

သက်ရွေ့စင်သုတ်များအတွဲ (၃)

THE SELECTED SUTTAS

Volume - III



Compiled and Printed by
Department of Research & Compilation

Sitagū International Buddhist Academy

Sagaing Hills, Sagaing

Myanmar

B.E. 2549 M.E. 1367 C.E. 2006

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The Selected Suttas Volume [3]

မာတိကာ
Contents

| | | |
|----------------------------|--------------|------------|
| Introduction | | II |
| Preface | | V |
| Abbreviations | | VII |
| ၁) ဥပါလိသုတ် | (မ၊ ၁၊ ၃၅။) | ၁ |
| 1] Upāḷisutta | [Ma, 1, 35] | 1 |
| ၂) စူဠမာလုကျပုတ္တသုတ် | (မ၊ ၁၊ ၈၉။) | ၄၉ |
| 2] Cūḷamālukyasutta | [Ma, 1, 89] | 49 |
| ၃) မဟာမာလုကျပုတ္တသုတ် | (မ၊ ၁၊ ၉၅။) | ၆၄ |
| 3] Mahāmālukyasutta | [Ma, 1, 95] | 64 |
| ၄) စူဠတဏှာသင်္ခယသုတ် | (မ၊ ၁၊ ၃၁၈။) | ၈၀ |
| 4] Cūḷataṇhāsāṅkhasutta | [Ma, 1, 318] | 80 |
| ၅) မဟာတဏှာသင်္ခယသုတ် | (မ၊ ၁၊ ၃၂၃။) | ၉၅ |
| 5] Mahātaṇhāsāṅkhasutta | [Ma, 1, 323] | 95 |
| ၆) စင်္ကြံသုတ် | (မ၊ ၁၊ ၃၇၅။) | ၁၃၉ |
| 6] Caṅkīsutta | [Ma, 2, 375] | 139 |
| ၇) ရတ္တပါလသုတ် | (မ၊ ၁၊ ၂၄၄။) | ၁၇၄ |
| 7] Raṭṭhapālasutta | [Ma, 2, 244] | 174 |
| ၈) ဓာတုဝိဘင်္ဂသုတ် | (မ၊ ၁၊ ၂၈၁။) | ၂၂၁ |
| 8] Dhātuvibhaṅgasutta | [Ma, 3, 281] | 221 |
| ၉) မဟာဒုက္ခက္ခန္ဓသုတ် | (မ၊ ၃၊ ၁၁၈။) | ၂၅၅ |
| 9] Mahādukkhakkhandhasutta | [Ma, 1, 118] | 255 |

II

Introduction

In 623 B.C, Siddhattha Gotama was born. He achieved the supreme status of Buddha at the age of 35. He left the human world and attained Nibbāna in 543 B.C at the age of 80. During his lifetime of 45 years, He incessantly went on tour teaching Dhamma, Abhidhamma and Vinaya to all men and gods.

Dhamma forms the guiding light for daily practice. Abhidhamma contains Buddhist philosophy and psychology. Vinaya forms the principles, laws and disciplines for monastic life.

Long after the Lord Buddha left our world, Dhamma, Abhidhamma and Vinaya still exist to guide human beings. As long as we have them, we can be assured that we still have our Lord Buddha with us. The Lord Buddha taught what was right and wrong for the benefit of all mankind and to promote the quality of conceptual knowledge he taught us Abhidhamma.

To prevent our sorrow and misery and to attain peace and tranquillity, he taught the practice of Dhamma i.e. Suttanta. Vinaya was taught for discipline and the tranquil co-existence of fellow human beings.

The above three major teachings are collectively known as “The Three Piṭakas”. Thus, the Piṭakas have become our teacher, our mentor and the Lord Buddha himself. In fact, they are likened to the invisible presence of our Lord Buddha. The worldwide presence of the Lord Buddha himself.

Therefore, those who hold the Lord Buddha in high esteem need to be well versed with the three Piṭakas. During the 45 years of his lifetime, the Lord Buddha visited the northeastern part of India known as the Middle land.

Three months after the Parinibbāna (demise) of the Buddha, the First Council was held in Rājagaha. The convention was attended by

III

500 supreme monks who had attained Paṭisambhidā. Ashin Mahā Kassapa was the leader. He expounded on three major points as follows:

- (1) Those teachings (Dhamma and Vinaya) that the Lord Buddha had not taught should not be offered by monks.
- (2) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should not be deleted, added nor edited by monks.
- (3) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should be followed by monks.

Thus, the knowledge, belief and practice that strictly followed the Dhamma and Vinaya of the Lord Buddha became known as Theravāda, which means school or teaching of the elders.

The Second Council was held in 100 B.E. in Vesālī and was attended by seven hundred monks. The leaders were Sabbakāmi Thera and Yasa Thera.

The Third Council took place in 236 B.E. in Pāṭaliputta and was attended by one thousand monks. The leader was Tissa Thera.

The first, second and third conventions were held in India and were attended by Indian monks only, who were all Arahats.

The Fourth convention was held in Sri-Lanka in 540 B.E. and was attended by five hundred monks. Dhammarakkhita was the leader. The difference between the previous conventions and this convention was that the monks had put the Tipiṭaka in writing on palm leaves.

In 2400 B.E. the Fifth ceremony was held in Mandalay in Myanmar, was attended by 2400 monks, and led by Jāgara Thera. The outstanding fact was that there was no Saṅgāyanā for 2000 years between the Fourth and Fifth Councils. During the Fifth convention the three Piṭakas were written on marble slabs. It filled 729 marble slabs, each measuring six feet into four feet.

The Fourth convention was conducted by Sri-Lankan monks only, and the Fifth one was conducted by Myanmar monks only.

Most of the present day literature that attempts to explain the Buddha's teachings are merely the interpretation and inferences of various authors. It is a great loss for those who have not really tasted the genuine the essence of "Authentic Teaching".

IV

Consequently, the Sītagū International Buddhist Academy has romanised and translated the Authentic Three Piṭakas of the sixth convention participated by learned monks from five Theravāra countries and even from some Mahāyāna countries and disseminated them worldwide for the benefit of those who really want to know the essence of the Dhamma.

Sabbadānaṃ dhammadānaṃ jināti.

May the knowledge, belief and practice of the truth shine forth in every corner of our world.

Ashin Ñāṇissara (D.Litt)
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita
Chancellor of
Sītagū International Buddhist Academy
Sagaing, Myanmar

Preface

Sitagu Missionary Association (S.M.A) was established and supervised by Sitagu Sayadaw, Ashin Nāṇissara, (Mahādhammakathikababujanahitadhara, Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja, Ph.D. and D.Litt) in 2523 S.E, 1342 M.E, and 1980 C.E. The Association is constituted with the following committees;

- (A) Committee of Admonishing Masters,
- (B) Supreme Executive Committee,
- (C) Executive Committee and
- (D) Working Committee.

The S.M.A implements the following four main projects;

- (1) Project of Water-Supply to all monasteries and nunneries, 975 in number situated on the Sagaing Hills and over ten thousand monks and nuns dwelling in those residences,
- (2) Project of Medical Care for all novices, and monks and nuns including lay-persons without discriminating between any religious faiths all over the country by having established the Ayudana Hospital which holds a hundred beds and the Department of Eye Special Treatment Programme,
- (3) Project of distributing the Buddha's Teaching to all domestic and international students by having founded Sitagu International Buddhist Academy (S.I.B.A) and
- (4) Project of propagating and promoting the Buddhasasana by setting up Missionary Centers throughout the world and sending learned monks there for missionary and student-monks for their further study and publishing, printing and issuing books and circulations on the Teachings of the Buddha.

(A) The Committee of Admonishing Masters

This committee is formed consisting of the following highly respected Sayadaw;

- (1) Baddanta Kumāra, Aggamahāpaṇḍita, Abhidhajamahāraṭṭhaguru (Chairman of State Saṃgha Mahānāyaka Council)

VI

| | |
|------------------------------|------------------------------------------------------------------------------|
| (2) Baddanta Agghiya, | Shwekyin Nikāya Saṃgharāja, Aggamahāpaṇḍita, Abhidhaja- mahāraṭṭhaguru |
| (3) Baddanta Sajjanābhivaṃsa | Aggamahāpaṇḍita, Abhidhaja- mahāraṭṭhaguru |
| (4) Baddanta Āciṇṇa | Aggamahāpaṇḍita |
| (5) Baddanta Nārada | Aggamahāpaṇḍita |
| (6) Baddanta Saṃvara | Aggamahāpaṇḍita |
| (7) Baddanta Janinda | Aggamahāpaṇḍita and |
| (8) Baddanta Kavisāra | Aggamahāpaṇḍita |

(B) The Supreme Executive Committee and Academic Senate is formed as follows;

| | |
|-------------------------------|--------------------------------------------------------------|
| (1) Ashin Ñāṇissara | Chairman and Chancellor, Agga- mahāpaṇḍita, Ph.D, D.Litt, |
| (2) Ashin Nandamālābhivaṃsa | Secretary and Rector, Agga- mahāpaṇḍita, Ph.D, |
| (3) Ashin Paṇḍitavarābhivaṃsa | Professor and Registrar, Ph.D, and |
| (4) Ashin Mahosadhapaṇḍita | Administrator. |

(C) Executive Committee of Sitagu International Buddhist Academy is constituted with the following members;

| | |
|----------------------|--------------------------------------------------------------------------------|
| (1) Ashin Kovida | Dhammācariya, President, Assistant Administrator, |
| (2) Ashin Kesara | Dhammācariya, Vice President, |
| (3) Ashin Sundara | Dhammācariya, Secretary, |
| (4) Ashin Setṭhila | Dhammācariya, Joint Secretary, |
| (5) Ashin Osadhasāra | Dhammācariya, M.A Ph.D, Vice President and Pro-rector, |
| (6) Ashin Puṇṇobhāsa | Dhammācariya, B.Sc, M.A, Ph.D, Joint Secretary and Assistant Chancellor, |
| (7) Ashin Candāsiri | Dhammācariya, M.A, Ph.D, Assistant Registrar and member, |

VII

- | | |
|-------------------------|--------------------------------------------------------------------|
| (8) Ashin Sīhañāṇāṅkāra | Dhammācariya, M.A, Ph.D, Assistant of Chancellor and member, |
| (9) Ashin Kevala | Dhammācariya, B.A., M.A, Ph.D, (Thesis), member, |
| (10) Ashin Aggadhamma | Dhammācariya, M.A, Ph.D, member, |
| (11) Ashin Ariyadhamma | Dhammācariya, M.A, Ph.D, member, |
| (12) Ashin Indaka | Dhammācariya, M.A, Ph.D, member, |
| (13) Ashin Paññājota | Dhammācariya, M.A, Ph.D, member, (U.S.A) |
| (14) Ashin Kittibala | Dhammācariya, M.A, Ph.D, member, |
| (15) Ashin Sajjana | Dhammācariya, M.A, Ph.D, member, |
| (16) Ashin Veluriyañāṇa | Dhammācariya, M.A, Ph.D, member, |
| (17) Ashin Kumāra | Dhammācariya, M.A, Ph.D, member, |
| (18) Ashin Paññāsīha | Dhammācariya, M.A, Ph.D, member, |
| (19) Ashin Sāsana | Dhammācariya, M.A, member, |
| (20) Ashin Indācāra | Dhammācariya, M.A, member, |
| (21) Ashin Paññobhāsa | Dhammācariya, M.A, member, |

(D) The Chairman of Supreme Executive Committee (Sitagu Sayadaw) forms the Working Committee consisting of Lay-disciples in the Upper and lower parts of Myanmar. The members in respective committee are twenty-four in maximum. These two working committees have to implement in accordance with whatever the Super Executive Committee has supervised and guided, especially they have to carry out and be responsible for the projects of water-supply, hospital, construction of S.I.B.A and preservation of general finance.

The Academic Senate forms Committee of Research and Compilation embracing following members;

- | | |
|--------------------------------|---------------------------------------------------------------------|
| (1) Ashin Devindābhivaṃsa | Dhammācariya, M.A, Dip, Chairman of Pāli and Burmese Section, |
| (2) Ashin Sāgara | Dhammācariya, M.A, Chairman of English Section, |
| (3) Ashin Kavidaja | Dhammācariya, M.A, member, |
| (4) Ashin Issariya | Dhammācariya, M.A, member, |
| (5) Ashin Nāyakālaṅkāra | Dhammācariya, M.A, member, |
| (6) Ashin Dhammācāra | M.A, member, |
| (7) Ashin Sucarita | Dhammācariya, M.A, member, |
| (8) Ashin Medhānanda | Dhammācariya, Dip, member, |
| (9) Ashin Paññāsetṭhālaṅkāra | Dhammācariya, Dip, member, |
| (10) Ashin Sutācārālaṅkāra | Dhammācariya, Dip, member, |
| (11) Ashin Māmakālaṅkāra | Dhammācariya, Dip, member, |
| (12) Ashin Jotissarālaṅkāra | Dhammācariya, Dip, member, |
| (13) Ashin Tejaniyālaṅkāra | Dhammācariya, Dip, member, |
| (14) Ashin Khemācārālaṅkāra | Dhammācariya, Dip, member, |
| (15) Ashin Nandācārālaṅkāra | Dhammācariya, Dip, member, |
| (16) Ashin Paṇḍitadhajālaṅkāra | Dhammācariya, Dip, member, |
| (17) Ashin Jaṭilālaṅkāra | Dhammācariya, Dip, member, |
| (18) Ashin Osadhālaṅkāra | Dhammācariya, Dip, member; |

The Academic Senate forms Dhammakathika Committee including the following members;

- | | |
|------------------------------|----------------------------------------|
| (1) Ashin Devindābhivaṃsa | Chairman, Dhammācariya, Dip, |
| (2) Ashin Paññānanda | Secretary, Dhammācariya, Dip, |
| (3) Ashin Indācariya | Joint Secretary, Dhammācariya, Dip, |
| (4) Ashin Kusala | member, Dhammācariya, Dip, |
| (5) Ashin Paññāsetṭhālaṅkāra | member, Dhammācariya, Dip, |
| (6) Ashin Indācāra | member, Dhammācariya, Dip, |
| (7) Ashin Tejinda | member, Dhammācariya, Dip, |

IX

(8) Ashin Māginda member, Dhammācariya, Dip.

The Committee of Research and Compilation of S.I.B.A carries out the following tasks in accordance with supervision of the Academic Senate;

- (1) pressing and publishing books on the Ti-Piṭaka by reforming versions from Burmese Pāli into English translation and transliteration,
- (2) compiling and issuing text books and circulations for the academic study,
- (3) compiling and issuing the Dhamma-talks by Chancellor (Sitagu Sayadaw) by forming books in both Burmese and English versions and
- (4) printing and circulating magazines, calendars and post-cards for the Academy anniversary.

Furthermore, the committee published and issued treatises on the Ti-piṭaka translated from the Department for the Promotion and Propagation of the Sāsana and the Department of Religious Affairs, the Ministry of Religious Affairs according to their request by editing them. The books on Ti-piṭaka in translation and transliteration are printed and published by having obtained the support from SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY, Kuala Lumpur, Malaysia.

The following books have already been published from the committee of Research and Compilation of S.I.B.A by the support of SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY, Kuala Lumpur, Malaysia.

- | | |
|-------------------------------|---------------------------------------------|
| (1) Mulapaṇṇāsa Pāli text | (separate translation and transliteration). |
| (2) Mijjhimapaṇṇāsa Pāli text | (transliteration only), |
| (3) Uparipaṇṇāsa Pāli text | (transliteration only), |
| (4) Dhammapadaṭṭhakathā | (translation and transliteration), |
| (5) Suttanipāta Pāli text | (translation and transliteration), |

X

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| (6) Vimāna Pāli text | (translation and transliteration), |
| (7) Petavatthu Pāli text | (translation and transliteration), |
| (8) Sagāthāvaggasaṃyutta Pāli text | (translation and transliteration), |
| (9) Sīlakkhandhavagga Pāli text | (transliteration only), |
| (10) Mahāvagga Pāli text | (transliteration only), |
| (11) Pāthikavagga Pāli text | (transliteration only), |
| (12) Aṅguttara Nikāya Pāli text | (transliteration only, three vols), |
| (13) The whole Vinayaṭṭaka Pāli text | (transliteration only, five books). |

The book on Selected Suttas volume (3), is compiled and printed by these learned monks who had accomplished The Dhammācariya Degree and the six members of Osānavisodhaka.

(1) Mulavisodhaka, first editorial committee

This committee is grouped with the following members:

| | |
|----------------------------|--------------------|
| (1) Ashin Sutācārāṅkāra | Dhammācariya, Dip, |
| (2) Ashin Paññāsetṭhāṅkāra | Dhammācariya, Dip, |
| (3) Ashin Paññobhāsa | Dhammācariya, Dip, |
| (4) Ashin Kovida | Dhammācariya, Dip, |
| (5) Ashin Vimāla | Dhammācariya, Dip, |
| (6) Ashin Dhammikadhaja | Dhammācariya, Dip, |
| (7) Ashin Osadhāṅkāra | Dhammācariya, Dip, |

(2) Pativisodhaka, second editorial committee

| | |
|---------------------|--------------------------------------------|
| (1) Ashin Kevala | Dhammācariya, B.A, M.A, Ph.D, (Thesis), |
| (2) Ashin Tejāṅkāra | Dhammācariya, Dip, |
| (3) Ashin Neminda | Dhammācariya, Dip, |
| (4) Ashin Visuta | Dhammācariya, Dip, |
| (5) Ashin Māginda | Dhammācariya, Dip, |
| (6) Ashin Ukkāsa | Dhammācariya, Dip, |
| (7) Ashin Kañcana | Dhammācariya, Dip, |

XI

(3) Osanavisodhaka, third and final editorial committee

- | | |
|-----------------------------------|------------------------|
| (1) Dr. Ashin Ñāṇissara | (Chairman) |
| (2) Dr. Ashin Nandamālābhivamsa | (Rector) |
| (3) Dr. Ashin Paṇḍitavarābhivamsa | (Registrar) |
| (4) Ashin Mahosadhapaṇḍita | (Administer) |
| (5) Dr. Osadhasāra | (Pro-rector) |
| (6) Dr. Puṇṇobhāsa | (Assistant Chancellor) |

Ashin Ñāṇissara (D.Litt)
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita
Chancellor of
Sītagū International Buddhist Academy
Sagaing, Myanmar

ABBREVIATIONS

| | | |
|------|---|---------------|
| M. 1 | = | Mūlapaṇṇāsa |
| M. 2 | = | Majjhimaṇṇāsa |
| M. 3 | = | Uparipaṇṇāsa |

အတိုကောက်သင်္ကေတများ

| | |
|-------|--------------|
| မ၊ ဝ၊ | မူလပဏ္ဏာသ |
| မ၊ ၂၊ | မဇ္ဈိမပဏ္ဏာသ |
| မ၊ ၃၊ | ဥပရိပဏ္ဏာသ |

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

Namo tassa bhagavato arahato sammāsambuddhassa
Veneration to the Exalted One, the Homage-Worthy, the
Perfectly Self-Enlightened

၁. ဥပါလိသုတ္တ

၁. ဝေ မေ သုတံ -ကေံ သမယံ ဘဂဝါ နာဠန္ဒာယံ ဝိဟရတိ ပါဝါရိကမ္မဝနေ။
တေန ခေါ ပန သမယေန နိဂဏ္ဍော နာဠုပုတ္တော နာဠန္ဒာယံ ပဋိဝသတိ မဟတိယာ
နိဂဏ္ဍပရိသာယ သဒ္ဓိ။ အထ ခေါ ဒီဃတပဿိ နိဂဏ္ဍော နာဠန္ဒာယံ ဝိဏ္ဍာယ စရိတွာ
ပစ္စာဘတ္တံ ဝိဏ္ဍပါတပဋိက္ကန္တော ယေန ပါဝါရိကမ္မဝနံ ယေန ဘဂဝါ တေနုပသကံမိ;
ဥပသကံမိတွာ ဘဂဝတာ သဒ္ဓိံ သမ္မောဒိ။ သမ္မောဒနိယံ ကထံ သာရဏီယံ
ဝိတိသာရေတွာ ဧကမန္တံ အဋ္ဌာသိ။ ဧကမန္တံ ဌိတံ ခေါ ဒီဃတပဿိ နိဂဏ္ဍံ ဘဂဝါ
တေဒဝေါစ-“သံဝိဇ္ဇန္တိ ခေါ, တပဿိ, အာသနာနိ; သစေ အာကင်္ခသိ နိသိဒါ”တိ။
ဝေ ဝုတ္တေ, ဒီဃတပဿိ နိဂဏ္ဍော အညတရံ နိစံ အာသနံ ဂဟေတွာ ဧကမန္တံ နိသိဒိ။
ဧကမန္တံ နိသိန္တံ ခေါ ဒီဃတပဿိ နိဂဏ္ဍံ ဘဂဝါ တေဒဝေါစ-“ကတိ ပန, တပဿိ,
နိဂဏ္ဍော နာဠုပုတ္တော ကမ္မာနိ ပညပေတိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ
ကမ္မဿ ပဝတ္တိယာ”တိ?

1. Upalisutta

1. Evam me sutam— ekam samayam bhagava nalandayam viharati
pavarikambavane. Tena kho pana samayena nigantho nataputto nalandayam
pativasati mahatiya niganthaparisaya saddhim. Atha kho dighatapassi
nigantho nalandayam pindaya caritva pacchabhattam pindapatapattikkanto
yena pavarikambavanam yena bhagava tenupasankami; upasankamitva
bhagavatā saddhim sammodi. Sammodaniyam katham saraṇiyam vitisāretva
ekamantam atthāsi. Ekamantam thitam kho dighatapassim nigantham
bhagava etadavoca— “samvijjanti kho, tapassi, āsanāni; sace ākaṅkhasi
nisīdā”ti. Evam vutte, dighatapassi nigantho aññataram nicam āsanam
gahetva ekamantam nisīdi. Ekamantam nisinnam kho dighatapassim
nigantham bhagava etadavoca— “kati pana, tapassi, nigantho nataputto
kammāni paññapeti pāpassa kammaṣa kiriyāya pāpassa kammaṣa
pavattiyā”ti?

1. Upālisutta
To Upāli

1. Thus have I heard. On one occasion the Blessed One was living at Nālandā in Pāvārika’s Mango Grove. Now on that occasion the Nigaṇṭha Nātaputta was staying at Nālandā with a large assembly of Nigaṇṭhas. Then, when the Nigaṇṭha [named] Dīgha Tapassī had wandered for alms in Nālandā and had returned from his almsround, after his meal he went to Pāvārika’s Mango Grove to see the Blessed One. He exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he stood at one side. As he stood there, the Blessed One said to him: “There are seats, Tapassī, sit down if you like.” When this was said, Dīgha Tapassī took a low seat and sat down at one side. Then the Blessed One asked him: “Tapassī, how many kinds of action does the Nigaṇṭha Nātaputta describe for the performance of evil action, for the perpetration of evil action?”

“န ခေါ၊ အာရသော ဂေါတမ၊ အာစိဏ္ဏံ နိဂဏ္ဌဿ နာဋပုတ္တဿ ‘ကမ္မံ၊ ကမ္မ’န္တိ ပညပေတု; ‘ဒဏ္ဍံ၊ ဒဏ္ဍ’န္တိ ခေါ၊ အာရသော ဂေါတမ၊ အာစိဏ္ဏံ နိဂဏ္ဌဿ နာဋပုတ္တဿ ပညပေတု” န္တိ။

“ကတိ ပန၊ တပဿိ၊ နိဂဏ္ဌော နာဋပုတ္တော ဒဏ္ဍာနိ ပညပေတိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ” တိ?

“တိဏိ ခေါ၊ အာရသော ဂေါတမ၊ နိဂဏ္ဌော နာဋပုတ္တော ဒဏ္ဍာနိ ပညပေတိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာတိ၊ သေယျထိဒံ - ကာယဒဏ္ဍံ၊ ဝစီဒဏ္ဍံ၊ မနောဒဏ္ဍံ” န္တိ။

“ကိ ပန၊ တပဿိ၊ အညဒေဝ ကာယဒဏ္ဍံ၊ အညံ ဝစီဒဏ္ဍံ၊ အညံ မနောဒဏ္ဍံ” န္တိ?

“အညဒေဝ အာရသော ဂေါတမ၊ ကာယဒဏ္ဍံ၊ အညံ ဝစီဒဏ္ဍံ၊ အညံ မနောဒဏ္ဍံ” န္တိ။

“ဣမေသံ ပန၊ တပဿိ၊ တိဏ္ဏံ ဒဏ္ဍာနံ ဧဝံ ပဋိဝိဘတ္တာနံ ဧဝံ ပဋိဝိသိဋ္ဌာနံ ကတမံ ဒဏ္ဍံ နိဂဏ္ဌော နာဋပုတ္တော မဟာသာဝဇ္ဇတရံ ပညပေတိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ ယဒိ ဝါ ကာယဒဏ္ဍံ၊ ယဒိ ဝါ ဝစီဒဏ္ဍံ၊ ယဒိ ဝါ မနောဒဏ္ဍံ” န္တိ?

“ဣမေသံ ခေါ၊ အာဂုသော ဂေါတမ၊ တိဏ္ဏံ ဒဏ္ဍာနံ ဧဝံ ပဋိဝိဘတ္တာနံ ဧဝံ ပဋိဝိသိဋ္ဌာနံ ကာယဒဏ္ဍံ နိဂဏ္ဍော နာဋပုတ္တော မဟာသာဝဇ္ဇတရံ ပညပေတိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ၊ နော တထာ ဝစီဒဏ္ဍံ၊ နော တထာ မနောဒဏ္ဍံ” နိ။

“ကာယဒဏ္ဍန္တိ၊ တပဿိ၊ ဝဒေသိ” ?

“ကာယဒဏ္ဍန္တိ၊ အာဂုသော ဂေါတမ၊ ဝဒါမိ” ။

“ကာယဒဏ္ဍန္တိ၊ တပဿိ၊ ဝဒေသိ” ?

“ကာယဒဏ္ဍန္တိ၊ အာဂုသော ဂေါတမ၊ ဝဒါမိ” ။

“ကာယဒဏ္ဍန္တိ၊ တပဿိ၊ ဝဒေသိ” ?

“ကာယဒဏ္ဍန္တိ၊ အာဂုသော ဂေါတမ၊ ဝဒါမိ” တိ။

ဣတိဟ ဘဂဝါ ဒီဃတပဿိ နိဂဏ္ဍံ ဣမသို့ ကထာဝတ္ထုသို့ ယာဝတတိယကံ ပတိဋ္ဌာပေသိ။

“Na kho, āvuso gotama, āciñṇam nigaṇṭhassa nāṭaputtassa ‘kammaṃ, kamman’ti paññapetum; ‘daṇḍam, daṇḍan’ti kho, āvuso gotama, āciñṇam nigaṇṭhassa nāṭaputtassa paññapetun’ti.

“Kati pana, tapassi, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Tīṇi kho, āvuso gotama, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti, seyyathidaṃ— kāyadaṇḍam, vacīdaṇḍam, manodaṇḍan”ti.

“Kim pana, tapassi, aññadeva kāyadaṇḍam, aññam vacīdaṇḍam, aññam manodaṇḍan”ti?

“Aññadeva āvuso gotama, kāyadaṇḍam, aññam vacīdaṇḍam, aññam manodaṇḍan”ti.

“Imesaṃ pana, tapassi, tiṇṇam daṇḍānam evaṃ paṭivibhattānam evaṃ paṭivisiṭṭhānam katamaṃ daṇḍam nigaṇṭho nāṭaputto mahāsāvajjatarā paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā yadi vā kāyadaṇḍam, yadi vā vacīdaṇḍam, yadi vā manodaṇḍan”ti?

“Imesaṃ kho, āvuso gotama, tiṇṇam daṇḍānam evaṃ paṭivibhattānam evaṃ paṭivisiṭṭhānam kāyadaṇḍam nigaṇṭho nāṭaputto mahāsāvajjatarā paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍam, no tathā manodaṇḍan”ti.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmī”ti.

Itiha bhagavā dīghatapassim nigaṇṭham imasmim kathāvatthusmim yāvatatiyakam patitṭhāpesi.

“Friend Gotama, the Nigaṇṭha Nātaputta is not accustomed to use the description ‘action, action’; the Nigaṇṭha Nātaputta is accustomed to use the description ‘rod, rod’”.

“Then, Tapassī, how many kinds of rod does the Nigaṇṭha Nātaputta describe for the performance of evil action, for the perpetration of evil action?”

“Friend Gotama, the Nigaṇṭha Nātaputta describes three kinds of rod for the performance of evil action, for the perpetration of evil action; that is, the bodily rod, the verbal rod, and the mental rod.”

“How then, Tapassī, is the bodily rod one, the verbal rod another, and the mental rod still another?”

“The bodily rod is one, friend Gotama, the verbal rod is another, and the mental rod is still another.”

“Of these three kinds of rod, Tapassī, thus analysed and distinguished, which kind of rod does the Nigaṇṭha Nātaputta describe as the most reprehensible for the performance of evil action, for the perpetration of evil action: the bodily rod or the verbal rod or the mental rod?”

“Of these three kinds of rod, friend Gotama, thus analysed and distinguished, the Nigaṇṭha Nātaputta describes the bodily rod as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

“Do you say the bodily rod, Tapassī?”

“I say the bodily rod, friend Gotama.”

“Do you say the bodily rod, Tapassī?”

“I say the bodily rod, friend Gotama.”

“Do you say the bodily rod, Tapassī?”

“I say the bodily rod, friend Gotama.”

Thus the Blessed One made the Nigaṇṭha Dīgha Tapassī maintain his statement up to the third time.

၂. ဝေံ ဝုတ္တေ, ဒီဃတပဿီ နိဂဏ္ဍော ဘဂဝန္တံ တေဒဝေါစ - “တွံ ပနာဝုသော ဂေါတမ, ကတိ ဒဏ္ဍာနိ ပညပေသိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ” တိ? “န ခေါ, တပဿီ, အာစိဏ္ဍံ တထာဂတဿ ‘ဒဏ္ဍံ, ဒဏ္ဍ’ န္တိ ပညပေတု; ‘ကမ္ပံ, ကမ္ပ’ န္တိ ခေါ, တပဿီ, အာစိဏ္ဍံ တထာဂတဿ ပညပေတု” န္တိ?

“တွံ ပနာဝုသော ဂေါတမ, ကတိ ကမ္မာနိ ပညပေသိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ” တိ? “တိဏိ ခေါ အဟံ, တပဿီ, ကမ္မာနိ ပညပေမိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, သေယျထိဒံ - ကာယကမ္ပံ, ဝစီကမ္ပံ, မနောကမ္မ” န္တိ။

“ကိ ပနာဝုသော ဂေါတမ, အညဒေဝ ကာယကမ္ပံ, အညံ ဝစီကမ္ပံ, အညံ မနောကမ္မ” န္တိ? “အညဒေဝ, တပဿီ, ကာယကမ္ပံ, အညံ ဝစီကမ္ပံ, အညံ မနောကမ္မ” န္တိ။

“ဣမေသံ ပနာဝုသော ဂေါတမ, တိဏ္ဍံ ကမ္မာနံ ဝေံ ပဋိဝိဘတ္တာနံ ဝေံ ပဋိဝိသိဋ္ဌာနံ ကတမံ ကမ္ပံ မဟာသာဝဇ္ဇတရံ ပညပေသိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, ယဒိ ဝါ ကာယကမ္ပံ, ယဒိ ဝါ ဝစီကမ္ပံ, ယဒိ ဝါ မနောကမ္မ” န္တိ?

“ဣမေသံ ခေါ အဟံ, တပဿီ, တိဏ္ဍံ ကမ္မာနံ ဝေံ ပဋိဝိဘတ္တာနံ ဝေံ ပဋိဝိသိဋ္ဌာနံ မနောကမ္ပံ မဟာသာဝဇ္ဇတရံ ပညပေမိ ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ကာယကမ္ပံ, နော တထာ ဝစီကမ္မ” န္တိ။

- “မနောကမ္မန္တိ, အာဝုသော ဂေါတမ, ဝဒေသိ” ?
- “မနောကမ္မန္တိ, တပဿီ, ဝဒါမိ” ။
- “မနောကမ္မန္တိ, အာဝုသော ဂေါတမ, ဝဒေသိ” ?
- “မနောကမ္မန္တိ, တပဿီ, ဝဒါမိ” ။
- “မနောကမ္မန္တိ အာဝုသော ဂေါတမ, ဝဒေသိ” ?
- “မနောကမ္မန္တိ, တပဿီ, ဝဒါမိ” တိ။

ဣတိဟ ဒီဃတပဿီ နိဂဏ္ဍော ဘဂဝန္တံ ဣမသို့ ကထာဝတ္ထုသို့ ယာဝတတိယကံ ပတိဋ္ဌာပေတွာ ဥဋ္ဌာယာသနာ ယေန နိဂဏ္ဍော နာဓုပုတ္တော တေနပသကံမိ။

2. Evam vutte, dīghatapassī nigaṇṭho bhagavantam etadvoca—
“tvam panāvuso gotama, kati daṇḍāni paññapesi pāpassa kammaṣṣa
kiriyyāya pāpassa kammaṣṣa pavattiyā”ti?

“Na kho, tapassi, āciṇṇam tathāgatassa ‘daṇḍam, daṇḍan’ti
paññapetum; ‘kammam, kamman’ti kho, tapassi, āciṇṇam tathāgatassa
paññapetun”ti?

“Tvam panāvuso gotama, kati kammāni paññapesi pāpassa
kammaṣṣa kiriyyāya pāpassa kammaṣṣa pavattiyā”ti?

“Tīni kho aham, tapassi, kammāni paññapemi pāpassa kammaṣṣa
kiriyyāya pāpassa kammaṣṣa pavattiyā, seyyathidam— kāyakammaṁ,
vacīkammaṁ, manokammaṁ”ti.

“Kim panāvuso gotama, aññadeva kāyakammaṁ, aññam
vacīkammaṁ, aññam manokammaṁ”ti?

“Aññadeva, tapassi, kāyakammaṁ, aññam vacīkammaṁ, aññam
manokammaṁ”ti.

“Imesaṁ panāvuso gotama, tiṇṇam kammānam evam
paṭivibhattānam evam paṭivisiṭṭhānam katamaṁ kammaṁ mahāsāvajjatarāṁ
paññapesi pāpassa kammaṣṣa kiriyyāya pāpassa kammaṣṣa pavattiyā, yadi
vā kāyakammaṁ, yadi vā vacīkammaṁ, yadi vā manokammaṁ”ti?

“Imesaṁ kho aham, tapassi, tiṇṇam kammānam evam
paṭivibhattānam evam paṭivisiṭṭhānam manokammaṁ mahāsāvajjatarāṁ
paññapemi pāpassa kammaṣṣa kiriyyāya pāpassa kammaṣṣa pavattiyā, no
tathā kāyakammaṁ, no tathā vacīkammaṁ”ti.

“Manokammanti, āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmi”.

“Manokammanti, āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmi”.

“Manokammanti āvuso gotama, vadesi”?

“Manokammanti, tapassi, vadāmī”ti.

Itiha dīghatapassī nigaṇṭho bhagavantam imasmim
kathāvatthusmim yāvatatīyakam patitṭhāpetvā utṭhāyāsanā yena nigaṇṭho
nāṭaputto tenupasaṅkami.

2. Then the Nigaṇṭha Dīgha Tapassī asked the Blessed One:
“And you, friend Gotama, how many kinds of rod do you describe for
the performance of evil action, for the perpetration of evil action?”

“Tapassī, the Tathāgata is not accustomed to use the description

“rod, rod”; the Tathāgata is accustomed to use the description ‘action, action.’”

“But, friend Gotama, how many kinds of action do you describe for the performance of evil action, for the perpetration of evil action?”

“Tapassī, I describe three kinds of action for the performance of evil action, for the perpetration of evil action; that is, the bodily action, the verbal action, and the mental action.”

“How then, friend Gotama, is bodily action one, verbal action another, and mental action still another?” “Bodily action is one, Tapassī, verbal action is another, and mental action is still another.”

“Of these three kinds of action, friend Gotama, thus analysed and distinguished, which kind of action do you describe as the most reprehensible for the performance of evil action, for the perpetration of evil action: bodily action or verbal action or mental action?”

“Of these three kinds of action, Tapassī, thus analysed and distinguished, I describe mental action as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much bodily action and verbal action.”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassī.”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassī.”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassī.”

Thus the Nigaṇṭha Dīgha Tapassī made the Blessed One maintain his statement up to the third time, after which he rose from his seat and went to the Nigaṇṭha Nātaputta.

၃. တေန ခေါ ပန သမယေန နိဂဏ္ဍော နာဋုပုတ္တော မဟတိယာ
ဂိဟိပရိသာယ သဒ္ဓိ နိသိန္ဒော ဟောတိ ဗာလကိနိယာ ပရိသာယ ဥပါလိပမုခါယ။
အဒ္ဓသာ ခေါ နိဂဏ္ဍော နာဋုပုတ္တော ဒီဃတပဿိ နိဂဏ္ဍံ ဒုရတောဝ အာဂစ္ဆန္တံ;
ဒိသ္မာန ဒီဃတပဿိ နိဂဏ္ဍံ တေဒဝေါစ - “ဟန္တု, ကုတော န တံ, တပဿိ, အာဂစ္ဆသိ
ဒိဝါ ဒိဝဿာ”တိ? “ဣတော ဟိ ခေါ အဟံ, ဘန္တေ, အာဂစ္ဆာမိ သမဏဿ
ဂေါတမဿ သန္တိကာ”တိ။ “အဟု ပန တေ, တပဿိ, သမဏေန ဂေါတမေန သဒ္ဓိ

ကောစိဒေဝ ကထာသလ္လာပေါ”တိ။ “အဟု ခေါ မေ, ဘန္တေ, သမဏေန ဂေါတမေန သဒ္ဓိံ ကောစိဒေဝ ကထာသလ္လာပေါ”တိ။ “ယထာ ကထံ ပန တေ, တပဿိံ, အဟု သမဏေန ဂေါတမေန သဒ္ဓိံ ကောစိဒေဝ ကထာသလ္လာပေါ”တိ? အထ ခေါ ဒီဃတပဿိံ နိဂဏ္ဏော ယာဝတကော အဟောသိံ ဘဂဝတာ သဒ္ဓိံ ကထာသလ္လာပေါ တံ သဗ္ဗံ နိဂဏ္ဏဿ နာဋုပုတ္တဿ အာရောစေသိံ။

ဝေံ ဝုတ္တေ, နိဂဏ္ဏော နာဋုပုတ္တော ဒီဃတပဿိံ နိဂဏ္ဏံ တေဒဝေါစ – “သာဓု သာဓု, တပဿိံ! ယထာ တံ သုတဝတာ သာဝကေန သမ္ပဒေဝ သတ္တုသာသနံ အာဇာနန္တေန ဝေမေဝ ဒီဃတပဿိံနာ နိဂဏ္ဏေန သမဏဿ ဂေါတမဿ ဗျာကတံ။ ကိဉ္စိံ သောဘတံ ဆဝေါ မနောဒဏ္ဏော ဣမဿ ဝေံ ဩဠာရိကဿ ကာယဒဏ္ဏဿ ဥပနိဓာယ! အထ ခေါ ကာယဒဏ္ဏောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ဝစီဒဏ္ဏော, နော တထာ မနောဒဏ္ဏော”တိ။

3. Tena kho pana samayena nigaṇṭho nāṭaputto mahatīyā gihiparisāya saddhim nisinno hoti bālakiniyā parisāya upālipamukhāya. Addasā kho nigaṇṭho nāṭaputto dīghatapassim nigaṇṭham dūratova āgacchantam; disvāna dīghatapassim nigaṇṭham etadavoca — “handa, kuto nu tvam, tapassi, āgacchasi divā divassā”ti? “Ito hi kho aham, bhante, āgacchāmi samaṇassa gotamassa santikā”ti. “Ahu pana te, tapassi, samaṇena gotamena saddhim kocideva kathāsallāpo”ti “Ahu kho me, bhante, samaṇena gotamena saddhim kocideva kathāsallāpo”ti. “Yathā katham pana te, tapassi, ahū samaṇena gotamena saddhim kocideva kathāsallāpo”ti? Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhim kathāsallāpo tam sabbam nigaṇṭhassa nāṭaputtassa ārocesi. Evaṃ vutte, nigaṇṭho nāṭaputto dīghatapassim nigaṇṭham etadavoca— “sādhu sādhu, tapassi! Yathā tam sutavatā sāvakena sammadeva satthusāsanam ājānantena evameva dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ. Kiñhi sobhati chavo manodaṇḍo imassa evam oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍova mahāsāvajjātarō pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

3. Now on that occasion the Nigaṇṭha Nāṭaputta was seated together with a very large assembly of laymen from Bālaka, most prominent among them being Upāli. The Nigaṇṭha Nāṭaputta saw the Nigaṇṭha

Dīgha Tapassī coming in the distance and asked him: “Now where are you coming from in the middle of the day, Tapassī?”

“I am coming from the presence of the recluse Gotama, venerable sir.”

“ Did you have some conversation with the recluse Gotama, Tapassī?”

“I had some conversation with the recluse Gotama, venerable sir.”

“What was your conversation with him like, Tapassī?”

Then the Nigaṇṭha Dīgha Tapassī related to the Nigaṇṭha Nātaputta his entire conversation with the Blessed One.

When this was said, the Nigaṇṭha Nātaputta told him: “Good, good, Tapassī! The Nigaṇṭha Dīgha Tapassī has answered the recluse Gotama like a well-taught disciple who understands his teacher’s dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

၄. ဝေံ ဝုတ္တေ, ဥပါလိံ ဂဟပတိံ နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ- “သာဓု သာဓု, ဘန္တေ ဒီဃတပဿီ! ယထာ တံ သုတဝတာ သာဝကေန သမ္ပဒေဝ သတ္တုသာသနံ အာဇာနန္တေန ဝေမေဝံ ဘဒန္တေန တပဿီနာ သမဏဿ ဂေါတမဿ ဗျာကတံ။ ကိဉ္စိ သောဘတံ ဆဝေါ မနောဒဏ္ဍော ဣမဿ ဝေံ ဩဠာရိကဿ ကာယဒဏ္ဍဿ ဥပနိဇာယ! အထ ခေါ ကာယဒဏ္ဍောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ဝစီဒဏ္ဍော, နော တထာ မနောဒဏ္ဍော။ ဟန္တ စာဟံ, ဘန္တေ, ဂစ္ဆာမိ သမဏဿ ဂေါတမဿ ဣမသ္မိံ ကထာဝတ္ထုသ္မိံ ဝါဒံ အာရောပေဿာမိ။ သစေ မေ သမဏော ဂေါတမော တထာ ပတိဋ္ဌဟိဿတိ ယထာ ဘဒန္တေန တပဿီနာ ပတိဋ္ဌာပိတံ;

သေယျထာပိ နာမ ဗလဝါ ပုရိသော ဒီဃလောမိကံ ငွေကံ လောမေသု ဂဟေတွာ အာကမ္မေယျ ပရိကမ္မေယျ သမ္ပရိကမ္မေယျ, ဝေမေဝါဟံ သမဏံ ဂေါတမံ ဝါဒေန ဝါဒံ အာကမ္မိဿာမိ ပရိကမ္မိဿာမိ သမ္ပရိကမ္မိဿာမိ။

သေယျထာပိ နာမ ဗလဝါ သောဏ္ဍိကာကမ္မ ကာရော မဟန္တံ သောဏ္ဍိကာကိလဉ္စံ ဂစ္စိရေ ဥဒကရဟဒေ ပက္ခိပိတွာ ကဏ္ဍေ ဂဟေတွာ အာကမ္မေယျ ပရိကမ္မေယျ သမ္ပရိကမ္မေယျ, ဝေမေဝါဟံ သမဏံ ဂေါတမံ ဝါဒေန ဝါဒံ အာကမ္မိဿာမိ

ပရိကမ္မိဿာမိ သမ္ပရိကမ္မိဿာမိ။

သေယျထာပိ နာမ ဗလဝါ သောက္ခိကာရတ္ထော ဝါလံ ကဏ္ဍေ ဂဟေတွာ
ဩရုနေယျ နိဒ္ဒါနေယျ နိပေါဋေယျ၊ ဝေမေဝါဟံ သမဏံ ဂေါတမံ ဝါဒေန ဝါဒံ
ဩရုနိဿာမိ နိဒ္ဒါနိဿာမိ နိပေါဋေဿာမိ။

သေယျထာပိ နာမ ကုဉ္ဇရော သဒ္ဓိဟာယနော ဂမ္ဘီရံ ပေါက္ခရဏံ
ဩဂါဟေတွာ သာဏဓောဝိကံ နာမ ကိဋ္ဌိတဇာတံ ကိဋ္ဌတိ၊ ဝေမေဝါဟံ သမဏံ
ဂေါတမံ သာဏဓောဝိကံ မညေ ကိဋ္ဌိတဇာတံ ကိဋ္ဌိဿာမိ။ ဟန္တ စာဟံ၊ ဘန္တေ၊ ဂစ္ဆာမိ
သမဏဿ ဂေါတမဿ ဣမသ္မိံ ကထာဝတ္ထုသ္မိံ ဝါဒံ အာရောပေဿာ မိ”တိ။ “ဂစ္ဆ
တွံ၊ ဂဟပတိ၊ သမဏဿ ဂေါတမဿ ဣမသ္မိံ ကထာဝတ္ထုသ္မိံ ဝါဒံ အာရောပေဟိ။
အဟံ ဝါ ဟိ၊ ဂဟပတိ၊ သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ၊ ဒီဃတပဿီ
ဝါ နိဂဏ္ဍော၊ တွံ ဝါ”တိ။

4. Evam vutte, upāli gahapati nigaṇṭham nātaputtam etadavoca—
“sādhu sādhu, bhante dīghatapassī ! Yathā taṃ sutavatā sāvakena
sammadeva satthusāsanam ājānantena evamevam bhadantena tapassinā
samaṇassa gotamassa byākatam. Kiñhi sobhati chavo manodaṇḍo imassa
evam olārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍova
mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā,
no tathā vacīdaṇḍo, no tathā manodaṇḍo. Handa cāham, bhante, gacchāmi
samaṇassa gotamassa imasmim kathāvatthusmim vādam āropessāmi. Sace
me samaṇo gotamo tathā patitṭhahissati yathā bhadantena tapassinā
patitṭhāpitam; seyyathāpi nāma balavā puriso dīghalomikam eḷakam lomesu
gahetvā ākaddheyya parikaddheyya samparikaddheyya, evamevāham
samaṇam gotamam vādena vādam ākaddhissāmi parikaddhissāmi
samparikaddhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro
mahantam soṇḍikākilañjam gambhīre udakarahade pakkhipitvā kaṇṇe
gahetvā ākaddheyya parikaddheyya samparikaddheyya, evamevāham
samaṇam gotamam vādena vādam ākaddhissāmi parikaddhissāmi
samparikaddhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālam kaṇṇe
gahetvā odhuneyya niddhuneyya nipphoṭeyya , evamevāham samaṇam
gotamam vādena vādam odhunissāmi niddhunissāmi nipphoṭessāmi
Seyyathāpi nāma kuñjaro satṭhihāyano gambhīram pokkharañim ogāhetvā
sāṇadhovikam nāma kīḷitajātam kīḷati, evamevāham samaṇam gotamam
sāṇadhovikam maññe kīḷitajātam kīḷissāmi. Handa cāham, bhante,
gacchāmi samaṇassa gotamassa imasmim kathāvatthusmim vādam

āropessāmī”ti. “Gaccha tvam, gahapati, samaṇassa gotamassa imasmim kathāvatthusmim vādam āropehi. Aham vā hi, gahapati, samaṇassa gotamassa vādam āropeyyam, dīghatapassī vā nigaṇṭho, tvam vā”ti.

4. When this was said, the householder Upāli said to the Nigaṇṭha Nātaputta: “Good, good, venerable sir, [on the part of] Dīgha Tapassī! The venerable Tapassī has answered the recluse Gotama like a well-taught disciple who understands his teacher’s dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod. Now, venerable sir, I shall go and refute the recluse Gotama’s doctrine on the basis of this statement. If the recluse Gotama maintains before me what the venerable Dīgha Tapassī made him maintain, then just as a strong man might seize a long-haired ram by the hair and drag him to and drag him fro and drag him round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about.

Just as a strong brewer’s workman might throw a big brewer’s sieve into a deep water tank, and taking it by the corners, might drag it to and drag it fro and drag it round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about.

Just as a strong brewer’s mixer might take a strainer by the corners and shake it down and shake it up and thump it about, so in debate I will shake the recluse Gotama down and shake him up and thump him about.

And just as a sixty-year-old elephant might plunge into a deep pond and enjoy playing the game of hemp-washing, so I shall enjoy playing the game of hemp-washing with the recluse Gotama. Venerable sir, I shall go and refute the recluse Gotama’s doctrine on the basis of this statement.”

“Go, householder, and refute the recluse Gotama’s doctrine on the basis of this statement. For either I should refute the recluse Gotama’s doctrine or else the Nigaṇṭha Dīgha Tapassī or you yourself.”

၅. ဝေ ဝုတ္တေ, ဒီဃတပဿီ နိဂဏ္ဍော နိဂဏ္ဍိ နာဋပုတ္တံ တေဒဝေါစ “န ခေါ မေတံ, ဘန္တေ, ရုစ္စတံ ယံ ဥပါလိံ ဂဟပတိံ သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ။ သမဏော ဟိ, ဘန္တေ, ဂေါတမော မာယာဝိ အာဝဇ္ဇနိ မာယံ ဇာနာတိ ယာယ အညတိတ္ထိယာနံ သာဝကေ အာဝဇ္ဇတိ” တိ။

“အဋ္ဌာနံ ခေါ ဇေတံ, တပဿီ, အနဝကာသော ယံ ဥပါလိံ ဂဟပတိံ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ။ ဌာနဉ္စ ခေါ ဇေတံ ဝိဇ္ဇတိ ယံ သမဏော ဂေါတမော ဥပါလိံဿ ဂဟပတိံဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ။ ဂစ္ဆ, တံ, ဂဟပတိံ, သမဏဿ ဂေါတမဿ ဣမသ္မိံ ကထာဝတ္ထုသ္မိံ ဝါဒံ အာရောပေဟိ။ အဟံ ဝါ ဟိ, ဂဟပတိံ, သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ, ဒီဃတပဿီ ဝါ နိဂဏ္ဍော, တံ ဝါ” တိ။

ဒုတိယမ္ပိ ခေါ ဒီဃတပဿီ ။ပ။ တတိယမ္ပိ ခေါ ဒီဃတပဿီ နိဂဏ္ဍော နိဂဏ္ဍိ နာဋပုတ္တံ တေဒဝေါစ - “န ခေါ မေတံ, ဘန္တေ, ရုစ္စတံ ယံ ဥပါလိံ ဂဟပတိံ သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ။ သမဏော ဟိ, ဘန္တေ, ဂေါတမော မာယာဝိ အာဝဇ္ဇနိ မာယံ ဇာနာတိ ယာယ အညတိတ္ထိယာနံ သာဝကေ အာဝဇ္ဇတိ” တိ။

“အဋ္ဌာနံ ခေါ ဇေတံ, တပဿီ အနဝကာသော ယံ ဥပါလိံ ဂဟပတိံ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ။ ဌာနဉ္စ ခေါ ဇေတံ ဝိဇ္ဇတိ ယံ သမဏော ဂေါတမော ဥပါလိံဿ ဂဟပတိံဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ။ ဂစ္ဆ တံ, ဂဟပတိံ, သမဏဿ ဂေါတမဿ ဣမသ္မိံ ကထာဝတ္ထုသ္မိံ ဝါဒံ အာရောပေဟိ။ အဟံ ဝါ ဟိ, ဂဟပတိံ, သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ, ဒီဃတပဿီ ဝါ နိဂဏ္ဍော, တံ ဝါ” တိ။

“ဝေ, ဘန္တေ” တိ ခေါ ဥပါလိံ ဂဟပတိံ နိဂဏ္ဍဿ နာဋပုတ္တဿ ပဋိဿုတွာ ဥဋ္ဌာယာသနာ နိဂဏ္ဍိ နာဋပုတ္တံ အဘိဝါဒေတွာ ပဒက္ခိဏံ ကတွာ ယေန ပါဝါရိကမ္ပဝနံ ယေန ဘဂဝါ တေနုပသင်္ကမိံ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိဿိဒိ။ ဧကမန္တံ နိဿိန္ဒော ခေါ ဥပါလိံ ဂဟပတိံ ဘဂဝန္တံ တေဒဝေါစ - “အာဂမာ နု ခွိစ, ဘန္တေ, ဒီဃတပဿီ နိဂဏ္ဍော” တိ?

“အာဂမာ ခွိစ, ဂဟပတိံ, ဒီဃတပဿီ နိဂဏ္ဍော” တိ။

“အဟု ခေါ ပန တေ, ဘန္တေ, ဒီဃတပဿိနာ နိဂဏ္ဍေန သဒ္ဓိံ ကောစိဒေဝ ကထာသလ္လာပေါ” တိ?

“အဟု ခေါ မေ, ဂဟပတိံ, ဒီဃတပဿိနာ နိဂဏ္ဍေန သဒ္ဓိံ ကောစိဒေဝ ကထာသလ္လာပေါ” တိ။

“ယထာ ကထံ ပန တေ, ဘန္တေ, အဟု ဒီဃတပဿိနာ နိဂဏ္ဍေန သဒ္ဓိံ ကောစိဒေဝ ကထာသလ္လာပေါ” တိ?

အထ ခေါ် ဘဂဝါ ယာဝတကော အဟောသိ ဒီဃတပဿိနာ နိဂဏ္ဍေန သန္တိ ကထာသလ္လာပေါ တံ သဗ္ဗံ ဥပါလိဿ ဂဟပတိဿ အာရောစေသိ။

5. Evaṃ vutte, dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca— “na kho metam, bhante, rucati yaṃ upāli gahapati samaṇassa gotamassa vādam āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭeti”ti. “Atthānam kho etam, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. òhānañca kho etam vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. Gaccha, tvam, gahapati, samaṇassa gotamassa imasmim kathāvatthusmim vādam āropehi. Aham vā hi, gahapati, samaṇassa gotamassa vādam āropeyyam, dīghatapassī vā nigaṇṭho, tvam vā”ti. Dutiyampi kho dīghatapassī ..Pe.. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca— “na kho metam, bhante, rucati yaṃ upāli gahapati samaṇassa gotamassa vādam āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭeti”ti. “Atthānam kho etam, tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. òhānañca kho etam vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. Gaccha tvam, gahapati, samaṇassa gotamassa imasmim kathāvatthusmim vādam āropehi. Aham vā hi, gahapati, samaṇassa gotamassa vādam āropeyyam, dīghatapassī vā nigaṇṭho, tvam vā”ti. “Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā utthāyāsana nigaṇṭham nāṭaputtam abhivādetva padakkhiṇam katvā yena pāvārikambavanam yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho upāli gahapati bhagavantam etadavoca— “āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhim kocideva kathāsallāpo”ti?

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhim kocideva kathāsallāpo”ti.

“Yathā katham pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhim kocideva kathāsallāpo”ti?

Atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhim kathāsallāpo tam sabbam upālissa gahapatissa ārocesi.

5. When this was said, the Nigaṇṭha Dīgha Tapassī said to the Nigaṇṭha Nātaputta: “ Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama’s doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians.”

“It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Go, householder, and refute the recluse Gotama’s doctrine. For either I should refute the recluse Gotama’s doctrine or else the Nigaṇṭha Dīgha Tapassī or you yourself.”

For the second time...For the third time, the Nigaṇṭha Dīgha Tapassī said to the Nigaṇṭha Nātaputta: “ Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama’s doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians.”

“It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Go, householder, and refute the recluse Gotama’s doctrine. For either I should refute the recluse Gotama’s doctrine or else the Nigaṇṭha Dīgha Tapassī or you yourself.”

“Yes, venerable sir,” the householder Upāli replied, and he rose from his seat, and after paying homage to the Nigaṇṭha Nātaputta, keeping him on his right, he left to go to the Blessed One in Pāvārika’s Mango Grove. There, after paying homage to the Blessed One, he sat down at one side and asked the Blessed One: “Venerable sir, did the Nigaṇṭha Dīgha Tapassī come here?”

“The Nigaṇṭha Dīgha Tapassī came here, householder.”

“Venerable sir, did you have some conversation with him?”

“I had some conversation with him, householder.”

What was your conversation with him like, venerable sir?”

Then the Blessed One related to the householder Upāli his entire conversation with the Nigaṇṭha Dīgha Tapassī.

၆. ဧဝံ ဝုတ္တေ၊ ဥပါလိ ဂဟပတိ ဘဂဝန္တံ တေဒဝေါစ - “သာရ သာရ၊ ဘန္တေ တပဿိ! ယထာ တံ သုတဝတာ သာဝကေန သမ္ပဒေဝ သတ္ထုသာသနံ အာဇာနန္တေန ဝေမေဝံ ဒီဃတပဿိနာ နိဂဏ္ဍေန ဘဂဝတော ဗျာကတံ။ ကိဉ္စိ သောဘတိ ဆဝေါ မနောဒဏ္ဍော ဣမဿ ဧဝံ ဩဋ္ဌာရိကဿ ကာယဒဏ္ဍဿ ဥပနိဓာယ? အထ ခေါ ကာယဒဏ္ဍောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ၊ နော တထာ ဝစီဒဏ္ဍော၊ နော တထာ မနောဒဏ္ဍော” တိ။ “သစေ ခေါ တံ၊ ဂဟပတိ၊ သဇ္ဇေ ပတိဋ္ဌာယ မန္တေယျာသိ သိယာ နော ဧတ္ထ ကထာသလ္လာပေါ” တိ။ “သဇ္ဇေ အဟံ၊ ဘန္တေ၊ ပတိဋ္ဌာယ မန္တေယျာမိ; ဟောတု နော ဧတ္ထ ကထာသလ္လာပေါ” တိ။

6. Evam vutte, upāli gahapati bhagavantam etadavoca — “sādhu sādhu, bhante tapassī! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākatam. Kiñhi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti. “Sace kho tvam, gahapati, sacce patitthāya manteyyāsi siyā no ettha kathāsallāpo”ti. “Sacce aham, bhante, patitthāya mantessāmi; hotu no ettha kathāsallāpo”ti.

6. When this was said, the householder Upāli said to the Blessed One: “Good, good, venerable sir, on the part of Tapassī! The Nigaṇṭha Dīgha Tapassī has answered the Blessed One like a well-taught disciple who understands his teacher’s dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

“Householder, if you will debate on the basis of truth, we might have some conversation about this.” “I will debate on the basis of truth, venerable sir, so let us have some conversation about this.”

၇. “တံ ကိ မညသိ၊ ဂဟပတိ၊ ဣမဿ နိဂဏ္ဍော အာဇာဓိကော ဒုက္ခိတော ဗာဠဂိလာနော သီတောဒကပဋိက္ခိတ္တော ဥဏ္ဍောဒကပဋိသေဝီ။ သော သီတောဒကံ

အလဘမာနော ကာလင်္ကရေယျ။ ဣမဿ ပန, ဂဟပတိ, နိဂဏ္ဍော နာဋုတ္တော ကတ္ထုပပတ္တိ ပညပေတိ” တိ?

“အတ္ထိ, ဘန္တေ, မနောသတ္တာ နာမ ဒေဝါ တတ္ထ သော ဥပပဇ္ဇတိ” ။

“တံ ကိဿ ဟေတု” ?

“အသု ဟိ, ဘန္တေ မနောပဋိဗဒ္ဓေါ ကာလင်္ကရောတိ” တိ။

“မနသိ ကရောဟိ, ဂဟပတိ, မနသိ ကရိတွာ ခေါ, ဂဟပတိ, ဗျာကရောဟိ။ န ခေါ တေ သန္ဓိယတိ ပုရိမေန ဝါ ပစ္စိမံ, ပစ္စိမေန ဝါ ပုရိမံ။ ဘာသိတာ ခေါ ပန တေ, ဂဟပတိ, သော ဝါစာ- ‘သစ္စေ အဟံ, ဘန္တေ, ပတိဋ္ဌာယ မန္တေဿာမိ, ဟောတု နော ဣတ္ထ ကထာသလ္လာပေါ”’ တိ။

“ကိဉ္ဇာပိ, ဘန္တေ, ဘဂဝါ ဝေမာဟ, အထ ခေါ ကာယဒဏ္ဍောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ဝစီဒဏ္ဍော, နော တထာ မနောဒဏ္ဍော” တိ။

7. “Tam kim maññasi, gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḥagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī. So sītodakaṃ alabhamāno kālaṅkareyya. Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattim paññapetī”ti?

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Tam kissa hetu”?

“Asu hi, bhante manopaṭibaddho kālaṅkarotī”ti.

“Manasi karohi, gahapati , manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā — ‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo”’ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

7. “What do you think, householder? Here some Nigaṇṭha might be afflicted, suffering, and gravely ill [with an illness needing treatment by cold water, which his vows prohibit] and he might refuse cold water [though mentally longing for it] and use only [the permissible] hot water [thus keeping his vows bodily and verbally]. Because he does not get cold water he might die. Now, householder, where would the Nigaṇṭha

Nātaputta describe his rebirth [as taking place]?”

“Venerable sir, there are gods called ‘mind-bound’; he would be reborn there.

Why is that?

Because when he died he was still bound [by attachment] in the mind.”

“Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: ‘I will debate on the basis of truth, venerable sir, so let us have some conversation about this.’”

“Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

၈. “တံ ကံ မညသိံ, ဂဟပတိံ ဣဓဿ နိဂဏ္ဍော နာဋုပုတ္တော စာတုယာမသံဝရသံဝုတော သဗ္ဗဝါရိဝါရိတော သဗ္ဗဝါရိယုတ္တော သဗ္ဗဝါရိရတော သဗ္ဗဝါရိဖုဇော။ သော အဘိက္ကမန္တော ပဋိက္ကမန္တော ဗဟု ခုဒ္ဒကေ ပါဏေ သံဃာတံ အာပါဒေတိံ။ ဣဓဿ ပန, ဂဟပတိံ, နိဂဏ္ဍော နာဋုပုတ္တော ကံ ဝိပါကံ ပညပေတိ” တိ?

“အသဉ္ဇေတနိကံ, ဘန္တေ, နိဂဏ္ဍော နာဋုပုတ္တော နော မဟာသာဝဇ္ဇံ ပညပေတိ” တိ။

“^၁စေ ပန, ဂဟပတိံ, စေတေတိ” လိ?

“မဟာသာဝဇ္ဇံ, ဘန္တေ, ဟောတိ” တိ။

“စေတနံ ပန, ဂဟပတိံ, နိဂဏ္ဍော နာဋုပုတ္တော ကိသ္ဋိံ ပညပေတိ” တိ?

“မနောဒဏ္ဍသ္ဋိံ, ဘန္တေ” တိ။

“မနသိံ ကရောဟိံ, ဂဟပတိံ မနသိံ ကရိတုာ ခေါ, ဂဟပတိံ, ဗျာကရောဟိံ။ န ခေါ တေ သန္တိယတိံ ပုရိမေန ဝါ ပစ္စိမံ, ပစ္စိမေန ဝါ ပုရိမံ။ ဘာသိတာ ခေါ ပန တေ, ဂဟပတိံ, သော ဝါစာ - ‘သစ္စေ အဟံ, ဘန္တေ, ပတိဋ္ဌာယ မန္တေဿာမိ; ဟောတု နော ဧတ္ထ ကထာသလ္လာပေါ’” တိ။

“ကိဉ္ဇာပိံ, ဘန္တေ, ဘဂဝါ ဝေမာဟ, အထ ခေါ ကာယဒဏ္ဍောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ဝစီဒဏ္ဍော, နော တထာ မနောဒဏ္ဍော” တိ။

8. “*Tam kim maññasi, gahapati idhassa nigaṇṭho nāṭaputto cātuyāmasaṇivarasaṇvuto sabbavārivārīto sabbavāriyutto sabbavāridhuto sabbavāriphuṭo. So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī*”ti?

“*Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī*”ti.

“*Sace pana, gahapati, cetetī*”ti?

“*Mahāsāvajjaṃ, bhante, hotī*”ti.

“*Cetanaṃ pana, gahapati, nigaṇṭho nāṭaputto kismim paññapetī*”ti?

“*Manodaṇḍasmim, bhante*”ti.

“*Manasi karohi, gahapati manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam. Bhāsītā kho pana te, gahapati, esā vācā — ‘sacce ahaṃ, bhante, patitthāya mantessāmi; hotu no ettha kathāsallāpo*”ti. “*Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo*”ti.

8. “What do you think, householder? Here some Nigaṇṭha might be restrained with four checks — curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs — and yet when going forward and returning he brings about the destruction of many small living beings. What result does the Nigaṇṭha Nāṭaputta describe for him?”

“Venerable sir, the Nigaṇṭha Nāṭaputta does not describe what is not willed as greatly reprehensible.”

“But if one wills it, householder?”

“Then it is greatly reprehensible, venerable sir.”

“But under which [of the three rods] does the Nigaṇṭha Nāṭaputta describe willing, householder?”

“Under the mental rod, venerable sir.”

“Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: ‘I will debate on the basis of truth, venerable sir, so

let us have some conversation about this.”

“Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

၉. “တံ ကိ မညသိ, ဂဟပတိ, အယံ နာဠန္ဒာ ဣဒ္ဓါ စေဝ ဖီတာ စ ဗဟုဇနာ အာကိဏ္ဏမနုဿာ” တိ?

“ဝေ, ဘန္တေ, အယံ နာဠန္ဒာ ဣဒ္ဓါ စေဝ ဖီတာ စ ဗဟုဇနာ အာကိဏ္ဏမနုဿာ” တိ။

“တံ ကိ မညသိ, ဂဟပတိ, ဣဓ ပုရိသော အာဂစ္ဆေယျ ဥက္ခိတ္တာသိကော။ သော ဝေဝဒေယျ - ‘အဟံ ယာဝတိကာ ဣဓိဿာ နာဠန္ဒာယ ပါဏာ တေ ဇကေန ခဏေန ဇကေန မုဟုတ္တေန ဧကံ မံသခလံ ဧကံ မံသပုဉ္ဇံ ကရိဿာမိ’ တိ။ တံ ကိ မညသိ, ဂဟပတိ, ပဟောတိ န ခေါ သော ပုရိသော ယာဝတိကာ ဣဓိဿာ နာဠန္ဒာယ ပါဏာ တေ ဇကေန ခဏေန ဇကေန မုဟုတ္တေန ဧကံ မံသခလံ ဧကံ မံသပုဉ္ဇံ ကာတု” န္တိ?

“ဒသဝိ, ဘန္တေ, ပုရိသာ, ဝိသမ္ပိ, ဘန္တေ, ပုရိသာ, တိသမ္ပိ, ဘန္တေ, ပုရိသာ, စတ္တာရိသမ္ပိ, ဘန္တေ, ပုရိသာ, ပညာသမ္ပိ, ဘန္တေ, ပုရိသာ နပ္ပဟောန္တိ ယာဝတိကာ ဣဓိဿာ နာဠန္ဒာယ ပါဏာ တေ ဇကေန ခဏေန ဇကေန မုဟုတ္တေန ဧကံ မံသခလံ ဧကံ မံသပုဉ္ဇံ ကာတု။ ကိဉ္စိ သောဘတိ ဇကော ဆဝေါ ပုရိသော” တိ။

“တံ ကိ မညသိ, ဂဟပတိ ဣဓ အာဂစ္ဆေယျ သမဏော ဝါ ဗြာဟ္မဏော ဝါ ဣဒ္ဓိမာ စေတောဝသိပ္ပတ္တော။ သော ဝေဝဒေယျ - ‘အဟံ ဣမံ နာဠန္ဒံ ဇကေ မနောပဒေါသေန ဘသ္မံ ကရိဿာမိ’ တိ။ တံ ကိ မညသိ, ဂဟပတိ, ပဟောတိ န ခေါ သော သမဏော ဝါ ဗြာဟ္မဏော ဝါ ဣဒ္ဓိမာ စေတောဝသိပ္ပတ္တော ဣမံ နာဠန္ဒံ ဇကေန မနောပဒေါသေန ဘသ္မံ ကာတု” န္တိ။

“ဒသဝိ, ဘန္တေ, နာဠန္ဒာ, ဝိသမ္ပိ နာဠန္ဒာ, တိသမ္ပိ နာဠန္ဒာ, စတ္တာရိသမ္ပိ နာဠန္ဒာ, ပညာသမ္ပိ နာဠန္ဒာ ပဟောတိ သော သမဏော ဝါ ဗြာဟ္မဏော ဝါ ဣဒ္ဓိမာ စေတောဝသိပ္ပတ္တော ဇကေန မနောပဒေါသေန ဘသ္မံ ကာတု။ ကိဉ္စိ သောဘတိ ဇကော ဆဝေါ နာဠန္ဒာ” တိ။

“မနသိ ကရောဟိ, ဂဟပတိ, မနသိ ကရိတော ခေါ, ဂဟပတိ, ဗျာကရောဟိ။ န ခေါ တေ သန္တိယတိ ပုရိမေန ဝါ ပစ္စိမံ, ဝိသမ္ပိမံ ဝါ ပုရိမံ။ ဘာသိတာ ခေါ ပန တေ, ဂဟပတိ, သော ဝါစာ - ‘သစ္စေ အဟံ, ဘန္တေ, ပတိဋ္ဌာယ မန္တေဿာမိ;

ဟောတု နော ဣတ္ထ ကထာသလ္လာပေါ””တိ။

“ကိဉ္ဇာပိ, ဘန္တေ, ဘဂဝါ ဝေမာဟ, အထ ခေါ ကာယဒဏ္ဍောဝ မဟာသာဝဇ္ဇတရော ပါပဿ ကမ္မဿ ကိရိယာယ ပါပဿ ကမ္မဿ ပဝတ္တိယာ, နော တထာ ဝစီဒဏ္ဍော, နော တထာ မနောဒဏ္ဍော””တိ။

9. “Tam kim maññasi, gahapati, ayam nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti?

“Evam, bhante, ayam nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti.

“Tam kim maññasi, gahapati, idha puriso āgaccheyya ukkhittāsiko. So evam vadeyya— ‘aham yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekam maṃsakhalam ekam maṃsapuñjam karissāmī’ti. Tam kim maññasi, gahapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekam maṃsakhalam ekam maṃsapuñjam kātun”ti?

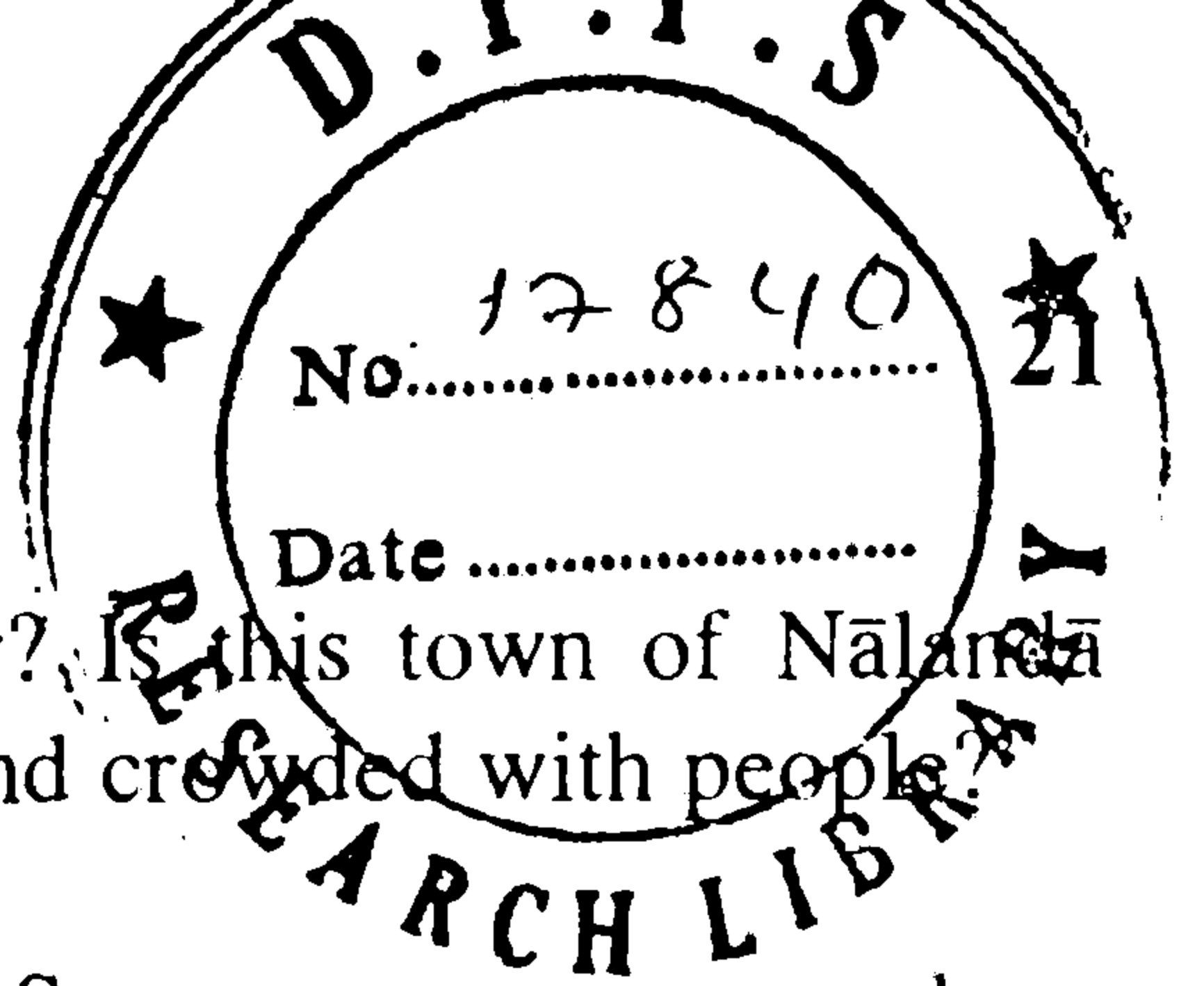
“Dasapi, bhante, purisā, vīsampi, bhante, purisā, timsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttena ekam maṃsakhalam ekam maṃsapuñjam kātum. Kiñhi sobhati eko chavo puriso”ti!

“Tam kim maññasi, gahapati idha āgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasipatto. So evam vadeyya— ‘aham imam nālandam ekena manopadosena bhasmam karissāmī’ti. Tam kim maññasi, gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasipatto imam nālandam ekena manopadosena bhasmam kātun”ti

“Dasapi, bhante, nālandā, vīsampi nālandā, timsampi nālandā, cattārīsampi nālandā, paññāsampi nālandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasipatto ekena manopadosena bhasmam kātum. Kiñhi sobhati ekā chavā nālandā”ti!

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam. Bhāsītā kho pana te, gahapati, esā vācā— ‘sacce aham, bhante, patitthāya mantessāmi; hotu no ettha kathāsallāpo””ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.



9. “What do you think, householder? Is this town of Nālandā successful and prosperous, is it populous and crowded with people?”

“Yes, venerable sir, it is.”

“What do you think, householder? Suppose a man came here brandishing a sword and spoke thus: ‘In one moment, in one instant, I will make all the living beings in this town of Nālandā into one mass of flesh, into one heap of flesh.’ What do you think, householder, would that man be able to do that?”

“Venerable sir, ten, twenty, thirty, forty, or even fifty men would not be able to make all the living beings in this town of Nālandā into one mass of flesh, into one heap of flesh in one moment or instant, so what does a single trivial man count for?”

“What do you think, householder? Suppose some recluse or brahmin came here possessed of supernormal power and attained to mastery of mind, and he spoke thus: ‘I will reduce this town of Nālandā to ashes with one mental act of hate.’ What do you think, householder, would such a recluse or brahmin be able to do that?”

“Venerable sir, such a recluse or brahmin possessed of supernormal power and attained to mastery of mind would be able to reduce ten, twenty, thirty, forty, or even fifty Nālandās to ashes with one mental act of hate, so what does a single trivial Nālandā count for?”

“Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: ‘I will debate on the basis of truth, venerable sir, so let us have some conversation about this.’”

“Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod.”

၁၀. “တံ ကိံ မညသိံ, ဂဟပတိံ, သုတံ တေ ဒဏ္ဍကိရညံ ကာလိင်္ဂါရညံ မဇ္ဈာရညံ မာတင်္ဂါရညံ အရညံ အရညဘူတ” နိန္ဒိ?

“ဝေံ, ဘန္တေ, သုတံ မေ ဒဏ္ဍကိရညံ ကာလိင်္ဂါရညံ မဇ္ဈာရညံ မာတင်္ဂါရညံ

အရည် အရည်ဘူတ”နို့။

“တံ ကိ မညသိ၊ ဂဟပတိ၊ ကိန္နိ တေ သုတံ ကေန တံ ဒဏ္ဍကီရည် ကာလိင်္ဂါရည် မဇ္ဈာရည် မာတင်္ဂါရည် အရည် အရည်ဘူတ”နို့?

“သုတံ မေတံ၊ ဘန္တေ၊ ဣသိနံ မနောပဒေါသေန တံ ဒဏ္ဍကီရည် ကာလိင်္ဂါရည် မဇ္ဈာရည် မာတင်္ဂါရည် အရည် အရည်ဘူတ”နို့။

“မနသိ ကရောဟိ၊ ဂဟပတိ၊ မနသိ ကရိတွာ ခေါ၊ ဂဟပတိ၊ ဗျာကရောဟိ။ န ခေါ တေ သန္နိယတိ ပုရိမေန ဝါ ပစ္စိမံ၊ ပစ္စိမေန ဝါ ပုရိမံ။ ဘာသိတာ ခေါ ပန တေ၊ ဂဟပတိ၊ ငော ဝါစာ - ‘သဇ္ဇေ အဟံ၊ ဘန္တေ၊ ပတိဋ္ဌာယ မန္တေဿာမိ၊ ဟောတု နော ဣ ကယာသလ္လာပေါ’”တိ။

10. “Tam kim maññasi, gahapati, sutam te daṇḍakīraññam kāliṅgāraññam majjhāraññam mātaṅgāraññam araññam araññabhūtan”ti?

“Evaṃ, bhante, sutam me daṇḍakīraññam kāliṅgāraññam majjhāraññam mātaṅgāraññam araññam araññabhūtan”ti.

“Tam kim maññasi, gahapati, kinti te sutam kena tam daṇḍakīraññam kāliṅgāraññam majjhāraññam mātaṅgāraññam araññam araññabhūtan”ti?

“Sutam metam, bhante, isīnam manopadosena tam daṇḍakīraññam kāliṅgāraññam majjhāraññam mātaṅgāraññam araññam araññabhūtan”ti.

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam. Bhāsītā kho pana te, gahapati, esā vācā— ‘sacce aham, bhante, patitṭhāya mantessāmi; hotu no ettha kathāsaḷlāpo’”ti.

10. “What do you think, householder? Have you heard how the Daṇḍaka, Kālinga, Mejjha, and Mātanga forests became forests?”

“Yes, Venerable sir,”

“As you heard it, how did they become forests?”

“Venerable sir, I heard that they became forests by means of a mental act of hate on the part of the seers.”

“Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: ‘I will debate on the basis of truth, venerable sir, so let us have some conversation about this.’”

၁၁. “ပုရိမေနေဝါဟံ ဘန္တေ, ဩပမ္ပေန ဘဂဝတော အတ္တမနော အဘိရဒ္ဒေါ။ အဝိ စာဟံ ဣမာနိ ဘဂဝတော ဝိစိတြာနိ ပဉ္စပဋိဘာနာနိ သောတုကာမော, ဝေါဟံ ဘဂဝန္တံ ပစ္စနိကံ ကာတဗ္ဗံ အမညိဿံ။

အဘိက္ကန္တံ, ဘန္တေ, အဘိက္ကန္တံ, ဘန္တေ! သေယျထာဝံ, ဘန္တေ, နိက္ကုဇိတံ ဝါ ဥက္ကုဇေယျ, ပဋိစ္စန္တံ ဝါ ဝိဝရေယျ, မူဠဿ ဝါ မဂ္ဂံ အာစိက္ခေယျ, အန္ဓကာရေ ဝါ တေလပဇ္ဇောတံ ဓာရေယျ - စက္ခုမန္တော ရူပါနိ ဒက္ခန္တိတိ; ဝေမေဝံ ဘဂဝတာ အနေကပရိယာယေန ဓမ္မော ပကာသိတော။ သောဟံ, ဘန္တေ, ဘဂဝန္တံ သရဏံ ဂစ္စာမိ ဓမ္မဉ္စ ဘိက္ခုသံဃဉ္စ။ ဥပါသကံ မံ ဘဂဝါ ဓာရေတု အဇ္ဇတဂ္ဂေ ပါဏုပေတံ သရဏံ ဂတ”န္တိ။

11. “Purimenevāham bhante, opammena bhagavato attamano abhiraddho. Api cāham imāni bhagavato vicitrāni pañhapatibhānāni sotukāmo, evāham bhagavantam paccanīkam kātabbam amaññissam. Abhikkantam, bhante, abhikkantam, bhante! Seyyathāpi, bhante, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya— cakkhumanto rūpāni dakkhantīti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāham, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam maṃ bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan”ti.

11. “Venerable sir, I was satisfied and pleased by the Blessed One’s very first simile. Nevertheless, I thought I would oppose the Blessed One thus since I desired to hear the Blessed One’s varied solutions to the problem.

Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. Venerable sir, I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life.”

၁၂. “အနုဝိစုကာရံ ခေါ၊ ဂဟပတိ၊ ကရောဟိ၊ အနုဝိစုကာရော တုမှာဒိသာနံ ဉာတမနုဿာနံ သာရ ဟောတိ” တိ။

“ဣဓိနာပါဟံ၊ ဘန္တေ၊ ဘဂဝတော ဘိယျောသောမတ္တာယ အတ္တမနော အဘိရဒ္ဓေါ ယံ မံ ဘဂဝါ ဝေမာဟ - ‘အနုဝိစုကာရံ ခေါ၊ ဂဟပတိ၊ ကရောဟိ၊ အနုဝိစုကာရော တုမှာဒိသာနံ ဉာတမနုဿာနံ သာရ ဟောတိ’ တိ။ မဉ္ဇိ၊ ဘန္တေ၊ အညတိတ္ထိယာ သာဝကံ လဘိတော ကေဝလကပ္ပံ နာဠန္ဒံ ပဋာကံ ပရိဟရေယျု ပုပါလိ အမှာကံ ဂဟပတိ သာဝကတ္ထံ ဥပဂတော’ တိ။

အထ စ ပန မံ ဘဂဝါ ဝေမာဟ ‘အနုဝိစုကာရံ ခေါ၊ ဂဟပတိ၊ ကရောဟိ၊ အနုဝိစုကာရော တုမှာဒိသာနံ ဉာတမနုဿာနံ သာရ ဟောတိ’ တိ။ သောဟံ၊ ဘန္တေ၊ ဒုတိယမ္ပိ ဘဂဝန္တံ သရဏံ ဂစ္ဆာမိ ဓမ္မဉ္စ ဘိက္ခုသံဃဉ္စ။ ဥပါသကံ မံ ဘဂဝါ ဓာရေတု အဇ္ဇတဂ္ဂေ ပါဏုပေတံ သရဏံ ဂတ” န္တိ။

12. “Anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī”ti. “Imināpāhaṃ, bhante, bhagavato bhīyosomattāya attamaṇo abhiraddho yaṃ maṃ bhagavā evamāha— ‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti. Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nāḷandaṃ paṭākāṃ parihareyyuṃ— ‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti. Atha ca pana maṃ bhagavā evamāha— ‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti. Esāhaṃ, bhante, dutiyampi bhagavantāṃ saraṇāṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇāṃ gatan”ti.

12. “Investigate thoroughly, householder. It is good for such well-known people like you to investigate thoroughly.”

“Venerable sir, I am even more satisfied and pleased with the Blessed One for telling me that. For the other sectarians, on acquiring me as their disciple, would carry a banner all over Nāḷandā announcing: ‘The householder Upāli has come to discipleship under us’. But, on the contrary, the Blessed One tells me: ‘Investigate thoroughly, householder. It is good for such well-known people like you to investigate thoroughly.’ So for the second time, venerable sir, I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the

Blessed One remember me as a lay follower who has gone to him for refuge for life.”

၁၃. “ဒီဃရတ္တံ ခေါ တေ, ဂဟပတိ, နိဂဏ္ဍာနံ ဩပါနဘူတံ ကုလံ ယေန နေသံ ဥပဂတာနံ ဝိဏ္ဏကံ ဒါတဗ္ဗံ မညေယျာသီ” တိ။

“ဣဓိနာပါဟံ, ဘန္တေ, ဘဂဝတော ဘိယျောသောမတ္တာယ အတ္တမနော အဘိရဒ္ဒေါ ယံ မံ ဘဂဝါ ဝေမာဟ - ‘ဒီဃရတ္တံ ခေါ တေ, ဂဟပတိ, နိဂဏ္ဍာနံ ဩပါနဘူတံ ကုလံ ယေန နေသံ ဥပဂတာနံ ဝိဏ္ဏကံ ဒါတဗ္ဗံ မညေယျာသီ’ တိ။ သုတံ မေတံ, ဘန္တေ, သမဏော ဂေါတမော ဝေမာဟ - ‘မယုမေဝ ဒါနံ ဒါတဗ္ဗံ, နာညေသံ ဒါနံ ဒါတဗ္ဗံ; မယုမေဝ သာဝကာနံ ဒါနံ ဒါတဗ္ဗံ, နာညေသံ သာဝကာနံ ဒါနံ ဒါတဗ္ဗံ; မယုမေဝ ဒိန္နံ မဟပူလံ, နာညေသံ ဒိန္နံ မဟပူလံ; မယုမေဝ သာဝကာနံ ဒိန္နံ မဟပူလံ, နာညေသံ သာဝကာနံ ဒိန္နံ မဟပူလံ’ န္တိ။

အထ စ ပန မံ ဘဂဝါ နိဂဏ္ဍေသုဝိ ဒါနေ သမာဒပေတိ။ အဝိ စ, ဘန္တေ, မယမေတ္ထ ကာလံ ဇာနိဿာမ။ သောဟံ, ဘန္တေ, တတိယမ္ပိ ဘဂဝန္တံ သရဏံ ဂစ္ဆာမိ ဓမ္မဉ္စ ဘိက္ခုသံဃဉ္စ။ ဥပါသကံ မံ ဘဂဝါ ဓာရေတု အဇ္ဇတဂ္ဂေ ပါဏုပေတံ သရဏံ ဂတ” န္တိ။

13. “Dīgharattam kho te, gahapati, nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍakam dātabbam maññeyyāsī”ti. “Imināpāham, bhante, bhagavato bhiyyosomattāya attamano abhiraddho yaṁ maṁ bhagavā evamāha— ‘dīgharattam kho te, gahapati, nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍakam dātabbam maññeyyāsī’ti. Sutam metam, bhante, samaṇo gotamo evamaha— ‘mayhameva dānam dātabbam, nāññesari dānam dātabbam; mayhameva sāvakanam dānam dātabbam, nāññesari sāvakanam dānam dātabbam; mayhameva dinnam mahapphalam, nāññesam dinnam mahapphalam; mayhameva sāvakanam dinnam mahapphalam, nāññesam sāvakanam dinnam mahapphalan’ti. Atha ca pana maṁ bhagavā nigaṇṭhesupi dāne samādapeti. Api ca, bhante, mayamettha kālam jānissāma. Esāham, bhante, tatiyampi bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam maṁ bhagavā dhāretu ajjatagge paṇupetaṁ saraṇam gatan’ti.

13. “Householder, your family has long supported the Nigaṇṭhas and you should consider that alms should be given to them when they come.”

“Venerable sir, I am even more satisfied and pleased with the Blessed One for telling me that. Venerable sir, I have heard that the recluse Gotama says thus: ‘Gifts should be given only to me; gifts should not be given to others. Gifts should be given only to my disciples; gifts should not be given to others’ disciples. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to others’ disciples.’ But, on the contrary, the Blessed One encourages me to give gifts to the Nigaṇṭhas. Anyway we shall know the time for that, venerable sir. So for the third time, venerable sir, I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life.”

၁၄. အထ ခေါ် ဘဂဝါ ဥပါလိဿ ဂဟပတိဿ အနုပုဗ္ဗိ ကထံ ကထေသိ၊
 သေယျထိဒံ - ဒါနကထံ သီလကထံ သဂ္ဂကထံ၊ ကာမာနံ အာဒိနဝံ ဩကာရံ
 သံကိလေသံ၊ နေက္ခမ္မေ အာနိသံသံ ပကာသေသိ။

ယဒါ ဘဂဝါ အညာသိ ဥပါလိ ဂဟပတိ ကလ္လစိတ္တံ မုဒုစိတ္တံ ဝိနိဝရဏစိတ္တံ
 ဥဒဂ္ဂစိတ္တံ ပသန္တစိတ္တံ၊ အထ ယာ မုဒ္ဒါနံ သာမုက္ကံသိကာ ဓမ္မဒေသနာ တံ ပကာသေသိ
 - ဒုက္ခံ၊ သမုဒယံ၊ နိရောဓံ၊ မဂ္ဂံ။ သေယျထာပိ နာမ သုဒ္ဓံ ဝတ္ထံ အပဂတကာဠကံ
 သမ္မဒေဝ ရဇနံ ပဋိဂ္ဂဏေယျ၊ ဝေမေဝ ဥပါလိဿ ဂဟပတိဿ တသ္မိယေဝ
 အာသနေ ဝိရဇံ ဝိတမလံ ဓမ္မစက္ခု ဥဒပါဒိ - ‘ယံ ကိဉ္စိ သမုဒယဓမ္မံ သဗ္ဗံ တံ
 နိရောဓဓမ္မ’န္တိ။

အထ ခေါ် ဥပါလိ ဂဟပတိ ဒိဋ္ဌဓမ္မော ပတ္တဓမ္မော ဝိဒိတဓမ္မော
 ပရိယောဂါဠဓမ္မော တိဏ္ဍဝိစိကိစ္ဆော ဝိဂတကထံကထော ဝေသာရဇပုတ္တော
 အပရပုစ္ဆယော သတ္ထုသာသနေ ဘဂဝန္တံ တေဒဝေါစ - “ဟန္တု စ ဒါနိ မယံ၊ ဘန္တေ၊
 ဂစ္ဆာမ၊ ဗဟုကိစ္ဆာ မယံ ဗဟုကရဏိယာ” တိ။ “ယဿဒါနိ တွံ၊ ဂဟပတိ၊ ကာလံ
 မညသိ” တိ။

14. Atha kho bhagavā upālissa gahapatissa anupubbim katham kathesi, seyyathidam— dānakatham sīlakatham saggakatham, kāmānam ādīnavam okāram saṁkilesam, nekkhamme ānisaṁsam pakāsesi. Yadā bhagavā aññāsi upālim gahapatim kallacittam muducittam vinīvaraṇacittam

udaggacittam pasannacittam, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi— dukkham, samudayam, nirodham, maggam. Seyyathāpi nāma suddham vattham apagatakālakam sammadeva rajanam paṭiggaṇheyya, evameva upālissa gahapatissa tasmimyeva āsane virajam vītamalam dhammacakkhum udapādi— ‘yam kiñci samudayadhammam sabbam tam nirodhadhamman’ti. Atha kho upāli gahapati ditṭhadhammo pattadhammo veditadhammo pariyogāhadhammo tinṇavicikiccho vigatakathamkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam etadavoca— “handa ca dāni mayam, bhante, gacchāma, bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni tvam, gahapati, kālam maññasī”ti.

14. Then the Blessed One gave the householder Upāli progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures and the blessing of renunciation.

When he knew that the householder Upāli’s mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upāli sat there, the spotless immaculate vision of the Dhamma arose in him: “All that is subject to arising is subject to cessation.”

Then the householder Upāli saw the Dhamma; attained the Dhamma, understood the Dhamma, fathomed the Dhamma, he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher’s Dispensation. Then he said to the Blessed One: “Now, venerable sir, we must go. We are busy and have much to do.” “Now is the time, householder, to do as you think fit.”

၁၅. အထ ခေါ ဥပါလိ ဂဟပတိ ဘဂဝတော ဘာသိတံ အဘိနန္ဒိတော အနုမောဒိတော ဥဋ္ဌာယာသနာ ဘဂဝန္တံ အဘိဝါဒေတော ပဒက္ခိဏံ ကတော ယေန သကံ နိဝေသနံ တေနပသကံမိ; ဥပသကံမိတော ဒေါဝါရိကံ အာမန္တေသိ - “အဇ္ဇတဂ္ဂေ, သမ္ပ ဒေါဝါရိက, အာဝရာမိ ဒွါရံ နိဂဏ္ဍာနံ နိဂဏ္ဍိနံ, အနာဝဋံ ဒွါရံ ဘဂဝတော

ဘိက္ခုနီ ဘိက္ခုနီနိ ဥပါသကာနံ ဥပါသိကာနံ။ သစေ ကောစိ နိဂဏ္ဍော အာဂစ္ဆတိ တမေနံ တံ ဝေဝဒေယျာသိ - 'တိဋ္ဌ၊ ဘန္တေ၊ မာ ပါဝိသိ။ အဇ္ဇတဂ္ဂေ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော။ အာဝဋံ ဒွါရံ နိဂဏ္ဍာနံ နိဂဏ္ဍီနံ၊ အနာဝဋံ ဒွါရံ ဘဂဝတော ဘိက္ခုနီ ဘိက္ခုနီနိ ဥပါသကာနံ ဥပါသိကာနံ သစေ တေ၊ ဘန္တေ၊ ပိဏ္ဍကေန အတ္ထော၊ ဧတ္ထေဝ တိဋ္ဌ၊ ဧတ္ထေဝ တေ အာဟရိဿန္တိ" တိ။ "ဝေ၊ ဘန္တေ" တိ ခေါ ဒေါဝါရိကော ဥပါလိဿ ဂဟပတိဿ ပစ္စယောသိ။

15. Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena sakam nivesanam tenupasaṅkami; upasaṅkamitvā dovārikam āmantesi— "ajjatagge, samma dovārika, āvarāmi dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace koci nigaṇṭho āgacchati tamenam tvam evam vadeyyāsi— 'tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī" ti. "Evam, bhante" ti kho dovāriko upālissa gahapatissa paccassosi.

15. Then the householder Upāli, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he left to return to his own house. There he addressed the doorkeeper thus: "Good doorkeeper, from today on I close my door to the Nigaṇṭhas and the Nigaṇṭhīs, and I open my door to the Blessed One's bhikkhus, bhikkhunīs, men lay followers, and women lay followers. If any Nigaṇṭha comes, then tell him thus: 'Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has closed his door to the Nigaṇṭhas and Nigaṇṭhīs, and he has opened it to the Blessed One's bhikkhus, bhikkhunīs, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here.'" "Yes, venerable sir," the doorkeeper replied.

၁၆. အသောသိ ခေါ် ဒီဃတပဿီ နိဂဏ္ဍော - “ဥပါလိ ကိရ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော”တိ။ အထ ခေါ် ဒီဃတပဿီ နိဂဏ္ဍော ယေန နိဂဏ္ဍော နာဋပုတ္တော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ - “သုတံ မေတံ, ဘန္တေ, ဥပါလိ ကိရ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော”တိ။

“အဋ္ဌာနံ ခေါ် တေတံ, တပဿီ အနဝကာသော ယံ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ။ ဌာနဉ္စ ခေါ် တေတံ ဝိဇ္ဇတိ ယံ သမဏော ဂေါတမော ဥပါလိဿ ဂဟပတိဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ”တိ။ ဒုတိယမ္ပိ ခေါ် ဒီဃတပဿီ နိဂဏ္ဍော ။ပ။ တတိယမ္ပိ ခေါ် ဒီဃတပဿီ နိဂဏ္ဍော နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ - “သုတံ မေတံ, ဘန္တေ ။ပ။ ဥပါလိဿ ဂဟပတိဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ”တိ။

“ဟန္တာဟံ, ဘန္တေ, ဂစ္ဆာမိ ယာဝ ဇာနာမိ ယဒိ ဝါ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော ယဒိ ဝါ နော”တိ။

“ဂစ္ဆ တွံ, တပဿီ, ဇာနာဟိ ယဒိ ဝါ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော ယဒိ ဝါ နော”တိ။

16. Assosi kho dīghatapassī nigaṇṭho— “upāli kira gahapati samaṇassa gotamassa sāvakattam upagato”ti. Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭham nāṭaputtam etadavoca— “sutam metam, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattam upagato”ti. “Atthānam kho etam, tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. Ihānañca kho etam vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyā”ti Dutiyampi kho dīghatapassī nigaṇṭho ..Pe.. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca— “sutam metam, bhante ..Pe.. upālissa gahapatissa sāvakattam upagaccheyyā”ti. “Handāham, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā no”ti. “Gaccha tvam, tapassi, jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā no”ti.

16. The Nigaṇṭha Dīgha Tapassī heard: “The householder Upāli has gone over to discipleship under the recluse Gotama.” Then he went to the Nigaṇṭha Nāṭaputta and told him: “Venerable sir, I have heard thus: ‘The householder Upāli has gone over to discipleship under the

recluse Gotama.”

“It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli.”

A second time...And a third time the Nigaṇṭha Dīgha Tapassī told the Nigaṇṭha Nātaputta: “Venerable sir, I have heard thus: ‘The householder Upāli has gone over to discipleship under the recluse Gotama.’”

“It is impossible, Tapassī, it cannot happen...”

“Venerable sir, shall I go and find out whether or not the householder Upāli has gone over to discipleship under the recluse Gotama?”

“Go, Tapassī, and find out whether or not he has gone over to discipleship under the recluse Gotama.”

၁၇. အထ ခေါ် ဒီဃတပဿီ နိဂဏ္ဍော ယေန ဥပါလိဿ ဂဟပတိဿ နိဝေသနံ တေနုပသင်္ကမိ၊ အဒ္ဓဿ ခေါ ဒေါဝါရိကော ဒီဃတပဿီ နိဂဏ္ဍံ ဒုရတောဝ အာဂစ္ဆန္တံ၊ ဒိဿာန ဒီဃတပဿီ နိဂဏ္ဍံ တေဒပေါစ - “တိဋ္ဌ၊ ဘန္တေ၊ မာ ပါဝိသိ၊ အဇ္ဇတပေ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော၊ အာဝဋံ ဒွါရံ နိဂဏ္ဍာနံ နိဂဏ္ဍီနံ၊ အနာဝဋံ ဒွါရံ ဘဂဝတော ဘိက္ခုနံ ဘိက္ခုနီနံ ဥပါသကာနံ ဥပါသိကာနံ သစေ တေ၊ ဘန္တေ၊ ပိဏ္ဍကေန အတ္ထော၊ ဧတ္ထေဝ တိဋ္ဌ၊ ဧတ္ထေဝ တေ အာဟရိဿန္တိ” တိ။

“န မေ၊ အာဂုသော၊ ပိဏ္ဍကေန အတ္ထော” တိ ဝတှာ တတော ပဋိနိဝတ္တိတွာ ယေန နိဂဏ္ဍော နာဋုပတ္ထော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ နိဂဏ္ဍံ နာဋုပတ္ထံ တေဒပေါစ - “သစ္စံယေဝ ခေါ၊ ဘန္တေ၊ ယံ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂတော၊ တေံ ခေါ တေ အဟံ၊ ဘန္တေ၊ နာလတ္ထံ န ခေါ မေ၊ ဘန္တေ၊ ရုစ္စတိ ယံ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ ဝါဒံ အာရောပေယျ၊ သမဏော ဟိ၊ ဘန္တေ၊ ဂေါတမော မာယာဝိ အာဝဋ္ဌနိ မာယံ ဇာနာတိ ယာယ အညတိတ္ထိယာနံ သာဝကေ အာဝဋ္ဌတိတိ၊ အာဝဋ္ဌော ခေါ တေ၊ ဘန္တေ၊ ဥပါလိ ဂဟပတိ သမဏေန ဂေါတမေန အာဝဋ္ဌနိယာ မာယာယာ” တိ။

“အဋ္ဌာနံ ခေါ တေံ၊ တပဿိ၊ အနဝကာသော ယံ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျ၊ ဌာနဉ္စ ခေါ တေံ ဝိဇ္ဇတိ ယံ သမဏော ဂေါတမော ဥပါလိဿ ဂဟပတိဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျာ” တိ။

ဒုတိယမ္ပိ ခေါ ဒီဃတပဿီ နိဂဏ္ဍော နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ - “သစ္စံယေဝ,
ဘန္တေ ။ပ။ ဥပါလိဿ ဂဟပတိဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျာ”တိ။ တတိယမ္ပိ ခေါ
ဒီဃတပဿီ နိဂဏ္ဍော နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ - “သစ္စံယေဝ ခေါ, ဘန္တေ ။ပ။
ဥပါလိဿ ဂဟပတိဿ သာဝကတ္ထံ ဥပဂစ္ဆေယျာ”တိ။ “ဟန္တု စာဟံ တပဿီ, ဂစ္ဆာမိ
ယာဝ စာဟံ သာမံယေဝ ဇာနာမိ ယဒိ ဝါ ဥပါလိ ဂဟပတိ သမဏဿ ဂေါတမဿ
သာဝကတ္ထံ ဥပဂတော ယဒိ ဝါ နော”တိ။

17. Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanam tenupasaṅkami. Addasā kho dovāriko dīghatapassim nigaṇṭham dūratova āgacchantam. Disvāna dīghatapassim nigaṇṭham etadavoca— “tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattam upagato. Āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī”ti. “Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭham nāṭaputtam etadavoca— “saccamyeva kho, bhante, yam upāli gahapati samaṇassa gotamassa sāvakattam upagato. Etam kho te aham, bhante, nālattham na kho me, bhante, rucati yam upāli gahapati samaṇassa gotamassa vādam āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭetīti. Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyā”ti. “Atṭhānam kho etam, tapassi, anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. òhānañca kho etam vijjā yam samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyā”ti. Dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca— “saccamyeva, bhante ..Pe.. upālissa gahapatissa sāvakattam upagaccheyyā”ti. Tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca— “saccamyeva kho, bhante ..Pe.. upālissa gahapatissa sāvakattam upagaccheyyā”ti. “Handa cāham tapassi, gacchāmi yāva cāham sāmamyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā no”ti.

17. Then the Nigaṇṭha Dīgha Tapassī went to the householder Upāli’s house. The doorkeeper saw him coming in the distance and told him: “Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has

closed his door to the Nigaṇṭhas and Nigaṇṭhīs, and he has opened it to the Blessed One’s bhikkhus, bhikkhunīs, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here.”

“I do not need alms, friend,” he said, and he turned back and went to the Nigaṇṭha Nātaputta and told him: “Venerable sir, it is only too true that the householder Upāli has gone over to discipleship under the recluse Gotama. Venerable sir, I did not get your consent when I told you: ‘Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama’s doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians.’ And now, venerable sir, your householder Upāli has been converted by the recluse Gotama with his converting magic!”

“It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli.”

A second time...And a third time the Nigaṇṭha Dīgha Tapassī told the Nigaṇṭha Nātaputta: “Venerable sir, it is only too true that the householder Upāli has gone over to discipleship under the recluse Gotama....with his converting magic!”

“It is impossible, Tapassī, it cannot happen... it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Now I shall go myself and find out whether or not he has gone over to discipleship under the recluse Gotama.”

အထ ခေါ် နိဂဏ္ဍော နာဋပုတ္တော မဟတိယာ နိဂဏ္ဍပရိသာယ သဒ္ဓိ ယေန ဥပါလိယ ဂဟပတိယ နိဝေသနံ တေနုပသကံမိ။ အဒ္ဓသာ ခေါ် ဒေါဝါရိကော နိဂဏ္ဍံ နာဋပုတ္တံ ဒူရတောဝ အာဂစ္ဆန္တံ။ ဒိသ္မာန နိဂဏ္ဍံ နာဋပုတ္တံ တေဒဝေါစ - “တိဋ္ဌ၊ ဘန္တေ၊ မာ ပါဝိသိ။ အဇ္ဇတဂ္ဂေ ဥပါလိ ဂဟပတိ သမဏယ ဂေါတမယ သာဝကတ္ထံ ဥပဂတော။ အာဝဋံ ဒွါရံ နိဂဏ္ဍာနံ နိဂဏ္ဍီနံ၊ အနာဝဋံ ဒွါရံ ဘဂဝတော ဘိက္ခုနံ ဘိက္ခုနီနံ ဥပါသကာနံ ဥပါသိကာနံ။ သစေ တေ၊ ဘန္တေ၊ ပိဏ္ဍကေန အတ္ထော၊ ဧတ္ထေဝ တိဋ္ဌ၊ ဧတ္ထေဝ တေ အာဟရိယန္တိ” တိ။

“တေန ဟိ, သမ္ဗု ဒေါဝါရိက, ယေန ဥပါလိ ဂဟပတိ တေနုပသင်္ကမ; ဥပသင်္ကမိတွာ ဥပါလိ ဂဟပတိ ဝေ ဝဒေဟိ - ‘နိဂဏ္ဍော, ဘန္တေ, နာဇုပုတ္တော မဟတိယာ နိဂဏ္ဍပရိသာယ သဒ္ဓိံ ဗဟိဒ္ဓါရကောဋ္ဌကေ ဌိတော; သော တေ ဒဿနကာမော”’တိ။

“ဝေ, ဘန္တေ”တိ ခေါ ဒေါဝါရိကော နိဂဏ္ဍဿ နာဇုပုတ္တဿ ပဋိဿုတွာ ယေန ဥပါလိ ဂဟပတိ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဥပါလိ ဂဟပတိ တေဒဝေါစ - “နိဂဏ္ဍော, ဘန္တေ, နာဇုပုတ္တော မဟတိယာ နိဂဏ္ဍပရိသာယ သဒ္ဓိံ ဗဟိဒ္ဓါရကောဋ္ဌကေ ဌိတော; သော တေ ဒဿနကာမော”တိ။

“တေန ဟိ, သမ္ဗု ဒေါဝါရိက, မဇ္ဈိမာယ ဒ္ဓါရသာလာယ အာသနာနိ ပညပေဟိ”တိ။

“ဝေ, ဘန္တေ”တိ ခေါ ဒေါဝါရိကော ဥပါလိဿ ဂဟပတိဿ ပဋိဿုတွာ မဇ္ဈိမာယ ဒ္ဓါရသာလာယ အာသနာနိ ပညပေတွာ ယေန ဥပါလိ ဂဟပတိ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဥပါလိ ဂဟပတိ တေဒဝေါစ - “ပညတ္တာနိ ခေါ, ဘန္တေ, မဇ္ဈိမာယ ဒ္ဓါရသာလာယ အာသနာနိ။ ယဿဒါနိ ကာလံ မညသိ”တိ။

Atha kho nigaṇṭho nāṭaputto mahatīyā nigaṇṭhapaṛisāya saddhim yena upālissa gahapatissa nivesanaṃ tenupasaṅkamaṃ. Addasā kho dovāriko nigaṇṭham nāṭaputtam dūrato va āgacchantam. Disvāna nigaṇṭham nāṭaputtam etadavoca— “tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakaṭṭam upagato. Āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī”ti. “Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upālim gahapatim evaṃ vadehi— ‘nigaṇṭho, bhante, nāṭaputto mahatīyā nigaṇṭhapaṛisāya saddhim bahidvāraḥkoṭṭhake ṭhito; so te dassaṃ akāmo”’ti. “Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upālim gahapatim etadavoca — “nigaṇṭho, bhante, nāṭaputto mahatīyā nigaṇṭhapaṛisāya saddhim bahidvāraḥkoṭṭhake ṭhito; so te dassaṃ akāmo”ti. “Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni pañṇapehī”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni pañṇapetvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upālim gahapatim etadavoca— “pañṇattāni kho, bhante, majjhimāya dvārasālāya āsanāni. Yassadāni kālaṃ mañṇasī”ti.

Then the Nigaṇṭha Nātaputta went with a large assembly of Nigaṇṭhas to the householder Upāli’s house. The doorkeeper saw him coming in the distance and told him: "Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has closed his door to the Nigaṇṭhas and Nigaṇṭhīs, and he has opened his door to the Blessed One’s bhikkhus, bhikkhunīs, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here."

“Good doorkeeper, go to the householder Upāli and tell him: ‘Venerable sir, the Nigaṇṭha Nātaputta is standing at the outer gate with a large assembly of Nigaṇṭhas; he wishes to see you.’”

“Yes, venerable sir,” he replied, and he went to the householder Upāli and told him: “Venerable sir, the Nigaṇṭha Nātaputta is standing at the outer gate with a large assembly of Nigaṇṭhas; he wishes to see you.”

“In that case, good doorkeeper, make seats ready in the hall of the central door.”

“Yes, venerable sir,” he replied, and after he had made seats ready in the hall of the central door, he returned to the householder Upāli and told him: “Venerable sir, the seats are made ready in the hall of the central door. Now it is time to do as you think fit.”

၁၈. အထ ခေါ ဥပါလိ ဂဟပတိ ယေန မဇ္ဈိမာ ဒွါရသာလာ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ယံ တတ္ထ အာသနံ အဂ္ဂဉ္စ သေဋ္ဌဉ္စ ဥတ္တမဉ္စ ပဏီတဉ္စ တတ္ထ သာမံ နိသီဒိတွာ ဒေါဝါရိကံ အာမန္တေသိ - “တေန ဟိ, သမ္ပ ဒေါဝါရိက, ယေန နိဂဏ္ဍော နာဋုပုတ္တော တေနုပသင်္ကမ; ဥပသင်္ကမိတွာ နိဂဏ္ဍံ နာဋုပုတ္တံ ဝေ ဝဒေဟိ -

‘ဥပါလိ, ဘန္တေ, ဂဟပတိ ဝေမာဟ - ပဝိသ ကိရ, ဘန္တေ, သစေ အာကင်္ခသိ”’တိ။

“ဝေ, ဘန္တေ”တိ ခေါ ဒေါဝါရိကော ဥပါလိဿ ဂဟပတိဿ ပဋိဿုတွာ ယေန နိဂဏ္ဍော နာဋုပုတ္တော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ နိဂဏ္ဍံ နာဋုပုတ္တံ တေဒဝေါစ - “ဥပါလိ, ဘန္တေ, ဂဟပတိ ဝေမာဟ - ‘ပဝိသ ကိရ, ဘန္တေ, သစေ အာကင်္ခသိ”’တိ။

အထ ခေါ နိဂဏ္ဍော နာဋုပုတ္တော မဟတိယာ နိဂဏ္ဍပရိသာယ သဒ္ဓိ ယေန မဇ္ဈိမာ ဒွါရသာလာ တေနုပသင်္ကမိ။

အထ ခေါ ဥပါလိ ဂဟပတိ - ယံ သုဒံ ပုဗ္ဗေ ယတော ပဿတိ နိဂဏ္ဍိ
နာဓုပုတ္တံ ဒုရတောဝ အာဂစ္ဆန္တံ ဒိသ္မာန တတော ပစ္စုဂ္ဂန္တိ ယံ တတ္ထ အာသနံ အဂ္ဂဉ္စ
သေဋ္ဌဉ္စ ဥတ္တမဉ္စ ပဏီတဉ္စ တံ ဥတ္တရာသင်္ဂေန သမ္ပဇိတော ပရိဂ္ဂဟေတော နိသီဒါပေတိ
သော - ဒါနိ ယံ တတ္ထ အာသနံ အဂ္ဂဉ္စ သေဋ္ဌဉ္စ ဥတ္တမဉ္စ ပဏီတဉ္စ တတ္ထ သာမံ
နိသီဒိတော နိဂဏ္ဍိ နာဓုပုတ္တံ တေဒဝေါစ - “သံဝိဇ္ဇန္တိ ခေါ, ဘန္တေ, အာသနာနိ; သစေ
အာကင်္ခသိ, နိသီဒါ” တိ။

ဝေံ ဝုတ္တေ, နိဂဏ္ဍော နာဓုပုတ္တော ဥပါလိ ဂဟပတိ တေဒဝေါစ -
“ဥမ္ပတ္တောသိ တံ, ဂဟပတိ, ဒတ္တောသိ တံ, ဂဟပတိ! ‘ဂစ္ဆာမဟံ, ဘန္တေ, သမဏဿ
ဂေါတမဿ ဝါဒံ အာရောပေဿာမီ’ တိ ဂန္တိ မဟတာသိ ဝါဒသံဃာဋေနေ ပဋိမုက္ခော
အာဂတော။

သေယျထာပိ, ဂဟပတိ, ပုရိသော အဏ္ဍဟာရကော ဂန္တိ ဥပ္ပတေဟိ
အဏ္ဍေဟိ အာဂစ္ဆေယျ,

သေယျထာ ဝါ ပန ဂဟပတိ ပုရိသော အက္ခိကဟာရကော ဂန္တိ ဥပ္ပတေဟိ
အက္ခိဟိ အာဂစ္ဆေယျ; ဝေမေဝ ခေါ တံ, ဂဟပတိ, ‘ဂစ္ဆာမဟံ, ဘန္တေ, သမဏဿ
ဂေါတမဿ ဝါဒံ အာရောပေဿာ မီ’ တိ ဂန္တိ မဟတာသိ ဝါဒသံဃာဋေနေ ပဋိမုက္ခော
အာဂတော။ အာဝဇ္ဇောသိ ခေါ တံ, ဂဟပတိ, သမဏေန ဂေါတမေန အာဝဇ္ဇနိယာ
မာယာယာ” တိ။

18. Atha kho upāli gahapati yena majjhimā dvārasālā
tenupasaṅkami; upasaṅkamitvā yaṃ tattha āsanam aggaṅca seṭṭhaṅca
uttamaṅca paṇiṭaṅca tattha sāmam nisīditvā dovārikam āmantesi “tena hi,
samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā
nigaṇṭham nāṭaputtam evaṃ vadehi— ‘upāli, bhante, gahapati evamāha—
pavisa kira, bhante, sace ākaṅkhasī’”ti. “Evaṃ, bhante”ti kho dovāriko
upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkami;
upasaṅkamitvā nigaṇṭham nāṭaputtam etadavoca— “upāli, bhante, gahapati
evamāha— ‘pavisa kira, bhante, sace ākaṅkhasī’”ti. Atha kho nigaṇṭho
nāṭaputto mahatiyā nigaṇṭhapaṇisāya saddhim yena majjhimā dvārasālā
tenupasaṅkami. Atha kho upāli gahapati— yaṃ sudam pubbe yato passati
nigaṇṭham nāṭaputtam dūratova āgacchantam disvāna tato paccuggantvā
yaṃ tattha āsanam aggaṅca seṭṭhaṅca uttamaṅca paṇiṭaṅca tam
uttarāsaṅgena sammajjitvā pariggahetvā nisīdāpeti so— dāni yaṃ tattha
āsanam aggaṅca seṭṭhaṅca uttamaṅca paṇiṭaṅca tattha sāmam nisīditvā
nigaṇṭham nāṭaputtam etadavoca— “samvijjanti kho, bhante, āsanāni; sace

ākankhasi, nisīdā”ti. Evaṃ vutte, nigaṇṭho nāṭaputto upāliṃ gahapatim etadvoca— “ummattosi tvam, gahapati, dattosi tvam, gahapati! ‘Gacchāmaham, bhante, samaṇassa gotamassa vādam āropessāmī’ti gantvā mahatāsi vādasāṅghāṭeṇa paṭimukko āgato. Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya; evameva kho tvam, gahapati, ‘gacchāmaham, bhante, samaṇassa gotamassa vādam āropessāmī’ti gantvā mahatāsi vādasāṅghāṭeṇa paṭimukko āgato. Āvaṭṭosi kho tvam, gahapati, samaṇeṇa gotamena āvaṭṭaniyā māyāyā”ti.

18. Then the householder Upāli went to the hall of the central door and sat down on the highest, best, chief, most excellent seat there. Then he told the doorkeeper: “Now, good doorkeeper, go to the Nigaṇṭha Nāṭaputta and tell him:

‘Venerable sir, the householder Upāli says: “Enter, venerable sir, if you wish.”

“Yes, venerable sir,” he replied, and he went to the Nigaṇṭha Nāṭaputta and told him: “Venerable sir, the householder Upāli says: ‘Enter, venerable sir, if you wish.’”

Then the Nigaṇṭha Nāṭaputta went with the large assembly of Nigaṇṭhas to the hall of the central door.

Previously, when the householder Upāli saw the Nigaṇṭha Nāṭaputta coming in the distance, he used to go out to meet him, dust off the highest, best, chief, most excellent seat there with an upper robe, and having arranged it all around, have him seated on it. But now, while seated himself on the highest, best, chief, most excellent seat, he told Nigaṇṭha Nāṭaputta: “Venerable sir, there are seats; sit down if you wish.”

When this was said, the Nigaṇṭha Nāṭaputta said: “Householder, you are mad, you are an imbecile. You went saying: ‘Venerable sir, I shall refute the recluse Gotama’s doctrine,’ and you have come back all caught up in a vast net of doctrine.

Just as if a man went to castrate someone and came back castrated on both sides, just as if a man went to put out someone’s eyes and

came back with both his eyes put out; so you too, householder, went saying: ‘Venerable sir, I shall refute the recluse Gotama’s doctrine,’ and you have come back all caught up in a vast net of doctrine. Householder, you have been converted by the recluse Gotama with his converting magic!”

၁၉. “ဘဒ္ဒိကာ, ဘန္တေ, အာဝဇ္ဇနိ မာယာ; ကလျာဏိ, ဘန္တေ, အာဝဇ္ဇနိ မာယာ; ပိယာ မေ, ဘန္တေ, ဉာတိသာလောဟိတာ ဣမာယ အာဝဇ္ဇနိယာ အာဝဇ္ဇေယျံ; ပိယာနမ္ပိ မေ အဿ ဉာတိသာလောဟိတာနံ ဒီဃရတ္တံ ဟိတာယ သုခါယ; သဗ္ဗေ စေပိ, ဘန္တေ, ခတ္တိယာ ဣမာယ အာဝဇ္ဇနိယာ အာဝဇ္ဇေယျံ; သဗ္ဗေသာနမ္ပိဿ ခတ္တိယာနံ ဒီဃရတ္တံ ဟိတာယ သုခါယ; သဗ္ဗေ စေပိ, ဘန္တေ, ဗြာဟ္မဏာ ။ပ။ ဝေဿာ ။ပ။ သုဒ္ဓါ ဣမာယ အာဝဇ္ဇနိယာ အာဝဇ္ဇေယျံ; သဗ္ဗေသာနမ္ပိဿ သုဒ္ဓါနံ ဒီဃရတ္တံ ဟိတာယ သုခါယ; သဒေဝကော စေပိ, ဘန္တေ, လောကော သမာရကော သဗြဟ္မကော သဿမဏဗြာဟ္မဏိ ပဇာ သဒေဝမနုဿာ ဣမာယ အာဝဇ္ဇနိယာ အာဝဇ္ဇေယျံ; သဒေဝကဿပိဿ လောကဿ သမာရကဿ သဗြဟ္မကဿ သဿမဏဗြာဟ္မဏိယာ ပဇာယ သဒေဝမနုဿာယ ဒီဃရတ္တံ ဟိတာယ သုခါယာတိ။ တေန ဟိ, ဘန္တေ, ဥပမံ တေ ကရိဿာမိ။ ဥပမာယ ပိဓေကဇ္ဇေ ပိညှ ပုရိသာ ဘာသိတဿ အတ္ထံ အာဇာနန္တိ။

19. “Bhaddikā, bhante, āvaṭṭanī māyā; kalyāṇī, bhante, āvaṭṭanī māyā; piyā me, bhante, nātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyum; piyānampi me assa nātisālohitānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum; sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā ..Pe.. vessā ..Pe.. suddā imāya āvaṭṭaniyā āvaṭṭeyyum; sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya; sadevako cepi, bhante, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyum; sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti. Tena hi, bhante, upamaṃ te karissāmi. Upamāya pidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

19. “Auspicious is that converting magic, venerable sir, good is that converting magic! Venerable sir, if my beloved kinsmen and relatives were to be converted by this conversion, it would lead to the

welfare and happiness of my beloved kinsmen and relatives for a long time. If all nobles were to be converted by this conversion, it would lead to the welfare and happiness of the nobles for a long time. If all brahmins...all merchants...all workers were to be converted by this conversion, it would lead to the welfare and happiness of the workers for a long time. If the world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, were to be converted by this conversion, it would lead to the welfare and happiness of the world for a long time. As to this, venerable sir, I shall give you a simile; for some wise men here understand the meaning of a statement by a simile.

၂၀. “ဘူတပုဗ္ဗံ ဘန္တေ, အညတရဿ ဗြာဟ္မဏဿ ဇိဏ္ဏဿ ဝုဗ္ဗဿ မဟလ္လကဿ ဒဟရာ မာဏဝိကာ ပဇာပတိ အဟောသိ ဂစ္ဆိနိ ဥပဝိဇ္ဇော။ အထ ခေါ, ဘန္တေ, သာ မာဏဝိကာ တံ ဗြာဟ္မဏံ တေဒဝေါစ - ‘ဂစ္ဆ တံ, ဗြာဟ္မဏ, အာပဏာ မက္ကဋ္ဌောပကံ ကိဏိတွာ အာနေဟိ, ယော မေ ကုမာရကဿ ကိဋ္ဌာပနကော ဘဝိဿတိ’တိ။ ဧဝံ ဝုတ္တေ, သော ဗြာဟ္မဏော တံ မာဏဝိကံ တေဒဝေါစ - ‘အာဂမေဟိ တာဝ, ဘောတိ, ယာဝ ဝိဇာယတိ။ သစေ တံ, ဘောတိ, ကုမာရကံ ဝိဇာယိဿသိ, တဿာ တေ အဟံ အာပဏာ မက္ကဋ္ဌောပကံ ကိဏိတွာ အာနေဿာမိ, ယော တေ ကုမာရကဿ ကိဋ္ဌာ ပနကော ဘဝိဿတိ။ သစေ ပန တံ, ဘောတိ, ကုမာရိကံ ဝိဇာယိဿသိ, တဿာ တေ အဟံ အာပဏာ မက္ကဋ္ဌောပကံ ကိဏိတွာ အာနေဿာမိ, ယာ တေ ကုမာရိကာယ ကိဋ္ဌာပနိကာ ဘဝိဿတိ’တိ။ ဒုတိယမ္ပိ ခေါ, ဘန္တေ, သာ မာဏဝိကာ ။ပ။ တတိယမ္ပိ ခေါ, ဘန္တေ, သာ မာဏဝိကာ တံ ဗြာဟ္မဏံ တေဒဝေါစ - ‘ဂစ္ဆ တံ, ဗြာဟ္မဏ, အာပဏာ မက္ကဋ္ဌောပကံ ကိဏိတွာ အာနေဟိ, ယော မေ ကုမာရကဿ ကိဋ္ဌာပနကော ဘဝိဿတိ’တိ။ အထ ခေါ, ဘန္တေ, သော ဗြာဟ္မဏော ဟဿာ မာဏဝိကာယ သာရတ္ထော ပဋိဗဒ္ဓစိတ္ထော အာပဏာ မက္ကဋ္ဌောပကံ ကိဏိတွာ အာနေတွာ တံ မာဏဝိကံ တေဒဝေါစ - ‘အယံ တေ, ဘောတိ, အာပဏာ မက္ကဋ္ဌောပကော ကိဏိတွာ အာနိတော, ယော တေ ကုမာရကဿ ကိဋ္ဌာပနကော ဘဝိဿတိ’တိ။ ဧဝံ ဝုတ္တေ, ဘန္တေ, သာ မာဏဝိကာ တံ ဗြာဟ္မဏံ တေဒဝေါစ - ‘ဂစ္ဆ တံ, ဗြာဟ္မဏ, ဣမံ မက္ကဋ္ဌောပကံ အာဒါယ ယေန ရတ္တပါဏိ ရဇတပုတ္တော တေနုပသင်္ကမ; ဥပသင်္ကမိတွာ ရတ္တပါဏိ ရဇကပုတ္တံ ဧဝံ ဝဒေဟိ - ဣစ္စာမဟံ, သမ္ပ ရတ္တပါဏိ, ဣမံ မက္ကဋ္ဌောပကံ ဝိတာဝလေပနံ နာမ ရင်္ဂဇာတံ ရဇိတံ အာကောဋိတပစ္စာ ကောဋိတံ ဥဘတောဘာဂင်္ဂမဋ္ဌ’န္တိ။

20. “Bhūtapubbam bhante, aññatarassa brāhmaṇassa jīṇṇassa vuddhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijaññā. Atha kho, bhante, sā māṇavikā tam brāhmaṇam etadavoca— ‘gaccha tvam, brāhmaṇa, āpaṇā makkatacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti. Evaṃ vutte, so brāhmaṇo tam māṇavikam etadavoca— ‘āgamehi tāva, bhoti, yāva vijāyati. Sace tvam, bhoti, kumārakam vijāyissasi, tassā te aham āpaṇā makkatacchāpakam kiṇitvā ānessāmi, yo te kumārakassa kīlāpanako bhavissati. Sace pana tvam, bhoti, kumārikam vijāyissasi, tassā te aham āpaṇā makkatacchāpikam kiṇitvā ānessāmi, yā te kumārikāya kīlāpanikā bhavissatī’ti. Dutiyampi kho, bhante, sā māṇavikā ..Pe.. tatiyampi kho, bhante, sā māṇavikā tam brāhmaṇam etadavoca— ‘gaccha tvam, brāhmaṇa, āpaṇā makkatacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti. Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkatacchāpakam kiṇitvā ānetvā tam māṇavikam etadavoca— ‘ayam te, bhoti, āpaṇā makkatacchāpako kiṇitvā ānīto, yo te kumārakassa kīlāpanako bhavissatī’ti. Evaṃ vutte, bhante, sā māṇavikā tam brāhmaṇam etadavoca— ‘gaccha tvam, brāhmaṇa, imam makkatacchāpakam ādāya yena rattapāṇi rajataputto tenupasaṅkama; upasaṅkamitvā rattapāṇim rajakaputtam evam vadehi— icchāmaham, samma rattapāṇi, imam makkatacchāpakam pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam ubhatobhāgavimatthan’ti.

20. “Venerable sir, there was once a brahmin who was old, aged, and burdened with years, and he had as a wife a young brahmin girl who was pregnant and near her confinement. Then she told him: ‘Go, brahmin, buy a young monkey in the market and bring it back to me as a playmate for my child’. He replied: ‘Wait, madam, till you have borne the child. If you bear a boy, then I will go to the market and buy a young male monkey and bring it back to you as a playmate for your little boy; but if you bear a girl, then I will go to the market and buy a young female monkey and bring it back to you as a playmate for your little girl.’ For the second time she made the same request and received the same answer. For the third time she made the same request. Then, since his mind was bound to her with love, he went to the market, bought a young male monkey, brought it back, and told her: ‘I have

bought this young male monkey in the market and brought it back to you as a playmate for your child.’ Then she told him: ‘Go, brahmin, take this young male monkey to Rattapāṇi the dyer’s son and tell him: “Good Rattapāṇi, I want this young male monkey dyed the colour called yellow-unguent, pounded and re-pounded, and smoothed out on both sides.”

“အထ ခေါ၊ ဘန္တေ၊ သော ဗြာဟ္မဏော တဿာ မာဏဝိကာယ သာရတ္ထော ပဋိဗဒ္ဓစိတ္ထော တံ မက္ကဋ္ဌစ္စာပကံ အာဒါယ ယေန ရတ္တပါဏိ ရဇကပုတ္တော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ရတ္တပါဏိ ရဇကပုတ္တံ တေဒဝေါစ ‘ဣစ္စာမဟံ၊ သမ္ပ ရတ္တပါဏိ၊ ဣမံ မက္ကဋ္ဌစ္စာပကံ ပီတာဝလေပနံ နာမ ရင်္ဂဇာတံ ရဇိတံ အာကောဋိတပစ္စာကောဋိတံ ဥဘတောဘာဂဝိမဋ္ဌ’န္တိ။ ဝေံ ဝုတ္တေ၊ ဘန္တေ၊ ရတ္တပါဏိ ရဇကပုတ္တော တံ ဗြာဟ္မဏံ တေဒဝေါစ - ‘အယံ ခေါ တေ၊ မက္ကဋ္ဌစ္စာပကော ရင်္ဂက္ခမော ဟိ ခေါ၊ နော အာကောဋနက္ခမော နော ဝိမဇ္ဇနက္ခမော’တိ။ ဝေမေဝ ခေါ၊ ဘန္တေ၊ ဗာလာနံ နိဂဏ္ဍာနံ ဝါဒေါ ရင်္ဂက္ခမော ဟိ ခေါ ဗာလာနံ နော ပဏ္ဍိတာနံ၊ နော အနုယောဂက္ခမော၊ နော ဝိမဇ္ဇနက္ခမော။ အထ ခေါ၊ ဘန္တေ၊ သော ဗြာဟ္မဏော အပရေန သမယေန နဝံ ဒုဿယုဂံ အာဒါယ ယေန ရတ္တပါဏိ ရဇကပုတ္တော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ရတ္တပါဏိ ရဇကပုတ္တံ တေဒဝေါစ - ‘ဣစ္စာမဟံ၊ သမ္ပ ရတ္တပါဏိ၊ ဣမံ နဝံ ဒုဿယုဂံ ပီတာဝလေပနံ နာမ ရင်္ဂဇာတံ ရဇိတံ အာကောဋိတပစ္စာကောဋိတံ ဥဘတောဘာဂဝိမဋ္ဌ’န္တိ။ ဝေံ ဝုတ္တေ၊ ဘန္တေ၊ ရတ္တပါဏိ ရဇကပုတ္တော တံ ဗြာဟ္မဏံ တေဒဝေါစ - ‘ဣဒံ ခေါ တေ၊ ဘန္တေ၊ နဝံ ဒုဿယုဂံ ရင်္ဂက္ခမဉ္ဇေဝ အာကောဋနက္ခမဉ္ဇေ ဝိမဇ္ဇနက္ခမဉ္ဇာ’တိ။ ဝေမေဝ ခေါ၊ ဘန္တေ၊ တဿ ဘဂဝတော ဝါဒေါ အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ ရင်္ဂက္ခမော စေဝ ပဏ္ဍိတာနံ နော ဗာလာနံ၊ အနုယောဂက္ခမော စ ဝိမဇ္ဇနက္ခမော စာ”တိ။

“Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkācchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇim rajakaputtam etadavoca— ‘icchāmaham, samma rattapāṇi, imam makkācchāpakam pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhan’ti. Evam vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇam etadavoca— ‘ayam kho te, makkācchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo’ti. Evameva kho, bhante, bālānam nigaṇṭhānam vādo raṅgakkhamo hi kho bālānam no paṇḍitānam, no anuyogakkhamo, no

vimajjanakkhamo. Atha kho, bhante, so brāhmaṇo aparena samayena navam̐ dussayugam̐ ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇim̐ rajakaputtam̐ etadavoca— ‘icchāmaham̐, samma rattapāṇi, imam̐ navam̐ dussayugam̐ pītāvalepanam̐ nāma raṅgajātam̐ rajitam̐ ākoṭitapaccākoṭitam̐ ubhatobhāgavimatṭhan’ti. Evaṃ vutte, bhante, rattapāṇi rajakaputto tam̐ brāhmaṇam̐ etadavoca— ‘idam̐ kho te, bhante, navam̐ dussayugam̐ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti. Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānam̐ no bālānam̐, anuyogakkhamo ca vimajjanakkhamo cā”ti.

Then, since his mind was bound to her with love, he took the young male monkey to Rattapāṇi the dyer’s son and told him: “Good Rattapāṇi, I want this young male monkey dyed the colour called yellow-unguent, pounded and re-pounded, and smoothed out on both sides.’ Rattapāṇi the dyer’s son told him: ‘Venerable sir, this young male monkey will take a dyeing but not a pounding or a smoothing out.’ So too, venerable sir, the doctrine of the foolish Nigaṇṭhas will give delight to fools but not to the wise, and it will not withstand testing or being smoothed out. “Then, venerable sir, on another occasion that brahmin took a pair of new garments to Rattapāṇi the dyer’s son and told him: ‘Good Rattapāṇi, I want this pair of new garments dyed the colour called yellow-unguent, pounded and re-pounded, and smoothed out on both sides.’ Rattapāṇi the dyer’s son told him: ‘Venerable sir, this pair of new garments will take a dyeing and a pounding and a smoothing out.’ So too, venerable sir, the doctrine of that Blessed One, accomplished and fully enlightened, will give delight to the wise but not to fools, and it will withstand testing and being smoothed out.”

“သရာဇိကာ ခေါ်, ဂဟပတိ, ပရိသာ ဝေံ ဇာနာတိ - ‘ဥပါလိ ဂဟပတိ နိဂဏ္ဌဿ နာဋပုတ္တဿ သာဝကော’တိ။ ကဿ တံ, ဂဟပတိ, သာဝကံ ဓာရေမာ”တိ? ဝေံ ဝုတ္တေ, ဥပါလိ ဂဟပတိ ဥဋ္ဌာယာသနာ ကေသံ ဥတ္တရာသင်္ဂံ ကရိတွာ ယေန ဘဂဝါ တေနဉ္စလိ ပဏာမေတွာ နိဂဏ္ဌံ နာဋပုတ္တံ တေဒဝေါစ “တေန တိ, ဘန္တေ, သုဏောဟိ ယဿာဟံ သာဝကော”တိ -

“Sarājikā kho, gahapati, parisā evaṃ jānāti— ‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ ti. Kassa taṃ, gahapati, sāvakaṃ dhāremā” ti? Evaṃ vutte, upāli gahapati utṭhāyāsanā ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā nigaṇṭhaṃ nāṭaputtam etadavoca— “tena hi, bhante, suṇohi yassāhaṃ sāvako” ti—

“Householder, the assembly and the king know you thus: ‘ The householder Upāli is a disciple of the Nigaṇṭha Nāṭaputta.’ Whose disciple should we consider you to be?”

When this was said, the householder Upāli rose from his seat, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation in the direction of the Blessed One and told the Nigaṇṭha Nāṭaputta:

“In that case, venerable sir, hear whose disciple I am:

၂၁. “စီရဿ ဝိဂတမောဟဿ၊ ပဘိန္ဒုစီလဿ ဝိဇိတဝိဇယဿ။
အနိဃဿ သုသမစိတ္တဿ၊ ဝုဒ္ဓသီလဿ သာဓုပညဿ။
ဝေသမန္တရဿ ဝိမလဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ။

21. “Dhīrassa vigatamohassa, pabhinnakhīlassa vijitavijayassa.
Anīghassa susamacittassa, vuddhasīlassa sādhupaññaassa.
Vesamantarassa vimalassa, bhagavato tassa sāvako hamasmi.

21. He is the Wise One who has cast off delusion,
abandoned the heart’s wilderness, victor in battle;
He knows no anguish, is perfectly even-minded,
mature in virtue, of excellent wisdom;
Beyond all temptations, he is without stain:
The Blessed One is he, and I am his disciple.

“အကထံကထိယ တုသိတယ၊ ဝန္တလောကာမိယယ မုဒိတယ။
 ကတသမဏယ မနုဇယ၊ အန္တိမသာရီရယ နရယ။
 အနောပမယ ဝိရဇယ၊ ဘဂဝတော တယ သာဝကောဟမသ္မိ။

“Akathamkathissa tusitassa, vantalokāmisassa muditassa.
 Katasamaṇassa manujassa, antimasārīrassa narassa.
 Anopamassa virajassa, bhagavato tassa sāvakoḥamasmi.

Free from perplexity, he abides contented,
 spurning worldly gains, a vessel of gladness;
 A human being who has done the recluse's duty,
 a man who bears his final body;
 He is utterly peerless and utterly spotless:
 The Blessed One is he, and I am his disciple.

“အသံသယယ ကုသလယ၊ ဝေနယိကယ သာရထိဝရယ။
 အနုတ္တရယ ခုစိရဓမ္မယ၊ နိက္ကဇံယ ပဘာသကယ။
 မာနန္တိဒယ ဝိရယ၊ ဘဂဝတော တယ သာဝကောဟမသ္မိ။

“Asamsayassa kusalassa, venayikassa sārathivarassa;
 Anuttarassa ruciradhammassa, nikkāṅkhassa pabhāsakassa .
 Mānacchidassa vīrassa, bhagavato tassa sāvakoḥamasmi.

He is free from doubt and skilful,
 the discipliner and excellent leader.
 None can surpass his resplendent qualities:
 without hesitation, he is the illuminator;
 Having severed conceit, he is the hero:
 The Blessed One is he, and I am his disciple.

“နိသဘဿ အပ္ပမေယျဿ၊ ဂန္ထိရဿ မောနပတ္တဿ။
 ခေမင်္ဂရဿ ဝေဒဿ၊ ဓမ္မဋ္ဌဿ သံဝုတတ္တဿ။
 သင်္ဂါတိဂဿ မုတ္တဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ။

“Nisabhassa appameyyassa, gambhīrassa monapattassa;
 Khemaṅkarassa vedassa, dhammaṭṭhassa samvutattassa.
 Saṅgātigassa muttassa, bhagavato tassa sāvakoḥamasmi.

The leader of the herd, he cannot be measured,
 his depths are unfathomed, he attained to the silence;
 Provider of safety, possessor of knowledge,
 he stands in the Dhamma, inwardly restrained;
 Having overcome all bondage, he is liberated:
 The Blessed One is he, and I am his disciple.

“နာဂဿ ပန္နသေနဿ၊ ဝိဏသံယောဇနဿ မုတ္တဿ။
 ပဋိမန္တကဿ ဓောနဿ၊ ပန္နဓဇဿ ဝိတရာဂဿ။
 ဒန္တဿ နိပ္ပပဉ္စဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ။

“Nāgassa pantasenassa, khīṇasamyojanassa muttassa;
 Paṭimantakassa dhonassa, pannadhajassa vītarāgassa.
 Dantassa nippapañcassa, bhagavato tassa sāvakoḥamasmi.

The immaculate tusker, living in remoteness,
 with fetters all shattered, fully freed;
 Skilled in discussion, imbued with wisdom,
 his banner lowered, he no longer lusts;
 Having tamed himself, he no more proliferates:
 The Blessed One is he, and I am his disciple.

“**ဣသိသတ္တမဿ အကုဟဿ, တေဝိဇ္ဇဿ ဗြဟ္မပတ္တဿ။
 နာတကဿ ပဒကဿ, ပဿဒ္ဓဿ ဝိဒိတဝေဒဿ။
 ပုရိန္ဒဒဿ သတ္တဿ, ဘဂဝတော တဿ သာဝကောဟမသ္မိ။**

“*Isisattamassa akuhassa, tevijjassa brahmapattassa;
 Nhātakassa padakassa, passaddhassa viditavedassa.
 Purindadassa sakkassa, bhagavato tassa sāvako hamasmi.*

The best of seers, with no deceptive schemes,
 gained the triple knowledge, attained to holiness;
 His heart cleansed, a master of discourse,
 he lives ever tranquil, the finder of knowledge;
 The first of all givers, he is ever capable:
 The Blessed One is he, and I am his disciple.

“**အရိယဿ ဘာဝိတတ္တဿ, ပတ္တိပတ္တဿ ဝေယျာကရဏဿ။
 သတိမတော ဝိပဿိဿ, အနဘိနတဿ နော အပနတဿ။
 အနေဇဿ ဝသိပ္ပတ္တဿ, ဘဂဝတော တဿ သာဝကောဟမသ္မိ။**

“*Ariyassa bhāvitattassa, pattipattassa veyyākaraṇassa;
 Satimato vipassissa, anabhinatassa no apanatassa.
 Anejassa vasippattassa, bhagavato tassa sāvako hamasmi*

He is the Noble One, developed in mind,
 who has gained the goal and expounds the truth;
 Endowed with mindfulness and penetrative insight,
 he leans neither forwards nor back;
 Free from perturbation, attained to mastery:
 The Blessed One is he, and I am his disciple.

“သမုဂ္ဂတဿ ဣယံဿ၊ အနနဂတန္တရဿ သုဒ္ဓဿ။
အသိတဿ ဟိတဿ၊ ပဝိဝိတ္တဿ အဂ္ဂပ္ပတ္တဿ။
တိဏ္ဏဿ တာရယန္တဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ။

“Samuggatassa jhāyissa, ananugatantarassa suddhassa;
Asitassa hitassa , pavivittassa aggappattassa.
Tiṇṇassa tārayantassa, bhagavato tassa sāvako^hamasmi.

He has fared rightly and abides in meditation,
inwardly undefiled, in purity perfect;
He is independent and altogether fearless,
living secluded, attained to the summit;
Having crossed over himself, he leads us across:
The Blessed One is he, and I am his disciple.

“သန္တဿ ဘူရိပညဿ၊ မဟာပညဿ ဝိတလောဘဿ။
ကထာဂတဿ သုဂတဿ၊ အပ္ပဋိပုဂ္ဂလဿ အသမဿ။
ဝိသာရဒဿ နိပုဏဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ။

“Santassa bhūripaññassa, mahāpaññassa vītalobhassa;
Tathāgatassa sugatassa, appaṭipuggalassa asamassa.
Visāradassa nipuṇassa, bhagavato tassa sāvako^hamasmi.

Of supreme serenity, with extensive wisdom,
a man of great wisdom, devoid of all greed;
He is the Tathāgata, he is the Sublime One,
the person unrivalled, the one without equal;
He is intrepid, proficient in all:
The Blessed One is he, and I am his disciple.

“တဏှစိဒဿ ဗုဒ္ဓဿ၊ ဝိတရူမဿ အနုပလိတ္တဿ။
အာဟုနေယျဿ ယက္ခဿ၊ ဥတ္တမပုဂ္ဂလဿ အတုလဿ။
မဟတော ယသဂ္ဂပတ္တဿ၊ ဘဂဝတော တဿ သာဝကောဟမသ္မိ” တိ။

“Taṇhacchidassa buddhassa, vītadhūmassa anupalittassa;
 Āhuneyyassa yakkhassa, uttamapuggalassa atulassa.
 Mahato yasaggapattassa, bhagavato tassa sāvako hamasmī”ti.

He has severed craving and become the Enlightened One,
 cleared of all clouds, completely untainted;
 Most worthy of gifts, most mighty of spirits,
 most perfect of persons, beyond estimation;
 The greatest in grandeur, attained the peak of glory:
 The Blessed One is he, and I am his disciple.”

၂၂. “ကဒါ သညူဇာ ပန တေ, ဂဟပတိ, ဣမေ သမဏဿ ဂေါတမဿ
 ဝဏ္ဏာ”တိ? “သေယျထာဝိ, ဘန္တေ, နာနာပုပ္ဖိနံ မဟာပုပ္ဖရာသိ တမေနံ ဒက္ခော
 မာလာကာရော ဝါ မာလာကာရန္တေဝါသိ ဝါ ဝိစိတ္တံ မာလံ ဂန္တေယျ; ဝေမေဝ ခေါ,
 ဘန္တေ, သော ဘဂဝါ အနေကဝဏ္ဏော အနေကသတ ဝဏ္ဏော။ ကော ဟိ, ဘန္တေ,
 ဝဏ္ဏာရဟဿ ဝဏ္ဏံ န ကရိဿတိ”တိ?

အထ ခေါ နိဂဏ္ဏဿ နာဋပုတ္တဿ ဘဂဝတော သက္ကာရံ အသဟ မာနဿ
 တတ္ထေဝ ဥဏှံ လောဟိတံ မုခတော ဥဂ္ဂစ္ဆိတိ။

ဥပါလိသုတ္တံ နိဋ္ဌိတံ။

22. “Kadā saññūḥhā pana te, gahapati, ime samaṇassa gotamassa
 vaṇṇā”ti? “Seyyathāpi, bhante, nānāpupphānam mahāpuppharāsi tamenam
 dakkho mālākāro vā mālākārantevāsī vā vicittam mālām gantheyya;
 evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi,
 bhante, vaṇṇārahassa vaṇṇam na karissatī”ti? Atha kho nigaṇṭhassa
 nāṭaputtassa bhagavato sakkāram asahamānassa tattheva uṇham lohitaṁ
 mukhato uggacchīti

Upālisuttam niṭṭhitam.

22. “When did you concoct that hymn of praise to the recluse
 Gotama, householder?”

“Venerable sir, suppose there were a great heap of many kinds

of flowers, and then a clever garland-maker of garland-maker's apprentice were to knot them into a multicoloured garland; so too, venerable sir, the Blessed One has many praiseworthy qualities, many hundred praiseworthy qualities. Who, venerable sir, would not praise the praiseworthy?"

Then, since the Nigaṇṭha Nātaputta was unable to bear this honour done to the Blessed One, hot blood then and there gushed from his mouth.

End of Upalisutta.

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,

Wisdom Publications, Boston, 1995. Pp. 477-492

J. ဣန္ဒြိယသုတ္တ

၁. ဧဝံ မေ သုတံ - ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနော အနာထပိဏ္ဍိကဿ အာရာမေ။ အထ ခေါ အာယသ္မတော မာလုကျပုတ္တဿ ရဟောဂတဿ ပဋိသလ္လိနဿ ဧဝံ စေတသော ပရိဝိတက္ကော ဥဒပါဒိ - “ယာနိမာနိ ဒိဋ္ဌိဂတာနိ ဘဂဝတာ အဗျာကတာနိ ဌပိတာနိ ပဋိက္ခိတ္တာနိ - ‘သဿတော လောကော’တိပိ, ‘အသဿတော လောကော’တိပိ, ‘အန္တဝါ လောကော’တိပိ, ‘အနန္တဝါ လောကော’တိပိ, ‘တံ ဇီဝံ တံ သရီရန္တိပိ, ‘အညံ ဇီဝံ အညံ သရီရန္တိပိ, ‘ဟောတိ တထာဂတော ပရံ မရဏာ’တိပိ, ‘န ဟောတိ တထာဂတော ပရံ မရဏာ’တိပိ, ‘ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိပိ, ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိပိ - တာနိ မေ ဘဂဝါ န ဗျာကရေတိ။ ယာနိ မေ ဘဂဝါ န ဗျာကရေတိ တံ မေ န ရုစ္စတိ, တံ မေ န က္ခမတိ။ သောဟံ ဘဂဝန္တံ ဥပသင်္ကမိတွာ ဇေတမတ္ထံ ပုစ္ဆိဿာမိ။ သစေ မေ ဘဂဝါ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ ‘အသဿတော လောကော’တိ ဝါ ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ - ဧဝါဟံ ဘဂဝတံ ဗြဟ္မစရိယံ စရိဿာမိ; နော စေ မေ ဘဂဝါ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ ‘အသဿတော လောကော’တိ ဝါ ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ - ဧဝါဟံ သိက္ခံ ပစ္စက္ခာယ ဟိနာယာဝတ္ထိဿာမိ” တိ။

2. Cūḷamālukyasutta

1. Evaṃ me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmato mālukyaputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi— “yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni— ‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṃ’tipi, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi— tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati. Sohaṃ bhagavantam upasaṅkamitvā etamattham pucchissāmi, sace me bhagavā byākarissati— ‘sassato loko’ti

vā ‘asassato loko’ti vā ..Pe.. ‘neva hoti na na hoti tathāgato param marañā’ti vā— evāham bhagavati brahmacariyam carissāmi; no ce me bhagavā byākarissati— ‘sassato loko’ti vā ‘asassato loko’ti vā ..Pe.. ‘neva hoti na na hoti tathāgato param marañā’ti vā— evāham sikkham paccakkhāya hīnāyāvattissāmī”ti.

2. Cūlamālukya Sutta

The Shorter Discourse to Mālukyaputta

1. Thus have I heard. On one occasion the Blessed One was living at Sāvatti in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, while the venerable Mālukyaputta was alone in meditation, the following thought arose in his mind:

“These speculative views have been undeclared by the Blessed One, set aside and rejected by him, namely: ‘the world is eternal’ and ‘the world is not eternal’; ‘the world is finite’ and ‘the world is infinite’; ‘the soul is the same as the body’ and ‘the soul is one thing and the body another’; and ‘after death a Tathāgata exists’ and ‘after death a Tathāgata does not exist’ and ‘after death a Tathāgata both exists and does not exist’ and ‘after death a Tathāgata neither exists nor does not exist.’ The Blessed One does not declare these to me, and I do not approve of and accept the fact that he does not declare these to me, so I shall go to the Blessed One and ask him the meaning of this. If he declares to me either ‘the world is eternal’ or ‘the world is not eternal’...or ‘after death a Tathāgata neither exists nor does not exist,’ then I will lead the holy life under him; if he does not declare these to me, then I will abandon the training and return to the low life.”

၂. အထ ခေါ် အာယသ္မာ မာလုကျပုတ္တော သာယနသမယံ ပဋိသလ္လာနာ ဝုဋ္ဌိတော ယေန ဘဂဝါ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိဿိဒိ။ ဧကမန္တံ နိဿိန္နော ခေါ် အာယသ္မာ မာလုကျပုတ္တော ဘဂဝန္တံ တေဒဝေါစ -

2. Atha kho āyasmā mālukyaputto sāyanhasamayam paṭisallānā vutṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mālukyaputto bhagavantam etadvoca —

2. Then, when it was evening, the venerable Mālukyaputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side and told him:

၃. “ဣဓ မယံ, ဘန္တေ, ရဟောဂတဿ ပဋိသလ္လီနဿ ဧဝံ စေတသော ပရိဝိတက္ကော ဥဒပါဒိ - ယာနိမာနိ ဒိဋ္ဌိဂတာနိ ဘဂဝတာ အဗျာကတာနိ ဌပိတာနိ ပဋိက္ခိတ္တာနိ - ‘သဿတော လောကော’တိပိ, ‘အသဿတော လောကော’တိပိ ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိပိ - တာနိ မေ ဘဂဝါ န ဗျာကရောတိ။ ယာနိ မေ ဘဂဝါ န ဗျာကရောတိ တံ မေ န ရုစ္စတိ, တံ မေ န က္ခမတိ။ သောဟံ ဘဂဝန္တံ ဥပသင်္ဂမိတ္တာ တေမတ္ထံ ပုစ္ဆိဿာမိ။ သစေ မေ ဘဂဝါ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ - ဧဝိဟံ ဘဂဝတိ, ဗြဟ္မစရိယံ စရိဿာမိ။ နော စေ မေ ဘဂဝါ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ - ဧဝိဟံ သိက္ခံ ပစ္စက္ခာယ ဟိနာယာဝတ္ထိဿာမိတိ။ သစေ ဘဂဝါ ဇာနာတိ - ‘သဿတော လောကော’တိ, ‘သဿတော လောကော’တိ မေ ဘဂဝါ ဗျာကရောတု; သစေ ဘဂဝါ ဇာနာတိ - ‘အသဿတော လောကော’တိ, ‘အသဿတော လောကော’တိ မေ ဘဂဝါ ဗျာကရောတု။ နော စေ ဘဂဝါ ဇာနာတိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ, အဇာနတော ခေါ ပန အပဿတော တေဒေဝ ဥဇုကံ ဟောတိ ယဒိဒံ - ‘န ဇာနာမိ, န ပဿာမိ’တိ။ သစေ ဘဂဝါ ဇာနာတိ - ‘အန္တဝါ လောကော’တိ, ‘အနန္တဝါ လောကော’တိ မေ ဘဂဝါ ဗျာကရောတု; သစေ ဘဂဝါ ဇာနာတိ - ‘အနန္တဝါ လောကော’တိ, ‘အနန္တဝါ လောကော’တိ မေ ဘဂဝါ ဗျာကရောတု။ နော စေ ဘဂဝါ ဇာနာတိ - ‘အန္တဝါ လောကော’တိ ဝါ, ‘အနန္တဝါ လောကော’တိ ဝါ, အဇာနတော ခေါ ပန အပဿတော တေဒေဝ ဥဇုကံ ဟောတိ ယဒိဒံ - ‘န ဇာနာမိ, န ပဿာမိ’တိ။ သစေ ဘဂဝါ ဇာနာတိ - ‘တံ ဇီဝံ တံ သရီရန္တိ, ‘တံ ဇီဝံ တံ သရီရန္တိ မေ ဘဂဝါ ဗျာကရောတု; သစေ ဘဂဝါ ဇာနာတိ - ‘အညံ ဇီဝံ အညံ သရီရန္တိ, ‘အညံ ဇီဝံ အညံ သရီရန္တိ မေ ဘဂဝါ ဗျာကရောတု။ နော စေ ဘဂဝါ ဇာနာတိ - ‘တံ ဇီဝံ တံ သရီရန္တိ ဝါ, ‘အညံ ဇီဝံ အညံ သရီရန္တိ ဝါ, အဇာနတော ခေါ ပန အပဿတော တေဒေဝ ဥဇုကံ ဟောတိ ယဒိဒံ - ‘န

ဇာနဗိ၊ န ပဿာမိ'တိ။ သစေ ဘဂဝါ ဇာနာတိ - 'ဟောတိ တထာဂတော ပရံ မရဏာ'တိ၊ 'ဟောတိ တထာဂတော ပရံ မရဏာ'တိ မေ ဘဂဝါ ဗျာကရောတု; သစေ ဘဂဝါ ဇာနာတိ - 'န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ၊ 'န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ မေ ဘဂဝါ ဗျာကရောတု။ နော စေ ဘဂဝါ ဇာနာတိ - 'ဟောတိ တထာဂတော ပရံ မရဏာ'တိ ဝါ၊ 'န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ ဝါ၊ အဇာနတော ခေါ ပန အပဿတော တေဒေဝ ဥဇုကံ ဟောတိ ယဒိဒံ - 'န ဇာနာမိ န ပဿာမိ'တိ။ သစေ ဘဂဝါ ဇာနာတိ - 'ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ'တိ၊ 'ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ'တိ မေ ဘဂဝါ ဗျာကရောတု; သစေ ဘဂဝါ ဇာနာတိ - 'နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ၊ 'နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ မေ ဘဂဝါ ဗျာကရောတု။ နော စေ ဘဂဝါ ဇာနာတိ - 'ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ'တိ ဝါ၊ 'နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ'တိ ဝါ၊ အဇာနတော ခေါ ပန အပဿတော တေဒေဝ ဥဇုကံ ဟောတိ ယဒိဒံ - 'န ဇာနာမိ၊ န ပဿာမိ'တိ။

3. "Idha mayham, bhante, rahogatassa patissallīnassa evam cetaso parivitakko udapādi— yānimāni ditthigatāni bhagavatā abyākatāni t̥hapitāni patikkhittāni— 'sassato loko'tipi, 'asassato loko'tipi ..Pe.. 'neva hoti na na hoti tathāgato param marañā'tipi— tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti tam me na rucati, tam me nakkhamati. Soham bhagavantam upasaṅkamitvā etamattham pucchissāmi. Sace me bhagavā byākarissati— 'sassato loko'ti vā, 'asassato loko'ti vā ..Pe.. 'neva hoti na na hoti tathāgato param marañā'ti vā— evāham bhagavati, brahmacariyam carissāmi. No ce me bhagavā byākarissati— 'sassato loko'ti vā, 'asassato loko'ti vā ..Pe.. 'neva hoti na na hoti tathāgato param marañā'ti vā— evāham sikkham paccakkhāya hīnāyāvattissāmīti. Sace bhagavā jānāti— 'sassato loko'ti, 'sassato loko'ti me bhagavā byākarotu; sace bhagavā jānāti— 'asassato loko'ti, 'asassato loko'ti me bhagavā byākarotu. No ce bhagavā jānāti — 'sassato loko'ti vā, 'asassato loko'ti vā, ajānato kho pana apassato etadeva ujukam hoti yadidam— 'na jānāmi, na passāmī'ti. Sace bhagavā jānāti— 'antavā loko'ti, 'anantavā loko'ti me bhagavā byākarotu; sace bhagavā jānāti— 'anantavā loko'ti, 'anantavā loko'ti me bhagavā byākarotu. No ce bhagavā jānāti— 'antavā loko'ti vā, 'anantavā loko'ti vā, ajānato kho pana apassato etadeva ujukam hoti yadidam— 'na jānāmi, na passāmī'ti. Sace bhagavā jānāti— 'tam jīvam tam sarīran'ti, 'tam jīvam

taṃ sarīraṃ'ti me bhagavā byākarotu; sace bhagavā jānāti— 'aññaṃ jīvaṃ aññaṃ sarīraṃ'ti, 'aññaṃ jīvaṃ aññaṃ sarīraṃ'ti me bhagavā byākarotu. No ce bhagavā jānāti— 'taṃ jīvaṃ taṃ sarīraṃ'ti vā, 'aññaṃ jīvaṃ aññaṃ sarīraṃ'ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ— 'na jānāmi, na passāmi'ti. Sace bhagavā jānāti— 'hoti tathāgato paraṃ maraṇā'ti, 'hoti tathāgato paraṃ maraṇā'ti me bhagavā byākarotu; sace bhagavā jānāti— 'na hoti tathāgato paraṃ maraṇā'ti, 'na hoti tathāgato paraṃ maraṇā'ti me bhagavā byākarotu. No ce bhagavā jānāti— 'hoti tathāgato paraṃ maraṇā'ti vā, 'na hoti tathāgato paraṃ maraṇā'ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ— 'na jānāmi na passāmi'ti. Sace bhagavā jānāti— 'hoti ca na ca hoti tathāgato paraṃ maraṇā'ti, 'hoti ca na ca hoti tathāgato paraṃ maraṇā'ti me bhagavā byākarotu; sace bhagavā jānāti— 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti, 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti me bhagavā byākarotu. No ce bhagavā jānāti— 'hoti ca na ca hoti tathāgato paraṃ maraṇā'ti vā, 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ— 'na jānāmi, na passāmi'ti.

3. "Here, venerable sir, while I was alone in meditation, the following thought arose in my mind: 'These speculative views have been undeclared by the Blessed One... If he does not declare these to me, then I will abandon the training and return to the low life.' If the Blessed One knows 'the world is eternal,' let the Blessed One declare to me 'the world is eternal'; if the Blessed One knows 'the world is not eternal,' let the Blessed One declare to me 'the world is not eternal.' If the Blessed One does not know either 'the world is eternal' or 'the world is not eternal,' then it is straightforward for one who does not know and does not see to say: 'I do not know, I do not see.'

"If the Blessed One knows 'the world is finite,'...' the world is infinite,'...'the soul is the same as the body,'...'the soul is one thing and the body another,'...'after death a Tathāgata exists,'...'after death a Tathāgata does not exist,'...If the Blessed One knows 'after death a Tathāgata both exists and does not exist,' let the Blessed One declare that to me; if the Blessed One knows 'after death a Tathāgata neither

exists nor does not exist,' let the Blessed One declare that to me. If the Blessed One does not know either 'after death a Tathāgata both exists and does not exist' or 'after death a Tathāgata neither exists nor does not exist,' then it is straightforward for one who does not know and does not see to say: 'I do not know, I do not see.'”

၄. “ကိံ နု တာဟံ, မာလုကျပုတ္တ, ဧဝံ အဝဇံ - ‘ဇဟိ တွံ, မာလုကျပုတ္တ, မယိ ဗြဟ္မစရိယံ စရ, အဟံ တေ ဗျာကရိဿာမိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ, ‘အန္တဝါ လောကော’တိ ဝါ, ‘အနန္တဝါ လောကော’တိ ဝါ, ‘တံ ဇိဝံ တံ သရီရ’န္တိ ဝါ, ‘အညံ ဇိဝံ အညံ သရီရ’န္တိ ဝါ, ‘ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ”တိ? “နော ဟေတံ, ဘန္တေ”။ “တွံ ဝါ ပန မံ ဧဝံ အဝဇံ - အဟံ, ဘန္တေ, ဘဂဝတိဗြဟ္မစရိယံ စရိဿာမိ ဘဂဝါ မေ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ, ‘အန္တဝါ လောကော’တိ ဝါ, ‘အနန္တဝါ လောကော’တိ ဝါ, ‘တံ ဇိဝံ တံ သရီရ’န္တိ ဝါ, ‘အညံ ဇိဝံ အညံ သရီရ’န္တိ ဝါ, ‘ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ”တိ? “နော ဟေတံ, ဘန္တေ”။ “ဣတိ ကိရ, မာလုကျပုတ္တ, နေဝါဟံ တံ ဝဒါမိ - ဇဟိ တွံ, မာလုကျပုတ္တ, မယိ ဗြဟ္မစရိယံ စရ, အဟံ တေ ဗျာကရိဿာမိ - ‘သဿတော လောကော’တိ ဝါ, ‘အသဿတော လောကော’တိ ဝါ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ’တိ; နပိ ကိရ မံ တွံ ဝဒေသိ - အဟံ, ဘန္တေ, ဘဂဝတိဗြဟ္မစရိယံ စရိဿာမိ, ဘဂဝါ မေ ဗျာကရိဿတိ - ‘သဿတော လောကော’တိ ဝါ ‘အသဿတော လောကော’တိ ဝါ။ပ။ ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ”တိ။ ဧဝံ သန္တေ, မောဃပုရိသ, ကော သန္တော ကံ ပစ္စာစိက္ခသိ?

4. “Kim nu tāhaṃ, mālukyaputta, evaṃ avacaṃ— ‘ehi tvaṃ, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi — ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato

param marañā'ti vā'ti? “No hetam, bhante”. “Tvam vā pana mam evam avaca— aham, bhante, bhagavati brahmacariyam carissāmi bhagavā me byākarissati— ‘sassato loko'ti vā, ‘asassato loko'ti vā, ‘antavā loko'ti vā, ‘anantavā loko'ti vā, ‘tam jīvam tam sarīran'ti vā, ‘aññam jīvam aññam sarīran'ti vā, ‘hoti tathāgato param marañā'ti vā, ‘na hoti tathāgato param marañā'ti vā, ‘hoti ca na ca hoti tathāgato param marañā'ti vā, ‘neva hoti na na hoti tathāgato param marañā'ti vā'ti? “No hetam, bhante”. “Iti kira, mālukyaputta, nevāham tam vadāmi— ehi tvam, mālukyaputta, mayi brahmacariyam cara, aham te byākarissāmi — ‘sassato loko'ti vā, ‘asassato loko'ti vā ..Pe.. ‘neva hoti na na hoti tathāgato param marañā'ti vā'ti; napi kira mam tvam vadesi— aham, bhante, bhagavati brahmacariyam carissāmi, bhagavā me byākarissati— ‘sassato loko'ti vā ‘asassato loko'ti vā ..Pe.. ‘neva hoti na na hoti tathāgato param marañā'ti vā'ti. Evam sante, moghapurisa, ko santo kam paccācikkhasi?

4. “How then, Mālukyaputta, did I ever say to you: ‘Come, Mālukyaputta, lead the holy life under me and I will declare to you “the world is eternal”...or “after death a Tathāgata neither exists nor does not exist”’?” - “No, venerable sir.” - “Did you ever tell me: ‘I will lead the holy life under the Blessed One, and the Blessed One will declare to me “ the world is eternal”...or “after death a Tathāgata neither exists nor does not exist”’?” - “No, venerable sir.” - “That being so, misguided man, who are you and what are you abandoning?

၅. “ယော ခေါ၊ မာလုကျပုတ္တ၊ ဧဝံ ဝဒေယျ - ‘န တာဝါဟံ ဘဂဝတိ ဗြဟ္မစရိယံ စရိယာမိ ယာဝ မေ ဘဂဝါ န ဗျာကရိဿတိ - “သဿတော လောကော” တိ ဝါ, “အသဿတော လောကော” တိ ဝါ ။ပ။ “နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ” တိ ဝါတိ, အဗျာကတမေဝ တံ, မာလုကျပုတ္တ, တထာဂတေန အဿ, အထ သော ပုဂ္ဂလော ကာလံ ကရေယျ။ သေယျထာပိ, မာလုကျပုတ္တ, ပုရိသော သလ္လေန ဝိဒ္ဓေါ အဿ သဝိသေန ဂါဠုပလေပနေန။ တဿ မိတ္တာမဇ္ဇာ ဉှတိသာလောဟိတာ ဘိသက္ကံ သလ္လကတ္တံ ဥပဋ္ဌပေယျ။ သော ဧဝံ ဝဒေယျ - ‘န တာဝါဟံ က္ကမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ပုရိသံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ခတ္တိယော ဝါဗြဟ္မဇ္ဇာ ဝါ ဝေသော ဝါ သုဒ္ဓေါ ဝါ’ တိ; သော ဧဝံ ဝဒေယျ - ‘န တာဝါဟံ က္ကမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ပုရိသံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ,

ဧဝံနာမော ဧဝံဂေါတ္ထော ဣတိ ဝါ'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ပုရိသံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ဒီယော ဝါ ရသော ဝါ မဇ္ဈိမော ဝါ'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ပုရိသံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ကာဠော ဝါ သာမော ဝါ မဂ္ဂုရစ္ဆဝီ ဝါ'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ပုရိသံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, အမုကသ္မိ ဂါမေ ဝါ နိဂမေ ဝါ နဂရေ ဝါ'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ဓနံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ယဒိ ဝါ စာပေါ ယဒိ ဝါ ကောဒဏ္ဍော'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ဇိယံ ဇာနာမိ ယာယမိ ဝိဒ္ဓေါ ယဒိ ဝါ အက္ကဿ ယဒိ ဝါ သဏှဿ ယဒိ ဝါ နှာရဿ ယဒိ ဝါ မရုဝါယ ယဒိ ဝါ ဒီရပဏ္ဍိနော'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ကဏ္ဍံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ယဒိ ဝါ ဂစ္ဆံ ယဒိ ဝါ ရောပိမ'န္တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ကဏ္ဍံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ယဿ ပတ္တေဟိ ဝါဇိတံ ယဒိ ဝါ ဂိဇ္ဈဿ ယဒိ ဝါ ကင်္ကဿ ယဒိ ဝါ ကုလလဿ ယဒိ ဝါ မောရဿ ယဒိ ဝါ သိထိလဟနုနော'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ ကဏ္ဍံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ယဿ နှာရုနာ ပရိက္ခိတ္တံ ယဒိ ဝါ ဂဝဿ ယဒိ ဝါ မဟိသဿ ယဒိ ဝါ ဘေရဝဿ ယဒိ ဝါ သေမှာရဿာ'တိ; သော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဣမံ သလ္လံ အာဟရိဿာမိ ယာဝ န တံ သလ္လံ ဇာနာမိ ယေနမိ ဝိဒ္ဓေါ, ယဒိ ဝါ သလ္လံ ယဒိ ဝါ ခုရပွံ ယဒိ ဝါ ဝေကဏ္ဍံ ယဒိ ဝါ နာရာစံ ယဒိ ဝါ ဝစ္ဆဒန္တံ ယဒိ ဝါ ကရဝီရပတ္တ'န္တိ - အညာတမေဝ တံ, မာလုကျပုတ္တ, တေန ပုရိသေန အဿ, အထ သော ပုရိသော ကာလံ ကရေယျ။ ဧဝမေ ခေါ, မာလုကျပုတ္တ, ယော ဧဝံ ဝဒေယျ - 'န တာဝါဟံ ဘဂဝတိဗြဟ္မစရိယံ စရိဿာမိ ယာဝ မေ ဘဂဝါ န ဗျာကရိဿတိ - “သဿတော လောကော”တိ ဝါ “အသဿတော လောကော”တိ ဝါ။ပ။ “နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ”တိ ဝါ - အဗျာကတမေဝ တံ, မာလုကျပုတ္တ, တထာဂတေန အဿ, အထ သော ပုဂ္ဂလော ကာလင်္ဂရေယျ။

5. “Yo kho, mālukyaputta, evaṃ vadeyya— ‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati— “sassato loko”ti vā, “asassato loko”ti vā ..Pe.. “neva hoti na na hoti tathāgato paraṃ marañā”ti vāti, abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya. Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gāḥhapalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattā upatṭhapeyyuṃ. So evaṃ vadeyya— ‘na tāvāhaṃ imaṃ sallāhaṃ aharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, khattiyo vā

brāhmaṇo vā vesso vā suddo vā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, evaṃnāmo evaṃgotto iti vā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, dīgho vā rasso vā majjhimo vā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, kāḷo vā sāmo vā maṅguracchavī vā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, amukasmim gāme vā nigame vā nagare vā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ dhanuṃ jānāmi yenamhi viddho, yadi vā cāpo yadi vā kodaṇḍo'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ jiyam jānāmi yāyamhi viddho yadi vā akkassa yadi vā saṅhassa yadi vā nhārussa yadi vā maruvāya yadi vā khīrapaṇṇino'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ kaṇḍam jānāmi yenamhi viddho, yadi vā gaccham yadi vā ropiman'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ kaṇḍam jānāmi yenamhi viddho, yassa pattehi vājitam yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ kaṇḍam jānāmi yenamhi viddho, yassa nhārunā parikkhittam yadi vā gavassa yadi vā mahimsassa yadi vā bheravassa yadi vā semhārassā'ti; so evaṃ vadeyya— 'na tāvāhaṃ imaṃ sallam āharissāmi yāva na taṃ sallam jānāmi yenamhi viddho, yadi vā sallam yadi vā khurappam yadi vā vekaṇḍam yadi vā nārācam yadi vā vacchadantam yadi vā karavīrapattan'ti aññātameva taṃ, mālukyaputta, tena purisena assa, atha so puriso kālam kareyya. Evameva kho, mālukyaputta, yo evaṃ vadeyya— 'na tāvāhaṃ bhagavati brahmacariyam carissāmi yāva me bhagavā na byākarissati— "sassato loko'ti vā "asassato loko'ti vā ..Pe.. "neva hoti na na hoti tathāgato param maraṇā'ti vāti — abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṅkareyya.

5. "If anyone should say thus: 'I will not lead the holy life under the Blessed One until the Blessed One declares to me "the world is eternal"...or "after death a Tathāgata neither exists nor does not exist," that would still remain undeclared by the Tathāgata and meanwhile that person would die. Suppose, Mālukyaputta, a man were wounded by an

arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon to treat him. The man would say: ‘I will not let the surgeon pull out this arrow until I know whether the man who wounded me was a noble or a brahmin or a merchant or a worker.’ And he would say: ‘I will not let the surgeon pull out this arrow until I know the name and clan of the man who wounded me;...until I know whether the man who wounded me was tall or short or of middle height;...until I know whether the man who wounded me was dark or brown or golden-skinned;...until I know whether the man who wounded me lives in such a village or town or city;...until I know whether the bow that wounded me was a long bow or a crossbow;...until I know whether the bowstring that wounded me was fibre or reed or sinew or hemp or bark;...until I know whether the shaft that wounded me was wild or cultivated;...until I know with what kind of feathers the shaft that wounded me was fitted - whether those of a vulture or a crow or a hawk or a peacock or a stork;...until I know with what kind of sinew the shaft that wounded me was bound - whether that of an ox or a buffalo or a lion or a monkey;...until I know what kind of arrow it was that wounded me - whether it was hoof-tipped or curved or barbed or calf-toothed or oleander.’

“All this would still not be known to that man and meanwhile he would die. So too, Mālukyaputta, if anyone should say thus: ‘I will not lead the holy life under the Blessed One until the Blessed One declares to me: “the world is eternal”...or “after death a Tathāgata neither exists nor does not exist,” that would still remain undeclared by the Tathāgata and meanwhile that person would die.

၆. “သဿတော လောကော’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိဗြဟ္မစရိယဝါသော အဘဝိဿာတိ ဧဝံ ‘နော အသဿတော လောကော’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝမ္ပိ ‘နော သဿတော လောကော’တိ ဝါ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ, ‘အသဿတော လောကော’တိ ဝါ ဒိဋ္ဌိယာ သတိ အတ္ထေဝ ဇာတိ, အတ္ထိ ဇရာ, အတ္ထိ မရဏံ, သန္တိ သောကပရိဒေဝဒုက္ခဒေါမနဿုပါယာသာ; ယေသာဟံ ဒိဋ္ဌေဝ ဓမ္မေနိဿာတံ ပညပေမိ ‘အန္တဝါ လောကော’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိဗြဟ္မစရိယဝါသော

အဘဝိဿာတိ, ဧဝံ ‘နော အနန္တဝါ လောကော’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝမ္ပိ ‘နော အန္တဝါ လောကော’တိ ဝါ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ, ‘အနန္တဝါ လောကော’တိ ဝါ ဒိဋ္ဌိယာ သတိ အတ္ထေဝ ဇာတိ, အတ္ထိ ဇရာ, အတ္ထိ မရဏံ, သန္တိ သောကပရိဒေဝဒုက္ခဒေါမနဿုပါယာသာ; ယေသာဟံ ဒိဋ္ဌေဝ ဓမ္မေ နိဃာတံ ပညပေမိ။ ‘တံ ဇီဝံ တံ သရီရ’န္တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝံ ‘နော အညံ ဇီဝံ အညံ သရီရ’န္တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝမ္ပိ ‘နော တံ ဇီဝံ တံ သရီရ’န္တိ ဝါ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ, ‘အညံ ဇီဝံ အညံ သရီရ’န္တိ ဝါ ဒိဋ္ဌိယာ သတိ အတ္ထေဝ ဇာတိ ။ပ။ နိဃာတံ ပညပေမိ။ ‘ဟောတိ တထာဂတော ပရံ မရဏာ’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝံ ‘နော န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝမ္ပိ ‘နော ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ, ‘န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ ဒိဋ္ဌိယာ သတိ အတ္ထေဝ ဇာတိ ။ပ။ ယေသာဟံ ဒိဋ္ဌေဝ ဓမ္မေ နိဃာတံ ပညပေမိ။ ‘ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝံ ‘နော နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ ဗြဟ္မစရိယဝါသော အဘဝိဿာတိ, ဧဝမ္ပိ ‘နော ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိ, မာလုကျပုတ္တ, ဒိဋ္ဌိယာ သတိ, ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ ဝါ ဒိဋ္ဌိယာ သတိ အတ္ထေဝ ဇာတိ ။ပ။ ယေသာဟံ ဒိဋ္ဌေဝ ဓမ္မေ နိဃာတံ ပညပေမိ။

6. “Sassato loko’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso abhavissāti evaṃ ‘no asassato loko’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso abhavissāti, evampi ‘no sassato loko’ti vā, mālukyaputta, ditṭhiyā s̥ati, ‘asassato loko’ti vā ditṭhiyā s̥ati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ ditṭheva dhamme nighātaṃ paññapemi. ‘Antavā loko’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso abhavissāti, evaṃ ‘no anantavā loko’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso abhavissāti, evampi ‘no antavā loko’ti vā, mālukyaputta, ditṭhiyā s̥ati, ‘anantavā loko’ti vā ditṭhiyā s̥ati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ ditṭheva dhamme nighātaṃ paññapemi. ‘Taṃ jīvaṃ taṃ sarīraṃ’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso abhavissāti, evaṃ ‘no aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, mālukyaputta, ditṭhiyā s̥ati brahmacariyavāso

abhavissāti, evampi ‘no taṃ jīvaṃ taṃ sarīraṃ’ti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā diṭṭhiyā sati attheva jāti ..Pe.. nighātaṃ paññapemi. ‘Hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no hoti tathāgato paraṃ maraṇā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ..Pe.. yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no neva hoti na na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ..Pe.. yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

6. “Mālukyaputta, if there is the view ‘the world is eternal,’ the holy life cannot be lived; and if there is the view ‘the world is not eternal,’ the holy life cannot be lived. Whether there is the view ‘the world is eternal’ or the view ‘the world is not eternal,’ there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

“If there is the view ‘the world is finite,’...’the world is infinite,’...’the soul is the same as the body,’...’the soul is one thing and the body another,’...’after death a Tathāgata exists,’...’after death a Tathāgata does not exist,’ the holy life cannot be lived...If there is the view ‘after death a Tathāgata both exists and does not exist,’ the holy life cannot be lived; and if there is the view ‘after death a Tathāgata neither exists nor does not exist,’ the holy life cannot be lived. Whether there is the view ‘after death a Tathāgata both exists and does not exist’ or the view ‘after death a Tathāgata neither exists nor does not exist,’ there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

“Therefore, Mālukyaputta, remember what I have left undeclared as undeclared, and remember what I have declared as declared. And what have I left undeclared? “The world is eternal’ - I have left undeclared. ‘The world is not eternal’ -I have left undeclared. ‘The world is finite’ - I have left undeclared. ‘The world is infinite’ - I have left undeclared. ‘The soul is the same as the body’ - I have left undeclared. ‘The soul is one thing and the body another’ - I have left undeclared. ‘After death a Tathāgata exists’ - I have left undeclared. ‘After death a Thathāgata does not exist’- I have left undeclared. ‘After death a Tathagata both exists and does not exist’ - I have left undeclared. ‘After death a Tathāgata neither exists nor does not exist’ - I have left undeclared.

၇. “တသ္မာတိဟ, မာလုကျပုတ္တ, အဗျာကတဉ္စ မေ အဗျာကတတော ဓာရေထ; ဗျာကတဉ္စ မေ ဗျာကတတော ဓာရေထ။ ကိဉ္စ, မာလုကျပုတ္တ, မယာ အဗျာကတံ? ‘သဿတော လောကော’တိ မာလုကျပုတ္တ, မယာ အဗျာကတံ; ‘အသဿတော လောကော’တိ - မယာ အဗျာကတံ; ‘အန္တဝါ လောကော’တိ - မယာ အဗျာကတံ; ‘အနန္တဝါ လောကော’တိ - မယာ အဗျာကတံ; ‘တံ ဇီဝံ တံ သရီရ’န္တိ - မယာ အဗျာကတံ; ‘အညံ ဇီဝံ အညံ သရီရ’န္တိ - မယာ အဗျာကတံ; ‘ဟောတိ တထာဂတော ပရံ မရဏာ’တိ - မယာ အဗျာကတံ; ‘န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ - မယာ အဗျာကတံ; ‘ဟောတိ စ န စ ဟောတိ တထာဂတော ပရံ မရဏာ’တိ - မယာ အဗျာကတံ; ‘နေဝ ဟောတိ န န ဟောတိ တထာဂတော ပရံ မရဏာ’တိ - မယာ အဗျာကတံ။ ကသ္မာ စေတံ, မာလုကျပုတ္တ, မယာ အဗျာကတံ? န ဟေတံ, မာလုကျပုတ္တ, အတ္ထသံဟိတံ န အာဒိဗြဟ္မစရိယကံ န နိဗ္ဗိဒါယ န ဝိရာဂါယ န နိရောဓာယ န ဥပသမာယ န အဘိညာယ န သမ္မောဓာယ န နိဗ္ဗာနာယ သံဝတ္တတိ။ တသ္မာ တံ မယာ အဗျာကတံ။ ကိဉ္စ, မာလုကျပုတ္တ, မယာ ဗျာကတံ? ‘က္ခဒံ ဒုက္ခ’န္တိ, မာလုကျပုတ္တ, မယာ ဗျာကတံ; ‘အယံ ဒုက္ခသမုဒယော’တိ - မယာ ဗျာကတံ; ‘အယံ ဒုက္ခနိရောဓေ’တိ - မယာ ဗျာကတံ; ‘အယံ ဒုက္ခနိရောဓဂါမိနိ ပဋိပဒါ’တိ - မယာ ဗျာကတံ။ ကသ္မာ စေတံ, မာလုကျပုတ္တ, မယာ ဗျာကတံ? တေဉ္စ, မာလုကျပုတ္တ, အတ္ထသံဟိတံ ဇေတံ အာဒိဗြဟ္မစရိယကံ နိဗ္ဗိဒါယ ဝိရာဂါယ နိရောဓာယ ဥပသမာယ အဘိညာယ သမ္မောဓာယ နိဗ္ဗာနာယ သံဝတ္တတိ။ တသ္မာ တံ မယာ ဗျာကတံ။ တသ္မာတိဟ, မာလုကျပုတ္တ အဗျာကတဉ္စ မေ အဗျာကတတော ဓာရေထ; ဗျာကတဉ္စ မေ ဗျာကတတော ဓာရေထာ” တိ။

က္ခဒမဝေါစ ဘဂဝါ။ အတ္တမနော အာယသ္မာ မာလုကျပုတ္တော ဘဂဝတော ဘာသိတံ
အဘိနန္ဒိတံ။

စူဠမာလုကျသုတ္တံ နိဋ္ဌိတံ။

7. “Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhāretha. Kiñca, mālukyaputta, mayā abyākatam? ‘Sassato loko’ti mālukyaputta, mayā abyākatam; ‘asassato loko’ti— mayā abyākatam; ‘antavā loko’ti— mayā abyākatam; ‘anantavā loko’ti— mayā abyākatam; ‘tam jīvam tam sarīran’ti mayā abyākatam; ‘aññam jīvam aññam sarīran’ti— mayā abyākatam; ‘hoti tathāgato param marañā’ti — mayā abyākatam; ‘na hoti tathāgato param marañā’ti— mayā abyākatam; ‘hoti ca na ca hoti tathāgato param marañā’ti— mayā abyākatam; ‘neva hoti na na hoti tathāgato param marañā’ti— mayā abyākatam. Kasmā cetam, mālukyaputta, mayā abyākatam? Na hetam, mālukyaputta, atthasamhitam na ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Tasmā tam mayā abyākatam. Kiñca, mālukyaputta, mayā byākatam? ‘Idam dukkhan’ti, mālukyaputta, mayā byākatam; ‘ayam dukkhasamudayo’ti— mayā byākatam; ‘ayam dukkhanirodho’ti— mayā byākatam; ‘ayam dukkhanirodhagāminī paṭipadā’ti— mayā byākatam. Kasmā cetam, mālukyaputta, mayā byākatam? Etañhi, mālukyaputta, atthasamhitam etam ādibrahmacariyakam nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati. Tasmā tam mayā byākatam. Tasmātiha, mālukyaputta abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhārethā”ti.

Idamavoca bhagavā. Attamano āyasmā mālukyaputto bhagavato bhāsitam abhinandīti.

Cūlamālukyāsuttam niṭṭhitam.

7. “Why have I left that undeclared? Because it is unbeneficial, it does not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have left it undeclared.

“And what have I declared? ‘This is suffering’ - I have declared. ‘This is the origin of suffering’ - I have declared. ‘This is the cessation of suffering’ - I have declared. ‘This is the way leading to the cessation of suffering’ - I have declared.

“Why have I declared that? Because it is beneficial, it belongs to the fundamentals of the holy life, it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have declared it.

“Therefore, Mālukyaputta, remember what I have left undeclared as undeclared, and remember what I have declared as declared.”

That is what the Blessed One said. The venerable Mālukyaputta was satisfied and delighted in the Blessed One’s words.

End of Cūḷamālukyasutta

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,

Wisdom Publications, Boston, 1995. Pp. 533-536

၃. မဟာမာလုကျသုတ္တ

၁. ဧဝံ မေ သုတံ - ကေံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနော အနာထပိဏ္ဍိကဿ အာရာမေ။ တဏှိ ခေါ ဘဂဝါ ဘိက္ခု။ အာမန္တေသိ - “ဘိက္ခုဝေါ”တိ။ “ဘဒန္တေ”တိ တေ ဘိက္ခု။ ဘဂဝတော ပစ္စယောသု။ ဘဂဝါ တေဒဝေါစ - “ဓာရေထ နော တုမေ၊ ဘိက္ခုဝေ၊ မယာ ဒေသိတာနိ ပဉ္စောရမ္ဘာဂိယာနိ သံယောဇနာနိ”တိ?

3. Mahāmālukyasutta

1. Evaṃ me sutam— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi— “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca— “dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanānī”ti?

3. Mahāmālukya Sutta
The Greater Discourse to Mālunkyāputta

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” - “Venerable sir,” they replied. The Blessed One said this:
“Bhikkhus, do you remember the five lower fetters as taught by me?”

ဧဝံ ဝုတ္တေ၊ အာယသ္မာ မာလုကျပုတ္တော ဘဂဝန္တံ တေဒဝေါစ - “အဟံ ခေါ၊ ဘန္တေ၊ ဓာရေမိ ဘဂဝတာ ဒေသိတာနိ ပဉ္စောရမ္ဘာဂိယာနိ သံယောဇနာနိ”တိ။ “ယထာ ကထံ ပန တွံ၊ မာလုကျပုတ္တ၊ ဓာရေသိ မယာ ဒေသိတာနိ ပဉ္စောရမ္ဘာဂိယာနိ သံယောဇနာနိ”တိ? “သက္ကာယဒိဋ္ဌိ ခေါ အဟံ၊ ဘန္တေ၊ ဘဂဝတာ ဩရမ္ဘာဂိယံ သံယောဇနံ ဒေသိတံ ဓာရေမိ; ဝိစိကိစ္ဆံ ခေါ အဟံ၊ ဘန္တေ၊ ဘဂဝတာ ဩရမ္ဘာဂိယံ

သံယောဇနံ ဒေသိတံ ဓာရေမိ; သီလဗ္ဗတပရာမာသံ ခေါ အဟံ, ဘန္တေ, ဘဂဝတာ
 ဩရုဗ္ဗာဂိယံ သံယောဇနံ ဒေသိတံ ဓာရေမိ; ကာမစ္ဇန္တံ ခေါ အဟံ, ဘန္တေ, ဘဂဝတာ
 ဩရုဗ္ဗာဂိယံ သံယောဇနံ ဒေသိတံ ဓာရေမိ; ဗျာပါဒံ ခေါ အဟံ, ဘန္တေ, ဘဂဝတာ
 ဩရုဗ္ဗာဂိယံ သံယောဇနံ ဒေသိတံ ဓာရေမိ။ ဧဝံ ခေါ အဟံ, ဘန္တေ, ဓာရေမိ
 ဘဂဝတာ ဒေသိတာနိ ပဉ္စောရုဗ္ဗာဂိယာနိ သံယောဇနာနိ” တိ။

Evam vutte, āyasmā mālukyaputto bhagavantam etadavoca—
 “aham kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni
 saṃyojanānī”ti. “Yathā katham pana tvam, mālukyaputta, dhāresi mayā
 desitāni pañcorambhāgiyāni saṃyojanānī”ti? “Sakkāyadiṭṭhim kho aham,
 bhante, bhagavatā orambhāgiyam saṃyojanam desitam dhāremi;
 vicikiccham kho aham, bhante, bhagavatā orambhāgiyam saṃyojanam
 desitam dhāremi; sīlabbataparāmāsam kho aham, bhante, bhagavatā
 orambhāgiyam saṃyojanam desitam dhāremi; kāmacchandam kho aham,
 bhante, bhagavatā orambhāgiyam saṃyojanam desitam dhāremi; byāpādam
 kho aham, bhante, bhagavatā orambhāgiyam saṃyojanam desitam dhāremi.
 Evam kho aham, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni
 saṃyojanānī”ti.

When this was said, the venerable Mālunkyāputta replied: “Ven-
 erable sir, I remember the five lower fetters as taught by the Blessed
 One.”

“But, Mālunkyāputta, in what way do you remember the five
 lower fetters as taught by me?”

“Venerable sir, I remember personality view as a lower fetter
 taught by the Blessed One. I remember doubt as a lower fetter
 taught by the Blessed One. I remember adherence to rules and
 observances as a lower fetter taught by the Blessed One. I remem-
 ber sensual desire as a lower fetter taught by the Blessed One. I
 remember ill will as a lower fetter taught by the Blessed One. It is in
 this way, venerable sir, that I remember the five lower fetters as
 taught by the Blessed One.”

“ကဿ ခေါ နာမ တွံ, မာလုကျပုတ္တ, ဣမာနိ ဝေံ ပဉ္စောရမ္ဘာဂိယာနိ သံယောဇနာနိ ဒေသိတာနိ ဓာရေသိံ? နနု, မာလုကျပုတ္တ အညတိတ္ထိယာ ပရိဗ္ဗာဇကာ ဣမိနာ တရဏူပမေန ဥပါရမ္ဘေန ဥပါရမ္ဘိဿန္တိ? ဒဟရဿ ဟိ, မာလုကျပုတ္တ, ကုမာရဿ မန္တဿ ဥတ္တာနသေယျကဿ သက္ကာယောတိဝိ န ဟောတိ, ကုတော ပနဿ ဥပ္ပဇိဿတိ သက္ကာယဒိဋ္ဌိံ? အနုသေတွေဝဿ သက္ကာယဒိဋ္ဌာနုသယော။ ဒဟရဿ ဟိ, မာလုကျပုတ္တ, ကုမာရဿ မန္တဿ ဥတ္တာနသေယျကဿ ဓမ္မာတိဝိ န ဟောတိ, ကုတော ပနဿ ဥပ္ပဇိဿတိ ဓမ္မေသု ဝိစိကိစ္ဆာ? အနုသေတွေဝဿ ဝိစိကိစ္ဆာနုသယော။ ဒဟရဿ ဟိ, မာလုကျပုတ္တ, ကုမာရဿ မန္တဿ ဥတ္တာနသေယျကဿ သီလာတိဝိ န ဟောတိ, ကုတော ပနဿ ဥပ္ပဇိဿတိ သီလေသု သီလဗ္ဗတပရာမာသော? အနုသေတွေဝဿ သီလဗ္ဗတပရာမာသာနုသယော ဒဟရဿ ဟိ, မာလုကျပုတ္တ, ကုမာရဿ မန္တဿ ဥတ္တာနသေယျကဿ ကာမာတိဝိ န ဟောတိ, ကုတော ပနဿ ဥပ္ပဇိဿတိ ကာမေသု ကာမစ္ဆန္ဒော? အနုသေတွေဝဿ ကာမရာဂါနုသယော။ ဒဟရဿ ဟိ, မာလုကျပုတ္တ, ကုမာရဿ မန္တဿ ဥတ္တာနသေယျကဿ သတ္တာတိဝိ န ဟောတိ, ကုတော ပနဿ ဥပ္ပဇိဿတိ သတ္တေသု ဗျာပါဒေါ? အနုသေတွေဝဿ ဗျာပါဒါနုသယော။ နနု, မာလုကျပုတ္တ, အညတိတ္ထိယာ ပရိဗ္ဗာဇကာ ဣမိနာ တရဏူပမေန ဥပါရမ္ဘေန ဥပါရမ္ဘိဿန္တိ”တိ? ဝေံ ဝုတ္တေ, အာယသ္မာ အာနန္ဒော ဘဂဝန္တံ ဇေတဒဝေါစ - “ဇေဿ, ဘဂဝါ, ကာလော, ဇေဿ, သုဂတ, ကာလော ယံ ဘဂဝါ ပဉ္စောရမ္ဘာဂိယာနိ သံယောဇနာနိ ဒေသေယျ။ ဘဂဝတော သုတွာ ဘိက္ခု ဓာရေဿန္တိ”တိ။ “တေန ဟာနန္တု, သုဏာဟိ, သာရကံ မနသိ ကရောဟိ; ဘာသိဿာမိ”တိ။ “ဝေံ, ဘန္တေ”တိ ခေါ အာယသ္မာ အာနန္ဒော ဘဂဝတော ပစ္စယောသိ။ ဘဂဝါ ဇေတဒဝေါစ -

“Kassa kho nāma tvam, mālukyaputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi? Nanu, mālukyaputta aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti? Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyaditṭhi? Anusettevassa sakkāyaditṭhānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā? Anusettevassa vicikicchānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso? Anusettevassa sīlabbataparāmāsānusayo Daharassa hi,

mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando? Anusetvevassa kāmarāgānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo? Anusetvevassa byāpādānusayo. Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantī”ti? Evaṃ vutte, āyasmā ānando bhagavantam etadavoca— “etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hānanda, suṇāhi, sādhuḥkaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca—

“Mālunkyāputta, to whom do you remember my having taught these five lower fetters in that way? Would not the wanderers of other sects confute you with the simile of the infant? For a young tender infant lying prone does not even have the notion ‘personality,’ so how could personality view arise in him? Yet the underlying tendency to personality view lies within him. A young tender infant lying prone does not even have the notion ‘teachings,’ so how could doubt about teachings arise in him? Yet the underlying tendency to doubt lies within him. A young tender infant lying prone does not even have the notion ‘rules,’ so how could adherence to rules and observances arise in him? Yet the underlying tendency to adhere to rules and observances lies within him. A young tender infant lying prone does not even have the notion ‘sensual pleasures,’ so how could sensual desire arise in him? Yet the underlying tendency to sensual lust lies within him. A young tender infant lying prone does not even have the notion ‘beings,’ so how could ill will towards beings arise in him? Yet the underlying tendency to ill will lies within him. Would not the wanderers of other sects confute you with this simile of the infant?”

Thereupon, the venerable Ānanda said: “It is the time, Blessed One, it is the time, Sublime One, for the Blessed One to teach the five lower fetters. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, Ānanda, and attend closely to what I shall say.”

“Yes, venerable sir,” the venerable Ānanda replied.
The Blessed One said this:

၂. “ဣဓာနန္တု အဿုတဝါ ပုထုဇ္ဇနော အရိယာနံ အဒဿာဝိ အရိယဓမ္မဿ အကောဝိဒေါ အရိယဓမ္မေ အဝိနိတော, သပ္ပုရိသာနံ အဒဿာဝိ သပ္ပုရိသဓမ္မဿ အကောဝိဒေါ သပ္ပုရိသဓမ္မေ အဝိနိတော သက္ကာယဒိဋ္ဌိပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ သက္ကာယဒိဋ္ဌိပရေတေန; ဥပ္ပန္နာယ စ သက္ကာယဒိဋ္ဌိယာ နိဿရဏံ ယထာဘူတံ နပ္ပုဇာနာတိ။ တဿ သာ သက္ကာယဒိဋ္ဌိ ထာမဂတာ အပ္ပဋိဝိနိတာ ဩရုမ္ဘာဂိယံ သံယောဇနံ။ ဝိစိကိစ္ဆာပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ ဝိစိကိစ္ဆာပရေတေန; ဥပ္ပန္နာယ စ ဝိစိကိစ္ဆာယ နိဿရဏံ ယထာဘူတံ နပ္ပုဇာနာတိ။ တဿ သာ ဝိစိကိစ္ဆာ ထာမဂတာ အပ္ပဋိဝိနိတာ ဩရုမ္ဘာဂိယံ သံယောဇနံ။ သီလဗ္ဗတပရာမာသပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ သီလဗ္ဗတပရာမာသ- ပရေတေန; ဥပ္ပန္နဿ စ သီလဗ္ဗတပရာမာသဿ နိဿရဏံ ယထာဘူတံ နပ္ပုဇာနာတိ။ တဿ သော သီလဗ္ဗတပရာမာသော ထာမဂတော အပ္ပဋိဝိနိတော ဩရုမ္ဘာဂိယံ သံယောဇနံ။ ကာမရာဂပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ ကာမရာဂပရေတေန ဥပ္ပန္နဿ စ ကာမရာဂဿ နိဿရဏံ ယထာဘူတံ နပ္ပုဇာနာတိ။ တဿ သော ကာမရာဂေါ ထာမဂတော အပ္ပဋိဝိနိတော ဩရုမ္ဘာဂိယံ သံယောဇနံ။ ဗျာပါဒပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ ဗျာပါဒပရေတေန; ဥပ္ပန္နဿ စ ဗျာပါဒဿ နိဿရဏံ ယထာဘူတံ နပ္ပုဇာနာတိ။ တဿ သော ဗျာပါဒေါ ထာမဂတော အပ္ပဋိဝိနိတော ဩရုမ္ဘာဂိယံ သံယောဇနံ။

2. “Idhānanda assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto sakkāyadit̐thi-pariyut̐thitena cetasā viharati sakkāyadit̐thiparetena; uppannāya ca sakkāyadit̐thiyā nissaraṇam yathābhūtam nappajānāti. Tassa sā sakkāyadit̐thi thāmagatā appaṭivinītā orambhāgiyam saṃyojanam. Vicikicchāpariyut̐thitena cetasā viharati vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇam yathābhūtam nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyam saṃyojanam. Sīlabbataparāmāsa-pariyut̐thitena cetasā viharati sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇam yathābhūtam nappajānāti. Tassa so

sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutṭhitena cetasā viharati byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so byāpādo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

2. “Here, Ānanda, an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, abides with a mind obsessed and enslaved by personality view, and he does not understand as it actually is the escape from the arisen personality view; and when that personality view has become habitual and is un-eradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt...by adherence to rules and observances ...by sensual lust...by ill will, and he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is un-eradicated in him. it is a lower fetter.

၃. “သုတဝါ စ ခေါ၊ အာနန္ဒ၊ အရိယသာဝကော အရိယာနံ ဒဿာဝိ အရိယဓမ္မဿ ကောဝိဒေါ အရိယဓမ္မေ သုဝိနိတော၊ သပ္ပုရိသာနံ ဒဿာဝိ သပ္ပုရိသဓမ္မဿ ကောဝိဒေါ သပ္ပုရိသဓမ္မေ သုဝိနိတော န သက္ကာယဒိဋ္ဌိပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ န သက္ကာယဒိဋ္ဌိပရေတေန; ဥပ္ပန္နာယ စ သက္ကာယဒိဋ္ဌိယာ နိဿရဏံ ယထာဘူတံ ပဇာနာတိ။ တဿ သာ သက္ကာယဒိဋ္ဌိ သာနုသယာ ပဟိယတိ။ န ဝိစိကိစ္ဆာပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ န ဝိစိကိစ္ဆာပရေတေန; ဥပ္ပန္နာယ စ ဝိစိကိစ္ဆာယ နိဿရဏံ ယထာဘူတံ ပဇာနာတိ။ တဿ သာ ဝိစိကိစ္ဆာ သာနုသယာ ပဟိယတိ။ န သီလဗ္ဗတပရာမာသပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ န သီလဗ္ဗတပရာမာသပရေတေန; ဥပ္ပန္နဿ စ သီလဗ္ဗတပရာမာသဿ နိဿရဏံ ယထာဘူတံ ပဇာနာတိ။ တဿ သော သီလဗ္ဗတပရာမာသော သာနုသယော ပဟိယတိ။ န ကာမရာဂပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ န ကာမရာဂပရေတေန; ဥပ္ပန္နဿ စ ကာမရာဂဿ နိဿရဏံ ယထာဘူတံ ပဇာနာတိ။ တဿ သော

ကာမရာဂေါ သာနုသယော ပဟိယတိ န ဗျာပါဒပရိယုဋ္ဌိတေန စေတသာ ဝိဟရတိ န ဗျာပါဒပရေတေန; ဥပ္ပန္နဿ စ ဗျာပါဒဿ နိဿရဏံ ယထာဘူတံ ပဇာနာတိ။ တဿ သော ဗျာပါဒေါ သာနုသယော ပဟိယတိ။

3. “Sutavā ca kho, ānanda, ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyaditṭhi-pariyuṭṭhitena cetasā viharati na sakkāyaditṭhiparetena; uppannāya ca sakkāyaditṭhiyā nissaraṇam yathābhūtam pajānāti. Tassa sā sakkāyaditṭhi sānusayā pahīyati. Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇam yathābhūtam pajānāti. Tassa sā vicikicchā sānusayā pahīyati. Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇam yathābhūtam pajānāti. Tassa so sīlabbataparāmāso sānusayo pahīyati. Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇam yathābhūtam pajānāti. Tassa so kāmarāgo sānusayo pahīyati. Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena; uppannassa ca byāpādassa nissaraṇam yathābhūtam pajānāti. Tassa so byāpādo sānusayo pahīyati.

3. “A well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not abide with a mind obsessed and enslaved by personality view; he understands as it actually is the escape from the arisen personality view, and personality view together with the underlying tendency to it is abandoned in him. He does not abide with a mind obsessed and enslaved by doubt...by adherence to rules and observances...by sensual lust...by ill will; he understands as it actually is the escape from the arisen ill will, and ill will together with the underlying tendency to it is abandoned in him.

၄. “ယော, အာနန္ဒ, မဂ္ဂေါ ယာ ပဋိပဒါ ပဉ္စန္ဒံ ဩရုတ္တာဂိယာနံ သံယောဇနာနံ ပဟာနာယ တံ မဂ္ဂံ တံ ပဋိပဒံ အနာဂမ္မ ပဉ္စောရုတ္တာဂိယာနိ သံယောဇနာနိ ဥဿတိ ဝါ ဒက္ခတိ ဝါ ပဇဟိဿတိ ဝါတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ။ သေယျထာဝီ, အာနန္ဒ

မဟတော ရုက္ခဿ တိဋ္ဌတော သာရဝတော တစံ အစ္ဆေတွာ ဖေဂ္ဂံ အစ္ဆေတွာ သာရစ္ဆေဒေါ ဘဝိဿတိတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ; ဝေမေဝ ခေါ, အာနန္ဒ, ယော မဂ္ဂေါ ယာ ပဋိပဒါ ပဉ္စန္ဒံ ဩရုမ္ဘာဂိယာနံ သံယောဇနာနံ ပဟာနာယ တံ မဂ္ဂံ တံ ပဋိပဒံ အနာဂမ္မ ပဉ္စောရုမ္ဘာဂိယာနံ သံယောဇနာနံ ဉဿတိ ဝါ ဒက္ခတိ ဝါ ပဇဟိဿတိ ဝါတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ။

4. “Yo, ānanda, maggo yā paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya tam maggam tam paṭipadam anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— netam ṭhānam vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacam acchetvā pheggum acchetvā sārachedo bhavissatīti— netam ṭhānam vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya tam maggam tam paṭipadam anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— netam ṭhānam vijjati.

4. “There is a path, Ānanda, a way to the abandoning of the five lower fetters; that anyone, without coming to that path, to that way, shall know or see or abandon the five lower fetters— this is not possible. Just as when there is a great tree standing possessed of heartwood, it is not possible that anyone shall cut out its heartwood without cutting through its bark and sapwood, so too, there is a path...this is not possible.

“ယော စ ခေါ, အာနန္ဒ, မဂ္ဂေါ ယာ ပဋိပဒါ ပဉ္စန္ဒံ ဩရုမ္ဘာဂိယာနံ သံယောဇနာနံ ပဟာနာယ တံ မဂ္ဂံ တံ ပဋိပဒံ အာဂမ္မ ပဉ္စောရုမ္ဘာဂိယာနံ သံယောဇနာနံ ဉဿတိ ဝါ ဒက္ခတိ ဝါ ပဇဟိဿတိ ဝါတိ - ဌာနမေတံ ဝိဇ္ဇတိ။ သေယျထာဝိ, အာနန္ဒ, မဟတော ရုက္ခဿ တိဋ္ဌတော သာရဝတော တစံ ဆေတွာ ဖေဂ္ဂံ ဆေတွာ သာရစ္ဆေဒေါ ဘဝိဿတိတိ - ဌာနမေတံ ဝိဇ္ဇတိ; ဝေမေဝ ခေါ, အာနန္ဒ, ယော မဂ္ဂေါ ယာ ပဋိပဒါ ပဉ္စန္ဒံ ဩရုမ္ဘာဂိယာနံ သံယောဇနာနံ ပဟာနာယ တံ မဂ္ဂံ တံ ပဋိပဒံ အာဂမ္မ ပဉ္စောရုမ္ဘာဂိယာနံ သံယောဇနာနံ ဉဿတိ ဝါ ဒက္ခတိ ဝါ ပဇဟိဿတိ ဝါတိ - ဌာနမေတံ ဝိဇ္ဇတိ။ သေယျထာဝိ, အာနန္ဒ, ဂင်္ဂါ နဒီ ပူရာ ဉဒကဿ သမတိတ္တိကာ ကာကပေယျာ။ အထ ဒုဗ္ဗလကော ပုရိသော အာဂစ္ဆေယျ - ‘အဟံ ဣမိဿာ ဂင်္ဂါယ နဒီယာ တိရိယံ ဗာဟာယ သောတံ ဆေတွာ သောတ္တိနာ

ပါရ် ဂစ္ဆိဿာမိ'တိ ; သော န သက္ကုဏေယျ ဂင်္ဂါယ နဒိယာ တိရိယံ ဗာဟာယ သောတံ ဆေတွာ သောတ္တိနာ ပါရ် ဂစ္ဆံ။ ဝေမေဝ ခေါ၊ အာနန္ဒ၊ ယေသံ ကေသဉ္စိ သက္ကာယနိရောဓာယ ဓမ္မေ ဒေသိယမာနေ စိတ္တံ န ပက္ခန္ဒတံ နပုသိဒတံ န သန္တိဋ္ဌတံ န ဝိမုစ္စတံ ; သေယျထာပိ သော ဒုဗ္ဗလကော ပုရိသော ဝေမေတေ ဒဋ္ဌဗ္ဗာ။ သေယျထာပိ၊ အာနန္ဒ၊ ဂင်္ဂါ နဒီ ပူရာ ဥဒကဿ သမတိတ္တိကာ ကာကပေယျာ။ အထ ဗလဝါ ပုရိသော အာဂစ္ဆေယျ - 'အဟံ ဣမိဿာ ဂင်္ဂါယ နဒိယာ တိရိယံ ဗာဟာယ သောတံ ဆေတွာ သောတ္တိနာ ပါရ် ဂစ္ဆိဿာမိ'တိ ; သော သက္ကုဏေယျ ဂင်္ဂါယ နဒိယာ တိရိယံ ဗာဟာယ သောတံ ဆေတွာ သောတ္တိနာ ပါရ် ဂစ္ဆံ။ ဝေမေဝ ခေါ၊ အာနန္ဒ၊ ယေသံ ကေသဉ္စိ သက္ကာယနိရောဓာယ ဓမ္မေ ဒေသိယမာနေ စိတ္တံ ပက္ခန္ဒတံ ပသိဒတံ သန္တိဋ္ဌတံ ဝိမုစ္စတံ ; သေယျထာပိ သော ဗလဝါ ပုရိသော ဝေမေတေ ဒဋ္ဌဗ္ဗာ။

“Yo ca kho, ānanda, maggo yā paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya tam maggam tam paṭipadam āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— ṭhānametaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacam chetvā pheggum chetvā sārachedo bhavissatīti— ṭhānametaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya tam maggam tam paṭipadam āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— ṭhānametaṃ vijjati. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha dubbalako puriso āgaccheyya— ‘aham imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gacchissāmī’ti ; so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gantum. Evameva kho, ānanda, yesam kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati; seyyathāpi so dubbalako puriso evamete daṭṭhabbā. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha balavā puriso āgaccheyya— ‘aham imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gacchissāmī’ti; so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gantum. Evameva kho, ānanda, yesam kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati; seyyathāpi so balavā puriso evamete daṭṭhabbā.

“There is a path, Ānanda, a way to the abandoning of the five lower fetters; that someone, by coming to that path, to that way, shall know and see and abandon the five lower fetters— this is possible. Just as, when there is a great tree standing possessed of heartwood, it is possible that someone shall cut out its heartwood by cutting through its bark and sapwood, so too, there is a path...this is possible.

“Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a feeble man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; yet he would not be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind does not enter into it and acquire confidence, steadiness, and decision, then he can be regarded as like the feeble man.

“Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a strong man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; and he would be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind enters into it and acquires confidence, steadiness, and decision, then he can be regarded as like the strong man.

၅. “ကတမော စာနန္တု, မဂ္ဂေါ, ကတမာ ပဋိပဒါ ပဉ္စန္တံ ဩရမ္မာဂိယာနံ သံယောဇနာနံ ပဟာနာယ? ဣစာနန္တု, ဘိက္ခု ဥပဓိဝိဝေကာ အကုသလာနံ ဓမ္မာနံ ပဟာနာ သဗ္ဗသော ကာယဒုဒ္ဓါလ္လာနံ ပဋိပ္ပဿဒ္ဓိယာ ဝိဝိဇ္ဇေဝ ကာမေဟိ ဝိဝိဇ္ဇ အကုသလေဟိ ဓမ္မေဟိ သဝိတက္ကံ သဝိစာရံ ဝိဝေကဇံ ဝိတိသုခံ ပဌမံ ဈာနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ သော ယဒေဝ တတ္ထ ဟောတိ ရူပဂတံ ဝေဒနာဂတံ သညာဂတံ သင်္ခါရဂတံ ဝိညာဏဂတံ တေ ဓမ္မေ အနိစ္စတော ဒုက္ခတော ရောဂတော ဂဏ္ဍတော သလ္လတော အယတော အာဗာဓတော ပရတော ပလောကတော သုညတော အနတ္တတော သမနုပဿတိ။ သော တေဟိ ဓမ္မေဟိ စိတ္တံ ပဋိဝါပေတိ ။ သော တေဟိ ဓမ္မေဟိ စိတ္တံ ပဋိဝါပေတွာ အမတာယ ဓာတုယာ စိတ္တံ ဥပသံဟရတိ - ‘တေံ သန္တံ တေံ

ပဏီတံ ယဒိဒံ သဗ္ဗသင်္ခါရသမထော သဗ္ဗပဗ္ဗိပဋိနိဿဂ္ဂေါ တဏှာက္ခယော ဝိရာဂေါ နိရောဓော နိဗ္ဗာန'န္တိ။ သော တတ္ထ ဌိတော အာသဝါနံ ခယံ ပါပုဏာတိ; နော စေ အာသဝါနံ ခယံ ပါပုဏာတိ တေနော ဓမ္မရာဂေန တာယ ဓမ္မနန္ဒိယာ ပဉ္စန္ဒံ ဩရုတ္တာဂိယာနံ သံယောဇနာနံ ပရိက္ခယာ ဩပပါတိကော ဟောတိ, တတ္ထ ပရိနိဗ္ဗာယံ, အနာဝတ္တိဓမ္မော တသ္မာ လောကာ။ အယဓိ ခေါ, အာနန္ဒ, မဂ္ဂေါ အယံ ပဋိပဒါ ပဉ္စန္ဒံ ဩရုတ္တာဂိယာနံ သံယောဇနာနံ ပဟာနာယ။

5. “Katamo cānanda, maggo, katamā paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānam dhammānam pahānā sabbaso kāyaduṭṭhullānam paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti . So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasamharati— ‘etaṃ santam etaṃ paṇītam yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti. So tattha ṭhito āsavānam khayam pāpuṇāti; no ce āsavānam khayam pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saṃyojanānam parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya.

5. “And what, Ānanda, is the path, the way to the abandoning of the five lower fetters? Here, with seclusion from objects of attachment, with the abandoning of unwholesome states, with the complete tranquillization of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first Jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an

affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: 'This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna. Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.

“ပုန စပရံ, အာနန္ဒ, ဘိက္ခု ဝိတက္ကဝိစာရာနံ ဝူပသမာ ။ပ။ ဒုတိယံ ဖျာနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ တတိယံ ဖျာနံ။ စတုတ္ထံ ဖျာနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ သော ယဒေဝ တတ္ထ ဟောတိ ဝူပဂတံ ဝေဒနာဂတံ သညာဂတံ သင်္ခါရဂတံ ဝိညာဏဂတံ။ အနာဝတ္တိဓမ္မော တသ္မာ လောကာ။ အယမ္ပိ ခေါ, အာနန္ဒ, မဂ္ဂေါ အယံ ပဋိပဒါ ပဉ္စန္ဒံ ဩရမ္ဘာဂိယာနံ သံယောဇနာနံ ပဟာနာယ။

“Puna caparam, ānanda, bhikkhu vitakkavicārānam vūpasamā ..Pe.. dutiyam jhānam upasampajja viharati. tatiyam jhānam. catuttham jhānam upasampajja viharati. So yadeva tattha hoti rūpagatam vedanāgatam saññāgatam sañkhāragatam viññāṇagatam. anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannam orambhāgiyānam samyojanānam pahānāya.

“Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...Again, with the fading away as well of rapture, a bhikkhu...enters upon and abides in the third jhāna...Again, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

“ပုန စပရံ, အာနန္ဒ, တိက္ခု သဗ္ဗသော ရူပသညာနံ သမတိက္ကမာ ပဋိဃသညာနံ အတ္တင်္ဂမာ နာနတ္ထသညာနံ အမနသိကာရာ ‘အနန္တော အာကာသော’တိ အာကာသာနဉ္စာယတနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ သော ယဒေဝ တတ္ထ ဟောတိ ဝေဒနာဂတံ သညာဂတံ သင်္ခါရဂတံ ဝိညာဏဂတံ ။ပ။ အနာဝတ္တိဓမ္မော တသ္မာ လောကာ။ အယမ္ပိ ခေါ, အာနန္ဒ, မဂ္ဂေါ အယံ ပဋိပဒါ ပဉ္စန္ဒံ ဩရမ္မာဂိယာနံ သံယောဇနာနံ ပဟာနာယ။

“Puna caparam, ānanda, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsañāncāyatanam upasampajja viharati. So yadeva tattha hoti vedanāगतam saññāगतam saṅkhāragatam viññāगतam ..Pe.. anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannam orambhāgiyānam samyojanānam pahānāya.

“Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

“ပုန စပရံ, အာနန္ဒ, တိက္ခု သဗ္ဗသော အာကာသာနဉ္စာယတနံ သမတိက္ကမ္မ ‘အနန္တံ ဝိညာဏ’န္တံ ဝိညာဏဉ္စာယတနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ သော ယဒေဝ တတ္ထ

ဟောတိ ဝေဒနာဂတံ သညာဂတံ သင်္ခါရဂတံ ဝိညာဏဂတံ ။ပ။ အနာဝတ္တိဓမ္မော တသ္မာ လောကာ။ အယမ္ပိ ခေါ၊ အာနန္ဒ၊ မဂ္ဂေါ အယံ ပဋိပဒါ ပစ္ဆန္တံ ဩရုဗ္ဗာဂိယာနံ သံယောဇနာနံ ပဟာနာယ။

“Puna caparam, ānanda, bhikkhu sabbaso ākāsānañcāyatanam samatikkamma ‘anantam viññāṇan’ti viññāṇañcāyatanam upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ..Pe.. anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāya.

“Again, by completely surmounting the base of infinite apace, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

“ပုန စပရံ, အာနန္ဒ, တိက္ခု သဗ္ဗသော ဝိညာဏဉ္ဇာယတနံ သမတိက္ကမ္မ ‘နတ္ထိ ကိဉ္စိ’တိ အာကိဉ္စညာယတနံ ဥပသမ္ပဇ္ဇ ဝိဟရတိ။ သော ယဒေဝ တတ္ထ ဟောတိ ဝေဒနာဂတံ သညာဂတံ သင်္ခါရဂတံ ဝိညာဏဂတံ ။ပ။ အနာဝတ္တိဓမ္မော တသ္မာ လောကာ။ အယမ္ပိ ခေါ၊ အာနန္ဒ၊ မဂ္ဂေါ အယံ ပဋိပဒါ ပစ္ဆန္တံ ဩရုဗ္ဗာဂိယာနံ သံယောဇနာနံ ပဟာနာယာ”တိ။

“Puna caparam, ānanda, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ..Pe.. anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannam orambhāgiyānam saṃyojanānam pahānāyā”ti.

“Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegration, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.’ Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.”

“ဧသော စေ, ဘန္တေ, မဂ္ဂေါ သော ပဋိပဒါ ပဉ္စနံ ဩရမ္မာဂိယာနံ သံယောဇနာနံ ပဟာနာယ, အထ ကိဉ္ဇရဟိ ဣကေကေစ္စ ဘိက္ခု။ စေတောဝိမုတ္တိနော ကေစ္စ ဘိက္ခု။ ပညာဝိမုတ္တိနော”တိ? “ဧထေ ခေါ ပနေသာဟံ , အာနန္ဒ, ဣန္ဒြိယဝေမတ္တတံ ဝဒါမိ”တိ။

ဣဒမဝေါစ ဘဂဝါ။ အတ္တမနော အာယသ္မာ အာနန္ဒော ဘဂဝတော ဘာသိတံ အဘိနန္ဒိတိ။

မဟာမာလုကျသုတ္တံ နိဋ္ဌိတံ။

“Eso ce, bhante, maggo esā paṭipadā pañcannam orambhāgiyānam samyojanānam pahānāya, atha kiñcarahi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino”ti? “Ettha kho panesāham , ānanda, indriyavemattataṃ vadāmī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāmālukyasuttaṃ niṭṭhitam.

“Venerable sir, if this is the path, the way to the abandoning of the five lower fetters, then how is it that some bhikkhus here [are said to] gain deliverance of mind and some [are said to] gain deliverance by wisdom?”

“The difference here, Ānanda, is in their faculties, I say.”

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

End of Mahāmālukyasutta

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,
Wisdom Publications, Boston, 1995. Pp. 537-541

၄. စူဠတဏှာသင်္ခယသုတ္တ

၁. ဧဝံ မေ သုတံ - ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ပုဗ္ဗရာမေ မိဂါရမာတုပါသာဒေ။ အထ ခေါ သက္ကော ဒေဝါနမိန္ဒော ယေန ဘဂဝါ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ အဋ္ဌာသိ။ ဧကမန္တံ ဌိတော ခေါ သက္ကော ဒေဝါနမိန္ဒော ဘဂဝန္တံ တေဒဝေါစ - “ ကိတ္တာဝတာ န ခေါ, ဘန္တေ, ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစွန္နနိဋ္ဌော အစွန္နယောဂက္ခေမိ အစွန္နဗြဟ္မစာရီ အစွန္နပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာန”န္တိ?

4. Cūḷataṇhāsaṅkhayasutta

1. Evaṃ me sutam ekam samayam bhagavā sāvatthiyam viharati pubbārāme migāramātupāsāde. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam t̥hito kho sakko devānamindo bhagavantam etadavoca “kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan”ti?

4. Cūḷataṇhāsaṅkhayasutta

The Shorter Discourse on the Destruction of Craving

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattihī in the Eastern Park, in the Palace of Migāra’s Mother.

Then Sakka, ruler of gods, went to the Blessed One, and after paying homage to him, he stood at one side and asked: “Venerable sir, how in brief is a bhikkhu liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans?”

“ ဣဓ, ဒေဝါနမိန္ဒ, ဘိက္ခုနော သုတံ ဟောတိ - ‘သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိဝေ- သာယာ’တိ။ ဝေဇ္ဇတံ, ဒေဝါနမိန္ဒ, ဘိက္ခုနော သုတံ ဟောတိ - ‘သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိ-

ဝေသာယာ'တိ။ သော သဗ္ဗံ ဓမ္မံ အဘိဇာနာတိ; သဗ္ဗံ ဓမ္မံ အဘိညာယ သဗ္ဗံ ဓမ္မံ ပရိဇာနာတိ; သဗ္ဗံ ဓမ္မံ ပရိညာယ ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ - သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ, သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရတိ, ဝိရာဂါနုပဿီ ဝိဟရတိ, နိရောဓာနုပဿီ ဝိဟရတိ, ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရတိ။ သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရန္တော, ဝိရာဂါနုပဿီ ဝိဟရန္တော, နိရောဓာနုပဿီ ဝိဟရန္တော, ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရန္တော န ကိဉ္စိ လောကေ ဥပါဒိယတိ။ အနုပါဒိယံ န ပရိတဿတိ, အပရိတဿံ ပစ္စတ္တညေဝ ပရိနိဗ္ဗာယတိ - 'ခိဏာ ဇာတိ, ဝုသိတံ ဗြဟ္မစရိယံ, ကတံ ကရဏီယံ, နာပရံ ဣတ္ထတ္တာယာ'တိ ပဇာနာတိ။ ဣတ္ထာဝတာ ခေါ, ဒေဝါနမိန္ဒ, ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစ္စန္တနိဋ္ဌော အစ္စန္တယောဂက္ခေမိ အစ္စန္တဗြဟ္မစာရီ အစ္စန္တပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာန"န္တိ။

“Idha devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. Evañcetaṃ devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pari jānāti; sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so tāsu vedanāsu aniccānupassī viharati virāgānupassī viharati nirodhānupassī viharati paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na kiñci loke upādiyati. Anupādiyaṃ na paritassati aparitassaṃ paccattaññeva parinibbāyati ‘khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā’ti pajānāti. Ettāvata kho devānaminda bhikkhu samkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan”ti.

“Here, ruler of gods, a bhikkhu has heard that nothing is worth adhering to. When a bhikkhu has heard that nothing is worth adhering to, he directly knows everything; having directly known everything, he fully understands everything; having fully understood everything, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he abides contemplating impermanence in those feelings, contemplating fading away, contemplating cessation, contemplating relinquishment. Contemplating thus, he does not cling to anything in the world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands: ‘Birth is de-

stroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being. 'Briefly, it is in this way, ruler of gods, that a bhikkhu is liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans.'

အထ ခေါ သက္ကော ဒေဝါနမိန္ဒော ဘဂဝတော ဘာသိတံ အဘိနန္ဒိတော အနုမောဒိတော ဘဂဝန္တံ အဘိဝါဒေတော ပဒက္ခိဏံ ကတော တတ္ထေဝန္တရဓာယိ။

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

Then Sakka, ruler of gods, delighting and rejoicing in the Blessed One's words, paid homage to the Blessed One, and keeping him on his right, he vanished at once.

၂. တေန ခေါ ပန သမယေန အာယသ္မာ မဟာမောဂ္ဂလ္လာနော ဘဂဝတော အဝိဒ္ဓရေ နိသိန္ဒော ဟောတိ။ အထ ခေါ အာယသ္မတော မဟာမောဂ္ဂလ္လာနဿ တေဒဟောသိ - “ ကိ န ခေါ သော ယက္ခော ဘဂဝတော ဘာသိတံ အဘိသမေဓ အနုမောဒိ ဥဒါဟု နော ; ယံနုနာဟံ တံ ယက္ခံ ဇာနေယျံ - ယဒိ ဝါ သော ယက္ခော ဘဂဝတော ဘာသိတံ အဘိသမေဓ အနုမောဒိ ယဒိ ဝါ နော ” တိ ?

2. Tena kho pana samayena āyasmā mahāmoggaḷlāno bhagavato avidūre nisinno hoti. Atha kho āyasmato mahāmoggaḷlānaṣṣa etadahosi “kim nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yaṃnūnāhaṃ taṃ yakkhaṃ jāneyyaṃ yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti?

2. Now on that occasion the venerable Mahā Moggallāna was sitting not far from the Blessed One. Then he considered: “Did that spirit penetrate to the meaning of the Blessed One's words when he rejoiced, or did he not? Suppose I found out whether he did or not.”

အထ ခေါ် အာယသ္မာ မဟာမောဂ္ဂလ္လာနော - သေယျထာပိ နာမ ဗလဝါ ပုရိသော သမိဋ္ဌိတံ ဝါ ဗာဟံ ပသာရေယျ, ပသာရိတံ ဝါ ဗာဟံ သမိဇ္ဇေယျ, ဝေမေဝ - ပုဗ္ဗာရာမေ မိဂါရမာတုပါသာဒေ အန္တရဟိတော ဒေဝေသု တာဝတိံသေသု ပါတုရဟောသိ။

Atha kho āyasmā mahāmoggallāno seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya evameva pubbārāme migāramātupāsāde antarahito devesu tāvatimsesu pāturahosi.

Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the venerable Mahā Moggallāna vanished from the Palace of Migāra’s Mother in the Eastern Park and appeared among the gods of the Thirty-three.

တေန ခေါ် ပန သမယေန သက္ကော ဒေဝါနမိန္ဒော ဧကပုဏ္ဏရိကေ ဥယျာနေ ဒိဗ္ဗေဟိ ပဉ္စဟိ တူရိယသတေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေတိ။ အဒ္ဓဿာ ခေါ် သက္ကော ဒေဝါနမိန္ဒော အာယသ္မန္တံ မဟာမောဂ္ဂလ္လာနံ ဒူရတောဝ အာဂစ္ဆန္တံ။ ဒိသ္မာန တာနိ ဒိဗ္ဗာနိ ပဉ္စ တူရိယသတာနိ ပဋိပ္ပဏာမေတွာ ယေနာယသ္မာ မဟာမောဂ္ဂလ္လာနော တေနုပသ ကံမိ; ဥပသ ကံမိတွာ အာယသ္မန္တံ မဟာမောဂ္ဂလ္လာနံ တေဒဝေါစ - “ဧဟိ ခေါ်, မာရိသ မောဂ္ဂလ္လာန, သွာဂတံ, မာရိသ မောဂ္ဂလ္လာန! စိရဿံ ခေါ်, မာရိသ မောဂ္ဂလ္လာန, က္ကမံ ပရိယာယံ အကာသိ ယဒိဒံ က္ကဓာဂမနာယ။ နိသီဒ, မာရိသ မောဂ္ဂလ္လာန, က္ကဒမာသနံ ပညတ္တ”န္တိ။

Tena kho pana samayena sakko devānamindo ekapuṇḍarīke uyyāne dibbehi pañcahi tūriyasatehi samappito samaṅgībhūto paricāreti. Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantam. Disvāna tāni dibbāni pañca tūriyasatāni paṭippaṇāmetvā yenāyasmā mahāmoggallāno tenupasāṅkami; upasāṅkamtivā āyasmantaṃ mahāmoggallānaṃ etadavoca “ehi kho mārisa moggallāna svāgataṃ mārisa moggallāna! Cirassaṃ kho mārisa moggallāna imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamanāya. Nisīda mārisa moggallāna idamāsanam paññattan”ti.

Now on that occasion Sakka, ruler of gods, was furnished and endowed a hundredfold with the five kinds of heavenly music, and he was enjoying it in the Pleasure Park of the Single Lotus. When he saw the venerable Mahā Moggallāna coming in the distance, he dismissed the music, went to the venerable Mahā Moggallāna, and said to him:

“Come, good sir Moggallāna! Welcome, good sir Moggallāna! It is long, good sir Moggallāna, since you found an opportunity to come here. Sit down, good sir Moggallāna; this seat is ready.”

နိသီဒိ ခေါ အာယသ္မာ မဟာမောဂ္ဂလ္လာနော ပညတ္တေ အာသနေ။ သက္ကောပိ ခေါ ဒေဝါနမိန္ဒော အညတရံ နိစံ အာသနံ ဂဟေတွာ ဧကမန္တံ နိသီဒိ။ ဧကမန္တံ နိသိန္တံ ခေါ သက္ကံ ဒေဝါနမိန္ဒံ အာယသ္မာ မဟာမောဂ္ဂလ္လာနော တေဒဝေါစ - “ယထာ ကထံ ပန ခေါ, ကောသိယ, ဘဂဝါ သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ အဘာသိ? သာဓု မယမ္ပိ ဧတိဿာ ကထာယ ဘာဂိနော အဿာမ သဝနာယာ” တိ။

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Sakkopi kho devānamindo aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho sakkam devānamindam āyasmā mahāmoggallāno etadavoca “yathā katham pana kho kosiya bhagavā samkhittena taṇhāsaṅkhayavimuttim abhāsi? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

-The venerable Mahā Moggallāna sat down on the seat made ready, and Sakka took a low seat and sat down at one side. The venerable Mahā Moggallāna then asked him: “Kosiya, how did the Blessed One state to you in brief deliverance through the destruction of craving? It would be good if we might also get to hear that statement.”

၃. “မယံ ခေါ, မာရိသ မောဂ္ဂလ္လာန, ဗဟုကိစ္စာ ဗဟုကရဏီယာ - အပ္ပေဝ သကေန ကရဏီယေန, အပိ စ ဒေဝါနံယေဝ တာဝတိံသာနံ ကရဏီယေန။ အပိ စ, မာရိသ မောဂ္ဂလ္လာန, သုဿုတံယေဝ ဟောတိ သုဂ္ဂဟိတံ သုမနသိကတံ သူပဓာရိတံ, ယံ နော ခိပ္ပမေဝ အန္တရဓာယတိ။ ဘူတပုဗ္ဗံ, မာရိသ မောဂ္ဂလ္လာန, ဒေဝါသုရသင်္ဂါမော သမုပဗျူဇ္ဇော အဟောသိ။ တသ္မိ ခေါ ပန, မာရိသ မောဂ္ဂလ္လာန, သင်္ဂါမေ ဒေဝါ ဇိနိသု, အသုရာ ပရာဇိနိသု။ သော ခေါ အဟံ, မာရိသ မောဂ္ဂလ္လာန, တံ သင်္ဂါမံ အဘိဝိဇိနိတွာ ဝိဇိတသင်္ဂါမော တတော ပဋိနိဝတ္တိတွာ ဝေဇယန္တံ နာမ ပါသာဒံ မာပေသိ။ ဝေဇယန္တဿ ခေါ, မာရိသ မောဂ္ဂလ္လာန ပါသာဒဿ ဧကသတံ နိယျူဟံ။ ဧကေကသ္မိ နိယျူဟေ သတ္တ သတ္တ ကုဋ္ဌာဂါရသတာနိ၊ ဧကမေကသ္မိ ကုဋ္ဌာဂါရေ သတ္တ သတ္တ အစ္စရာယော ဧကမေကိဿာ အစ္စရာယ သတ္တ သတ္တ

ပရိစာရိကာယော။ ဣစ္ဆေယျာသိ နော တံ ဗာရိသ မောဂ္ဂလ္လာနံ, ဝေဇယန္တဿ ပါသာဒဿ ရာမဏေယျကံ ဒဠ္ဗန္တိ? အဓိဝါသေသိ ခေါ အာယသ္မာ မဟာမောဂ္ဂလ္လာနော တုဏှိတာဝေန။

3. “Mayam kho mārisa moggallāna bahukiccā bahukaraṇīyā appeva sakena karaṇīyena api ca devānaṃyeva tāvatimsānam karaṇīyena. Api ca mārisa moggallāna sussutaṃyeva hoti suggahitam sumanasikataṃ sūpadhāritam yaṃ no khippameva antaradhāyati. Bhūtapubbam mārisa moggallāna devāsurasaṅgāmo samupabyūḥho ahosi. Tasmim kho pana mārisa moggallāna saṅgāme devā jinimsu asurā parājinimsu. So kho aham mārisa moggallāna taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato paṭinivattitvā vejayantaṃ nāma pāsādam māpesim. Vejayantassa kho mārisa moggallāna pāsādassa ekasataṃ niyyūham. Ekekasmim niyyūhe satta satta kūṭāgārasatāni. Ekamekasmim kūṭāgāre satta satta accharāyo Ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvam mārisa moggallāna vejayantassa pāsādassa rāmaṇeyyakam daṭṭhun”ti? Adhivāsesi kho āyasmā mahāmoggallāno tuṅhībhāvena.

3. “Good sir Moggallāna, we are so busy, we have so much to do, not only with our own business, but also with the business of the gods of the Thirty-three. Besides, good sir Moggallāna, what is well heard, well learned, well attended to, well remembered, does not vanish all of a sudden. Good sir Moggallāna, it once happened that war broke out between the gods and the titans. In that war the gods won and the titans were defeated. When I had won that war and returned from it as a conqueror, I had the Vejayanta Palace built. Good sir Moggallāna, the Vejayanta Palace has a hundred towers, and each tower has seven hundred upper chambers, and each upper chamber has seven nymphs, and each nymph has seven maids. Would you like to see the loveliness of the Vejayanta Palace, good sir Moggallāna?” The venerable Mahā Moggallāna consented in silence.

၄. အထ ခေါ သက္ကော စ ဒေါနမိန္ဒော ဝေဿဝဏော စ မဟာရာဇာ အာယသ္မန္တံ မဟာမောဂ္ဂလ္လာနံ ပုရက္ခတ္တာ ယေန ဝေဇယန္တော ပါသာဒေါ တေနုပသကံမီသု။ အဒ္ဓသံသု ခေါ သက္ကဿ ဒေါနမိန္ဒဿ ပရိစာရိကာယော အာယသ္မန္တံ မဟာမောဂ္ဂလ္လာနံ ဒူရတောဝ

အာဂစ္ဆန္တံ; ဒိသ္မာ ဩတ္တပ္ပမာနာ ဟိရိယမာနာ သကံ သကံ ဩဝရကံ ပဝိသီသု။ သေယျထာပိ
နာမ သုဏီသာ သသုရံ ဒိသ္မာ ဩတ္တပ္ပတံ ဟိရိယတံ, ဝေမေဝ သက္ကဿ ဒေဝါနမိန္ဒဿ
ပရိစာရိကာယော အာယသ္မန္တံ မဟာမောဂ္ဂလ္လာနံ ဒိသ္မာ ဩတ္တပ္ပမာနာ ဟိရိယမာနာ သကံ သကံ
ဩဝရကံ ပဝိသီသု။

4. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā
āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo
tenupasaṅkamimsu. Addasaṃsu kho sakkassa devānamindassa
paricārikāyo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantam; disvā
ottappamānā hirīyamānā sakam sakam ovarakam pavisimsu. Seyyathāpi
nāma suṇisā sasuraṃ disvā ottappati hirīyati evameva sakkassa
devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ disvā
ottappamānā hirīyamānā sakam sakam ovarakam pavisimsu.

4. Then Sakka, ruler of gods, and the divine King Vessavaṇa
went to the Vejayanta Palace, giving precedence to the venerable Mahā
Moggallāna. When the maids of Sakka saw the venerable Mahā
Moggallāna coming in the distance, they were embarrassed and ashamed
and they went each into their own rooms. Just as a daughter-in-law is
embarrassed and ashamed on seeing her father-in-law, so too, when the
maids of Sakka saw the venerable Mahā Moggallāna coming, they were
embarrassed and ashamed and they went each into their own rooms.

အထ ခေါ သက္ကော စ ဒေဝါနမိန္ဒော ဝေဿဝဏော စ မဟာရာဇာ အာယသ္မန္တံ
မဟာမောဂ္ဂလ္လာနံ ဝေဇယန္တေ ပါသာဒေ အနုစကံမာပေန္တိ အနုဝိစရာပေန္တိ - “ဣဒမ္ပိ, မာရိသ
မောဂ္ဂလ္လာနံ, ပဿ ဝေဇယန္တဿ ပါသာဒဿ ရာမဏေယျကံ; ဣဒမ္ပိ, မာရိသ မောဂ္ဂလ္လာနံ,
ပဿ ဝေဇယန္တဿ ပါသာဒဿ ရာမဏေယျကံ” န္တိ။ “သောဘတံ ဣဒံ အာယသ္မတော
ကောသိယဿ, ယထာ တံ ပုဗ္ဗေ ကတပုညဿ။ မနုဿာပိ ကိဉ္စိဒေဝ ရာမဏေယျကံ ဒိသ္မာ
ဝေမာဟံသု - ‘သောဘတံ ဝတ ဘော ယထာ ဒေဝါနံ တာဝတိသာနံ’ န္တိ။ တယိဒံ အာယသ္မတော
ကောသိယဿ သောဘတံ, ယထာ တံ ပုဗ္ဗေ ကတပုညဿာ” တိ။

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā
āyasmantaṃ mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpentī
anuvicarāpentī “idampi mārisa moggallāna passa vejayantassa pāsādassa

rāmaṇeyyakam; idampi mārisa moggallāna passa vejayantassa pāsādassa rāmaṇeyyakan”ti. “Sobhati idaṃ āyasmato kosiyassa yathā taṃ pubbe katapuññassa. Manussāpi kiñcideva rāmaṇeyyakam disvā evamāhaṃsu ‘sobhati vata bho yathā devānam tāvatimsānan’ti. Tayidaṃ āyasmato kosiyassa sobhati yathā taṃ pubbe katapuññassā”ti.

Then Sakka, ruler of gods, and the divine King Vessavaṇa had the venerable Mahā Moggallāna walk all over and explore the Vejayanta Palace: “See, good sir Moggallāna, this loveliness of the Vejayanta Palace! See, good sir Moggallāna, this loveliness of the Vejayanta Palace!” “It does the venerable Kosiya credit as one who has formerly made merit; and whenever human beings see anything lovely, they say: ‘Sirs, it does credit to the gods of the Thirty-three; it does the venerable Kosiya credit as one who has formerly made merit.’”

အထ ခေါ အာယသ္မတော မဟာမောဂ္ဂလ္လာနဿ တေဒဟောသိ - “အတိဗာဠံ ခေါ အယံ ယက္ခော ပမတ္တော ဝိဟရတိ။ ယံနုနာဟံ ဣမံ ယက္ခံ သံဝေဇေယျ”န္တိ။ အထ ခေါ အာယသ္မာ မဟာမောဂ္ဂလ္လာနော တထာရူပံ ဣဒ္ဓါဘိသင်္ခါရံ အဘိသင်္ခါသိ ယထာ ဝေဇယန္တံ ပါသာဒံ ပါဒဂုံဋ္ဌကေန သင်္ကမ္ပေသိ သမ္ပကမ္ပေသိ သမ္ပဝေဇေသိ အထ ခေါ သက္ကော စ ဒေဝါနမိန္ဒော, ဝေဿဝဏော စ မဟာရာဇာ, ဒေဝါ စ တာဝတိသာ အစ္စရိယဗျူတစိတ္တဇာတာ အဟေသံ - “အစ္စရိယံ ဝတ, ဘော, အဗျူတံ ဝတ, ဘော, သမဏဿ မဟိဒ္ဓိကတာ မဟာနဘာဝတာ, ယတြ ဟိ နာမ ဒိဗ္ဗဘဝနံ ပါဒဂုံဋ္ဌကေန သင်္ကမ္ပေသတိ သမ္ပကမ္ပေသတိ သမ္ပဝေဇေသတိ” တိ!

Atha kho āyasmato mahāmoggallānassa etadahosi “atibāḷham kho ayam yakkho pamatto viharati. Yamnūnāham imam yakkham samve-jeyyan” ti. Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhi-saṅkhāraṃ abhisāṅkhāsi yathā vejayantam pāsadam pādaṅguṭṭhakena saṅkampi sampakampi sampavedhesi Atha kho sakko ca devānamindo vessavaṇo ca mahārājā devā ca tāvatimsā acchariyabbhutacittajātā ahesum “acchariyam vata bho abbhutam vata bho samaṇassa mahiddhikatā mahānubhāvata yatra hi nāma dibbabhavanam pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessatī”ti!

Then the venerable Mahā Moggallāna considered thus: “This spirit is living much too negligently. What if I stirred up a sense of urgency in him?” Then the venerable Mahā Moggallāna performed such a feat of supernormal power that with the point of his toe he made the Vejayanta Palace shake and quake and tremble. Sakka and the divine King Vessavaṇa and the gods of the Thirty-three were filled with wonder and amazement, and they said: “Sirs, it is wonderful, it is marvelous, what power and might the recluse has, that with the point of his toe he makes the heavenly region shake and quake and tremble!”

အထ ခေါ အာယသ္မာ မဟာမောဂ္ဂလ္လာနော သက္ကံ ဒေဝါနမိန္ဒံ သံဝိဂ္ဂံ လောမဟဋ္ဌဇာတံ ဝိဒိတွာ သက္ကံ ဒေဝါနမိန္ဒံ တေဒဝေါစ - “ယထာ ကထံ ပန ခေါ, ကောသိယ, ဘဂဝါ သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ အဘာသိ? သာဓု မယမ္ပိတေိသာ ကထာယ ဘာဂိနော အသာမ သဝနာယာ” တိ။

Atha kho āyasmā mahāmoggallāno sakkam devānamindam samviggaṃ lomahaṭṭhajātam veditvā sakkam devānamindam etadavoca “yathā katham pana kho kosiya bhagavā saṃkhittena taṇhāsaṅkhaya-vimuttim abhāsi? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

When the venerable Mahā Moggallāna knew that Sakka, ruler of the gods, was stirred to a sense of urgency with his hair standing on end, he asked him: “Kosiya, how did the Blessed One state to you in brief deliverance through the destruction of craving? It would be good if we might also get to hear that statement.”

၅. “ဣဇာဟံ မာရိသ မောဂ္ဂလ္လာန, ယေန ဘဂဝါ တေနုပသကံမိ ; ဥပသကံမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ အဋ္ဌာသိ။ ဧကမန္တံ ဌိတော ခေါ အဟံ, မာရိသ မောဂ္ဂလ္လာန, ဘဂဝန္တံ တေဒဝေါစ - ‘ကိတ္တာဝတာ န ခေါ, ဘန္တေ, ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစွန္နနိဋ္ဌော အစွန္နယောဂက္ခေမိ အစွန္နဗြဟ္မစာရီ အစွန္နပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာန” န္တိ?

“ဝေံ ဝုတ္တေ, မာရိသ မောဂ္ဂလ္လာန, ဘဂဝါ မံ တေဒဝေါစ - ‘ဣဇ, ဒေဝါနမိန္ဒ, ဘိက္ခုနော သုတံ ဟောတိ - သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိဝေသာယာ’ တိ။ ဝေံ စေတံ ဒေဝါနမိန္ဒ

ဘိက္ခုနော သုတံ ဟောတိ ‘သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိဝေသာယာ’တိ။ သော သဗ္ဗံ ဓမ္မံ အဘိဇာနာတိ၊ သဗ္ဗံ ဓမ္မံ အဘိညာယ သဗ္ဗံ ဓမ္မံ ပရိဇာနာတိ၊ သဗ္ဗံ ဓမ္မံ ပရိညာယ ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ။ သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရတိ၊ ဝိရာဂါနုပဿီ ဝိဟရတိ၊ နိရောဓာနုပဿီ ဝိဟရတိ၊ ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရတိ။ သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရန္တော၊ ဝိရာဂါနုပဿီ ဝိဟရန္တော၊ နိရောဓာနုပဿီ ဝိဟရန္တော၊ ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရန္တော န ကိဉ္စိ လောကေ ဥပါဒိယတိ၊ အနုပါဒိယံ န ပရိတဿတိ၊ အပရိတဿံ ပစ္စတ္တညေဝ ပရိနိဗ္ဗာယတိ - ‘ဒီဏာ ဇာတိ၊ ဝုသိတံ ဗြဟ္မစရိယံ၊ ကတံ ကရဏီယံ၊ နာပရံ ဣတ္ထတ္တာယာ’တိ ပဇာနာတိ။ ဣတ္တာဝတာ ခေါ၊ ဒေဝါနမိန္ဒု၊ ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစ္စန္တနိဋ္ဌော အစ္စန္တယောဂက္ခေမိ အစ္စန္တဗြဟ္မစာရိ အစ္စန္တပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာနန္တိ။ ဧဝံ ခေါ မေ၊ မာရိသ မောဂ္ဂုလ္လာန၊ ဘဂဝါ သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ အဘာသီ”တိ။

5. “Idhāham mārīsa moggallāna yena bhagavā tenupasaṅkamim; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsim. Ekamantaṃ t̥hito kho aham mārīsa moggallāna bhagavantam etadavocaṃ ‘kittāvatā nu kho bhante bhikkhu saṅkhittena taṅhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussānan’”ti?

“Evam vutte mārīsa moggallāna bhagavā maṃ etadavoca ‘idha devānaminda bhikkhuno sutam hoti sabbe dhammā nālam abhinivesāyā’ti. Evam cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammam abhijānāti sabbam dhammam abhiññāya sabbam dhammam pari jānāti sabbam dhammam pariññāya yaṃ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tāsū vedanāsū aniccānupassī viharati virāgānupassī viharati nirodhānupassī viharati paṭinissaggānupassī viharati. So tāsū vedanāsū aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na kiñci loke upādiyati anupādiyam na paritassati aparitassam paccattaññeva parinibbāyati ‘khīṇā jāti vusitaṃ brahmacariyam kataṃ karaṇīyam nāparam itthattāyā’ti pajānāti. Ettāvatā kho devānaminda bhikkhu saṅkhittena taṅhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussānanti. Evam kho me mārīsa moggallāna bhagavā saṅkhittena taṅhāsaṅkhayavimuttim abhāsī”ti.

5. “Good sir Moggallāna, I went to the Blessed One, and after paying homage to him, I stood at one side and said: ‘Venerable sir, ... of gods and humans?’ When this was said, good sir Moggallāna, the Blessed One told me: ‘Here, ruler of gods, ... of gods and humans.’ That is how the Blessed One stated to me in brief deliverance through the destruction of craving, good sir Moggallāna.”

အထ ခေါ် အာယသ္မာ မဟာမောဂ္ဂလ္လာနော သက္ကဿ ဒေဝါနမိန္ဒဿ ဘာသိတံ အဘိနန္ဒိတော အနုမောဒိတော - သေယျထာပိ နာမ ဗလဝါ ပုရိသော သမိဉ္ဇိတံ ဝါ ဗာဟံ ပသာရေယျ၊ ပသာရိတံ ဝါ ဗာဟံ သမိဉ္ဇေယျ ဝေမေဝ - ဒေဝေသု တာဝတံ သေသု အန္တရဟိတော ပုဗ္ဗာရာမေ မိဂါရမာတုပါသာဒေ ပါတုရဟောသိ။

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā seyyathāpi nāma balavā puriso samiūjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiūjeyya evameva devesu tāvatimsesu antarahito pubbārāme migāramātupāsāde pāturahosi.

Then the venerable Mahā Moggallāna delighted and rejoiced in the words of Sakka, ruler of gods. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, he vanished from among the gods of the Thirty-three and appeared in the Eastern Park in the Palace of Migāra’s Mother.

အထ ခေါ် သက္ကဿ ဒေဝါနမိန္ဒဿ ပရိစာရိကာယော အစိရပက္ကန္တေ အာယသ္မန္တေ မဟာမောဂ္ဂလ္လာနော သက္ကံ ဒေဝါနမိန္ဒံ တေဒဝေါစုံ - “သော နု တေ၊ မာရိသ၊ သော ဘဂဝါ သတ္တာ” တိ? “န ခေါ် မေ၊ မာရိသ၊ သော ဘဂဝါ သတ္တာ။ သဗြဟ္မစာရီ မေ သော အာယသ္မာ မဟာမောဂ္ဂလ္လာနော” တိ။ “လာဘာ တေ၊ မာရိသ၊ (သုလဒ္ဓံ တေ၊ မာရိသ) ယဿ တေ သဗြဟ္မစာရီ ဝေမဟိဒ္ဓိကော ဝေမဟာနုဘာဝေါ! အဟော နုန တေ သော ဘဂဝါ သတ္တာ” တိ။

Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkam devānamindaṃ etadavocum “eso nu te mārisa so bhagavā satthā”ti? “Na kho me mārisa so bhagavā satthā. Sabrahmacārī me eso āyasmā mahāmoggallāno”ti. “Lābhā te mārisa

(suladdhaṃ te mārisa) yassa te sabrahmacārī evaṃmahiddhiko evaṃmahā-nubhāvo! Aho nūna te so bhagavā satthā”ti.

Then, soon after the venerable Mahā Moggallāna had gone, the attendants of Sakka, ruler of gods, asked him: “Good sir, was that your teacher, the Blessed One?” — “No, good sirs, that was not my teacher, the Blessed One. That was one of my companions in the holy life, the venerable Mahā Moggallāna.” — “Good sir, it is a gain for you that your companion in the holy life has such power and might. Oh, how much more so that the Blessed One is your teacher!”

၆. အထ ခေါ် အာယသ္မာ မဟာမောဂ္ဂလ္လာနော ယေန ဘဂဝါ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိဿိဒိ။ ဧကမန္တံ နိဿိန္ဒော ခေါ် အာယသ္မာ မဟာမောဂ္ဂလ္လာနော ဘဂဝန္တံ တေဒဝေါစ - “အဘိဇာနာတိ နော, ဘန္တေ, ဘဂဝါ အဟု ဉာတညတရဿ မဟေသက္ခဿ ယက္ခဿ သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ ဘာသိတာ”တိ “အဘိဇာနာမဟံ, မောဂ္ဂလ္လာန, ဣဓ သက္ကော ဒေဝါနမိန္ဒော ယေနာဟံ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ မံ အဘိဝါဒေတွာ ဧကမန္တံ အဋ္ဌာသိ။ ဧကမန္တံ ဌိတော ခေါ်, မောဂ္ဂလ္လာန, သက္ကော ဒေဝါနမိန္ဒော မံ တေဒဝေါစ - ‘ကိတ္တာဝတာ နု ခေါ်, ဘန္တေ ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစ္စန္တနိဋ္ဌော အစ္စန္တယောဂက္ခေမိ အစ္စန္တဗြဟ္မစာရီ အစ္စန္တပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာန”န္တိ။

6. Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahāmoggallāno bhagavantam etadavoca “abhijānāti no bhante bhagavā ahu ñātaññatarassa mahesak-khassa yakkhassa saṅkhittena taṇhāsaṅkhayavimuttim bhāsītā”ti? “Abhijānāmaham moggallāna idha sakko devānamindo yenāham tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ t̥hito kho moggallāna sakko devānamindo maṃ etadavoca ‘kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhaya vimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan”ti.

6. Then the venerable Mahā Moggallāna went to the Blessed One, and after paying homage to him, he sat down at one side and asked him: “Venerable sir, does the Blessed One recall stating in brief -

to a certain one of the renowned spirits with a great following — deliverance through the destruction of craving?” “I do recall doing so, Moggallāna. Here Sakka, ruler of gods, came to me, and after paying homage to me, he stood at one side and asked: ‘Venerable sir, how in brief is a bhikkhu liberated by the destruction of craving, one who has reached the ultimate end, the ultimate security from bondage, the ultimate holy life, the ultimate goal, one who is foremost among gods and humans?’”

ဝေဝေ ဝုတ္တေ အဟံ၊ မောဂ္ဂလ္လာန၊ သက္ကံ ဒေဝါနမိန္ဒံ တေဒဝေါစံ “ဣဓ ဒေဝါနမိန္ဒတိ က္ခန္ဓာနော သုတံ ဟောတိ ‘သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိဝေသာယာ’တိ။ ဝေဝေ စေတံ ဒေဝါနမိန္ဒတိ က္ခန္ဓာနော သုတံ ဟောတိ ‘သဗ္ဗေ ဓမ္မာ နာလံ အဘိနိဝေသာယာ’တိ။ သော သဗ္ဗံ ဓမ္မံ အဘိဇာနာတိ၊ သဗ္ဗံ ဓမ္မံ အဘိညာယ သဗ္ဗံ ဓမ္မံ ပရိဇာနာတိ သဗ္ဗံ ဓမ္မံ ပရိညာယ ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ။ သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရတိ၊ ဝိရာဂါနုပဿီ ဝိဟရတိ၊ နိရောဓာနုပဿီ ဝိဟရတိ၊ ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရတိ။ သော တာသု ဝေဒနာသု အနိစ္စာနုပဿီ ဝိဟရန္တော၊ ဝိရာဂါနုပဿီ ဝိဟရန္တော၊ နိရောဓာနုပဿီ ဝိဟရန္တော၊ ပဋိနိဿဂ္ဂါနုပဿီ ဝိဟရန္တော န ကိဉ္စိ လောကေ ဥပါဒိယတိ၊ အနုပါဒိယံ န ပရိတဿတိ၊ အပရိတဿံ ပစ္စတ္တညေဝ ပရိနိဗ္ဗာယတိ - ‘ခီဏာ ဇာတိ၊ ဝုသိတံ ဗြဟ္မစရိယံ ကတံ ကရဏီယံ၊ နာပရံ ဣတ္ထတ္တာယာ’တိ ပဇာနာတိ။

Evam vutte aham moggallāna sakkam devānamindam etadavocam “idha devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. Evam cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammam abhijānāti sabbam dhammam abhiññāya sabbam dhammam pari jānāti sabbam dhammam pariññāya yam kiñci vedanam vedeti sukham vā dukkham vā adukkha - masukham vā. So tāsū vedanāsū aniccānupassī viharati virāgānupassī viharati nirodhānupassī viharati paṭinissaggānupassī viharati. So tāsū vedanāsū aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na kiñci loke upādiyati anupādiyam na paritassati aparitassam paccattaññeva parinibbāyati ‘khīṇā jāti vusitam brahmacariyam katam karanīyam nāparam itthattāyā’ti pajānāti.

When this was said, I told him: ‘Here, ruler of gods, a bhikkhu has heard that nothing is worth adhering to. When a bhikkhu has heard that nothing is worth adhering to, he directly knows everything; having directly known everything, he fully understands everything; having fully understood everything, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he abides contemplating impermanence in those feelings, contemplating fading away, contemplating cessation, contemplating relinquishment. Contemplating thus, he does not cling to anything in the world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being’.

တ္ထောဝတာ ခေါ၊ ဒေဝါနမိန္ဒု၊ ဘိက္ခု သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တော ဟောတိ အစွန္နနိဋ္ဌော အစွန္နယောဂက္ခေမိ အစွန္နဗြဟ္မစာရီ အစွန္နပရိယောသာနော သေဋ္ဌော ဒေဝမနုဿာနန္တိ။ ဧဝံ ခေါ အဟံ၊ မောဂ္ဂလ္လာန၊ အဘိဇာနာမိ သက္ကဿ ဒေဝါနမိန္ဒုဿ သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ ဘာသိတာ”တိ။

က္ကဒမဝေစ ဘဂဝါ။ အတ္တမနော အာယသ္မာ မဟာမောဂ္ဂလ္လာနော ဘဂဝတော ဘာသိတံ အဘိနန္တိတိ။

စူဠတဏှာသင်္ခယသုတ္တံ နိဋ္ဌိတံ။

Ettāvatā kho devānaminda bhikkhu saṅkhittena taṇhāsaṅkhaya - vimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ moggallāna abhijānāmi sakkassa devānamindassa saṅkhittena taṇhāsaṅkhayavimuttim bhāsītā”ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

Cūḷataṇhāsaṅkhayasuttaṃ niṭṭhitaṃ.



Briefly, it is in this way, ruler of gods, that a bhikkhu is liberated by the destruction of craving ... one who is foremost among gods and humans.' That is how I recall stating in brief to Sakka, ruler of gods, deliverance through the destruction of craving."

That is what the Blessed One said. The venerable Mahā Moggallāna was satisfied and delighted in the Blessed One's words.

End of Cūḷataṇhāsaṅkhayasutta.

Ref: Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,

Wisdom Publications, Boston, 1995. Pp. 344-348

၅. မဟာတဏှာသင်္ခယသုတ္တ

၁. ဧဝံ မေ သုတံ - ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနော အနာထပိဏ္ဍိကဿ အာရာမေ။ တေန ခေါ ပန သမယေန သာတိဿ နာမ ဘိက္ခုနော ကေဝဠုပုတ္တဿ ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ ဟောတိ - “တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ အနည”န္တိ။ အယောသု ခေါ သမ္ပဟုလာ ဘိက္ခု - “သာတိဿ ကိရ နာမ ဘိက္ခုနော ကေဝဠုပုတ္တဿ ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ - ‘တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည”’န္တိ။ အထ ခေါ တေ ဘိက္ခု ယေန သာတိ ဘိက္ခု ကေဝဠုပုတ္တော တေနုပသကံမိသု; ဥပသကံမိတွာ သာတိ ဘိက္ခု ကေဝဠုပုတ္တံ တေဒဝေါစုံ - “သစ္စံ ကိရ တေ, အာရုသော သာတိ, ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ - ‘တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည”’န္တိ? “ဧဝံ ဗျာ ခေါ အဟံ, အာရုသော, ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည”န္တိ။ အထ ခေါ တေ ဘိက္ခု သာတိ ဘိက္ခု ကေဝဠုပုတ္တံ တေသ္မာ ပါပကာ ဒိဋ္ဌိဂတာ ဝိဝေစေတုကာမာ သမနုယုဉ္ဇန္တိ သမနုဂါဟန္တိ သမနုဘာသန္တိ - “မာ ဧဝံ, အာရုသော သာတိ, အဝစ, မာ ဘဂဝန္တံ အဟ္တာစိက္ခိ, န ဟိ သာရု ဘဂဝတော အဟ္တာန္တာနံ, န ဟိ ဘဂဝါ ဧဝံ ဝဒေယျ။ အနေကပရိယာယေနာရုသော သာတိ, ပဋိစ္စသမုပ္ပန္နံ ဝိညာဏံ ဝုတ္တံ ဘဂဝတာ, အညတြ ပစ္စယာ နတ္ထိ ဝိညာဏဿ သမ္ပဝေါ”တိ။ ဧဝံ ခေါ သာတိ ဘိက္ခု ကေဝဠုပုတ္တော တေဟိ ဘိက္ခုဟိ သမနုယုဉ္ဇိယမာနော သမနုဂါဟိယမာနော သမနုဘာသိယမာနော တဒေဝ ပါပကံ ဒိဋ္ဌိဂတံ ထာမသာ ပရာမသာ အဘိနိဝိဿ ဝေါဟရတိ - “ဧဝံ ဗျာ ခေါ အဟံ, အာရုသော, ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ အနည”န္တိ။

5. Mahātaṇhāsankhayasutta

1. Evaṃ me sutam— ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena Sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti— “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti. Assosum kho sambahulā bhikkhū— “Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ— ‘tathāhaṃ bhagavatā

dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti. Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā Sātim bhikkhum kevaṭṭaputtam etadavocum— “saccam kira te, āvuso Sāti, evarūpam pāpakam ditṭhigatam uppannam— ‘tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti? “Evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti. Atha kho te bhikkhū Sātim bhikkhum kevaṭṭaputtam etasmā pāpakā ditṭhigatā vivecetukāmā samanuyumjanti samanugāhanti samanubhāsanti— “mā evam, āvuso Sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya. Anekapariyāyenāvuso Sāti, paṭiccasamuppannam viññāṇam vuttam bhagavatā, ammatra paccāyā natthi viññāṇassa sambhavo”ti. Evampi kho Sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyumjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam ditṭhigatam thāmasā parāmāsā abhinivissa voharati— “evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati anaññan”ti.

5. Mahātaṇhāsāṅkhayasutta

The Greater Discourse on the Destruction of Craving

(SETTING)

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattī in Jeta's Grove, Anathapindida's Park.

Now on that occasion, a pernicious view had arisen in a bhikkhu named Sāti, son of a fisherman, thus: “As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

Several bhikkhus, having heard about this, went to the bhikkhu Sāti and asked him: “Friend Sāti, is it true that such a pernicious view has arisen in you?”

“Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: “Friend Sāti, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhus Sāti, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

၂. ယတော ခေါ တေ ဘိက္ခု နာသက္ခိယ သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တံ တေသ္မာ ပါပကာ ဒိဋ္ဌိဂတာ ဝိဝေစေတုံ, အထ ခေါ တေ ဘိက္ခု ယေန ဘဂဝါ တေနုပသင်္ကမိသု; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသီဒိသု။ ဧကမန္တံ နိသိန္ဒာ ခေါ တေ ဘိက္ခု ဘဂဝန္တံ တေဒဝေါစုံ - “သာတိဿ နာမ, ဘန္တေ, ဘိက္ခုနော ကေဝဋ္ဌပုတ္တဿ ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ ‘တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည’န္တိ။ အဿုမှ ခေါ မယံ, ဘန္တေ, သာတိဿ ကိရ နာမ ဘိက္ခုနော ကေဝဋ္ဌပုတ္တဿ ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ - ‘တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည’န္တိ။ အထ ခေါ မယံ, ဘန္တေ, ယေန သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တော တေနုပသင်္ကမိမှ; ဥပသင်္ကမိတွာ သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တံ တေဒဝေါစုံမှ - ‘သစ္စံ ကိရ တေ, အာဂုသော သာတိ, ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ - “တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည”န္တိ? ဝေံ ဝုတ္တေ, ဘန္တေ, သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တော အမေတေဒဝေါစ - ‘ဝေံ ဗျာ ခေါ အဟံ, အာဂုသော, ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည’န္တိ။ အထ ခေါ မယံ, ဘန္တေ, သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တံ တေသ္မာ ပါပကာ ဒိဋ္ဌိဂတာ ဝိဝေစေတုကာမာ သမနုယုဉ္ဇိမှ သမနုဂါဟိမှ သမနုဘာသိမှ - ‘မာ ဝေံ, အာဂုသော သာတိ, အဝစ, မာ ဘဂဝန္တံ အဟ္တာစိက္ခိ, န ဟိ သာဓု ဘဂဝတော အပ္ပက္ခာနံ, န ဟိ ဘဂဝါ ဝေံ ဝဒေယျ။ အနေကပရိယာယေနာဂုသော သာတိ, ပဋိစ္စသမုပ္ပန္နံ ဝိညာဏံ ဝုတ္တံ ဘဂဝတာ, အညတြ ပစ္စယာ နတ္ထိ ဝိညာဏဿ သမ္ဘဝေါ’တိ။ ဝေမ္ပိ ခေါ, ဘန္တေ, သာတိ ဘိက္ခု ကေဝဋ္ဌပုတ္တော အမေဟိ သမနုယုဉ္ဇိယမာနော သမနုဂါဟိယမာနော သမနုဘာသိယမာနော တဒေဝ ပါပကံ ဒိဋ္ဌိဂတံ ထာမသာ ပရာမသာ အဘိနိဝိဿ ဝေါဟရတိ - ‘ဝေံ ဗျာ ခေါ အဟံ, အာဂုသော, ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ

ဝိညာဏံ သန္ဓာဝတိ သံသရတိ, အနည'န္တိ။ ယတော ခေါ မယံ, ဘန္တေ, နာသက္ခိယ သာတိ
ဘိက္ခု၊ ကေဝဋ္ဌပုတ္တံ တေသ္မာ ပါပကာ ဒိဋ္ဌိဂတာ ဝိဝေစေတုံ, အထ မယံ တေမတ္ထံ ဘဂဝတော
အာရောစေမာ"တိ။

2. Yato kho te bhikkhū nāsakkhimsu Sātim bhikkhum
kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū
yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam
abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū
bhagavantam etadavocum— “Sātissa nāma, bhante, bhikkhuno
kevaṭṭaputtassa evarūpaṃ pāpakam diṭṭhigatam uppannam ‘tathāham
bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam
sandhāvati saṃsarati, anaññan’ti. Assumha kho mayam, bhante, Sātissa
kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakam diṭṭhigatam
uppannam— ‘tathāham bhagavatā dhammam desitam ājānāmi yathā
tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti. Atha kho mayam,
bhante, yena Sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha;
upasaṅkamitvā Sātim bhikkhum kevaṭṭaputtam etadavocumha— ‘saccam
kira te, āvuso Sāti, evarūpaṃ pāpakam diṭṭhigatam uppannam— “tathāham
bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam
sandhāvati saṃsarati, anaññan’ti? Evam vutte, bhante, Sāti bhikkhu
kevaṭṭaputto amhe etadavoca— ‘evam byā kho aham, āvuso, bhagavatā
dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati
saṃsarati, anaññan’ti. Atha kho mayam, bhante, Sātim bhikkhum
kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyumjimha
samanugāhimha samanubhāsimha— ‘mā evam, āvuso Sāti, avaca, mā
bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi
bhagavā evam vadeyya. Aneka-pariyāyenāvuso Sāti, paṭiccasamuppannam
viññāṇam vuttam bhagavatā, ammatra paccayā natthi viññāṇassa
sambhavo’ti. Evampi kho, bhante, Sāti bhikkhu kevaṭṭaputto amhehi
samanuyumjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva
pāpakam diṭṭhigatam thāmasā parāmasā abhinivissa voharati— ‘evam byā
kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam
viññāṇam sandhāvati saṃsarati, anaññan’ti. Yato kho mayam, bhante,
nāsakkhimha Sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā
vivecetum, atha mayam etamattham bhagavato ārocemā”ti.

2. Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: “Venerable sir, since we could not detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One.”

၃. အထ ခေါ ဘဂဝါ အညတရံ ဘိက္ခု အာမန္တေသိ - “ဇဟိ တံ ဘိက္ခု၊ မမ ဝစနေန သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တံ အာမန္တေဟိ - ‘သတ္တာ တံ၊ အာရသော သာတိ၊ အာမန္တေဟိ’” တိ။ “ဧဝံ၊ ဘန္တေ” တိ ခေါ သော ဘိက္ခု ဘဂဝတော ပဋိဿုတွာ ယေန သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တံ တေဒဝေါစ - “သတ္တာ တံ၊ အာရသော သာတိ၊ အာမန္တေဟိ” တိ။ “ဝေမာရသော” တိ ခေါ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော တဿ ဘိက္ခုနော ပဋိဿုတွာ ယေန ဘဂဝါ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသိဒိ။ ဧကမန္တံ နိသိန္တံ ခေါ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တံ ဘဂဝါ တေဒဝေါစ - “သစ္စံ ကိရ၊ တေ၊ သာတိ၊ ဝေရူပံ ပါပကံ ဒိဋ္ဌိဂတံ ဥပ္ပန္နံ - ‘တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ၊ အနည””န္တိ? “ဧဝံ ဗျာ ခေါ အဟံ၊ ဘန္တေ၊ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ တဒေဝိဒံ ဝိညာဏံ သန္ဓာဝတိ သံသရတိ၊ အနည””န္တိ။ “ကတမံ တံ၊ သာတိ၊ ဝိညာဏ””န္တိ? “ယှာယံ၊ ဘန္တေ၊ ဝဒေါ ဝေဒေယျော တတြ တတြ ကလျာဏပါပကာနံ ကမ္မာနံ ဝိပါကံ ပဋိသံဝေဒေတိ” တိ။ “ကဿ န ခေါ နာမ တံ၊ မောဃပုရိသ၊ မယာ ဧဝံ ဓမ္မံ ဒေသိတံ အာဇာနာသိ? နန မယာ၊ မောဃပုရိသ၊ အနေကပရိယာယေန ပဋိစ္စသမုပ္ပန္နံ ဝိညာဏံ ဝုတ္တံ၊ အညတြ ပစ္စယာ နတ္ထိ ဝိညာဏဿ သမ္ဘဝေါတိ? အထ စ ပန တံ၊ မောဃပုရိသ၊ အတ္တနာ ဒုဂ္ဂဟိတေန အမေ ဝေဝ အဟ္တာစိက္ခသိ၊ အတ္တာနဉ္စ ခဏသိ၊ ဗဟုဉ္စ အပုညံ ပသဝသိ။ တဉ္စိ တေ၊ မောဃပုရိသ၊ ဘဝိဿတိ ဒီဃရတ္တံ အဟိတာယ ဒုက္ခာယာ” တိ။

3. Atha kho bhagavā ammataram bhikkhum āmantesi — “ehi tvam bhikkhu, mama vacanena Sātim bhikkhum kevattaputtam āmantehi— ‘sathā tam, āvuso Sāti, āmanteti’”ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena Sāti bhikkhu kevattaputto tenupasankami; upasankamitvā Sātim bhikkhum kevattaputtam etadavoca— “sathā tam, āvuso Sāti, āmanteti”ti. “Evamāvuso”ti kho Sāti bhikkhu kevattaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasankami; upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho Sātim bhikkhum kevattaputtam bhagavā etadavoca— “saccam kira, te,

Sāti, evarūpaṃ pāpakam ditthigataṃ uppannam— ‘tathāham bhagavatā dhammaṃ desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’”ti? “Evam byā kho aham, bhante, bhagavatā dhammaṃ desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti. “Katamaṃ taṃ, Sāti, viññāṇan”ti? “Yvāyam, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānam kammānam vipākam paṭisaṃvedetī”ti. “Kassa nu kho nāma tvam, moghapurisa, mayā evam dhammaṃ desitam ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannam viññāṇam vuttam, ammatra paccayā natthi viññāṇassa sambhavoti? Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānaṃca khaṇasi, bahumca apummaṃ pasavasi. Tamhi te, moghapurisa, bhavissati dīgharattam ahitāya dukkhāyā”ti.

3. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Sāti, son of a fisherman, in my name that the Teacher calls him.” - “Yes, Venerable sir,” he replied, and he went to the bhikkhu Sāti and told him: “The Teacher calls you, friend Sāti.”

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: “Sāti, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another’?”

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

“What is that consciousness, Sāti?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, in many discourses have I not stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself

and stored up much demerit; for this will lead to your harm and suffering for a long time.”

၄. အထ ခေါ ဘဂဝါ ဘိက္ခု အာမန္တေသိ - “တံ ကိ မညထ, ဘိက္ခဝေ, အပိ နာယံ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော ဥသ္မိကတောပိ ဣမသ္မိ ဓမ္မဝိနယေ” တိ? “ကိဉ္စိ သိယာ ဘန္တေ? နော ဟေတံ, ဘန္တေ” တိ။ ဧဝံ ဝုတ္တေ, သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော တုဏှိဘူတော မင်္ဂုဘူတော ပတ္တက္ခန္ဓော အဓောမုခေါ ပဇ္ဈာယန္တော အပ္ပဋိဘာနော နိသီဒိ။ အထ ခေါ ဘဂဝါ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တံ တုဏှိဘူတံ မင်္ဂုဘူတံ ပတ္တက္ခန္ဓံ အဓောမုခံ ပဇ္ဈာယန္တံ အပ္ပဋိဘာနံ ဝိဒိတွာ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တံ ဧတဒဝေါစ - “ပညာယိဿသိ ခေါ တံ, မောဃပုရိသ, ဧတေန သကေန ပါပကေန ဒိဋ္ဌိဂတေန။ ဣဓာဟံ ဘိက္ခု ပဋိပုစ္ဆိဿာမိ” တိ။ အထ ခေါ ဘဂဝါ ဘိက္ခု အာမန္တေသိ - “တုမေပိ မေ, ဘိက္ခဝေ, ဧဝံ ဓမ္မံ ဒေသိတံ အာဇာနာထ ယထာယံ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော အတ္တနာ ဒုဂ္ဂဟိတေန အမေ ဝေဝ အဟ္တာစိက္ခတိ, အတ္တာနဉ္စ ခဏတိ, ဗဟုဉ္စ အပုညံ ပသဝတိ” တိ? “နော ဟေတံ, ဘန္တေ! အနေကပရိယာယေန ဟိ နော, ဘန္တေ, ပဋိစ္စသမုပ္ပန္တံ ဝိညာဏံ ဝုတ္တံ ဘဂဝတာ, အညတြ ပစ္စယာ နတ္ထိ ဝိညာဏဿ သမ္ဘဝေါ” တိ။ “သာဓု သာဓု, ဘိက္ခဝေ! သာဓု ခေါ မေ တုမေ, ဘိက္ခဝေ, ဧဝံ ဓမ္မံ ဒေသိတံ အာဇာနာထ။ အနေကပရိယာယေန ဟိ ဝေါ, ဘိက္ခဝေ, ပဋိစ္စသမုပ္ပန္တံ ဝိညာဏံ ဝုတ္တံ မယာ, အညတြ ပစ္စယာ နတ္ထိ ဝိညာဏဿ သမ္ဘဝေါတိ။ အထ စ ပနာယံ သာတိ ဘိက္ခု ကေဝဇ္ဇပုတ္တော အတ္တနာ ဒုဂ္ဂဟိတေန အမေ ဝေဝ အဟ္တာစိက္ခတိ, အတ္တာနဉ္စ ခဏတိ, ဗဟုဉ္စ အပုညံ ပသဝတိ ပသဝတိ။ တဉ္စိ တဿ မောဃပုရိသဿ ဘဝိဿတိ ဒီဃရတ္တံ အဟိတာယ ဒုက္ခာယ။

4. Atha kho bhagavā bhikkhū āmantesi— “taṃ kim mammatha, bhikkhave, api nāyaṃ Sāti bhikkhu kevaṭṭaputto usmīkatopi imasmim dhammavinaye”ti? “Kim hi siyā bhante? No hetam, bhante”ti. Evaṃ vutte, Sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā Sātim bhikkhum kevaṭṭaputtam tuṇhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam veditvā Sātim bhikkhum kevaṭṭaputtam etadavoca— “paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena ditthigatena. Idhāham bhikkhū paṭipucchissāmī”ti. Atha kho bhagavā bhikkhū āmantesi— “tumhepi me, bhikkhave, evaṃ dhammam desitam ājānātha yathāyaṃ Sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānamca khaṇati, bahumca apumimam pasavatī”ti? “No hetam, bhante! Anekapariyāyena hi no, bhante, paṭiccasamuppannam viññānam vuttam bhagavatā, ammatra

paccayā natthi viññāṇassa sambhavo”ti. “Sādhu sādhu, bhikkhave! Sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Aneka-pariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, ammatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyaṃ Sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānaṃca khaṇati, bahuna apummaṃ pasavati pasavati. Tamhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

4. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view. I shall question the bhikkhus on this matter.”

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, do you understand the Dhamma taught by me as this bhikkhu Sāti, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus. For in many discourses I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness. But this bhikkhu Sāti, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

၅. “ယံ ယဒေဝ၊ တိက္ခဝေ၊ ပစ္စယံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ၊ တေန တေနဝ ဝိညာဏံတွေဝ သင်္ချံ ဂစ္ဆတိ။ စက္ခုဉ္စ ပဋိစ္စ ရူပေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ၊ စက္ခုဝိညာဏံတွေဝ

သင်္ချံ ဂစ္ဆတိ; သောတဉ္စ ပဋိစ္စ သဒ္ဓေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, သောတဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ; ယာနဉ္စ ပဋိစ္စ ဂန္ဓေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, ယာနဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ; ဇိဝုဉ္စ ပဋိစ္စ ရသေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, ဇိဝုဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ; ကာယဉ္စ ပဋိစ္စ ဖောဋ္ဌဗ္ဗေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, ကာယဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ; မနဉ္စ ပဋိစ္စ ဓမ္မေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, မနောဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ။

5. “Yam yadeva, bhikkhave, paccayam paṭicca uppajjati viññāṇam, tena teneva viññāṇam tveva saṅkham gacchati. Cakkhumca paṭicca rūpe ca uppajjati viññāṇam, cakkhuviññāṇam tveva saṅkham gacchati; sotamca paṭicca sadde ca uppajjati viññāṇam, sotaviññāṇam tveva saṅkham gacchati; ghānamca paṭicca gandhe ca uppajjati viññāṇam, ghānaviññāṇam tveva saṅkham gacchati; jivhañca paṭicca rase ca uppajjati viññāṇam, jivhāviññāṇam tveva saṅkham gacchati; kāyamca paṭicca phoṭṭhabbe ca uppajjati viññāṇam, kāyaviññāṇam tveva saṅkham gacchati; manamca paṭicca dhamme ca uppajjati viññāṇam, manoviññāṇam tveva saṅkham gacchati.

(CONDITIONALITY OF CONSCIOUSNESS)

5. “Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

“သေယျထာပိ, ဘိက္ခုဝေ, ယံ ယဒေဝ ပစ္စယံ ပဋိစ္စ အဂ္ဂိ ဇလတိ တေန တေနဝံ သင်္ချံ ဂစ္ဆတိ။ ကဋ္ဌဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, ကဋ္ဌဂ္ဂိတွေံ သင်္ချံ ဂစ္ဆတိ; သကလိကဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, သကလိကဂ္ဂိတွေံ သင်္ချံ ဂစ္ဆတိ; တိဏဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, တိဏဂ္ဂိတွေံ သင်္ချံ

ဂစ္ဆတိ; ဂေါမယဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, ဂေါမယဂ္ဂိတွေံ သင်္ချံ ဂစ္ဆတိ; ထုသဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, ထုသဂ္ဂိတွေံ သင်္ချံ ဂစ္ဆတိ; သင်္ကာရဉ္စ ပဋိစ္စ အဂ္ဂိ ဇလတိ, သင်္ကာရဂ္ဂိတွေံ သင်္ချံ ဂစ္ဆတိ။ ဝေမေဝ ခေါ, ဘိက္ခဝေ, ယံ ယဒေဝ ပစ္စယံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, တေန တေနေဝ သင်္ချံ ဂစ္ဆတိ။ စက္ခုဉ္စ ပဋိစ္စ ရူပေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, စက္ခုဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ; သောတဉ္စ ပဋိစ္စ သဒ္ဓေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, သောတဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ, ယာနဉ္စ ပဋိစ္စ ဂန္ဓေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ ယာဏဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ, ဇိဝ္ဗဉ္စ ပဋိစ္စ ရသေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, ဇိဝ္ဗိဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ။ ကာယဉ္စ ပဋိစ္စ ဖောဋ္ဌဗ္ဗေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, ကာယဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ။ မနဉ္စ ပဋိစ္စ ဓမ္မေ စ ဥပ္ပဇ္ဇတိ ဝိညာဏံ, မနောဝိညာဏံတွေံ သင်္ချံ ဂစ္ဆတိ။

“Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggī jalati tena teneva saṅkhaṃ gacchati. Kaṭṭhaṃca paṭicca aggī jalati, kaṭṭhaggitveva saṅkhaṃ gacchati; sakalikaṃca paṭicca aggī jalati, sakalikaggitveva saṅkhaṃ gacchati; tiṇaṃca paṭicca aggī jalati, tiṇaggitveva saṅkhaṃ gacchati; gomayaṃca paṭicca aggī jalati, gomayaggitveva saṅkhaṃ gacchati; thusaṃca paṭicca aggī jalati, thusaggitveva saṅkhaṃ gacchati; saṅkāraṃca paṭicca aggī jalati, saṅkāraggitveva saṅkhaṃ gacchati. Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhaṃ gacchati. Cakkhuṃca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhaṃ gacchati; sotāṃca paṭicca sadde ca uppajjati viññāṇaṃ, sotavīññāṇaṃtveva saṅkhaṃ gacchati, ghānaṃca paṭicca gandhe ca uppajjati viññāṇaṃ ghānavīññāṇaṃtveva saṅkhaṃ gacchati, jivhaṃca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhaṃ gacchati. Kāyaṃca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyavīññāṇaṃtveva saṅkhaṃ gacchati. Manaṃca paṭicca dhamme ca uppajjati viññāṇaṃ, manovīññāṇaṃtveva saṅkhaṃ gacchati.

Just as fire is reckoned by the particular condition dependent on which it burns - when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire - so too, consciousness is reckoned by the particular condi-

tion dependent on which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness... when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

၆. “ဘူတမိဒန္တိ ဘိက္ခဝေ, ပဿထာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရသမ္ဘဝန္တိ, ဘိက္ခဝေ, ပဿထာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရနိရောဓာယံ ဘူတံ, တံ နိရောဓဓမ္မန္တိ, ဘိက္ခဝေ, ပဿထာ”တိ? “ဧဝံ, ဘန္တေ”။ “ဘူတမိဒံ နောဿူတိ, ဘိက္ခဝေ, ကင်္ခတော ဥပ္ပဇ္ဇတိ ဝိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရသမ္ဘဝံ နောဿူတိ, ဘိက္ခဝေ ကင်္ခတော ဥပ္ပဇ္ဇတိ ဝိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရနိရောဓာယံ ဘူတံ, တံ နိရောဓဓမ္မံ နောဿူတိ, ဘိက္ခဝေ, ကင်္ခတော ဥပ္ပဇ္ဇတိ ဝိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “ဘူတမိဒန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ ပဿတော ယာ ဝိစိကိစ္ဆာ သာ ပဟိယတိ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရသမ္ဘဝန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ ပဿတာဇေ ယာ ဝိစိကိစ္ဆာ သာ ပဟိယတိ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရနိရောဓာယံ ဘူတံ, တံ နိရောဓဓမ္မန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ ပဿတာဇေ ယာ ဝိစိကိစ္ဆာ သာ ပဟိယတိ”တိ? “ဧဝံ ဘန္တေ”။ “ဘူတမိဒန္တိ, ဘိက္ခဝေ, ဣတိပိ ဝေါ ဣတ္ထ နိဗ္ဗိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရသမ္ဘဝန္တိ, ဘိက္ခဝေ, ဣတိပိ ဝေါ ဣတ္ထ နိဗ္ဗိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရနိရောဓာယံ ဘူတံ တံ နိရောဓဓမ္မန္တိ, ဘိက္ခဝေ, ဣတိပိ ဝေါ ဣတ္ထ နိဗ္ဗိစိကိစ္ဆာ”တိ? “ဧဝံ, ဘန္တေ”။ “ဘူတမိဒန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ သုဒိဋ္ဌ”န္တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရသမ္ဘဝန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ သုဒိဋ္ဌ”န္တိ? “ဧဝံ, ဘန္တေ”။ “တဒါဟာရနိရောဓာယံ ဘူတံ တံ နိရောဓဓမ္မန္တိ, ဘိက္ခဝေ, ယထာဘူတံ သမ္ပပ္ပညာယ သုဒိဋ္ဌ”န္တိ? “ဧဝံ, ဘန္တေ”။ “ဣမံ စေ တုမေ, ဘိက္ခဝေ, ဒိဋ္ဌိ ဧဝံ ပရိသုဒ္ဓံ ဧဝံ ပရိယောဒါတံ အလ္လိယေထ ကေလာယေထ ဓနာယေထ မမာယေထ, အပိ န မေ တုမေ, ဘိက္ခဝေ, ကုလ္လုပမံ ဓမ္မံ ဒေသိတံ အာဇာနေယျာထ နိတ္ထရဏတ္ထာယ နော ဂဟဏတ္ထာယာ”တိ? “နော ဟေတံ, ဘန္တေ”။ “ဣမံ စေ တုမေ, ဘိက္ခဝေ, ဒိဋ္ဌိ ဧဝံ ပရိသုဒ္ဓံ ဧဝံ ပရိယောဒါတံ န အလ္လိယေထ န ကေလာယေထ န ဓနာယေထ န မမာယေထ, အပိ န မေ တုမေ, ဘိက္ခဝေ, ကုလ္လုပမံ ဓမ္မံ ဒေသိတံ အာဇာနေယျာထ နိတ္ထရဏတ္ထာယ နော ဂဟဏတ္ထာယာ”တိ? “ဧဝံ, ဘန္တေ”။

6. “Bhūtamidanti bhikkhave, passathā”ti? “Evaṃ, bhante”. “Tadāhārasambhavanti, bhikkhave, passathā”ti? “Evaṃ, bhante”. “Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave,

passathā”ti? “Evam, bhante”. “Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti? “Evam, bhante”. “Tadāhārasambhavaṃ nossūti, bhikkhave kaṅkhato uppajjati vicikicchā”ti? “Evam, bhante”. “Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti? “Evam, bhante”. “Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evam, bhante”. “Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evam, bhante”. “Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evam, bhante”. “Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti? “Evam, bhante”. “Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti? sudiṭṭhan”ti? “Evam, bhante”. “Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti? “No hetam, bhante”. “Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti? “Evam, bhante”.

(GENERAL QUESTIONNAIRE ON BEING)

6. “Bhikkhus, do you see: ‘This has come to be?’” - “Yes, venerable sir.” - “Bhikkhus, do you see: ‘Its origination occurs with that as nutriment?’” - “Yes, venerable sir.” - “Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation?’” - “Yes, venerable sir.”

“Bhikkhus, does doubt arise when one is uncertain thus: ‘Has this come to be or not?’” - “Yes, venerable sir.” - “Bhikkhus, does doubt arise when one is uncertain thus: ‘Does its origination occur with that as nutriment or not?’” - “Yes, venerable sir.” - “Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has come to be subject to cessation or not?’” - “Yes, venerable sir.”

“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be’?” - “Yes, venerable sir.” - “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment’?” - “Yes, venerable sir.” - “Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?” - “Yes, venerable sir.”

“Bhikkhus, are you free from doubt here: ‘This has come to be’?” - “Yes, venerable sir.” - “Bhikkhus, are you free from doubt here: ‘Its origination occurs with that as nutriment’?” - “Yes, venerable sir.” - “Bhikkhus, are you free from doubt here: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?” - “Yes, venerable sir.”

“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘This has come to be’?” - “Yes, venerable sir.” - “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment’?” - “Yes, venerable sir.” - “Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?” - “Yes, venerable sir.”

“Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand the Dhamma that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” - “No, venerable sir.” - “Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand the Dhamma that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” - “Yes, venerable sir.”

၇. “စတ္တာရောမေ, သိက္ခဝေ, အာဟာရ ဘူတာနံ ဝါ သတ္တာနံ ဌိတိယာ, သမ္ဘဝေသိနံ ဝါ အနုဂ္ဂဟာယ။ ကတမေ စတ္တာရော? ကဗဠိကာရော အာဟာရော ဩဠာရိကော ဝါ သုခုမော ဝါ, ဖသော ဒုတိယော, မနောသဗ္ဗေတနာ တတိယာ, ဝိညာဏံ စတုတ္ထံ။ “ဣမေ

စ, ဘိက္ခဝေ, စတ္တာရော အာဟာရာ ကိနိဒါနာ ကိသမုဒယာ ကိဇာတိကာ ကိပဘဝါ? “ဣမေ စတ္တာရော အာဟာရာ တဏှာနိဒါနာ တဏှာသမုဒယာ တဏှာဇာတိကာ တဏှာပဘဝါ။ “တဏှာ စာယံ, ဘိက္ခဝေ, ကိနိဒါနာ ကိသမုဒယာ ကိဇာတိကာ ကိပဘဝါ? “တဏှာ ဝေဒနာနိဒါနာ ဝေဒနာသမုဒယာ ဝေဒနာဇာတိကာ ဝေဒနာပဘဝါ။ “ဝေဒနာ စာယံ, ဘိက္ခဝေ, ကိနိဒါနာ ကိသမုဒယာ ကိဇာတိကာ ကိပဘဝါ? “ဝေဒနာ ဖဿနိဒါနာ ဖဿသမုဒယာ ဖဿဇာတိကာ ဖဿပဘဝါ။ “ဖဿော စာယံ, ဘိက္ခဝေ, ကိနိဒါနာ ကိသမုဒယော ကိဇာတိကော ကိပဘဝေါ? “ဖဿော သဠာယတနနိဒါနော သဠာယတနသမုဒယော သဠာယတနဇာတိကော သဠာယတနပဘဝေါ။ “သဠာယတနံ စိဒံ, ဘိက္ခဝေ, ကိနိဒါနံ ကိသမုဒယံ ကိဇာတိကံ ကိပဘဝံ? “သဠာယတနံ နာမရူပနိဒါနံ နာမရူပသမုဒယံ နာမရူပဇာတိကံ နာမရူပပဘဝံ။ “နာမရူပံ စိဒံ, ဘိက္ခဝေ, ကိနိဒါနံ ကိသမုဒယံ ကိဇာတိကံ ကိပဘဝံ? “နာမရူပံ ဝိညာဏနိဒါနံ ဝိညာဏသမုဒယံ ဝိညာဏဇာတိကံ ဝိညာဏပဘဝံ။ “ဝိညာဏံ စိဒံ, ဘိက္ခဝေ, ကိနိဒါနံ ကိသမုဒယံ ကိဇာတိကံ ကိပဘဝံ? “ဝိညာဏံ သင်္ခါရနိဒါနံ သင်္ခါရသမုဒယံ သင်္ခါရဇာတိကံ သင်္ခါရပဘဝံ။ “သင်္ခါရာ စိမေ, ဘိက္ခဝေ, ကိနိဒါနာ ကိသမုဒယာ ကိဇာတိကာ ကိပဘဝါ? “သင်္ခါရာ အဝိဇ္ဇာနိဒါနာ အဝိဇ္ဇာသမုဒယာ အဝိဇ္ဇာဇာတိကာ အဝိဇ္ဇာပဘဝါ။ “ဣတိ ခေါ, ဘိက္ခဝေ, အဝိဇ္ဇာပစ္စယာ သင်္ခါရာ, သင်္ခါရပစ္စယာ ဝိညာဏံ, ဝိညာဏပစ္စယာ နာမရူပံ, နာမရူပပစ္စယာ သဠာယတနံ, သဠာယတနပစ္စယာ ဖဿော, ဖဿပစ္စယာ ဝေဒနာ, ဝေဒနာပစ္စယာ တဏှာ, တဏှာပစ္စယာ ဥပါဒါနံ, ဥပါဒါနပစ္စယာ ဘဝေါ, ဘဝပစ္စယာ ဇာတိ, ဇာတိပစ္စယာ ဇရာမရဏံ သောကပရိ-ဒေဝဒုက္ခဒေါမနဿုပါယာသာ သမ္ဘဝန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ သမုဒယော ဟောတိ။”

7. “Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro olāriko vā sukhumo vā, phasso dutiyo, manosamcetanā tatiyā, viññāṇaṃ catuttham. “Ime ca, bhikkhave, cattāro āhārā kimnidānā kimsamudayā kimjātikā kimpabhavā? “Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. “Taṇhā cāyaṃ, bhikkhave, kimnidānā kimsamudayā kimjātikā kimpabhavā? “Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. “Vedanā cāyaṃ, bhikkhave, kimnidānā kimsamudayā kimjātikā kimpabhavā? “Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. “Phasso cāyaṃ, bhikkhave, kimnidāno kimsamudayo kimjātiko kimpabhavo? “Phasso saḷāyatanaṇidāno saḷāyatanaṣamudayo saḷāyatanaṇjātiko saḷāyatanaṇapabhavo. “Saḷāyatanaṃ cidam, bhikkhave, kimnidānaṃ

kimsamudayaṃ kimjātikaṃ kimpabhavaṃ? “Saḷāyatanam nāmarūpanidānam nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ. “Nāmarūpaṃ cidam, bhikkhave, kimnidānam kimsamudayaṃ kimjātikaṃ kimpabhavaṃ? “Nāmarūpaṃ viññāṇanidānam viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ. “Viññāṇam cidam, bhikkhave, kimnidānam kimsamudayaṃ kimjātikaṃ kimpabhavaṃ? “Viññāṇam saṅkhāranidānam saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ. “Saṅkhārā cime, bhikkhave, kimnidānā kimsamudayā kimjātikā kimpabhavā? “Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā. “Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.””

(NUTRIMENT AND DEPENDENT ORIGINATION)

7. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

“Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source...? Craving has feeling as its source...And this feeling has what as its source...? Feeling has contact as its source... And this contact has what as its source...? Contact has the sixfold base as its source...And this sixfold base has what as its source...? The sixfold base has mentality-materiality as its source...And this mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source...And this consciousness has what as its source...? Consciousness has formations as its source...And these formations have

what as their source, what as their origin, from what are they born and produced? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

(FORWARD EXPOSITION ON ARISING)

“So, bhikkhus, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

၈. “ဇာတိပစ္စယာ ဇရာမရဏန္တိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဇာတိပစ္စယာ န ခေါ, ဘိက္ခဝေ, ဇရာမရဏံ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဇာတိပစ္စယာ, ဘန္တေ, ဇရာမရဏံ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဇာတိပစ္စယာ ဇရာမရဏံ”န္တိ။ “ဘဝပစ္စယာ ဇာတိတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဘဝပစ္စယာ န ခေါ, ဘိက္ခဝေ, ဇာတိ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဘဝပစ္စယာ, ဘန္တေ ဇာတိ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဘဝပစ္စယာ ဇာတိ”တိ “ဥပါဒါနပစ္စယာ ဘဝေါတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဥပါဒါနပစ္စယာ န ခေါ, ဘိက္ခဝေ, ဘဝေါ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဥပါဒါနပစ္စယာ, ဘန္တေ, ဘဝေါ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဥပါဒါနပစ္စယာ ဘဝေါ”တိ။ “တဏှာပစ္စယာ ဥပါဒါနန္တိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ, တဏှာပစ္စယာ န ခေါ, ဘိက္ခဝေ, ဥပါဒါနံ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “တဏှာပစ္စယာ, ဘန္တေ, ဥပါဒါနံ; ဧဝံ နော ဣတ္ထ ဟောတီ - တဏှာပစ္စယာ ဥပါဒါနံ”န္တိ။ “ဝေဒနာပစ္စယာ တဏှာတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဝေဒနာပစ္စယာ န ခေါ, ဘိက္ခဝေ, တဏှာ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဝေဒနာပစ္စယာ, ဘန္တေ, တဏှာ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဝေဒနာပစ္စယာ တဏှာ”တိ။ “ဖဿပစ္စယာ ဝေဒနာတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဖဿပစ္စယာ န ခေါ, ဘိက္ခဝေ, ဝေဒနာ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဖဿပစ္စယာ, ဘန္တေ, ဝေဒနာ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဖဿပစ္စယာ ဝေဒနာ”တိ။ “သဠာယတနပစ္စယာ ဖဿောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; သဠာယတနပစ္စယာ န ခေါ,

ဘိက္ခဝေ, ဖဿော, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “သဠာယတနပစ္စယာ, ဘန္တေ, ဖဿော; ဧဝံ နော ဣတ္ထ ဟောတီ - သဠာယတနပစ္စယာ ဖဿော”တိ။ “နာမရူပပစ္စယာ သဠာယတနန္တိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; နာမရူပပစ္စယာ နု ခေါ, ဘိက္ခဝေ, သဠာယတနံ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “နာမရူပပစ္စယာ, ဘန္တေ, သဠာယတနံ; ဧဝံ နော ဣတ္ထ ဟောတီ - နာမရူပပစ္စယာ သဠာယတန”န္တိ။ “ဝိညာဏပစ္စယာ နာမရူပန္တိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဝိညာဏပစ္စယာ နု ခေါ, ဘိက္ခဝေ, နာမရူပံ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဝိညာဏပစ္စယာ, ဘန္တေ, နာမရူပံ; ဧဝံ နော ဣတ္ထ ဟောတီ - ဝိညာဏပစ္စယာ နာမရူပ”န္တိ။ “သင်္ခါရပစ္စယာ ဝိညာဏန္တိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; သင်္ခါရပစ္စယာ နု ခေါ, ဘိက္ခဝေ, ဝိညာဏံ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “သင်္ခါရပစ္စယာ, ဘန္တေ, ဝိညာဏံ; ဧဝံ နော ဣတ္ထ ဟောတီ - သင်္ခါရပစ္စယာ ဝိညာဏ”န္တိ။ “အဝိဇ္ဇာပစ္စယာ သင်္ခါရာတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; အဝိဇ္ဇာပစ္စယာ နု ခေါ, ဘိက္ခဝေ, သင်္ခါရာ, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “အဝိဇ္ဇာပစ္စယာ, ဘန္တေ, သင်္ခါရာ; ဧဝံ နော ဣတ္ထ ဟောတီ - အဝိဇ္ဇာပစ္စယာ သင်္ခါရာ”တိ။

8. “Jātipaccayā jarāmarañanti iti kho panetaṃ vuttaṃ; jātipaccayā nu kho, bhikkhave, jarāmarañam, no vā, katham vā ettha hotī”ti? “Jātipaccayā, bhante, jarāmarañam; evaṃ no ettha hoti— jātipaccayā jarāmarañan”ti. “Bhavapaccayā jāṭīti iti kho panetaṃ vuttaṃ; bhavapaccayā nu kho, bhikkhave, jāti, no vā, katham vā ettha hotī”ti? “Bhavapaccayā, bhante jāti; evaṃ no ettha hoti— bhavapaccayā jāṭī”ti “Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ; upādānapaccayā nu kho, bhikkhave, bhavo, no vā, katham vā ettha hotī”ti? “Upādānapaccayā, bhante, bhavo; evaṃ no ettha hoti— upādānapaccayā bhavo”ti. “Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ, taṇhāpaccayā nu kho, bhikkhave, upādānam, no vā, katham vā ettha hotī”ti? “Taṇhāpaccayā, bhante, upādānam; evaṃ no ettha hoti— taṇhāpaccayā upādānan”ti. “Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ; vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, katham vā ettha hotī”ti? “Vedanāpaccayā, bhante, taṇhā; evaṃ no ettha hoti— vedanāpaccayā taṇhā”ti. “Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ; phassapaccayā nu kho, bhikkhave, vedanā, no vā, katham vā ettha hotī”ti? “Phassapaccayā, bhante, vedanā; evaṃ no ettha hoti— phassapaccayā vedanā”ti. “Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ; saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, katham vā ettha hotī”ti? “Saḷāyatanapaccayā, bhante, phasso; evaṃ no ettha hoti— saḷāyatanapaccayā phasso”ti. “Nāmarūpaccayā saḷāyatananti iti kho panetaṃ vuttaṃ; nāmarūpaccayā nu kho,

bhikkhave, Saḷāyatanam, no vā, katham vā ettha hotī”ti? “Nāmarūpa-paccayā, bhante, Saḷāyatanam; evam no ettha hoti— nāmarūpapaccayā saḷāyatanan”ti. “Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttam; viññāṇapaccayā nu kho, bhikkhave, nāmarūpam, no vā, katham vā ettha hotī”ti? “Viññāṇapaccayā, bhante, nāmarūpam; evam no ettha hoti— viññāṇapaccayā nāmarūpan”ti. “Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttam; saṅkhārapaccayā nu kho, bhikkhave, viññāṇam, no vā, katham vā ettha hotī”ti? “Saṅkhārapaccayā, bhante, viññāṇam; evam no ettha hoti— saṅkhārapaccayā viññāṇan”ti. “Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttam; avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, katham vā ettha hotī”ti? “Avijjāpaccayā, bhante, saṅkhārā; evam no ettha hoti— avijjāpaccayā saṅkhārā”ti.

(REVERSE ORDER QUESTIONNAIRE ON ARISING)

8. “With birth as condition, ageing and death’: so it was said. Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir. Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“With being as condition, birth’: so it was said. Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?”

“Birth has being as condition, venerable sir. Thus we take it in this case: ‘With being as condition, birth.’”

“With clinging as condition, being’: so it was said. Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”

“Being has clinging as condition, venerable sir. Thus we take it in this case: ‘With clinging as condition, being.’”

“With craving as condition, clinging’: so it was said. Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”

“Clinging has craving as condition, venerable sir. Thus we take it in this case: ‘With craving as condition, clinging.’”

“With feeling as condition, craving’: so it was said. Now,

bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?"

"Craving has feeling as condition, venerable sir. Thus we take it in this case: 'With feeling as condition, craving.'"

"With contact as condition, feeling': so it was said. Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?"

"Feeling has contact as condition, venerable sir. Thus we take it in this case: 'With contact as condition, feeling.'"

"With the sixfold base as condition, contact': so it was said. Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?"

"Contact has the sixfold base as condition, venerable sir. Thus we take it in this case: 'With the sixfold base as condition, contact.'"

"With mentality-materiality as condition, the sixfold base': so it was said. Now, bhikkhus, does the sixfold base have mentality-materiality as condition or not, or how do you take it in this case?"

"The sixfold base has mentality-materiality as condition, venerable sir. Thus we take it in this case: 'With mentality-materiality as condition, the sixfold base.'"

"With consciousness as condition, mentality-materiality': so it was said. Now, bhikkhus, does mentality-materiality have consciousness as condition or not, or how do you take it in this case?"

"Mentality-materiality has consciousness as condition, venerable sir. Thus we take it in this case: 'With consciousness as condition, mentality-materiality.'"

"With formations as condition, consciousness': so it was said. Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?"

"Consciousness has formations as condition, venerable sir. Thus we take it in this case: 'With formations as condition, consciousness.'"

"With ignorance as condition, formations': so it was said. Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?"

“Formations have ignorance as condition, venerable sir. Thus we take it in this case: ‘With formations as condition, ignorance.’”

၉. “သာဓု, ဘိက္ခုဝေ။ ဣတိ ခေါ, ဘိက္ခုဝေ, တုမေပိ ဝေံ ဝဒေထ, အဟမ္မိ ဝေံ ဝဒါမိ - ဣမသ္မိံ သတိ ဣဒံ ဟောတိ, ဣမသုပ္ပါဒါ ဣဒံ ဥပ္ပဇ္ဇတိ, ယဒိဒံ - အဝိဇ္ဇာပစ္စယာ သင်္ခါရာ, သင်္ခါရပစ္စယာ ဝိညာဏံ, ဝိညာဏပစ္စယာ နာမရူပံ, နာမရူပပစ္စယာ သဠာယတနံ, သဠာယတနပစ္စယာ ဖဿော, ဖဿပစ္စယာ ဝေဒနာ, ဝေဒနာပစ္စယာ တဏှာ, တဏှာပစ္စယာ ဥပါဒါနံ, ဥပါဒါနပစ္စယာ ဘဝေါ, ဘဝပစ္စယာ ဇာတိ, ဇာတိပစ္စယာ ဇရာမရဏံ သောကပရိဒေဝဒုက္ခဒေါမနသုပါယာသာ သမ္ဘဝန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ သမုဒယော ဟောတိ။

“အဝိဇ္ဇာယတွေဝ အသေသဝိရာဂနိရောဓာ သင်္ခါရနိရောဓော, သင်္ခါရနိရောဓာ ဝိညာဏနိရောဓော, ဝိညာဏနိရောဓာ နာမရူပနိရောဓော, နာမရူပနိရောဓာ သဠာယတနနိရောဓော သဠာယတနနိရောဓာ ဖဿနိရောဓော, ဖဿနိရောဓာ ဝေဒနာနိရောဓော, ဝေဒနာနိရောဓာ တဏှာနိရောဓော, တဏှာနိရောဓာ ဥပါဒါနနိရောဓော, ဥပါဒါနနိရောဓာ ဘဝနိရောဓော, ဘဝနိရောဓာ ဇာတိနိရောဓော, ဇာတိနိရောဓာ ဇရာမရဏံ သောကပရိဒေဝဒုက္ခဒေါမနသု-ပါယာသာ နိရုဇ္ဈန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ နိရောဓော ဟောတိ။

9. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi— imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ— avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā Saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho saḷāyatananirodhā phassanirodho, phassanirodhā veda-nānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evame-tassa kevalassa dukkhakkhandhassa nirodho hoti.

(RECAPITULATION ON ARISING)

9. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this exists, that comes to be; with the arising of this, that arises. That is, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(FORWARD ESPOSITION ON CESSATION)

“But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

၁၀. “ဇာတိနိရောဓာ ဇရာမရဏနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဇာတိနိရောဓာ နု ခေါ, ဘိက္ခဝေ, ဇရာမရဏနိရောဓော, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ? “ဇာတိနိရောဓာ, ဘန္တေ, ဇရာမရဏနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတီ - ဇာတိနိရောဓာ ဇရာမရဏနိရောဓော”တိ။ “ဘဝနိရောဓာ ဇာတိနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဘဝနိရောဓာ နု ခေါ, ဘိက္ခဝေ, ဇာတိနိရောဓော, နော ဝါ, ကထံ ဝါ ဣတ္ထ ဟောတီ”တိ?

“ဘဝနိရောဓာ၊ ဘန္တေ၊ ဇာတိနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - ဘဝနိရောဓာ ဇာတိနိရောဓော”တိ။ “ဥပါဒါနနိရောဓာ ဘဝနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဥပါဒါနနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ ဘဝနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “ဥပါဒါနနိရောဓာ၊ ဘန္တေ၊ ဘဝနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - ဥပါဒါနနိရောဓာ ဘဝနိရောဓော”တိ။ “တဏှာနိရောဓာ ဥပါဒါနနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; တဏှာနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ ဥပါဒါနနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “တဏှာနိရောဓာ၊ ဘန္တေ၊ ဥပါဒါနနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - တဏှာနိရောဓာ ဥပါဒါနနိရောဓော”တိ။ “ဝေဒနာနိရောဓာ တဏှာနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဝေဒနာနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ တဏှာနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “ဝေဒနာနိရောဓာ၊ ဘန္တေ၊ တဏှာနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - ဝေဒနာနိရောဓာ တဏှာနိရောဓော”တိ။ “ဖဿနိရောဓာ ဝေဒနာနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဖဿနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ ဝေဒနာနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “ဖဿနိရောဓာ၊ ဘန္တေ၊ ဝေဒနာနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - ဖဿနိရောဓာ ဝေဒနာနိရောဓော”တိ။ “သဠာယတနနိရောဓာ ဖဿနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; သဠာယတနနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ ဖဿနိရောဓော၊ နော ဝါ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “သဠာယတနနိရောဓာ၊ ဘန္တေ၊ ဖဿနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - သဠာယတနနိရောဓာ ဖဿနိရောဓော”တိ။ “နာမရူပနိရောဓာ သဠာယတနနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; နာမရူပနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ သဠာယတနနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “နာမရူပနိရောဓာ၊ ဘန္တေ၊ သဠာယတနနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - နာမရူပနိရောဓာ သဠာယတနနိရောဓော”တိ။ “ဝိညာဏနိရောဓာ နာမရူပနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; ဝိညာဏနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ နာမရူပနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “ဝိညာဏနိရောဓာ၊ ဘန္တေ၊ နာမရူပနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - ဝိညာဏနိရောဓာ နာမရူပနိရောဓော”တိ။ “သင်္ခါရနိရောဓာ ဝိညာဏနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; သင်္ခါရနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ ဝိညာဏနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “သင်္ခါရနိရောဓာ၊ ဘန္တေ ဝိညာဏနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - သင်္ခါရနိရောဓာ ဝိညာဏနိရောဓော”တိ။ “အဝိဇ္ဇာနိရောဓာ သင်္ခါရနိရောဓောတိ ဣတိ ခေါ ပနေတံ ဝုတ္တံ; အဝိဇ္ဇာနိရောဓာ န ခေါ၊ ဘိက္ခဝေ၊ သင်္ခါရနိရောဓော၊ နော ဝါ၊ ကထံ ဝါ ဣတ္ထ ဟောတိ”တိ? “အဝိဇ္ဇာနိရောဓာ၊ ဘန္တေ၊ သင်္ခါရနိရောဓော; ဧဝံ နော ဣတ္ထ ဟောတိ - အဝိဇ္ဇာနိရောဓာ သင်္ခါရနိရောဓော”တိ။

10. “Jātinirodhā jarāmaraṇanirodhoti iti kho panetaṃ vuttaṃ; jātinirodhā nu kho, bhikkhave, jarāmaraṇanirodho, no vā, katham vā ettha hoti”ti? “Jātinirodhā, bhante, jarāmaraṇanirodho; evaṃ no ettha hoti—

jātinirodhā jarāmaraṇanirodho”ti. “Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ; bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti? “Bhavanirodhā, bhante, jātinirodho; evaṃ no ettha hoti— bhavanirodhā jātinirodho”ti. “Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ; upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti? “Upādānanirodhā, bhante, bhavanirodho; evaṃ no ettha hoti— upādānanirodhā bhavanirodho”ti. “Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ; taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti? “Taṇhānirodhā, bhante, upādānanirodho; evaṃ no ettha hoti— taṇhānirodhā upādānanirodho”ti. “Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ; vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti? “Vedanānirodhā, bhante, taṇhānirodho; evaṃ no ettha hoti— vedanānirodhā taṇhānirodho”ti. “Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ; phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti? “Phassanirodhā, bhante, vedanānirodho; evaṃ no ettha hoti— phassanirodhā vedanānirodho”ti. “Saḷāyatanirodhā phassanirodhoti iti kho panetaṃ vuttaṃ; saḷāyatanirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti? Saḷāyatanirodhā, bhante, phassanirodho; evaṃ no ettha hoti— saḷāyatanirodhā phassanirodho”ti. “Nāmarūpanirodhā saḷāyatanirodhoti iti kho panetaṃ vuttaṃ; nāmarūpanirodhā nu kho, bhikkhave, saḷāyatanirodho, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpanirodhā, bhante, saḷāyatanirodho; evaṃ no ettha hoti — nāmarūpanirodhā saḷāyatanirodho”ti. “Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ; viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇanirodhā, bhante, nāmarūpanirodho; evaṃ no ettha hoti— viññāṇanirodhā nāmarūpanirodho”ti. “Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ; saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhāranirodhā, bhante viññāṇanirodho; evaṃ no ettha hoti— saṅkhāranirodhā viññāṇanirodho”ti. “Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ; avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti? “Avijjānirodhā, bhante, saṅkhāranirodho; evaṃ no ettha hoti— avijjānirodhā saṅkhāranirodho”ti.

(REVERSE ORDER QUESTIONNAIRE ON CESSATION)

10. "With the cessation of birth, cessation of ageing and death': so it was said. Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?"

"Ageing and death cease with the cessation of birth, venerable sir. Thus we take it in this case: 'With the cessation of birth, cessation of ageing and death.'"

"With the cessation of being, cessation of birth'... 'With the cessation of clinging, cessation of being'... 'With the cessation of craving, cessation of clinging ... 'With the cessation of feeling, cessation of craving'... 'With the cessation of contact, cessation of feeling'... 'With the cessation of the sixfold base, cessation of contact'... 'With the cessation of mentality-materiality, cessation of the sixfold base'... 'With the cessation of consciousness, cessation of mentality-materiality'... 'With the cessation of ignorance, cessation of formations': so it was said. Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?"

"Formations cease with the cessation of ignorance, venerable sir. Thus we take it in this case: 'With the cessation of ignorance, cessation of formations'".

၁၁. “သာဓု, ဘိက္ခုဝေ။ ဣတိ ခေါ, ဘိက္ခုဝေ, တုမေပိ ဝေ ဝဒေထ, အဟမ္ပိ ဝေ ဝဒါမိ - ဣမသ္မိ အသတိ ဣဒံ န ဟောတိ, ဣမဿ နိရောဓာ ဣဒံ နိရုဇ္ဈတိ, ယဒိဒံ - အဝိဇ္ဇာနိရောဓာ သင်္ခါရနိရောဓော, သင်္ခါရနိရောဓာ ဝိညာဏနိရောဓော, ဝိညာဏနိရောဓာ နာမရူပနိရောဓော, နာမရူပနိရောဓာ သဠာယတနနိရောဓော, သဠာယတနနိရောဓာ ဖဿနိရောဓော, ဖဿနိရောဓာ ဝေဒနာနိရောဓော, ဝေဒနာနိရောဓာ တဏှာနိရောဓော, တဏှာနိရောဓာ ဥပါဒါနနိရောဓော, ဥပါဒါနနိရောဓာ ဘဝနိရောဓော, ဘဝနိရောဓာ ဇာတိနိရောဓော, ဇာတိနိရောဓာ ဇရာမရဏံ သောကပရိဒေဝဒုက္ခဒေါမနဿုပါယာသာ နိရုဇ္ဈန္တိ။ ဝေမေတဿ ဧဝံလဿ ဒုက္ခက္ခန္ဓဿ နိရောဓော ဟောတိ။

11. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi— imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ

nirujjhati, yadidaṃ— avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatānanirodho, saḷāyatānanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarañam sokaparidevadukkhadomanassu-pāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa' nirodho hoti.

(RECAPITULATION ON CESSATION)

11. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’ That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation to contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

၁၂. “အပိ နု တုမေု၊ ဘိက္ခဝေ၊ ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ ပုဗ္ဗန္တံ ဝါ ပဋိဓာဝေယျာထ - ‘အဟေသုမ္ပ နု ခေါ မယံ အတိတမဒ္ဓါနံ၊ နနု ခေါ အဟေသုမ္ပ အတိတမဒ္ဓါနံ၊ ကိ နု ခေါ အဟေသုမ္ပ အတိတမဒ္ဓါနံ၊ ကထံ နု ခေါ အဟေသုမ္ပ အတိတမဒ္ဓါနံ၊ ကိ ဟုတ္တာ ကိ အဟေသုမ္ပ နု ခေါ မယံ အတိတမဒ္ဓါနံ” နန္တိ? “နော ဟေတံ၊ ဘန္တေ”။ “အပိ နု တုမေု၊ ဘိက္ခဝေ၊ ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ အပရန္တံ ဝါ ပဋိဓာဝေယျာထ - ဘဝိဿာမ နု ခေါ မယံ အနာဂတမဒ္ဓါနံ၊ နနု ခေါ ဘဝိဿာမ အနာဂတမဒ္ဓါနံ၊ ကိ နု ခေါ ဘဝိဿာမ အနာဂတမဒ္ဓါနံ၊ ကထံ နု ခေါ ဘဝိဿာမ အနာဂတမဒ္ဓါနံ၊ ကိ ဟုတ္တာ ကိ ဘဝိဿာမ နု ခေါ မယံ အနာဂတမဒ္ဓါနံ” နန္တိ? “နော ဟေတံ၊ ဘန္တေ”။ “အပိ နု တုမေု၊ ဘိက္ခဝေ၊ ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ ဧတရဟိ ဝါ ပစ္စုပ္ပန္နမဒ္ဓါနံ အဇ္ဈတ္တံ ကထံကထိ အဿထ - အဟံ နု ခေါသ္မိ၊ နော နု ခေါသ္မိ၊ ကိ နု ခေါသ္မိ၊ ကထံ နု ခေါသ္မိ၊ အယံ နု ခေါ သတ္တော ကုတော အာဂတော၊ သော ကုဟိံ ဂါမိ

ဘဝိဿတီ”တိ? “နော ဟေတံ, ဘန္တေ”။ “အပိ နု တုမေ, ဘိက္ခဝေ, ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ ဝေံ ဝဒေယျာထ - သတ္တာ နော ဂရု, သတ္ထုဂါရဝေန စ မယံ ဝေံ ဝဒေမာ”တိ? “နော ဟေတံ, ဘန္တေ”။ “အပိ နု တုမေ, ဘိက္ခဝေ, ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ ဝေံ ဝဒေယျာထ - သမဏော ဝေမာဟ, သမဏာ စ နာမ မယံ ဝေံ ဝဒေမာ”တိ? “နော ဟေတံ, ဘန္တေ”။ “အပိ နု တုမေ, ဘိက္ခဝေ, ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ အညံ သတ္တာရံ ဥဒ္ဓိသေယျာထာ”တိ? “နော ဟေတံ, ဘန္တေ”။ “အပိ နု တုမေ, ဘိက္ခဝေ, ဝေံ ဇာနန္ဒာ ဝေံ ပဿန္တာ ယာနိ တာနိ ပုထုသမဏဗြာဟ္မဏာနံ ဝတ ဧကောတူဟလမင်္ဂလာနိ တာနိ သာရတော ပဇ္ဇာဂစ္ဆေယျာထာ”တိ? “နော ဟေတံ, ဘန္တေ”။ “နနု, ဘိက္ခဝေ, ယဒေဝ တုမှာကံ သာမံ ဉာတံ သာမံ ဒိဋ္ဌံ သာမံ ဝိဒိတံ, တဒေဝ တုမေ ဝဒေထာ”တိ။ “ဝေံ, ဘန္တေ”။ “သာဓု, ဘိက္ခဝေ, ဥပနီတာ ခေါ မေ တုမေ, ဘိက္ခဝေ, ဣမိနာ သန္ဓိဋ္ဌိကေန ဓမ္မေန အကာလိကေန ဇဟိပဿိကေန ဩပနေယျိကေန ပစ္စတ္တံ ဝေဒိတဗ္ဗေန ဝိညူဟိ။ သန္ဓိဋ္ဌိကော အယံ, ဘိက္ခဝေ, ဓမ္မော အကာလိကော ဇဟိပဿိကော ဩပနေယျိကော ပစ္စတ္တံ ဝေဒိတဗ္ဗော ဝိညူဟိ - ဣတိ ယန္တံ ဝုတ္တံ, ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ”န္တိ။

12. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantam vā paṭidhāveyyātha— ‘ahesumha nu kho mayam atītamaddhānam, nanu kho ahesumha atītamaddhānam, kim nu kho ahesumha atītamaddhānam, katham nu kho ahesumha atītamaddhānam, kim hutvā kim ahesumha nu kho mayam atītamaddhānan’*”ti? “No hetam, bhante”. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantam vā paṭidhāveyyātha— bhavissāma nu kho mayam anāgatamaddhānam, nanu kho bhavissāma anāgatamaddhānam, kim nu kho bhavissāma anāgatamaddhānam, katham nu kho bhavissāma anāgatamaddhānam, kim hutvā kim bhavissāma nu kho mayam anāgatamaddhānan’*”ti? “No hetam, bhante”. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānam ajjhattam kathamkathī assatha— aham nu khosmi, no nu khosmi, kim nu khosmi, katham nu khosmi, ayam nu kho satto kuto āgato, so kuhimḅāmī bhavissatī’*”ti? “No hetam, bhante”. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha— satthā no garu, satthugāravena ca mayam evam vademā’*”ti? “No hetam, bhante”. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evam vadeyyātha— samaṇo evamāha, samaṇā ca nāma mayam evam vademā’*”ti? “No hetam, bhante”. “*Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā ammam sattharam uddiseyyāthā’*”ti? “No hetam, bhante”. “*Api*

nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalaṃgaḷāni tāni sārato paccāgaccheyyāthā”ti? “No hetam, bhante”. “Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ mātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tumhe vadethā”ti. “Evaṃ, bhante”. “Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbaṃ vimūhi. Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo vimūhi— iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttan”ti.

(PERSONAL KNOWLEDGE)

12. “Bhikkhus, knowing and seeing in this way, would you run back to the past thus: ‘Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’ “No, venerable sir.” - “Knowing and seeing in this way, would you run forward to the future thus: ‘Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’ “No, venerable sir.” - “Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’ “No, venerable sir.”

“Bhikkhus, knowing and seeing in this way, would you speak thus: ‘The Teacher is respected by us. We speak as we do out of respect for the Teacher?’” “No, venerable sir.” - “Knowing and seeing in this way, would you speak thus: ‘The Recluse says this, and so do [other] recluses, but we do not speak thus?’” - “No, venerable sir.” - “Knowing and seeing in this way, would you acknowledge another teacher?” - “No, venerable sir.” - “Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?” - “No, venerable sir.” - “Do you speak only of what you have known, seen, and understood for yourselves?” - “Yes, venerable sir.”

“Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting

inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

၁၃. “တိဏ္ဍံ ခေါ ပန, ဘိက္ခဝေ, သန္နိပါတာ ဂဟ္တဿာဝက္ကန္တိ ဟောတိ။ ဣဓ မာတာပိတရော စ သန္နိပတိတာ ဟောန္တိ, မာတာ စ န ဥတုနိ ဟောတိ, ဂန္ဓဗ္ဗော စ န ပစ္စုပ္ပန်တော ဟောတိ, နေဝ တာဝ ဂဟ္တဿာဝက္ကန္တိ ဟောတိ။ ဣဓ မာတာပိတရော စ သန္နိပတိတာ ဟောန္တိ, မာတာ စ ဥတုနိ ဟောတိ, ဂန္ဓဗ္ဗော စ န ပစ္စုပ္ပန်တော ဟောတိ, နေဝ တာဝ ဂဟ္တဿာဝက္ကန္တိ ဟောတိ။ ယတော စ ခေါ, ဘိက္ခဝေ, မာတာပိတရော စ သန္နိပတိတာ ဟောန္တိ, မာတာ စ ဥတုနိ ဟောတိ, ဂန္ဓဗ္ဗော စ ပစ္စုပ္ပန်တော ဟောတိ - ဧဝံ တိဏ္ဍံ သန္နိပါတာ ဂဟ္တဿာဝက္ကန္တိ ဟောတိ။ တမေနံ, ဘိက္ခဝေ, မာတာ နဝ ဝါ ဒသ ဝါ မာသေ့ဂုဗ္ဘံ ကုစ္ဆိနာ ပရိဟရတိ မဟတာ သံသယေန ဂရုဘာရံ။ တမေနံ, ဘိက္ခဝေ, မာတာ နဝန္တံ ဝါ ဒသန္တံ ဝါ မာသာနံ အစ္စယေန ဝိဇာယတိ မဟတာ သံသယေန ဂရုဘာရံ။ တမေနံ ဇာတံ သမာနံ သကေန လောဟိတေန ပေါသေတိ။ လောဟိတဉ္ဇေတံ, ဘိက္ခဝေ, အရိယဿ ဝိနယေ ယဒိဒံ မာတုထညံ။ သ ခေါ သော, ဘိက္ခဝေ, ကုမာရော ဝုဒ္ဓိမန္ဓာယ ဣန္ဒြိယာနံ ပရိပါကမန္ဓာယ ယာနိ တာနိ ကုမာရကာနံ ကိဋ္ဌာပနကာနိ တေဟိ ကိဋ္ဌတိ, သေယျထိဒံ - ဝကံကံ ဃဋိကံ မောက္ခစိကံ စိဂုံလကံ ပတ္တာဠကံ ရထကံ ဓနကံ။ သ ခေါ သော, ဘိက္ခဝေ, ကုမာရော ဝုဒ္ဓိမန္ဓာယ ဣန္ဒြိယာနံ ပရိပါကမန္ဓာယ ပဉ္စဟိ ကာမဂုဏေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေတိ - စက္ခုဝိညေယျဟိ ရူပေဟိ ဣဋ္ဌေဟိ ကန္ဓေဟိ မနာပေဟိ ပိယရူပေဟိ ကာမူပသံဟိတေဟိ ရဇနီယေဟိ, သောတဝိညေယျဟိ သဒ္ဓေဟိ။ ဃာနဝိညေယျဟိ ဂန္ဓေဟိ။ ဇိဝှိဝိညေယျဟိ ရသေဟိ။ ကာယဝိညေယျဟိ ဖောဋ္ဌဗ္ဗေဟိ ဣဋ္ဌေဟိ ကန္ဓေဟိ မနာပေဟိ ပိယရူပေဟိ ကာမူပသံဟိတေဟိ ရဇနီယေဟိ။

13. “Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti— evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti. Tamenam, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinaṃ pariharati mahatā

sāmsayena garubhāram. Tamenam, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā sāmsayena garubhāram. Tamenam jātaṃ samānaṃ sakena lohiteṇa poseṭi. Lohitaṃhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthammam. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlati, seyyathidaṃ— vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattālhakaṃ rathakaṃ dhanukaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti — cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi ghānaviññeyyehi gandhehi jivhāviññeyyehi rasehi kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

(THE ROUND OF EXISTENCE: CONCEPTION TO MATURITY)

13. “Bhikkhus, the conception of an embryo in a womb takes place through the union of three things. Here, there is the union of the mother and father, but it is not the mother’s season, and the being to be reborn is not present - in this case there is no conception of an embryo in a womb. Here, there is the union of the mother and father, and it is the mother’s season, but the being to be reborn is not present - in this case too there is no conception of an embryo in a womb. But when there is the union of the mother and father, and it is the mother’s season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is born, she nourishes it with her own blood; for the mother’s breast-milk is called blood in the Noble One’s Discipline.

“When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults toy windmills, toy measures, toy cars, and a toy bow and arrow.

“When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye... sounds cognizable by the ear...odours cognizable by the nose...flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

၁၄. “သော စက္ခုနာ ရူပံ ဒိသ္မာ ပိယရူပေ ရူပေ သာရဇ္ဇတိ, အပ္ပိယရူပေ ရူပေ ဗျာပဇ္ဇတိ, အနုပဋိတကာယသတိ စ ဝိဟရတိ ပရိတ္တစေတသော။ တဉ္စ စေတောဝိမုတ္တိ ပညာဝိမုတ္တိ ယထာဘူတံ နပ္ပဇာနာတိ - ယတ္ထဿ တေ ပါပကာ အကုသလာ ဓမ္မာ အပရိသေသာ နိရုဇ္ဈန္တိ။ သော ဇေံ အနုရောဓဝိရောဓံ သမာပန္နော ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ, သော တံ ဝေဒနံ အဘိနန္ဒတိ အဘိဝဒတိ အဇ္ဈောသာယ တိဋ္ဌတိ။ တဿ တံ ဝေဒနံ အဘိနန္ဒတော အဘိဝဒတော အဇ္ဈောသာယ တိဋ္ဌတော ဥပ္ပဇ္ဇတိ နန္ဒိ ယာ ဝေဒနာသု နန္ဒိ တဒုပါဒါနံ, တဿုပါဒါနပစ္စယာ ဘဝေါ, ဘဝပစ္စယာ ဇာတိ, ဇာတိပစ္စယာ ဇရာမရဏံ သော ကပရိဒေဝဒုက္ခဒေါမနသုပါယာသာ သမ္ဘဝန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ သမုဒယော ဟောတိ။ သောတေန သဒ္ဓံ သုတွာ ။ပ။ ဃာနေန ဂန္ဓံ ဃာယိတွာ ။ပ။ ဇိဝှိယ ရသံ သာယိတွာ ။ပ။ ကာယေန ဖောဋ္ဌဗ္ဗံ ဖုသိတွာ ။ပ။ မနသာ ဓမ္မံ ဝိညာယ ပိယရူပေ ဓမ္မေ သာရဇ္ဇတိ, အပ္ပိယရူပေ ဓမ္မေ ဗျာပဇ္ဇတိ, အနုပဋိတကာယသတိ စ ဝိဟရတိ ပရိတ္တစေတသော။ တဉ္စ စေတောဝိမုတ္တိ ပညာဝိမုတ္တိ ယထာဘူတံ နပ္ပဇာနာတိ - ယတ္ထဿ တေ ပါပကာ အကုသလာ ဓမ္မာ အပရိသေသာ နိရုဇ္ဈန္တိ။ သော ဇေံ အနုရောဓဝိရောဓံ သမာပန္နော ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ, သော တံ ဝေဒနံ အဘိနန္ဒတိ အဘိဝဒတိ အဇ္ဈောသာယ တိဋ္ဌတိ။ တဿ တံ ဝေဒနံ အဘိနန္ဒတော အဘိဝဒတော အဇ္ဈောသာယ တိဋ္ဌတော ဥပ္ပဇ္ဇတိ နန္ဒိ။ ယာ ဝေဒနာသု နန္ဒိ တဒုပါဒါနံ, တဿုပါဒါနပစ္စယာ ဘဝေါ, ဘဝပစ္စယာ ဇာတိ, ဇာတိပစ္စယာ ဇရာမရဏံ သော ကပရိဒေဝဒုက္ခဒေါမန သုပါယာသာ သမ္ဘဝန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ သမုဒယော ဟောတိ။

14. “So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tamca cetovimuttim paññāvimuttim yathābhūtaṃ nappajānāti— yatthassa te pāpakā akusalā dhammā aparisesā / nirujjhanti. So evaṃ anurodhavirodham

samāpanno yaṃ kiṃci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ sokaparidevadukkha-
domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā ..Pe.. ghānena gandhaṃ ghāyitvā ..Pe.. jivhāya rasaṃ sāyitvā ..Pe.. kāyena phoṭṭhabbaṃ phusitvā ..Pe.. manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso. Taṃca cetovimuttim paññāvimuttim yathābhūtaṃ nappajānāti— yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiṃci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ sokaparidevadukkha-
domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

(THE CONTINUATION OF THE ROUND)

14. “On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels - whether pleasant or painful or neither-painful-nor-pleasant-he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

“On hearing a sound with the ear... On smelling an odour with the nose. On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is unpleasing...Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

၁၅. “ဣဓ၊ ဘိက္ခဝေ၊ တထာဂတော လောကေ ဥပ္ပဇ္ဇတိ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဒူ အနုတ္တရော ပုရိသဒမ္မသာရထံ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ။ သော ဣမံ လောကံ သဒေဝကံ သမာရကံ သဗြဟ္မကံ သဿမဏဗြဟ္မဏီ ပဇံ သဒေဝမနုဿံ သယံ အဘိညာ သစ္စိကတ္တာ ပဝေဒေတိ။ သော ဓမ္မံ ဒေသေတိ အာဒိကလျာဏံ မဇ္ဈေကလျာဏံ ပရိယောသာနကလျာဏံ သာတ္ထံ သဗျဉ္ဇနံ; ကေဝလပရိပုဏ္ဏံ ပရိသုဒ္ဓံ ဗြဟ္မစရိယံ ပကာသေတိ။ တံ ဓမ္မံ သုဏာတိ ဂဟပတိ ဝါ ဂဟပတိပုတ္တော ဝါ အညတရသ္မိ ဝါ ကုလေ ပစ္စာဇာတော။ သော တံ ဓမ္မံ သုတ္တာ တထာဂတေ သဒ္ဓံ ပဋိလဘတိ။ သော တေန သဒ္ဓါပဋိလာဘေန သမန္ဓာဂတော ဣတိ ပဋိသဉ္စိက္ခတိ - ‘သမ္မာဓေ ယရာဝါသော ရဇာပထော၊ အဟောကာသော ပဗ္ဗဇာ။ နယိဒံ သုကရံ အဂါရံ အဇ္ဈာဝသတာ ကေန္တပရိပုဏ္ဏံ ကေန္တပရိသုဒ္ဓံ သင်္ခလိခိတံ ဗြဟ္မစရိယံ စရိတုံ။ ယံနုနာဟံ ကေသမသယံ ဩဟာရေတွာ၊ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ၊ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇေယျ’”န္တိ။ သော အပရေန သမယေန အပ္ပံ ဝါ ဘောဂက္ခန္ဓံပဟာယ၊ မဟန္တံ ဝါ ဘောဂက္ခန္ဓံ ပဟာယ၊ အပ္ပံ ဝါ ဉာတိပရိဝဋ္ဌံ ပဟာယ၊ မဟန္တံ ဝါ ဉာတိပရိဝဋ္ဌံ ပဟာယ၊ ကေသမသယံ ဩဟာရေတွာ၊ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ၊ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇေတိ။

15. “Idha, bhikkhave, tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhimma sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyamjanam; kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā ammatarasmim vā

kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhamṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṃcikkhati— ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhamṃ saṅkhalikhitaṃ brahmacariyaṃ caritum. Yaṃnūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agāraṃsmā anagāriyaṃ pabbajeyyan’”ti. So aparena samayena appaṃ vā bhogakkhandhamṃ pahāya, mahantaṃ vā bhogakkhandhamṃ pahāya, appaṃ vā mātiparivaṭṭamṃ pahāya, mahantaṃ vā mātiparivaṭṭamṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agāraṃsmā anagāriyaṃ pabbajati.

(THE ENDING OF THE ROUND: THE GRADUAL TRAINING)

15. “Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, which he has himself realized with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

“A householder or householder’s son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness’. ‘On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

၁၆. “သော ဇဝံ ပဗ္ဗဇိတော သမာနော ဘိက္ခုနံ သိက္ခာသာဇီဝသမာပန္နော ပါဏာတိပါတံ ပဟာယ ပါဏာတိပါတာ ပဋိဝိရတော ဟောတိ, နိဟိတဒက္ခော နိဟိတသက္ခော လဇ္ဇိ ဒယာပန္နော သဗ္ဗပါဏဘူတဟိတာနုကမ္မိ ဝိဟရတိ။

16. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīva-samāpanno paṇātipātānaṃ pahāya paṇātipātā paṭivirato hoti, nihitadaṇḍo nihiṭasattho lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

“အဒိန္နာဒါနံ ပဟာယ အဒိန္နာဒါနာ ပဋိဝိရတော ဟောတိ, ဒိန္နာဒါယိ ဒိန္နပါဋိကမ္မိ အထေနေန သုစိဘူတေန အတ္တနာ ဝိဟရတိ။

“အဗြဟ္မစရိယံ ပဟာယ ဗြဟ္မစာရီ ဟောတိ, အာရာစာရီ ဝိရတော မေထုနာ ဂါမဓမ္မာ။

“မုသာဝါဒံ ပဟာယ မုသာဝါဒါ ပဋိဝိရတော ဟောတိ, သစ္စဝါဒီ သစ္စသန္ဓော ထေတော ပစ္စယိကော အဝိသံဝါဒကော လောကဿ။

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapaṭīkaṅkhī athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa:

“ပိသုဏံ ဝါစံ ပဟာယ ပိသုဏာယ ဝါစာယ ပဋိဝိရတော ဟောတိ - ဣတော သုတ္တာ န အဗြဟ္မ အက္ခာတာ ဣမေသံ ဘေဒါယ, အဗြဟ္မ ဝါ သုတ္တာ န ဣမေသံ အက္ခာတာ အမူသံ ဘေဒါယ။ ဣတိ ဘိန္နာနံ ဝါ သန္ဓာတာ, သဟိတာနံ ဝါ အနုပ္ပဒါတာ သမဂ္ဂါရာမော သမဂ္ဂရတော သမဂ္ဂနန္ဒီ, သမဂ္ဂကရဏီ ဝါစံ ဘာသိတာ ဟောတိ။

“Pisunaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato hoti— ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“ဖရသံ ဝါစံ ပဟာယ ဖရသာယ ဝါစာယ ပဋိဝိရတော ဟောတိ - ယာ သာ ဝါစာ နေလာ ကဏ္ဍသုခါ ပေမနိယာ ဟဒယင်္ဂမာ ပေါရီ ဗဟုဇနကန္တာ ဗဟုဇနမနာပါ တထာရူပိ ဝါစံ ဘာသိတာ ဟောတိ။

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti— yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpim vācam bhāsītā hoti.

“သမ္မပ္ပလာပံ ပဟာယ သမ္မပ္ပလာပါ ပဋိဝိရတော ဟောတိ, ကာလဝါဒိ ဘူတဝါဒိ အတ္တဝါဒိ ဓမ္မဝါဒိ ဝိနယဝါဒိ, နိဓာနဝတိ ဝါစံ ဘာသိတာ ကာလေန, သာပဒေသံ ပရိယန္တဝတိ အတ္တသံဟိတံ။

“Samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatim vācam bhāsītā kālena, sāpadesam pariyantavatim atthasamhitam.

16. "Having thus gone forth and possessing the bhikkhu's training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rob and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

"Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide (those people) from these, nor does he repeat to these people what he has heard elsewhere in order to divide (these people) from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights

in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“သော ဗီဇဂါမဘူတဂါမသမာရမ္ဘာ ပဋိဝိရတော ဟောတိ, ဧကဘတ္တိကော ဟောတိ ရတ္တပရတော, ဝိရတော ဝိကာလဘောဇနာ။ နစ္စဂိတဝါဒိတဝိသုကဒဿနာ ပဋိဝိရတော ဟောတိ, မာလာဂန္ဓဝိလေပနဓာရဏမဏ္ဍနဝိဘူသနဋ္ဌာနာ ပဋိဝိရတော ဟောတိ, ဥစ္စာသယနမဟာသယနာ ပဋိဝိရတော ဟောတိ, ဇာတရူပရဇတပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, အာမကဓညပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, အာမကမံသပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ဣတ္ထိ ကုမာရိကပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ဒါသိဒါသပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, အဇေဠကပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ကုက္ကုဒုသုကရပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ဟတ္ထိဂဝါဿဝဠပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ခေတ္တဝတ္ထပဋိဂ္ဂဟဏာ ပဋိဝိရတော ဟောတိ, ဒူတေယျပဟိဏဂမနာနုယောဂါ ပဋိဝိရတော ဟောတိ, ကယဝိက္ကယာ ပဋိဝိရတော ဟောတိ, တုလာကုဋကံသကုဋမာနကုဋာ ပဋိဝိရတော ဟောတိ, ဥက္ကောဋနဝဉ္စန-နိကတိ-သာစိယောဂါ ပဋိဝိရတော ဟောတိ, ဆေဒန-ဝဗန္ဓနဝိပရာမောသ-အာလောပ-သဟသာကာရာ ပဋိဝိရတော ဟောတိ။

“So bījagāmbhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhammapaṭiggahaṇā paṭivirato hoti, āmakamaṁsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsapāṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷava-paṭiggahaṇā paṭivirato hoti, khattavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakamaṁsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavamācana-nikatisāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti.

"He abstain from injuring seeds and plants. He practises eating only in one part of the day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

“သော သန္တုဋ္ဌော ဟောတိ ကာယပရိဟာရိကေန စိဝရေန ကုစ္ဆိပရိဟာရိကေန ပိဏ္ဍုပါတေန။ သော ယေန ယေနောပက္ကမတိ သမာဒါယေဝ ပက္ကမတိ သေယျထာပိ နာမ ပက္ခိ သကုဏော ယေန ယေနော ဒေတိ သပတ္တဘာရောဝ ဒေတိ, ဇေမေဝ တိက္ခု သန္တုဋ္ဌော ဟောတိ ကာယပရိဟာရိကေန စိဝရေန, ကုစ္ဆိပရိဟာရိကေန ပိဏ္ဍုပါတေန။ သော ယေန ယေနောပက္ကမတိ သမာဒါယေဝ ပက္ကမတိ။ သော ဣမိနာ အရိယေန သီလက္ခဋေန သမန္တာဂတော အဇ္ဈတ္တံ အနဝဇ္ဇသုခံ ပဋိသံဝေဒေတိ။ .

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

"He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings its only burden, so too the bhukkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

“သော စက္ခုနာ ရူပံ ဒိသ္မာ န နိမိတ္တဂ္ဂါဟိ ဟောတိ နာနုဗျဉ္ဇနဂ္ဂါဟိ။ ယတွာဓိကရဏမေနံ စက္ခုန္တိယံ အသံဝုတံ ဝိဟရန္တံ အဘိဇ္ဈာဒေါမနဿာ ပါပကာ အကုသလာ ဓမ္မာ အနွာဿဝေယျံ တဿ သံဝရာယ ပဋိပဇ္ဇတိ၊ ရက္ခတိ စက္ခုန္တိယံ၊ စက္ခုန္တိယေ သံဝရံ အာပဇ္ဇတိ။ သောတေန သဒ္ဓံ သုတွာ ။ပ။ ဃာနေန ဂန္ဓံ ဃာယိတွာ ။ပ။ ဇိဝါယ ရသံ သာယိတွာ ။ပ။ ကာယေန ဖောဋ္ဌဗ္ဗံ ဖုသိတွာ ။ပ။ မနဿ ဓမ္မံ ဝိညာယ န နိမိတ္တဂ္ဂါဟိ ဟောတိ နာနုဗျဉ္ဇနဂ္ဂါဟိ။ ယတွာဓိကရဏမေနံ မနိန္တိယံ အသံဝုတံ ဝိဟရန္တံ အဘိဇ္ဈာဒေါမနဿာ ပါပကာ အကုသလာ ဓမ္မာ အနွာဿဝေယျံ တဿ သံဝရာယ ပဋိပဇ္ဇတိ၊ ရက္ခတိ မနိန္တိယံ မနိန္တိယေ သံဝရံ အာပဇ္ဇတိ။ သော ဣမိနာ အရိယေန ဣန္ဒြိယသံဝရေန သမန္ဓာဂတော အဇ္ဈတ္တံ အဗျာသေကသုခံ ပဋိသံဝေဒေတိ။

“So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyaṃjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddam sutvā ..P.. ghānena gandham ghāyitvā ..P.. jivhāya rasam sāyitvā ..P.. kāyena phoṭṭhabbam phusitvā ..P.. manasā dhammam viññāya na nimittaggāhī hoti nānubyaṃjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvedeti.

"On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of

the eye faculty. On hearing a sound with the ear...On smelling and odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

“သော အဘိက္ကန္တေ ပဋိက္ကန္တေ သမ္ပဇာနကာရီ ဟောတိ, အာလောကိတေ ဝိလောကိတေ သမ္ပဇာနကာရီ ဟောတိ သမိဉ္ဇိတေ ပသာရိတေ သမ္ပဇာနကာရီ ဟောတိ, သံဃာဋီပတ္တစီဝရဓာရဏေ သမ္ပဇာနကာရီ ဟောတိ, အသိတေ ပိတေ ခါယိတေ သာယိတေ သမ္ပဇာနကာရီ ဟောတိ, ဥစ္စာရပသာဝကဓမ္မေ သမ္ပဇာနကာရီ ဟောတိ, ဂတေ ဌိတေ နိဿိန္တေ သုတ္တေ ဇာဂရိတေ ဘာသိတေ တုဏှိဘာဝေ သမ္ပဇာနကာရီ ဟောတိ။”

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti samimjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

"He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

၁၇. “သော ဣမိနာ စ အရိယေန သီလက္ခန္ဓေန သမန္ဓာဂတော, (ဣမာယ စ အရိယာယ သန္တုဋ္ဌိယာ သမန္ဓာဂတော), ဣမိနာ စ အရိယေန ဣန္ဒြိယသံဝရေန သမန္ဓာဂတော, ဣမိနာ စ အရိယေန သတိသမ္ပဇညေန သမန္ဓာဂတော, ဝိဝိတ္တံ သေနာသနံ ဘဇတိ - အရညံ ရုက္ခမူလံ ပဗ္ဗတံ ကန္ဓရံ ဂိရိဂူဟံ သုသာနံ ဝနပတ္တံ အတ္တောကာသံ ပလာလပုဉ္ဇံ။ သော ပစ္စာဘတ္တံ

ပိဏ္ဏပါတပဋိက္ခန္ဓော နိဿိဒတံ ပလ္လင်္ကံ အာဘုဇိတွာ, ဥဇုံ ကာယံ ပဏိဓာယ, ပရိမုခံ သတိံ ဥပဋ္ဌပေတွာ။ သော အဘိဇ္ဈံ လောကေ ပဟာယ ဝိဂတာဘိဇ္ဈေန စေတသာ ဝိဟရတိ, အဘိဇ္ဈာယ စိတ္တံ ပရိသောဓေတိ; ဗျာပါဒပဒေါသံ ပဟာယ အဗျာပန္နစိတ္တော ဝိဟရတိ, သဗ္ဗပါဏဘူတဟိတာနုကမ္ပိ, ဗျာပါဒပဒေါသာ စိတ္တံ ပရိသောဓေတိ; ထိနမိဒ္ဓံ ပဟာယ ဝိဂတထိနမိဒ္ဓေါ ဝိဟရတိ အာလောကသညီ, သတော သမ္ပဇာနော, ထိနမိဒ္ဓါ စိတ္တံ ပရိသောဓေတိ; ဥဒ္ဓစ္စကုက္ကုစ္စံ ပဟာယ အနုဒ္ဓတော ဝိဟရတိ အဇ္ဈတ္တံ ဝုပသန္တစိတ္တော, ဥဒ္ဓစ္စကုက္ကုစ္စာ စိတ္တံ ပရိသောဓေတိ; ဝိစိကိစ္ဆံ ပဟာယ တိဏ္ဏဝိစိကိစ္ဆော ဝိဟရတိ အကထံကထိ ကုသလေသု ဓမ္မေသု, ဝိစိကိစ္ဆာယ စိတ္တံ ပရိသောဓေတိ။

17. "So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutṭhiyā samannāgato), iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajamṃena samannāgato, vivittam senāsanam bhajati— aramṃam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapumjam. So pacchābhattam piṇḍapātapatikkanto nisīdati pallankam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upatṭhapetvā. So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti; byāpādapadosam pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittam parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati ālokasammī, sato sampajāno, thīnamiddhā cittam parisodheti; uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto, uddhaccakukkuccā cittam parisodheti; vicikiccham pahāya tinṇavicikiccho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

17."Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

"On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from

covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse; he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

၁၈. “သော ဣမေ ပဉ္စ နိဝရဏေ ပဟာယ စေတသော ဥပက္ခိလေသေ ပညာယ ဒုဗ္ဗလီကရဏေ, ဝိဝိဇ္ဇေဝ ကာမေဟိ ဝိဝိဇ္ဇ အကုသလေဟိ ဓမ္မေဟိ သဝိတက္ကံ သဝိစာရံ ဝိဝေကဇံ ပီတိသုခံ ပဌမံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ။ ပုန စပရံ, ဘိက္ခဝေ, ဘိက္ခု ဝိတက္ကဝိစာရာနံ ဝုပသမာ အဇ္ဈတ္တံ သမ္ပသာဒနံ စေတသော ဧကောဒိဘာဝံ အဝိတက္ကံ အဝိစာရံ သမာဓိဇံ ပီတိသုခံ ဒုတိယံ ဈာနံ ။ပ။ တတိယံ ဈာနံ ။ပ။ စတုတ္ထံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ။

18. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam ..P.. tatiyam jhānam ..P.. catuttham jhānam upasampajja viharati.

18. “Having thus abandoned these five hindrances, imperfection of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhana...With the stilling of applied and sustained thought, he enters upon and abides in the second jhana...With the fading away as well of rapture...he enters upon and abides in the third jhana...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhana...which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

၁၉. “သော စက္ခုနာ ရူပံ ဒိသ္မာ ပိယရူပေ ရူပေ န သာရဇ္ဇတိ, အပ္ပိယရူပေ ရူပေ န ဗျာပဇ္ဇတိ, ဥပဋ္ဌိတကာယသတိ စ ဝိဟရတိ အပ္ပမာဏစေတသော။ တဉ္စ စေတောဝိမုတ္တိ ပညာဝိမုတ္တိ ယထာဘူတံ ပဇာနာတိ - ယတ္ထဿ တေ ပါပကာ အကုသလာ ဓမ္မာ အပရိသေသာ နိရုဇ္ဈန္တိ။ သော ဇေံ အနုရောဓဝိရောဓဝိပ္ပဟီနော ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ, သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ, သော တံ ဝေဒနံ နာဘိနန္ဒတိ နာဘိဝဒတိ နာဇ္ဈောသာယ တိဋ္ဌတိ။ တဿ တံ ဝေဒနံ အနဘိနန္ဒတော အနဘိဝဒတော အနဇ္ဈောသာယ တိဋ္ဌတော ယာ ဝေဒနာသု နန္ဒိ သာ နိရုဇ္ဈတိ။ တဿ နန္ဒိနိရောဓာ ဥပါဒါနိရောဓော, ဥပါဒါနိရောဓာ ဘဝနိရောဓော, ဘဝနိရောဓာ ဇာတိနိရောဓော, ဇာတိနိရောဓာ ဇရာမရဏံ သောကပရိဒေဝဒုက္ခဒေါမနသုပါယာသာ နိရုဇ္ဈန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ နိရောဓော ဟောတိ။ သောတေန သဒ္ဓံ သုတွာ ။ပ။ ယာနေန ဂန္ဓံ ယာယိတွာ ။ပ။ ဇိဝှိယ ရသံ သာယိတွာ ။ပ။ ကာယေန ဖောဋ္ဌဗ္ဗံ ဖုသိတွာ ။ပ။ မနသာ ဓမ္မံ ဝိညာယ ပိယရူပေ ဓမ္မေ န သာရဇ္ဇတိ, အပ္ပိယရူပေ ဓမ္မေ န ဗျာပဇ္ဇတိ, ဥပဋ္ဌိတကာယသတိ စ ဝိဟရတိ အပ္ပမာဏစေတသော, တဉ္စ စေတောဝိမုတ္တိ ပညာဝိမုတ္တိ ယထာဘူတံ ပဇာနာတိ - ယတ္ထဿ တေ ပါပကာ အကုသလာ ဓမ္မာ အပရိသေသာ နိရုဇ္ဈန္တိ။ သော ဇေံ အနုရောဓဝိရောဓဝိပ္ပဟီနော ယံ ကိဉ္စိ ဝေဒနံ ဝေဒေတိ, သုခံ ဝါ ဒုက္ခံ ဝါ အဒုက္ခမသုခံ ဝါ, သော တံ ဝေဒနံ နာဘိနန္ဒတိ နာဘိဝဒတိ နာဇ္ဈောသာယ တိဋ္ဌတိ။ တဿ တံ ဝေဒနံ အနဘိနန္ဒတော အနဘိဝဒတော အနဇ္ဈောသာယ တိဋ္ဌတော ယာ ဝေဒနာသု နန္ဒိ သာ နိရုဇ္ဈတိ။ တဿ နန္ဒိနိရောဓာ ဥပါဒါနိရောဓော, ဥပါဒါနိရောဓာ ဘဝနိရောဓော, ဘဝနိရောဓာ ဇာတိနိရောဓော, ဇာတိနိရောဓာ ဇရာမရဏံ သောကပရိဒေဝဒုက္ခဒေါမနသုပါယာသာ နိရုဇ္ဈန္တိ။ ဝေမေတဿ ကေဝလဿ ဒုက္ခက္ခန္ဓဿ နိရောဓော ဟောတိ။ ဣမံ ခေါ မေ တုမေ, ဘိက္ခဝေ, သံခိတ္တေန တဏှာသင်္ခယဝိမုတ္တိ ဓာရေထ, သာတိ ပန ဘိက္ခု ကေဝဇ္ဇပုတ္တံ မဟာတဏှာဇာလတဏှာ- သံဃာဋ္ဌပုဋိမုက္က”န္တိ။

ဣဒမဝေါစ ဘဂဝါ။ အတ္တမနာ တေ ဘိက္ခု ဘဂဝတော ဘာသိတံ အဘိနန္ဒန္တိ။

မဟာတဏှာသင်္ခယသုတ္တံ နိဋ္ဌိတံ။

19. “So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājḅati, appiyarūpe rūpe na byāpajḅati, upatḅhitakāyasati ca viharati appamaṅa-cetaso. Tamca cetovimuttim paṅṅāvimuttim yathābhūtam pajānāti— yatthassa te pāpakā akusalā dhammā aparisesā nirujḅhanti. So evaṅ anurodhavirodhavippahīno yaṅ kimci vedanaṅ vedeti, sukhaṅ vā dukkhaṅ vā ādukkhamasukhaṅ vā, so taṅ vedanaṅ nābhinandati

nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkha-upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Imaṃ kho me tumhe, bhikkhave, saṅkhittena taṇhāsaṅkhayavimuttiṃ dhāretha, Sātiṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālatanāhāsaṅghāṭappaṭi-mukkan”ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahātaṇhāsaṅkhayasuttam’ nitthitam.

(THE ENDING OF THE ROUND: FULL CESSATION)

19. “On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being; cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing...With the cessation of his delight comes cessation of clinging; with the cessa-

tion of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

(CONCLUSION)

“Bhikkhus, remember this deliverance through the destruction of craving as taught in brief by me. But the bhikkhu Sāti, son of a fisherman, is caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed one said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

End of Mahātaṇhāsankhayasutta.

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,
Wisdom Publications, Boston, 1995. Pp. 349-361

၆. စင်္ကြံသုတ္တ

၁. ဝေ မေ သုတံ - ကေ သမယံ ဘဂဝါ ကောသလေသု စာရိကံ စရမာနော မဟတာ ဘိက္ခုသံဃေန သဒ္ဓိံ ယေန ဩပါသာဒံ နာမ ကောသလာနံ ဗြာဟ္မဏဂါမော တဒဝသရိ။ တဏှိ သုဒံ ဘဂဝါ ဩပါသာဒေ ဝိဟရတိ ဥတ္တရေန ဩပါသာဒံ ဒေဝဝနေ သာလဝနေ။ တေန ခေါ ပန သမယေန စင်္ကြံ ဗြာဟ္မဏော ဩပါသာဒံ အဇ္ဈာဝသတိ သတ္တုဿဒံ သတိဏကဋ္ဌောဒကံ သဗညံ ရာဇဘောဂုံ ရညာ ပသေနဒီနာ ကောသလေန ဒီန္နံ ရာဇဒါယံ ဗြဟ္မဒေယျံ။ အသောသု ခေါ ဩပါသာဒကာ ဗြာဟ္မဏဂဟပတိကာ - “သမဏော ခလု, ဘော, ဂေါတမော သကျုပုတ္တော သကျကုလာ ပဗ္ဗဇိတော ကောသလေသု စာရိကံ စရမာနော မဟတာ ဘိက္ခုသံဃေန သဒ္ဓိံ ဩပါသာဒံ အနုပုတ္တော, ဩပါသာဒေ ဝိဟရတိ ဥတ္တရေန ဩပါသာဒံ ဒေဝဝနေ သာလဝနေ။ တံ ခေါ ပန ဘဝန္တံ ဂေါတမံ ဝေ ကလျာဏော ကိတ္တိသဒ္ဓေါ အဗ္ဗုဂ္ဂတော - ‘ဣတိပိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဒ္ဓ အနုတ္တရော ပုရိသဒမ္မသာရထိ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ’တိ။ သော ဣမံ လောကံ သဒေဝကံ သမာရကံ သဗြဟ္မကံ သဿမဏဗြာဟ္မဏံ ပဇံ သဒေဝမနုဿံ သယံ အဘိညာ သန္တိကတွာ ပဝေဒေတိ။ သော ဓမ္မံ ဒေသေတိ အာဒိကလျာဏံ မဇ္ဈေကလျာဏံ ပရိယောသာနကလျာဏံ သာတ္ထံ သဗျဉ္ဇနံ, ကေဝလပရိပုဏ္ဏံ ပရိသုဒ္ဓံ ဗြဟ္မစရိယံ ပကာသေတိ။ သာရ ခေါ ပန တထာရူပိနံ အရဟတံ ဒဿနံ ဟောတိ”တိ။

6. Caṅkīsutta

1. Evaṃ me sutam— ekam samayaṃ bhagavā kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena opāsādam nāma kosalanam brāhmaṇagāmo tadavasari. Tatra sudam bhagavā opāsāde viharati uttarena opāsādam devavane sālavane. Tena kho pana samayena caṅkī brāhmaṇo opāsādam ajjhāvasati sattussadam satiṇakatthodakam sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyam brahmadeyyam. Assosum kho opāsādakā brāhmaṇagahapatikā— “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim opāsādam anuppatto, opāsāde viharati uttarena opāsādam devavane sālavane. Tam kho pana bhavantam

gotamam evam kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hotī”ti.

6. Cankī Sutta With Cankī

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Samgha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Opasada. There the Blessed One stayed in the Gods’ Grove, the Sala-tree Grove to the north of Opasada.

Now on that occasion the brahmin Canki was ruling over Opasada, a crown property abounding in living beings, rich in grasslands, woodlands, waterways, and grain, a royal endowment, a sacred grant given to him by King Pasenadi of Kosala.

The brahmin householders of Opasada heard: “The recluse Gotama...Now it is good see such arahants.”

၂. အထ ခေါ် ဩပါသာဒကာ ဗြာဟ္မဏဂဟပတိကာ ဩပါသာဒါ နိက္ခမိတွာ သံဃသံဃီ ဂဏီဘူတာ ဥတ္တရေနမုခါ ဂစ္ဆန္တိ ယေန ဒေဝဝနံ သာလဝနံ၊ တေန ခေါ ပန သမယေန စင်္ဂီ ဗြာဟ္မဏော ဥပရိပါသာဒေ ဒီဝါသေယျံ ဥပဂတော၊ အဒ္ဓသာ ခေါ စင်္ဂီ ဗြာဟ္မဏော ဩပါသာဒကေ ဗြာဟ္မဏဂဟပတိကေ ဩပါသာဒါ နိက္ခမိတွာ သံဃသံဃီ ဂဏီဘူတေ ဥတ္တရေန မုခံ ယေန ဒေဝဝနံ သာလဝနံ တေနုပသင်္ဂမန္တေ၊ ဒိသ္မာ ခတ္ထံ အာမန္တေသိ - “င်္ဂီ” န ခေါ၊ ဘော ခတ္ထေ၊ ဩပါသာဒကာ ဗြာဟ္မဏဂဟပတိကာ ဩပါသာဒါ နိက္ခမိတွာ သံဃသံဃီ ဂဏီဘူတာ ဥတ္တရေနမုခါ ဂစ္ဆန္တိ ယေန ဒေဝဝနံ သာလဝနံ”န္တိ? “အတ္ထိံ၊ ဘော စင်္ဂီ၊ သမဏော ဂေါတမော သကျပုတ္တော သကျကုလာ ပဗ္ဗဇိတော ကောသလေသု စာရိကံ စရမာနော မဟတာ

ဘိက္ခုသံဃေန သဒ္ဓိံ ဩပါသာဒံ အနုပုတ္တော၊ ဩပါသာဒေ ဝိဟရတိ ဥတ္တရေန ဩပါသာဒံ ဒေဝဝနေ သာလဝနေ။ တံ ခေါ ပန ဘဝန္တံ ဂေါတမံ ဝေံ ကလျာဏော ကိတ္တိသဒ္ဓေါ အဗ္ဗုဂ္ဂတော - ‘ဣတိပိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဒူ အနုတ္တရော ပုရိသဒမ္မသာရထိ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ’တိ။ တမေတေ ဘဝန္တံ ဂေါတမံ ဒဿနာယ ဂစ္ဆန္တိ”တိ။ “တေန ဟိ၊ ဘော ခတ္တေ၊ ယေန ဩပါသာဒကာ ဗြာဟ္မဏဂဟပတိကာ တေနုပသင်္ကမံ; ဥပသင်္ကမိတွာ ဩပါသာဒကေ ဗြာဟ္မဏဂဟပတိကေ ဝေံ ဝဒေဟိ - ‘စင်္ဂီ၊ ဘော၊ ဗြာဟ္မဏော ဝေမာဟ - အာဂမေန္တူ ကိရ ဘောန္တော၊ စင်္ဂီပိ ဗြာဟ္မဏော သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိဿတိ”’တိ။ “ဝေံ၊ ဘော”တိ ခေါ သော ခတ္တော စင်္ဂီဿ ဗြာဟ္မဏဿ ပဋိဿုတွာ ယေန ဩပါသာဒကာ ဗြာဟ္မဏဂဟပတိကာ တေနုပသင်္ကမိံ; ဥပသင်္ကမိတွာ ဩပါသာဒကေ ဗြာဟ္မဏဂဟပတိကေ တေဒဝေါစ - “စင်္ဂီ၊ ဘော၊ ဗြာဟ္မဏော ဝေမာဟ - ‘အာဂမေန္တူ ကိရ ဘောန္တော၊ စင်္ဂီပိ ဗြာဟ္မဏော သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိဿတိ”’တိ။

2. Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanam̐ sālavanam̐. Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyam̐ upagato. Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarena mukham̐ yena devavanam̐ sālavanam̐ tenupasaṅkamante. Disvā khattam̐ āmantesi— “kim nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanam̐ sālavanan”ti? “Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam̐ caramāno mahatā bhikkhusaṅghena saddhim̐ opāsādam̐ anuppatto, opāsāde viharati uttarena opāsādam̐ devavane sālavane. Tam̐ kho pana bhavantam̐ gotamam̐ evam̐ kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagavā araham̐ sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam̐ buddho bhagavā’ti. Tamete bhavantam̐ gotamam̐ dassanāya gacchantī”ti. “Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā opāsādake brāhmaṇagahapatike evam̐ vadehi— ‘caṅkī, bho, brāhmaṇo evamāha— āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇam̐ gotamam̐ dassanāya upasaṅkamissatī”’ti. “Evam̐, bho”ti kho so khatto caṅkissa brāhmaṇassa

paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca— “caṅkī, bho, brāhmaṇo evamāha— ‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’”ti.

2. Then the brahmin householders of Opasada set forth from Opasada in groups and bands and headed northwards to the Gods’ Grove, the Sala-tree Grove.

Now on that occasion the brahmin Canki had retired to the upper storey of his palace for his midday rest. Then he saw the brahmin householders of Opasada setting forth from Opasada in groups and bands and heading northwards to the Gods’ Grove, the Sala-tree Grove. When he saw them, he asked his minister: "Good minister, why are the Brahmin householders of Opasada setting forth from Opasada in groups and bands and heading northwards to the Gods’ Grove, the Sala-tree Grove?"

“Sir, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, who has been wandering in the Kosalan country... They are going to see that Master Gotama.”

“Then, good minister, go to the brahmin householders of Opasada and tell them: ‘Sirs, the brahmin Canki says this: “Please wait, sirs. The brahmin Canki will also go to see the recluse Gotama.”’

“Yes, sir,” the minister replied, and he went to the brahmin householders of Opasada and gave them the message.

၃. တေန ခေါ ပန သမယေန နာနာဝေရဇ္ဇကာနံ ဗြာဟ္မဏာနံ ပဉ္စမတ္တာနိ ဗြာဟ္မဏသတာနိ ဩပါသာဒေ ပဋိဝသန္တိ ကေနစိဒေဝ ကရဏိယေန၊ အသောသုံ ခေါ တေ ဗြာဟ္မဏာ - “စင်္ဂီ ကိရ ဗြာဟ္မဏော သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ဂိဿတိ”တိ၊ အထ ခေါ တေ ဗြာဟ္မဏာ ယေန စင်္ဂီ ဗြာဟ္မဏော တေနပသင်္ဂိသု; ဥပသင်္ဂိတွာ စင်္ဂီ ဗြာဟ္မဏံ တေဒေါစုံ - “သစ္စံ ကိရ ဘဝံ စင်္ဂီ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ဂိဿတိ”တိ? “ဝေ ခေါ မေ, ဘော, ဟောတိ - ‘အဟံ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ဂိဿာမိ’”တိ၊ “မာ ဘဝံ စင်္ဂီ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ဂိ၊ န အရဟတိ ဘဝံ စင်္ဂီ သမဏံ ဂေါတမံ

ဒဿနာယ ဥပသင်္ကမိတုံ; သမဏောတွေဝ ဂေါတမော အရဟတံ ဘဝန္တံ စင်္ဂီ ဒဿနာယ ဥပသင်္ကမိတုံ။ ဘဝဉ္စိ စင်္ဂီ ဥဘတော သုဇာတော မာတိတော စ ပိတိတော စ သံသုဒ္ဓဂဟဏိကော ယာဝ သတ္တမာ ပိတာမဟယုဂါ အက္ခိတ္တော အနုပက္ကုဋ္ဌော ဇာတိဝါဒေန။ ယမ္ပိ ဘဝံ စင်္ဂီ ဥဘတော သုဇာတော မာတိတော စ ပိတိတော စ သံသုဒ္ဓဂဟဏိကော ယာဝ သတ္တမာ ပိတာမဟယုဂါ အက္ခိတ္တော အနုပက္ကုဋ္ဌော ဇာတိဝါဒေန၊ ဣမိနာပင်္ဂေန န အရဟတံ ဘဝံ စင်္ဂီ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိတုံ; သမဏောတွေဝ ဂေါတမော အရဟတံ ဘဝန္တံ စင်္ဂီ ဒဿနာယ ဥပသင်္ကမိတုံ။ ဘဝဉ္စိ စင်္ဂီ အမော မဟဒ္ဓနော မဟာဘောဂေါ။ ပ။ ဘဝဉ္စိ စင်္ဂီ တိဏ္ဍံ ဝေဒါနံ ပါရဂူ သနိယဏ္ဍုကေဋ္ဌဘာနံ သာက္ခရပွဘေဒါနံ ဣတိဟာသပဉ္စမာနံ၊ ပဒကော၊ ဝေယျာကရဏော၊ လောကာယတမဟာပုရိသလက္ခဏေသု အနဝယော။ ပ။ ဘဝဉ္စိ စင်္ဂီ အဘိရူပေါ ဒဿနိယော ပါသာဒိကော ပရမာယ ဝဏ္ဏပေါက္ခရတာယ သမန္နာဂတော ဗြဟ္မဝဏ္ဏိ ဗြဟ္မဝဏ္ဏသီ အရဒ္ဓါဝကာသော ဒဿနာယ။ ပ။ ဘဝဉ္စိ စင်္ဂီ သီလဝါ ဝုဒ္ဓသီလီ ဝုဒ္ဓသီလေန သမန္နာဂတော။ ပ။ ဘဝဉ္စိ စင်္ဂီ ကလျာဏဝါစော ကလျာဏဝါက္ကရဏော ပေါရိယာ ဝါစာယ သမန္နာဂတော ပိဿဋ္ဌာယ အနေလဂလာယ အတ္တဿ ဝိညာပနိယာ။ ပ။ ဘဝဉ္စိ စင်္ဂီ ဗဟူနံ အာစရိယပါစရိယော၊ တိဏ္ဍိ မာဏဝကသတာနိ မန္တေ ဝါစေတိ။ ပ။ ဘဝဉ္စိ စင်္ဂီ ရညော ပသေနဒိဿ ကောသလဿ သက္ကတော ဂရုကတော မာနိတော ပူဇိတော အပစိတော။ ပ။ ဘဝဉ္စိ စင်္ဂီ ဗြာဟ္မဏဿ ပေါက္ခရသာတိဿ သက္ကတော ဂရုကတော မာနိတော ပူဇိတော အပစိတော။ ပ။ ဘဝဉ္စိ စင်္ဂီ ဩပါသာဒံ အဇ္ဈာဝသတိ သတ္တုဿဒံ သတိဏကဋ္ဌောဒကံ သဗျေ ရာဇဘောဂုံ ရညော ပသေနဒိနာ ကောသလေန ဒိန္နံ ရာဇဒါယံ ဗြဟ္မဒေယျံ။ ယမ္ပိ ဘဝံ စင်္ဂီ ဩပါသာဒံ အဇ္ဈာဝသတိ သတ္တုဿဒံ သတိဏကဋ္ဌောဒကံ သဗျေ ရာဇဘောဂုံ ရညော ပသေနဒိနာ ကောသလေန ဒိန္နံ ရာဇဒါယံ ဗြဟ္မဒေယျံ၊ ဣမိနာပင်္ဂေန န အရဟတံ ဘဝံ စင်္ဂီ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိတုံ; သမဏောတွေဝ ဂေါတမော အရဟတံ ဘဝန္တံ စင်္ဂီ ဒဿနာယ ဥပသင်္ကမိတုံ” န္တိ။

3. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena. Assosum kho te brāhmaṇā— “caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti. Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamimsu; upasaṅkamitvā caṅkim brāhmaṇaṃ etadavocum— “saccam kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti? “Evam kho me, bho, hoti— ‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī”ti. “Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ

dassanāya upasaṅkami. Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkमितुṃ. Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkमितुṃ. Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ..Pe.. bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo ..Pe.. bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṃso dassanāya ..Pe.. bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ..Pe.. bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā ..Pe.. bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti ..Pe.. bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito ..Pe.. bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ..Pe.. bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakatṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyam brahmadeyyam. Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakatṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyam brahmadeyyam, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkमितुṃ”ti.

3. Now on that occasion five hundred brahmins from various states were staying at Opasāda for some business or other. They heard: “The brahmin Cankī, it is said, is going to see the recluse Gotama.” Then they went to the brahmin Cankī and asked him: “Sir, is it true that you are going to see the recluse Gotama?”

“So it is, sirs. I am going to see the recluse Gotama.”

“Sir, do not go to see the recluse Gotama. It is not proper,

Master Canki, for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. For you, sir, are well born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth. Since that is so, Master Canki it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. You, sir, are rich, with great wealth and great possessions. You, sir, are a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, you are fully versed in natural philosophy and in the marks of a Great Man. You, sir, are handsome, comely, and graceful, possessing supreme beauty of complexion, with sublime beauty and sublime presence, remarkable to behold. You, sir, are virtuous, mature in virtue, possessing mature virtue. You, sir, are a good speaker with a good delivery; you speak words that are courteous, distinct, flawless, and communicate the meaning. You, sir, teach the teachers of many, and you teach the recitation to the hymns to three hundred brahmin students. You, sir, are honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala. You, sir, are honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasati. You, sir, rule over Opasada, a crown property abounding in living beings... a sacred grant given to you by King Pasenadi of Kosala. Since this is so, Master Canki, it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you.”

၄. ဝေံ ဝုတ္တေ, စင်္ဂါ ဗြာဟ္မဏော တေ ဗြာဟ္မဏေ တေဒဝေါစ - “တေန
 ဟိ, ဘော, မမပိ သုဏာထ, ယထာ မယမေဝ အရဟာမ တံ သမဏံ ဂေါတမံ
 ဒဿနာယ ဥပသင်္ဂိတုံ; နတ္ထေဝ အရဟတံ သော ဘဝံ ဂေါတမော အမှာကံ
 ဒဿနာယ ဥပသင်္ဂိတုံ။ သမဏော ခလု, ဘော, ဂေါတမော ဥဘတော သုဇာတော
 မာတိတော စ ပိတိတော စ သံသုဒ္ဓဂဟဏိဏော ယာဝ သတ္တမာ ပိတာမဟယုဂါ
 အင်္ဂုတ္တော အနုပက္ကုဋ္ဌော ဇာတိဝါဒေန။ ယမ္ပိ, ဘော, သမဏော ဂေါတမော
 ဥဘတော သုဇာတော မာတိတော စ ပိတိတော စ သံသုဒ္ဓဂဟဏိဏော ယာဝ
 သတ္တမာ ပိတာမဟယုဂါ အင်္ဂုတ္တော အနုပက္ကုဋ္ဌော ဇာတိဝါဒေန, ဣမိနာပဂေန န

အရဟတံ သော ဘဝံ ဂေါတမော အမှာကံ ဒဿနာယ ဥပသင်္ကမိတုံ; အထ ခေါ
မယမေဝ အရဟာမ တံ ဘဝန္တံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိတုံ ။ သမဏော ခလု၊
ဘော၊ ဂေါတမော ပဟူတံ ဟိရညသုဝဏ္ဏံ ဩဟာယ ပဗ္ဗဇိတော ဘူမိဂတဉ္စ
ဝေဟာသဋ္ဌဉ္စ ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော ဒဟရောဝ သမာနော ယုဝါ
သုသုကာဠကေသော ဘဒြေန ယောဗ္ဗနေန သမန္နာဂတော ပဌမေန ဝယသာ
အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော
အကာမကာနံ မာတာပိတုနံ အဿုမုခါနံ ရုဒန္တာနံ ကေသမဿုံ ဩဟာရေတွာ
ကာသာယာနိ ဝတ္ထာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော ။ပ။ သမဏော
ခလု၊ ဘော၊ ဂေါတမော အဘိရူပေါ ဒဿနိယော ပါသာဒိကော ပရမာယ
ဝဏ္ဏပေါက္ခရတာယ သမန္နာဂတော ဗြဟ္မဝဏ္ဏိ ဗြဟ္မဝဏ္ဏသိ အခုဒ္ဒါဝကာသော ဒဿနာယ
။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော သီလဝါ အရိယသီလံ ကုသလသီလံ
ကုသလေန သီလေန သမန္နာဂတော ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော
ကလျာဏဝါစော ကလျာဏဝါက္ကရဏော ပေါရိယာ ဝါစာယ သမန္နာဂတော
ဝိဿဋ္ဌာယ အနေလဂလာယ အတ္တဿ ဝိညာပနိယာ ။ပ။ သမဏော ခလု၊ ဘော၊
ဂေါတမော ဗဟူနံ အာစရိယပါစရိယော ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော
ခီဏကာမရာဂေါ ဝိဂတစာပလ္လော ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော ကမ္မဝါဒီ
ကိရိယဝါဒီ အပါပပုရေက္ခာရော ဗြဟ္မညာယ ပဇာယ ။ပ။ သမဏော ခလု၊ ဘော၊
ဂေါတမော ဥစ္စာ ကုလာ ပဗ္ဗဇိတော အသမ္ဘိန္ဒာ ခတ္တိယကုလာ ။ပ။ သမဏော ခလု၊
ဘော၊ ဂေါတမော အဗ္ဗာ ကုလာ ပဗ္ဗဇိတော မဟဒ္ဒနာ မဟာဘောဂါ ။ပ။ သမဏံ
ခလု၊ ဘော၊ ဂေါတမံ တိရောရဋ္ဌာ တိရောဇနပဒါ သံပုစ္ဆိတုံ အာဂစ္ဆန္တိ ။ပ။ သမဏံ
ခလု၊ ဘော၊ ဂေါတမံ အနေကာနိ ဒေဝတာသဟဿာနိ ပါဏေဟိ သရဏံ ဂတာနိ
။ပ။ သမဏံ ခလု၊ ဘော၊ ဂေါတမံ ဝေံ ကလျာဏော ကိတ္တိသဒ္ဓေါ အပ္ပဂ္ဂတော -
'က္ကတိပိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော
လောကဝိဒူ အနုတ္တရော ပုရိသဒမ္မသာရထိ သတ္တာ ဒေဝမနုဿာနံ ပုဒ္ဓေါ ဘဂဝါ'တိ
။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော ဒုတ္တိံ သမဟာပုရိသလက္ခဏေဟိ
သမန္နာဂတော ။ပ။ သမဏံ ခလု၊ ဘော၊ ဂေါတမံ ရာဇာ မာဂဓော သေနိယော
ဗိမ္ဗိသာရော သပုတ္တဒါရော ပါဏေဟိ သရဏံ ဂတော ။ပ။ သမဏံ ခလု၊ ဘော၊
ဂေါတမံ ရာဇာ ပသေနဒီ ကောသလော သပုတ္တဒါရော ပါဏေဟိ သရဏံ ဂတော
။ပ။ သမဏံ ခလု၊ ဘော၊ ဂေါတမံ ဗြာဟ္မဏော ပေါက္ခရသာတိ သပုတ္တဒါရော
ပါဏေဟိ သရဏံ ဂတော ။ပ။ သမဏော ခလု၊ ဘော၊ ဂေါတမော ဩပါသာဒံ
အနုပ္ပတ္တော ဩပါသာဒေ ဝိဟရတိ ဥတ္တရေန ဩပါသာဒံ ဒေဝဝနေ သာလဝနေ။
ယေ ခေါ တေ သမဏာ ဝါ ဗြာဟ္မဏာ ဝါ အမှာကံ ဂါမက္ခေတ္တံ အာဂစ္ဆန္တိ၊ အတိထိ

နော တေ ဟောန္တိ။ အတိထိ ခေါ ပနမေဟိ သက္ကာတဗ္ဗာ ဂရုကာတဗ္ဗာ မာနေတဗ္ဗာ ပူဇေတဗ္ဗာ။ ယမ္မိ သမဏော ဂေါတမော ဩပါသာဒံ အနုပ္ပတ္တော ဩပါသာဒေ ဝိဟရတိ ဥတ္တရေန ဩပါသာဒံ ဒေဝဝနေ သာလဝနေ, အတိထိမှာကံ သမဏော ဂေါတမော။ အတိထိ ခေါ ပနမေဟိ သက္ကာတဗ္ဗာ ဂရုကာတဗ္ဗာ မာနေတဗ္ဗာ ပူဇေတဗ္ဗာ။ ဣမိနာပင်္ဂေန န အရဟတိ သော ဘဝံ ဂေါတမော အမှာကံ ဒဿနာယ ဥပသင်္ကမိတုံ; အထ ခေါ မယမေဝ အရဟာမ တံ ဘဝန္တံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိတုံ။ ဣက္ခေ ခေါ အဟံ, ဘော, တဿ ဘောတော ဂေါတမဿ ဝဏ္ဏေ ပရိယာပုဏ္ဏာမိ, နော စ ခေါ သော ဘဝံ ဂေါတမော ဣက္ခေဝဏ္ဏော; အပရိမာဏဝဏ္ဏော ဟိ သော ဘဝံ ဂေါတမော။ ဧကမေကေနပိ တေန အင်္ဂေန သမန္တာဂတော န အရဟတိ, သော, ဘဝံ ဂေါတမော အမှာကံ ဒဿနာယ ဥပသင်္ကမိတုံ; အထ ခေါ မယမေဝ အရဟာမ တံ ဘဝန္တံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိတုန္တိ။ တေန ဟိ, ဘော, သဗ္ဗေဝ မယံ သမဏံ ဂေါတမံ ဒဿနာယ ဥပသင်္ကမိဿာမာ” တိ။

4. Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca— “tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamitum; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum; atha kho mayameva arahāma taṃ bhavaṃ gotamaṃ dassanāya upasaṅkamitum . Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhañca ..Pe.. samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ..Pe.. samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ..Pe.. samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi akhuddāvakaṃso dassanāya ..Pe.. samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ..Pe.. samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā ..Pe.. samaṇo khalu, bho, gotamo

bahūnaṃ ācariyapācariyo ..Pe.. samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ..Pe.. samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ..Pe.. samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ..Pe.. samaṇo khalu, bho, gotamo adḍhā kulā pabbajito mahaddhanā mahābhogā ..Pe.. samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā saṃpucchitum āgacchanti ..Pe.. samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni paṇehi saraṇaṃ gatāni ..Pe.. samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti ..Pe.. samaṇo khalu, bho, gotamo dvattimsamahāpurisalakkhaṇehi samannāgato ..Pe.. samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro paṇehi saraṇaṃ gato ..Pe.. samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro paṇehi saraṇaṃ gato ..Pe.. samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro paṇehi saraṇaṃ gato ..Pe.. samaṇo khalu, bho, gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane. Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithī no te honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. Yampi samaṇo gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo. Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitum. Ettake kho ahaṃ, bho, tassa bho gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo; aparimāṇavaṇṇo hi so bhavaṃ gotamo. Ekamekenapi tena aṅgena samannāgato na arahati, so, bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitunti. Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā”ti.

4. When this was said, the brahmin Cankī told those brahmins: “Now, sirs, hear from me why it is proper for me to go to see Master Gotama, and why it is not proper for Master Gotama to come to see me. Sirs, the recluse Gotama is well born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impec-

cable in respect of birth. Since this is so, sirs, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama. Sirs, the recluse Gotama went forth abandoning much gold and bullion stored away in vaults and depositories. Sirs, the recluse Gotama went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Sirs, the recluse Gotama shaved off his hair and beard, put on the yellow robe, and went forth from the home life into homelessness though his mother and father wished otherwise and wept with tearful faces. Sirs, the recluse Gotama is handsome, comely, and graceful, possessing supreme beauty of complexion, with sublime beauty and sublime presence, remarkable to behold. Sirs, the recluse Gotama is virtuous, with noble virtue, with wholesome virtue, possessing wholesome virtue. Sirs, the recluse Gotama is a good speaker with a good delivery; he speaks words that are courteous, distinct, flawless, and communicate the meaning. Sirs, the recluse Gotama is a teacher of the teachers of many. Sirs, the recluse Gotama is free from sensual lust and without personal vanity. Sirs, the recluse Gotama holds the doctrine of the moral efficacy of action, the doctrine of the moral efficacy of deeds; he does not seek any harm for the line of brahmins. Sirs, the recluse Gotama went forth from an aristocratic family, from one of the original noble families. Sirs, the recluse Gotama went forth from a rich family, from a family of great wealth and great possessions. Sirs, people come from remote kingdoms and remote districts to question the recluse Gotama. Sirs, many thousands of deities have gone for refuge for life to the recluse Gotama. Sirs, a good report of the recluse Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' Sirs, the recluse Gotama possesses the thirty-two marks of a Great Man. Sirs, King Seniya Bimbisāra of Magadha and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, King Pasenadi of Kosala and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, the

brahmin Pokkharasāti and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, the recluse Gotama has arrived at Opasāda and is living at Opasāda in the Gods' Grove, the Sāla-tree Grove to the north of Opasāda. Now any recluses or brahmins that come to our town are our guests, and guests should be honoured, respected, revered, and venerated by us. Since the recluse Gotama has arrived at Opasāda, he is our guest, and as our guest should be honoured, respected, revered, and venerated by us. Since this is so, sirs, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama.

“Sirs, this much is the praise of Master Gotama that I have learned, but the praise of Master Gotama is not limited to that, for the praise of Master Gotama is immeasurable. Since Master Gotama possesses each one of these factors, it is not proper for him to come to see me; rather, it is proper for me to go to see Master Gotama. Therefore, sirs, let all of us go to see the recluse Gotama.”

၅. အထ ခေါ် စင်္ဂါ ဗြာဟ္မဏော မဟတာ ဗြာဟ္မဏဂဏေန သဒ္ဓိ ယေန ဘဂဝါ တေနုပသင်္ဂါ; ဥပသင်္ဂါတွာ ဘဂဝတာ သဒ္ဓိ သမ္မောဒိ။ သမ္မောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ဧကမန္တံ နိသိတိ။ တေန ခေါ ပန သမယေန ဘဂဝါ ဝုဒ္ဓေဟိ ဝုဒ္ဓေဟိ ဗြာဟ္မဏေဟိ သဒ္ဓိ ကိဉ္စိ ကိဉ္စိ ကထံ သာရဏီယံ ဝိတိသာရေတွာ နိသိန္နော ဟောတိ။ တေန ခေါ ပန သမယေန ကာပဋိကော နာမ မာဏဝေါ ဒဟရော ဝုတ္တသိရော သောဠသဝဿုဒ္ဓေသိကော ဇာတိယာ, တိဏ္ဍံ ဝေဒါနံ ပါရဂူ သနိယဏ္ဍုကေဋုဘာနံ သာက္ခရပုဘေဒါနံ ဣတိဟာသပဉ္စမာနံ, ပဒကော, ဝေယျာကရဏော, လောကာယတမဟာပုရိသလက္ခဏေသု အနဝယော တဿံ ပရိသာယံ နိသိန္နော ဟောတိ။ သော ဝုဒ္ဓါနံ ဝုဒ္ဓါနံ ဗြာဟ္မဏာနံ ဘဂဝတာ သဒ္ဓိ မန္တယမာနာနံ အန္တရန္တရာ ကထံ ဩပါတေတိ။ အထ ခေါ ဘဂဝါ ကာပဋိကံ မာဏဝံ အပသာဒေတိ - “မာယသွာ ဘာရဒ္ဒါဇော ဝုဒ္ဓါနံ ဝုဒ္ဓါနံ ဗြာဟ္မဏာနံ မန္တယမာနာနံ အန္တရန္တရာ ကထံ ဩပါတေတု။ ကထာပရိယောသာနံ အာယသွာ ဘာရဒ္ဒါဇော အာဂမေတူ”တိ။ ဝေ ဝုတ္တေ, စင်္ဂါ ဗြာဟ္မဏော ဘဂဝန္တံ တေဒဝေါစ - “မာ ဘဝံ ဂေါတမော ကာပဋိကံ မာဏဝံ အပသာဒေသိ။ ဂုလပုတ္တော စ ကာပဋိကော မာဏဝေါ, မဟုဿုတော စ ကာပဋိကော မာဏဝေါ, ပဏ္ဍိတော စ ကာပဋိကော မာဏဝေါ, ကလျာဏဝါက္ကရဏော စ ကာပဋိကော မာဏဝေါ, ပဟောတိ စ

ကာပဋိကော မာဏဝေါ ဘောတာ ဂေါတမေန သဒ္ဓိံ အသိံ ဝစနေ ပဋိမန္တေတု”န္တိ။
 အထ ခေါ ဘဂဝတော တေဒဟောသိ - “အဒ္ဓါ ခေါ ကာပဋိကဿ မာဏဝဿ
 တေဝိဇ္ဇကေ ပါဝစနေ ကထာ ဘဝိဿတိ။ တထာ ဟိ နံ ဗြာဟ္မဏာ
 သံပုရေက္ခရာန္တိ”တိ။ အထ ခေါ ကာပဋိကဿ မာဏဝဿ တေဒဟောသိ - “ယဒါ
 မေ သမဏော ဂေါတမော စက္ခု ဥပသံဟရိဿတိ, အထာဟံ သမဏံ ဂေါတမံ ပဉ္စ
 ပုစ္ဆိဿာမီ”တိ။ အထ ခေါ ဘဂဝါ ကာပဋိကဿ မာဏဝဿ စေတသာ
 စေတောပရိဝိတက္ကမညာယ ယေန ကာပဋိကော မာဏဝေါ တေန စက္ခုနိ
 ဥပသံဟာသိ။

5. Atha kho caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhim
 yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim
 sammodi. Sammodanīyaṃ katham̐ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
 Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhim
 kiñci kiñci katham̐ sāraṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana
 samayena kāpaṭiko nāma māṇavo daharo vuttasiro soḷasavassuddesiko
 jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappa-
 bhedaṇaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisa-
 lakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti. So vuddhānaṃ
 vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhim mantayamānānaṃ
 antarantarā katham̐ opātetī. Atha kho bhagavā kāpaṭikaṃ māṇavaṃ
 apasādetī— “māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ
 mantayamānānaṃ antarantarā katham̐ opātetu. Kathāpariyosānaṃ āyasmā
 bhāradvājo āgametū”ti. Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ
 etadavoca— “mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesī.
 Kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca
 kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca
 kāpaṭiko māṇavo bhotā gotamena saddhim asmim̐ vacane paṭimantetun”ti.
 Atha kho bhagavato etadahosi— “addhā kho kāpaṭikassa māṇavassa
 tevijjake pāvacane kathā bhavissati. Tathā hi naṃ brāhmaṇā
 sampurekkharontī”ti. Atha kho kāpaṭikassa māṇavassa etadahosi — “yadā
 me samaṇo gotamo cakkhum̐ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ
 paṇhaṃ pucchissāmī”ti. Atha kho bhagavā kāpaṭikassa māṇavassa cetasā
 cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

5. Then the brahmin Cankī, together with a large company of
 brahmins, went to the Blessed One and exchanged greetings with him.

When this courteous and amiable talk was finished, he sat down at one side.

Now on that occasion the Blessed One was seated finishing some amiable talk with some very senior brahmins. At the time, sitting in the assembly, was a brahmin student named Kāpaṭhika. Young, shaven-headed, sixteen years old, he was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man. While the very senior brahmins were conversing with the Blessed One, he often broke in and interrupted their talk. Then the Blessed One rebuked the brahmin student Kāpaṭhika thus: “Let not the venerable Bhāradvāja break in and interrupt the talk of the very senior brahmins while they are conversing. Let the venerable Bhāradvāja wait until the talk is finished.”

When this was said, the brahmin Cankī said to the Blessed One: “Let not Master Gotama rebuke the brahmin student Kāpaṭhika. The brahmin student Kāpaṭhika is a clansman, he is very learned, he has a good delivery, he is wise; he is capable of taking part in this discussion with Master Gotama.”

Then the Blessed One thought: “Surely, since the brahmins honour him thus, the brahmin student Kāpaṭhika must be accomplished in the scriptures of the Three Vedas.”

Then the brahmin student Kāpaṭhika thought: “When the recluse Gotama catches my eye, I shall ask him a question.”

Then, knowing with his own mind the thought in the brahmin student Kāpaṭhika’s mind, the Blessed One turned his eye towards him.

၆. အထ ခေါ် ကာပဋိကဿ မာဏဝဿ တေဒဟောသိ - “သမန္တာဟရတိ ခေါ မံ သမဏော ဂေါတမော။ ယံနုနာဟံ သမဏံ ဂေါတမံ ပဉ္စံ ပုစ္ဆေယျ” န္တိ။ အထ ခေါ် ကာပဋိကော မာဏဝေါ ဘဂဝန္တံ တေဒဝေါစ - “ယဒိဒံ, ဘော ဂေါတမ, ဗြာဟ္မဏာနံ ပေါရာဏံ မန္တပဒံ ဣတိဟိတိဟပရမ္ပရာယ ပိဋကသမ္ပဒါယ, တတ္ထ စ ဗြာဟ္မဏာ ဂေံသေန နိဋ္ဌံ ဂစ္ဆန္တိ - ‘ဣဒမေဝ သစ္စံ, မောဃမည’ န္တိ။ ဣစ ဘဝံ

ဂေါတမော ကိမာဟာ”တိ? “ကိံ ပန, ဘာရဒ္ဒါဇ, အတ္ထိ ကောဓိ ဗြာဟ္မဏာနံ ကေဗြာဟ္မဏောဝိ ယော ဝေမာဟ - ‘အဟမေတံ ဇာနာမိ, အဟမေတံ ပဿာမိ။ ဣဒမေဝ သစ္စံ, မောဃမည”’န္တိ? “နော ဟိဒံ, ဘော ဂေါတမ”။ “ကိံ ပန, ဘာရဒ္ဒါဇ, အတ္ထိ ကောဓိ ဗြာဟ္မဏာနံ ကောစရိယောဝိ ကောစရိယပါစရိယောဝိ, ယာဝ သတ္တမာ အာစရိယမဟယုဂါဝိ, ယော ဝေမာဟ - ‘အဟမေတံ ဇာနာမိ, အဟမေတံ ပဿာမိ။ ဣဒမေဝ သစ္စံ, မောဃမည”’န္တိ? “နော ဟိဒံ, ဘော ဂေါတမ”။ “ကိံ ပန, ဘာရဒ္ဒါဇ, ယေဝိ တေ ဗြာဟ္မဏာနံ ပုဗ္ဗကာ ဣသယော မန္တာနံ ကတ္တာရော မန္တာနံ ပဝတ္တာရော ယေသမိဒံ တေရဟိ ဗြာဟ္မဏာ ပေါရာဏံ မန္တပဒံ ဂိတံ ပဝုတ္တံ သမိဟိတံ တဒနုဂါယန္တိ တဒနုဘာသန္တိ ဘာသိတမနုဘာသန္တိ ဝါစိတမနုဝါစေန္တိ သေယျထိဒံ - အဋ္ဌကော ဝါမကော ဝါမဒေဝေါ ဝေဿာမိတ္ထော ယမတဂ္ဂိ အဂီရသော ဘာရဒ္ဒါဇော ဝါသေဋ္ဌော ကဿပေါ ဘဂု, တေဝိ ဝေမာဟံသု - ‘မယမေတံ ဇာနာမ, မယမေတံ ပဿာမ။ ဣဒမေဝ သစ္စံ, မောဃမည”’န္တိ? “နော ဟိဒံ, ဘော ဂေါတမ”။

6. Atha kho kāpaṭikassa māṇavassa etadahosi— “samannāharati kho maṃ samaṇo gotamo. Yamnūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti. Atha kho kāpaṭiko māṇavo bhagavantam etadavoca — “yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekamsena nitṭhaṃ gacchanti— ‘idameva saccaṃ, moghamaññaṃ’ti. Idha bhavaṃ gotamo kimāhā”ti? “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha— ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ””ti? “No hidaṃ, bho gotama”. “Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha — ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ””ti? “No hidaṃ, bho gotama”. “Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanubhāsanti vācītanuvācenti seyyathidaṃ— atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi evamāhaṃsu — ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamaññaṃ””ti? “No hidaṃ, bho gotama”.

6. Then the brahmin student Kāpaṭhika thought: “The recluse Gotama has turned towards me. Suppose I ask him a question.” Then he said to the Blessed One: “Master Gotama, in regard to the ancient brahmanic hymns that have come down through oral transmission and in the scriptural collections, the brahmins come to the definite conclusion: ‘Only this is true, anything else is wrong.’ ‘What does Master Gotama say about this?’”

“How then, Bhāradvāja, among the brahmins is there even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’” - “No, Master Gotama.”

“How then, Bhāradvāja, among the brahmins is there even a single teacher or a single teacher’s teacher back to the seventh generation of teachers who says thus: ‘I know this, I see this: only this is true, anything else is wrong?’” - “No, Master Gotama.”

“How then, Bhāradvāja, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns that were formerly chanted, uttered, and compiled, the brahmins nowadays still chant and repeat, repeating what was spoken and reciting what was recited - that is, Atṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu - did even these ancient brahmin seers say thus: ‘We know this, we see this: only this is true, anything else is wrong?’” - “No, Master Gotama.”

“ဣတိ ကိရ, ဘာရဒွါဇ, နတ္ထိ ကောဓိ ဗြာဟ္မဏာနံ ဧကဗြာဟ္မဏောဝိ
ယော ဝေမာဟ - ‘အဟမေတံ ဇာနာဓိ, အဟမေတံ ပဿာဓိ။ ဣဒမေဝ သစ္စံ,
မောဃမည’န္တိ; နတ္ထိ ကောဓိ ဗြာဟ္မဏာနံ ဧကောစရိယောဝိ ဧကောစရိယပါစရိယောဝိ,
ယာဝ သတ္တမာ အာစရိယမဟယုဂါဝိ, ယော ဝေမာဟ - ‘အဟမေတံ ဇာနာဓိ,
အဟမေတံ ပဿာဓိ။ ဣဒမေဝ သစ္စံ, မောဃမည’န္တိ; ယေဝိ တေ ဗြာဟ္မဏာနံ ပုဗ္ဗကာ
ဣသယော မန္တာနံ ကတ္တာရော မန္တာနံ ပဝတ္တာရော ယေသမိဒံ တေရဟိ ဗြာဟ္မဏာ
ပေါရာဏံ မန္တပဒံ ဂီတံ ပရတ္ထံ သမိဟိတံ တဒနုဂါယန္တိ တဒနုဘာသန္တိ
ဘာသိတမနုဘာသန္တိ ဝါစိတမနုဝါစေန္တိ သေယျထိဒံ - အဋ္ဌကော ဝါမကော ဝါမဒေဝေါ
ဝေဿာဓိတ္တော ယမတဂ္ဂိ အင်္ဂီရသော ဘာရဒွါဇော ဝါသေဋ္ဌော ကဿပေါ ဘဂု,
တေဝိ န ဝေမာဟံသု - ‘မယမေတံ ဇာနာမ, မယမေတံ ပဿာမ။ ဣဒမေဝ သစ္စံ,
မောဃမည’န္တိ။

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha— ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ’ti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariya-pācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha — ‘ahametaṃ ānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamaññaṃ’ti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidam etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanuvācenti seyyathidaṃ— atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāsettho kassapo bhagu, tepi na evamāhaṃsu— ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamaññaṃ’ti.

“So, Bhāradvāja, it seems that among the brahmins there is not even a single brahmin who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And among the brahmins there is not even a single teacher or a single teacher’s teacher back to the seventh generation of teachers, who says thus: ‘I know this, I see this: only this is true, anything else is wrong.’ And the ancient brahmin seers, the creators of the hymns, the composers of the hymns... even these ancient brahmin seers did not say thus: ‘We know this, we see this: only this is true, anything else is wrong.’

၇. “သေယျထာဝရံ, ဘာရဒွါဇ, အန္ဓဝေဏိ ပရမ္မရာသံသတ္တာ ပုရိမောဝိ န ပဿတိ မဇ္ဈိမောဝိ န ပဿတိ ပစ္ဆိမောဝိ န ပဿတိ; ဝေမေဝ ခေါ, ဘာရဒွါဇ, အန္ဓဝေဏူပမံ မညေ ဗြာဟ္မဏာနံ ဘာသိတံ သမ္ပဇ္ဇတိ - ပုရိမောဝိ န ပဿတိ မဇ္ဈိမောဝိ န ပဿတိ ပစ္ဆိမောဝိ န ပဿတိ။ တံ ကိ မညသိ, ဘာရဒွါဇ နန ဝေ သန္တေ ဗြာဟ္မဏာနံ အမူလိကာ သဒ္ဓါ သမ္ပဇ္ဇတိ”တိ? “န ခွေတ္တ, ဘော ဂေါတမ, ဗြာဟ္မဏာ သဒ္ဓါယေဝ ပယိရုပါသန္တိ, အနုဿဝါပေတ္တ ဗြာဟ္မဏာ ပယိရုပါသန္တိ”တိ။ “ပုဗ္ဗေဝ ခေါ တံ, ဘာရဒွါဇ, သဒ္ဓံ အဂမာသိ, အနုဿဝံ ဣဒါနိ ဝဒေသိ။ ပဉ္စ ခေါ ဣမေ, ဘာရဒွါဇ, ဓမ္မာ ဒိဋ္ဌေဝ ဓမ္မေ ဒွေဓာ ဝိပါကာ။ ကတမေ ပဉ္စ? သဒ္ဓါ, ရုစိ, အနုဿဝေါ, အာကာရပရိဝိတက္ကော, ဒိဋ္ဌိနိဇ္ဈာနက္ခန္တိ - ဣမေ ခေါ, ဘာရဒွါဇ ပဉ္စ ဓမ္မာ ဒိဋ္ဌေဝ ဓမ္မေ ဒွေဓာ ဝိပါကာ။ အဝိ စ, ဘာရဒွါဇ, သုသဒ္ဓဟိတံယေဝ ဟောတိ, တဉ္စ ဟောတိ ရိတ္တံ တုစ္ဆံ မုသာ; နော စေဝိ သုသဒ္ဓဟိတံ ဟောတိ, တဉ္စ ဟောတိ ဘူတံ တစ္ဆံ အနညထာ။ အဝိ စ, ဘာရဒွါဇ သုရုစိတံယေဝ ဟောတိ ။ပ။

သွာနုသုတ်ယေဝ ဟောတိ ।ပ။ သုပရိဝိတက္ကိတံယေဝ ဟောတိ ।ပ။ သုနိဇ္ဈာယိတံယေဝ ဟောတိ, တဉ္စ ဟောတိ ရိတ္တံ တုစ္ဆံ မုသာ; နော စေဝိ သုနိဇ္ဈာယိတံ ဟောတိ, တဉ္စ ဟောတိ ဘူတံ တစ္ဆံ အနညတာ။ သစ္စမနုရက္ခတာ, ဘာရဒ္ဒါဇ, ဝိညုနာ ပုရိသေန နာလမေတ္တ ကေသေန နိဋ္ဌံ ဝန္တံ - 'ဣဒမေဝ သစ္စံ, မောယမည' နန္တိ။

7. “Seyyathāpi, bhāradvāja, andhaveni paramparāsamsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati— purimopi na passati majjhimopi na passati pacchimopi na passati. Taṃ kiṃ maññasi, bhāradvāja nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjatī”ti? “Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsantī”ti. “Pubbeva kho tvam, bhāradvāja, saddham agamāsi, anussavaṃ idāni vadesi. Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko. diṭṭhinijjhānakkhanti— ime kho, bhāradvāja pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittam̐ tuccham̐ musā; no cepi susaddahitam̐ hoti, tañca hoti bhūtam̐ taccham̐ anaññathā. Api ca, bhāradvāja surucitaṃyeva hoti..Pe.. svānussutaṃyeva hoti..Pe..suparivitaṃyeva hoti ..Pe.. sunijjhāyitaṃyeva hoti, tañca hoti rittam̐ tuccham̐ musā; no cepi sunijjhāyitam̐ hoti, tañca hoti bhūtam̐ taccham̐ anaññathā. Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekamsena niṭṭham̐ gantum— ‘idameva saccam̐, moghamaññan’”ti.

7. Suppose there were a file of blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see. So too, Bhāradvāja, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja, that being so, does not the faith of the brahmins turn out to be groundless?”

“The brahmins honour this not only out of faith, Master Gotama. They also honour it as oral tradition.”

“Bharadvaja, first you took your stand on faith, now you speak

of oral tradition. There are five things, Bharadvaja, that may turn out in two different ways here and now. What five? Faith, approval, oral tradition, reasoned cogitation, and reflective acceptance of a view. These five things may turn out in two different ways here and now. Now something may be fully accepted out of faith, yet it may be empty, hollow, and false; but something else may not be fully accepted out of faith, yet it may be factual, true, and unmistaken. Again, something may be fully approved of...may be well cogitated ...may be well reflected upon, yet it may be empty, hollow, and false; but something else may not be well reflected upon, yet it may be factual, true, and unmistaken. [Under these conditions] it is not proper for a wise man who preserves truth to come to the definite conclusion: ‘Only this is true, anything else is wrong.’”

၈. “ကိတ္တဝါတာ ပန, ဘော ဂေါတမ, သစ္စာနုရက္ခန္တာ ဟောတိ, ကိတ္တဝါတာ သစ္စမနုရက္ခတိ? သစ္စာနုရက္ခန္တံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “သဒ္ဓါ စေဝိ, ဘာရဒ္ဒါဇ, ပုရိသဿ ဟောတိ; ‘ဧဝံ မေ သဒ္ဓါ’တိ - ဣတိ ဝဒံ သစ္စမနုရက္ခတိ, နတေဝံ တာဝံ ဧကံသေန နိဋ္ဌံ ဂစ္ဆတိ - ‘ဣဒမေဝ သစ္စံ, မောဃမည’န္တိ ။ ရုစိစေဝိ, ဘာရဒ္ဓါဇ, ပုရိသဿ ဟောတိ ။ပ။ အနုဿဝေါ စေဝိ, ဘာရဒ္ဓါဇ, ပုရိသဿ ဟောတိ ။ပ။ အာကာရပရိဝိတက္ခော စေဝိ, ဘာရဒ္ဓါဇ, ပုရိသဿ ဟောတိ ။ပ။ ဒိဋ္ဌိနိဇ္ဈာနက္ခန္တိ စေဝိ, ဘာရဒ္ဓါဇ, ပုရိသဿ ဟောတိ; ‘ဧဝံ မေ ဒိဋ္ဌိနိဇ္ဈာနက္ခန္တိ’တိ - ဣတိ ဝဒံ သစ္စမနုရက္ခတိ, နတေဝံ တာဝံ ဧကံသေန နိဋ္ဌံ ဂစ္ဆတိ - ‘ဣဒမေဝ သစ္စံ, မောဃမည’န္တိ။ ဣတ္တာဝတာ ခေါ, ဘာရဒ္ဓါဇ, သစ္စာနုရက္ခန္တာ ဟောတိ, ဣတ္တာဝတာ သစ္စမနုရက္ခတိ, ဣတ္တာဝတာ စ မယံ သစ္စာနုရက္ခန္တံ ပညပေမ; န တေဝံ တာဝံ သစ္စာနုဗောဓော ဟောတိ”တိ။

8. “Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati? Saccānurakkhaṇaṃ mayam bhavantaṃ gotamaṃ pucchāma”ti. “Saddhā cepi, bhāradvāja, purisassa hoti; ‘evaṃ me saddhā’ti— iti vadam saccamanurakkhati , natveva tāva ekamsena niṭṭhaṃ gacchati ‘idameva saccam, moghamaññan’ti. Ruci cepi, bhāradvāja, purisassa hoti ..Pe.. anussavo cepi, bhāradvāja, purisassa hoti ..Pe.. ākāraparivitakko cepi, bhāradvāja, purisassa hoti ..Pe.. diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti; ‘evaṃ me diṭṭhinijjhānakkhanti’ti— iti

vadam saccamanurakkhati, natveva tāva ekamsena niṭṭham gacchati— ‘idameva saccam, moghamaññan’ti. Ettāvatā kho, bhāradvāja, saccānurak-khaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurak-khaṇam paññapema; na tveva tāva saccānubodho hotī”ti.

8. “But, Master Gotama, in what way is there the preservation of truth? How does one preserve truth? We ask Master Gotama about the preservation of truth.”

“If a person has faith, Bharadvaja, he preserves truth when he says: ‘My faith is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way, Bharadvaja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.

“If a person approves of something ... if he receives an oral tradition...if he [reaches a conclusion based on] reasoned cogitation...if he gains a reflective acceptance of a view, he preserves truth when he says: ‘My reflective acceptance of a view is thus’; but he does not yet come to the definite conclusion: ‘Only this is true, anything else is wrong.’ In this way too, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth.”

၉. “တ္ထောဝတာ၊ ဘော ဂေါတမ၊ သစ္စာနုရက္ခန္တာ ဟောတိ၊ တ္ထောဝတာ သစ္စမနုရက္ခန္တိ၊ တ္ထောဝတာ စ မယံ သစ္စာနုရက္ခန္တံ ပေက္ခာမ။ ကိတ္တာဝတာ ပန၊ ဘော ဂေါတမ၊ သစ္စာနုဗောဓော ဟောတိ၊ ကိတ္တာဝတာ သစ္စမနုဗုဇ္ဈတိ? သစ္စာနုဗောဓံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဣဓ , ဘာရဒ္ဒါဇ, ဘိက္ခု အညတရံ ဂါမံ ဝါ နိဂမံ ဝါ ဥပနိဿာယ ဝိဟရတိ။ တမေနံ ဂဟပတိ ဝါ ဂဟပတိပုတ္တော ဝါ ဥပသင်္ကမိန္ဒာ တိသု ဓမ္မေသု သမန္နေသတိ - လောဘနိယေသု ဓမ္မေသု, ဒေါသနိယေသု ဓမ္မေသု, မောဟနိယေသု ဓမ္မေသု။ အတ္ထိ န ခေါ ဣမဿာယသ္မတော တထာရူပါ လောဘနိယာ ဓမ္မာ ယထာရူပေဟိ လောဘနိယေဟိ ဓမ္မေဟိ ပရိယာဒိန္ဒိတ္ထော အဇာနံ ဝါ ဝဒေယျ - ဇာနာမိတိ, အပဿံ ဝါ ဝဒေယျ - ပဿာမိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒီဃရတ္တံ အဟိတာယ

ဒုက္ခာယာတိ ? တမေနံ သမန္နေသမာနော ဝေံ ဇာနာတိ - ‘နတ္ထိ ခေါ
 ဣမဿာယသ္မတော တထာရူပိ လောဘနိယာ ဓမ္မာ ယထာရူပေဟိ လောဘနိယေဟိ
 ဓမ္မေဟိ ပရိယာဒိန္နစိတ္တော အဇာနံ ဝါ ဝဒေယျ - ဇာနာမိတိ, အပဿံ ဝါ ဝဒေယျ -
 ပဿာမိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒီဃရတ္တံ အဟိတာယ
 ဒုက္ခာယ ။ တထာရူပေါ ခေါ ပနိမဿာယသ္မတော ကာယသမာစာရော တထာရူပေါ
 ဝစီသမာစာရော ယထာ တံ အလုဒ္ဓဿ။ ယံ ခေါ ပန အယမာယသ္မာ ဓမ္မံ ဒေသေတိ,
 ဂမ္ဘိရော သော ဓမ္မော ဒုဒ္ဓသော ဒုရနုဗောဓော သန္တော ပဏီတော အတက္ကာဝစရော
 နိပုဏော ပဏ္ဍိတဝေဒနိယော; န သော ဓမ္မော သုဒေသိယော လုဒ္ဓေနာ”’တိ။

9. “Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā
 saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam pekkhāma.
 Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā
 saccamanubujjhati? Saccānubodham mayam bhavantam gotamam
 pucchāma”ti. “Idha , bhāradvāja, bhikkhu aññataram gāmam vā nigamam
 vā upanissāya viharati. Tamenam gahapati vā gahapatiputto vā
 upasaṅkamtivā tisu dhammesu samannesati— lobhanīyesu dhammesu,
 dosanīyesu dhammesu, mohanīyesu dhammesu. Atthi nu kho
 imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi
 dhammehi pariyādinnacitto ajānam vā vadeyya— jānāmīti, apassam vā
 vadeyya— passāmīti, param vā tadatthāya samādapeyya yam paresam assa
 dīgharattam ahitāya dukkhāyāti? Tamenam samannesamāno evam jānāti—
 ‘natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi
 lobhanīyehi dhammehi pariyādinnacitto ajānam vā vadeyya — jānāmīti,
 apassam vā vadeyya— passāmīti, param vā tadatthāya samādapeyya yam
 paresam assa dīgharattam ahitāya dukkhāya . Tathārūpo kho
 panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā tam
 aluddhassa. Yam kho pana ayamāyasmā dhammam deseti, gambhīro so
 dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo
 paṇḍitavedanīyo; na so dhammo sudesiyo luddhenā”’ti.

9. "In that way, Master Gotama, there is the preservation of
 truth; in that way one preserves truth; in that way we recognize the
 preservation of truth. But in what way, Master Gotama, is there the
 discovery of truth? In what way does one discover truth? We ask
 Master Gotama about the discovery of truth."

“Here, Bhāradvāja, a bhikkhu may be living in dependence on some village or town. Then a householder or a householder’s son goes to him and investigates him in regard to three kinds of states: in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion: ‘Are there in this venerable one any states based on greed such that, with his mind obsessed by those states, while not knowing he might say, “I know,” or while not seeing he might say, “I see,” or he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him he comes to know: ‘There are no such states based on greed in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by greed. And the Dhamma that this venerable one teaches is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. This Dhamma cannot easily be taught by one affected by greed.’

၁၀. “ယတော နံ သမန္နေသမာနော ဝိသုဒ္ဓံ လောဘနိယေဟိ ဓမ္မေဟိ သမနုပဿတိ တတော နံ ဥတ္တရိ သမန္နေသတိ ဒေါသနိယေသု ဓမ္မေသု။ အတ္ထိ န ခေါ ဣမဿာယသ္မတော တထာရူပါ ဒေါသနိယာ ဓမ္မာ ယထာရူပေဟိ ဒေါသနိယေဟိ ဓမ္မေဟိ ပရိယာဒိန္နိတ္တော အဇာနံ ဝါ ဝဒေယျ - ဇာနာမိတိ, အပဿံ ဝါ ဝဒေယျ - ပဿာမိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒိဃရတ္တံ အဟိတာယ ဒုက္ခာယာတိ? တမေနံ သမန္နေသမာနော ဝေံ ဇာနာတိ - ‘နတ္ထိ ခေါ ဣမဿာယသ္မတော တထာရူပါ ဒေါသနိယာ ဓမ္မာ ယထာရူပေဟိ ဒေါသနိယေဟိ ဓမ္မေဟိ ပရိယာဒိန္နိတ္တော အဇာနံ ဝါ ဝဒေယျ - ဇာနာမိတိ, အပဿံ ဝါ ဝဒေယျ - ပဿာမိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒိဃရတ္တံ အဟိတာယ ဒုက္ခာယ။ တထာရူပေါ ခေါ ပနိမဿာယသ္မတော ကာယသမာစာရော တထာရူပေါ ဝစီသမာစာရော ယထာ တံ အဒုဋ္ဌဿ။ ယံ ခေါ ပန အယမာယသ္မာ ဓမ္မံ ဒေသေတိ, ဂမ္ဘီရော သော ဓမ္မော ဒုဒ္ဓသော ဒုရနုဗောဓော သန္တော ပဏီတော အတက္ကာဝစရော နိပုဏော ပဏ္ဍိတဝေဒနိယော; န သော ဓမ္မော သုဒေသိယော ဒုဋ္ဌေနာ”’တိ။

10. “Yato nam samannesamāno visuddham lobhanīyehi dhammehi samanupassati tato nam uttari samannesati dosanīyesu dhammesu. Atthi

nu kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya — jānāmīti, apassaṃ vā vadeyya— passaṃīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṇaṃ samannesamaṇo evaṃ jānāti— ‘natthi kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya— jānāmīti, apassaṃ vā vadeyya— passaṃīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho paṇimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvaccaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo duṭṭhenā”ti.

10. “When he has investigated him and has seen that he is purified from states based on greed, he next investigates him in regard to states based on hate: ‘Are there in this venerable one any states based on hate such that, with his mind obsessed by those states...he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on hate in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by hate. And the Dhamma that this venerable one teaches is profound...to be experienced by the wise. This Dhamma cannot easily be taught by one affected by hate.’

၁၁. “ယတော နံ သမန္နေသမာနော ဂိသုဒ္ဓံ ဒေါသနိယေဟိ ဓမ္မေဟိ သမနုပဿတိ တတော နံ ဥတ္တရိ သမန္နေသတိ မောဟနိယေသု ဓမ္မေသု။ အတ္ထိ န ခေါ ဣမဿာယသ္မတော တထာရူပါ မောဟနိယာ ဓမ္မာ ယထာရူပေဟိ မောဟနိယေဟိ ဓမ္မေဟိ ပရိယာဒိန္နိတ္တော အဇာနံ ဝါ ဝဒေယျ - ဇာနာဓိတိ, အပဿံ ဝါ ဝဒေယျ - ပဿာဓိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒီယရတ္တံ အဟိတာယ ဒုက္ခာယာတိ? တမေနံ သမန္နေသမာနော ဝေ ဇာနာတိ - ‘နတ္ထိ ခေါ ဣမဿာယသ္မတော တထာရူပါ မောဟနိယာ ဓမ္မာ ယထာရူပေဟိ မောဟနိယေဟိ ဓမ္မေဟိ ပရိယာဒိန္နိတ္တော အဇာနံ ဝါ ဝဒေယျ - ဇာနာဓိတိ, အပဿံ ဝါ ဝဒေယျ - ပဿာဓိတိ, ပရံ ဝါ တဒတ္ထာယ သမာဒပေယျ ယံ ပရေသံ အဿ ဒီယရတ္တံ အဟိတာယ ဒုက္ခာယ။ တထာရူပေါ ခေါ ပနိမဿာယသ္မတော

ကာယသမာစာရော တထာရူပေါ ဝစီသမာစာရော ယထာ တံ အမူဠဿ၊ ယံ ခေါ ပန အယမာယသ္မာ ဓမ္မံ ဒေသေတိ, ဂစ္ဆိရော သော ဓမ္မော ဒုဒ္ဒသော ဒုရနုဗောဓော သန္တော ပဏီတော အတက္ကာဝစရော နိပုဏော ပဏ္ဍိတဝေဒနိယော; န သော ဓမ္မော သုဒေသိယော မူဠေနာ”’တိ။

11. “Yato nam samannesamāno visuddham dosanīyehi dhammehi samanupassati tato nam uttari samannesati mohanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinna-citto ajānam vā vadeyya— jānāmīti, a-passam vā vadeyya— passāmīti, param vā tadatthāya samādapeyya yaṃ paresam assa dīgharattam ahitāya dukkhāyāti? Tamenam samannesamāno evam jānāti— ‘natthi kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinna-citto ajānam vā vadeyya— jānāmīti, a-passam vā vadeyya— passāmīti, param vā tadatthāya samādapeyya yaṃ paresam assa dīgharattam ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā tam amūḥassa. Yaṃ kho pana ayamāyasmā dhammam deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo mūḥenā”’ti.

11. “When he has investigated him and has seen that he is purified from states based on hate, he next investigates him in regard to states based on delusion: ‘Are there in this venerable one any states based on delusion such that, with his mind obsessed by those states...he might urge others to act in a way that would lead to their harm and suffering for a long time?’ As he investigates him, he comes to know: ‘There are no such states based on delusion in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by delusion. And the Dhamma that this venerable one teaches is profound...to be experienced by the wise. This Dhamma cannot easily be taught by one affected by delusion.’

“ယတော နံ သမန္တေသမာနော ဝိသုဒ္ဓံ မောဟနိယေဟိ ဓမ္မေဟိ သမနုပဿတိ အထ တမိ သဒ္ဓံ နိဝေသေတိ, သဒ္ဓါဇာတော ဥပသင်္ကမတိ, ဥပသင်္ကမန္တော ပယိရုပါသတိ, ပယိရုပါသန္တော သောတံ ဩဒဟတိ,

ဩဟိတသောတော ဓမ္မံ သုဏာတိ, သုတွာ ဓမ္မံ ဓာရေတိ, တောနံ (ဓာရိတာနံ) ဓမ္မာနံ
 အတ္ထံ ဥပပရိက္ခတိ, အတ္ထံ ဥပပရိက္ခတော ဓမ္မာ နိဇ္ဈာနံ ခမန္တိ, ဓမ္မနိဇ္ဈာနက္ခန္တိယာ
 သတိ ဆန္ဒော ဇာယတိ, ဆန္ဒဇာတော ဥဿဟတိ, ဥဿဟိတွာ တုလေတိ,
 တုလယိတွာ ပဒဟတိ, ပဟိတတ္ထော သမာနော ကာယေန စေဝ ပရမသစ္စံ
 သစ္စိကရောတိ ပညာယ စ နံ အတိဝိဇ္ဈ ပဿတိ။ တ္ထောဝတာ ခေါ, ဘာရဒ္ဒါဇ,
 သစ္စာနုဗောဓော ဟောတိ, တ္ထောဝတာ သစ္စမနုဗုဇ္ဈတိ, တ္ထောဝတာ စ မယံ
 သစ္စာနုဗောဓံ ပညပေမ; န တွေဝ တာဝ သစ္စာနုပုတ္တိံ ဟောတိ” တိ။

“Yato nam samannesamāno visuddham mohanīyehi dhammehi
 samanupassati atha tamhi saddham niveseti, saddhājāto upasaṅkamati,
 upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto
 dhammam suṇāti, sutvā dhammam dhāreti, dhatānam dhammānam attham
 upaparikkhati, attham upaparikkhato dhammā nijjhānam khamanti,
 dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā
 tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccam
 sacchikaroti paññāya ca nam ativijjha passati. Ettāvatā kho, bhāradvāja,
 saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayam
 saccānubodham paññapema; na tveva tāva saccānuppatti hotī”ti.

“When he has investigated him and has seen that he is purified
 from states based on delusion, then he places faith in him; filled with
 faith he visits him and pays respect to him; having paid respect to him,
 he gives ear; when he gives ear, he hears the Dhamma; having heard
 the Dhamma, he memorises it and examines the meaning of the teach-
 ings he has memorized; when he examines their meaning, he gains a
 reflective acceptance of those teachings; when he has gained a reflec-
 tive acceptance of those teachings, zeal springs up; when zeal has sprung
 up, he applies his will; having applied his will, he scrutinizes; having
 scrutinized, he strives; resolutely striving, he realizes with the body the
 ultimate truth and sees it by penetrating it with wisdom. In this way,
 Bhāradvāja, there is the discovery of truth; in this way one discovers
 truth; in this way we describe the discovery of truth. But as yet there is
 no final arrival at truth.”

၁၂. “တ္ထောဝတ္တာ၊ ဘော ဂေါတမ၊ သစ္စာနုဗောဓော ဟောတိ၊ တ္ထောဝတာ သစ္စမနုဗုဇ္ဈတိ၊ တ္ထောဝတာ စ မယံ သစ္စာနုဗောဓံ ပေက္ခာမ။ ကိတ္တာဝတာ ပန၊ ဘော ဂေါတမ၊ သစ္စာနုပ္ပတ္တိံ ဟောတိ၊ ကိတ္တာဝတာ သစ္စမနုပ္ပါယုဏာတိ? သစ္စာနုပ္ပတ္တိံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “တေသံယေ ဘာရဒ္ဒါဇ၊ ဓမ္မာနံ အာသေဝနာ ဘာဝနာ ဗဟုလိကမ္ပံ သစ္စာနုပ္ပတ္တိံ ဟောတိ။ တ္ထောဝတာ ခေါ၊ ဘာရဒ္ဒါဇ၊ သစ္စာနုပ္ပတ္တိံ ဟောတိ၊ တ္ထောဝတာ သစ္စမနုပ္ပါယုဏာတိ၊ တ္ထောဝတာ စ မယံ သစ္စာနုပ္ပတ္တိံ ပညပေမာ”တိ။

12. “Ettāvattā, bho gotama, saccānubodho hoti, ettāvata saccamanubujjhati, ettāvata ca mayam saccānubodham pekkhāma. Kittāvata pana, bho gotama, saccānuppatti hoti, kittāvata saccamanupāpuṇāti? Saccānuppattim mayam bhavantam gotamam pucchāmā”ti. “Tesāmye bhāradvāja, dhammānam āsevanā bhāvanā bahulīkammam saccānuppatti hoti. Ettāvata kho, bhāradvāja, saccānuppatti hoti, ettāvata saccamanupāpuṇāti, ettāvata ca mayam saccānuppattim paññapemā”ti.

12. “In that way, Master Gotama, there is the discovery of truth; in that way one discovers truth; in that way we recognize the discovery of truth. But in what way, Master Gotama, is there the final arrival at truth? In what way does one finally arrive at truth? We ask Master Gotama about the final arrival at truth.”

“The final arrival at truth, Bhāradvāja, lies in the repetition, development, and cultivation of those same things. In this way, Bhāradvāja, there is the final arrival at truth; in this way one finally arrives at truth; in this way we describe the final arrival at truth.”

၁၃. “တ္ထောဝတာ၊ ဘော ဂေါတမ၊ သစ္စာနုပ္ပတ္တိံ ဟောတိ၊ တ္ထောဝတာ သစ္စမနုပ္ပါယုဏာတိ၊ တ္ထောဝတာ စ မယံ သစ္စာနုပ္ပတ္တိံ ပေက္ခာမ။ သစ္စာနုပ္ပတ္တိယာ ပန၊ ဘော ဂေါတမ၊ ကတမော ဓမ္မော ဗဟုကာရော? သစ္စာနုပ္ပတ္တိယာ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “သစ္စာနုပ္ပတ္တိယာ ခေါ၊ ဘာရဒ္ဒါဇ၊ ပဓာနံ ဗဟုကာရံ။ နော စေတံ ပဒဟေယျ၊ နယိဒံ သစ္စမနုပ္ပါယုဏေယျ။ ယသ္မာ စ ခေါ ပဒဟတိ တသ္မာ သစ္စမနုပ္ပါယုဏာတိ။ တသ္မာ သစ္စာနုပ္ပတ္တိယာ ပဓာနံ ဗဟုကာရ”န္တိ။

13. “Ettāvatā, bho gotama, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayam saccānuppattim pekkhāma. Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro? Saccānuppattiyā bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Saccānuppattiyā kho, bhāradvāja, padhānam bahukāram. No cetam padaheyya, nayidam saccamanupāpuṇeyya. Yasmā ca kho padahati tasmā saccamanupāpuṇāti. Tasmā saccānuppattiyā padhānam bahukāran”ti.

13. “In that way, Master Gotama, there is the final arrival at truth; in that way one finally arrives at truth; in that way we recognize the final arrival at truth. But what, Master Gotama, is most helpful for the final arrival at truth? We ask Master Gotama about the thing most helpful for the final arrival at truth.”

“Striving is most helpful for the final arrival at truth, Bhāradvāja. If one does not strive, one will not finally arrive at truth; but because one strives, one does finally arrive at truth. That is why striving is most helpful for the final arrival at truth.”

“ပဓာနသံ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ပဓာနသံ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ပဓာနသံ ခေါ, ဘာရဒ္ဒါဇ, တုလနာ ဗဟုကာရာ။ နော စေတံ တုလေယျ, နယိဒံ ပဒဟေယျ။ ယသ္မာ စ ခေါ တုလေတံ တသ္မာ ပဒဟတံ။ တသ္မာ ပဓာနသံ တုလနာ ဗဟုကာရာ”တိ။

“Padhānassa pana, bho gotama, katamo dhammo bahukāro? Padhānassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Padhānassa kho, bhāradvāja, tulanā bahukārā. No cetam tuleyya, nayidam padaheyya. Yasmā ca kho tuleti tasmā padahati. Tasmā padhānassa tulanā bahukārā”ti.

“But what, Master Gotama, is most helpful for striving? We ask Master Gotama about the thing most helpful for striving.”

“Scrutiny is most helpful for striving, Bharadvaja. If one does not scrutinize, one will not strive; but because one scrutinizes, one strives. That is why scrutiny is most helpful for striving.”

“တုလနာယ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? တုလနာယ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “တုလနာယ ခေါ, ဘာရဒ္ဒါဇ, ဥဿာဟော ဗဟုကာရော။ နော စေတံ ဥဿဟေယျ, နယိဒံ တုလေယျ။ ယသ္မာ စ ခေါ ဥဿဟတိ တသ္မာ တုလေတိ။ တသ္မာ တုလနာယ ဥဿာဟော ဗဟုကာရော”တိ။

“Tulanāya pana, bho gotama, katamo dhammo bahukāro? Tulanāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Tulanāya kho, bhāradvāja, ussāho bahukāro. No cetam ussaheyya, nayidam tuleyya. Yasmā ca kho ussahati tasmā tuletī. Tasmā tulanāya ussāho bahukāro”ti.

“But what, Master Gotama, is most helpful for scrutiny? We ask Master Gotama about the thing most helpful for scrutiny.”

“Application of the will is most helpful for scrutiny, Bhāradvāja. If one does not apply one’s will, one will not scrutinize; but because one applies one’s will, one scrutinizes. That is why application of the will is most helpful for scrutiny.”

“ဥဿာဟဿ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ဥဿာဟဿ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဥဿာဟဿ ခေါ, ဘာရဒ္ဒါဇ, ဆန္ဒော ဗဟုကာရော။ နော စေတံ ဆန္ဒော ဇာယေထ, နယိဒံ ဥဿဟေယျ။ ယသ္မာ စ ခေါ ဆန္ဒော ဇာယတိ တသ္မာ ဥဿဟတိ။ တသ္မာ ဥဿာဟဿ ဆန္ဒော ဗဟုကာရော”တိ။

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro? Ussāhassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Ussāhassa kho, bhāradvāja, chando bahukāro. No cetam chando jāyetha, nayidam ussaheyya. Yasmā ca kho chando jāyati tasmā ussahati. Tasmā ussāhassa chando bahukāro”ti.

“But what, Master Gotama, is most helpful for application of the will? We ask Master Gotama about the thing most helpful for application of the will.”

“Zeal is most helpful for application of the will, Bhāradvāja. If one does not arouse zeal, one will not apply one’s will; but because one arouses zeal, one applies one’s will. That is why zeal is most helpful for application of the will.”

“ဆန္ဒဿ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော ဆန္ဒဿ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဆန္ဒဿ ခေါ, ဘာရဒ္ဒါဇ, ဓမ္မနိဇ္ဈာနက္ခန္တိ ဗဟုကာရာ။ နော စေတေ ဓမ္မာ နိဇ္ဈာနံ ခမေယျိ, နယိဒံ ဆန္ဒော ဇာယေထ။ ယသ္မာ စ ခေါ ဓမ္မာ နိဇ္ဈာနံ ခမန္တိ တသ္မာ ဆန္ဒော ဇာယတိ။ တသ္မာ ဆန္ဒဿ ဓမ္မနိဇ္ဈာနက္ခန္တိ ဗဟုကာရာ”တိ။

“Chandassa pana, bho gotama, katamo dhammo bahukāro Chandassa bahukāram dhammam mayam bhavantam gotamam pucchāma”ti. “Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā. No cete dhammā nijjhānam khameyyum, nayidam chando jāyetha. Yasmā ca kho dhammā nijjhānam khamanti tasmā chando jāyati. Tasmā chandassa dhammanijjhānakkhanti bahukārā”ti.

“But what, Master Gotama, is most helpful for zeal? We ask Master Gotama about the thing most helpful for zeal.”

“A reflective acceptance of the teachings is most helpful for zeal, Bhāradvāja. If one does not gain a reflective acceptance of the teachings, zeal will not spring up; but because one gains a reflective acceptance of the teachings, zeal springs up. That is why a reflective acceptance of the teachings is most helpful for zeal.”

“ဓမ္မနိဇ္ဈာနက္ခန္တိယာ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ဓမ္မနိဇ္ဈာနက္ခန္တိယာ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဓမ္မနိဇ္ဈာနက္ခန္တိယာ ခေါ, ဘာရဒ္ဒါဇ, အတ္ထုပ္ပဝရိက္ခာ ဗဟုကာရာ။ နော စေတံ အတ္ထံ ဥပပရိက္ခေယျ, နယိဒံ ဓမ္မာ နိဇ္ဈာနံ ခမေယျိ။ ယသ္မာ စ ခေါ အတ္ထံ ဥပပရိက္ခတိ တသ္မာ ဓမ္မာ နိဇ္ဈာနံ ခမန္တိ။ တသ္မာ ဓမ္မနိဇ္ဈာနက္ခန္တိယာ အတ္ထုပ္ပဝရိက္ခာ ဗဟုကာရာ”တိ။

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro? Dhammanijjhānakkhantiyā bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūpaparikkhā bahukārā. No cetam attham upaparikkheyya, nayidam dhammā nijjhānam kameyyum. Yasmā ca kho attham upaparikkhati tasmā dhammā nijjhānam khamanti. Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā”ti.

“But what, Master Gotama, is most helpful for a reflective acceptance of the teachings? We ask Master Gotama about the thing most helpful for a reflective acceptance of the teachings.”

“Examination of the meaning is most helpful for a reflective acceptance of the teachings, Bharadvaja. If one does not examine their meaning, one will not gain a reflective acceptance of the teachings; but because one examines their meaning, one gains a reflective acceptance of the teachings. That is why examination of the meaning is most helpful for a reflective acceptance of the teachings.”

“အတ္ထုပ္ပရိက္ခာယ် ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? အတ္ထုပ္ပရိက္ခာယ် ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “အတ္ထုပ္ပရိက္ခာယ် ခေါ, ဘာရဒ္ဒါဇ, ဓမ္မဓာရဏာ ဗဟုကာရာ။ နော စေတံ ဓမ္မံ ဓာရေယျ, နယိဒံ အတ္ထံ ဥပ္ပရိက္ခေယျ။ ယသ္မာ စ ခေါ ဓမ္မံ ဓာရေတိ တသ္မာ အတ္ထံ ဥပ္ပရိက္ခတိ။ တသ္မာ အတ္ထုပ္ပရိက္ခာယ် ဓမ္မဓာရဏာ ဗဟုကာရာ”တိ။

“Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro? Atthūpaparikkhāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Atthūpaparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā. No cetam dhammam dhāreyya, nayidam attham upaparikkheyya. Yasmā ca kho dhammam dhāreti tasmā attham upaparikkhati. Tasmā atthūpaparikkhāya dhammadhāraṇā bahukārā”ti.

“But what, Master Gotama, is most helpful for examination of the meaning? We ask Master Gotam about the thing most helpful for examination of meaning.”

“Memorizing the teachings is most helpful for examining the

meaning, Bhāradvāja. If one does not memorize a teaching, one will not examine its meaning; but because one memorizes a teaching, one examines its meaning.”

“ဓမ္မဓာရဏာယ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ဓမ္မဓာရဏာယ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဓမ္မဓာရဏာယ ခေါ, ဘာရဒ္ဒါဇ, ဓမ္မဿဝနံ ဗဟုကာရံ။ နော -စေတံ ဓမ္မံ သုဏေယျ, နယိဒံ ဓမ္မံ ဓာရေယျ။ ယသ္မာ စ ခေါ ဓမ္မံ သုဏာတိ တသ္မာ ဓမ္မံ ဓာရေတိ။ တသ္မာ ဓမ္မဓာရဏာယ ဓမ္မဿဝနံ ဗဟုကာရ”န္တိ။

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro? Dhammadhāraṇāya bahukāraṃ dhammaṃ mayam bhavantam gotamaṃ pucchāma”ti. “Dhammadhāraṇāya (pg. 2.0387) kho, bhāradvāja, dhammassavanam bahukāraṃ. No cetam dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya. Yasmā ca kho dhammaṃ suṇāti tasmā dhammaṃ dhāreti. Tasmā dhammadhāraṇāya dhammassavanam bahukāran”ti.

“But what, Master Gotama, is most helpful for memorizing the teachings? We ask Master Gotama about the thing most helpful for memorizing the teachings.”

“Hearing the Dhamma is most helpful for memorizing the teachings, Bhāradvāja. If one does not hear the Dhamma, one will not memorize the teachings; but because one hears the Dhamma, one memorizes the teachings. That is why hearing the Dhamma is most helpful for memorizing the teachings.”

“ဓမ္မဿဝနဿ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ဓမ္မဿဝနဿ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဓမ္မဿဝနဿ ခေါ, ဘာရဒ္ဒါဇ, သောတာဝဇာနံ ဗဟုကာရံ နော စေတံ သောတံ ဩဒဟေယျ, နယိဒံ ဓမ္မံ သုဏေယျ။ ယသ္မာ စ ခေါ သောတံ ဩဒဟတိ တသ္မာ ဓမ္မံ သုဏာတိ။ တသ္မာ ဓမ္မဿဝနဿ သောတာဝဇာနံ ဗဟုကာရ”န္တိ။

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro? Dhammassavanassa bahukāraṃ dhammaṃ mayam bhavantam

gotamaṃ pucchāmā”ti “Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ No cetam sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya. Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti. Tasmā dhammassavanassa sotāvadhānaṃ bahukāraṃ”ti.

“But what, Master Gotama, is most helpful for hearing the Dhamma? We ask Master Gotama about the thing most helpful for hearing the Dhamma.”

“Giving ear is most helpful for hearing the Dhamma, Bhāradvāja. If one does not give ear, one will not hear the Dhamma; but because one gives ear, one hears the Dhamma. That is why giving ear is most helpful for hearing the Dhamma.”

“သောတာဝဇာနဿ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? သောတာဝဇာနဿ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “သောတာဝဇာနဿ ခေါ, ဘာရဒ္ဒါဇ, ပယိရုပါသနာ ဗဟုကာရာ။ နော စေတံ ပယိရုပါသေယျ, နယိဒံ သောတံ ဩဒဟေယျ။ ယသ္မာ စ ခေါ ပယိရုပါသတံ တသ္မာ သောတံ ဩဒဟတံ။ တသ္မာ သောတာဝဇာနဿ ပယိရုပါသနာ ဗဟုကာရာ”တိ။

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro? Sotāvadhānassa bahukāraṃ dhammaṃ mayam bhavantaṃ gotamaṃ pucchāmā”ti. “Sotāvadhānassa kho, bhāradvāja, payirupāsanaṃ bahukārā. No cetam payirupāseyya, nayidaṃ sotaṃ odaheyya. Yasmā ca kho payirupāsati tasmā sotaṃ odahati. Tasmā sotāvadhānassa payirupāsanaṃ bahukārā”ti.

“But what, Master Gotama, is most helpful for giving ear? We ask Master Gotama about the thing most helpful for giving ear.”

“Paying respect is most helpful for giving ear, Bhāradvāja. If one does not pay respect, one will not give ear; but because one pays respect, one gives ear. That is why paying respect is most helpful for giving ear.”

“ပယိရုပါသနာယ ပန, ဘော ဂေါတမ, ကတမော ဓမ္မော ဗဟုကာရော? ပယိရုပါသနာယ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ပယိရုပါသနာယ

ခေါ၊ ဘာရဒ္ဒါဇ၊ ဥပသင်္ကမနံ ဗဟုကာရံ။ နော စေတံ ဥပသင်္ကမေယျ၊ နယိဒံ ပယိရပါသေယျ။ ယသ္မာ စ ခေါ ဥပသင်္ကမတိ တသ္မာ ပယိရပါသတိ။ တသ္မာ ပယိရပါသနာယ ဥပသင်္ကမနံ ဗဟုကာရ”န္တိ။

“Payirupāsanāya pana, bho gotama, katamo dhammo bahukāro? Payirupāsanāya bahukāraṃ dhammaṃ mayam bhavantam gotamaṃ pucchāmā”ti. “Payirupāsanāya kho, bhāradvāja, upasaṅkamaṇaṃ bahukāraṃ. No cetam upasaṅkameyya, nayidaṃ payirupāseyya. Yasmā ca kho upasaṅkamati tasmā payirupāsati. Tasmā payirupāsanāya upasaṅkamaṇaṃ bahukāraṇ”ti.

“But what, Master Gotama, is most helpful for paying respect? We ask Master Gotama about the thing most helpful for paying respect.”

“Visiting is most helpful for paying respect, Bhāradvāja. If one does not visit [a teacher], one will not pay respect to him; but because one visits [a teacher], one pays respect to him. That is why visiting is most helpful for paying respect.”

“ဥပသင်္ကမနဿ ပန၊ ဘော ဂေါတမ၊ ကတမော ဓမ္မော ဗဟုကာရော? ဥပသင်္ကမနဿ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ ပုစ္ဆာမာ”တိ။ “ဥပသင်္ကမနဿ ခေါ၊ ဘာရဒ္ဒါဇ၊ သဒ္ဓါ ဗဟုကာရာ။ နော စေတံ သဒ္ဓါ ဇာယေထ၊ နယိဒံ ဥပသင်္ကမေယျ။ ယသ္မာ စ ခေါ သဒ္ဓါ ဇာယတိ တသ္မာ ဥပသင်္ကမတိ။ တသ္မာ ဥပသင်္ကမနဿ သဒ္ဓါ ဗဟုကာရာ”တိ။

“Upasaṅkamaṇassa pana, bho gotama, katamo dhammo bahukāro? Upasaṅkamaṇassa bahukāraṃ dhammaṃ mayam bhavantam gotamaṃ pucchāmā”ti. “Upasaṅkamaṇassa kho, bhāradvāja, saddhā bahukārā. No cetam saddhā jāyetha, nayidaṃ upasaṅkameyya. Yasmā ca kho saddhā jāyati tasmā upasaṅkamati. Tasmā upasaṅkamaṇassa saddhā bahukārā”ti.

“But what, Master Gotama, is most helpful for visiting? We ask Master Gotama about the thing most helpful for visiting.”

“Faith is most helpful for visiting, Bhāradvāja. If faith [in a teacher] does not arise, one will not visit him; but because faith [in a

teacher] arises, one visits him. That is why faith is most helpful for visiting.”

၁၄. “သစ္စာနုရက္ခန္တံ မယံ ဘဝန္တံ ဂေါတမံ အပုစ္ဆိမ္မု၊ သစ္စာနုရက္ခန္တံ ဘဝံ ဂေါတမော ဗျာကာသိံ; တဉ္စ ပနမှာကံ ရုစ္စတိ စေဝ ခမတိ စ တေန စမှ အတ္တမနာ။ သစ္စာနုဗောဓံ မယံ ဘဝန္တံ ဂေါတမံ အပုစ္ဆိမ္မု၊ သစ္စာနုဗောဓံ ဘဝံ ဂေါတမော ဗျာကာသိံ; တဉ္စ ပနမှာကံ ရုစ္စတိ စေဝ ခမတိ စ တေန စမှ အတ္တမနာ။ သစ္စာနုပုတ္တိံ မယံ ဘဝန္တံ ဂေါတမံ အပုစ္ဆိမ္မု၊ သစ္စာနုပုတ္တိံ ဘဝံ ဂေါတမော ဗျာကာသိံ; တဉ္စ ပနမှာကံ ရုစ္စတိ စေဝ ခမတိ စ တေန စမှ အတ္တမနာ။ သစ္စာနုပုတ္တိံယာ ဗဟုကာရံ ဓမ္မံ မယံ ဘဝန္တံ ဂေါတမံ အပုစ္ဆိမ္မု၊ သစ္စာနုပုတ္တိံယာ ဗဟုကာရံ ဓမ္မံ ဘဝံ ဂေါတမော ဗျာကာသိံ; တဉ္စ ပနမှာကံ ရုစ္စတိ စေဝ ခမတိ စ တေန စမှ အတ္တမနာ။ ယံယဒေဝ စ မယံ ဘဝန္တံ ဂေါတမံ အပုစ္ဆိမ္မု တံတဒေဝ ဘဝံ ဂေါတမော ဗျာကာသိံ; တဉ္စ ပနမှာကံ ရုစ္စတိ စေဝ ခမတိ စ တေန စမှ အတ္တမနာ။ မယဉ္စိံ၊ ဘော ဂေါတမ၊ ပုဗ္ဗေ ဝေံ ဇာနာမ - ‘ကေ စ မုဏ္ဍကာ သမဏကာ ဣဗ္ဘာ ကဏှာ ဗန္ဓုပါဒါပစ္စာ၊ ကေ စ ဓမ္မဿ အညာတာရော’တိ? အဇနေသိံ ဝတ မေ ဘဝံ ဂေါတမော သမဏေသု သမဏပေမံ၊ သမဏေသု သမဏပသာဒံ၊ သမဏေသု သမဏဂါရဝံ။ အဘိက္ကန္တံ၊ ဘော ဂေါတမ ။ပ။ ဥပါသကံ မံ ဘဝံ ဂေါတမော ဓာရေတု အဇ္ဇတဂ္ဂေ ပါဏုပေတံ သရဏံ ဂတ”န္တိ။

စင်္ဂါသုတ္တံ နိဋ္ဌိတံ။

14. “Saccānurakkhaṇaṃ mayāṃ bhavaṃtaṃ gotamaṃ apucchimha, saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamaṇā. Saccānubodhaṃ mayāṃ bhavaṃtaṃ gotamaṃ apucchimha, saccānubodhaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamaṇā. Saccānuppattiṃ mayāṃ bhavaṃtaṃ gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamaṇā. Saccānuppattiyā bahukāraṃ dhammaṃ mayāṃ bhavaṃtaṃ gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamaṇā. Yaṃyadeva ca mayāṃ bhavaṃtaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamaṇā. Mayañhi, bho gotama, pubbe evaṃ jānāma— ‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa

aññātāro'ti? Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāravamaṃ. Abhikkantaṃ, bho gotama ..Pe.. upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ'ti.

Caṅkīsuttaṃ niṭṭhitaṃ.

14. "We asked Master Gotama about the preservation of truth, and Master Gotama answered about the preservation of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the discovery of truth, and Master Gotama answered about the discovery of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the final arrival at truth, and Master Gotama answered about the final arrival at truth, we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the thing most helpful for the final arrival at truth, and Master Gotama answered about the thing most helpful for the final arrival at truth; we approve of and accept that answer, and so we are satisfied. Whatever we asked Master Gotama about, that he has answered us; we approve of and accept that answer, and so we are satisfied. Formerly, Master Gotama, we used to think: 'Who are these bald-pated recluses, these swarthy menial offspring of the Kinsman's feet, that they would understand the Dhamma?' But Master Gotama has indeed inspired in me love for recluses, confidence in recluses, reverence for recluses.

"Magnificent, Master Gotama! Magnificent, Master Gotama! ... From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

End of Caṅkīsutta.

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,

Wisdom Publications, Boston, 1995. Pp. 775-785

၇. ရဒ္ဒပါလသုတ္တ

၁. မေ သုတ် - ဧကံ သမယံ ဘဂဝါ ကုရုသု စာရိကံ စရမာနော မဟတာ တိက္ခသံယေန သဒ္ဓိံ ယေန ထုလ္လကောဋ္ဌိကံ နာမ ကုရုနံ နိဂမော တဒဝသရိ။ အသောသု ခေါ ထုလ္လကောဋ္ဌိကာ ဗြာဟ္မဏဂဟပတိကာ - “သမဏော ခလု၊ ဘော၊ ဂေါတမော သကျပုတ္တော သကျကုလာ ပဗ္ဗဇိတော ကုရုသု စာရိကံ စရမာနော မဟတာ တိက္ခသံယေန သဒ္ဓိံ ထုလ္လကောဋ္ဌိကံ အနုပုတ္တော။ တံ ခေါ ပန ဘဝန္တံ ဂေါတမံ ဝေံ ကလျာဏော ကိတ္တိသဒ္ဓေါ အဗ္ဗုဂ္ဂတော - ‘ဣတိပိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဒ္ဓ အနုတ္တရော ပုရိသဒမ္ပသာရထိ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ’တိ။ သော ဣမံ လောကံ သဒေဝကံ သမာရကံ သဗြဟ္မကံ သဿမဏဗြာဟ္မဏီ ပဗံ သဒေဝမနုဿံ သယံ အဘိညာ သစ္စိကတွာ ပဝေဒေတိ။ သော ဓမ္မံ ဒေသေတိ အာဒိကလျာဏံ မဇ္ဈေကလျာဏံ ပရိယောသာနကလျာဏံ သာတ္ထံ သဗျဉ္ဇနံ၊ ဧဝေပရိပုဏ္ဏံ ပရိသုဒ္ဓံ ဗြဟ္မစရိယံ ပကာသေတိ။ သာရ ခေါ ပန တထာရူပါနံ အရဟတံ ဒဿနံ ဟောတိ”တိ။ အထ ခေါ ထုလ္လကောဋ္ဌိကာ ဗြာဟ္မဏဂဟပတိကာ ယေန ဘဂဝါ တေနပသက်မိသု; ဥပသက်မိတွာ အပေကဇ္ဇေ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသိဒိသု; အပေကဇ္ဇေ ဘဂဝတာ သဒ္ဓိံ သမ္မောဒိသု၊ သမ္မောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ဧကမန္တံ နိသိဒိသု; အပေကဇ္ဇေ ယေန ဘဂဝါ တေနဉ္စလီ ပဏာမေတွာ ဧကမန္တံ နိသိဒိသု; အပေကဇ္ဇေ ဘဂဝတော သန္တိကေ နာမဂေါတ္တံ သာဝေတွာ ဧကမန္တံ နိသိဒိသု; အပေကဇ္ဇေ တုဏှိဘူတာ ဧကမန္တံ နိသိဒိသု။ ဧကမန္တံ နိသိန္နော ခေါ ထုလ္လကောဋ္ဌိကေ ဗြာဟ္မဏဂဟပတိကေ ဘဂဝါ ဓမ္မိယာ ကထာယ သန္တုဿေသိ သမာဒပေသိ သမုတ္တေဇေသိ သမ္ပဟံသေသိ။

7. Ratthapālasutta

1. Evam me sutam— ekam samayam bhagava kurusu carikam caramano mahata bhikkhusanghena saddhim yena thullakoṭṭhikam nama kurunam nigamo tadavasari. Assosum kho thullakoṭṭhika brahmanagahapatika— “samaṇo khalu, bho, gotamo sakyaputto sakyakula pabbajito kurusu carikam caramano mahata bhikkhusanghena saddhim thullakoṭṭhikam anuppatto. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato— ‘itipi so bhagava araham

sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hotī'ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu; appekacce bhagavatā saddhim sammodimsu, sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu; appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu; appekacce tuṅhībhūtā ekamantam nisīdimsu. Ekamantam nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī.

7. Ratṭhapālasutta On Ratṭhapāla

1. Thus have I heard. On one occasion the blessed one was wandering in the Kuru country with a large saṅgha of bhikkhus, and eventually he arrived at a Kuru town named Thullakoṭṭhika.

The brahmin house-holders of Thullakoṭṭhika heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyari clan, has been wandering in the Kuru country with a large saṅgha of bhikkhus and has come to Thullakoṭṭhika. Now a good report of master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its God, its Mara, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, which he has himself realized with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right

meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.' Now it is good to see such arahants."

Then the brahmin householders of Thullakoṭṭhika went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the blessed one and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down one side; some kept silent and sat down and at one side. When they were seated, the Blessed One instructed, urged, roused, and encouraged them with talk on the Dhamma.

၂. တေန ခေါ ပန သမယေန ရဋ္ဌပါလော နာမ ကုလပုတ္တော တသ္မိယေဝ ထုလ္လကောဋိကေ အဂ္ဂကုလဿ ပုတ္တော တိဿံ ပရိသာယံ နိသိန္ဒော ဟောတိ။ အထ ခေါ ရဋ္ဌပါလဿ ကုလပုတ္တဿ တေဒဟောသိ - “ယထာ ယထာ ခွါဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ , နယိဒံ သုကရံ အဂါရံ အဇ္ဈာဝသတာ ဧကန္တပရိပုဏ္ဏံ ဧကန္တပရိသုဒ္ဓံ သင်္ခလိခိတံ ပြဟ္မစရိယံ စရိတု။ ယံနုနာဟံ ဧကသမဿု ဩဟာရေတွာ ကာသာယာနိ ပတ္တာနိ အစ္စာဒေတွာ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇေယျ”န္တိ။ အထ ခေါ ထုလ္လကောဋိကာ ပြာဟ္မဏဂဟပတိကာ ဘဂဝတာ ဓမ္မိယာ ကထာယ သန္တဿိတာ သမာဒပိတာ သမုတ္တေဇိတာ သမ္ပဟံသိတာ ဘဂဝတော ဘာသိတံ အဘိနန္တိတွာ အနုမောဒိတွာ ဥဋ္ဌာယာသနာ ဘဂဝန္တံ အဘိဝါဒေတွာ ပဒက္ခိဏံ ကတွာ ပက္ကမိသု။ အထ ခေါ ရဋ္ဌပါလော ကုလပုတ္တော အစိရပက္ကန္တေသု ထုလ္လကောဋိကေသု ပြာဟ္မဏဂဟပတိကေသု ယေန ဘဂဝါ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသိဒိ။ ဧကမန္တံ နိသိန္ဒော ခေါ ရဋ္ဌပါလော ကုလပုတ္တော ဘဂဝန္တံ တေဒဝေါစ - “ယထာ ယထာဟံ, ဘန္တေ, ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ, နယိဒံ သုကရံ အဂါရံ အဇ္ဈာဝသတာ ဧကန္တပရိပုဏ္ဏံ ဧကန္တပရိသုဒ္ဓံ သင်္ခလိခိတံ ပြဟ္မစရိယံ စရိတု။ ဣစ္စာမဟံ, ဘန္တေ, ဧကသမဿု ဩဟာရေတွာ ကာသာယာနိ ပတ္တာနိ အစ္စာဒေတွာ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇိတု။ လဘေယျာဟံ, ဘန္တေ, ဘဂဝတော သန္တိကေ ပဗ္ဗဇံ, လဘေယျံ ဥပသမ္ပဒံ။ ပဗ္ဗာဇေတု မံ ဘဂဝါ”တိ ။ “အနုညာတောသိ ပန တွံ, ရဋ္ဌပါလ, မာတာပိတူဟိ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇာယာ”တိ? “န ခေါဟံ, ဘန္တေ, အနုညာတော မာတာပိတူဟိ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇာယာ”တိ။ “န ခေါ, ရဋ္ဌပါလ, တထာဂတာ အနုညာတံ

မာတာဝိတူဟိ ပုတ္တံ ပဗ္ဗာဇေန္တိ”တိ။ “သွာဟံ, ဘန္တေ, တထာ ကရိဿာမိ ယထာ ဗံ
မာတာဝိတရော အနုဇာနိဿန္တိ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇာယာ”တိ။

2. Tena kho pana samayena ratṭhapālo nāma kulaputto tasmimyeva thullakoṭṭhike aggakulassa putto tissaṃ parisāyaṃ nisinno hoti. Atha kho ratṭhapālassa kulaputtassa etadahosi— “yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi , nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajeyyaṃ”ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho ratṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ratṭhapālo kulaputto bhagavantaṃ etadavoca— “yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Icchāmahaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajitum. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ. Pabbājetu maṃ bhagavā”ti . “Anuññātosī pana tvaṃ, ratṭhapāla, mātāpitūhi agāraśmā anagāriyaṃ pabbajjāyā”ti? “Na khohaṃ, bhante, anuññāto mātāpitūhi agāraśmā anagāriyaṃ pabbajjāyā”ti. “Na kho, ratṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī”ti. “Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agāraśmā anagāriyaṃ pabbajjāyā”ti.

2. Now at that time a clansman named Ratṭhapāla, the son of the leading clan in that same Thullakoṭṭhika, was sitting in the assembly. Then it occurred to him: “As I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.”

Then the brahmin householder of Thullakoṭṭhika, having been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma, delighted and rejoiced in his words. They then rose from their seats, and after paying homage to him, they departed, keeping him on their right.

Soon after they had gone, the clansman Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: “Venerable sir, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Venerable sir, I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. I would receive the going forth under the Blessed One, I would receive the full admission.’

‘Have you been permitted by your parents, Raṭṭhapāla, to go forth from the home life into homelessness?’

‘No, venerable sir, I have not been permitted by my parents.’

‘Raṭṭhapāla, Tathāgatas do not give the going forth to anyone who does not have his parents’ permission.

“Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness.’

၃. အထ ခေါ် ရဋ္ဌပါလော ကုလပုတ္တော ဥဋ္ဌာယာသနာ ဘဂဝန္တံ အဘိဝါဒေတွာ ပဒက္ခိဏံ ကတွာ ယေန မာတာဝိတရော တေနပသင်္ကမိ ဥပသင်္ကမိတွာ မာတာဝိတရော တေဒဝေါစ - “အမ္မတာတာ, ယထာ ယထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ, နယိဒံ သုကရံ အဂါရံ အဇ္ဈာဝသတာ ဧကန္တပရိပုဏ္ဏံ ဧကန္တပရိသုဒ္ဓံ သင်္ခလိခိတံ ဗြဟ္မစရိယံ စရိတုံ။ ဣစ္ဆာမဟံ ဧကသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္ထာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတုံ။ အနုဇာနာထ မံ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇာယာ”တိ။ ဝေံ ဝုတ္တေ, ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာဝိတရော ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တွံ ခေါသိ, တာတ ရဋ္ဌပါလ, အမှာကံ ဧကပုတ္တကော ဝိယော မနာပေါ သုခေမိတော သုခပရိဘတော ။ န တွံ, တာတ ရဋ္ဌပါလ ကဿစိ ဒုက္ခဿ ဇာနာသိ။ မရဏေနဝိ တေ မယံ အကာမကာ ဝိနာ ဘဝိဿာမ။ ကိံ ပန မယံ တံ ဇိဝန္တံ အနုဇာနိဿာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇာယာ”တိ? ဒုတိယမ္ပိ ခေါ ရဋ္ဌပါလော ကုလပုတ္တော ။ပ။ တတိယမ္ပိ ခေါ

ရဝှပါလော ကုလပုတ္တော မာတာဝိတရော တေဒဝေါစ - “အမ္မတာတာ, ယထာ ယထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ, နယိဒံ သုကရံ အဂါရံ အဇ္ဈာဝသတာ ကေန္တပရိပုဏ္ဏံ ကေန္တပရိသုဒ္ဓံ သင်္ခလိခိတံ ဗြဟ္မစရိယံ စရိတုံ။ ဣစ္ဆာမဟံ ကေသမသယံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္ထာနိ အစ္ဆာဒေတွာ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇိတုံ။ အနုဇာနာထ မံ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇာယာ” တိ။ တတိယမ္ပိ ခေါ ရဝှပါလသယ ကုလပုတ္တသယ မာတာဝိတရော ရဝှပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တွံ ခေါသိ, တာတ ရဝှပါလ, အမှာကံ ကေပုတ္တကော ဝိယော မနာပေါ သုခေဓိတော သုခပရိဘတော။ န တွံ, တာတ ရဝှပါလ, ကဿစိ ဒုက္ခသယ ဇာနာသိ။ မရဏေနဝိ တေ မယံ အကာမကာ ဝိနာ ဘဝိဿာမ။ ကိံ ပန မယံ တံ ဇိဝန္တံ အနုဇာနိဿာမ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇာယာ” တိ?

3. Atha kho ratthapālo kulaputto utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca— “ammatātā, yathā yathāham bhagavatā dhammam desitam ājānāmi, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum. Icchāmaham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Anujānātha mam agārasmā anagāriyam pabbajjāyā”ti. Evam vutte, ratthapālassa kulaputtassa mātāpitaro ratthapālam kulaputtam etadavocum— “tvam khosi, tāta ratthapāla, amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato . Na tvam, tāta ratthapāla kassaci dukkhassa jānāsi. Maraṇenapi te mayam akāmakā vinā bhavissāma. Kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāyā”ti? Dutiyampi kho ratthapālo kulaputto ..Pe.. tatiyampi kho ratthapālo kulaputto mātāpitaro etadavoca— “ammatātā, yathā yathāham bhagavatā dhammam desitam ājānāmi, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum. Icchāmaham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Anujānātha mam agārasmā anagāriyam pabbajjāyā”ti. Tatiyampi kho ratthapālassa kulaputtassa mātāpitaro ratthapālam kulaputtam etadavocum— “tvam khosi, tāta ratthapāla, amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta ratthapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayam akāmakā vinā bhavissāma. Kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāyā”ti?

3. Then the clansman Ratthapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He went to his parents and told them: “ Mother and father, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Give me permission to go forth from the home life into homelessness.”

When he had said this, his parents replied: “Dear Ratthapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Ratthapāla. Even in case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?”

For the second time...For the third time the clansman Ratthapāla said to his parents: “Mother and Father... give me permission to go forth from the home life into homelessness.”

For the third time his parents replied: “Dear Ratthapāla... how could we give you our permission to go forth from the home life into homelessness while you are still living?”

၄. အထ ခေါ် ရဋ္ဌပါလော ကုလပုတ္တော - “န မံ မာတာပိတရော အနုဇာနန္တိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ” တိ တတ္ထေဝ အနန္တရဟိတာယ ဘူမိယာ နိပဇ္ဇိ - “ဣဓေဝ မေ မရဏံ ဘဝိဿတိ ပဗ္ဗဇ္ဇာ ဝါ” တိ။ အထ ခေါ် ရဋ္ဌပါလော ကုလပုတ္တော ကေမ္မိ ဘတ္တံ န ဘုဉ္ဇိ၊ ဒွေပိ ဘတ္တာနိ န ဘုဉ္ဇိ၊ တိဏိပိ ဘတ္တာနိ န ဘုဉ္ဇိ၊ စတ္တာရိပိ ဘတ္တာနိ န ဘုဉ္ဇိ၊ ပဉ္စပိ ဘတ္တာနိ န ဘုဉ္ဇိ၊ ဆပိ ဘတ္တာနိ န ဘုဉ္ဇိ၊ သတ္တပိ ဘတ္တာနိ န ဘုဉ္ဇိ။ အထ ခေါ် ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာပိတရော ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တွံ ခေါသိ၊ တာတ ရဋ္ဌပါလ၊ အမှာကံ ကေပုတ္တကော ပိယော မနာပေါ သုခေမိတော သုခပရိဘတော။ န တွံ၊ တာတ ရဋ္ဌပါလ၊ ကဿစိ၊ ဒုက္ခဿ ဇာနာသိ ။ မရဏေနပိ တေ မယံ အကာမကာ ပိနာ ဘဝိဿာမ။ ကိံ ပန မယံ တံ ဇီဝန္တံ အနုဇာနိဿာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ဥဋ္ဌေဟိ၊ တာတ ရဋ္ဌပါလ၊ ဘုဉ္ဇ စ ပိဝ စ ပရိစာရေဟိ စ ; ဘုဉ္ဇန္တော ပိဝန္တော ပရိစာရေန္တော ကာမေ ပရိဘုဉ္ဇန္တော ပုညာနိ ကရောန္တော အဘိရမဿ။ န တံ မယံ အနုဇာနာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ ။

မရဏေနပိ တေ မယံ အကာမကာ ဝိနာ ဘဝိဿာမ။ ကိံ ပန မယံ တံ ဇီဝန္တံ အနုဇာနိဿာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ”တိ? ဝေံ ဝုတ္တေ၊ ရဋ္ဌပါလော ကုလပုတ္တော တုဏှိ အဟောသိ။ ဒုတိယမ္ပိ ခေါ ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာပိတရော ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ ။ပ။ ဒုတိယမ္ပိ ခေါ ရဋ္ဌပါလော ကုလပုတ္တော တုဏှိ အဟောသိ။ တတိယမ္ပိ ခေါ ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာပိတရော ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တံ ခေါသိ၊ တာတ ရဋ္ဌပါလ၊ အမှာကံ ဧကပုတ္တကော ဝိယော မနာပေါ သုခေဓိတော သုခပရိဘတော။ န တံ၊ တာတ ရဋ္ဌပါလ၊ ကဿဓိ ဒုက္ခဿ ဇာနာသိ။ မရဏေနပိ တေ မယံ အကာမကာ ဝိနာ ဘဝိဿာမ၊ ကိံ ပန မယံ တံ ဇီဝန္တံ အနုဇာနိဿာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ဥဒ္ဓေဟိ၊ တာတ ရဋ္ဌပါလ၊ ဘုဉ္ဇ ဝ ဝိဝ ဝ ပရိစာရေဟိ ဝ; ဘုဉ္ဇန္တော ဝိဝန္တော ပရိစာရေန္တော ကာမေ ပရိဘုဉ္ဇန္တော ပုညာနိ ကရောန္တော အဘိရမဿ။ န တံ မယံ အနုဇာနာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ မရဏေနပိ တေ မယံ အကာမကာ ဝိနာ ဘဝိဿာမ ကိံ ပန မယံ တံ ဇီဝန္တံ အနုဇာနိဿာမ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ”တိ? တတိယမ္ပိ ခေါ ရဋ္ဌပါလော ကုလပုတ္တော တုဏှိ အဟောသိ။

4. Atha kho ratthapālo kulaputto— “na mam mātāpitaro anujānanti agārasmā anagāriyam pabbajjāyā”ti tattheva anantarāhitāya bhūmiyā nipajji— “idheva me maraṇam bhavissati pabbajjā vā”ti. Atha kho ratthapālo kulaputto ekampi bhattam na bhuñji, dvepi bhattāni na bhuñji, tīnīpi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapī bhattāni na bhuñji, sattapi bhattāni na bhuñji. Atha kho ratthapālassa kulaputtassa mātāpitaro ratthapālam kulaputtam etadavocum— “tvam khosi, tāta ratthapāla, amhākam ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta ratthapāla, kassaci, dukkhassa jānāsi . Maraṇenapi te mayam akāmakā vinā bhavissāma. Kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāya. Uṭṭhehi, tāta ratthapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhīramassu. Na tam mayam anujānāma agārasmā anagāriyam pabbajjāya . Maraṇenapi te mayam akāmakā vinā bhavissāma. Kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāyā”ti? Evam vutte, ratthapālo kulaputto tuṅhī ahosi. Dutiyampi kho ratthapālassa kulaputtassa mātāpitaro ratthapālam kulaputtam etadavocum ..Pe.. dutiyampi kho ratthapālo kulaputto tuṅhī ahosi. Tatiyampi kho ratthapālassa kulaputtassa mātāpitaro ratthapālam

kulaputtam etadavocum— “tvam khosi, tāta ratṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta ratṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayam akāmakā vinā bhavissāma, kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāya. Utṭhehi, tāta ratṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na tam mayam anujānāma agārasmā anagāriyam pabbajjāya. Maraṇenapi te mayam akāmakā vinā bhavissāma Kim pana mayam tam jīvantam anujānissāma agārasmā anagāriyam pabbajjāyā”ti? Tatiyampi kho ratṭhapālo kulaputto tuṅhī ahosi.

4. Then, not receiving his parents’ permission to go forth, the clansman Ratṭhapāla lay down there on the bare floor, saying ‘Right here I shall either die or receive the going forth.’”

Then the clansman Ratṭhapāla’s parents said to him: “Dear Ratṭhapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Ratṭhapāla. Get up, dear Ratṭhapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. We do not permit you to go forth from the home life into homelessness. Even in the case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?” When this was said, the clansman Ratṭhapāla was silent.

For the second time...For the third time his parents said to him: “Dear Ratṭhapāla...how could we give you our permission to go forth from the home life into homelessness while you are still living?” For the third time the clansman Ratṭhapāla was silent.

၅. အထ ခေါ် ရဋ္ဌပါလဿ ကုလပုတ္တဿ သဟာယကာ ယေန ရဋ္ဌပါလော ကုလပုတ္တော တေနုပသင်္ကဓိသု; ဥပသင်္ကဓိတွာ ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တွံ ခေါသိ , သမ္ပ ရဋ္ဌပါလ, မာတာပိတုနံ ကေပုတ္တကော ဝိယော မနာပေါ သုခေဓိတော သုခပရိဘတော။ န တွံ, သမ္ပ ရဋ္ဌပါလ, ကဿဓိ ဒုက္ခဿ ဇာနာသိ။ မရဏေနပိ တေ မာတာပိတရော အကာမကာ ဝိနာ ဘဝိဿန္တိ။ ကိံ ပန တေ တံ

ဇီဝန္တံ အနုဇာနိဿန္တိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ဥဒ္ဓေဟိ၊ သမ္ဗ ရဋ္ဌပါလ၊ ဘုဉ္ဇ
 စ ဝိဝ စ ပရိစာရေဟိ စ; ဘုဉ္ဇန္တော ဝိဝန္တော ပရိစာရေန္တော ကာမေ ပရိဘုဉ္ဇန္တော
 ပုညာနိ ကရောန္တော အဘိရမဿ။ န တံ မာတာဝိတရော အနုဇာနိဿန္တိ အဂါရသ္မာ
 အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ မရဏေနပိ တေ မာတာဝိတရော အကာမကာ ဝိနာ ဘဝိဿန္တိ။
 ကိံ ပန တေ တံ ဇီဝန္တံ အနုဇာနိဿန္တိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ”တိ? ဝေ
 ဝုတ္တေ၊ ရဋ္ဌပါလော ကုလပုတ္တော တုဏှိ အဟောသိ။ ဒုတိယမ္ပိ ခေါ။ တတိယမ္ပိ ခေါ
 ရဋ္ဌပါလဿ ကုလပုတ္တဿ သဟာယကာ ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “တွံ
 ခေါသိ၊ သမ္ဗ ရဋ္ဌပါလ၊ မာတာဝိတုနံ ဧကပုတ္တကော ဝိယော မနာပေါ သုခေဓိတော
 သုခပရိဘတော၊ န တွံ၊ သမ္ဗ ရဋ္ဌပါလ၊ ကဿဓိ ဒုက္ခဿ ဇာနာသိ၊ မရဏေနပိ
 တေ မာတာဝိတရော အကာမကာ ဝိနာ ဘဝိဿန္တိ။ ကိံ ပန တေ တံ ဇီဝန္တံ
 အနုဇာနိဿန္တိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ? ဥဒ္ဓေဟိ၊ သမ္ဗ ရဋ္ဌပါလ၊ ဘုဉ္ဇ စ
 ဝိဝ စ ပရိစာရေဟိ စ, ဘုဉ္ဇန္တော ဝိဝန္တော ပရိစာရေန္တော ကာမေ ပရိဘုဉ္ဇန္တော ပုညာနိ
 ကရောန္တော အဘိရမဿ။ န တံ မာတာဝိတရော အနုဇာနိဿန္တိ အဂါရသ္မာ
 အနဂါရိယံ ပဗ္ဗဇ္ဇာယ, မရဏေနပိ တေ မာတာဝိတရော အကာမကာ ဝိနာ ဘဝိဿန္တိ။
 ကိံ ပန တေ တံ ဇီဝန္တံ အနုဇာနိဿန္တိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ”တိ? တတိယမ္ပိ
 ခေါ ရဋ္ဌပါလော ကုလပုတ္တော တုဏှိ အဟောသိ။

5. Atha kho ratṭhapālassa kulaputtassa sahāyakā yena ratṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā ratṭhapālaṃ kulaputtaṃ etadavocum— “tvam khosi , samma ratṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharibhato. Na tvam, samma ratṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kim pana te taṃ jīvantaṃ anujānissanti agāraśmā anagāriyaṃ pabbajjāya. Utthehi, samma ratṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃassu. Na taṃ mātāpitaro anujānissanti agāraśmā anagāriyaṃ pabbajjāya. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kim pana te taṃ jīvantaṃ anujānissanti agāraśmā anagāriyaṃ pabbajjāyā”ti? Evaṃ vutte, ratṭhapālo kulaputto tuṅhī ahosi. Dutiyampi kho. tatiyampi kho ratṭhapālassa kulaputtassa sahāyakā ratṭhapālaṃ kulaputtaṃ etadavocum— “tvam khosi, samma ratṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharibhato, na tvam, samma ratṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kim pana te taṃ jīvantaṃ anujānissanti agāraśmā anagāriyaṃ pabbajjāya? Utthehi, samma ratṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto

paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ māṭāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te māṭāpitaro akāmakā vinā bhavissanti. Kim pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāyā'ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahosi.

5. Then the clansman Raṭṭhapāla's parents went to his friends and said to them: "Dear, the clansman Raṭṭhapāla has lain down on the bare floor, having said: 'Right here I shall either die or receive the going forth.' Come, dear, go to the clansman Raṭṭhapāla and say to him: 'Friend Raṭṭhapāla, you are your parents' only son... Get up, friend Raṭṭhapāla, eat, drink, and amuse yourself...how could your parents give you their permission to go forth from the home life into homelessness while you are still living?'"

Then the clansman Raṭṭhapāla's friends went to him and said: "Friend Raṭṭhapāla, you are your parents' only son, dear and beloved. You have been raised in comfort, brought in comfort; you know nothing of suffering, friend Raṭṭhapāla. Get up, friend Raṭṭhapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. Your parents do not permit you to go forth from the home life into homelessness. Even in case of your death they would lose unwillingly, so how could they give you their permission to go forth from the home life into homelessness while you are still living?" When this was said, the clansman Raṭṭhapāla was silent.

For the second time... For the third time his friend said to him: "Friend Raṭṭhapāla... how could they give you their permission to go forth from the home life into homelessness while you are still living?" For the third time the clansman Raṭṭhapāla was silent.

၆. အထ ခေါ် ရဋ္ဌပါလဿ ကုလပုတ္တဿ သဟာယကာ ယေန ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာပိတရော တေနုပသင်္ကမိံသု; ဥပသင်္ကမိတွာ ရဋ္ဌပါလဿ ကုလပုတ္တဿ မာတာပိတရော တေဒဝေါစုံ - "အဗ္ဗတာတာ, သော ရဋ္ဌပါလော ကုလပုတ္တော တတ္ထေဝ အနန္တရဟိတာယ ဘူမိယာ နိပန္နော - 'ဣဓေဝ မေ မရဏံ ဘဝိဿတိ ပဗ္ဗဇ္ဇာ ဝါ' တိ။ သစေ တုမေ ရဋ္ဌပါလံ ကုလပုတ္တံ နာနုဇာနိဿထ အဂါရသ္မာ

အနဂါရိယံ ပဗ္ဗဇ္ဇာယ, တစ္ဆေဝ မရဏံ အာဂမိဿတိ။ သစေ ပန တုမေ ရဋ္ဌပါလံ ကုလပုတ္တံ အနုဇာနိဿထ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ, ပဗ္ဗဇိတမ္ပိ နံ ဒက္ခိဿထ။ သစေ ရဋ္ဌပါလော ကုလပုတ္တော နာဘိရမိဿတိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ, ကာ တဿ အညာ ဂတိ ဘဝိဿတိ? ဣဓေဝ ပစ္စာဂမိဿတိ။ အနုဇာနာထ ရဋ္ဌပါလံ ကုလပုတ္တံ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယာ” တိ။ “အနုဇာနာမ, တာတာ, ရဋ္ဌပါလံ ကုလပုတ္တံ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ပဗ္ဗဇိတေန စ ပန မာတာဝိတရော ဥဒ္ဒယေတဗ္ဗာ” တိ။ အထ ခေါ ရဋ္ဌပါလဿ ကုလပုတ္တဿ သဟာယကာ ယေန ရဋ္ဌပါလော ကုလပုတ္တော တေနုပသင်္ကမိသု; ဥပသင်္ကမိတွာ ရဋ္ဌပါလံ ကုလပုတ္တံ တေဒဝေါစုံ - “ဥဒ္ဓေဟိ, သမ္ပ ရဋ္ဌပါလ, အနုညာတောသိ မာတာဝိတူဟိ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ပဗ္ဗဇိတေန စ ပန တေ မာတာဝိတရော ဥဒ္ဒယေတဗ္ဗာ” တိ။

6. Atha kho ratṭhapālassa kulaputtassa sahāyakā yena ratṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamimsu; upasaṅkamitvā ratṭhapālassa kulaputtassa mātāpitaro etadavocum— “ammatātā, eso ratṭhapālo kulaputto tattheva anantarāhitāya bhūmiyā nipanno— ‘idheva me maraṇam bhavissati pabbajjā vā’ ti. Sace tumhe ratṭhapālam kulaputtam nānujānissatha agārasmā anagāriyam pabbajjāya, tattheva maraṇam āgamissati. Sace pana tumhe ratṭhapālam kulaputtam anujānissatha agārasmā anagāriyam pabbajjāya, pabbajitampi nam dakkhissatha. Sace ratṭhapālo kulaputto nābhramissati agārasmā anagāriyam pabbajjāya, kā tassa aññā gati bhavissati? Idheva paccāgamissati. Anujānātha ratṭhapālam kulaputtam agārasmā anagāriyam pabbajjāyā” ti. “Anujānāma, tātā, ratṭhapālam kulaputtam agārasmā anagāriyam pabbajjāya. Pabbajitena ca pana mātāpitaro uddassetabbā” ti. Atha kho ratṭhapālassa kulaputtassa sahāyakā yena ratṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā ratṭhapālam kulaputtam etadavocum— “uṭṭhehi, samma ratṭhapāla, anuññātosī mātāpitūhi agārasmā anagāriyam pabbajjāya. Pabbajitena ca pana te mātāpitaro uddassetabbā” ti.

6. Then the clansman Ratṭhapāla’s friends went to his parents and said to them: “Mother and father, the clansman Ratṭhapāla is lying down there on the bare floor, having said: ‘Right here I shall either die or get the going forth.’ Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the going forth, what else can he do then but

return here? So give him your permission to go forth from the home-life into homelessness.”

Then, dears, we give the clansman Ratthapāla permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents.”

Then the clansman Ratthapāla’s friends went to him and told him: “Get up, friend Ratthapāla. Your parents permit you to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents.”

၇. အထ ခေါ် ရဋ္ဌပါလော ကုလပုတ္တော ဥဒ္ဓဟိတွာ ဗလံ ဂါဟေတွာ ယေန ဘဂဝါ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိဿိဒိ။ ဧကမန္တံ နိဿိန္နော ခေါ ရဋ္ဌပါလော ကုလပုတ္တော ဘဂဝန္တံ တေဒဝေါစ - “အနုညာတော အဟံ, ဘန္တေ, မာတာပိတူဟိ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇ္ဇာယ။ ပဗ္ဗာဇေတု မံ ဘဂဝါ”တိ။ အလတ္တ ခေါ ရဋ္ဌပါလော ကုလပုတ္တော ဘဂဝတော သန္တိကေ ပဗ္ဗဇ္ဇံ, အလတ္တ ဥပသမ္ပဒံ။ အထ ခေါ ဘဂဝါ အစိရူပသမ္ပန္နော အာယသ္မန္တော ရဋ္ဌပါလေ အမုမာသုပသမ္ပန္နော ထုလ္လကောဋ္ဌိကေ ယထာဘိရန္တံ ဝိဟရိတွာ ယေန သာဝတ္ထိ တေန စာရိကံ ပတ္တာမိ။ အနုပုဗ္ဗေန စာရိကံ စရမာနော ယေန သာဝတ္ထိ တဒဝသရိ။ တတြ သုဒံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနေ အနာထပိဏ္ဍိကဿ အာရာမေ။ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော ဧကော ဝုပကဋ္ဌော အပ္ပမတ္တော အာတာပိ ပဟိတတ္တော ဝိဟရန္တော နစိရသေဝ - ယဿတ္တာယ ကုလပုတ္တာ သမ္ပဒေဝ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇ္ဇန္တိ တဒနုတ္တရံ - ဗြဟ္မစရိယပရိယောသာနံ ဒိဋ္ဌေဝ ဓမ္မေ သယံ အဘိညာ သစ္စိကတွာ ဥပသမ္ပဇ္ဇ ဝိဟာသိ။ ‘ဒိဏာ ဇာတိ, ဝုသိတံ ဗြဟ္မစရိယံ, ကတံ ကရဏီယံ, နာပရံ ဣတ္ထတ္တာယာ’တိ အပ္ပညာသိ။ အညတရော ခေါ ပနာယသ္မာ ရဋ္ဌပါလော အရဟတံ အဟောသိ။

7. Atha kho ratthapālo kulaputto utthahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ratthapālo kulaputto bhagavantam etadavoca— “anuññāto ahaṃ, bhante, mātāpitūhi agāraṣmā anagāriyaṃ pabbajjāya. Pabbājetu maṃ bhagavā”ti. Alatha kho ratthapālo kulaputto bhagavato santike pabbajjam, alatha upasampadam. Atha kho bhagavā acirūpasampanne āyasmante ratthapāle adḍhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi.

Anupubbena cārikam caramāno yena sāvatti tadavasari. Tatra sudam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ratṭhapālo eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseva— yassatthāya kulaputtā sammadeva agāasmā anagāriyam pabbajanti tadanuttaram— brahmacariyapariyosānam ditṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti abhhaññāsi. Aññataro kho panāyasmā ratṭhapālo arahatam ahosi.

7. The clansman Ratṭhapāla then got up, and when he had regained his strength, he went to the Blessed One, and after paying homage to him, he sat down at one side and told him: “Venerable sir, I have my parents’ permission to go forth from the home life into homelessness. Let the Blessed One give me the going forth.” Then the clansman Ratṭhapāla received the going forth under the Blessed One, and he received the full admission.

Then not long after the venerable Ratṭhapāla had received the full admission, a half-month after he had received the full admission, the Blessed One, having stayed at Thullakoṭṭhika as long as he chose, set out to wander towards Sāvatti. Wandering by stages, he eventually arrived at Sāvatti, and there he lived at Sāvatti in Jeta’s Grove, Anathapindia’s Park.

Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Ratṭhapāla, by realizing for himself with direct knowledge, here and now entered upon the abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done; there is no more coming to any state of being”. And the venerable Ratṭhapāla became one of the arahants.

အထ ခေါ် အာယသ္မာ ရဋ္ဌပါလော ယေန ဘဂဝါ တေနုပသင်္ကမိ ; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိဿိဒိ။ ဧကမန္တံ နိဿိန္ဒော ခေါ် အာယသ္မာ ရဋ္ဌပါလော ဘဂဝန္တံ တေဒဝေါစ - “ဣစ္စာမဟံ, ဘန္တေ, မာတာဝိတရော

ဥဒ္ဒယေတုံ, သစေ မံ ဘဂဝါ အနုဇာနာတီ”တိ။ အထ ခေါ ဘဂဝါ အာယသ္မတော ရဋ္ဌပါလဿ စေတသာ စေတော ပရိစ္စ မနသာကာသိ။ ယထာ ဘဂဝါ အညာသိ - “အဘဗ္ဗော ခေါ ရဋ္ဌပါလော ကုလပုတ္တော သိက္ခံ ပစ္စက္ခာယ ဟိနာယာဝတ္တိတု”န္တိ, အထ ခေါ ဘဂဝါ အာယသ္မန္တံ ရဋ္ဌပါလံ တေဒဝေါစ - “ယဿဒါနိ တုံ, ရဋ္ဌပါလ, ကာလံ မညသိ”တိ။ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော ဥဋ္ဌာယာသနာ ဘဂဝန္တံ အဘိဝါဒေတွာ ပဒက္ခိဏံ ကတွာ သေနာသနံ သံသာမေတွာ ပတ္တစီဝရမာဒါယ ယေန ထုလ္လကောဋ္ဌိကံ တေန စာရိကံ ပက္ကာမိ။ အနုပုဗ္ဗေန စာရိကံ စရမာနော ယေန ထုလ္လကောဋ္ဌိကော တဒဝသရိ။ တဤ သုဒံ အာယသ္မာ ရဋ္ဌပါလော ထုလ္လကောဋ္ဌိကော ဝိဟရတိ ရညော ကောရဗျဿ မိဂစီရေ။ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော ပုဗ္ဗဏှသမယံ နိဝါသေတွာ ပတ္တစီဝရမာဒါယ ထုလ္လကောဋ္ဌိကံ ဝိက္ခာယ ပါဝိသိ။ ထုလ္လကောဋ္ဌိကော သပဒါနံ ဝိက္ခာယ စရမာနော ယေန သကပိတု နိဝေသနံ တေနပသကံမိ။ တေန ခေါ ပန သမယေန အာယသ္မတော ရဋ္ဌပါလဿ ဝိတာ မဇ္ဈိမာယ ဒွါရသာလာယ ဥလ္လိခါပေတိ။ အဒ္ဒသာ ခေါ အာယသ္မတော ရဋ္ဌပါလဿ ဝိတာ အာယသ္မန္တံ ရဋ္ဌပါလံ ဒူရတောဝ အာဂစ္ဆန္တံ။ ဒိသ္မာန တေဒဝေါစ - “ဣမေဟိ မုဏ္ဍကေဟိ သမဏကေဟိ အမှာကံ ကေပုတ္တကော ဝိယော မနာပေါ ပဗ္ဗာဇိတော”တိ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော သကပိတု နိဝေသနေ နေဝ ဒါနံ အလတ္တ န ပစ္စက္ခာနံ; အညဒတ္ထု အက္ခောသမေဝ အလတ္တ။ တေန ခေါ ပန သမယေန အာယသ္မတော ရဋ္ဌပါလဿ ဉာတိဒါသိ အာဘိဒေါသိကံ ကုမ္မာသံ ဆဇ္ဇေတုကာမာ ဟောတိ။ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော တံ ဉာတိဒါသိ တေဒဝေါစ - “သစေတံ, ဘဂိနိ, ဆဇ္ဇနိယဓမ္မံ, ဣဓ မေ ပတ္တေ အာကိရာ”တိ။ အထ ခေါ အာယသ္မတော ရဋ္ဌပါလဿ ဉာတိဒါသိ တံ အာဘိဒေါသိကံ ကုမ္မာသံ အာယသ္မတော ရဋ္ဌပါလဿ ပတ္တေ အာကိရန္တိ ဟတ္တာနဉ္စ ပါဒါနဉ္စ သရဿ စ နိမိတ္တံ အဂ္ဂဟေသိ။

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantam etadavoca— “icchāmaṃ, bhante, mātāpitaro uddassetum, sace maṃ bhagavā anujānāti”ti. Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca manasākāsi. Yathā bhagavā aññāsi “abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitun”ti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca— “yassadāni tvam, raṭṭhapāla, kālaṃ maññasī”ti. Atha kho āyasmā raṭṭhapālo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari.

Tatra sudam āyasmā ratṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre. Atha kho āyasmā ratṭhapālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya thullakoṭṭhikam piṇḍāya pāvisi. Thullakoṭṭhike sapadānam piṇḍāya caramāno yena sakapitu nivesanam tenupasaṅkami. Tena kho pana samayena āyasmato ratṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato ratṭhapālassa pitā āyasmantam ratṭhapālam dūratova āgacchantam. Disvāna etadavoca— “imehi muṇḍakehi samaṇakehi amhākam ekaputtako piyo manāpo pabbājito”ti Atha kho āyasmā ratṭhapālo sakapitu nivesane neva dānam alattha na paccakkhānam; aññadatthu akkosameva alattha. Tena kho pana samayena āyasmato ratṭhapālassa nātidāsī ābhidosikam kummāsam chaḍḍetukāmā hoti. Atha kho āyasmā ratṭhapālo tam nātidāsīm etadavoca— “sacetam, bhagini, chaḍḍanīyadhammam, idha me patte ākirā”ti. Atha kho āyasmato ratṭhapālassa nātidāsī tam ābhidosikam kummāsam āyasmato ratṭhapālassa patte ākirantī hatthānañca pādānañca sarassa ca nimittam aggahesi.

Then the venerable Ratṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side and told him: “Venerable sir, I wish to visit my parents, if I have the Blessed One’s permission”.

Then the Blessed One penetrated mentally the thoughts in venerable Ratṭhapāla’s mind. When he knew that the clansman Ratṭhapāla was in capable of abandoning the training and returning to the low life, he told him:” Now is the time, Ratṭhapāla, to do as you think fit.”

Then the venerable Ratṭhapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He then set his resting place in order, and taking his bowl and outer robe, set out to wander to-wards Thullakoṭṭhika. There he lived in Thullakoṭṭhika in king Koravya’s Migacira garden. Then, when it was morning, he dressed, and taking his bowl and outer robe, went into Thullakoṭṭhika for alms. As he was wandering for alms from house to house in Thullakoṭṭhika, he came to his own father’s house.

Now on that occasion the venerable Ratṭhapāla’s father was sitting in the hall of the central door having his hair dressed. When he saw the venerable Ratṭhapāla coming in the distance, he said: “Our only

son, dear and beloved, was made to go forth by these bald -patted recluses.” Then at his own father’s house the venerable Ratthapāla received neither alms nor a polite refusal; instead, he received only abuse.

Just then a slave women belonging to one of his relatives was about to throw away some old porridge. Seeing this, the venerable Ratthapāla said to her: “Sister, if that stuff is to be thrown away, then pours it into my bowl here.”

While she was doing so, she recognized the characteristic features of his hands, his feet, and his voice.

၈. အထ ခေါ် အာယသ္မတော ရဋ္ဌပါလဿ ဉာတိဒါသိ ယေနာယသ္မတော ရဋ္ဌပါလဿ မာတာ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ အာယသ္မတော ရဋ္ဌပါလဿ မာတရံ တေဒဝေါစ - “ယဇ္ဇေယျေ, ဇာနေယျာသိ - ‘အယျပုတ္တော ရဋ္ဌပါလော အနုပ္ပတ္တော’”တိ။ “သစေ, ဇေ, သစ္စံ ဘဏသိ, အဒါသိ တံ ကရောမိ”တိ ။ အထ ခေါ် အာယသ္မတော ရဋ္ဌပါလဿ မာတာ ယေနာယသ္မတော ရဋ္ဌပါလဿ ပိတာ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ အာယသ္မတော ရဋ္ဌပါလဿ ပိတရံ တေဒဝေါစ - “ယဇ္ဇေ, ဂဟပတိ, ဇာနေယျာသိ - ‘ရဋ္ဌပါလော ကိရ ကုလပုတ္တော အနုပ္ပတ္တော’”တိ? တေန ခေါ် ပန သမယေန အာယသ္မာ ရဋ္ဌပါလော တံ အာဘိဒေါသိကံ ကုမ္မာသံ အညတရံ ကုဋ္ဌမူလံ နိဿာယ ပရိဘုဉ္ဇတိ။ အထ ခေါ် အာယသ္မတော ရဋ္ဌပါလဿ ပိတာ ယေနာယသ္မာ ရဋ္ဌပါလော တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ အာယသ္မန္တံ ရဋ္ဌပါလံ တေဒဝေါစ - “အတ္ထိ နာမ, တာတ ရဋ္ဌပါလ, အာဘိဒေါသိကံ ကုမ္မာသံ ပရိဘုဉ္ဇိဿသိ? နန, တာတ ရဋ္ဌပါလ, သကံ ဂေဟံ ဂန္တဗ္ဗ”န္တိ? “ကုတော နော, ဂဟပတိ, အမှာကံ ဂေဟံ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတာနံ? အနဂါရာ မယံ, ဂဟပတိ။ အဂမမှ ခေါ် တေ, ဂဟပတိ, ဂေဟံ, တတ္ထ နေဝ ဒါနံ အလတ္တမှ န ပစ္စက္ခာနံ; အညဒတ္ထု အက္ခောသမေဝ အလတ္တမှာ”တိ။ “ဟေ, တာတ ရဋ္ဌပါလ, ဃရံ ဂမိဿာမာ”တိ။ “အလံ, ဂဟပတိ, ကတံ မေ အဇ္ဇ ဘတ္တကိစ္စံ”။ “တေန ဟိ, တာတ ရဋ္ဌပါလ, အဓိဝါသေဟိ သွာတနာယ ဘတ္တ”န္တိ။ အဓိဝါသေသိ ခေါ် အာယသ္မာ ရဋ္ဌပါလော တုဏှိဘာဝေန။ အထ ခေါ် အာယသ္မတော ရဋ္ဌပါလဿ ပိတာ အာယသ္မတော ရဋ္ဌပါလဿ အဓိဝါသနံ ဝိဒိတွာ ယေန သကံ နိဝေသနံ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ မဟန္တံ ဟိရညသုဝဏ္ဏဿ ပုဉ္ဇံ ကာရာပေတွာ ကိလဉ္ဇေဟိ ပဋိစ္စာဒေတွာ အာယသ္မတော ရဋ္ဌပါလဿ ပုရာဏဒုတိယိကာ အာမန္တေသိ

- “ඌ තුමු, ඔඳුයො, යෙඤ අලංකාරෙඤ අලංකාරා ටුච්ඤ ඉඳුඵලයා
කුලදුඤ්ඤා ටියා ගොඌ මඤාඵී ටෙඤ අලංකාරෙඤ අලංකාරොඌ” ටී।

8. Atha kho āyasmato ratthapālassa ñātidāsī yenāyasmato ratthapālassa mātā tenupasaṅkami; upasaṅkamitvā āyasmato ratthapālassa mātaram etadvoca— “yaggheyye, jāneyyāsi— ‘ayyaputto ratthapālo anuppatto’”ti. “Sace, je, saccam bhanasi, adāsim tam karomī”ti . Atha kho āyasmato ratthapālassa mātā yenāyasmato ratthapālassa pitā tenupasaṅkami; upasaṅkamitvā āyasmato ratthapālassa pitaram etadvoca— “yagghe, gahapati, jāneyyāsi— ‘ratthapālo kira kulaputto anuppatto’”ti? Tena kho pana samayena āyasmā ratthapālo tam ābhidosikam kummāsam aññataram kuṭṭamūlam nissāya paribhuñjati. Atha kho āyasmato ratthapālassa pitā yenāyasmā ratthapālo tenupasaṅkami; upasaṅkamitvā āyasmantam ratthapālam etadvoca— “atthi nāma, tāta ratthapāla, ābhidosikam kummāsam paribhuñjissasi? Nanu, tāta ratthapāla, sakam geham gantabban”ti? “Kuto no, gahapati, amhākam geham agāasmā anagāriyam pabbajitānam? Anagārā mayam, gahapati. Agamamha kho te, gahapati, geham, tattha neva dānam alatthamha na paccakkhānam; aññadatthu akkosameva alatthamhā”ti. “Ehi, tāta ratthapāla, gharam gamissāmā”ti. “Alam, gahapati, kataṃ me ajja bhattakiccam”. “Tena hi, tāta ratthapāla, adhivāsehi svātanāya bhattan”ti. Adhivāsesi kho āyasmā ratthapālo tuṅhībhāvena. Atha kho āyasmato ratthapālassa pitā āyasmato ratthapālassa adhivāsanam veditvā yena sakam nivesanam tenupasaṅkami; upasaṅkamitvā mahantam hiraññasuvaṇṇassa puñjam kārapetvā kilañjehi paṭicchādetvā āyasmato ratthapālassa purānadutiyikā āmantesi— “etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe ratthapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

8. Then she went to his mother and said: “Please know, my lady, that my lord’s son Ratthapāla has arrived.”

“Gracious! If what you say is true, you are no longer a slave! “Then the venerable Ratthapāla’s mother went to his father and said:” Please know, householder, they say that clansman Ratthapāla has arrived.

Just then the venerable Ratthapāla was eating the old porridge by the wall of a certain shelter. His father went to him and said:”

Ratthapāla , my dear, surely there is...and you will be eating old porridge!is there not your own house to go to?”

“How could we have a house, householder, when we have gone forth from the home life into homelessness?? We are homeless, householder. We went to your house, but we received neither alms nor a polite refusal there, instead we received only abuse.”

“Come, dear Ratthapāla, let us go to the house.”

“Enough, householder, my meal for today is finished.”

“Then, dear Ratthapāla, consent to accept tomorrow’s meal.”

The Venerable Ratthapāla consented in silence.

Then, knowing that the venerable Ratthapāla had consented, his father went back to his own house where he had gold coins and bullion made into a large heap and covered it with mats. Then he told the venerable Ratthapāla’s former wives:

“Come, daughters-in-law, adorn yourselves with ornaments in the way Ratthapāla found you most dear and loveable.”

၉. အထ ခေါ် အာယသ္မတော ရဒ္ဒပါလဿ ဝိတာ တဿာ ရတ္တိယာ အစ္စယေန သကေ နိဝေသနေ ပဏိတံ ခါဒနိယံ ဘောဇနိယံ ပဋိယာဒါပေတွာ အာယသ္မတော ရဒ္ဒပါလဿ ကာလံ အာရောစေသိ - “ကာလော, တာတ ရဒ္ဒပါလ, နိဋ္ဌိတံ ဘတ္တ” န္တိ။ အထ ခေါ် အာယသ္မာ ရဒ္ဒပါလော ပုဗ္ဗဏှသမယံ နိဝါသေတွာ ပတ္တစိဝရမာဒါယ ယေန သကဝိတု နိဝေသနံ တေနပသက်မိ; ဥပသက်မိတွာ ပညတ္တေ အာသနေ နိသီဒိ။ အထ ခေါ် အာယသ္မတော ရဒ္ဒပါလဿ ဝိတာ တံ ဟိရညသုဝဏ္ဏဿ ပုဉ္ဇံ ဝိဝရာပေတွာ အာယသ္မန္တံ ရဒ္ဒပါလံ တေဒဝေါစ - “ဣဒံ တေ, တာတ ရဒ္ဒပါလ, မာတု မတ္တိကံ ဓနံ, အညံ ပေတ္တိကံ, အညံ ဝိတာမဟံ။ သက္ကာ, တာတ ရဒ္ဒပါလ, ဘောဂေ စ ဘုဉ္ဇိတု ပုညာနိ စ ကာတု။ ဇဟိ တွံ, တာတ ရဒ္ဒပါလ ဟိနာယာဝတ္တိတွာ ဘောဂေ စ ဘုဉ္ဇဿ ပုညာနိ စ ကရောဟိ” တိ။ “သစေ မေ တွံ, ဂဟပတိ, ဝစနံ ကရေယျာသိ, ဣမံ ဟိရညသုဝဏ္ဏဿ ပုဉ္ဇံ သကဋေ အာရောပေတွာ နိဗ္ဗာဟာပေတွာ မဇ္ဈေဂင်္ဂါယ နဒိယာ သောတေ ဩဝိလာပေယျာသိ။ တံ ကိဿ ဟေတု? ယေ ဥပ္ပဇိဿန္တိ ဟိ တေ, ဂဟပတိ, တတောနိဒါနံ သောကပရိဒေဝဒုက္ခ ဒေါမနဿုပါယာသာ” တိ။ အထ ခေါ် အာယသ္မတော ရဒ္ဒပါလဿ ပုရာဏဒုတိယိကာ ပစ္စေကံ ပါဒေသု ဂဟေတွာ အာယသ္မန္တံ ရဒ္ဒပါလံ တေဒဝေါစ - “ကိဒိသာ နာမ တာ, အယျပုတ္တ, အစ္စရာယော ယာသံ တွံ ဟေတု မြဟ္မစရိယံ စရသိ” တိ? “န ခေါ် မယံ, ဘဂိနိ, အစ္စရာနံ ဟေတု

ဗြဟ္မစရိယံ စရာမာ”တိ။ “ဘင်္ဂိဝါဒေန နော အယျုတ္တော ရဋ္ဌပါလော သမုဒါစရတိ”တိ တာ တတ္ထေဝ မုစ္ဆိတာ ပပတိသု။ အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော ဝိတရံ တေဒဝေါစ - “သစေ, ဂဟပတိ, ဘောဇနံ ဒါတဗ္ဗံ, ဒေထ; မာ နော ဝိဟေဋ္ဌေထာ”တိ။ “ဘုဉ္ဇ, တာတ ရဋ္ဌပါလ, နိဋ္ဌိတံ ဘတ္တ”န္တိ။ အထ ခေါ အာယသ္မတော ရဋ္ဌပါလဿ ဝိတာ အာယသ္မန္တံ ရဋ္ဌပါလံ ပဏီတေန ခါဒနိယေန ဘောဇနိယေန သဟတ္တာ သန္တပေသိ သမ္ပဝါရေသိ။

9. Atha kho āyasmato ratṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato ratṭhapālassa kālaṃ ārocesi— “kālo, tāta ratṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmā ratṭhapālo pubbaṇhasamayāṃ nivāsetvā pattaṇṇavarāmaṃ yena sakapitu nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato ratṭhapālassa pitā taṃ hiraṇṇasuvaṇṇassa puñjaṃ vivarāpetvā āyasmantaṃ ratṭhapālaṃ etadavoca— “idaṃ te, tāta ratṭhapāla, mātu mattikaṃ dhanāṃ, aññaṃ pettikaṃ, aññaṃ pitāmahāṃ. Sakkā, tāta ratṭhapāla, bhoge ca bhuñjituṃ puñṇāni ca kātuṃ. Ehi tvāṃ, tāta ratṭhapāla hīnāyāvattitvā bhoge ca bhuñjassu puñṇāni ca karohī”ti. “Sace me tvāṃ, gahapati, vacanaṃ kareyyāsi, imaṃ hiraṇṇasuvaṇṇassa puñjaṃ sakate āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa hetu? Ye uppajjissanti hi te, gahapati, tatonidānaṃ sokaparidevadukkhadomanassupāyāsā”ti. Atha kho āyasmato ratṭhapālassa purāṇadutiyaṃ paccekāṃ pādesu gahetvā āyasmantaṃ ratṭhapālaṃ etadavocum— “kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvāṃ hetu brahmacariyaṃ carasī”ti? “Na kho mayāṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāma”ti. “Bhaginivādena no ayyaputto ratṭhapālo samudācaratī”ti tā tattheva mucchitā papatimsu. Atha kho āyasmā ratṭhapālo pitaraṃ etadavoca— “sace, gahapati, bhojanaṃ dātābbaṃ, detha; mā no viheṭṭhā”ti. “Bhuñja, tāta ratṭhapāla, niṭṭhitaṃ bhattan”ti. Atha kho āyasmato ratṭhapālassa pitā āyasmantaṃ ratṭhapālaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

9. When night had ended, the venerable Ratṭhapāla’s father had good food of various kinds prepared in his own house and had the time announced to the venerable Ratṭhapāla: “It is time, dear Ratṭhapāla, the meal is ready.”

Then, it being morning, the venerable Ratṭhapāla dressed, and

taking his bowl and outer robe, he went to his own father's house and sat down on the seat made ready. Then his father had the pile of gold coins and bullion uncovered and said: "Dear Raṭṭhapāla, this is your maternal fortune; your paternal fortune is another and your ancestral fortune is yet another. Dear Raṭṭhapāla, you can enjoy the wealth and make merit. Come then, dear, abandon the training and return to the low life, enjoy the wealth and make merit."

"Householder, if you would follow my advice, then have this pile of gold coins and bullion loaded on carts and carried away to be dumped midstream in the river Ganges. Why is that? Because, householder, on account of this there will arise for you sorrow, lamentation, pain, grief, and despair.

Then the venerable Raṭṭhapāla's former wives clasped his feet and said to him: "What are they like, my lord's son, the nymphs for whose sake you lead the holy life?"

"We do not lead the holy life for the sake of nymphs, sisters".

"Our lord's son Raṭṭhapāla calls us 'sisters', "they cried and right there they fainted.

Then the venerable Raṭṭhapāla told his father: "Householder, if there is a meal to be given, and then give it. Do not harass us."

"Eat then, dear Raṭṭhapāla, the meal is ready."

Then, with his own hands, the venerable Raṭṭhapāla's father served and satisfied him with the various kinds of good food.

၁၀. အထ ခေါ် အာယသွာ ရဋ္ဌပါလော ဘုတ္တာဝိ ဩနိတပတ္တပါဏိ
ဋ္ဌိတကောဝိ ဣမာ ဂါထာ အဘာသိ -

10. Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā gāthā abhāsi—

10. When the venerable Raṭṭhapāla had eaten and had withdrawn his hand from the bowl, he stood up and uttered these stanzas:

“ပဿ စိတ္တိကတံ ဗိမ္ဗံ, အရုကာယံ သမုဿိတံ။
အာတုရံ ဗဟုသင်္ကပ္ပံ, ယဿ နတ္ထိ ရဝံ ဌိတိ။

“ပဿ စိတ္တိကတံ ရူပံ, မဏိနာ ကုဏ္ဍလေန စ။
အဋ္ဌိ တစေန ဩနန္ဒံ, သဟ ဝတ္ထေဘိ သောဘတိ။

“အလတ္တကကတာ ပါဒါ, မုခံ စုဏ္ဏကမက္ခိတံ။
အလံ ဗာလဿ မောဟာယ, နော စ ပါရဂဝေသိနော။

“အဋ္ဌာပဒကတာ ကေသာ, နေတ္တာ အဉ္ဇနမက္ခိတာ။
အလံ ဗာလဿ မောဟာယ, နော စ ပါရဂဝေသိနော။

“အဉ္ဇနိဝ နဝါ စိတ္တာ, ပူတိကာယော အလင်္ကတော။
အလံ ဗာလဿ မောဟာယ, နော စ ပါရဂဝေသိနော။

“ဩဒဟိ မိဂဝေါ ပါသံ, နာသဒါ ဝါကရံ မိဂေါ။
ဘုတွာ နိဝါပံ ဂစ္ဆာမ , ကန္တန္တေ မိဂဗန္ဓကေ” တိ။

အထ ခေါ အာယသ္မာ ရဋ္ဌပါလော ဌိတကောဝ ဣမာ ဂါထာ ဘာသိတွာ
ယေန ရညော ကောရဗျဿ မိဂစီရံ တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ အညတရသ္မိ
ရက္ခမူလေ ဒီဝါဝိဟာရံ နိသီဒိ။

“Passa cittīkatam bimbam, arukāyam samussitam;
Āturam bahusānkappam, yassa natthi dhuvam ṭhiti.

“Passa cittīkatam rūpam, maṇinā kuṇḍalena ca;
Aṭṭhi tacena onaddham, saha vatthebhi sobhati.

“Alattakakatā pādā, mukham cuṇṇakamakkhitam;
Alam bālassa mohāya, no ca pārāgavesino.

“Aṭṭhāpadakatā kesā, nettā añjanamakkhitā.
Alam bālassa mohāya, no ca pārāgavesino.

“Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṁ bālassa mohāya, no ca pāragavesino.

“Odahi migavo pāsaṁ, nāsadā vākaraṁ migo;
Bhutvā nivāpaṁ gacchāma , kandante migabandhake”ti.

Atha kho āyasmā raṭṭhapālo ṭhitakova imā gāthā bhāsivā yena
rañño korabyassa migacīraṁ tenupasaṅkami; upasaṅkamitvā aññatarasmim
rukhamūle divāvihāraṁ nisīdi.

“Behold a puppet here pranked out,
A body built up out of sores,
Sick, an object for concern,
Where no stability abides.

Behold a figure here pranked out
With jewellery and earrings too,
A skeleton wrapped up in skin
Made attractive by its clothes.

Its feet adorned with henna dye
And powder smeared upon its face:
It may beguile a fool, but not
A seeker of the further shore.

Its hair is dressed in eightfold plaits
And unguent smeared upon its eyes:
It may beguile a fool, but not
A seeker of the further shore.

A filthy body well adorned
Like a new -painted unguent pot:
It may beguile a fool, but not
A seeker of the further shore.

The deer-hunter set out the snare
But the deer did not spring the trap;
We ate the bait and now depart
Leaving the hunters to lament.”

After the venerable Ratṭhapāla had stood up and uttered these stanzas, he went to King Koravya’s Migacira garden and sat down at the root of a tree for the days abiding.

၁၁. အထ ခေါ ရာဇာ ကောရဗျော မိဂဝံ အာမန္တေသိ - “သောဓေဟိ၊ သမ္မ မိဂဝ၊ မိဂစီရံ ဥယျာနဘူမိံ ; ဂစ္ဆာမ သုဘူမိံ ဒဿနာယာ” တိ။ “ဧဝံ၊ ဒေဝါ” တိ ခေါ မိဂဝေါ ရညော ကောရဗျဿ ပဋိဿုတွာ မိဂစီရံ သောဓေန္တော အဒ္ဓသ အာယသ္မန္တံ ရဋ္ဌပါလံ အညတရသ္မိံ ရုက္ခမူလေ ဒီဝါဝိဟာရံ နိသိန္တံ။ ဒိသ္မာန ယေန ရာဇာ ကောရဗျော တေနုပသင်္ကမိံ; ဥပသင်္ကမိတွာ ရာဇာနံ ကောရဗျံ တေဒဝေါစ - “သုဒ္ဓံ ခေါ တေ၊ ဒေဝ၊ မိဂစီရံ။ အတ္ထိ စေတ္ထ ရဋ္ဌပါလော နာမ ကုလပုတ္တော ဣမသ္မိံယေဝ ထုလ္လကောဋိကေ အဂ္ဂကုလဿ ပုတ္တော ယဿ တံ အဘိဏ္ဍံ ကိတ္တယမာနော အဟောသိံ၊ သော အညတရသ္မိံ ရုက္ခမူလေ ဒီဝါဝိဟာရံ နိသိန္တော” တိ။ “တေန ဟိ၊ သမ္မ မိဂဝ၊ အလံ ဒါနဇ ဥယျာနဘူမိယာ။ တမေဝ ဒါနိ မယံ ဘဝန္တံ ရဋ္ဌပါလံ ပယိရပါသိဿာမာ” တိ။ အထ ခေါ ရာဇာ ကောရဗျော “ယံ တတ္ထ ခါဒနိယံ ဘောဇနိယံ ပဋိယတ္တံ တံ သဗ္ဗံ ဝိဿဇေထာ” တိ ဝတွာ ဘဒြာနိ ဘဒြာနိ ယာနာနိ ယောဇာပေတွာ ဘဒြိ ယာနံ အဘိရဟိတွာ ဘဒြေဟိ ဘဒြေဟိ ယာနေဟိ ထုလ္လကောဋိကမှာ နိယျာသိ မဟာစူရာဇာနုဘာဝေန အာယသ္မန္တံ ရဋ္ဌပါလံ ဒဿနာယ။ ယာဝတိကာ ယာနဿ ဘူမိ ယာနေန ဂန္တိ ယာနာ ပစ္စောရောဟိတွာ ပတ္တိကောဝ ဥဿဋ္ဌာယ ဥဿဋ္ဌာယ ပရိသာယ ယေနာယသ္မာ ရဋ္ဌပါလော တေနုပသင်္ကမိံ; ဥပသင်္ကမိတွာ အာယသ္မတာ ရဋ္ဌပါလေန သဒ္ဓိံ သမ္မောဒိံ။ သမ္မောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ဧကမန္တံ အဋ္ဌာသိံ။ ဧကမန္တံ ဌိတော ခေါ ရာဇာ ကောရဗျော အာယသ္မန္တံ ရဋ္ဌပါလံ တေဒဝေါစ - “ဣစ ဘဝံ ရဋ္ဌပါလ ဟတ္ထတ္ထရေ နိသိဒတူ” တိ။ “အလံ၊ မဟာရာဇ၊ နိသိဒ တံ; နိသိန္တော အဟံ သကေ အာသနေ” တိ။ နိသိဒိ ရာဇာ ကောရဗျော ပညတ္ထေ အာသနေ။ နိသဇ ခေါ ရာဇာ ကောရဗျော အာယသ္မန္တံ ရဋ္ဌပါလံ တေဒဝေါစ -

11. Atha kho rājā korabyo migavaṃ āmantesi— “sodhehi, samma migava, migacīraṃ uyyānabhūmim; gacchāma subhūmim dassanāyā”ti. “Evam, devā”ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ ratṭhapālaṃ aññatarasmim rukkhamūle divāvihāraṃ nisinnaṃ. Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamtivā rājānaṃ korabyaṃ etadavoca— “suddhaṃ kho te, deva, migacīraṃ. Atthi cettha ratṭhapālo nāma kulaputto imasmimyeva

thullakoṭṭhike aggakulassa putto yassa tvam abhiṇham kittayamāno ahoṣi, so aññatarasmim rukkhamūle divāvihāram nisinno”ti. “Tena hi, samma migava, alam dānajja uyyānabhūmiyā. Tameva dāni mayam bhavantam raṭṭhapālam payirupāsissāmā”ti. Atha kho rājā korabyo “yam tattha khādanīyam bhojanīyam paṭiyattam tam sabbam vissajjethā”ti vatvā bhadraṇi bhadraṇi yānāni yojāpetvā bhadram yānam abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi mahaccarājānubhāvena āyasmantam raṭṭhapālam dassanāya. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussaṭāya ussaṭāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamtivā āyasmatā raṭṭhapālena saddhim sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantam aṭṭhāsi. Ekamantam ṭhito kho rājā korabyo āyasmantam raṭṭhapālam etadavoca— “idha bhavam raṭṭhapāla hatthathare nisīdatū”ti. “Alam, mahārāja, nisīda tvam; nisinno aham sake āsane”ti. Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantam raṭṭhapālam etadavoca—

11. Then King Koravya addressed his gamekeeper thus: "Good gamekeeper, tidy up the Migacira Garden so that we may go to the pleasure garden to see a pleasing spot." -"Yes, sire," he replied. Now while he was tidying up the Migacira Garden, the gamekeeper saw the venerable Raṭṭhapāla seated at the root of a tree for the day's abiding. When he saw him, he went to King Koravya and told him: "Sire, the Migacira Garden has been tidied up. The clansman Raṭṭhapāla is there, the son of the leading clan in this same Thullkoṭṭhika, of whom you have always spoken highly; he is seated at the root of a tree for the day's abiding."

"Then, good Migava, enough of the pleasure garden for today. Now we shall go to pay respect to that master Raṭṭhapāla."

Then, saying: "Give away all the food that has been prepared there," King Koravya had a number of state carriages prepared, and mounting one of them, accompanied by the other carriages, he drove out from Thullkoṭṭhika with the full pomp of royalty to see the venerable Raṭṭhapāla. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot with a following of the most eminent officials to where the venerable Raṭṭhapāla was. He exchanged greetings with the venerable

Ratthapāla, and when his courteous and amiable talk was finished, he stood at one side and said: “Here is an elephant rug. Let Master Ratthapāla be seated on it.”

“There is no need, great king. Sit down. I am sitting on my own mat.” King koravya sat down on a seat made ready and said:

၁၂. “စတ္တာရိမာနိ၊ ဘော ရဋ္ဌပါလ၊ ပါရိဇညာနိ ယေဟိ ပါရိဇညေဟိ သမန္နာဂတာ ဣဓေကဇ္ဇေ ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇန္တိ။ ကတမာနိ စတ္တာရိ? ဇရာပါရိဇညံ၊ ဗျာဓိပါရိဇညံ၊ ဘောဂပါရိဇညံ၊ ဉာတိပါရိဇညံ။ ကတမဉ္စ၊ ဘော ရဋ္ဌပါလ၊ ဇရာပါရိဇညံ? ဣဓ၊ ဘော ရဋ္ဌပါလ ကေဇ္ဇော ဇိဏ္ဏော ဟောတိ ဝုဗ္ဗော မဟလ္လကော အဒ္ဓဂတော ဝယောအနုပ္ပတ္တော။ သော ဣတိ ပဋိသဉ္စိက္ခတိ - ‘အဟံ ခေါမိ တေရဟိ ဇိဏ္ဏော ဝုဗ္ဗော မဟလ္လကော အဒ္ဓဂတော ဝယောအနုပ္ပတ္တော။ န ခေါ ပန မယာ သုကရံ အနဓိဂတံ ဝါ ဘောဂံ အဓိဂန္တု အဓိဂတံ ဝါ ဘောဂံ ဖာတိ ကာတုံ။ ယံနုနာဟံ ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇေယျ’န္တိ။ သော တေန ဇရာပါရိဇညေန သမန္နာဂတော ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇတိ။ ဣဒံ ဝုစ္စတိ၊ ဘော ရဋ္ဌပါလ၊ ဇရာပါရိဇညံ။ ဘဝံ ခေါ ပန ရဋ္ဌပါလော တေရဟိ ဒဟရော ယုဝါ သုသုကာဠကေသော ဘဒြေန ယောဗ္ဗနေန သမန္နာဂတော ပဋ္ဌမေန ဝယသာ။ တံ ဘောတော ရဋ္ဌပါလဿ ဇရာပါရိဇညံ နတ္ထိ။ ကိ ဘဝံ ရဋ္ဌပါလော ဉတွာ ဝါ ဒိသ္မာ ဝါ သုတွာ ဝါ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော?”

12. “Cattārimāni, bho ratthapāla, pārijuññāni yehi pārijuññehi samannāgatā idhekacce kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajanti. Katamāni cattāri? Jarāpārijuññam, byādhipārijuññam, bhogapārijuññam, nātipārijuññam. Katamañca, bho ratthapāla, jarāpārijuññam? Idha, bho ratthapāla ekacco jinno hoti vuddho mahallako addhagato vayo-anuppatto. So iti paṭisañcikkhati— ‘aham khomhi etarahi jinno vuddho mahallako addhagato vayo-anuppatto. Na kho pana mayā sukaram anadhigatam vā bhogam adhigantum adhigatam vā bhogam phātim katum . Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan’ti. So tena jarāpārijuññena samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati. Idam vuccati, bho ratthapāla,

jarāpārijuññam. Bhavam kho pana ratthapālo etarahi daharo yuvā susukālakeso bharena yobbanena samannāgato paṭhamena vayasā. Tam bhoto ratthapālassa jarāpārijuññam natthi. Kim bhavam ratthapālo ñatvā vā disvā vā sutvā vā agāasmā anagāriyam pabbajito?

12. "Master Ratthapāla, there are four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of wealth, and loss of relatives.

"And what is loss through ageing? Here, Master Ratthapāla, some one is old, aged, burdened with years, advanced in life, and come to the last stage. He considers thus: 'I am old, aged, burdened with years, advanced in life, come to the last stage. It is no longer easy for me to acquire unacquired wealth or to augments wealth already acquired. Suppose I shave off my hair and beard, put on the yellow robe and go forth from the home life into homelessness.' Because he has undergone that loss through ageing, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

This is called loss through ageing. But Master Ratthapāla is now still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Master Ratthapāla has not undergone any loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“ကတမဉ္စ, ဘော ရဒ္ဒပါလ, ဗျာဓိပါရိဇဉ်? ဣဓ, ဘော ရဒ္ဒပါလ, ကေစ္စော အာဗာဓိကော ဟောတိ ဒုက္ခိတော ဗာဠဂိလာနော။ သော ဣတိ ပဋိသဉ္စိက္ခတိ - ‘အဟံ ခေါမိ တေရဟိ အာဗာဓိကော ဒုက္ခိတော ဗာဠဂိလာနော။ န ခေါ ပန မယာ သုကရံ အနဓိဂတံ ဝါ ဘောဂံ အဓိဂန္တု အဓိဂတံ ဝါ ဘောဂံ ဖာတိ ကာတု ယံနုနာဟံ ကေသမဿု ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇေယျ’န္တိ။ သော တေန ဗျာဓိပါရိဇဉေန သမန္နာဂတော ကေသမဿု ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇတိ။ ဣဒံ ဝုစ္စတိ, ဘော ရဒ္ဒပါလ, ဗျာဓိပါရိဇဉ်။ ဘဝံ ခေါ ပန ရဒ္ဒပါလော တေရဟိ

အပွါဗာဇော အပွါတင်္ဂော သမဝေပါင်္ဂိနိယာ ဂဟဏိယာ သမန္နာဂတော နာတိသိတာယ နာစူဏှာယ။ တံ ဘောတော ရဋ္ဌပါလဿ ဗျာဓိပါရိဇဉ် နတ္ထိ။ ကိံ ဘဝံ ရဋ္ဌပါလော ဥတွာ ဝါ ဒိသ္မာ ဝါ သုတွာ ဝါ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော?

“Katamañca, bho ratṭhapāla, byādhipārijuññam? Idha, bho ratṭhapāla, ekacco ābādhiko hoti dukkhito bāḥagilāno. So iti paṭisañcikkhati ‘aham khomhi etarahi ābādhiko dukkhito bāḥagilāno. Na kho pana mayā sukaram anadhigatam vā bhogam adhigantum adhigatam vā bhogam phātim kātum Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan’ti. So tena byādhipārijuññena samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati. Idam vuccati, bho ratṭhapāla, byādhipārijuññam. Bhavam kho pana ratṭhapālo etarahi appābādho appātānko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya. Tam bho ratṭhapālassa byādhipārijuññam natthi. Kim bhavam ratṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyam pabbajito?

"And what is loss through sickness? Here, Master Ratṭhapāla, someone is afflicted, suffering, and gravely ill. He considers thus: 'I am afflicted, suffering, and gravely ill. It is no longer easy for me to acquire unacquired wealth...into homelessness.' Because he has undergone that loss through sickness...he goes forth from the home life into homelessness'. This is called loss through sickness. But Master Ratṭhapāla now is free from illness and affliction; he possesses a good digestion that in neither too cool nor too warm but medium. Master Ratṭhapāla has not undergone any loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“ကတမဉ္စ ဘော ရဋ္ဌပါလ, ဘောဂပါရိဇဉ်? ဣဓ, ဘော ရဋ္ဌပါလ, ကေစော အမော ဟောတိ မဟဒ္ဒနော မဟာဘောဂေါ။ တဿ တေ ဘောဂါ အနုပုဗ္ဗေန ပရိက္ခယံ ဂစ္ဆန္တိ။ သော ဣတိ ပဋိသဉ္ဇိက္ခတိ - ‘အဟံ ခေါ ပုဗ္ဗေ အမော အဟောသိ မဟဒ္ဒနော မဟာဘောဂေါ။ တဿ မေ တေ ဘောဂါ အနုပုဗ္ဗေန ပရိက္ခယံ ဂတာ။ န ခေါ ပန မယာ သုကရံ အနဓိဂတံ ဝါ ဘောဂံ အဓိဂန္တု အဓိဂတံ ဝါ ဘောဂံ ဖာတိ

ကာတုံ။ ယံနူနာဟံ ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္ထာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇေယျ'န္တိ။ သော တေန ဘောဂပါရိဇညေန သမန္နာဂတော ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္ထာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇတိ။ ဣဒံ ဝုစ္စတိ၊ ဘော ရဒ္ဒပါလ၊ ဘောဂပါရိဇညံ။ ဘဝံ ခေါ ပန ရဒ္ဒပါလော ဣမသ္မိယေဝ ထုလ္လကောဋ္ဌိကေ အဂ္ဂကုလဿ ပုတ္တော။ တံ ဘောတော ရဒ္ဒပါလဿ ဘောဂပါရိဇညံ နတ္ထိ။ ကိ ဘဝံ ရဒ္ဒပါလော ဥတွာ ဝါ ဒိသ္မာ ဝါ သုတွာ ဝါ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော?

“Katamañca bho ratṭhapāla, bhogapārijuññaṃ? Idha, bho ratṭhapāla, ekacco adḍho hoti mahaddhano mahābhogo. Tassa te bhogā anupubbena parikkhayaṃ gacchanti. So iti paṭisañcikkhati— ‘ahaṃ kho pubbe adḍho ahoṣiṃ mahaddhano mahābhogo. Tassa me te bhogā anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamas-sum ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyan’ti. So tena bhogapārijuññaṃna samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajati. Idam vuccati, bho ratṭhapāla, bhogapārijuññaṃ. Bhavaṃ kho pana ratṭhapālo imasmim-yeva thullakoṭṭhike aggakulassa putto. Tam bho ratṭhapālassa bhogapārijuññaṃ natthi. Kim bhavaṃ ratṭhapālo ñatvā vā disvā vā sutvā vā agāraṃ anagāriyaṃ pabbajito?

And what is loss of wealth? Here, Master Ratṭhapāla, someone is rich, of great wealth, of great possessions. Gradually his wealth dwindles away. He considers thus: Formerly I was rich, of great wealth, of great possessions. Gradually my wealth has dwindled away. It is no longer easy for me to acquire unequalled wealth...into homelessness. ‘Because he has undergone that loss of wealth...he goes forth from the home life into homelessness. This is called loss of wealth. But Master Ratṭhapāla is the son of the leading clan in this same Thullakoṭṭhika. Master Ratṭhapāla has not undergone any loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“ကတမဉ္စ ဘော ရဒ္ဒပါလ၊ ဉာတိပါရိဇညံ? ဣဝေ၊ ဘော ရဒ္ဒပါလ၊ ကေစ္စဿ

ဗဟူ ဟောန္တိ မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ။ တဿ တေ ဉာတကာ အနုပုဗ္ဗေန ပရိက္ခယံ ဂစ္ဆန္တိ။ သော ဣတိ ပဋိသဉ္ဇိက္ခတိ - 'မမံ ခေါ ပုဗ္ဗေ ဗဟူ အဟေသု မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ။ တဿ မေ တေ အနုပုဗ္ဗေန ပရိက္ခယံ ဂတာ။ န ခေါ ပန မယာ သုကရံ အနဓိဂတံ ဝါ ဘောဂံ အဓိဂန္တု အဓိဂတံ ဝါ ဘောဂံ ဖာတိ ကာတုံ။ ယံနုနာဟံ ကေသမသယံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇေယျ'န္တိ။ သော တေန ဉာတိပါရိဇုညေန သမန္နာဂတော ကေသမသယံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇတိ။ ဣဒံ ဝုစ္စတိ၊ ဘော ရဋ္ဌပါလ၊ ဉာတိပါရိဇုညံ။ ဘောတော ခေါ ပန ရဋ္ဌပါလဿ ဣမသ္မိယေဝ ထုလ္လကောဋ္ဌိကေ ဗဟူ မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ။ တံ ဘောတော ရဋ္ဌပါလဿ ဉာတိပါရိဇုညံ နတ္ထိ။ ကိံ ဘဝံ ရဋ္ဌပါလော ဉတွာ ဝါ ဒိသွာ ဝါ သုတွာ ဝါ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇိတော?

“Katamañca bho ratṭhapāla, ñātipārijuññam? Idha, bho ratṭhapāla, ekaccassa bahū honti mittāmaccā ñātisālohitā. Tassa te ñātakā anupubbena parikkhayam gacchanti. So iti paṭisañcikkhati— ‘mamañ kho pubbe bahū ahesum mittāmaccā ñātisālohitā. Tassa me te anupubbena parikkhayam gatā. Na kho pana mayā sukaram anadhigatam vā bhogam adhigantum adhigatam vā bhogam phātim kātum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyan’ti. So tena ñātipārijuññena samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati. Idam vuccati, bho ratṭhapāla, ñātipārijuññam. Bhoto kho pana ratṭhapālassa imasmimyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā. Tam bhoto ratṭhapālassa ñātipārijuññam natthi. Kim bhavam ratṭhapālo ñatvā vā disvā vā sutvā vā agāasmā anagāriyam pabbajito?

"And what is loss of relatives? Here, Master Ratṭhapāla, someone has many friends and companions, kinsmen and relatives. Gradually those relatives of his dwindle away. He considers thus: 'Formerly I had many friends and companions, kinsmen and relatives. Gradually those relatives of mine have dwindled away. It is no longer easy for me to acquire unacquired wealth ... into homelessness.' Because he has undergone that loss of relatives... he goes for from the home life into homelessness. This is called loss of relatives. But Master Ratṭhapāla has

many friends and companions, kinsmen and relatives, in this same Thullakoṭṭhika. Master Raṭṭhapāla has not undergone any loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“ဣမာနိ ခေါ၊ ဘော ရဋ္ဌပါလ၊ စတ္တာရိ ပါရိဇညာနိ၊ ယေဟိ ပါရိဇညေဟိ သမန္နာဂတာ ဣဓေကဇ္ဇေ ကေသမဿုံ ဩဟာရေတွာ ကာသာယာနိ ဝတ္တာနိ အစ္စာဒေတွာ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇန္တိ၊ တာနိ ဘောတော ရဋ္ဌပါလဿ နတ္ထိ၊ ကိံ ဘဝံ ရဋ္ဌပါလော ဥတွာ ဝါ ဒိသ္မာ ဝါ သုတွာ ဝါ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော”တိ?

“Imāni kho, bho raṭṭhapāla, cattāri pārijuññāni, yehi pārijuññehi samannāgatā idhekacce kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Tāni bho raṭṭhapālassa natthi. Kim bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito”ti?

"Master Raṭṭhapāla, these are the four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Master Raṭṭhapāla has not undergone any of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?"

၁၃. “အတ္ထိံ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန စတ္တာရော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌာ၊ ယေ အဟံ ဥတွာ စ ဒိသ္မာ စ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော၊ ကတမေ စတ္တာရော? ‘ဥပနိယျတိ လောကော အဒ္ဓုဝေါ’တိ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန ပဌမော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌာ၊ ယမဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော၊ ‘အတာဏော လောကော အနဘိဿရော’တိ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန ဒုတိယော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌာ၊ ယမဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော၊ ‘အဿကော လောကော၊ သဗ္ဗံ ပဟာယ

ဂမနိယ'န္တိ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန တတိယော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌော၊ ယမဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော။ 'ဦးနော လောကော အတိတ္ထော တဏှာဒါသော'တိ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန စတုတ္ထော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌော၊ ယမဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော။ ဣမေ ခေါ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန စတ္တာရော ဓမ္မုဒ္ဓေသော ဥဒ္ဓိဋ္ဌော၊ ယေ အဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော"တိ။

13. "Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye aham ñatvā ca disvā ca sutvā ca agāraśmā anagāriyaṃ pabbajito. Katame cattāro? 'Upaniyyati loko addhuvo'ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāraśmā anagāriyaṃ pabbajito. 'Atāṇo loko anabhissaro'ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāraśmā anagāriyaṃ pabbajito. 'Assako loko, sabbam pahāya gamanīyan'ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāraśmā anagāriyaṃ pabbajito. 'Ēno loko atitto taṇhādāso'ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāraśmā anagāriyaṃ pabbajito. Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye aham ñatvā ca disvā sutvā ca agāraśmā anagāriyaṃ pabbajito'ti.

13. "Great king, there are four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?

(1) '[Life in] any world is unstable, it is swept away': this is the first summary of the Dhamma taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing this, I went forth from the home life into homelessness.

(2) '[Life in] any world has no shelter and no protector': this is the second summary of the Dhamma taught by the Blessed One who knows and sees...

(3). '[Life in] any world has nothing of its own; one has to leave all and pass on': this is the third summary of the Dhamma taught by the Blessed One who knows and sees...

(4). "[life in] any world is incomplete, insatiate, the slave of craving": this is the fourth summary of the Dhamma taught by the Blessed One who knows and sees...

“Great king, these are the four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life in to homelessness.”

၁၄. “ဥပနိယျတိ လောကော အဒ္ဓုဝေါ’တိ - ဘဝံ ရဋ္ဌပါလော အာဟ။ ဣမဿ ဘော ရဋ္ဌပါလ၊ ဘာသိတဿ ကံထံ အတ္ထော ဒဋ္ဌဗ္ဗော”တိ? “တံ ကိ မညသိ၊ မဟာရာဇ၊ တံ ဝိသတိံဝဿုဒ္ဓေသိက္ခေပိ ပဏ္ဍဝိသတိံဝဿုဒ္ဓေသိက္ခောပိ ဟတ္ထိသိမ္ဗိ ကတာဝိ အဿသိမ္ဗိ ကတာဝိ ရထသိမ္ဗိ ကတာဝိ ခနသိမ္ဗိ ကတာဝိ ထရသိမ္ဗိ ကတာဝိ ဦရုဗလီ ဗာဟုဗလီ အလမတ္ထော သင်္ဂါမာဝစရော”တိ? “အဟောသိ အဟံ၊ ဘော ရဋ္ဌပါလ၊ ဝိသတိံဝဿုဒ္ဓေသိက္ခောပိ ပဏ္ဍဝိသတိံဝဿုဒ္ဓေသိက္ခောပိ ဟတ္ထိသိမ္ဗိ ကတာဝိ အဿသိမ္ဗိ ကတာဝိ ရထသိမ္ဗိ ကတာဝိ ခနသိမ္ဗိ ကတာဝိ ထရသိမ္ဗိ ကတာဝိ ဦရုဗလီ ဗာဟုဗလီ အလမတ္ထော သင်္ဂါမာဝစရော။ အပေကဒါဟံ၊ ဘော ရဋ္ဌပါလ၊ ဣဒ္ဓိမာဝ မညေ န အတ္တနော ဗလေန သမသမံ သမနုပဿာမိ”တိ။ “တံ ကိ မညသိ၊ မဟာရာဇ၊ ဝေမေဝ တံ တေရဟိ ဦရုဗလီ ဗာဟုဗလီ အလမတ္ထော သင်္ဂါမာဝစရော”တိ? “နော ဟိဒံ၊ ဘော ရဋ္ဌပါလ။ တေရဟိ ဇိက္ခော ဝုဗ္ဗော မဟလ္လကော အဒ္ဓဂတော ဝယောအနုပ္ပတ္တော အာသိတိက္ခော မေ ဝယော ဝတ္တတိ။ အပေကဒါဟံ၊ ဘော ရဋ္ဌပါလ၊ ‘ဣဓ ပါဒံ ကရိဿာမိ’တိ အညေနော ပါဒံ ကရောမိ”တိ။ “ဣဒံ ခေါ တံ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန သန္ဓာယ ဘာသိတံ - ‘ဥပနိယျတိ လောကော အဒ္ဓုဝေါ’တိ၊ ယမဟံ ဥတှာ စ ဒိသှာ သုတှာ စ အဂါရသှာ အနဂါရိယံ ပဗ္ဗဇိတော”တိ။ “အစ္စရိယံ၊ ဘော ရဋ္ဌပါလ၊ အပ္ပတံ၊ ဘော ရဋ္ဌပါလ! ယာဝ သုဘာသိတံ စိဒံ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန - ‘ဥပနိယျတိ လောကော အဒ္ဓုဝေါ’တိ။ ဥပနိယျတိ ဟိ ဘော ရဋ္ဌပါလ၊ လောကော အဒ္ဓုဝေါ။

14. “Upaniyyati loko addhuvo’ti— bhavaṃ raṭṭhapālo āha. Imassa bho raṭṭhapāla, bhāsitassa katham attho daṭṭhabbo’ti? “Tam kim maññasi, mahārāja, tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro’ti? “Aho siṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāhaṃ, bho raṭṭhapāla, iddhi māva maññe na attano balena samasamaṃ samanupassāmi’ti. “Tam kim maññasi, mahārāja, evameva tvaṃ etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro’ti? “No hi daṃ, bho raṭṭhapāla. Etarahi jīṇo vuḍḍho mahallako addhagato vayo-anuppatto āsītiko me vayo vattati. Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmi’ti aññeneva pādaṃ karomi’ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ— ‘upaniyyati loko addhuvo’ti, yamaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito’ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena— ‘upaniyyati loko addhuvo’ti. Upaniyyati hi bho raṭṭhapāla, loko addhuvo.

14. “Master Raṭṭhapāla said: ‘[Life in] any world is unstable, it is swept away.’ How should the meaning of that statement be understood?”

“What do you think, great king? When you were twenty or twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert archer, an expert swordsman, strong in thighs and arms, sturdy, capable in battle?”

“When I was twenty or twenty-five years old, Master Raṭṭhapāla, I was an expert rider of elephants ... strong in thighs and arms, sturdy, capable in battle. Sometimes I wonder if I had supernormal power then I do not see anyone who could equal me in strength.”

“What do you think, great king? Are you now as strong in thighs and arms, as sturdy and as capable in battle?”

“No, Master Raṭṭhapāla. Now I am old, aged, burdened with years, advanced in life, come to the last stage; my years have turned

eighty. Sometimes I mean to put my foot here and I put my foot somewhere else .

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished an fully enlightened, said: ‘[Life in] any world is unstable, it is swept away’; and when I knew and saw and heard this, I went forth from the home life into homelessness.’”

“It is wonderful, Master Ratṭhapāla, it is marvelous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened one: ‘[Life in] any world is unstable, it is swept away’. It is indeed so!

“သံဝိဇ္ဇန္တေ ခေါ၊ ဘော ရဋ္ဌပါလ၊ ဣမသ္မိ ရာဇကုလေ ဟတ္ထိကာယာပိ အဿကာယာပိ ရထကာယာပိ ပတ္တိကာယာပိ၊ အမှာကံ အာပဒါသု ပရိယောဓာယ ဝတ္တိဿန္တိ။ ‘အတာဏော လောကော အနဘိဿရော’တိ - ဘဝံ ရဋ္ဌပါလော အာဟ။ ဣမဿ ပန၊ ဘော ရဋ္ဌပါလ၊ ဘာသိတဿ ကထံ အတ္ထော ဒဋ္ဌဗ္ဗော”တိ? “တံ ကိ မညသိ၊ မဟာရာဇ၊ အတ္ထိ တေ ကောစိ အနုသာယိကော အာဗာဓော”တိ? “အတ္ထိ မေ၊ ဘော ရဋ္ဌပါလ၊ အနုသာယိကော အာဗာဓော။ အပေကဒါ မံ၊ ဘော ရဋ္ဌပါလ၊ မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ ပရိဝါရေတွာ ဌိတာ ဟောန္တိ - ‘ဣဒါနိ ရာဇာ ကောရဗျော ကာလံ ကရိဿတိ၊ ဣဒါနိ ရာဇာ ကောရဗျော ကာလံ ကရိဿတိ’”တိ။ “တံ ကိ မညသိ၊ မဟာရာဇ၊ လဘသိ တံ တေ မိတ္တာမစ္စေ ဉာတိသာလောဟိတေ - ‘အာယန္တု မေ ဘောန္တော မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ၊ သဗ္ဗေဝ သန္တာ ဣမံ ဝေဒနံ သံဝိဘဇထ၊ ယထာဟံ လဟုကတရိကံ ဝေဒနံ ဝေဒိယေယျ’န္တိ - ဉဒါဟု တံယေဝ တံ ဝေဒနံ ဝေဒိယသိ”တိ? “နာဟံ၊ ဘော ရဋ္ဌပါလ၊ လဘာမိ တေ မိတ္တာမစ္စေ ဉာတိသာလောဟိတေ - ‘အာယန္တု မေ ဘောန္တော မိတ္တာမစ္စာ ဉာတိသာလောဟိတာ၊ သဗ္ဗေဝ သန္တာ ဣမံ ဝေဒနံ သံဝိဘဇထ၊ ယထာဟံ လဟုကတရိကံ ဝေဒနံ ဝေဒိယေယျ’န္တိ။ အထ ခေါ အဟမေဝ တံ ဝေဒနံ ဝေဒိယာမိ”တိ။ “ဣဒံ ခေါ တံ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန သန္ဓာယ ဘာသိတံ - ‘အတာဏော လောကော အနဘိဿရော’တိ၊ ယမဟံ ဉတွာ စ ဒိသွာ သုတွာ စ အဂါရသွာ အနဂါရိယံ ပဗ္ဗဇိတော”တိ။ “အစ္စရိယံ၊ ဘော ရဋ္ဌပါလ၊ အဗ္ဗုတံ၊ ဘော ရဋ္ဌပါလ! ယာဝ သုဘာသိတံ စိဒံ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန - ‘အတာဏော လောကော အနဘိဿရော’တိ။ အတာဏော ဟိ၊ ဘော ရဋ္ဌပါလ၊ လောကော အနဘိဿရော။

“Saṃvijjante kho, bho raṭṭhapāla, imasmim rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti. ‘Atāṇo loko anabhissaro’ti— bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo’ti? “Taṃ kiṃ maññasi, mahārāja, atthi te koci anusāyiko ābādho’ti? “Atthi me, bho raṭṭhapāla, anusāyiko ābādho. Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñātisālohitā parivāretvā ṭhitā honti— ‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissatī’”ti. “Taṃ kiṃ maññasi, mahārāja, labhasi tvam te mittāmacce ñātisālohite— ‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imam vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti— udāhu tvamyeva taṃ vedanaṃ vediyasī’”ti? “Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñātisālohite— ‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imam vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti. Atha kho ahameva taṃ vedanaṃ vediyāmī’”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ— ‘atāṇo loko anabhissaro’ti, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito’”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena— ‘atāṇo loko anabhissaro’ti. Atāṇo hi, bho raṭṭhapāla, loko anabhissaro.

"Master Raṭṭhapāla, there exist in this court elephant troops and cavalry and chariot troops and infantry, which will serve to subdue any threats to us. Now Master Raṭṭhapāla said: '[Life in] any world has no shelter and no protector'. How should the meaning of that statement be understood?"

"What do you think, great king? Do you have any chronic ailment?"

"I have a chronic wind ailment, Master Raṭṭhapāla. Sometimes my friends and companions, kinsmen, and relatives, stand around me, thinking: 'Now king Koravya is about to die, now king Koravya is about to die!'

"What do you think, great king? Can you command your friends and companions, your kinsmen and relatives: 'Come, my good friends and companions, my kinsmen and relatives. All of you present share

this pain full feeling so that I may feel less pain'? Or do you have to feel that pain yourself alone?"

"I cannot command my friends and companions, my kinsmen and relatives thus, Master Ratthapāla. I have to feel that pain alone".

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world has no shelter and no protector'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Ratthapāla, it is marvelous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has no shelter and no protector'. It is indeed so!

“သံဝိဇ္ဇတိ ခေါ၊ ဘော ရဋ္ဌပါလ၊ ဣမသ္မိ ရာဇကုလေ ပဟူတံ ဟိရညသုဝဏ္ဏံ ဘူမိဂတဉ္စ ဝေဟာသဂတဉ္စ။ ‘အဿကော လောကော၊ သဗ္ဗံ ပဟာယ ဂမနိယ’န္တိ - ဘဝံ ရဋ္ဌပါလော အာဟ။ ဣမဿ ပန၊ ဘော ရဋ္ဌပါလ၊ ဘာသိတဿ ကထံ အတ္ထော ဒဋ္ဌဗ္ဗော”တိ? “တံ ကိ’ မညသိ၊ မဟာရာဇ၊ ယထာ တံ တေရဟိ ပဉ္စဟိ ကာမဂုဏေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေသိ၊ လစ္စသိ တံ ပရတ္ထာပိ - ‘ဝေမေဝါဟံ ဣမေဟေဝ ပဉ္စဟိ ကာမဂုဏေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေမိ’တိ၊ ဥဒါဟု အညေ ဣမံ ဘောဂံ ပဋိပဇ္ဇိဿန္တိ၊ တံ ပန ယထာကမ္မံ ဂမိဿသိ”တိ? “ယထာဟံ၊ ဘော ရဋ္ဌပါလ၊ တေရဟိ ပဉ္စဟိ ကာမဂုဏေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေမိ၊ နာဟံ လစ္စာမိ ပရတ္ထာပိ - ‘ဝေမေဝ ဣမေဟေဝ ပဉ္စဟိ ကာမဂုဏေဟိ သမပ္ပိတော သမင်္ဂိဘူတော ပရိစာရေမိ’တိ။ အထ ခေါ အညေ ဣမံ ဘောဂံ ပဋိပဇ္ဇိဿန္တိ; အဟံ ပန ယထာကမ္မံ ဂမိဿာမိ”တိ။ “ဣဒံ ခေါ တံ၊ မဟာရာဇ၊ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန သန္ဓာယ ဘာသိတံ - ‘အဿကော လောကော၊ သဗ္ဗံ ပဟာယ ဂမနိယ’န္တိ၊ ယမဟံ ဥတှာ စ ဒိသှာ စ သုတှာ စ အဂါရသှာ အနဂါရိယံ ပဗ္ဗဇိတော”တိ။ “အစ္စရိယံ၊ ဘော ရဋ္ဌပါလ၊ အဗ္ဘုတံ၊ ဘော ရဋ္ဌပါလ! ယာဝ သုဘာသိတံ စိဒံ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန - ‘အဿကော လောကော သဗ္ဗံ ပဟာယ ဂမနိယ’န္တိ အဿကော ဟိ၊ ဘော ရဋ္ဌပါလ၊ လောကော သဗ္ဗံ ပဟာယ ဂမနိယံ။

“Samvijjati kho, bho raṭṭhapāla, imasmim rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. ‘Assako loko, sabbam pahāya gamanīyan’ti— bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo’ti? “Taṃ kiṃ maññasi, mahārāja, yathā tvaṃ etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi— ‘evamevāhaṃ imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī’ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasī’ti? “Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi— ‘evameva imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī’ti. Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ gamissāmī’ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ— ‘assako loko, sabbam pahāya gamanīyan’ti, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito’ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena— ‘assako loko sabbam pahāya gamanīyan’ti. Assako hi, bho raṭṭhapāla, loko sabbam pahāya gamanīyaṃ.

“Master Raṭṭhapāla, there exist in this court abundant gold coins and bullion stored away in vaults and depositories. Now Master Raṭṭhapāla said: ‘[Life in] any world has nothing of its own; one has to leave all and pass on’. How should the meaning of that statement be understood?”

“What do you think, great king? You now enjoy yourself provided and endowed with the five cords of sensual pleasure, but will you be able to have it of the life to come: ‘Let me likewise enjoy myself provided and endowed with this same five cords of sensual pleasure’? Or will others take over this property, while you will have to pass on according to your actions?”

“I cannot have it thus of the life to come, Master Raṭṭhapāla. On the contrary, others will take over this property while I shall have to pass on according to my actions.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any

world has nothing of its own; one has to leave all and pass on'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Ratthapāla, it is marvelous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has nothing of its own; one has to leave all and pass on. It is indeed so!

“ဦးနော လောကော အတိတ္ထော တဏှာဒါသော’တိ - ဘဝံ ရဋ္ဌပါလော အာဟ။ ဣမဿ, ဘော ရဋ္ဌပါလ, ဘာသိတဿ ကထံ အတ္ထော ဒဋ္ဌဗ္ဗော”တိ? “တံ ကံ မညသိ, မဟာရာဇ, ဖိတံ ကုရုံ အဇ္ဈာဝဿသိ”တိ? “ဝေ, ဘော ရဋ္ဌပါလ, ဖိတံ ကုရုံ အဇ္ဈာဝဿာမိ”တိ။ “တံ ကံ မညသိ, မဟာရာဇ, ဣဓ ပုရိသော အာဂစ္ဆေယျ ပုရတ္ထိမာယ ဒိဿာယ သဒ္ဓါယိကော ပစ္စယိကော။ သော တံ ဥပသင်္ကမိတွာ ဝေ ဝဒေယျ - ‘ယဋ္ဌေ, မဟာရာဇ, ဇာနေယျာသိ, အဟံ အာဂစ္ဆာမိ ပုရတ္ထိမာယ ဒိဿာယ? တတ္ထဒ္ဓသံ မဟန္တံ ဇနပဒံ ဣဒ္ဓဇ္ဇေဝ ဖိတဉ္စ ဗဟုဇနံ အာကိဏ္ဏမနုဿံ။ ဗဟူ တတ္ထ ဟတ္ထိကာယာ အဿကာယာ ရထကာယာ ပတ္ထိကာယာ; ဗဟူ တတ္ထ ဓနဓညံ ; ဗဟူ တတ္ထ ဟိရညသုဝဏ္ဏံ အကတဇ္ဇေဝ ကတဉ္စ; ဗဟူ တတ္ထ ဣတ္ထိပရိဂ္ဂဟော။ သက္ကာ စ တာဝတကေနေဝ ဗလမတ္တေန အဘိဝိဇိနိတုံ။ အဘိဝိဇိန, မဟာရာဇာ’တိ, ကိန္တိ နံ ကရေယျာသိ”တိ? “တမ္ဗိ မယံ, ဘော ရဋ္ဌပါလ, အဘိဝိဇိယ အဇ္ဈာဝသေယျာမာ”တိ။ “တံ ကံ မညသိ, မဟာရာဇ, ဣဓ ပုရိသော အာဂစ္ဆေယျ ပစ္စိမာယ ဒိဿာယ။ ဥတ္တရာယ ဒိဿာယ။ ဒက္ခိဏာယ ဒိဿာယ။ ပရသမုဒ္ဒတော သဒ္ဓါယိကော ပစ္စယိကော။ သော တံ ဥပသင်္ကမိတွာ ဝေ ဝဒေယျ - ‘ယဋ္ဌေ, မဟာရာဇ, ဇာနေယျာသိ, အဟံ အာဂစ္ဆာမိ ပရသမုဒ္ဒတော? တတ္ထဒ္ဓသံ မဟန္တံ ဇနပဒံ ဣဒ္ဓဇ္ဇေဝ ဖိတဉ္စ ဗဟုဇနံ အာကိဏ္ဏမနုဿံ။ ဗဟူ တတ္ထ ဟတ္ထိကာယာ အဿကာယာ ရထကာယာ ပတ္ထိကာယာ; ဗဟူ တတ္ထ ဓနဓညံ; ဗဟူ တတ္ထ ဟိရညသုဝဏ္ဏံ အကတဇ္ဇေဝ ကတဉ္စ; ဗဟူ တတ္ထ ဣတ္ထိပရိဂ္ဂဟော။ သက္ကာ စ တာဝတကေနေဝ ဗလမတ္တေန အဘိဝိဇိနိတုံ။ အဘိဝိဇိန, မဟာရာဇာ’တိ, ကိန္တိ နံ ကရေယျာသိ”တိ? “တမ္ဗိ မယံ, ဘော ရဋ္ဌပါလ, အဘိဝိဇိယ အဇ္ဈာဝသေယျာမာ”တိ။ “ဣဒံ ခေါ တံ, မဟာရာဇ, တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ သမ္မာသမ္ဗုဒ္ဓေန သန္ဓာယ ဘာသိတံ - ‘ဦးနော လောကော အတိတ္ထော တဏှာဒါသော’တိ, ယမဟံ ဥတွာ စ ဒိသ္မာ သုတွာ စ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော”တိ။ “အစ္စရိယံ, ဘော ရဋ္ဌပါလ, အပ္ပုတံ, ဘော ရဋ္ဌပါလ! ယာဝ သုဘာသိတံ စိဒံ တေန ဘဂဝတာ ဇာနတာ ပဿတာ အရဟတာ

သမ္မာသမ္ဗုဒ္ဓေန - 'ဦးနော လောကော အတိတ္ထော တဏှာဒါသော'တိ။ ဦးနော ဟိ၊
ဘော ရဋ္ဌပါလ၊ လောကော အတိတ္ထော တဏှာဒါသော"တိ။

“*Ūno loko atitto taṇhādāso'ti— bhavaṃ ratṭhapālo āha. Imassa, bho ratṭhapāla, bhāsitassa katham attho daṭṭhabbo'ti? “Tam kim maññasi, mahārāja, phītaṃ kurum ajjhāvasasī'ti? “Evaṃ, bho ratṭhapāla, phītaṃ kurum ajjhāvasāmī'ti. “Tam kim maññasi, mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So tam upasaṅkamtivā evaṃ vadeyya— ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanam ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinitum. Abhivijina, mahārājā'ti, kinti nam kareyyāsī'ti? “Tampi mayam, bho ratṭhapāla, abhivijiya ajjhāvaseyyāmā'ti. “Tam kim maññasi, mahārāja, idha puriso āgaccheyya pacchimāya disāya. uttarāya disāya. dakkhiṇāya disāya. parasamuddato saddhāyiko paccayiko. So tam upasaṅkamtivā evaṃ vadeyya— ‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi parasamuddato? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanam ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinitum. Abhivijina, mahārājā'ti, kinti nam kareyyāsī'ti? “Tampi mayam, bho ratṭhapāla, abhivijiya ajjhāvaseyyāmā'ti. “Idam kho tam, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ— ‘ūno loko atitto taṇhādāso'ti, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyam pabbajito'ti. “Acchariyam, bho ratṭhapāla, abbhutaṃ, bho ratṭhapāla! Yāva subhāsitaṃ cidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena— ‘ūno loko atitto taṇhādāso'ti. Ëno hi, bho ratṭhapāla, loko atitto taṇhādāso'ti.*

“Now Master Ratṭhapāla said: ‘[Life in] any world is incomplete, insatiate, the slave of craving. ‘How should the meaning of that statement be understood?’”

“What do you think, great king? Do you reign over the rich Kuru country?”

“Yes, Master Ratṭhapāla, I do.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the east and said: ‘Please know, great king, that I have come from the east, and there I saw a large country, powerful and rich, very populous and crowded with people. There are plenty of elephant troops there, plenty of cavalry, chariot troops and infantry; there is plenty of ivory there, and plenty of gold coins and bullion both unworked and worked, and plenty of women for wives. With your present forces you can conquer it. Conquer it then, great king. ‘What would you do?’”

“We would conquer it and reign over it, Master Ratṭhapāla.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the west...from the north... from the south and said:’

Please know, great king that I have come from the south, and there I saw a large country, powerful and rich...conquer it then, great king.

“What Would you do?”

“We would conquer it too and reign over it, Master Ratṭhapāla.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is incomplete, insatiate, the slave of craving’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Ratṭhapāla, it is marvelous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is incomplete, insatiate, the slave of craving.’ It is indeed so!”

ဣဒမဝေါစ အာယသ္မာ ရဋ္ဌပါလော၊ ဣဒံ ဝတ္ထာ အထာပရံ တေဒဝေါစ -
 ၁၅. ပဿာမိ လောကေ သဓနေ မနုဿေ၊
 လဒ္ဓါန ဝိတ္တံ န ဒဒန္တိ မောဟာ၊
 လုဒ္ဓါ ဓနံ သန္တိစယံ ကရောန္တိ၊
 ဘိယျောဝ ကာမေ အဘိပတ္တယန္တိ။

ရာဇာ ပသယျာ ပထဝီ ဝိဇိတွာ၊
သသာဂရန္တံ မဟိမာဝသန္တော ။
ဩရံ သမုဒ္ဒဿ အတိတ္တရူပေါ၊
ပါရံ သမုဒ္ဒဿပိ ပတ္တယေထ။

ရာဇာ စ အညေ စ ဗဟူ မနုဿာ၊
အဝိတတဏှာ မရဏံ ဥပေန္တိ။
ဥိနာဝ ဟုတွာန ဇဟန္တိ ဒေဟံ၊
ကာမေဟိ လောကမ္ပိ န ဟတ္ထိ တိတ္ထိ။

ကန္တန္တိ နံ ဉာတိ ပကိရိယ ကေသေ၊
အဟောဝတာ နော အမရာတိ စာဟူ။
ဝတ္ထေန နံ ပါရုတံ နိဟရိတွာ၊
စိတံ သမာဒါယ တတောသုဟန္တိ။

သော သုယုတိ သူလေဟိ တုဇ္ဇမာနော၊
ဇကေန ဝတ္ထေန ပဟာယ ဘောဂေ။
န မိယမာနဿ ဘဝန္တိ တာဏာ၊
ဉာတိစ ဝိတ္တာ အထ ဝါ သဟာယာ။

ဒါယာဒကာ တဿ ဓနံ ဟရန္တိ၊
သတ္တော ပန ဂစ္ဆတိ ယေန ကမ္ပံ။
န မိယမာနံ ဓနမန္ဓေတိ ကိဉ္စိ၊
ပုတ္တာ စ ဒါရာ စ ဓနဉ္စ ရဋံ။

Idamavoca āyasmā ratṭhapālo. Idam vatvā athāparam etadavoca-

- 14. Passāmi loke sadhane manusse,
Laddhāna vittaṃ na dadanti mohā.
Luddhā dhanam sannicayam karonti,
Bhiyyova kāme abhipatthayanti.

Rājā pasayhā pathaviṃ vijitvā,
Sasāgarantaṃ mahimāvasanto .

Oram̐ samuddassa atittarūpo,
Pāram̐ samuddassapi patthayetha.

Rājā ca aññe ca bahū manussā,
Avītataṅhā maraṇam̐ upenti.
Ēnāva hutvāna jahanti deham̐,
Kāmehi lokamhi na hatthi titti.

Kandanti nam̐ ñātī pakiriya kese,
Ahovatā no amarāti cāhu.
Vatthena nam̐ pārutam̐ nīharitvā,
Citam̐ samādāya tatoḍahanti.

So ḍayhati sūlehi tujjamāno,
Ekena vatthena pahāya bhoge.
Na mīyamānassa bhavanti tāṇā,
ñātīdha mittā atha vā sahāyā.

Dāyādakā tassa dhanam̐ haranti,
Satto pana gacchati yena kammaṁ.
Na mīyamānam̐ dhanamanveti kiñci,
Puttā ca dārā ca dhanañca raṭṭham̐.

That is what the venerable Raṭṭhapāla said. And having said that he said further:

14. “I see men wealthy in the world, who yet
From ignorance give not their gathered wealth.
Greedy they hoard away their riches
Longing still for further sensual pleasures.
A king who has conquered the earth by force
And rules over the land the ocean bounds
Is yet unsated with the sea’s near shore
And hungers for its further shore as well.

Most other people too, not just a king,
 Encounter death with craving unabated;
 [With plans] still incomplete they leave the corpse;
 Desires remain unsated in the world.

His relatives lament and rent their hair,
 Crying, 'Ah me! Alas! Our love is dead!'
 They bear away the body wrapped in shrouds
 To place it on a pyre and burn it there.

Clad in a shroud, he leaves his wealth behind,
 Prodded with stakes he burns [upon the pyre].
 And as he dies, no relatives or friends
 Can offer him shelter and refuge here.

While his heir take over his wealth, this being
 Must pass on according to his actions;
 And as he dies nothing can follow him;
 Not child nor wife nor wealth nor royal estate.

န ဒီဃမာယုံ လဘတေ ဓနေန, န စာပိ ဝိတ္တေန ဇရံ ဝိဟန္တိ။
 အပ္ပံ ဟိဒံ ဇိဝိတမာဟု ဝိရာ, အသဿတံ ဝိပုရိဏာမဓမ္မံ။

အမှာ ဒလိဒ္ဓါ စ ဖုသန္တိ ဖဿံ,
 ဗာလော စ ဝိရော စ တထေဝ ဖုဋ္ဌော။
 ဗာလော စ ဗာလျာ ဝဓိတောဝ သေတိ,
 ဝိရော စ န ဝေဓတိ ဖဿဖုဋ္ဌော။

တသ္မာ ဟိ ပညာဝ ဓနေန သေယျော,
 ယာယ ဝေါသာနမိဓာမိဂစ္ဆတိ။
 အဗျောသိတတ္တာ ဟိ ဘဝါဘဝေသု,
 ပါပါနိ ကမ္မာနိ ကရောန္တိ မောဟာ။

ဥပေတိ ဂဗ္ဘဉ္စ ပရဉ္စ လောကံ၊
 သံသာရမာပဇ္ဇ ပရမ္ပရာယ။
 တဿပွပညော အဘိသဒ္ဒဟန္တော၊
 ဥပေတိ ဂဗ္ဘဉ္စ ပရဉ္စ လောကံ။

စောရော ယထာ သန္တိမုခေ ဂဟိတော၊
 သကမ္ပုနာ ဟညတိ ပါပဓမ္မော။
 ဝေံ ပဇာ ပေစ္စ ပရမိံ လောကေ၊
 သကမ္ပုနာ ဟညတိ ပါပဓမ္မော။

ကာမာဟိ စိတြာ မရုရာ မနောရမာ၊
 ဝိရူပရူပေန မထေန္တိ စိတ္တံ။
 အာဒိနဝံ ကာမဂုဏေသု ဒိသွာ၊
 တသွာ အဟံ ပဗ္ဗဇိတောမိ ရာဇ။

ဒုမပ္ပလာနေဝ ပတန္တိ မာဏဝါ၊
 ဒဟရာ စ ဝုမ္မာ စ သရီရဘေဒါ။
 တေမိ ဒိသွာ ပဗ္ဗဇိတောမိ ရာဇ၊
 အပဏ္ဍကံ သာမညမေဝ သေယျော”တိ။

ရဋ္ဌပါလသုတ္တံ နိဋ္ဌိတံ။

Na dīghamāyum labhate dhanena,
 na cāpi vittena jaram vihanti.
 Appam hidam jīvitamāhu dhīrā,
 asassatam vippariṇāmadhammam.

Adḍhā daliddā ca phusanti phassam,
 Bālo ca dhīro ca tatheva phuṭṭho.
 Bālo ca bālyā vadhitova seti,
 Dhīro ca na vedhati phassaphuṭṭho.

Tasmā hi paññāva dhanena seyyo,
Yāya vosānamidhādhigacchati.
Abyositattā hi bhavābhavesu,
Pāpāni kammāni karonti mohā.

Upeti gabbhañca parañca lokam,
Saṃsāramāpajja paramparāya.
Tassappapañño abhisaddahanto,
Upeti gabbhañca parañca lokam.

Coro yathā sandhimukhe gahito,
Sakammunā haññati pāpadhammo.
Evaṃ pajā pecca paramhi loke,
Sakammunā haññati pāpadhammo.

Kāmāhi citrā madhurā manoramā,
Virūparūpena mathenti cittaṃ.
Ādīnavam kāmaguṇesu disvā,
Tasmā ahaṃ pabbajitomhi rāja.

Dumapphalāneva patanti māṇavā,
Daharā ca vuddhā ca sarīrabhedā.
Etampi disvā pabbajitomhi rāja,
Apaṇṇakam sāmāññameva seyyo”ti.

Raṭṭhapālasuttam niṭṭhitam.

Longevity is not acquired with wealth
Nor can prosperity banish old age;
Short is this life, as all the sages say,
Eternity it knows not, only change.

The rich and poor alike shall feel [Death’s] touch,
The fool and sage as well shall feel it too;
But while the fool lies stricken by his folly,
No sage will ever tremble at the touch.

Better is wisdom here than any wealth,
 Since by wisdom one gains the final goal.
 For people through ignorance do evil deeds
 While failing to reach the goal from life to life.

As one goes to the womb and the next world,
 Renewing the successive round of births,
 Another of little wisdom, trusting him,
 Goes also to the womb and the next world.

Just as a robber caught in burglary
 Is made to suffer for his evil deeds,
 So people after death, in the next world,
 Are made to suffer for their evil deeds.

Sensual pleasures, varied, sweet, delightful,
 In many different ways disturb the mind:
 Seeing the danger in these sensual ties
 I chose to lead the homeless life, O King.

As fruits fall from the tree, so people too,
 Both young and old, fall when this body breaks.
 Seeing this too, O King, I have gone forth:
 Better is the recluse's life assured."

End of Raṭṭhapālasuttasutta

Ref: Bhikkhu Ñānamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha,

Wisdom Publication, Boston, 1995. Pp. 677-691

၈. ဓာတုဝိဘင်္ဂသုတ္တ
(ပုက္ကုသုတ္တံ)

၁. ဧဝံ မေ သုတံ - ဧကံ သမယံ ဘဂဝါ မဂဓေသု စာရိကံ စရမာနော ယေန ရာဇဂဟံ တဒဝသရိ; ယေန ဘဂ္ဂဝေါ ကုမ္ဘကာရော တေနုပသင်္ကမိ; ဥပသင်္ကမိတွာ ဘဂ္ဂဝံ ကုမ္ဘကာရံ တေဒဝေါစ - “သစေ တေ, ဘဂ္ဂဝ, အဂရူဝိဟရေမု အာဝေသနေ ဧကရတ္ထ”န္တိ။ “န ခေါ မေ, ဘန္တေ, ဂရူ။ အတ္ထိ စေတ္ထ ပဗ္ဗဇိတော ပဌမံ ဝါသုပဂတော။ သစေ သော အနုဇာနာတိ, ဝိဟရထ, ဘန္တေ, ယထာသုခ”န္တိ။

8. Dhātuvibhaṅghasutta
(Pukkusāti)

1. Evaṃ me sutam— ekaṃ samayaṃ Bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā Bhaggavaṃ kumbhakāraṃ etadvoca— “sace te, Bhaggava, agaru viharemu āvesane ekarattan”ti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamam vāsūpagato. Sace so anujānāti, viharatha, bhante, yathāsukhan”ti.

8. Dhātuvibhaṅghasutta
Discourse on the Analysis of the Elements

1. Thus have I heard:

Once the Bhagavā, while wandering through the country of Magadha, arrived at Rājagaha. There the Bhagavā approached the potter named Bhaggava, and said to him thus: “Bhaggava, if it is not burdensome for you, I would like to spend the night at your place”. “Venerable Sir, it is not burdensome for me. But there is a bhikkhu who is already staying in this place. If that bhikkhu consents, your reverence may stay as you please”.

၂. တေန ခေါ ပန သမယေန ပုတ္တုသာတိ နာမ ကုလပုတ္တော ဘဂဝန္တံ ဥဒ္ဓိဿ သဒ္ဓါယ အဂါရသ္မာ အနဂါရိယံ ပဗ္ဗဇိတော။ သော တသ္မိံ ကုမ္ဘကာရာဝေသနေ? ပဌမံ ဝါသူပဂတော ဟောတိ။ အထ ခေါ ဘဂဝါ ယေနာယသ္မာ ပုတ္တုသာတိ တေနပသင်္ကမိ; ဥပသင်္ကမိတွာ အာယသ္မန္တံ ပုတ္တုသာတိ တေဒဝေါစ - “သစေ တေ, ဘိက္ခု, အဂရု ဝိဟရေမု အာဝေသနေ ဧကရတ္တ”န္တိ။ “ဥရုန္တံ, အာဝုသော, ကုမ္ဘကာရာဝေသနံ။ ဝိဟရတာယသ္မာ ယထာသုခ”န္တိ။

2. Tena kho pana samayena Pukkusāti nāma kulaputto bhagavantam uddissa saddhāya agāasmā anagāriyam pabbajito. So tasmim kumbhakārāvesane paṭhamam vāsūpagato hoti. Atha kho Bhagavā yenāyasmā Pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ Pukkusātiṃ etadavoca— “sace te, bhikkhu, agaru viharemu āvesane ekarattan”ti. “Urundam, āvuso, kumbhakārāvesanam. Viharatāyasmā yathāsukhan”ti.

2. At that time a worthy man by the name of Pukkusati who, having gone forth from the household life into the homeless life of a recluse out of devotion to and faith in the Bhagava, was already staying in that place of the potter. The Bhagava approached the Venerable Pukkusati and said to him, “Bhikkhu, if it is not burdensome for you, I would like to spend the night in this place”. “Friend, this place of the potter is quite spacious. Your reverence may stay as you please”.

အထ ခေါ ဘဂဝါ ကုမ္ဘကာရာဝေသနံ ပဝိသိတွာ ဧကမန္တံ တိဏသန္ဓာရက်^၁ ပညာပေတွာ နိသီဒိ ပလ္လင်္ကံ အာဘုဇိတွာ ဥဇုံ ကာယံ ပဏိဓာယ ပရိမုခံ သတိံ ဥပဋ္ဌပေတွာ။ အထ ခေါ ဘဂဝါ ဗဟုဒေဝ ရတ္တိံ နိသဇ္ဇာယ ဝီတိနာမေသိ။ အာယသ္မာပိ ခေါ ပုတ္တုသာတိ ဗဟုဒေဝ ရတ္တိံ နိသဇ္ဇာယ ဝီတိနာမေသိ။

Atha kho Bhagavā kumbhakārāvesanam pavisitvā ekamantaṃ tiṇasanthārakam paññāpetvā nisīdi pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatṭhapetvā. Atha kho Bhagavā bahudeva

rattim nisajjāya vītināmesi. Āyasmāpikho Pukkusāti bahudeva rattim nisajjāya vītināmesi.

The Bhagava then entered the potter's place, and spreading a grass-mat in one place, sat down cross-legged; keeping his body erect, he set up mindfulness, orientating it towards the object of concentration. The Bhaggava spent most of the night sitting in meditation. The Venerable Pukkusāti also spent most of the night sitting in meditation¹.

အထ ခေါ ဘဂဝတော တေဒဟောသိ - “ပါသာဒိကံ ခေါ အယံ ကုလပုတ္တော ဣရိယတိ။ ယံနူနာဟံ ပုစ္ဆေယျ”န္တိ။ အထ ခေါ ဘဂဝါ အာယသ္မန္တံ ပုတ္တုသာတိ တေဒဝေါစ - “ကံသိ တံ, ဘိက္ခု, ဥဒ္ဓိဿ ပဗ္ဗဇိတော? ကော ဝါ တေ သတ္တာ? ကဿ ဝါ တံ ဓမ္မံ ရောစေသီ”တိ? “အတ္ထာရုသော, သမဏော ဂေါတမော သကျပုတ္တော သကျကုလာ ပဗ္ဗဇိတော။ တံ ခေါ ပန ဘဂဝန္တံ ဂေါတမံ ဝေ ကလျာဏော ကိတ္တိသဒ္ဓေါ အပ္ပဂ္ဂတော - ‘ဣတိပိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဒူ အနုတ္တရော ပုရိသဒမ္မသာရထိ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ’တိ တာဟံ ဘဂဝန္တံ ဥဒ္ဓိဿ ပဗ္ဗဇိတော။ သော စ မေ ဘဂဝါ သတ္တာ။ တဿ စာဟံ ဘဂဝတော ဓမ္မံ ရောစေမီ”တိ။ “ကဟံ ပန, ဘိက္ခု, တေရဟံ သော ဘဂဝါ ဝိဟရတိ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ”တိ။ “အတ္ထာရုသော, ဥတ္တရေသု ဇနပဒေသု သာဝတ္ထိ နာမ နဂရံ။ တတ္ထ သော ဘဂဝါ တေရဟံ ဝိဟရတိ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ”တိ။ “ဒိဋ္ဌပုဗ္ဗော ပန တေ, ဘိက္ခု, သော ဘဂဝါ; ဒိသ္မာ စ ပန ဇာနေယျာသီ”တိ? “န ခေါ မေ, အာရုသော, ဒိဋ္ဌပုဗ္ဗော သော ဘဂဝါ; ဒိသ္မာ စာဟံ န ဇာနေယျ”န္တိ။

Atha kho Bhagavato etadahosi— “pāsādikam kho ayam kulaputto iriyati. Yamnūnāham puccheyyan”ti. Atha kho Bhagavā āyasmantaṃ Pukkusātiṃ etadavoca— “kaṃsi tvam, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammaṃ rocesi”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Tam kho pana bhagavantam gotamaṃ evam kalyāṇo kittisaddo abbhuggato— ‘itipi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

1. The night is divided into three parts, of which the Buddha spent two and a half parts in sustained absorption in the Fruition attainment. The Venerable Pukkusāti spent the same length of time in sustained absorption in the fourth Jhāna through mindfulness of breathing. (The Commentary).

purisadammasārathi satthā devamanussānam buddho Bhagavā'ti. Tāham bhagavantam uddissa pabbajito. So ca me Bhagavā satthā. Tassa cāham Bhagavato dhammam rocemī'ti. "Kham pana, bhikkhu, etarahi so Bhagavā viharati araham sammāsambuddho'ti. "Atthāvuso, uttaresu janapadesu sāvatti nāma nagaram. Tattha so Bhagavā etarahi viharati araham sammāsambuddho'ti. "Ditthapubbo pana te, bhikkhu, so Bhagavā; disvā ca pana jāneyyāsī'ti? "Na kho me, āvuso, ditthapubbo so Bhagavā; disvā cāham na jāneyyan'ti.

It then occurred to the Bhagavā thus: This worthy man assumes a body-posture that inspires respect.¹ It would be well if I were to ask him some questions. The Bhagavā then asked the Venerable Pukkusāti thus: "Bhikkhu, out of devotion to whom, did you become a bhikkhu? Who is your teacher? In whose teaching do you profess your faith?" "Friend, there is the samaṇa Gotama who was a Sakyan prince, who had gone forth as a recluse from the Sakyan clan. The good fame and reputation of that Exalted Gotama spread far and wide thus: Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the most exalted. Out of devotion to that Exalted One I became a bhikkhu. That Exalted One is my teacher and I profess my faith in the teaching of that Exalted One."

"Bhikkhu, that Bhagavā, who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight, where is he staying now? "Friend, there is the city called Savatti in the north. That Bhagava, who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight, is

1. This refers to the sitting posture. Of the four postures of the body in meditation, namely, standing, sitting, lying and walking, the sitting posture is the one that inspires the highest esteem. (The Commentary).

now staying there.” “Bhikkhu, have you ever seen that Exalted One? Would you know him if you should see him? I have never seen that Exalted One and I wouldn't know him if I should see him.”¹

အထ ခေါ် ဘဂဝတော တေဒဟောသိ - “မမဇ္ဇ ခွါယံ^၁ ကုလပုတ္တော ဥဒ္ဓိဿ ပဗ္ဗဇိတော။ ယံနုနဿာဟံ ဓမ္မံ ဒေသေယျ”န္တိ။ အထ ခေါ် ဘဂဝါ အာယသ္မန္တံ ပုတ္တုသာတံ အာမန္တေသိ - “ဓမ္မံ တေ, တိက္ခု, ဒေသေသာမိ။ တံ သုဏာဟိ, သာဓုကံ မနသိ ကရောဟိ; ဘာသိသာမိ”တိ။ “ဝေမာဂုသော”တိ ခေါ် အာယသ္မာ ပုတ္တုသာတံ ဘဂဝတော ပစ္စသောသိ။ ဘဂဝါ တေဒဝေါစ -

Atha kho Bhagavato etadahosi— “mamañca khvāyam kulaputto uddissa pabbajito. Yamnūnassāham dhammam deseyyan”ti. Atha kho Bhagavā āyasmantaṃ Pukkusātiṃ āmantesi— “dhammam te, bhikkhu, desessāmi. Tam suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evamāvuso”ti kho āyasmā Pukkusāti Bhagavato paccassosi. Bhagavā etadavoca—

It then occurred to the Bhagavā thus: ‘Indeed, this worthy man has become a bhikkhu out of devotion to me. It would be well if I were to deliver a discourse to him’. The Bhagava then said to the Venerable Pukkusati, “Bhikkhu, I shall deliver a discourse to you. Listen and pay good attention. I shall speak.” “Very well, friend,” replied the Venerable Pukkusati to the Bhagava. The Bhagava then spoke these words:

၃. “ဆဓာတုရော အယံ, တိက္ခု, ပုရိသော ဆဗဿာယတနော အဋ္ဌာရသမနောပဝိစာရော စတုရာဓိဋ္ဌာနော; ယတ္ထ ဌိတံ မညဿဝါ နပ္ပဝတ္တန္တိ, မညဿဝေ ခေါ ပန နပ္ပဝတ္တမာနေ မုနိ သန္တောတိ ဝုစ္စတိ။ ပညံ နပ္ပမဇ္ဇေယျ, သစ္စမနုရက္ခေယျ, စာဂမနုပ္ပဟေယျ, သန္တိမေဝ သော သိက္ခေယျာ’တိ - အယမုဒ္ဒေသော ဓာတုဝိဘင်္ဂံ။

1. Normally the Buddha's glory was such that every beholder would have no difficulty in recognizing the Buddha. In this instance the Buddha with his powre had veiled his identity and assumed the appearance of an ordinary bhikkhu going on an alms-round. Hence the inability to recognize the Buddha by Pukkusāti. (The Commentary).

3. “Chadhāturo ayam, bhikkhu, puriso chaphassāyatano atthārasamanopavicāro caturādhiṭṭhāno; yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyvā’ti— ayamuddeso dhātuvibhaṅgassa.

3. Bhikkhu, man has six elements (dhatus)¹, has six sense-bases on which contact depends, eighteen kinds of application of the mind, and four firm foundation. For one who is set on these four firm foundations, there is no outflow of defilements such as conceit, if there is no outflow of defilements such as conceit, one is said to be a tranquil arahat. One should not neglect vipassana insight; one should safeguard the truth, should cultivate renunciation (of the substrata of existence) and should practise to achieve calm (through extinction of defilements). This is a brief outline of the Analysis of the Elements.

၄. “ဆရာတုရော အယံ, တိက္ခ၊ ပုရိသော’တိ - ဣတိ ခေါ ပနတံ ဝုတ္တံ။ ကိဇ္ဇတံ ပဋိစ္စ ဝုတ္တံ? (ဆယိမာ, တိက္ခ၊ ဓာတုယော) - ပထဝီဓာတု, အာပေါဓာတု, တေဇောဓာတု, ဝါယောဓာတု, အကာသဓာတု, ဝိညာဏဓာတု။ ‘ဆရာတုရော အယံ, တိက္ခ၊ ပုရိသော’တိ - ဣတိ ယံ တံ ဝုတ္တံ, ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ။

4. “Chadhāturo ayam, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? (chāyimā, bhikkhu, dhātuyo)— pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu. ‘Chadhāturo ayam, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

4. It has been said, “Bhikkhu, man has six elements”. With reference to what has this been said? (Bhikkhu, there are these six elements:) the elements of solidity, the elements of fluidity and cohesion,

1. The Buddha began his discourse to Pukkusāti with the six elements, dispensing with the fifteen saraṇa dhammas (relating to good conduct and behaviour or practices), which have to be taken up before vipassanā meditation. The Buddha did so because he knew that Pukkusāti had already attained the fourth Jhāna.

the element of heat, the element of motion, the element of space, the element of consciousness. With reference to this, it has been said, “Bhikkhu, man has six elements”.

၅. “ဆဿာယတနော အယံ, ဘိက္ခု, ပုရိသော’တိ - ဣတိ ခေါ ပနေတံ ဝုတ္တံ။ ကိဉ္ဇေတံ ပဋိစ္စ ဝုတ္တံ? စက္ခုသမ္မဿာယတနံ, သောတသမ္မဿာယတနံ, ဃာနသမ္မဿာယတနံ, ဇိဝှိသမ္မဿာယတနံ, ကာယသမ္မဿာယတနံ, မနောသမ္မဿာယတနံ။ ‘ဆဿာယတနော အယံ, ဘိက္ခု, ပုရိသော’တိ - ဣတိ ယံ တံ ဝုတ္တံ, ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ။

5. “Chaphassāyatano ayam, bhikkhu, puriso’ti — iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Chaphassāyatano ayam, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idame taṃ paṭicca vuttaṃ.

5. It has been said, “Bhikkhu, man has six sense-bases on which contact depends”. With reference to what has this been said? There are these sense-bases on which contact depends: eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. With reference to this, it has been said, “Bhikkhu, man has six sense-bases on which contact depends”.

၆. “အဋ္ဌာရသမနောပဝိစာရော အယံ, ဘိက္ခု, ပုရိသော’တိ - ဣတိ ခေါ ပနေတံ ဝုတ္တံ။ ကိဉ္ဇေတံ ပဋိစ္စ ဝုတ္တံ? စက္ခုနာ ရူပံ ဒိသ္မာ သောမနဿဋ္ဌာနီယံ ရူပံ ဥပဝိစရတိ, ဒေါမနဿဋ္ဌာနီယံ ရူပံ ဥပဝိစရတိ, ဥပေက္ခာဋ္ဌာနီယံ ရူပံ ဥပဝိစရတိ; သောတေန သဒ္ဓံ သုတ္တာ ။ပ။ ဃာနေန ဂန္ဓံ ဃာယိတ္တာ။ ဇိဝှိယ ရသံ သာယိတ္တာ။ ကာယေန ဇောဋ္ဌဗ္ဗံ ဖုသိတ္တာ။ မနသာ ဓမ္မံ ဝိညာယ သောမနဿဋ္ဌာနီယံ ဓမ္မံ ဥပဝိစရတိ, ဒေါမနဿဋ္ဌာနီယံ ဓမ္မံ ဥပဝိစရတိ ဥပေက္ခာဋ္ဌာနီယံ ဓမ္မံ ဥပဝိစရတိ - ဣတိ ဆ သောမနဿပဝိစာရာ, ဆ ဒေါမနဿပဝိစာရာ, ဆ ဥပေက္ခပဝိစာရာ။ ‘အဋ္ဌာရသမနောပဝိစာရော အယံ, ဘိက္ခု, ပုရိသော’တိ - ဣတိ ယံ တံ ဝုတ္တံ, ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ။

6. “Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā

somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā .Pa. ghānena gandhaṃ ghāyitvā jivhāya rasaṃ sāyitvā kāyena phoṭṭhabbaṃ phusitvā manasā dhammaṃ vññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati upekkhāṭṭhānīyaṃ dhammaṃ upavicarati— iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

6. It has been said, “Bhikkhu, man has eighteen kinds of application of the mind”. With reference to what has this been said? On seeing a visible object with the eye, one takes it in his mind as being a pleasant visible object, or takes it in his mind as being an unpleasant visible object, or takes it in his mind as a visible object which is neither pleasant nor unpleasant. On hearing a sound with the ear ...p ... On smelling an odour with the nose ...p... On tasting a flavour with the tongue ...p... On contacting a tangible object with the body ...p... On cognizing a mind object with the mind, one takes it in his mind as being a pleasant mind-object or takes it in his mind as being an unpleasant mind-object, or takes it in his mind as a mind-object which is neither pleasant nor unpleasant. Thus, there are six kinds of application of the mind associated with what is pleasant, six kinds of application of the mind associated with what is unpleasant and six kinds of application of the mind associated with what is neither pleasant nor unpleasant. With reference to this, it has been said, “Bhikkhu, man has eighteen kinds of application of the mind.

၇. “စတုရာဓိဋ္ဌာနော အယံ, တိက္ခု, ပုရိသော’တိ - ဣတိ ခေါ ပနေတံ ဝုတ္တံ။ ကိဇ္ဇေတံ ပဋိစ္စ ဝုတ္တံ? ပညာဓိဋ္ဌာနော, သစ္စာဓိဋ္ဌာနော, စာဂါဓိဋ္ဌာနော, ဥပသမာဓိဋ္ဌာနော။ ‘စတုရာဓိဋ္ဌာနော အယံ, တိက္ခု, ပုရိသော’တိ - ဣတိ ယံ တံ ဝုတ္တံ ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ။

7. “Caturādhiṭṭhāno ayam, bhikkhu, puriso’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayam, bhikkhu, puriso’ti— iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

7. It has been said, “Bhikkhu, man has four firm foundations”. With reference to what has this been said? There are these four firm foundations: Arahatta Fruition knowledge, truth, renunciation (of the substata of existence), and calm (through extinction of defilements). With reference to this it has been said, “Bhikkhu, man has four firm foundations”.

၈. “ပညံ နပ္ပမဇ္ဇေယျ၊ သစ္စမနုရက္ခေယျ၊ စာဂမနုပ္ပဟေယျ၊ သန္တိမေဝ သော သိက္ခေယျာ’တိ - ဣတိ ခေါ ပနေတံ ဝုတ္တံ။ ကိဇ္ဇေတံ ပဋိစ္စ ဝုတ္တံ? ကထဉ္စ၊ ဘိက္ခူ၊ ပညံ နပ္ပမဇ္ဇတိ? ဆယိမာ၊ ဘိက္ခူ၊ ဓာတုယော - ပထဝီဓာတု၊ အာပေါဓာတု၊ တေဇောဓာတု၊ ဝါယောဓာတု၊ အာကာသဓာတု၊ ဝိညာဏဓာတု။

8. “Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyvā’ti— iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhu, paññam nappamajjati? Chayimā, bhikkhu, dhātuyo— pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

8. It has been said, “One should not neglect vipassana insight; one should safeguard the truth, should cultivate renunciation (of the substrata of existence) and should practise to achieve calm (through extinction of defilements). “With reference to what has this been said? Bhikkhu, how is vipassana Insight not neglected? Bhikkhu, there are these sixs elements (dhatus): the pathavi element, (the element of solidity), the apo element (the element of fludity and cohesion), the the tejo element (the element of heat), the vayo element (the element of motion), the akasa element (the element of space), the vinnana element (the element of consciousness).

၉. “ကတမာ စ၊ ဘိက္ခူ၊ ပထဝီဓာတု? ပထဝီဓာတု သိယာ အဇ္ဈတ္တိကာ သိယာ ဗာဟိရာ။ ကတမာ စ၊ ဘိက္ခူ၊ အဇ္ဈတ္တိကာ ပထဝီဓာတု? ယံ အဇ္ဈတ္တံ ပစ္စတ္တံ ကကုဋံ ခရိဂတံ ဥပါဒိန္နံ၊ သေယျထိဒံ - ကေသာ လောမာ နခါ ဒန္တာ တစော မံသံ နှာရု အဋ္ဌိ အဋ္ဌိမိဉ္စံ ဇိ ဝက္ကံ ဟဒယံ ယကနံ ကိလောမကံ ပိဟကံ ပပ္ဖါသံ အန္တံ အန္တဂုဏံ ဥဒရိယံ ကရိသံ၊ ယံ ဝါ ပနညမ္ပိ ကိဉ္စိ အဇ္ဈတ္တံ ပစ္စတ္တံ ကကုဋံ ခရိဂတံ ဥပါဒိန္နံ - အယံ ဝုစ္စတိ၊ ဘိက္ခူ၊ အဇ္ဈတ္တိကာ ပထဝီဓာတု။

ယာ စေဝ ခေါ် ပန အဇ္ဈတ္တိကာ ပထဝီဓာတု ယာ စ ဗာဟိရာ ပထဝီဓာတု ပထဝီဓာတုရေဝေသာ 'တံ နေတံ မမ နေသောဟမသ္မိံ န မေသော အတ္တာ'တိ - ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒဋ္ဌဗ္ဗံ။ ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒိသ္မာ ပထဝီဓာတုယာ နိဗ္ဗိန္ဒတိ, ပထဝီဓာတုယာ စိတ္တံ ဝိရာဇေတိ။

9. “Katamā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhātikā siyā bāhirā. Katamā ca, bhikkhu, ajjhātikā pathavīdhātu? Yam ajjhātam paccattam kakkhalam kharigatam upādinnaṃ, seyyathidaṃ— kesā lomā nakhā dantā taco māmsam nhāru aṭṭhi aṭṭhimiūjam vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaṅgam udariyam karīsam, yam vā panaññampi kiñci ajjhātam paccattam kakkhalam kharigatam upādinnaṃ— ayam vuccati, bhikkhu, ajjhātikā pathavīdhātu. Yā ceva kho pana ajjhātikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūvesā ‘Tam netam mama nesohamasmi na meso attā’ti— evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

9. Bhikkhu, what is the pathavi element? There is the pathavī element in onwself, just as there is external pathavī element. Bhikkhu! what is the pathavi element in oneself, pertains to oneself, and is hard, solid and clung to (by craving and wrong view) is pathavī element in oneself. And what is it? It is the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestine, (contents of the) stomach, faeces and whatever else is in oneself, pertains to oneself, and is hard, solid and clung to. These, bhikkhu, are called the pathavi element in oneself.

The pathavī element in oneself and the external pathavī element are both merely the element of pathavī.

That (pathavī element) should be seen fundamentally and truly, with right understanding, thus: “This is not mine; this is not ‘I’ this is not my atta, Self”. Having thus seen this (pathavī element) fundamentally

and truly, with right understanding, one gets disgusted with (the pathavī element) and one’s mind becomes free of attachment to the pathavī element.

၁၀. “ကတမာ စ, တိက္ခု, အာပေါဓတု? အာပေါဓတု သိယာ အဇ္ဈတ္တိကာ သိယာ ဗဟိရာ။ ကတမာ စ, တိက္ခု, အဇ္ဈတ္တိကာ အာပေါဓတု? ယံ အဇ္ဈတ္တံ ပစ္စတ္တံ အာပေါ အာပေါဂတံ ဥပါဒိန္နံ သေယျထိဒံ - ပိတ္တံ သေမှံ ပုဗ္ဗော လောဟိတံ သေဒေါ မေဒေါ အသု ဝသာ ခေဋ္ဌော သိဃာဏိကာ လသိကာ မုတ္တံ, ယံ ဝါ ပနညမ္ပိ ကိဉ္စိ အဇ္ဈတ္တံ ပစ္စတ္တံ အာပေါ အာပေါဂတံ ဥပါဒိန္နံ - အယံ ဝုစ္စတိ, တိက္ခု, အဇ္ဈတ္တိကာ အာပေါဓတု။ ယာ စေဝ ခေါ ပန အဇ္ဈတ္တိကာ အာပေါဓတု ယာ စ ဗဟိရာ အာပေါဓတု အာပေါဓတုရေဝေသာ။ ‘တံ နေတံ မမ, နေသောဟမသ္မိ, န မေသော အတ္တာ’တိ - ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒဋ္ဌဗ္ဗံ။ ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒိသ္မာ အာပေါဓတုယာ နိဗ္ဗိန္ဒတိ, အာပေါဓတုယာ စိတ္တံ ဝိရာဇေတိ။

10. “Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yam ajjhattam paccattam āpo āpogatam upādinnaṃ seyyathidaṃ— pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttam, yaṃ vā panaññampi kiñci ajjhattam paccattam āpo āpogatam upādinnaṃ— ayam vuccati, bhikkhu, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturrevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti— evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

10. Bhikkhu, what is the āpo element, the element of fluidity and cohesion? There is āpo element in oneself, just as there is external āpo element.

And, what, bhikkhu, is the āpo element in oneself? What is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to (by craving and wrong view) is āpo element in oneself. And what is it? It is bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine and whatever else is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is clung to. Bhikkhu! These are called the āpo element in oneself.

The āpo element in oneself and the external āpo element are both merely the element of āpo. That (āpo element) should be seen fundamentally and truly, with right understanding, thus: “This is not mine; this is not ‘I’; this is not my atta, Self”. Having thus seen this (āpo element) fundamentally and truly, with right understanding, one gets disgusted with the āpo element and one’s mind becomes free of attachment to the āpo element.

၁၁. “ကတမာ စ, တိက္ခလ, တေဇောဓာတု? တေဇောဓာတု သိယာ အဇ္ဈတ္တိကာ သိယာ ဗဟိရာ။ ကတမာ စ, တိက္ခလ, အဇ္ဈတ္တိကာ တေဇောဓာတု? ယံ အဇ္ဈတ္တံ ပစ္စတ္တံ တေဇော တေဇောဂတံ ဥပါဒိန္နံ, သေယျထိဒံ - ယေန စ သန္တပ္ပတိ, ယေန စ ဇီရိယတိ, ယေန စ ပရိဇယတိ, ယေန စ အသိတပီတခါယိတသာယိတံ သမ္မာ ပရိဏာမံ ဂစ္ဆတိ, ယံ ဝါ ပနညဗ္ဗိ ကိဉ္စိ အဇ္ဈတ္တံ ပစ္စတ္တံ တေဇော တေဇောဂတံ ဥပါဒိန္နံ - အယံ ဝုစ္ဆတိ, တိက္ခလ, အဇ္ဈတ္တိကာ တေဇောဓာတု။ ယာ စေဝ ခေါပန အဇ္ဈတ္တိကာ တေဇောဓာတု ယာ စ ဗဟိရာ တေဇောဓာတု တေဇောဓာတုရေဝေသာ။ ‘တံ နေတံ မမ, နေသောဟမသ္မိ, န မေသော အတ္တာ’တိ - ဝေမေတံ ယထာဘူတံ သမ္မပ္ပညာယ ဒဋ္ဌဗ္ဗံ။ ဝေမေတံ ယထာဘူတံ သမ္မပ္ပညာယ ဒိသ္မာ တေဇောဓာတုယာ နိဗ္ဗိန္ဒတိ, တေဇောဓာတုယာ စိတ္တံ ဝိရာဇေတိ။

11. “Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yam ajjhattam paccattam tejo tejogataṃ upādinnaṃ, seyyathidaṃ — yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattam paccattam tejo tejogataṃ upādinnaṃ— ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturrevesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

11. Bhikkhu, what is the tejo element, the element of heat and cold? There is tejo element in oneself, just as there is external tejo element.

And what, bhikkhu, is the tejo element in oneself? What is in oneself, pertains to oneself, and is hot or cold or has the property of heat and cold, and is clung to (by craving and wrong view) is tejo element in oneself. And what is it? It is the element of heat and cold that generates warmth, that causes decay, that burns up, that digests whatever is eaten drunk, chewed or tasted, as well as whatever else is in oneself, pertains to oneself, and is hot or cold or has the property of heat and cold and is clung to. Bhikkhu! This is called the tejo element in oneself.

The tejo element in oneself and the external tejo element are both merely the element of tejo. That (tejo element) should be seen fundamentally and truly, with right understanding, thus: “This is not mine; this is not 'I'; this is not my atta, Self”. Having thus seen this (tejo element) fundamentally and truly, with right understanding, one gets disgusted with the tejo element and one’s mind becomes free of attachment to the tejo element.

၁၂. “ကတမာ စ, ဘိက္ခု, ဝါယောဓာတု? ဝါယောဓာတု သိယာ အဇ္ဈတ္တိကာ သိယာ ဗာဟိရာ။ ကတမာ စ, ဘိက္ခု, အဇ္ဈတ္တိကာ ဝါယောဓာတု? ယံ အဇ္ဈတ္တံ ပစ္စတ္တံ ဝါယော ဝါယောဂတံ ဥပါဒိန္နံ, သေယျထိဒံ - ဥဒ္ဓင်္ဂမာ ဝါတာ အဓောဂမာ ဝါတာ ကုစ္ဆိသယာ ဝါတာ ကောဋ္ဌာသယာ” ဝါတာ အင်္ဂမင်္ဂါနုသာရိနော ဝါတာ အဿာသော ပဿာသော ဣတိ, ယံ ဝါ ပနညမ္ပိ ကိဉ္စိ အဇ္ဈတ္တံ ပစ္စတ္တံ ဝါယော ဝါယောဂတံ ဥပါဒိန္နံ - အယံ ဝုစ္စတိ, ဘိက္ခု, အဇ္ဈတ္တိကာ ဝါယောဓာတု။ ယာ စေဝ ခေါ ပန အဇ္ဈတ္တိကာ ဝါယောဓာတု ယာ စ ဗာဟိရာ ဝါယောဓာတု ဝါယောဓာတုရေဝေသာ။ ‘တံ နေတံ မမ နေသောဟမသ္မိ န မေသော အတ္တာ’တိ - ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒဋ္ဌမ္ပံ။ ဝေမေတံ ယထာဘူတံ သမ္ပပ္ပညာယ ဒိသ္မာ ဝါယောဓာတုယာ နိဗ္ဗိန္ဒတိ, ဝါယောဓာတုယာ စိတ္တံ ဝိရာဇေတိ။

12. “Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yam ajjhattam paccattam vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ — uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattam paccattam vāyo vāyogataṃ upādinnaṃ— ayam vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu

vāyodhāturevesā. ‘Taṃ netam mama nesohamasmi na meso attā’ti—
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ
yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā
cittam virājeti.

12. Bhikkhu, what is the vāyo element, the element of motion? There is vāyo element in oneself, just as there is external vāyo element.

And what, bhikkhu, is the vāyo element in oneself? What is in oneself, pertains to oneself, and is air or has the property of air, and is clung to (by craving and wrong view) is vāyo element in oneself. And what is it? It is air (lit., winds) moving upwards (in the body), air moving downwards (in the body), air in the abdomen, air in the intestines, air moving through all organs of the body, air breathed in, air breathed out, and whatever else is in oneself, pertains to oneself, and is air or has the property of air, and is clung to. Bhikkhu! This is called the vayo element in oneself.

The vāyo element in oneself and the external vāyo element are both merely the element of vāyo. That (vayo element) should be seen fundamentally and truly, with right understanding, thus: “This is not mine; this is not 'I'; this is not my atta, Self”. Having thus seen this (vāyo element) fundamentally and truly, with right understanding, one gets disgusted with this vāyo element and one’s mind becomes free of attachment to the vāyo element.

၁၃. “ကတမာ စ, တိက္ခု, အာကာသဓာတု? အာကာသဓာတု သိယာ အဇ္ဈတ္တိကာ သိယာ ဗာဟိရာ။ ကတမာ စ, တိက္ခု, အဇ္ဈတ္တိကာ အာကာသဓာတု ယံ အဇ္ဈတ္တံ ပစ္စတ္တံ အာကာသံ အာကာသဂတံ ဥပါဒိန္နံ, သေယျထိဒံ - ကဏ္ဍစိန္တံ နာသစိန္တံ မုခဒ္ဒါရံ ယေန စ အသိတပီတခါယိတသာယိတံ အဇ္ဈောဟရတိ, ယတ္ထ စ အသိတပီတခါယိတသာယိတံ သန္တိဋ္ဌတိ, ယေန စ အသိတပီတခါယိတသာယိတံ အဓောဘာဂံ နိက္ခမတိ, ယံ ဝါ ပနညမ္ပိ ကိဉ္စိ အဇ္ဈတ္တံ ပစ္စတ္တံ အာကာသံ အာကာသဂတံ အယံ အယဂတံ ဝိဝရံ ဝိဝရဂတံ အသမ္ပုဋ္ဌံ မံသလောဟိတေဟိ ဥပါဒိန္နံ - အယံ ဝုစ္စတိ တိက္ခု အဇ္ဈတ္တိကာ အာကာသဓာတု။ ယာ စေဝ ခေါ ပန အဇ္ဈတ္တိကာ အာကာသဓာတု ယာ စ ဗာဟိရာ အာကာသဓာတု အာကာသဓာတုရေဝေသာ။ ‘တံ နေတံ မမ, နေသောဟမသ္မိ, န မေသော အတ္တာ’တိ -

ဝေမေတံ ယထာဘူတံ သမ္ဗုပ္ပညာယ ဒဋ္ဌဗ္ဗံ။ ဝေမေတံ ယထာဘူတံ သမ္ဗုပ္ပညာယ ဒိသ္မာ
အာကာသဓာတုယာ နိဗ္ဗိန္ဒတိ, အာကာသဓာတုယာ စိတ္တံ ဝိရာဇေတိ။

13. “Katamā ca, bhikkhu, ākāsadhātu? Ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā ākāsadhātu Yam ajjhattam paccattam ākāsam ākāśagatam upādinnaṃ, seyyathidaṃ kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgam nikkhamati, yaṃ vā panaññampi kiñci ajjhattam paccattam ākāsam ākāśagatam aghaṃ aghagatam vivaraṃ vivaragatam asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ— ayaṃ vuccati bhikkhu ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ti— evametam yathābhūtam sammappaññāya daṭṭhabbaṃ. Evametam yathābhūtam sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

13. Bhikkhu, what is the ākāsa element, the element or space? The ākāsa element can be in oneself and can be external. And what, bhikkhu, is the ākāsa element in oneself? What is in oneself, pertains to oneself, and is space or has the property of space and is clung to, namely, the aural opening, the nasal opening, the oral opening, that (opening) which takes in what is eaten, drunk, chewed or savoured, that (cavity) which retains what is eaten drunk, chewed or savoured, that (opening) through which what is eaten, drunk, chewed or savoured leaves downwards, as well as whatever else is in oneself, pertains to oneself, and is space or has the property of space, or is voidness or has the property of voidness, or is hollowness or has the property of hollowness, or is apart from flesh or blood and is in the body as an object of clinging, bhikkhu, is called the ākāsa element in oneself.

Indeed, the ākāsa element in oneself and the external ākāsa element are both merely the element of ākāsa.

That (ākāsa element) should be seen fundamentally and truly, with right understanding, thus “This is not mine; this is not ‘I’ this is not my atta, Self”. Having thus seen this (ākāsa element) fundamentally and truly, with right understanding, one gets disgusted with the ākāsa

element and one's mind becomes free of attachment to the ākāsa element.

၁၄. “အထာပရံ ဝိညာဏံယေဝ အဝသိဿတိ ပရိသုဒ္ဓံ ပရိယောဒါတံ။ တေန စ ဝိညာဏေန ကိ ဋ္ဌိ ဝိဇာနာတိ? ‘သုခ’န္တိပိ ဝိဇာနာတိ, ‘ဒုက္ခ’န္တိပိ ဝိဇာနာတိ, ‘အဒုက္ခမသုခ’န္တိပိ ဝိဇာနာတိ။ သုခဝေဒနိယံ, ဘိက္ခု, ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ သုခါ ဝေဒနာ။ သော သုခံ ဝေဒနံ ဝေဒယမာနော ‘သုခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တဿေဝ သုခဝေဒနိယဿ ဖဿဿ နိရောဓာ ယံ တဇ္ဇံ ဝေဒယိတံ သုခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ သုခါ ဝေဒနာ သာ နိရုဇ္ဈတိ, သာ ဂူပသမ္ပတိ’တိ ပဇာနာတိ။

14. “Athāparam viññānamyeva avasissati parisuddham pariyodātam. Tena ca viññāṇena kim vijānāti? ‘Sukhan’tipi vijānāti, ‘dukkhan’tipi vijānāti, ‘adukkhamasukhan’tipi vijānāti. Sukhavedaniyam, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. So sukham vedanam vedayamāno ‘sukham vedanam vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yam tajjam vedayitam sukhavedaniyam phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

14. Apart from these, there only remains consciousness that is perfectly pure and bright. What does this consciousness cognize? It cognizes pleasantness, it cognizes unpleasantness; it cognizes what is neither pleasant nor unpleasant. Bhikkhu, pleasant sensation arises dependent on contact that is the cause of pleasant sensation. When experiencing pleasant sensation, one knows that pleasant sensation is experienced. One knows that when contact which is the cause of pleasant sensation cease, pleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၁၅. “ဒုက္ခဝေဒနိယံ, ဘိက္ခု, ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ ဒုက္ခာ ဝေဒနာ။ သော ဒုက္ခံ ဝေဒနံ ဝေဒယမာနော ‘ဒုက္ခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တဿေဝ ဒုက္ခဝေဒနိယဿ ဖဿဿ နိရောဓာ ယံ တဇ္ဇံ ဝေဒယိတံ ဒုက္ခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ ဒုက္ခာ ဝေဒနာ သာ နိရုဇ္ဈတိ, သာ ဂူပသမ္ပတိ’တိ ပဇာနာတိ။

15. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

15. Bhikkhu, unpleasant sensation arises dependent on contact that is the cause of unpleasant sensation. When experiencing unpleasant sensation, one knows that unpleasant sensation is experienced. One knows that when contact which is the cause of unpleasant sensation ceases, unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၁၆. “အဒုက္ခမသုခဝေဒနိယံ, တိက္ခု, ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ အဒုက္ခမသုခါ ဝေဒနာ။ သော အဒုက္ခမသုခံ ဝေဒနံ ဝေဒယမာနော ‘အဒုက္ခမသုခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တဿေဝ အဒုက္ခမသုခဝေဒနိယဿ ဖဿဿ နိရောဓာ ယံ တဇ္ဇံ ဝေဒယိတံ အဒုက္ခမသုခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ အဒုက္ခမသုခါ ဝေဒနာ သာ နိရုဇ္ဈတိ, သာ ဝူပသမ္ပတိ’တိ ပဇာနာတိ။

16. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkkhamasukhā vedanā. So adukkkhamasukhaṃ vedanaṃ vedayamāno ‘adukkkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

16. Bhikkhu, sensation which is neither pleasant nor unpleasant arises depended on contact that is the cause of sensation which is neither pleasant nor un pleasant. When experiencing sensation which is neither pleasant nor unpleasant, one knows that the sensation which is neither pleasant nor unpleasant is experienced. One knows that when contact, which is the cause of neither pleasant nor unpleasant sensation ceases, the neither pleasant nor unpleasant sensation which is appropriate to

that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၁၇. “သေယျထာပိ, တိက္ခု, ဒွိန္ဒံ ကဋ္ဌာနံ သံဃန္ဓာ သမောဓာနာ ဥသ္မာ ဇာယတိ, တေဇော အဘိနိဗ္ဗတ္တတိ, တေသံယေဝ ဒွိန္ဒံ ကဋ္ဌာနံ နာနာဘာဝါ ဝိက္ခေပါ ယာ တဇာ ဥသ္မာ သာ နိရုဇ္ဈတိ, သာ ဂူပသမ္ပတိ; ဝေမေဝ ခေါ, တိက္ခု, သုခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ သုခါ ဝေဒနာ။ သော သုခံ ဝေဒနံ ဝေဒယမာနော ‘သုခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တသေဝ သုခဝေဒနိယသ ဖဿသ နိရောဓ ယံ တဇံ ဝေဒယိတံ သုခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ သုခါ ဝေဒနာ သာ နိရုဇ္ဈတိ, သာ ဂူပသမ္ပတိ’တိ ပဇာနာတိ။

17. “Seyyathāpi, bhikkhu, dvinnam katṭhānam saṅghattā samodhānā usmā jāyati, tejo abhinibbattati, tesamyeva dvinnam katṭhānam nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati; evameva kho, bhikkhu, sukhavedaniyam phassam paṭicca uppajjati sukhā vedanā. So sukham vedanam vedayamāno ‘sukham vedanam vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam sukhavedaniyam phassam paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

17. For example, bhikkhu, when two pieces of firewood are brought together and rubbed against each other, heat is generated and fire is produced. When these two pieces of firewood are set apart in different places, the heat that is caused by the friction of the two pieces of firewood ceases and becomes extinct. Similarly, bhikkhu, pleasant sensation arises dependent on contact that is the causes of pleasant sensation. when experiencing pleasant sensation, one knows that pleasant sensation is experienced. One knows that when contact which is the cause of pleasant sensation ceases, pleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၁၈. “ဒုက္ခဝေဒနိယံ, တိက္ခု, ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ ဒုက္ခာ ဝေဒနာ။ သော ဒုက္ခံ ဝေဒနံ ဝေဒယမာနော ‘ဒုက္ခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တသေဝ ဒုက္ခဝေဒနိယသ ဖဿသ နိရောဓ ယံ တဇံ ဝေဒယိတံ ဒုက္ခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ ဒုက္ခာ ဝေဒနာ သာ နိရုဇ္ဈတိ, သာ ဂူပသမ္ပတိ’တိ ပဇာနာတိ။

18. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

18. Bhikkhu, unpleasant sensation arises dependent on contact that is the cause of unpleasant sensation. When experiencing unpleasant sensation, one knows that unpleasant sensation is experienced. One knows that when contact which is the cause of unpleasant sensation ceases, unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၁၉. “အဒုက္ခမသုခဝေဒနိယံ ဘိက္ခု၊ ဖဿံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ အဒုက္ခမသုခါ ဝေဒနာ။ သော အဒုက္ခမသုခံ ဝေဒနံ ဝေဒယမာနော ‘အဒုက္ခမသုခံ ဝေဒနံ ဝေဒယာမိ’တိ ပဇာနာတိ။ ‘တသေဝ အဒုက္ခမသုခဝေဒနိယဿ ဖဿဿ နိရောဓာ ယံ တဇ္ဇံ ဝေဒယိတံ အဒုက္ခမသုခဝေဒနိယံ ဖဿံ ပဋိစ္စ ဥပ္ပန္နာ အဒုက္ခမသုခါ ဝေဒနာ သာ နိရုဇ္ဈတိ၊ သာ ဂူပသမ္ပတိ’တိ ပဇာနာတိ။

19. “Adukkhamasukhavedaniyaṃ bhikkhu, phassaṃ paṭicca uppajjati adukkkhamasukhā vedanā. So adukkkhamasukhaṃ vedanaṃ vedayamāno ‘adukkkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Tasseva adukkkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

19. Bhikkhu, sensation which is neither pleasant nor unpleasant arises dependent on contact that is the cause of sensation which is neither pleasant nor unpleasant. When experiencing sensation which is neither pleasant nor pleasant, one knows that the sensation which is neither pleasant nor unpleasant is experienced. One knows that when contact which is the cause of neither pleasant nor unpleasant sensation ceases, the neither pleasant nor unpleasant sensation which is appropriate to that contact and which has arisen dependent on that contact also ceases and becomes extinct.

၂၀. “အထာပရံ ဥပေက္ခာယေဝ အဝသိသတိ ပရိသုဒ္ဓါ ပရိယောဒါတာ မုဒု စ ကမ္မညာ စ ပဘဿရာ စ။ သေယျထာပိ၊ ဘိက္ခု၊ ဒက္ခော သုဝဏ္ဏကာရော ဝါ သုဝဏ္ဏကာရန္တေဝါသိ ဝါ ဥက္ကံ ဗန္ဓေယျ၊ ဥက္ကံ ဗန္ဓိတွာ ဥက္ကာမုခံ အာလိမ္မေယျ၊ ဥက္ကာမုခံ အာလိမ္မေတွာ သဏ္ဍာသေန ဇာတရူပံ ဂဟေတွာ ဥက္ကာမုခေ ပက္ခိပေယျ၊ တမေနံ ကာလေန ကာလံ အဘိဓမ္မေယျ၊ ကာလေန ကာလံ ဥဒကေန ပရိပေါသေယျ၊ ကာလေန ကာလံ အဇ္ဈပေက္ခေယျ၊ တံ ဟောတိ ဇာတရူပံ သုဓန္တံ နိဒ္ဒန္တံ နိဟဒံ? နိန္ဒိတကသာဝံ? မုဒု စ ကမ္မညဉ္စ ပဘဿရဉ္စ၊ ယဿာ ယဿာ စ ပိဋန္တနဝိကတိယာ အာကခံတိ - ယဒိ ပဋိကာယံ ယဒိ ကုဏ္ဍလာယ ယဒိ ဂီဝေယျကာယ ယဒိ သုဝဏ္ဏမာလာယ တဉ္စဿ အတ္ထံ အနဘောတိ; ဝေမေဝ ခေါ၊ ဘိက္ခု၊ အထာပရံ ဥပေက္ခာယေဝ အဝသိသတိ ပရိသုဒ္ဓါ ပရိယောဒါတာ မုဒု စ ကမ္မညာ စ ပဘဿရာ စ။

20. “Athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkam bandheyya, ukkam bandhitvā ukkamukham ālimpeyya, ukkamukham ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkamukhe pakkhipeyya, tamenam kālena kālam abhidhameyya, kālena kālam udakena paripphoseyya, kālena kālam ajjupekkheyya, tam hoti jātarūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnītakasāvaṃ mudu ca kammaññañca pabhassarañca, yassā yassā ca piḷandhanavikatiyā ākaṅkhati— yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti; evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

20. Apart from these, there only remains equanimity¹ that is perfectly pure and bright and is also malleable, ready for application and resplendent. Suppose, bhikkhu, a skilled goldsmith or his apprentice were to make a furnace. when the furnace has been made, he might kindle a fire at the mouth of the furnace. Have done so, he might take the gold with a pair of tongs and put it into the crucible. At times, he might blow (the flame) on to that gold; at times, he might sprinkle water on it; at times, he might examine it. When that gold has been well purified, perfectly purified, remove of impurities, and is free from

 1. Equanimity of the fourth jhana is meant here. (the Commentary)

dross, it also becomes malleable, ready for application and resplendent. It may then be made into whatever kind of ornament, whether a ribbon, an earring, a necklace, a gold-garland or any other kind of ornament that he might wish to make. In the same way, bhikkhu, there only remains equanimity which is of the same nature as this gold-equanimity which is of the same nature as this gold-equanimity that is perfectly pure and bright, and is also malleable, ready for application and resplendent.

၂၁. “သော ဇေဝံ ပဇာနာတိ - ‘ဣမဉ္ဇေ အဟံ ဥပေက္ခံ ဇေဝံ ပရိသုဒ္ဓံ ဇေဝံ ပရိယောဒါတံ အကာသာနန္ဓာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ။ ဇေဝံ မေ အယံ ဥပေက္ခာ တံနိဿိတာ တဒုပါဒါနာ စိရံ ဒီဃမဒ္ဓါနံ တိဋ္ဌေယျ။ ဣမဉ္ဇေ အဟံ ဥပေက္ခံ ဇေဝံ ပရိသုဒ္ဓံ ဇေဝံ ပရိယောဒါတံ ဝိညာဏန္ဓာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ။ ဇေဝံ မေ အယံ ဥပေက္ခာ တံနိဿိတာ တဒုပါဒါနာ စိရံ ဒီဃမဒ္ဓါနံ တိဋ္ဌေယျ။ ဣမဉ္ဇေ အဟံ ဥပေက္ခံ ဇေဝံ ပရိသုဒ္ဓံ ဇေဝံ ပရိယောဒါတံ အကိဉ္စညာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ။ ဇေဝံ မေ အယံ ဥပေက္ခာ တံနိဿိတာ တဒုပါဒါနာ စိရံ ဒီဃမဒ္ဓါနံ တိဋ္ဌေယျ။ ဣမဉ္ဇေ အဟံ ဥပေက္ခံ ဇေဝံ ပရိသုဒ္ဓံ ဇေဝံ ပရိယောဒါတံ နေဝသညာနာသညာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ။ ဇေဝံ မေ အယံ ဥပေက္ခာ တံနိဿိတာ တဒုပါဒါနာ စိရံ ဒီဃမဒ္ဓါနံ တိဋ္ဌေယျာ””တိ။

21. “So evaṃ pajānāti— ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsaṇāncāyatanaṃ upasāmhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇāncāyatanaṃ upasāmhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasāmhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasāmhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā”ti.

21. That person knows thus: “If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of

Space (ākāsānancāyatana jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity fo mind being dependent on and attached to that jhāna would lest for long time.

“If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of Consciousness (viññāṇancāyatana jhana) so as to achieve it and if I were to cultivate a mind appropriate tof that jhāna, this equanimit of mind being dependent on and attached to that jhāna would last for a long time.

“If I were to direct this equanimity whcih is perfectly pure and bring, towards the jhāna of Nothingness (ākiñcaññāyatanaṃ jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.

“If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Neither Consciousness Nor Non-Consciousness (nevasaññānāsaññāyatana jhāna) so as to achieve it and if I were to cultivate a mind appropriate to that jhāna, this equanimity of mine being dependent on and attached to that jhāna would last for a long time.¹

၂၂. “သော ဇေံ ပဇာနာတိ - ‘ဣမဇ္ဈေ အဟံ ဥပေက္ခံ ဇေံ ပရိသုဒ္ဓံ ဇေံ ပရိယောဒါတံ အာကာသာနဉ္စာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ; သင်္ခံတမေတံ။ ဣမဇ္ဈေ အဟံ ဥပေက္ခံ ဇေံ ပရိသုဒ္ဓံ ဇေံ ပရိယောဒါတံ ဝိညာဏဉ္စာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ; သင်္ခံတမေတံ။ ဣမဇ္ဈေ အဟံ ဥပေက္ခံ ဇေံ ပရိသုဒ္ဓံ ဇေံ ပရိယောဒါတံ အာကိဉ္စညာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ; သင်္ခံတမေတံ။ ဣမဇ္ဈေ အဟံ ဥပေက္ခံ ဇေံ ပရိသုဒ္ဓံ ဇေံ ပရိယောဒါတံ နေဝသညာနာသညာယတနံ ဥပသံဟရေယျံ, တဒနုဓမ္မဉ္စ စိတ္တံ ဘာဝေယျံ; သင်္ခံတမေတံ” နိဗ္ဗိ။

1. Those who achieve these Arūpa Jhāna will be reborn in the Arūpa brahmā realms where life-span is immensely long. Despite the immense longevity of life in those realms, existence therein is impermanent and conditioned. Those brahmās who pass away wihtout attainment of any magga may be reborn either in the deva realms or in the realm of human beings. After passing away in those realms, there is the possibility of their being reborn in the abodes of woe. Therefore the Buddha taught Pukkusāti that these Arūpa Jhānas are conditioned, lest he remained attached to them.

22. “So evaṃ pajānāti— ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsaṇaūcāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṇca cittaṃ bhāveyyaṃ; saṅkhatametam. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇaūcāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṇca cittaṃ bhāveyyaṃ; saṅkhatametam. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaṇṇāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṇca cittaṃ bhāveyyaṃ; saṅkhatametam. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaṇṇānāsaṇṇāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṇca cittaṃ bhāveyyaṃ; saṅkhatametam”ti.

22. That person knows thus: “If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of Space and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Infinity of of Consciousness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhana is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Nothingness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned. If I were to direct this equanimity, which is perfectly pure and bright, towards the jhāna of Neither Consciousness Nor Non-Consciousness and even if I were to cultivate a mind appropriate to that jhāna, yet this jhāna is conditioned”.

“သော နေဝ တံ အဘိသင်္ခရေတိ, န အဘိသဇ္ဇေတယတိ ဘဝါယ ဝါ ဝိဘဝါယ ဝါ။ သော အနဘိသင်္ခရေန္တော အနဘိသဇ္ဇေတယန္တော ဘဝါယ ဝါ ဝိဘဝါယ ဝါ န ကိဉ္စိ လောကေ ဥပါဒိယတိ, အနုပါဒိယံ န ပရိတဿတိ, အပရိတဿံ ပစ္စတ္တံယေဝ ပရိနိဗ္ဗာယတိ။ ‘ဒိဏာ ဇာတိ, ဝုသိတံဗြဟ္မစရိယံ, ကတံ ကရဏီယံ, နာပရံ ဣတ္ထတ္တာယာ’တိ ပဇာနာတိ။

“So neva taṃ abhisankharoti, na abhisañcetayati bhavāya vā vibhavāya vā. So anabhisankharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattamyeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

That person does not strive or act either for the development or for the decline of those jhānas. One who does not strive or act either for the development or for the decline of those jhanas, does not cling to anything in the world. If there is no clinging, there is no attachment. One who is free from attachment, will realize parinibbana in this very life. He knows: “Rebirth is ended; the Noble Practice of Purity has been accomplished; what needed to be done (for the attainment of Magga Insight) has been done; nothing else remains to be done (for such attainment)”.

၂၃. “သော သုခဉ္ဇေ ဝေဒနံ ဝေဒေတိ, ‘သာ အနိစ္စာ’တိ ပဇာနာတိ, ‘အနုဇ္ဈောသိတာ’တိ ပဇာနာတိ, ‘အနဘိနန္ဒိတာ’တိ ပဇာနာတိ။ ဒုက္ခဉ္ဇေ ဝေဒနံ ဝေဒေတိ ‘သာ အနိစ္စာ’တိ ပဇာနာတိ, ‘အနုဇ္ဈောသိတာ’တိ ပဇာနာတိ, ‘အနဘိနန္ဒိတာ’တိ ပဇာနာတိ။ အဒုက္ခမသုခဉ္ဇေ ဝေဒနံ ဝေဒေတိ, ‘သာ အနိစ္စာ’တိ ပဇာနာတိ, ‘အနုဇ္ဈောသိတာ’တိ ပဇာနာတိ, ‘အနဘိနန္ဒိတာ’တိ ပဇာနာတိ။

23. “So sukhañce vedanam vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanam vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanam vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.

23. When that person experiences a pleasant sensation, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in. When experiencing an unpleasant sensation, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in. When experiencing a sensation which is neither pleasant nor unpleasant, he knows that that sensation is impermanent; he knows that it should not be clung to; he knows that it should not be delighted in.

၂၄. “သော သုခဉ္ဇေ ဝေဒနံ ဝေဒေတိ, ဝိသံယုတ္တော နံ ဝေဒေတိ; ဒုက္ခဉ္ဇေ ဝေဒနံ ဝေဒေတိ, ဝိသံယုတ္တော နံ ဝေဒေတိ; အဒုက္ခမသုခဉ္ဇေ ဝေဒနံ ဝေဒေတိ, ဝိသံယုတ္တော နံ

ဝေဒတိ။ သော ကာယပရိယန္တိကံ ဝေဒနံ ဝေဒယမာနော 'ကာယပရိယန္တိကံ ဝေဒနံ ဝေဒယာမိ'တိ ပဇာနာတိ, ဇီဝိတပရိယန္တိကံ ဝေဒနံ ဝေဒယမာနော 'ဇီဝိတပရိယန္တိကံ ဝေဒနံ ဝေဒယာမိ'တိ ပဇာနာတိ, 'ကာယဿ ဘေဒါ ပရံ မရဏာ ဥဒ္ဓံ ဇီဝိတပရိယာဒါနာ ဣဓေဝ သဗ္ဗဝေဒယိတာနိ အနဘိနန္ဒိတာနိ သိတိဘဝိဿန္တိ'တိ ပဇာနာတိ။

24. "So sukhañce vedanam vedeti, visamyutto nam vedeti; dukkhañce vedanam vedeti, visamyutto nam vedeti; adukkhamasukhañce vedanam vedeti, visamyutto nam vedeti. So kāyapariyantikam vedanam vedayamāno 'kāyapariyantikam vedanam vedayāmī'ti pajānāti, jīvitapariyantikam vedanam vedayamāno 'jīvitapariyantikam vedanam vedayāmī'ti pajānāti, 'kāyassa bheda param maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.

24. When that person experiences a pleasant sensation, he experiences that sensation without association with any defilement (such as attachment). When experiencing an unpleasant sensation, he experiences that sensation without association with any defilement (such as anger). When experiencing a sensation which is neither pleasant nor unpleasant, he experiences that sensation without association with any defilement (such as ignorance of truth). When that person experiences a sensation (at one of the five sense-doors) pertaining only to the body, he knows that he is experiencing a sensation pertaining only to the body; when experiencing a sensation (at the mind-door) pertaining only to life, he knows that he is experiencing a sensation pertaining only to life. He knows that on death and dissolution of the body and after the dissolution of the mental aggregates, all sensations experienced to this body, none of which are to be cherished, will become extinguished.

၂၅. "သေယျဏာပိ, ဘိက္ခု, တေလဉ္စ ပဋိစ္စ ဝဋ္ဋိဉ္စ ပဋိစ္စ တေလပုဒိပေါ ဈာယတိ; တဿေဝ တေလဿ စ ဝဋ္ဋိယာ စ ပရိယာဒါနာ အညဿ စ အနုပဟာရာ အနာဟာရော နိဗ္ဗာယတိ; ဧဝမေဝ ခေါ, ဘိက္ခု, ကာယပရိယန္တိကံ ဝေဒနံ ဝေဒယမာနော 'ကာယပရိယန္တိကံ ဝေဒနံ ဝေဒယာမိ'တိ ပဇာနာတိ, ဇီဝိတပရိယန္တိကံ ဝေဒနံ ဝေဒယမာနော 'ဇီဝိတပရိယန္တိကံ

ဝေဒနံ ဝေဒယာမိ'တိ ပဇာနာတိ, 'ကာယဿ ဘေဒါ ပရံ မရဏာ ဥဒ္ဓံ ဇီဝိတပရိယာဒါနာ ဣဓေဝ သဗ္ဗဝေဒယိတာနိ အနဘိနန္ဒိတာနိ သိတိဘဝိဿန္တိ'တိ ပဇာနာတိ။ တသ္မာ ဝေ သမန္ဓာဂတော ဘိက္ခု ဣမိနာ ပရမေန ပညာဓိဋ္ဌာနေန သမန္ဓာဂတော ဟောတိ။ သော ဟိ, ဘိက္ခု, ပရမာ အရိယာ ပညာ ယဒိဒံ - သဗ္ဗဒုက္ခက္ခယေ ဉာဏံ။

25. “Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedaṃ paramaṃ maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti. Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ— sabbadukkhaṃ uṇaṃ.

25. For example, bhikkhu, depending on oil and wick, the oil lamp burns. On the exhaustion of oil and wick and on there being no replenishment and no more cause to burn, the lamp is extinguished. In the same way, bhikkhu, when experiencing a sensation pertaining only to the body, he knows that he is experiencing a sensation pertaining only to the body; when experiencing a sensation pertaining only to life, he knows that he is experiencing a sensation pertaining only to life. He knows that on death and dissolution of the body and after the dissolution of the mental aggregates, all sensations experienced in the body, none of which are to be cherished, will become extinguished. Therefore the bhikkhu who is endowed with such knowledge is established on the supreme foundation which is arahatta fruition knowledge. Bhikkhu, this knowledge which arises on the cessation of all dukkha is indeed the supreme ariyan knowledge.

၂၆. “တဿ သာ ဝိမုတ္တိံ သစ္စေ ဌိတာ အကုပ္ပါ ဟောတိ။ တဉ္စိ, ဘိက္ခု, မုသာ ယံ မောသဓမ္မံ, တံ သစ္စံ ယံ အမောသဓမ္မံ နိဗ္ဗာနံ။ တသ္မာ ဝေ သမန္ဓာဂတော ဘိက္ခု ဣမိနာ ပရမေန သစ္စာဓိဋ္ဌာနေန သမန္ဓာဂတော ဟောတိ။ တေဉ္စိ, ဘိက္ခု, ပရမံ အရိယသစ္စံ ယဒိဒံ - အမောသဓမ္မံ နိဗ္ဗာနံ။

26. “Tassa sā vimutti sacce ÷hitā akuppā hoti. Tam hi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhittānena samannāgato hoti. Etaṃ hi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ— amosadhammaṃ nibbānaṃ.

26. The Arahatta Fruition Knowledge of the arahat is established in the Ultimate Truth of Nibbana and is nor subject to dissolution. Bhikkhu, the dhamma that is subject to dissolution is false. The dhamma that is not subject to dissolution is Nibbana and is true. Therefore the bhikkhu who is endowed with such truth is established on the supreme foundation which is the Truth. Bhikkhu, this Nibbana which is not subject to dissolution is indeed the supreme Ariyan Truth.

၂၇. “တသေဝ ခေါ ပန ပုဗ္ဗေ အဝိဒ္ဓသုနော ဥပဓိ ဟောန္တိ သမတ္တာ သမာဒိန္နာ။ တျာဿ ပဟိနာ ဟောန္တိ ဥစ္ဆန္တမူလာ တာလာဝတ္ထုကတာ အနဘာဝံကတာ အာယတိ အနုပ္ပါဒဓမ္မာ။ တသ္မာ ဧဝံ သမန္တာဂတော ဘိက္ခု ဣမိနာ ပရမေန စာဂါဝိဋ္ဌာနေန သမန္တာဂတော ဟောတိ။ ဧသော ဟိ, ဘိက္ခု, ပရမော အရိယော စာဂေါ ယဒိဒံ - သဗ္ဗုပဓိပဋိနိဿဂေါ။

27. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinna. Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhittānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ— sabbūpadhipaṭinissaggo.

27. Indeed, in the past before he had attained any magga, there was in him well established substrata of existence¹ which were clung to

1. Substrata of existence: *Upadhi*: where suffering exists, or that which tends to cause suffering. It consists of four kinds:
 (i) *Khandhā upadhi*, the five aggregates where the suffering of old age, sickness, etc., exist,
 (ii) *Kāma upadhi*, the five sense-pleasures where all kinds of suffering arise.
 (iii) *Abhisankhāra upadhi*, meritorious and demeritorious kamma-actions which tend to cause suffering.
 (iv) *Kilesā-upadhi*, the defilements which tend to cause suffering.

with craving. He has now relinquished those substrata of existence, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future. Therefore, the bhikkhu who is thus endowed is established on the supreme foundation which is the Renunciation (of the substrata of existences). Bhikkhu, this relinquishment of all substrata of existence is indeed the supreme Ariyan Renunciation.

၂၈. “တသေဝ ခေါ ပန ပုဗ္ဗေ အဝိဒ္ဓသုနော အဘိဇ္ဈာ ဟောတိ ဆန္ဒော သာရာဂေါ။ သွာဿ ပဟီနော ဟောတိ ဥစ္စိန္တမူလော တာလာဝတ္ထုကတော အနဘာဝံကတော အာယတိ အနုပ္ပါဒဓမ္မော။ တသေဝ ခေါ ပန ပုဗ္ဗေ အဝိဒ္ဓသုနော အာယာတော ဟောတိ ဗျာပါဒေါ သမ္ပဒေါသော။ သွာဿ ပဟီနော ဟောတိ ဥစ္စိန္တမူလော တာလာဝတ္ထုကတော အနဘာဝံကတော အာယတိ အနုပ္ပါဒဓမ္မော။ တသေဝ ခေါ ပန ပုဗ္ဗေ အဝိဒ္ဓသုနော အဝိဇ္ဇာ ဟောတိ သမ္မောဟော။ သွာဿ ပဟီနော ဟောတိ ဥစ္စိန္တမူလော တာလာဝတ္ထုကတော အနဘာဝံကတော အာယတိ အနုပ္ပါဒဓမ္မော။ တသွာ ဝေ သမန္တာဂတော ဘိက္ခု က္ကမိနာ ပရမေန ဥပသမာဓိဋ္ဌာနေန သမန္တာဂတော ဟောတိ။ ဧသော ဟိ, ဘိက္ခု, ပရမော အရိယော ဥပသမော ယဒိဒံ - ရာဂဒေါသမောဟာနံ ဥပသမော။ ‘ပညံ နပ္ပမဇ္ဇေယျ, သစ္စမနုရက္ခေယျ, စာဂမနုပ္ပဟေယျ, သန္တိမေဝ သော သိက္ခေယျာ’တိ - က္ကတိ ယံ တံ ဝုတ္တံ, က္ကဒမေတံ ပဋိစ္စ ဝုတ္တံ။

28. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhittānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ— rāgadosamohānaṃ upasamo. ‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti— iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

28. Indeed, in the past before he had attained any magga, there was in him covertousness (ahijjhā), desire (chanda) and intense attach-

ment (saraga). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future.

Indeed, in the past before he had attained any magga, there was in him enmity (āghāta), ill will (byāpāda) and intense hatred (sampadosa). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future.

Indeed, in the past before he had attained any magga, there was in him ignorance (avijjā) and bewilderment (moha). He has relinquished them, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future. Therefore the bhikkhu who is thus endowed is established on the supreme foundation of calm (through extinction of defilements). Bhikkhu, this calming of attachment, hatred and bewilderment is indeed the supreme Ariyan Calm. With reference to this, it has been said, “One should not neglect vipassana insight; one should safeguard the Truth; one should cultivate renunciation (of the substrata of existence); and one should practise to achieve calm (through extinction of defilements)”.

၂၉. “ယတ္ထ ဌိတံ မညဿဝါ နပ္ပဝတ္တန္တိ၊ မညဿဝေ ခေါ ပန နပ္ပဝတ္တမာနေ မုနိ သန္တောတိ ဝုစ္စတိ’တိ - ဣတိ ခေါ ပနေတံ ဝုတ္တံ။ ကိဉ္ဇေတံ ပဋိစ္စ ဝုတ္တံ? ‘အသ္မိ’တိ၊ ဘိက္ခူ၊ မညိတမေတံ၊ ‘အယမဟမသ္မိ’တိ မညိတမေတံ၊ ‘ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘န ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘ရူပိ ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘အရူပိ ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘သညီ ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘အသညီ ဘဝိဿ’န္တိ မညိတမေတံ၊ ‘နေဝသညီနာသညီ ဘဝိဿ’န္တိ မညိတမေတံ။ မညိတံ၊ ဘိက္ခူ၊ ရောဂေါ မညိတံ ဂဏ္ဍော မညိတံ သလ္လံ။ သဗ္ဗမညိတာနံ တွေဝ၊ ဘိက္ခူ၊ သမတိက္ကမာ မုနိ သန္တောတိ ဝုစ္စတိ။ မုနိ ခေါ ပန၊ ဘိက္ခူ၊ သန္တော န ဇာယတိ၊ န ဇီယတိ၊ န မီယတိ၊ န ကုပ္ပတိ၊ န ပိဟေတိ။ တဉ္စိဿ၊ ဘိက္ခူ၊ နတ္ထိ ယေန ဇာယေထ၊ အဇာယမာနော ကိ ဇီယိဿတိ၊ အဇီယမာနော ကိ မီယိဿတိ၊ အမီယမာနော ကိ ကုပ္ပိဿတိ၊ အကုပ္ပမာနော ကိဿ’ ပိဟေဿတိ? ‘ယတ္ထ ဌိတံ မညဿဝါ နပ္ပဝတ္တန္တိ၊ မညဿဝေ ခေါ ပန နပ္ပဝတ္တမာနေ မုနိ သန္တောတိ ဝုစ္စတိ’တိ - ဣတိ ယံ တံ ဝုတ္တံ၊ ဣဒမေတံ ပဋိစ္စ ဝုတ္တံ။ ဣမံ ခေါ မေ တံ၊ ဘိက္ခူ၊ သံခိတ္တေန ဆဓာတုဝိဘင်္ဂံ ဓာရေဟိ” တိ။

29. “Yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti— iti kho panetaṃ vuttam. Kiñcetaṃ paṭicca vuttam? ‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamaha-masmī’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ. Maññitam, bhikkhu, rogo maññitam gaṇḍo maññitam sallam. Sabbamaññitānam tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tamhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kim jīyissati, ajīyamāno kim mīyissati, amīyamāno kim kuppissati, akuppamāno kissa pihessati? ‘Yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti— iti yaṃ taṃ vuttam, idametaṃ paṭicca vuttam. Imaṃ kho me tvam, bhikkhu, saṃkhittena chadhātuvibhaṅgam dhārehī’ti.

29. It has been said, “For one who is set on these four firm foundations, there is no outflow of defilements such as conceit. If there is no outflow of defilements such as conceit, one is said to be a tranquil Arahāt”. With reference to what, has this been said? Bhikkhu, ‘I am’ is a wrong conception. ‘This is ‘I’ is a wrong conception. ‘I will exist in the future’ is a wrong conception. ‘I will not exist in the future’ is a wrong conception. ‘I will have corporeality in the future is a wrong conception. ‘I will have no corporeality in the future’ is a wrong conception. ‘I will have consciousness in the future’ is a wrong conception. ‘I will have no consciousness in the future’ is a wrong conception. ‘I will have neither consciousness nor non-consciousness in the future’ is a wrong conception. Bhikkhu, wrong view is a disease, is an abscess is a thorny spike.

Bhikkhu, one who has passed beyond all these wrong conceptions is said to be the tranquil arahat. Bhikkhu, for a tranquil arahat, there is no more rebirth, no more ageing, no more death, no more dissolution, no more attachment. Indeed, bhikkhu, in him there is no more cause for rebirth. For one who is not subject to rebirth, how can there be ageing? For one who is not subject to ageing, how can there be

death? For one who is not subject to death, how can there be dissolution? For one who is not subject to dissolution (i.e., an arahat), what is there to be attached to? With reference to this, it has been said, “For one who is set on these four firm foundations, there is no outflow of defilements such as conceit. If there is no outflow of defilements such as conceit, one is said to be an arahat, the Calmed One. “Bhikkhu, bear in mind this analysis of six elements which I have taught you in brief.

၃၀. အထ ခေါ အာယသ္မာ ပုက္ကုသာတိ - “သတ္တာ ကိရ မေ အနုပ္ပတ္တော, သုဂတော ကိရ မေ အနုပ္ပတ္တော သမ္မာသမ္ဗုဒ္ဓေါ ကိရ မေ အနုပ္ပတ္တော” တိ ဥဋ္ဌာယာသနာ ဧကံသံ စီဝရံ ကတ္တာ ဘဂဝတော ပါဒေသု သိရသာ နိပတိဟ္မာ ဘဂဝန္တံ ဧတဒေါစ - “အစ္စယော မံ, ဘန္တေ, အစ္စဂမာ ယထာဗာလံ ယထာမူဠံ ယထာအကုသလံ, ယောဟံ ဘဂဝန္တံ အာရုသောဝါဒေန သမုဒါစရိတဗ္ဗံ အမညိဿံ။ တဿ မေ, ဘန္တေ, ဘဂဝါ အစ္စယံ အစ္စယတော ပဋိဂ္ဂဏှာတု အာယတိ သံဝရာယာ” တိ။ “တဂ္ဂ တံ, ဘိက္ခု, အစ္စယော အစ္စဂမာ ယထာဗာလံ ယထာမူဠံ ယထာအကုသလံ ယံ မံ တံ အာရုသောဝါဒေန သမုဒါစရိတဗ္ဗံ အမညိတ္ထံ။ ယတော စ ခေါ တံ, ဘိက္ခု, အစ္စယံ အစ္စယတော ဒိသ္မာ ယထာဓမ္မံ ပဋိကရောသိ, တံ တေ မယံ ပဋိဂ္ဂဏှာမ။ ဝုဒ္ဓိဟေသာ, ဘိက္ခု, အရိယဿ ဝိနယေ ယော အစ္စယံ အစ္စယတော ဒိသ္မာ ယထာဓမ္မံ ပဋိကရောတိ, အာယတိ သံဝရံ အာပဇ္ဇတိ” တိ။ “လဘေယျဟံ, ဘန္တေ, ဘဂဝတော သန္တိကေ ဥပသမ္ပဒ”န္တိ။ “ပရိပုဏ္ဏံ ပန တေ, ဘိက္ခု, ပတ္တစီဝရ”န္တိ? “န ခေါ မေ, ဘန္တေ, ပရိပုဏ္ဏံ ပတ္တစီဝရ”န္တိ။ “န ခေါ, ဘိက္ခု, တထာဂတာ အပရိပုဏ္ဏပတ္တစီဝရံ ဥပသမ္ပာဒေန္တိ” တိ။

30. Atha kho āyasmā Pukkusāti— “sathā kira me anuppatto, sugato kira me anuppatto sammāsambuddho kira me anuppatto”ti utthāyāsanā ekamsam cīvaram katvā Bhagavato pādesu sirasā nipatitvā bhagavantam etadvoca— “accayo mam, bhante, accagamā yathābālam yathāmūlham yathā-akusalam, yoham bhagavantam āvusovādena samudācaritabbam amaññissam. Tassa me, bhante, Bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyā”ti. “Taggha tvam, bhikkhu, accayo accagamā yathābālam yathāmūlham yathā-akusalam yam mam tvam āvusovādena samudācaritabbam amaññittha. Yato ca kho tvam, bhikkhu, accayam accayato disvā yathādhammam paṭikarosi, tam te mayam paṭiggaṇhāma. Vuddhihesā, bhikkhu, ariyassa vinaye yo accayam

accayato disvā yathādhammaṃ paṭikaroti, āyatim samvaram āpajjatī”ti. “Labheyvāham, bhante, Bhagavato santike upasampadan”ti. “Paripuṇṇam pana te, bhikkhu, pattacīvaran”ti? “Na kho me, bhante, paripuṇṇam pattacīvaran”ti. “Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaram upasampādentī”ti.

30. Then, the Venerable Pukkusāti reflected thus: ‘It is the Teacher who has come to me; it is the Sugata who has come to me; it is the Perfectly Self-Enlightened One who has come to me’. He then rose from his seat, rearranged his robe so as to cover his left shoulder, placed his head at the Bhagavā’s feet and said these words to the Bhagavā. “Venerable Sir, I have committed a misdeed, being foolish, bewildered and unwise. I have thought it proper to address the Bhagavā as ‘friend’. Venerable Sir, may the Bhagavā accept this admission of my guilt so that I may restrain myself in the future”. Bhikkhu, indeed you have committed a misdeed, being foolish, bewildered and unwise. You have thought it proper to address me as ‘friend’. But now, since you have realized your own guilt and admitted it to make amends, we accept your admission. Bhikkhu, realizing one’s guilt, making amends and abstaining from such misdeed in the future means enhancement in my Teaching.

“Venerable Sir, may I in the presence of the Bhagavā receive full admission into the Order?” “Bhikkhu, have you got an alms-bowl and robes?” “Venerable Sir, I do not have an alms-bowl and robes as yet”. “Bhikkhu the Tathagatas do not give full admission into the Order to one who does not have an alms-bowl and robes”. When this has been said, the Venerable Pukkusāti, pleased and delighted with what the Bhagavā said, rose from his seat, made obeisance to the Bhagavā and, keeping him on his right, departed in search of an alms-bowl and robes.

အထ ခေါ် အာယသွာ ပုက္ကုသ္မာတိ ဘဂဝတော ဘာသိတံ အဘိနန္ဒိတွာ အနုမောဒိတွာ ဥဋ္ဌာယာသနာ ဘဂဝန္တံ အဘိဝါဒေတွာ ပဒက္ခိဏံ ကတွာ ပတ္တစီဝရပရိယေသနံ ပက္ကမိ။ အထ ခေါ် အာယသွန္တံ ပုက္ကုသ္မာတိ ပတ္တစီဝရပရိယေသနံ စရန္တံ ဝိဗ္ဗန္တာ ဂါဝိံ ဇီဝိတာ ဝေါရောပေသိ။ အထ ခေါ် သမ္ပဟုလာ ဘိက္ခုယေန ဘဂဝါ တေနုပသင်္ကမိသု; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသီဒိသု။ ဧကမန္တံ နိသီန္တာ ခေါ် တေ ဘိက္ခု ဘဂဝန္တံ

တေဒဝေါစုံ - “ယော သော, ဘန္တေ, ပုတ္တုသာတိ နာမ ကုလပုတ္တော ဘဂဝတာ သံခိတ္တေန
ဩဝါဒေန ဩဝဒိတော သော ကာလင်္ဂတော။ တဿ ကာ ဂတိ, ကော
အဘိသမ္ပရာယော”တိ? “ပဏ္ဍိတော, ဘိက္ခဝေ, ပုတ္တုသာတိ ကုလပုတ္တော ပစ္စပါဒိ
ဓမ္မဿာနဓမ္မံ, န စ မံ ဓမ္မာဓိကရဏံ ဝိဟေသေသိ။ ပုတ္တုသာတိ, ဘိက္ခဝေ, ကုလပုတ္တော
ပဉ္စန္ဒံ ဩရမ္ဘာဂိယာနံ သံယောဇနာနံ ပရိက္ခယာ ဩပပါတိကော တတ္ထ ပရိနိဗ္ဗာယီ
အနာဝတ္တိဓမ္မော တသ္မာ လောကော”တိ။

က္ကဒမဝေါစ ဘဂဝါ။ အတ္ထမနာ တေ ဘိက္ခူ ဘဂဝတော ဘာသိတံ အဘိနန္ဒန္တိ။

ဓာတုဝိဘင်္ဂသုတ္တံ နိဋ္ဌိတံ။

Atha kho āyasmā Pukkusāti Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pattacīvarapariyesanam pakkāmi. Atha kho āyasmantaṃ Pukkusātiṃ pattacīvarapariyesanam carantaṃ vibbhantaṃ gāvī jīvitā voropesi. Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum— “yo so, bhante, Pukkusāti nāma kulaputto bhagavatā saṅkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave, Pukkusāti kulaputto paccapādi dhammassānudhammam, na ca maṃ dhammādhikaraṇam vihesesi. Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānam saṃyojanānam parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

Idamavoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ.

Then, the Venerable Pukkusāti who has gone in search of alms-bowl and robes was killed by a frenzied cow. Several bhikkhus then approached the Bhagavā and, having made obeisance to him, sat in a suitable place. Having seated, those bhikkhus addressed the Bhagavā thus: “Venerable Sir, that worthy man by the name of Pukkusāti who has been given a brief discourse by the Bhagavā is now dead. What is

his destination? What is his present existence?"

Bhikkhus, Pukkusāti, the worthy man, was wise. He had attained the Anāgāmi Fruition which is conducive to the attainment of Arahatta Magga. He caused me no trouble for (his) attainment of Arahatta Magga. Bhikkhus, Pukkusāti, the worthy man, through the total destruction of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), has a spontaneous birth (in a Suddāvāsa Brāhma realm) and not being liable to return from that realm, he will realize parinibbāna there.

Delighted, those bhikkhus rejoiced in what the Bhagavā had said.

End of the Dhātuvibhaṅghasutta

Ref: Myanmar Piṭaka Association, Twenty-five Suttas from Uparipaṇṇāsa,

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၉. မဟာဒုက္ခက္ခန္ဓသုတ္တ

၁. ဧဝံ မေ သုတံ - ဧကံ သမယံ ဘဂဝါ သာဝတ္ထိယံ ဝိဟရတိ ဇေတဝနေ အနာထပိဏ္ဍိကဿ အာရာမေ။ အထ ခေါ သမ္ပဟုလာ ဘိက္ခု ပုဗ္ဗဏှသမယံ နိဝါသေတွာ ပတ္တစီဝရမာဒါယ သာဝတ္ထိ ပိဏ္ဍာယ ပါဝိသိသု။ အထ ခေါ တေသံ ဘိက္ခုနံ တေဒဟောသိ - “အတိပ္ပဂေါ ခေါ တာဝ သာဝတ္ထိယံ ပိဏ္ဍာယ စရိတုံ, ယံ နူန မယံ ယေန အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ အာရာမော တေနုပသင်္ကမေယျာမာ”တိ။ အထ ခေါ တေ ဘိက္ခု ယေန အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ အာရာမော တေနုပသင်္ကမိသု; ဥပသင်္ကမိတွာ တေဟိ အညတိတ္ထိယေဟိ ပရိဗ္ဗာဇကေဟိ သဒ္ဓိ သမ္မောဒိသု; သမ္မောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ဧကမန္တံ နိသိဒိသု။ ဧကမန္တံ နိသိန္ဓေ ခေါ တေ ဘိက္ခု တေ အညတိတ္ထိယာ ပရိဗ္ဗာဇကော တေဒဝေါစုံ - “သမဏော, အာဂုသော, ဂေါတမော ကာမာနံ ပရိညံ ပညပေတိ, မယမ္ပိ ကာမာနံ ပရိညံ ပညပေမ; သမဏော, အာဂုသော, ဂေါတမော ရူပါနံ ပရိညံ ပညပေတိ, မယမ္ပိ ရူပါနံ ပရိညံ ပညပေမ; သမဏော, အာဂုသော, ဂေါတမော ဝေဒနာနံ ပရိညံ ပညပေတိ, မယမ္ပိ ဝေဒနာနံ ပရိညံ ပညပေမ; ဣဓ နော, အာဂုသော, ဧကော ဝိသေသော, ဧကော အဓိပ္ပယာသော, ဣ နာနာကရဏံ သမဏဿ ဝါ ဂေါတမဿ အမှာကံ ဝါ - ယဒိဒံ ဓမ္မဒေသနာယ ဝါ ဓမ္မဒေသနံ, အနုသာသနိယာ ဝါ အနုသာသနိ”န္တိ? အထ ခေါ တေ ဘိက္ခု တေသံ အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ ဘာသိတံ နေဝ အဘိနန္တိသု, နပုဋိက္ကောသိသု; အနဘိနန္တိတွာ အပုဋိက္ကောသိတွာ ဥဋ္ဌာယာသနာ ပက္ကမိသု - “ဘဂဝတော သန္တိဂေ တေဿ ဘာသိတဿ အတ္ထံ အာဇာနိဿာမာ”တိ။

9. Mahādukkhakkhandhasuttam

1. Evaṃ me sutam— ekamsamayam Bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisimsu. Atha kho tesambhikkhūnametadahosi — “atippago kho tāva sāvattiyampiṇḍāya caritum, yaṃnūna mayam yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāmā”ti. Atha kho te bhikkhū yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimsu; upasaṅkamtivā tehi aññatitthiyehi paribbājakehi saddhim sammodimsu; sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdimsu. Ekamantam nisinne kho te bhikkhū te aññatitthiyā paribbājakā

etadavocum— “samaṇo, āvuso, Gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema; samaṇo, āvuso, Gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema; samaṇo, āvuso, Gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema; idha no, āvuso, ko viseso, ko adhippayāso, kimnānākaraṇaṃ samaṇassa vā Gtamma amhākaṃ vā— yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin”ti? Atha kho te bhikkhū tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu, nappaṭikkosiṃsu; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu— “Bhagavato santike etassa bhāsitassa atthaṃ ājānissāma”ti.

9. Mahādukkhakkhandhasutta

The Longer Discourse on the Mass of Dukkha

1. Thus have I heard:

At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapindika in Sāvatti. Then, in the morning, many bhikkhus, having re-robed themselves and carrying alms-bowls and great robes, made their rounds for alms-food in Sāvatti. Then it occurred to those bhikkhus: “It is too early to go the rounds for alms-food, it were better that we approached the place of the wandering ascetics (paribbājaka) who hold alien views”.

Then those bhikkhus approached the place of the wandering ascetics holding alien views. And, having approached there, they exchanged friendly greeting with them, having concluded the felicitous and memorable conversation. They sat in a suitable place. Then the wandering ascetics holding alien views spoke to them who were thus sitting.

Friends, Samaṇa Gotama declares the knowledge that transcends sense-pleasures and so do we also declare the knowledge that transcends sense-pleasures. Friends, Samaṇa Gotama declares the knowledge that transcends sense-pleasures corporeality and so do we also declare the knowledge that transcends corporeality. Friends, Samaṇa

Gotama declares the knowledge that transcends sensation, and so do we also declare the knowledge that transcends sensation. Friends! In this matter, what is the distinctions what the superiority, and what the difference between Samaṇa Gotama and us in teaching as against teaching and in instruction as against instruction of the dhamma?"

Then those bhikkhus neither expressed approval nor dissent regarding what the wandering ascetics holding alien views had said. Having expressed neither approval nor dissent, having arisen from their seats they departed, thinking "We shall learn the meaning of those words in the presence of the Bhagava".

၂. အထ ခေါ် တေ ဘိက္ခု သာဝတ္ထိယံ ပိဏ္ဍာယ စရိတွာ ပစ္စာဘတ္တံ ပိဏ္ဍပါတပဋိက္ကန္တာ ယေန ဘဂဝါ တေနုပသင်္ကမိသု; ဥပသင်္ကမိတွာ ဘဂဝန္တံ အဘိဝါဒေတွာ ဧကမန္တံ နိသီဒိသု။ ဧကမန္တံ နိသီန္တာ ခေါ် တေ ဘိက္ခု ဘဂဝန္တံ တေဒဝေါစုံ - "ဣဓ မယံ, ဘန္တေ, ပုဗ္ဗဏှသမယံ နိဝါသေတွာ ပတ္တစိဝရမာဒါယ သာဝတ္ထိ ပိဏ္ဍာယ ပါဝိသိမှ။ တေသံ နော, ဘန္တေ, အမှာကံ တေဒဟောသိ - 'အတိပ္ပဂေါ ခေါ တာဝ သာဝတ္ထိယံ ပိဏ္ဍာယ စရိတုံ, ယံ နူန မယံ ယေန အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ အာရာမော တေနုပသင်္ကမေယျာမာ' တိ။ အထ ခေါ မယံ, ဘန္တေ, ယေန အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ အာရာမော တေနုပသင်္ကမိမှ; ဥပသင်္ကမိတွာ တေဟိ အညတိတ္ထိယေဟိ ပရိဗ္ဗာဇကေဟိ သဒ္ဓိ သမ္မောဒိမှ; သမ္မောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ဧကမန္တံ နိသီဒိမှ။ ဧကမန္တံ နိသီန္တေ ခေါ အမေ, ဘန္တေ, တေ အညတိတ္ထိယာ ပရိဗ္ဗာဇကော တေဒဝေါစုံ - 'သမဏော, အာဂုသော, ဂေါတမော ကာမာနံ ပရိညံ ပညပေတိ, မယမ္ဗိ ကာမာနံ ပရိညံ ပညပေမ သမဏော, အာဂုသော, ဂေါတမော ရူပါနံ ပရိညံ ပညပေတိ, မယမ္ဗိ ရူပါနံ ပရိညံ ပညပေမ။ သမဏော, အာဂုသော, ဂေါတမော ဝေဒနာနံ ပရိညံ ပညပေတိ, မယမ္ဗိ ဝေဒနာနံ ပရိညံ ပညပေမ။ ဣဓ နော, အာဂုသော, ကော ဝိသေသော, ကော အဓိပ္ပယာသော. ကိ နာနာကရဏံ သမဏဿ ဝါ ဂေါတမဿ အမှာကံ ဝါ, ယဒိဒံ ဓမ္မဒေသနာယ ဝါ ဓမ္မဒေသနံ အနုသာသနိယာ ဝါ အနုသာသနိန္တိ။ အထ ခေါ မယံ, ဘန္တေ, တေသံ အညတိတ္ထိယာနံ ပရိဗ္ဗာဇကောနံ ဘာသိတံ နေဝ အဘိနန္ဒိမှ, နပုဋိက္ကောသိမှ; အနဘိနန္ဒိတွာ အပုဋိက္ကောသိတွာ ဥဋ္ဌာယာသနာ ပက္ကမိမှ - 'ဘဂဝတော သန္တိကေ တေဿ ဘာသိတဿ အတ္ထံ အာဇာနိဿာမာ' တိ။

2. Atha kho te bhikkhū sāvattthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena Bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum— "idha

mayam, bhante, pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisimha. Tesam no, bhante, amhākam etadahosi— ‘atippago kho tāva sāvattiyam piṇḍāya caritum, yamnūna mayam yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayam, bhante, yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimha; sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdimha. Ekamantam nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocum— ‘samaṇo, āvuso, Gotamo kāmānam pariññam paññapeti, mayampi kāmānam pariññam paññapema. Samaṇo, āvuso, Gotamo rūpānam pariññam paññapeti, mayampi rūpānam pariññam paññapema. Samaṇo, āvuso, Gotamo vedanānam pariññam paññapeti, mayampi vedanānam pariññam paññapema. Idha no, āvuso, ko viseso, ko adhippayāso, kim nānākaṇaṇam samaṇassa vā Gtamma amhākam vā, yadidaṁ dhammadesanāya vā dhammadesanaṁ anusāsanīyā vā anusāsanin’ti. Atha kho mayam, bhante, tesam aññatitthiyānam paribbājakānam bhāsitaṁ neva abhinandimha, nappaṭikkosimha; anabhinanditvā appaṭikkositvā uṭṭhāyāsanaṁ pakkamimha — ‘bhagavato santike etassa bhāsitassa attham ājānissāmā’ti.

2. Then those bhikkhus, having made their rounds for alms-food, having had their meal, having returned from the rounds, approached the Bhagava. Having approached and having done their obeisance to him, sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagava these words: ‘Venerable sir? In the morning we, having re-robed ourselves and carrying alms-bowl and great robe, entered Savatthi for alms-food. Then, Venerable sir, it occurred to us: “It is too early to go the rounds for alms-food in Savatthi. It were better what we approach the place of the wandering ascetics who hold alien views”.

Then Venerable Sir, we approached the place of the wandering ascetics holding alien views. And, having approached there, they exchanged friendly greeting with them, having concluded the felicitous and memorable conversation, we sat in a suitable place. Then venerable Sir, the wandering ascetics holding alien views spoke to us who were thus sitting. “Friends, Samaṇa Gotama declares the knowledge that tran-

scends sense-pleasures and so do we also declare the knowledge that transcends sense-pleasures. “Friends, Samaṇa Gotama declares the knowledge that transcends sense-pleasures corporeality; and so do we also declare the knowledge that transcends corporeality. Friends, Samaṇa Gotama declares the knowledge that transcends sensation; and so do we also declare the knowledge that transcends sensation. Friends! In this matter, what is the distinctions what the superiority, and what the difference between Samaṇa Gotama and us in teaching as against teaching and in instruction as against instruction of the dhamma?”

Then Venerable Sir, we expressed neither approval nor dissent regarding what the wandering ascetics holding alien views had said. Having expressed neither approval nor dissent, having rose up from our seats, we departed, thinking: “We shall learn the meaning of those words in the presence of the Bhavaga”.

၃. “ဝေဝါဒိနော, ဘိက္ခဝေ, အညတိတ္ထိယာ ပရိဗ္ဗာဇကာ ဝေမဿုဝစနိယာ - ‘ကော ပနာဂုသော, ကာမာနံ အဿာဒေါ, ကော အာဒိနဝေါ, ကိ နိဿရဏံ? ကော ရူပါနံ အဿာဒေါ, ကော အာဒိနဝေါ, ကိ နိဿရဏံ? ကော ဝေဒနာနံ အဿာဒေါ, ကော အာဒိနဝေါ, ကိ နိဿရဏံ’နိ? ဝေ ပုဋ္ဌာ, ဘိက္ခဝေ, အညတိတ္ထိယာ ပရိဗ္ဗာဇကာ န စေဝ သမ္မာယိဿန္တိ, ဥတ္တရိဉ္စ ဝိဃာတံ အာပဇိဿန္တိ။ တံ ကိဿ ဟေတု? ယထာ တံ, ဘိက္ခဝေ, အဝိသယသ္မိ။ နာဟံ တံ, ဘိက္ခဝေ, ပဿာမိ သဒေဝကေ လောကေ သမာရကေ သဗြဟ္မကေ သဿမဏ္ဍိယာ ပဇာယ သဒေဝမနုဿာယ ယော ဣမေသံ ပဉ္စာနံ ဝေယျာကရဏေန စိတ္တံ အာရာဓေယျ, အညတြ တထာဂတေန ဝါ တထာဂတသာဝကေန ဝါ, ဣတော ဝါ ပန သုတ္တာ။

3. “Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā— ‘ko panāvuso, kāmānaṃ assādo, ko ādīnavo, kimnissaraṇaṃ? Ko rūpānaṃ assādo, ko ādīnavo, kim nissaraṇaṃ? Ko vedanānaṃ assādo, ko ādīnavo, kim nissaraṇaṃ’ti? Evam puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṅca vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmim. Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā, ito vā pana sutvā.

3. Bhikkhus! The wandering ascetics holding alien views who spoke thus should be asked: “Friends, what is the enjoyableness of sense-pleasures? What is their fault? What is the escape (from them)? What is the enjoyableness of corporeality? What is their fault? What is the escape (from them)? What is the enjoyableness of sensations? What is their fault? What is the escape (from them)?”

Bhikkhus! When thus asked, the wandering ascetics holding alien views will not be able to give full answer; but they will become greatly distressed. Why is it so? It is because (such questions) are beyond the range of their knowledge. Bhikkhus! I see no one in the world comprising devas, Maras and Brahma and amongst beings comprising Samanas, brahmanas, kings (samutideva) and men who can satisfy the mind with answers to these questions except the Tathagata, or the Tathagata’s disciple or one who has heard from this Teaching.

၄. “ကော စ, ဘိက္ခဝေ, ကာမာနံ အဿာဒေါ? ပဉ္စိမေ, ဘိက္ခဝေ, ကာမဂုဏာ။ ကတမေ ပဉ္စ? စက္ခုဝိညေယျာ ရူပါ ဣဋ္ဌာ ကန္တာ မနာပါ ပိယရူပါ ကာမူပသံဟိတာ ရဇနီယာ, သောတဝိညေယျာ သဒ္ဓါ။ ပ။ ဃာနဝိညေယျာ ဂန္ဓာ ဇိဝှိဝိညေယျာ ရသာ။ ကာယဝိညေယျာ ဖောဋ္ဌဗ္ဗာ ဣဋ္ဌာ ကန္တာ မနာပါ ပိယရူပါ ကာမူပသံဟိတာ ရဇနီယာ - ဣမေ ခေါ, ဘိက္ခဝေ, ပဉ္စ ကာမဂုဏာ။ ယံ ခေါ, ဘိက္ခဝေ, ဣမေ ပဉ္စ ကာမဂုဏေ ပဋိစ္စ ဥပ္ပဇုတိ သုခံ သောမနဿံ - အယံ ကာမာနံ အဿာဒေါ။”

4. “Ko ca, bhikkhave, kāmānaṃ assādo? Pañcime, bhikkhave, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā .P. ghānaviññeyyā gandhā jivhāviññeyyā rasā kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā— ime kho, bhikkhave, pañca kāmagaṇā. Yam kho, bhikkhave, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ— ayam kāmānaṃ assādo.

4. Bhikkhus! What is the enjoyableness of sense-pleasures? Bhikkhus! There are five (kinds of) sense-pleasures. And what are the five? They are visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachments, and enticing: sound cognizable by ear-consciousness... p... smell cogni-

zable by nose-consciousness ...p... taste cognizable by tongue-consciousness... physical contact cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. Bhikkhus! There are the five (kinds of) sense-pleasures. Bhikkhus! Whatever happiness and satisfaction that arise in consequence of these five (kinds of) sense-pleasures is enjoyableness of sense-pleasures.

၅. “ကော စ, တိက္ခဝေ, ကာမာနံ အာဒီနဝေါ? ဣဓ, တိက္ခဝေ, ကုလပုတ္တော ယေန သိပ္ပဋ္ဌာနေန ဇီဝိကံ ကပ္ပေတိ - ယဒိ မုဒ္ဒါယ ယဒိ ဂဏနာယ ယဒိ သင်္ခါနေန ယဒိ ကသိယာ ယဒိ ဝဏိဇာယ ယဒိ ဂေါရက္ခေန ယဒိ ဣဿတ္ထေန ယဒိ ရာဇပေါရိသေန ယဒိ သိပ္ပညတရေန သီတဿ ပုရက္ခတော ဥဏှဿ ပုရက္ခတော ခံသမကသဝါတာတပသရီသပ- သမ္မဿေဟိ ရိဿမာနော ခုပ္ပိပါသာယ မိယမာနော; အယမ္ပိ, တိက္ခဝေ, ကာမာနံ အာဒီနဝေါ သန္တိဋ္ဌိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

5. “Ko ca, bhikkhave, kāmānaṃ ādīnavo? Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikam kappeti— yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena— sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātāpasarīmsapasamphassehi rissamāno khuppipāsāya mīyamāno; ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

5. Bhikkhus! What is the fault of sense-pleasures? In this world, bhikkhus, a worthy man earns his living by some craft such as reckoning on the fingers, calculating, computing, tilling the soil, trading, tending cattle, serving in the army and serving the king and by some other vocation, enduring the cold, enduring the heat, encountering the attack of gadflies, mosquitoes, wind, sun and crawling creatures (such as snakes, scorpions and lice), facing (the danger of) death through hunger and thirst.

Bhikkhus! This is the fault of sense-pleasures. Bhikkhus! This is the mass of dukkha in the present life. This has sense-pleasure as its

cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

“တဿ စေ, ဘိက္ခဝေ, ကုလပုတ္တဿ ဧဝံ ဥဋ္ဌဟတော ဃဋ္ဌတော ဝါယမတော တေ ဘောဂါ နာဘိနိပ္ပဇ္ဇန္တိ။ သော သောစတိ ကိလမတိ ပရိဒေဝတိ ဥရတ္တာဋ္ဌိ ကန္ဒတိ, သမ္မောဟံ အာပဇ္ဇတိ - ‘မောဃံ ဝတ မေ ဥဋ္ဌာနံ, အဖလော ဝတ မေ ဝါယာမော’တိ။ အယမ္ပိ, ဘိက္ခဝေ, ကာမာနံ အာဒိနဝေါ သန္နိဋ္ဌိကော ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

“Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti. So socati kilamati paridevati urattālim kandati, sammohaṃ āpajjati— ‘moghaṃ vata me utṭhānaṃ, aphalo vata me vāyāmo’ti. Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃkāmānameva hetu.

Bhikkhus! If that worthy man, making effort, exertion and endeavor, fails to acquire wealth, he grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), ‘Vain, indeed, is my effort; fruitless, indeed, is my endeavor’. Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

“တဿ စေ, ဘိက္ခဝေ, ကုလပုတ္တဿ ဧဝံ ဥဋ္ဌဟတော ဃဋ္ဌတော ဝါယမတော တေ ဘောဂါ အဘိနိပ္ပဇ္ဇန္တိ။ သော တေသံ ဘောဂါနံ အာရက္ခာဓိကရဏံ ဒုက္ခံ ဒေါမနဿံ ပဋိသံဝေဒေတိ - ‘ကိန္တိ မေ ဘောဂေ နေဝ ရာဇာနော ဟရေယျံ, န စောရာ ဟရေယျံ, န အဂ္ဂိ ဒဟေယျ, န ဥဒကံ ဝဟေယျ, န အပ္ပိယာ ဒါယာဒါ ဟရေယျန္တိ။ တဿ ဧဝံ အာရက္ခတော ဂေါပယတော တေ ဘောဂေ ရာဇာနော ဝါ ဟရန္တိ, စောရာ ဝါ ဟရန္တိ, အဂ္ဂိ ဝါ ဒဟတိ, ဥဒကံ ဝါ ဝဟတိ, အပ္ပိယာ ဝါ ဒါယာဒါ ဟရန္တိ။ သော သောစတိ ကိလမတိ ပရိဒေဝတိ ဥရတ္တာဋ္ဌိ ကန္ဒတိ, သမ္မောဟံ အာပဇ္ဇတိ - ‘ယမ္ပိ မေ အဟောသိ တမ္ပိ နော နတ္ထိ’တိ။ အယမ္ပိ, ဘိက္ခဝေ, ကာမာနံ အာဒိနဝေါ သန္နိဋ္ဌိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

“Tassa ce, bhikkhave, kulaputtassa evam utthahato ghaṭato vāyamato te bhogā abhinipphajjanti. So tesam bhogānam ārakkhādhikaraṇam dukkham domanassam paṭisamvedeti— ‘kinti me bhoge neva rājāno hareyyum, na corā hareyyum, na aggi daheyya, na udakam vaheyya, na appiyā dāyādā hareyyun’ti. Tassa evam ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakam vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattālim kandati, sammoham āpajjati— ‘yampi me ahosi tampi no natthī’ti. Ayampi, bhikkhave, kāmānam ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu. .

Bhikkhus! If the worthy man, making effort, exertion and endeavor, succeeds in acquiring wealth, he undergoes discomfort and anxiety in having to look after it, (saying to himself), ‘How can I safeguard my wealth so that neither kings nor thieves may deprive me of it, nor fire burn it, not water carry it away, nor heirs for whom I have no affection take it’? But, although that worthy man protects and guards his wealth, if kings take it away, if thieves take it away, if fire burns it, if water carries it away and if heirs for whom he has no affection take it, then that worthy man grieves, mourns, laments, wails while beating his breast, and becomes bewildered, (saying to himself), ‘The wealth that has been acquired is of no avail to me. It is no more’. Bhikkhus! This too, is the fault of sense-pleasures. This is the mass of in the present life. This is sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

၆. “ပုန စပရံ, ဘိက္ခဝေ, ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု ရာဇာနောပိ ရာဇုဟိ ဝိဝဒန္တိ, ခတ္တိယာပိ ခတ္တိယေဟိ ဝိဝဒန္တိ ဗြာဟ္မဏာပိ ဗြာဟ္မဏေဟိ ဝိဝဒန္တိ, ဂဟပတီပိ ဂဟပတီဟိ ဝိဝဒန္တိ, မာတာပိ ပုတ္တေန ဝိဝဒတိ, ပုတ္တာပိ မာတရာ ဝိဝဒတိ, ပိတာပိ ပုတ္တေန ဝိဝဒတိ, ပုတ္တာပိ ပိတရာ ဝိဝဒတိ, ဘာတာပိ ဘာတရာ ဝိဝဒတိ, ဘာတာပိ ဘဂိနိယာ ဝိဝဒတိ, ဘဂိနိပိ ဘာတရာ ဝိဝဒတိ, သဟာယောပိ သဟာယေန ဝိဝဒတိ။ တေ တတ္ထ ကလဟဝိဂ္ဂဟဝိဝါဒါပန္နာ အညမညံ ပါဏီဟိပိ ဥပက္ကမန္တိ, လေဇျူဟိပိ ဥပက္ကမန္တိ, ဒဏ္ဍေဟိပိ ဥပက္ကမန္တိ, သတ္တေဟိပိ ဥပက္ကမန္တိ။ တေ တတ္ထ မရဏမ္ပိ နိဂစ္ဆန္တိ, မရဏမတ္တမ္ပိ ဒုက္ခံ

အယမ္ပိ, ဘိက္ခဝေ, ကာမာနံ အာဒိနဝေါ သန္တိဋ္ဌိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

6. “Puna ca param, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttapi mātārā vivadati, pitāpi puttena vivadati, puttapi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānamādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

6. And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasures that kings dispute with kings, khattiyas (feudal lords) dispute with khattiyas, brahmanas dispute with brahmana, householders dispute with householders, a mother disputes with her son or daughter, a son or daughter disputes with his or her mother, a father disputes with his son or daughter, a son or daughter disputes with his or her father, a brother disputes with his brother, a brother disputes with his sister, a sister disputes with her brother, and a friend disputes with his friend. Having come to dispute, quarrel and disagreement, they beat one another with their hands; they throw stones at one another; they attack one another with sticks; they hack at one another with weapons; and they die or are grievously wounded at the very place of their quarrels. Bhikkhus, this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

“ပုန စပရံ, ဘိက္ခဝေ, ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု အသိစမ္ပံ ဂဟေတွာ, ဓနုကလာပံ သန္တယိတွာ, ဥဘတောဗျူဋ္ဌံ သင်္ဂါမံ ပက္ခန္တိဥသုသုပိ

ခိပ္ပမာနေသု သတ္တိသုပိ ခိပ္ပမာနာသု, အသိသုပိ ဝိဇ္ဇောတလန္တေသု။ တေ တတ္ထ ဥသုဟိပိ ဝိဇ္ဇန္တိ, သတ္တိယာပိ ဝိဇ္ဇန္တိ, အသိနာပိ သီသံ ဆိန္ဒန္တိ။ တေ တတ္ထ မရဏမိ နိဂစ္ဆန္တိ, မရဏမတ္တမိ ဒုက္ခံ။ အယမိ, ဘိက္ခဝေ, ကာမာနံ အာဒိနဝေါ သန္ဓိဋ္ဌိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

“Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammaṃ gahetvā, dhanukalāpam sannayhitvā, ubhatobyūḷham saṅgāmam pakkhandanti usūsupi khippamānesu sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsamchindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

And, again, Bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), plunge into battle as both sides fight with arrows and spears flying and with swords flashing. There, on that battlefield, they are shot with arrows, pierced with spears and their hands are cut off with swords. So they either die or are grievously wounded on that very battlefield. Bhikkhus, this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

“ပုန စပရံ, ဘိက္ခဝေ, ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု အသိစမ္ပံ ဂဟေတွာ, ဓနုကလာပံ သန္ဓယိတွာ, အဒ္ဓါဝလေပနာ ဥပကာရိယော ပက္ခန္ဓန္တိ ဥသုသုပိ ခိပ္ပမာနေသု, သတ္တိသုပိ ခိပ္ပမာနာသု အသိသုပိ ဝိဇ္ဇောတလန္တေသု။ တေ တတ္ထ ဥသုဟိပိ ဝိဇ္ဇန္တိ, သတ္တိယာပိ ဝိဇ္ဇန္တိ, ဆကဏကာယပိ ဩသိဉ္စန္တိ, အဘိဝဂ္ဂေနပိ ဩမဒ္ဒန္တိ, အသိနာပိ သီသံ ဆိန္ဒန္တိ။ တေ တတ္ထ မရဏမိ နိဂစ္ဆန္တိ, မရဏမတ္တမိ ဒုက္ခံ။ အယမိ, ဘိက္ခဝေ, ကာမာနံ အာဒိနဝေါ သန္ဓိဋ္ဌိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

“Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiñcanti, abhivaggenapi omaddanti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

And, again, Bhikkhus, it is through this cause; this source, this basis, this motivation which is sense-pleasure that people, having armed themselves with swords and shields and having slung bows and quivers (on their shoulders), rush to the base of ramparts which have been smeared with soggy, sticky mud, as arrows and spears fly and swords flash. In that very place they are struck with arrows, speared, poured over with boiling dung, crushed with pounding logs and decapitated with swords. So they either die or are grievously wounded in that very place. Bhikkhus, this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

၇. “ပုန စပရံ, တိက္ခဝေ, ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု သန္ဓိမ္မိ ဆိန္ဒန္တိ, နိလ္လောပမ္မိ ဟရန္တိ, ဧကာဂါရိကမ္မိ ကရောန္တိ, ပရိပန္နေပိ တိဋ္ဌန္တိ, ပရဒါရမ္မိ ဂစ္ဆန္တိ။ တမေနံ ရာဇာနော ဂဟေတွာ ဝိဝိဓာ ကမ္မကာရဏာ ကာရေန္တိ - ကသာဟိပိ တာဠေန္တိ, ဝေတ္တေဟိပိ တာဠေန္တိ, အမုဒဏ္ဍကေဟိပိ တာဠေန္တိ; ဟတ္ထမ္မိ ဆိန္ဒန္တိ, ပါဒမ္မိ ဆိန္ဒန္တိ, ဟတ္ထပါဒမ္မိ ဆိန္ဒန္တိ, ကဏ္ဍမ္မိ ဆိန္ဒန္တိ, နာသမ္မိ ဆိန္ဒန္တိ, ကဏ္ဍနာသမ္မိ ဆိန္ဒန္တိ; ဗိလင်္ဂထာလိကမ္မိ ကရောန္တိ သင်္ခမုဏ္ဍိကမ္မိ ကရောန္တိ, ရာဟုမုခမ္မိ ကရောန္တိ, ဇောတိမာလိကမ္မိ ကရောန္တိ, ဟတ္ထပဇ္ဇောတိကမ္မိ ကရောန္တိ, ရေကဝတ္ထိကမ္မိ ကရောန္တိ, စီရကဝါသိကမ္မိ ကရောန္တိ, ဧဏေယျကမ္မိ ကရောန္တိ, ဗဠိသမံသိကမ္မိ ကရောန္တိ, ကဟာပဏိကမ္မိ ကရောန္တိ, ခါရာပတစ္ဆိကမ္မိ ကရောန္တိ, ပလိဃပရိဝတ္ထိကမ္မိ ကရောန္တိ, ပလာလပိဋကမ္မိ ကရောန္တိ,

တတ္တေနပိ တေလေန ဩသိဉ္ဇန္တိ၊ သုနခေဟိပိ ခါဒါပေန္တိ၊ ဇီဝန္တိ သူလေ ဥတ္တာသေန္တိ၊ အသိနာပိ သီသံ ဆိန္ဒန္တိ တေ တတ္ထ မရဏမ္ပိ နိဂစ္ဆန္တိ၊ မရဏမတ္ထမ္ပိ ဒုက္ခံ။ အယမ္ပိ၊ ဘိက္ခဝေ၊ ကာမာနံ အာဒိနဝေါ သန္တိဋ္ဌိကော၊ ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ ဟေတု။

7. “Puna ca param, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu sandhimpī chindanti, nillopampī haranti, ekāgārikampī karonti, paripanthepī tiṭṭhanti, paradārapī gacchanti. Tamenam rājāno gahetvā vividhā kammakāraṇā kārenti— kasāhipī tāḷenti, vettehipī tāḷenti, adḍhadandakehipī tāḷenti; hatthampī chindanti, pādampī chindanti, hatthapādampī chindanti, kaṇṇampī chindanti, nāsampī chindanti, kaṇṇanāsampī chindanti; bilaṅgathālikampī karonti saṅkhamuṇḍikampī karonti, rāhumukhampī karonti, jotimālikampī karonti, hatthapajjotikampī karonti, erakavattikampī karonti, cīrakavāsikampī karonti, eṇeyyakampī karonti, baḷisamaṃsikampī karonti, kahāpaṇikampī karonti, khārāpatacchikampī karonti, palighaparivattikampī karonti, palālapīṭhakampī karonti, tattenapī telena osiñcanti, sunakhehipī khādāpentī, jīvantampī sūle uttāsentī, asināpī sīsamchindanti, te tattha maraṇampī nigacchanti, maraṇamattampī dukkham. Ayampī, bhikkhave, kāmānam ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

7. And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people commit house-breaking, that they raid an entire village, that they loot a home, that they waylay travelers and that they seduce others wives. That man (committing such crimes) is seized by the king who metes out various punishments to him. (The king’s men whip him. They cane him. They beat him with sticks. They cut off his hands. They cut off his legs. They cut off both his hands and legs. They cut off his ears. They cut off his nose. They cut off his ears and nose. They open the skull and pour in molten iron into the brain like pouring boiling sour gruel. They scalp his head to look white like a conch-shell. With blood they fill his mouth which is agape like Rahu’s that swallows the sun. They make fireworks by wrapping his body in oil-cloth and setting it afire. They make

a flaming torch by wrapping his two hands in oil-cloth and setting them afire. They flay him so that the skin of his whole body falls down to the ankle, looking like a mass of leaves at the base of an arum plant. They flay him upwards from ankle to neck, with the skin looking like a robe made of bark. They make a crawling antelope out of him by impaling him with stakes in all his four limbs. They pull down his skin, flesh and sinews with iron spikes as sharp as fish-hooks.

They chop up the flesh of his body piece by piece each weighing one tical. They beat him with iron spikes and sprinkle (the wounds) with salt. They impale him on an iron stake and revolve him round it as if turning a door-bolt in its door-post. They reduce his bones into a pulp which is formed into the shape of a straw-ring that serves as a stand for the rice-pot. They pour boiling oil over him. They cause him to be devoured by dogs. They impale him alive on an iron stake. They cut off his head with the sword. That man either die or is grievously wounded in that very place. Bhikkhus, this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

“ပုန စပရံ, တိက္ခဝေ, ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ
ဟေတု ကာယေန ဒုစ္စရိတံ စရန္တိ, ဝါစာယ ဒုစ္စရိတံ စရန္တိ, မနသာ ဒုစ္စရိတံ စရန္တိ။ တေ ကာယေန
ဒုစ္စရိတံ စရိတွာ, ဝါစာယ ဒုစ္စရိတံ စရိတွာ, မနသာ ဒုစ္စရိတံ စရိတွာ, ကာယဿ ဘေဒါ ပရံ
မရဏာ အပါယံ ဒုဂ္ဂတိံ ဝိနိပါတံ နိရယံ ဥပပဇ္ဇန္တိ။ အယမ္ပိ, တိက္ခဝေ, ကာမာနံ အာဒိနဝေါ
သမ္ပရာယိကော, ဒုက္ခက္ခန္ဓော ကာမဟေတု ကာမနိဒါနံ ကာမာဓိကရဏံ ကာမာနမေဝ
ဟေတု။”

“Puna ca param, bhikkhave, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya
duccaritaṃ caranti, manasā duccharitaṃ caranti. Te kāyena duccharitaṃ
caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa
bhedā param maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjanti.
Ayampi, bhikkhave, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho
kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

And, again, bhikkhus, it is through this cause, this source, this basis, this motivation which is sense-pleasure that people, having committed evil in deed, word and thought, fall into apaya, realms of woe, duggati, bad destination, vinipata, realm of ruin, and niraya, realms of continuous suffering on dissolution of their bodies after death. Bhikkhus, this too, is the fault of sense-pleasures. This is the mass of dukkha in the present life. This has sense-pleasure as its cause, sense-pleasure as its source, sense-pleasure as its basis, and it is only sense-pleasure that gives rise to this.

၈. “ကိဉ္စ, ဘိက္ခဝေ, ကာမာနံ နိဿရဏံ? ယော ခေါ, ဘိက္ခဝေ, ကာမေသု ဆန္ဒရာဂဝိနယော ဆန္ဒရာဂပ္ပဟာနံ - ဣဒံ ကာမာနံ နိဿရဏံ။

“ယေ ဟိ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါဗြာဟ္မဏာ ဝါ ဇေံ ကာမာနံ အဿာဒဉ္စ အဿာဒတော အာဒီနဝဉ္စ အာဒီနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ နပ္ပဇာနန္တိ တေ ဝတ သာမံ ဝါ ကာမေ ပရိဇာနိဿန္တိ, ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပန္နော ကာမေ ပရိဇာနိဿတီတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ။ ယေ စ ခေါ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါဗြာဟ္မဏာ ဝါ ဇေံ ကာမာနံ အဿာဒဉ္စ အဿာဒတော အာဒီနဝဉ္စ အာဒီနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ ပဇာနန္တိ, တေ ဝတ သာမံ ဝါ ကာမေ ပရိဇာနိဿန္တိ ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပန္နော ကာမေ ပရိဇာနိဿတီတိ - ဌာနမေတံ ဝိဇ္ဇတိ။

8. “Kiñca, bhikkhave, kāmānaṃ nissaraṇaṃ? Yo kho, bhikkhave, kāmesu chandarāgavinayo chandarāgappahānaṃ— idaṃ kāmānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā kāme pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme pari jānissatīti— netaṃ tñānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃvā kāme pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kame pari jānissatīti— tñānametaṃ vijjati.

8. Bhikkhus! What is the escape from sense-pleasures? Bhikkhus! Removing and abandoning desire for and attachment to sense-pleasures is the escape from sense-pleasures.

Bhikkhus! There is no reason (to believe) that whoever, be the samanas or brahmanas do not comprehend truly, as it is, the enjoyableness of sense-pleasures as enjoyableness, the fault of sense-pleasures as fault, and the escape from sense-pleasures as escape, will either comprehend sense-pleasures by themselves or will incite others to take up the practice for understanding sense-pleasures.

Bhikkhus! There is no reason (to believe) that whoever, be the samanas or brahmanas, comprehend truly, as it is, the enjoyableness of sense-pleasures as enjoyableness, the fault of sense-pleasures as fault and the escape from sense-pleasures as escape, will either comprehend sense-pleasures by themselves or will incite others to take up the practice for understanding sense-pleasures.

၉. “ကော စ, ဘိက္ခဝေ, ရူပါနံ အဿာဒေါ? သေယျထာပိ, ဘိက္ခဝေ, ခတ္တိယကညာ ဝါ ဗြာဟ္မဏကညာ ဝါ ဂဟပတိကညာ ဝါ ပန္နရသဝဿုဒ္ဓေသိကာ ဝါ သောဠသဝဿုဒ္ဓေသိကာ ဝါ, နာတိဒိယာ နာတိရဿာ နာတိကိသာ နာတိထူလာ နာတိကာဠိ နာစောဒါတာ ပရမာ သာ, ဘိက္ခဝေ, တသ္မိံ သမယေ သုဘာ ဝဏ္ဏနိဘာတိ? ‘ဧဝံ, ဘန္တေ’။ ယံ ခေါ, ဘိက္ခဝေ, သုဘံ ဝဏ္ဏနိဘံ ပဋိစ္စ ဥပ္ပဇ္ဇတိ သုခံ သောမနဿံ - အယံ ရူပါနံ အဿာဒေါ။”

9. “Ko ca, bhikkhave, rūpānaṃ assādo? Seyyathāpi, bhikkhave, khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātidīghā nātirassā nātikisā nāthulā nātikālī nāccodātā paramā sā, bhikkhave, tasmim samaye subhā vaṇṇanibhāti? ‘Evaṃ, bhante’. Yaṃ kho, bhikkhave, subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ— ayaṃ rūpānaṃ assādo.

9. Bhikkhus! What is enjoyableness of corporeality? Bhikkhus! Suppose there were a fifteen or sixteen years old girl belonging to a royal family, or to a family of brahmanas, or to a family of householders, who is neither too tall nor too short, neither too thin nor too fat, neither

too dark nor too fair. Bhikkhus! At her age would not she be very beautiful and lovely? “Yes, Venerable Sir” (said the bhikkhus). Bhikkhus! This pleasure and happiness arising from beauty and loveliness is enjoyableness of corporeality.

“ကော စ, ဘိက္ခုဝေ, ရူပါနံ အာဒိနဝေါ? ဣဓ, ဘိက္ခုဝေ, တမေဝ ဘဂိနိ ပဿေယျ အပရေန သမယေန အာသိတိကံ ဝါ နာဂုတိကံ ဝါ ဝဿသတိကံ ဝါ ဇာတိယာ, ဇိဏ္ဏံ ဂေါပါနသိဝင်္ကံ ဘောဂ္ဂံ ဒဏ္ဍပရာယနံ ပဝေဓမာနံ ဂစ္ဆန္တိ အာတုရံ ဂတယောဗ္ဗနံ ခဏ္ဍဒန္တံ ပလိတကေသံ, ဝိလူနံ ခလိတသိရံ ဝလိနံ တိလကာဟတဂတ္ထံ?။ တံ ကိ မညထ, ဘိက္ခုဝေ, ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒိနဝေါ ပါတုဘူတောတိ? ‘ဧဝံ, ဘန္တေ’။ အယမ္ပိ, ဘိက္ခုဝေ, ရူပါနံ အာဒိနဝေါ။

“Ko ca, bhikkhave, rūpānam ādīnavo? Idha, bhikkhave, tameva bhaginim passeyya aparena samayena āsītikam vā nāvutikam vā vassasatikam vā jātiyā, jīṇṇam gopānasivaṅkam bhoggam daṇḍaparāyanam pavedhamānam gacchantim āturam gatayobbanam khaṇḍadantam palitakesam, vilūnam khalitasiram valinam tilakāhatagattam. Tam kim maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

Bhikkhus, what are the faults of corporeality? Bhikkhus, with the lapse of time one might find that same lady (lit., sister) reaching the age of eighty, ninety or a hundred years, getting old, arched as rafter, bent double, supported by a staff, walking with a trembling gait, afflicted with disease, youth gone, teeth broken, hair graying and falling off, bald-headed, wrinkled, freckled all over. Bhikkhus! What do you think of this? What beauty and loveliness have gone? And not the faults obvious? “Yes, Venerable Sir”, (said the bhikkhus).

These, too, bhikkhus are the faults of corporeality.

“ပုန စပရံ, ဘိက္ခုဝေ, တမေဝ ဘဂိနိ ပဿေယျ အာဇာဓိကံ ဒုက္ခိတံ ဗာဠဂိလာနံ, သကေ မုတ္တကရိသေ ပလိပန္နံ သေမာနံ, အညေဟိ ဝုဋ္ဌာပိယမာနံ, အညေဟိ သံဝေသိယမာနံ။

တံ ကိ မညထ, တိက္ခဝေ, ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒီနဝေါ ပါတုဘူတောတိ? 'ဧဝံ, ဘန္တေ'။ အယမ္ပိ, တိက္ခဝေ, ရူပါနံ အာဒီနဝေါ။

“Puna ca param, bhikkhave, tameva bhaginim passeyya ābādhikam dukkhitam bālhagilānam, sake muttakarīse palipannam semānam, aññehi vuṭṭhāpiyamānam, aññehi samvesiyamānam. Tam kim maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

And again, bhikkhus, one might see that same lady ill, suffering, sorely afflicted with disease, wallowing in her own ruin and stool and lying (in bed) able to get up or lie down only with the help of others. Bhikkhus! What do you think of that?

Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir”, (said the bhikkhus). These too, bhikkhus, are the faults of corporeality.

၁၀. “ပုန စပရံ, တိက္ခဝေ, တမေဝ ဘဂိနိ ပသေယျ သရိရံ သိဝထိကာယ ဆဒ္ဓိတံ - ကောဟမတံ ဝါ ဒွိဟမတံ ဝါ တိဟမတံ ဝါ, ဥဒ္ဓုမာတကံ ဝိနိလကံ ဝိပုဗ္ဗကဇာတံ။ တံ ကိ မညထ, တိက္ခဝေ, ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒီနဝေါ ပါတုဘူတောတိ? 'ဧဝံ, ဘန္တေ'။ အယမ္ပိ, တိက္ခဝေ, ရူပါနံ အာဒီနဝေါ။

10. “Puna ca param, bhikkhave, tameva bhaginim passeyya sarīram sivathikāya chadditam— ekāhamatam vā dvīhamatam vā tīhamatam vā, uddhumātakam vinīlakam vipubbakajātam. Tam kim maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

10. And, again, bhikkhus, one might see that same lady, her body, abandoned in a cemetery, dead for one day, or dead for two days, or dead for three days, swollen, turning blue and black, and festering. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Is not the fault obvious? “Yes,

Venerable Sir”, (said the bhikkhus). This, too, bhikkhus, is the fault in material things.

“ပုန စပရံ, ဘိက္ခဝေ, တမေဝ ဘဂိနိ ပဿေယျ သရီရံ သိဝထိကာယ ဆဋ္ဌိတံ - ကာကေဟိ ဝါ ခဇ္ဇမာနံ, ကုလလေဟိ ဝါ ခဇ္ဇမာနံ, ဂိဇ္ဈေဟိ ဝါ ခဇ္ဇမာနံ, ကင်္ကေဟိ ဝါ ခဇ္ဇမာနံ, သုနခေဟိ ဝါ ခဇ္ဇမာနံ, ဗျဋ္ဌေဟိ ဝါ ခဇ္ဇမာနံ, ဒီပီဟိ ဝါ ခဇ္ဇမာနံ, သိဂါလေဟိ ဝါ ခဇ္ဇမာနံ, ဝိဝိဓေဟိ ဝါ ပါဏကဇာတေဟိ ခဇ္ဇမာနံ။ တံ ကိ မညထ, ဘိက္ခဝေ ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒိနဝေါ ပါတုဘူတောတိ? ‘ဧဝံ, ဘန္တေ’။ အယမ္ပိ, ဘိက္ခဝေ, ရူပါနံ အာဒိနဝေါ။

“Puna ca param, bhikkhave, tameva bhaginim passeyya sarīram sivathikāya chadditam— kākehi vā khajjamānam, kulalehi vā khajjamānam, gijjhehi vā khajjamānam, kaṅkehi vā khajjamānam, sunakhehi vā khajjamānam, byagghehi vā khajjamānam, dīpīhi vā khajjamānam, siṅgālehi vā khajjamānam, vividhehi vā paṇakajātehi khajjamānam. Tam kim maññatha, bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

And, again, bhikkhus, one might see that same lady, her body, abandoned in a cemetery, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals or being devoured by various kinds of worms. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Is not the fault obvious? “Yes, Venerable Sir,” said the bhikkhus. These, too, bhikkhus, are the faults of corporeality.

“ပုန စပရံ, ဘိက္ခဝေ, တမေဝ ဘဂိနိ ပဿေယျ သရီရံ သိဝထိကာယ ဆဋ္ဌိတံ - အဋ္ဌိကသင်္ခလိကံ သမံသလောဟိတံ နှာရသမ္ပန္နံ, အဋ္ဌိကသင်္ခလိကံ နိမံသလောဟိတမက္ခိတံ နှာရသမ္ပန္နံ, အဋ္ဌိကသင်္ခလိကံ အပဂတမံသလောဟိတံ နှာရသမ္ပန္နံ, အဋ္ဌိကာနိ

အပဂတသမ္ပန္နာနိ ဒိသාරိဒိသාරိက္ခိတ္တာနိ - အညေန ဟတ္ထဋ္ဌိကံ, အညေန ပါဒဋ္ဌိကံ, အညေန ဂေါပကဋ္ဌိကံ, အညေန ဇယံဋ္ဌိကံ, အညေန ဦရဋ္ဌိကံ, အညေန ကဋ္ဌိဋ္ဌိကံ, အညေန ဖာသုကဋ္ဌိကံ, အညေန ပိဋ္ဌိဋ္ဌိကံ, အညေန ခန္ဓဋ္ဌိကံ, အညေန ဂီဝဋ္ဌိကံ, အညေန ဟနုကဋ္ဌိကံ, အညေန ဒန္တဋ္ဌိကံ, အညေန သီသကဋ္ဌာဟံ။ တံ ကိ မညထ, ဘိက္ခဝေ, ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒိနဝေါ ပါတုဘူတောတိ? 'ဧဝံ, ဘန္တေ'။ အယမ္ပိ, ဘိက္ခဝေ, ရူပါနံ အာဒိနဝေါ။

“Puna caparam, bhikkhave, tameva bhaginim passeyya sarīram sivathikāya chadditam— atthikasaṅkhalikam samamsalohitam nhārusambandham, atthikasaṅkhalikam nimamsalohitamakkhitam nhārusambandham, atthikasaṅkhalikam apagatamam salohitam nhārusambandham, atthikāni apagatasambandhāni disāvidisāvikkhittāni— aññena hatthaatthikam, aññena pādaatthikam, aññena goppakataatthikam, aññena jaṅghaatthikam, aññena ūrutthikam, aññena kaṭiitthikam, aññena phāsukataatthikam, aññena piṭṭhiitthikam, aññena khandhaatthikam, aññena gīvaatthikam, aññena hanukataatthikam, aññena dantaatthikam, aññena sīsakaṭāham. Tam kim maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

And, again, bhikkhus, one might see that same lady, her body, abandoned in a cemetery, a skeleton held together by the tendons, with some flesh and blood still adhering to it, a skeleton held together by the tendons, blood besmeared, fleshless, a skeleton still held together by the tendons, without flesh and blood; loose bones scattered in all directions...,at one place bones of a hand, at another place shin-bones of a foot, at another place ankle-bones, at another place shin-bones, at another place thigh-bones, at another place hip-bones, at another place spinal-bones ,at another place shoulder-bones, at another place neck-bones, at another place the jaw-bones, at another place the teeth, at another place the skull.

Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir”,(said the bhikkhus).These, too, bhikkhus, are the faults of corporeality.

“ပုန စပရံ, ဘိက္ခဝေ, တမေဝ ဘဂိနိ ပဿေယျ သရီရံ သိဝထိကာယ ဆဋ္ဌိတံ - အဋ္ဌိကာနိ သေတာနိ သင်္ခံဝဏ္ဏပဋိဘာဂါနိ, အဋ္ဌိကာနိ ပုဉ္ဇကိတာနိ တေရောဝဿိကာနိ, အဋ္ဌိကာနိ ပူတီနိ စုဏ္ဏကဇာတာနိ။ တံ ကိ မညထ, ဘိက္ခဝေ, ယာ ပုရိမာ သုဘာ ဝဏ္ဏနိဘာ သာ အန္တရဟိတာ, အာဒိနဝေါ ပါတုဘူတောတိ? ‘ဧဝံ, ဘန္တေ’။ အယမ္ပိ, ဘိက္ခဝေ, ရူပါနံ အာဒိနဝေါ။

“Puna caparam, bhikkhave, tameva bhagininim passeyya sariram sivathikaya chadditam— atthikani setani sankhavaṇṇapaṭibhāgāni, atthikani puñjakitāni terovassikāni, atthikani pūtini cuṇṇakajātāni. Tam kim maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

And again, bhikkhus, one might see that same lady, her dead body abandoned in a cemetery, reduced to bleached bones of conch-like colour, and turned into a heap of bones, many year old, and rotted bones, crumbling to dust. Bhikkhus! What do you think of that? Is it not that (her) former beauty and loveliness have gone? Are not the faults obvious? “Yes, Venerable Sir”, (said the bhikkhus). These, too, bhikkhus, are the faults of corporeality.

“ကိဉ္စ, ဘိက္ခဝေ, ရူပါနံ နိဿရဏံ? ယော, ဘိက္ခဝေ, ရူပေသု ဆန္ဒရာဂဝိနယော ဆန္ဒရာဂပ္ပဟာနံ - ဣဒံ ရူပါနံ နိဿရဏံ။

“ယေ ဟိ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါ ဗြာဟ္မဏာ ဝါ ဧဝံ ရူပါနံ အဿာဒဉ္စ အဿာဒတော အာဒိနဝဉ္စ အာဒိနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ နပ္ပဇာနန္တိ တေ ဝတ သာမံ ဝါ ရူပေ ပရိဇာနိဿန္တိ, ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပန္နော ရူပေ ပရိဇာနိဿတိတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ။ ယေ စ ခေါ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါ ဗြာဟ္မဏာ ဝါ ဧဝံ ရူပါနံ အဿာဒဉ္စ အဿာဒတော အာဒိနဝဉ္စ အာဒိနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ ပဇာနန္တိ တေ ဝတ သာမံ ဝါ ရူပေ ပရိဇာနိဿန္တိ ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပန္နော ရူပေ ပရိဇာနိဿတိတိ - ဌာနမေတံ ဝိဇ္ဇတိ။

“Kiñca, bhikkhave, rūpānam nissaraṇam? Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānam— idam rūpānam nissaraṇam.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti te vata sāmāṃ vā rūpe pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissatīti— netam thānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti te vata sāmāṃ vā rūpe pari jānissanti paraṃvā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissatīti thānametaṃ vijjati.

Bhikkhus! What is the escape from corporeality? Bhikkhus! Removing and abandoning of desire for and attachment to corporeality is the escape from corporeality.

Bhikkhus! There is no reason (to believe) that whoever, be the samanas and brahmanas, do not comprehend truly as it is the enjoyableness of material things as enjoyableness, the fault in material things as fault and the escape from material things as escape, will either comprehend, material things by themselves or will incite others to take up the practice for understanding material things.

Bhikkhus! There is no reason (to believe) that whoever, be the samanas and brahmanas, do not comprehend truly as it is the enjoyableness of corporeality as enjoyableness, the faults in corporeality as for faults and the escape from corporeality as escape, will either comprehend, corporeality by itself or will incite others to take up the practice for understanding corporeality.

၁၁. “ကော စ, ဘိက္ခုဝေ, ဝေဒနာနံ အဿာဒေါ? ဣဓ, ဘိက္ခုဝေ, ဘိက္ခု ဝိဝိဇ္ဇေဝ ကာမေဟိ ဝိဝိဇ္ဇ အကုသလေဟိ ဓမ္မေဟိ သဝိတက္ကံ သဝိစာရံ ဝိဝေကဇံ ပီတိသုခံ ပဌမံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ။ ယသ္မိံ သမယေ, ဘိက္ခုဝေ, ဘိက္ခု ဝိဝိဇ္ဇေဝ ကာမေဟိ ဝိဝိဇ္ဇ အကုသလေဟိ ဓမ္မေဟိ သဝိတက္ကံ သဝိစာရံ ဝိဝေကဇံ ပီတိသုခံ ပဌမံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ, နေဝ တသ္မိံ သမယေ အတ္တဗျာဗာဓာယပိ စေတေတိ, န ပရဗျာဗာဓာယပိ စေတေတိ, န ဥဘယဗျာဗာဓာယပိ စေတေတိ အဗျာဗဇ္ဈိယေဝ တသ္မိံ သမယေ ဝေဒနံ ဝေဒေတိ။ အဗျာဗဇ္ဈပရမာဟံ, ဘိက္ခုဝေ, ဝေဒနာနံ အဿာဒံ ဝဒါမိ။

11. “Ko ca, bhikkhave, vedanānam assādo? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Yasmim samaye, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati, neva tasmim samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti abyābajjhamyeva tasmimsamaye vedanam vedeti. Abyābajjharamāham, bhikkhave, vedanānam assadam vadāmi.

11. Bhikkhus! What is the enjoyableness of sensation? In this Teaching, bhikkhus, a bhikkhu, being detached from sensual pleasure and being detached from demeritorious factors, achieves and remains in the first jhana, which has vitakka and vicara and which has piti and sukha born of detachment from hindrances (nivaranas). Bhikkhus! When a bhikkhu being detached from sensual pleasures and being death from demeritorious factors, achieves and remains in the first jhana which has vitakka, vicara, piti and sukha, born out of detachment from hindrances (nivaranas) he does not exercise the will to make himself miserable, or to make others miserable. Then, he enjoys sensation which is devoid of misery. Bhikkhus! I do declare that absence of misery is the best kind of enjoyableness of sensation.

“ပုန စပရံ, တိက္ခဝေ, တိက္ခု ဝိတက္ကဝိစာရာနံ ဝူပသမာ အဇ္ဈတ္တံ သမ္ပသာဒနံ စေတသော ဇကောဒိဘာဝံ အဝိတက္ကံ အဝိစာရံ သမာဓိဗံ ပီတိသုခံ ဒုတိယံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ ။ပ။ ယသ္မိံ သမယေ, တိက္ခဝေ, တိက္ခု ပီတိယာ စ ဝိရာဂါ, ဥပေက္ခကော စ ဝိဟရတိ, သတော စ သမ္ပဇာနော သုခဉ္စ ကာယေန ပဋိသံဝေဒေတိ ယံ တံ အရိယာ အာစိက္ခန္တိ - ‘ဥပေက္ခကော သတိမာ သုခဝိဟာရီ’တိ တတိယံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ ။ပ။ ယသ္မိံ သမယေ, တိက္ခဝေ, တိက္ခု သုခဿ စ ပဟာနာ ဒုက္ခဿ စ ပဟာနာ ပုဗ္ဗေဝ သောမနဿဒေါမနဿာနံ အတ္တဂံမာ အဒုက္ခမသုခံ ဥပေက္ခာသတိပါရိသုဒ္ဓိံ စတုတ္ထံ ဈာနံ ဥပသမ္ပဇ္ဇေ ဝိဟရတိ, နေဝ တသ္မိံ သမယေ အတ္တဗျာဗာဓာယပိ စေတေတိ, န ပရဗျာဗာဓာယပိ စေတေတိ, န ဥဘယဗျာဗာဓာယပိ စေတေတိ; အဗျာဗဇ္ဈံယေဝ တသ္မိံ သမယေ ဝေဒနံ ဝေဒေတိ။ အဗျာဗဇ္ဈပရမာဟံ, တိက္ခဝေ, ဝေဒနာနံ အဿာဒံ ဝဒါပိ။

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati .P. yasmim samaye, bhikkhave, bhikkhu pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisam vedeti yam tam ariyā ācikkhanti— ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati .P. yasmimsamaye, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasu-kham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati, neva tasmim samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhamyeva tasmim samaye vedanam vedeti. Abyābajjharamāham, bhikkhave, vedanānam assādam vadāmi.

And then, bhikkhus, a bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with piti and sukha born of concentration...p...

And then, bhikkhus, a bhikkhu, having been detached from piti as well, dwells in equanimity with mindfulness and clear comprehension, experiences sukha in mind and body and achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness...p...

And then bhikkhus, when a bhikkhu, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, which has neither pain nor pleasure, but has purity of mindfulness born of equanimity he does not exercise the will to make himself miserable, or to make both himself and others miserable. Then he enjoys sensation which is devoid of misery. Bhikkhus! I do declare that absence of misery is the best kind of enjoyableness in sensation.

၁၂. “ကော စ, တိက္ခဝေ, ဝေဒနာနံ အာဒိနဝေါ? ယံ, တိက္ခဝေ, ဝေဒနာ အနိစ္စာ ဒုက္ခာ ဝိပရိကာမဓမ္မာ - အယံ ဝေဒနာနံ အာဒိနဝေါ။

“ ကိဉ္ဇု, ဘိက္ခဝေ, ဝေဒနာနံ နိဿရဏံ? ယော, ဘိက္ခဝေ, ဝေဒနာသု ဆန္ဒရာဂဝိနယော, ဆန္ဒရာဂပ္ပဟာနံ - ဣဒံ ဝေဒနာနံ နိဿရဏံ။

“ ယေ ဟိ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါဗြာဟ္မဏာ ဝါ ဇဝံ ဝေဒနာနံ အဿာဒဉ္စ အဿာဒတော အာဒိနဝဉ္စ အာဒိနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ နပ္ပဇာနန္တိ, တေ ဝတ သာမံ ဝါ ဝေဒနံ ပရိဇာနိဿန္တိ, ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပဇ္ဇော ဝေဒနံ ပရိဇာနိဿတိတိ - နေတံ ဌာနံ ဝိဇ္ဇတိ။ ယေ စ ခေါ ကေစိ, ဘိက္ခဝေ, သမဏာ ဝါ ဗြာဟ္မဏာ ဝါ ဇဝံ ဝေဒနာနံ အဿာဒဉ္စ အဿာဒတော အာဒိနဝဉ္စ အာဒိနဝတော နိဿရဏဉ္စ နိဿရဏတော ယထာဘူတံ ပဇာနန္တိ တေ ဝတ သာမံ ဝါ ဝေဒနံ ပရိဇာနိဿန္တိ, ပရံ ဝါ တထတ္တာယ သမာဒပေဿန္တိ ယထာ ပဋိပဇ္ဇော ဝေဒနံ ပရိဇာနိဿတိတိ - ဌာနမေတံ ဝိဇ္ဇတိ ” တိ။

ဣဒမဝေါစ ဘဂဝါ။ အတ္တမနာ တေ ဘိက္ခူ ဘဂဝတော ဘာသိတံ အဘိနန္ဒန္တိ။

မဟာဒုက္ခက္ခန္ဓသုတ္တံ နိဋ္ဌိတံ။

12. “Ko ca, bhikkhave, vedanānam ādīnavo? Yam, bhikkhave, vedanā aniccā dukkhā vipariṇāmadhammā— ayam vedanānam ādīnavo.

“Kiñca, bhikkhave, vedanānam nissaraṇam? Yo, bhikkhave, vedanāsu chandarāgavinayo, chandarāgappahānam— idam vedanānam nissaraṇam.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānam assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanaṃ pariṇānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ pariṇānissatīti— netam ṭhānam vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānam assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā vedanaṃ pariṇānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ pariṇānissatīti— ṭhānametaṃ vijjati”ti.

Idamavoca Bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahādukkhakkhandhasuttam niṭṭhitam.

12. Bhikkhus! What is the fault in sensation? The impermanence, the suffering and the changeableness of sensation is the fault in sensation.

Bhikkhus! What is the escape from sensation? Bhikkhus, removing and abandoning of desire for, and attachment to sensations is the escape from sensation.

Bhikkhus! There is no reason (to believe) that whoever, be the samanas or brahmanas, do not comprehend truly, as it is, the enjoyableness of sensations as enjoyableness, the faults in sensations as fault and the escape from sensation as escape, will either comprehend sensation by themselves or will incite others to take up the practice for understanding sensations.

Bhikkhus! There is reason (to believe) that whoever be the samanas or brahmanas comprehend truly, as it is, the enjoyableness of sensations as enjoyableness, the faults in sensations as faults and the escape from sensations as escape, will either comprehend sensations by themselves or will incite other to take up the practice for understanding sensations.

Thus, spoke the Bhagava. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.

End of Mahādukkhakkhandhasutta

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