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B. A. PALI SELECTIONS

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1934

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PRINTED BY BHUPENDRALAL BANERJEE
AT THE CALCUTTA UNIVERSITY PRESS, SENATE HOUSE, CALCUTTA.

Reg. No. 800B—10-8-34—500.

PREFACE

The Selections for the B. A. Pass Course in Pali, prepared according to the new Syllabus, have been carefully co-ordinated with the previous courses. The prose portion comprises texts from the Majjhima-Nikāya, the Milindapañha and the Aṭṭhakathās, while the poetry pieces are taken from the Dhammapada and the Saṃyutta-Nikāya. Extracts from the Pañcatantra, the Edicts of Asoka and the Prakrit Dhammapada have also been included. The selections are so devised as to equip even Pass students for the higher course after graduation. Care has been taken to render the study instructive without making it cumbrous. The Notes at the end suggest the line of work the student is to follow.

SENATE HOUSE
Calcutta, the 1st August, 1934 }

BENI MADHAB BARUA
SAILENDRANATH MITRA
NALINAKSHA DUTT

PROSE

PROSE

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B. A. PALI SELECTIONS

I

MAJJHIMA-NIKĀYA

1. BHAYABHERAVA-SUTTA

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattṭhiyaṃ 5
viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jāṇussoṇi
brāhmaṇo yena Bhagavā ten' upasaṃkami; upasaṃkamitvā Bhaga-
vatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vīti-
sāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi
brāhmaṇo Bhagavantam etad avoca: "Ye 'me bho Gotama kula- 10
puttā bhavantam Gotamaṃ uddissa saddhā agārasmā anagāriyaṃ
pabbajitā, bhavaṃ tesam Gotamo pubbaṅgamo, bhavaṃ tesam
Gotamo bahukāro, bhavaṃ tesam Gotamo samādapetā, bho to ca
pana Gotamassa sā janatā diṭṭhānugatiṃ āpajjati" ti.—"Evam
etaṃ brāhmaṇa, evam etaṃ brāhmaṇa—ye te brāhmaṇā kulaputtā 15
mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ
tesam pubbaṅgamo, ahaṃ tesam bahukāro, ahaṃ tesam samādapetā,
mamañ ca pana sā janatā diṭṭhānugatiṃ āpajjati" ti.—"Durabhi-
sambhavāni hi bho Gotama araṇṇe-vanapatthāni pantāni senāsanāni,
dukkaraṃ pavivekaṃ, durabbhiraṃ ekaṭṭe, haranti mañṇe mano 20
vanāni samādhim alabhamānassa bhikkhuno" ti.—"Evam etaṃ
brāhmaṇa, evam etaṃ brāhmaṇa—durabhisambhavāni hi brāhmaṇa
araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ,
durabbhiraṃ ekaṭṭe, haranti mañṇe mano vanāni samādhim
alabhamānassa bhikkhuno ti. 25

"Mayham pi kho brāhmaṇa pubbe va sambodhā anabhisam-
buddhassa bodhisattass' eva sato etad ahosi: 'Durabhisambhavāni
hi kho araṇṇe vanapatthāni pantāni senāsanāni, dukkaraṃ pavi-
vekaṃ, durabbhiraṃ ekaṭṭe, haranti mañṇe mano vanāni
samādhim alabhamānassa bhikkhuno' ti. Tassa mayham brāhmaṇa 30

etad ahosi: 'Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāya-
 kammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti,
 aparisuddhakāyakammanta-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalam bhayabheravam avhayanti; na kho panāham
 5 aparisuddhakāyakammanto araṇṇe-vanapatthāni pantāni senāsanāni
 paṭisevāmi, parisuddhakāyakammanto 'ham asmi; ye hi vo ariyā
 parisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanāni
 paṭisevanti tesam aham aññatamo.' Etam aham brāhmaṇa pari-
 suddhakāyakammantaṃ attani sampassamāno bhiyyo pallomam
 10 āpādiṃ araṇṇe viharāya.

"Tassa mayham brāhmaṇa etad ahosi: 'Ye kho keci samaṇā
 vā brāhmaṇā vā aparisuddhavadicikammantā—pe—aparisuddha-
 manokammantā—aparisuddhājīvā araṇṇe-v. p. s. paṭisevanti, pari-
 suddhājīva-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalam
 15 bhayabheravam avhayanti; na kho panāham aparisuddhājīvo
 araṇṇe-v. p. s. paṭisevāmi, parisuddhājīvo 'ham asmi; ye hi vo
 ariyā parisuddhājīvā araṇṇe-v. p. s. paṭisevanti tesam aham añña-
 tamo.' Etam aham brāhmaṇa parisuddhājīvataṃ attani sampas-
 samāno bhiyyo pallomam āpādiṃ araṇṇe viharāya.

20 "Tassa mayham brāhmaṇa etad ahosi: 'Ye kho keci samaṇā
 vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇe-v. p. s.
 paṭisevanti, abhijjhālū kāmesu tibbasārāga-sandosahetu have te
 bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti;
 na kho panāham abhijjhālu kāmesu tibbasārāgo araṇṇe-v. p. s.
 25 paṭisevāmi, anabhijjhālu 'ham asmi; ye hi vo ariyā anabhijjhālū
 araṇṇe-v. p. s. paṭisevanti tesam aham aññatamo.' Etam aham
 brāhmaṇa anabhijjhālutaṃ attani sampassamāno bhiyyo pallomam
 āpādiṃ araṇṇe viharāya.

"Tassa mayham brāhmaṇa etad ahosi: 'Ye kho keci samaṇā vā
 30 brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araṇṇe-v. p. s.
 paṭisevanti, byāpannacitta-paduṭṭhamanasaṅkappa-sandosahetu have
 te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti;
 na kho panāham byāpannacitto paduṭṭhamanasaṅkappo araṇṇe-
 v. p. s. paṭisevāmi, mettacitto 'ham asmi; ye hi vo ariyā metta-
 35 cittā araṇṇe-v. p. s. paṭisevanti tesam aham aññatamo.' Etam
 aham brāhmaṇa mettacittaṃ attani sampassamāno bhiyyo pallo-
 mam āpādiṃ araṇṇe viharāya.

“Tassa mayham brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā
vā brāhmaṇā vā thīnamiddhapariyuṭṭhitā araṇṇe-v. p. s. paṭi-
sevanti, thīnamiddhapariyuṭṭhāna-sandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhayanti; na kho
panāham thīnamiddhapariyuṭṭhito araṇṇe-v. p. s. paṭisevāmi, 5
vigatathīnamiddho ‘ham asmi; ye hi vo ariyā vigatathīnamiddhā
araṇṇe-v. p. s. paṭisevanti tesam aham aññatamo.’ Etam aham
brāhmaṇa vigatathīnamiddhatam attani sampassamāno bhiyyo
pallomam āpādim araṇṇe viharāya.

“Tassa mayham brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā 10
vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇe-v. p. s. paṭi-
sevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto samaṇa-
brāhmaṇā akusalam bhayabheravam avhayanti; na kho panāham
uddhato avūpasantacitto araṇṇe-v. p. s. paṭisevāmi, vūpasantacitto
‘ham asmi; ye hi vo ariyā vūpasantacittā araṇṇe-v. p. s. paṭisevanti 15
tesam aham aññatamo.’ Etam aham brāhmaṇa vūpasantacittam
attani sampassamāno bhiyyo pallomam āpādim araṇṇe viharāya.

“Tassa mayham brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā
vā brāhmaṇā vā kaṅkhī vecikicchī araṇṇe-v. p. s. paṭisevanti,
kaṅkhi-vecikicchī-sandosahetu have te bhonto samaṇabrāhmaṇā 20
akusalam bhayabheravam avhayanti; na kho panāham kaṅkhī
vecikicchī araṇṇe-v. p. s. paṭisevāmi, tiṇṇavicikicchō ‘ham asmi;
yehi vo ariyā tiṇṇavicikicchā araṇṇe v. p. s. paṭisevanti tesam
aham aññatamo.’ Etam aham brāhmaṇa tiṇṇavicikicchitam attani
sampassamāno bhiyyo pallomam āpādim araṇṇe viharāya. 25

“Tassa mayham brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā
vā brāhmaṇā vā attukkamsakā paravambhī araṇṇe-v. p. s.
paṭisevanti, attukkamsana-paravambhana-sandosahetu have te
bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti;
na kho panāham attukkamsako paravambhī araṇṇe-v. p. s. paṭi- 30
sevāmi, anattukkamsako aparavambhī ‘ham asmi; ye hi vo ariyā
anattukkamsakā aparavambhī araṇṇe-v. p. s. paṭisevanti tesam
aham aññatamo.’ Etam aham brāhmaṇa anattukkamsakatam
aparavambhitam attani sampassamāno bhiyyo pallomam āpādim
araṇṇe viharāya. 35

“Tassa mayham brāhmaṇa etad ahosi: ‘Ye kho keci
samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇe-v. p. s. paṭi-

sevanti, chambhi-bhīrukajātika-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ chambhī bhīrukajātiko araṇṇe-v. p. s. paṭisevāmi, vigatalomahaṃso 'ham asmi; ye hi vo ariyā vigatalomahaṃsā araṇṇe-v. p. s. paṭisevanti tesam ahaṃ aññatamo.' Etam ahaṃ brāhmaṇa vigatalomahaṃsatam attani sampassamāno bhiyyo pallomam āpādiṃ araṇṇe viharāya.

“Tassa mayhaṃ brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araṇṇe-v. p. s. paṭisevanti, lābhasakkārasilokanikāma-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araṇṇe-v. p. s. paṭisevāmi, appiccho 'ham asmi; ye hi vo ariyā appicchā araṇṇe-v. p. s. paṭisevanti tesam ahaṃ aññatamo.’ Etam ahaṃ brāhmaṇa appicchataṃ attani sampassamāno bhiyyo pallomam āpādiṃ araṇṇe viharāya.

“Tassa mayhaṃ brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnaviriyā araṇṇe-v. p. s. paṭisevanti, kusīta-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ kusīto hīnaviriyo araṇṇe-v. p. s. paṭisevāmi, āraddhaviriyo 'ham asmi; ye hi vo ariyā āraddhaviriyā araṇṇe-v. p. s. paṭisevanti tesam ahaṃ aññatamo.’ Etam ahaṃ brāhmaṇa āraddhaviriyataṃ attani sampassamāno bhiyyo pallomam āpādiṃ araṇṇe viharāya.

25 “Tassa mayhaṃ brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassati asampajānā araṇṇe-v. p. s. paṭisevanti, muṭṭhassati asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ muṭṭhassati asampajāno araṇṇe-v. p. s. paṭisevāmi, upaṭṭhitasati 30 'ham asmi; ye hi vo ariyā upaṭṭhitasatī araṇṇe-v. p. s. paṭisevanti tesam ahaṃ aññatamo.’ Etam ahaṃ brāhmaṇa upaṭṭhitasatitam attani sampassamāno bhiyyo pallomam āpādiṃ araṇṇe viharāya.

“Tassa mayhaṃ brāhmaṇa etad ahosi: ‘Ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇe-v. p. s. 35 paṭisevanti, asamāhita-vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ asamāhito vibbhantacitto araṇṇe-v. p. s. paṭisevāmi,

samādhisampanno 'ham asmi ; ye hi vo ariyā samādhisampannā araññe-v. p. s. paṭisevanti tesam ahaṃ aññatamo.' Etam ahaṃ brāhmaṇa samādhisampadam attani sampassamāno bhiyyo pallomam āpādiṃ araññe viharāya.

“Tassa mayhaṃ brāhmaṇa etad ahosi : ‘Ye kho keci samaṇā vā 5
brāhmaṇā duppaññā eḷamūgā araññe-v. p. s. paṭisevanti, duppaññā-
eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ
bhayaabheravaṃ avhayanti ; na kho panāhaṃ duppañño eḷamūgo
araññe-v. p. s. paṭisevāmi, paññāsampanno 'ham asmi ; ye hi vo
ariyā paññāsampannā araññe-v. p. s. paṭisevanti tesam ahaṃ añña- 10
tamo.’ Etam ahaṃ brāhmaṇa paññāsampadam attani sampassa-
māno bhiyyo pallomam āpādiṃ araññe viharāya.

“Tassa mayhaṃ brāhmaṇa etad ahosi : ‘Yan nūnāhaṃ yā tā
rattiyo abhiññātā abhilakkhitā, cātuddasī pañcadasī aṭṭhamī
ca pakkhassa, tathārūpāsu rattisu yāni tāni ārāmacetiyāni vana- 15
cetiyaṇi rukkhacetiyaṇi bhimsanakāni salomahaṃsāni tathārūpesu
senāsanesu vihareyyaṃ, app’eva nāma taṃ bhayaabheravaṃ pas-
seyyan’ ti. So kho ahaṃ brāhmaṇa aparena samayena yā tā
rattiyo abhiññātā abhilakkhitā, cātuddasī pañcadasī aṭṭhamī ca
pakkhassa, tathārūpāsu rattisu yāni tāni ārāmacetiyaṇi vanacetiya- 20
ni rukkhacetiyaṇi bhimsanakāni salomahaṃsāni tathārūpesu senā-
sanesu viharāmi. Tatra ca me brāhmaṇa viharato mago vā
āgacchatī moro vā kaṭṭhaṃ pāteti vāto vā paṇṇasaṭaṃ ereti ; tassa
mayhaṃ evaṃ hoti : ‘Etam nūna taṃ bhayaabheravaṃ āgacchatī’ ti.
Tassa mayhaṃ etad ahosi : ‘Kin nu kho ahaṃ aññadatthu bhaya- 25
paṭikaṅkhi viharāmi ; yan nūnāhaṃ yathābhūtaṃ yathābhūtassa
me taṃ bhayaabheravaṃ āgacchatī tathābhūtaṃ tathābhūto va taṃ
bhayaabheravaṃ paṭivineyyan’ ti. Tassa mayhaṃ brāhmaṇa caṅka-
mantassa taṃ bhayaabheravaṃ āgacchatī. So kho ahaṃ brāhmaṇa
n’ eva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi yāva caṅkamanto 30
va taṃ bhayaabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa
ṭhitassa taṃ bhayaabheravaṃ āgacchatī. So kho ahaṃ brāhmaṇa
n’ eva tāva caṅkamāmi na nisīdāmi na nipajjāmi yāva ṭhito va
taṃ bhayaabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa nisin-
nassa taṃ bhayaabheravaṃ āgacchatī. So kho ahaṃ brāhmaṇa n’ 35
eva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi yāva nisinno va taṃ
bhayaabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa nipannassa

tam bhayabheravam āgacchati. So kho aham brāhmaṇa n' eva
tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi yāva nipanno va tam
bhayabheravam paṭivinemi.

“Santi kho pana brāhmaṇa eke samaṇabrāhmaṇā rattim yeva
5 samānam divā ti sañjānanti, divā yeva samānam rattī ti
sañjānati; idam aham tesam samaṇabrāhmaṇānam sammoha-
vibārasmiṃ vadāmi. Aham kho pana brāhmaṇa rattim yeva
samānam rattī ti sañjānāmi, divā yeva samānam divā ti sañjānāmi.
Yam kho tam brāhmaṇa sammā vadamāno vadeyya: asammoha-
10 dhammo satto loka uppanno bahujanahitāya bahujanasukhāya
lokānukampāya atthāya hitāya sukhāya devamanussāna ti,
mam eva tam sammā vadamāno vadeyya: asammohadhammo
satto loka uppanno bahujanahitāya bahujansukhāya lokānu-
kampāya atthāya hitāya sukhāya devamanussāna ti. Ārad-
15 dham kho pana me brāhmaṇa viriyam ahosi asallīnam, upaṭ-
ṭhitā sati asammūṭṭhā, passaddho kāyo asāraddho, samāhitam
cittam ekaggam. So kho aham brāhmaṇa vivicc' eva kāmehi
vivicca akusalehi dhammehi savittakam savicāram vivekajam
pītisukham paṭhamam jhānam upasampajja vihāsim; vitakka-
20 vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam
avitakkam avicāram samādhijam pītisukham dutiyam jhānam
upasampajja vihāsim; pītiyā ca virāgā upekhako ca vihāsim sato
ca sampajāno sukhañ ca kāyena paṭisaṃvedesiṃ yan tam ariyā
ācikkhanti: upekhako satimā sukhavihārī ti tatiyam jhānam
25 upasampajja vihāsim; sukhasa ca pahānā dukkhasa ca pahānā
pubbe ca somanassadomanassānam atthagamā adukkham asukham
upekhāsatipārisuddhiṃ catuttham jhānam upasampajja vihāsim.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatū-
pakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivā-
30 sānussatiñāṇāya cittam abhininnāmesim. So anekavihitam pubbe-
nivāsam anussarāmi, seyyathīdam: ekam pi jātim dve pi jātiyo tisso
pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ pi
jātiyo tiṃsam pi jātiyo cattārīsam pi jātiyo paññāsam pi jātiyo
jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi saṃ-
35 vaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe;
amutr' āsim evannāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ-
sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra

udapādim, tatra p' āsim evannāmo evamgotto evamvaṇṇo evamāhāro
 evam-sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto
 idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbe-
 nivāsaṃ anussarāmi. Ayam kho me brāhmaṇa rattiyā paṭhame yāme
 paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato 5
 āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa
 viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
 vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte sattānaṃ
 cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā 10
 visuddhena atikkantamānusakena satte passāmi cavamāne upapaj-
 jamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākam-
 mūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena
 samannāgatā vacīduccaritena samannāgatā manoduccaritena saman-
 nāgatā ariyānaṃ upavādaḥ micchādiṭṭhikā micchādiṭṭhikamma- 15
 samādānā, te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ
 vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāya-
 sucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena
 samannāgatā ariyānaṃ anupavādaḥ sammādiṭṭhikā sammādiṭṭhi-
 kammāsammādānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ 20
 lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkanta-
 mānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite
 suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi.
 Ayam kho me brāhmaṇa rattiyā majjhime yāme dutiyā vijjā
 adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, 25
 yathā taṃ appamattassa ātāpino pahitattassa viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatū-
 pakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānaṃ
 khayañāṇāya cittaṃ abhininnāmesim. So idaṃ dukkhaṃ ti yathā-
 bhūtaṃ abbhaññāsim, ayam dukkhasamudayo ti yathābhūtaṃ 30
 abbhaññāsim, ayam dukkhanirodho ti yathābhūtaṃ abbhaññāsim,
 ayam dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim;
 ime āsavā ti yathābhūtaṃ abbhaññāsim, ayam āsavasamudayo ti
 yathābhūtaṃ abbhaññāsim, ayam āsavanirodho ti yathābhūtaṃ
 abbhaññāsim, ayam āsavanirodhagāminī paṭipadā ti yathābhūtaṃ 35
 abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi
 cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā

pi cittam vimuccittha, vimuttasmim vimuttam iti ñāṇam ahosi ;
 khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
 itthattāyā ti abbhaññāsīm. Ayaṃ kho me brāhmaṇa rattiyā
 pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā,
 5 tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino
 pahitattassa viharato.

“Siyā kho pana te brāhmaṇa evaṃ assa : ‘Ajjāpi nūna samaṇo
 Gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇe-vanapatthāni
 pantāni senāsanāni paṭisevati’ ti. Na kho pan’ etaṃ brāhmaṇa
 10 evaṃ daṭṭhabbam. Dve kho ahaṃ brāhmaṇa atthavase sampassa-
 māno araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi : attano
 ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimañ ca
 janataṃ anukampamāno” ti.

“Anukampitarūpā ’yaṃ bhotā Gotamena pacchimā janatā,
 15 yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho
 Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama
 nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷbassa
 vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya :
 cakkhumanto rūpāni dakkhintī ti, evaṃ evaṃ bhotā Gotamena
 20 anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ
 saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghaṃ ca. Upāsakaṃ
 maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇagatan” ti.

2. DHAMMACETIYA-SUTTA

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sakkesu viharati.
 25 Medaḷumpaṃ nāma Sakyānaṃ nigamo. Tena kho pana samayena
 rājā Pasenadi Kosalo Naṅgarakaṃ anuppatto hoti kenacid eva
 karaṇīyena. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ
 āmantesi : “Yojehi, samma Kārāyana, bhadraṇi bhadraṇi yānāni,
 uyyānabbhūmiṃ gacchāma subhūmiṃ dassanāyā” ti.—“Evaṃ devā”
 30 ti kho Dīgho Kārāyano raṇṇo Pasenadissa Kosalassa paṭisutvā
 bhadraṇi bhadraṇi yānāni yojāpetvā raṇṇo Pasenadissa paṭivedesi :
 “Yuttāni kho te, deva, bhadraṇi bhadraṇi yānāni, yassa dāni kālaṃ

maññasī" ti. Atha kho rājā Pasenadi Kosalo bhadraṃ yānaṃ abhirūhitvā bhadrehi bhadrehi yānehi Naṅgarakambhā niyyāsi mahaccarājānubhāvena yena ārāmo tena pāyāsi; yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvisi. Addasā kho rājā Pasenadi Kosalo ārāme jaṃghāvihāraṃ anucaṅkamamāno 5 anuvicaramāno rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallāṇasārubbāni. Disvāna Bhagavantam yeva ārabha sati udapādi: Imāni kho tāni rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallāṇa- 10 sārubbāni, yatthassudam mayan taṃ Bhagavantam payirupāsāma arahantaṃ sammāsambuddhan ti. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ āmantesi: "Imāni kho, samma Kārāyana, tāni [...etc....as above] sammāsambuddham. Kahan nu kho, samma Kārāyana, etarahi so Bhagavā viharati araham sammāsambuddho" 15 ti?—"Atthi, mahārāja, Medaḷumpam nāma Sakyānaṃ nigamo; tattha so Bhagavā etarahi viharati araham sammāsambuddho" ti.—"Kīvadūro pana, samma Kārāyana, Naṅgarakambhā Medaḷumpam nāma Sakyānaṃ nigamo hotī" ti?—"Na dūre, mahārāja; tīṇi yojanāni; sakkā divasāvasesena gantun" ti.—"Tena hi, samma 20 Kārāyana, yojehi bhadraṇi bhadraṇi yānāni; gamissāma mayan taṃ Bhagavantam dassanāya arahantaṃ sammāsambuddhan" ti.—"Evaṃ devā" ti kho Dīgho Kārāyana rañño Pasenadissa Kosalassa paṭisutvā bhadraṇi bhadraṇi yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi: "Yuttāni kho te, deva, bhadraṇi bhadraṇi yānāni; yassa 25 dāni kalam maññasī" ti. Atha kho rājā Pasenadi Kosalo bhadraṃ yānaṃ abhirūhitvā bhadrehi bhadrehi yānehi Naṅgarambhā yena Medaḷumpam nāma Sakyānaṃ nigamo tena pāyāsi, ten' eva divasāvasesena Medaḷumpam nāma Sakyānaṃ nigamaṃ sampāpuṇi, yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā 30 paccorohitvā pattiko va ārāmaṃ pāvisi.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṃkamī; upasaṃkamitvā te bhikkhū etad avoca: "Kahan nu kho, bhante, etarahi so Bhagavā viharati araham 35 sammāsambuddho? Dassanakāmā hi mayan taṃ Bhagavantam arahantaṃ sammāsambuddhan" ti.—"Eso, mahārāja, vihāro

samvutadvāro ; tena appasaddo upasamkamitvā ataramāno ālindam
 pavisitvā ukkāsivā aggaḷam ākoṭehi ; vivarissati te Bhagavā
 dvāran'' ti. Atha kho rājā Pasenadi Kosalo tatth' eva khaggañ ca
 uṇhisañ ca Dīghassa Kārāyanassa pādāsi. Atha kho Dīghassa
 5 Kārāyanassa etad ahosi : ''Rahāyati kho dāni mahārājā ; idh' eva dāni
 mayā thātabban'' ti ? Atha kho rājā Pasenadi Kosalo yena so vihāro
 samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam
 pavisitvā ukkāsivā aggaḷam ākoṭesi. Vivari Bhagavā dvāram.
 Atha kho rājā Pasenadi Kosalo vihāram pavisitvā Bhagavato pāde
 10 sirasā patitvā Bhagavato pādāni mukhena ca paricumbati pañhi ca
 paṇṇambāhati nāmañ ca sāveti : ''Rājā 'haṃ, bhante, Pasenadi
 Kosalo ; rājā 'haṃ, bhante, Pasenadi Kosalo'' ti.

''Kim pana tvam, mahārāja, atthavasam sampassamāno
 imasmim sarīre evarūpaṃ paramanipaccākāraṃ karosi, mittūpahāraṃ
 15 upadaṃsesi'' ti ?

''Atthi kho me, bhante, Bhagavati dhammanvayo hoti :
 'Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo,
 supaṭipanno Bhagavato sāvakasaṃgho' ti.

''Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyanta-
 20 katam brahmacariyaṃ carante dasa pi vassāni vissatim pi
 vassāni tiṃsam pi vassāni cattārīsam pi vassāni. Te aparena
 samāyena sunhātā suvilittā kappitakesamassū pañcahi kāma-
 guṇehi samappitā samaṅgibhūtā parivārenti. Idha panāhaṃ,
 bhante, bhikkhū passāmi yāvajīvaṃ āpānakotikam paripuṇṇam
 25 parisuddham brahmacariyaṃ carante. Na kho panāhaṃ, bhante,
 ito bahiddhā aññaṃ evaṃ paripuṇṇam parisuddham brahmacariyaṃ
 samanupassāmi. Ayam pi kho, bhante, Bhagavati dhammanvayo
 hoti : 'Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo,
 supaṭipanno Bhagavato sāvakasaṃgho' ti.

30 ''Puna ca param, bhante, rājāno pi rājūhi vivadanti,
 khattiyā pi khattiyehi vivadanti. brāhmaṇā pi brāhmaṇehi
 vivadanti, gahapatī gahapatīhi vivadanti, mātā pi puttena
 vivadati, putto pi mātārā vivadati, pitā pi puttena vivadati,
 putto pi pitarā vivadati, bhātā pi bhātarā vivadati, bhātā
 35 pi bhaginiyā vivadati, bhaginī pi bhātarā vivadati, sahāyo pi sahā
 yena vivadati. Idha panāhaṃ, bhante, bhikkhū passāmi samagge
 sammodamāne avivadamāne khīrodakibhūte aññaamaññaṃ piya-

cakkhūhi sampassante viharante. Na kho panāhaṃ, bhante, ito babiddhā aññaṃ evaṃ samaggaṃ parisāṃ samanupassāmi. Ayam pi kho me, bhante, Bhagavati dhammanvayo hoti: ‘Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho’ ti. 5

‘Puna ca parāhaṃ, bhante, ārāmena ārāmaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi. So ‘haṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthataḡatte, na viya maññaṃ cakkhuṃ bandhante janassa dassanāya. Tassa mayhaṃ, bhante, evaṃ hoti: ‘Addhā 10 ime āyasmanto anabhiratā vā brahmacariyaṃ caranti, atthi vā tesāṃ kiñci pāpaṃ kammaṃ katam paṭicchannaṃ, tathā ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā, na viya maññaṃ cakkhuṃ bandhanti janassa dassanāya’ ti. Tyāhaṃ upasaṃkamitvā evaṃ vadāmi: ‘Kin nu kho tumhe 15 āyasmante kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā, na viya maññaṃ cakkhuṃ bandhatha janassa dassanāya’ ti? Te evaṃ āhaṃsu: ‘Bandhukarogo no mahārājā’ ti. Idha panāhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe piṇitindriye appossukke pannalome paradavutte 20 migabhūtena cetasā viharante. Tassa mayhaṃ, bhante, evaṃ hoti: ‘Addhā ime āyasmanto tassa Bhagavato sāsane ulāraṃ pubbenāparaṃ visesaṃ sañjānanti, tathā ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā piṇitindriyā appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti’ ti. Ayam pi kho me, 25 bhante, Bhagavati dhammanvayo hoti: ‘Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho’ ti.

‘Puna ca parāhaṃ, bhante, rājā khattiyo muddhāvasitto pahomi ghātetāyaṃ vā ghātetuṃ jāpetāyaṃ vā jāpetuṃ pabbā- 30 jetāyaṃ vā pabbājetuṃ. Tassa mayhaṃ, bhante, atthakaraṇe nisinnassa antarantarākathaṃ opātenti. So ‘haṃ na labhāmi: ‘Mā me bhonto atthakaraṇe nisinnassa antarantarākathaṃ opātetha, kathāpariyosānaṃ me bhavanto āgamentū’ ti. Tassa mayhaṃ, bhante, antarantarākathaṃ opātenti. Idha panā- 35 haṃ, bhante, bhikkhū passāmi yasmaṃ samaye Bhagavā anekasatāya parisāya dhammaṃ deseti n’ eva tasmaṃ samaye Bhagavato

sāvakānaṃ khipitasaddo vā hoti ukkāsitasaddo vā. Bhūtapub-
 baṃ, bhante, Bhagavā anekasatāya parisāya dhammaṃ deseti; tatr'
 aññataro Bhagavato sāvako ukkāsi; tam enaṃ aññataro sabrahma-
 cārī jannukena ghaṭṭesi: 'Appasaddo āyasmā hotu, mā 'yasmā
 5 saddam akāsi; satthā no Bhagavā dhammaṃ desetī' ti.
 Tassa mayhaṃ, bhante, etad ahosi: 'Acchariyaṃ vata bho, abbhū-
 taṃ vata bho. Adaṇḍena vata kira bho asatthena evaṃ suvinītā
 parisā bhavissatī' ti. Na kho pañhaṃ, bhante, ito bahiddhā aññaṃ
 evaṃ suvinītaṃ parisam samanupassāmi. Ayam pi kho me,
 10 bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā,
 svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvaka-
 saṃgho' ti.

"Puna ca parāhaṃ, bhante, passāmi idh' ekacce khattiyapaṇḍite
 nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe
 15 caranti paññāgatena diṭṭhigatāni. Te suṇanti: 'Samaṇo khalu bho
 Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī' ti. Te
 pañhaṃ abhisankharonti: 'Imaṃ mayaṃ pañhaṃ samaṇaṃ
 Gotamaṃ upasaṃkamitvā pucchissāma; evaṃ ce no puṭṭho evaṃ
 vyākarissati, evaṃ assa mayaṃ vādaṃ āropessāma; evañ ca pi no
 20 puṭṭho evaṃ vyākarissati, evaṃ pi 'ssa mayaṃ vādaṃ āropessāmā'
 ti. Te suṇanti: 'Samaṇo khalu bho Gotamo amukaṃ nāma
 gāmaṃ vā nigamaṃ vā osaṭo' ti. Te yena Bhagavā ten' upasaṃ-
 kamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti
 samuttejeti sampahaṃseti. Te Bhagavatā dhammiyā kathāya
 25 sandassitā samādapitā samuttejitā sampahaṃsitā na c' eva Bhaga-
 vantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti, aññadatthu
 Bhagavato sāvakā sampajjanti. Ayam pi kho me, bhante, Bhaga-
 vati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svākkhāto
 Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasamgho' ti.

30 "Puna ca parāhaṃ, bhante, passāmi idh' ekacce brāhmaṇa-
 paṇḍite—pe—gahapatipaṇḍite samaṇapaṇḍite nipuṇe kataparap-
 pavāde vāavedhirūpe. Te bhindantā maññe caranti [...etc.... as
 above] vādaṃ āropessanti, aññadatthu Bhagavantaṃ yeva
 okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te Bhagavā
 35 pabbājeti. Te tathā pabbājitā samānā vūpakaṭṭhā appamattā
 ātāpino pabittattā viharantā na cirass' eva yass' atthāya kulaputtā
 sammad eva agārasmā anagāriyaṃ pabbajanti tad anuttaraṃ

brahmacariyapariyosānaṃ diṭṭhe va dhamme sayama abhiññā sacchikatvā upasampajja viharanti. Te evaṃ āhaṃsu: 'Mayaṃ vata bho anassāma; mayaṃ vata bho anassāma. Mayaṃ hi pubbe assamaṇā va samānā samaṇā 'mhā ti paṭijānimhā, abrahmaṇā va samānā brāhmaṇā 'mhā ti paṭijānimhā, anarahanto va samānā arahanto 'mhā ti paṭijānimhā. Idāni kho 'mhā samaṇā, idāni kho 'mhā brāhmaṇā, idāni kho 'mhā arahanto' ti. Ayam pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho' ti. 5 10

"Puna ca parāhaṃ, bhante, Isidatta-Purāṇā thapatayo mama bhattā mama yānā, ahaṃ nesam jīvitam dātā yasassa āhattā. Atha ca pana no tathā mayi nipaccākāraṃ karonti yathā Bhagavati. Bhūtapubbāhaṃ, bhante, senam abbhuyyāto samāno ime va Isidatta-Purāṇe thapatayo vīmaṃsaṇāno aññatarasmiṃ sambādhe āvasathe vāsam upagacchiṃ. Atha kho, bhante, ime Isidatta-Purāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā yato assosum kho Bhagavantam tato sīsam katvā maṃ pādato karitvā nipajjimsu. Tassa mayhaṃ, bhante, etad ahosi: 'Acchariyaṃ vata bho, abbhutam vata bho. Ime Isidatta-Purāṇā thapatayo mama bhattā mama yānā, ahaṃ tesam jīvitam dātā yasassa āhattā; atha ca pana no tathā mayi nipaccākāraṃ karonti yathā Bhagavati. Addhā ime āyasmanto tassa Bhagavato sāsane ulāraṃ pubbenāparam visesaṃ sañjānantī' ti. Ayam pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho' ti. 15 20 25

"Puna ca param, bhante, Bhagavā pi khattiyo, aham pi khattiyo, Bhagavā pi Kosalako, aham pi Kosalako, Bhagavā pi āsītiko, aham pi āsītiko. Yam pi bhante Bhagavāpi khattiyo aham pi khattiyo, Bhagavā pi Kosalako aham pi Kosalako, Bhagavā pi āsītiko aham pi āsītiko, iminā vārahāma' evāhaṃ, bhante, Bhagavati paramanipaccākāraṃ kattum, mittūpahāraṃ upadamsetum. Handa ca dāni mayaṃ, bhante, gacchāma. Bahukiccā mayaṃ bahukaraṇīyā" ti. 30

"Yassa dāni tvam, mahārāja, kālam maññasī" ti. 35

Atha kho rājā Pasenadi Kosalo utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Bhagavā acirapakkantassa rañño Pasenadissa Kosalassa bhikkhū āmantesi: “Eso, bhikkhavo, rājā Pasenadi Kosalo dhammacetiyāni bhāsivā utthāy’ āsanā pakkanto. Uggaṇhātha, bhikkhave, dhammacetiyāni; pariyāpuṇātha, bhikkhave, dhammacetiyāni; dhāretha, bhikkhave, dhammacetiyāni; atthasamhitāni, bhikkhave, dhammacetiyāni ādibrahmacariyakānī” ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

3. BHADDEKARATTA-SUTTA

10 Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: “Bhaddekarattassa vo, bhikkhave, uddesaṃ ca vibhaṅgaṃ ca desissāmi. Taṃ suṇātha
15 manasikarotha, bhāsissāmi” ti. “Evam bhante” ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

“Atītaṃ nānvāgameyya, nappatīkaṅkhe anāgataṃ;
yad atītaṃ pahīnaṃ taṃ, appattaṃ ca anāgataṃ.

20 Paccuppannaṃ ca yo dhammaṃ tattha tattha vipassati,
asaṃhīraṃ asaṃkappaṃ taṃ vidvā manubrūhaye.

Ajj’ eva kiccaṃ ātappaṃ; ko jaññā maraṇaṃ suve?
na hi no saṃgaran tena mahāsenena maccunā.

Evamvibārim ātāpim ahorattaṃ atanditaṃ
taṃ ve bhaddekaratto ti santo ācikkhate munī ti.

25 “Kathaṃ ca, bhikkhave, atītaṃ anvāgameti?—Evarūpo ahosiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti; evaṃvedano ahosiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti; evaṃsañño ahosiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti; evaṃsaṃkhāro ahosiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti, evaṃ-
30 viññāṇo ahosiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti.—
Evam kho, bhikkhave, atītaṃ anvāgameti.

“Kathañ ca, bhikkhave, atītaṃ nānvāgāmeti ?—Evarūpo ahoṣiṃ atītaṃ addhānaṃ ti tattha na samanvāneti; evaṃvedano ahoṣiṃ atītaṃ addhānaṃ ti tattha na samanvāneti; evaṃsañño evaṃviññāṇo ahoṣiṃ atītaṃ addhānaṃ ti tattha na samanvāneti.—Evaṃ kho, bhikkhave, atītaṃ nānvāgāmeti. 5

“Kathañ ca, bhikkhave, anāgataṃ paṭikaṅkhati ?—Evarūpo siyaṃ anāgataṃ addhānaṃ ti tattha na samanvāneti; evaṃvedano siyaṃ anāgataṃ addhānaṃ ti tattha na samanvāneti; evaṃsañño evaṃviññāṇo siyaṃ anāgataṃ addhānaṃ ti tattha na samanvāneti.—Evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati. 10

“Kathañ ca, bhikkhave, anāgataṃ nappaṭikaṅkhati ?—Evarūpo siyaṃ anāgataṃ addhānaṃ ti tattha na samanvāneti; evaṃvedano siyaṃ—pe—; evaṃsañño siyaṃ—pe—; evaṃsaṃkhāro siyaṃ—pe—; evaṃviññāṇo siyaṃ anāgataṃ addhānaṃ ti tattha na samanvāneti.—Evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati. 15

“Kathañ ca, bhikkhave, paccuppannesu dhammesu saṃhīrati ?—Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī 20 sappurisdhammassa akovido sappurisdhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ va attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya 25 vā attānaṃ; saṃkhāre attato samanupassati, saṃkhāravantaṃ vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.—Evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati. 30

“Kathañ ca, bhikkhave, paccuppannesu dhammesu na saṃhīrati ?—Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme vinīto sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme vinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na 35 rūpasmiṃ vā attānaṃ; na vedanaṃ—pe—; na saññaṃ—pe—; na saṃkhāre—pe—; na viññāṇaṃ attato samanupassati, na viññāṇa-

vantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.--Evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

- “Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ ;
 5 yad atītaṃ pahīnaṃ taṃ, appattañ ca anāgataṃ.
 Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
 asaṃhīraṃ asaṃkappaṃ taṃ vidvā manubrūhaye.
 Ajj’ eva kiccaṃ ātappaṃ; ko jaññā maraṇaṃ suve ?
 na hi no saṃgāraṇa tena mahāsenena maccunā.
 10 Evaṃvihāriṃ ātāpiṃ ahorattaṃ atanditaṃ
 taṃ ve bhaddekaratto ti santo ācikkhate munī ti.

“ ‘Bhaddekarattassa vo, bhikkhave, uddesañ ca vibhaṅgañ ca desissāmi ti’ iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttan’ ” ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato
 15 bhāsitaṃ abhinandun ti.

4. AGGI-VACCHAGOTTA

Vacchagotto paribbājako Bhagavantam etaṃ avoca :

- “Kin nu kho, bho Gotama, ‘sassato loko, idam eva saccam,
 mogham aññaṇ’ ti evaṃdiṭṭhi bhavaṃ Gotamo’ ” ti ?—“Na kho ahaṃ
 20 Vaccha evaṃdiṭṭhi: ‘sassato loko, idam eva saccam, mogham
 aññaṇ’ ” ti.—“Kiṃ pana bho, Gotama, ‘asassato loko, idam eva
 saccam, mogham aññaṇ’ ti evaṃdiṭṭhi bhavaṃ Gotamo’ ” ti ?—“Na
 kho ahaṃ Vaccha evaṃdiṭṭhi: ‘asassato loko, idam eva saccam,
 mogham aññaṇ’ ” ti.—“Kin nu kho, bho Gotama, ‘antavā loko,
 25 idam eva saccam, mogham aññaṇ’ ti evaṃdiṭṭhi bhavaṃ Gotamo’ ”
 ti ?—“Na kho ahaṃ Vaccha evaṃdiṭṭhi: ‘antavā loko, idam eva
 saccam, mogham aññaṇ’ ” ti.—“Kiṃ pana, bho Gotama, ‘anantavā
 loko, idam eva saccam, mogham aññaṇ’ ti evaṃdiṭṭhi bhavaṃ
 Gotamo’ ” ti ?—“Na kho ahaṃ Vaccha evaṃdiṭṭhi: ‘anantavā loko,
 30 idam eva saccam, mogham aññaṇ’ ” ti.—“Kin nu kho, bho Gotama,
 ‘taṃ jīvaṃ taṃ sarīraṃ, idam eva saccam, mogham aññaṇ’ ti evaṃ-

diṭṭhi bhavaṃ Gotamo" ti ?—"Na kho ahaṃ Vaccha evaṃdiṭṭhi :
 'taṃ jīvaṃ taṃ sarīraṃ, idaṃ eva saccaṃ, moghaṃ aññaṃ' " ti.—
 "Kiṃ pana, bho Gotama, 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idaṃ eva
 saccaṃ, moghaṃ aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo" ti ?—"Na
 kho ahaṃ Vaccha evaṃdiṭṭhi : 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idaṃ 5
 eva saccaṃ, moghaṃ aññaṃ' " ti.—"Kin nu kho, bho Gotama,
 'hoti tathāgato param maraṇā, idaṃ eva saccaṃ, moghaṃ
 aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo" ti ?—"Na kho ahaṃ
 Vaccha evaṃdiṭṭhi : 'hoti tathāgato param maraṇā, idaṃ eva
 saccaṃ, moghaṃ aññaṃ' " ti.—"Kiṃ pana, bho Gotama, 'na hoti 10
 tathāgato param maraṇā, idaṃ eva saccaṃ, moghaṃ aññaṃ' ti
 evaṃdiṭṭhi bhavaṃ Gotamo" ti ?—"Na kho ahaṃ Vaccha evaṃ-
 diṭṭhi : 'na hoti tathāgato param maraṇā, idaṃ eva saccaṃ, moghaṃ
 aññaṃ' " ti.—"Kin nu kho, bho Gotama, 'hoti ca na ca hoti tathā-
 gato param maraṇā, idaṃ eva saccaṃ, moghaṃ aññaṃ' ti evaṃ- 15
 diṭṭhi bhavaṃ Gotamo" ti ?—"Na kho ahaṃ Vaccha evaṃdiṭṭhi :
 'hoti ca na ca hoti tathāgato param maraṇā, idaṃ eva saccaṃ,
 moghaṃ aññaṃ' " ti.—"Kiṃ pana, bho Gotama, 'n' eva hoti,
 na na hoti tathāgato param maraṇā, idaṃ eva saccaṃ, moghaṃ
 aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo" ti ?—"Na kho ahaṃ 20
 Vaccha evaṃdiṭṭhi : 'n' eva hoti, na na hoti tathāgato param
 maraṇā, idaṃ eva saccaṃ, moghaṃ aññaṃ' " ti.

"Kiṃ pana bhavaṃ Gotamo ādīnavam sampassamāno evaṃ
 imāni sabbaso diṭṭhigatāni anupagato" ti ?

" 'Sassato loko' ti kho Vaccha diṭṭhigatam etaṃ diṭṭhigahanam 25
 diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanam,
 sadukkham savighātaṃ sa-upāyāsam saparilāham, na nibbidāya na
 virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya
 na nibbānāya samvattati. 'Asassato loko' ti kho Vaccha—pe—
 'antavā loko' ti kho Vaccha—'anantavā loko' ti kho Vaccha—'taṃ 30
 jīvaṃ taṃ sarīraṃ' ti kho Vaccha—'aññaṃ jīvaṃ aññaṃ sarīraṃ' ti
 kho Vaccha—'hoti tathāgato param maraṇā' ti kho Vaccha—'na
 hoti tathāgato param maraṇā' ti kho Vaccha—'hoti ca na ca hoti
 tathāgato param maraṇā' ti kho Vaccha—'n' eva hoti, na na hoti
 tathāgato param maraṇā' ti kho Vaccha, diṭṭhigatam etaṃ diṭṭhi- 35
 gahanam diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhi-
 samyojanam, sadukkham savighātaṃ sa-upāyāsam saparilāham, na

nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Imam kho aham Vaccha ādīnavam sampassamāno evam imāni sabbaso diṭṭhigatāni anupagato" ti.

5 "Atthi pana bhoto Gotamassa kiñci diṭṭhigatan" ti ?

"'Diṭṭhigatan' ti kho Vaccha apanītam etaṃ Tathāgatassa. Diṭṭham h' etaṃ Vaccha Tathāgatena : iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo ; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo ; iti saññā, iti saññāya samudayo, iti
10 saññāya atthagamo ; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthagamo ; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti. Tasmā Tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahimkāra-mamimkāra-mānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti
15 vadāmi" ti.

"Evam vimuttacitto pana, bho Gotama, bhikkhu kuhiṃ upapajjati" ti ?

"'Upapajjati' ti kho Vaccha na upeti."

"Tena hi bho Gotama, na upapajjati" ti.

20 "'Na upapajjati' ti kho Vaccha na upeti."

"Tena hi bho Gotama, upapajjati ca, na ca upapajjati" ti.

"'Upapajjati ca, na ca upapajjati' ti kho Vaccha na upeti."

"Tena hi bho Gotama, n' eva upapajjati, na na upapajjati" ti.

"'N' eva upapajjati, na na upapajjati' ti kho Vaccha na upeti."

25 "Etthāham, bho Gotama, aññāṇaṃ āpādiṃ, ettha sammohaṃ āpādiṃ, yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu pasādamattā sā pi me etarahi antarahitā" ti.

"Alaṃ hi te Vaccha aññāṇāya, alaṃ sammohāya. Gambhīro h' ayam Vaccha dhammo duddaso duranubodho santo paṇīto
30 atakkāvacaro nipuṇo paṇḍitavedaniyo, so tayā dujjāno aññadiṭṭhi-kena aññakhantikenā aññarucikenā aññatrayogena aññathācariya-kena. Tena hi Vaccha taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

"Taṃ kiṃ maññasi Vacccha ? Sace te purato aggi jaleyya,
35 jāneyyāsi tvaṃ 'ayam me purato aggi jalati' " ti ?

"Jāneyyāham 'ayam me purato aggi jalati' " ti.

"Sace pana taṃ Vaccha evaṃ puccheyya : 'yo te ayam purato

aggi jalati, ayam aggi kim paṭicca jalatī ?' ti, evaṃ puṭṭho tvam Vaccha kinti byākareyyāsī' ti ?

“Evaṃ puṭṭho ahaṃ, bho Gotama, evaṃ byākareyyaṃ : ‘yo me ayam purato aggi jalati, ayam aggi tiṇakatṭhupādānaṃ paṭicca jalatī’ ” ti. 5

“Sace te Vaccha purato so aggi nibbāyeyya, jāneyyāsī tvam ‘ayam me purato aggi nibbuto’ ” ti ?

“Jāneyyāhaṃ ‘ayam me purato aggi nibbuto’ ” ti.

“Sace pana taṃ Vaccha evaṃ puccheyya : ‘yo te ayam purato aggi nibbuto, so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā 10 pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ?’ ti, evaṃ puṭṭho tvam Vaccha kinti byākareyyāsī’ ti ?

“Na upeti, bho Gotama. Yaṃ hi so, bho Gotama, aggi tiṇakatṭhupādānaṃ paṭicca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto t’ eva saṅkhaṃ gacchatī’ ti. 15

“Evaṃ eva kho Vaccha yena rūpeṇa tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinna-mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ ; rūpa saṅkhā-vimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo ; ‘upapajjati’ ti 20 na upeti, ‘na upapajjati’ ti na upeti, ‘upapajjati ca na ca upapajjati’ ti na upeti, ‘n’ eva upapajjati na na upapajjati’ ti na upeti. Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya, sā vedanā tathāgatassa pahīnā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā ; vedanā saṅkhā-vimutto kho 25 Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo ; ‘upapajjati’ ti na upeti, ‘na upapajjati’ ti na upeti, ‘upapajjati ca na ca upapajjati’ ti na upeti, ‘n’ eva upapajjati na na upapajjati’ ti na upeti. Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya, sā saññā tathāgatassa pahīnā..... 30saññā saṅkhā-vimutto kho Vaccha tathāgato.....na upeti. Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya, te saṅkhārā tathāgatassa pahīnā.....saṅkhāra saṅkhā-vimutto kho Vaccha tathāgato.....na upeti. Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgatassa 35 pahīnaṃviññāṇa saṅkhā-vimutto kho Vaccha tathāgato.....na upeti’ ti.

Evam vutte Vacchagotto Bhagavantam etad avoca : “Seyyathā pi, bho Gotama, gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sākhāpalāsam palujjeyya, tacapapaṭikā palujjeyyum, pheggu palujjeyya, so aparena samayena apagatasākhāpalāso
5 apagatatapapaṭiko apagataphegguko suddho assa sāre paṭiṭṭhito, evam ev’ idaṃ bho Gotamassa pāvacaṇam apagatasākhāpalāsam apagatatapapaṭikam apagatapheggukam suddham sāre paṭiṭṭhitam.”

5. GAṆAKA-MOGGALLĀNA

- 10 Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Pubbārāme Migāramātu pāsāde. Atha kho Gaṇaka-Moggallāno brāhmaṇo yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Gaṇaka-Moggallāno brāhmaṇo
15 Bhagavantam etad avoca : “Seyyathāpi, bho Gotama, imassa Migāramātu pāsādassa dissati anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā, yadidaṃ yāva pacchimā sopānakalebarā ; imesam pi hi, bho Gotama, brāhmaṇaṇaṃ dissati anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā, yadidaṃ ajjhene ; imesam pi hi, bho
20 Gotama, issāsānaṃ dissati anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā, yadidaṃ issatthe ; ambhākam pi hi, bho Gotama, gaṇānaṃ gaṇanājīvānaṃ dissati anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā, yadidaṃ saṃkhāne. Mayaṃ hi, bho Gotama, antevāsi labhitvā paṭhamam evam gaṇāpema : ‘Ekam ekakaṃ, dve
25 dukā, tīpi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ ti ; satam pi mayaṃ, bho Gotama, gaṇāpema. Sakkā nu kho, bho Gotama, imasmim pi dhammavinaye evam eva anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā paññāpetun’ ti ?
30 “Sakkā, brāhmaṇa, imasmim dhammavinaye anupubbasiṅkhā anupubbakiriyaṃ anupubbapaṭipadā paññāpetum. Seyyathāpi, brāhmaṇa, dakkho assadamako bhadraṃ assājāniyaṃ labhitvā paṭhamen’

eva mukhādhāne kāraṇaṃ karoti, atha uttariṃ kāraṇaṃ karoti, evaṃ
eva kho, brāhmaṇa, Tathāgato purisadammaṃ labhitvā paṭhamam
evaṃ vineti: 'Ehi tvam, bhikkhu, sīlavā hohi, pātimokkhasaṃvara-
saṃvuto viharāhi ācāragocarasaṃpanno, aṇumattesu vajjesu bhaya-
dassāvī, samādāya sikkhassu sikkhāpadesū' ti.—Yato kho, brāh- 5
maṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto hoti ācāra-
gocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu, tam enaṃ Tathāgato uttariṃ vineti: 'Ehi tvam, bhik-
khu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittag-
gāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ evaṃ cakkhundriyaṃ 10
asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā
anvāssaveyyum, tassa saṃvarāya paṭipajja, rakkhā cakkhundriyaṃ,
cakkhundriyasaṃvaraṃ āpajja; soteṇa saddaṃ sutvā—pe—ghāṇena
gandhaṃ ghāyitvā—pe—jivhāya rasaṃ sāyitvā—pe—kāyena phoṭ-
ṭhabbaṃ phusitvā—pe—manasā dhammaṃ viññāya mā nimittaggāhī 15
mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ enaṃ manindriyaṃ
asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā
anvāssaveyyum, tassa saṃvarāya paṭipajja, rakkhā manindriyaṃ,
manindriyasaṃvaraṃ āpajjā' ti.—Yato kho, brāhmaṇa, bhikkhu
indriyesu guttadvāro hoti, tam enaṃ Tathāgato uttariṃ vineti: 20
'Ehi tvam, bhikkhu, bhojane mattaññū hohi, paṭisaṅkhā yoniso
āhāraṃ āhāreyyāsi n' eva davāya na madāya na maṇḍanāya na
vibhūsanāya yāvaḍ eva imassa kāyassa tṭhitiyā yāpanāya vihiṃsū-
paratiyā brahmacariyānuggahāya,—iti purāṇaṃ ca vedanaṃ paṭi-
haṅkhāmi, navañ ca vedanaṃ na uppādessāmi, yātrā ca me bhavis- 25
sati anavajjatā ca phāsuvihāro cā' ti.—Yato kho, brāhmaṇa, bhikkhu
bhojane mattaññū hoti, tam enaṃ Tathāgato uttariṃ vineti: 'Ehi
tvam, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkameṇa
nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ
paṭhamam yāmaṃ caṅkameṇa nisajjāya āvaraṇīyehi dhammehi 30
cittaṃ parisodhehi, rattiyaṃ majjhimam yāmaṃ dakkhiṇena passena
sīhaseyyam kappeyyāsi pāde pādaṃ accādhāya sato sampajāno
utṭhānasaññaṃ manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccuṭ-
ṭhāya caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ pari-
sodhehi' ti.—Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, 35
tam enaṃ Tathāgato uttariṃ vineti: 'Ehi tvam, bhikkhu, satisam-
pajāññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī,

ālokite vilokite sampajānakārī, sammiñjite pasārite sampajānakārī,
 samghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite
 sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite
 nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī' ti.—Yato
 5 kho, brāhmaṇa, satisampajāññaṇa samannāgato hoti, tam eṇaṃ
 Tathāgato uttarim vineti: 'Ehi tvam, bhikkhu, vivittam senāsanam
 bhaja araṇṇam rukkhamūlam pabbatam kandaram giriguham
 susānam vanapattham abbhokāsam palālapuñjam' ti. So vivittam
 senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giri-
 10 guham susānam vanapattham abbhokāsam palālapuñjam.

“So pacchābhattam piṇḍapāṭapaṭikkanto nisīdati pallaṅkam
 ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā.
 So abhiijham loke pahāya vigatābhiijhena cetasā viharati, abhiijhāya
 cittam parisodheti; byāpādapadosam pahāya abyāpannacitto viharati
 15 sabbapāṇabhūtahitānukampī, byāpādapadosā cittam parisodheti;
 thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī sato
 sampajāno, thīnamiddhā cittam parisodheti; uddhaccakukkuccam
 pahāya anuddhato viharati ajjhattam vūpasantacitto uddhaccakuk-
 kuccā cittam parisodheti; vicikiccham pahāya tiṇṇavicikiccho
 20 viharati akathamkathī kusalesu dhammesu vicikicchāya cittam pari-
 sodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
 dubbalikarāṇe vivicc' eva kāmehi vivicca akusalehi dhammehi
 savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upa-
 25 sampajja viharati; vitakkavicārānam vūpasamā ajjhattam sampa-
 sādānam cetaso ekodhibhāvam avitakkam avicāram samādhijam
 pītisukham dutiyajjhānam upasampajja viharati; pītiyā ca virāgā
 upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃ-
 vedeti yaṇ tam ariyā ācikkhanti 'upekhako satimā sukhavibārī' ti
 30 tatiyajjhānam upasampajja viharati; sukhasa ca pahānā dukkhasa
 ca pahānā pubbe va soṇanassadomanassānam atthagamā adukkha-
 masukham upekhāsatipārisuddhim catutthajjhānam upasampajja
 viharati. Ye kho te, brāhmaṇa, bhikkhū sekhā appattamānasā
 anuttaram yogakkhemam patthayamānā viharanti, tesu me ayaṃ
 35 evarūpī anusāsani hoti. Ye paṇa te bhikkhū arahanto khīṇāsavā
 vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇa-

bhavasamyojanā sammadaññā vimuttā, tesam ime dhammā diṭṭha-dhammasukhavihārāya c' eva samvattanti satisampajaññāya cā" ti.

Evam vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantam etad avoca: "Kin nu kho bhoto Gotamassa sāvaka bhotā Gotamena evam ovadiyamānā evam anusāsiyamānā sabbe va accantaniṭṭham 5 nibbānam ārādhenti udāhu ekacce n' ārādhenti" ti?

"Appekacce kho, brāhmaṇa, mama sāvaka evam ovadiyamānā evam anusāsiyamānā accantaniṭṭham nibbānam ārādhenti, ekacce n' ārādhenti" ti.

"Ko nu kho, bho Gotama, hetu, ko paccayo, yan tiṭṭhat' eva 10 nibbānam, tiṭṭhati nibbānagāmimaggo, tiṭṭhati bhavam Gotamo samādapetā, atha ca pana bhoto Gotamassa sāvaka bhotā Gotamena evam ovadiyamānā evam anusāsiyamānā appekacce accantaniṭṭham nibbānam ārādhenti, ekacce n' ārādhenti" ti?

"Tena hi, brāhmaṇa, tañ ñev' ettha paṭipucchissāmi; yathā te 15 khameyya tathā nam byākareyyāsi. Tam kiṃ maññasi, brāhmaṇa? Kusalo tvam Rājagaha-gāmissa maggassā" ti?

"Evam, bho; kusalo aham Rājagaha-gāmissa maggassā" ti.

"Tam kiṃ maññasi, brāhmaṇa? Idha puriso āgaccheyya Rājagham gantukāmo; so tam upasamkamitvā evam vadeyya: 20 'icchām' aham, bhante, Rājagham gantum, tassa me Rājagahassa maggam upadisā' ti. Tam enam tvam evam vadeyyāsi: 'evam, bho purisa; ayam maggo Rājagham gacchati, tena muhuttam gaccha; tena muhuttam gantvā dakkhissasi amukam nāma gāmaṃ, tena muhuttam gaccha; tena muhuttam gantvā dakkhissasi amukam 25 nāma nigamaṃ, teha muhuttam gaccha; tena muhuttam gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakan' ti. So tayā evam ovadiyamāno evam anusāsiyamāno ummaggam gabetvā pacchā-mukho gaccheyya. Atha dutiyo puriso āgaccheyya Rājagham 30 gantukāmo, so tam upasamkamitvā evam vadeyya: icchām' aham, bhante, Rājagham gantum, tassa me Rājagahassa maggam upadisā' ti. Tam enam tvam evam vadeyyāsi: 'evam, bho purisa; ayam maggo Rājagham gacchati, tena muhuttam gaccha; tena muhuttam gantvā dakkhissasi amukam nāma gāmaṃ, tena muhuttam 35 gaccha; tena muhuttam gantvā dakkhissasi amukam nāma nigamaṃ, tena muhuttam gaccha; tena muhuttam gantvā dakkhissasi Rāja-

gahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakan' ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno sotthinā Rājagaham gaccheyya.—Ko nu kho, brāhmaṇa, hetu, ko paccayo, yaṃ tiṭṭhat' eva Rājagaham, 5 tiṭṭhati Rājagahagāmimaggo, tiṭṭhasi tvaṃ samādapetā, atha ca pana tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā Rājagaham gaccheyyā'' ti?

“Ettha kvāhaṃ, bho Gotama, karomi? Maggakkhāyī 'haṃ, 10 bho Gotamā'' ti.

“Evam eva kho, brāhmaṇa, tiṭṭhat' eva nibbānaṃ, tiṭṭhati nibbānagāmimaggo, tiṭṭhām' ahaṃ samādapetā, atha ca pana mama sāvakā mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā appe- 15 Ettha kvāhaṃ, brāhmaṇa, karomi? Maggakkhāyī, brāhmaṇa, Tathā-
gato'' ti.

Evam vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantam etad avoca: “Ye 'me, bho Gotama, puggalā asaddhā jīvikatthā agārasmā anagāriyaṃ pabbajitā saṭṭhā māyāvino keṭubhino uddhatā unnaḷā 20 capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañ-
ñuno jāgariyaṃ ananuyuttā sāmāññe anapekhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnaviriyā muṭṭhassatino asampajānā samā-
hitā vibbhantacittā duppaññā elamūgā, na tehi bhavaṃ Gotamo 25 saddhiṃ samvasati. Ye pana kulaputtā saddhā agārasmā anagā-
riyaṃ pabbajitā asaṭṭhā amāyāvino akeṭubhino anuddhatā anuunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane
mattaññuno jāgariyaṃ anuyuttā sāmāññe apekhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhattadhurā 30 paviveke pubbaṅgamā āradbhaviriyā pahitattā upaṭṭhitasatino sampa-
jānā samāhitā ekaggacittā paññavanto anelamūgā, tehi bhavaṃ Gotamo saddhiṃ samvasati. Seyyathāpi, bho Gotama, ye keci mūlagandhā kāḷānusārikaṃ tesam aggam akkhāyati, ye keci sāra-
gandhā lohita-candanam tesam aggam akkhāyati, ye keci puppha- 35 gandhā vassikaṃ tesam aggam akkhāyati,—evam eva kho bhoṭo
Gotamassa ovādo paramajjadharmesu.”

6. AṄGULIMĀLA

Bhagavā āyasmatā Aṅgulimālena pacchāsamaṇena yena Sāvatti tena cārikam pakkāmi; anupubbena cārikam caramāno yena Sāvatti tad avasari. Tatra sudam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño Pasenadissa Kosalassa antepuradvāre mahājanakāyo 5 sannipatitvā uccāsaddo mahāsaddo hoti: “Coro te, deva, vijite Aṅgulimālo nāma luddo lohitaṇṇi hatapahate nivittṭho adayāpanno paṇabhūtesu. Tena gāmā pi agāmā katā, nigamā pi anigamā katā, janapadā pi ajanapadā katā. So manusse vadhivā vadhivā aṅgulīnam mālam dhāreti. Tam devo paṭisedhetū” ti. 10

Atha kho rājā Pasenadi Kosalo pañcamattehi assasatehi Sāvattiyā nikkhami, divādivassa yen’ ārāmo tena pāyāsi; yāvatiko yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena Bhagavā ten’ upasamkamī; upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho rājānam Pasenadiṃ Kosalam Bhagavā etad avoca: “Kin nu te, mahārāja, rājā Māgadho Seniyo Bimbisāro kupito, Vesālikā vā Licchavī, aññe vā paṭirājāno” ti?—“Na kho me bhante rājā Māgadho Seniyo Bimbisāro kupito, na pi Vesālikā Licchavī, na pi aññe paṭirājāno. Coro me bhante vijite Aṅgulimālo nāma luddo lohitaṇṇi hatapahate 20 nivittṭho adayāpanno paṇabhūtesu. Tena gāmā pi agāmā katā, nigamā pi anigamā katā, janapadā pi ajanapadā katā. So manusse vadhivā vadhivā aṅgulīnam mālam dhāreti. Nāham bhante paṭisedhissāmī” ti.—“Sace pana tvam, mahārāja, Aṅgulimālam passeyyāsi kesamassum ohāretvā kāsāyāni vatthāni acchādetvā 25 agārasmā anagāriyam pabbajitam viratam paṇātipātā viratam adinnādānā viratam musāvādā ekabhattikam brahmacāriṃ sīlavantam kalyāṇadhammam, kinti nam kareyyāsi” ti?—“Abhivādeyyāma vā bhante, paccuttṭheyyāma vā, āsanena vā nimanteyyāma, abhinimanteyyāma vā nam cīvarapiṇḍapātasenāsanagilānapaccaya- 30 bhesajjaparikkhārehi, dhammikam vā assa rakkhāvaraṇaguttiṃ samvidaheyyāma. Kuto pan’ assa bhante dussīlassa pāpadhammassa evarūpo sīlasamnyamo bhavissatī” ti?

Tena kho pana samayena āyasmā Aṅgulimālo Bhagavato avidūre nisinnō hoti. Atha kho Bhagavā dakkhiṇabāham pagga- 35 hetvā rājānam Pasenadiṃ Kosalam etad avoca: “Eso, mahārāja,

- Aṅgulimālo'' ti. Atha kho rañño Pasenadissa Kosalassa ahud eva
 bhayaṃ ahu chambhitattaṃ ahu lomahaṃso. Atha kho Bhagavā rājā-
 naṃ Pasenadiṃ Kosalaṃ bhitaṃ saṃviggalomahaṭṭhajātaṃ veditvā
 rājānaṃ Pasenadiṃ Kosalaṃ etad avoca: "Mā bhāyi, mahārāja;
 5 mā bhāyi, mahārāja; n' atthi te ato bhayaṃ" ti. Atha kho rañño
 Pasenadissa Kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā
 lomahaṃso vā, so paṭippassambhi. Atha kho rājā Pasenadi Kosalo
 yen' āyasmā Aṅgulimālo ten' upasaṃkami; upasaṃkamitvā
 āyasmantaṃ Aṅgulimālaṃ etad avoca: "Ayyo no bhante Aṅguli-
 10 mālo ?" ti.—"Evaṃ, mahārāja" ti.—"Kathaṃgotto bhante ayyassa
 pitā? Kathaṃgottā mātā?" ti.—"Gaggo kho, mahārāja, pitā,
 Mantāṇi mātā" ti.—"Abhiramatu, bhante, ayyo Gaggo Mantāṇi-
 putto; aham ayyassa Gaggassa Mantāṇiputtassa ussukkaṃ karissāmi
 cīvarapiṇḍapātasenaśanagilānapaccayabbesajjaparikkhārānaṃ" ti.
 15 Tena kho pana samayena āyasmā Aṅgulimālo āraññaṃko hoti
 piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā Aṅguli-
 mālo rājānaṃ Pasenadiṃ Kosalaṃ etad evoca: "Alaṃ, mahārāja;
 paripuṇṇaṃ me ticīvaraṃ" ti.

Atha kho rājā Pasenadi Kosalo yena Bhagavā ten' upa-
 20 saṃkami; upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
 nisīdi. Ekamantaṃ nisinna kho rājā Pasenadi Kosalo Bhagavantaṃ
 etad avoca: "Acchariyaṃ bhante, abbhutaṃ bhante, yāvañ c'
 idaṃ bhante Bhagavā adantānaṃ dametā asantānaṃ sametā
 aparinibbutānaṃ parinibbāpetā. Yaṃ hi mayaṃ bhante nāsak-
 25 khimbā daṇḍena pi satthena pi dametum, so Bhagavatā adaṇḍena
 asatthen' eva danto. Handa dāni mayaṃ bhante gacchāma;
 bahukiccā mayaṃ bahukaraṇīyā" ti.—"Yassa dāni tvaṃ mahārāja
 kālaṃ maññasī" ti. Atha kho rājā Pasenadi Kosalo utthāy' āsanā
 Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

- 30 Atha kho āyasmā Aṅgulimālo pubbaṇhasamayam nivāsetvā
 pattacīvaraṃ ādāya Sāvattimaṃ piṇḍāya pāvīsi. Addasā kho āyasmā
 Aṅgulimālo Sāvattiyaṃ sapadānaṃ piṇḍāya caranāno aññataraṃ
 itthiṃ mūḷhagabbhaṃ visātagabbhaṃ. Disvān' assa etad ahosi:
 "Kilissanti vata bho sattā; kilissanti vata bho sattā" ti. Atha kho
 35 āyasmā Aṅgulimālo Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ
 piṇḍapātaṭṭikkanto yena Bhagavā ten' upasaṃkami; upasaṃka-
 mitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ

nisinno kho āyasmā Aṅgulimālo Bhagavanāṃ etad avoca : “Idhā-
ham bhante pubbaṇhasamayam nivāsetvā pattacīvaram ādāya
Sāvatthim piṇḍāya pāvisim, addasam kho aham bhante Sāvat-
thiyam sapadānam piṇḍāya caramāno aññataram itthim mūlhagab-
bham visātagabbham ; disvāna me etad ahosi : ‘kilissanti vata 5
bho sattā, kilissanti vata bho sattā’ ” ti.

“Tena hi tvam, Aṅgulimāla, yena Sāvatthi ten’ upasaṃkamitvā
tam itthim evam vadehi : ‘yato aham bhagini jāto, nābhijānāmi
sañcicca paṇam jīvitā voropetā ; tena saccena sotthi te hotu, sotthi
gabbhassā’ ” ti. 10

“So hi nuna me bhante sampajāna-musāvādo bhavissati ; mayā
hi bhante bahū sañcicca paṇā jīvitā voropitā” ti.

“Tena hi tvam, Aṅgulimāla, yena Sāvatthi ten’ upasaṃkama ;
upasaṃkamitvā tam itthim evam vadehi : ‘yato aham bhagini
ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇam jīvitā voropetā ; 15
tena saccena sotthi te hotu, sotthi gabbhassā’ ” ti.—“Evam bhante”
ti kho āyasmā Aṅgulimālo Bhagavato paṭissutvā yena Sāvatthi
ten’ upasaṃkami ; upasaṃkamitvā tam itthim etad avoca : “Yato
aham bhagini ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇam
jīvitā voropetā ; tena saccena sotthi te hotu, sotthi gabbhassā” ti. 20
Atha kho sotth’ itthiyā ahosi, sotthi gabbhassa.

Atha kho āyasmā Aṅgulimālo eko vūpakattho appamatto ātāpī
pabhatto viharanto na cirass’ eva yassa atthāya kulaputtā sammadeva
agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariya-
pariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasaṃ- 25
pajja vihāsi ; ‘khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam,
nāparam itthattāyā’ ti abbhaññāsi ; aññataro kho paṇ’ āyasmā
Aṅgulimālo arahatam ahosi.

Atha kho āyasmā Aṅgulimālo pubbaṇhasamayam nivāsetvā
pattacīvaram ādāya Sāvatthim piṇḍāya pāvisi. Tena kho pana 30
samayena aññena pi leḍḍu khitto āyasmato Aṅgulimālassa kāye
nipatati, aññena pi daṇḍo khitto āyasmato Aṅgulimālassa kāye
nipatati, aññena pi sakkharā khittā āyasmato Aṅgulimālassa kāye
nipatati. Atha kho āyasmā Aṅgulimālo bhinnena sīsena, lobhitena
gaḷantena, bhinnena pattenā, vipphālītāya saṃghāṭiyā, yena Bhagavā 35
ten’ upasaṃkami. Addasā kho Bhagavā āyasmantaṃ Aṅgulimālaṃ
dūrato va āgacchantam, disvā āyasmantaṃ Aṅgulimālaṃ etad

avoca : “Adhivāsehi tvam, brāhmaṇa ; adhivāsehi tvam, brāhmaṇa. Yassa kho tvam kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi, tassa tvam, brāhmaṇa, kammassa vipākaṃ diṭṭhe va dhamme paṭisaṃvedesī” ti.

5 Atha kho āyasmā Aṅgulimālo rahogato patisallīno vimutti-sukhaṃ paṭisaṃvedī tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yo ca pubbe pamajjitvā pacchā so na ppamajjati,
so 'maṃ lokaṃ pabhāseti abbhā mutto va candimā.
Yassa pāpaṃ kataṃ kammaṃ kusalena pithiyati,
10 so 'maṃ lokaṃ pabhāseti abbhā mutto va candimā.
Daṇḍen' eke damayanti aṅkusehi kasāhi ca,
adaṇḍena asatthena ahaṃ danto 'mhi tādinaṃ.
Ahiṃsako ti me nāmaṃ hiṃsakassa puro sato,
ajjāhaṃ saccaṇāmo 'mhi, na naṃ hiṃsāmi kañci naṃ.
15 Coro ahaṃ pure āsiṃ Aṅgulimālo ti vissuto,
vuyhamāno mahoghena Buddhā saraṇaṃ āgamaṃ.
Lohitapāṇi pure āsiṃ Aṅgulimālo ti vissuto;
saraṇāgamaṇaṃ passa; bhavanetti samūhatā.
Sāgataṃ nāpagataṃ nayidaṃ dummantitaṃ mama;
20 tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ ti.

7. ĀNANDA AND SANDAKA

Atha kho āyasmā Ānando yena Sandako paribbājako ten' upasaṃkami. Atha kho Sandako paribbājako āyasmantaṃ Ānandaṃ etad avoca : “Etu kho bhavaṃ Ānando, sāgataṃ bhoto Ānanda-
25 dassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyaṃ akāsi yadidaṃ idh' āgamaṇāya; nisīdatu bhavaṃ Ānando, idam āsanaṃ paññattan” ti. Nisīdi kho āyasmā Ānando paññatte āsane. Sandako pi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

30 Ekamantaṃ nisinnaṃ kho Sandakaṃ paribbājakaṃ āyasmā Ānando etad avoca : “Kāya nu 'ttha Sandaka etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā ? ” ti.—“Tiṭṭhat' esā bho Ānanda kathā yāya mayā etarahi kathāya sannisinnā ;

n' esā bhoto Ānandassa kathā dullabhā bhavissati pacchā pi savanāya. Sādhū vata bhavantam yeva Ānandam paṭibhātu sake ācariyake dhammī kathā" ti.—“Tena hi Sandaka suṇāhi sādhuḥkaṃ manasikarohi, bhāsissāmī" ti.—“Evam bho" ti kho Sandako paribbājako āyasmato Ānandassa paccassosi. 5

Ayasmā Ānando etad avoca: “Cattāro 'me Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā, cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan" ti.— 10
“Katame pana te bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan" ti ?

“ Idha Sandaka ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: 15
N' atthi dinnam n' atthi yiṭṭham n' atthi hutam, n' atthi sukata-
dukkatānam kammānam phalam vipāko, n' atthi ayam loko n' atthi
paro loko, n' atthi mātā n' atthi pitā, n' atthi sattā opapātikā, n' atthi
loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokaṃ
paraṇ ca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātummahā- 20
bhūtiko ayam puriso, yadā kālam karoti paṭhavī paṭhavikāyaṃ anupeti
anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ
anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati,
ākāsaṃ indriyāni samkamanti, āsandipaṇcamā purisā matam ādāya
gacchanti, yāv' ālāhanā padāni paññāyanti, kāpotakāni aṭṭhīni 25
bhavanti. Bhassantāhutiyo, dattupaññattam yad idam dānam.
Tesaṃ tuccham musā vilāpo ye keci atthikavādam vadanti. Bāle ca
paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti param
maraṇā' ti.

“ Tatra Sandaka viññū puriso iti paṭisañcikkhati: ‘Ayaṃ kho
bhavam satthā evaṃvādī evaṃdiṭṭhi: N' atthi dinnam n' atthi 30
yiṭṭham—pe—na honti param maraṇā ti. Sace imassa bhoto satthuno
saccaṃ vacanam, akatena me ettha katam, avusitena me ettha vusi-
tam; ubho pi mayaṃ ettha samasamā sāmāññapattā, yo cāham na
vadāmi: ubho kāyassa bheda ucchijjissāma vinassissāma na bhavissā-
ma param maraṇā ti. Atirekam kho pan' imassa bhoto satthuno 35
naggiyam muṇḍiyam ukkuṭikappadhānam kesamassulocan am, yo
'ham puttasambādhasayanaṃ ajjhāvasanto Kāsikacandanam paccanu-

bhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto
iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.
So 'haṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacari-
yaṃ carissāmi.' So 'abrahmacariyavāso ayan ti' iti veditvā tasmā
5 brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhaga-
vatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahma-
cariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ
na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ. .

"Puna ca param Sandaka idh' ekacco satthā evaṃvādī hoti
10 evaṃdiṭṭhi: 'Karato kārayato chindato chedāpayato pacato pācayato
socayato kilamayato phandato phandāpayato pāṇam atimāpayato
adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ
karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato,
karato na kariyati pāpaṃ; khurapariyanta ce pi cakkena yo
15 imissā paṭhaviyā pāṇe ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kareyya
n' atthi tatonidānaṃ pāpaṃ, n' atthi pāpassa āgamo; dakkhiṇaṃ ce
pi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedā-
pento pacanto pācento, n' atthi tatonidānaṃ pāpaṃ, n' atthi pāpassa
āgamo; uttaraṇ ce pi Gaṅgāya tīraṃ gaccheyya dadanto dāpento
20 yajanto yājento, n' atthi tatonidānaṃ puññaṃ, n' atthi puññassa
āgamo; dānena damena saṃyamena saccavajjena n' atthi puññaṃ,
n' atthi puññassa āgamo' ti.

"Tatra Sandaka viññū puriso iti paṭisañcikkhati: 'Ayaṃ kho
bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: Karato kārayato—pi—n' atthi
25 puññassa āgamo ti. Sace imassa bhoto satthuno saccāṃ vacanaṃ,
akatenā me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi
mayā ettha samasamā sāmāññapattā, yo cāhaṃ na vadāmi:
ubhinnaṃ kurutaṃ na kariyati pāpaṃ ti. Atirekaṃ kho paṇ' imassa
bhoto satthuno—pe—brahmacariyaṃ carissāmi.' So 'abrah-
30 macariyavāso ayan ti' iti veditvā tasmā brahmacariyā nibbijja pak-
kamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā
sammāsambuddhena dutiyo abrahmacariyavāso akkhāto, yattha
viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na
ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

35 "Puna ca param Sandaka idh' ekacco satthā evaṃvādī hoti
evaṃdiṭṭhi: 'N' atthi betu n' atthi paccayo sattānaṃ saṃkilesāya,
abetu appaccayā sattā saṃkilissanti; n' atthi hetu n' atthi paccayo

sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; n' atthi balam n' atthi viriyam n' atthi purisatthāmo n' atthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatisaṅgatibhāvaparīṇatā chass' evābhijātisu sukhadukkham paṭisaṃvedentī' ti. 5

“Tatra Sandaka viññū puriso iti paṭisañcikkhati: ‘Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃditthi: N' atthi hetu n' atthi paccayo —pe—sukhadukkham paṭisaṃvedentī ti. Sace imassa bhoto satthuno saccam vacanam, akatena me ettha katam, avusitena me ettha vusitam; ubho pi mayam ettha samasamā sāmāññapattā, yo cāham 10 na vadāmi: ubbo ahetu appaccayā visujjhissāmā ti. Atirekam kho pan' imassa bhoto satthuno—pe—brahmacariyam carissāmi.’ So ‘abrahmacariyavāso ayan ti’ iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto, 15 yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto vā na ārādheyya ñāyam dhammam kusalam.

“Puna ca param Sandaka idh' ekacco satthā evaṃvādī hoti evaṃditthi: ‘Satt' ime kāyā akatā akatavidhā animmitā animmātā vañjhā kūṭatthā esikatthāyi-ttḥitā, te na iñjanti na vipariṇamanti na 20 aññamaññaṃ byābādhenti, nālam aññamaññaassa sukhāya vā dukkhāya vā sukhadukkāya vā. Katame satta? Paṭhavikāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve, satt' ime. Ime satta kāyā akatā akatavidhā animmitā animmātā vañjhā kūṭatthā esikatthāyi-ttḥitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti, nālam 25 aññamaññaassa sukhāya vā dukkhāya vā sukhadukkāya vā. Tattha n' atthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Ye pi tiṇhena satthena sīsam chindati, na koci kañci jīvītā voropeti, sattannaṃ tv' eva kāyānam antarena sattham vivaram anupatati. Cuddassa kho pana imāni yonipamukhasatasahassāni 30 satthi ca satāni cha ca satāni, pañca ca kammuno satāni pañca ca kammāni tīni ca kammāni kamme ca adḍhakamme ca, dvaṭṭhi paṭipadā, dvaṭṭh' antarakappā, chaḷābhijātiyo, atthā purisa-bhūmiyo, ekūnapaññāsa ājīvasate, ekūnapaññāsa paribbājasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, 35 chattimsa rajodhātuyo, satta saññigabbhā, satta asaññigabbhā, satta nigaṇṭhigabbhā, satta devā satta mānūsā satta pesācā satta sarā

satta pavuṭṭā satta papātā satta papātasatāni satta supinā satta
 supinasatāni, cullāsīti mahākappuno sataṣaḥassāni yāni bāle ca
 paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti.
 Tattha n' atthi: iminā 'haṃ sīlena vā vatena vā tapena vā brahma-
 5 cariyena vā aparipakkaṃ vā kammaṃ paripācessāmi paripakkaṃ vā
 kammaṃ paripācessāmi paripakkaṃ vā kammaṃ phussa phussa
 byantikaṃ karissāmi ti, hevaṃ n' atthi. Doṇamite sukhaḍukkhe, pari-
 yantakaṭṭhe saṃsāre, n' atthi hāyanavaḍḍhane n' atthi ukkaṃsāva-
 kkaṃse. Seyyathā pi nāma suttaguḷe khitte nibbeṭhiyamānam eva
 10 paleti, evaṃ evaṃ bāle ca paṇḍite ca sandhāvitvā saṃsaritvā duk-
 khass' antaṃ karissantī ti.

“Tatra Sandaka viññū puriso iti paṭisañcikkhati: ‘Ayaṃ
 kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: Satt' ime kāyā
 —pe—dukkhass' antaṃ karissantī ti. Sace imassa bhoto
 15 satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena
 me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāññapattā,
 yo cāhaṃ na vadāmi: ubho sandhāvitvā saṃsaritvā dukkhass'
 antaṃ karissāmā ti. Atirekaṃ kho paṇ' imassa bhoto satthuno
 naggiyaṃ ukkuṭṭikappadhānaṃ kesamassulocanaṃ, yo 'haṃ putta-
 20 sambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto
 mālāgandhavilepanaṃ dhārento jātārūparajataṃ sādīyanto iminā
 bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.
 So 'haṃ kiṃ jānanto kiṃ passanto imasmim satthari brahma-
 cariyaṃ carissāmi.’ So ‘abrahmacariyavāso ayaṃ ti’ iti viditvā tasmā
 25 brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhaga-
 vatā jānatā passatā arahatā sammāsambuddhena catuttho abrahma-
 cariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ
 na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Ime kho Sandaka tena Bhagavatā jānatā passatā arahatā
 30 sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha
 viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na
 ārādheyya ñāyaṃ dhammaṃ kusalaṃ” ti.

“Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañ c'
 idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena
 35 cattāro abrahmacariyavāsā va samānā abrahmacariyavāsā ti akkhātā,
 yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto
 vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Katamāni pana tāni bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā na ārādheyya ñāyam dhammam kusalan' ti ?

“Idha Sandaka ekacco satthā sabbaññū sabbadassāvī aparisesam 5 ñānadassanam paṭijānāti, ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam ñānadassanam paccupaṭṭhitan’ ti. So suññam pi agāram pavisati, piṇḍam pi na labhati, kukkuro pi ḍasati, caṇḍena pi hatthinā samāgacchati, caṇḍena pi assena samāgacchati, caṇḍena pi goṇena samāgacchati, itthiyā pi purisassa pi nāmam pi 10 gottam pi pucchati, gāmassa pi nigamassa pi nāmam pi maggam pi pucchati. So ‘kiṃ idan’ ti puṭṭho samāno : suññam me agāram pavisitabbam ahosi tena pāvisim ; piṇḍam me aladdhabbam ahosi, tena nālattham ; kukkurena ḍasitabbam ahosi, ten’ amhi daṭṭho ; caṇḍena hatthinā samāgantabbam ahosi, tena samāgamam ; caṇḍena 15 assena samāgantabbam ahosi, tena samāgamam ; caṇḍena goṇena samāgantabbam ahosi, tena samāgamam ; itthiyā pi purisassa pi nāmam pi gottam pi pucchitabbam ahosi, tenāpucchim ; gāmassa pi nigamassa pi maggam pi pucchitabbam ahosi, tenāpucchin ti.—Tatra Sandaka viññū puriso iti paṭisañcikkhati : Ayam kho bhavam 20 satthā sabbaññū sabbadassāvī—pe—tenāpucchin ti. So ‘anassāsikam idam brahmacariyan ti’ iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikam brahmacariyam akkhātam, yattha viññū puriso sasakkam brahmacariyam na vaseyya, 25 vasanto vā na ārādheyya ñāyam dhammam kusalam.

“Puna ca param Sandaka idh’ ekacco satthā anussaviko hoti anussavasacco. So anussavena itihītihaparamparāya piṭakasampadāya dhammam deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa sussatam pi hoti dussatam pi hoti, tathā pi hoti 30 aññathā pi hoti.—Tatra Sandaka viññū puriso iti paṭisañcikkhati : Ayam kho bhavam satthā anussaviko anussavasacco, so anussavena itihītihaparamparāya piṭakasampadāya dhammam deseti ; anussavikassa kho pana satthuno anussavasaccassa sussatam pi hoti dussatam pi hoti, tathā pi hoti aññathā pi hoti. So ‘anassāsikam 35 idam brahmacariyan ti’ iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idam kho Sandaka tena Bhagavatā jānatā passatā

arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna ca paraṃ Sandaka idh’ ekacco satthā takkī hoti
 5 vīmaṃsī, so takkapariyāhatāṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ
 dhammaṃ deseti. Takkissa kho pana Sandaka satthuno vīmaṃ-
 sissa sutakkitam pi hoti duttakkitam pi hoti, tathā pi hoti aññathā
 pi hoti.—Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ
 kho bhavaṃ satthā takkī vīmaṃsī, so takkapariyāhatāṃ vīmaṃsā-
 10 nucaritaṃ sayampaṭibhānaṃ dhammaṃ deseti; takkissa kho pana
 satthuno vīmaṃsissa sutakkitam pi hoti duttakkitam pi hoti,
 tathā pi hoti aññathā pi hoti. So ‘anassāsikaṃ idaṃ brahma-
 cariyaṃ ti’ iti veditvā tasmā brahmacariyā nibbijja pakkamati.
 Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammā-
 15 sambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ, yattha
 viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na
 ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna ca paraṃ Sandaka idh’ ekacco satthā mando hoti
 momuho, so mandattā momuhattā tathā pañhaṃ puṭṭho samāno
 20 vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: evam pi me no, tathā
 pi me no, aññathā pi me no, no ti pi me no, no no ti pi me no ti.
 —Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho
 bhavaṃ satthā mando momuho—pe—no no ti pe me no ti. So
 ‘anassāsikaṃ idaṃ brahmacariyaṃ ti’ iti veditvā tasmā brahmacariyā
 25 nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā
 passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahma-
 cariyaṃ akkhātāṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ
 na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Imāni kho Sandaka tena Bhagavatā jānatā passatā arahatā
 30 sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni,
 yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto
 vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ” ti.

“Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañ c’
 idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena
 35 cattāri anassāsikāni’ eva brahmacariyāni ‘anassāsikāni brahma-
 cariyāni’ ti akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ
 na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.”

“So pana bho Ānanda satthā kimvādī kimakkhāyī, yattha viññū puriso sasakkam brahmacariyam vaseyya, vasanto ca ārādheyya ñāyam dhammam kusalan’ ti ?

“Idha Sandaka Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasaṃpanno sugato lokavidū anuttaro purisaḍḍammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam—pe—sayam abhiññā sacchikatvā pavedeti—pe—brahmacariyam pakāseti. Tam dhammam suṇāti gaḥapati vā gaḥapatiputto vā aññatarasmim vā kule paccājāto. So pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicc’ 5 eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Yasmim kho Sandaka satthari sāvako evarūpam ulāram visesam adhigacchati, tattha viññū puriso sasakkam brahmacariyam vāseyya, vasanto ca ārādheyya ñāyam dhammam kusalam. Puna 15 ca param Sandaka bhikkhu vitakkavicārānam vūpasamā—pe—dutiyaṃ jhānam—tatiyaṃ jhānam—catuttham jhānam upasampajja viharati. Yasmim kho Sandaka satthari sāvako—pe—ñāyam dhammam kusalam.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane 20 vigatūpakkilese mudubhūte kammaniye tṭhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo—pe—iti sākāram sa-uddesaṃ anekavihitam pubbenivāsam anusarati. Yasmim kho Sandaka satthari sāvako—pe—ñāyam dhammam kusalam.—So evaṃ samāhite citte parisuddhe pariyodāte 25 anaṅgane vigatūpakkilese mudubhūte kammaniye tṭhite ānejjappatte satlānam cutūpapātāñāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate—pe—30 yathākammūpage satte pajānāti. Yasmim kho Sandaka satthari sāvako—pe—ñāyam dhammam kusalam.—So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye tṭhite ānejjappatte āsavānam khayañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhan ti yathābhūtaṃ pajānāti—pe—ayaṃ 35 āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā

pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmim
vimuttam iti ñāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ,
kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāti. Yasmim kho
5 Sandaka satthari sāvako evarūpaṃ ulāraṃ visesaṃ adbigacchati,
tadtha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca
ārādheyya ñāyaṃ dhammaṃ kusalan'' ti.

''Yo pana so bho Ānanda bhikkhu araham khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam-
yojano samma-d-aññā vimutto, paribhuñjeyya so kāme'' ti ?

10 ''Yo so Sandaka bhikkhu araham khīṇāsavo vusitavā katakara-
ṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano
samma-d-aññā vimutto, abhabbo so pañca ṭhānāni ajjhācaritum:
abhabbo khīṇāsavo bhikkhu sañcicca paṇaṃ jīvitaṃ voropetum,
abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādātum,
15 abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevitum,
abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitaṃ, abhabbo
khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum seyyathā
pi pubbe agāriyabhūto. Yo so Sandaka bhikkhu araham khīṇāsavo
vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-
20 bhavasamyojano samma-d-aññā vimutto, abhabbo so imāni pañca
ṭhānāni ajjhācaritun'' ti.

''Yo pana so bho Ānanda bhikkhu araham khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam-
yojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa
25 ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ:
'khīṇā me āsavā'' ti ?

''Tena hi Sandaka upamaṃ te karissāmi, upamāya p' idh'
ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti. Seyyathā pi
Sandaka purisassa hatthapādā chinnā, tassa carato c' eva tiṭṭhato ca
30 suttassa ca jāgarassa ca satataṃ samitaṃ chinnā va hatthapādā, api
ca kho naṃ paccavekkhamāno jānāti: chinnā me hatthapādā ti,
evam eva kho Sandaka yo so bhikkhu araham khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam-
yojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa
35 ca jāgarassa ca satataṃ samitaṃ khīṇā va āsavā, api ca kho naṃ
paccavekkhamāno jānāti: 'khīṇā me āsavā'' ti.

“Kīva-bahukā pana bho Ānanda imasmim dhammavinaye niyyātāro” ti ?

“Na kho Sandaka ekam yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye imasmim dhammavinaye niyyātāro” ti. 5

“Acchariyam bho Ānanda, abbhutam bho Ānanda, na ca nāma sadhammokkamsanā bhavissati na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti; ime pan’ ājivikā puttamatāya puttā, attānañ c’ eva ukkamsenti pare ca vambhenti, tayo c’ eva niyyātāro paññāpentī, seyyathīdam Nandam 10 Vaccham, Kisam Saṅkiccam, Makkhalim Gosālan” ti.

Atha kho Sandako paribbājako sakam parisam āmantesi: “Carantu bhonto samāne Gotame brahmacariyavāso, na dāni sukaram amhehi lābhasakkārasiloke paricajitun” ti. Itih’ idam Sandako paribbājako sakam parisam uyyojesi Bhagavati brahma- 15 carīye ti.

II

MILINDA-PAÑHA

1. CITY OF SĀGALA

Atthi Yonakānam nānāpuṭabhedanam Sāgalan nāma nagaram 20
nadi-pabbata-sobhitam ramaṇiya-bhūmippadesabhāgam ārāmuyyāno-
pavana-talāka-pokkharāṇi-sampannam nadi-pabbata-vana-rāmaney-
yakam sutavantanimmitam nihata-paccatthika-paccāmittam anu-
papīṭitam vividha-vicitra-daḥha-m-aṭṭāla-koṭṭakam varapavara-gopura-
toranam gambhīra-parikhā-paṇḍara-pākāra-parikkhittantepuram suvi- 25
bhatta-vīthi-caccara-catukka-siṅghāṭakam suppasāritānekavidha-vara-
bhaṇḍa-paripūritantarāpaṇam vividha-dānagga-sata-samupasobhiṭam
Himagirisikharasaṅkāsa-varabhavanasatasahassa-patimaṇḍitam gaja-
haya-ratha-patti-samākulam abhirūpa-naranāriganānucaritam ākiṇṇa-
jana manussam puthu-khattiya-brāhmaṇa-vessa-suddam vividha- 30

samaṇabrāhmaṇa-sabhājana-saṅghaṭṭitaṃ bahuvidha-vijjāvanta nara-
vīra-nisevitaṃ Kāsika-Koṭumbarakādi-nānāvidha-vatthāpaṇa-sam-
pannaṃ suppasārita-rucira-bahuvidha-pupphagandhāpaṇa-gandha-
gandhitam āsiṃsaniya-bahuratana-paripūritaṃ disāmukha-suppasā-
5 ritāpaṇa-siṅgāravāṇijagaṇānucaritaṃ kahāpaṇa-rajata-suvaṇṇa-kaṃsa-
patthara-paripūraṃ pajjotamāna-nidhi-niketam pahūta-dhanadhañña-
vittūpakaraṇam paripuṇṇa-kosakoṭṭhāgāraṃ bahu-annapānam bahu-
vidha-khajja-bhojja-leyya-peyya sāyaniyam Uttarakurusaṅkāsaṃ sam-
pannasassaṃ Alakamandā viya devapuraṃ.

10 2. PRE-NATAL MERITS OF MILINDA AND NĀGASENA

Atīte kira Kassapassa bhagavato sāsane vattamāne Gaṅgāya
samīpe ekasmiṃ āvāse mahābhikkhusaṅgho paṭivasati. Tattha
vattasīlasampannā bhikkhū pāto va utthāya yaṭṭhisammuñjaniyo
ādāya buddhagūṇe āvajjentā aṅgaṇaṃ sammajjitvā kacavaraṃ
15 byūhaṃ karonti. Ath' eko bhikkhu ekaṃ sāmaṇeraṃ: "Ehi
sāmaṇera, imaṃ kacavaraṃ chaḍḍehī" ti āha. So asuṇanto viya
gacchati. So dutiyam pi tatiyam pi āmantiyamāno asuṇanto viya
gacchat' eva. Tato so bhikkhu "dubbaco ayaṃ sāmaṇero" ti
kuddho sammuñjani-daṇḍena pahāraṃ adāsi. Tato so rodanto
20 bhayena kacavaraṃ chaḍḍento "iminā 'haṃ kacavarachaḍḍana-
puññakammena yāvāhaṃ nibbānaṃ pāpuṇāmi etth' antare
nibbattanibbattaṭṭhāne majjhantikasuriyo viya mahesakkho mahātejo
bhavēyyaṃ" ti paṭhamapatthanaṃ paṭṭhapesi. Kacavaraṃ chaḍ-
ḍetvā nahānatthāya Gaṅgātittamaṃ gato Gaṅgāya ūmivegaṃ
25 gaggarāyamānaṃ disvā "yāvāhaṃ nibbānaṃ pāpuṇāmi etth' antare
nibbattanibbattaṭṭhāne ayaṃ ūmivego viya ṭhānuppattikapaṭibhāno
bhavēyyaṃ akkhayapaṭibhāno" ti dutiyam pi patthanaṃ paṭṭhapesi.
So pi bhikkhu sammuñjanisālāya sammuñjanaṃ ṭhapetvā nahānat-
thāya Gaṅgātittamaṃ gacchanto sāmaṇerassa patthanaṃ sutvā, "esa
30 mayā payojito pi tāva evaṃ pattheti, mayhaṃ kiṃ na samijjhissatī"
ti cintetvā, "yāvāhaṃ nibbānaṃ pāpuṇāmi etth' antare nibbatta-
nibbattaṭṭhāne ayaṃ Gaṅgā-ūmivego viya akkhayapaṭibhāno

bhaveyyam, iminā pucchitapucchitam sabbam pañhapatibhānam vijātetum nibbeṭhetum samattho bhaveyyan'' ti patthanam paṭṭhapesi. Te ubho pi devesu ca manussesu ca saṃsarantā ekam buddhantaram khepesum. Atha ambhākaṃ Bhagavatā pi yathā Moggaliputta-Tissatthero dissati evam ete pi dissanti: Mama parinibbānato pañcavassasate atikkante ete uppajjissanti, yam mayā sukhumam katvā desitam dhāmma-vinayam tam ete pañhapucchana-opamma-yutti-vasena nijjaṭam niggumbam katvā vibhajissanti'' ti niddiṭṭhā. 5

3. MILINDA'S THIRST FOR KNOWLEDGE

10

Tesu sāmaṇero Jambudīpe Sāgalanagare Milindo nāma rājā ahosi, paṇḍito byatto medhāvī paṭibalo, atitānāgata-paccuppannānam samantayogavidhānakiriyānam karaṇakāle nisammakārī hoti; bahūni c' assa satthāni uggahitāni honti, seyyathidaṃ: suti sammuti saṅkhyā yogā nīti visesikā gaṇikā gandhabbā tikicchā cātubbedā purāṇā itihāsā jotisā māyā hetu mantaṇā yuddhā chandasā muddā, vacanena ekūnavīsati; vādī durāsado duppasaho, puthutitthakarānam aggam akkhāyati; sakala-Jambudīpe Milindena rañṇā samo koci nāhosi, yad idaṃ thāmena javena sūriyena pañṇāya, aḍḍho mahaddhano mahābhogo anantabalavāhano. 15 20

Ath' ekadivasam Milindo rājā anantabalavāhanam caturaṅginim balaggasenābyūham dassanakamyatāya nagarā nikkhamitvā bahinagare senāgaṇanam kāretvā so rājā bhassappavādako lokāyata-vitaṇḍa-janasallāpa-ppavattakotūbalo suriyam oloketvā amacce āman-tesī: "Bahu tāva divasāvaseso, kiṃ karissāma idān' eva nagaram pavisitvā? Atthi koci paṇḍito samaṇo vā brāhmaṇo vā saṅghī gaṇi gaṇācariyo, api arahantaṃ sammāsambuddham paṭijānamāno, yo mayā saddhim sallapitum sakkoti kaṅkham paṭivinetun?" ti. Evam vutte pañcasatā Yonakā rājānam Milindaṃ etad avocum: "Atthi mahārāja cha satthāro: Pūraṇo Kassapo, Makkhali Gosālo, Nigaṇṭho Nātaputto, Saṅjāyo Belaṭṭhaputto, Ajito Kesakāmbalī, Pakudho Kaccāyano, te saṅghino gaṇino gaṇācariyakā nātā yasassino titthakarā, sādhusammatā bahujaṇassa; gaccha tvam mahārāja, te pañham pucchassu, kaṅkham paṭivinayassū" ti. 25 30

Atha kho Milindo rājā pañcahi Yonakasatehi parivuto bhadravāhanam rathavaram āruya yena Pūraṇo Kassapo ten' upasaṅkami; upasaṅkamitvā Pūraṇena Kassapena saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamatam nisīdi.
 5 Ekamantam nisinno kho Milindo rājā Pūraṇam Kassapam etad avoca: "Ko bhante Kassapa lokam pāletī?" ti.—"Paṭhavī mahārāja lokam pāletī" ti.—"Yadi bhante Kassapa paṭhavī lokam pāleti, atha kasmā Avicinirayam gacchantā sattā paṭhavim atikkamitvā gacchantī?" ti.—Evam vutte Pūraṇo Kassapo n' eva sakkhi ogi-
 10 litum n' eva sakkhi uggilitum, pattakkhandho tuṇhībhūto pajjhāyanto nisīdi.

Atha kho Milindo rājā Makkhali-Gosālam etad avoca: "Atthi bhante Gosāla kusalākusalāni kammāni, atthi sukata-dukkatānam kammānam phalam vipāko?" ti.—"N' atthi mahārāja kusalā-
 15 kusalāni kammāni, n' atthi sukata-dukkatānam kammānam phalam vipāko; ye te mahārāja idhaloke khattiyā te paralokam gantvā pi puna khattiyā va bhavissanti, ye te brāhmaṇā vessā suddā caṇḍālā pukkusā te paralokam gantvā pi puna brāhmaṇā vessā suddā caṇḍālā pukkusā va bhavissanti, kiṃ kusalākusalehi kam-
 20 mehi?" ti.—"Yadi bhante Gosāla idhaloke khattiyā brāhmaṇā vessā suddā caṇḍālā pukkusā paralokam gantvā pi puna khattiyā brāhmaṇā vessā suddā caṇḍālā pukkusā va bhavissanti, n' atthi kusalākusalehi kammehi karaṇiyam; tena hi bhante Gosāla ye te idhaloke hatthacchinnā te paralokam gantvā pi puna hatthacchinnā va bhavis-
 25 santi, ye pādacchinnā te pādacchinnā va bhavissanti, ye kaṇṇacchinnā te kaṇṇacchinā va bhavissanti, ye nāsacchinā, te nāsacchinā va bhavissantī" ti.—Evam vutte Gosālo tuṇhī ahosi.

Atha kho Milindassa raṇṇo etad ahosi: "Tuccho vata bho Jambudīpo, palāpo vata bho Jambudīpo, n' atthi koci samaṇo vā
 30 brāhmaṇo vā yo mayā saddhiṃ sallapitum sakkoti kaṅkham paṭivinetun" ti. Atha kho Milindo rājā amacce āmantesi: "Ramaṇiyā vata bho dosinā ratti; kaṇ nu khv-ajja samaṇam vā brāhmaṇam vā upasaṅkameyyāma pañham pucchitum, ko mayā saddhiṃ sallapitum sakkoti kaṅkham paṭivinetun?" ti.—Evam vutte amaccā
 35 tuṇhībhūtā raṇṇo mukham olokayamānā atṭhamasu.

Tena kho pana samayena Sāgalanagaram dvādasa vassāni suṇṇam ahosi samaṇa-brāhmaṇa-gahapati-paṇḍitehi; yattha samaṇa-

brāhmaṇa-gaḥapati-paṇḍitā paṭivasantī ti suṇāti tattha gantvā rājā te pañham pucchati; te sabbe pi pañhavissajjanena rājānaṃ ārādhetaṃ asakkontā yena vā tena vā pakkamanti; ye aññaṃ disaṃ na pakkamanti, te sabbe tuṇhībhūtā acchanti. Bhikkhū pana yebhuyyena Himavantam eva gacchanti.

5

4. FORECAST OF NĀGASENA'S BIRTH

Tena kho pana samayena koṭisatā arahanto Himavante pabbate Rakkhittale paṭivasanti. Atha kho āyasmā Assagutto dibbāya sotadhātuyā Milindassa rañño vacanaṃ sutvā Yugandharamatthake Bhikkhusaṅghaṃ sannipādetvā bhikkhū pucchi: "Atth' āvuso koci 10 bhikkhu paṭibalo Milindena raññaṃ saddhim sallapitaṃ kaṅkhaṃ paṭivinetuṃ?" ti. Evaṃ vutte koṭisatā arahanto tuṇhī abhesuṃ. Dutiyam pi kho tatiyam pi kho puṭṭhā tuṇhī abhesuṃ. Atha kho āyasmā Assagutto bhikkhusaṅghaṃ etad avoca: "Atth' āvuso Tāvatisabhavane Vejyantassa pācīnato Ketumatī nāma vimānaṃ; 15 tattha Mahāsena nāma devaputto paṭivasati, so paṭibalo tena Milindena raññaṃ saddhim sallapitaṃ kaṅkhaṃ paṭivinetuṃ" ti. Atha kho koṭisatā arahanto Yugandharapabbate antarahitā Tāvatisabhavane pāturabhesuṃ.

Addasā kho Sakko devānaṃ indo te bhikkhū dūrato va āgac- 20 chante, disvāna yen' āyasmā Assagutto ten' upasaṅkami; upasaṅkamitvā āyasmantaṃ Assaguttaṃ abhivādetvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhito kho Sakko devānaṃ indo āyasmantaṃ Assaguttaṃ etad avoca: "Mahā kho bhante bhikkhusaṅgho anupatto; ahaṃ saṅghassa ārāmiko; ken' attho, kiṃ mayā karaṇīyaṃ?" 25 ti. Atha kho āyasmā Assagutto Sakkaṃ devānaṃ indaṃ etad avoca: "Ayaṃ kho mahārāja Jambudīpe Sāgalanagare Milindo nāma rājā, vādī durāsado duppasaho, puthu-titthakarānaṃ aggamaṃ akkhaṃyati; so bhikkhusaṅghaṃ upasaṅkamitvā diṭṭhivādena pañhaṃ pucchitvā bhikkhusaṅghaṃ vihetṭeti" ti. Atha kho Sakko devānaṃ indo 30 āyasmantaṃ Assaguttaṃ etad avoca: "Ayaṃ kho bhante Milindo rājā ito cuto manussesu uppanno; eso kho bhante Ketumatīvimāne

Mahāseno nāma devaputto paṭivasati, so tena Milindena raññā saddhim paṭibalo sallapitum kaṅkham paṭivinetum; tam devaputtam yācissāma manussalokūpapattiyā” ti.

Atha kho Sakko devānam indo bhikkhusaṅgham purakkhatvā
 5 Ketumatīvimānam pavisitvā Mahāsenam devaputtam āliṅgitvā
 etad avoca: “Yācati tam māriso bhikkhusaṅgho manussalokūpa-
 pattiyā” ti.—“Na me bhante manussaloken’ attho kamma-
 bahulena, tibbo manussaloko; idh’ evāham bhante devaloke upa-
 rūparuppattiko hutvā parinibbāyissāmī” ti. Dutiyam pi kho
 10 tatiyam pi kho Sakke devānam inde yācante Mahāseno deva-
 putto evam āha: “Na me bhante manussaloken’ attho kamma-
 bahulena, tibbo manussaloko; idh’ evāham bhante devaloke upa-
 rūparuppattiko hutvā parinibbāyissāmī” ti. Atha kho āyasmā
 Assagutto Mahāsenam devaputtam etad avoca: “Idha mayam
 15 mārisa sadevakam lokam anuvilokayamānā aññatra tayā Milin-
 dassa rañño vādam bhinditvā sāsanaṃ paggaḥetum samattham
 aññam kañci na passāma; yācati tam mārisa bhikkhusaṅgho ‘sādhu
 sappurisa, manussaloke nibbattitvā Dasabalassa sāsanaṃ paggaḥ-
 hitvā dehī” ti. Evam vutte Mahāseno devaputto “aham kira
 20 Milindassa rañño vādam bhinditvā sāsanaṃ paggaḥetum samattho
 bhavissāmī” ti haṭṭhatuṭṭho udaggudaggo hutvā: “Sādhu bhante,
 manussaloke uppajjissāmī” ti paṭiññam adāsi.

Atha kho te bhikkhū devaloke tam karaṇīyam tīretvā devesu
 Tāvatisesesu antarahitā Himavante pabbate Rakkhitatale pātura-
 25 hesum. Atha kho āyasmā Assagutto bhikkhusaṅgham etad avoca:
 “Atth’ āvuso imasmim bhikkhusaṅghe koci bhikkhu sannipātam
 anāgato?” ti. Evam vutte aññataro bhikkhu āyasmantaṃ Assagut-
 tam etad avoca: “Atthi bhante; āyasmā Rohaṇo ito sattame
 divase Himavantaṃ pabbataṃ pavisitvā nirodham samāpanno,
 30 tassa santike dūtam pāhethā” ti. Āyasmā pi Rohaṇo tam khaṇaṃ
 ñeva nirodhā vuṭṭhāya “saṅgho maṃ patimānetī” ti Himavante
 pabbate antarahito Rakkhitatale koṭisatānaṃ arahantānaṃ purato
 pāturahosi. Atha kho āyasmā Assagutto āyasmantaṃ Rohaṇam
 etad avoca: “Kin nu kho āvuso Rohaṇa Buddhasāsane palujjante
 35 na passasi saṅghassa karaṇīyāni?” ti.—“Amanasikāro me bhante
 aho” ti.—“Tena h’ āvuso Rohaṇa daṇḍakammaṃ karohī” ti.—
 “Kiṃ bhante karomī?” ti.—“Atth’ āvuso Rohaṇa Himavanta-

pabbatapasse Kajaṅgalan nāma brāhmaṇagāmo, tattha Soṇuttaro nāma brāhmaṇo paṭivasati, tassa putto uppajjissati Nāgaseno nāma dārako; tena pi tvaṃ āvuso Rohaṇa dasamāsādhikāni satta vassāni taṃ kulam piṇḍāya pavisa; piṇḍāya pavisitvā Nāgasenaṃ dārakaṃ nīharitvā pabbājehi, pabbajite ca tasmim daṇḍakammato 5 muccissasi” ti āha. Āyasmā pi Rohaṇo “Sādhū” ti sampaticchi.

5. EARLY LIFE AND EDUCATION OF NĀGASENA

Mahāsena pi kho devaputto devalokā cavitvā Soṇuttara-brāhmaṇassa bhariyāya kucchismim paṭisandhim aggahesi. Saha 10 Paṭisandhigabaṇā tayo acchariyā abbhutā dhammā pāturaheṣum: āvudhabhaṇḍāni pajjalimsu, aggasassam abhinipphannaṃ, mahāmegho abhippavassi. Āyasmā pi kho Rohaṇo tassa paṭisandhigabaṇato paṭṭhāya dasamāsādhikāni satta vassāni taṃ kulam piṇḍāya pavisanto ekadivasam pi kaṭacchumattaṃ bhattaṃ vā 15 ulūṅkamattaṃ yāguṃ vā abhivādanaṃ vā añjalikammaṃ vā sāmīci-kammaṃ vā nālattha; atha kho akkosañ ñeva paribhāsañ ñeva paṭilabhati; ‘aticchatha bhante’ ti vacanamattaṃ pi vattā nāma nāhosi. Dasamāsādhikānaṃ pana sattannaṃ vassānaṃ accayena ekadivasam ‘aticchatha bhante’ ti vacanamattaṃ alattha. Taṃ 20 divasam eva ca brāhmaṇo pi bahikammantā āgacchanto paṭipathe theram disvā, “Kiṃ, bho pabbajita, amhākaṃ gehaṃ agamatthā?” ti āha.—“Āma, brāhmaṇa, agamamhā” ti.—“Api kiñci labhitthā?” ti.—“Āma, brāhmaṇa, labhimhā” ti. So anattamano gehaṃ gantvā pucchi: “Tassa pabbajitassa kiñci adatthā?” ti.—“Na kiñci 25 adambhā” ti.

Brāhmaṇo dutiyadivase gharadvāre yeva nisīdi, “Ajja pabbajitaṃ musāvādena niggahessāmī” ti. Thero dutiyadivase brāhmaṇassa gharadvāraṃ sampatto; brāhmaṇo theram disvā va evaṃ āha: “Tumhe hiyyo amhākaṃ gehe kiñci alabhitvā yeva 30 ‘labhimhā’ ti avocuttha; vaṭṭati nu kho tumhākaṃ musāvādo” ti. Thero āha: “Mayaṃ brāhmaṇa tumhākaṃ gehe dasamāsādhikāni satta vassāni ‘aticchathā’ ti vacanamattaṃ pi alabhitvā hiyyo

'aticchathā' ti vacanamattam alabhimha, ath' etam vacīpaṭisanthāram upādāya evam avocumbhā" ti. Brāhmaṇo cintesi: "Ime vācāpaṭisanthāramattam pi labhitvā janamajjhe 'labhimhā' ti pasamsanti, aññaṃ kiñci khādaniyam vā bhojaniyam vā labhitvā
 5 kasmā na ppasamsanti" ti pasīditvā attano atthāya paṭiyāditabhat-tato kaṭacchubhikkham tadūpiyañ ca byañjanam dāpetvā, "Imam bhikkham sabbakālam tumhe labhissathā" ti āha. So punadiva-sato ppabhuti upasaṅkamantassa therassa upasamam disvā bhiyyoso-mattāya pasīditvā theram niccakālam attano ghare bhattavissagga-
 10 karaṇatthāya yāci. Thero tuṇhībhāvena adhvāsetvā divase divase bhattakiccam katvā gacchanto thokam thokam Buddhavacanam kathetvā gacchati.

Sā pi kho brāhmaṇāni dasamāsaccayena puttam vijāyi; Nāgaseno ti 'ssa nāmam ahosi. So anukkamena vadḍhanto sattavassiko jāto.
 15 Atha kho Nāgasenassa dārakassa pitā Nāgasenam dārakam etad avoca: "Imasmim kho tāta Nāgasena brāhmaṇakule sikkhāni sikkhey-yāsī" ti.—"Katamāni tāta imasmim brāhmaṇakule sikkhāni nāmā?" ti.—"Tayo kho tāta Nāgasena vedā sikkhāni nāma, avasesāni sippāni sippam nāmā" ti.—"Tena hi tāta sikkhissāmī" ti. Atha kho Soṇu-taro brāhmaṇo ācariyabrāhmaṇassa ācariyabhāgam sahaṣsam datvā
 20 antopāsāde ekasmim gabbhe ekato mañcakam paññāpetvā ācariya-brāhmaṇam etad avoca: "Sajjhāyāpehi kho tvam brāhmaṇa imam dārakam mantānī" ti.—"Tena hi tāta dāraka uggaṇhāhi mantānī" ti ācariyabrāhmaṇo sajjhāyati. Nāgasenassa dārakassa eken' eva
 25 uddesena tayo vedā hadayaṅgatā vācuggatā sūpadhāritā suvavatthā-pitā sumanasikatā abesum, sakimi eva cakkhum udapādi tisu vedesu sanighaṇḍu-keṭubhesu sakkharappabhedesu itihāsapañcomesu, padako veyyākaraṇo lokāyata-mahāpurisalakkhaṇesu anavayo ahosi. Atha kho Nāgaseno dārako pitaram etad avoca: "Atthi nu kho tāta
 30 imasmim brāhmaṇakule ito uttarim pi sikkhitabbāni, udāhu ettakān' evā?" ti.—"N' atthi tāta Nāgasena imasmim brāhmaṇakule ito uttarim sikkhitabbāni, ettakān' eva sikkhitabbānī" ti. Atha kho Nāgaseno dārako ācariyassa anuyogam datvā pāsādā oruyha pubba-vāsanāya coditahadayo rahogato paṭisallīno attano sippassa ādi-
 35 majjha-pariyosānam olokento ādimhi vā majjhe vā pariyosāne vā appamattakam pi saram adisvā, "Tucchā vata bho ime vedā, palāpā vata bho ime vedā, asārā nissārā" ti vipaṭisārī anattamano ahosi.

6. CONVERSION AND TRAINING OF NĀGASENA

Tena kho pana samayena āyasmā Rohaṇo Vattaniye senāsane nisinno Nāgasenassa dārakassa cetasā cetoparivitakkam aññāya nivāsetvā pattacīvaram ādāya Vattaniye senāsane antarahito Kajaṅgala-brāhmaṇagāmassa purato pāturabosi. Addasā kho Nāga- 5
seno dārako attano dvārakoṭṭhake ṭhito āyasmantaṃ Rohaṇaṃ dūrato va āgacchantam; disvāna attamano udaggo pamudito pītisomanassajāto, “appeva nāmāyaṃ pabbajito kadāci sāraṃ jāneyyā” ti yen’ āyasmā Rohaṇo ten’ upasaṅkami; upasaṅkamitvā āyasmantaṃ Rohaṇaṃ etad avoca: “Ko nu kho tvam mārisa, ediso bhaṇḍu 10
kāśāvavasano?” ti.—“Pabbajito nāmāhaṃ dārakā” ti.—“Kena tvam mārisa pabbajito nāmāsī” ti?—“Pāpakānaṃ malānaṃ pabbājetum pabbajito, tasmā ’haṃ dāraka pabbajito nāmā” ti.—“Kiṅkāraṇā mārisa kesā te na yathā aññesan?” ti.—“Solasa’ ime dāraka palibodhe disvā kesamassum ohāretvā pabbajito, katame solasa: 15
alaṅkārapalibodho maṇḍanapalibodho telamakkhanapalibodho dhovanapalibodho mālāpalibodho gandhanapalibodho vāsanapalibodho harīṭakapalibodho āmalakapalibodho raṅgapalibodho bandhanapalibodho kocchapalibodho kappakapalibodho vijāṭana-
palibodho ūkāpalibodho, kesesu vilūnesu socanti kilamanti pari- 20
devanti urattāḷim, kandanti sammoham āpajjanti, imesu kho dāraka solasa-palibodhesu paliguṇṭhitā manussā sabbāni atisukhumāni sippāni nāsentī” ti.—“Kiṅkāraṇā mārisa vatthāni pi te na yathā aññesan?” ti.—“Kāmanissitāni kho dāraka vatthāni kamanīyāni gihibyañjanāni, yāni kānici kho bhayāni vatthato uppajjanti tāni 25
kāśāvavasanassa na honti, tasmā vatthāni pi me na yathā aññesan” ti.—“Jānāsi kho tvam mārisa sippāni nāmā?” ti.—“Āma dāraka, jānām’ ahaṃ sippāni, yaṃ loke uttamaṃ mantam tam pi jānāmī” ti.—“Mayham pi tam mārisa dātum sakkā?” ti.—“Āma dāraka, sakkā” ti.—“Tena hi me dehī” ti.—“Akālo kho dāraka, antara- 30
gharam piṇḍāya pavitṭh’ amhā” ti.

Atha kho Nāgaseno dārako āyasmanto Rohaṇassa hatthato pattam gahetvā gharam pavesetvā paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā āyasmantaṃ Rohaṇaṃ bhuttāvim onītapattapāṇim etad avoca: “Dehi me dāni mārisa 35

mantan" ti.—“Yadā kho tvam dāraka nippalibodho hutvā mātā-pitaro anujānāpetvā mayā gahitaṃ pabbajitavesaṃ gaṇhissasi tadā dassāmi” ti āha. Atha kho Nāgaseno dārako mātāpitaro upasaṅkamitvā āha: “Amma tāta, ayaṃ pabbajito ‘yaṃ loke uttamam
 5 mantam tam jānāmi’ ti vadati, na ca attano santike apabbajitassa deti, ahaṃ etassa santike pabbajitvā tam mantam uggaṇhissāmi” ti. Ath’ assa mātāpitaro “pabbajitvā pi no putto mantam gaṇhātu, gahetvā pun’ āgacchatī” ti maññamānā, “gaṇha puttā” ti anujāniṃsu. Atha kho āyasmā Rohaṇo Nāgasenaṃ dārakaṃ ādāya
 10 yena Vattaniyaṃ senāsaṇaṃ yena Vijambhavatthu ten’ upasaṅkami; upasaṅkamitvā Vijambhavatthusmiṃ senāsāne ekarattiṃ vasi tvā yena Rakkhitalaṃ ten’ upasaṅkami; upasaṅkamitvā koṭisatānaṃ arahantānaṃ majjhe Nāgasenaṃ dārakaṃ pabbājesi.

Pabbajito ca pan’ āyasmā Nāgaseno āyasmantaṃ Rohaṇaṃ etad
 15 avoca: “Gahito me bhante tava veso, detha me dāni mantan” ti. Atha kho Āyasmā Rohaṇo “kimhi nu kho ‘haṃ Nāgasenaṃ paṭhamam vineyyaṃ, Suttante vā Abhidhamme vā?” ti cintetvā, “paṇḍito kho ayaṃ Nāgaseno, sakkoti sukhen’ eva Abhidhammaṃ pariyāpunitun” ti paṭhamam Abhidhamme vinesi. Āyasmā ca Nāgaseno, kusalā
 20 dhammā akusalā dhammā abyākatā dhammā ti tika-duka-pati-maṇḍitaṃ Dhammasaṅgaṇiṃ, Khandhavibhaṅgādi-aṭṭhārasa-vibhaṅgapatimaṇḍitaṃ Vibhaṅgappakaraṇaṃ, saṅgaho asaṅgaho ti ādinā cuddasavidhena vibhattaṃ Dhātukathāpakaraṇaṃ, khandhapañ-
 ñatti-āyatanapaññattī ti-ādinā chabbidhena vibhattaṃ Puggalapañ-
 25 ñattiṃ, sakavāde pañca suttasatāni paravāde pañca suttasatāni ti suttasahassaṃ samodhānetvā vibhattaṃ Kathāvatthuppakaraṇaṃ, mūlayamakaṃ khandhayamakaṃ ti-ādinā dasavidhena vibhattaṃ Yamakaṃ, hetupaccayo ārammaṇapaccayo ti-ādinā catuvīsati-
 vidhena vibhattaṃ Paṭṭhānappakaraṇaṃ ti sabban tam Abhidhamma-
 30 piṭakaṃ eken’ eva sajjhāyena paṇaṃ katvā, “Tiṭṭhatha bhante, na puna osāretha, ettaken’ evāhaṃ sajjhāyissāmi” ti āha.

Ath’ āyasmā Nāgaseno yena koṭisatā arahanto ten’ upasaṅkami; upasaṅkamitvā koṭisatānaṃ arahantānaṃ etad avoca: “Ahaṃ kho bhante kusalā dhammā akusalā dharmā abyākatā dhammā
 35 ti imesu tisu padesu pakkhipitvā sabban tam Abhidhamma-piṭakaṃ vitthārena osāressāmi” ti.—“Sādhu Nāgasena, osārehi” ti.—“Atha kho āyasmā Nāgaseno satta māsāni satta ppakaraṇe vitthārena

osāresi ; paṭhavī unnadi, devatā sādhukāram adamsu, brahmāno
 apphoṭesuṃ, dibbāni candanacuṇṇāni dibbāni ca mandāravapup-
 phāni abhippavassimsu. Atha kho koṭisatā arahanto āyasmantaṃ
 Nāgasenaṃ paripuṇṇavāsativassaṃ Rakkhitatale upasāmpādesuṃ.
 Upasampanno ca paṇ' āyasmā Nāgaseno tassā rattiya accayena 5
 pubbanhasamayam nivāsetvā pattacīvaram ādāya upajjhāyena
 saddhīm gāmaṃ piṇḍāya pavisanto evarūpaṃ parivittakkaṃ uppā-
 desī : “Tuccho vata me upajjhāyo, bālo vata me upajjhāyo, ṭhapetvā
 avasesaṃ Buddhavacanaṃ paṭhamam maṃ Abbhidhamme vinesī” ti.
 Atha kho āyasmā Rohaṇo āyasmato Nāgasenassa cetasa cetopari- 10
 vittakkaṃ aññāya āyasmantaṃ Nāgasenaṃ etad avoca : “Ananuc-
 chaviyaṃ kho Nāgasena parivittakkaṃ vittakkesi, na kho paṇ' etaṃ
 Nāgasena tavānucchaviyaṃ” ti. Atha kho āyasmato Nāgasenassa
 etad ahosi : “Acchariyaṃ vata bho, abbhutaṃ vata bho, yatra hi
 nāma me upajjhāyo cetasa cetoparivittakkaṃ jānissati, paṇḍito vata 15
 me upajjhāyo, yaṃ nūnāhaṃ upajjhāyaṃ khamāpeyyaṃ” ti. Atha
 kho āyasmā Nāgaseno āyasmantaṃ Rohaṇaṃ etad avoca :
 “Khamatha me bhante, na puna evarūpaṃ vittakkessāmi” ti.

Atha kho āyasmā Rohaṇo āyasmantaṃ Nāgasenaṃ etad avoca :
 “Na kho tyāhaṃ Nāgasena ettāvatā khamāmi ; atthi kho Nāgasena 20
 Sāgalaṃ nāma nagaraṃ, tattha Milindo nāma rājā rajjaṃ kāreti ;
 so diṭṭhivādena paṇhaṃ pucchitvā bhikkhusaṅghaṃ vihettheti ; sace
 tvaṃ tattha gantvā taṃ rājānaṃ dametvā pasādessasi evāhaṃ taṃ
 khamissāmi” ti.—“Tiṭṭhatu bhante eko Milindo rājā, sace bhante
 sakala-Jambudīpe sabbe rājāno āgantvā maṃ paṇhaṃ puccheyyuṃ 25
 sabbaṃ taṃ vissajjetvā sampadālessāmi, khamatha me bhante” ti
 vatvā, “Na khamāmi” ti vutte, “Tena hi bhante imaṃ temāsaṃ
 kassa santike vasissāmi” ti āha.—“Ayaṃ kho Nāgasena āyasmā
 Assagutto Vattaniye senāsane viharati ; gaccha tvaṃ Nāgasena, yaṇ'
 āyasmā Assagutto ten' upasaṅkama ; upasaṅkamitvā mama vacanena 30
 āyasmato Assaguttassa pāde sirasā vanda, evañ ca naṃ vadehi :
 ‘upajjhāyo me bhante tumhākaṃ pāde sirasā vandati, appābādhaṃ
 appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, imaṃ
 temāsaṃ tumhākaṃ santike vasitum maṃ paṇiṇi’ ti ; ‘konāmo te
 upajjhāyo’ ti ca vutte ‘Rohaṇatthero nāma bhante’ ti vadeyyāsi ; 35
 ‘ahaṃ konāmo’ ti ca vutte evaṃ vadeyyāsi : ‘mama upajjhāyo
 bhante tumhākaṃ nāmaṃ jānāti’ ” ti.

“Evam bhante” ti kho āyasmā Nāgaseno āyasmantam Rohaṇam abhivādetvā padakkhiṇam katvā pattacīvaram ādāya anupubbenā cārikam caramāno yena Vattaniyam senāsanam yen’ āyasmā Assagutto ten’ upasaṅkami; upasaṅkamtivā
 5 āyasmantam Assaguttam abhivādetvā ekamantam atthāsi. Ekamantam tthito kho āyasmā Nāgaseno āyasmantam Assaguttam etad avoca: “Upajjhāyo me bhante tumhākam pāde sirasā vandati, evañ ca vadeti: ‘appābādham appātaṅkam lahuṭṭhānam balam phāsuvihāram pucchati’; upajjhāyo mam bhante imam temāsam
 10 tumhākam santike vasitum paṇiṇi” ti. Atha kho āyasmā Assagutto āyasmantam Nāgasenam etad avoca: “Tvam kinnāmo si?” ti.—“Aham bhante Nāgaseno nāmā” ti.—“Konāmo te upajjhāyo?” ti.—“Upajjhāyo me bhante Rohaṇatthero nāmā” ti.—“Aham konāmo?” ti.—“Upajjhāyo me bhante tumhākam nāmam jānātī” ti.
 15 —“Sādhu Nāgasena, pattacīvaram paṭisāmehi” ti.—“Sādhu bhante” ti pattacīvaram paṭisāmetvā punadivase parivenam sammajjitvā mukhodakam dantaponam upatthāpesi. Thero sammattatthānam paṭisaṃmajji, tam udakam chaḍḍetvā aññam udakam āhari, tañ ca dantakattham apanetvā aññam dantakattham gaṇhi, na
 20 allāpasallāpam akāsi. Evam satta divasāni katvā sattame divase puna pucchitvā puna tena tath’ eva vutte vassāvāsam anujāni.

Tena kho pana samayena ekā mahāupāsikā āyasmantam Assaguttam tiṃsamattāni vassāni upatthāsi. Atha kho sā mahāupāsikā temāsaccayena yen’ āyasmā Assagutto ten’ upasaṅkami; upasaṅka-
 25 mitvā āyasmantam Assaguttam etad avoca: “Atthi nu kho tāta tumhākam santike añño bhikkhū?” ti.—“Atthi mahāupāsike amhākam santike Nāgaseno nāma bhikkhū” ti.—“Tena hi tāta Assagutta adhivāsehi Nāgasenena saddhim svātanāya bhattan” ti — Adhivāsesi kho āyasmā Assagutto tuṇhībhāvena. Atha kho
 30 āyasmā Assagutto tassā rattiya accayena pubbanhasamayam nivāsetvā pattacīvaram ādāya āyasmatā Nāgasenena saddhim pacchāsaṃaṇena yena mahāupāsikāya nivesanam ten’ upasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho sā mahāupāsikā āyasmantam Assaguttam āyasmantañ ca Nāgasenam paṇitena
 35 khādaniyena bhojaniyena sahaṭṭhā santappesi sampavāresi. Atha kho āyasmā Assagutto bhuttāvi onītapattapāṇi āyasmantam Nāgasenam etad avoca: “Tvam Nāgasena mahāupāsikāya anumodanam

karohī" ti. Idam vatvā utthāy' āsanā pakkāmi. Atha kho sā mahāupāsikā āyasmantaṃ Nāgasenaṃ etad avoca: "Mahallikā kho 'haṃ tāta Nāgasena, gambhīrāya dhammakathāya mayhaṃ anumodanaṃ karohī" ti. Atha kho āyasmā Nāgaseno tassā mahāupāsikāya gambhīrāya Abhidhammakathāya lokuttarāya suññatā- 5 paṭisaṃyuttāya anumodanaṃ akāsi. Atha kho tassā mahāupāsikāya tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Āyasmā pi kho Nāgaseno tassā mahāupāsikāya anumodanaṃ katvā attanā desitaṃ dhammaṃ paccavekkhanto vipassanaṃ paṭṭha- 10 petvā tasmim yeva āsane nisinno sotāpattiphale paṭiṭṭhāsi.

Atha kho āyasmā Assagutto maṇḍalamāle nisinno va dvinnam pi dhammacakkhupaṭilābhaṃ ñatvā sādhu kārāṃ pavattesi: "Sādhu sādhu Nāgasena, ekena kaṇḍappahārena dve mahākāyā padālita" ti. Anekāni ca devatāsahassāni sādhu kārāṃ pavattesuṃ. Atha kho 15 āyasmā Nāgaseno utthāy' āsanā yen' āyasmā Assagutto ten' upasaṅkami; upasaṅkamitvā āyasmantaṃ Assaguttaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Nāgasenaṃ āyasmā Assagutto etad avoca: "Gaccha tvaṃ Nāgasena Pāṭaliputtaṃ, Pāṭaliputtanagare Asokārāme āyasmā Dhammarak- 20 khito paṭivasati, tassa santike Buddhavacanaṃ pariyāpuṇāhī" ti.— "Kīva dūre bhante ito Pāṭaliputtanagaran?" ti.— "Yojanasatāni kho Nāgasenā" ti.— "Dūro kho bhante maggo, antarāmagge bhikkhā dullabhā, kathāhaṃ gamissāmī?" ti.— "Gaccha tvaṃ Nāgasena, antarāmagge piṇḍapātaṃ labhissasi, sālīnaṃ odanaṃ vicitakālakaṃ 25 anekasūpaṃ anekabyañjanaṃ" ti.— "Evaṃ bhante" ti kho āyasmā Nāgaseno āyasmantaṃ Assaguttaṃ abhivādetvā padakkhiṇaṃ katvā pattacivaram ādāya yena Pāṭaliputtaṃ tena cārikaṃ pakkāmi.

Tena kho pana samayena Pāṭaliputtako seṭṭhi pañcahi sakata-satehi Pāṭaliputtagāmimaggaṃ paṭipanno hoti. Addasā kho Pāṭali- 30 puttako seṭṭhi āyasmantaṃ Nāgasenaṃ dūrato va āgacchantaṃ; disvāna pañca sakatasatāni paṭipaṇāmetvā yen' āyasmā Nāgaseno ten' upasaṅkami; upasaṅkamitvā āyasmantaṃ Nāgasenaṃ abhivādetvā: "Kuhim gacchasi tātā?" ti āha.— "Pāṭaliputtaṃ gahapati" ti.— "Sādhu tātā, mayam pi Pāṭaliputtaṃ gacchāma, amhehi 35 saddhim sukhaṃ gacchathā" ti.— "Atha kho Pāṭaliputtako seṭṭhi āyasmato Nāgasenassa iriyāpathe pasīditvā āyasmantaṃ Nāgasenaṃ

- paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā āyasmantaṃ Nāgasenaṃ bhuttāviṃ onītapattapāṇiṃ aññataram nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Pāṭaliputtako seṭṭhi āyasmantaṃ Nāgasenaṃ etad
 5 avoca: “Kinnāmo si tvam tātā?” ti.—“Ahaṃ gahapati Nāgaseno nāmā” ti.—“Jānāsi kho tvam tātā Buddhavacanaṃ nāmā?” ti.—“Jānāmi kho ’haṃ gahapati Abhidhammapadānī” ti.—“Lābhā no tātā, suladdhaṃ no tātā; ahaṃ pi kho tātā Abhidhammiko tvam pi Abhidhammiko; bhaṇa tātā Abhidhammapadānī” ti.—
 10 Atha kho āyasmā Nāgaseno Pāṭaliputtakassa seṭṭhissa Abhidhammaṃ desesi; desente desente yeva Pāṭaliputtakassa seṭṭhissa virajam vītamalaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Atha kho Pāṭaliputtako seṭṭhi pañcamattāni sakaṭasatāni purato uyyojetvā sayam
 15 pacchato gacchanto Pāṭaliputtassa avidūre dvedhāpathe tathā āyasmantaṃ Nāgasenaṃ etad avoca: “Ayaṃ kho tātā Nāgasena Asokārāmassa maggo; imaṃ kho tātā mayhaṃ kambalaratanaṃ soḷasahatthaṃ āyāmena aṭṭhahatthaṃ vitthārena; paṭigaṇhāhi kho tātā imaṃ kambalaratanaṃ anukampaṃ upādāya” ti. Paṭiggahesi
 20 kho āyasmā Nāgaseno taṃ kambalaratanaṃ anukampaṃ upādāya. Atha kho Pāṭaliputtako seṭṭhi attamaṇo udaggo pamuditahadayo pītisomanassaajāto āyasmantaṃ Nāgasenaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

- Atha kho āyasmā Nāgaseno yena Asokārāmo yen’ āyasmā
 25 Dhammarakkhito ten’ upasaṅkami; upasaṅkamitvā āyasmantaṃ Dhammarakkhitaṃ abhivādetvā attano āgatakāraṇaṃ kathetvā āyasmato Dhammarakkhitassa santike tepitakam Buddhavacanaṃ eken’ eva uddesena tīhi māsehi byañjanato pariyāpuṇitvā puna tīhi māsehi atthato mansākāsi. Atha kho āyasmā Dhammarakkhito
 30 āyasmantaṃ Nāgasenaṃ etad avoca: “Seyyathā pi Nāgasena gopālako gāvo rakkhati, aññe gorasaṃ paribhuñjanti, evaṃ eva kho tvam Nāgasena tepitakam Buddhavacanaṃ dhārento pi na bhāgī sāmāññassā” ti.—“Hotu bhante, alaṃ ettakenā” ti ten’ eva divasabbhāgena tena rattibhāgena saba paṭisambhidāhi arahattaṃ pāpuṇi.
 35 Saha saccapaṭivedhena āyasmato Nāgasenassa sabbe devā sādhu-kāraṃ adamsu, paṭhavī unnadi, brahmāno apphotesu, dibbāni candana-cuṇṇāni c’ eva dibbāni ca mandāravapupphāni abhippavassimsu.

Tena kho pana samayena koṭisatā arahanto Himavante pabbate Rakkhittatale sannipatitvā āyasmato Nāgasenassa santike dūtaṃ pāhesuṃ : “Āgacchatu Nāgaseno, dassanakāmā mayā Nāgasena” ti. Atha kho āyasmā Nāgaseno dūtassa vacanaṃ sutvā Asokārāme antarahito Himavante pabbate Rakkhittatale koṭisatānaṃ arahanta- 5
naṃ purato pāturahosi. Atha kho koṭisatā arahanto āyasmantaṃ Nāgasenaṃ etad avocuṃ : “Eso kho Nāgasena Milindo rājā bhikkhu-
saṅghaṃ viheṭṭheti vādaṭṭhivādena pañhapucchāya; sādhu Nāgasena,
gaccha tvaṃ Milindaṃ rājānaṃ damehi” ti.—“Tittṭhatu bhante eko
Milindo rājā, sace bhante sakala-Jambudīpe rājāno āgantvā maṃ 10
pañhaṃ puccheyyūṃ sabbaṃ taṃ vissajjetvā sampadālessāmi ;
gacchatva vo bhante asambhūtā Sāgalanagaraṃ” ti.

Atha kho therā bhikkhū Sāgalanagaraṃ kāsāvapajjotaṃ isivāta-
parivātaṃ akāṃsu.

7. MILINDA AND ĀYUPĀLA

15

Tena kho pana samayena āyasmā Āyupālo Saṅkheyya-pariveṇe
paṭivasati. Atha kho Milindo rājā amacce etad avoca : “Ramaṇīyā
vata bho dosinā ratti ; kaṃ nu khv-ajja samaṇaṃ vā brāhmaṇaṃ vā
upasaṅkameyyāma sākacchāya pañhapucchānāya ? Ko mayā saddhiṃ
sallapitūṃ ussabati kaṅkhaṃ paṭivinetuṃ ? ” ti. Evaṃ vutte pañca- 20
satā Yonakā rājānaṃ Milindaṃ etad avocuṃ : “Atthi mahārāja
Āyupālo nāma thero tepitako bahussuto āgatāgamo, so etarahi
Saṅkheyya-pariveṇe paṭivasati, gaccha tvaṃ mahārāja, āyasmantaṃ
Āyupālaṃ pañhaṃ pucchassū” ti.—“Tena hi bhaṇe bhadantassa
ārocethā” ti. Atha kho nemittiko āyasmato Āyupālassa santike 25
dūtaṃ pāhesi : “Rājā bhante Milindo āyasmantaṃ Āyupālaṃ
dassanakāmo” ti. Āyasmā pi kho Āyupālo evaṃ āha : “Tena hi
āgacchatū” ti.

Atha kho Milindo rājā pañcamattehi Yonakasattehi parivuto
rathavaram āruya yena Saṅkheyya-pariveṇaṃ yen’ āyasmā 30
Āyupālo ten’ upasaṅkami ; upasaṅkamitvā āyasmatā Āyupālena
saddhiṃ sammodi ; sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā
ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Milindo rājā āyas-

- mantāṃ Āyupālaṃ etad avoca: “Kimatthiyā bhante Āyupāla tumhākaṃ pabbajjā, ko ca tumhākaṃ paramattho?” ti. Thero āha: “Dhammacariya-samacariyatthā kho mahārāja pabbajjā” ti.—
 “Atthi pana bhante koci gihī pi dhammacārī samacārī?” ti.—“Āma
 5 mahārāja, atthi gihī pi dhammacārī samacārī. Bhagavati kho mahārāja Bārāṇasiyaṃ Isipatane migadāye dhammacakkaṃ pavat-
 tente, atthārasannaṃ brahmakoṭṭinaṃ dhammābhisamayo ahosi; devatānaṃ pana dhammābhisamayo gaṇanapathaṃ vitivatto; sabbe
 te gihibhūtā na pabbajitā. Puna ca paraṃ mahārāja Bhagavatā
 10 Mahāsamaya-Suttante desiyamāne, Mahāmaṅgala-Suttante desiyamāne, Samacittapariyaya-Suttante desiyamāne, Rāhulovāda-Suttante desiyamāne, Parābhava-Suttante desiyamāne, gaṇanapathaṃ atītānaṃ devatānaṃ dhammābhisamayo ahosi; sabbe te gihibhūtā na pabbajitā” ti.—“Tena hi bhante
 15 Āyupāla niratthikā tumhākaṃ pabbajjā; pubbe katassa pāpa-
 kammaṃ nissandena samaṇā Sakyaputtiyā pabbajanti dhutaṅgāni ca pariharanti. Ye kho te bhante Āyupāla bhikkhū ekāsanikā, nūna te pubbe paresaṃ bhogahāraṇā corā; te paresaṃ bhoge acchinditvā tassa kammaṃ nissandena etarahi ekāsanikā bhavanti, na labhanti
 20 kālena kālaṃ paribhuñjitum; n’ atthi tesāṃ sīlaṃ, n’ atthi tapo, n’ atthi brahmacariyaṃ. Ye kho pana te bhante Āyupāla bhikkhū abbhokāsikā, nūna te pubbe gāmaghātakaṃ corā; te paresaṃ gehāni vināsetvā tassa kammaṃ nissandena etarahi abbhokāsikā bhavanti, na labhanti senāsanāni paribhuñjitum; n’ atthi tesāṃ sīlaṃ, n’ atthi
 25 tapo, n’ atthi brahmacariyaṃ. Ye kho pana te bhante Āyupāla bhikkhū nesajjikā, nūna te pubbe panthadūsakā corā; te panthike jane gahetvā bandhitvā nisīdāpetvā tassa kammaṃ nissandena etarahi nesajjikā bhavanti, na labhanti seyyaṃ kappetum, n’ atthi tesāṃ sīlaṃ, n’ atthi tapo, n’ atthi brahmacariyaṃ” ti āha.
 30 Evam vutte āyasmā Āyupālo tuṇhī ahosi, na kiñci paṭibhāsī. Atha kho pañcasatā Yonakā rājānaṃ Milindaṃ etad avoca: “Paṇḍito mahārāja thero, api ca kho avisārado na kiñci paṭibhāsati” ti. Atha kho Milindo rājā āyasmantaṃ Āyupālaṃ tuṇhībhūtaṃ disvā apphoṭetvā ukkuṭṭhiṃ katvā Yonake etad avoca: “Tuccho vata
 35 bho Jambudīpo, palāpo vata bho Jambudīpo, n’ atthi koci samaṇo vā brāhmaṇo vā yo mayā saddhiṃ sallapitum ussahati kaṅkhaṃ paṭi-
 vinetum” ti.

8. MEETING OF MILINDA AND NĀGASENA

Atha kho Milindassa rañño sabbam tam parisam anuvilokentassa abhīte amanikubhūte Yonake disvā etad ahosi : “ Nissamsayam atthi maññe añño koci paṇḍito bhikkhu yo mayā saddhim sallapitum ussahati, yen’ ime Yonakā na manikubhūtā ” ti. Atha kho Milindo rājā 5 Yonake etad avoca : “ Atthi bhaṇe añño koci paṇḍito bhikkhu yo mayā saddhim sallapitum ussahati kaṅkham paṭivinetun ? ” ti.

Tena kho pana samayena āyasmā Nāgaseno samaṇagaṇaparivuto saṅghī gaṇī gaṇācariyo ñāto yasassī sādhusammato bahujaṇassa paṇḍito byatto medhāvī nipuṇo viññū vibhāvī vinīto visārado bahus- 10 suto tepitako vedagū pabhinna-buddhimā āgatāgamo pabhinna-paṭi-sambhido navaṅgasatthusāsana-pariyattidharo pāramippatto jīna-vacane dhammattha-desanā-paṭivedha-kusalo akkhaya-vicitra-paṭi-bhāno citrakathī kalyāṇa-vākkaraṇo durāsado duppasaho duruttaro durāvaraṇo dunnivārayo, sāgaro viya akkhobbho, girirājā viya niccalo, 15 raṇaṇjaho tamonudo pabhaṅkaro mahākathī paragaṇigaṇa-mathano paratitthiya-maddano, bhikkhūnam bhikkhunīnam upāsakānam upāsikānam rājūnam rājamahāmattānam sakkato garukato mānito pūjito apacito, lābhī cīvara-piṇḍapāta-senāsana-gilānappaccayabhesajja-parikkhārānam, lābhaggayasaggappatto, buddhānam viññūnam 20 sotāvadhānena samannāgatānam sandassento navaṅgam jīnasāsana-ratanam, upadisanto dhammamaggam, dhārento dhammapajjotam, ussāpento dhammayūpam, yajanto dhammayāgam, paggaṇhāpento dhammaddhajam, ussāpento dhammaketum, uppalāsento dhamma-saṅkham, āhananto dhammabherim, nadanto sīhanādam, gajjanto 25 indagajjitam, madhura-gira-gajjitena ṇāṇavaravijjūjāla-pariveṭhitena karuṇājāla-bharitena mahatā dhammāmata-meghena sakalalokam abhitappayanto, gāma-nigama-rājadhānīsu cārikam caramāno anupubbenā Sāgala-nagaram anuppatto hoti. Tatra sudam āyasmā Nāgaseno asītiyā bhikkhusahashehi saddhim Saṅkheyya-pariveṇe 30 paṭivasati. Ten’ āhu :

Bahussuto citrakathī nipuṇo ca visārado
sāmāyiko ca kusalo paṭibhāne ca kovido.
Te ca tepitakā bhikkhū pañcanekāyikā pi ca
catunekāyikā c’ eva Nāgasenam purakkharum.

- Gambhīrapañño medhāvī maggāmaggassa kovido
 uttamattham anuppatto Nāgaseno visārado
 Tehi bhikkhūhi parivuto nipuṇehi saccaṽādihi
 caranto gāmanigamam Sāgalam upasaṅkami.
 5 Saṅkheyya-pariveṇasmim Nāgaseno tadā vasi,
 katheti so manusssehi pabbate kesarī yathā ti.

Atha kho Devamantiyo rājānam Milindam etad avoca: “Āgamehi
 tvam mahārāja, āgamehi tvam mahārāja, atthi mahārāja Nāgaseno
 nāma thero paṇḍito byatto medhāvī vinīto visārado bahussuto citra-
 10 kathī kalyāṇapaṭibhāno, attha-dhamma-nirutti-paṭibhāna-paṭisam-
 bhidāsu pāramippatto, so etarahi Saṅkheyya-pariveṇe paṭivasati;
 gaccha tvam mahārāja āyasmantam Nāgasenam pañham pucchassu,
 ussahati so tayā saddhim sallapitum kaṅkham paṭivinetun” ti. Atha
 kho Milindassa rañño sahasā ‘Nāgaseno’ ti saddham sutvā va ahud eva
 15 bhayam, ahud eva chambhitattam, ahud eva lomahamso. Atha kho
 . Milindo rājā Devamantiyam etad avoca: “Ussahati bho Nāgaseno
 bhikkhu mayā saddhim sallapitun?” ti.—“Ussahati mahārāja api
 Inda-Yama-Varuṇa-Kuvera - Pajāpati - Suyāma - Santusita-lokapālehi
 pitupitāmahena Mahābrahmunā pi saddhim sallapitum, kimaṅga
 20 pana manussabhūtenā” ti. Atha kho Milindo rājā Devamantiyam etad
 avoca: “Tena hi tvam Devamantiya bhadantassa santike dūtam
 pesehi” ti. “Evam devā” ti kho Devamantiyo āyasmato Nāga-
 senassa santike dūtam pāhesi: “Rājā bhante Milindo āyasmantam
 dassanakāmo” ti. Āyasmā pi kho Nāgaseno evam āha: “Tena hi
 25 āgacchatū” ti. Atha kho Milindo rājā pañcamatthehi Yonakasatehi
 parivuto rathavaram āruya mahatā balakāyena saddhim yena
 Saṅkheyya-parivenam yen’ āyasmā Nāgaseno ten’ upasaṅkami.

Tena kho pana samayena āyasmā Nāgaseno asītiyā bhikkhu-
 sahassehi saddhim maṇḍalamāle nisinnu hoti. Addasā kho Milindo
 30 rājā āyasmato Nāgasenassa parisam dūrato va; disvāna Devamanti-
 yam etad avoca: “Kass’ esā Devamantiya mahatī parisā?” ti.—
 “Āyasmato kho mahārāja Nāgasenassa parisā” ti. Atha kho
 Milindassa rañño āyasmato Nāgasenassa parisam dūrato va disvā
 ahud eva bhayam, ahud eva chambhitattam, ahud eva lomahamso.
 35 Atha kho Milindo rājā, khaggaparivārīto viya gajo, garuḷaparivārīto
 viya nāgo, ajagaraparivārīto viya kotthuko, mahisaparivārīto viya

accho, n āgānubaddho viya maṇḍūko, saddūlānubaddho viya migo, ahigunṭhika-samāgato viya pannago, majjāra-samāgato viya unduro, bhūtavejja-samāgato viya pisāco, Rāhumukhagato viya cando, pannago viya peḷantaragato, sakuno viya pañjarantaragato, maccho viya jālantaragato, vāḷavanam anuppaviṭṭho viya puriso, Vessavaṇā- 5 parādhiko viya yakkho, parikkhīṇāyuko viya devaputto, bhīto ubbiggo utrasto samviggo lomahaṭṭhajāto vimano dummano bhanta-citto vipariṇatamānaso, “mā maṃ ayaṃ jano paribhavī” ti dhitim upaṭṭhapetvā Devamantiyaṃ etad avoca: “Mā kho tvaṃ Deva-mantiya āyasmantaṃ Nāgasenaṃ mayhaṃ ācikkheyyāsi, anakkhātañ 10 ñevāhaṃ Nāgasenaṃ jānissāmī” ti.—“Sādhu mahārāja, tvañ ñeva jānāhī” ti.

Tena kho pana samayena āyasmā Nāgaseno tassā bhikkhu-parisāya purato cattālīsāya bhikkhusahassānaṃ navakataro hoti, pacchato cattālīsāya bhikkhusahassānaṃ buddhataro. Atha kho 15 Milindo rājā sabban taṃ bhikkhusaṅghaṃ purato ca pacchato ca majjhato ca anuvilokento addasā kho āyasmantaṃ Nāgasenaṃ dūrato va bhikkhusaṅghassa majjhe nisinnaṃ, kesara-sīhaṃ viya vigatabhayabheravaṃ vigatalomahaṃsaṃ vigatabhayasārajjam; disvāna ākāren’ eva aññāsi: “eso kho ettha Nāgaseno” ti. Atha 20 kho Milindo rājā Devamantiyaṃ etad avoca: “Eso kho Devamantiya āyasmā Nāgaseno ” ti.—“Āma mahārāja, eso kho Nāgaseno, sutṭhu kho tvaṃ mahārāja Nāgasenaṃ aññāsī” ti. Tato rājā tuṭṭho ahosi “anakkhāto va mayā Nāgaseno aññāto” ti. Atha kho Milindassa rañño āyasmantaṃ Nāgasenaṃ disvā va ahud eva 25 bhayaṃ, ahud eva chambhitattaṃ, ahud eva lomahaṃso. Ten’ āhu:

Carāṇena c’ eva sampannaṃ, sudantaṃ uttame dame,
disvā rājā Nāgasenaṃ idaṃ vacanaṃ abravi:

“Kathikā mayā bahū diṭṭhā, sākacchā osaṭā bahū,
na tādisaṃ bhayaṃ āsi ajja tāso yathā mama.

Nissamsayaṃ parājayo mama ajja bhavissati,
jayo ca Nāgasenassa, yathā cittaṃ na saṅghitan” ti.

9. SADDHĀ

Rājā āha: “Bhante Nāgasena, kiṃlakkhaṇā Saddhā?” ti.—
 “Sampasādana-lakkhaṇā ca mahārāja Saddhā sampakkhandana-lakkhaṇā cā” ti.

- 5 “Katham bhante sampasādana-lakkhaṇā Saddhā?” ti.—
 “Saddhā kho mahārāja uppajjamānā nīvaraṇe vikkhambheti,
 vinīvaraṇaṃ cittaṃ hoti acchaṃ vip̐pasannaṃ anāvilam, evaṃ kho
 mahārāja sampasādana-lakkhaṇā Saddhā” ti.—“Opaminaṃ karohī”
 ti.—“Yathā mahārāja rājā cakkavattī caturaṅginiyā senāya saddhiṃ
 10 addhānamaggapaṭipanno parittaṃ udakaṃ tareyya, taṃ udakaṃ
 hatthiṃhi ca assehi ca rathehi ca pattīhi ca khubbitaṃ bhavyeṃ
 āvilam lūlitaṃ kalalībhūtaṃ, uttiṇṇo ca rājā cakkavattī manusse
 āṇāpeyya: ‘pāṇiyaṃ bhaṇe āharatha, pivissāmi’ ti, rañño udaka-
 pasādako maṇi bhavyeṃ, ‘evaṃ devā’ ti kho te manussā rañño
 15 cakkavattissa paṭissutvā taṃ udakappasādakaṃ maṇiṃ udae
 pakkhipeyyuṃ, tasmīṃ udae pakkhittamatte saṅkha-sevāla-paṇakaṃ
 vigaccheyya kaddamo ca sannisīdeyya, acchaṃ bhavyeṃ udakaṃ
 vip̐pasannaṃ anāvilam, tato rañño cakkavattissa pāṇiyaṃ upa-
 nāmeyyuṃ ‘pivatu devo pāṇiyaṃ’ ti. Yathā mahārāja udakaṃ evaṃ
 20 cittaṃ daṭṭhabbaṃ, yathā te manussā evaṃ yogāvacaro daṭṭhabbo,
 yathā saṅkha-sevāla-paṇakaṃ kaddamo ca evaṃ kilesā daṭṭhabbā,
 yathā udakappasādako maṇi evaṃ Saddhā daṭṭhabbā, yathā udaka-
 pasādake maṇimbi udae pakkhittamatte saṅkha-sevāla-paṇakaṃ
 vigaccheyya kaddamo ca sannisīdeyya, acchaṃ bhavyeṃ udakaṃ
 25 vip̐pasannaṃ anāvilam, evaṃ eva kho mahārāja Saddhā uppajjamānā
 nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ vip̐pasan-
 naṃ anāvilam. Evaṃ kho mahārāja sampasādana-lakkhaṇā
 Saddhā” ti.

- “Katham bhante sampakkhandana-lakkhaṇā Saddhā?” ti.—
 30 “Yathā mahārāja yogāvacaro aññesaṃ cittaṃ vimuttaṃ passitvā
 sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahatte vā
 sampakkhandati, yogaṃ karoti appattassa pattiyaṃ anadhigatassa
 adhigamāya asacchikatassa sacchikiriyāya, evaṃ kho mahārāja sam-
 pakkhandana-lakkhaṇā Saddhā” ti.—“Opammaṃ karohī” ti.—
 35 “Yathā mahārāja uparipabbate mahāmegho abhippavasseyya, taṃ

udakam yathāninnam pavattamānam pabbata-kandara-padara-sākhā
 paripūretvā nadim paripūreyya, sā ubhato kūlāni samvissandantī
 gaccheyya, atha mahājanakāyo āgantvā tassā nadiyā uttānatam vā
 gambhīratam vā ajānanto bhīto vitthato tīre tiṭṭheyya, ath' aññataro
 puriso āgantvā attano thāmañ ca balañ ca sampassanto gālham 5
 kaccham bandhitvā pakkhanditvā tareyya, tam tinṇam passitvā mahā-
 janakāyo pi tareyya, evam eva kho mahārāja yogāvacaro aññesam
 cittam vimuttam passitvā sotāpatti-phale vā sakadāgāmi-phale vā anā-
 gāmi-phale vā arahatte vā sampakkhandati, yogam karoti appattassa
 pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya. 10
 Evam kho mahārāja sampakkhandana-lakkhaṇā Saddhā. Bhāsitam
 p' etam mahārāja Bhagavatā Saṃyuttanikāyavare :

Saddhāya taratī ogham, appamādena aṇṇavam,
 viriyena dukkham acceti, paññāya parisujjhatī ti."

10. VIRIYA

15

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇam Viriyan ? " ti.—
 "Upatthambhana-lakkhaṇam mahārāja Viriyam, viriyūpatthambhitā
 sabbe kusalā dhammā na parihāyanti" ti.—Opammaṃ karohī" ti.—
 "Yathā mahārāja puriso gehe patante aññena dārunā upattham-
 bheyya, upatthambhitam santam evan tam geham na pateyya, 20
 evam eva kho mahārāja upatthambhanalakkhaṇam Viriyam, viriyū-
 patthambhitā sabbe kusalā dhammā na parihāyanti" ti.—"Bhiyyo
 opammaṃ karohī" ti.—"Yathā mahārāja parittakam senam mahatī
 senā bhañjeyya, tato rājā aññamaññam anusāreyya anupeseyya, tāya
 saddhim parittakā senā mahantam senam bhañjeyya, evam eva kho 25
 mahārāja upatthambhana-lakkhaṇam Viriyam, viriyūpatthambhitā
 sabbe kusalā dhammā na parihāyanti. Bhāsitam p' etam mahārāja
 Bhagavatā : Viriyavā kho bhikkhave ariyasāvako akusalam pajahati
 kusalam bhāveti, sāvajjam pajahati anavajjam bhāveti, suddham
 attānam pariharatī ti."

30

11. SATI

Rājā āha: “Bhante Nāgasena, kiṃlakkhaṇā Satī?” ti.—
 “Apilāpana-lakkhaṇā mahārāja Sati, upagaṇhana-lakkhaṇā cā” ti.

“Katham bhante apilāpanalakkhaṇā Satī?” ti.—“Sati
 5 mahārāja uppajjamānā kusalākusala-sāvajjānavajja-hīnappaṇīta-
 kaṇhasukka-sappaṭibhāga-dhamme apilāpeti: ‘ime cattāro sati-
 patṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā,
 imāni pañc’ indriyāni, imāni pañca balāni, ime satta bojjhaṅgā,
 ayaṃ ariyo atṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ
 10 vijjā, ayaṃ vimutti’ ti; tato yogāvacaro sevitabbe dhamme sevati
 asevitabbe dhamme na sevati, bhajitabbe dhamme bhajati abhaji-
 tabbe dhamme na bhajati. Evaṃ kho mahārāja apilāpana-lakkhaṇā
 Satī” ti.—“Opammaṃ karohī” ti.—“Yathā mahārāja rañño cakka-
 vattissa bhaṇḍāgariko rājānaṃ cakkavattiṃ sāyapātaṃ yasam sarā-
 15 peti: ‘ettakā deva te hatthī, ettakā assā, ettakā rathā, ettakā
 pattī, ettakaṃ hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sāpateyyaṃ,
 taṃ devo saratū’ ti rañño sāpateyyaṃ apilāpeti, evam eva kho
 mahārāja Sati uppajjamānā kusalākusala-sāvajjānavajja-hīnappaṇīta-
 kaṇhasukka-sappaṭibhāga-dhamme apilāpeti: ‘ime cattāro sati-
 20 patṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā,
 imāni pañc’ indriyāni, imāni pañca balāni, ime satta bojjhaṅgā,
 ayaṃ ariyo atṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā,
 ayaṃ vijjā, ayaṃ vimutti’ ti; tato yogāvacaro sevitabbe dhamme
 sevati asevitabbe dhamme na sevati, bhajitabbe dhamme bhajati na
 25 bhajitabbe dhamme na bhajati. Evaṃ kho mahārāja apilāpana-
 lakkhaṇā Satī” ti.

“Katham bhante upagaṇhana-lakkhaṇā Satī?” ti.—“Sati mahā-
 rāja uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samannesati: ‘ime
 dhammā hitā ime dhammā ahitā, ime dhammā upakārā ime dhammā
 30 anupakārā’ ti; tato yogāvacaro ahite dhamme apanudeti hite dhamme
 upagaṇhāti, anupakāre dhamme apanudeti upakāre dhamme upa-
 gaṇhāti. Evaṃ kho mahārāja upagaṇhana-lakkhaṇā Satī” ti.—
 “Opammaṃ karohī” ti.—“Yathā mahārāja rañño cakkavattissa pari-
 ṇāyakaratanam rañño hitāhite jānāti: ‘ime rañño hitā ime ahitā, ime
 35 upakārā ime anupakārā’ ti, tato ahite apanudeti hite upagaṇhāti,
 anupakāre apanudeti upakāre upagaṇhāti, evam eva kho mahārāja

Sati uppajjamānā hitāhitānaṃ dhammānaṃ gatiyo samannesati :
 'ime dhammā hitā ime dhammā ahitā, ime dhammā upakārā ime
 dhammā anupakārā' ti ; tato yogāvacaro ahite dhamme apanudeti
 hite dhamme upagaṇhāti, anupakāre dhamme apanudeti upakāre
 dhamme upagaṇhāti. Evaṃ kho mahārāja upagaṇhana-lakkhaṇā 5
 Sati. Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : Satiṃ ca khvāham
 bhikkhave sabbatthikaṃ vadāmi ti."

12. SAMĀDHI

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇo Samādhī ?" ti.—
 "Pamukha-lakkhaṇo mahārāja Samādhī ; ye keci kusalā dhammā 10
 sabbe te Samādhī-pamukhā honti Samādhī-ninnā Samādhī-poṇā
 Samādhī-pabbhārā" ti.—"Opammaṃ karohī" ti.—"Yathā mahārāja
 kuṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā honti
 kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsāṃ aggamaṃ akkhāyati, evaṃ
 eva kho mahārāja ye keci kusalā dhammā sabbe te Samādhī-pamukhā 15
 honti Samādhī-ninnā Samādhī-poṇā Samādhī-pabbhārā" ti.—
 "Bhiyyo opammaṃ karohī" ti.—"Yathā mahārāja koci rājā catur-
 aṅginiyā senāya saddhiṃ saṅgāmaṃ otareyya, sabbā va senā, hatthī
 ca assā ca rathā ca pattī ca, tappamukhā bhavēyyuṃ tanninnā tappoṇā
 tappabbhārā, taṃ yeva anupariyāyeyyuṃ, evaṃ eva kho mahārāja ye 20
 keci kusalā dhammā sabbe te Samādhī-pamukhā Samādhī-ninnā
 Samādhī-poṇā Samādhī-pabbhārā. Evaṃ kho mahārāja pamukha-
 lakkhaṇo Samādhī. Bhāsitaṃ p' etaṃ mahārāja Bhagavatā :
 Samādhim bhikkhave bhāvētha, samāhito yathābhūtaṃ pajānāti ti."

13. PAÑÑĀ

25

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇā Paññā ?" ti.—
 "Pubbe kho mahārāja mayā vuttaṃ, chedana-lakkhaṇā Paññā ti
 [—Yathā mahārāja yavalāvako vāmena hatthena yavakalāpaṃ
 gahetvā dakkhiṇena hatthena dāttaṃ gahetvā dāttena chindati,

evam eva kho mahārāja yogāvacaro manasikārena mānasam gahetvā Paññāya kilese chindati. Evam kho mahārāja.....chedana-lakkhaṇā Paññā ti.], api ca obhāsana-lakkhaṇā pi Paññā” ti.—“Katham bhante obhāsana-lakkhaṇā Paññā?” ti.—“Paññā mahārāja
 5 uppajjamānā avijjandhakāram vidhameti, vijjjobhāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro aniccan ti vā dukkhan ti vā anattā ti vā sammapaññāya passatī” ti.—“Opammaṃ karohī” ti.—“Yathā mahārāja puriso andhakāre gehe padīpaṃ paveseyya, pavittṭho padīpo andhakāram vidhameti,
 10 obhāsam janeti, ālokaṃ vidamseti, rūpāni pākaṭāni karoti, evam eva kho mahārāja Paññā uppajjamānā avijjandhakāram vidhameti, vijjjobhāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro aniccan ti vā dukkhan ti vā anattā ti vā sammapaññāya passati. Evam kho mahārāja obhāsana-lakkhaṇā
 15 Paññā” ti.

14. SUPINA

“Bhante Nāgasena, imasmiṃ loke naranāriyo supinaṃ passanti kalyāṇam pi pāpakam pi, diṭṭhapubbam pi adiṭṭhapubbam pi, kata-pubbam pi akatapubbam pi, khenam pi sabhayam pi, dūre pi
 20 santike pi, bahuvidhāni pi anekavaṇṇasahassāni dissanti. Kiñ c’ etaṃ supinaṃ nāma, ko c’ etaṃ passatī?” ti.—“Nimittam etaṃ mahārāja supinaṃ nāma, yaṃ cittassa āpātham upagacchati. Cha-y-ime mahārāja supinaṃ passanti: vātiko supinaṃ passati, pittiko supinaṃ passati, semhiko supinaṃ passati, devatūpasam-
 25 hārato supinaṃ passati, samudāciṇṇato supinaṃ passati, pubbanimittato supinaṃ passati. Tatra mahārāja yaṃ pubbanimittato supinaṃ passati taṃ yeva saccam, avasesam micchā” ti.—“Bhante Nāgasena, yo pubbanimittato supinaṃ passati, kiṃ tassa cittaṃ sayam gantvā taṃ nimittam vicināti, taṃ vā nimittam cittassa
 30 āpātham upagacchati, añño vā āgantvā tassa ārocetī?” ti.—“Na mahārāja tassa cittaṃ sayam gantvā taṃ nimittam vicināti, nāpi añño koci āgantvā tassa ārocetī, atha kho taṃ yeva nimittam cittassa āpātham upagacchati. Yathā mahārāja ādāso na sayam

kuhiñci gantvā chāyaṃ vicināti, nāpi añño koci chāyaṃ ānetvā ādāsaṃ āropeti, atha kho yato kutoci chāyā āgantvā ādāsassa āpātham upagacchati; evam eva kho mahārāja na tassa cittaṃ sayam gantvā taṃ nimittam vicināti, nāpi añño koci āgantvā āroceti, atha kho yato kutoci nimittam āgantvā cittassa āpātham 5 upagacchatī” ti.

“Bhante Nāgasena, yaṃ taṃ cittaṃ supinaṃ passati, api nu taṃ cittaṃ jānāti: ‘evam nāma vipāko bhavissati khemaṃ vā bhayaṃ vā’ ?” ti.—“Na hi mahārāja taṃ cittaṃ jānāti: ‘evam vipāko bhavissati khemaṃ vā bhayaṃ vā’ ti; nimitte pana uppanne 10 aññesaṃ katheti, tato te attham kathenti” ti.—“Ingha bhante Nāgasena kāraṇam dassēhi” ti.—“Yathā mahārāja sarīre tilakā piḷakā daddūni utṭhahanti lābhāya vā alābhāya vā yasāya vā ayasāya vā nindāya vā paṣaṃsāya vā sukhāya vā dukkhāya vā, api nu tā mahārāja [tilakā] piḷakā jānitvā uppajjanti: ‘imaṃ nāma mayam 15 attham nipphādessāmā’ ?” ti.—“Na hi bhante, yādisse tā okāse piḷakā sambhavanti, tattha tā piḷaka disvā nemittakā byākaronti: ‘evam nāma vipāko bhavissati’ ” ti.—“Evam eva kho mahārāja yaṃ taṃ cittaṃ supinaṃ passati na taṃ cittaṃ jānāti: ‘evam nāma vipāko bhavissati khemaṃ vā bhayaṃ vā’ ti; nimitte pana uppanne 20 aññesaṃ katheti, tato te attham kathenti” ti.

“Bhante Nāgasena, yo supinaṃ passati so niddāyanto passati udāhu jagganto passatī ?” ti.—“Yo so mahārāja supinaṃ passati na so niddāyanto passati nāpi jagganto passati, api ca okkante middhe asampatte bhavaṅge etth’ antare supinaṃ passati. Middhasamā- 25 rūḷhassa mahārāja cittaṃ bhavaṅgagataṃ hoti, bhavaṅgagataṃ cittaṃ na ppavattati, appavattaṃ cittaṃ sukhadukkham na ppajānāti, appaṭivijānantassa supino na hoti, pavattamāne citte supinaṃ passati. Yathā mahārāja timire andhakāre appabhāse superisuddhe pi ādāse chāyā na dissati, evam eva kho mahārāja middhasamārūḷhe 30 citte bhavaṅgagate tiṭṭhamāne pi sarīre cittaṃ appavattaṃ hoti, appavatte citte supinaṃ na passati. Yathā mahārāja ādāso evam sarīram daṭṭhabbam, yathā andhakāro evam middham daṭṭhabbam, yathā āloko evam cittaṃ daṭṭhabbam. Yathā vā pana mahārāja mahikotthaṭṭassa suriyassa pabhā na dissati, santā yeva suriyarasmi 35 appavattā hoti, appavattāya suriyarasiniyā āloko na hoti; evam eva kho mahārāja middhasamārūḷhassa cittaṃ bhavaṅgagataṃ hoti,

bhavaṅgagataṃ cittaṃ na ppavattati, appavatte citte supinaṃ na passati. Yathā mahārāja suriyo evaṃ sarīraṃ daṭṭhabbaṃ, yathā mahikottharaṇaṃ evaṃ middhaṃ daṭṭhabbaṃ, yathā suriyarasmi evaṃ cittaṃ daṭṭhabbaṃ.

- 5 “Dvinnaṃ mahārāja sante pi sarīre cittaṃ appavattaṃ hoti : middhasamārūḥassa bhavaṅgagatassa sante pi sarīre cittaṃ appavattaṃ hoti, nirodhasamāpannassa sante pi sarīre cittaṃ appavattaṃ hoti. Jāgarantassa mahārāja cittaṃ lolaṃ hoti vivaṭaṃ pākaṭaṃ anibaddhaṃ, evarūpassa citte nimittaṃ āpāthaṃ na upeti. Yathā
10 mahārāja purisaṃ vivaṭaṃ pākaṭaṃ akiriyaṃ arahassaṃ rabassakāmā parivajjenti, evaṃ eva kho mahārāja jāgarantassa dibbo attho āpāthaṃ na upeti, tasmā jāgaranto supinaṃ na passati. Yathā vā pana mahārāja bhikkhuṃ bhinnājīvaṃ anācāraṃ pāpamittaṃ dussilaṃ kusītaṃ hīnaviriyaṃ kusalā bodhapakkhiyā dhammā
15 āpāthaṃ na upenti, evaṃ eva kho mahārāja jāgarantassa dibbo attho āpāthaṃ na upeti, tasmā jāgaranto supinaṃ na passatī” ti.

- “Bhante Nāgasena, atthi middhassa ādi-majjha-pariyosānaṃ ? ”
ti.—“Āma mahārāja, atthi middhassa ādi, atthi majjhaṃ, atthi pariyosānaṃ” ti.—“Katamaṃ ādi, katamaṃ majjhaṃ, katamaṃ
20 pariyosānaṃ ? ” ti.—“Yo mahārāja kāyassa onāho pariyonāho dubbalyaṃ mandatā akammaññatā kāyassa, ayaṃ middhassa ādi ; yo mahārāja kapiniddāpareto vokiṇṇakaṃ jaggati, idaṃ middhassa majjhaṃ ; bhavaṅgagati pariyosānaṃ. Majjhūpagato mahārāja kapiniddāpareto supinaṃ passati. Yathā mahārāja koci yatacārī
25 samāhitacitto t̥hitadhammo acalabuddhi pahīnakotūhalasaddaṃ vanam ajjhogābitvā sukhumaṃ atthaṃ cintayati, na ca so tattha middhaṃ okkamati, so tattha samāhito ekaggacitto sukhumaṃ atthaṃ paṭivijjhati ; evaṃ eva kho mahārāja jāgaro na middhasamāpanno ajjhupagato kapiniddaṃ kapiniddāpareto supinaṃ
30 passati. Yathā mahārāja kotūhalasaddo evaṃ jāgaraṇaṃ daṭṭhabbaṃ, yathā vivittaṃ vanam evaṃ kapiniddāpareto daṭṭhabbo ; yathā so kotūhalasaddaṃ ohāya middhaṃ vivajjetvā majjhatabhūto sukhumam atthaṃ paṭivijjhati, evaṃ jāgaro na middhasamāpanno kapiniddāpareto supinaṃ passatī” ti.

15. NIBBĀNA

(i) *Nibbāna, an undifferentiated Reality.*

“Bhante Nāgasena, nibbānaṃ nibbānan ti yaṃ vadesi, sakkā
 pana tassa nibbānassa rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ
 vā opammaṇa vā kāraṇena vā hetunā vā nayena vā upadassayitun ?” 5
 ti.—“Appaṭibhāgaṃ mahārāja nibbānaṃ, na sakkā nibbānassa
 rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā
 kāraṇena vā hetunā vā nayena vā upadassayitun” ti.—“Etaṃ p’
 ahaṃ bhante Nāgasena na sampaticchāmi yaṃ atthidhammassa
 nibbānassa rūpaṃ vā saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opam- 10
 mena vā kāraṇena vā hetunā vā nayena vā apaññāpanaṃ, kāraṇena
 maṃ saññāpehi” ti.—“Hotu mahārāja, kāraṇena taṃ saññāpessāmi.

“Atthi mahārāja mahāsamuddo nāma ?” ti.—“Āma bhante,
 atth’ eso mahāsamuddo” ti.—“Sace taṃ mahārāja koci evaṃ
 puccheyya : ‘kittakaṃ mahārāja mahāsamudde udakaṃ, kati pana 15
 te sattā ye mahāsamudde paṭivasantī ?’ ti, evaṃ puṭṭho tvaṃ mahā-
 rāja kin ti tassa byākareyyāsi ?” ti.—“Sace maṃ bhante koci evaṃ
 puccheyya, taṃ ahaṃ bhante evaṃ vadeyyaṃ : ‘apucchā maṃ
 tvaṃ ambho purisa pucchasi, n’ esā pucchā kenaci pucchitabbā,
 ṭhapaniyo eso pañho, avibhatto lokakkhāyikehi mahāsamuddo, na 20
 sakkā mahāsamudde udakaṃ pariminituṃ sattā vā ye tattha vāsam
 upagatā’ ti. Evāhaṃ bhante tassa paṭivacanāṃ dadeyyan” ti.—
 “Kissa pana tvaṃ mahārāja atthidhamme mahāsamudde evaṃ
 paṭivacanāṃ dadeyyāsi ? Nanu vigaṇetvā tassa ācikkhitabbāṃ :
 ‘ettakaṃ mahāsamudde udakaṃ ettaka ca sattā mahāsamudde 25
 paṭivasantī” ti.—“Na sakkā bhante, avisayo eso pañho” ti.—
 “Yathā mahārāja atthidhamme yeva mahāsamudde na sakkā
 udakaṃ parigaṇetum sattā vā ye tattha vāsam upagatā, evaṃ eva
 kho mahārāja atthidhammass’ eva nibbānassa na sakkā rūpaṃ vā
 saṅghānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā kāraṇena vā 30
 hetunā vā nayena vā upadassayitum.

“Aparam pi mahārāja uttarim kāraṇaṃ suṇohi. Atthi mahā-
 rāja devesu arūpakāyikā nāma devā ?” ti.—“Āma bhante, sūyati :
 ‘atthi devesu arūpakāyikā nāma devā’ ” ti.—“Sakkā pana mahārāja

tesaṃ arūpakāyikānaṃ devānaṃ rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā
 pamāṇaṃ vā opammaṇa vā kāraṇena vā hetunā vā nayena vā upa-
 dassayitun ? ” ti.—“Na hi bhante” ti.—“Tena hi mahārāja n’ atthi
 arūpakāyikā devā” ti.—“Atthi bhante arūpakāyikā devā, na ca sakkā
 5 tesaṃ rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā
 kāraṇena vā hetunā vā nayena vā upadassayitun” ti.—“Yathā
 mahārāja atthisattānaṃ yeva arūpakāyikānaṃ devānaṃ na sakkā
 rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā
 kāraṇena vā hetunā vā nayena vā upadassayitun, evaṃ eva kho
 10 mahārāja atthidhammass’ eva nibbānassa na sakkā rūpaṃ vā saṇṭhā-
 naṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā kāraṇena vā hetunā
 vā nayena vā upadassayitun” ti.

(ii) *Properties of Nibbāna.*

“Bhante Nāgasena, hotu ekantasukhaṃ nibbānaṃ na ca sakkā
 15 tassa rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammaṇa vā
 kāraṇena vā hetunā vā nayena vā upadassayitun. Atthi pana
 bhante nibbānassa guṇaṃ aññehi anupaviṭṭhaṃ, kiñci opamma-
 nidassanamattān ? ” ti.—“Sarūpato mahārāja n’ atthi, guṇato pana
 sakkā kiñci opammanidassanamattān upadassayitun” ti.—“Sādhu
 20 bhante Nāgasena, yathā ’haṃ labhāmi nibbānassa guṇato pi eka-
 desaparidīpanamattān tathā sīghaṃ brūhi, nibbāpehi me hadaya-
 parilāhaṃ, vinaya sītala-madbura-vacana-mālutenā” ti.—“Padumassa
 mahārāja eko guṇo nibbānaṃ anupaviṭṭho, udakassa dve guṇā,
 agadassa tayo guṇā, mahāsamuddassa cattāro guṇā, bhojanassa
 25 pañca guṇā, ākāsaṃ dasa guṇā, maṇiratanassa tayo guṇā, lohita-
 candanassa tayo guṇā, sappimaṇḍassa tayo guṇā, girisikharassa
 pañca guṇā nibbānaṃ anupaviṭṭhā” ti.

“Bhante Nāgasena, padumassa eko guṇo nibbānaṃ anupa-
 viṭṭho ti yaṃ vadesi, katamo padumassa eko guṇo nibbānaṃ anupa-
 30 viṭṭho ? ” ti.—“Yathā mahārāja padumaṃ anupalittaṃ udakena,
 evaṃ eva kho mahārāja nibbānaṃ sabbakilesehi anupalittaṃ. Ayaṃ
 mahārāja padumassa eko guṇo nibbānaṃ anupaviṭṭho” ti.

“Bhante Nāgasena, udakassa dve guṇā nibbānaṃ anupaviṭṭhā
 ti yaṃ vadesi, katame udakassa dve guṇā nibbānaṃ anupaviṭṭhā ? ”
 35 ti.—“Yathā mahārāja udakaṃ sītalaṃ parilāha-nibbāpanaṃ, evaṃ

eva kho mahārāja nibbānaṃ sītaṃ sabbakilesa-parilāha-nibbāpanaṃ. Ayaṃ mahārāja udakassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja udakaṃ kilanta-tasita-pipāsita-ghammābhittānaṃ jana-pasu-pajānaṃ pipāsā-vinayanaṃ, evaṃ eva kho mahārāja nibbānaṃ kāmatanṇhā - bhavatanṇhā - vibhavatanṇhā - pipāsā- 5 vinayanaṃ. Ayaṃ mahārāja udakassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja udakassa dve guṇā nibbānaṃ anupaviṭṭhā” ti.

“Bhante Nāgasena, agadassa tayo guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame agadassa tayo guṇā nibbānaṃ anupaviṭṭhā ? ” ti.—“Yathā mahārāja agado visapīlitānaṃ sattānaṃ paṭisaraṇaṃ, evaṃ eva kho mahārāja nibbānaṃ kilesavisa-pīlitānaṃ sattānaṃ paṭisaraṇaṃ. Ayaṃ mahārāja agadassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja agado rogānaṃ antakaro, evaṃ eva kho mahārāja nibbānaṃ sabbadukkhānaṃ anta- 15 karaṃ. Ayaṃ mahārāja agadassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja agado amataṃ, evaṃ eva kho mahārāja nibbānaṃ amataṃ. Ayaṃ mahārāja agadassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja agadassa tayo guṇā nibbānaṃ anupaviṭṭhā” ti. 20

“Bhante Nāgasena, mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā ? ” ti.—“Yathā mahārāja mahāsamuddo suñño sabbakuṇapehi, evaṃ eva kho mahārāja nibbānaṃ suññaṃ sabbakilesa-kuṇapehi. Ayaṃ mahārāja mahāsamuddassa paṭhamo 25 guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja mahāsamuddo mahanto anorapāro, na pūراتi sabbasavantīhi, evaṃ eva kho mahārāja nibbānaṃ mahantaṃ anorapāraṃ, na pūراتi sabbasattehi. Ayaṃ mahārāja mahāsamuddassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja mahāsamuddo 30 mahantānaṃ bhūtānaṃ āvāso, evaṃ eva kho mahārāja nibbānaṃ mahantānaṃ arahantānaṃ vimalakhīṇāsava-balappatta-vasībhūta-mahābhūtānaṃ āvāso. Ayaṃ mahārāja mahāsamuddassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja mahāsamuddo 35 aparimita-vividha-vipula-vīcipuppha-saṅkusumito, evaṃ eva kho mahārāja nibbānaṃ aparimita-vividha-vipula-parisuddha-vijjāvimuttipuppha-saṅkusumitaṃ. Ayaṃ mahārāja mahāsamud-

dassa catuttho guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhā" ti.

"Bhante Nāgasena, bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame bhojanassa pañca guṇā nibbānaṃ
5 anupaviṭṭhā?" ti.—"Yathā mahārāja bhojanaṃ sabbasattānaṃ āyudhāraṇaṃ, evam eva kho mahārāja nibbānaṃ sacchikataṃ jarāmarāṇa-nāsanato āyudhāraṇaṃ. Ayaṃ mahārāja bhojanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja bhojanaṃ sabbasattānaṃ bala-vaddhanaṃ, evam eva kho mahārāja
10 nibbānaṃ sacchikataṃ sabbasattānaṃ iddhibala-vaddhanaṃ. Ayaṃ mahārāja bhojanassa duttiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja bhojanaṃ sabbasattānaṃ vaṇṇa-jānaṇaṃ, evam eva kho mahārāja nibbānaṃ sacchikataṃ sabbasattānaṃ guṇavaṇṇa-jānaṇaṃ. Ayaṃ mahārāja bhojanassa tattiyo guṇo nibbānaṃ anupaviṭṭho.
15 viṭṭho. Puna ca paraṃ mahārāja bhojanaṃ sabbasattānaṃ darathavūpasamaṇaṃ, evam eva kho mahārāja nibbānaṃ sacchikataṃ sabbasattānaṃ sabbakilesadarathavūpasamaṇaṃ. Ayaṃ mahārāja bhojanassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja bhojanaṃ sabbasattānaṃ jighacchādubbalya-paṭivindanaṃ,
20 danaṃ, evam eva kho mahārāja nibbānaṃ sacchikataṃ sabbasattānaṃ sabbadukkha-jighacchādubbalya-paṭivinodanaṃ. Ayaṃ mahārāja bhojanassa pañcamaṃ guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhā" ti.

"Bhante Nāgasena, ākāsaṃ dasa guṇā nibbānaṃ anupaviṭṭhā
25 ti yaṃ vadesi, katame ākāsaṃ dasa guṇā nibbānaṃ anupaviṭṭhā?" ti.—"Yathā mahārāja ākāso na jāyati na jīyati na mīyati na cavati na uppajjati, duppasaho acorāharaṇo anissito vihaḡagamaṇo nirāvaraṇo ananto, evam eva kho mahārāja nibbānaṃ na jāyati na jīyati na mīyati na cavati na uppajjati, duppasahaṃ acorāharaṇaṃ anissitaṃ
30 ariyagamaṇaṃ nirāvaraṇaṃ anantaṃ. Ime kho mahārāja ākāsaṃ dasa guṇā nibbānaṃ anupaviṭṭhā" ti.

"Bhante Nāgasena, maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā?" ti.—"Yathā mahārāja maṇiratanāṃ kāmadaṇaṃ,
35 evam eva kho mahārāja nibbānaṃ kāmadaṇaṃ. Ayaṃ mahārāja maṇiratanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja maṇiratanāṃ hāsakaraṇaṃ, evam eva kho mahārāja

nibbānaṃ hāsakaraṃ. Ayaṃ mahārāja mañiratanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja mañiratanam ujjetatthakaraṃ, evaṃ eva kho mahārāja nibbānaṃ ujjetatthakaraṃ. Ayaṃ mahārāja mañiratanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja mañiratanassa tayo guṇā nibbānaṃ anupaviṭṭhā” ti. 5

“Bhante Nāgasena, lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā ?” ti.—“Yathā mahārāja lohitacandanam dullabham, evaṃ eva kho mahārāja nibbānaṃ dullabham. Ayaṃ 10 mahārāja lohitacandanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja lohitacandanam asamasugandham, evaṃ eva kho mahārāja nibbānaṃ asamasugandham. Ayaṃ mahārāja lohitacandanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja lohitacandanam sajjana-pasattham, evaṃ eva kho 15 mahārāja nibbānaṃ ariyajana-pasattham. Ayaṃ mahārāja lohitacandanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhā” ti.

“Bhante Nāgasena, sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā ?” ti.—“Yathā mahārāja sappimaṇḍo vaṇṇasampanno, evaṃ eva kho mahārāja nibbānaṃ guṇavaṇṇasampannam. Ayaṃ mahārāja sappimaṇḍassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja sappimaṇḍo gandhasampanno, evaṃ eva kho mahārāja nibbānaṃ sīlagandhasampannam. Ayaṃ 25 mahārāja sappimaṇḍassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja sappimaṇḍo rasasampanno, evaṃ eva kho mahārāja nibbānaṃ rasasampannam. Ayaṃ mahārāja sappimaṇḍassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhā” ti. 30

“Bhante Nāgasena, girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā ti yaṃ vadesi, katame girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā ?” ti.—“Yathā mahārāja girisikharam accuggataṃ, evaṃ eva kho mahārāja nibbānaṃ accuggataṃ. Ayaṃ mahārāja girisikharassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna 35 ca paraṃ mahārāja girisikharam acalam, evaṃ eva kho mahārāja nibbānaṃ acalam. Ayaṃ mahārāja girisikharassa dutiyo guṇo

nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja girisikharaṃ duradhirohaṃ, evaṃ eva kho mahārāja nibbānaṃ duradhirohaṃ sabbakilesānaṃ. Ayaṃ mahārāja girisikharassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja girisikharaṃ
 5 sabbabījānaṃ avirūhanaṃ, evaṃ eva kho mahārāja nibbānaṃ sabbakilesānaṃ avirūhanaṃ. Ayaṃ mahārāja girisikharassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ mahārāja girisikharaṃ anunayapaṭiṅga-vippamuttaṃ, evaṃ eva kho mahārāja nibbānaṃ anunayapaṭiṅga-vippamuttaṃ. Ayaṃ mahārāja giri-
 10 sikharassa pañcama guṇo nibbānaṃ anupaviṭṭho. Ime kho mahārāja girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā” ti.—“Sādhū bhante Nāgasena, evaṃ etaṃ, tathā sampatiṅcchāmi” ti.

(iii) *Nibbāna, the Element of bliss.*

“Bhante Nāgasena, tumhe bhaṇatha : ‘ nibbānaṃ na atītaṃ na
 15 anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na uppā-
 daniyaṃ ’ ti. Idha bhante Nāgasena yo koci sammā-paṭipanno nibbānaṃ sacchikaroti, so uppannaṃ sacchikaroti udāhu uppādetvā sacchikaroti ?” ti.—“Yo koci mahārāja sammā-paṭipanno nibbānaṃ sacchikaroti, so na uppannaṃ sacchikaroti na uppādetvā sacchikaroti.
 20 Api ca mahārāja atth’ esā nibbāna-dhātu yaṃ so sammā-paṭipanno sacchikaroti” ti.—“Mā bhante Nāgasena imaṃ pañhaṃ paṭicchan-
 naṃ katvā dīpehi, vivaṭaṃ pākataṃ katvā dīpehi, chandaajāto ussāhajāto yaṃ te sikkhitaṃ taṃ sabbam etth’ ev’ ākirāhi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhanno, bhind’ etaṃ anto-
 25 dosasallaṃ” ti.

“Atth’ esā mahārāja nibbāna-dhātu santā sukhā paṇitā, taṃ sammā-paṭipanno Jinānusatthiyā saṅkhāre sammāsanto paññāya sacchikaroti. Yathā mahārāja antevāsiko ācariyānusatthiyā vijjaṃ paññāya sacchikaroti, evaṃ eva kho mahārāja sammā-paṭipanno
 30 Jinānusatthiyā paññāya nibbānaṃ sacchikaroti. Kathaṃ pana nibbānaṃ datṭhabban ti ? Anītito nirupaddavato abhayato khemato santato sukhato sātato paṇitato sucito sītalato datṭhabbaṃ. Yathā mahārāja puriso bahukaṭṭhapuñjēna jalita-katṭhitena agginā dayha-
 māno vāyāmena tato muñcivā niraggikokāsaṃ pavisitvā tattha

paramasukham labheyya, evam eva kho mahārāja yo sammā-paṭi-
 panno so yoniso manasikārena byapagata-tividhaggaṃsantāpam
 paramasukham nibbānam sacchikaroti. Yathā mahārāja aggi evam
 tividhaggaṃ datṭhabbo, yathā aggigato puriso evam sammā-paṭipanno
 datṭhabbo, yathā niraggikokāso evam nibbānam datṭhabbam. 5
 Yathā vā pana mahārāja puriso ahi-kukkura-manussa-kunapa-sarīra-
 valaṇṇa-koṭṭhāsārāsigaṃ kunapa-jāṭajātitaṇṇam anupavittṭho vāyā-
 mena tato muñcitvā nikkunapokāsam pavisitvā tattha parama-
 sukham labheyya, evam eva kho mahārāja yo sammā-paṭipanno so
 yoniso manasikārena byapagata-kilesakunapam paramasukham nib- 10
 bānam sacchikaroti. Yathā mahārāja kunapam evam pañca kāma-
 gaṇā datṭhabbā, yathā kunapagato puriso evam sammā-paṭipanno
 datṭhabbo, yathā nikkunapokāso evam nibbānam datṭhabbam. Yathā
 vā pana mahārāja puriso bhīto tasito kampito viparīta-vibbhantacitto
 vāyāmena tato muñcitvā dāḥam thiram acalam abhayaṭṭhānam 15
 pavisitvā tattha paramasukham labheyya, evam eva kho mahārāja
 yo sammā-paṭipanno so yoniso manasikārena byapagata-bhaya-
 santāsam paramasukham nibbānam sacchikaroti. Yathā mahārāja
 bhayam evam jāti-jarā-byādhi-maraṇam paṭicca aparāparam
 pavattabbayam datṭhabbam, yathā bhīto puriso evam sammā-paṭi- 20
 panno datṭhabbo, yathā abhayaṭṭhānam evam nibbānam
 datṭhabbam. Yathā vā pana mahārāja puriso kiliṭṭha-malina-kalala-
 kaddamadese patito vāyāmena taṃ kalala-kaddamam apavāhetvā
 parisuddha-vimaladesam upagantvā tattha paramasukham labheyya,
 evam eva kho mahārāja yo sammā-paṭipanno so yoniso manasikārena 25
 byapagata-kilesa-malakaddamam paramasukham nibbānam sacchi-
 karoti. Yathā mahārāja kalalam evam lābha-sakkāra-siloko
 datṭhabbo, yathā kalalagato puriso evam sammā-paṭipanno datṭhabbo,
 yathā parisuddhavimaladeso evam nibbānam datṭhabbam.

“Taṇ ca pana nibbānam sammā-paṭipanno kin ti sacchikaroti? 30
 Yo so mahārāja sammā-paṭipanno so saṅkhārānam pavattam
 sammasati, pavattam sammasamāno tattha jātim passati jaram
 passati byādhim passati maraṇam passati, na tattha kiñci sukham
 sātam passati, ādito pi majjhato pi pariyosānato pi so tattha na
 kiñci gayhūpagam passati. Yathā mahārāja puriso divasasan(atte 35
 ayogule jalite tatte kaṭhite ādito pi majjhato pi pariyosānato pi na
 kañci gayhūpagam padesam passati, evam eva kho mahārāja yo

saṅkhārānaṃ pavattaṃ sammasati so pavattaṃ sammāsamaṇo
 tattha jātiṃ passaṭi jaraṃ passaṭi byādhiṃ passaṭi maraṇaṃ
 passaṭi, na tattha kiñci sukhaṃ sātaṃ passaṭi, ādito pi majjhato pi
 pariyosānato pi na kiñci gayhūpagaṃ passaṭi. Tassa gayhūpagaṃ
 5 apassantassa citte arati saṇṭhāti, kāyasmaṃ dāho okkamati, so attāṇo
 asaraṇo asaraṇībhūto bhavesu nibbindati. Yathā mahārāja puriso
 jalitajālaṃ mahantaṃ aggikkhandhaṃ paviseyya, so tattha attāṇo
 asaraṇo asaraṇībhūto aggimbi nibbindeyya, evaṃ eva kho mahārāja
 tassa gayhūpagaṃ apassantassa citte arati saṇṭhāti, kāyasmaṃ dāho
 10 okkamati, so attāṇo asaraṇo asaraṇībhūto bhavesu nibbindati.
 Tassa pavatte bhayadassāvissa evaṃ cittaṃ uppajjati: ‘santattaṃ
 kho paṇ’ etaṃ pavattaṃ ādittaṃ sampajjalitaṃ bahudukkhaṃ
 bahupāyāsaṃ; yadi koci labhetha appavattaṃ, etaṃ santaṃ etaṃ
 paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo
 15 taṇhakkhaya virāgo nirodho nibbānaṃ’ ti. Iti h’ idaṃ tassa appa-
 vatte cittaṃ pakkhandati pasīdati paṇṇasiyati kuhīyati: ‘paṭi-
 laddhaṃ kho me nissaraṇaṃ’ ti. Yathā mahārāja puriso vip-
 paṇṇaṭṭho videsapakkhannaṃ nibbāhanamaggaṃ disvā tattha pakkhan-
 dati pasīdati paṇṇasiyati kuhīyati: ‘paṭiladdho me nibbāhanamaggo’
 20 ti, evaṃ eva kho mahārāja pavatte bhayadassāvissa appavatte
 cittaṃ pakkhandati pasīdati paṇṇasiyati kuhīyati: ‘paṭiladdhaṃ
 kho me nissaraṇaṃ’ ti. So appavattāya maggaṃ āyūhati gavesati
 bhāveti bahulikaroti, tassa tadatthaṃ sati santiṭṭhati, tadatthaṃ
 viriyaṃ santiṭṭhati, tadatthaṃ pīti santiṭṭhati, tassa taṃ cittaṃ
 25 aparāparaṃ manasikaroto pavattaṃ samatikkamitvā appavattaṃ
 okkamati; appavattaṃ anuppatto mahārāja ‘sammā-paṭipannaṃ
 nibbānaṃ sacchikaroti’ ti vuccati” ti.—“Sādhū bhante Nāgasena,
 evaṃ etaṃ, tathā sampaṭicchāmī” ti.

(iv) *Nibbāna has no particular location.*

30 “Bhante Nāgasena, atthi so padeso puratthimāya vā disāya
 dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya,
 uddhaṃ vā adho vā tiriyaṃ vā, yattha nibbānaṃ sannihitaṃ?” ti.—
 N’ atthi mahārāja so padeso puratthimāya vā disāya dakkhiṇāya vā
 disāya pacchimāya vā disāya uttarāya vā disāya, uddhaṃ vā adho vā

tiriyam vā, yattha nibbānam sannihitan" ti.—“Yadi bhante Nāgasena n' atthi nibbānassa sannihitokāso, tena hi n' atthi nibbānam, yesaṇ ca tam nibbānam sacchikatam tesam pi sacchikiriya micchā. Kāraṇam tattha vakkhāmi: yathā bhante Nāgasena mahiyā dhaññuṭṭhānam khettaṃ atthi, gandhuṭṭhānam 5 pupphaṃ atthi, pupphuṭṭhānam gumbo atthi, phaluṭṭhānam rukkho atthi, ratanuṭṭhānam ākaro atthi, tattha yo koci yaṃ yaṃ icchati so tattha gantvā tam tam harati; evam eva kho bhante Nāgasena yadi nibbānam atthi, tassa nibbānassa uṭṭhānokāso pi icchitabbo; yasmā ca kho bhante Nāgasena nibbānassa uṭṭhānokāso n' atthi, 10 tasmā n' atthi nibbānan ti brūmi, yesaṇ ca nibbānam sacchikatam tesam pi sacchikiriya micchā" ti.—“N' atthi mahārāja nibbānassa sannihitokāso, atthi c' etaṃ nibbānam, sammā-paṭipanno yoniso manasikārena nibbānam sacchikaroti. Yathā [pana] mahārāja atthi aggi nāma, n' atthi tassa sannihitokāso, dve kaṭṭhāni 15 saṅghaṭṭento aggim adhigacchati, evam eva kho mahārāja atthi nibbānam, n' atthi tassa sannihitokāso, sammā-paṭipanno yoniso manasikārena nibbānam sacchikaroti. Yathā vā pana mahārāja atthi satta ratanāni nāma, seyyathidaṃ, cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam 20 pariṇāyakaratanam, na ca tesam ratanānam sannihitokāso atthi, khattiyassa pana sammā-paṭipannassa paṭipattibalena tāni ratanāni upagacchanti; evam eva kho mahārāja atthi nibbānam n' atthi tassa sannihitokāso, sammā-paṭipanno yoniso manasikārena nibbānam sacchikaroti" ti. 25

(v) *Sīla, the vantage-ground for realising Nibbāna.*

“Bhante Nāgasena, nibbānassa sannihitokāso mā hotu. Atthi pana tam ṭhānam yattha ṭhito sammā-paṭipanno nibbānam sacchikaroti?" ti.—“Āma mahārāja, atthi tam ṭhānam yattha ṭhito sammā-paṭipanno nibbānam sacchikaroti ti.—“Katamam pana bhante tam 30 ṭhānam yattha ṭhito sammā-paṭipanno nibbānam sacchikaroti?" ti.—“Sīlam mahārāja ṭhānam, sīle patiṭṭhito yoniso manasikaronto Saka-Yavane pi Cīna-Vilāte pi Alasande pi Nikumbe pi Kāsi-Kosale pi Kasmīre pi Gandhāre pi nagamuddhani pi brahmaloke pi

yattha katthaci pi t̥hito sammā-paṭipanno nibbānaṃ sacchikaroti.
 Yathā mahārāja yo koci cakkhumā puriso Saka-Yavane pi Cīna-
 Vilāte pi Alasande pi Nikumbe pi Kāsi-Kosale pi Kasmīre pi
 Gandhāre pi nagamuddhani pi brahmaloke pi yattha katthaci pi
 5 t̥hito ākāsaṃ passati, evaṃ eva kho mahārāja sīle paṭiṭṭhito yoniso
 manasikaronto Saka-Yavane pi——pe——yattha katthaci pi t̥hito
 sammā-paṭipanno nibbānaṃ sacchikaroti. Yathā vā pana mahā-
 rāja Saka-Yavane pi——pe——yattha katthaci pi t̥hitassa pubbadisā
 atthi, evaṃ eva kho mahārāja sīle paṭiṭṭhitassa yoniso manasikaron-
 10 tassa Saka-Yavane pi——pe——yattha katthaci pi t̥hitassa sammā-
 paṭipannassa atthi nibbāna-sacchikiriyā” ti.—“Sādhu bhante
 Nāgasena, desitaṃ tayā nibbānaṃ, desitā nibbāna-sacchikiriyā,
 parikkhatā sīlaguṇā, dassitā sammāpaṭipatti, ussāpito dhamma-
 dhajo, saṇṭhāpitā dhammanetti, avaṇṇho suppayuttānaṃ sammā-
 15 payogo, evaṃ etaṃ gaṇivarapavara, tathā sampañicchāmī” ti.

III

ATṬHAKATHĀ

1. UDENA AND VĀSULADATTĀ

[Dhammapada-Atṭhakathā: Udena-Vatthu]

20 Ujjeniyaṃ hi Caṇḍapajjoto nāma rājā ahosi. So ekadivasam
 uyyānato āgacchanto attano sampattim oloketvā, “atthi nu kho
 aññassa pi kassaci evarūpā sampattī?” ti vatvā, “kiṃ sampatti
 nām’ esā? Kosambiyaṃ Udenassa rañño atimahatī sampattī”
 ti vutte, āha: “tena hi gaṇhissāma naṃ” ti.—“Na sakkā gaṇetum”
 25 ti.—“Yaṃ kiñci katvā gaṇhissām’ evā” ti.—“Na sakkā devā” ti.—
 “Kimkāraṇā?” ti.—“So hatthikantaṃ nāma sippaṃ jānāti, mantam
 parivattetvā hatthikantaviṇaṃ vāduto nāge palāpeti pi gaṇhāti pi,

hatthi-vāhanasampanno tena sadiso nāma n' atthi" ti.—“Na sakkā mayā taṃ gahetum ?” ti.—“Sace te ekantena ayaṃ nicchayo, tena hi dāruhatthiṃ kāretvā tassāsannaṭṭhānaṃ pesehi, so hatthi-vāhanaṃ vā assa-vāhanaṃ vā sutvā dūram pi gacchati, tattha naṃ āgataṃ gahetum sakkā bhavissatī” ti. Rājā “atth' eso upāyo” ti dāru- 5
mayam yantahatthiṃ kāretvā bahi pilotākāhi veṭhetvā katacittakammaṃ tassa vijite āsannaṭṭhāne ekasmiṃ saratīre vissajjāpesi. Hatthino antokucchiyaṃ saṭṭhi purisā aparāparaṃ caṅkamanti ; hatthilaṇḍaṃ āharitvā tattha tattha chaḍḍesum.

Eko vanacarako hatthiṃ disvā, “amhākaṃ rañño anucchaviko” 10
ti cintetvā, gantvā rañño ārocesi : “deva, mayā sabbaseto Kelāsakūṭa-paṭibhāgo tumhākaṃ ñeva anucchaviko varavāraṇo diṭṭho” ti. Udeno tam eva maggadesikaṃ katvā hatthiṃ abhiruyha saparivāro nikkhami. Tassāgamaṇaṃ ñatvā carapurisā gantvā Caṇḍapajjotassa ārocesum ; so āgantvā majjhe tucchaṃ katvā ubhosu passesu bala- 15
kāyaṃ payojesi. Udeno tassāgamaṇaṃ ajānanto hatthiṃ anubandhi ; antoṭhitamanussā vegena palāpesum ; kaṭṭhahatthi rañño mantam parivattetvā viṇaṃ vādentassa tantisaddaṃ asuṇanto viya palāyati yeva. Rājā hatthināgaṃ pāpūṇitum asakkonto assaṃ abhiruyha anubandhi. Tasmim vegena anubandhante balakāyo ohiyi ; rājā 20
ekako va ahosi. Atha naṃ ubhosu passesu payuttā Caṇḍapajjotassa purisā gaṇhitvā attano rañño adamsu. Ath' assa balakāyo amittavasagatabhāvaṃ ñatvā bahi khandhāvāraṃ nivesetvā acchi.

Caṇḍapajjoto pi Udenaṃ jivagāhaṃ eva gāhāpetvā ekasmiṃ coragehe pakkhipitvā dvāraṃ pidahāpetvā tayo divase jayapānaṃ 25
pivi. Udeno tatiyadivase ārakkhike pucchi : “kahaṃ vo, tātā, rājā ?” ti.—“‘Paccāmitto me gahito’ ti jayapānaṃ pivatī” ti.—“Kā nāma esā mātugāmaṣṣa viya tumhākaṃ rañño kiriyā ? Nanu paṭirājānaṃ gahetvā vissajjetum vā māretum vā vaṭṭati. Ambe dukkhaṃ nisīdāpetvā jayapānaṃ kira pivatī ! ” ti. Te gantvā rañño tam atthaṃ 30
kathesum. So āgantvā, “saccaṃ kira tvaṃ evaṃ vadesi ? ” ti pucchi. —“Āma, mahārājā” ti.—“Sādhu taṃ vissajjessāmi ; evarūpo kira te manto atthi, taṃ mayhaṃ dassasi ? ” ti.—“Sādhu dassāmi, gaṇhana-samayena gaṇhāhi ; kiṃ pana tvaṃ maṃ vandissasi ? ” ti.—“Kyāhaṃ taṃ vandissāmi, na vandissāmi” ti.—“Ahaṃ pi na dassāmi” ti.— 35
“Evaṃ sante rājānaṃ te karissāmi” ti.—“Karoḥi, sarīrassa me issaro, na pana cittassā” ti.

Rājā tassa sūragajjitam sutvā, “katham nu kho mantam gaṇhissāmī ?” ti cintetvā, “imam mantam aññam jānāpetum na sakkā, mama dhītaram etassa santike uggaṇhāpetvā abam tassā santike gaṇhissāmī” ti. Atha nam āha: “aññassa vanditvā
 5 gaṇhantassa dassasī ?” ti.—“Āma, mahārājā” ti.—“Tena hi amhākam ghare ekā khujjā atthi ; tassā antosāṇiyam nisinnāya tvam bahisāṇiyam t̥hito va mantam vācehī” ti.—“Khujjā vā hotu pīṭhasappī vā, vandantiyā dassāmī” ti. Tato rājā gantvā dhītaram Vāsula-dattam āha: “amma, eko saṅkhakuṭṭhī anaggham mantam jānāti,
 10 tam aññam jānāpetum na sakkā ; tvam antosāṇiyam nisīditvā mantam gaṇha, so bahisāṇiyam t̥hatvā tuyham vācessati ; tava santikā aham gaṇhissāmī” ti. Evam so nesam aññamaññam santhavakaraṇabhayena dhītaram khujjam itaram saṅkhakuṭṭhim katvā kathesi.

15 So tassā antosāṇiyam nisinnāya bahisāṇiyam t̥hito mantam vācesi. Atha nam ekadivasam punappuna vuccamānam pi mantapadam vattum asakkontim “are khujje, atibahalotṭhakapolam te mukham, evam nāma vadehī” ti āha. Sā kujjhitvā, “are duṭṭhakuṭṭhi, kim evam vadesi, mādisā khujjā nāma hontī ?” ti sāṇi-
 20 kaṇṇam ukkhipitvā, “kāsi tvam ?” ti vutte, “rañño dhītā Vāsula-dattā nāmāham” ti āha.—“Pitā te tam mayham kathento ‘khujjā’ ti kathesi” ti.—“Mayham kathento pi tam saṅkhakuṭṭhim katvā kathesi” ti. Te ubho pi “tena hi amhākam santhavakaraṇabhayena kathitam bavissatī” ti antosāṇiyam yeva santhavam karim̐su. Tato
 25 paṭṭhāya mantagahaṇam vā sippagahaṇam vā n’ atthi. Rājā pi dhītaram niccam pucchatī: “sippam gaṇhasi, ammā ?” ti.—“Gaṇhāmi, tātā” ti.

Atha nam ekadivasam Udeno āha: “bhadde, sāmikena kattabam nāma n’ eva mātāpitāro na bhātikā bhaginiyo kātum sakkonti ;
 30 sace mayham jīvitam dassasi, pañca te itthisatāni parivāram datvā aggamaheṣiṭṭhānam dassāmī” ti.—“Sace imasmim vacane paṭiṭṭhātum sakkhissatha, dassāmi vo jīvitadānam” ti.—“Sakkhissāmi, bhadde” ti. Sā “sādhu, sāmī” ti pitu santikam gantvā vanditvā ekamantam atṭhāsi. Atha nam so pucchi: “amma, niṭṭhitam
 35 sippam ?” ti.—“Niṭṭhitam tāva tātā sippam” ti.—“Atha kim, ammā ?” ti.—“Amhākam ekam dvārāṇ ca vāhanaṇ ca laddhum vaṭṭati, tātā” ti.—“Idam kim, ammā ?” ti.—“Tāta, rattim kira

tārakasaññāya mantassa upacāratthāya ekam osadham gahetabban
atthi ti, tasmā ambhākam velāya vā avelāya vā nikkhamanakāle
ekadvārañ c' eva vāhanañ ca laddhum vaṭṭati" ti. Rājā "sādhū" ti
sampaṭicchi. Te attano abhirucitam ekam dvāram hatthagatam
karimṣu.

5

Ath' ekadivasam rājā uyyānakilāya nikkhami. Udeno "ajja
palāyitabbam" ti mahantamahante cammapasibbake hirañña-
suvanṇassa pūretvā kaṇerupitṭhe ṭhapetvā Vāsuladattam ādāya
palāyi. Antepurapālakā disvā gantvā rañño ārocesum. Rājā
"siṅgham gacchathā" ti balam paṇi. Udeno balassa pakkhandana- 10
bhāvam ñatvā kahāpaṇapasibbakam mocetvā pātesi; manussā
kahāpaṇe uccinitvā puna pakkhandimṣu; itaro suvaṇṇapasibbakam
mocetvā pātetvā, tesam suvaṇṇalobhena papañcentānam yeva, bahi-
niviṭṭham attano khandhāvāram pāpuṇi. Atha nam āgacchantam
disvā va attano balakāyo parivāretvā nagaram pavesesi. So gantvā 15
Vāsuladattam abhisiñcitvā aggamahesiṭṭhāne ṭhapesi.

2. MARRIAGE OF VISĀKHĀ

[Dhammapada-Aṭṭhakathā: Visākhāya Vatthu]

Tena kho pana samayena Bimbisāro ca Pasenadi-Kosalo ca
aññamaññam bhaginīpatikā honti. Ath' ekadivasam Kosalarājā 20
cintesi: "Bimbisārassa vijite pañca amitabhogā vasanti, mayham
vijite eko pi tādiso n' atthi, yan nūnāham Bimbisārassa santikam
gantvā ekam mahāpuññam yāceyyam" ti. So tattha gantvā raññā
katapaṭisanthāro, "kimkāraṇā āgato 'sī" ti puṭṭho, "tumbhākam
vijite pañca amitabhogā mahāpuññā vasanti, tato ekam gahetvā 25
gamissāmī ti āgato 'mbī ti, tesu me ekam dethā" ti āha.—"Mahā-
kulāni amhehi cāletum na sakkā" ti āha.—"Aham aladdhā na
gamissāmī" ti. Rājā amaccehi saddhim mantetvā, "Jotiya-
ādīnam mahākulānam cālanam nāma paṭhaviyā cālanasadisam,
Mendaka-mahāsetṭhissa putto Dhanañjaya-setṭhī nāma atthi, tena 30
saddhim mantetvā va paṭivacanam te dassāmī" ti vatvā pakko-
sāpetvā, "tāta, Kosalarājā 'ekam dhanasetṭhim gahetvā va
gamissāmī' ti vadati, tvaṃ tena saddhim gacchā" ti.—"Tumbesu
paṇiantesu gamissāmi, devā" ti.—"Tena hi parivaccham katvā

gaccha, tātā” ti. So attano kattabbayuttam akāsi ; rājāpi ’ssa mahantam sakkāram katvā, “imam ādāya gacchathā” ti Pasenadirājānam uyyojesi.

So tam ādāya Sāvatthiyam ekarattivāsenā gacchanto ekam
5 phāsukaṭṭhānam patvā nivāsam gaṇhi. Atha nam Dhanañjaya-
setṭhī pucchi : “idaṃ kassa vijitam ? ” ti.—“Mayham, setṭhī ” ti.—
“Kīva-dūre ito Sāvattthī ? ” ti.—“Sattayojanamattthake” ti.—
“Antonagaram sambādham, amhākam parijano mahanto ; sace
rocetha, idh’ eva vaseyyāma, devā” ti. Rājā “sādhū” ti sampatī-
10 chitvā tasmim ṭhāne nagaram māpetvā tassa datvā agamāsi.
Tasmim padese sāyam vasanaṭṭhānassa gahitattā nagarassa Sāketam
t’ eva nāmam ahosi.

Sāvattthiyam pi kho Migāra-setṭhino putto Puṇṇavaddhana-
kumāro nāma vayappatto ahosi. Atha nam mātāpitāro vadimsu :
15 “tāta, tava ruccanaṭṭhāne ekam dārikam upadhārehi” ti.—“Mayham
evarūpāya jaṭāya kiccam n’ atthi” ti.—“Putta, mā evam kari ;
kulam nāma aputtakam na tiṭṭhati” ti. So punappuna vuccamāno,
“tena hi pañca kalyāṇehi samannāgataṃ dārikam labhamāno
tumbhākam vacanam karissāmī” ti āha.—“Kāni pan’ etāni pañca
20 kalyāṇāni nāma, tātā ? ” ti.—“Kesakalyāṇam, mamsakalyāṇam,
atṭhikalyāṇam, chavikalyāṇam, vayakalyāṇam” ti. Mahāpuñṇāya
hi itthiyā kesā morakalāpasadisā hutvā muñcivā vissatṭhā nivā-
santaṃ paharivā nivattivā uddhaggā tiṭṭhanti, idaṃ kesakalyāṇam
nāma ; dantāvaraṇam bimbaphalasadisam vaṇṇasampannam samam
25 suphassitam hoti, idaṃ mamsakalyāṇam nāma ; dantā sukkā samā
avivarā ussāpetvā ṭhapitavajirapanti viya samacchinnaṃ saṅkha-
pattam viya ca sobhanti, idaṃ atṭhikalyāṇam nāma ; kāliyā vaṇṇa-
kādihi avilitto eva chavivaṇṇo siniddho nīluppaladāmasadisō hoti,
odātāya kāṇikārapupphadāmasadisō hoti, idaṃ chavikalyāṇam
30 nāma ; dasakkhattum vijātāpi kho pana sakim vijātā viya avigata-
yobbanā yeva hoti, idaṃ vayakalyāṇam nāma hoti. Ath’ assa mātā-
pitāro atṭhuttarasatabrahmaṇe nimantetvā bhojetvā, “pañcakalyāṇa-
samannāgatā itthiyo nāma hontī ? ” ti pucchimsu.—“Āma, hontī”
ti.—“Tena hi evarūpaṃ dārikam pariyesitum attha janā gacchantū”
35 ti bahudhanaṃ datvā, “āgatakāle vo kātabbam jānissāma ; gac-
chatha, evarūpaṃ dārikam pariyesatha, diṭṭhakāle ca imam pilan-
dheyyāthā” ti sataṣaṭṭhaṣṭhanikaṃ suvaṇṇamālaṃ datvā uyyo-

jesum. Te mahantamahantāni nagarāni gantvā pariyesanānā pañcakalyāṇa-samannāgataṃ dārikaṃ adisvā nivattitvā āgacchantā vivaṭanakkhattadivase Sāketam anuppattā, “ajja ambhākaṃ kammaṃ nippajjissatī” ti cintayimṣu.

Tasmim pana nagare anusamvaccharam vivaṭanakkhattam 5
nāma hoti; tadā bahi anikkhamanakulāni pi parivārena saddhim
gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītiraṃ
gacchanti. Tasmim divase khattiyamahāsālādīnaṃ puttāpi attano
samānajātikaṃ manāpaṃ kuladārikaṃ disvā, “mālāguleṇa parikkhi-
pissāmā” ti taṃ taṃ maggaṃ nissāya tiṭṭhanti. Te pi brāhmaṇā 10
nadītire ekaṃ sālaṃ pavisitvā atṭhamṣu. Tasmim khaṇe Visākhā
paṇṇarasasoḷasavassuddesikā hutvā sabbābharapaṭimaṇḍitā pañca-
hi kumārisatehi parivutā nadim gantvā, “nahāyissāmī” ti taṃ
padesaṃ pattā. Atha kho meghe utṭhabitvā pāvassi; pañcasatā
kumāriyo vegena gantvā sālaṃ pavisimṣu. Brāhmaṇā olokento 15
tāsu ekaṃ pi pañcakalyāṇasamannāgataṃ na passimṣu. Visākhā
pakatigamanen’ eva sālaṃ pāvisi; vatthābharāṇāni temimṣu.
Brāhmaṇā tassā cattāri kalyāṇāni disvā dante passitukāmā, “alasa-
jātikā ambhākaṃ dhītā, etissā sāmiko kaṇḍīkamattam pi na labhissati,
maññe” ti aññamaññaṃ kathayimṣu. Atha ne Visākhā āha: “kiṃ 20
vadetha tumhe?” ti.—“Taṃ kathema, amma” ti. Madhuro kira
tassā saddo kaṃsatālasaro viya niccharati. Atha ne puna madhura-
saddena “kiṃkāraṇā kathethā?” ti pucchi.—“Tava parivāritthiyo
vatthālaṃkāre atemetvā vegena sālaṃ pavitṭhā, tuyhaṃ ettakaṃ
thānaṃ vegena gamanamattam pi n’ atthi, vatthābharāṇe temetvā 25
āgatāsī ti kathemā” ti.—“Tātā, mā evaṃ vadetha; ahaṃ etāhi
balavatarā; kāraṇaṃ pana sallakkhetvā javena nāgat’ amhī” ti.—
“Kiṃ, amma?” ti.—“Tātā, cattāro janā javamānā na sobhanti;
aparam pi kāraṇaṃ atthi” ti.—“Katame cattāro janā na
sobhanti, amma?” ti.—“Tātā, abhisitto rājā tāva sabbābharāṇa- 30
paṭimaṇḍito kacchaṃ bandhitvā rājaṅgaṇe javamāno na sobhati;
‘kiṃ ayaṃ mahārājā gahapatiko viyo dhāvati?’ ti aññadatthu
garahaṃ labhati; saṇikaṃ gacchanto va sobhati. Rañño maṅgala-
hatthi pi alaṅkato javamāno na sobhati ti, vāraṇalībhāya gacchanto
va sobhati. Pabbajito javamāno na sobhati; ‘kiṃ ayaṃ samaṇo gihī 35
viya dhāvati?’ ti kevalaṃ garahaṃ eva labhati; samitagamanena
pana sobhati. Itthi javamānā na sobhati; “kiṃ esā itthi puriso

viya dhāvatī ? ' ti garahitabbā va hoti. Ime cattāro javamānā
na sobhanti'' ti.—“Katamam pana अपराकराणं, अम्मा ? '' ti.—
“Tātā, mātāpitaro nāma dhītaraṃ aṅgapaccaṅgāni saṅṭhāpetvā
posenti. Mayam hi vikkīṇiyabhaṇḍaṃ nāma, amhe parakulaṃ
5 pesanattāya posenti ; sace javamānānaṃ dasākaṇṇe vā bhūmiyaṃ
vā pakkhalitvā patitakāle hattho vā pādo vā bhijjeyya kulass' eva
bhārā bhaveyyāma, pasādhanabhaṇḍaṃ pana temetvā sukkhissati,
imaṃ kārāṇaṃ sallakkhetvā na dhāvit' ambi, tātā'' ti.

Brāhmaṇā tassā kathaṃ kathanakāle dantasampattiṃ disvā,
10 “ evarūpā no sampatti na diṭṭhapubbā'' ti tassā sādhu-kāraṃ
datvā, “amma, tuyham ev' esā anucchavikā'' ti vatvā taṃ suvaṇṇa-
mālaṃ pilandhayiṃsu. Atha ne pucchi : “kataranagaraato āgat'
attha, tātā ? '' ti.—“Sāvatthito, amma'' ti.—“Setṭhikulaṃ katarāṃ
nāmā ? '' ti.—“Migāra-setṭhī nāma, amma'' ti.—“Ayyaputto
15 konāmo ? '' ti.—“Puṇṇavaddhana-kumāro nāma, amma'' ti.—Sā
“samānajatikaṃ no kulaṃ'' ti adhvāsetvā pitu sāsanaṃ paṇiṃ :
“amhākaṃ rathaṃ pesetū'' ti. Kiñcāpi hi sā āgamanakāle padasā
āgatā, mālāya pana pilandhanakālato paṭṭhāya tathā gantaṃ na
labhanti ; issaradārikā rathādīhi gacchanti, itarā pakatiyānaṃ
20 abhiruyhanti, chattaṃ vā tālapaṇṇaṃ vā uparikaronti, tasmaṃ asati
nivattasātakassa dasantaṃ ukkhipitvā amse khipanti eva. Tassā
pana pitā pañca rathasatāni pesesi ; sā saparivārā rathaṃ āruyha
gatā, brāhmaṇāpi ekato gamiṃsu.

Atha ne setṭhī pucchi : “kuto āgat' atthā ? '' ti.—“Sāvatthito,
25 mahāsetṭhī'' ti.—“Setṭhī kataro nāmā ? '' ti.—“Migāra-setṭhī nāmā''
ti.—“Putto konāmo ? '' ti.—“Puṇṇavaddhana-kumāro nāmā'' ti.—
Dhanaṃ kittakaṃ ? '' ti.—“Cattālisa koṭiyo, mahāsetṭhī'' ti.—
“Dhanaṃ tāva amhākaṃ dhanam upādāya kākaṇikamattaṃ,
dārikāya pana ārakhamattāya laddhakālato paṭṭhāya kiṃ añña
30 kārāṇenā'' ti adhvāsesi. So tesam sakkāraṃ katvā ekāhadvīhaṃ
vasāpetvā uyyojesi.

Te Sāvatthiṃ gantvā Migāra-setṭhissa “laddhā no dārikā'' ti
ārocayiṃsu.—“Kassa dhītā ? '' ti.—“Dhanañjaya-setṭhino'' ti. So
“mahākulassa dārikā me laddhā, khippam eva naṃ ānetum vaṭṭatī''
35 ti tattha gamanattamaṃ rañño ārocesi. Rājā “mahākulaṃ etaṃ
mayā Bimbisārassa santikā ānetvā Sākete nivesitaṃ, tassa samā-
naṃ kātum vaṭṭatī'' ti “aham pi āgamissāmi'' ti āha. So “sādhu,

devā" ti vatvā Dhanañjaya-seṭṭhino sāsanaṃ pesesi: "mayi āgacchante rājāpi āgamissati; mahantaṃ rājabalaṃ; ettakassa janassa kattabbayuttaṃ kātuṃ sakkhissasi na sakkhissasī?" ti. Itaro "sace pi dasa rājāno āgacchanti āgacchantū" ti paṭisāsanam pesesi. Migāra-seṭṭhī tāva mahante nagare gehagopakamattaṃ 5 ṭhapetvā sesajanaṃ ādāya gantvā addhaya janamate ṭhāne ṭhatvā, "āgat' amhā" ti sāsanaṃ paṇiṇi. Dhanañjaya-seṭṭhī bahum paṇṇākāraṃ pesetvā dhītarā saddhiṃ mantesi: "amma, sasuro kira te Kosalarañṇā saddhiṃ āgato, tassa kataragehaṃ paṭijaggitaṃ, rañño katarā, uparājādīnaṃ katarāni?" ti. 10 Paṇḍitā seṭṭhidhītā vajiragga-tikhiṇaṇṇā kappasatasahassaṃ patthitapatthanā abhinīhārasampannā "sasurassa me asukaṃ gehaṃ paṭijaggatha, rañño asukaṃ, uparājādīnaṃ asukāni" ti samvidahitvā, dāsakammakare pakkosāpetvā, "ettakā rañño kattabbakiccaṃ karoṭha, ettakā uparājādīnaṃ, hatthi-assādayo pi tumhe eva paṭi- 15 jaggatha, assabandhādayo pi āgantvā maṅgalacchanaṃ anubhavisanti" ti samvidahi. Kimkāraṇā? "Mayaṃ Visākhāya maṅgalatṭhānaṃ gantvā na kiñci labhimha, assarakkhaṇādīni karontā vicarimbā" ti keci vattum mā labhimsū ti.

Taṃ divasaṃ eva Visākhāya pitā pañcasate suvaṇṇakāre 20 pakkosāpetvā, "dhītu me mahālatāpasādhanaṃ nāma karoṭhā" ti rattasuvannaṃ nikkhasahassaṃ tadanurūpāni ca rajatamaṇimuttāpavālavajirādīni dāpesi. Rājā katipāhaṃ vasitvā va Dhanañjaya-seṭṭhissa sāsanaṃ paṇiṇi: "na sakkā seṭṭhinā amhākaṃ bharaṇaṃ posanaṃ ciraṃ nāma kātuṃ; dārikāya gamanakālaṃ jānātū" ti. 25 So pi rañño sāsanaṃ pesesi: "idāni vassakālo āgato, tena na sakkā catumāsaṃ vicarituṃ; tumhākaṃ balakāyassa yaṃ yaṃ laddhuṃ vaṭṭati sabbaṃ taṃ mama bhāro, mayā pesitakāle devo gamissati" ti. Tato paṭṭhāya Sāketanagaraṃ niccanakkhattaṃ viya ahosi; rājānaṃ ādiṃ katvā sabbesaṃ mālāgandhavatthādīni paṭiyattān' 30 eva honti. Te te janā cintayimsu: "seṭṭhī amhākaṃ eva sakkāraṃ karoti" ti.

Evam tayo māsā atikkantā, pasādhanaṃ pana na tāva niṭṭhāti. Kammantādhiṭṭhāyikā āgantvā seṭṭhino ārocesuṃ: "aññaṃ asantaṃ nāma n' atthi, balakāyassa pana bhattapacanaḍārūni na ppahontī" 35 ti.—"Gacchatha, tātā, imasmim nagare pariṇṇahatthisālādayo ca jīṇṇakāni ca gehāni gahetvā pacathā" ti. Evam pacantānaṃ pi

addhamāso atikkanto ; tato puna pi “dārūni n’ atthi” ti ārocayiṃsu.
 —“Imasmiṃ kāle na sakkā dārūni laddhuṃ, dussakoṭṭhāgārāni
 vivaritvā thūlasāṭakehi vaṭṭiyo katvā telacātisu temetvā bhattaṃ
 pacathā” ti. Te addhamāsaṃ tathā akāṃsu. Evaṃ cattāro māsā
 5 atikkantā, pasādhanam pi niṭṭhitaṃ. Tasmīṃ pilandhane catasso
 vajranāliyo upayogaṃ agaṃsu, muttānaṃ ekādasa nāliyo, pavālassa
 dvāvisati-nāliyo, maṇīnaṃ tettiṃsa-nāliyo iti etehi ca aññehi ca
 sattaratanehi niṭṭhānaṃ agamāsi ; asuttamayam rajatena sutta-
 kiccaṃ karimṃsu. Taṃ sise paṭimukkaṃ pādapiṭṭhiṃ gacchati ;
 10 tasmīṃ tasmīṃ thāne muddikā yojetvā katā suvaṇṇamayā gaṇṭhikā
 honti, rajatamayā pāsakā, matthakamajjhe ekā muddikā, dvīsu
 kaṇṇapiṭṭhisu dve, galavāṭake ekā, dvīsu jannūsu dve, dvīsu
 kapparesu dve, dvīsu kaṭippadesesu dve ti. Tasmīṃ kho pana
 pasādhane ekaṃ moraṃ karimṃsu ; tassa dakkhiṇapakkhe ratta-
 15 suvaṇṇamayāni pañca pattasatāni ahesuṃ, vāmapakkhe pañca
 pattasatāni, tuṇḍam pavālamayaṃ, akkhini maṇimayāni, tathā
 gīvā ca piñjāni ca pattanāliyo ratanamayā, tathā jaṅghā ; so
 Visākhāya matthakamajjhe pabbatakūṭe thatvā naccanamayūro viya
 khāyatī ti, pattanālisahassasaddo dibbasāṅgitaṃ viya pañcaṅgika-
 20 turiyaghoso viya ca pavattati ; santikaṃ upagatā yeva tassa amora-
 bhāvaṃ jānanti ; pasādhanam navakoṭi-agghanaṃ ahosi, sata-
 sahassaṃ hatthakammamūlaṃ dīyittha.

Evaṃ mahāsetṭhī catumāsehi dhītu parivacchaṃ katvā tassā
 deyyadhammaṃ dadamāno kahāpaṇapūrāni pañca sakataṣatāni
 25 adāsi, suvaṇṇabhājanapūrāni pañca sakataṣatāni, rajatabhājana-
 pūrāni pañca, tambabhājanapūrāni pañca, paṭṭavattakoseyya-
 vatthapūrāni pañca sakataṣatāni, sappipūrāni pañca sālitaṇḍula-
 pūrāni, pañca naṅgalaphālādi-upakaraṇapūrāni pañca sakataṣatāni.
 Evaṃ kir’ assa ahosi : “mama dhītā gataṭṭhāne ‘asukena nāma me
 30 attho’ ti mā parassa gebadvāraṃ pabhiṇi” ti tasmā sabbūpakaraṇāni
 dāpesi. Ekekasmīṃ rathe sabbūlaṅkārapaṭimaṇḍitā tisso tisso
 vaṇṇadāsiyo thapetvā pañca rathasatāni adāsi, “etaṃ nahāpentiyo
 bhojentiyo alaṅkarontiyo vicarathā” ti diyaḍḍhasabassa-paricārīkā
 adāsi. Ath’ assa etad ahosi : “mama dhītu gāvo dassāmi” ti. So
 35 purise āṇāpesi : “gacchatha, bhaṇe, cūḷavajassa dvāraṃ vivaritvā
 tisu gāvutesu tisso bheriyo gabetvā tiṭṭhatha ; putbulato usabba-
 mattaṭṭhāne ubhosu passesu tiṭṭhatha, gāvinam tato param gantuṃ
 mā daditthā ti, evaṃ thitakāle bherisaṇṇam kareyyāthā” ti. Te

tathā akamṣu ; te gāvīnaṃ vajato nikkhamitvā gāvutaṃ gatakāle bherisaññaṃ akamṣu, puna adḍhayaḥjanam gatakāle akamṣu, puna tigāvutaṃ gatakāle, puthulato gamanaṃ ca nivāresuṃ, evaṃ dīghato tigāvute puthulato usabhamatte tḥāne gāviyo aññaṃaññaṃ nighaṃsantiyo aṭṭhaṃsu. Mahāseṭṭhī “mama dhītu ettikā gāvo alaṃ, 5 dvāraṃ pidahathā” ti vajadvāraṃ pidahāpesi. Tasmim pihite Visākhāya puññaphalena balavagāvo ca dhenuyo ca uppatitvā uppatitvā nikkhamiṃsu, manussānaṃ vārentānaṃ eva saṭṭhisahassā balavagāvo saṭṭhisahassā ca dhenuyo nikkhantā.

Seṭṭhinā ettakassa dhanassa dinnakāle seṭṭhibhariyā āha : 10 “tumhehi mayhaṃ dhītu sabbam samvidahitaṃ, veyyāvaccakarā pana dāsadāsiyo na samvidahitā, kiṃkāraṇā ?” ti.—“Mama dhītari sasneha-nisnehaṇaṃ jānanatthaṃ; ahaṃ hi tāya saddhiṃ agacchamānake gīvāya gahetvā no paḥiṇāmi, yānaṃ āruya gamanakāle evaṃ pana ‘etāya saddhiṃ gantukāmā gacchantu, mā agantukāmā’ 15 ti vakkhāmī” ti. Atha “sve mama dhītā gamissatī” ti gabbhe nisinno dhītaraṃ samīpe nisīdāpetvā, “amma, patikule vasantiyā nāma imaṇ ca imaṇ ca ācāraṃ rakkhituṃ vaṭṭatī” ti ovādaṃ adāsi. Ayaṃ pi Migāra-seṭṭhī antaragabbhe nisinno pana Dhanañjaya-seṭṭhino ovādaṃ assosi. So pi seṭṭhī dhītaraṃ evaṃ ovadi : 20 “amma, sasurakule vasantiyā nāma anto-aggi bahi na nīharitabbo, bahi-aggi anto na pavesetabbo, dadantass’ eva dātabbam, adadantassa na dātabbam, dadantassāpi adadantassāpi dātabbam, sukhaṃ nisīditabbam, sukhaṃ bhuñjitabbam, sukhaṃ nipajjitabbam, aggi paricaritabbo, antodevatāpi namassitabbā” ti idaṃ 25 dasavidhaṃ ovādaṃ datvā, punadivase sabbā seniyo sannipādetvā rājasenāya majjhe aṭṭha kuṭumbike pāṭibhoge gahetvā, “sace me gataṭṭhāne dhītu doso uppajjati tumhehi sodhetabbo” ti vatvā navakoṭi-agghaṇakena mahālatāpasāddhanena dhītaraṃ pasāddhetvā nahānacunṇamūlakam catupaṇṇāsakoṭidhanaṃ datvā 30 yānaṃ āropetvā Sāketassa sāmantā attano santakesu Anurādhapuramattesu cuddasasu bhattagāmesu āṇaṃ carāpesi : “mama dhītaraṃ saddhiṃ gantukāmā gacchantū” ti. Te saddaṃ sutvā va, “ambākaṃ ayyāya gamanakāle kiṃ ambākaṃ idhā ?” ti cuddasa gāmā kiñci asesetvā nikkhamiṃsu. Dhanañjaya-seṭṭhī pi rañño ca 35 Migāra-seṭṭhino ca sakkāraṃ katvā thokaṃ anugantvā tehi saddhiṃ dhītaraṃ uyyojesi.

3. PORĀNA-VAJJIDHAMMA

[Sumaṅgalavilāsinī, II]

Pubbe kira Vajji-rājāno, “ayaṃ coro” ti ānetvā dassite, “gaṇ-
 hattha taṃ coran” ti avatvā vinicchaya-mahāmattānaṃ denti. Te
 5 vinicchinitvā, sace acoro hoti, vissajjenti ; sace coro hoti, attanā kiñci
 avatvā vohārikānaṃ denti. Te pi vinicchinitvā, acoro ce, vissaj-
 jenti ; coro ce, suddharā nāma honti tesam denti. Te pi vinicchi-
 nitvā, acoro ce, vissajjenti ; coro ce, aṭṭhakulikānaṃ denti. Te pi
 tath’ eva katvā senāpatissa, senāpati uparājassa, uparājā rañño,
 10 rājā vinicchinitvā, acoro ce, vissajjenti, sace pana coro hoti, paveni-
 potthakaṃ vācāpeti. Tattha yena idaṃ nāma kataṃ tassa ayaṃ
 nāma daṇḍo ti likhitaṃ ; rājā tassa kiriyam tena samānetvā
 tadanucchavikaṃ daṇḍaṃ karoti. Iti evaṃ porānaṃ Vajji-
 dhammaṃ samādāya vattantānaṃ manussā na vijjhāyanti, rājāno
 15 porāṇakapaveniyā dhammaṃ karonti : “etesam doso n’ atthi
 amhākaṃ yeva doso” ti appamattā kammante karonti. Evaṃ
 rājūnaṃ vuddhi hoti.

4. QUARREL BETWEEN AJĀTASATTU AND THE VAJJIS

[Sumaṅgalavilāsinī, II]

20 Gaṅgāyaṃ kira ekaṃ paṭṭanagāmaṃ nissāya addhayaṇaṃ
 Ajātasattuno āṇā, addhayaṇaṃ Licchaviṇaṃ [ettha pana āṇā-
 pavatti-tṭhānaṃ hoti ti attho]. Tatrāpi ca pabbatapādato mahag-
 ghaṃ gandha-bhaṇḍaṃ otarati. Taṃ sutvā, “ajja yāmi, sve yāmi”
 ti Ajātasattuno saṃvidahantass’ eva, Licchavino samaggā
 25 sammodamānā puretaraṃ gantvā sabbam gaṇhanti ; Ajātasattu
 pacchā āgantvā taṃ pavattiṃ natvā kujjhitvā gacchati. Te puna
 saṃvacchare pi tath’ eva karonti. Atha so balavāghātajāto tadā
 evaṃ akāsi. Tato cintesi : “Gaṇena saddhiṃ yuddhaṃ nāma
 bhāriyaṃ, eko pi mogha-pahāro nāma n’ atthi ; ekena kho pana
 30 paṇḍitena saddhiṃ mantetvā karonto niraparādho hoti. Paṇḍito

ca Satthārā sadiso nāma n' atthi; Satthā ca avidūre dhuravihāre vasati; handāhaṃ pesetvā pucchāmi. Sace me gatena koci attho bhavissati Satthā tuṇhī bhavissati; anatthe pana sati, 'kiṃ rañño tattha gamanena?' ti vakkhatī" ti Sa Vassakāraṃ brāhmaṇaṃ pesesi. Brāhmaṇo gantvā Bhagavato taṃ atthaṃ ārocesi. 5

Tato naṃ rājā "kiṃ, ācariya, Bhagavā avacā?" ti pucchi. So: "yathā bho samaṇassa Gotamassa vacanaṃ, na sakkā Vajjī kenaci gahetum; api ca upalāpanāya vā mithu-bhedena vā sakkā" ti āha. Tato naṃ rājā: "upalāpanāya amhākaṃ hatthi-assādayo nassanti, bheden' eva gahessāma; kiṃ karomā?" ti pucchi.—"Tena hi, mahā- 10 rāja, tumhe Vajjī ārabba parisatiṃ kathaṃ samutṭhāpetha; tato ahaṃ 'kiṃ te mahārāja? Te hi attano santakehi kasi-vāṇijjādini katvā jīvantu; ete rājāno' ti vatvā pakkamissāmi. Tato tumhe: 'kin nu kho esa brāhmaṇo Vajjī ārabba pavattaṃ kathaṃ paṭi-bāhatī?' ti vadeyyātha; divābhāge cāhaṃ esaṃ paṇṇākāraṃ 15 pesessāmi, taṃ pi gāhāpetvā tumhe mama dosaṃ āropetvā bandhanatāḷanādini akatvā va kevalaṃ khura-muṇḍaṃ maṃ katvā nagarā niharāpetha. Athāhaṃ: 'mayā te nagare pākāre ca parikhā cā kārītā, ahaṃ thīra-dubbalatṭhānaṃ ca uttāna-gambhīratṭhānaṃ ca jānāmi, na cirass' eva dāni tumhe ujum karissāmi' ti vakkhāmi. 20 Taṃ sutvā tumhe 'gacchatū' ti vadeyyāthā" ti.

Rājā sabbaṃ akāsi. Licchavī tassa nikkhamanaṃ sutvā, "āgato brāhmaṇo, mā 'ssa Gaṅgaṃ uttaritum adatthā" ti āhaṃsu. Tato ekaccehi "amhe ārabba kathitattā kira so evaṃ karotī" ti vutte, "tena hi, bhaṇe, etū" ti bhaṇiṃsu. So gantvā Licchavī disvā 25 "kiṃ āgat' atthā?" ti pucchito taṃ pavattiṃ ārocesi. Licchavino "appamattakena nāma evaṃ garudaṇḍaṃ kātum na yuttan" ti vatvā, "kiṃ te tatra ṭhānāntaran?" ti pucchiṃsu.—"Vinicchayā-macco 'ham asmī" ti.—"Tad eva te ṭhānantaraṃ hotū" ti bhaṇiṃsu. 30

So suṭṭhu vinicchayaṃ karoti, rājakumārā tassa santike sippaṃ uggaṇhanti. So paṭiṭṭhita-guṇo hutvā ekadivasaṃ ekaṃ Licchaviṃ gahetvā ekamantaṃ gantvā, "kedāraṃ kasanti?" ti pucchi.—"Āma, kasanti."—"Dve goṇe yojetvā?" ti.—"Āma, dve goṇe yojetvā" ti. Ettakaṃ vatvā nivatto. Tato taṃ añño "kiṃ ācariyo āhā?" ti 35 pucchitvā, tena vuttaṃ asaddahanto, na me esa yathābhūtaṃ kathetī" ti tena saddhiṃ bhijji. Brāhmaṇo aññaṃ pi divasaṃ

ekam Licchaviṃ ekamantaṃ netvā, “kena byañjanaena bhutto 'si ?”
 ti pucchitvā nivatto. Tam pi añño pucchitvā asaddahanto tath' eva
 bhijji. Brāhmaṇo aparam pi divasaṃ ekam Licchaviṃ ekamantaṃ
 netvā, ‘atiduggato 'si kirā ?’ ti pucchi.—“Ko evam āhā ?” ti.—
 5 “Asuko nāma Licchavī” ti. Aparam pi ekamantaṃ netvā, “tvam
 kira bhīrukajātiko ?” ti pucchi.—“Ko evam āhā ?” ti.—“Asuko
 nāma Licchavī” ti. Evaṃ aññena akathitam eva aññassa kathento
 tīhi saṃvaccharehi te rājāno aññamaññaṃ bhinditvā yathā dve
 ekamaggena na gacchanti tathā katvā sannipāta-bheriṃ carāpesi.
 10 “Licchavino issarā sannipatantu, sūrā sannipatantū” ti vatvā, na
 sannipatiṃsu. Brāhmaṇo “ayaṃ dāni kālo, siḡhaṃ āgacchatū”
 ti rañño sāsanaṃ pesesi.

Rājā sutvā bala-bheriṃ carāpetvā nikkhami. Vesālikā sutvā,
 “rañño Gaṅgaṃ otarituṃ na dassāmā” ti bheriṃ carāpesuṃ. Tam
 15 pi sutvā, “gacchatu sūra-rājāno” ti ādini vatvā, na sannipatiṃsu.
 “Nagara-ppavesanaṃ na dassāma, dvārāni pidahitvā ṭhassāmā” ti
 bheriṃ carāpesuṃ ; eko pi na saṇipati. Yathāvivaṭeḥ' eva dvārehi
 pavisitvā sabbe anayavyasanaṃ pāpetvā gato.

5. ASANDHIMITTĀ AND KARAVĪKĀ

20

[Sumaṅgalavilāsini, II]

Asandhimittā Dhammāsokassa devī: “atthi nu kho bhante
 Buddhasaddena sadiso kassaci saddo” ti saṃghaṃ pucchi.—“Atthi,
 karavīka-sakuṇassā” ti. [Karavīka-sakuṇe kira madhurarasam
 ambapakkam tuṇḍakena paharitvā paggharitarasam pivitvā pakkhena
 25 tālam datvā vikūjamāne, catuppadāni mattāni viya lalitaṃ ārabhanti,
 gocarapasutā pi catuppadā mukhagatāni tiṇāni chaḍḍetvā taṃ saddaṃ
 suṇanti, vālamigā khuddamige anubandhamānā ukkhittapādam
 anikkhipitvā va tiṭṭhanti, anubaddhamigā ca maraṇabhayaṃ hitvā
 tiṭṭhanti, ākāse pakkhantā pakkhino pi pakkhe pasāretvā tiṭṭhanti,
 30 udake macchā pi kaṇṇapaṭalam āpoṭhentā taṃ saddaṃ suṇamānā va
 tiṭṭhanti. Evaṃ madhurassarā karavīkā.] “Kubiṃ, bhante, te

sakuṇā ?” ti.—“Himavante” ti. Sā rājānaṃ āha : “deva karavīka-sakuṇaṃ passitukāmaṃ amhī” ti. Rājā : “imasmim pañjare nisīditvā karavīko āgacchatū” ti suvaṇṇapañjaraṃ vissajjesi. Pañjaro gantvā ekassa karavīkassa purato aṭṭhāsi. So “rājāṇāya āgato pañjaro, na sakkā na gantun” ti tattha nisīdi. Pañjare āgantvā rañño purato 5
va aṭṭhāsi. Karavīkaṃ saddaṃ kārāpetuṃ na sakkonti. Atha rājā : “kathaṃ, bhāṇe, ime saddaṃ karonti?” ti āha.—“Nātake disvā, devā” ti. Atha naṃ rājā ādāsehi parikkhipāpesi. So attano va chāyaṃ disvā “nātakā me āgatā” ti maññaṃāno pakkhena tālaṃ datvā madhurassarena maṇivaṃsaṃ dhamamāno viya viravi. Sakala- 10
nagare manussā mattā viya palaṃsu. Asandhimittā cintesi : “imassa tāva tiracchānagatassa evaṃ madhuro saddo, kīdiso nu kho sabbaññutaññaṃasiriṃ pattassa Bhagavato saddo abosī!” ti pītiṃ uppādetvā, tam pītiṃ avijahitvā va, sattahi jaṅghasatehi saddhiṃ sotāpattiphale patitṭhāsi. 15

6. ENSHRINEMENT OF BUDDHA'S RELICS

[Sumaṅgalavilāsini, II]

I

BY AJĀTASATTU

Mahākassapaṭṭhēro dhātūnaṃ antarāyaṃ disvā Ajātasattaṃ 20
upasaṅkamitvā, “mahārāja, ekaṃ dhātunidhānaṃ kātuṃ vaṭṭati” ti āha.—“Sādhu, bhante, nidhānakammaṃ tāva mama hotu ; dhātuyo pana kathaṃ āharāpemi ?” ti.—“Na, mahārāja, dhātu-āharaṇaṃ tuyhaṃ bhāro, ambākaṃ bhāro” ti.—“Sādhu, bhante, tumhe dhātuyo āharatha, ahaṃ nidhānaṃ karissāmī” ti. 25

Thero tesāṃ tesāṃ rājakulānaṃ paricaraṇamattakam eva ṭhapetvā sesadhātuyo āhari. Rāmagāme pana dhātuyo Nāgā pari-gaṇhiṃsu, tāsāṃ antarāyo n' atthi. ‘Anāgate Laṅkādiṇe Mahā-vihāre Mahācetiyaṃhi nidhiyissantī’ ti tā na āharittha. Seschi sattahi nagarehi āharitvā Rājagahassa pācīna-dakkiṇa-disābhāge 30
ṭhatvā, “imasmim ṭhāne yo pāsāṇo atthi so antaradhāyatu, paṃsu suvisuddhā hotu, udakaṃ ca mā utṭhahatū” ti adhiṭṭhāsi. Rājā taṃ

thānaṃ khaṇāpetvā tato uddhaṭapamsunā iṭṭhakā kāretvā asīti mahāsāvakānaṃ cetiyāni kāreti. “Idha rājā kiṃ kāretī?” ti pucchantānaṃ pi “mahāsāvakānaṃ cetiyāni” ti vadanti. Na koci dhātunidhānabhāvaṃ jānāti. Asītihaṭthagambhīre pana tasmiṃ
 5 padese jāte heṭṭhā lohasanthāraṃ santharāpetvā, tattha Thupārāme Cetiyagharappamāṇaṃ tambalohamayaṃ gehaṃ kārāpetvā aṭṭh’ aṭṭha haricandanādīmāye karaṇḍe ca thūpe ca kārāpesi.

Atha kho Bhagavato dhātuyo haricandanakaraṇḍe pakkhipitvā taṃ haricandanakaraṇḍaṃ aññasmiṃ haricandanakaraṇḍe, taṃ
 10 aññasmiṃ ti evaṃ aṭṭha haricandanakaraṇḍe ekato katvā, eten’ eva upāyena te aṭṭha karaṇḍe aṭṭhasu haricandanathūpesu, aṭṭha haricandanathūpe aṭṭhasu lohitaṇḍanakaṇḍesu, aṭṭha lohitaṇḍanakaṇḍe aṭṭhasu lohitaṇḍanathūpesu, aṭṭha lohitaṇḍanathūpe aṭṭhasu dantakaṇḍesu, aṭṭha dantakaṇḍe aṭṭhasu dantathūpesu,
 15 aṭṭha dantathūpe aṭṭhasu sabbaratanakaṇḍesu, aṭṭha sabbaratanakaṇḍe aṭṭhasu sabbaratanathūpesu, aṭṭha sabbaratanathūpe aṭṭhasu suvaṇṇakaṇḍesu, aṭṭha suvaṇṇakaṇḍe aṭṭhasu suvaṇṇathūpesu, aṭṭha suvaṇṇathūpe aṭṭhasu rajatakaṇḍesu, aṭṭha rajatakaṇḍe aṭṭhasu rajatathūpesu, aṭṭha rajatathūpe aṭṭhasu maṇi-
 20 karaṇḍesu, aṭṭha maṇikaṇḍe aṭṭhasu maṇithūpesu, aṭṭha maṇithūpe aṭṭhasu lohitaṇḍakaṇḍesu, aṭṭha lohitaṇḍakaṇḍe aṭṭhasu lohitaṇḍathūpesu, aṭṭha lohitaṇḍathūpe aṭṭhasu masāragallakaṇḍesu, aṭṭha masāragallakaṇḍe aṭṭhasu masāragallathūpesu, aṭṭha masāragallathūpe aṭṭhasu phalīkakaṇḍesu, aṭṭha phalīka-
 25 karaṇḍe aṭṭhasu phalīkathūpesu pakkhipitvā, sabba-uparimaṃ phalīkacetiyaṃ Thupārāme Cetiyappamāṇaṃ ahosi. Tassa upari sabbaratanamayaṃ gehaṃ kāresi, tassa upari suvaṇṇamayaṃ, tassa upari ratanamayaṃ, tassa upari tambalohamayaṃ gehaṃ akāsi. Tattha sabbaratanamayaṃ vālikaṃ okiritvā jalaja-thalaja-pupphānaṃ
 30 sahaṣṣāni vipakiritvā aḍḍhacchaṭṭhāni Jātakasatāni, asīti mahāthere, Suddhodana-mahārājānaṃ, Mahāmāyā-deviṃ, satta saha jāte ti sabbān’ etāni suvaṇṇamayaṇ’ eva kāresi. Pañca-pañcasate suvaṇṇa-rajatamāye puṇṇaghaṭe thāpesi, pañca-suvaṇṇadhajasate ussāpesi, pañcasate suvaṇṇadīpe pañcasate rajatadīpe kāretvā
 35 sugandhatelassa pūretvā tesu dukūlavatṭhiyo thāpesi.

Ath’ āyasmā Mahākassapo “mālā mā vilāyantu, gandhā mā vinassantu, padīpā mā vijjhāyantu” ti adhiṭṭhahitvā

suvanṇapaṭṭe akkharāni chindāpesi: “Anāgate Piyadāso nāma kumāro chattam ussāpetvā Asoko Dhammarājā bhavissati, so imā dhātuyo vitthārikā karissatī” ti. Rājā sabbapasādhanehi pūjetvā ādito paṭṭhāya dvāram pidahanto nikkhami. So tambalohadvāram pidahitvā āviñjanarajjuyam kuṇcikaṃ uddiyam bandhi. Tatth’ eva 5 mahantam maṇikkhandham ṭhapesi, “Anāgate daliddarājāno imam maṇim gahetvā dhātūnam sakkāram karontū” ti akkharāni chindāpesi.

Sakko devarājā Vissakammaṃ āmantetvā, “tāta, Ajātasattunā dhātunidhānikam-katam, ettha ārakkham ṭhapehī” ti paṇi. So 10 āgantvā vālasaṅghāṭa-yantam yojesi. Kaṭṭharūpakāni tasmim dhātugabbhe phalikavaṇṇa khagge gahetvā, vātasadisena vegena anupariyantam yantam yojetvā, ekāya eva āṇiyā bandhitvā, samantato giñjakāvasathākārena silāparikkhepam kāretvā, upari ekāya pidahitvā, paṃsum pakkipitvā, bhūmim samam katvā, tassa upari 15 pāsāṇathūpam patitṭhapesi. Evam nitṭhite dhātunidhāne yāvat-āyukam ṭhatvā thero parinibbuto, rājā pi yathākammaṃ gato, te pi manussā kālakatā.

II

BY ASOKA

20

Aparabhāge Piyadāso nāma kumāro chattam ussāpetvā Asoko nāma Dhammarājā hutvā so tā dhātuyo gahetvā Jambudīpe vitthārikā akāsi. Katham?—So Nigrodha-sāmaṇeram nissāya sāsane laddhapasādo caturāsītivihārasabassāni kāretvā bhikkhusaṅgham pucchi: “bhante, mayā caturāsītivihārasahassāni kārītāni; dhātuyo kuto 25 labhissāmi?” ti.—“Mahārāja, dhātunidhānam nāma atthī ti suṇoma, na pana paññāyati asukaṭṭhāne” ti. Rājā Rājagahe cetiyam bhindāpetvā dhātum apassanto, paṭipākatikam kāretvā, bhikkhu-bhikkuniyo upāsaka-upāsikāyo ti catasso parisā gahetvā Vesālīm gato. Tatrāpi alabhitvā Kapilavatthum, tatrāpi alabhitvā Rāmāgāmaṃ 30 gato. Rāmāgāme Nāgā cetiyam bhinditum na adamsu; cetiye nipatitkuddālo khaṇḍākhandaṃ hoti. Etam tatrāpi alabhitvā Allakappam Veṭhadīpam Pāvakam Kusināran ti sabbattha cetiyāni bhinditvā dhātum alabhitvā va paṭipākatikāni katvā puna Rāja-

gaham gantvā catasso parisā sannipātetvā, “atthi kenaci sutapubbam asukaṭṭhāne nāma dhātunidhānan?” ti pucchi. Tatth’ eko vīsaṃvassasatiko thero : “asukaṭṭhāne dhātunidhānan ti na jānāmi. Mayham pana pitā Mahāthero sattavassakāle mālā-
 5 caṅgotakam gāhāpetvā, ‘ehi sāmaṇera, asukagacchantare pāsāṇathūpo atthi, tattha gacchāmā’ ti gantvā pūjetvā, ‘imaṃ ṭhānam upadhāretum vaṭṭati, sāmaṇerā’ ti āha. Aham ettakam jānāmi, mahārājā” ti āha. Rājā “etaḍ eva ṭhānan” ti vatvā, gacchaṃ harāpetvā pāsāṇathūpaṇ ca paṃsum ca apanetvā heṭṭhā sudhābhūmim addasa ;
 10 tato sudhā ca iṭṭhakāyo ca harāpetvā anupubbena pariveṇam oruyha sattaratanavālikam asihatthāni ca kaṭṭharūpakāni samparivattantāni addasa. So yakkhadāsake pakkosāpetvā balikammam kāretvā pi n’ eva antam na koṭim passanto, devatā namassamāno, “dhātuyo gahetvā caturāsītiyā vihārasahassesu nidahitvā sakkāram karomi,
 15 mā devatā antarāyam karontū” ti āha.

Sakko devarājā cārikam caranto tam disvā Vissakammam āmantetvā, “tāta, Asoko Dhammarājā ‘dhātuyo nīharissāmī’ ti pariveṇam otiṇṇo ; gantvā kaṭṭharūpakāni hārehī” ti. So pañcācūla-gāmadārako viya gantvā, rañño purato dhanukahattho ṭhatvā
 20 “hāremi, mahārājā” ti āha.—“Hara, tātā” ti. Saram gahetvā sandhimhi yeva vijjhi. Sabbam vippakiriyittha. Atha rājā āviñjane bandhakuñcikamuddikam gaṇhi, maṇikkhandham passi. “Anāgate daliddarājāno imaṃ maṇim gahetvā dhātūnam sakkāram karontū” ti pana akkharāni disvā kujjhivā, “mādisam nāma rājānam
 25 ‘daliddarājā’ ti vattum na yuttan” ti punappina ghaṭṭetvā dvāram vivaritvā anto geham pavitṭho. Atṭhārasavassādhikānam dvinnam vassasatānam upari āropitā dīpā tath’ eva pajjalanti, nīluppala-pupphāni tam khaṇam āharitvā āropitāni viya, pupphasanthāro tam khaṇam santhato viya, gandhā tam muhuttam pisitvā ṭhapitā viya.
 30 Rājā suvaṇṇapaṭṭam gahetvā “Anāgate Piyadāso nāma kumāro chattam ussāpetvā Asoko nāma Dhammarājā bhavissati, so imā dhātuyo vitthārikā karissatī” ti vācetvā, “diṭṭho bho aham ayyena Mahākassapatherenā” ti vatvā vāmahattham ābhujitvā dakkhiṇahatthena appoṭhesi. So tasmim ṭhāne paricaraṇakadhātunattam eva
 35 ṭhapetvā, sesadhātuyo sabbā gahetvā, dhātugeham pubbepihitanayen’ eva pidahitvā, sabbam yathāpakatīyā va katvā, upari pāsānacetiyaṃ patitṭhāpetvā, caturāsītiyā vihārasahassesu dhātuyo patitṭhāpetvā,

mahāthere vanditvā pucchi: “dāyādo ’mhi bhante Buddhasāsane ?”
 ti.—“Kissa dāyādo tvam, mahārāja ? Bāhirako tvam sāsanaṣṣā” ti.
 —“Bhante, cha-navutikoṭṭidhanaṃ vissajjetvā caturāsītivihāra-
 sahaṣṣāni kāretvā ahaṃ na dāyādo, añño ca ko dāyādo ?” ti.—
 “Paccayadāyako nāma tvam, mahārāja ; yo pana attano puttaṃ ca 5
 dhītaraṃ ca pabbājeti, ayaṃ sāsane dāyādo nāmā” ti. So puttaṃ ca
 dhītaraṃ ca pabbājesi. Atha naṃ therā āhaṃsu: “idāni, mahārāja,
 sāsane dāyādo ’sī” ti.

IV

PAÑCATANTRA

10

1. THE TORTOISE AND THE GEESE

[Pañcatantra, I. 13]

अस्ति कस्मिंश्चिज्जलाशये कम्बुग्रीवो नाम कच्छपः । तस्य संकट-
 विकट-नाम्नी मित्रे हंसजातीये परमस्नेहमाश्रिते । तौ च हंसौ सरस्तीर-
 मासाद्य तेन सहानेकदेवर्षिमहर्षीणां कथाः कृत्वास्तमनवेलायां स्वनीडसंश्रयं 15
 कुरुतः । अथ गच्छति कालेऽनादृष्टिवशात् सरः शनैः शनैः शोषमगमत् ।
 ततस्तदुखदुःखितौ तावूचतुः, “भो मित्र जम्बालशेषमेतत् सरः संजातं तत्कथं
 भवान् भविष्यतीति व्याकुलत्वं नौ हृदि वर्तते ।” तच्छ्रुत्वा कम्बुग्रीव आह,
 “भोः सांप्रतं नास्त्यस्माकं जीवितव्यं जलाभावात् तथाप्युपायश्चिन्तयतामिति ।
 उक्तं च—

20

त्याज्यं न धैर्यं विधुरेऽपि काले

धैर्यात्कदाचिद्गतिमाप्नुयात् सः ।

यथा समुद्रेऽपि च पोतभङ्गे

सांयात्रिको वाञ्छति तर्तुमेव ॥

अपरं च—

25

मित्रार्थे बान्धवार्ये च बुद्धिमान् यतते सदा ।

जातास्वापत्सु यत्नेन जगादेदं वचो मनुः ॥

तदानीयतां काचिद्वटरज्जुल्लेषु काष्ठं वान्विष्यतां च प्रभूतजलसनाथं सरो
येन मया मध्यप्रदेशे दन्तैर्गृहीते सति युवां कोटिभागयोस्तत्काष्ठं मया
सहितं संगृह्य तत्सरो नयथः ।” तावूचतुः, “भो मित्र एवं करिष्यावः परं
भवता मौनव्रतेन भाव्यं नो चेत्तव काष्ठात्पातो भविष्यति ।”

- 5 तथानुष्ठिते गच्छता कम्बुग्रीवेणाधोभागव्यवस्थितं किञ्चित्पुरमालोकितं ।
तत्र ये पौरास्ते तथा नीयमानं विलोक्य सविस्मयमिदमूचुः, “अहो चक्राकारं
किमपि पक्षिभ्यां नीयते । पश्यत पश्यत ।” अथ तेषां कोलाहलमाकर्ण्य
कम्बुग्रीव आह, “भोः किमेष कोलाहल” इति वक्तुमना अर्धोक्ते पतितः
पौरैः खण्डशः कृतश्च ।

10

2. THE SPARROWS AND THE ROGUISH ELEPHANT

[Pañcatantra, I. 15]

- कस्मिंश्चिदनोद्देशे चटकदंपती तमालतरुस्तनिलयौ प्रतिवसतः । अथ
गच्छता कालेन संततिरभवत् । अन्यस्मिन्नहनि प्रमत्तो गजः कश्चित्तं
तमालवृक्षं घर्मातश्छायायार्थं समाश्रितः । ततो मदोत्कर्षत्तां तस्य शाखां
15 चटकाक्रान्तां पुष्कराग्रेणाकृष्य बभञ्ज । तस्या भङ्गेन चटकाण्डानि सर्वाणि
विशीर्णानि । आयुःशेषतया च चटका कथमपि प्राणैर्न वियुक्ता । अथ
साण्डभङ्गाभिभूता प्रलापान् कुर्वाणा न कथंचिदतिष्ठत् । अत्रान्तरे
तस्यास्तान् प्रलापान् श्रुत्वा काष्ठकूटो नाम पक्षी तस्याः परमसुहृत्तदुःख-
दुःखितोऽभ्येत्य तामुवाच, “भवति किं ह्यथा प्रलापेन । उक्तं च—

20

नष्टं मृतमतिक्रान्तं नानुशोचन्ति पण्डिताः ।
पण्डितानां च मूर्खाणां विशेषोऽयं यतः स्मृतः ॥

तथा च—

अशोच्यानीह भूतानि यो मूढस्तानि शोचति ।
स दुःखे लभते दुःखं हावनर्थो निषेवते ॥

अन्यच्च—

श्लेषाशु बान्धवमुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।
तस्मान्न रोदितव्यं हि क्रियाः कार्याः प्रयत्नतः ॥”

चटका प्राह, “अस्वेतत् । परं दुष्टगजेन मदाम्भम संतानक्षयः
कृतः । तद्यदि त्वं सुहृत्सत्यस्तदस्य गजापसदस्य कोऽपि वधोपायश्चिन्त्यो 5
यस्यानुष्ठानेन मे संततिनाशदुःखमपसरति । उक्तं च—

आपदि येनोपकृतं येन च हसितं दशासु चान्यासु ।
उपकृतदपकृतपि च तयोर्यस्तं पुरुषं परं मन्ये ॥”

काष्ठकूट आह, “भवति सत्यमभिहितं भवत्या । उक्तं च—

स सुहृद्वसने यः स्यात्स पुत्रो यस्तु भक्तिमान् । 10
स भृत्यो यो विधेयज्ञः सा भार्या यत्र निर्हतिः ॥

तत्पश्य मे बुद्धिप्रभावम् । परं ममापि सुहृद्भूता वीणारवा नाम
मक्षिकास्ति । तत्तामाह्वयागच्छामि येन स दुरात्मा दुष्टगजो हन्यते ।”
अथासौ सह चटकया मक्षिकामासाद्य प्रोवाच, “भद्रे ममेष्टेयं चटका
केनचिदुष्टगजेन पराभूताण्डस्फोटनेन । तत्तस्य वधोपायमनुतिष्ठतो मे 15
साहाय्यं कर्तुमर्हसि ।” मक्षिकाप्याह, “भद्र किमुच्यतेऽत्र विषये ।
उक्तं च—

पुनः प्रत्युपकाराय मित्राणां क्रियते प्रियम् ।
यत्पुनर्मित्र मित्रस्य कार्यं मित्रैर्न किं कृतम् ॥

सत्यमेतत् । परं ममापि भेको मेघनादो नाम मित्रं तिष्ठति । 20
तमप्याह्वय यथोचितं कुर्मः । उक्तं च—

हितैः साधुसमाचारैः शास्त्रैर्मतिशालिभिः ।
कथंचिन्न विकल्पन्ते विद्वद्भिश्चिन्तिता नयाः ॥”

अथ ते त्रयोऽपि गत्वा मेघनादस्याग्रे पूर्वं वृत्तान्तं निवेद्य तस्थुः ।
अथ स प्रोवाच, “कियन्मात्रो गजो वराको महाजनस्य कुपितस्य । 25
तन्मदीयो मन्त्रः कर्तव्यः । मक्षिके त्वं गत्वा मध्याह्नसमये तस्य मदोत्कटस्य

गजस्य कर्णे वीणारवसदृशं शब्दं कुरु येन श्रवणसुखलालसो निमीलितनयनो भवति । ततश्च काष्ठकूटचञ्चुः स्फोटितनयनोऽन्धीभूतस्तृषार्तो मम गर्त-
तटाश्रितस्य सपरिकरस्य शब्दं श्रुत्वा जलाशयं मत्वाभ्येति । ततो गर्त-
मासाद्य पतिष्यति पञ्चत्वं यास्यति चेति । एवं समवायः कर्तव्यो यथा
5 वैरसाधनं भवति ।”

अथ तथानुष्ठिते स मत्तगजो मच्चिकागियश्रवणसुखान्निमीलितनयनः
पश्चात्काष्ठकूटहतचक्षुर्मध्याह्नसमये भ्राम्यन्मण्डूकशब्दानुसारी गच्छन्महतीं
गर्तमासाद्य पतितो मृतश्च ।

3. THE MONKEY AND THE SPARROWS

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[Pañcatantra, I. 18]

कस्मिंश्चिद्द्वेने शमीवृक्षशाखालम्बितवसथं कृत्वारण्यचटकदंपती प्रति-
वसतः स्म । अथ कदाचित्तयोः सुखसंस्थयोर्हेमन्तमेधो मन्दं मन्दं वर्षितु-
मारब्धः । अत्रान्तरे कस्मिच्छाखामृगो वातासारसमाहतः प्रोद्धूषितशरीरो
दन्तवीणां वादयन् वेपमानस्तस्याः शम्या मूलमासाद्योपविष्टः । अथ तं
15 तादृशमवलोक्य चटका प्राह, “भो भद्र,

हस्तपादसमोपेतो दृश्यसे पुरुषाकृतिः ।

शीतेन भिद्यसे मूढ कथं न कुरुषे गृहम् ॥”

एतच्छ्रुत्वा वानरः सकोपमाह यत्, “त्वं कस्मान्मीनव्रता न भवसि ।
अहो धार्ष्ट्यमस्याः । अद्य मासुपहसति ।

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सूचीमुखि दुराचारे रे रे पण्डितवादिनि ।

नाशङ्कसे प्रजल्पन्ती तत्किमेनां न हन्यहम् ॥”

एवं प्रलप्य तामाह, “मुग्धे किं तव ममोपरि चिन्तया ।” उक्तं च—

वाच्यं श्रद्धासमेतस्य पृच्छतश्च विशेषतः ।

प्रोक्तं श्रद्धाविहीनस्य श्रवणरुदितोपमम् ॥

तत्किं बहुना तावत् । स कुलायस्थितया तयाभिहितो यावत्तावच्छमी-
मारुह्य तं कुलायं शतधा भङ्गमनयत् ।

अतोऽहं ब्रवीम्युपदेशो न दातव्य इति ।

4. THE PIGEONS AND THE FOWLER

[Pañcatantra, II. 1]

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अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम् । तस्य
नातिदूरेण महांश्चायावान्नग्नोधपादपो नानाविहंगोपभुक्तफलः कीटैरावृत-
कोटरश्चायाश्वासितपथिकजनसमूहश्च । तत्र च लघुपतनको नाम वायसः
प्रतिवसति स्म । स कदाचित्प्राणयात्रार्थं पुरमुद्दिश्य प्रचलितो यावत्पश्यति
तावज्जालहस्तोतिक्लृणतनुः स्फुटितचरण ऊर्ध्वकेशो यमकिंकराकारो नरः 10
संमुखो बभूव ।

अथ तं दृष्ट्वा व्यचिन्तयत्, “यदयं दुरात्माद्यं ममाश्रयवटपादप-
संमुखोभ्येति तन्न ज्ञायते किमद्य वटवासिनां विहंगानां विनाशो भविष्यति
न वा ।” एवं बहुविधं विचिन्त्य तत्क्षणान्निवृत्य तमेव वटपादपं गत्वा
सर्वान्विहंगान् प्रोवाच, “भो अयं दुरात्मा लुब्धको जालतण्डुलहस्तः 15
समभ्येति । तत्सर्वथा तस्य न विश्वसनीयम् । एष जालं प्रसार्य तण्डुलान्
प्रक्षेप्यति । ते भवद्भिः सर्वैरपि हालाहलसदृशा द्रष्टव्याः ।”

एवं वदतस्तस्य स लुब्धकस्तत्र वटतल आगत्य जालं प्रसार्य सिन्दुवार-
सदृशांस्तण्डुलान् प्रक्षिप्य नातिदूरं गत्वा निभृतः स्थितः । अथ ये पक्षिणस्तत्र
स्थितास्ते लघुपतनकवाक्यार्गलया निवारितास्तांस्तण्डुलान्हालाहलाङ्कुरानिव 20
वीक्षमाणा निभृतास्तस्युः । अत्रान्तरे चित्रग्रीवो नाम कपोतराजः सहस्र-
परिवारः प्राणयात्रार्थं परिभ्रमंस्तांस्तण्डुलान्दूरतोपि पश्यन्लघुपतनकेन
निवार्यमाणोपि जिह्वालौल्याद्भक्षणार्थमपतत् सपरिवारो निबद्धश्च । उक्तं
च—

पौलस्त्यः कथमन्यदारहरणे दोषं न विज्ञातवान्
रामेणापि कथं न हेमहरिणस्यासंभवो लक्षितः ।

25

अक्षैश्चापि युधिष्ठिरेण सहसा प्राप्तो ह्यनर्थः कथं
प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते ॥

तथा च—

5 कृतान्तपाशबद्धानां दैवोपहतचेतसाम्
बुद्धयः कुञ्जगामिन्यो भवन्ति महतामपि ॥

अत्रान्तरे लुब्धकस्तान् बद्धान्विज्ञाय प्रहृष्टमनाः प्रोद्यतयष्टिस्तद्वधार्थं
प्राधावितः । चित्रग्रीवोप्यात्मानं सपरिवारं बद्धं मत्वा लुब्धकमायान्तं दृष्ट्वा
तान् कपोतानूचे, “अहो न भेतव्यम् । उक्तं च—

10 व्यसनेष्वेव सर्वेषु यस्य बुद्धिर्न हीयते ।
स तेषां पारमभ्येति तत्प्रभावादसंशयम् ॥

तत्सर्वे हेलयोड्डीय, सपाशजाला अस्यादर्शनं गत्वा मुक्तिं प्राप्नुमः ।
नो चेद्भयविक्रवाः सन्तो हेलया समुत्पातं न करिष्यथ ततो मृत्युमवाप्स्यथ ।”

तथानुष्ठिते लुब्धको जालमादायाकाशे गच्छतां तेषां पृष्ठतो भूमिस्थोपि
पर्यधावत् । तत ऊर्ध्वाननः श्लोकमपठत्—

15 “जालमादाय गच्छन्ति संहताः पक्षिणोप्यमी ।
यावच्च विवदिष्यन्ते पतिष्यन्ति न संशयः ॥”

लघुपतनकोपि प्राणयात्राक्रियां त्यक्त्वा किमत्र भविष्यतीति कुतूहला-
त्तत्पृष्ठलग्नोनुसरति । अथ दृष्टेरगोचरतां गतान्विज्ञाय लुब्धको निराशः
श्लोकमपठन्निवृत्तश्च—

20 “न हि भवति यन्न भाव्यं भवति च भाव्यं विनापि यत्नेन ।
करतलगतमपि नश्यति यस्य हि भवितव्यता नास्ति ॥”

5. THE BRAHMIN AND THE SWINDLERS

[Pañcatantra, III. 3]

अस्ति कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः कृताग्निहोत्र-
25 परिग्रहः प्रतिवसति स्म । स कदाचिन्माघमासे सौम्यानि ले प्रवाति

मेघाच्छादिते गगने मन्दं मन्दं वर्षति पर्जन्ये पशुप्रार्थनार्थं कंचिदग्रामान्तरं गतः । कश्चिदयजमानो याचितः, “भो यजमान आगामिन्याममावस्यायां यक्ष्यामि यज्ञम् । तद् यजनार्थं पशुमेकं समर्पय ।” अथ तेनातीव पीवरतनुः पशुः प्रदत्तः । सोऽपि समर्थस्तं पशुमितश्चेतश्च गच्छन्तं विज्ञाय स्कन्धे कृत्वा सत्वरं पुराभिमुखं प्रतस्थे ।

5

अथ तस्य गच्छतो मार्गे त्रयो धूर्ताः क्षुरक्षामकण्ठाः संमुखा बभूवुः । तैस्तादृशं पीवरतनुं पशुं स्कन्धे कृतमालोक्य मिथोभिहितम्, “भो अस्य पशोर्भक्षणादद्यतनीयो हिमपातो व्यर्थतां नीयते । तदेनं वञ्चयित्वास्य सकाशाद् गृह्यते ।”

अथ तेषामेकतमो वेषपरिवर्तनं विधाय संमुखो भूत्वापरमार्गेण 10 तमाहिताग्निमूचे, “भो भो बालाग्निहोत्रिन् किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते यदेष सारमेयोपवित्तः स्कन्धाधिरूढो नीयते । उक्तं च—

श्वानकुक्कुटचाण्डालाः समस्पर्शाः प्रकीर्तिताः ।

रासभोष्ट्री पिशेधेण तस्मात्तान्नैव संस्पृशेत् ॥”

ततश्च तेन कोपाविष्टेनाभिहितम्, “अहो किमन्धो भवान् यत् पशुं 15 सारमेयत्वेन प्रतिपादयसि ।” स आह, “ब्रह्मन् न कोपः कार्यः । यथेच्छं गम्यताम् ।” अथ यावत्किञ्चिदनान्तरं गच्छति तावद् द्वितीयो धूर्तः संमुखमुपेत्य तमुवाच, “भो ब्रह्मन् कष्टं कष्टम् । यद्यपि वल्लभोऽयं मृतवत्सस्तथापि स्कन्धे आरोपयितुमशक्यः । उक्तं च—

तिर्यञ्चं मानुषं वापि यो मृतं संस्पृशेत् कुधीः ।

20

पञ्चगव्येन शुद्धिः स्यात्तस्य चान्द्रायणेन वा ॥”

अथासौ सकोपमाह, “भोः किमन्धो भवान् यत् पशुं मृतवत्सं वदसि ।” सोब्रवीत्, “भगवन् मा कोपं कुरु । अज्ञानान्मयाभिहितम् । तत्त्वमात्मन उचितेन समाचरेति ।” अथ यावत् स्तोकं वनान्तरं गच्छति तावत् तृतीयो धूर्तः संमुखमुपेत्य तमुवाच, “भो अयुक्तमेतद् यद्रासभं 25 स्कन्धारूढं नयसि । तत् त्यज्यतामेषः । उक्तं च—

यः स्पृशेद्रासभं मर्त्यो ज्ञानादज्ञानतोऽथवा ।

सचैलं स्नानमुद्दिष्टं तस्य पापप्रशान्तये ॥

तत् त्यजैनं यावत्कोपि न पश्यति ।”

अथासौ तं पशुं रासभं मन्यमानो भयाद् भूमौ प्रक्षिप्य स्वगृहसुद्दिश्य
पलायितुं प्रारब्धः । ततस्तेपि त्रयो मिलित्वा पशुमादाय यथेच्छं
भक्षितुमारब्धाः ।

5

6. THE ASS IN THE TIGER'S SKIN

[Pañcatantra, IV. 5]

अस्ति कस्मिंश्चिदधिष्ठाने शुद्धपटो नाम रजकः प्रतिवसति स्म ।
तस्यैको रासभोऽस्ति । सोऽपि घासाभावादतिदुर्बलः । अथ तेन रजकेन
कापि व्याघ्रचर्म प्राप्तम् । ततश्चाचिन्तयत्, “अहो शोभनमापतितम् ।
10 एतच्चर्मं परिधाप्य रासभं रात्रौ यावत् क्षेत्रेऽपृच्छजामि येन व्याघ्रं मत्वा
समीपवर्तिनः क्षेत्रान्न निष्कासयन्ति ।”

तथानुष्ठिते रासभो रात्रौ यथेच्छया यवभक्षणं करोति । रात्रिशेषेऽपि
भूयो रजकः स्वाश्रयं नयति । एवं गच्छता कालेन स रासभः पीवरतनु-
र्जातः । कृच्छ्राद् बन्धनमपि नीयते । अथान्यस्मिन्नहनि स महोद्धतो
15 दूराद्रासभोऽशब्दं शृण्वंस्तारस्वरेण शब्दायितुमारब्धः । अत्र ते क्षेत्रपा
रासभोऽयं व्याघ्रचर्मप्रतिच्छन्न इति मत्वा लकुटपाषाणशरप्रहारैस्तं
व्यापादितवन्तः ।

सुगुप्तं रक्ष्यमानोऽपि दर्शयन्दारुणं वपुः ।

व्याघ्रचर्मप्रतिच्छन्नो वाक्कृते रासभो हतः ॥

20

7. THE BARBER AND THE KṢAPANAKAS

[Pañcatantra, V. 1]

अस्ति दाक्षिणात्ये जनपदे पाटलिपुत्रं नाम नगरम् । तत्र मणिभद्रो
नाम श्रेष्ठो प्रतिवसति स्म । तस्य च धर्मार्थकामकर्माणि कुर्वतो विधि-

वशाद्धनक्षयः संजातः । ततो विभवक्षयादपमानपरंपरया परं विषादं गतः । रात्रौ सुप्तश्चिन्तितवान्, “अहो धिगियं दरिद्रता । यदहमनशनं कृत्वा प्राणानुत्सृजामि ।” एवं निश्चयं कृत्वा सुप्तः ।

अथ तस्य स्वप्ने पद्मनिधिः क्षपणकरूपी दर्शनं गत्वा प्रोवाच, “भोः श्रेष्ठिन् मा त्वं वैराग्यं गच्छ । अहं पद्मनिधिस्तव पूर्वपुरुषोपार्जितः । 5 तदनेनैव रूपेण प्रातस्त्वद्गृहमागमिष्यामि । तत्त्वयाहं लकुटप्रहारेण शिरसि ताडनीयो येन कनकमयो भूत्वाक्षयो भवामि ।” अथ प्रातः प्रबुद्धः सन् स्वप्नं स्मरंश्चिन्ताचक्रमारूढस्तिष्ठति, “अहो सत्योयं स्वप्नः किंवासत्यो भविष्यति न ज्ञायते । अथवा नूनं मिथ्या भाव्यं यतोहं केवलं वित्तमेव चिन्तयामि ।” 10

एतस्मिन्नन्तरे तस्य भार्यया कश्चिन्नापितः पादप्रक्षालनायाद्धतः । अत्रान्तरे च यथानिर्दिष्टः क्षपणकः सहसा प्रादुर्बभूव । अथ स तमालोक्य प्रहृष्टमना यथासन्नकाष्ठदण्डेन तं शिरस्यताडयत् । सोऽपि सुवर्णमयो भूत्वा तत्क्षणाद्भूमौ निपतितः । अथ तं स श्रेष्ठी निभृतं स्वगृहमध्ये कृत्वा नापितं संतोष्य प्रोवाच, “यदेतद्धनं वस्त्राणि च मया दत्तानि गृहाण । 15 भद्रं पुनः कस्यचिन्नाख्येयो वृत्तान्तः ।”

नापितोऽपि स्वगृहं गत्वा व्यचिन्तयत्, “नूनमेते सर्वेऽपि नग्नकाः शिरसि दण्डहताः काश्चनमया भवन्ति । तदहमपि प्रातः प्रभूतानाङ्ग्य लकुटैः शिरसि हन्मि येन प्रभूतं हाटकं मे भवति ।” एवं चिन्तयतो महता कष्टेन निशातिचक्राम । अथ प्रभातेभ्युत्थाय बृहत्लकुटमेकं प्रगुणीकृत्य 20 क्षपणकविहारं गत्वा जिनेन्द्रस्य प्रदक्षिणात्रयं विधाय जानुभ्यामवनिं गत्वा वक्त्रद्वारन्यस्तोत्तरीयाञ्चलस्तारस्वरेणैवं श्लोकमपठत्—

“जयन्ति ते जिना येषां केवलज्ञानशालिनाम् ।
आजग्नयः स्मरोत्युत्तौ मानसेनोषरायितम् ॥

तथा च—

25

मिथ्याकारुणिकोऽसि निर्दुष्टतरस्वत्तः कुतोऽन्यः पुमान् ।
सेष्यं मारवधूभिरित्यभिहितो बुद्धो जिनः पातु वः ॥”

एवं संस्तुत्य ततः प्रधानक्षपणकमासाद्य चित्तिनिहितजानुचरणो

नमोस्तु वन्द इत्युच्चार्य लब्धधर्मवृद्धाशीर्वादः सुखमालिकानुग्रहलब्धव्रतादेश
 उत्तरीयनिबद्धग्रन्थिः सप्रश्रयमिदमाह, “भगवन्नद्य विहरणक्रिया समस्त-
 मुनिसमेतेनास्मद्गृहे कर्तव्या ।” स आह, “भोः श्रावक धर्मज्ञोपि किमेवं
 वदसि । किं वयं ब्राह्मणसमाना यत आमन्त्रणं करोषि । वयं सदैव
 5 तत्कालपरिचर्यया भ्रमन्तो भक्तिभाजं श्रावकमवलोक्य तस्य गृहे गच्छामस्तेन
 कृच्छादभ्यर्थिताः । तद्गृहे प्राणधारणमात्रामशनक्रियां कुर्मः । तद्गम्यतां
 नैवं भूयोपि वाच्यम् ।” तच्छ्रुत्वा नापित आह, “भगवन् वेद्यग्रहं युष्मद्वर्मम् ।
 परं भवतो बहुश्रावका आह्वयन्ति । सांप्रतं पुनः पुस्तकाच्छादनयोग्यानि
 कर्पटानि बहुमूल्यानि प्रगुणीकृतानि तथा पुस्तकानां लेखनाय लेखकानां
 10 च वित्तं दत्तमास्ते । तत् सर्वथा तत्कालोचितं कार्यम् ।”

ततो नापितोपि स्वगृहं गतः । तत्र च गत्वा खादिरमयं लकुटं
 सज्जीकृत्य कपाटयुगलं द्वारे समाधाय सार्धप्रहरद्वयोद्देशे भूयोपि विहार-
 द्वारमाश्रित्य सर्वान् क्रमेण निष्क्रामतो गुरुप्रार्थनया स्वगृहमानयत् । तेपि
 सर्वे कर्पटवित्तलोभेन भक्तियुक्तानपि परिचितश्रावकान् परित्यज्य प्रहृष्टमन-
 15 सस्तस्य पृष्ठतो ययुः । अथवा साध्विदमुच्यते—

एकाकी गृहसंत्यक्तः पाणिपात्रो दिगम्बरः ।
 सोपि संवाह्यते लोके दृष्ट्या पश्य कौतुकम् ॥
 जीर्यन्ते जीर्यतः केशा दन्ता जीयन्ति जीर्यतः ।
 चक्षुः श्रोत्रे च जीर्येते तृणेषु तरुणायते ॥

20 अपरं गृहमध्ये तान् प्रवेश्य द्वारं निभृतं विधाय लकुटप्रहारैः शिरस्य-
 ताडयत् । तेपि ताड्यमाना एके मृता अन्ये भिन्नमस्तकाः फ्लूक्तेसुप-
 चक्रमिरे । अत्रान्तरे तमाक्रन्दमाकर्ण्य कोटरक्षपालैरभिहितम्, “भो भोः
 किमयं महान् कोलाहलो नगरमध्ये । तद्गम्यतां गम्यताम् ।” ते च सर्वे
 तदादेशकारिणस्तत्सहिता वेगात्तद्गृहं गताः । तावद्दुधिरप्लावितदेहाः
 25 पलायमाना नग्नका दृष्टाः । तैः स नापितो बद्धः । हतशेषैः सह
 धर्माधिष्ठानं नीतः ।

तैर्नापितः पृष्ठः, “भोः किमेतद् भवता कुकृत्यमनुष्ठितम् ।” स आह,
 “किं करोमि । मया श्रेष्ठिमणिभद्रगृहे दृष्ट एवंविधो व्यतिकरः ।” सोपि
 सर्वं मणिभद्रवृत्तान्तं यथादृष्टमकथयत् । ततः श्रेष्ठिनमाह्वय भणितवन्तः,

“भोः श्रेष्ठिन् किं त्वया कश्चित्क्षपणको व्यापादितः ।” ततस्तेनापि सवः क्षपणकवृत्तान्तस्तेषां निवेदितः । अथ तैरभिहितम्, “अहो शूलमारोप्य-तामसौ दुष्टात्मा कुपरीक्षितकारी नापितः ।”

तथानुष्ठिते तैरभिहितम्—

“कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितम् ।
तन्नरेण न कर्तव्यं नापितेनात्र यत्कृतम् ॥”

5

8. THE GREEDY MONKEY

[Pañcatantra, V. 10]

अस्ति कस्मिंश्चिन्नगरे चन्द्रो नाम भूपतिः प्रतिवसति स्म । तस्य पुत्रा वानरक्रीडारता वानरयूथं नित्यमेवानेकभोजनभक्ष्यादिभिः पुष्टिं नयन्ति 10 स्म । अथ वानरयूथाधिपो यः स औशनस-बार्हस्पत्य-चाणक्य-मतवित्तद-नुष्ठाता च तान् सर्वानप्यध्यापयति स्म । अथ तस्मिन् राजगृहे लघु-कुमारवाहनयोग्यं मेषयूथमस्ति । तन्मध्यादेको जिह्वालौल्यादहर्निशं निःशङ्कं महानसे प्रविश्य यत्पश्यति तत्सर्वं भक्षयति । ते च सूपकारा यत्किञ्चित्क्लाष्टं मृन्मयं भाजनं कांस्यपात्रं ताम्रपात्रं वा पश्यन्ति तेनाशु 15 ताडयन्ति ।

सोपि वानरयूथस्तदृष्ट्वा व्यचिन्तयत्, “अहो मेषसूपकारकलहोयं वानराणां क्षयाय भविष्यति यतोन्नस्वादलम्पटोयं मेषो महाकोपाश्च सूपकारा यथासन्नवस्तुना प्रहरन्ति । तद् यदि वस्तुनोभावात् कदाचिदुलमुकेन ताडयिष्यन्ति तदूर्णाप्रचुरोयं मेषः स्वल्पेनापि वज्रिना प्रज्वलिष्यति । तद् 20 दह्यमानः पुनरश्वकुक्ष्यां समीपवर्तिन्यां प्रवेक्ष्यति । सापि दृष्ट्वा प्राचुर्या-ज्ज्वलिष्यति । ततोश्चा वज्रिदाघमवाप्स्यन्ति । शालिहोत्रेण पुनरेतदुक्तम् ‘यद्वा नरवसयाश्वानां वज्रिदाघदोषः प्रशाम्यति ।’ तन्नूनमेतेन भाव्यमत्र निश्चयः ।” एवं निश्चित्य सर्वान् वानरानाह्वय रहसि प्रोवाच—

“कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम् ।

25

कुराजान्तानि राद्राणि कुकर्मान्तं यशो नृणाम् ॥

तन्न यावत् सर्वेषां संचयो भवति तावदेतद् राजगृहं संत्यज्य वनं गच्छामः ।”

अथ तत् तस्य वचनमश्रद्धेयं श्रुत्वा मदोद्धता वानराः प्रहस्य प्रोचः,
“भो भवतो वृद्धभावाद बुद्धिवैकल्यं संजातं येनैतद् ब्रवीषि । उक्तं च—

वदनं दशनैर्हीनं लाला स्रवति नित्यशः ।

न मतिः स्फुरति कापि बाले वृद्धे विशेषतः ॥

5 न वयं स्वर्गसमानोपभोगान् नानाविधान् भक्ष्यविशेषान् राजपुत्रैः
स्वहस्तदत्तानमृतकल्पान् परित्यज्य तत्राटव्यां कषायकटुतिक्तचारुक्ष-
फलानि भक्षयिष्यामः ।” तच्छ्रुत्वाशुकलुषां दृष्टिं कृत्वा स प्रोवाच, “रे रे
मूर्खा यूयमेतस्य सुखस्य परिणामं न जानीथ । पाकरसास्वादनाय-
मेतत्सुखं परिणामे विषवद्भविष्यति । तदहं कुलक्षयं स्वयं नावलोकयि-
10 यामि । सांप्रतं वनं यास्यामि । उक्तं च—

मित्रं व्यसनसंप्राप्तं स्वस्थानं परपीडितम् ।

धन्यास्ते ये न पश्यन्ति देशभङ्गं कुलक्षयम् ॥”

एवमभिधाय सर्वांस्तान् परित्यज्य स यूथाधिपोटव्यां गतः ।

अथ तस्मिन् गतेन्यस्मिन्नहनि स मेषो महानसे प्रविष्टो यावत् सूपकारेण
15 नान्यत् किञ्चित् समासादितं तावदर्धज्वलितकाष्ठेन ताड्यमानो जाज्वल्यमान-
शरीरः शब्दायमानोश्चकुट्यां प्रत्यासन्नवर्तिन्यां प्रविष्टः । तत्र तृणप्राचुर्य-
युक्तायां क्षितौ तस्य प्रलुठतः सर्वत्रापि वह्निज्वालास्तथा समुत्थिता यथा
केचिदश्वाः स्फुटितलोचनाः पञ्चत्वं गताः केचिद् बन्धनानि त्रोटयित्वा र्धदग्ध-
शरीरा इतश्चेतश्च हेषायमाणा धावमानाः सर्वमपि जनसमूहमाकुलीचक्रुः ।
20 अत्रान्तरे राजा सविषादः शालिहोत्रज्ञान् वैयानाह्वय प्रोवाच, “भोः
प्रोच्यतामेषामश्वानां कश्चिद् दाहोपशमनोपायः । तेषां शास्त्राणि संचिन्त्य
प्रोचुः, “देव प्रोक्तमत्र विषये भगवता शालिहोत्रेण यत्—

‘कपीनां मेदसा दोषो वह्निदाहसमुद्भवः ।

अश्वानां नाशमभ्येति तमः सूर्योदये यथा ॥’

25 तत् क्रियतामेतच्चिकित्सितं द्राग्यावन्नैतेन दाहदोषेण विनश्यन्ति ।”

सोऽपि तदाकर्ण्य समस्तवानरवधमादिष्टवान् । किं बहुना । सर्वेऽपि
ते वानरा विविधायुधलकुटपाषाणादिभिर्व्यापादिता इति ।

V

EDICTS OF ASOKA

1. ROCK EDICT I.

<i>Girnār</i>	Iyaṃ	dhamma-lipī		
<i>Kālsī</i>	Iyaṃ	dhamma-lipī		
<i>Shāhbāzgarhi</i>	Aya	dhrama-dipi		
<i>Jaugada</i>	Iyaṃ	dhamma-lipī		Khepimṅgalasi
、				
<i>Gir.</i>		Devānaṃpriyena		
<i>Kāl.</i>		Devānaṃpiyenā		
<i>Shāh.</i>		Devanapriasa		
<i>Jau.</i>	pavatasi	Devānaṃpiyena		
<i>Gir.</i>	Priyadasinā	rāñā		lekhāpitā.
<i>Kāl.</i>	Piyadasinā			lekhitā.
<i>Shāh.</i>		raño		likhapitu.
<i>Jau.</i>	Piyadasinā	lājina		likhāpitā.
<i>Gir.</i>	Idha	na	kimci	jīvaṃ
<i>Kāl.</i>	Hidā	no	kichi	jive
<i>Shāh.</i>	Hida	no	kici	jive
<i>Jau.</i>	Hida	no	kichi	jīvaṃ
<i>Gir.</i>	ārabhitpā		prajāhitavyaṃ	
<i>Kāl.</i>	ālabhitu		pajohitaviye	
<i>Shāh.</i>	arabhitu		prayuhotave	
<i>Jau.</i>	ālabhitu		pajohitaviye	
<i>Gir.</i>	na	ca	samājo	katavyo.
<i>Kāl.</i>	no pi	cā	samāje	kaṭaviye.
<i>Shāh.</i>	no pi	ca	samaja	kaṭava.
<i>Jau.</i>	no pi	ca	samāje	kaṭaviye.

<i>Gir.</i>	Bahukaṃ	hi	dosam	samājamhi
<i>Kāl.</i>	Bahukā	hi	dosā	samājasā
<i>Shāh.</i>	Bahuka	hi	dosha	samayaspi
<i>Jau.</i>	Bahukaṃ	hi	dosam	samājasa

<i>Gir.</i>	pasati	Devānaṃpriyo	Priyadasī
<i>Kāl.</i>		Devānaṃpiye	Piyadasī
<i>Shāh.</i>		Devanapriye	Priadraśī
<i>Jau.</i>	drakhati	Devānaṃpiye	Piyadasī

<i>Gir.</i>	rājā.		Asti	pi
<i>Kāl.</i>	lājā	dakhati.	Athi	pi
<i>Shāh.</i>	raya	dakhati.	Asti	pi
<i>Jau.</i>	lājā.		Athi	pi

<i>Gir.</i>	tu	ekacā	samājū	sādhū-matā
<i>Kāl.</i>	cā	ekatiyā	samājā	sādhū-matā
<i>Shāh.</i>	cu	ekatia	samaye	sasu-mate
<i>Jau.</i>	cu	ekatiyā	samājā	sādhū-matā

<i>Gir.</i>	Devānaṃpriyasa	Priyadasino	rāño.
<i>Kāl.</i>	Devānaṃpiyasā	Piyadasisā	lājine.
<i>Shāh.</i>	Devanapiasa'	Priadraśisa	raño.
<i>Jau.</i>	Devānaṃpiyasa	Piyadrasine	lājine.

<i>Gir.</i>	Purā	mahānasamhi	Devānaṃpriyasa
<i>Kāl.</i>	Pule	mahānasasi	Devānaṃpiyasā
<i>Shāh.</i>	Pura	mahanasasi	Devanapriasa
<i>Jau.</i>	Puluvaṃ	mahānasasi	Devānaṃpiyasa

<i>Gir.</i>	Priyadasino	rāño	anudivasam
<i>Kāl.</i>	Piyadasisā	lājine	anudivasam
<i>Shāh.</i>	Priadraśisa	raño	anudivaso
<i>Jau.</i>	Piyadasine	lājine	anudivasam

<i>Gir.</i>	bahūni	prāṇa-sata-sahasrāni
<i>Kāl.</i>	bahuni	pāta-sahasāni
<i>Shāh.</i>	bahuni	praṇa-śata-sahasani
<i>Jau.</i>	bahūni	pāna-sata-sahasāni

<i>Gir.</i>	ārabbisu	sūpāthāya.
<i>Kāl.</i>	alambhiyisu	supaṭhāye.
<i>Shāh.</i>	arabhiyisu	supaṭhaye.
<i>Jau.</i>	ālabhiyisu	sūpaṭhāye.

<i>Gir.</i>	Se	aja	yadā	ayaṃ	dhamma-lipī
<i>Kāl.</i>	Se	idāni	yadā	iyam	dhamma-lipi
<i>Shāh.</i>	So	idani	yada	aya	dhrama-dipi
<i>Jau.</i>	Se	aja	adā	iyam	dhamma-lipī

<i>Gir.</i>	likhitā		tī	eva	prāṇā
<i>Kāl.</i>	lekhitā	tadā	tiṃni	yevā	pānāni
<i>Shāh.</i>	likhita	tada	trayo	vo	prāṇa
<i>Jau.</i>	likhitā		tiṃni	yeva	pānāni

<i>Gir.</i>	ārabhare	sūpāthāya	dvo
<i>Kāl.</i>	alabhiyamti		duve
<i>Shāh.</i>	hamṇamti		majura
<i>Jau.</i>	ālabhiyamti		duve

<i>Gir.</i>	morā	eko	mago	so	pi
<i>Kāl.</i>	majūlā	eke	mige	se	pi
<i>Shāh.</i>	duvi 2	mrugo	1	so	pi
<i>Jau.</i>	majūlā	eke	mige	se	pi

<i>Gir.</i>		mago	na	dhruvo.
<i>Kāl.</i>	cū	mige	no	dhruve.
<i>Shāh.</i>	cu	mrugo	no	dhruvaṃ.
<i>Jau.</i>		mige	no	dhuvaṃ.

<i>Gir.</i>	Ete	pi		trī	prāṇā
<i>Kāl.</i>	Etāni	pi	cu	tini	pānāni
<i>Shāh.</i>	Eta	pi		prāṇa	trayo
<i>Jau.</i>	Etāni	pi	cu	tiṃni	pānāni

<i>Gir.</i>	pachā	na	ārabbisare.
<i>Kāl.</i>		no	alābhiyamti.
<i>Shāh.</i>	paca	na	arabhisamti
<i>Jau.</i>	pachā	no	ālabhiyamti.

2. PILLAR EDICT I.

[Delhi-Toprā]

Devānaṃpiye Piyadasi lāja hevaṃ āhā: Saḍuvisati-vasa-
 abhisitena me iyaṃ dhamma-lipi likhāpitā. Hidata-pālate dusaṃ-
 5 paṭipādaye aṇṇata agāyā dhamma-kāmatāyā agāya palikbāyā agāya
 susūsāyā aṇṇa bhayenā aṇṇa usāhenā. Esa cu kho mama anu-
 sathiyā dhammāpekhā dhamma-kāmatā cā suve suve vadhitā vadhi-
 sati cevā. Pulisā pi ca me ukasā cā gevayā cā majhimā cā anu-
 vidhiyaṃti saṃpaṭipādayaṃti cā, alaṃ ca palaṃ samādapayitave.
 10 Hemevā aṇṇa-mahāmātā pi. Esa hi vidhi yā iyaṃ dhammena
 pālanā dhammena vidhāne dhammena sukhiyanā dhammena goti ti.

3. BHĀBRU EDICT.

Priyadasi lāja Māgadhe saṃghaṃ abhivādetūnaṃ āhā apā-
 bādhatam ca phāsu-vihālatam cā. Vidite ve bhaṃte āvatake hamā
 15 Budhasi dhammasi saṃghasi ti gālave caṃ prasāde ca. E keci
 bhaṃte bhagavatā Budhena bhāsīte sarve se subhāsīte vā. E cu
 kho bhaṃte hamiyāye dīseyā hevaṃ sadhamme cila-ṭhitike hosatī ti
 alabhāmi hakaṇi taṃ vātave. Imāni bhaṃte dhamma-paliyāyāni
 Vinaya-samukase Aliya-vasāni Anāgata-bhayāni Muni-gāthā Moneya-
 20 sūte Upatissa-pasine e cā Lāghulovāde musā-vādaṃ adbigicaya bhaga-
 vatā Budhena bhāsīte etāni bhaṃte dhamma-paliyāyāni icchāmi
 kiṃti bahuke bhikhu-pāye cā bhikhuniye cā abhikhinaṃ suneyu cā
 upadhālayeyū cā. Hevaṃmevā upāsakā cā upāsikā cā. Itteni
 bhaṃte imaṃ likhāpayāmi abhipretam me jānaṇitū ti.

