BUDDHIST TEXTS

AS RECOMMENDED BY ASOKA
TO
SRI PRABHATKUMAR MUKHOPADHYAYA
A REAL SCHOLAR, AN INSPIRING TEACHER
AND FOR SOMETIME A COLLEAGUE OF MINE
IN THE DEPARTMENT OF SANSKRIT
CALCUTTA UNIVERSITY
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Facsimile of the Bhābrū Edict of Aśoka</td>
<td>Frontispiece</td>
</tr>
<tr>
<td>2. Preface ... ... ...</td>
<td>ix—xv</td>
</tr>
<tr>
<td>3. The Original Text of the Edict</td>
<td>xvii</td>
</tr>
<tr>
<td>4. The Sanskrit Chāyā of the Edict</td>
<td>xviii</td>
</tr>
<tr>
<td>5. The English Translation of the Edict</td>
<td>xix</td>
</tr>
<tr>
<td>6. Original Pali Texts:</td>
<td>1—20</td>
</tr>
<tr>
<td>(i) Vinayasamukasa ... ...</td>
<td>1-5</td>
</tr>
<tr>
<td>(ii) Aliyavasa (Ariyavāsa)</td>
<td>5-7</td>
</tr>
<tr>
<td>(iii) Anāgatabhaya ... ...</td>
<td>7-9</td>
</tr>
<tr>
<td>(iv) Munigāthā ... ...</td>
<td>10-11</td>
</tr>
<tr>
<td>(v) Moneyasūta (Moneyyasutta)</td>
<td>11-12</td>
</tr>
<tr>
<td>(vi) Upatisapasina (Upatissapañha-Sāriputtasutta)</td>
<td>12-13</td>
</tr>
<tr>
<td>(vii) Lāghulovāda (Rābulovāda)</td>
<td>14-20</td>
</tr>
<tr>
<td>7. English Translation of the same:</td>
<td>21-40</td>
</tr>
<tr>
<td>(i) Vinayasamukasa ... ...</td>
<td>23-25</td>
</tr>
<tr>
<td>(ii) Aliyavsa ... ...</td>
<td>25-27</td>
</tr>
<tr>
<td>(iii) Anāgatabhaya ... ...</td>
<td>27-30</td>
</tr>
<tr>
<td>(iv) Munigāthā ... ...</td>
<td>30-32</td>
</tr>
<tr>
<td>(v) Moneyasūta ... ...</td>
<td>32-33</td>
</tr>
<tr>
<td>(vi) Upatisapasina ... ...</td>
<td>33-36</td>
</tr>
<tr>
<td>(vii) Lāghulovāda ... ...</td>
<td>36-40</td>
</tr>
</tbody>
</table>
PREFACE

Among the Minor Rock Edicts of Aśoka the one with which we are concerned here is known as Bhābru¹ Edict. It is also known as the second Bairāṭ Rock Edict.

Bairāṭ (originally Vairāṭa, belonging to Virāṭa, the country or its king) or Virāṭapura is the ancient capital of the Matsya Deśa connected with the Mahābhārata story. In that town the five Pāṇḍavas lived incognito for one year. This Bairāṭ is in the Jaipur state in Rājpūtānā, 41 miles north of Jaipur, 25 miles west of Alwar, and 8½ miles east, as the crow flies, from the camping ground at Bhābrū. The town of Bairāṭ is in a valley enclosed in concentric lines of hills. There is a pyramid of black rocks, one mile N.E. of the town. It is called "Pandu’s Hill." At the foot of it, there is an isolated block. On the southern side of it, there is an imperfect version of the 1st Edict as known at Rupnath and at Sahasaram. This Edict is called the first Bairāṭ Edict. It was discovered in 1872-73 by Carliyale.²

Bijak Pahār is the name of another hill of the same town. On the top of this in 1840 Capt. Burt discovered the second Bairāṭ Rock Edict or Bhābrū Edict which is now before us.

¹ It is often called Bhābrū, but not correctly, as pointed out by V. Smith (Early History of India, 3rd Edition, Oxford, 1914. p. 158, foot note). In the Archaeological Survey of India Vol. VI. pp. 96, 102, the name is Babero. Sometimes it is called Bairāṭ, or Bairāṭ-Bhābrū Edict.

As the place of the Edict is 12 miles from a camping station named Bhābrū on the old route from Delhi to Jaipur, it is called Bhābrū Edict. That isolated block on which the Edict was inscribed was conveyed to Calcutta down the Jumna and the Ganges and is now in the premises of the Royal Asiatic Society of Bengal. The Edict was first published in JASB, 1840, p. 67, by Capt. M. K. t t o 'with the aid of the learned Pundit K a m a l a n k a n t.' Since then it has been published and discussed by different scholars. There is an excellent facsimile of the inscription published by S e n e r t in the Journal Asiatique, 1887, t. ix, pp. 498ff., as well as by H u l t z s c h in his Inscriptions of A s o k a. The facsimile given in the present book is taken from H u l t z s c h. The Edict is in Brahmī character.

It is more than 40 years since I happened to read somewhere a suggestion made by a writer on the Inscriptions of A s o k a to the effect that a collection in a volume of all the canonical texts referred to or recommended by A s o k a in the present Edict, together with their English translation would be welcome by readers. But seeing that it is not done by any one, so far as my information goes, I myself have undertaken it and I offer it to my readers as best as I have been able to do it.

With regard to the readings as well as the explanations of some words in the Edict, as we all know, scholars are widely divided. Different are also their opinions on the identification of the texts referred to by A s o k a, each one advancing one's own grounds. It has been discussed for years by scholars in this country and abroad and undoubtedly it will further be discussed in the future. I have, however, not done so the only object before me being to give my readers a popular volume containing the Buddhist texts referred to by A s o k a together with their English translation as said above.

With reference to the text of the Edict, I have taken
it as published by Woolner (Aśoka: Text and Glossary, Panjab University Oriental Publication, Pt. II) comparing it with that published by the University of Calcutta (The Inscriptions of Aśoka, Pt. II). In doubtful cases I have adopted the readings of Hultsch.

I have given here a facsimile of the Edict. It is a copy of the one given by Hultsch in his work. For those who know Sanskrit, I have also given its chāya, i.e., approximate and easily understandable rendering in that language.

In regard to the identifications with Buddhist Texts alluded to by Aśoka, mostly I have accepted the views of Winteritz and some others. It is, however, to be noted that the first text in the Edict, i.e., Vinayasaṃukasā, so far as I can see, is not yet satisfactorily identified, and as such it should have been excluded from the present collection; yet, simply in order to present a complete volume I have included it agreeing with the views of some scholars.

The identifications are as follows:

1. Vinayasaṃukasa (Pali Vinayaśamukkamśa, Skt. Vinayasaṃuktakara). It is the principal sermon of the Vinaya Piṭaka, i.e., the sermon at Benares called Dhammacakkavattīsutta, Vinaya Piṭaka, Mahāvagga, 1.6.17-26.

2. Aṭṭhakaccana Sutta (Pali Ariyavāsa, Skt. Āryavāsa.) It is in the Sangīti-sutta and Das’uttara-sutta in the Digha Nikāya (Vol. III, pp. 269 and 291 respectively).


4. Munigāthā. It is the Munisutta in the Suttani-pāta, verses 206-220.


6. Uputisasasana (Pali Uputissapañña, Skt. Upatīṣyapraśna). It is the Sāriputtasutta in the Suttani-pāta, verses 955-975.

The latest discussion on the point is by Dr. B. M. Barua of the University of Calcutta in his new work, Asoka and his Inscriptions. The book is indispensable.

I have tried to translate the texts in Pali mostly literally, so that the reader may form some idea of the original text. Though in many cases the translation could be abridged without any harm, I have refrained from doing so for the same purpose. But in a few cases, I have made some abridgement in order to avoid unnecessary repetition well-known in Buddhist texts.

The texts collected here are mainly from the editions of the Pali Text Society and in the case of the Vinaya text, Oldenberg's edition is utilised.

Now a few words as to why Aśoka recommended the particular seven texts when there were so many others. What is then there of special importance? It is evident from his own words that though whatever is said by the Buddha is well-said, yet there are some texts through which the Good Law will long endure. Though the Edict was intended for the people at large, it was primarily meant for monks and nuns. Therefore, the importance of the texts lies in their contents and we are to discuss it a little.

As regards the first text, Vinayamukhaka, which could not yet satisfactorily identified, as we have seen before, it is quite clear from the very word, literally meaning 'Discipline par excellence,' that whatever the text may actually be, it particularly deals with vinaya, or discipline. We know from the present Edict that Aśoka got it inscribed thinking that by doing so the Good Law would endure long. Here we see, among the seven texts the first place was given by Aśoka to vinaya and it is very significant. We see in the proceedings of the First Rehearsal (Dhammanahā-
sāṅgīti, see Vinaya, Cullavagga, XI. 1. 6, 8.) that it was cinaya which was recited first, and then dhamma. And why was it that cinaya was recited first and then dhamma? We read in the Samantapāsādikā of Buddhaghosa, in course of giving the description of the proceedings of the First Rehearsal that in the assembly Mahākassapa put a question to the Order as to whether cinaya or dhamma was to be recited first, and the Order said in reply that cinaya was to be given the first place on the ground that the life of the Buddhāsasana, the teaching of the Buddha, was cinaya, as the endurance of dhamma depended on the endurance of cinaya. It is therefore quite reasonable that Aśoka has first mentioned Vinayasaṃukasa.

The second text, Aliyacosa or Āryavāsa, the Noble State of Living, speaks for itself. It shows how a monk is to act for his purification and spiritual advancement, controlling his body and mind, and lays special emphasis on the fact that it is his mind which is his real guard. He is also advised to eschew dogmas. All this, if observed properly, will undoubtedly lead to the fulfilment of Aśoka's object.

We have already seen that the object which Aśoka kept in view in getting the Edict inscribed was only to do something by which the Good Law could long endure, and quite in consonance with the spirit it was only natural that he was expected to have recommended the third text, i.e., Anāgatabhaya 'Fears to Come.' This was particularly meant for monks with a view to warning them. In instructing others the cultivation of one's body, character, mind and insight is absolutely essential on the part of the instructor,

1 *vināyā nāma buddhasāsanaṃ āyu vinaye śāte sāsanaṃ tītāṁ hoti. taṁ paṭhamam vinayam saṅgāyāma. Samanta- pāsādikā, Vinaya Pitaka, Vol. III, p. 289. This is to be found also in other Attākathās of Buddhaghosa.*
so that he can lead the instructed aright, otherwise it is only to bring about a disastrous consequence.

It is the proper cultivation of body, character, etc., on which discipline depends and discipline is followed by righteousness. In fact discipline and righteousness are interdependent; and so if one is lost, the other is sure to follow the suit.

By recommending the fourth text, Munigatha, A s o k a set before the monks the high ideal of a Muni, which they should follow.

By the fifth text, i.e., Moneyasutta, "the Discourse on the State of a Muni," A s o k a wanted to impress on the mind of one who aspired to be a Muni the importance of the threefold restraint e.g., the restraint of one's body, mind and speech.

Including the sixth text, i.e., Upatisapasina (i.e., Sari-puttasutta) "the Question of Upatissa," A s o k a showed in the words of the Buddha, how a Bhikkhu was to lead his life.

Finally, by referring to the seventh text, Raghulovada, "the Instruction to Rāhula," A s o k a wanted the people to know the evil consequences of a deliberate lie, saying that there is no evil which can not be done by one who is not ashamed to tell a deliberate lie.

Thus it is evident from the above that the mention in the Edict of those seven texts by A s o k a who wanted the long endurance of Good Law was quite appropriate.

I am indebted to my predecessors for what I have taken from their book. I am also really thankful to my friend, Sri Sailendra Nath Mitra, M.A., Secretary, Councils of Post-Graduate Teaching in Arts and Science, Calcutta University, for the help I have derived from him in various ways.

Lastly I am very glad specially to express my deep sense of gratitude to Dr. Syamaprasad Mookerjee, M.A.,
B.L., D.Litt., LL.D., Barrister-at-Law, Minister, Government of India, formerly President, Council of Post-Graduate Teaching in Arts, University of Calcutta, under whose benign and sympathetic patronage the book is included in the publications of the University.

*Brahmavihāra*,

Calcutta,

January, 1948.

Vidhuskekhara Bhattacharya.
THE ORIGINAL TEXT OF THE EDICT OF ASOKA

[1] पियद्रिष्टि शु[1]ज़ा मागवे संवं भिमवाद्वतृत्व बाजा चापावाधि
ति च फालशक्तिति च बा[1]

[2] विदिते वे मंति चावतति समा दुधसि चामशि संवरीति गालि
वे पसादे च[1] ए बींचि मंति

मंति श्रमियान्य दिसिया ह्यंव सधूमे

मंति धन्मपलियानि विनयसमुकि

[5] शलियवानि प्रनागतम्यानि सुनिगाधा मोनियघुते
वर्तिमापिति[1] ए चा लावलो-

[6] वादे सुमावारदे चितिनिष्ठा मंगवा दुधेन मासिति पतानि मंति
धन्मपलियानि दश्कासि।

[7] स्मिति[1] बहुके भिक्कुपार्यि चा भिक्कुनियि चा भिमिंचि
सुनबु चा उपाधिेब्यु चा[1]

[8] हरंवेन उपायका चा उपायका चा[1] एति मंति दसं
शिशायवानि शभिप्रभे मे जानेनु ति।
THE SANSKRIT CHAYA OF THE EDICT

[1] प्रियदर्शी राजा मागध: सहम् भविष्याय श्राह चंद्रावायथां च यांसिद्धार्थां च।

[2] विदितं यो भद्रता यावन् मम बुद्धे धम्मं सहें गौरं च प्रसादं। यत् किषिद्द्वं भद्रता:

[3] भगवता बुद्धेन भार्यत् सबे तत् सुभाषितम् एव। यद् खलु भद्रता मया किस्में एवं सबे:।

[4] विचरितानुक्रो भविष्यतीति शतांसि श्राहं तदु वलुँग्।] यत्म भद्रता धम्मपपायायः। विनयसमुक्खवः।

[5] नार्यवासा वनागतभायाः सुनिग्ध्या मीनियसम्मु उपत्यकाप्रत्येकं यत् च रामस्तमतः।

[6] वादे मूर्खावादं भविष्यत् भगवता बुद्धेन भार्यत्।] एतान् भद्रता धम्मपपायान्न श्राहामि।।

[7] किलित[1] वहुः मिश्रुतायः च भिलुका: च भमिर्पाः श्राहं श्राहं संग्राहायसुः। च उपाधार्यायहुः।।

ENGLISH TRANSLATION OF THE EDICT

King Priyadarśinī of Magadha having saluted the Saṅgha wishes them good health and happy living.

It is known to you, O Revered Sirs, how great are my reverence for, and faith in Buddha, Dharma and Saṅgha. Whatever, Revered Sirs, is said by the Blessed Buddha is well-said. Yet, Revered Sirs, whatever I may point out thinking 'Thus the good Dharma will endure for ever,' I am entitled to do so. These are, O Revered Sirs, the texts of Dharma:

(i) Vinayasanukasa 'Vinaya par excellence,'
(ii) Aliyavasa 'Noble States of Living,'
(iii) Anāgataabhaya 'Fears to Come,'
(iv) Munigāthā 'The Stanzas of a Muni,'
(v) Moneyasūta 'The Discourse of the state of a Muni,'
(vi) Upatisapasiṇa 'The Questions of Upatiṣya,' as well as what is said by the Blessed Buddha concerning falsehood in the,
(vii) Lāghulovāda 'The Instruction to Rāhula.'

These texts of Dharma I desire. Why? Because numerous men of whom the majority are monks, as well as nuns may frequently listen to, and realise (them). For this reason, Revered Sirs, I get this inscribed, so that they may know my intention.

¹ Literally meaning 'one who looks on (all) as dear,'
ORIGINAL PALI TEXTS
I

VINAYASAMUKASA

1. भयः श्री भगवा पञ्चवनीयये भिक्तु भामतोशि। द्वैभिन्नवे चन्तता पञ्चवित्तम न स्वित्तवा। यो चार्य कामेशु कामसुखस्वालंकार्योऽहीनो गमो पीयुञ्जिको भनरिहो जनलस्वतिः। यो चार्य पञ्चकितस्वालंकार्योऽहीनो दुक्तो भनरिहो जनलस्वतिः। पति ते भिन्नवे उभो पलटे चन्तपुरगम मन्धिमा पारिपुद्दा तद्यागतयिः चहिमीसु चक्त्करणी चायथकरणी उपसमाय चहिमीयाय समोधय सन्वतति॥

2. कल्मा क स भिन्नवे मन्धिमा पारिपुद्दा तद्यागतयिः चहिमीसु चक्त्करणी चायथकरणी उपसमाय चहिमीयाय समोधय सन्वतति। चय्यक्तं चायथकरणी चक्त्करणीयो सय्यदी समाधिरती समाध्यसु चक्त्करणीयो सय्यदी। सय्यदी हरि सय्यदी चण्मा सय्यदी समाध्यसु चक्त्करणीयो सय्यदी सय्यदी। चयः श्री यो भिन्नवे मन्धिमा पारिपुद्दा तद्यागतयिः चहिमीसु चक्त्करणी चायथकरणी चहिमीयाय समोधय सन्वतति॥

3. द्रश्चि पन्नेभिस्तद दुक्ता परिधिषत। आतिपि दुक्ता। करफिपि दुक्ता। व्याविधिपि दुक्ता। ब्राह्मणीमि दुक्ता। भयिधिपि सम्मयोर्य दुक्ता। तिपिपि विपियोगो दुक्ता। यमस्ति क न सत्मि तमि दुक्ता। संक्षिणि पञ्चपादानकन्त्व दुक्ता॥

4. द्रश्चि पन्नेभिस्तद दुक्तास्यूदयो चहिष्टसार। यायय तन्ना पीयुञ्जिको निर्दारकहस्ताता तथा तस्यं भिन्नस्वतिः। सय्यदी च बामतन्ना भवत्त्त्व चिम्बवताभ॥
5. ਇਸ ਨਾ ਪ੍ਰਾਚੀਨ ਸਿਖ਼ਾਵਾਂ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

6. ਇਸ ਨਾ ਪ੍ਰਾਚੀਨ ਸਿਖ਼ਾਵਾਂ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

7. ਇਸ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

8. ਇਸ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

9. ਇਸ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

10. ਇਸ ਦੁਰਖਾਤੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।

11. ਧਾਰਸਕਾਰ ਵਿੱਚ ਹੋ ਜਾਣਾ ਹੋਵੇ।
12. यहॉ च खो मे भिक्तिये देस्यु परियेंति एवं निपपुरिए
बदमार्गरे यथार्थमें जाति परं सुविश्वारी श्रीषिव स्वाध्या
भिक्तिये सदैवे लोकी समारके स्मरणमें नामस्मृति पकड़िएति। जानान ये मे सक्षम
उदयादि श्रृङ्गार मे किष्ठि मोरमीमां साहि निश्चित गुणभौति।

13. इदृ श्योभे भाग्या चतनया। यथविश्वाया भिक्तु भवानी
महामिरुण। निमित्तविध पने वे धराकर्णिन्यं भक्तमानि भायाधाती
कौक्षुय्यमि विरजं वीतमिण्यं धममाचक, उदयादि ये किष्ठि समुदयवमां
समं ते निरोधप्रमाणि।

II

ALIYAVASA

1. दस्य प्रतीयमासं। धारासो भिक्तु प्रकृतिविपिनी श्रीति क्षण
समग्रमाती एकर्को चतुरामिणी पनुषद्यक्षमान्यो समस्येन्यो
जनाविश्वाययो प्रकृतियमात्रारो सुविश्वाचित्तो सुविश्वपत्त्यो।

2. कध्यातुसो भिक्तु परिक्रियाधिकारी श्रीति। धारासो भिक्तु
कामचन्द्रसो पहिण्या श्रीति। आयादी पहिण्या श्रीति। वीमिन्द्र
पहिण्या श्रीति। वहामकुक्रुच पहिण्या श्रीति। विविकित्रा पहिण्या
श्रीति। एवं क्षी पायडः भिक्तु प्रकृतिविपिनी श्रीति॥

3. कध्यातुसो भिक्तु क्षणसमग्रमाती श्रीति। धारासो भिक्तु
चन्द्रना रूप दिस्या नेव सम्मनी श्रीति न दुर्बलेच। धराकर्ण च विश्वरि
सतो समथानो। सोर्वे सदे शुल्ला—पे—वामन नामे ध्रयवि—पे—
लग्वाय रस्म सायिवा—पे—कार्य फोहवें पुस्ति—पे—समसा ध्रमं
বিগ্রাম্য নব সুমন্তী হিতি ন হুমানী। উপক্ষো চ বিহরণ সতী সম্প্রজানী। এত্যত্তো ধাতুসী মিক্কু, হংসমন্ত্রাগত্তি হীতি।

4. কথাবাঙ্গালী মিন্ধু পুকক্কাক হীতি। ধাতুসী মিন্ধু সরার্থের চেতন সম্প্রজানী। এত্যত্তো ধাতুসী মিন্ধু পুকক্কাক হীতি।

5. কথাবাঙ্গালী মিন্ধু চতুরাপসেনী হীতি। ধাতুসী মিন্ধু সমাজের প্রতিষ্ঠান। সমাজের বিবাধিত। সমাজের বিনীত পরিকল্পনা। এত্যত্তো ধাতুসী মিন্ধু চতুরাপসেনী হীতি।

6. কথাবাঙ্গালী মিন্ধু পত্রাঙ্কনকালী হীতি। ধাতুসী মিন্ধু যানি তানি পুনরায়ডাহারণ। পুনরায়াহারণ মুখার্জিত তানি নবানী হীনি হীতি। পুনরায় চর্চার অনুভূতি সুরানি পহেলানি পাঠিপ্রকাশ। এত্যত্তো ধাতুসী মিক্কু, পত্রাঙ্কনকালী হীতি।

7. কথাবাঙ্গালী মিক্কু, সমাজসন্ত্বানি হীতি। ধাতুসী মিন্ধু কামসন্ত্বানি পহেলানি হীতি। বল্ডসন্ত্বানি বিপং চ পঞ্জালী হীতি। এত্যত্তো ধাতুসী মিক্কু সমাজসন্ত্বানি হীতি।

8. কথাবাঙ্গালী মিন্ধু চনানিধারণী হীতি। ধাতুসী মিন্ধু কামসন্ত্বানি পহেলানি হীতি। বাবাড়সন্ত্বানি পহেলানি হীতি। বিনিতসন্ত্বানি পহেলানি হীতি। এত্যত্তো ধাতুসী মিন্ধু চনানিধারণী হীতি।

9. কথাবাঙ্গালী মিন্ধু পয়মানকায়সাধারি হীতি। ধাতুসী মিন্ধু সুরানি চ পঞ্জানা দুর্বোধ চ পঞ্জানা প্রবেশ সৌমন্ত্রোপদান চতুর্ভুজ প্রতিষ্ঠা বয়স্ক উপক্ষো পরিপূর্বক চতুর্ভুজ অপস্থাপন বিহরি। এত্যত্তো ধাতুসী মিক্কু, পয়মানকায়সাধারি হীতি।

10. কথাবাঙ্গালী মিন্ধু সুষমানিধারণী হীতি। ধাতুসী মিন্ধু রাগমন্ত্র বিস্মৃতি হীতি। পোষিতকাশ বিস্মৃতি হীতি। মোডিপাত বিস্মৃতি হীতি। এত্যত্তো ধাতুসী মিন্ধু সুষমানিধারণী হীতি।

11. কথাবাঙ্গালী মিন্ধু সুষমানিধারণী হীতি। ধাতুসী মিন্ধু রাগমন্ত্র বিস্মৃতি হীতি।
ANAGATABHAYA

III

ANAGATABHAYA

1. पंक्तिमानि भिक्षुबि घनागतमदानि उतनि घससुमप्वाः भायिं समुत्पितस्मि। तानि वो पतिवुद्गितास्मि पतिवुद्गितानि च तंसं पञ्चानाय वायितमि।

2. कतमानि यथा। भक्तिसिंहि भिक्षु घनागतमदानं घभावितकायं घभावितसीलै घभावितिधिः घभावितपद्या। तं घभावितकायं समानं घभावितसीलै घभावितिधिः घभावितपद्या भक्षे घउपस्माद्गितस्मि। तेषां न संक्षिप्तसिंहि विनितां पब्धिसे घशिचितैं गशिचित्वमि। तेषां द्विभक्तिसिंहि घभावितकायं घभावितसीलै घभावितिधिः घभावितपद्या। तो घभावितकायं समानं घभावितसीलै घभावितिधिः घभावितपद्या भक्षे घउपस्माद्गितस्मि। तेषां न संक्षिप्तसिंहि विनितां पब्धिसे घशिचितैं गशिचित्वमि। तेषां भक्तिसिंहि घभावितकायं घभावितसीलै घभावितिधिः घभावितपद्या। इति वो भिक्षु घससुमप्वाः गीतमिन्यस्मि। गीतमिन्यस्मि घभावितसीलै।

इति भिक्षु भिक्षुपं मदानि उतनिः घससुमप्वाः भायिं समुत्पितस्मि। तं वो पतिवुद्गितास्मि पतिवुद्गितानि च तंसं पञ्चानाय वायितमि।
3. पुन च यद्यः भिन्नवस्त्री भिन्नू भनागतमहानं भन्यवित्त
 काया भन्यवित्तात्तिता भन्यविचत्तरः। तै भन्यवित्तकाय
 समाना भन्यवित्तात्तिता भन्यविचत्तरः भन्यविचत्तरः चन्द्रेशः निःस्वयः
 दृश्यति। तैपि न सन्निश्चलि विनेतु पचिस्वीलि पचिस्वि पचिस्वि राजाय।
 तैपि भिन्नवस्त्री भन्यवित्तकाया भन्यवित्तात्तिता भन्यविचत्तरः।
 तै भन्यवित्तकाया समाना भन्यवित्तात्तिता भन्यविचत्तरः भन्यविचत्तरः
 चन्द्रेशः निःस्वयः दृश्यति। तैपि न सन्निश्चलि विनेतु पचिस्वीलि पचिस्वि
 पचिस्वि पचिस्वि राजाय। तैपि भिन्नवस्त्री भन्यवित्तकाया
 भन्यवित्तात्तिता भन्यविचत्तरः। दृश्यति चों भिन्नवस्त्री चन्द्रेशः
 विनयस्वद्योः चन्द्रेशः।

इदं भिन्नवस्त्री दुःहः चन्यवत्तत्तिता तत्तरः चन्यवत्तत्तिता चन्यवत्तत्तिता चन्यवत्तत्तिता।
तै चों पटिकुजलिवः। पटिकुजलिवः च तस्य पढ़ानाय।
वायविचत्तरः।

4. पुन च सर्वोऽभिन्नवस्त्री भिन्नू भनागतमहानं भन्यवित्त
 काया भन्यवित्तात्तिता भन्यविचत्तरः। तै भन्यवित्तकाया
 समाना भन्यवित्तात्तिता भन्यविचत्तरः भन्यविचत्तरः चन्द्रेशः निःस्वयः दृश्यति। दृश्यति चों
 भिन्नवस्त्री चन्द्रेशः चन्द्रेशः।

इदं भिन्नवस्त्री तत्तरः चन्यवत्तत्तिता तत्तरः चन्यवत्तत्तिता चन्यवत्तत्तिता।
तै चों पटिकुजलिवः। पटिकुजलिवः च तस्य पढ़ानाय
वायविचत्तरः।

5. पुन च सर्वोऽभिन्नवस्त्री भिन्नू भनागतमहानं भन्यवित्त
 काया भन्यवित्तात्तिता भन्यविचत्तरः। तै भन्यवित्तकाया
 समाना भन्यवित्तात्तिता भन्यविचत्तरः। दै तै तस्माता
 तथागतात्तिता गंभीरा गंभीरात्तिता लीकुता सुर्यात्तितमृता। चस्सु
 मन्वान्ति मृत सुस्मितस्य न श्रोत्त योद्हितस्य न देवाचितस्य
 वपूर्वप्रस्थि न च तै द्वदी वपूर्वप्रस्थि तारायुपूर्विकः।
इस पुस्तक का कविता काव्या चित्राखण्ड वितरणाय बाल्विस्का सामाजिकता तेसू महामानिनः सूक्ष्मस्थलस्ति सोऽधृष्टिः प्रारम्भितं व्यपकस्ति। ते च धम्रे उगमितलं परिमार्गितमवः संज्ञास्ति। श्रति चौ भिविष्येऽधामस्तद्रेकियोऽवियमस्ते। विनयसम्बोधनस्ते प्रमाणस्ते।

षट्क भिविष्येऽवर्तन्त्र भनागतमवर्य एतर्ह कसमुपवें तायतः सभुपालस्ति। ते ओ परितुन्तितलः परितुन्किला च तस्म पहानाय वायुस्तवः।

6. पुस्तक च परं भिविष्येऽधामस्तद्रेकियो भिविष्येऽधामस्तद्रेकियो भिविष्येऽधामस्तद्रेकियो। ते भाबाविकाया रामायणाय परिमार्गिते भाबाविकाया रामायणाय। देवा भिविष्य वाङ्कुलका भिविष्येऽधामस्तद्रेकियो साधुनिकाया प्रारम्भेन पुर्वंगमा परिवर्के निलिप्तातुरा। न विनयेन भारभिस्तति स्पष्टेः परिया भविष्यगताः प्रधानगमाय प्रसंस्करकतः संज्ञकिरियाय। तस्म पविष्ठमा जनता दिनहारिगति वायुस्तवः। सापि भाबाविकाया वाङ्कुलकाया प्रारम्भेन पुर्वंगमा परिवर्के निलिप्तातुरा। न विनयेन भारभिस्तति स्पष्टेः परिया भविष्यगताः प्रधानगमाय प्रसंस्करकतः संज्ञकिरियाय। श्रति चौ भिविष्येऽधामस्तद्रेकियो विनयसम्बोधनस्ते विनयसम्बोधनस्ते प्रमाणस्ते।

षट्क भिविष्येऽवर्तन्त्र भनागतमवर्य एतर्ह कसमुपवें तायतः सभुपालस्ति। ते ओ परितुन्तितलः परितुन्किला च तस्म पहानाय वायुस्तवः।

भाषानि चौ भिविष्येऽप्रव प्रद्धानमवानै एतर्ह कसमुपवानि भायति सस्मणिस्ति। तानि चौ परितुन्तितवानि परितुन्किला च तस्म पहानाय वायुस्तवः।
MUNIGATHA

तन्न्यातो भर्य जाते निकेता जायते रजोः।
चन्द्रिकारमहावर्षि वर्षे मुनिमहस्तिने॥

यो जातसुचिन्ता न रोपीयथि, जायतस्मि मानुपविच्छे।
तमार्शु एवं सुनितम चर्मं, यष्टिकं हो सत्तिपर्यं मनोस्रितः॥२॥

संख्याय कथूनि पहाय बीजं, समुहस्मि मानुपविच्छे।
से मे सुनी जातिष्ठायलाभसी, ततः पहाय न उपेयि सम्बंधे॥३॥

प्रणवाय सच्यानि निर्विस्मान्ति, चन्द्रिकायणं चासतरम्य तंत्रे।
से मे सुनी वैरंगो व्रणवी, नायूषचति पारंगतो हि चोरति॥४॥

सवाभिं मुनिबं सत्तिवदुः सुसंभं श्रववेस्मि च महापविहृति।
सत्तिब्ज संसर्गं विवुधं विस्तुरं, तं वा पर धीरा सुनि वेदयनति॥५॥

प्रक्षतेवं सीक्षलव्यपरं, संमाचित्त भानरं सति संहवं।
संगा पसुसं चार्यं गामस्तवं, तं वा पर धीरा सुनि वेदयनति॥६॥

एवं चर्मं सुनिमिपसतं, निर्मायमंसासु चन्द्रियमति।
कीडं सत्तिः समस्तमति, बावतेव जालिहि चासणमति।
पत्रं व ते ते चण्डिक्षमति, नेतारमण्येवसंसमन्येवं।
तं वा पर धीरा सुनि वेदयनति॥७॥

यो गौडाने चक्षुरविवाचायायं, यथिकं परे वाचा परिश्यतं यद्विन्।
तं वैतरणं सुसमाहित्रिन्द्रं, तं वा पर धीरा सुनि वेदयनति॥८॥

यो वे विश्वयं संसर्गं उद्वरं, निगुष्ठति कपोलिकं पापं।
दीर्घसमायं स्विरं संसर्गं च, तं वा पर धीरा सुनि वेदयनति॥९॥

यो संज्ञातं न करोति पारं, दृष्टं च संज्ञतं च सुनी यत्तं।
प्रेमक्षणं च सौ न रोकितं कांचि, तं वा पर धीरा सुनि वेदयनति॥१०॥

यद्यमतं समक्षतं सेसं वा, विश्व लोकसं प्रत्यथ्याच्छलि।
नानं वृषं नीपि निपप्पवादी, तं वा पर धीरा सुनि वेदयनति॥११॥


V

MONEYASUTA

तीर्थिमाति भिष्क्षवि मोन्यायानि।
कत्माति तीर्थि।
कायमोन्यायं वचीमोन्यायं मनोमोन्यायं।

dv dhībhṛtāḥ dhībhṛtāḥ pāśaṇāpyata patītvātī tṝtiṣṭi pādabandana patītvātī tṝtiṣṭi kāmājus mākhācchāra patītvātī tṝtiṣṭi। dv tuṣṭi dhībhṛtā
dv dhībhṛtāṁ dhībhṛtāṁ sūmahāva patītvātī tṝtiṣṭi pīṣunāya vācāya patītvātī tṝtiṣṭi pāhāya vācāya patītvātī tṝtiṣṭi smāpyāhāya patī
tvātī tṝtiṣṭi। dv tuṣṭi dhībhṛtāṁ vācīmoṇyāyān

dv dhībhṛtāṁ dhībhṛtāṁ cācācām śūya pānāsāvām caṇāvāsāvām चैन्यविस्मृति पण्डा-
विमुत्ति दिनव धम्मे सर्वे धम्मन्या साध्विकता उपस्मय्य विद्वति।
इदे क्षणिति भिन्नवे मनोमोल्ली।

गर्मानि भो भिन्नवे तीर्थि मोमियानि।
कायमुनि गायमुनि चेतोमुनि धनानां भर।
सुनि मोमियस्मवं चालू सवप्पवयायिनं।

VI

UPATISAPASINA

न मे दिदृक इती पुन्ये म सुती इद दक्षाचि।
एतो वर्गातो सप्ता हस्तिस्य गणिमागतो॥
सदेवकर्त्त नीद्रक यथा हरस्तति चायुमा।
सज्ज तत्सं विनोदेति एको रतिमक्ष्णम।॥
तं बुबुं चसितं तार्दि चकुः गणिमागत।
बहुविध बहामं बलिप्रहण वानां॥
भिन्नशु बिनोदुपमति भजति रितमासनं।
चक्ष्मुलं सुसानं वा पवत्तानं गणाशु वा॥
उद्याचिदु समिन्तो भवन्ति तथा भुविनं॥
येश भिन्नशु न वेदिख निघोषि सवनांसि॥
वृत्त परिस्थया बोधि गोजती चमत्तं दिन्य।
वि भिन्नशु धम्माभि एकासि सवनांसि॥
कायस व्याप्यो प्रसु कायसर एव गोचरा।
कागि शीलव्यानसु प्रसिद्धस्य भिन्नशु॥
वं सी सिलिङ समादाय एकोदि निष्की लपो।
कामारी रजस्वषव निकमें मलामाति॥
विजिष्युच्छमानसं यदिपं फासु स्यन्ति रितासनं सैवतो चे।
सम्बोधिकामसं यथातुचमसं, तं ति पक्षार्थमं यथा पञ्जानं।
पञ्चवं धीरो मयानं न भावे, भिन्नसु सतो सपरिवतवारी।
वंशाधिपतानं सिरिःस्यानं, समवसफससं चतुष्पदानं।
परप्रभिमानं न सनसेयं, दिखापि तंसे बदुभरवान।
वंशापरारासं भक्षसंववेयं, परिस्यानं कुसलासुपवं।
सो तंत्रं फृष्ट बहुधा अभावी, विरियं परक्प्रयं दृढः करेयं।
धैर्यं न करेयं न मुसा भेंव्यं, मिन्त्याय फसे तस्तधारवान।
यदाधिवित संसं विजन्यं, जागुरस्त पत्तिरति विनोदवेयं।
कड़ेगातसमानं वम्भं न गच्छे, मूलाय तंसं पत्लभुव्यं रतिव।
पञ्चमियं वा अनन्त चापिर्यं वा, चधा भवलो भचिषंबवेयं।
पञ्चं पुर्वखलवं कव्यावापोति, विक्षेपथयं ताली परिस्यान।
परितं सहेष्ठं स्यनसं द्वेयं, सतुरो सहेष्ठं परिविधे द्वेयं।
तं सु भचिषंसम सुवं वा स्मिर्यं, दुर्ध्वं वतं तेलं कुवं केनसं।
परं विकेतपं परिविधे द्वेयं, विनिवेय देशं चैनं चनकितसारी।
भर्तं च बहा तमं च बालं, मर्तं स जन्मं प्रव नौसं।
सो तेसं शुद्धी यत्चारी गामं समनागीपिव वार्यं फससं न वजजा।
भोक्षिततः द्वे तं च पादलोकं, भानातुद्वरं वहुजागरसं।
वेदविघालमं समावितां, तकारारं जुकुशिकुपकं परं।
जुद्दतं वपाचिनं सतिमाविनि नदे, समध्राचारूर्वं खिलं परभियं।
वारं पशुं जुकरं नातिविलं, जनवद्यमानं न केलेवेयं।
वंशापरं पदं रजजनं लोकं, वेषं सतीमा विनवाय लिङ्के।
रुपसं सहेष्ठं दधीं ससुर्यं, गम्बिः फससु सहेष्ठं रागं।
पदाद्भुतं धम्मं विविधं लन्दं, भिन्नसु सतीमा सुवितसंचितं।
कालीं सो समा धम्मं परिवेंसमयानो, परदिभूतीं चिनं तत्सं सों।
VII
RAGHULOVADA

1. एवं भी सुनेः। एवं समयं भगवं राजगिर्जः विहरति बैठुं बने कस्तक-निवापे। तैन श्री पन समयं भायणं राजुःश्री चन्द्रविकारयं विहरति।

2. पद्म श्री भगवं साययिसमयं परिस्थितांगा वुक्लितो येन प्रस्थविकारं येन भायणं राजुः भगवं दूरतीव भाग्यांम्। दिशां ग्रामं प्रत्यापेस संक्षणं पादाने। निःशीले भगवं पन्जे ग्राम्यं। निःशां पादे प्रस्थविकारं। भायणारिपि श्री राजुःश्री भगवंं चन्द्रविकारं पद्माविविल्ला एकमलं निःशीले।

3. पद्म श्री भगवं परितं उदकावंसं उदकावंसं ठपेला भायणं राजुः भामणीस। पासिः नौ लं राजुः द्रमं परितं उदकावंसं उदकावंसं ठपतितम्। एवं भाने। एवं परितं श्री राजुः तंस सामण्ड द्येसं नतिः सम्प्रजानसम्मावादे लज्जाति।

4. पद्म श्री भगवं तं परितं उदकावंसं कुडेला भायणं राजुः भामणीस। पासिः नौ लं राजुः तं परितं उदकावंसं कुड़कितम्। एवं भाने। एवं कुड़कितं श्री राजुः तंस सामण्ड द्येसं नतिः सम्प्रजान-सम्मावादे लज्जाति।

5. पद्म श्री भगवं तं उदकावंसं नछुकलिता भायणं राजुः भामणीस। पासिः नौ लं राजुः द्रमं उदकावंसं नछुकलितम्। एवं भाने। एवं नछुकलितं श्री राजुः तंस सामण्ड द्येसं नतिः सम्प्रजानसम्मावादे लज्जाति।

6. पद्म श्री भगवं तं उदकावंसं नछुकलिता भायणं राजुः भामणीस। पासिः नौ लं राजुः द्रमं उदकावंसं रितं तुक्लित। एवं भाने। एवं रितं तुक्लितं श्री राजुः तंस सामण्ड द्येसं नतिः सम्प्रजानसम्मावादे लज्जाति।

7. सन्मुखारिपि राजुः रज्जों नागां ब्राह्मणों उदक्षण सम्बन्धिताते महायातः।
मावरो। सी सहामगो पुरीमिव धि पार्दिधि क्रमं करोति पच्चिमिव धि क्रमं करोति पुरीमिव धि कायिन क्रमं करोति पच्चिमिव धि कायिन क्रमं करोति सीसी मिव धि क्रमं करोति कक्षेिधि धि क्रमं करोति दनेशि धि क्रमं करोति नहूँदनिधि क्रमं करोति रल्लितव सोजऱ्ठ। तत्र इत्यारूपम् एवं हीति अर्थ तो रञ्जो नाथो ईसादनो उष्म्हकाविमजातो सहामाव- भी सहामगो पुरीमिव पार्दिधि क्रमं करोति पच्चिमिविधि पार्दिधि क्रमं करोति पुरीमिविधि कायिन क्रमं करोति पच्चिमिविधि कायिन क्रमं करोति सीसी मिव क्रमं करोति कक्षेिधि क्रमं करोति रल्लितव सोजऱ्ठ। परिचरस तो रञ्जो नागसस जीवितमि। यतो तो राइहुँ रञ्जो नाथो ईसादनो उष्म्हकाविमजातो सहामाव-भी सहामगो—पेठ्ठः नहूँदनिधि क्रमं करोति सीसी मिव क्रमं करोत। परिचरस तो रञ्जो नागसस जीवितमि। नालितानि विषि रञ्जो नागसस भक्षणीयियि। एवेसं तो राइहुँ यत्स कर्मिभि सम्यकानुसारवादि सिख लक्मा नाइङ तस्म किघि पार्य करकारीयि सदासि। तत्त्वातिष में राइहुँ इत्सारि न सुमा भक्षणसामोति एवं श्रि ते राइहुँ सिक्सकत्व॥

8। तें किं सम्बन्धसि राइहुँ किमसित्यो भादासित। पच्चिमिविधि भस्तित। एवेसं तो राइहुँ पच्चिमिविलखला पच्चिमिविलखला कायिन क्रमं कास्तिम। पच्चिमिविलखला पच्चिमिविलखला वाचाय क्रमं कालव। पच्चिमिविलखला पच्चिमिविलखला मनससा क्रमं कातिम॥

8। यदेन ते राइहुँ वाचाय क्रमं कत्तुकामी हीसि तदेन में कायिनम् पच्चिमिविलखल। येन न श्रि चां दांद वाचाय क्रमं कत्तुकामी चां में कायिनम् चतुर्वाताधारिपि संवेत्यं परवाताधारिपि संवेत्यं उभवाताधारिपि संवेत्यं। चकुसल्य दांद कायिनम् दुनृदुर्य दुल्लिपियनासं। सचं ते राइहुँ पच्चिमिविलखलो एवं जानियकसी येन चो चां दांद वाचाय क्रमं कत्तु- कामी चां में कायिनम् चतुर्वाताधारिपि संवेत्यं परवाताधारिपि संवेत्यं उभवाताधारिपि पी संवेत्यं। चकुसल्य दांद कायिनम् दुनृदुर्य दुल्लिपियनासं। एवकृतं में राइहुँ वाचाय क्रमं सस्त्र न करयियम॥

10। सचं पुनं ते राइहुँ पच्चिमिविलखलो एवं जानियकसी येन चो चां दांद
काय्यिन कब्रि कालुकामो दृढ़ में कायकामं नेव वर्तमानाधिय भविष्यस्य न परराभवाधिय संवेदिय न वभवाभवाधिय संवेदिया। कुसलं दृढ़ कायकामं सुखद्विविपाकित एवरहं में राहुल कायिन कर्षिं कर्षिष्य।

१२। करोमिनिन ते राहुल कायिन कमं तदेव ते कायकामं पव-विविरोकितम्। ये नूरं श्री कहं दृढ़ कायिन कर्षिं करोमि दृढ़ में कायकामं परराभवाधिय संवेदित। परराभवाधिय संवेदित। सम्याभवाधिय संवेदित। कुसलं दृढ़ कायकामं सुखद्विविपाकित। सचे ले राहुल पववेक्कलमानी एवं जानियासि। ये श्री कहं दृढ़ कायिन कर्षिं करोमि दृढ़ में कायकामं परराभवाधिय संवेदित परराभवाधिय संवेदित। सम्याभवाधिय संवेदित। कुसलं दृढ़ कायकामं सुखद्विविपाकित। पत्तिसम्बन्धर्यासि ते राहुल एवरहं कायकामं। सचे ले राहुल पववेक्कलमानी एवं जानियासि ये श्री कहं दृढ़ कायिन कर्षिं करोमि दृढ़ में कायकामं नेव परराभवाधिय संवेदित न परराभवाधिय संवेदित न सम्याभवाधिय संवेदित। कुसलं दृढ़ कायकामं सुखद्विविपाकित। वानुपद्नियासि ते राहुल एवरहं कायकामं।

१३। कव्या पि ते राहुल कायिन कमं तदेव ते कायकामं पवविविकलितम्। ये तु श्री कहं दृढ़ कायिन कर्षिं पवविकलितं दृढ़ में कायकामं पवविविकलितं संवेदित। पवविविकलितं संवेदित। कुसलं दृढ़ कायकामं दृढ़ कायिन कमं एवं जानियासि। श्री कहं दृढ़ कायिन कर्षिं पवविकलितं दृढ़ में कायकामं पवविविकलितं संवेदित। श्री कहं दृढ़ कायिन कमं एवं जानियासि। श्री कहं दृढ़ कायिन कर्षिं करोमिं। कुसलं दृढ़ कायिन कमं सुखद्विविपाकित। दृढ़ कायिन कमं विविकलितं दृढ़ में राहुल कायकामं सत्तियं वा विक्रुयं वा नवानियासि वा दृढ़कामं विविकलितं उत्तारिकात्नं। दृढ़कामं विविकलितं उत्तारिकात्नं।

१५। सचे ले राहुल पववेक्कलमानी एवं जानियासि। ये श्री कहं दृढ़ कायिन कमं पवविकलितं दृढ़ में कायकामं नेव परराभवाधिय संवेदित। पवर- परराभवाधिय संवेदित। कुसलं दृढ़ कायकामं
स्वरूपं सङ्केतिकल्य। तनाव लं राहुल पैतिपासुमें विषयासि प्रत्यक्तातुसिकं कुसङ्कतश्च प्रयोगसः।

14। यदेव लं राहुल वाचाय कब्जः करुकामी शोिसि तदेव लं वचौक्षः प्रश्नविनिःक्तम। यं न गो भए इंते वाचाय कब्जः करुकामी इंते वचौक्षः प्रत्यक्ताराधायि संवेदिय परवाबाधायि संवेदिय उभय-व्यवाधायि गि संवेदियः। शकुणसं इंते वचौक्षः दुष्कुद्रयं दुक्लविपाकः।

सचे लं राहुल पवित्रक्षानां एवं जानियासि यं गो भए इंते वाचाय कब्जः करुकामी इंते वचौक्षः—पे—दभयवाधायि संवेदिय शकुणसं इंते वचौक्षः दुष्कुद्रयं दुक्लविपाकः एवरखः ते राहुल वाचाय कब्जः समभू न करायः। सचे पन लं राहुल पवित्रक्षानां एवं जानियासि यं गो भए इंते वाचाय कब्जः करुकामी इंते वचौक्षः नेव प्रत-व्यवाधायि—पे—न उभयवाधायि संवेदियः। कुसङ्कं इंते वचौक्षं सुखरङ्गः सङ्केतिकः। एवरखः ते राहुल वाचाय कब्जः करायः।

करोकल्लं ते राहुल वाचाय कब्जः तदेव ते वचौक्षं पवित्रक्षं तव। यं न गो भए इंते वाचाय कब्जः करोकल्लं इंते वचौक्षं प्रत्यक्ताराधायि संवेदिय परवाबाधायि संवेदिय उभयवाधायि संवेदियः। शकुणसं इंते वचौक्षं दुष्कुद्रयं दुक्लविपाकः।

सचे लं राहुल पवित्रक्षानां एवं जानियासि यं गो भए इंते वाचाय कब्जः करोकल्लं इंते वचौक्षं—पे—दभयवाधायि संवेदिय, शकुणसं इंते वचौक्षं दुष्कुद्रयं दुक्लविपाकः। पद्धतिरूपाराधायि लं राहुल एवरखः वचौक्षः। सचे पन लं राहुल पवित्रक्षानां एवं जानियासि यं गो भए इंते वाचाय कब्जः करोकल्लं इंते वचौक्षं नेव प्रत्यक्ताराधायि—पे—न उभयवाधायि संवेदियः। कुसङ्कं इंते वचौक्षं सुखरङ्गं सङ्केतिकः। पैतिपासुमेः लं राहुल एवरखः वचौक्षः॥

15। कलापि ते राहुल वाचाय कब्जः तदेव ते वचौक्षं पव-विनिःकत्यं यं न गो भए इंते वाचाय पशकासि इंते वचौक्षं प्रत्यक्ताराधायि संवेदिय परवाबाधायि संवेदिय उभयवाधायि संवेदियः। शकुणसं इंते वचौक्षं दुष्कुद्रयं दुक्लविपाकः। सचे
लं राजुल पत्रविश्वविसारी एवं जानियासिः यं खो खच्छ इसे वाचय कर्मां भक्तासि इसे में वचिकसिः—पे—अभयावानादायिः संवित्तिः। पशुकुलं इसे वचिकसिः तुमसुद्रं तुलविवाकान्तिः। एवकर्मं तं राजुल वचिकसिः सत्यिः वा विच्छुसि वा भ्राताविश्रासि तेर्सितं विचित्रिः उत्तानकाद्याः। तेसिः विचित्रिः उतानोकाला प्रायिः संवेद भापुरिः। यत्र यम लं राजुल पत्रविश्वविसारी एवं जानियासिः यं खो खच्छ इसे वाचय कर्मां भक्तासि इसे में वचिकसिः नीव भ्राताविश्रासि—पे—न उभयावानादाय वर्णित। कुसलं इसे वचिकसिः सुखिः सुखविवाकान्तिः। तेनव लं राजुल नेतिपालमेन विचित्रिः भक्तारसुतुमि यो कुसलेः घनिः।

१४। यदियं लवं राजुल मनसा कान्तम कल्यासो ब्रह्मच्छिन्नम तदव ते मनोक्षम पत्रविश्वविसारी यं तु खो खच्छ इसे मनसा कान्त में कूलकामो इसे में मनोक्षम भ्राताविश्रासि संवेदिः परविवाहायिः समसत्त्यं, भ्राताविश्रासि संवेदिः। कुसलं इसे मनोक्षम सुखिः सुखविवाकान्तिः। सचेय लं राजुल पत्रविश्वविसारी एवं जानियासिः यं खो खच्छ इसे मनसा कान्त कर्मां श्रृव्य में मनोक्षम—पे—अभयावानादायिः संवेदिः। कुसलं इसे मनोक्षम सुखिः सुखविवाकान्तिः। तेनव लं राजुल मनसा कान्त सुखिः न कर्मिः। सचेय यम लं राजुल पत्रविश्वविसारी एवं जानियासिः यं खो खच्छ इसे मनसा कान्त कल्यासो इसे में मनोक्षम निवत्ताविश्रासि—पे—न उभयावानादाय संवेदिः। कुसलं इसे मनोक्षम सुखिः सुखविवाकान्तिः। एवकर्मं तं राजुल मनसा कान्त कर्मिः। कारोपिः धिः तं राजुल मनसा कान्त तदव ते मनोक्षम पत्रविश्वविसारी यं तु खो खच्छ इसे मनसा कान्त कारोसि इसे में मनोक्षम भ्राताविश्रासि संवेदिः परविवाहायिः संवेदिः उभयावानादायिः संवेदिः। कुसलं इसे मनोक्षम सुखिः सुखविवाकान्तिः। सचेय लं राजुल पत्रविश्वविसारी एवं जानियासिः यं खो खच्छ इसे मनसा कान्त कारोसि इसे में मनोक्षम पे—अभयावानादायिः संवेदिः। कुसलं इसे मनोक्षम सुखिः सुखविवाकान्तिः, परहिण्यायिः तं राजुल एवकर्मं मनोक्षमं। सचेय यम
लेकि राघुल पचवेनिखलानी एवं जानियासि यं खो बहं इट मनसा कामं करीमं इट एवं मनोकलमं निवत्तहादाधाय—पदं—उभयाराधाय संवकलित।
कुलं इट मनोकलमं सुखुद्रं सुखविपिकलित। चलुपदकोळ्यासि तं राघुल
eवचं मनोकलमस। कालं पि तं राघुल मनसा कामं तथयं तं मनोकलम
Pचवेनिखलानी यं न खो बहं इट मनसा कामं पचवासिं इट मं मनोकलम
Pचत्तहादाधाय पि संवकलित परस्याराधाय पि संवकलित क्षमाराधाय पि
संवकलित। बहुतं इट मनोकलमं दुखुदरं दुखविपिकलित। सवं खं
राघुल पचवेनिखलानी एवं जानियासि यं खो बहं इट मनसा कामं
Pचवासिं इट मं मनोकलम—पदं—उभयाराधाय पि संवकलित, बहुतं इट
मनोकलमं दुखुदरं दुखविपिकलित। एवंं तं राघुल मनोकलमं पश्चीयितवं
हरायितमः निगुङ्छिततः। पश्चीयितम हरायितम निगुङ्छितिः भायितम
रंधः भायितरतः। सवं खं तं राघुल पचवेनिखलानी एवं जानियासि
यं खो बहं इट मनसा कामं पचवासिं इट मं मनोकलमं निवत्तहादाधाय
संवकलित न परस्याराधाय संवकलित न उभयाराधाय संवकलित। कुलं इट
मनोकलमं सुखुद्रं सुखविपिकलित, ततं तं राघुल पी० विराजमी
विश्वर्यासिं पश्चीयितमः द्वारारातामिनिः कुलं ता० धमेः।।

१७। ये हि केचि राघुल अनीतो चढानं मस्मं वा ब्रजाणं वा
कायकलमं पचरोघिषुं वचीकरं पचरोघिषुं मनोकलमं पचरोघिषुं सवं ते
एवमं पचवेनिखलाना पचवेनिखलाना वायकलमं पचरोघिषुं। पचवेनिखलाना
Pचवेनिखलाना वचीकरं पचरोघिषुं। वचीकरं पचवेनिखलाना मनो-
कलमं पचरोघिषुं। ये हि केचि राघुल अनागतभावं मस्मं वा
ब्रजाणं वा कायकलमं पचरोघिषुं वचीकरं पचरोघिषुं मनोकलमं पचरोघिषुं
सवं ते एवमं पचवेनिखलाना पचवेनिखलाना कायकलमं पचरोघिषुं।
पचवेनिखलाना पचवेनिखलाना मनोकलमं पचरोघिषुं। ये हि केचि राघुल
पतितं वशं मस्मं वा ब्रजाणं वा कायकलमं पचरोघिषुं वचीकरं पचरोघिषुं
मनोकलमं पचरोघिषुं। एवमं पचवेनिखलाना पचवेनिखलाना कायकलमं पचरोघिषुं।
पश्चविनिश्चितव्याहि चैतिकसं परिसोधेन्तर पश्चविनिश्चितव्याहि मनोकामं परिसोधेन्तर।

१५। नामांतिकं राहुल पश्चविनिश्चितव्याहि पश्चविनिश्चितव्याहि कायकोऽप्रतिनिश्चितसाम। पश्चविनिश्चितव्याहि पश्चविनिश्चितव्याहि चैतिकसं परिसोधेन्तरसाम। पश्चविनिश्चितव्याहि पश्चविनिश्चितव्याहि मनोकामं परिसोधेन्तरसामाजः पर्ययं एवं हि वो राहुल सन्दिख्यत्वम्यति।

प्रत्येकः भगवाः। प्रत्येक्षे भाष्यस्य राहुलोऽभगवते भासितं ज्ञानमन्दीति।
ENGLISH TRANSLATION
VINAYA SAMUKASA

DISCIPLINE PAR. EXCELLENCE

1. Then the Blessed One addressed the Bhikkhus belonging to a group of five: 'These two extremes, O Bhikkhus, are not to be resorted to by one who has renounced the world. What are these two? The attachment to worldly enjoyment, which is vile, sexual, vulgar, ignoble and unprofitable; and the devotion to self-mortification which is painful, ignoble and unprofitable. Without having recourse to these extremes, O Bhikkhus, the Tathāgata has perfectly understood the Middle Path which opens one's eyes, produces knowledge and is for tranquillization, wisdom, enlightenment and nirvāṇa.

2. 'Which, O Bhikkhus, is the Middle Path? It is the noble Eightfold Path, viz., Right Views, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. This is, O Bhikkhus, that Middle Path which is perfectly understood by Tathāgata, and which open's one's eyes, produces knowledge and is for tranquillization, wisdom, enlightenment and nirvāṇa.

3. 'Suffering, O Bhikkhus, is a Noble Truth. Birth is suffering; old age is suffering; disease is suffering; death is suffering; coming into contact with what is unpleasant is suffering; not to obtain what one desires is suffering. In short, the five aggregates of the constituent elements causing attachment are suffering.

1 Pañca upadādakkhandhā. The five khandhas or skandhas are viz. (1) rūpa 'material qualities,' (2) vedanā 'feeling,' (3) saññā or saññā 'perception,' (4) samkhyā or samskāra 'co-efficients of consciousness,' and (5) viññāna or vijnāna 'consciousness.'
4. "O Bhikkhus, the cause of suffering is a Noble Truth. It is thirst (tuṇhā, trṣṭā) that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This is three-fold). The thirst for sensuous pleasure, the thirst for existence, and the thirst for non-existence.

5. "Again, O Bhikkhus, the cessation of suffering is a Noble Truth. It is the complete cessation of thirst, the destruction of it, the abandoning of it, the giving up of it, the deliverance from it, and the doing away with it.

6. "Again, O Bhikkhus, the path that leads to the cessation of suffering is a Noble Truth. And it is that Noble Eight-fold Path, viz., Right View, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Mindfulness and Right Concentration.

7. "Now among the doctrines which formerly had not been heard of my eyes were opened, I had the knowledge, I had the wisdom, I had the higher knowledge and I had the light that (i) suffering is a Noble Truth, that (ii) it must be perfectly understood, and that (iii) it has perfectly been understood by me.

8. "Again, O Bhikkhus, my eyes were opened and I had the light that (i) the cause of suffering is a Noble Truth that (ii) it must be abandoned, and that (iii) it has been abandoned by me.

9. "Again, O Bhikkhus, my eyes were opened and I had the light that (i) the cessation of suffering is a Noble Truth, that (ii) the cessation of suffering must be realised, and that (iii) it has been realised by me.

10. "Again, O Bhikkhus, my eyes were opened and I had the light that (i) the Path which leads to the cessation of suffering is a Noble Truth, (ii) that it must be meditated upon, and that (iii) it has been done so by me.
11. "As long as, O Bhikkhus, I had not the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, so long, O Bhikkhus, I did not know that I had obtained the highest enlightenment in the world of gods, of Māra and of Brahmā, and among all people including Samanas (recluses), Brāhmaṇas, gods and men.

12. But since, O Bhikkhus, I possessed the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, I know, O Bhikkhus, that I have obtained the highest enlightenment in the world of gods, of Māra and of Brahmā; and among all peoples, including Samanas (Buddhist monks), Brāhmaṇas, gods and men.

13. "And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be shaken, this is my last birth, there is now no rebirth for me".

14. Thus the Blessed One said. And the Bhikkhus belonging to the group of the five were delighted and rejoiced at the words of the Blessed One.

II

ALIYAVASA

THE NOBLE STATES OF LIVING

1. There are ten noble states of living. Here, friends, a monk is devoid of five qualities, is endowed with six qualities, has one guard and a four-fold recourse. He rejects individual opinions (dogmas), completely gives up desires.

1 The Tempter, the Ruler of the highest of the six Kāmadevalokas.

4-1617 B.C.
has pure thoughts, gets the action of the body tranquillized and has his mind and insight well emancipated.

2. How, O friends, is a monk devoid of the five qualities? Here, friends, the sensuality of a monk is given up and so are his malevolence, sloth and torpor, excitement, worry and doubt. Thus, indeed, friends, a monk becomes devoid of the five qualities.

3. How, O friends, is a monk endowed with the six qualities? Here, friends, a monk having seen material forms with his eyes is neither delighted, nor displeased, but remains indifferent, mindful and attentive. Similarly having heard a sound with his ear, having perceived odour with his nose, having experienced taste with his tongue, having touched the tangible by the body, and having known an idea with the mind he is neither delighted, nor displeased, and remains indifferent and attentive. Thus, O friend, a monk is endowed with six qualities.

4. And how has, O friends, a monk one guard? A monk, friends, has a guard in his thoughtful mind. Thus, indeed, friends, a monk has one guard.

5. How has, friends, a monk four-fold recourse? Here a monk, friends, having considered pursues something, accepts something, puts away something, and avoids something. Thus indeed, friends, a monk has four-fold recourse.

6. How does a monk, friends, reject the individual opinions (dogmas)? Here, friends, all those individual opinions which are held by different Samanas and Brähmanas are dismissed, put away, given up, ejected, let go, rejected and abandoned by the monk. Thus, O friends, a monk rejects the individual opinions.

7. And how does a monk, O friends, completely give up desires? Here, friends, a monk abandons his desire for worldly enjoyment, desire for rebirth and desire for practis-
8. And how has a monk, O friends, pure thoughts? Here, O friends, the sensual ideas, the malicious ideas, and the cruel ideas are abandoned. Thus, friends, a monk has pure thoughts.

9. And how does he tranquillize the actions of the body? Because of the elimination of pleasure and pain he attains to and abides in a state of meditation known as the Fourth Meditation (caturtha dhyāna). On account of the previous disappearance of both mental pain and pleasure it is a state neither of pain, nor of pleasure, but of pure indifference and mindfulness. Thus, friends, the monk tranquilizes the actions of the body.

10. And how does a monk, friends, have his mind and insight well-emancipated? His mind is emancipated from attachment, from hatred and illusion. Thus, O friends, a monk has his mind well-emancipated.

11. And how does he have his insight emancipated? Here, O friends, a monk understands that his attachment, hatred and illusion are eliminated, are cut off at the very root and become like the stump of a palm tree, non-existent and unable to grow again in future. Thus, O friends, a monk has his insight well-emancipated.

III

ANĀGATABHAYA

FEARS TO COME

1. These are the five fears to come, O monks, which have not yet arisen, but will arise in future. These are to be understood by you and having understood them you are to strive for their avoidance. What are the five?
2. "In future, O monks, there will be monks without cultivating their body, their character, their mind and their insight. They will give others higher ordination. They will, however, not be able to lead the latter to higher character, higher mind and higher insight. And these latter again without cultivating their body, their character their mind and their insight will give higher ordination to yet others. And verily thus, O monks, owing to the deficiency of discipline there is the deficiency of the doctrine (dhamma).

This is the first fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

3. "Again, O monks, there will be in future monks who without cultivating their body, their character, their mind and their insight, will give others support. They will not be able to lead the latter to higher character, higher mind and higher insight. And these latter again will give support to yet others.

4. "And verily thus, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

This is the second fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

5. "And again, O monks, there will be monks in future who without cultivating their body, their character, their mind and their insight, will enter into discussions on philosophical as well as on other matters relating to knowledge. They will fall into a dark state and will not understand them.
6. 'And verily, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

'This is the third fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you, and having understood it you are to strive for its avoidance.

7. 'And again, O monks, there will be in future monks who will not cultivate their body, their character, their mind and their insight. They will not like to listen to the discourses of the Tathāgata which are profound and deep in meaning and relate to the doctrine of void; when these discourses will be recited they will not pay heed to them so as to understand them. Nor will they deem anything in these discourses to be deserving of acceptance with regard to the truth.

8. 'But there are sayings of poets, poems with beautiful vowels and consonants dealing with profane matters and uttered by laymen. When these will be recited, they will like to listen to them and will deem that there is a thing that deserves to be accepted with regard to the truth.

'And verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline; and owing to the deficiency of discipline there is the deficiency of the doctrine.

'This is the fourth fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

9. 'And again, O monks, there will be in future monks who will not cultivate their body, their character, their mind and their insight. These elders will become luxurious and lethargic; and they will be the first to go astray and will
shirkers in seclusion. They will put forth no effort for obtaining what is not obtained, for attaining what is not attained, and for realizing what is not realized.

' Thus verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline, and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is, O monks, the fifth fear that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

10. These are, O monks, the five fears. They have not yet arisen, but will arise in future. These are to be understood by you, and having understood them you are to strive for their avoidance.

IV

MUNIGATHA

STANZAS ON A SAGR

1. From acquaintance arises fear; from a householder’s life arises defilement. One who has no householder’s life, nor acquaintance (is a Muni). This is the view of a Muni.

2. Whosoever after having uprooted his passion that has arisen would not allow that which is about to grow, the solitary wandering, they call a Muni; such a great sage has seen the state of peace.

3. Having considered the objects (of passions) and destroyed (their) origin one should not allow attachment to grow. Indeed he is a Muni who has the end of birth and death. He gives up evil thoughts and cannot be called by a name.
4. He who having known all the abodes (i.e., different existences) desires none of them is a Muni, free from covetousness, free from greediness. He does no longer strive, as he has reached the other shore.

5. The wise know him also to be a Muni who has overcome all, who knows all, who is wise, who is un-attached to all things, who has abandoned every thing and who is liberated owing to the extinction of desire.

6. The wise know him also to be a Muni who has the power of wisdom, who is endowed with virtuous behaviour, who is composed and delights in meditation, whose mind is wakeful and who is free from attachment, mental obstruction and human passions.

7. The wise know him also to be a Muni who wanders solitarily, whose mind is wakeful, who is not shaken by blame and praise, who does tremble like a lion at noises, is not attached (to worldly objects) like the wind to a net and is not soiled like a lotus by water, and who leads others, but is not led by others.

8. The wise know him also to be a Muni who becomes firm as the post in a bathing place, whom others praise to the utmost, who is free from passions and has senses well under his control.

9. The wise know him also to be a Muni who is self-controlled, straight like a shuttle, and disgusted with evil actions, reflecting on what is just and unjust.

10. The wise know him also to be a Muni, whether young or middle-aged, who is self-restrained, who does not do any evil act, is self-controlled and who cannot be provoked and does not provoke anyone.

11. The wise know him also to be a Muni who lives upon what is given by others, receiving a lump of food from
the top, or from the middle, or from the end (of a vessel), and does not praise, nor speak unpleasantly of (the food).

12. The wise know him also to be a Muni who wanders about as a Muni abstaining from sexual intercourse, who is nowhere fettered in his youth, who refrains from pride and carelessness and is liberated.

13. The wise call him a Muni who having known the world has seen the highest truth, who having crossed the stream and the sea (of existence), has become 'such a person,' and who having cut off all ties is independent and has become free from passions.

14. The two are unequal; the modes of life and occupations are distant (i.e., different). One is a house-holder maintaining a wife and the other is unselfish and virtuous; the house-holder is unrestrained in regard to the destruction of other living creatures; but the Muni always protects living beings being restrained.

15. As a crested bird with the blue neck (i.e., the peacock) never attains the swiftness of the swan, even so a house-holder does not equal a Bhikkhu, a Muni living in seclusion and meditating.

V

MONEYASUTA

THE DISCOURSE ON THE STATE OF A SAINT

1. There are, O monks, three states of a saint (Muni). What are the three? The states of a saint with regard to the body, the speech and the mind.

2. What is, O monks, the state of a saint with regard to the body?
Here, O monks, a monk abstains from taking life, abstains from taking what is not given, and abstains from adultery. This is, O monks, called the state of a saint with regard to the body.

3. What is, O monks, the state of a saint with regard to the speech?

Here, O monks, a monk abstains from talking lies, from slander, from harsh speech, and from frivolous and senseless talk. This is, O monks, called the state of a saint with regard to the speech.

4. And what is, O monks, the state of a saint with regard to the mind?

Here, O monks, after the extinction of the passions (āsava), a monk lives after having thoroughly known and seen and attained in this very existence the emancipation of insight which is free from the passions. This is, O monks, called the state of the saint with regard to the mind.

5. These are, O monks, the three states of a saint. He is called the all-renouncing saint who is a saint in body, in speech and in mind being possessed of the states of a saint and being free from the passions.

VI

UPATISAPASINA

1. "Neither has been seen by me before"—so said the venerable Sāriputta,—"nor has any one heard of such a teacher who comes from the Tusita heaven, has a host of followers, and speaks so sweetly."

2. Of the world of gods and men he is truly seen to be endowed with eyes, and it is only he who has attained the bliss (of passionlessness) having dispelled all darkness.

5—1617 B.
3. Among many who are here in bondage I have approached as a seeker with a question that Buddha who has come down to this earth, who is free and guileless and has attained ' such state' (i.e., Buddhahood).

4-5. How many are the troubles which should have no terror for the Bhikkhu who is disgusted with the world and takes his isolated seat in different dwelling places such as the root of a tree or a cemetery or the caves of a mountain?

6. How many are the dangers in the world which the Bhikkhu proceeding towards the immortal direction (i.e., nirvāṇa) should overcome (living) in a dwelling place on the out-skirts (of human habitations)?

7. What are his words? What are his spheres? What are the moral practices of this resolute Bhikkhu?

8. What is the teaching having received which he becomes concentrated, wise and mindful and blows off his own impurity as does a smith that of silver.

9. Said the Blessed One: 'O, Sāriputta, I shall tell you, as I understand, what is pleasant for him who is disgusted (with the world) and takes an isolated seat in a dwelling place, wishing perfect enlightenment in accordance with the doctrine (dhamma).

10. Let not a wise and thoughtful Bhikkhu living on the out-skirts (of human habitations) be afraid of the five troubles such as flies and gad-flies, snakes, contact with (evil) men and quadrupeds.

11. While seeking what is good he should not be afraid also of heretics, even having experienced fear and terror from them. He should overcome also other troubles

12. Afflicted by sickness and hunger he should endure (them), as well as excessive heat and cold. Variously
touched by them he should make a strong exertion being free from attachment to life.

13. He should not commit theft, nor tell a lie; he should touch all beings, movable and immovable, with love. And what he knows to be a strait of his mind he should drive away thinking that it belongs to the black side (of life).

14. One should not be overcome by anger and arrogance having dug up their roots completely. He should also surely overcome what is pleasant and what is not pleasant.

15-16. Living on the out-skirts (of human habitations) and aiming at wisdom he should take delight in what is good and extirpate those troubles. He should overcome discontent as well as the fear of worries: 'What shall I eat?' 'Where shall I eat?' 'Uncomfortably indeed I lay down (last night).' 'Where shall I lie down this night?' One who is still under training and is a homeless wanderer should give up these thoughts.

17. Having had food and clothes in time he should know moderation here for the sake of contentment; being guarded in those things and wandering about restrained in a village he should never utter hard words even if he is irritated.

18. He should be with his eyes cast down, self-controlled in his movements, devoted to meditation, very watchful with his mind composed and he should cut off the seat of (the sensual and other) thoughts and misconducts.

19. Being urged on by words (of teachers) he should be pleased with it (urging), break the stubbornness (in his mind) towards his fellow-students and should not pay heed to what the people talk about.

20. And then there in the world there are the five impurities which a thoughtful person should learn to
remove. He should overcome passion for form, sound, taste, smell, and touch.

21. Having removed his attachment to these things and having his mind well-liberated and reflecting rightly in time upon the nature of a thing (dhamma), and being intent upon one object, a thoughtful Bhikkhu should destroy darkness.—So said the Blessed One.

VII

LÁGHULOVÁDA

THE EXHORTATION TO RÁHULA

1. Thus I have heard: Once the Blessed One was dwelling in a locality called Kalandaka-nivāpa in Veluvana, near Rājagaha. At that time the venerable Rāhula was also dwelling in a place named Ambalaṭṭhikā.

2. Then in the evening after the retirement for meditation the Blessed One went to Ambalaṭṭhikā where the venerable Rāhula was. The venerable Rāhula saw the Blessed One coming from a distance, and having seen (him) offered him a seat and water for (washing his) feet. When the Blessed One took his seat and washed his feet the venerable Rāhula, too, saluted him and took his seat by him.

3. Then the Blessed One having left a small quantity of water in the pot addressed the venerable Rāhula thus:

'Do you not see, Rāhula, this small quantity of water remaining in the pot?'

'Yes, Sir.'

'Even so small, O Rāhula, is the merit of those Samanas (recluses) who are not ashamed to tell a deliberate lie.'

4. Then having thrown out the small quantity of water left in the pot the Blessed One addressed the venerable Rāhula thus:
Do you not see, Rāhula, the small quantity of water remaining in the pot that has been thrown out?

Yes, Sir.

Thus is thrown up the merit of Samanas who are not ashamed to tell a deliberate lie.

5. Then having the water-pot turned upside down the Blessed One addressed the venerable Rāhula thus:

Do you not see, Rāhula, that this water-pot is turned upside down?

Yes, Sir.

Thus is turned upside down the merit of the Samanas who are not ashamed to tell a deliberate lie.

6. Then having turned up the water-pot the Blessed One said to the venerable Rāhula:

Do you not see, Rāhula, this water-pot is empty and useless?

Yes, Sir.

Thus is empty and useless, O Rāhula, the merit of the Samanas who are not ashamed to tell a deliberate lie.

7. Just as, O Rāhula, the king has a big elephant of noble birth with tusks as long as a plough-pole. His sphere is the battle field. Now when he goes to a battle-field he acts with all his limbs with the exception of his trunk, viz., the front legs, the hind legs, the front body, the hind body, the head, the ears, the tusks and the tail. Here thinks the driver of the animal: 'This king's elephant in the battle-field acts with all his limbs, viz., the front legs, the hind legs, the front-body, the hind-body, the head, the ears, the tusks, and the tail, but reserves the trunk; and the life of the king's elephant is not given up. When, however, the king's elephant acts with all the limbs including also the trunk, the driver of the animal thinks that the elephant of
the king in the battle-field acts with all the limbs including the trunk, abandoned is thus the life of the king's elephant. Now there is nothing that cannot be done by the elephant.

Thus indeed, O Rāhula, I say, there is no evil that cannot be done by the man who is not ashamed to tell a deliberate lie. Therefore, O Rāhula, it is to be learnt that "even in fun I shall not tell a lie."

8. "What do you think, Rāhula, is the object of a looking glass?"

'It is for looking at it, Sir.'

'Even so, Rāhula, one should do an action with the body having considered it again and again; one should do a work with one's mind having considered it again and again.

9. Whatever action, O Rāhula, you want to do with your body is the physical action. It is to be considered: "This action which I want to do with my body is physical action. It may be for the evil even of myself, or for the evil even of others, or for the evil even of both. This physical action leads to suffering and results in suffering."

If you, Rāhula, consider and understand "The act which I want to do with my body may be for the evil even of myself, or for the evil even of others, or for the evil even of both, this physical action is wrong, it leads to suffering and results in suffering." This sort of act, Rāhula, is to be avoided as much as possible.

10. "If, however, O Rāhula, you consider and understand: "This act which I want to do with my body may not be for the evil even of myself, or for the evil of others or even of both, and this physical act is good leading to happiness and resulting in happiness," then, Rāhula, this sort of action is to be done by body.

11. "Now in doing an act with your body you are to consider: "This act which I am going to do with my body may be for the evil even of myself, for the evil even of
others, and for the evil even of both. This physical act is bad leading to suffering and resulting in suffering." If, O Râhula, you think so you should refrain from such a physical act. If, however, O Râhula, you consider and understand "This act which I am doing with my body may not be for the evil even of myself, or even of others or even of both. This is a good physical action leading to happiness and resulting in happiness." You should then undertake such a physical action.

12. Again, O Râhula, having done a physical action you are to consider: "The action which I have done with my body is for the evil even of myself, or even of others, or even of both, this physical action is wrong leading to suffering and resulting in suffering." And if you, Râhula, think so, this wrong action is to be confessed and disclosed and divulged to the teacher (i.e., the Teacher par excellence, Buddha), or to the wise, or to fellow students; and having confessed and disclosed and divulged it you should observe restraint in future.

"Again, should you, Râhula, understand considering "The action which I have done with my body is not for the evil even of myself, or even of others, or even of both, this physical action is good, leading to happiness and resulting in happiness," then with the very joy and gladness you may live learning day and night about the things which are right.

(Here follow the sermons of the Blessed One to Râhula on verbal and mental action, exactly in the same terms in which the preceding sermon on the physical action is couched. Then follows:)

Samanâs and Brâhmanas, O Râhula, whoever in the past purified their physical, verbal and mental actions all did so having thus considered again and again. And Samanâs and Brâhmanas whoever will purify their physical, verbal and mental actions in the future all will do so having thus considered again and again. And Samanâs and Brâhmanas
whoever are now purifying their physical, verbal and mental actions, all are doing so having thus considered again and again. Therefore, O Rāhula, we will purify our physical, verbal and mental actions having thus considered again and again. This is to be learnt.'

Thus said the Blessed One and the venerable Rāhula was delighted with the speech.
WORKS BY VIDHUSHEKHARA BHATTACHARYYA

1. NYAYAPRAVEŚA OF ĀCĀRYA DIṆNĀGA, Part II, Tibetan Text, compared with Sanskrit and Chinese Versions, Edited with an Introduction, Comparative Notes, and Indexes. Gaekwad’s Oriental Series, No. xxxix.

2. BHOṬAPRAKAŚA being a Tibetan Chrestomathy with Introduction, Skeleton Grammar, Notes, Texts, and Vocabularies, University of Calcutta, Pp. lix+578.


5. THE BASIC CONCEPTION OF BUDDHISM being the Adharchandra Mookerjee Lectures, 1932. University of Calcutta.


POSTSCRIPT

Pp. xi, xii. I am now fully convinced that the text Vinaya-
samukasa is identical with the passage 2 of the tract Attharana-
naga in the Anguttara Nikaya, Vol. I, pp. 98-100. And the word
means nothing but the 'Extract from the Vinaya.' I am going very
soon to show it elsewhere in details.

On p. xii add be after yet.
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