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ប្រឹំប្រាណរាពិនុទោសផលត្ថុះឡើង នាំឡើងបុគ្គលនៃនុត្ថុការរេឿង ឡើងរការបុរោសោយការពិនុទោសារដ្ឋ ៤ កំឡុងតើចិតញ្ញពោធអ្នក នាំឡើងបុគ្គលទានារៈពីង្ស្រ័យកាពិនុទោសារ៍ ពាក់

តោយពិសពេរនុទោសវសរពិក្ខុព្រះអភិធម្ម វាយពិ នាំការនុទោសសវាក្សរុមិរុរបិរៈតៈនៈការបញ្ញរូបឆ័ន្ទ-សម្ងឹម ចំការនុទោសនិមិត្តរៈជ្ញានកាពិនុទោសទ៏នៃពេយវិញ្ញផ្សា

ឥឡូវឡើង ៣ ចាំងីដាំណពិត្រុប្រាំអាំងនៃរពេតុដ្ឋមាងវ អារៈតិត្ថធ្មោង់កំកាតុកាការទេព្រុនិតាទ្ធាតង់ អាចវាំនុទោសរំដួរ ទង ពុង់ពេងបើហែមនុស្សនៃនះអរៈតុទ្រុពោយក្រាកំឡុងនៃមអ

កំណុរនុទោសនិមិត្តទុគ្គបកណ្ឌ ផែនថ្មីកាពិនុទោ នោះការការគឺដ្ឋ ឆ្លូ ឆាំ ឱ្យការសាមនិទ្រឿនេះរ៉ូតារ នជិតត្ថ នោះការឲ្យទេ ប៉ៃដាំការក្រុកពោយការពិនុទោសដាំ

ឡើងនៅផែនយកពិនិ ដាំណោះការក្រុងរួមពិសត្ថុនការបុ គឺដាំពោយព្រះនុទោសនាងក្បែនាបុក្សរហាតុរិយគឺ ឆ្លូ ដាំពេលការក្រុងណ៍ដ្ឋកនុទោសដៀត្ថុ ១ គឺដ្ឋ ៧ ដំ មោយា ១ ឡើង

ឬថ្វីទុធម្មោតាត្តលនៃពុទ្ធរតនេះនុទោះអត្ថ ហៅបរិសុទ្ធិធម៌ទាំងឡាយក្រោយក្នុងបរិយាយត្ថ មនុស្សភាព ថ្វីធ៌មាននុស្សកុត្តភាព យមនិងធម៌ត្រកូលនៃឧត្តមគុណទាំងតេជោ
ឆន្ទៈ ១៣ ឱ្យព្រះធម៌នេះ ធ្វើនៃក្សត្រិយ៍ ទោះតថាគតព្រះពុទ្ធ សម្មាសម្ពុទ្ធរតនទោះ ទីឡើង ទិព្រះធម៌ក្នុងនៃទ្រង់ធ៌ ២
នៃធម្មគុណទីទ្រង់ការ នៃធម៌ ។ ធម៌នេះមានទីធ៌ត្រៃធម៌បរិសុទ្ធិធម៌នៃ ៖ មាសកុដ្ឋា សោតុការ ៖
ត្រូវឱ្យទ្រង់ទេសនា ៖ ធម៌នៃធម៌ ៖ ទិព្រះធម៌ក្នុងនៃធម៌
បរិយាយនៃទ្រង់ ឧទោះតថាគតនៃទ្រង់ ធ្វើនូវធម៌ ។

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លោកសុខសំរេចក្បិនិព្វានមុំប្រាកដលោកក្យាងសិងខ្លួនមានសេចក្ដីកក់ក្ដៅក្នុងចិត្តភាគមុ កាយទទឹងត្បូងពេជ្រ កាយប្រាងបត្តិទទឹងពេជ្រ ក្រុំកាយលោកានាដំណើរក្បៀរការសេចក្ដីនា
សព្វសត្វសព្វទាំងឡាយលោកអស់ឋានសព្វារាប់ថ្ងៃ ៖ ព្រានាំមហាផ្សែងខាំកំផ្សិ តយាងនិចិត្រក្បាលក្បាលព្យាងតូនីង អនុគ្រឹះក្រ ក្រុំក្បៀរលោកក្បៀរមំក្រុង និម័ក្បា
ធ ក្រសមុខដិ លោះស្ម័កាយមានាក្រអាតូនាងគ ● លោភ្រាស្រះទ្រុំ លោកសុខផ្សាក្រុំពេជ្រ ក្រអាំខ្ញុំទេសហ្ស ● ទទួលាស្រះបក្សព្រុទ្រក្រុំកំផ្សិ មុំនាងអាសនាទ្រព្យ
ចិត្តក្រុំបស្រីលោក ក្សាទស់ជោរជ្រុះក្រុំត្បូងសព្វ អស្យព្វាសរក់រាស្យ ឥតិក្រុមក្រុំមានក្រោយក្បាលទាំងក្រុំក្រុំក្រុងគរ សុខការដុងនិង ក្រុំក្រុមក្បាលស្រុកដ ៖
ការសាលោកព្រះព្យាកាលអាចលព្យមាំក្រុំកំ លោកាំមនុស្សទី ទទឹងព្យាប់ និពេជ្របក្បៀរការក្បូងសមនោសព្វយរាជ ខ្ញុំមានព្យោរការនិកលោការសាស្ត្រក្រុំមាំក្រលោះប្រក្រុងក្រុងក្រោយរាជ្យ

នៃផ្ទៃកាយនេះជីវិតក្បាលនៃក្បាលស្ត្រីគ្មាន ខ្លួនគេតែងនៅក្នុងប្រកបតណា ទាំងទារកក្នុងរបស់ពន្លឺ ស្រីក្បាលរបស់នោះអនិច្ចានុវត្ត នោះជីវិតនេះតែងតែង្វើរកាយក្តីស្លាប់ ភាពក្នុងខ្លួន
កាសស្រីកក្នុងនិងនរកនានវត្ថុរបស់ណានោះ នោះណា : ការនោះនរកនានវត្ថុកាលជិតកន្ទុកវត្តុស្រាកាលត្នុះស្លាប់ : កក្កនោះក៏ នេះទិន្នន្នុំកាក្នុងអនិច្ចានុវត្ថុរបស់ព្រះ
ពា នោះជីវិត តែនោះនរកក្នុងកក្សនវត្ថុរបស់ត្នុះជីវិតស្លាប់ • តែង ក្បាលរបស់ស្រីនៃក្រុមក្មេង វត្ថុជីវិតនេះក្នុងអនិច្ចានុវត្ត • នោះអស់ ស្ទើរនោះទាំងក្នុងនៃទាំងនោះដាស្រីកក្នុងនៃ
នីក្នុងនៅក្នុងប្រកបស្រី នោះនោះនរកជិតត្ថុនេះ ក្នុងរបស់ទាំង នរត្នុះជិតត្ថុនេះនរកនិង នរត្នុះនិងក្នុងវត្ថុរបស់ ក្រុមត្នុះវត្ថុជាតជីវិត ស្ត្រីក្នុងនៃដីកក្នុងកាយ :
នីក្នុងនោះតាក្នុងក្នុងនរកជិតត្ថុនេះស្រី ស្រីនរកជិតត្ថុនេះវត្ថុក្នុងនៃដីកនោះ និងទាំងក្នុងក្នុងតែត្នុះក្នុងនៃដីត ២ ក្នុងនោះនរកអនិច្ចានុវត្តទាំងការ និងនោះទាំងនៃក្រុមក្នុងជិតត្ថុនេះ ក្នុ

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និស្ស័យប្រែ មហាជនអ្នកនៅជុំព្រះអង្គព្រះតេជគុណ ហៅព្រះអង្គចិត្តបរិសុទ្ធ ព្រះអង្គទ្រង់ឲ្យបោសសំអាតវត្តអារាមសព្វគ្រប់ ប្រុសនោះក៏ធ្វើតាមទ្រង់ប្រាប់ តទៅ
មនុស្សទាំងឡាយឃើញ អាណាចក្រមានជ័យសម្បូរ ឯកនេះទាំងអស់ មិនព្រមរកលាភសក្ការៈ ក និងនាំ ទាំងពួកមនុស្សក៏ចូលមកនមស្ការ
១ទិ និយាយតាំងពីប្រព្រឹត្តិធម៌ក្នុងវិហារនោះ : • ផ្ដើមរាប់តាំងពីសត្វមានជីវិត ចាប់ផ្ដើមថ្ងៃទី ២ ដល់ពេល • ថ្ងៃទាំងប្រាំពីរថ្ងៃ ២ ធ្វើបុណ្យដូចទៀតជារៀងរាល់
និង ព្រះអង្គមានបំណងប្រាថ្នាធ្វើល្អ រាជ្យ នោះនិយាយអំពីព្រះអង្គ មកនៅស្រុក ព្រះរាជាក៏ធ្វើតាម
ប្រជាជន មនុស្សទាំងអស់ឃើញសេចក្ដីល្អនេះ ផ្ទើមប្រជុំប្រជាជនមកក្នុងវិហារ មហាក្សត្រទាំងអស់ នោះមានការសប្បាយ :

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ស្មុំនុមមោគសាគរមោគខង្គុដី ពោះខ្ញុំអ្នកសមេសៃផ្សេងពោះវេរ៉ឫ អ៊ិរែមោគគស់ អោរ អក្សារស្តុំអ៊ិស្រគាល្យ ឯងអោរនុ និងប្រាប់ខៃរះខាទាំងនៃ ន៎ ជីសខ័ះ

ឆុខាខាំ មោខល័ត់សៃភ្លើងក្រមួរៃព្រៃ ខរ រលាំ អក្សរស្តុំសុំរមោគខសារមោគខត្រូវអ៊ិរង្គ មោគខ ឫអ័ខមោះសៃមោង្សមោតវ៉េង្គ អ៊ិរែចេនោរ

១០៤ ឆស់ខ ខាងនុមោខាំ ខុងវែខខ័ពគ្រុំខងព្រ ខមោ ក់ខង៉ា រសំ ជីសមោវាះចារ ខខ្ញុំង្គុ រៃគារោរអ្វិ អ៊ិរជីវរ្វិងស់ មោគការខ្វ៉ាំងីវ្រុំនាំងមោរនុមោគ

ព្រោះឯងខារនុព្រស្តុំអ៊ិព្រៃកាវ្យ ព្រះឱង្គារាង ព្រះជីវនុគាខារ័ះព្រោះស្តុំរុងវាំងន ខាង្គនុព្រគមោខា មោខងីកាលាគណ្ឌារ មោរោះព្រមោខោរាសុំព្រះង្គ

មោខាគស្តុំខាខអ៊ិវាខាគ មោខារង្គខីងីងីមោខាវ៉ាំខាគមោរ រង់មោភ្ញក្រោះរង្គុំខមោព្រោះស្តុំ ឃ្លាំងជុំ មោខស្តុកព្រៃមោរគោលខ្វី ចារនុខ្ញុំខ្ញុំៃការខ័ព ជី ភ្វ៉ៃព្រះ

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ឥឡូវអានហើយ ។ ហោងស្ដេចអាចមានព្រះ [illegible] ហោងហោង [illegible] ហោងក្នុងខ្សែ [illegible] ឡើងឡើងដល់ [illegible]
[illegible] ២ [illegible] ហោងក្នុងក្នុង [illegible] [illegible] [illegible]
៩១ [illegible] [illegible] • [illegible] [illegible] • [illegible] ហោង [illegible]
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ទ្វ

ឲ្យអាជីវ័ន្ត ព្រោះសម្ពន្ធ [illegible] ៙ [illegible]

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ភ្លាពិរបងីរក្តុក្តើញផ្លូវបងីរបង្ខាន់សាំងេ្ខនាំរៃធ្វើឲ្យឧត្តម ព្រះពរ ។ អសេដ្ឋោតណេសេដ្ឋីរាជបុត្តតរ៍ណ ធ្វើពិធីរាស្ត្រឲ្យមែរបេរុះសៀវនៃទុះពេល នារបុត្តតរ [illegible] ព្រះបច្ចុប្បន្ន [illegible]
ង៉ីរបេកាង៉េន អក្ខុទ្ធនង៉ីរសៀវនៃតុក្តិ នាក្តើរបរ [illegible] ទុះតូវនៃធេ អក្ខុរធំាង៉ីរសៀវក្តិ ធ្វើទេះនុំង៉ីរបុត្តតរបញ្ជើង្គើង៉ីតំា [illegible]
ៃ៩ ន័ត្តអរណពេវរាង៉ិ ឲ្យក្ដើរនុស្ស [illegible] ធេវ នរីសៀវករាងីនៃគេលេ ង៉ីរាគអាង៉ីរានៃលេភពេលរាសៀវ នីនៃក្ដុ ឲ្យកាក្លាក្ដើនៃស្ដុកោខងំង៉ីកាំអក្ខុ ន
ពេនូកោនិន្ទរពរើសៀវនៃក្ដុ ពេសេរទ្ធអរណក្លា ក្សើរបុតារក្តិទ្ធ ពីតាំងេ្ខសៀវងើងតោ [illegible] នាពេលៅន្ទក្សាំពេល ទ្ធំក្ដុក្ដូនៃពៅបេពេលរាពេល
ក្តើ នាពេលកុម្ភីនៃក្សាំក្លូរបង្ខំង៉ីង៉ីក្ខរ ធ្វើរបង៉ីរពិង៉ំង៉ីធ្វើងេក្ខ [illegible] ពេធិង៉ីធ្វើ [illegible] តានសរ [illegible] ក្តុ អក្ខុង៉ំក្លា [illegible] នៃនអាទេ [illegible] ធ្វើក្តិ

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๑ โพธิปักขิยธรรม สมุทัยปถม ๔ ห.ระ๓

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ฯ อิธภิกฺขุ อนุปฺปนฺนานํ ปาปกานํ อกุสลานํ ธมฺมานํ อนุปฺปาทาย ฉนฺทํ ชเนติ วายมติ วิริยํ อารภติ จิตฺตํ ปคฺคณฺหาติ ปทหติ ฯ ยกบาฬีวิสัชนาในสัมมัปปธานข้อที่ ๑ ที่ว่าสังวร
ปหานเปนต้นต่อไป ธรรมทั้งหลายที่เปนบาปเปน อกุศลนั้น คืออกุศลมูล ๓ ประการคือโลภะ ๑ โทสะ ๑ โมหะ ๑ เปนอกุศลมูล ๓ อีกประการหนึ่งแต่ยังกา
กิเลสทั้งหลาย ที่ยังอยู่ในที่เดียวกันกับโลภะ — โทสะโมหะนั้น ก็ชื่อว่าเปนบาปเปนอกุศล อีกประการหนึ่งเวทนา — ขันธ์สัญญาขันธ์ สังขารขันธ์ วิญญาณขันธ์ ที่สัมป
ยุตใด อันประกอบด้วยกิเลสนั้น ดังนี้ก็เรียก ว่าอกุศลธรรมเปนบาป ที่สมุฏฐาน กายกรรม วจีกรรม มโนกรรม อันเกิดขึ้นด้วยโลภะโทสะโมหะ นั้นก็ชื่อธรรม
เปนบาปเปนอกุศล ฯ ที่ว่าภิกษุ ยังฉันทะคือความปราถนาให้บังเกิด แลพยายามปรารภวิริยภาพความเพียร ยกขึ้นซึ่งจิตต์ยังไว้ซึ่งจิตต์ เพื่อจะยังธรรมทั้งหลายที่เปน ฯ

แก่ปัณบุคคล ยังฉันทะให้เกิดแก่ให้ยังเกิดขึ้นได้ ทั้งนี้ชื่อว่าสัมมัปปธาน เปนประชุมประการ ๑ ฯ กุศลมิได้ ชื่อว่าฉันทะให้เกิด ฉันทะนั้นประการใด ฉันทะนี้ให้แก่
ความปรากฏ เพื่อจะกระทำกิริยาที่ยังความ ปรารถนา เพื่อจะกระทำให้ยังเกิดขึ้นแล ชื่อว่ายังฉันทให้เกิด ๆ นั้น คือยังฉันทะให้ตั้งขึ้นให้ตั้งเจตนาไว้
ฯ ถึง ฯ ก็ชื่อว่าพยายามนั้น เปนประการ – ใดๆ วิริยารัมภกะ คือกระทำไกยยังปรารภชื่อสภาวะมิได้ขาด – ไหวแห่งจิตต์ แลเปนไปกายอุตสาหะการ
อันที่สันซ่าน ใดแต่ให้วิปริตแห่งจิตรนี้แล ชื่อว่าพยายาม ก็ลักษณะที่ใดประกอบด้วยพยายาม ฯ ก็ชื่อว่า ปรารภชื่อความเพียรทั้งหรือชื่อว่าปรารภซึ่งความ
เพียรนั้น ด้วยชื่อว่าความเพียร ทั้งกาชื่อว่าปรารภ ความเพียรให้แก่จิตต์ หรือได้เพราะกระทำไว ปรารภนั้นคือกระทำจิตแข็งแรงเพียร ๆ กระทำ ฯ

ให้มากในจันทสันดาน   อาการที่กระทำให้มากซึ่งจิตที่ปราศจากตัณหาอภิชฌา   ซึ่งว่าปราศจากซึ่งความเพียร ฯ   ภูตํ จิตฺตํ   ตามที่ทั้งไว้ซึ่ง   จิตฺตํ จิตที่มีแต่ไม่   ที่ไว้ยก
บ่งชี้แปลประการใด   จิตที่มีให้แก่   ธรรม   อันกรีกซึ่งอารมณ์กระทำให้จิตทั้งมีอยู่   และธรรม   ทาก็อันรู้ซึ่งอารมณ์   และกายเป็นที่ตั้งทั้งสอง
ไว้ซึ่งวิญญาณ ฯ   ที่ว่าแต่บังอัน   คือ   อุปถัมภกการค้ำชูอุดหนุน ฯ   ที่ว่าตั้งไว้ยัง   ได้แก่ตั้งมั่นอยู่ที่ใจนั้น   ที่จากยากความเพียร ฯ   พระภิกษุเป็นที่สอง
อันตั้งความปรารถนา   เพื่อจะกระทำเป็นที่ได้ทั้ง   เกิดเพื่อจะมีธรรมทั้งหลาย   เป็นกุศลเป็นอกุศล   มิให้เกิดเกิดขึ้นได้   ดังนี้ สัมมัปธาน   ภิกษุในธรรมวินัยนี้ ยุคนี้นะ
พยายามเริ่มเพียรตั้งใจ   ซึ่งบำเพ็ญเพื่อมิให้เกิดอกุศลธรรม   ที่ยังไม่เกิดเกิดขึ้น   ดังนี้มีอรรถาธิบายว่า   ที่ว่า   บาปอันหยาบความว่า   ความทำชั่วทางกายวาจาใจ   มีนิทัศน์นั้น ฯ

เกิดแต่เหตุ แม้ไม่ปรากฏว่าไรเป็นเหตุแห่งธรรมทั้งนั้น แม้อย่างนี้ ธรรมทั้งนั้นก็ย่อมเกิดแต่เหตุปัจจัย เพียงแต่เหตุนั้นยังไม่ปรากฏ ดังนั้นจึงชื่อว่าเรียกว่า
สัมมา ๑ ยังมิจฉาทิฏฐิ ทิฏฐิเสียไปทุกประการ ดังนี้ ซึ่งสัมมาทิฏฐิ แลคติแห่งธรรมทั้งเป็นฝ่ายกุศล ... [illegible] นั้นเรียกว่าอนัตตา ดังนี้
คติแห่งพระพุทธศาสนา ที่ว่าสัมมาทิฏฐิ แลคติแห่งธรรมทั้งนั้นเป็นอนัตตา แม้ว่ามิได้ ... ฤๅคติ ใจยังสัมมาทิฏฐิเป็นแก่นพุทธศาสน์ ฯ
คือสิ่งใดเกิดแต่ปัจจัย แห่งธรรมทั้งหลาย ที่เป็นอนัตตา ๑ ทิฏฐิ ๓ ซึ่งจัดเป็นมิจฉาทิฏฐิ ความเห็น ผิดจัดเป็นมิจฉาทิฏฐิ ความเห็นนั้นถึงซึ่ง
ความเห็นผิด รวมเรียกว่ามิจฉามิจฉาทิฏฐิ ๑ สิ่งใดไซร้ชื่อนั้น ให้แก่สัตว์ ๔ ประการ คือไม่รู้จักทุกข์ ไม่รู้จักเหตุเกิดแห่งทุกข์ ไม่รู้จักความดับทุกข์

ไม่รู้จัก ทุกขสัจกับทุกข ไม่รู้จักอดีต ไม่รู้จักอนาคต ไม่รู้จักทั้งอดีต ทั้งอนาคต ไม่รู้จักปฏิจจสมุปบาท มีคำพยายว่า ดังนี้ทั้งสิ้นนั้น ได้แก่ไม่รู้แจ้งอริยสัจ ๔

ฯ ไม่รู้จักอดีตนั้น คือไม่รู้จักตัวเหตุทั้งหลาย ซึ่งพบเห็นผลในปัจจุบัน ไม่รู้จักตัวเราตนได้ว่า ได้เป็น เหตุให้เกิดมีขึ้น ฯ ไม่รู้จักอนาคตนั้นคือ

(๓) ไม่รู้จักต่อหน้า ไม่คาดประมาณคิดหรือเห็น สิ่งเกิดขึ้นในปัจจุบันแล้ว และต่อภายหน้า จักมีผลเป็นอย่างนั้น ฯ ไม่รู้จักทั้งอดีตทั้งอนาคตนั้น คือไม่รู้จักใน

เหตุในอดีตและผล ในอนาคตให้เนื่องถึงกัน ฯ ไม่รู้จักปฏิจจสมุปบาทนั้น คือไม่รู้จักกำหนดสภาวะนั้น ฯ ได้เป็นเหตุผลแห่งกันและกัน ะ

เนื่องกันไปทุกอุกริช เพื่อคืนไปเป็นสักกายนั้น ฯ อีกประการหนึ่ง อกุศลธรรมคือโมหะนั้น จัดได้เป็น ๓ สิ ชนิด คือเป็นเจ้าของอกุศล เรียกว่าอกุศล ะ

มูล ๑ ทางของอกุศล เรียกว่าอกุศลกรรมบถ ๑ ส่วนของอกุศล เรียกความประพฤติ ๑ อนึ่งอกุศลนั้น มี ๓ อย่าง คือโลภะ ๑ ความใคร่อยากได้ของเขา ๑ โทสะ คิดประทุษร้าย
เขา ๑ โมหะ หลงไม่รู้จริง ๑ । อกุศลกรรมบถนี้ มี ๑๐ อย่าง คือกายกรรม ๓ วจีกรรม ๔ มโนกรรม ๓ คือ ๑ ปาณาติบาต ทำชีวิต
สัตว์ให้ตกล่วง สิ้นชีวิต ๒ อทินนา ทาน ถือเอาสิ่งของ ที่เจ้าของเขาไม่ให้ ๓ กาเมสุมิจฉาจาร ประพฤติประเวณีผิดในกาม ๔
มุสาวาท พูดเท็จ ๕ ปิสุณาวาจา : พูดส่อเสียด ๖ ผรุสวาท พูดคำหยาบ ๗ สัมผัป ปลาปะ พูดเพ้อเจ้อ ๘ อภิชฌา โลภะเพ่ง
ได้ของเขา ๙ พยาบาท ปองร้ายเขา ๑๐ มิจฉาทิฏฐิ เห็นผิดจากคลองธรรม । ส่วนความประพฤตินั้น ก็ได้แก่ศีลที่ตั้งใจ หรือความเสียหายเพราะอกุศล ๆ อกุศล

เหล่านี้ ส่วนเป็นที่ปฏิบัติในพระธรรม ซึ่งผู้ปฏิบัติควรจะแก่การละนั้น แม้เพียงกำลังคำปฏิบัติก็เป็นทางการเพราะฉะนั้น สมเด็จพระผู้มีพระภาคเจ้าตรัสว่า ปฏิบัติบูชาอันพลัง ความ
เพียรพยายามที่ไหละ เป็นปฏิบัติอย่างนี้ ซึ่งว่าทำเป็นทางจริยา มรรคคือสัมมาวายามะ อันเป็นวิสัยไปสู่พระ นิพพาน ท่านจึงจัดเป็นสัมมัปปธาน ข้อที่
๔ ควรเจริญเพียรละประการหนึ่ง มีเนื้อความ พร้อมทั้งสังวรปธาน ทั้งสี่สัญชาต ดังประการฉะนี้ ฯะ

๏ อนุปฺปนฺนานํ กุสลานํ ธมฺมานํ อุปฺปาทาย ฉนฺทํ ชเนติ วายมติ วิริยํ อารภติ จิตฺตํ ปคฺคณฺหาติ ๏ ถ้าจะได้แปลโดยพระธรรมเทศนา ในสัมมัปปธานที่ ๓ มีนัยที่ใน ๏
โพธิปักขิยธรรม ที่ราย ๗ สิ่งพระคาถี ไป ที่เป็นความตามพระบาฬี ในคัมภีร์พระวิภังค์นั้น ๏ บุพพ สืบต่อจะคดีบเดาพระผู้ทรงพระภาค
เปิดพระมรรคอรรถเทศนา ฟังเถิด ปางทีร่าย ๒ จบลงแล้ว ลำดับนั้นจึงมีพระพุทธฎีกา ๏ ตรัสพระสัมมัปปธานที่ ๓ สืบต่อไป ๏
มีพระพุทธฎีกา ตรัสว่าดังนี้ ฉนฺทํ ชเนติ พระภิกษุในพระพุทธศาสนานี้ ย่อมยังฉันทะความ รักใคร่ให้บังเกิด ผลกุศลเจตนาชื่อความ
เพียร อกเร่งประคองไว้ซึ่งจิตต์ ตั้งไว้ซึ่งจิตให้มั่นมิได้หวั่นไหว เพื่อจะยังกุศลธรรมอันยังมิได้บังเกิดให้บังเกิดขึ้นยังสันดานตนที่เสียก่อน สืบนั้นไปตามประการ ๏

กรัสทั้งสิ้นแลวิเคราะห์เป็น   ทกเภทแห่งมหาปัญหาว่า   กตเม ธัมมา   ธรรมทั้งหลายที่เป็นกุศล   สิ่งใดที่เกิดขึ้น   เป็นที่ตั้งหรือสังขารสิ้น   เฉ็นสัมปยุต ฯ

ธรรมทั้งหลาย   ที่เป็นกุศลนั้นได้แก่กุศล   มูล ทั้ง ๓   กุศลมูลทั้ง ๓ นั้นคือ   อโลโภ   ไม่โลภประการ ๑   ที่เป็นกุศล

อโทโส ไม่โกรธประการ ๑   อโมโห   ไม่หลงประการ ๑   อีกประการหนึ่งว่า   เวทนาขันธ์   คือกองแห่งเวทนา   แลกองสัญญา ฯ

แลกองแห่งสังขาร   กองแห่งวิญญาณ   อันประกอบด้วย อโลภะ อโทสะ อโมหะนั้น   ก็ชื่อกุศลกรรม   ก็สัมปยุตก็   ก็สัมปฏฐาน   กายกรรม

วจีกรรม   มโนกรรม   อันประกอบในมูลแห่งกุศลนั้น   ก็ชื่อกุศลมูลทั้งสิ้นชื่อว่ากรรมเป็นกุศล   พระศาสนุกรมเป็นต้นมาเปิดกรมหัวใจประกอบ   ประกาศชื่อความแห่งศีล

ยกย่องประคองจิตซึ่งจิตต์ ตั้งไว้ซึ่งจิตต์ให้มั่น เพื่อจะยังธรรมเปนกุศล อันยังไม่เกิดขึ้นให้เกิดขึ้น ตั้งมีซึ่งสัมมัปปธาน ๑ ทีแลทิศเบื้อง :
พระผู้ทรงพระภาค ๑ มีพระพุทธบริหาร ส่งซึ่งความเพียร เปนสติให้ยังเกิด เพื่อจะยัง อโลภะ อโทสะ อโมหะ ที่ไม่โลภ
ไม่ให้กรรไม่ตกลงให้ยังเกิด อันแลซึ่งว่า เพื่อจะยังกุศลธรรมให้ยังเกิด ๑ แลธรรมทั้ง ๓ ประการ คือ อโลภะ อโทสะ อโมหะ
นักปราชญ์ทั้งหลายพึงรู้ตามเถิดว่ายาก : ที่จะให้เกิดในสันดานเปนนิจได้ เท่าวันไว้เท่าถึงแก่พระ อรหันต์ ซึ่งมีอยู่เปนนิจในสันดาน
แลบุคคลเพียรเพื่อจะยังทานที่ตนไม่ได้ให้ แลศีลที่ตนยังไม่ได้รักษา พระธรรมเทศนาที่ตนไม่ได้ฟังเปนต้น สุดแต่เพียรเพื่อจะยังให้เปนกุศล :

ส่วนว่าบุคคลผู้ประพฤติศีลก็ได้ชื่อว่าเกิดขึ้นแล้ว ก็ชื่อว่าลิ้มมันตทุ ฯ ซึ่งกรรมว่า อโลภะ อโทสะ อโมหะ ซึ่งว่าบุคคลมีเหตุอันประเสริฐ ฯ เปนที่ตั้งแห่ง

เปนรากเง่าแห่งมูลกุศล ฯ อโลภเหตุ ฯ เหตุ ไม่โลภนั้นเปนเหตุจะให้บุคคลนั้น ทำพฤ ทานให้ อภิชฌ อโทโส ศีลเหตุไม่มีโทสะแล้ว

ฉ ก็เปนเหตุจะให้รักษาศีลได้ ถ้ามีโทรสะ แล้ว ก็จะรักษาศีล ๆ ก็ไม่บริสุทธิ์ได้ อโมโหเหตุ อเหตุ อโมโหนี้ให้ผลสืบบริสุทธิ์ ศีลนั้น

นี้ เปนเหตุจะให้เจริญภาวนา ฯ เหตุดังนี้ จึงมีพระพุทธฎีกาตรัสเรียก อโลโภ อโทโส อโมโห เปนกุศล ธรรม ฯ ธรรมที่บุคคลประพฤติก็จะเกิดแห่งกิเลสทั้งหลาย

มีสกรรมที่เปนพิษ ทำเปนกุศลโดยทุกกาลสมัยนั้น ซึ่งจักต่อไปในชาติ [illegible] ความเจริญ [illegible]

ธมฺโม หเว รกฺขติ ธมฺมจารึ ธรรมแลย่อมรักษา ผู้ประพฤติธรรม ธมฺโม สุจิณฺโณ สุขมาวหาติ ธรรมที่บุคคลประพฤติดีแล้ว ย่อมนำความสุขมา แม้ว่าผู้ประพฤติธรรมเสือสิ้ง

ส่มัยที่จะทำลายร่างแล้วสิ้นชีพไป ก็ไม่ต้อง ไปตกอบาย มีใต้ในจงที่ว่า น ทุคฺคตึ คจฺฉติ ธมฺมจารี ผู้ประ พฤติธรรมเกิดเปนกรรมดีย่อมไม่ไปสู่ทุคติดังนี้

ที่ธรรมที่จะห้ามเขาเมื่อลงผล ทำการบุคคล ให้เดินหางจากกองทุกขเปนไป เพื่อติดสุขมีศักดิ์สิ่งที่จะเกิดนี้ ประสงค์ธรรมที่เปน กุศลอย่างเดียว

เพราะธรรมส่วนที่เปนอกุศล ซึ่งจะให้ ผลสิ่งปฏิบัติทุกข์ภัย มีประการต่าง ๆ ชื่อแม้ผู้ไม่เกิดสมเคร พระบรมศาสดา ก็ไม่ทรงแนะนำให้มีสังวร

ระงับให้เกิดมีขึ้น แม้เกิดขึ้นแล้วก็ให้ละเสีย ดังปรากฏในสัมมัปปธาน ที่ตรัสไว้แลที่สงบแล้ว เพราะว่าเมื่อจากสังวรมิได้เสียธรรม ธรรมที่เปนอกุศลได้โอกาส เกิด

ซึ่งแล้วจะมีที่พึ่งควรจะมีไปก็พึงเสียไปยาบะรักษะเสีย แก่ธรรมทาโรคที่เกิดขึ้นเกิดกเบียดเบียนร่างกาย เสียเพแพทย์ผู้สามารถให้ถูกที่ให้ดีหายแล้ว ตามทางที่ถึงเช่นพระพุทธองค์ทรงแนะนำให้ต่าง

ระแนงบรรเทาเพลิกโรค ร่างกายเจริญจักมีความสุข • โดยปกติ และมีความเจริญสืบต่อไป แม้ธรรมที่เป็นเกษมอุกฤษฏ์ เสียบท ตกเตล่าให้แล้วก็ควรรักธรรม ที่เป็นกุศลที่รู้

ฑำ ยังไม่เกิดให้เกิดมี เพื่อรู้ผลสันติบ่ได้ยัง • ๆ ขึ้นเช่นเดียวกัน เพราะเหตุนั้นจึงสมเด็จพระมหามุนี จึงได้ — ทรงจะเทศน์สั่งสอนให้ทรงประพฤติกุศลธรรม

ให้เจริญและตรัสเรียกความเพียร อันเป็น ตัวแกระเบียบเครื่องล้างบาป ตั้งมั่นปฐม นั่นเป็นความเพียรชอบ — สิ่งที่ฝึกฝนบุญที่ธรรมเป็นเครื่องกระตุ้นให้ ประการ

ตรัสสิ่งปรากฏ ตามพุทธเทศน์นี้ได้ยกขึ้นไว้ ณ เบื้องต้นนั้นว่า อนุปฺปนฺนานํ กุสลานํ ธมฺมานํ เป็นอาทิความว่า ศึกษาในศาสนานี้ ย่อมยังฉันทะให้เกิดพยายาม :

เจริญขึ้นถึงขึ้น ซึ่งเป็นปัจจัยให้ได้ผล พระอริยมรรคและอริยผล เรื่องหรือที่กำหนดความเพียรพยายามของผู้มีบุญจักเป็นสมมุติกามนั้น เป็นไปเพื่อกิจกรรมประการหนึ่ง
อีกนัยหนึ่งพระมหาเถระทรงหมายธรรมที่เป็นมหัคค ตกุศล เป็นโลกุตรกุศล ๆ แม้ธรรมที่เป็นกุศลเหล่านั้น เช่นทาน ศีล ภาวนา เมื่อจิตบุคคลบำเพ็ญ
ปฏิบัติให้เกิดมี แล้วจักกระทำให้ไพบูล สิ่ง ๆ ขึ้นไปก็ชื่อว่าความเพียรชอบ มีแต่จะให้สมบัติเป็นไป ในข้อนี้ ซึ่งจักประสาทผลที่พึงปรารถนา
ซึ่งมีเรื่องในอดีตกาลดังเล่าว่า ๆ ในพระพุทธกาล มีบุรุษเข็ญใจผู้หนึ่งมีสมญาว่า ทรรศนพิกมหาศาล เพราะ เหตุเลี้ยงชีวิตด้วยการเกี่ยวหญ้าขายวันหนึ่ง
เราคิดถวายภัตกิจฉัตตภัตตานั้นประณีต ก็ไม่สามารถจะทำได้ แต่ด้วยกำลังแห่งศรัทธาเป็นไปแรงกล้า ซึ่งเป็นเหตุให้การจากกลางทางฝากอิตาของคนไว้ ในสกุลหนึ่ง

ฯ๖ ได้ทรัพย์มาแล้ว จักเอาสงเคราะห์กายตนสักเรื่อง ได้ดังความประสงค์นัก ภายหลังไปเที่ยวแสวงหาทรัพย์ด้วยวิริยะตั้งทำการงาน เพื่อนำมาเลี้ยงชีวิตก็ดีกว่าน เมื่อได้แล้ว
ก็นำแต่หนักกลับยังเคหะสถาน ระหว่างทาง ได้เห็นพระมหาเถระองค์หนึ่งนั่งอยู่ ก็เลื่อมใสจึงเรียนเชิญ จนเห็น ด้วยมุ่งหมายจะฟังธรรมของท่าน
เพื่อจะให้ผลานิสงส์ เป็นบุญนิธิในอนาคตสืบ เมื่อได้ถวายบิณฑบาตร บุรุษผู้นั้นจึงนำทรัพย์ที่ตนมีอยู่ จากซื้อ อาหารถวายแก่พระเถระ ฝ่ายพระเถระเมื่อได้
ฉันแล้ว ก็ให้พรแล้ว เทศนาสั่งสอนจิตใจ ดังนี้ว่า ท่านจงพยายามทำบุญไว้ ทรัพย์ที่หาได้ก็จะหมดไป ก็ควรจะทำไว้ ก็ด้วยการบริโภคแต่พอสมควรแล้ว ไม่ควรประมาท
ให้ใช้ทรัพย์เป็นประโยชน์แก่ตนแล้ว จักตั้งอยู่ในศีลและธรรม สั่งสอนแล้วก็ลาไป ได้เห็นแล้วก็ยินดีนัก เมื่อได้ฟังพระเทศนาแล้ว จะได้ประพฤติตาม ท่านก็ยินดีแล้วได้

แล้วจึงไปสู่ติสสวิหาร ถึงพิจารณามูลกรรมฐาน ในกาลวันนั้นแม้โอภาสก็มิได้เกิดขึ้นได้ ตั้งแต่รุ่งเช้าวันหนึ่งไป ก็ตั้งจิตไว้ในสิกขาบท พิจารณามูลกรรมฐานอันเป็นอะนุโลม ก็ได้
ไปบิณฑบาตและฉันอาหาร จนจวนจึงมาในวันที่ เจ็ดก็ได้สำเร็จ พระอรหัตตพร้อมด้วยปฏิสัมภิทาญาณ พิจารณา เบญจสังขาร ที่รู้ว่าจะไม่เป็นไปได้อีก จึงคิดเหตุ
แล้วไปสู่ท่ามกลางวิหาร ให้ภิกษุสงฆ์ประ ชุมพร้อมกัน พระสังฆเถระผู้ใหญ่ถามว่า ภิกษุองค์ใด ให้พระสงฆ์ประชุมกัน เมื่อได้กล่าวว่า ฯ
พระติสสะมหาเถระนั้นให้ประชุมสงฆ์พระสงฆ์ทั้งได้ โอกาสถามความสงสัยในมรรคและผลแก่ภิกษุทั้งหลาย เราภิกษุ ทั้งหลายจงมีความสงสัยอยู่ไม่ กลับถามว่า
เหตุดังฤๅ เป็นที่เกิดความสังเวชแก่ท่าน ๆ ทำสิ่งใดเป็นปัจจัย จึงได้สำเร็จพระอรหัตต์ เมื่อท่านเล่าเรื่องให้ฟังทั้งแก่กันจนแล้ว บริษัททั้ง ๔ ก็มาถึงสถานนั้น ฯ

ก็พร้อมกันถวายสาธุการแก่พระศรีสัจจะเถรเจ้า ๆ ยังไม่ทันกล่าวสิกขสมม จริงในกฎาการบุษบกที่ได้สั่งไว้ว่า ผู้ใดจะไปเผา จะยกลักษณ์เท่าไร ๆ ก็พอจะให้ได้เคลื่อนออกไปได้ไหว ฯ

ก็เปลี่ยนการเจ้าภาพกบุษบกทหารศักดิ์สิทธิ์เสถียรมาก ทั้งจะยก ก็ไม่เคลื่อนจากที่ ครั้นสติจิตสงบตั้งสติแล้วก็ ก็บังเกิดเจ้าสู่พระนิพพาน ฯ ฝ่ายพระเจ้าศกกรรณ

ไอ ศีลสมเด็จราช ให้ทรงสังฆการ ช่วยพระอัฐิ พานของท่าน ก็เสด็จไปสู่วิหารทรงกระทำนมัสการเคารพแล้ว รับสั่ง ให้กระทำกฎาการบุษบก ใส่ศพพระศรีสัจจะ

ตระพราชกำชับจะยกบุษบกไปสู่เชิงตะกอนเพื่อทำฌาปนกิจ สิ่งรับสั่งให้ยกบุษบกนั้น แต่หาเคลื่อนที่ไม่ได้ครั้น ทานและทรงต่าย เกรงจะเกิดอกุศลหนัก

แล้วจึงรับสั่งให้หาการกัณฑ์ทูลเกล้า มีพระราชบัญชาทานบุรพชั้น ทั้งเชิญที่ได้เคยถวายปลัดตามตร แกพระแกะ เปลี่ยนเทศกาลทูลให้ทรงทราบแล้ว ก็ให้เชิญไปกระจายไปให้ทุกแห่ง ฯ

ครั้นเขาไปพิศดูคำถามพระกระแสรับสั่ง กลับมากราบทูลรับรองว่า เปนพระมหาเถระที่ตนได้เคยถวายภัตตาหาร พระบรมกษัตริย์ก็ทรงพระราชดำริ เครื่องสักการใหญ่พร้อมด้วยพระราช
ไพร่พลทั้งปวงประดับไปยกขยายบทไปถึงที่ : พระมหาเถระ ๆ ลุกลงมารับพระราชาบูชาถวาย ฝ่ายคนไปแล้วทั่ว พระมหาเถรจึงสวดมนต์ให้พรแก่ท่าน แล้วจึงบูช
ยก ๆ ถึงอย่างไรแก่เจ้าทั้งหลาย ตั้งแต่ปางเพลิงก็ถึง ขึ้นแก่นุ่มห่มกะทั่งทั้งสี่ เพราะสิ้นบุญแห่งพระมหาเถระเจ้าให้สิ้น แล้วเพลิงก็ลุกไหม้ไป ฯ เนื้อความที่นำมาแปลนี้ดังนี้
เพื่อจะแสดงความว่า กุศลธรรมที่วิญญูชน กระทำ ให้เกิดแล้ว ควรจะบำเพญให้เจริญยิ่งขึ้น เหมือนการถวายทานแก่มหา ติสสะนี้เถิด กันดารภัตตาจิกภัตร ภายหลังถวาย
สลากภัตรเปนนิตยทุกวัน ฝ่ายพระเถระเจ้านั้น แต่ก่อนก็บำเพญสมณธรรมเปนกาลเวลา ภายหลังความเพียรแก่กล้า ก็บำเพญเพียรกล้าเร็ววันก็ได้สำเร็จพระอรหัตผล นิฐิตํ ๖๓

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ลบ.บ.
๒๐๒/๗๕
หอสมุดแห่งชาติ
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កុសលាកុសលា ឋានំ ។ កវត្តព្វារម្មណវិប្បយុត្តោ សមនន្តរាសេវនបច្ចយោ ឥន្ទ្រិយានិ ។ សហជាតបច្ចយោ ធម្មានំ បច្ចយោ ។ ហេតុបច្ចយា

កុសលំ ។ កុសលោ ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ។ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ៗ ធម្មំ ។ ហេតុបច្ចយា ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ទ្វេ

កុសលំ ។ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា • ២ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ។ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ។ • ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា

ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា កុសលំ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ៗ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ៗ ធម្មំ បដិច្ច ធម្មោ ៗ

កុសលំ ធម្មំ បដិច្ច កុសលោ ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ។ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ។ ធម្មំ បដិច្ច ធម្មោ ឧប្បជ្ជតិ ហេតុបច្ចយា ៖

ស្រែសមុទ្ទាចារ្យ ឱ្យសែនសន្ធោគ ក្រកិរ្តិ៍ទោពពុទ្ធសាស្ត្រនី ឥតិកញ្ញូវិយ ៥ ទ្វ័ពកុសលជាតក ត្រូតក្បូរ ពៀរផើងហើចផ្ញើរកិឡោពព្រួរ ជាមនុស្សលោកចន្ទ្រក្លាកាយមៀរ ។ ព្រាយព ៥
ឥន្ទ្រិយធន ប្រាប្បបញ្ញារិយសមាធិ សោមនស្ស ទារ កំដព្វប្រថ្នាំ ហៃសុប្បៃចាកប្រាំងពុទ្ធសត្ថារ គឺ កាយពៀរពុទ្ធចាកក្រកម្មទុក្ខណាបស្នាម៉ាសក្ដិមែម ហ្មើប
ឧបាសមាធិ ពាកូព្រប្រទ្ធិសបនាសាសនាក្រសមុទ្រធ • នីយ្យោ ឱ្យកែលន ៥ ពារក្យបងក្កៃបកៀបបំងៀបផោយ • ជួយ សារិកសមាធិ ផ្ញើកាយជៀរសោមៃ
សញ្ញោគ ឯបញ្ញាក្លាប ប្រាប្បនិការ ក្រកិរ្តិ៍ធ ក្រពុទ្ធសាស្ត្រ៍ ក្ដ ក្រៀកាយពៀរបរិទុក្ខពៀរបញ្ញ កំដ្ឋី ជ្ជីកាសមាធិត្រូវគ្រុកាចិត្ត ។ ព្រិយសុបិន
កាយពៀរបរិចារិយុទ្ធិ កព្វនិធិកាយពៀរកំណា កាយពៀរបញ្ញូរកម ៥ ពុរៃពាពាសអាសយ្បោនិប្បនិព សុយ៉ោមកំពុងហៃពារកាលមានបច្ចុប្បន្ន កុំដំណា ៖

សព្វាគតាគតិ [illegible] [illegible] កាប៉េង ៚ [illegible] [illegible] [illegible]

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បងាគេសាបព័ត្តស្រូវបង្ហញ្ញាកិច្ចអកុសលនេះអនុ ទៅហើយក្រុមជំទៀតទេ ៥ បងាគេសាវកែទាំងអកុសលទ័បទៅហើយក្រុមសម្ភារទៀតនេះក្តីកសង្ការ គាថានេះទៅហា
សោហាទៀបងាគេសារនិន ក្បួនវៃយសមាជិក ហើយក្រុមឡើកអកុសល បងាគេសារហ្វើគ្រាមទៀរ ឺ នាំទៅកោត ហើយត្រូវបរិបូរណ៍ហាទៅ បងាគេសារ
ចោ ៖ កុសលនាំទៅសុគតិទៅហាយ បងាគេសារនិន (ទាក់ទាំងចង្រៃទៅបុកកុសល ៤ និន គត្តទាំងចង្រៃវៃយសមាជិ ហើយត្រូវត្តែអទៅហើយទៅបត្រូវបត្រូហារ្យទៀត ក្តី
នសុត្តក្បារហើយត្រូវហើយកុជីវិតត្រូវកើតក្តីសង្ការ ៖ អសហោរតាយ បងាគេ ទាំងបង្កានទ្រព្យក្តីនិរត្រូវ ឺ ក្រូវត្រូវមិនត្រូវបត្រូវវៃយសមាជិតហារបងាគេសារ
សោហ្វឹកក្តីសង្ការវ ទៅហើយក្រោយសត្វសនាទុកុសលនាសុគតិហារ្យ តហារយ ៥ ប្រគុតិតក្តីតាច់ ទៅតាំងវៃយសមាជិ ៖ សោយគាថាសារនិន

កណ្ដោលផ្អើលអាកាសព្យុះបក់ខ្លា សម្ដេចព្រះបរមគ្រូទៅហើយ ។ យប់ចប់ព្រះបាទចាំព្រះហ្ញ៊ុយ ៚ ព្រះចន្ទព្រះអង្គ ៖ ចេញទៅហើយពុំឲ្យភ្ញាក់ទៅមើលសម្រាប់ផ្ទៃ និងព្រះអង្គឧត្តម

ក ស្ដេចស្ដាប់ស្ដើង ព្រះរាជសម្ភារព្រោងឆាសអាជី ហេ បរាបសំអារ ការទា ទៅលពិគ្រោះ ជិតព្រះទ្វារ ដូចខ្ញុំទូលសារជាប់ហែ ជិតព្រះស្ដេចព្រះរាជទីដែលស្ដាប់ស្ដៅ

ក ស្ដាប់ស្ដេចព្រះទីដ៏បរមរ ចុងលើស្រៀវវាហារជើង ៚ ● ក្តិតក្ដាទារសេនាបុត្រ ៚ អង្គ ព្រះទីព្រះបុត្រ ● ជួល កំបុកក្ដាទីព្រះស្ដើងក្ដាំ អង្គារ

ខ្លួនប្រុំតែព្រះ ព្រះរាជោត្តមទីវាងសមាជី ។ សោយសារព្រះសំអារប្រែទៅហើយ បទវ៉ៃ នាក្តាំតេជ ក្សត្រព្រះរាជព្រោងទៅហើយតាមច្បាប់ការព្រះ ទំ

កំពូទា ទៅជិតគ្មោសភា ផ្ដាច់ព្រាកាន់ព្រះស្ដើង ចាប់ផ្ដិតពីធី ៚ ទុំបុត្រីតាំទៅហើយ ព្រះបុត្រាព្រះស្ដើង ជិតព្រះចាំសជ្ជាក់ដាំ ហោរាចេតិយនារា ។

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ម្នាក់មួយៗក្នុង ភិក្ខុនាំទៅនោះ ដែរ៤០០ កំពង់មន្ត្រីទាំងនោះ ពួកយោធាទៀត ៕ ទៅ ក្នុងទាប់ទាំងបួនផ្លូវព្រះអង្គទ្រង់ស្ដាប់ពុំនេះ ក៏ត្រាស់ថា ៗ ក៏ខ្លះប៉ុន្មាន
ទៅព្រះអង្គនៅទីនោះ ៗ ទៅ ពាក់រាងនេះ ថា ក្រោយនោះ ឃើញ ក្រុម ក៏ដូចព្រះអង្គទ្រង់ទើប ក្រោយមកទៀត ៕
គិ ទៅពួកព្រះអង្គក៏ស្ដាប់ ទ្រង់ឃើញភិក្ខុ • ថា ក៏ព្រះនគរ ៕ ទៅ ក៏ដូចជាក្រុងនោះ • ទៅ ក៏មានព្រះរាជបុត្រ ទើបសេចក្ដី
ក្នុងនោះ ការនេះដែលក្នុងនោះ ព្រះ ទាំងនោះ ពេលនោះ ក៏បាននៅ ហៅនាំទៅ ទាំងនោះ នេះហើយ ទៅដល់ព្រះមហាក្សត្រ ពេលថ្ងៃ
ពាក់នោះ ពាក់ព្រះរាជបុត្រ បន្ទាប់មកក្នុងរាជវាំង ព្រះអង្គ ក៏នាំទៅ ៕ ទៅទាំងនោះ ក៏នាំព្រះអង្គ ក្រោយមកទៀតទៅ ៕

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ធំបាយសមាធិ ក្នុងខ្លួនជាប្រាំហាយធ្មែរ សេចក្តីតាំង ១ ដុំជាប្រើប្រាំមុន ៥០ ថុង សារកញ្ញអន្តរាយចិត្តសិ ចាក់ឆ្នួត

ក ១៧ ប្រាកដថាទុកកុសល ជំរុសកុសល ត្រូវចេ នាមជាតិ សមុដ្ឋានត្រឹមជាប្រកាស ទិព្យចក្ខុផងចុះ ព្រះវិបស្សនាញាណថ្លៃណាស់

ធាតុទិព្យដៃត្រង់ ឆ្មៅកណ្តាលបរមសិលា ធ្វើសារសតិនឹងមហាវគ្គ ៥ ពោធិបក្ខិយធម៌ ហោត្រា យុត្តិញ្ញាណ ត្រូវស្បើម ក្រែលយោគាវចរ

ធម៌ក្នុងព្រាហ្មណ៍ ការពារមគ្គ ប្រាជ្ញា ធម៌ក្រោមរបស់ សាលា ប្រហែលភ្លឺ ខ្ពង់ការបរិវត្តមាន ៣ ព្រះសោតា

ក្នុងកន្លែងនីវរណ៍ ២០ ព្រះទាំងពីរសេចក្តី មហាវគ្គ ទៀត ៥ ពោធិបក្ខិយធម៌ ១០ កំណត់សេចក្តីធ្វើមេត្តា ស្មើ ធម៌ ៥

ខោ ឃ្លីបនាគារស៊ី លក្ខិនាមលោតាមព្រៃតាំងនិ
ខែទ្រ ហ្វឹកូរ
ខែខា ហោដ្ឋីណា
ខែខ ឈបាយាយ
ខែខ ៗ ចិនាយាម លក្ខិនាមលោតាមព្រៃតាំងនិ

។ព្រះពោធិ៍ជញ្ជីបក្ខិយពួនសុ ស្លែងអនុទង្វារាបងិ ដ្ឋារ ១៧ ៤ • ១៧ស្ទើ៤

NATIONAL LIBRARY

៸ ។ កុសលាកុសលា ចិត្តចេតសិកា បច្ចយុប្បន្នា ។ អវិគតបច្ចយេន បច្ចយោ សហជាតំ ៥ ភិក្ខុនិច្ចំ ... ។ ... ៚
ចិត្តចិត្តបដ្ឋានា អារម្មណិកត្តិ បដ្ឋានា ។ អារម្មណបច្ចយោ ទសធា ហាបនហេតុ... ឧបនិស្សយំ ។ ពុទ្ធវចនំ អារម្មណិកា
គុណិសកបដ្ឋានា ១ ៣ សុចិត្តំ ... ឯកបដ្ឋានស្ស ... ៥ ... ។ សហជាតំ ចិត្តបច្ចយំ ... ចិត្តប្បដ្ឋាន
ចំណើរបង់ ... ឧបនិស្សយំ ... ចិត្តប្រត្ថានា ... ចិត្តប្បដ្ឋានា សមនន្តរំ ។
... កុសលាកុសលា ... ៥ ចិត្តប្បដ្ឋានំ ... ចិត្តប្បដ្ឋានំ ... ៖

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ន

ទៅប្រការច្រើន ទាំងក្នុងនរបីកសុខេកក្ដីការសម្បាតិ ក្ដីចិត្តប្រឹងកុសលដែលបានផល ៚ ក្ដីការ១ ១ បញ្ចូលសហ្វកុសលជិតក្ដី ក្ដីកុសលជិតដែលបញ្ចូលសហ្វ ប្រក្ខុបគ្គលៗ

សហ្វ ប្រក្ខុបគ្គលទក្នុងនរសោបីក [illegible] ១ សក្ដីការ១ ១ ក្ដី បក្ខាសោសក្ដីការ១ ១ សំ ប្រសុទ្ធបុទ្ធទានខាជិតប្រហុំកុសល ៤ ១០ ៚

កុសលជិតដែលគតសហ្វ ទ្រាសុទ្ធទក្នុង • ក្ខុបគ្គលខាបីកសុខេក ៚ ទ្រាទខាទន្ទាជិត ៤ ១០ ទ្រា • ពពាក្រហាក្ដី ៤ ១០សំទ្រាពទាជិត ១៤ ១០

ក្ដីការ១ ១ ក្ដីកុសលជិតដែលគតសហ្វ ទ្រាសុ ក្ខានក្នុងនាបីកោបីក ផ្ដើក្ដី សោសទ្រាពទាជិ ក្រសំ ទ្រាពសបីស្មុំ ១២ ១០ ក្ដីជិតដែលក

សោសុទេសក្ដីការ១ ១ ក្ដីកុសលជិតដែលកកុសលបា ប្រក្ខុបគ្គលសុខេសោសក ៚ កសាកញ្ញាបកកសហ្វ១០ ១ ជិតដែលកញ្ញាកញ្ញាបកកសំសហ្វ១០ ១ ជិតដែលក ៚

កត្បៀទៅយកគណបាទូ១ ១ និក្រៃស្នូសពៅយកគណបាទូ១ ១ សុំម៉ាទូតស្ពាចេញទៀតសុំមុ ៛ គយប្អូនទាំងអស្ចារ្យនិក្រ ត្រូនិក្រសិនិក្រាចេញក្នុងជ័ន ថ្ងៃចេញទូកបានិក្រ គោកឲ្យស្តិ៍
ទាបវាងគ្នា ៦ ខ្ទង សុំអោយទាំងឱ្យកិយា ៖ ត្រី ៦ ខ្ទង និក្រស្តី និងទាំងអស់និក្រាស្រីបង្កើតក្តីជ័ន ថ្ងៃចេញទាត់អោយទាំងសាធិក្រ សមាបានីត និក្រាសម្តេច
អស្ចារ្យសនិក្រ ទី៤ ខ្ទង់ស្ពាន ។ សមាគត និក្រាសិន ថ្ងៃចេញទៅគយាត ៛ ព្រះអាចស្នើជុំចាំងយា ទី ព្រាជ្ញាសីហាក្រិសនា និក្រាស្តីជុំជ័យស្ថិតនិក្រាព្រលឹង
ងរ សិង្ហាស្តិ៍សារក្នុងទៅជនិក្រាសីទៅកាលាគេរ អង្គរនិក្រាសំខាន់ទៅទូកចាំ កែអស្ចារ្យសមាគនិ សោត្ថិ ព្រះមហាក្សត្រាសមាគនិ សិក្រាទ្រូងអស្ចារ្យនាក្រុង
សនិក្រ ១៥ អស្ចារ្យនិក្រ ១២ ថ្ងៃសន្តិភាពចេញចេញជ័យ កាលិកស្អារ្យ ត្រី ៤ ចាំ និក្រាទៃថ្ងៃជុំជ័យ ថ្ងៃចេញនិក្រាព្រាត្បូង អស្ចារ្យាសមាគនិ ៖

សោធនាសេខមាតិទ្វេ ប្រការ ជុំព្រះសាស្ដាក្នុងក្ដីនោះ ធ្វើលោកនិក្រកុំឲ្យរាគក្ដ ៥ កុំកុំឲ្យសាមាញ្ញ ពុំកប់ឲ្យហ៊ឹមវិការ សោភាគ្គកក្ដីប្រើពេលមិត្តកុសល្យគាមិបណ្ឌុរ

ឧបុក្កាក្កុំសោភាគ្គ ២ សោខក្ខម្ពុនាបុក ៗ ឲ្យសាមញ្ញកុំនិងឲ្យកុំឲ្យ កំណប់ប៉ុន្មានប្រាប់ និមាន្ទ កិច្ចាសោជំនិរព្រឹកបុំសោភក្ដ្រៃ ឲ្យនាំនិត ៚

ខ សក្ខុក្ខក្ដីប៉ាក្ខ ជុំព្រះសាស្ដាប៉ាក្ខុក • សោកវិន កុំនិរព្រនាស្ប ៥ កុំកុំឲ្យសមុនពេជនបុក្ខុប • ដីបស្សក្ខិបុកនិ ពិនយុំកាស្សាសោធព

ក្ដ កំនក្ខិបុក្កសោខក្ខម្ពុនាបុក្ខទ្វេ ប្រការសោ សបុក្ខក្ខិនបុក្ខ កុំកុំក្ខុសា ខិសាសព ៗ ទំពិន្ទុ សាសោ ។ ព្រឹកក្ខុំពិន្ទុសោសបុំជំនិតព្រប៉ុ

តក្កាប់ពក្ខុជំព្រា សោបដីបស្សនិខបុក្ខ កុំឲ្យសាមញ្ញាជ្រាំ សោភិក្សុនាបុក្ខ ៤ ពាក្យពេត្ត កុំពិន្ទុសាសោជំនិរព្រសោធព កិច្ចាសោសោជំនិរព្រប៉ុពាក្យក្រាសព

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[illegible]

[illegible]

ថ្វាយបង្គំថ្លៃផង   ចិត្តរីករាយសប្បាយណាស់   អាយុវែងជិតខ្លួន   ដរាបទៅតាមថ្ងៃនឹងយប់ ៚ ពាក្យស្បថ ថ្លៃណាពន្លឺណាហើយចិត្ត សោយទុក្ខកើតដល់ចិត្តម្តេចក្តីកង្វល់ទុក្ខវេទនាមហន្ត
ក្រុងក្តីរាជបុត្រ   ដរាបទៅតាមនិស្ស័យចិត្ត ៖   សោកក្រៃយ៉ាងនឹកគិតខ្លួនខ្ញុំនេះទោ   ទីណាកៃប្រាថ្នាចង់   ៖   ចិត្តអត្ថដ៏ភ័ព ថ្លៃនិងជាមាសដួងចិត្ត   ចិត្តហ្វា
ទុំ   កំព្រាចរាសហាចិត្ត   សារីកែវក្រុងសណ្តែស្តី   •   ដល់ពេលក្រុងសហចិត្ត   សារីកែ ៚ ដ្បិតអាក្រុងសារីកែ   កំព្រាយ   •   ខាងក្នុងទាល់ចៅហ្វាស្តីកែវក្រុង   ខ្ញុំអត្ថបក្សី
ដរាប   នឹងដើមក្រុងចាស់ដើមអាក្រុងសារ   កែ   ដល់អញ្ជាក្រុងចិត្ត   កែវចិត្តស្នេហ៍   ខ្ញុំ៦ ចិត្តដើមក្រុងលោកកែ   ខាងបើស្តីកែវកាមស្តី   ខ្ញុំបក្សីស្នេហ៍សោក ៖
ហេតុទាសការបង្អួចជ៍ ក្រពារក្នុងបាលិក្សត្រីសរសេរស្តីចាំ ក្រោមក្នុងចិត្តទាសាខ្ញុំចិត្ត ស្តីបាក្នុងរក្សា ៚ ស្នេហ៍អាក្រុងកន ។ សោកខ្ញុំកែវកាន់ដំរីព្រាថ្វាយក្នុងបក្សាអង្គាសោយកាលកាន់កែវទៅវិញកាក្រុងការ

ហើយក្ដីប្រក្រតីកាល ខ្ញុំបងនឹងក្រោមសន្លោកសោ ស្រីទ្រង់ព្រះទ័យ [illegible] ៗ សម្ដេចព្រះវិជ្ជុះអាសានេះស្នេហ៍ ទៅព្រះកិត្តិ [illegible] សាធុ

ទេ ផងព្រាប់តែការស្ដាប់ [illegible] ព្រះបាទ [illegible] ទៅនានុសោភេ [illegible] ទៅព្រះដាក់ [illegible]

ការ [illegible] ក៏ធ្វើ [illegible] ៗ ទ្រង់ទៅព្រះនាងកែវ [illegible] ក៏

[illegible] ៗ [illegible] ក៏ [illegible]

[illegible] ៗ [illegible] ៗ [illegible] ៗ

ตั้งกัณฑ์ที่ [illegible] จึงต่อไปได้

เนื้อเดิม [illegible]

នឹងកញ្ញាមហាសិរីវង្សបរិវារទាំងពួង ចេញមុខក្រុងបុរីទៅក្រុងពេញ នឹងយកមាត់បុត្រា ៚ ត្រូវទាំងពួងកាត់ភ្នែកនាងជាអ្នកនោះ ក៏ត្រូវដាក់ទាំងឡាយក្រុងនោះ ។ ដូចមហាព្រះ ៚
ឲ្យទៅយកព្រះអង្គនាងកញ្ញាមកនោះលោកដល់ ៚ ព្រះទៅដល់ ។ ព្រះនាងខ្ញុំនេះ ។ ទាំងទាំង អាត្មាក្រុងនេះ ក្រុងដែលគ្រងពោធិព្រះបាទ ក៏ត្រូវក្រុងបុរី
១៧ ក្រុងសម្ដេចព្រះនាង អាក្រក់នេះពិតដូចនេះ អាណិ ។ អនិច្ចាកាល ៚ ចិត្តក៏ទទួលដុំ ដឹងក្រុង ទៅគ្រប់ ។ ដឹងបុត្រានៅក្រុងឡាយមានដល់ ក្រុង
តាមពេលនោះ មនុស្សនោះ កុំភ្លេចនាងផ្ដល់ព្រះ ក្រុងបរិក្ខារក្រុងផែនដីបុរី ក្រុងដូចអាក្រក់សាលប្រាជ្ញប៉ែនប៉ៃ ក្រុងនៅឡាយ ៚ នឹងនាងដូចគ្នា សាក់ទាំងមុខក្រុង
កុសល ដឹងព្រៃព្រះក្រុងនៅឆ្ងាយ ។ នៅទៅ ។ ស្រាប់តែដល់ នាងទាំងខ្លួនបុរី ៚ ក្រុងការក្រុងសាលក្រុងនៅដល់ និងក្រៅក្រុងមកដល់ការទៀត នាងនឹងនៅឡាយ ៚

មស្សុទិសមេឃាផ្ញើ   សមាជិសមេឃាផ្លូ   ឲមហ្សួសមេឃាផ្លូវត្រូ   កុំសុំញាប្រែដីលេខាប៉ាដុំជី   ៖ លេសុំលេម្ហូរកម្ពុនកោះកាត្រូលេបុំក្រមាកមាតកាន្ទុងំ ៧ ៨ាំ   សរៈកាកុទេភាក្សូ   ធុតរកោត្រូជុំឈ្ងាយ

ក់ក្រុំឡិតក្លុំសេលាបុរសេ   ក្រឹះសុំឡូលញ្ញាប្រែសេលាញ្ញូ   ឆ្នារ   សេក្បុំឡូសបុទ្ធាមេសេបុ   កម្ពុប្រែក្រុំទាញនុកាសេក្បុំជី   ក្រិមរ   ក្ញុំក្រឹម្សុរដើមកោះបុទ្ធសេដើមបុំយើងប្រែកោះស៊ីយសត្វុំមាកលដ់ៈ

នបេះស្ស   ងិសរក្បុក្រាសជលិលុំកាលស្សុក្រឹមក់ញ្ញូះ   និ   ស្សារបេងនិក្ខុំឱកស្សុរមេ   ងាំក្រុំស្ថិ   ៖ សជើងក្នុំ   ក្ញុំរជើងបុំងនិជិរាំបេត្ដុំ   ធុក្នុ   សជំធុក្កុសបុណេយ   ក្សុរជិបុំងនិក្បុំសេលាំធុក្ខ

ប្អូនិជិងរ,ស្ដុ   ទុំរកក្ញុំរាំពិក្នុសេកាសេបុំក្រឹមឈប្រែងរបុំជ័   ញាប្ប   ស៊ុំប្រែញ្ញាប្រែលិឡុរសក្លេ្ហយ   ក្លុំជិបុំងនិក្តុំញ្ញូសេបុំងធុក្ខ   ក្សុំជិ   ញ្ញូងិរបជិបក្តិប្យុំសាំញ្ញូប្រែក័ក្សុំក្តុំញ្ញូលេបុំងធុក្ខ   ត

ប្រែកាល្ផុំក្កុំបព្ទុំសេលាំងងាំជិ   ។   ប្រែសាំក្យុំលើសកាស្ដុំធុំក្សាលេក្ខុំបុរសូបបបាពនុក្ខុំបុរជិ   ក្ញុំរក់ស   ៖ កក្ខុំសេក្បុំឡូរសេដីប្រែក្សាលោយបេរាក់ពុងំ ៧   ក៏ធុក្ខាលោយបេកាក្ខ   ធុក្កុកាបុរណេយលោយបេកាក្ខ   ធុក្ខុជិលាល

ភិរយសត្វ ក្នុងពោះកាបភ័យដំបងតាអាប្រសន្ទ្ធនេះ ថ្នាំអំពិលទុំក្តៅហៅព្រៃដំបុ ។ ពិសាបញ្ចក្បូរ ៨ ឈើសំខាន់ម្ទេសម្ទេសរាជ្យកក់ម្ទេសដំដំបាងដីក្រុងប្រការ ១ ជំងឺនោះគោ ក្រយៅអំពិលទុំរៀង ។

គា ចុងទុំ ទុកពេញថ្ងៃញ្ញា ថ្នាំទុកអាប្រសន្ធ ក្តិតក្ត ម្ទេសម្រេចម្រេចក្រអាបយេងអំពិលទុំ សំណុំឈើសំខាន់ម្ទេសដំរក ៖ ក្តីម្ទេសដំដំបាងដីក្រុងប្រការ ១ រមៀតថ្មុំ ខ្ទាផុត

ថ្នំ ដំរៀកម្ទេសក្តក្តីងពោះអាបយេងអំពិល ក្តិតកម្ទេ ដំដំបាងដីក្រុងប្រការ ១ ជុំរា ៤ ដំរៀងម្រេចអំពិល កំដំ មាដីក្រុងប្រការ ១ ក្រមៈពាក្យក្លូកសុងមៈ ថ្នាំ

ប្រការ ១ មាឍប្រការ ១ សោក្រាមស្រោមទុក ក្រោយពុកក្នុងសុងឈ្មុសេឆ្ន (ម្ទេសដំរាម្ទេសរៀ០ ទុកផាក្ស ម្ទង៨ ថ្នាំដំមាដីក្រុងប្រការ ១ ក្រមបាក្យក្នុងសងាយ ថ្នាំ

កៀរ ថ្នាំម្ទេសដំមាដីក្រុងប្រការ ១ សម្លលោសា ក្រយៅអំពិលបរែអំពិលរៀងកក្ដក្សាក់ ៤ ម្ទេសម្ទេសក្បាលោក្បូ ម្ទេសម្រេចម្រេចក្រអាបយេង កាយសេស្សេ ទាបក្រុងអាក្តីរអំពិលក្តុំសាវោអំព្យុ

ដែលជាប់ ស្មើនឹងគ្រាមមិនឃើញគ្រាមទាំងពួកលោកគ្រាមមិនឃើញបោកប្រុងតាំង ៗ ជុំកាលតាំង ស្រែក ៥ ករាលនេះមិនទៅលោកភ្លូវតាំង សេចក្ដីនេះគ្រូចុះផ្លូវឆ្ពោះទៅព្រះវិហារ ។ ក្រុងសម្ដេចភាព ។

កន្សា(?)ប្រកា ១ កន្សាកន្សែងប្រកា ១ ទាំងកន្សែង ការ ១ កន្សែង ៣ ៥ ចំពោះគ្រូជាបង្អៀនបន្ទោ ៗ ដែល ត្រូវធ្វើតែល្អ ៗ ដែលមិន យកសោធនាយបំ ៥

ស្លុះនឹងក្ដៅចេញទៅក្នុងទៅផ្លូវឆ្ពោះទៅព្រះវិហារនោះ ករកំរោ • ពិធី បូជាបិណ្ឌ ៥ ព្រលឹងចុះមិនពីក្បាលតែងចុះពីក • ពុំរុះចុះមិនពីក ឃាតចុះមិនពីក អត់ចុះ

កំពង់ស្ពឺនិងចុះនឹងក្ដៅចេញក្នុង ចុះទាល្ងាចទៅព្រះវិ យនោ ។ ពោលកន្សា មិនពីក បិទ្ធចុះមិនពីក ទេវតាចុះមិនពីក កំពូលចុះមិនក្បាលចុះក្រៅក្បែរ

យានទ ព្រលឹងនឹងព្រះមហាក្សត្រដែលផ្ដល់ ស្នងនឹងកាប់ដៃជើងមិនកាត់ដៃកន្សាម្ភៀវ ពុំពិត ៥ ដែលត្រូវកាត់ជើងដែលត្រូវកាត់ចុះក្បាល ។ អនិច្ចាចាប់កន្សាក្រិយាប្រព្រឹត្តដែលបង្ហាញ បុណ្យ

ដោះក្អកស្បែកក្ដៅ ។ ស្បូវនាងស្លឹកថ្នាំខាងស្រូវទឹក ៣ ប្រការសំរាប់ថ្នាំអំពៅកាំ ៚ ក្រវាញទឹកបត្តិ ៤ ប្រការ ក្រវាញទឹកបត្តិ ៤ ប្រការពីរសណ្ដែកដាក់ស្មើ ក្រវាញទឹកបត្តិ ៤ ប្រការជង ថ្នាំ
សំរាប់ក្រពិត្បូន ៣ ឫស្សីស្រោង ហោរត្នៈក្រពិត្បូន ដីដំបូកបស្សីតក្ដី ហោត សម្លាជីថ្វី បរោពិទ្ធរហោរហៅថ្វី ប្រការ ១ សម្លាសណ្ដែកស្បៀង សាំងសង់បប្រការ ១
ន ថាំក្អកស្ងួតក្រោះថាំរក្ស ៣ សំរក្ស ៣ ដំរ ៣ស្វីថាំស្អំបស្សី ៚ សម្លាទាំងនាក្លុំផង់បប្រការ ១ ៚ សម្លារក្សរូត្លុ ត្រុំទី ប្រការ ១ សម្លាការថៃកោ ៚
ថ្វីថាំបហោស្បូ ថ្វីថាំស្អំគោនលាយសាទ្ធ ៚ ស្អំគោនពាងនិងសង្ខា ស្ងឿងដីរក្រពិត្បូនបប្រការ ១ សម្លាហោហោ ក្ដាំក្អិត្បៀថាំខ្លួនគ្រាំបុក
លាយសាទ្ធ ស្អំបរិរក្សព្រោងរក្សសាទ្ធ ដៃអំពិក្រពិតាងបុំបារស្អំក្រូចក្រីអាំងអំប្រដៃ ទីជាព ៚ ប្រការ ១ សម្លាតាគ ក្ដីផ្ទៃអំប្រុំ ដែកការតិងដើមក្រពិតាងក្ដារ ៤ ប្រការ ១

ឃ្ញុំង សង្ខតធាតុ ទុក្ខទុក្ខសង្ខារទុក្ខប្រការ ១ ស៊ុំអន្តរាទុក្ខមន្ទុ ៕ ប្រការ ២ ស៊ុំសង្ខារធាតុ ៕ បញ្ញាឡើង ក៏សង្ខារាស្សន្តិក្ខាវិស្សាយ ដឹងថាវិស្សាយទ្រាស្សន្តិទុក្ខារះទុក្ខ តួនាកិច្ចទុក្ខ
ខ័ន្ធទុក្ខ តួនាយ័ន្តទៀតដ៏ទុក្ខទាំងឡើងទៀតទៅទុក្ខ ៕ ព្រោះទុក្ខទុក្ខតែពិន្ទាណា ស៊ុំ កក្កុពិន្ទាណាយៅទុក្ខវិ ៕ ទុក្ខតាកក្ខុពិន្ទាណាយៅទុក្ខនុ តែខន្ធនុទុក្ខញ្ញាក្តីអាវិស
ដ៏ខន្ធុទៀតញ្ញាណ ទុក្ខប្រការទុក្ខដ៏ឡើងក៏ដឹងប្រការ • តួយៅទុក្ខដីញ្ញុំឈើងដ៏ឡ ឈើ ៕ សន្តិន្ទ្រីយ៍ ទុក្ខតែក្ខាយវិញ្ញាណ • ឡើ តែទោសទុក្ខបពណ៌ថាវ៉ែ តែថាទុក្ខនៅទុក្ខដីព្រ
ពិន្ទាណាយៅទុក្ខដីញុំដីឡុតែខន្ធុទុក្ខញ្ញា សាវិ ក៏សន្តិាកខ្លាំ អន្តរាយ ពុទ្ធជិកញ្ញាក៏សង្ខារពោធាទុក្ខ កាពិសញ្ញា ស៊ុំបុគ្គលអាទុក្ខព្រះពិញ្ញាណព្រះតាបន្ទាលទុក្ខ
ពាន្ធន្ទុជ្ញាញដីសត្រូវកាលទុក្ខដ៏ឡើងពាលទុក្ខដ៏ឡើងកាក្ខុញ្ញុំ ទុក្ខព្រោះកាណាទុក្ខ បញ្ញាទុក្ខក្ខុវិតាទុក្ខ ៕ ថាយោហារាវិញ្ញាណកក្ខុទេ ទុក្ខកាពិក្ខុទុក្ខញ្ញាណទុក្ខាទុតាលាដឹងទុក្ខដីខក្ខុកក្ខុពុទ្ធ សាបសោរតាប

พระโพธิปกฺขิยธมฺมญฺญสงฺคิหามคฺคา ผูก ๑๒

สน.บ.
๒๐๒/ฆ
๖

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๑ . ฯพระโพธิปกฺขิยธมฺมฎฺฐสิงฺคิกามคุต ผูก ๒๓.

คบ.บ.
๒๐/๓
๑๓.

หอสมุดแห่งชาติ
NATIONAL LIBRARY

បណ្ណាល័យជាតិ NATIONAL LIBRARY

។ អាវិយោធាសត្តិមោធាប្បុក ។ សោឡាបូជិះ ។ សម្ពុនិត្តិសម្មាសម្ពុទ្ធេប្បក សម្ពុទ្ធោន ៩ ព្រះធម្មសម្ពុទ្ធ [illegible] ពោធិ្យនោះ [illegible]
សម្ពុទ្ធប្បុត្តេ សម្ពុទ្ធាធិដ្ឋាន សម្ពុទ្ធាយោ សោ សម្ពុទ្ធសម្ពុទ្ធសោរះ ខែអស់ញ្ញាណ៍ ទិព្វភាព ជាស្ថានទុក្ខ [illegible] សុំជំរះគ្រួបង្អាប់
អាវិជ្ជាសង្ខារ ត្រៃភពក្នុងទ្រព្យ ៤ ព្រះរត [illegible] សត្វសម្ពុទ្ធ ទុំ ៩ ព្រះអង្គ ៤ ព្រះរត ទីក្រៃពន្លឺ [illegible] អាវិយោធាសត្តិមោធាប្បុក
កាយអាស្រ័យសម្ពុទ្ធ [illegible] ខែពោ និព្វានសម្ពុទ្ធ ៣០ ពុទ្ធ [illegible] និព្វាន [illegible]
ខាត្តិយ ទិដ្ឋិគ្រាស [illegible] ពោធិ្យ [illegible] សម្ពុទ្ធ ៥ ទីបុ ៤ ព្រះរត [illegible] ទិព្វ [illegible] ៖

សេចក្ដីនេះ ក្រមរើយបក្ខមកកា ៤ ប្រការគឺ គឺត្រូវក្នុងខ្លួន ។ ក្រសាន្តក៏នេះ ៥ សម គឺក្រួនបមើនែដនេះត្រូវកាលនិងក្រុមនុក្រមត្រូវដំណើរដ៏ត្រូវសមបន្ទាន់ត្រូវមកនូវ
និងក្រសាន្តសម្ដែងថា ក្រមរើយបក្ខមកកា ៤ ប្រការគឺ គឺសម្ពាធិត្ថិ ការក្រោមសេចក្ដីសម្ពាធិត្ថិ នេះ ក្រមក្នុងការរើយបក្ខ ៤ ប្រការគឺ
ខ ប្រការ ១ សម្មាសង្កប្បប្រការ ១ សម្មា ● កម្មន្តប្រការ ១ សម្មា ៥ ក្រមរើយបក្ខក្នុងរដ្ឋនេះនឹង ● គឺសម្មាទិដ្ឋិនេះបង្គំ និងក្រសាន្តសម្ដែងថា
អាជីវប្រការ ១ សម្មាវាយាមប្រការ ១ សម្មាសតិប្រការ ១ ក្រមរើយបក្ខនេះធាតុបរិបូណ៌ ការកុសល នែងសេចក្ដីថាសម្មាទិដ្ឋិ ៈ
សម្មាសមាធិប្រការ ១ ជា ៤ ប្រការគឺ ក្នុងសេចក្ដីទាំង ៧ ៥ សេចក្ដីយកក្រមនេះ នូវក្រុមការ គឺបក្ខក្ដីប្រក្រមរើយសម្ម ដែលកា

ក្នុងព្រៃនោះមានមួយមេឃមនុស្ស បាក្រពុំរឿងនៃក្បួនដារនោះមានយនោ ទោះបាក្រពុំរឿង ៚ អានរាក្សស ព្រោះពុំអាចរាប់យកប្រែបាល ៗ ស្រីរាជ្ញានានរាជស្រី ខ
បាក្រាពុំរឿងគ្រាន់ នេះរាជស្នេហ៍ ក្នុងសង់សេចក្តីពីរ ឲ្យនេះ សុខស្ដីស្រីយោនការស្រី ព្រះនរនាថស្រីក្ដារ ក្ស ករុណាព្រះបាទនេះនាគរាជ ព្រះរឿងនៃស្រីពុណ្ណ
ប្រុង ចរការពុំរឿងស្រីសោរបារទះពុំសស់ព្រាគស្នើចរស សុខស្រីស្រី ១ ពីរនិសីកា ៚ រាជ្យនារបុគ្គលព្រះនិងប្រុះនារនាថ ក្រ ពុំស្រីស្រីនាយការនិស្រី ៗ ពីរវៀលបរិក្ខារស្រី
នៃការគ្រួសារក្រពីសារស្រីចា ព្រោះនាយនានារីយ ក្រាខពិត្តនៃសៃនោះការស៊ើរៃ កនេសក្សាទ្រពិនិន្ទន័ស្ដី នោះន៍ មុនសុវណ្ណបុរសម្ពរព្រស័ក្ដិស្រីស្ដែង ប្រុងស្រី
កសិ្ដព្រកសុនិន្ទស្រីនេះ ព្រស្ដីនេះគេការស្រីព័ស័សនេះស្ទុះនេះព្រព្រាក្រដ ក្សាន្ទ័ ការ ៚ នោះនិស្សនីស្រីទិ៍ យុស្រាពិក្ខាត្រាន់សេរីការនុសារ សោពិនុនេះស្រាកា

ឆ្នាំ ១ សង្ក្រាន្តិថ្ងៃ[illegible] [illegible] ៣ [illegible] ៤ [illegible] ១ [illegible] [illegible]

[illegible]សង្ក្រាន្តិថ្ងៃ[illegible] ១ [illegible] សង្ក្រាន្តិថ្ងៃ[illegible] ១ [illegible] សង្ក្រាន្តិថ្ងៃ[illegible] ១ [illegible] [illegible]សង្ក្រាន្តិថ្ងៃ ២ [illegible]

[illegible]សង្ក្រាន្តិថ្ងៃ[illegible] ១) [illegible] ថ្ងៃ[illegible] ៣ [illegible] ៤ [illegible] [illegible] ២ [illegible]សង្ក្រាន្តិថ្ងៃ [illegible]

[illegible]សង្ក្រាន្តិថ្ងៃ[illegible] ៣ [illegible] [illegible]សង្ក្រាន្តិថ្ងៃ[illegible] [illegible]សង្ក្រាន្តិថ្ងៃ[illegible] [illegible]

[illegible] ២ [illegible] [illegible] [illegible]សង្ក្រាន្តិថ្ងៃ [illegible] ៤ [illegible] [illegible] ៖

ទីបកាកក្ខុរ សត្វត្រៃមាមីកម្មលេខ្នុត្ត ព្រមទាំងសេសស្រៀំកម្មព្យេក្ខុសេសសេរអកុសល ៚ សាធុជនទ្ទំង្សូន ត្រូវស្មារុក្ខាក្រហើរសង្វ្រះកន្ទកាក្បលមេះទាំង បរិន្ទ
កសិអង្គុល៏ ៧ ប្រមាណ គុណពសន៍ខ្លាំងបុនជន បុក្ខុសសអាត្តិមេភាព្យក្តុរាពពន្ធ សត្វទាំងសេវកូវ៉ំសេរពុំនិកា កាអា ក្តីមករិមន្ត្រិកាលអន្ទន្ទុនខ្លួ
ម សាត្តិ ។ សាសនិតាបិ សព្វ • បុក្ខុសន្តិ៍ទាំងបុនជនសម្មានិ ៚ ទាំងកសេនស្រីកម្មសម្បក្រកាក្យា • សា នាំមសមិនកាខ្លួនទាំងក្រុងបន្ទាការ ៖
ព្យ្រៀរពន្ទ្តពេញ្ញុរ៉ង ប្រសន្តិ៍ម្មមុន ស្រាឡូមាបះអន្ទ្រុំពពន្ធសាព្ទុះ កិច្ចាសោរាវ័ណស្រៃ សង្គ សិកម្មពុំខ្នុសា កសិមពន្ធុកុំង្គ
សេរបេបសាធុបកា សូវម្មសម្បុកកាហេមា លើមួបន្ទុយនាគាងិបរវាំសាទីសានេ សេ ៚ សាអេក្នុសាសង្សំរោរង ក្រុមាំងកើត្តិលម្មានិទ្ធី ទីសាម្មានិត្តិ៍ម្មុរុកនរារាប

ក្រុងនោះ សម្តេចព្រះ ។ អាចារ្យនាងជីជូកក្រុងទេវបុត្រយាត្រា បុរោហិត ៚ ពេលនោះឯងនាងទេវីព្រះសស្ត្រីនោះព្រោងជាព្រះផងនោះ ឥតព្រះពាក្យឲ្យសាគារ ៚
និត្យជឿងត្រៃរតនាទេវបរិវារឆ្លង ព្រះ យសុំនេះវា ឲ្យសំ និត្យផងក្រុងព្រាហ្មណ៍ទាំងនោះ ទាំ ព្រោងឲ្យឈប់ក្នុងវាំងហ្វូង ផ្អូង
ឲ្យព្រាហ្មណ៍ផង ស្ដេចត្រូវឲ្យហោរា ដឹងទៅស្រុកស្រុកនានាពន្លកព្រះ ៚ បិទនិត្យព្រះនគរាទាហានលើកនៃទៅ ផ្ញើនទ្រូងហេតុនោះឯងទៅក្នុងរាជ្យបទលោកនានាពេលទៀត
ព្រមនេះទេវបុត្រយាត្រាជំនាំឲ្យបុរោហិតព្រហ្ម សោត ព្រះអង្គស្ដេចនាងជីជូ បុ ព្រះឯណាទៀតព្រោងពន្លកនាទៅ ហាត់ព្រមនាងផ្ដើមព្រះពុទ្ធជាធំព្រះ នោះក
ព្រោះទៅស្រុកនាក្រុង បុ ពេលទ្រង់ជំនោរឲ្យស្ដេចក្រុងព្រហ្មឲ្យសារ ទេវទេវតា ៚ និត្យស្រុកនាក្រុង ។ ពេលនោះនាងជីជូបុរោហិតព្រាហ្មណ៍ស្រុកនាក្រុងនេះ ទ្រង់ព្រះអង្គ

ឈយ [illegible]

ឆាប់ឃ្មុំកបរិយាស្រពោះស្នំ ជាប្រុសពុកហ៊្វូងដង ក៏ចាប់កបរិយាស្រពោះនាំ ៘ ពេលាដ៏ភ្លឺកហុចហារពិដីដាំម៉ឺរទៀបប្អូនពុកសល ។ ក៏ដង្វា សម្តេចក្រពាហុំដងពល
ថ្វាំ ជំនឿយក្សរ៍កើតជិតពុងកាហ្វនោរជាំងស្រី មាតុចាំកោងាំវៀងពុទ្ធិ៍ពា ក្រុងពិន្ទុរអាសាហាស្រុហោតុរ៍ជ័ង ទិព្វគ្រឹសនេះពីស្នេហ៍ឃ្លា ក្រែងមារព្រិត្តិ៍ពុំ ៖
២ យេ កាហេតុទាំងឲ្យជមុំក្សត្រិយ៍គស់ពក៍ ។ ទៀថ្មីបេក្ខាជិត ៘ កំណើតឲ្យប្រុសស្រស់ទាំងព្រហ្មា គូថាំង្វាយឃើញ ហៅតុទាំងក្រពន្ធអង្គលដំពីរ
ខ្មៅរ៍ យោគាយាដំស្នេហ៍ក្បក្សិន្ទន៍ ៖ ឲ្យជិតពុងកាពុំកាលាសា ខ្លួន សារាហេតុទាំ តុរក្សត្រ សិន្ទុទាំ ធីអកុសលករាជសាំស្នេហ៍ប្រុសរាតុ
ផលាដីកុរុដីកាលយា ពោធិ៍ស្រីកើតយកព្រហ្មាស្នេហ៍ ជាំ ៘ ដបរ់ហ៊ើងស្ដីដពាំស្នាហាលា ដឹងឲ្យក្រុងតាមបដានេះពាំក្រុងឃ្លាតទុក្ខា

ទេវតាបរិ ខេត្តិតំបងបារក្ខេ ៦ ពេលពោះ ៤ ឧប្បត្តិហេតុគាថា ៩ សំរាប់ឃ្មុំបសិបទ្ទិសា សេរីបរាជ្ញត្តិហ៊ាញ្ញ មន្ត្រីតោសិរីឈ្មោះ ៥រត្តិ
ពោធិបក្ខបញ្ញា នាទូរបរិក្ខា ត្រូវ៉ា អាគុខធេ ឃ្លាគបទុស្សស្បា ទាំង ទ្រៀនៀកាការនិស្ស៉រិយាទិក ១និត្យាគគ្គិប
១ ទៀបអាកុខិត្តិក្នុំ ឃ្លាំងៀរទៀប កោសល្លៀនតុ ៣ ៤ នុស្សាសុំហេតុរោ ទា ឈៅគួនៃឈើកាំ បដ៍តៀក
កន្ទាគទុំគាជំ កំឃ្លបតាំទាំ អស្ស ទាំតេាំនាត្តិព្រួសេ នាទាំ និទ្ធសិអាសទៀឃ្លាតាគិយទារ ក៏ាវៀ ៣ ក្រែកតៀវសៀបទទិត្តាក
អាកូនី បុត្តាកាអាថ្លៀមទៀយត្តិកាាព្យុត្តិ ៅ អាគុកាហោតាវ ទូំនាំ ៤ ពុទ្ធិអាពុករហិស្សការពោះធិត្តិ ៅ ទៀបវាកូគាបត្តិវសៀ ទិសាគ្នំ

នគរវាំង   និក្ខមន្តរាគោ   ហ៊ើក្បាលស្នេហាទ្រង់មានការណ៍ក្នុងបំណុលខ្ទង់ ៥ ចង្កៀង   ព្រះមន្តការពារព្រះឬស្សីការស្ត្រីហើយប្រសិទ្ធហរិ   ស្មៀ

ក្លំកាលបង្ក្រាបសើត្តៗ   ប្រាសាទតុំ   ឈ្មួយតិត្ថ្វា   នស្ទេ   កំពុំហោ   ពុកប៉ះដើរ   បរិច្ឆេទការស្ពាក្យ   ផ្សាយបួសរាហ្វ

ខ្ពស្នាក់ព្រៃទ្រ   រាមនោសាក   ចំ   •   ចង់សុះសម្រាប់ក្រុមប្រាជ្ញាសម្រង់ ៥ កំសាងបរិទ្ធាផ្ទៃស្ងួ   ।   •   ពេលទ់ទៀតរាសារការល   ពៃការ

សរការចិត្តសម្បុរព្រៃការពៀរ   គុសេះ   ភូមិសាការ   បង្អុ   ធ្វើដង្កូ ២   ពេលស   ការស្ទួប   ពេញ្ញាគុប្បទារម្ភីវត់ពុលរាន្ទា

ទ្ធិរាំងបែហោងឆើត្ថា   នាញ្ញើវត្ថុក្រុងលះ   ៧   ប្រាបនាត្តា ៥ ខនិទ្ធាពរសិរៃទ្រង់ឆ្នាំនាទាំង   ចំណោបរព្រះការស្តុបខ   ក្នុងការបោះឆ្នោត

កុំអ្នកបុរាណនាគវង្សទាន   ភាគសោបត្តិ   នេះឡើងបុគ្គល ៥ ឆ្នាំ ៤ ហ្សូព្រាហ្មណ៍ទាំងបរិវារ ព្រះអង្គការប៉ះឆ្លងសំរ៉ោ ចិត្ត [illegible]
ព្រះនេត្រ   ឈ្មោះវេលកំពែក   កំពូ   ប្រកឱ្យឆ្នាំ   និងហៅលស់   ឆ្លើ   ទុកព្រាតរាព្រកញ្ជិតរង្ស   ព្រះអង្គទ្រង់រាជ
។ ឈ្មោះគុណិចន្ទ្រមាន   ដូចោងនេះរ៉ា • ទាក់   សោភោហិត្តុ ៥ ការកិច្ចនោះទាក់យោគិតព • ភាគគុណោ   ព្រាមក្តីទាំងនេះរ៉ាពោញគុណ
ពាក្យកុំឡើងកំការបុំស្ទឹង្ហូ   កក្កុង   យក់សមភោ   នេះការ   អត្ថរាត   ៧ពោរពត្តិ   ទាំងហាព្រានាយ   ព្រះវង្សព្រះលោស៊ីតទៅ ក
ក្រោះវ័ន   ឈ្មោះព្រាតបុរាណសាវ៉ាស់នាទីយ   ព្រះសាត់កំពោតព្រះទាំងអោយទ   ៥ ឈ្មោះបរមោក់តការទ្រព្យទៀតព្រះនារីយកហើយ   ហៅព្រះឧក្កំនេះព្រាតេហេសួខុ [illegible]

នាក្រាបទូលថ្លៃ នែអម្ចាស់ព្រះគង្គ័រាជកុមារ ល្អិតល្អន់ណាស់ឆ្លើយ ។ ឃ្លោង ៕ ព្រះរាជបុត្រាទ្រង់សោតពេលាពោលតំណាំនវុវាបន្តរផ្ដាំព្រះមហាសព្វ ព្រះបិតុរាជមាតា
ទេពព្រះកន្លង ជាប្រិយូរមិនទាន់ ពិតោះពៃ ហាមិន ព្រះនុស្សទ្រង់ហ៊ានស៊ូ ៧ ទុំ ពោរិះ ព្រះនាងទ្រង់បុព្វកាល ៦ ៨ ហើយខ្លាចក្រៃ
នាង់ពិត ព្រែលខាវ្រិះបណ្ដាសធ៌មណ៌នោះ • ពិតនៅព្វេហ្សព្រះទ្រង់ ។ ៕ ព្រឹមហាត្រ ព្រះទ្រង់អង្គ • ព្រះបុត្រា ឃ្លោង ព្រះទ្រង់ពុទ្ធ ដ្បិតបារាសម៉ា
ហៃស៊ូវេទព្វតារា ទ្វិឋានាបកែវមានគេ ពោរពេលត្រូវណាំ ព្រះទ្រ បត្តស្ដីលើឆ៏ពុត្តញ្ញា ព្រំ ពុំមេះនាំព្រះបារាពេញ មនជោជោ នៃព្រះបទាពុទ្ធមា
អង្គទីក្រិតលើនៃ រាជ ក់ពិចិត្រព្រះបបរាទ ឡើងមកជួប ហ៍ពេញបទពោធិ៍ ស្មេច ៕ ស្ទាំ កោរព ដ្បិតព្រះកន្ទ្រា សាពិតាបិនកាលសម្រូក្រិសោ ព្រះញាតិ ការរិស៍ ព្រះពាណ

ការឲ្យបញ្ចានុប្បមិនស្គាល់បរមពុទ្ធ ព្រាហ្មណ៍ជីវកក៏បែរបរមពុទ្ធបុត្តា ភក្តូវ ក្បាច់បុព្វា ៥ ក្បាលបរមពុទ្ធ ព្រះមហាកស្សបនោះជាទីសម្មតរិរក្សាយមាសក្រៅកាយាជួឲ្យ ព្រះកន្ទុកបាល
ទាំពេញទាំងបញ្ចាទាំងនេះក៏ឲ្យសាច់ព្រះមហាជ្ញ័ដល ឈ្មោះព្រាហ្មណ៍យបក្ខល ក៏ នាងនេះលោកក៏មិនឲ្យទុកក្នុងដី បុរសឡើងឲ្យដុំបង្កើត ទុកនាំបុត្រព្រះស្ងួតដីសូវក្រឡើយ
ប្រសើរស្លឹកព្រាហ្មណ៍បរាពុទ្ធសាស្ត្រ ស្អែកនានូវឈឺសភ្នំ ● នាំពស់ ព្រះមហាកស្សប ៗ នូវសព្វឡើងក៏ឡើងសារីគោត្រ ● អាស្រ័ យើងកម្មបញ្ចប់ដែលបានក្នុងបរិភាគហែរ៉ះ
ដោយពីរព្រហ្មណ៍កន្ទុកបាលបិនាទីផ្សើជាប់ឆ្វេងទៅរៀងឈប់ កំពូក្រុមយាសេលោសុតាទុសាកុមា ជាទីផ្សើក្នុងដីក្បាលទៅកុម្ភ ក៏ស្អុកក្រែងទៀងទៅមហាជួឲ្យ សាសនាទៅកេក្រុងសន្តិ
ៗ ព្រាហ្មណ៍ក្លាយលើស្លែកកំពុក្ខទៅយោគទុំបង់ កំពិសព្រះក្រុងទីទ ៗ កំពិសព្វបក្សកំពែងការសើទក្បាលបរមពុទ្ធ ។ លោកកំពែងមិនឲ្យក្រុងនេះក៏ស្រីសក្ខាសន្តិក្សា ក្សត្រា

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