

# Pāli Text Society

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## JOURNAL

OF THE

# PALI TEXT SOCIETY

1913–1914

EDITED BY

T. W. RHYS DAVIDS, F.B.A., PH.D., LL.D., D.Sc.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

PROFESSOR OF COMPARATIVE RELIGION AT THE UNIVERSITY OF MANCHESTER

AND

MRS. RHYS DAVIDS, M.A.

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# PALI TEXT SOCIETY.

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## REPORT OF THE PALI TEXT SOCIETY FOR 1913-1914

In this Journal, beside the usual statements of work done and of finance, we present three articles dealing chiefly with matters of philosophic analysis or Abhidhamma. No. III. continues the series of commentaries contained in the 'Five-fold Book' attributed to Buddhaghosa. Of this series, the Commentary on the Kathāvatthu appeared in the Journal for 1889; that on the Dhātukathā was published with that text in 1892; that on the Yamaka was issued in the Journal 1910-12. There remains only the Paṭṭhāna Commentary. This is ready for press, but would need nearly a Journal to itself, as did the section on the Kathāvatthu.

Article II. shows us the eminent Anuruddhācariya, author of the philosophical compendium Abhidhammattha-Sangaha, as a poet, with more scope for his metrical gift than was possible when he was composing mnemonic verses for the latter work. The poem is a notable specimen of mediæval Pali, and is very comprehensive in its range. Both of these works as well as the other surviving work by the same author—the Paramatthavinicchaya—are numbered among the nine classical summaries of doctrine entitled in Burma, Mr. S. Z. Aung has told us, the Little-finger-manuals. The other six are Buddhadatta's Abhidhammāvataṇa and Rūpārūpavibhāga, Saccasankhepa by Dhammapāla, Kassapa's Mohavicchedanī, Khema's Khemapakarana and Saddhamma Jotipāla's Nāmācāradīpaka. The Rev. A. P. Buddhadatta has also prepared for us an edition

of the first named of his distinguished namesake's works. And the other five we hope to bring out in due time.

Article II. should render the English reader better acquainted with the thought of the eminent Burmese scholar and publicist, the Thera Ledi Sadaw. A list of his previous writings may be found in Mrs. Bodhi's *Pali Literature in Burma*. The Thera is desirous of communicating his views to Europeans interested in Buddhism and the history of religious philosophy. But he has at present no one at hand capable of interpreting the Pali in which he usually writes. Hence the necessity imposed in the present case upon the two intermediaries who, while anxious to forward his wishes, have with some difficulty carved out time to attempt the task. At their request Ledi Sadaw has consented to prepare another dissertation on the philosophy of Relations (*paccayanayo*) contained in the *Patthāna*, a work which more perhaps than any other in the Canon needs to be brought by exposition within the focus of European traditions of thought. But the need for a special interpreter remains.

As to the texts now in preparation, the Society has to record the completion of the *Dhammapada* Commentary by the late H. C. Norman, a fit memorial of a tragically brief but fruitfully strenuous career. A short volume of general indexes to the work is being completed by his colleague, Pandit Lakshman Sāstrī, whom we may yet see lifting the fallen torch of Pali research at Benares.

Of the canonical texts yet unedited by the Pali Text Society, the work of collating Singhalese and Burmese MSS. with the Siamese printed edition of the *Mahā* and *Culla Niddesas* is now well advanced, and we trust before long to go to press with the former part. An edition of the *Apadāna* has been commenced by Miss M. E. Lilley; a new edition of the *Dhammapada* has been completed by the Rev. S. Sumangala, of the Paramadhamma Cetiya Oriental College, Ceylon, and will be issued this autumn; and the *Tikapatthāna* will get into print as soon as a vacancy occurs.

For the present we have to cope with the printing of a rising tide of notable commentaries, those, to wit, on the *Khuddakapāṭha*, the *Sutta Nipāta*, the *Anguttara*, and the *Dīgha Nikāya*, as announced at the end of this volume. Hence the Society, if its finances, which are steady, could be temporarily doubled, would be in a position, so far as materials go, to double its issues.

No translation is forthcoming for this year, but Mr. S. Z. Aung is well advanced with the *Kathāvatthu*, and Rev. Sumangala with *Sanyutta Nikāya I.*, Mrs. Rhys Davids collaborating in both cases.

No very positive progress with the new Dictionary is yet to be reported. Here the chief obstacle is the reverse of that in the case of the texts. We publish a notable list of contributed funds, but still wait for sufficient consecutive materials to print any one of the projected volumes. Lexicography is not the most attractive form of research. We hope before long to effect a needed reform in a state of affairs that alone prevents us from issuing for the Pali Text Society a clean bill of health.

C. A. F. RHYS DAVIDS,

*Hon. Secretary and Co.-Editor.*

**NOTE.—**Separate copies of **Articles I., II , III.**  
may be obtained at a proportionate price.

I

NĀMARŪPAPARICCHEDO

MAHĀVIHĀRA-VĀNSĀLAṄKĀRABHŪTENA  
TIPIṄKADHĀRINĀ SADDASATTHANṄNAVAPĀRAGENA  
KUSAGGAṄĀṄINĀ  
ANURUDDHA-MAHĀTHERASĀMINĀ  
VIRACITO.

---

*Laṅkādīpe*  
*Ambalangoda-nagare Aggārāma-vihāre vasantena*  
*Buddhadatta-Bhikkhunā*  
*lekhaka-pamāda-patita-pāṭha-haranya-vasena parisodhito.*

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VIṄṄĀPANAṄ.

Sakala-satthu-pāvacanaṇṇava-pāragatena mahāveyyāka-  
raṇena suvimala-vipula-buddhinā Anuruddha-mahāthera-  
sāminā parama-vicitta-naya-samannāgate Abhidhamme  
pāṭavam icchantānāj ādhunikānam upakārāya sattappaka-  
raṇe Abhidhamma-Piṭake sāram ādāya viracito panāyāj  
Nāmarūpa-paricchedo Laṅkādīpikehi cevāñña-desiyehi ca  
ādhunikehi cirakālaj uggahaṇa-dhāraṇādihi sādhukam  
āsevito pi vipariṇāma-dhamma-vasenādhunā Laṅkādīpe  
ceva Marammaraṭṭhādisu ca bahuso apākaṭabhāvāj patto  
gantho pi cāyāj dullabhattāj sampatto hoti.

Tathā pi vicittanaya-maṇḍitass' imassa ganthassa nāmaj  
pañḍita-janesu supākaṭam eva pavattittha, cirakālaj uggaha-  
ṇādihi anāsevito panāyāj gantho bahuso yeva pamāda-  
patita-pāṭhehi dūsito ākula-vyākulibhūto ca ahosi. Yadā  
panāhāj Abhidhammad uggāhanatthāya Marammaraṭ-

ṭhaṇ sampatvā (1906 vassato yāva 1911 vassā) tattha vihāsiṇ, tadāhaṇ Rangoon-nagare (*Bernard Free Library*) potthakālayaṇ gantvā porāṇakāni dullabhapotthakāni pariyesanto, Nāmarūpaparicchedādayo ca tesaj ṭikāyo ca alabhiṇ. Tasmiṇ antare Laṅkādipe Batapole-gāme Subhaddārāma-vāsī Dhammapālatthero Maramma-potthakena saddhiṇ saṃsandetvā parisodhanatthāya Sīhalakkharehi likhitaj Nāmarūpaparicchedaṇ mama santikaj pesesi, tadāhaṇ taṇ potthakaṇ Maramma-potthakena saṃsandetvā tatttha bahūni dūsita-pāṭhāni apanetvā (29/10/1908 divase) nitthāpesij. Tato pacchā pi porāṇatikāya saṃsandetvā bahūni ṭhānāni parisodhetvā, 1911 -me vasse Laṅkādipaj sampatvā ettha vasanto, aññehi Sīhalapotthakehi ceva Visuddhimaggādihi ca saṃsandetvā yathāsatiyā parisodhetvā English-akkharehi likhitvā (6/7/1912 divase) nitthāpesij.

Imassa pana ganthassa porāṇā abhinavāti dve ṭikāyo santīti Ganthavaṇjsādīsu dissati, tathā pi atisaṅkhittā porāṇatikā yeva amhehi laddhā, abhinavatikā pana Rangoonnagare potthakālaye pi na vijjati. Tatheva Sīhalabbhāsāya vā Marammabhāsāya vā katā atthavaṇṇanā pi amhehi na laddhā, Paramaththavinicchayādīnaṇ pana aññesaṇ ganthānaṇ Sīhalika-Mārammikā atthavaṇṇanāyo saṃvijjanti, tathā porāṇabhinavā ṭikāyo pi, imassa ganthassa tāsaṇ atthavaṇṇanānañca abhinavatikāya ca aladdhattā dūsitarāṭhaharaṇaṇ ativiya dukkaraṇ ahosi, tasmā yeva katipayāni ṭhānāni parisodhetuj na visahimha, tathā pi laddhabappayojanassa ūnabhāvo na hotīti ca, amhākaṇ parissamo tattaññunaṇ paṇḍitānaṇ pamodāvaho hotīti ca maññāma.

Imassa pana Nāmarūpaparicchedassa kattā Anuruddhā-cariyo Jambudipe Kāñcipure<sup>1</sup> Kāveri<sup>2</sup>-nagare jāto, Laṅkādipe Mahāvihāravāṇsikānaṇ therānaṇ santikā dhamma-vinayādiṇ uggaṇhitvā tīsu Piṭakesu ceva saddasatthe ca pāragato taṇ Mahāvihāranvayaṇ ativiya sobhesi. So panācariyo kālena kālaṇ Jambudipe Tambaratthe ceva Laṅkādipe Mūlasoma-vihāre ca viharanto sāsana-saṅgahaṇ akāsi, vuttaṇ hi Paramaththavinicchayassa nigamane :

<sup>1</sup> Kañjiverra.

<sup>2</sup> Kāvīra-.

Seṭṭhe Kāñcipure<sup>1</sup> ratṭhe, Kāvīra<sup>2</sup>-nagare vare,  
kule sañjāta-bhūtena, bahussutena nāṇinā  
Anuruddhena therena, Anuruddha-yasassinā,  
Tambaratṭhe vasantena, nagare Rāja<sup>3</sup>-nāmake-ti.

Abhidhammatthasaṅgaha-nigamane ca :

Puññena tena vipulena tu Mūlasomaj,  
dhaññādhivāsa-muditoditam āyugantaŋ,  
paññāvadāta-guṇa-sobhita-lajjibhikkhū,  
maññantu puñña-vibhavodaya-maṅgalāya iti.

Iminā pana Anuruddhācariyena na ayam eva Nāmarūpa-paricchedo viracito, athāpare Abhidhammatthasaṅgaho, Paramatthavinichayo, Anuruddhasatakanti tayo ganthāpi viracitā. Tesu pana ganthesu Abhidhammatthasaṅgaho Sīhaladipe ceva Marammaraṭṭhādisu ca tehi tehi akkharehi muddāpito samāno abhidhammikānaj hatthasārabhūto anekehi tīkā-atthavaṇṇanādihi parivārito gaganatale puññacando viya tārāgaṇaparivuto supākato vattati. Anuruddhasatakam pi Laṅkādipe Dodanduvagāme Selabimbārāmādhipatinā C. A. Siri Seelakkhandha-mahānāyaka-therapādena likhitāya Sakkaṭa-tīkāya samāyojetvā 1899-me vasse (*Buddhist Text Society of India*) nāmāya samitiyā muddāpetvā pākatīkata. Vuttaj hi tassa Anuruddhasatakassa nigamane :

Jyotsnā himāṇso-r-iva yanmukhendor—  
nisyandate sūkti-rasav sudhīrah :  
idaŋ vyadhattottarmūla-hāra—  
ratnāṇikupasthavirānuruddhah iti.

Idaŋ pana Anuruddhasatake Buddhaguṇavaṇṇanā-mukhena Sakkaṭa (Sanskrit) bhāsāya viracitaj hoti. Ekacce pana Nāmarūpaparicchedādīnaj kattā añño, Anuruddhasatakassa kattā añño, Anuruddhasatakassa kattā Uttaramūla-nikāyikoti dissamānattāti vadanti, taj tathā vā no vāti vinicchituj na sakkoma. “Mahāvihārvāsinaj vācanāmagga-nissitanti” vacanassa attano ganthesu dissamānattā Nāmarūpaparicchedādīnaj kattā Anuruddhācariyo Mahāvihāravaṇjsiko yevāti nāyate.

<sup>1</sup> Kañjivare.

<sup>2</sup> Kāveri-.

<sup>3</sup> Tañja-.

Iminā panācariyena viracitesu tīsu abhidhamma-saṅgaha-potthakesu Abhidhammatthasaṅgaho yeva bahuso ugga-hana-dhāraṇādīsu āsevito hoti, itare pana dve gāthā-bandhato atthānaŋ duravabodhato Abhidhammatthasaṅgahā mahantatarato ca ādhunikānaŋ parisilane sukhāvahā nāhesuŋ, tasmā te ādhunikehi appaso yeva āsevitā ahesuŋ.

Ayaŋ panācariyo asukasmiŋ kāle avasīti kālaniyamo tena katesu ganthesu vā aññesu Mahāvaŋsādīsu vā na saŋvijjate, tathāpi Abhidhammatthasaṅgahassa porāṇatikākāro Mahā-kassapathero 1714 (A.B.) matte Buddhavasse ito 742 mat-tānaŋ vassānaŋ upari Udumbaragirivihāre avasīti paññā-yati, Abhidhammatthasaṅgahassa Sīhalatthavanṇanā-kāro Sāriputtamahātherapādo ceva tasseva Vibhāvanī-ṭikākāro Sumaṅgalamahātherapādo ca (A.D. 1153) 1696 -me Buddhavasse ito 759 vassānaŋ upari pattarajjābhisekassa Mahā-parakkamabāhu-rañño kāle avasiŋsu, tasmā Anuruddhā-cariyo tato pubbe athavā ito atṭhasatādhikānaŋ vassānaŋ upari sāsanasasaṅgahaŋ akāsīti nāyate.

Iminācariyena vutthapubbo Mūlasomavihāro ca asu-kasmiŋ thāne atthīti na pākaṭo, tathā pi 866 (A.D.) 952 (A.D.) vassānaŋ antare Puṭṭathinagare (Polonnaruwa) kārāpitoti itihāsaññūnaŋ mataŋ.

Ye ye bhavantā imasmiŋ ganthaparisodhane potthakā-nuppadānādi-vasena amhākaŋ upakārino ahesuŋ tesāŋ bhavantānaŋ amhākaŋ thutij sampāpayāma. Amhākam ācariyabhūtassa Ambalagoda-nagare Aggārāmādhipatino “ Saddhammavaŋsajotipāla Siri Dhammādhāra Rājaguru ” iti laddha-rājalañchanassa mahātherapādassa nāmam pi gāravapubbañgamaŋ anussarāma.

2456 -me Buddhavasse Pubbāsālhamāsassa kālapakkha-cuddasamiyaŋ Sukkavāre (July 12, 1912) Amba-langodanagare Aggārāme vasantena Buddhadat-tena Bhikkhunā likhitvā niṭṭhāpitaŋ.

# NĀMARŪPAPARICCHEDĀ

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

## PĀTHAMO PARICCHEDO.

- 1 Sammā sammābhīsambuddhaŋ, dhammaŋ dhammappa-kāsanaŋ,  
saṅghaŋ saṅghuttamaŋ loke vanditvā vandanārahaŋ,
- 2 nāmarūpaparicchedaŋ pavakkhāmi samāsato  
mahāvihāravāsīnaŋ vaṇṇanānayanissitaŋ.
- 3 tattha cittaŋ, cetasikaŋ, nibbānan ti mataŋ tidhā  
nāmaŋ : rūpan tu duvidhaŋ, bhūtopādāya-bhedato.
- 4 kāmabhūmādibhedenā, tattha cittaŋ catubbidhaŋ  
cetoyuttā dvipaññāsa, dhammā cetasikā matā.
- 5 cakkhu-sota-ghāna-jivhā-kāyaviññāṇadhātuyo,  
sampaṭicchanacittañ ca, tathā santīraṇadvayaŋ.
- 6 somanassasahagataŋ, upekkhāsahitan ti ca,  
iccāhetukacittāni, puññapākāni atthadhā.
- 7 somanassayutaŋ tattha, hitvā santīraṇaŋ tathā,  
sattākusala-pākāni, tān' evāti viniddise.
- 8 pañcadvāra-manodvārāvajjanaŋ hasanan ti ca,  
kriyācittam udīritaŋ, tividham pi ahetukaŋ.
- 9 evaŋ atthārasavidhaŋ, mānasāŋ hot' ahetukaŋ,  
mūlabhedenākusalaŋ, cittan tu tividhaŋ mataŋ.
- 10 somanassasahagataŋ, upekkhāsahitaŋ tathā,  
ditthigatasampayuttaŋ, vippayuttan ti bheditaŋ.
- 11 asaṅkhāraŋ sasaṅkhāram iti bhinnāŋ pun' atthadhā,  
lobhamūlaŋ pakāsentī, tatthākusalamānasāŋ.

- 12 domanassasahagataj, paṭighena samāyutaŋ,  
dosamūlam asaṅkhāraj, sasaṅkhārañ ti pi dvidhā.
- 13 vicikicchāsahagataj, uddhaccasahitañ tī ca,  
mohamūlañ ca duvidhañ, upekkhāya samāyutaŋ.
- 14 dvādasākusalān' evaŋ, cittānīti vibhāvaye,  
hitvāhetuka-pāpāni, sobhaṇāni tato paraŋ
- 15 somanassasahagataj, upekkhāsahitañ tathā,  
dvidhā nāñena sañyuttaŋ, vippayuttan ti bheditaŋ.
- 16 asaṅkhāraj sasaṅkhāram iti bhinnaŋ pun' aṭṭhadhā,  
sahetukāmāvacara-puññapākakriyā<sup>1</sup> bhavē.
- 17 kāme tevīsa pākāni, puññā-puññāni vīsatī,  
ekādasa kriyā ceti, catupaññāsa sabbathā.
- 18 takka-cāra-pīti-sukh' ekaggatā-sahitaŋ pana,  
paṭhamajjhānakusalāj, vipākañ ca kriyā tathā.
- 19 dutiyaŋ takkato hīnaŋ, tatiyan tu vicārato,  
catutthaŋ pītito hīnam upekkh' ekaggatāyutaŋ.
- 20 pañcamāŋ pañcadasadhā, rūpāvacaram īritāj,  
pañcamajjhānam ev' ekam arūpāvacaraŋ pana.
- 21 ākāsānañcāyatanaŋ, puññapākakriyā tathā,  
viññānañcāyatanañ ca, ākiñcaññāyatanañ,  
nevasaññānāsaññāyatanaŋ dvādasadhā bhave.
- 22 sotāpattimaggacittāj, phalacittāj tathāparaŋ,  
sakadāgām' anāgāmī, arahattan ti aṭṭhadhā.
- 23 jhānañgayogabhedena, katv' ekekan tu pañcadadhā,  
vitthārānuttaraŋ cittaŋ, cattālīśavidhañ bhave.
- 24 rūpāvacaracittāni, gayhantānuttarāni ca,  
paṭhamādijjhānabhede, āruppañcāpi pañcame.
- 25 dvādasākusalān' evaŋ, kusalān' ekavīsatī,  
chattijs' eva vipākāni, kriyācittāni vīsatī.
- 26 ekavīsasataj vātha, ekūṇanavutividhaŋ,  
cittaŋ taŋ-sampayogena, bhinnā cetasikā tathā.
- 
- 27 phasso ca vedanā saññā, cetan' ekaggatā tathā,  
jīvitaj manasikāro, sabbasādhārañā matā.
- 28 takka-cārādhimokkhā ca, viriyaj chanda-pītyo,  
pakinnakā ca akkhātā, terasaññāsamānakā.

<sup>1</sup> kriyāj bhave.

- 29 pakiṇṇakā na viññāne, vitakko dutiyādisu,  
vicāro tatiyādimhi, adhimokkho tu kañkhate.
- 30 santirāna-manodhātut-tikesu viriyaj tathā,  
catutthasukhite pīti, chando hetumhi momuhe.
- 31 chasaṭṭhi pañcapaññāsa, ekādasa ca solasa,  
sattati vīsatī ceva, tāni cittāni dīpaye.
- 32 mohāhirika'nottappam uddhaccaj sabbapāpaj, issā-maccherakukkucca-dosā tu paṭighe tathā.
- 33 lobho lobhesu ditṭhī ca, ditṭhiyutte viyuttake,  
māno ca thinamiddhan tu, sasaṅkhāresu pañcasu.
- 34 kañkhite vicikicchā ti, cuddasākusalān' ime,  
dvādasākusalesveva, niyamena vavatthitā.
- 35 saddhā sati hirottappaj, alobhādosamajjhata, kāyacittāna-passaddhi, lahitā mudutā tathā.
- 36 kammaññatā ca pāguññaj ujutā ti yugā cha ca,  
ekūnavisati dhammā aññamaññāviyogino,  
ekūnasatṭhi cittesu, sobhañnesu vavatthitā.
- 37 sammāvācā ca kammantājīvo ti viratī imā.  
lokuttare sadā sabbā, saha kāmasubhe visuñ.
- 38 karuṇā muditā nānā, rūpe pañcamavajjite,  
kadāci kāme kusale, kriyācitte sahetuke.
- 39 tihetukesu cittesu, paññā sabbattha labbhati,  
ete saddhādayo dhammā, pañcavisati sobhañā.
- 40 issā-macchera-kukkucca, viratī karuṇādayo,  
nānā kadāci māno ca, thinamiddha j tathā saha
- 41 satta sabbattha jāyanti, catudhammā yathāraha j  
cuddasākusalasveva, sobhañnesveva sobhañā.
- 42 dvepaññāsa pan' icc' eva j, dhamme sañgayha mā-nase,  
labbhāmāne vibhāveyya, paccekasmij vicakkhaño.
- 43 sobhañ' aññasamānā ca, paṭhame viratī vinā,  
dutiyādisu takkañ ca, vicāra j tatiyādisu.
- 44 catutthādisu pītiñ ca, karuṇādiñ ca pañcame,  
hitvān' eva j niyojeyya, saṅkhipitvāna pañcadhā.
- 45 pañcatiñsa catuttiñsa, tettiñsa ca yathākkama j,  
dvattiñsa tiñsa evātha, jāyantīti mahaggate.
- 46 gahetvā viratī sabbā, hitvāna karuṇādayo,  
paṭhame dutiyādimhi, vitakkādiñ vinā tathā.

- 47 pañcadhā va gaṇeyy' evaŋ, chattiŋsa ca yathākkamaŋ  
pañcatiŋsa catuttiŋsa, tettiŋsadvayam uttare.
- 48 sobhaṇaññasamānā ca, kāmesu kusale kriye,  
hitvā viratiyo pāke, viratī karuṇādayo.
- 49 nāṇayutte somanasse, viyutte nāṇavajjīta,  
upekkhake pītihīnā, vippayutte dvayaŋ vinā.
- 50 catudhā tividhesvevaŋ, vigāṇeyya dvayaŋ dvayaŋ,  
na sant' upekkhāsahte, karuṇāditi kenaci.
- 51 atthatiŋsa sattatiŋsa-dvayaŋ chattiŋsakaŋ subhe  
pañcatiŋsa catuttiŋsa-dvayaŋ tettiŋsakaŋ kriye.
- 52 tettiŋsa pāke dvattiŋsa, dvayekattiŋsakaŋ bhave,  
sahetukāmāvacara-puñña-pāka-kriyāmane.
- 53 mohādayo samānā ca, paṭhame lobhadīṭhiyā,  
tatiye lobhamānenā, jāyantekūṇavisati.
- 54 atthārasa pītihīnā, pañcame sattame tathā,  
navame dosa-kukkucca-maccharissāhi visati.
- 55 pathamādisu vuttā ca, dutiyādisu jāyare,  
thīnamiddhen' ekavīsa, vīsa dvevīsatikkamā.
- 56 chanda-pīti-thin'uddhacce, kañkhate nicchayaŋ vinā  
pañcadas' eva kañkhāya, asubhesu vibhāvaye.
- 57 site samānā nicchandā, dvādas' ekādas' eva tu,  
pītiŋ hitvāna voṭṭhabbe, viriyaŋ sukhatīraṇe.
- 58 dvayaŋ hitvā manodhātu-upekkhātīraṇe dasa,  
satta sādhāraṇā eva, pañcaviññāṇasambhavā.
- 59 iti cetasi sambhūtā, dvepaññāsa yathārahaŋ,  
ñeyyā cetasikā dhammā, cetobhedappabheditā.
- 60 suññatañ cānimittañ ca, tathāppaṇihitan ti ca,  
tividhākāram īrenti, nibbāṇam amataŋ budhā.
- 61 yaŋ ārabbha pavattaiŋ taŋ, tatthānuttaramānasaŋ,  
suññatādivimokkhā ti, nāmam ālambato labhe.
- 62 sopādisesanibbāṇadhātu c' ettha tathāparā,  
anupādisesā cāti, dvidhā dhammaniyyāmato.
- 63 tad-etaŋ vāṇanikkhantaŋ, accantaŋ santalakkhaṇaŋ  
assāsakaranarasasaŋ, khemabhbāvo ti gayhati.
- 64 taŋ nāmetiti nibbāṇaŋ, namantīti tato pare,  
tepaññāsa hi nāmāni, catupaññāsa sabbathā.
- 65 cittacetasikayojanānayaŋ,  
cittam uttamam idaŋ pakāsitaŋ,

sādhu cetasi nidhāya pañditā,  
sādhu sāsanadharā bhavanti te.

66 buddhappavattam avagāhitabodhiñānam  
iccābhidhammam avagāhitasabbadhammāŋ,  
ogayha nāmagatarāsim asesayitvā,  
saṅgayha sabbam idha yojitat ādarena.

*Iti Nāmarūpaparicchede  
nāmatthassa vibhāgo paṭhamo paricchedo.*

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DUTIYO PARICCHEDO.

- 67 Sabhāvo lakkhaṇaŋ nāma, kiccasampajjanā raso,  
gayhākaro upatṭhānaŋ, padaṭṭhānan tu paccayo.  
68 attūpaladdhisañkhātā,<sup>1</sup> sampattā ca pan' atthato,  
lakkhaṇa-rasupaṭṭhānā, vohāro gocarodito.<sup>2</sup>  
69 tepaññāsa sabhāvesu, tasmā bhedaŋ yathārahaŋ,  
lakkhaṇādippakārehi, pavakkhāmi ito paraŋ.  
70 cintetīti bhave cittāŋ, cintanāmattam eva vā,  
sampayuttāthavā tena, cintetīti ca gocaraŋ.  
71 phusatiti bhave phasso, phusanaŋ vātha kevalaŋ  
sampayuttāthavā tena, phusantīti ca gocaraŋ.  
72 evaŋ kattari bhāve ca, karaṇe ca yathārahaŋ,  
tepaññāsa sabhāvesu, saddanibbacanaŋ naye.  
73 ālambanamanāŋ cittaŋ, taŋ vijānanalakkhaṇaŋ,  
sahajādhittānarasaŋ, cintākappo ti gayhati.  
74 ālambanasamodhāno, phasso phusanalakkhaṇo,  
saṅghattanaraso tathā, sannipāto ti gayhati.  
75 vedanālambanarasā, sā vedayitalakkhaṇā,  
gocarānubhavanarasā, anubhuttīti gayhati.  
76 ākāragahaṇaŋ saññā, sā saññānanalakkhaṇā,  
nimittuppādanarasā, upalakkhaṇā ti gayhati.  
77 cetanā cittavipphārā, sāyaŋ byāpāralakkhaṇā,  
kammantāyūhanarasā, sañvidhānan ti gayhati.  
78 ekaggatā avikkhepo, sāvisañjhāralakkhaṇā,  
sampiñḍanarasā citta-samodhānan ti gayhati.

<sup>1</sup> attūpaladdhi-°.

<sup>2</sup> vohārā gocaroditā.

- 79 yāpanaŋ sahajātānam anupālanalakkhaṇaŋ,  
jīvitaŋ jīvanarasaŋ, āyubandhoti gayhati.
- 80 saranā manasikāro, samannāhāralakkhaṇo,  
saŋyojanaraso citta-paṭipattīti gayhati.
- 81 saṅkappalakkhaṇo takko, sahajābhiniropano,  
ālambāhananaraso, sannirūho ti gayhati.
- 82 vicāro anusandhāno, anumajjanalakkhaṇo,  
cittānuyojanaraso, anupekkhā ti gayhati.
- 83 adhimokkho asaŋsappo susanniṭṭhānalakkhaṇo,  
niccalāpādanaraso, dalhavuttīti gayhati.
- 84 viriyaŋ pana vāyāmo, paggahussāhalakkhaṇo,  
kiccāsaŋsidaŋnaraso, upatthambho ti gayhati.
- 85 ālambatthikatā chando, kattukāmatalakkhaṇo,<sup>1</sup>  
ālambanesanaraso, hatthādānan ti gayhati.
- 86 sahajātānuppharaṇā, sampiyāyanalakkhaṇā,  
sampindānarasa pīti, pāmuujjam iti gayhati.
- 87 ceto saddhanaŋ saddhā, bhūtokappanalakkhaṇā,  
hitapakkhandhanarasā, adhimuttīti gayhati.
- 88 asammohasabhāvesu, sati dhāranalakkhaṇā,  
dhammāpilāpanarasā, appamādo ti gayhati.
- 89 hiri jigucchā pāpesu, sā harāyanalakkhaṇā,  
hila-saṅkocanarasā, pāpalajjā ti gayhati.
- 90 pāpasārajjam ottappaŋ, ubbeguttāsalakkhaṇaŋ,  
bhaya-saṅkocanarasā, avissāso ti<sup>2</sup> gayhati.
- 91 alobho anabhissaŋgo, apariggahalakkhaṇo,  
muttappavattanaraso, asaŋsaggo ti gayhati.
- 92 adoso cittasākhallyaŋ, abyāpajjanalakkhaṇo,  
sañhappavattanaraso, sommabhāvo ti gayhati.
- 93 amoho khalitābhāvo, pativijjhānalakkhaṇo,  
visayobhāsanaraso, paṭibodho ti gayhati.
- 94 tatrāmajjhattatopekkhā, samikaraṇalakkhaṇā,  
apakkhapātanarasā, samavāho ti gayhati.
- 95 passaddhi kāyacittānaŋ, darathābhāvalakkhaṇā,  
appaṭibandhanarasā, sītibhāvo ti gayhati.
- 96 lahutā kāyacittānaŋ, adandhākāralakkhaṇā,  
avitthārarasā<sup>3</sup> sallahukavuttīti gayhati.

<sup>1</sup> kattukāmana-°.<sup>2</sup> avisāso ti.<sup>3</sup> avipphāra-°.

- 97 mudutā kāyacittānaŋ, kakkhalābhāvalakkhaṇā,  
kiccāvirodhanarasā, anukūlyan ti gayhati.
- 98 kammaññatā ubhinnam pi, alaiikkiccaſsa lakkhaṇā  
pavatti-sampattirasā, yoggabhāvo ti gayhati.
- 99 tathā pāguññatā dvinnāŋ, visadākāralakkhaṇā,  
sukhappavattanarasā, seribhāvo ti gayhati.
- 100 ujutā kāyacittānaŋ, kuṭilābhāvalakkhaṇā,  
jimhanimmaddanarasā, ujuvuttīti gayhati.
- 101 sammāvācā vacīsuddhi, vācāsaṇyamalakkhaṇā  
micchāvācoramarasā, vacivelā ti gayhati.
- 102 sammākammaŋ kriyāsuddhaŋ, sammākaraṇalakkha-  
ṇaŋ,  
micchākammoramarasaŋ, kriyāvelā ti gayhati.
- 103 sammājivo visuddhet̄hi, akliṭhājivalakkhaṇo,  
micchājivoramorasō, sammā vuttiti gayhati.
- 104 karuṇādīnasattesu, dukkhāpanayalakkhaṇā,  
sotthitā patthanarasā, anukampā ti gayhati.
- 105 sukhaṭhit̄hesu<sup>1</sup> muditā, anumodanalakkhaṇā,  
ceto vikāsanarasā, avirodho ti gayhati.
- 106 ceto sārajanā lobho, apariccāgalakkhaṇo,  
ālambagijjhataraso, abhilaggo ti gayhati.
- 107 ceto byāpajjanā doso, sampadussanalakkhaṇo,  
ālambanāghātaraso, caṇḍikkam iti gayhati.
- 108 ceto sammuyhanaŋ moho, so sammuyhanalakkhano,  
sabhbāvacchādanarasō,<sup>2</sup> andhabhāvo ti gayhati.
- 109 pāpājigucchāhirkāŋ, nillajjākāralakkhaṇaŋ,  
pāpopalāpanarasāŋ, malaggāho ti gayhati.
- 110 asārajjam anottappam anuttāsanalakkhaṇaŋ,  
pāpapakkhandanarasāŋ, pāgabbham iti gayhati.
- 111 diṭṭhi daṭhavipallāso, sā parāmāsalakkhaṇā,  
tucchābhinivesanarasā, micchāgāho ti gayhati.
- 112 asmiti-maññaṇā māno, so samunnatilakkhaṇo,  
ketusampaggaharaso, ahaṅkāro ti gayhati.
- 113 parasampattisū issā, akkbamākāralakkhaṇā,  
ceto vikucanarasā, vimukhāttan ti gayhati.
- 114A pariggahesu maccheraŋ, sannigūhanalakkhaṇaŋ  
sāmaññāsahanarasāŋ, veviccham iti gayhati.

<sup>1</sup> sukhedhitesu.

<sup>2</sup> dandhabhāvo.

- 114B cetopahananaj thīnaj, taŋ saŋsidanalakkhaṇaj,  
ussāhabhañjanarasaj, sañkhittattan ti gayhati.
- 115 vighāto sahajātānaj, middhaŋ mohanalakkhaṇaj,  
sattisambhañjanarasaj, āturattan ti gayhati.
- 116 uddhaccaŋ cittavikkhepo, avūpasamalakkhaṇaj,  
cetonavaṭṭhānarasaŋ, bhantattam iti gayhati.
- 117 vippaṭisārō<sup>1</sup> kukkuccam-anusocanalakkhaṇaj,  
attānusocanarasaj, pacchātāpo ti gayhati.
- 118 kañkhāyanā vicikicchā, asanniṭṭhānalakkhaṇā,  
anekagāhanarasā, appatiṭṭhā ti gayhati.
- 119 icc' evaŋ lakkhaṇādihi, vibhāveyya vicakkhaṇo,  
tepaṇṇāsa sabhāvesu, sabhāvākāralakkhaṇaj.
- 120 lakkhaṇatthakusalā salakkhaṇaj,  
lakkhaṇatthaparamē hi lakkhaṇaj  
lakkhaṇuggahasukhāya vaṇṇayuŋ,  
lakkhaṇādimukhato salakkhaṇaj.
- 121 atthaŋ tam ittham anugamma may 'ettha vuttam  
atthānam atthanayanattham anekadhā pi,  
pattheyyam ettha vacanatthanayehi nāṇam  
atthesu buddhavacanatthanayatthikehi.

*Iti Nāmarūpaparicchede  
lakkhaṇarasupatṭhānavibhāgo nāma  
dutiyo paricchedo.*

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### TATIYO PARICCHEDO.

- 122 Evaŋ bhedappabhedesu, tesveva puna saṅgahaŋ,  
sabhāvatthavisesehi, pavakkhāmi ito paraj.
- 123 asādhāraṇānāo hi, satthā vatthuvivecako,  
saṅgahetvā sabhāgehi, dhamme dassesi cakkhumā.
- 124 diṭṭhi'bhinivesatṭhena, yathābhūtasabhāvato,  
param āmasat'iccekā, parāmāso ti bhāsitā.
- 125 kilesāsucibhāvena,<sup>2</sup> vanassāsavaro viya,  
ālimpantā va santānaj, savantīti pakāsitā.

<sup>1</sup> vippaṭisārī.

<sup>2</sup> varassāsavaro.

- 126 kāmatanhā bhavatanhā, diṭṭhāvijjā ti āsavā,  
cattāro āsavatṭhena, tayo dhammā sabhāvato.
- 127 te ev' oghā ti vuttā ca dvārālambābhivāhino,  
ottharitvā parābhūte, harantā pāṇino bhave.
- 128 yogā ti c' āhu te eva, pāṇinaŋ bhavayantake,  
dvārālambābhīsambandhā, yantabaddhā va yojītā.
- 129 santānam adhigaṇhantā, māluvā va mahātaruj,  
gaṇhantā dalham alamban̄, maṇḍukam iva pannago.
- 130 kāmatanhā ca diṭṭhi ca, upādānā catubbidhā,  
diṭṭhi diṭṭhi-silabbatam attavādo ti bheditā.
- 131 kāyena kāyaj gaṇthentā, duppamuñcānuvethino,  
kathitā kāyaganthā ti, tanhā-byāpāda-diṭṭhiyo.
- 132 silabbataparāmāso, iti diṭṭhi vibheditā,  
idaŋ-saccābhīniveso, iti c' evaŋ catubbidhā.
- 133 nekkhammaj palibodhentā, bhāvanāparipanthakā,  
santānam aṇḍakosā va, pariyonandhakā ti ca.
- 134 kāmacchando ca byāpādo, thīnamiddhañ ca saṃsayo,  
avijjuddhaccakukkuccam iti nīvaraṇā matā.
- 135 āgālhaŋ pariyādāya, ogayh' anupavattino,  
yāpparogā va santānam anusentiti bhāsitā.
- 136 kāmarāgo bhavarāgo, paṭigho mānadiṭṭhiyo,  
kaṅkhāvijjā ti satt' eva, cha dhammānusayā matā.
- 137 dvārālambanabaddhāni, pāṇinaŋ bhavamanḍale,  
saṃyojanāni vuttāni, pāsabandhā va pakkhinaj.
- 138 kāmarūpārūparāgo, paṭigho mohasaijsayo,  
diṭṭhi silabbato māno, uddhaccena siyuŋ dasa
- 139 rūpārūparāguddhaccam abhidhamme vinā puna,  
bhavarāg' issā-maccheraj, gahetvā dasadhā siyuŋ.
- 140 saṅklesayanti santānaŋ, upaghātentī pāṇino,  
sahajāte klesentīti, kilesatī pakāsitā.
- 141 lobho doso ca moho ca, diṭṭhi māno ca saṃsayo,  
thīnā'hirika'nottappam uddhaccena siyuŋ dasa.
- 142 navasaṅgahitā ettha, diṭṭhi-lobhā pakāsitā,  
sattasaṅgahitāvijjā, paṭigho pañcasaaṅgaho.
- 143 catusaṅgahitā kaṅkhā, mānuddhaccā tisaṅgahā,  
dukusaṅgahitaj thīnaj, kukkuccam ekasaṅgahaŋ.
- 144 middhāhirikanottappam issā macchariyan tathā,  
icc' evaŋ dasadhā vuttā, pāpakesveva saṅgahā.

- 145 parāmās'āsav'oghā ca, yogupādāna-ganthato,  
nīvaraṇānusayato, sañyojanakilesato.
- 146 cuddaseva tu saṅkhepā, sattapannāsa bhedato,  
yathādhammānusārena, cittuppādesu yojaye.
- 147 tatopare noparāmāsādibhedita<sup>1</sup>-saṅgahā,<sup>2</sup>  
cittaj cetasikaj rūpaŋ, nibbānam iti dīpaye.
- 148 iccākusalaḍhammānaj, nātvā saṅgaham uttaraj  
missakā nāma viññeyyā, yathāsambhāvato kathaŋ?
- 149 lobho doso ca moho ca, ekantākulā tayo,  
alobhādosāmoho ca, kusalābyākatā tathā.
- 150 pādapass' eva mūlāni, thirabhāvāya paccayā,  
mūlabhāvena dhammānaj, hetudhammā cha dīpitā.
- 151 vitakko ca vicāro ca, pīti c' ekaggatā tathā,  
somanassaj domanassaj, upekkhā ti ca vedanā.
- 152 āhacecupanijjhāyantā, nijjhānat̄thena paccayā,  
jhānadhammā ti satt' āhu, pañca vatthusabhbāvato.
- 153 sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaŋ,  
sammāsatī samādhī ca, micchāditthi ca sambhavā.
- 154 sammā micchā ca niyantā, niyānat̄thena paccayā,  
maggaŋgā dvādasakkhātā, nava dhammā sabhbāvato.
- 155 attabhāvaj pavattentā, ojat̄thamakavedanaj,  
patisandhināmarūpam āharantā<sup>3</sup> yathākkamaŋ.
- 156 kabaliṅkārō āhāro, phasso sañcetanā tathā,  
viññāṇam iti cattāro, āhārā ti pakāsitā.
- 157 dhammānaj sahajatānaj, indriyat̄thena paccayā,  
attānam issaraṭṭhena, anuvattāpakā tathā.
- 158 saddhā ca sati paññā ca, viriy' ekaggatāpi ca,  
vedanā jīvitaj cittaj, at̄tha rūpindriyāni ca.
- 159 kataŋ jīvitam ekan tu, sukhaŋ dukkhan ti vedanā,  
somanassaj domanassaj, upekkhā ti ca bheditā.
- 160 paññādimagge naññātañ-ñassāmītindriyaj bhave,  
majjhe aññindriyaj ante, aññātāvindriyaj tathā.
- 161 solas' eva sabhbāvena, indriyatthavibhbāgato,  
indriyānīti vuttāni, bāvisati vibhbāvaye.
- 162 dalhādhiṭṭhitasantānā, vipakkhehi akampiyā,  
balavantasabhbāvena, baladhammā pakāsitā.

<sup>1</sup> -sādibhedehi.<sup>2</sup> saṅkhatā, saṅgatā.<sup>3</sup> -māpādentā

- 163 saddhā sati hirottappaŋ, viriy' ekaggatā tathā,  
paññāhirikanottappam icc' evaŋ navadhā matā.
- 164 jetṭhā pubbaṅgamattthena, puññāpuññappavattiyaŋ  
pacceyādhipateyyena, sahajānaŋ yathārahaŋ.
- 165 cattārodhipatī vuttā, ādhipaccasabhāvato,  
chando cittaŋ ca viriyaŋ, vīmaŋsāti ca tādinā.
- 166 pañcasāṅgahitā paññā, vāyām' ekaggatā pana,  
catusāṅgahitā cittaŋ, sati ceva tisaṅgahā.
- 167 saṅkappo vedanā saddhā, dukasaṅgahita matā,  
ekekasaṅgahā sesā, atṭhavīsatī bhāsitā,  
icc' evaŋ sattadhā bhedo, vutto missakasaṅgaho.
- 168 hetu-jhānaṅga-maggaṅga-āhārindriyato tathā,  
balādhipatito ceva, puññāpuññādimissato,  
chattijs' eva sabhāvena, catusatṭhi pabhedato.
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- 169 icc' evaŋ saṅgahetvāna, vibhāveyya tato paraŋ,  
cittuppādappabhedesu, yathāsambhavato kathaŋ ?
- 170 sitāvajjana-viññāṇa-sampaṭichhana-tīraṇā,  
atṭhārasāhetukā ca, momūhā c' ekahetukā.
- 171 sesā tu kusalā ñāṇa-viyuttā ca dvihetukā,  
cittuppādā pare satta-cattālisa tihetukā.
- 172 pañcaviññāṇam'ajjhānaŋ, dvijhānaṅgikam īritaŋ,  
catuttha-pañcamajjhānaŋ, tijjhānaŋ tatiyaŋ mataŋ.
- 173 catujjhānan tu dutiyaŋ, kāme ca sukhavajjītā,  
pañcajhānan tu paṭhamāŋ, kāme ca sukhitā matā.
- 174 paṭhamānuttarajjhānaŋ, atṭhamaggagaṅgikāŋ mataŋ,  
sattamaggagaṅgikāŋ nāma, sesajjhānam anuttaraŋ.
- 175 lokiyaŋ paṭhamajjhānaŋ, tathā kāme tihetukā,  
pañcamaggagaṅgikā nāma, cittuppādā pakāsitā.
- 176 sesaŋ mahaggataŋ jhānaŋ, sampayuttā ca diṭṭhiyā,  
ñāṇena vippayuttā ca, catumaggagaṅgikā matā.
- 177 paṭigh' uccayuttā ca, vippayuttā ca diṭṭhiyā,  
timaggagaṅgā dumaggagaṅgaŋ, kañkhitaŋ samudiritaŋ.
- 178 na hontāhetuke maggā, cittaṭṭhiti ca kañkhite,  
viratāniyatattā ca, lokiyesu na uddhaṭā.
- 179 kāmesu kabaliṅkāro, anāhārā asaññino,  
cittuppādesu sabbattha, āhārattayam īritaŋ.

- 180 indriyāni vibhāveyya, navadhānuttare budho,  
atthadhā samudīreyya, lokiyesu tihetuke.
- 181 sattadhā pana ñāñena, vippayutte pakāsaye,  
sitavotthapanāpuññe, pañcadhā kañkhite pana.
- 182 catudhā tividhā sese, cittuppāde samīraye,  
tihetukā sattabalā, cha balā tu dvihetukā.
- 183 catubbalā akusalā, kañkhitaj tibalañ matañ,  
dvibalañ sita-votthappam abalañ sesam īritañ.
- 184 javane 'dhipatīnan tu, yo koc' eko tihetuke,  
dvihetuke vākusale, vīmañsā n'opalabbhati.
- 185 lokiyesu vipākesu, mohamūle ahetuke,  
yathāsambhava-vuttittā, natthādhipati koci pi.
- 186 sambhoti kāyaviññāne, puññapāke sukhindriyaj,  
dukkhindriyam pi tatth' eva, pāpapākamhi bhāsitañ.
- 187 santiraññañ ca hasanañ, somanassāni solasa,  
pathamādi-catujjhānañ somanassayutañ bhave.
- 188 domanassayutā dveva, cittuppādā pakāsitā,  
tad-aññe pana sabbe pi, pañcapaññās' upekkhakā.
- 189 vedanā-sampayogañ ca, vinibbhujj' evam atthadhā,  
hetuyogādi-bhedehi, cittuppādā samīritā.
- 190 tañ tañ viyoga-bhedañ ca, paccekam atha missitañ,  
yathā-vuttānusārena, yathāsambhavato naye.
- 191 icc' evañ pana yojetvā, cittuppādesu missitañ,  
tato ñeyyā visuddhā ca, bodhipakkhiyasaṅgahā.
- 192 kāye ca vedanā-citte, dhammesu ca yathārahañ,  
asubhañ dukkham-aniccam-anattāti supat̄hitā.
- 193 sammāsatī pan' icc' ekā, kicagocarabhedato,  
satipat̄thāna-nāmena, cattāro ti pakāsitā.
- 194 uppannānuppanna-pāpa-pahānanuppādanāya ca,  
anuppannuppannāpāpa-nibbatti-abhivuddhiyā.
- 195 padahantassa vāyāmo, kiccābhoga-vibhāgato,  
sammappadhāna-nāmena, cattāro ti pakāsitā.
- 196 iddhiyā pādabhūtattā, iddhipādā ti bhāsitañ,  
chando cittañ ca viriyañ, vīmañsā ti catubbidhā.
- 197 pañca saddhā satī paññā, viriy' ekaggatā tathā,  
indriyāñ indriyat̄thena, balat̄thena balāni ca.
- 198 satī dhammadvicayo ca, tathā viriya-pītiyo,  
passaddh' ekaggatopekkhā, bujjhantassaṅgabhbāvato.

- 199 bojjhaṅgā ti visesena, satta dhammā pakāsitā,  
niyyānaṭṭhena maggaṅgā, sammādiṭṭhādi atṭhadhā.
- 200 chasaṅgah' ettha vāyāmo, sati-paññā samīrītā,  
pañcasangahitā nāma, samādhi catusaṅgaho.
- 201 saddhā dusāṅgahā vuttā, sesā ekekasaṅgahā,  
iccevaŋ sattadhā bhedo, bodhipakkhiya-saṅgaho.
- 202 satipatṭhāna-sammappadhānā iddhipādato,  
indriya-bala-bojjhaṅgā, maggabhedā ca bhāsitā.
- 203 chando cittam upekkhā ca, saddhā passaddhi-pītiyo,  
sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaŋ.
- 204 sammāsatī samādhīti, dipitā bodhipakkhiyā,  
cuddasā dhammadto honti, sattatiŋsa pabhedato.
- 205 yehi dhammehi bujjhanto, saccāni paṭivijjhati,  
samattānuttare honti, navā saṅkappa-pītiyo.
- 206 pubbabhāge pi labbhanti, lokiyanhi yathārahaŋ,  
nibbedha-bhāvanākāle, chabbisuddhipavattiyā.
- 207 icc' evaŋ tividhābhedaŋ, vibhāveyya yathārahaŋ,  
sabhāva-bheda-bhinnānaŋ, sabhāvatthehi saṅgahaŋ.
- 208 bhedasaṅgahavidūhi vanṇitaŋ,  
bhedasaṅgaha-vimutti-sāsane,  
bhedasaṅgaha-nayattham uttamāŋ,  
bhedasaṅgahamukhaŋ pakāsitāŋ.
- 209 dhammasabhāva-vibhāga-budh' evaŋ,  
dhammadisampati-sāsanadhamme,  
dhammavibhūti-vibhūsita-cittā,  
dhammarasāmata-bhāgi bhavantu.

*Iti Nāmarūpaparicchede bheda-  
saṅgaha-ribhāgo nāma  
tatiyo paricchedo.*

#### CATUTTHO PARICCHEDO.

- 210 Ito paraŋ kiccato ca, dvārālambana-vatthuto,  
bhūmi-puggalato ṭhānā, janakā ca yathārahaŋ.
- 211 saṅgaho ca pavattī ca, paṭisandhipavattiu,  
cittuppāda-vasen' eva, saṅkhipitvāna nīyate.

- 212 rūpārūpamahāpākā, upekkhātīraṇadvayaŋ  
cuti-sandhi-bhavaṅgāni, cittān' ekūṇavīsati.
- 213 āvajjanan tu yugalaŋ, dassanaŋ savaṇaŋ tathā,  
ghāyanāŋ sāyanāŋ ceva, phusanaŋ sampaṭicchanaŋ.
- 214 tiṇi tīraṇacittāni, ekaŋ votthapanāŋ mataŋ,  
pañcadvāre manodvāre, tad-āvajjanāmakaŋ.
- 215 pañcapanñāsa javana-kiccānīti viniddise,  
kriyā c' āvajjanāŋ hitvā, kusalākusalaŋ phalaŋ.
- 216 tad-ālambanācittāni, bhavant' ekādas' eva hi,  
mahāvipākacittāni, atṭha santīraṇattayaŋ.
- 217 pañcakiccan ti bhāsanti, upekkhātīraṇadvayaŋ,  
catukicca mahāpākā, tikakicca mahaggatā.
- 218 dukiccam iti voṭṭhabbaŋ, sukhatīraṇam īritaŋ,  
pañcaviññāṇa-javana-manodhātuttikaŋ pana.
- 219 ekakiccan ti bhāsanti, atṭhasaṭṭhi vibhāvino,  
icc' evaŋ kiccabhedena, cittuppādā vavatthitā.
- 220 cakkhu-sota-ghāna-jivhā-kāyadhātu yathākkamaŋ  
pañcadvārā bhavaṅgan tu, manodvāraŋ pavuccati.
- 221 ghānādayo tayo rūpe, pañca cakkhādayo tathā,  
arūpe natth' ubhayattha, tad-ālambanāmānasāŋ.
- 222 cha dvārā vīthicittāni, satta kāmesu rūpisu,  
dvārattayaŋ cha cittāni, manodvāram arūpisu.
- 223 patisandhādibhūtā hi, avasāne cutiṭṭhitā,  
majjhe bhavaṅgaŋ chetvāna, paccekāŋ vīhi jāyati.
- 224 rūpād' ārammaṇe cakkhuppasādādimhi ghaṭṭite,  
āvajjanādayo honti, bhavaṅgadvicalā paraŋ.
- 225 pariṇāme bhavaṅgassa, ālambe gahaṇārahe,  
tathā vīhi manodvāre, yathāsambhavato bhave.
- 226 āvajjā pañcaviññāṇaŋ, sampaṭicchana-tīraṇaŋ,  
voṭṭhabba-kāmajavanaŋ, tadālambanāmānasāŋ.
- 227 satt' evaŋ vīhicittāni, cittuppādā catuddasa,  
catupanñāsa vitthārā, pañcadvāre yathārahaŋ.
- 228 uppādaṭṭhitī-bhaṅgānaŋ, vasā cittakkhaṇattayaŋ,  
rūpānaŋ ṭhiti ekūṇa-paṇṇāsañ ca duke dukaŋ.
- 229 pariṭte atiparitte ca, mahante atimahantake,  
voṭṭhabba-moghajavanaŋ, tad-ālamban ti taŋ kamā.
- 230 āvajjanañ ca javanaŋ, manodvāre tu gocare,  
vibhūte tu tad-ālamban, vitthārā sattasatṭhi te.

- 231 kāme javana-sattālambanānaŋ niyame sati,  
vibhūte 'timahante ca, tad-ālambanam īritaŋ.
- 232 pañcadvāre manodhātu, paccekamhi yathākkamaŋ  
pañcaviññānayugalaŋ, paccekan tu pakāsitaŋ.
- 233 manodvāre tu javanaŋ, mahaggatam anuttaraŋ,  
sukhatiraṇa-vatthhabbaŋ, parittajavanaŋ chasu.
- 234 mahāvipākacittāni, upekkhātiraṇadvayaŋ,  
chasu dvāresu jāyanti, vīthimuttāni c' ekadā.
- 235 sattati vīthicittāni, vipākā tu mahaggata,  
nava vīthivimuttā ca, duvidhā pi das' īritā.
- 236 icc' evaŋ dvārabhedena, vibhāvetvā tato paraŋ,  
ñeyyā gocarabhedena, cittuppādā yathārahaŋ.
- 237 rūpa-sadda-gandha-rasa-photthabbā pañca gocarā,  
sesañ ca rūpaŋ paññatti, nāman ca dhammagocaraŋ.
- 238 pañcadvāre vattamānaŋ, pañcālamban yathākkamaŋ  
chālambanānaŋ manodvāre, atitānāgataŋ pi ca.
- 239 paññattātitavattantaŋ,<sup>1</sup> chadvāragahitaŋ pana,  
chalārammaṇasāṅkhātaŋ, yebhuyyena bhavantare.
- 240 nimitta-gati-kammānaŋ, kammam evātha gocaraŋ,  
patisandhi-bhavaṅgānaŋ, cutiyā ca yathārahaŋ.
- 241 pañcālambe manodhātu, paccekam pi yathākkamaŋ,  
pañcaviññānayugalaŋ, paccekan tu pakāsitaŋ.
- 242 kāmapākāni sesāni, hasanañ ca parittake,  
ñāṇahināni puññāni, javanāni animmale.
- 243 tihetukāmapuññāni, puññābhiññā ca lokiya,  
sabbālambe pavattanti, aggamaggaphalaŋ vinā.
- 244 kriyābhiññā ca voṭṭhabbaŋ, kriyā kāme tihetukā,  
sabbā'lambe pavattanti, nibbāne nimmalā siyuŋ.
- 245 dutiyañ ca catutthañ ca, arūpesu mahaggate,  
mahaggatāññe vohāre, ayam ālambaṇe nayo.
- 246 cakkhu-sota-ghāṇa-jivhā-kāya-hadayavatthukā,<sup>2</sup>  
kāmaloke cha vatthuni, nissitā satta dhātuyo.
- 247 pañcaviññāpadhātū ca, tāsaŋ pubbāparattayaŋ,  
manodhātu tato sesā, manoviññāṇadhātū ca.
- 248 catasso dhātuyo rūpe, tīṇi vatthuni nissitā,  
arūpe tu anissāya, dhātvekā-va pavattati.

<sup>1</sup> paññattīti pavattantaŋ.<sup>2</sup> vatthuni.

- 249 pañcappasāde nissāya, paccekan tu yathākkamaṇj,  
pañcavīññāṇayugalaṇj, bhavatīti pakāsitaṇj.
- 250 kāmapākāni sesāni, maggāvajjanam ādito,  
hasanaṇj paṭighaṇj rūpāvacaraṇj vatthunissitaj.
- 251 dvecattālīsa nissāya, anissāya ca jāyare,  
anissāya vipākāni, āruppe ti samīritā.<sup>1</sup>
- 252 icc' evaṇj vatthubhedena, cittuppādā pakāsitā,  
tato paraṇj vibhāveyya, bhūmibhedena paṇḍito.
- 253 niraye petaloke ca, tiracchānāsure tathā,  
pāpakkammopapajjanti, pāpapākāya sandhiyā.
- 254 bhūmissitesu devesu, manussesu pi hīnakā,  
ahetukāya jāyanti, puññapākāya sandhiyā.
- 255 cātummahārājikā ca, tāvatiṣṭā ca yāmakā,  
tusitā ceva nimmānaratino vasavattino.
- 256 iccevaṇj chasu devesu, manussesu ca jāyare,  
mahāvipākasandhihi, kāmapuññakatā janā.
- 257 brahmānaṇj pārisajjā ca, tathā brahmapurohitā,  
mahābrahmā ca jāyanti, paṭhamajjhānasandhiyā.
- 258 parittā appamāṇabhā, jāyantābhassarā tathā,  
dutiyajjhānapākāya, tatiyāya ca sandhiyā.
- 259 parittasubhāppamāṇa-subhā ca subhakiṇhakā,  
catutthāya tu jāyanti, tatiyajjhānabhūmiyā.
- 260 vehapphalā asaññī ca, suddhāvāsā ti sattasu,  
pañcamāya ca jāyanti, asaññī cittavajjitā.
- 261 avihā ca atappā ca, sudassā ca sudassino,  
akaṇiṭṭhāti pañc' ete, suddhāvāsā pakāsitā.
- 262 ākāsānañcāyatana-pākādīhi yathākkamaṇj,  
ākāsānañcāyatana-bhūmikādisu jāyare.
- 263 cuti-sandhi-bhavaṅgānaṇj, vasā pākā mahaggatā,  
kāme sahetuka-pākā, tad-ālambanato pi ca.
- 264 yathāvutta-niyāmena, bhūmisv'etāsu jāyare,  
cittuppādesu sabbattha, natvevāsaññino matā.
- 265 ghāna-jivhā-kāyadhātu-nissitaṇj mānasāṇj tathā,  
paṭighadvayam icc' evam utthahanta'ṭṭha kāmisu.
- 266 cakkhusotañ ca viññāṇaṇj, manodhātu ca tīraṇaṇj,  
kāma-rūpesu jāyanti, yathāsambhavato dasa.

<sup>1</sup> arūpe tiṇsamīritā.

- 267 voṭṭhabba-kāmapuññāni, vippayuttāni ditṭhiyā,  
uddhaccasahitaŋ ceti, sabbatth' etāni cuddasa.
- 268 kaṅkhataŋ ditṭhiyuttāni, suddhāvāsavivajjite,  
sitañ ca rūpajavanam arūpā'pāya-vajjite
- 269 kāmakriyā sahetū ca, uddhaŋ lokuttarattayaŋ,  
catutthārappajavanaŋ, sabbatthā'pāyavajjite.
- 270 sesamārappajavanaŋ, hitvāpāyāŋ yathākkamāŋ,  
uddhamārappabhūmīsu, jāyatīti vibhāvaye.
- 271 sotāpatti phaladīni, cattārānuttarāni tu,  
suddhāvāsam apāyañ ca, hitvā sabbattha jāyare.
- 272 suddhāvāsam apāyañ ca, hitvā'rūpañ ca sabbatthā,  
paṭhamānuttaro maggo, sesaṭṭhānesu jāyati.
- 273 sattatijsa apāyesu, kāmesīti pakāsitā,  
pañcapaññāsa suddhesu, rūpesvekūnasattati.
- 274 cha-cattālisa āruppe, uppajjanti yathārahaŋ,  
icc' evaŋ bhūmibhedenā, cittuppādā pakāsitā.
- 275 tihetusatte sabbāni, dvihetāhetuke pana,  
parittāni vivajjetvā, ñāṇa-pāka-kriyā-jave.
- 276 puthujjanānaŋ sambhonti, ditṭhiyuttañ ca kaṅkhataŋ,  
sotāpannāditinñam pi, phalaŋ hoti yathāsakaŋ.
- 277 vītarāgassa javanaŋ, kriyā c' antimanuttaraŋ,  
puthujjanādi-tinñam pi, paṭighaŋ samudīritaŋ.
- 278 javā puthujjanādinaŋ, catunnaŋ sesasāsavā,  
sāsavā vajjapākāni, pañcannam api dīpaye.
- 279 puthujjanēsu tesatṭhi, sotāpannādikadvaye,  
ekūnasatṭhi cittāni, anāgāmikapuggale.
- 280 sattapaññāsa jāyanti, tepaññāsa anāsave,  
maggatṭhesu sako maggo, puggalesu ayaŋ nayo.
- 281 tihetu-kāmacutiyā, sabbā pi paṭisandhiyo,  
dvihetāhetucutiyā, kāmāvacara-sandhiyo.
- 282 rūpāvacara-cutiyā, aheturahitā siyuŋ,  
āruppārappacutiyā, heṭṭhimārappavajjītā.
- 283 paṭisandhi tathā kāme, tihetu-paṭisandhiyo,  
bhavantīti ca medhāvī, cutisandhinayaŋ naye.
- 284 cutiyānantaraŋ hoti, paṭisandhi tato paraŋ,  
bhavaṅgaŋ taŋ pana chetvā, hoti āvajjanaŋ tato.
- 285 anītthe pāpapākā ca, cakkhuviññānakādayo,  
iṭṭhe tu puññapākā ca, yathāsambhavato siyuŋ.

- 286 pubbe vuttanayen' eva, vīthicittāni yojaye,  
pañcadvāre yathāyogaŋ, manodvāre ca pāñdito.
- 287 santiraṇa-tad-ālambam iṭhālambe pavattati,  
sukhitaŋ iṭhamajjhatte, aniṭhe ca upekkhitāŋ.
- 288 sukho p' etaŋ tad-ālambanŋ, upekkhā-kriyato paraŋ,  
na hoti domanassamhā, somanassan tu sabbathā.
- 289 tato'pekkhā-tad-ālambanŋ, sukhitakriyato paraŋ,  
aññattha niyamo natthi, tad-ālambappavattiyā.
- 290 somanassabhavaṅgassa, javane domanassite,  
tad-ālambe asambhonte, upekkhātiraṇaŋ bhave.
- 291 parikammopacārānuloma-gotrabhuto paraŋ,  
pañcamanŋ vā catutthaŋ vā, javanaŋ hoti appaṇā.
- 292 catujjhānaŋ sukho p'eta-ñāṇayuttānanantaraŋ,  
upekkhā-ñāṇayuttānaŋ, pañcamanŋ jāyate paraŋ.
- 293 puthujjanānaŋ sekhhānaŋ, kāmapuññā tihetuto,  
tihetu-kāmakriyato, vītarāgānam appaṇā.
- 294 āvajja-pañcavīññāna-sampaṭicchana-tiraṇaŋ,  
paṭisandhi-cutī sabbā, rūpārūpādikappaṇā.
- 295 nirodhā vuṭṭhahantassa, upariṭṭhaphaladvayaŋ,  
pañcābhīññā tathā maggā, ekacittakkhaṇā matā.
- 296 dvikkhattuñ hi nirodhassa, samāpattikkhaṇe pana,  
catutthāruppajavanāŋ, tadālambañ ca sabbathā.
- 297 dvikkhattuŋ vātha tikkhattuŋ, maggassānantaraŋ  
phalaŋ  
bhavaṅgādi ca voṭṭhabbaŋ, javanādi sakiŋ pana.
- 298 tihetukāmajavanaŋ, appaṇā-ghaṭitaŋ pana,  
tikkhattuŋ vā catukkhattuŋ, manodvāre pavattati.
- 299 chadvāresu pan' aññattha, javanaŋ kāmadhātujāŋ,  
pañcadvāre cha vā satta, samuppajjanti sam-  
bhavā.
- 300 samāpattibhavaṅgesu, niyamo na samīrito,  
vīthicittāvasāne tu, bhavaṅgaŋ cuti bhāvaye.
- 301 iccānantarabhedena, cittuppādaṭṭhitīŋ cutīŋ,  
ñātvā ganeyya saṅgayha, labbhamānavasā kathaŋ.
- 302 pañcadvārāvajjanato, dasa cittāni dipaye,  
sesāvajjanato pañca-cattalisan ti bhāsitaŋ.
- 303 pañcavīññānato pāpa-vipākā sampaticchanā,  
param' ekaŋ duve puñña-vipākā sampaticchanā.

- 304 santiraṇadvihetumhā, pākā dvādasa jāyare,  
tihetu-kāmapākamhā, ekavīsatī bhāsitā.
- 305 rūpāvacarapākamhā, param' ekūnavīsatī,  
navatthārūpapākamhā, satta cha vā yathākkamaṇj.
- 306 paṭīghamhā tu satteva, sitamhā teras' abravuṇj,  
dvihetu-puññāpuññamhā, ekavīsatī bhāvaye.
- 307 dvihetu-kāmakriyato, atthārasa upekkhakā,  
sukhitamhā sattarasa, vibhāventi vicakkhaṇā.
- 308 kāmapuññā tihetumhā, tettijs' eva upekkhakā,  
sukhitamhā tipanṇāsa, bhavantīti pakāsitaṇj.
- 309 tihetukāmakriyato, catuvīsatī upekkhakā,  
sukhitamhā tu dipeyya, pañcavīsatī pañdito.
- 310 dasa rūpajavamhā ekādasa dvādasa terasa,  
yathākkamaṇj pañcadasa, āruppā paridīpaye.
- 311 phalamhā cuddas' ev' āhu, maggamhā tu sakāṇ  
phalaṇj  
paraj saṅgaham icc' evaj, viganeyya visārado.
- 312 pañcadasamhā adāvajjam ekavīsatito paraj,  
ekamhā pañcavīññāṇaj, pañcamhā sampaticchanaṇj.
- 313 sukhasantiraṇaj hoti, pañcavīsatito paraj,  
sambhoti sattatijsamhā, upekkhātirānadvayaṇj.
- 314 bhavanti cattālīsamhā, sukhapākā dvihetukā,  
tath' ekacattālīsamhā, upekkhāya samāyutā.
- 315 honti sattatito kāme, sukhapākā tihetukā,  
dvisattatimhā jāyanti, upekkāsahitā puna.
- 316 ekūnasatthito rūpā, pākā pākā arūpino,  
kāmātthacattālīsamhā, tath' eka-dvi-ti-hinato.<sup>1</sup>
- 317 phaladvayaṇj catukkamhā, pañcamhāntaphaladvayaṇj  
tikā mahaggatajavā, maggā kāmajavadvayā.
- 318 cittuppādānam icc' evaj, gaṇito pubbasāṅgaho,  
ñeyyo 'yaṇj thānabhedo ti, pubbāparaniyāmito.
- 319 rūpapākā-mahāpākā, manodhātu ca tīraṇaj,  
rūpam eva janentīti, vuttā ekūnavīsatī.
- 320 appaṇājavanaṇj sabbaj, mahaggatam anuttaraṇj,  
iriyāpatha-rūpāni, janentīti samīritaṇj.
- 321 votthabbaṇj kāmajavanam abhiññā ca yathārahaṇj,  
iriyāpatha-viññatti-rūpānaṇj janakā siyuṇj.

<sup>1</sup> tateka°.

- 322 pañcaviññānam ārappā, vipākā ca na kiñci, sabbesañ pañsandhi ca, cuti cārahato tathā.
- 323 rūpādittayam icc' evañ, samuñṭhāpeti mānasaañ, uppajjamānam eveti, neyyo janakasaṅgaho.
- 324 iti kiccañdibhedesu, paccekañsmiñ pakāsitañ, nayañ vuttānusārena, samāsetvā viyojaye.
- 325 panuñña-sammohamalassa sāsane, vikiñña-vatthūhi suganthitaañ nayañ, pakiññam ogayha pan' atthanīñnaye, vitinñña-kañkhā va bhavanti paññitā.
- 326 bahunayavinibaddhañ kullam etaa gahetvā, jinavacanasamuddañ kāmam ogayha dhīrā, hitasakalasamatthañ vatthusārañ haritvā, hadayaratanagabbhañ sādhu sampūrayantu.
- Iti Nāmarūpaparicchede pakiñ-nakavibhāgo nāma catutto paricchedo.*
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### PAÑCAMO PARICCHEDO.

- 327 vibhāgañ pana kammānañ, pavakkhāmi ito parañ, kamma-pāka-kriyābhede, amohāya samāsato.
- 328 kamma-paccayakamman ti, cetanā va samīritā, tatthāpi nānākhanikā, puññāpuññā va cetanā.
- 329 deti pākam adhiñthāya, sampayutte yathārahañ, kammas' āyūhanātthena, pavattattā hi cetanā.
- 330 klesānusayasantāne, pākadhammā hi jāyare, pahinānusayānan tu, kriyāmattañ pavattati.
- 331 mūlabhāvā ca sabbesañ, tath' ev' āvajjanadvayañ, janitāni ca kammehi, vipākāni pavattare.
- 332 cittuppādavasen' eva, kammañ tettiñsadhbā ṭhitā,<sup>1</sup> kamma-catuñkkabhedehi, vibhāveyya vicakkhañ.
- 333 paccuppannādi-kañhādi-janakādi-karādito, diññhadhammādi-kāmādi-bhedā chaddhā yathākathañ.

<sup>1</sup> dhammā tettiñsadhbā ṭhitā.

- 384 yañ pāpañ sukhavokīñnam akiçchena kariyati,  
paccuppannasukhakammam āyatij dukkhpākadañ.
- 385 kiçchena dukkhavokīñnañ, yadi pāpañ kariyati,  
paccuppanne ca tañ dukkham āyatij dukkhpākadañ.
- 386 kiçchena dukkhavokīñnañ, yadi puññañ kariyati,  
paccuppannamhi tañ dukkham āyatij sukhpākadañ.
- 387 yañ puññañ sukhavokīñnam akiçchena kariyati,  
paccuppanne sukhañ ceva, āyatij sukhpākadañ.
- 388 visasañsaṭṭhamadhurañ, svisañ tittakañ tathā,  
gomutta-madhubhesajjam iccopammañ yathākkamañ.
- 389 samādāne vipāke ca, sukhadukkhappabheditañ,  
kammam evañ catuddhā ti, pakāsentī tathāgata.
- 390 ānantariya-kammādi, ekantakaṭuk' āvahañ,  
kañhañ kañhavipākan ti, kammañ duggatigāmikan.
- 391 paṭhamajjhānakammādi, ekantena sukhāvahañ,  
sukkañ sukkavipākan ti, kammañ saggūpapattikañ.
- 392 vokiñnakammañ vokiñña-sukhadukkhūpapattikañ,  
kañhañ sukkañ kañhasukka-vipākan ti samīratan.
- 393 akañhasukkam īrenti, akañhasukkapākadañ,  
kammañ lokuttarañ loke, gatikammakkhay' āvahañ.
- 394 iti vattappavattamhi, klesavodānabheditañ,  
kammakkhayena saṅgayha, catudhā kammam īritañ.
- 395 janakañ cev' upatthambham upapīlophātakāñ,  
catudhā kiccabhedenā, kammam evañ pavuccati.
- 396 janeti janakañ pākañ, tañ chindatupapīlakāñ  
tañ pavattet' upatthambhañ, tañ ghātētvopaghātakāñ
- 397 karoti attano pākassāvakāsan ti bhāsitañ,  
pākadāyaka-kamman tu, yañ kiñci janakañ bhave.
- 398 bādhāmānaka-kamman tu, tañ pākamupapīlakāñ,  
upaghātakam īrenti, tad-upacchedakañ vade.
- 399 garumāsannam āciñnañ, kaṭattākammunā saha,  
kammañ catubbidhañ pāka-pariyāyappabhedato.
- 400 mahaggatānantariyañ, garukamman ti vuccati,  
katañ cintitam āsannamāsannamaranena hi.
- 401 bāhullena samāciñnam āciñnan ti pavuccati,  
sesañ puññamapuññañ ca, katattākammam īritañ.
- 402 ditthadhamme vedaniyam upapajjāpare tathā,  
pariyāyavedaniyam iti cāhosikammunā.

- 358 pākakālavasenātha, kālātītavasena ca,  
catudh' evam pi akkhātaŋ, kammam ādiccabandhunā  
354 diṭṭhadhammavedaniyaŋ, paṭhamāŋ javanaŋ bhave,  
aladdhāsevanattā vā, asamatthaŋ bhavantare.
- 355 vedaniyatupapajja, pariyośānam īritaŋ,  
pariniṭṭhitakammattā, vipaccati anantare.
- 356 sesāni vedanīyāni, pariyyāyāpare pana,  
laddhāsevanato pākaŋ, janenti sati paccaye.
- 357 vuccantāhosikammāni, kālātītāni sabbathā,  
ucchinnaṭaṇhāmūlāni, paccayālābhato tathā.
- 358 catudhā puna kāmādi-bhūmibhedenā bhāsitaŋ,  
puññāpuññavasā dvedhā, kāmāvacarikaŋ bhave.
- 359 apuññāŋ tattha sāvajjam anīṭṭhaphaladāyakaŋ,  
taŋ kammaŋ phassa-dvārehi, duvidhaŋ sampavattati.
- 360 kāyadvāraŋ vacīdvāraŋ, manodvāran ti tādinā,  
kammadvārattayaŋ vuttāŋ, phassadvārā cha dīpitā.
- 361 kammadvāre manodvāre, pañcadvārā samohitā,  
phassadvāra-manodvāraŋ, kammadvārattayaŋ kathaŋ.
- 362 tathā hi kāyaviññattiŋ, janetvā jātacetanā,  
kāyakammaŋ vacikammaŋ, vacībhedappavattikā.
- 363 viññattidvayasampattā, manokamman ti vuccati,  
bhedo' yaŋ pariyyāena, kammānam iti dīpito.
- 364 pāṇaghātādikaŋ kammaŋ, kāye bāhullavuttito,  
kāyakammaŋ vacikammaŋ, musāvādādikāŋ tathā.
- 365 abhijjhādi-manokammaŋ, tisu dvāresu jāyati,  
dvīsu dvāresu sesāni, bhedo' yaŋ paramathato.
- 366 phassadvāre manodvāre, viññattidvayam īritaŋ,  
pañcadvāre dvayaŋ natthi, ayam ettha vinicchayo.
- 367 akkhantaññāṇa-kosajjaŋ, dussilyaŋ muṭṭhasaccatā,  
iccāsaŋvarabhedenā, aṭṭhadvāresu jāyati.
- 368 kammadvārattayaŋ ceva, pañcadvārā tathāpare,  
asanyvarānaŋ pañcannaŋ, aṭṭhadvārā pakāsītā.
- 369 tattha kammapathappattaŋ, paṭisandhiphalāvahaŋ,  
pāṇaghātādi-bhedenā, dasadhā sampavattati.
- 370 pāṇātipāto pharusāŋ, byāpādo ca taothāparo,  
ecc' evaŋ tividhaŋ kammaŋ, dosamūlehi jāyati.
- 371 micchācāro abhijjhā ca, micchāditṭhi tathāparā,  
icc' evaŋ tividhaŋ kammaŋ, lobhamūlehi jāyati.

- 372 theyyādānañ musāvādo, pisunañ sampalāpanañ  
kammañ catubbidham p' etañ, dvimūlehi pavattati.
- 373 chandā dosā bhayā mohā, pāpañ kubbanti pāṇino,  
tasmā chandādi-bhedena, cattālisavidhañ bhave.
- 374 iccāpuññañ pakāsentī, caturāpāyasādhakañ,  
aññatthāpi pavattamhi, vipattiphalasādhanañ.
- 375 tividhañ pana puññan tu, anavajj' iṭṭhapākadañ,  
dānañ sīlañ bhāvanā ca, tīsu dvāresu jāyati.
- 376 mahatta-gāravā snehā, dayā-saddhupakārato,  
bhogajivābhayadhamme, dadato dānam īritam.
- 377 puññam ācāra-vārittaiñ, vattam ārabba kubbato,  
pāpā ca viramantassa, hoti silamayañ tadā.
- 378 dāna-sīla-vinimmittañ, bhāvanā ti pavuccati,  
puññāñ bhāventi santāne, yasmā tena hitāvalañ.
- 379 janetvā kāyaviññattiñ, yadā puññāñ kariyati,  
kāyakammañ tadā hoti, dānañ sīlañ ca bhāvanā.
- 380 vacīviññattiyañ saddhiñ, yadā puññāñ kariyati,  
vacikammañ manokammañ, vinā viññattiyañ katañ.
- 381 tañ tañ dvārikam evāhu, tañ tañ dvārikapāpato,  
viramantassa viññattiñ, vinā vā saha vā puna.
- 382 dānañ sīlañ bhāvanā ca, veyyāvaccāpacāyanā,  
pattānumodanā patti-dānañ dhammassa desanā.  
savanañ ditthujjukammam icc evañ dasadhā ṭhitaiñ.
- 383 kāmapuññañ pakāsentī, kāme sugatisādhakañ,  
aññatthāpi pavattamhi, sampattiphalasādhakañ.
- 384 cittuppādappabhedena, kammañ vīsatidhā ṭhitaiñ,  
kāmāvacaram icc' evañ, vibhāventi vibhāvino.
- 385 rūpāvacarikañ kammam appaṇābhāvanāmayaiñ,  
kasiṇādikam ārabba, manodvāre pavattati.
- 386 pathav' āpo ca tejo ca, vāyo nīlañ ca pītakaiñ,  
lohitodātam ākāsam āloko ti visāradā.
- 387 kasiṇāni das' irenti, ādikammikayogino,  
uddhumātañ vinīlañ ca, vipubbaka-vikhāditañ.<sup>1</sup>
- 388 vicchiddakañ ca vikkhittaiñ, hatavikkhitta-lohitaiñ,  
pulavañ atthikañ ceti, asubhañ dasadhā ṭhitaiñ.
- 389 buddhe dhamme ca saṅghe ca, sīle cāge ca attano,  
devatopasamāyañ ca, vuttānussati<sup>2</sup>-bhāvanā.

<sup>1</sup> °vikhāyitañ.<sup>2</sup> sattānussati-.

- 390 marañe sati nām' ekā, tathā kāyagatā sati,  
ānāpānasatī cevañ, dasadhānussat' īritā.
- 391 mettā karunā muditā, upekkhā-bhāvanā ti ca,  
catubrahmavihārā ca, appamaññā ti bhāsitā.
- 392 āhāre tu paṭikkūla-saññ' ekā ti pakāsitā,  
catudhātuvavatthānañ, catudhātu-pariggaho.
- 393 cattāro'ruppakā ceti, cattālisa samāsato,  
kammaṭṭhānāni vuttāni, samathe bhāvanānaye.
- 394 ānāpānañ ca kasiñā, pañcakajjhānikā tahiñ,  
paṭhamajjhānikā vuttā, koṭṭhāsā'subhabhāvanā.
- 395 mettādayo catujjhānā, upekkhā pañcamī matā,  
āruppāruppakā sesā, upacārasamādhikā.
- 396 kasiñāsubha-koṭṭhāse, ānāpāne ca jāyati,  
paṭibhāgo tam-ārabba, tattha vattati appañā.
- 397 kammaṭṭhānesu sesesu, paṭibhāgo na vijjati,  
tathā hi sattavohāre, appamaññā pavattare.
- 398 kasiñugghātiṁ ākāsañ, paṭhamāruppamānañ,  
paṭhamāruppakkābhāvam ākiñcaññañ ca gocarañ.
- 399 āruppā sampavattanti, ālambitvā yathākkamaj,  
aññattha pana sabbattha, nappavattati appañā.
- 400 parikammañ parikamma-samādhi ca tato parañ,  
upacārapappañ ceti, bhāvanā'yañ catubbidhā.
- 401 parikammanimittañ ca, uggaho ca tato parañ,  
paṭibhāgo ti tīñ' eva, nimittāni pakāsayuñ.
- 402 nimittaj gañhato pubbam ādikammikayogino,  
parikammanimittan ti, kasiñādikam īritañ.
- 403 tasmiñ pana nimittamhi, ārabhantassa bhāvanaj,  
paṭhamaj parikamman ti, bhāvanā pi pavuccati.
- 404 cittenuggahite tasmiñ, manodvāre vibhāvite,  
tad-uggahanimittan tu, samuppannan ti vuccati.
- 405 pañcadvāravinimmuttā, tam-ārabba samāhitā,  
parikammasamādhīti, bhāvanā sā pakāsitā.
- 406 uggahākārasambhūtañ, vatthudhammadavimuccitañ,  
paṭibhāganimittan ti, bhāvanāmayam īritañ.
- 407 rūpādivisayañ hitvā, tam-ārabba tato parañ,  
bhavañgantaritañ hutvā, manodvārañ pavattati.
- 408 sikhāpattasamādhānam upakklesavimuccitañ,  
upacārasamālhīti, kāmāvacaram īritañ.

- 409 paṭibhāganimittamhi, upacārasamādhito,  
bhāvanā phalanippahannā, samuppajjati appaṇā.
- 410 purimaj purimaj katvā, vasībhūtaŋ tato paraŋ,  
olārikaṅgamohāya, sukhumaṅgappavattiyā.
- 411 appaṇā padahantassa, pavattati yathākkamaŋ,  
vitakkādivinimmuttā, vicārādisamāyutā.
- 412 āvajjanā ca vasitā, taŋ samāpajjanā tathā,  
vutṭhānādhitṭhānā paccavekkhaṇā ti ca pañcadhā.
- 413 vitakkañ ca vicārañ ca, sahātikkamato pana,  
catukkajjhānam appeti, pañcakañ ca visuŋ visuŋ.
- 414 appaṇāya ca paccekaj, jhānassāpi visuŋ visuŋ,  
icchitabbā hi sabbattha, parikammādi-bhāvanā.
- 415 taŋ parittaŋ majjhimañ ca, panītan ti vibhajjati,  
vimokkho ca vasībhūtam abhibhāyatanaŋ ti ca.
- 416 parittātiparittādi-gocaran ti catubbidhaŋ,  
dukkhāpaṭipadaŋ dandhābhiññam icc' ādito tathā.
- 417 taŋ chanda-citta-viriya-vimajṣādhipatheyyato,  
viseṣaṭṭhitī-nibbedha-hānabhāgiyato pi ca.
- 418 pañcadhā jhānabhedenā, catudhālambabhedato,  
samādhibhāvanāpuññam appaṇāppattam īritaŋ.
- 419 iti vikkhambhitaklesaŋ, rūpalokūpapattikaŋ,  
rūpāvacarakamman ti, vibhāventi visāradā.
- 420 arūpāvacaraŋ kammaŋ, catudhāruppasādhanaŋ,  
rūpadhamma-vibhāgena, bhāvitān ti pavuccati.
- 421 catupārisuddhisilaŋ, dhutaṅgaparivāritaŋ,  
sīlavisuddhisaṅkhātaŋ, pūrayitvā tato paraŋ.
- 422 patvā cittavisuddhiñ ca, sopacārasamādhikaj,  
tathā ditṭhīvisuddhiñ ca, nāmarūpapariggahaŋ.
- 423 kaṅkhāvitaraṇaŋ nāma, paccayaṭṭhitidassanaŋ,  
visodhetvā maggāmagga-ñāṇadassanam eva ca.
- 424 tato paraŋ vipassanto, visuddhīsu samāhito,  
sampādetvā paṭipadā-ñāṇadassanam uttamaŋ.
- 425 tato pappoti medhāvī, visuddhiŋ ñāṇadassanaŋ,  
catumaggasamaññātaŋ, sāmaññaphaladāyakaŋ.
- 426 chabbisuddhikkamen' evaŋ, bhāvetabbāŋ yathākkamaŋ,  
kammaŋ lokuttaraŋ nāma, sabbadukkhakkhayāvahaŋ.
- 427 iti channaŋ catukkānaŋ, vassā kammaŋ vibhāvaye,  
yena kammavisesena, santānam abhisāṅkhataŋ.

- 428 bhūmi-bhava-yoni-gati-ṭhitī-vāsesu sambhavā,  
paṭisandhādibhāvena, pākāya parivattati.
- 429 sāyaṇ kammasamaññatā, kammajāti yathārahaṇ,  
janeti rūpārūpāni, manosañcetanā kathaṇ.
- 430 bhūmi lokuttarā ceva, lokiya-ti dvidhā ṛhitā,  
parittā ca mahaggatā, appamānā ti bheditā.
- 431 ekādasa kāmabhavā, bhavā soḷasa rūpino,  
cattāro'ruppakā ceti, tividho bhavasaṅgaho.
- 432 asaññeko tathā neva-saññināsaññino bhavā,  
sabbo saññibhavo seso, evam pi tividho bhavo.
- 433 āruppā catuvokārā, ekavokārasaññino,  
pañcavokārako nāma, bhavo seso pavuccati.
- 434 niraye hoti deve ca, yon' ekā opapātikā,  
aṇḍajā jalābuja ca, sañsedajopapātikā.
- 435 petaloke tiracchāne, bhummadeve ca mānuse,  
asure ca bhavant' evaṇ, catudhā yonisaṅgaho.
- 436 gatiyo nirayaṇ petā, tiracchānā ca māṇavā,  
sabbe devā ti pañc' āha, pañca-nimmala-locano.
- 437 tāvatiyāsesu devesu, vepacittāsurā gatā,  
kālakañjāsurā nāma, gatā petesu sabbathā.
- 438 sandhisaññāya nānattā, kāyassāpi ca nānatā,  
nānattakāyasaññīti, kāmasugatiyo matā.
- 439 paṭhamajjhānabhūmī ca, caturāpāyabhūmiyo,  
nānattakāyā ekatta-saññī ti samudirītā.
- 440 ekattakāyā nānatta-saññī dutiyabhūmikā,  
ekattakāya ekatta-saññī upari rūpino.
- 441 viññāṇatīthitiyo satta, tihāruppehi hetthato,  
asaññī ettha na gaṇhanti, viññāṇābhāvato sadā.
- 442 catutthārappabhūmī ca, paṭuvīññāṇa-hānito,  
taṇ dvayam pi gahetvāna, sattāvāsā nav' eritā.
- 443 devā manussāpāyati, tividhā kāmadhātuyo,  
paṭhamajjhāna-bhūmādi-bhedā bhūmi catubbidhā.
- 444 paṭhamārappādibhedā, catudhārappa-dhātuyo,  
sotāpannādi-bhedenā, catudhānuttarā matā.
- 445 nirayādippabhedena, bhinnā paccekato puna,  
ekatiyāsaviddhā honti, sattānaṇ jātibhūmiyo.
- 446 evaṇ bhūmādibhedesu, sattā jāyanti sāsavā,  
kammāni ca vipaccanti, yathāsambhavato kathaṇ.

- 447 apāyamnā cutā sattā, kāmadhātumhi jāyare,  
sabbaṭṭhānesu jāyanti, sesā kāmabhavā cutā.
- 448 suddhāvāsā cutā suddhāvases' upari jāyare,  
asaññimhā cutā kāmasugatimhopapajjare.
- 449 sesarūpā cutā sattā, jāyantāpāyavajjite,  
āruppatopari kāmasugatimhi tahiŋ pi ca.
- 450 puthujjanā va jāyanti, asaññāpāyabhūmisu,  
suddhāvāsesu jāyanti, anāgāmikapuggalā.
- 451 velapphale akaṇīṭṭhe, bhavagge ca patiṭṭhitā,  
na punaññattha jāyanti, sabbe ariyapuggalā.
- 452 brahmałokagatā hetṭhā, ariyā nopapajjare,  
dukkhamūlasamucchedā, parinibbant' anāsavā.
- 453 jāyantānañ ca jātānam iti vuttaniyāmato,  
pavattātītakaŋ kammaŋ, paṭisandhipavattiyaŋ.
- 454 arūpaŋ catuvokāre, rūpam eva asaññisu,  
janeti rūpārūpāni, pañcavokārabhūmiyaŋ.
- 455 āruppānuttaraŋ kammaŋ, pākam eva vipaccati,  
kaṭattārūpapākāni, kāmarūpa-niyāmitaŋ.
- 456 kālopadhippayogānaŋ, gatiyā ca yathārahaŋ,  
sampattiñ ca vipattiñ ca, kammam āgamma paccati.
- 457 apāye sandhim uddhacca-hīnaŋ datvā pavattiyaŋ,  
sabbā pi pañcavokāre, dvādasāpuññacetanā.
- 458 sattākusalapākāni, vipaccanti yathārahaŋ,  
kāmāvacara-puññāni, kāmasugatiyaŋ pana.
- 459 sahetukāni pākāni, paṭisandhipavattiyaŋ,  
janenti pañcavokāre, ahetūpi yathārahaŋ.
- 460 tihetupuññam ukkaṭṭhaŋ, paṭisandhiŋ tihetukaŋ,  
datvā soļasa pākāni, pavatte tu vipaccati.
- 461 tihetukomakukkaṭṭhaŋ, dvihetuñ ca dvihetukaŋ,  
sandhiŋ deti pavatte pi, tihetukavivajjitaŋ.
- 462 dvihetukomakapuññaŋ, paṭisandhim ahetukāŋ,  
datvāhetukapākāni, pavatte puna paccati.<sup>1</sup>
- 463 asaṅkhāraŋ sasaṅkhāra-vipākāni na paccati,  
sasaṅkhāram asaṅkhāra-vipākānīti kecana.
- 464 parittaŋ paṭhamajjhānaŋ, majjhimañ ca pañītakaŋ,  
bhāvetvā jāyare brahma-pārisajjādi-tisu pi.

<sup>1</sup> pavatesu na paccati.

- 465 tath' eva dutiyajjhānaŋ, tatiyaŋ ca yathākkamaŋ,  
bhāvetvā jāyare jhānaŋ, parittābhādi tīsu pi.
- 466 tathā catutthaŋ tividhaŋ, bhāvetvāna samāhitā,  
parittasubhādikesu, tīsu jāyanti yogino.
- 467 pañcamānaŋ pana bhāvetvā, honti vehapphalūpagā,  
saññāvirāgaŋ bhāvetvā, asaññisupapajjare.
- 468 suddhāvāsesu jāyanti, anāgāmikapuggalā,  
āruppāni tu bhāvetvā, āruppesu yathākkamaŋ.
- 469 evaŋ mahaggataŋ puññaŋ, yathābhūmivavatthitaŋ,  
janeti sadisaŋ pākaŋ, paṭisandhippavattiyāŋ.
- 470 lokuttarāni puññāni, uppannānantaraŋ pana,  
samāpattikkhaṇe ceva, janenti sadisaŋ phalaŋ.
- 471 mahaggatānantariyaŋ, paripakkasabhāvato,  
anantara-bhavātītaŋ, kālātītaŋ na paccati.
- 472 sukhumālasabhāvā ca, sukhumattā mahaggatā,  
santāne na vipaccanti, paṭipakkhehi dūsite.
- 473 samānāsevane laddhe, vijjamāne mahabbale,  
aladdhā tādisaŋ hetuŋ, abhiññā na vipaccati.
- 474 sakaŋ bhūmim atītānaŋ, na vipaccatanuttaraŋ,  
kammantarassa'dhiṭṭhānā, santānass' eti dīpiṭaŋ.
- 475 iti tettiŋsa kammāni, pākā chattiŋsa bhāsitā,  
cittuppādā kriyā sesā, kriyāmattappavattito.
- 476 cittuppādavasen' evam ekūṇanavutividhā,  
tepaññāsa sabhāvena, cittacetasiķā matā.
- 477 iti cittāŋ cetasiķāŋ, nibbānan ti naruttaro,  
nāmaŋ tidhā pakāsesi, cakkhumā vadataŋ varo.
- 478 iti kammavipākapañḍitā,  
mita-kammavipāka-sāsane,  
hita-kammavipāka-pāragū,  
catu-kammavipākam abravuŋ.
- 479 satthā yaŋ paramattha-vattuniyame tullyena bāhullato,  
atthānatthavicāraṇaŋ pati jano sammoham āpādito,  
buddho bodhitale yam āha sugato gantvāna devālayaŋ,  
svāyaŋ kammavipāka-nicchayanayo saṅkhepato dīpito.

*Iti Nāmarūparicchede kammavibhāgo  
nāma pañcamo paricchedo.*

## CHAṬṬHO PARICCHEDO.

- 480 Iti pañca pariccheda-paricchinnatthasaṅgahaṇī,  
nāmadhammam asesena, vibhāvetvā sabhāvato.
- 481 sappabhedaṇ pavakkhāmi, rūpadhammadam ito paraṇ,  
bhūtopādāyabhedena, duvidham pi pakāsitaṇ.
- 482 uddesa-lakkhaṇādīhi, vibhāga-janakā tathā,  
kalāpuppatto cāti, yathānukkamato kathaṇ.
- 483 ruppatiti bhave rūpaṇ, vikārappaccaye sati,  
rūpārūpaṇ tathā rūpa-pariyāpannato paraṇ.
- 484 bhūtarūpan tu pathavī, āpo tejo tathāparo,  
vāyo ca bhavatūpādā-rūpam etthāti bhāsitaṇ.
- 485 bhūtarūpam upādāya, pavattati na c' aññathā,  
icc' upādāyarūpan ti, rūpaṇ sesam udīritaṇ.
- 486 cakkhu sotañ ca ghānañ ca, jivhā kāyo ti pañcadhā,  
pasādarūpam akkhātaṇ, nopasādaṇ pan' etaraṇ.
- 487 rūpa-sadda-gandha-rasa-photṭhabbam iti pañcadhā,  
rūpaṇ pasāda-visayaṇ, pasādā gocaraṇ paraṇ.
- 488 itthattā purisattañ ca, bhāvarūpam udīritaṇ,  
jīvitindriyarūpan ti, upādinnappavattakan.
- 489 vatthurūpan tu hadayaṇ, yaṇ dhātudvayanissayaṇ,  
kabaṇīnkāram āhāra-rūpam icc' āhu paṇḍitā.
- 490 rūpadhammasabhāvattā, rūpan ti paridīpitaṇ,  
icc' evam atṭhārasadhā, rūparūpam udīritaṇ.
- 491 anippannahasabhāvattā, rūpākāropalakkhitā,  
anippannahā nāma rūpaṇ, dasadhā paridīpitaṇ.
- 492 rūparariccheda-rūpam icc' ākāso pakāsito,  
kāya-vacīviññattika-dvayaṇ viññattirūpakaṇ.
- 493 lahutā mudutā kammaññatā viññattiyā saha,  
vikārarūpam iccāhu, pañcadhā va vibhāvino.
- 494 upacayo santatī ca, jaratāniccatā ti ca,  
catudhā lakkhaṇarūpaṇ, rūpakaṇḍe vibhāvitan.
- 495 icc' evam atṭhavīsati-vidhāni pi vicakkhaṇo,  
rūpāni lakkhaṇādīhi, vibhāveyya yathākkamaṇ.
- 496 kharatā pathavīdhātu, sāyaṇ kakkhalā-lakkhaṇā,  
kalāpādhiṭṭhānarasā, patiggāho ti gayhati.
- 497 ābandhanam<sup>1</sup> āpodhātu, sā paggharaṇa-lakkhaṇā,  
kalāpābandhanarasā, saṅgahattena gayhati.

<sup>1</sup> sandhāraṇa.

- 498 tejanattaŋ tejodhātu, sāyam uṇhatta-lakkhaṇā,  
pācanarasā maddavānuppādanā ti gayhati.
- 499 vāyodhātu vāyanattaŋ, sā vitthambhanalakkhaṇā,  
samīraṇarasābhinihārabhāvena gayhati.
- 500 sabbatthāvinibhuttā pi, asammissita-lakkhaṇā,  
taŋ taŋ bhāvasamussanna-sambhāresupalakkhitā.
- 501 aññamaññen' upathaddhā, sesarūpassa nissayā,  
catudh' evaŋ kalāpesu, mahābhūtā pavattare.
- 502 cakkhu sambhāracakkhumhi, sattakkhipatalocite,  
kaṇhamanḍalamajjhāmhi, pasādo ti pavuccati.
- 503 yena cakkhuppasādena, rūpāni manu passati,  
parittāŋ sukhumaň c' etaŋ, ūkāsirasamūpamaŋ.
- 504 sotāŋ sotabilass' anto, tambalomācite tathā,  
aṅgulivethanākāre, pasādo ti pavuccati.
- 505 anto ajapadaṭṭhāne, ghāṇaŋ ghāṇabile ṭhitāŋ,  
jivhā jivhāya majjhāmhi, uppälākārasannibhe.
- 506 icc' evaŋ pana cattāro, taŋ taŋ desa-vavatthitā,  
kāyappasādo kāyamhi, upādinne ti pañcadhā.
- 507 kappāsapatalasneha-sannibhā bhūtanissitā,  
pasādā jīvitārakkhā, rūpādiparivāritā.
- 508 thitā rājakumārā va, kalāpantaravattino,  
dvārabhūtā ca paccekāŋ, pañcaviññāna-vithiyā.
- 509 rūpādābhīghātarasā, bhūtānaŋ vā yathākkamaŋ,  
daṭṭhukāmanidānādi-kammabhūtānam eva vā.
- 510 pasādalakkhaṇā rūpādāviñjanarasā tathā,  
pañcaviññāṇayugalaŋ, dvārabhāvena gayhare.
- 511 rūpaŋ nibhāso bhūtānaŋ, saddo niggosanāŋ tathā  
gandho ca gandhanāŋ tattha, raso ca rasanīyatā.
- 512 icc' evaŋ pana cattāro, gocarā bhūtanissitā,  
bhūtattayaň ca phoṭṭhabbam āpodhātu vivajjitaŋ.
- 513 saddo aniyato tattha, tad-aññe sahavuttino,  
taŋ taŋ sabhāvabhedena, taŋ taŋ dvāropalakkhitā.
- 514 pañc' evaŋ pañcaviññāna-vithiyā visayā matā,  
cakkhādīnaŋ paṭihananā-lakkhaṇā ca yathākkamaŋ.
- 515 pañcaviññāṇayulālambabbhāvarasā tathā,  
pañcaviññāṇayugalaŋ, gocarattenā gayhare.
- 516 itthindriyaŋ panitthittam itthibhāvo ti bhāsito,  
purisattāŋ tathā bhāvo, purisindriyanāmako.

- 517 taŋ dvayam pan' upādinne, kāye sabbattha labbhati,  
kalāpantara-bhinnañ ca, bhinnasantānavatti ca.
- 518 vase vatteti liŋgānam itthipumbhāvalakkhaṇaŋ,  
itthīti ca puriso ti, pakāsanarasaj tathā.
- 519 itthīnaŋ purisānañ ca, liŋgassa ca yathākkamaŋ,  
nimitta-kuttākappānaŋ, kāraṇattena gayhati.
- 520 sattā maranti nāsena, yassa pāṇanti vuttiyā,  
sajiva-mata-kāyānaŋ, bhedo yenopalakkhito.
- 521 tad-etaŋ kammajātānam anupālana-lakkhaṇaŋ,  
jīvitaj jīvanarasaj, āyubandho ti gayhati.
- 522 manodhātuyā ca tathā, manoviññānadhātuyā,  
nissaya-lakkhaṇaŋ vatthu-rūpaŋ hadayasammataŋ.
- 523 samādhānarasaŋ tāsam ubbāhattena gayhati,  
yasmiŋ kupitakālamhi, vikkhittā honti pāṇino.
- 524 kāyo yassānusārena, cittakkhepena khijjati,  
yasmiŋ niruddhe viññāna-soto pi ca nirujjhati.
- 525 yaŋ nissāya patitthāti, paṭisandhi bhavantare,  
tad-etaŋ kammasambhūtaŋ, pañcavokārabhūmiyaŋ.
- 526 majjhe hadayakosamhi, addhappasatalohite,  
bhūtarūpam upādāya, cakkhādi viya vattati.
- 527 kabalinkāro āhāro, rūpāharanā-lakkhaṇo,  
kāyānuyāpanaraso, upatthambho ti gayhati.
- 528 ojāya yāya yāpentī, āhārasneha-pattiyā,  
pāṇino kāmalokamhi, sāyam evaŋ pavuccati.
- 529 ākāsadhadhātu rūpānaŋ, pariyośāna-lakkhaṇā,  
pariccheda-rasā rūpamariyādo ti gayhati.
- 530 salakkhaṇa-paricchinna-rūpadhammapariggahe,  
yogīnam upakārāya, yaŋ desesi dayāparo.
- 531 paricchinna-sabhāvānaŋ, kalāpānaŋ yathārahāŋ,  
pariyantānam ev' esa, tad-ākāro pavuccati.
- 532 gamanādi-vacīghosap-pavattamhi yathākkamaŋ,  
vāyo-pathavī-dhātūnaŋ, yo vikāro samatthatā.<sup>1</sup>
- 533 sahajopādinnakānaŋ, kriyā-vācā-pavattiyā,  
vipphana-ghaṭṭanā-hetu, cittānuparivattito.
- 534 sa vikāra-viseso'yaŋ, viññattiti pakāsito,  
viññāpetiti kāyena, vācāya ca vicintitaŋ.

<sup>1</sup> samantato, sadandhatā.

- 535 vāyo-paṭhavādhiκānaŋ, bhūtānam iti kecana,  
pavuttā tādinā kāya-pariggaha-sukhāya yā.
- 536 kāyo yassānubhāvena, sahābhogo va khāyati,  
yaj nirodhā parābhūto, seti nic cetano yathā.
- 537 loke papañcā vattanti, bahudhā yāya nimmitā,  
kappenti kāyam attānaŋ, bālā yāya ca vañcitā.
- 538 sāyaŋ kāya-vacīkamma-dvārabhāvena lakkhitā,  
byāpāra-ghaṭṭanā-hetu, vikārākāra-lakkhaṇā.
- 539 kāya-vācā-adhippāya-pakāsana-rasā tathā,  
kāya-vipphanda-ghaṭṭanā-hetubhāvena gayhati.
- 540 lahutā pana rūpānaŋ, adandhākāra-lakkhaṇā,  
avittāna(?)-rasā sallahukavuttīti gayhati.
- 541 mudutāpi ca rūpānaŋ, kakkhalābhāva-lakkhaṇā,  
kiccāvirujjhana-rasā, anukūlyanti gayhati.
- 542 kammaññatā ca rūpānaŋ, alaṅkicca sassa lakkhaṇā,  
pavatti-sampatti-rasā, yoggabhbāvo ti gayhati.
- 543 sappāyam utum āhāraŋ, laddhā cittam anāmayaŋ,  
luhu mudu ca kammaññāŋ, sadā rūpaŋ pavattati.
- 544 tathā pavattarūpāssa, pavattākāra-bheditaŋ,  
lahutādittayam p' etaj, sahavutti tadā bhave.
- 545 sappāya-pativedhāya, paṭipattupakārikā,  
sākārā rūpasampatti, paññattā va mahesinā.
- 546 rūpass' upacayo nāma, rūpassācaya-lakkhaṇo,  
rūpuppajjāpana-raso, pāripūriti gayhati.
- 547 pavattilakkhaṇā rūpasantatīti pakāsitā,  
anuppabandhanarasā, avicchedo ti gayhati.
- 548 rūpam ācaya-rūpena, jāyatīccūparūpari,  
pekkhatopacayākārā, jāti gayhati goginā.
- 549 anuppabandhākārena, jāyatīti samekkhato,  
tadāyaŋ santatākārā, samupaṭṭhāti cetasi.
- 550 evam ābhoga-bhedenā, jātirūpaŋ dvidhā kataŋ,  
attūpaladdhi-bhāvena, jāyantaŋ vātha kevalaŋ.
- 551 rūpavivittam okāsaŋ, purakkhattena dissati,<sup>1</sup>  
abhāvā puna bhāvāya, pavattam iti santati.
- 552 evam ākārabhedāpi, sabbākāravarākaro,<sup>2</sup>  
jātirūpaŋ dvidh' ākāsi, jātirūpavirocano.

<sup>1</sup> gayhati (visati).

<sup>2</sup> sabbākāra-tadākaro.

- 553 jaratā kālaharaṇaŋ, rūpānaŋ pākalakkhaṇā,  
navatāpāyana-rasā, purāṇattan ti gayhati.
- 554 antimakkhaṇasampatti, paribhijjana-lakkhaṇā,  
sīdanarasāniccatā, khayabhāvena gayhati.
- 555 iti lakkhaṇarūpan tu, tividhaŋ bhinnakālikāŋ,  
sabhbāvaj rūpadhammesu, taŋ taŋ kālopalakkhitaj.
- 556 yena lakkhiyatī rūpaŋ, bhinnakāraŋ khaṇe khaṇe,  
vipassanā-nayatthāya, tam icc' āha tathāgato.
- 557 icc' evaŋ saparicchedā, savikārā salakkhaṇā,  
akiccha-paṭivedhbāya, dayāpannena tādina.
- 558 rūpadhammā sabhbāvena vijjamānā ti bhāsitā,  
ajjhattikādibhedenā, bahudhā bhijjare kathaŋ.
- 559 dvārabhbūtā pavattenti, cittam attā ti kappitaŋ,  
rūpam ajjhattikaŋ tasmā, pasādā bāhiraŋ paraŋ.
- 560 vano gandho rasojā ca, bhūtarūpaŋ ca bhāsitaŋ,  
avinibbhogarūpan ti, vinibbhogaŋ pan' etaraŋ.
- 561 sattaviññāna-dhātūnaŋ, nissayattā yathārahāŋ,  
pasādā hadayañ ceva, vatthunā vatthu desitaŋ.
- 562 pañcavīññāṇupādinna-liṅgādiñ ca pavattino,  
pasādā jivita-bhāvā, ve 'ndriyaŋ ne 'ndriyaŋ paraŋ.
- 563 pañcavīññāna-kammānaŋ, pavattimukhabhbāvato,  
dvārā pasāda-viññattī, param advāram īritaŋ.
- 564 paṭihaññant' aññamaññaŋ, pasāda-visayā pana,  
tasmā sappaṭighaŋ nāma, rūpam appaṭighaŋ paraŋ.
- 565 dvārālambana-bhāvena, sabhbāven' eva pākataŋ,  
te ev' olārika tasmā, sesaŋ sukhumam īritaŋ.
- 566 olārika-sabhbāvena, pariggahasukhā tahiŋ,  
te eva santike rūpaŋ, dūre rūpaŋ pan' etaraŋ.
- 567 tanhā-ditthi h' upetena, kammunādinnabhāvato,  
kammajātam upādinnam-anupādinnakaŋ paraŋ.
- 568 cakkhunā dissamānattā, sanidassana-nāmakāŋ,  
rūpam eva tato sesam anidassanam abravuŋ.
- 569 sanidassanarūpaŋ ca, rūpaŋ sappaṭighaŋ tathā,  
anidassanam aññan tu, thūlaŋ sappaṭighaŋ mataŋ.
- 570 anidassanarūpaŋ ca, sesaŋ appaṭighaŋ tathā,  
rūpaŋ tividham icc' evaŋ, vibhajanti vicakkhanā.
- 571 appattagocaraggāhi-rūpaŋ cakkhādikadvayaŋ,  
samhattagāhi ghāṇādittayamaggāhikaŋ paraŋ.

- 572 ditṭhaŋ rūpaŋ sutāŋ saddo, mutaŋ gandhādikattayaŋ  
viññānen' eva ñeyyattā, viññātam aparaŋ bhave.
- 573 hadayaŋ vatthum ev' ettha, dvāraŋ viññattikadvayaŋ  
pasādā vatthu ca dvāraŋ, aññantubhaya-vajjitaŋ.
- 574 bheditvā rūpam icc' evaŋ, tass' eva puna paṇḍito,  
samuṭṭhāna-janakehi, vibhāveyya yathārahaŋ.
- 575 kusalākusalāŋ kammam atitāŋ kāmikaiŋ tathā,  
rūpāvacaram icc' evaŋ, pañcavisaṭidhā ṭhitāŋ.
- 576 paṭisandhimupādāya, sañjaneti khaṇe khaṇe,  
kāmarūpesu rūpāni, kammajāni yathārahaŋ.
- 577 jāyantaŋ pañcaviññāna-pākārūpa-vivajjitaŋ,  
bhavaṅgādim upādāya, samuppādeti mānasāŋ.
- 578 sītuṇho 'tu samaññatā, tejodhātu ṭhitikkhaṇe,  
tath' ev' ajjhohaṭāhāro, kāme kāyaŋ patiṭṭhito.
- 579 ajjhattāŋ pana cattāro, bāhirotūpalabbhati,  
sabbe kāmabhāve rūpe, āhāro na samīrito.
- 580 pavatte honti cattāro, kammam evopapattiyaŋ,  
jīvamānassa sabbe pi, matasso tu siyā na vā.
- 581 kamma-cittotum-āhāram icc' evaŋ pana paṇḍitā,  
rūpānaŋ janakattena, paccayāti pakāsayuŋ.
- 582 hadayindriya-rūpāni, kammajān' eva cittajaŋ,  
viññattidvayam īrenti, saddo cittotujo mato.
- 583 cittotu-kabalīnkāra-sambhūtā lahutādayo,  
kamma-cittotukāhārajāni sesāni dīpaye.
- 584 jāyamānādi-rūpānaŋ, sabhāvattā hi kevalaŋ,  
lakkhanāni na jāyanti, kehiciti pakāsitaŋ.
- 585 yadi jātādayo tesam avassaj taŋ sabhāvatā,  
tesaŋ ca lakkhanānan ti, anavatthā bhavissati.
- 586 atṭhārasa paññarasa, terasa dvādasāti ca,  
kamma-cittotukāhārajāni honti yathākkamaŋ.
- 587 kalāpāni yathāyogaŋ, tāni saṅgayha paṇḍitā,  
nava cha caturo dve ti, ekavīsatī bhāvayuŋ.
- 588 jīvitañ cāvinibbhogarūpañ ca sahavuttito,  
saṅgayha cakkhudasakaŋ, cakkumādāya bhāsitaŋ.
- 589 tathā sotaŋ ca ghānaŋ ca, jivhaŋ kāyaŋ yathākkamaŋ,  
itthibhāvañ ca pumbhāvaŋ, vatthum ādāya dīpaye.
- 590 avinibbhogarūpena, jīvitanavakaŋ bhāve,  
icc' evaŋ kammajā nāma, kalāpā navadhā ṭhitā.

- 591 avinibbhogarūpañ ca, suddhaṭṭhakam udīritaŋ,  
kāyaviññattiyā saddhiŋ, navakan ti pavuccati.
- 592 vacīviññatti-saddehi, dasakaŋ bhāsitaŋ tathā,  
lahutād' ekādasakaŋ, lahitādīhi tīhi pi.
- 593 kāyaviññatti-lahutādīhi dvādasakaŋ mataŋ,  
vacīviññatti-lahutādīhi terasakaŋ tathā.
- 594 gahetvākārabhedañ ca, taŋ taŋ kālopalakkhitā,  
iti cittasamuṭṭhānā, cha kalāpā ti bhāsitā.
- 595 suddhaṭṭhakan tu pathamāŋ, saddena navakaŋ mataŋ,  
lahutādekādasakaŋ, lahitādisamāyutaŋ.
- 596 saddena lahitādīhi, tathā dvādasakaŋ bhave,  
kalāpā utusambhūtā, catudh' evaŋ pakāsitā.
- 597 suddhaṭṭhakañ ca lahitā-dekādasakam iccapi,  
kalāpāhārasambhūtā, duvidhā va vibhāvitā.
- 598 kalāpānaŋ pariccheda-lakkhaṇattā vicakkhaṇā,  
na kalāpānaŋ iccāhu, ākāsaŋ lakkhaṇāni ca.
- 599 icc' evaŋ catusambhūtā, kalāpā ekavisati,  
sabbe labbhanti ajjhattāŋ, bāhirotusamuṭṭhitā.
- 600 atṭhakaŋ saddanavakam iti dvedhā va bhāsitā,  
matakāye pi te eva, siyuŋ icc' āhu paṇḍitā.
- 601 kāme sabbe pi labbhanti, sabhāvānaŋ yathārahāŋ,  
sampuṇṇāyatanānan tu, pavatte catusambhavā.
- 602 dasakān' eva sabbāni, kammajān' eva jātiyaŋ,  
cakkhu-sota-ghāna-bhāva-dasakāni navā siyuŋ.
- 603 vatthu-kāyadasakāni, sabhāvadasakāni vā,  
gabbhaseyyakasattānaŋ, tato sesāni sambhavā.
- 604 kammaŋ rūpaŋ janet' eva, mānasāŋ sandhito paraŋ,  
tejodhātu ṭhitippattā, āhārajjhohaṭo tathā.
- 605 icc' evaŋ catusambhūtā, rūpasantati kāmināŋ,  
dīpajālā va sambandhā, yāvajīvaŋ pavattati.
- 606 āyuno vātha kammassa, khayenobhinnam eva vā,  
aññena vā marantānam upacchedakakammunā.
- 607 sattarasa-cittakkhaṇam āyu rūpānam īritaŋ,  
sattarasama-cittassa, cuticittopari tato.
- 608 ṭhitikālam upādāya, kammajaŋ na paraŋ bhave,  
tato bhijat' upādinnāŋ, cittajāhārajaŋ tato.
- 609 icc' evaŋ matasattānaŋ, punadeva bhavantare,  
patisandhim upādāya, tathā rūpaŋ pavattati.

- 610 ghāna-jivhā-kāya-bhāva-dasakāhārajaŋ pana,  
rūpaŋ rūpabhavē natthi, paṭisandhip-pavattiyāŋ.
- 611 tattha gandha-rasojā ca, na labbhantīti kecana,  
kalāpā va ganetabbā, tattha taŋ rūpavajjītā.
- 612 ṭhitikkhaṇāñ ca cittassa, te eva paṭisedhayuŋ,  
cittabhaṅgakkhaṇe rūpa-samuppattiñ ca vārayuŋ.
- 613 cakkhu-sota-vatthu-sadda-cittajaŋ pi asaññisu,  
arūpe pana rūpāni, sabbathā pi na labbhare.
- 614 itthaŋ pan' ettha vimalena vibhāvanatthaŋ,  
dhammaŋ sudhammadam upagamma surādhivāsaŋ  
rūpaŋ sarūpa-visabhāga-salakkhaṇaŋ taŋ,  
vuttan pavuttam abhidhammanaye mayā pi.
- 615 rūpavibhāgam imāŋ suvibhattaŋ,  
rūpayato pana cetasi niccaŋ,  
rūpasamiddha-jinerita-dhamme,  
rūpavatī abhivadḍhati paññā.
- iti Nāmarūpaparicchede rūpavibhāgo nāma  
chaṭṭho paricchedo.
- 

### SATTAMO PARICCHEDO.

- 616 Catupaññāsa dhammā hi, nāma-nāmena bhāsitā,  
atthārasavidhā vuttā, rūpadhammadā hi sabbathā.
- 617 abhiññeyyasabhāvena, dvāsattati samissitā,  
sacchikatṭha-paramatthā, vatthudhammadā salakkhaṇā.
- 618 tesaj dāni pavakkhāmi, sabbasaṅgāhikaj nayaŋ,  
ābhidhammika-bhikkhūnaj, hatthasāram anuttaraŋ.
- 619 dukā tikā ca khandhāyatanā dhātu-saccato,  
paticcasamuppādā ca, paccayā ca samaññato.
- 620 paccayo eva nibbānam appaccayam asaṅkhataŋ,  
asaṅkhāram anuppādaŋ, sassataŋ niccalakkhaṇaŋ.
- 621 paccayā ceva saṅkhārā, saṅkhata ca tato pare,  
uppāda-vayadhammadā ca, paccayatṭhitikā tathā.
- 622 nibbānaŋ rūpadhammadā ca, vippayuttā ca kevalaj,  
ārammanā eva nāma, nālambanti hi kiñci.
- 623 ekuppāda-nirodhā ca, ekālambana-vatthukā,  
saṅsatṭhā sampayuttā ca, sahajātā yathārahaŋ

- 624 aññamaññen' upatthaddhā, sabbattha sahavuttino,  
sārammañārammanā ca, citta-cetasikā matā.
- 625 vipassanāya bhūmīti, tattha tebhūmikā matā,  
lokiyā pariyāpannā, vatṭadhammā sa-uttarā.
- 626 sakkāyadhammā sabhayā, tīram-orimanāmakāj,  
saññojanīyā samalā, tathā nīvaraṇīyakā.
- 627 saṅklesikā parāmāsā, upādānīya-sāsavā,  
oghanīyā yoganīyā, ganthanīyā ti bhāsitā.
- 628 aññe apariyāpannā, vivattā ca vipassiyā,  
lokuttarānuttarā ca, no sanyojanīyādayo.
- 629 kammajātā upādinnā, nāma vuccanti sāsavā,  
anupādinnakā nāma, tato sesā pavuccare.
- 630 dhammā sappaṭibhāgā ti, kusalākusalā matā,  
appaṭibhāgadhammā hi, tad-aññe ti padīpaye.
- 631 saraṇā ca pahātabbā, dvādasākusalā pana,  
tad-aññe araṇā nāma, pahātabbā na kehici.
- 632 rūpino rūpadhammā ca, nāmadhammā arūpino,  
evam ādippabhedenā, dvidhā bhedai vibhāvaye.
- 633 bālā dhammā tapanīyā, kaṇhā ca kaṭukapphalā,  
asevitabbā sāvajjā, dvādasākusalā matā.
- 634 pañditā cātapanīyā, sukkā ca sukhadāyakā,  
sevitabbān' avajjā ca, kusalā ekavīsatī.
- 635 kriyā vipākā rūpañ ca, nibbāṇan ti catubbidhā,  
vuttā abyākatā nāma, dhammā tabbiparītato.
- 636 hīnā dhammā parittā ca, kāmāvacarabhūmikā,  
rūpārūpā pavuccanti, majjhimā ca mahaggatā.
- 637 appamāṇā pañitā ca, dhammā lokuttarā matā,  
saṅkilittha-saṅklesikā, dvādasākusalā tathā.
- 638 asaṅkliṭṭha-saṅklesikā dhammā tebhūmikā pare.  
asaṅkliṭṭhā-saṅklesikā, nava lokuttarā siyuŋ,
- 639 vipākā te pavuccanti, vipākā catubhūmikā.  
vipākadhammā nāmāti, kusalākusalā matā.
- 640 kriyā rūpañ ca nibbāṇaŋ, na pākaŋ na tu paccati,  
ācayagāmino dhammā, puññāpuññā va sāsavā.
- 641 vuttāpacayagāmino ti, kusalānuttarā pana,  
kriyā rūpañ ca nibbāṇaŋ, pākā cobhaya-vajjītā.
- 642 paṭhamānuttaro maggo, dassanaŋ bhāvanāpare,  
tad-aññe dvayanimmuttā, sabbe pi paramatthato.

- 643 satta lokuttarā hetṭhā, vuttā sekkhā ti tādinā,  
arahatta-phalam eva, asek Khan ti pakāsitaŋ.
- 644 lokiyaŋ pi ca nibbānaŋ, bhāsitobhaya-vajjītā,  
evam ādippakārehi, tividhā ti vibhāvaye.
- 645 atītānāgataŋ rūpaŋ, paccuppannam athāparaŋ,  
ajjhataŋ vā bahiddhā vā, sukhumoñārikaŋ tathā.
- 646 hīnaŋ panītaŋ yaŋ dūre, santike vā tad-ekato,  
sabbāŋ rūpaŋ samodhāya, rūpakkhandho ti vu-
- cati.
- 647 tath' eva vedanākkhandho, nāma yā kāci vedanā,  
saññākkhandho ti saññā va, rāsibhāvena dīpitā.
- 648 vāttadhammesu assādaŋ, tad-assādopasevanāŋ,  
vinibbhujja nidassetuŋ, khandhadvayam udāhatāŋ.
- 649 vivādamūla-saŋsāra-kāmahetu-nidassanaŋ,  
sandhāya vedanā saññā, katā nānā ti kecana.
- 650 cittasangsathadhammānaŋ, cetanāmukhato pana,  
sañkhārakkhandhanāmena, dhammā cetasikā matā.
- 651 sappabhedaŋ tathā cittaŋ, viññānakkhandha - sam-
- mataŋ,  
bhedābhāvena nibbānaŋ, khandhasaṅgahanissaṭaŋ.
- 652 ālambaniyabhāvena, upādānopakārato,  
pañcupādānakkhandhā ti, lokuttara-vivajjītā.
- 653 yathā-thūlaŋ hitatthāya, pariggāhaka-yoginaŋ,  
dhammā tebhūmakā eva, bhūmi-bhāvāya desitā.
- 654 bhājanāŋ bhojanāŋ tassa, byañjanāŋ bhojako tathā,  
bhuñjitā cāti pañc' ete, upamenti yathākkamaŋ.
- 655 gilānasālā gelaññaŋ, asappāyopasevanā,  
samutthānaŋ gilāno ti, upamenti ca pañditā.
- 656 cārako kāraṇaŋ taththa, aparādho ca kārako,  
aparādhakato coro, iti copamitā puna.
- 657 niccādhipiñanaṭṭhena, bhārā ti paridīpitā,  
klesadukkha-mukhen' ete, kārakā va nirantaraŋ.
- 658 anattā c' ahitā niccam ukkhittāsika-verino,  
maccumārābhidheyattā, vadhakā ti ca bhāsita.
- 659 vimaddāsahanaŋ rūpaŋ, phenapindāŋ va dubbalāŋ,  
muhuttaramaṇiyattā, vedanā bubbūlūpamā.
- 660 maricikūpamā saññā, vipallāsaka-bhāvato,  
sañkhārā pi ca nissārā, kadalikkhandhasādisā.

- 661 nānappakāraŋ cittaŋ, nānāklesa-vimohitaŋ,  
palambhatī<sup>1</sup> viññānaŋ, māyāsamam udīritaŋ.
- 662 icc' evaŋ pañcupādānakkhandhā khandhā ca kevalā  
pañcakkhandhā ti nāmena, desitā ti vibhāvaye.
- 663 ajjhattaŋ ca bahiddhā ca, viññānuppatti-kāraṇaŋ,  
dvārālambana-bhedenā, dvedhāyatanaŋ īritaŋ.
- 664 cakkhādajjhattikaŋ tattha, cha-dvārāyatanaŋ bhave  
bāhirāyatanaŋ nāma, tathā rūpādigocaraŋ.
- 665 iti vīthipavattānaŋ, dvārālambana-saṅgaho,  
āgame abhidhamme tu, sabbathā pi yathārahaŋ.
- 666 tathāhanantarātito, jāyamānassa pacchato,  
mano sabbo pi sabbassa, manassāyatanaŋ bhave.
- 667 tathā pubbaṅgamatthena, sahajā nāmarūpināŋ,  
dvārabhāvena viññānaŋ, sabbam āyatanaŋ mataŋ.
- 668 manāyatanaŋ icc' evaŋ, pasādāyatanaŋ tathā,  
pañcaviññāna-dhammānaŋ, iti chaddhā vibhāvaye.
- 669 pañcappasāda-visayā, pañcāyatana-sammata,  
sesaŋ rūpaŋ ca nibbānaŋ, sabbe cetasikā ti ca.
- 670 ekūṇa-satthi-dhammānaŋ, dhammāyatana-saṅgaho,  
iti chaddhā pakāsentī, bāhirāyatanaŋ budhā.
- 671 suññagāmo va daṭṭhabba-majjhatti-pasādato,  
gāmaghātaka-corā va, taŋ hanantā va bāhirā.<sup>2</sup>
- 672 nāmappavatti-mūlhānaŋ, tad-uppattikakāraṇaŋ,  
dvādasāyatanaŋ, vuttam itthaŋ mahesinā.
- 673 samattā bhāvamattena, dhārentīti salakkhaṇaŋ,  
dvārālamba-tad-uppanna-pariyāyena bheditā.
- 674 manāyatanaŋ etth' āha, satta-viññāna-dhātuyo,  
ekādasa yathāvuttā, icc' aṭṭhādasa dhātuyo.
- 675 antādikā manodhātu, manoviññāna-dhātuyā,  
pavesāpagame dvāra-pariyāyena tit̄thati.
- 676 bheritāla-danḍa-ghosa-samaŋ chakkaŋ yathākkamaŋ,  
katthāraṇi-pāvakādi-samaŋ ca tividhaŋ bhave.
- 677 dukkhaŋ samudayo ceva, nirodho ca tathāparo,  
maggo cāti catuddh' āha, saccāŋ saccaparakkamo.
- 678 bhāro ca bhārādānaŋ ca, bhāranikkhepanāŋ tathā,  
bhāranikkhepanūpāyo, iccopammaŋ yathākkamaŋ.

<sup>1</sup> pulubbhati, palabbhati.<sup>2</sup> bāhirāŋ.

- 679 rogo roganidānañ ca, rogavūpasamo tathā,  
roga-bhesajjam icc' evam upamāhi ca dīpitañ.
- 680 visarukkho rukkhamūlañ, rukkhacchedo tathāparo,  
rukkhacchedaka-satthan ti, catudhopamitañ tathā.
- 681 tīram-orimasañkhātañ, mahogho pārimañ tathā,  
tadatikkam upāyo ti, upamenti ca tañ budhā.
- 682 sacchikatvāna paccakkham iccopammañ yathākkamañ  
samācikkhi vimokkhāya, saccāñ tacchaniyāmato.
- 683 tathā hi dukkhañ nābādhāñ, nāññāñ dukkhā ca bā-  
dhakāñ.  
bādhakattaniyāmena, dukkhañ saccam itīritañ.
- 684 tañ vinā nāññato dukkhañ, na hoti na ca tañ tato,  
dukkhahetu-niyāmena, saccam āha visattikañ.
- 685 nāññā nibbāññato santi, na ca santāñ na tañ yato,  
santabhāvaniyāmena, nibbāññāñ saccam uttamañ.
- 686 nāññāñ maggā ca nīyānañ, anīyāno na cāpi so,  
taśmā nīyānabhāvena, maggo saccan ti sammato.
- 687 iti tacchāvipallāsabhūtabhāvo catusvapi,  
saccattho ti viniddiṭṭho, dukkhādisvavisesato.
- 688 pīlanattho sañkhataattho, santāpaṭṭho ca bhāsito,  
vipariññamattho cāti, dukkhass' evañ catubbidhā.
- 689 āyūhanā nidānā ca, sañyogā palibodhato,  
dukkhasamudayassāpi, catudhātthā pakāsita.
- 690 nissaranā vivekā cāsañkhatāmatato tathā,  
atthā dukkhanirodhassa, catudhātha samīritā.
- 691 nīyānato hetuto ca, dassanādhipateyyato,  
maggassāpi catuddh' evam iti solasadhā ṭhitā.
- 692 sacchikatthā-paramatthā, tacchābhisañmayaṭṭhato,  
tathāṭṭham api saccatthāñ, paññapent' ettha pāṇḍitā.
- 693 tad-etañ paṭivijjhanti, ariyā va catubbidhañ,  
vuttañ ariyasaccan ti, taśmā nāthena tañ kathañ.
- 694 jāti jarā ca maraññāñ, soko ca paridevanā,  
dukkhañ ca domanassañ ca, upāyāso tathāparo.
- 695 appiyehi ca sañyogo, vippayogo piyehi ca,  
yam pi na labhat' icchanto, tam pi dukkham idañ  
matañ.
- 696 apāyes' upapajjantā, cavantā devalokato,  
manussesu ca jīrantā, nānābyasana-pīlitā.

- 697 socantā paridevantā, vedentā dukkhavedanaj,  
domanassehi santattā, upāyāsa-vighātino.
- 698 anitthehi akantehi, appiyehi samāyutā,  
saṅkhārehi ca sattehi, nānānattha-vidhāyihi.
- 699 itthehi piyakantehi, manāpehi viyojita,  
saṅkhārehi ca sattehi, nānā-sampatti-dāyihi.
- 700 dukkhāpagamam icchantā, patthayantā sukhāgamañ  
alabbhaneyya-dhammānañ, pipāsātura-mānasā.
- 701 kicchādhipannā kapanā, vipannatthā durammukhā,  
tañhādāsā parābhūtā, bhava-saṃsāra-saṅkate.
- 702 yañ tebhūmika-nissandañ, kaṭukañ gālhavedanaj,  
vedenti saṃsāra-phalañ, tañ jātādiñ vinā kuto.
- 703 tasmā jātyādi-bhedehi, bādhamānā bhayāvahā,  
dukkhā ca dukkhavatthū ca, bahudhāpi papañcitā.
- 704 te sabbe pañcupādānakkhandhā eva samāsato,  
dukkbādhiṭṭhāna-bhāvena, dukkhatāya niyāmitā.
- 705 tasmā tebhūmakā dhammā, sabbe tañhā-vivajjita,  
dukkhasaccañ ti desesi, desanākusalo muni.
- 706 virāga-tejālābhena, tañhā-sneha-sinehitañ,  
visarukkho va jātādi-nānānattha-phalodayañ.
- 707 nandirāgānubaddhena, santānam avakaḍḍhitañ,  
punabbhavābbhinibbatti-bhāvena parivattati.
- 708 patiṭṭhitañ ca tatth' eva, mettāsnehānusevanañ,  
gocarānunayābaddhañ, rāga-mucchā-samohitañ.
- 709 klesarāsiparikkliṭṭhañ, vyasanopaddavāhatañ,  
dukkhasalla-samāviddhañ, vihaññati nirantarāñ.
- 710 bhave virāga-tejena, vicchinne sati<sup>1</sup> sabbathā,  
kena baddhena sandhānañ,<sup>2</sup> gamissati bhavantarañ?
- 711 bhavantaram asampatte, santānamhi vivaṭṭite,  
kim adhīthāya jātādi-dukkhadhammā pavattare.
- 712 tasmā mokkhavipakkhena, tañhā dukkhavidhāyinī,  
dukkhasamudayo nāma, saccam icc' āha nāyako.
- 713 sabbadukkhavinimuttañ, sabba-klesa-vinissaṭañ,  
dukkhanirodha-nāmena, saccāñ vuccati accutañ.
- 714 dukkhañ ca parijānanto, pajahañ dukkhasambhavañ,  
nibbāṇapadam ārabbha, bhāvanā-vīthim osaṭo.

<sup>1</sup> vicchijjissati.<sup>2</sup> santānañ.

- 715 niyyātaṭṭhaṅgiko maggo, sabbadukkha-vimuttiyā,  
dukkhanirodhagāmīti, saccāñ tasmā tam īritaj.
- 716 catusacca-vinimmittā, sesā lokaṭtarā matā,  
maggaṅga - sampayuttā ca, phaladhammā ca sab-  
bathā.
- 717 itthañ sahetukañ dukkhaj, sopāyāmata-nibbutij  
paṭipattihitatthāya, vibhāvesi vināyako.
- 718 sappāṭihāriyañ dhammaj, desetvāna manuttaro,  
catudhāriyasaccāni, vibhajīti vibhāvaye.
- 719 tabbhāva-bhāvī-bhāvena, paccayākāra-lakkhitaj,  
tiyaddhañ dvādasaṅgañ ca, vīsatākāra-saṅgahaj.
- 720 tisandhi catusaṅkhepañ, tivatāñ ca tilakkhanaj,  
tebhūmakañ dvimūlañ ca, catukkanaya-manditaj.
- 721 paccekaj catugambhīram anupubba-vavatthitañ,  
avijjā-kūṭa-saṅkhātañ, baddhāviccheda-mandalaj.<sup>1</sup>
- 722 sokādanattha-nissandanaj, kevalaj dukkha-piṇḍitaj  
paṭiccasamuppādo ti, bhavacakkañ pavuccati.
- 723 paṭividdhāya vijjāya, bhaṅgāvijjāya sabbathā,  
vivatṭatānupubbena, hetubhaṅgā yathākathañ.
- 724 asmiñ sati idaj hoti, ass' uppādā idaj bhave,  
asantasmiñ na tañ hoti, tassa bhaṅgā ca bhijjati.
- 725 etam atthañ purakkhitvā, paccayatthiti dassitā,  
paṭiccasamuppādassa, idappaccayatā-naye.
- 726 tathā hi jātiyāpāha, paccayattaj mahāmuni,  
jarāmarañña-dhammāna-matthābhede pi vatthuto.
- 727 āhacca paccayaṭṭhamhi, nedisi paccayaṭṭhi,  
tattha dharmantarass' eva, paccayaṭṭho vibhāvito.
- 728 vuttam ācariyen' ettha, paṭṭhāna-naya-saṅgahe,  
labbhāmāna-nayañ tāva, dassanatthañ papañcito.
- 729 ettha tasmānapekkhitvā, āhacca-niyamañ budho,  
tabbhāva-bhāvīmattena, paccayattaj vibhāvaye.
- 730 tatthāvijjā ca saṅkhārā, addhātito ti bhāsitā,  
viññānañ nāmarūpañ ca, salāyatana-saññitaj.
- 731 phasso ca vedanā tanhā, upādānañ bhavo ti ca,  
paccuppanno bhave addhā, bhave addhā anāgato.
- 732 jāti jarā-marānan ti, dvedhā hoti ca sabbathā,  
kālattaya-vavatthānā, tiyaddham iti dipaye.

<sup>1</sup> khandhāviccheda°.

- 733 tatthāvijjā ti aññānaŋ, catusaccesu bhāsitaŋ,  
pubbante cāparante ca, paccayaṭṭhitiyaŋ tathā.
- 734 apuññābhisaṅkhāro ti, vuttā dvādasa cetanā,  
tathā puññābhisaṅkhāro, kāma-rūpesu bhāsito.
- 735 āneñjābhisaṅkhāro ti, vuttārūppā catubbidhā,  
kāya-vacī-manodvāraŋ, patvā tā eva cetanā.
- 736 vuttā kāya-vacī-citta-saṅkhārā ti mahesinā,  
saṅkhārā ti vibhatt' evam ekūṇatiŋsa cetanā.
- 737 ekūṇavīsatividhaŋ, paṭisandhikkhaṇe tathā,  
pavatte dvattiŋsavidhaŋ, viññānaŋ pākamānasaŋ.
- 738 tividhaŋ vedanā saññā, saṅkhārā ti vibheditaŋ,  
nāmaŋ rūpan tu duvidhaŋ, bhūtopādāya-bhedato.
- 739 salāyatana-saṅkhātaŋ, cakkhādajjhattikaŋ mataŋ,  
cakkhusamphassādi-bhedā, phasso chaddhā pakāsito.
- 740 sukhā dukkhā upekkhā ti, vedanā tividhā bhave,  
kāme bhave ca vibhave, tanhā ti tividhā matā.
- 741 kāmupādānādi-bhedā, upādānā catubbidhā,  
kammopapatti-bhedenā, bhavo nāma dvidhā mato.
- 742 attabhāvābbhinibbatti, jāti nāma jarā pana,  
purāṇabhbāvo maraṇaŋ, pariyośānam īritaj.
- 743 dvādasaṅgappabhedenā, vibhatt' evaŋ mahesinā,  
paṭiccasamuppādo ti, paccayā eva kevalā.
- 744 paṭicca phalabhāvena, sāpekkhaŋ ṭhitam attani,  
apaccakkhāya saṅgantvā, uppādentīti paccayā.
- 745 avijjā-saṅkhārānan tu, gahane gahitā va te,  
tañhūpādāna-bhavāpi, iti pañc' ettha hetuyo.
- 746 tañhupādāna-bhavānaŋ, gahane gahitā puna,  
avijjā saṅkhārā cāti, pañc' ev' etthāpi hetuyo.
- 747 viññānaŋdi-sarūpena, dassitaŋ phalapañcakaj,  
jāti-jarāmaranena, tad-eva gahitaŋ puna.
- 748 atīte hetuyo pañca, idāni phala-pañcakaj,  
idāni hetuyo pañca, āyatiŋ phala-pañcakaj.
- 749 ithaj bhedenā saṅgayha, dvādasaṅgaŋ vicakkhanā  
atthāpatti-visesena, visatākāram īrayuŋ.
- 750 hetu-phalaŋ phalahetu, puna hetuphalan ti ca,  
tisandhi catusaṅkhepaŋ, tam' evāhu vibhāvino.
- 751 avijjā tañhupādānā, klesavaṭṭan ti bhāsitā,  
bhavekadeso saṅkhārā, kammavaṭṭaŋ tato-paraj.

- 752 vipākavaṭṭam icc' evaŋ, vivatṭenāvivatṭitaŋ,  
tivatṭa-vatṭitaŋ hutvā, vatṭtam etaŋ pavattati.
- 753 aniccañ ca khayatṭhena, dukkham etaŋ bhayaṭṭhato,  
anattasārakaṭṭhena, vatṭtam evaŋ tilakkhaṇaŋ.
- 754 saṃsārass' eva vuttā yā, paccayānaŋ paramparā,  
paṭiccasamuppādo ti, tato tebhūmiko mato.
- 755 baddhvijjanḍakosena, vijjādi-bheda-vajjītā,  
vimuttirasam appattā, bhavataṇhā-pipāsitā.
- 756 abhisāñkhārabhāvena, paṭibandhati<sup>1</sup> santati,  
tathābhisañkhātā pāka-bhāvāya parivattati.
- 757 vipākā puna kammāni, pākāni puna kammato,  
icc' evaŋ pariyāyena, saṃsāro'yaŋ pavattati.
- 758 iccāvijjā bhavataṇhā, vatṭopatthambhakā matā,  
sampayuttānupassitā (?), tasmā vaṭṭaŋ dvimūlakaŋ.
- 759 paccaya-paccayuppanna-santāna-bhedato pana,  
nānābhūtānam ekattāŋ, bijarukkhādayo viya.
- 760 tathā pi tesāŋ dhammānaiŋ, vatthu - lakkhaṇa - bhe -  
dato  
dīpa-vatṭi-sikhānaŋ .va, natthi ekantam ekatā.
- 761 hetu hetusamuppannā, ihābhoga-vivajjītā,  
paccayāya ca pacchetum abyāpārā tato matā.
- 762 avijjādīnam evātha, sambhave sambhavanti ca,  
sañkhārādi-sabhāvāti, ṭhit' evaŋ dhammatāya te.
- 763 ittham ekatta-nānattā, abyāpāro tato paro,  
eth' evaŋ-dhammatā ceti, nayā vuttā catubbidhā.
- 764 phalānaŋ paccayupatti, paccayaṭṭho ca hetusu,  
sabhāva-paṭivedho ca, desanā-cittatāti ca.
- 765 attha-dhamma-paṭivedha-desanānaŋ yathākkamaŋ  
atigambhira-bhāvena, catugambhīram īritaŋ.
- 766 padhāna-kāraṇattā hi, avijjādi-paramparā,  
kamena sañkhārādīnaŋ, paccayā ti vavatthitā.
- 767 tathā hi jātiyā eva, jarāmaraṇasambhavo,  
ajātānaŋ jarā vā'tha, maraṇaŋ vā kuto bhave.
- 768 bhavopapatti-sañkhātā, jāti kammabhavoditā,  
aṅkuro viya bijamhā, tattha tatthūpalabbhati.
- 769 sampayogānusayato (?), upādānappatiṭṭhitā,  
āyūhanti ca kammāni, ākaddhantopapattikaŋ.

<sup>1</sup> paripanthati.

- 770 upādāniya-dhammesu, tañhā-sneha-pipāsītā,  
dalhīkubbantupādānaŋ, piyarūpābbhinandino.
- 771 vedanīyesu dhammesu, assādam anupassato,  
vedanā-paccayā tañhā, samutṭhāya pavaḍḍhati.
- 772 itṭhānitthañ ca majjhataŋ, phusantā pana gocaraŋ,  
vedenti vedanaŋ nāma, nāphusantā kudācanāŋ.
- 773 phusatālambaŋ c' esa, salāyatana-sambhave,  
dvārābhāve kuto tassa, samuppatti bhavissati.
- 774 salāyatana-nam etañ ca, nāmarūpūpanissitaŋ,  
cha-phassadvara-bhāvena, pavattati yathārahaŋ.
- 775 pubbaṅgamādhiṭṭhānena, viññāṇena patiṭṭhāhe (?),  
nāmarūpaŋ upatthaddhaŋ, paṭisandhippavattiyāŋ.
- 776 saṅkhāra-janitaŋ hutvā, patiṭṭhāti bhavantare,  
viññāṇa-janakābhāve, tass' uppatti kathaŋ bhave.
- 777 avijjāyānusayite, paṭivedha-virodhite,  
vatṭānugata-santāne, paṭisandhi-phalāvahē.
- 778 pākadhamma-sabhāvena, pavattanti hi cetanā,  
avijjāpaccayā honti, saṅkhārā ti tato matā.
- 779 paṭividdhesu saccesu, paccayānaŋ paramparā,  
vighatiyati<sup>1</sup> sabbā pi, tato vatṭai vivaṭṭati.
- 780 iccāvijjā-virodhena, tassā vatṭappavattiyā,  
saṅghāṭanika-bhāvena, avijjā kūṭasammata.
- 781 jarā-marana-saṅghāta-paṭipilīta-cetasāŋ,  
klesamucchā-pareṭānaŋ, sā avijjā pavaḍḍhati.
- 782 iccābaddham avicchedaŋ, idappaccaya-maṇḍalaŋ,  
cakka-nemi-samāvatṭaŋ, kamena parivattati.
- 783 vatṭassa dvādaśaṅgassa, tassa tebhūmakassa tu,  
dukkhakkhandhassa dassesi, nissandena nidassanaŋ.
- 784 sokañ ca paridevañ ca, tathā dukkhañ ca kāyikaj,  
domanassam upāyāsaŋ, nānābyasanasaṁbhavaŋ.
- 785 iccātūram anaccantaŋ, mahopaddava-saṅkulaj,  
bahupaklesupassatthaŋ, dukkham etan ti piṇḍitaj.
- 786 icc' evaŋ pañcupādānak-khandha-bhedita-saṅgaho,  
attabhāva-bhavaratho, hatthamuttaŋ va yantakaŋ.
- 787 gatiṭṭhitī-nivāsesu, saṅsaranto nirantaraŋ,  
cakken' etena yātīti, bhavacakkam idaŋ mataŋ.

<sup>1</sup> vighātiyati, vighāṭiyati.

- 788 avijjañāṇaj padāletvā, paṭivedhappavattiyā,  
paccayā paccayuppannā, sūpaṭṭhanti sabhāvato.
- 789 aniccā dukkh' anattā ca, bhaingavanto bhayāvahā,  
sādinavā ti saṅkhāya, vivattam abhitīṭṭhati.
- 790 tato sānusayā taṇhā, nirujjhati punabbhave,  
santāna-ratīyābhāvā, na pakkhandhati sandhiyaij.
- 791 avirūlhika-bhāvena, tattha vattavirodhite (?),  
abhisāṅkhāra-bhāvena, nappavattanti cetañā.
- 792 patisandhij pavattā pi, na janenti bhavantare,  
iccāvijjā-nirodhena, niruddhā kammacetanā.
- 793 paccayatta-nirodhena, saṅkhārāṇaj nirodhato,  
viññāṇaj janakābhāvā, niruddham iti vuccati.
- 794 viññāṇādi-nirodhā ca, nāmarūpādikaj tathā,  
dukkhakkhandhass' imass' evaj, nirodho ti pavuccati.
- 795 iti vatṭa-vivatṭānaṇj, vasā dvedhā vibhāvito,  
paṭiccasamuppādo ti, desito 'yaj mahesinā.
- 796 sabbasaṅkhata-dhammāṇaj, sabbe dhammā pi paccayā,  
janakā cev' upatthambhā, sajvibhattā yathārahaṇj.
- 797 āhacca paccayaṭṭhena, catuvīsatidhā ṭhitā,  
hetārammanādhipatānantara-samanantarā.
- 798 sahajāta-aññamañña-nissayā copanissayo,  
purejāta-pacchājātāsevanā kammam eva ca.
- 799 pākāhārindriya-jhāna-maggañga-sampayuttakā  
vippayuttatthi natthī ca, vigatāvigatan ti ca.
- 800 pañcātītā va kamman tu, vattamāṇaj samīritaj,  
sabbatthāpi tayo vuttā, vattamānā tato pare.
- 801 chaddhā nāman tu nāmassa, pañcadhā nāmarūpinaṇj,  
ekadhā puna rūpassa, rūpaṇj nāmassa c' ekadhā.
- 802 paññatti-nāmarūpāni, nāmassa duvidhā dvayaj  
dvayassa navadhā ceti, chabbidhā paccayā kathaṇj.
- 803 niruddbānantarā eva, jāyantānam anantaraṇj,  
nāmadhammā va nāmāṇaj, janakattopakārakā.
- 804 nirantarappavattiyā, anurūpam anantarā,  
anantarappaccayena, paccayo ti pakāsito.
- 805 samanantara-bhāvena, tesaj te eva paccayā,  
samanantara-nāmena, paccayo ti pakāsito.
- 806 athibhāvāya dhammāṇaj, natthitāyopakārakā,  
natthippaccaya-nāmena, vuttā te eva tādinā.

- 807 okāsa-dāna-bhāvena, vigatā vopakārakā,  
dhammā te eva vuccanti, vigatappaceayo ti ca.
- 808 javā-paguna-bhāvāya, javānam upakārakā,  
āsevana-paccayo ti, niruddhānantarā matā.
- 809 saṅsaṭṭha-sahajātānaj, sampayogena paccayā,  
sampayutta-paccayo ti, nāmā nāmānam īritā.
- 810 icc' eko vattamāno ca, pañcātītā yathārahaṇj,  
arūpānam arūpā va, paccayā chabbidhā matā.
- 811 pavatte cittajātānaj, kammajānāñ ca sandhiyaj,  
rūpānaj sahajātānam arūpānāñ ca tādinā.
- 812 hetubhūtā cha dhammā pi, mūlaṭṭhenopakārakā,  
hetupaccaya-bhāvena, paccayo ti pakāsito.
- 813 tathā nijjhāyanatṭhena, tesam evopakārakā,  
jhānappaccaya-nāmena,<sup>1</sup> jhāna-dhammā vibhāvitā.
- 814 tath' eva niyyānatṭhena, paccayā ti pakāsitā,  
maggappaccaya-nāmena, maggañgā ca mahesinā.
- 815 tesam eva ca dhammānaj, sahajātā hi cetanā,  
kammabyāpāra-bhāvena, vattamānā 'va paccayā.
- 816 kaṭattārūpa-pākānaj, nānākhanika-cetanā,  
abhisaṅkhāra-bhāvena, janakappaccayā matā.
- 817 icc' evaŋ duvidhā bhedā, vipp'hāraṭṭhena cetanā,  
kammappaccaya-nāmena, paccayo ti pakāsitā.
- 818 rūpānaj sahajātānaj, aññamaññam arūpinaj,  
paccayā santa-bhāvena, vipākā samudīritā.
- 819 ekotīto pi cattāro, vattamānā ti pañcadhā,  
paccayā nāmadhammā va, nāmarūpānam īritā.
- 820 imassa rūpakāyassa, pacchājātopakārakā,  
pacchājātappaccayo ti, nāmā rūpānam ekadhā.
- 821 sattaviññāṇadhātūnaj, cha-vatthūni pavattiyaj,  
pañca-viññāṇavīthiyā, pañc' ālambā yathākkamaj.
- 822 purejāta-visesena, nāmānam upakārakā,  
purejātappaccayo ti, rūpanj nāmassa c' ekadhā.
- 823 citta-cetasikā dhammā, yaŋ yam ārabba jāyare,  
ālambanappaccayo ti, sabbam etaŋ pavuccati.
- 824 yam ālambanj garuj katvā, nāmadhammā pavattare  
svāyam evālambanūpanissayo ti pakāsito.

<sup>1</sup> bhāvena.

- 825 anantarappaccayena, ye dhammā paccayā matā,  
te eva vānantarūpanissayo ti pakāsito.
- 826 rāga-saddhādayo dhammā, ajjhattamanasiritā,  
satta-saṅkhāradhammā ca, bahiddhopanisevitā.
- 827 rāga-saddhādi-dhammānaŋ, kammaŋ pākānam iccayaŋ  
pakatūpanissayo ti, paṭṭhapesi tathāgato.
- 828 icc' evaŋ balavattra, nissayenopakārakā,  
upanissayanāmena, paccayo 'yaŋ tidhā mato.
- 829 rūpārūpaŋ pan' icc' evaŋ, tekālikam-akālikā,  
paññatti ceva nāmānaŋ, paccayo duvidho mato.
- 830 ālambādhipati-bhūtaŋ, nāmānaŋ garugocaraŋ,  
sahajādhipatī-dhammā, sahajānaŋ yathārahaŋ.
- 831 nāmarūpānam icc' evam-ādhipaccena paccayo,  
adhipati-paccayo ti, duvidhā paridīpito.
- 832 sahajā nāmarūpānaŋ, nāmabhūtā ca rūpināŋ,  
paṭisandhikkhaṇe vatthu, nāmānam iti sabbathā.
- 833 sahajātavisesena, dhammānam upakārakā,  
sahajātappaccayo ti, tividh' evaŋ vibhāvitā.
- 834 arūpino catukkhandhā, mahābhūtā catubbidhā,  
sandhiyaŋ vatthunāmāni, sahajāniti sabbathā.
- 835 upakārappavattā ca, aññamaññassa tādinā,  
aññamaññappaccayo ti, vibhattā tividhā matā.
- 836 sattaviññāṇadhātūnaŋ, bhūtopādāya-rūpināŋ,  
sahajāta-nāmarūpa-dhammānaŋ ca yathākkamaŋ.
- 837 vatthubhūtā catukkhandhā, nissayenopakārakā,  
nissayapacecayo nāma, paccayo ti mato tidhā.
- 838 kabaliñkāro āhāro, rūpakāyassa paccayo,  
arūpino pan' āhārā, sahajānaŋ yathārahaŋ.
- 839 nāmarūpānam icc' evaŋ, yāpanaṭṭhena paccayā,  
āhārapaccayo teva, duvidh' evaŋ pakāsito.
- 840 pasāda-jīvitārūpindriyadhammā yathākkamaŋ  
pañcavīññāṇupādinna-rūpānaŋ nāmarūpināŋ.
- 841 sahajātānam icc' evam issaraṭṭhena paccayā,  
indriyapacecayo teva, tividhā samudāhaṭo.
- 842 sattaviññāṇadhātūnaŋ, cha vatthūni yathārahaŋ,  
paccchājātā ca kāyassa, citta-cetasikā tathā.
- 843 arūpā sahajātānaŋ, rūpānan ti matā tidhā,  
vippayuttappaccayo ti, vippayogopakārakā.

- 844 sahajātaŋ purejātaŋ, pacchājātañ ca salbhathā,  
kabaliṅkāro āhāro, rūpajīvitam icc' ayaŋ.
- 845 atthippaccaya-saṅkhāto, paccayo pañcadhā mato,  
vijjamāna-sabhāvena, paccayattā yathārahaiŋ.
- 846 te evāvigatā hutvā, vattamānopakārakā,  
avigata-paccayo ti, sugatena vavatthitā.
- 847 atṭh' evaŋ vattamānāni, nāmarūpāni paccayā,  
sabbatthādhipatī cāti, navadhā nāmarūpinaŋ.
- 848 ittham udditṭha-nidditṭhā, paṭṭhāna-nayasaṅgahe,  
kusalākusalādīhi, suvibhattā mahesinā.
- 849 paññatti-nāma-rūpānaŋ, vasena tividhā ṭhitā.  
paccayā ti pakāsentī, catuvīsatī paṇḍitā.
- 850 paññatti paññapiyattā, paññapetitī ca dvidhā,  
nāmarūpavimimmuttā, paññattā tādinā kathaŋ.
- 851 bhūtapariṇāmākāram upādāya tathā tathā,  
bhūmi-pabbatā-pāsāṇā, tiṇa-rukkha-latādayo.
- 852 sambhārākāram ārabbha, sannivesa-visesitā,  
yāna-gāma-vanuyyāna-kaṭasāra-paṭādayo.<sup>1</sup>
- 853 kāraka-vedakākāraŋ, viññattindriya-lakkhitaiŋ,  
khandhapañcakam āhacca, maccāsura-surādayo.
- 854 candādi-vattanādīhi, disā-kālādi-sammuti,  
pārampariyakādīhi, jāti-gotta-kulādayo.
- 855 taŋ taŋ kriyādibhedehi, paññattā kaṭhinādayo,  
taŋ taŋ kalāpāsamphuṭṭhā, kūpākāsa-guhādayo.
- 856 taŋ taŋ nimittam ārabbha, cintayantassupaṭṭhitā,  
kasiṇādika-vohārā, bhāvanāmaya-gocarā.
- 857 pubbopalabbhābhāvena, kasiṇugghātim ādayo,  
nirodhā ca samāpatti, visesābhāva-lakkhitā.
- 858 iti taŋ tam upādāya, samaññatā tathā tathā,  
saṅkhā samaññā paññatti, voḥāro ti pakāsitā.
- 859 ālambanatṭhākārena, santābhāve pi<sup>2</sup> vatthuto,  
cintā-vohāranipphannā, atthacchāyāvagāmini.
- 860 paññapiyattā paññatti, nāmāyam iti bhāsītā,  
upādāya ca paññatti, sā evopanidhāya ca.
- 861 paññatti paññapanato, paṇḍitehi pakāsitā,  
avijjamāna paññatti, vijjamāna ti pi dvidhā.

<sup>1</sup> sakāṭa-ghāṭa-paṭādayo.<sup>2</sup> sattābhāve pi.

- 862 lokavohārikatthena, paññattiŋ paramatthato,  
avijjamānam etāya, voharanti yadā tadā.
- 863 avijjamānapaññatti, vijjamānaŋ yadā puna,  
paññāpentī tadā esā, vijjamāna ti vuccati.
- 864 itthaŋ paññattidhammaŋ ca, sammatasthavisesato,  
bhāvadhammaŋ ca rūpādi-salakkhanavisesato.
- 865 paññapetiti paññatti, nāmāyam iti bhāsitā,  
yā nāma-nāmakammādi-nāmena samudīrītā.
- 866 sā evāvijjamānenā, vijjamānādi-bheditā,  
itthisaddo chalabhiñño, rājaputto ti bhāsitā.
- 867 kriyānimittatthayoga-rūlhijātopacāritā,  
sambandhopacayāvattā, sañthānāpekkhitā tathā.
- 868 Devadatto' tha medhāvī, vedanā candimā tathā,  
khattiyo narasiho ca, bhātā lohitakaj yuvā.
- 869 kundalaŋ dasanam icc' evam ādi-bhedita-saṅgahā,  
sammatatha-sabhāvesu, vohārakāra-lakkhitā.
- 870 sāyaŋ yādicchakanvattha-saṅketakkhanasambhavā,  
vohārattha-visesena, ñeyyākārānusārinī.
- 871 vacighosānusārena, sotaviññāṇa-vithiyā,  
pavattānantaruppanna-manodvārassa gocarā.
- 872 atthā yassānusārena, viññāyanti tato paraŋ,  
sammata ca sabhāvā ca, pubbasaṅketa-bhāgino.
- 873 yāya vālambaṇākāra-visese paṭiniyati,<sup>1</sup>  
vedanādi-vacighosa-sabhāvānuga-jānanāŋ.<sup>2</sup>
- 874 sāyaŋ paññatti viññeyyā, lokasaṅketa-nimmitā,  
vacīviññattisahito, saddo evāti kecana.
- 875 itthaŋ paññattidhammā ti, vuttaŋ paññattikadvayaŋ,  
tathādhivacanā dhammā, niruttiti ca tādinā.
- 876 avisajvādakaṭṭena, lokavohara-sādhakaj,  
samaññāsaccam icc' evaŋ, ācikkhanti vicakkhanā.
- 877 satthā yaŋ paramattam uttamaguṇo nāmaŋ ca rūpan  
ti ca,  
dvedhākāsi sabhāvadhanmakusalo nibbhijja dham-  
mantaraŋ,  
vohārattha-visesa-ñeyyam aparaŋ byākāsi paññattito,  
āraddhakkamato may' evam akhilaj taij suṭṭhu niṭṭhā-  
pitaj.

<sup>1</sup> paṭidissati.<sup>2</sup> gataŋ jaye.

878 yaŋ dhammaŋ dhammarājā niyatitam<sup>1</sup> abhisambodhi-  
maggena buddhā,  
katvā gaṇḍamba-mūle paramam<sup>2</sup> anupamaŋ pāṭihīraŋ  
khanena,  
pātvākāsittha patvā suravaraganam ullopalāvanṇaraŋsi,  
tatthādāyatthasāraŋ kathitam aticiraj ṭhātu pāṭhā-  
nukūlaŋ.

*iti Nāmarūpaparicchede sabbasaṅgāhaka-  
vibhāgo nāma sattamo paricchedo.*

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NIṬṬHITO CA NĀMARŪPAPARICCHEDE  
SABBATHĀPI ABHIDHAMMA-PARAMATTHA-VIBHĀGO.

<sup>1</sup> niyatika°.

<sup>2</sup> asamam.

## BHĀVANĀDHIKĀRO.

### AṬṬHAMO PARICCHEDO.

- 879 Ito paraṇ pavakkhāmi, bhāvanānayam uttamaij,  
nāmarūpaŋ pariggayha, paṭipajjitum icchato.<sup>1</sup>
- 880 bhāvanā duvidhā tattha, samatho ca vipassanā,  
samatho duvidho tattha, paritto ca mahaggato.
- 881 upacāram anuppatto, paritto ti pavuccati,  
mahaggatappañappatto, samatho lokiyo mato.
- 882 kasiñāni dasāsubhā, dasadhānussatī tathā,  
appamaññā ca saññā ca, vavatthārappakāni ca.
- 883 kammaṭṭhānāni tatthāhu, cattālisa vicakkhanā,  
yatthānuyogaŋ kubbantā, bhāventi samathadvayaŋ
- 884 taŋ payogavisuddhena, patvānopāyasampadaŋ,  
ajjhāsayaŋ visodhetvā, bhāvetabban ti bhāsitaŋ.
- 885 kathaŋ karonto cārittaŋ, vārittaŋ ca vivajjaye,  
pātimokkhaŋ samādāya, saddhāya paripūraye.
- 886 paṭisaṅkhāya sodhetvā, cha-dvāresu malāsavaj,  
chaṭṭindriyāni medhāvī, satārakkhenā gopaye.
- 887 pāpakājīva-nissaŋgo, kuhaṅcāra-nissaṭo,  
ājīvaŋ parisodheyya, pahitatt' eṭṭhi-suddhiyā.
- 888 idam atthitam ārabba, paṭisaṅkhāya yoniso,  
paññavā sampajaññena, paribhuñjeyya pacaye.
- 889 sajvaraŋ pātimokkho ca, sīlam indriyasajvaraŋ,  
ājivapārisuddhī ca, tathā pacceyanissitaŋ.
- 890 samādāya catuddh' evam adhiṭṭheyya tato paraṇ,  
tass' eva parivārāya, dhutaṅgāni yathārahaŋ.
- 891 pañsukūlikam aṅgaŋ ti-cīvaraŋ cīvare yugaŋ,  
piṇḍapātikam aṅgañ ca, sapadānikam uttamaij.
- 892 khaṭu-pacchābhāttikaṅgaŋ, dhutaṅgaŋ pattapīṇḍikaj  
ekāsanikam icc' evaŋ, pañcadhā bhojane ṭhitaj.

<sup>1</sup> oīhato.

- 893 āraññikaj yathāsantha-tikañgañ rukkhamūlikaj,  
abbhokāsika-sosānikañgā nesajjikaj tathā.
- 894 cha senāsanam ārabbha, dhutañgānīti terasa,  
kappiye pi ca loluppa-samācāra-vimuttiyā.
- 895 sāmīci-paṭipattiti, katvā sallekha-vuttiyā,  
pacayattayam āhacca, paññattāni maheśinā.
- 896 catupārisuddhisilaj, dhutañga-parivāritaj,  
pūretvāna visuddh' evaj, payoga-parisuddhiyā.
- 897 tato panidhi-sampanno, bhāvanāya visārado,  
upāyañ paṭipādeyya, pavivekarato kathañ.
- 898 āvāso ca kulaj lābho, gano kammañ ca pañcamaj,  
addhānañ ñāti-ābādho, ganthro iddhīti te dasa.
- 899 chetvāna nipako yogī, palibodhe yathārahaj,  
nirālayo nirālambo,<sup>1</sup> papañcopasame rato.
- 900 piyaj garuñ bhāvanāyaj, vattārañ vacanakkhamaj,  
kattāram atigambhīraj, kathañ ṭhānaniyojakaj.
- 901 bahussutañ guṇavantam āgammācariyaj budho,  
khamo padakkhiñaggāhī, nīyatattuju bhadrako.
- 902 ārādhetvāna gañheyya, tañ kammatthānadāyakaj,  
kammaṭṭhānañ parikkhitvā, cariyārahām attano.
- 903 rāgo doso ca moho ca, cariyā tīhi pañḍitā,  
saddhā buddhi vitakkehi, chabbidhā va vibhāvayuj.
- 904 rāgussannassa sappāyā, koṭṭhāsāsubha-bhāvanā,  
dosussannass' appamaññā, nīlādī ca catubbidhā.
- 905 vitakka-moh' ussannānañ, ānāpānañ pakāsitañ,  
cha saddhācaritassāhu, buddhānussati-ādayo.
- 906 maranopasamā saññā-vavatthānāni buddhino,  
sesāni pana sabbesañ, tatthāpi kasiñañ budhā.
- 907 vitakkapakaṭikassa, parittañ mohacārino,  
mahantam iti sappāyaj, gahetvāna tato parañ.
- 908 mahāvāsañ navaj jinnaj, pantha-sonḍika-santikaj  
pañña-puppha-phalākiññaj, bahusammāna-patthitaj.
- 909 sīmanta-dvāra-nagarak-khetta-paccanta-nissitañ,  
visabhāgam asappāyaj, paṭṭanañ mittadullabhañ.
- 910 ṭhānānaṭṭhāras' etāni, parivajjeyya pañḍito,  
seveyya bhāvanāyoggañ, senāsanam atandito.

<sup>1</sup> nirārambho.

- 911 nātidūraŋ nāccāsannaŋ, appasaddam anākulaj,  
gamanāgamana-sampannaŋ, appaḍaŋsād' upaddavaŋ.
- 912 akiccha-paccayuppādaŋ, lajjibhikkhu-gaṇocitaŋ,  
vivekaṭṭhāna-bahulaŋ, bahussuta-nisevitaŋ.
- 913 appabhaya<sup>1</sup>-nirāsaŋkam appadosaŋ mahāguṇaŋ,  
vihāram anusevanto, tattha nissaṅga-cetasā.
- 914 tato kesa-nakhaccheda-rajanādim asesato,  
khuddhakaj paṭibodhañ ca, chinditvāna yathārahaj.
- 915 āvāsaŋ gocaraŋ bhassaŋ, puggalaŋ bhojanaj tathā,  
vajjento 'tum asappāyaŋ, iriyāpatham attano.
- 916 sevanto satta sappāye, te evāti padhānavā,  
bhāvanūpāya-sampanno, upakaṭṭho rahogato.
- 917 kāmesvādinavaŋ disvā, nekkhammaŋ datṭhu khemato,  
pariyuṭṭhāna-nibbinno, sodheyyajjhāsayaŋ kathaŋ.
- 918 appassādā mahādukkhā, kāmā 'tikaṭukapphalā,  
dussaŋhārā durārakkhā, bavhādinava-santhītā.
- 919 atṭhikā khajjamānā va, vighātāya pabhijjita,  
gayhantatta-vadhāy' ete, maŋsapesiva pakkhihi.
- 920 paṭivāte tiṇukkā va, pariggāhaka-dāhino,  
aṅgārakāsu-saṅkāsā, sabbaṅga-paritāpakā.
- 921 supine paribhuttā va, nālaj kassaci tittiyā,  
na tu kassaci āyattā,<sup>2</sup> alaṅkārā va yācitā.
- 922 chijjantā phalarukkhā va, paṭipannappabhañjino,  
asisūnūpamā niccam adhikotṭenti pāṇino.
- 923 sattisūlūpamā daļhaŋ, tanhāsallānuvedhino,  
ghorānatha-visākiṇṇa-kaṇhasappasirūpamā.
- 924 sabbāsava-patikkliṭṭhā, sabbasainklesa-vatthukā,  
gammā ca capalā nīcā, puthujjana-mamāyitā.
- 925 bahusādhāraṇā c' ete, sapattajana-patthitā,  
mahopaddavupassaṭṭhā, bavhāyāsa-bhayāvahā.
- 926 mahārambha-samāraddhā, khippākāra-vidhaṇsino,  
sokasallaŋ pavesentā, vigacchanti suve suve.
- 927 nālaj kassaci tāṇāya, nālam assāsanāya ca,  
avissāsanīyāvassaj, kitavā mārakiñkarā.
- 928 sattānam upaghātāya, madhurākāra-nimmitā,  
rakkhasī viya santānam āvisanti manoharā.

<sup>1</sup> rammabhūmi.<sup>2</sup> accantā.

- 929 ajjhītīthā yehi dummedhā, byasanāhita-sambhavā,  
vipallāsa-parābhūtā, byāpajjantā vihaññare.
- 930 cetosañkappa-racitā, nandirāgopasevanā,  
madhulittāsidhārāva, byāpārenopasevitā.
- 931 manorama-subhākārā, piyarūpopalambhino,<sup>1</sup>  
mittamukha-sapattā va, vañcayanti mahājanai.
- 932 vañcitā yehi dummedhā, sabbasampatti-dhañsitā,  
khemamaggā paribbhaṭṭhā, dhārenti vadham attano.
- 933 virūpa-rūpākārena, nimmathentā palobhino,  
abhbāvitānañ bālānañ, mānasāñ nihanant' ime.
- 934 yattha rāga-sarāviddhā,<sup>2</sup> sallen' eva vane migā,  
tattha tatthānudhāvantā, vippahandanti nirantarañ.
- 935 mamañkārena jumbhanti, ghoram āsivisañ yathā,  
vissatthā bhogadhammesu, assādenti aviddasū.
- 936 anayabyasanāy' ete, vasikubbanti pāñino,  
vicittākāra-sañthānañ, pisācanagarañ yathā.
- 937 anatthāvahitā bālā, vāguraj nāvabujjhare,  
tatth' eva pañtimucchanti, yathā haññanti mucchitā.
- 938 sīghavāhī mahogho 'yañ, klesāvatō mahabbhayo,  
sakanṭakañ ca gahanai, pañko ca duratikkamo.
- 939 ceto sammohanaṭṭhānañ, pamāda-pañtipatthitaj,<sup>3</sup>  
ohāra-sithilañ c' etaj, duppamuñcañ ca bandhanañ.
- 940 jālañ va vitatañ loke, mārapāso samoddito,  
pañjaraj cārako c' eso, sattānam anayāvaho.
- 941 yathānurāga-sambaddhā, paliguñṭhita-sāyino,  
makkaṭalepa-baddhā va, nitthunanti vighātino.
- 942 balisañvāmisacchannaj, savisañ viya bhojanai,  
migaludda-nivāpo va, vināsāya samodditā.
- 943 mīnakā vanikaghastā<sup>4</sup> va, ye gilitvā puthujjanā,  
ghoraj maccumukhaj patvā, socantāpāyabhāgino.
- 944 pāpakhattam idaj ṭhānam icchā-lobha-nisevanañ,  
duccaritañkurārohanj, apāya-phala-pūrañaj.
- 945 ajjhositā pan' eth' eva, bhoga-muechhā-vidāhino,  
kodhūpanāha-jalitā, issā-macchera-dhūpitā.
- 946 sārambhāyudha-sannaddhā, vippuranta-manorathā,  
ābandhicchā-mahākacchā, ṭhanti lokavipattiyanā.

<sup>1</sup> °labbhino.<sup>2</sup> sarā viddhā, samāviṭṭhā.<sup>3</sup> paripanthakaj, pañisandhatañ.<sup>4</sup> vanagiddhā.

- 947 avajjaŋ natthi etesam akattabbaŋ na vijjati,  
sammuṭṭha-saccatā tesu, nappatiṭṭhāti sādhutā.
- 948 paropaghātābhiratā, dayādhamma-parammukhā,  
sabba-sattes' vavissāsi, sabbattha parisankitā.
- 949 bhaya-santāsa-bahulā, sabbānatthānusārino,  
sādhentā caturāpāyaŋ, pāpakamma-purakkhitā.
- 950 mahāsaṅkaṭupabbyūlhā, palibodha-paripphutā,  
haññanti dukkhadhammehi, kāme bālā bhave-pare.
- 951 tato maccu-nirāsaṅkā, khidḍārati-vimohitā,  
kiŋpakkam iva bhakkhantā, rammākāra-virodhino.
- 952 gāmasūkara-potā va, kāmāsuci-pariplutā,<sup>1</sup>  
camarīkata<sup>2</sup>-kammantā, apaloka-palobhitā.<sup>3</sup>
- 953 khajjamānā kilesehi, kimihīva nirantaraŋ,  
parihānim anaññāya, parivārenti mucchitā.
- 954 tato jarābhisañtattāŋ, yobbanaŋ copamuyhati,  
kāmā ca parihāyanti, jīvitaŋ coparujjhati.
- 955 parappamādābhivatṭā,<sup>4</sup> pāpaklesa-mahodikā,  
tato tañhānadī-pūrā, pāpetāpāya-sāgaraŋ.
- 956 idhaloka-pariccattā, paralokattha-dhaŋsítā,  
Gaṅgā-kuṇapa-kākā va, senti sokaparāyanā.
- 957 icc' attatthaŋ paratthaŋ ca, sattā kāma-nibandhanā,  
viddhāŋsetvā vinassanti, idha ceva parattha ca.
- 958 iti sādīnavā kāmā, ghorā sālasilūpamā,\*  
yattha bālā visidanti, natthi saingo vijānataŋ.
- 959 itthaŋ kāmabhayaṭṭānaŋ, sikkhattayam anuttaraŋ,  
samācikkhi vimokkhāya, nekkhammam iti cakkhumā.
- 960 sabbāsava-vighātāya, paṭipatti anuttarā,  
antadvayam anāgamma, majjhimāyaŋ pakāsitā.
- 961 sabbadukkha-samugghātī, visuddhi param uttamā,  
vijjācaranā-sampatti, sabbasampatti-sādhikā.
- 962 puññakkhettam idaŋ ṭhānaŋ, tapokamma-nisevanaŋ,  
saddhā-silaṅkurārohaŋ, sampattiphala-pūraṇaŋ.
- 963 klesa-cāraka-mokkhāya, dvāram etam anuttaraŋ,  
mahogh' uttaraṇaŋ kullaŋ, sotthi pārima-pāpakaŋ.<sup>5</sup>
- 964 pāpa-cora-vighātāya, khema-maggo anuttaro,  
akaṇṭako agahano, uju sabbhi pavedito.

<sup>1</sup> paripphuṭā.      <sup>2</sup> cāmarīkata.      <sup>3</sup> asmiŋ lokāŋpalobhitā.

<sup>4</sup> vuṭṭhā, -vatṭhā.      \* See note, p. 114.      <sup>5</sup> pārima-tīrakaŋ.

- 965 mahābandhana-mokkhāya, abbhuto (?) jinaghosito,  
palibodha-pariceāgo, abbhokāso alepano.
- 966 saṅga-pañkā samuttāro, ganthānaŋ viniveṭhanaj,  
tan̄hā-dāsavaya-nitthāro, seribhāvo sukhāvaho.
- 967 sabbayoga-visaṇyogo, sabbasokādi-rundhano,  
sabbalaya-visaṅkhāro, sabbaduggati-niggamo.<sup>1</sup>
- 968 mārapāsa-samucchedi, sattham etam anuttaraŋ,  
mohandhakāra-viddhaŋsi, vijjāloka-virocano.
- 969 abyāpajjam idaŋ thānam abhayaj nirupaddavaŋ,  
tapokammānam okāso, māra-cakkhu-vimohano.
- 970 sabba-santāpa-haraṇam idaŋ sitaŋ va candanaŋ,  
nimmaļaŋ dhammasalilaŋ, saṅklesa-mala-sodhanaŋ.
- 971 saṅsāra-setu sukata, bodhipakkhiya-patthaṭā,  
sokasalla-samuddhārī, yantaŋ sukata-yojitaŋ.
- 972 cittātañka-samuddhaŋsi, paribhoga-sukhosadhaŋ,  
lokāmisānaŋ vamanaj, ceto dosa-virecanaj.
- 973 accanta-tittikaraṇam idaŋ taŋ dhammabhojanaj,  
pipāsāharanaŋ pānaŋ, vimuttirasa-pesalaŋ.
- 974 vanṇa-kitti-sugandhāyaŋ, guṇamālā suganthitā,  
pāpa-kopīna-vasanaŋ, hirottappa-vicittitaŋ.
- 975 accanta-parisuddhā ca, saddhamma-ratanāvalī,  
ariyānam alaṅkāro, anupādhi-sirinkaro.
- 976 cittānaŋ<sup>2</sup> dunnimittānam idaŋ santikaraŋ paraŋ,  
vipattipatighātāya, parittam idam uttamaj.
- 977 antarāya-vināsāya, maṅgalaŋ jinadesitaŋ,  
micchāgāha-vimokkhāya, sotthi sambuddha-bhāsitā.
- 978 anivatti<sup>3</sup> ca paccekham āvenikam ahāriyaŋ,  
aṇatosadham accantam ajarāmara-sādhanaŋ.
- 979 yam etaŋ samadhiṭṭhāya, sambodhittayam uttamaj,  
papponti sabbasampatti-guṇapārami-pūritaŋ.
- 980 sabbākāra-varopetam etaŋ nekkhammasammataŋ,  
sīla-gambhīra-parikhaj, dhutaṅgodita-toraṇaj.
- 981 samādhi-vithi-vitthiṇaŋ, sati-pākāra-gopuraŋ,  
saddhā-samiddhi-samphullaj, paññā-pāsāda-sobhitaj.
- 982 sammājīvaddhajaŋ rammaŋ, hirottappa-paṭicchadaŋ,  
vimuttāmata-sambhogaj, veneyyajana-sevitaŋ.

<sup>1</sup> sabba-dukkha-viniggamo.<sup>2</sup> cintanā.<sup>3</sup> anuvatti.

- 983 abhejjaj̄ pāpa-verīhi, puraj̄ sugata-māpitaj̄,  
anītim anupassaggaj̄, paṭipannā mahesayo.
- 984 param' assāsa-sampattā, paripunṇa-manorathā,  
sabba-saṅgam atikkamma, nikkhantā akutobhayā.
- 985 sammad-attham abhiññāya, maccudheyyp-pahāyino,  
sabba-dukkhogha-nittiññā, pāraj̄ gacchanti paññitā.
- 986 iti sabbaṅga-sampannaŋ, mahesigaṇa-sevitaj̄,  
nekkhammaŋ kāma-nikkhantaj̄, saddhamma-patham  
uttamaŋ.
- 987 virādhenti parābhūtā, mucchitā yena dujjanā,  
taŋ pāpasamudācāraŋ, pariuyt̄hānam abravuij.
- 988 ceto nivāraṇañ c' etaŋ, paññā-cakkhu-nirodhanaj̄,  
silopaghāta-karanaj̄, cittavikkhepa-saṅgamo.
- 989 ayasānaŋ padat̄hānaŋ, guna-teja-vināsanaj̄,  
sabbasampatti-dahanaj̄, caturāpāya-sādhakaŋ.
- 990 sabbāsava-malopeto, sabbopakklesa-sañcayo,  
pāpa-yakkha-samāveso, dosāsivisa-saṅgamo.
- 991 pamādapatha-pakkanta<sup>1</sup>-amittagāna-saṅgamaŋ,  
mahabbhaya-samut̄hānaŋ, mahābyasana-saṅkaraj̄.
- 992 apāyadukkham ārūlhaŋ, ahitāvahitaŋ paraŋ,  
sabbānatha-karaŋ ghoraj̄, sabbadukkha-vidhāyakaj̄.
- 993 dhir-atthu pāpadhammadmānaŋ, sabba-kalyāna-hārinaj̄,  
laddhā pi khaṇasampatti, dullabhā yehi nāsitā.
- 994 tesaj̄ hi samudācāro, dullabhaŋ buddhasāsanaj̄,  
samuddhaŋseti asanī, yathā ratana-pabbataj̄.
- 995 saddhamma-dhana-corā te, nekkhamma-paripanthakā,  
paṭipattiŋ vilumpantā, palibuddhanti pāñino.
- 996 vissāsī-vadhakā v' ete, vissatthāvassa-ghātino,  
yehi bālā hatā senti, nissāsaŋ jinasāsane.
- 997 tepi vāsentī dummedhā, nissaṅkā<sup>2</sup> mohapārutā,  
antomanasi ucchaṅge, ghoramāsivisaj̄ yathā.
- 998 attano ca vināsāya, nissaṭe<sup>3</sup> klesapañnjare,  
cinantā nāvabujjhanti, vipattipatha-sāyino.
- 999 halāhalaj̄ va khādantā, āliṅgantā va pāvakaj̄,  
avassam upahaññanti, pāpadhammadpalālino.
- 1000 pāpacintā-paribbūlhā, vitakka-mathitā janā,  
lokadvayāpi dhaŋsentī, athadvaya-vināsino.

<sup>1</sup> makkantaŋ.<sup>2</sup> nissaṅga-moha.<sup>3</sup> nissaye.

- 1001 kodhūpanāhī bībhacchā, issā-macchera-dūsitā,  
makkhī palāsī sārambhī, appatissā agāravā.
- 1002 mānātimāna-bahulā, muddhā mukhara-caṇḍikā,  
uddhatāsampajāññā ca, dappitā ketugāhino.<sup>1</sup>
- 1003 cetokhiṭa-khilibhūtā, vinibandhānuvēthitā,  
mahogho viya sassāni, vināsentī tapoguṇaj.
- 1004 visayassāda-vikkhittā, vikiṇṇā pākatindriyā,  
muṭṭhassatī kusitā ca, jīvanti mogha-jīvitaṇ.
- 1005 mahagghasā bāhulikā, duppaññā kāya-dalhikā,  
gantha-nīvaranābaddhā, icchā-lobha-vasikatā.
- 1006 malaggahita-santānā, tiracchānakathā-ratā,  
vinayopasamāpetā, visamācāra-gocarā.
- 1007 dubbharā 'tha ca dupposā, sukumāra<sup>2</sup>-sukālayā,  
asantuṭṭhā mahicchā ca, loluppacāra-lakkhitā.
- 1008 duggandhen' eva sunakhā, āmagandhena muc-  
chitā,  
tattha tatthābhidhāvantā, nappatitthanti sāsane.
- 1009 nillajjā vītasārajjā, lokadhammesu mucchitā,  
pāpicchā kuhanacchannā, micchājīva-palobhitā.<sup>3</sup>
- 1010 satħā sagabbhā<sup>4</sup> māyāvi, antopūti avassutā,  
saṅkassara-samācārā, kasambusithilā jaṭā.
- 1011 siṅgāra-capalocittā,<sup>5</sup> pūtikāyānurāgino,  
sīdantā palipāpannā, na virūlhanti sāsane.
- 1012 pāpapuggala-saṇṣatṭhā, pāpaditthi-parākatā,  
assaddhā dhammanicchandā, dutṭhā dubbaca-nit-  
ṭhurā.
- 1013 sāmaññāj paridhaṇsentā, dūsentā jinasāsanāj,  
atikkamma jinovādaṇj, bālā duggati-bhāgino.
- 1014 kāmagiddhā durācārā, duśsīlā mohapārūtā,  
khajjantā kaddamī-bhūtā, jinasāsana-kaṇṭakā.
- 1015 hitāhitam ajānantā, anurodha-virodhino.  
cetopahata-santānā, vipallāsa-palambhitā.
- 1016 vipannākula-kammantā, pāpakārī parājītā,  
socanti dīgham addhānaṇj, apāyamhi samappitā.
- 1017 itthaj hitasamucchedi, kummaggo 'yaṇ rajāpatho,  
pāpaḍhammappavattīti, viditvā puna paṇḍito.

<sup>1</sup> setughātino.      <sup>2</sup> sukhumārā.      <sup>3</sup> °malositā, °malohitā.  
<sup>4</sup> pagabbhā.      <sup>5</sup> capalā cittā.

- 1018 pariuyutṭhānupakklesaj, vippurantaŋ visārado,  
    patisaṅkhāya rundheyya, manten' eva mahāvisaŋ.
- 1019 khippam āditta-celo va, pāpa-pāvakam utṭhitaj,  
    bhāvanā-jala-sekena, nibbāpeyya nirantaraŋ.
- 1020 appamādena medhāvī, nagen' eva mahānadiŋ,  
    pāpoghaŋ paṭibandhanto, pidaheyya khaṇe khaṇe.
- 1021 sabhayaŋ viya kantāraŋ, ghoram āsivisaŋ yathā,  
    papātam iva gambhīraŋ, milhaŋ viya ca paṇḍito.
- 1022 pahāya pariuyutṭhānaŋ, nekkhammam adhigacchati,  
    kalyāṇamitto vajjesu, bhayadassāvi subbato.
- 1023 kāmarāga-visaŋyutto, bhoga-dhana-nirālayo,  
    icchā-lobha-vinimmutto, ammamo apariggaho.
- 1024 sorato sakhilo sañho, mettāyanto dayāparo,  
    anāhaṭa-mano dhīro, santa-citto khamāparo.
- 1025 hitesī sabbapāṇīnaŋ, issā-maccheramuccchito.  
    kodhopanāha-byāpāda-virodhopasame rato.
- 1026 anolīna-mano yogī, niccāraddha-parakkamo,  
    susamāhita-saṅkappo, vippasanno anāvilo.
- 1027 okappentodhimuccanto, paññavā paṭipattiyaŋ,  
    pihayanto mamāyanto, sammāsambuddhasāsanāŋ.
- 1028 iti nīvaraṇāpeto, ñāṇāloka-jutindharo,  
    pūjeti sammāsambuddhaŋ, saddhammapaṭipattiyā.
- 1029 hirotappa-guṇopeto, kalyāṇācāra-gocaro,  
    makkhappalāsa-rahitō, sappatisso sagāravo.
- 1030 ajjavā-cāra-cāritto,<sup>1</sup> māyā-sāṭheyya-nissaṭo,  
    thambha-sārambha-nissaṅgo, maddavācāra-pesalo.
- 1031 mānātimāna-vimukho, saddhamma-garu sādaro,  
    parappavāda-nimmaddī, sajvega-bahulo sadā.
- 1032 vodāna<sup>2</sup>-citta-saṅkappo, pāpicchā-mala-vajjito,  
    micchādiṭṭhim atikkanto, saddhamme suppatiṭṭhito.
- 1033 ceto-khila-samucchedī, vinibandha-viveṭhako,  
    mānasaŋ sampahaŋseti, sabbaklesa-vimuttiyā.
- 1034 pavivitto asaŋsaṭṭho, santo appicchatā-rato,  
    ariyavaŋsālaṅkāro, supposo subharo sukhī.
- 1035 sallēkha-vuttī dhutavā, pāpāpacaya-tapparo,  
    pāsādika-samācāro, pasāda-bahulo muni.

<sup>1</sup> vāritto.<sup>2</sup> vodāta.

- 1036 anuddhato acapalo, danto gutto yatindriyo,  
cetosamādhi-garuko, sampajāno satiyuto.
- 1037 ussāhajāto saddhamme, chandajāto nirantaraṇ,  
sātaccakārī svākāro, paṭipattiparāyano.
- 1038 cetokalañkāpagato, bhāvanārasam uttamaṇ,  
raṅgaj niddhota-vatthaṇ va, sādhukaṇ patigaṇhati.
- 1039 iti sampāditākāro, parisuddha-manoratho,  
nirādinava-sañcāro, sotthippatto niraṅgaṇo.
- 1040 pāpagāha-vinimutto, rāhumutto va candimā,  
guṇaraṇjī-parikkhitto, sobheti jinasāsanaj.
- 1041 icc' alobham adosañ ca, mohābhāvam athāparaṇ,  
nekhammaṇ pavivekañ ca, tathā nissaranaj budho.
- 1042 samārabba visodhento, ajjhāsayam asesato,  
dhīro sampaṭipādeti, bhāvanāsukham uttamaṇ.
- 1043 tato pañitādhimutti-palibodha-vinissaṭo,  
paripantha-vinimutto, vigatāvaraṇālayo.
- 1044 bhāvanā-ninna-santāno, kallacitto visārado,  
kasiṇādikam ārabbha, bhāveyya samathaṇ kathaṇ ?
- 1045 paṭhavikasiṇaj tāva, vidatthi-caturaṅgulaṇ,  
katvānaruṇavaṇṇāya, mattikāya sumanḍalaṇ.
- 1046 yugamatte ṭhapetvāna, ṭhāne sukhanisinnako,  
paṭhavī ti samaṇñāya, katvābhogan tu bhāvaye.
- 1047 akate pi khalādimhi, akičchen' eva maṇḍale,  
nimittaṇ jāyaticeāhu, pubbayogavato pana.
- 1048 āpomaṇḍalam uggaṇhe, bhājanādigate jale,  
tejamhi tejokasiṇaj, paṭacchiddādi-saṅgate.
- 1049 sassaggādimhi kampante, vāyokasiṇa-maṇḍalaṇ,  
paṭibhāga-samācāro, phuṭṭhaṭṭhān' eva jāyati.
- 1050 nīlādikasiṇaj vatthe, pupphe vā vanṇadhatuyaj,  
ākāsamaṇḍala-bhittic-chiddādimhi upaṭṭhitaj.
- 1051 channappavīṭham<sup>1</sup> ālokaj, uggaṇheyya patiṭṭhitaj,  
suriyālokādibhedaj, bhūmiyaṇ vātha bhittiyan.
- 1052 dasadhā kasiṇesv-evaj, yattha katthaci yogino,  
parikammaṇ karontassa, uggaho nāma jāyati.
- 1053 citte sūpaṭṭhite tasmiṇ, passantass' eva cakkhunā,  
uggahamhi nimittamhi, paṭipādeyya bhāvanaṇ.

<sup>1</sup> chidda<sup>2</sup>.

- 1054 vikkhepañ vinivārento, paripanthe virājayañ,  
nimittābhimukhen' eva, mānasaj pañipādaye.
- 1055 āsevantassa tass' evañ, cittaj hoti samāhitaj,  
sañklesā sannisidanti, pañibhāgo ca jāyati.
- 1056 tattha paññatti-saṅkhāte, nimitte bhāvanāmaye,  
tath' eva pañibhāgamhi, tato yuñjeyya bhāvanañ.
- 1057 tatthādhimutto satimā, nimittavidhi-kovidō,  
indriyāni samānento, sappāyam upalakkhayaj.
- 1058 niggayham uddhatañ cittaj, paggañhañ līnamānasaj,  
uhatañ sampahajjento, upekkhanto samāhitaj.
- 1059 renumhi uppalañdale, sutte nāvāya nāliyā,  
yathā madhukarādīnañ, pavatti sampavaññitā.
- 1060 cittappavatti-ākārañ, sādhukaj lakkhayaj budho,  
tathā samen' ākārena, pahitatto parakkame.
- 1061 samappavattam ākārañ, sallakkhetvā nirantarañ,  
padahantassa tass' evañ, appañā nāma jāyati.
- 1062 pañibhāganimittu tu, vadḍhelyya kasiñaj puna,  
upacāra-bhūmiyaj vā, appañāyaj va katthaci.
- 1063 ekañgula-dvañgulādi-vasen' eva yathākkamañ,  
pharanto manasā yeva, nipiño yāvadiechakaj.
- 1064 tath' evañ pañhamajjhānañ, patvāna pagunañ tato,  
katvā ciññavasibhūtañ, tamhā vuṭṭhāya paññito.
- 1065 vitakkādika-thūlañgap-pahānāya yathākkamañ,  
tath' eva pañipajjanto, pappoti dutiyādayo.
- 1066 dasadhā kasiñan' evañ, bhāvetvā pana yogino,  
catuttha-pañcakajjhānañ, katvā vikkhepa-nissañtañ.
- 1067 supakkhālit' upakklesā, santa-cittā samāhitā,  
paviveka-rasassādañ, anubhonti yathāsukhañ.
- 1068 asubhañ pana bhāvento, nimittañ yattha katthaci,  
uddhumātādi-bhedamhi, uggañheyāsubhe kathañ.
- 1069 ekāhādim atikkantaj, uddhumātakam īritañ,  
vigatacchavi-bibhacchaj, nilakārañ vinīlakañ.
- 1070 vikinīña-pubba-kudhitaj,<sup>1</sup> paribhinnaj vipubbakaj,  
viccheditañga-paccāñgañ, vicchiddaka-kalebarañ.
- 1071 vividhākāra-pañehi, khajjamānañ vikhāditañ,  
vinābhūtañga-paccāñgañ, vikkhittan ti pavuccati.

<sup>1</sup> kuthitam.

- 1072 pādādikaṅga-vikkhittaj, hata-vikkhittakaj mataj,  
lohitaj lohitākiṇṇaj, pulavaj kimisaṅkulaj.
- 1073 atṭhisāṅkhalikā-mattaj, atṭhikan ti ca sabbathā,  
sanṭhāṇākāra-bhedena, dasadhāsubha-desanā.
- 1074 tatth' evaj dasadhā-bhede, nijjīva-kuṇapāsubhe,  
ujjhite bhūmibhāgasmij, matakāye kālebare.
- 1075 labbhamānakam ākāraj oloketvā salakkhaṇaj,  
uggahetvāna cittena, taj taj nāmena bhāvaye.
- 1076 paṭikkūlañ ca jegucchaj, duggandhañ ca vidūsakaj,  
harāyitam ajaññañ ca, hilitaj dhikkatāsivaj.<sup>1</sup>
- 1077 icc' evam asubhākāre, katvābhogan tu yogino,  
bhāventass' upacāro ca, paṭibhāgo ca jāyati.
- 1078 paṭibhāganimitta j taj, upacārena sevato,  
appeti paṭhamajjhānam etth' evaj samathe nayo.
- 1079 vināsadhammaj pan' idaj, sarīraj bālanandita j,<sup>2</sup>  
vipattipariyosāna j, avassa j bhedagāmikaj.
- 1080 yathā idaj tathā eta j, yathā eta j tathā idaj,  
jīvamānañ ca nijjīvam evaj dhammaparāyanaj.
- 1081 sabhāvo so pi dehassa, sabbassāpi ca sabbathā,  
bhavitabbā cirenāpi, esāya j niyatā gati.
- 1082 anicca j khayadhammañ ca, dukkham eta j bhayāva-  
ha j  
anattā ca parābhūta j, vibhijjati khaṇe khaṇe.
- 1083 vinassamānass' ākāraj, tatth' evaj pana passato,  
vipassanā bhāvanā ti, tam īrenti tathāgatā.
- 1084 bhāvana j duvidham p' eta j, bhāventi puna paṇḍitā,  
jīvamāne pi kāyamhi, ta j tadākāra-sambhave.
- 1085 jīvamāno pi kāyo 'ya j, kuṇapo va sabhāvato,  
tam-alāṅkāra-paṭicchanno, bālāna j nappakāsatī.
- 1086 bahi maṭṭham upaṭṭhāti, anto kuṇapa-pūrita j,  
uggharantaj paggharantaj, navadvāramalassavaj.<sup>3</sup>
- 1087 sarīraj niccaduggandha j, nānākimisamākula j,  
taca-maṇsa-paṭicchannaj, atṭhipañjara-saṇṭhitaj.
- 1088 vaccakūpam idaj nāma, dvattijsāsuci-pūrita j,  
narānukkāra-bhūmī ca, nekavassaganocitā.
- 1089 susānagamanosāna j, bahusādhāraṇāsubha j,  
gaṇḍa-bhūta j sallabhbūta j, bahudukkha-nibandhana j.

<sup>1</sup> vikkhitāsivaj.<sup>2</sup> bālālito.<sup>3</sup> navaddvāra j vanassavaj.

- 1090 nānābyādhi-samākiṇṇaŋ, nānopaddava-saiikulaŋ,  
nānānattha-samodhānaŋ, nānopaklesa-vatthukaŋ.
- 1091 positam pi ciraŋ kālaŋ, mamaṅkāra-mamāyitaŋ,  
lahu dujjana-mitto va, picchilaŋ sampadussati.
- 1092 parihāyati nissāraŋ, jaratāpīta-yobbanaŋ,  
maceu-bhañjitam accantam asesaŋ paribhijati.
- 1093 tathā' pi jālasantāno (?), bahusainkhāra-saṅkhato,  
vatthālaṅkāra-saṅchanno, mālā-gandhādi-sobhito.
- 1094 saviññatti-vikārehi, vicittākāra-maṇḍito,  
kāyo līlhā-vilāsehi, palambheti mahājanaŋ.
- 1095 vañcitā yena dummedhā, kāmaklesa-balimatā,  
pūrenti caturāpāyaŋ, māradheyyānusārino.
- 1096 evam ādinavaŋ ñatvā, pūtikaye vicakkhaŋā,  
asubhādikam ākāram ārabba chandupaṭṭhahuŋ<sup>1</sup>
- 1097 yasmiŋ patanti kuṇape viparīta-saññā,  
saṅklesa-pāpavasagā visamaŋ carantā,  
taŋ passath' etam asubham pi vināsadham-  
maŋ,  
icc' evam āha sugato dasadhā vibhāgaŋ
- 1098 satthārā kasiṇaŋ ca yaŋ dasavidhaŋ vikkhepavik-  
khambhanaŋ,  
kāmaklesa - vināsanāŋ dasavidhaŋ yaŋ cāsubhaŋ  
bhāsitaŋ,  
dibba - brahma - sukhāvahaŋ samapadaŋ vijjodayaŋ  
yoginaŋ,  
kammaṭṭhānam alaŋ tam uttamaguṇenāsevitaŋ  
sevituŋ.

*Iti Nāmarūpaparicchede  
kasiṇāsubha-vibhāgo nāma atṭhamo  
paricchedo.*

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#### NAVAMO PARICCHEDO.

- 1099 Saddhā-pabbajito yogī, bhāvento-'nussatī pana,  
dasānussatti-bhedesu, bhāveyy' aññatarāŋ kathaŋ ?

<sup>1</sup> chanda-mabrawaŋ.

- 1100 arahañ sugato loke, bhagavā lokapāragū,  
vijjācaraṇa-sampanno, vimutti-pariṇāyako.<sup>1</sup>
- 1101 jetṭho sammābhisambuddho, setṭho purisa-sārathī,  
satthā deva-manussānañ, buddho appaṭipuggalo.
- 1102 sabbaloka-hito bandhu, samatta-ratanālayo,  
sattānam anukampāya, jāto nātho sivaṅkaro.
- 1103 cakkhumā titthakusalo, dhammassāmī tathāgato,  
maccudheyya-vimokkhāya, paṭipādayi pāniṇo.
- 1104 satthavāho mahāyoggo,<sup>2</sup> maggāmaggāyudhandharo,<sup>3</sup>  
sirisattham adhigayha, vicarittha mahāpathaṇ.
- 1105 anomo nasamo dhīro, loka-hita-parakkamo,  
sabbākāra-varopeto, accherabbhuta-puggalo.
- 1106 athabhūto dhammadbhūto, brahmabhūto mahāyaso,  
ñāṇāloka-paricchinna-neyyāsesa-pariggaho.
- 1107 ānubhāva-vasippatto, āsabhaṇṭhāna-niccalo,  
mahanta-mariyādāya<sup>4</sup>-mananta-gati gocaro.
- 1108 sabbābhiññā-balappatto, vesārajja-visārado,  
sabbasampatti-niṭṭhāno, guṇapārami-pūrako.
- 1109 appameyyo mahānāgo, mahāvīro mahāmuni,  
maheśī mahitācāro, mahāmaha-mahiddhiko.
- 1110 sabbatthasiddhi-sañcāro, mahesigana-pūjito,  
rājādhirāja-mahito, deva-brahmābhivandito.
- 1111 abhibhūya tayo loke, ādicco va nabhantare,  
virocati mahātejo, andhakāre pabhaṅkaro.
- 1112 byāmappabhā-parikkhitto, ketumālāhalaṅkato,  
dvattiṅsa-lakkhaṇāsīti-anubhyañjana-sobhito.
- 1113 chabbaṇṇaraṇsi-lalito, ratanagghiya-sannibho,  
samiddha-rūpasobhaggo, dassaneyyañ va maṇḍitañ.
- 1114 phullañ padumasandāñ va, kapparukkho v' alaṅkato,  
nabhañ 'va tārakākīññañ, uttamo paṭidissati.
- 1115 satthukappa-mahāvīra-puttehi parivārito,  
sabbalokam abhiddhāya, dhammarājā sayāñ-vasī.
- 1116 niddhota-mala-cando va, nakkhattaparivārito,  
khattasaṅgha-paribbūlho, cakkavattīva sobhati.
- 1117 iccānanta-guṇākinñnam asesamala-nissaṭañ,  
sabbasampatti-dātārañ, vipatti-vinibaddhakāñ.

<sup>1</sup> vimuttipada-nāyako.<sup>2</sup> mahāyogo.<sup>3</sup> mahāmaggā°.<sup>4</sup> pariyādāya.

- 1118 dayāparam ahorattaj, bhagavantam anussaraj, bhāveti paññavā yogī, buddhānussati-bhāvanaj.
- 1119 svākkhāto tena saddhammo, sambuddhena satimatā, paccatta-pativedhena, passitabbo yathārahaj.
- 1120 tañhādālidda-nāsāya, manoratha-samiddhiyā, kālantaram anāgamma, paccakkhaphala-dāyako.
- 1121 upanissaya-vantānam ehi passāti dassiyo, paccattam eva viññūhi, veditabbo sabhāvato.
- 1122 sabbāsava-samugghātī, suddho sovaththiko sivo, pihitāpāya-kummaggo, maggo nibbāna-pattiyā.
- 1123 klesasaṅkaṭa - duggamhā, dukkhakkhandha - mahabhyā  
khemantabhūmiy niyāti, accantam anupaddavañ.
- 1124 puññatittham idañ nāma, maṅgalañ ca sivaṅkarañ, hitodayañ sukhādhāram<sup>1</sup> amatāhāram uttamañ.
- 1125 avijjāpataluddhārī, vijjānettosadhañ varañ, paññādhāram<sup>2</sup> idañ satthañ, klesagaṇḍappabhedakañ.
- 1126 catureogha-nimuggānañ, setubandho samuggato, bhava-cāraka-ruddhānañ, mahādvāro apāruto.
- 1127 sokopāyāsa-viddhānañ, parideva-samaṅginaj, sallaniharanopāyo, accantasukham īrito.
- 1128 byasanopaddavāpeto, saṅklesamala-nissato, uju sammattaniyato, patipatti-visuddhiyā.
- 1129 suddhisila-parikkhāro, samādhimaya-pañjaro, sammāsaṅkappa-cakkañgo, sammāvāyāmavāhano.
- 1130 satisārathi-saṅyutto, sammādiṭṭhi-purejavo, esa dhammaratho yāti, yogakkhemassa pattiyā.
- 1131 vipatti-paṭibāhāya, sabbasampatti-siddhiyā, sabba-bandha<sup>3</sup>-vimokkhāya, dhammañ desesi cakkhumā.
- 1132 hitesī sabbapāñīnañ, dayāpanno mahāmuni, dhammālokañ pakāsesi, cakkhumantānam uttamo.
- 1133 yañ dhammañ sammad-aññāya, khemamaggaj patit-ṭhitā,  
pāpakāpagatā dhīrā, passaddha-darathāsayā.
- 1134 bhavayoga-vinimmuttā, pahīna-bhaya-bheravā, accantasukham edhenti, sothippattā mahesayo.

<sup>1</sup> hitāvassaj sukhādhānam.<sup>2</sup> saṅhataram.<sup>3</sup> khandha°.

- 1135 tam evam uttamaŋ dhammaŋ, cintento pana pañ-dito,  
bhāvetīti pakāsentī, dhammānussati-bhāvanāŋ.
- 1136 cattāro ca patipannā, cattāro ca phale thitā,  
esa saṅgho ujubhūto, paññā-sīla-samāhito.
- 1137 palasāpagato suddho, patipattippatīthito,  
pariggahita-saddhammo, samiddha-guṇa-sobhito.
- 1138 pahīnāpāya-gamano, pāpaklesa-vinissato,  
paripantha-samucchedī, bhavacāraka-bhedako.
- 1139 uttama-damathappatto, suvinīto mahesinā,  
vijjā-vimutti-vodāno, ājānīyapathe ṭhito.
- 1140 sugatorasi sambhūto, sucidhamma-sirindharo,  
paṭipādita-sammattho,<sup>1</sup> dhammasāsana-sevito.
- 1141 bhaya-bherava-nissaingo, jinatejānupālito,  
moneyyapatha-sañcāro, sugatovāda-bhājano.
- 1142 appamāda-parittāno, sīlālaṅkāra-bhūsito,  
cetosamādhi-sannaddho, paññāyudha-samujjalo.
- 1143 ujumaggam adhitṭhāya, mārakāyappadālano,  
aparājita-saṅgāmo, lalitodāra-vikkamo.
- 1144 maccudheyayam atikkanto, bodhidhammappatiṭṭhito,  
chaṭṭabhiññā-balappatto, samārādhita-sāsano.
- 1145 anubodhim anuppatto, pabbhinna-paṭisambhido,  
sāmaññapāramippatto, toseti janamānasaj.
- 1146 nekākāravarūpeto, nānāsampatti-phullito,  
vipattipatha-nittiṇo, abhivuddhiparāyano.
- 1147 āhuṇeyyo pāhuṇeyyo, dakkhiṇeyyo sudullabho,  
sadevakassa lokassa, puññakkhettam anuttaraŋ.
- 1148 yattha suddhamhi niddose, saddhā-bījaŋ patitṭhitāŋ,  
accantaŋ paripāceti, sampatti-phalam uttamaŋ.
- 1149 yaŋ phalaŋ paribhuñjantā, vimuttirasasevanaŋ,  
accanta-sukhitā dhīrā, bhavanti ajarāmārā.
- 1150 taŋ phalaŋ patthayantena, saṅghānussati-bhāvanā,  
bhāvetabbā pan' iccevam iti bhāsanti pañḍitā.
- 1151 pañcasilaŋ dasasilaŋ, pātimokkham uposathaŋ,  
catupārisuddhisilaŋ, dhutaṅga-parivāritaŋ.
- 1152 evam etesu yaŋ kiñci, samādāya rahogato,  
tam ānisajṣaŋ guṇato, phalato ca vicintaye.

<sup>1</sup> °sampatto.

- 1153 ādim etaŋ patiṭṭhā ca, mukhaŋ pamukham uttamaŋ,  
mūlaŋ kusala-dhammadānaŋ, pabhavaŋ<sup>1</sup> paṭipattiya.
- 1154 sāsanotaraṇadvāraŋ, titthaŋ saddhamma-vāpiyā,  
pārisuddhipadaṭṭhānaŋ, maggaŋ khemanta-pāpakaŋ.
- 1155 sādhusikkhā-samādhānaŋ,<sup>2</sup> bāhusacca-vibhūsanaŋ,  
ariyācāra-cāritta<sup>3</sup>-mavaṇṇaŋ malavajjanaŋ.
- 1156 kolaputti<sup>4</sup>-alaṅkāro, pāpajallappavāhanaŋ,  
anapāyi sugandhañ ca, mahāpurisa-sevitaŋ.
- 1157 pacchānuta-pa-haraṇaŋ, pītipāmojja-vadḍhānaŋ,  
nekhammabhāvanopetaŋ, pabbajjā-vesa-sobhaṇaŋ.
- 1158 sopāṇaŋ saggalokassa, dalhāpāya-pidhānakāŋ,  
anupaddava-sampatti, samatta-guṇa-sūdanī.
- 1159 klesa-pañjara-vicchedī, vipatti-patha-vāraṇaŋ,  
sotthikamma-samutṭhānaŋ, asādhāraṇa-maṅgalai.
- 1160 suladdhā vata me laddhā, saddhā sugatasāsane,  
silai me yassa kallyānaŋ, parisuddham akhaṇḍitaŋ.
- 1161 dullabho vata me laddho, mahālābho anappako,  
yo 'ham akkhalitācāro, upaghāta-vivajjito.
- 1162 dammaṅkurita-santāno, mūlaŋjato 'smi sāsane,  
ujumaggai samārūlho, pihitā sabhayā disā.
- 1163 avañjhā vata me jāti, āraddhā khaṇasampadā,  
patiṭṭhito 'mhi saddhamme, saphalaŋ mama jīvitaŋ.
- 1164 itthaŋ nānappakārena, cintento guṇam attano,  
sīlakkhandhassa bhāveti, sīlānussatibhāvanaŋ.
- 1165 saddhāya sīlavantesu, datvā dānaŋ yathārahaŋ,  
niddhota-mala-macchero, vivitto tam-anussare.
- 1166 dānaŋ nidhānam anugaŋ, asādhāranam uttamaŋ  
avināsa-sukhādhānaŋ, accantaŋ sabbakāmadai.
- 1167 kopadāhopasamanāŋ, macchera-mala-sodhanaŋ,  
pamādaniddā-vuṭṭhānaŋ, lobhapāsa-vimocanāŋ.
- 1168 cetovikāra-damanaŋ, micchāmagga-nivāraṇaŋ,  
vittilābha-sukhassādo, vibhavodaya-maṅgalai.
- 1169 saddhādiguṇa-vodānaŋ, ajjhāsaya-vikāsanāŋ,  
sadācāraparikkhāro, tanu-ceto-vibhūsanaŋ.
- 1170 appamañña-padaṭṭhānaŋ, appameyyena vaṇṇitaŋ,  
mahāpurisa-cārittaŋ, apadānaŋ maheśino.

<sup>1</sup> sambhavaŋ.<sup>2</sup> samādānaŋ.<sup>3</sup> vāritta.<sup>4</sup> kulaputta.

- 1171 dhammādhigata-bhogānaŋ, sārādānam anuttaraŋ,  
mahattādhigamūpāyo, lokasantati-kāraṇaŋ.
- 1172 atthakāri ca sammāhaŋ,<sup>1</sup> pariccāgasamāyuto,  
attano ca paresañ ca, hitāya paṭipannako.
- 1173 uju-maddava-citto' smi, kālussiya-vinissaṭo,  
pāpa-saṅklesa-vimukho, pāṇabhūtānukampako.
- 1174 sīlavanta-patiṭṭho' smi, kapaṇānaŋ parāyano,  
buddhasāsan' upaṭṭhāko, nātimittopajiviko.<sup>2</sup>
- 1175 dāna-vossagga-sumukho, saṃvibhāgarato sukhī,  
kapparukkho va phalito, jāto lokābhivuddhiyā.
- 1176 pihitāpāya-maggo' smi, saggadvāram apārutaŋ,  
sampattā sabbasampatti, dāliḍdassa manāpitā.<sup>3</sup>
- 1177 saṃsāraddhānapātheyyaŋ, sabbadukkha-vinodanaŋ,  
subaddhaŋ mama sabbattha, gahito ca kaṭaggaho.
- 1178 evaŋ dānaguṇaŋ nānap-pakārena vicintayaŋ,  
bhāveti dāyako yogī, cāgānussati-bhāvanāŋ.
- 1179 saddhaŋ sīlaŋ sutan cāgaŋ, paññaŋ paṇḍitajātiko,  
sampādayitvā saddhamme, devatāyo anussare.
- 1180 cātummahārājikā ca, tāvatijsā ca yāmakā,  
tusitā ceva nimmāna-ratio vasavattino.
- 1181 tad-uttariŋ ca ye devā, dibbakāyam adhiṭṭhitā,  
te pi saddhādi-dhammesu, cirakālappatiṭṭhitā.
- 1182 susamāhita-saṅkappā, dāna-sīla-dhurandharā,  
dhamma-maggam adhiṭṭhāya, hīrottappa-purakkhatā.
- 1183 taŋ lokaŋ upapannāse, sassirikaŋ parayanaŋ,  
iddhimanto jutimanto, vaṇṇavanto yasassino.
- 1184 dibbasampatti-sampattā, nānā-bhoga-samappitā,  
pālentā dīgham addhānaŋ, anubhonti mahāsukhaŋ.
- 1185 te sabbe pi ca mayham pi, vijjanti anupāyino,  
saddhādi-kusalā dhammā, deva-dhammā ti vissutā.
- 1186 saddhammaguṇasampatti-mātā<sup>4</sup> maṅgalanāyika,  
dullabhā pi ca me laddhā, saddhā sugatasāsane.
- 1187 vajjopavāda-rahito, pāpakamma-parammukho,  
parisuddha-samācāro, pasannāmala-cetano.
- 1188 niccam ohita-soto 'smi, tathāgata-subhāsite,  
sutabhājana-bhūto ca, satimā susamāhito.

<sup>1</sup> kammāhaŋ.<sup>2</sup> ojivito.<sup>3</sup> dāliḍdassama-nāsitaŋ.<sup>4</sup> dātā.

- 1189 macchera-mala-nittiṇo, lobhakkhandha-vimuccito,  
opānabhūto lokasmij, vissatṭha-sukhayācano.<sup>1</sup>
- 1190 vatthuttaya-mahatte ca, hitāhita-vinicchaye,  
paññā vatthusabhāve ca, tikhinā mama vattati.
- 1191 samārādhita-saddhammo,<sup>2</sup> katapuñña-mahussavo,  
devadhamma-samiddho' smi, kallyāna-caritākaro.
- 1192 devatāhi samāno 'haŋ, guṇālaikāra-bhūsito,  
hatthappattā ca deviddhi, nippaññā dibbasampadā.
- 1193 devasāmaññam icc' evaŋ, cintento guṇam attano,  
bhāveti guṇasampanno, devatānussatiŋ paraŋ.
- 1194 jātidhamma-jarā-vyādhi-sokopāyāsa-bhañjite,  
anicce dukkhenatte ca, nibbinnopadhisambhave.
- 1195 virāgo ca nirodho ca, cāgo mutti anālayo,  
yo 'yam ādāna-nissaṅgo, nibbāṇam iti vuucati.
- 1196 upasantam idaŋ ṭhānam iti cinteti pañđito,  
anupādānasaṅkliṭṭham asaṅkhāram anāmayaŋ.
- 1197 appamāṇaŋ pañītañ ca, sivaŋ paramam accutaŋ,  
anantaguṇam accantam avikāram anāmayaŋ.
- 1198 khemantaŋ pārimaŋ tīraŋ, pāpanāsakaraŋ paraŋ,  
tānaŋ leṇañ ca dīpañ ca, patiṭṭhānaŋ parāyanāŋ.
- 1199 vatṭānubandha-vicchedo, bhavatañhā-visosanaŋ,  
sabbūpadhi - samugghāto, dukkhanibbāpanaŋ suk -  
haŋ.
- 1200 sabbapāpa-vināso 'yaŋ, sabbaklesa-visodhanaŋ,  
sokopāyāsa-santāpa<sup>3</sup>-bhaya-bherava-mocanāŋ.
- 1201 pañibodha-samucchedo, papañca-viniveṭhanāŋ,  
sabbasaṅkhāra-samatho, sabbaloka-vinissato.
- 1202 pārisuddhi-karā dhātu, bhavanissaraṇaŋ padaŋ,  
uttamāriya-sampatti, anomam amataŋ padaŋ.
- 1203 sabbato-bhaddam atulaŋ, nibbāṇam iti passato,  
upasamānussatiti, bhāvanā 'yaŋ pavuccati.
- 1204 sattānussatim icc' evaŋ, bhāvento pana pañđito,  
pāmojja-bahulo hoti, pasanno buddhasāsane.
- 1205 paṭipassaddha-daratham upacāra-samādhinā,  
samādhīyati cittañ ca, parisuddham anāmayaŋ.
- 1206 bhāvanāmayaŋ etañ ca, katvā puññam anappakaŋ,  
vāsanā-gati-sampatti-bhoga-bhāgīti vuucati.

<sup>1</sup> vissattha°.<sup>2</sup> samāgamitā°.<sup>3</sup> °santāsa°.

- 1207 upanissaya-sampanno, patvā nibbedham uttamaŋ, diṭṭh' eva dhamme dukkhaggiŋ, nibbāpeti anāsavō.
- 1208 lokappavattī cintetvā, maraṇānussatiŋ pana, bhāveyya sakam accantaŋ, cintento maraṇaŋ kathaŋ.
- 1209 animittam anaññataŋ, maccānaŋ idha jīvitāŋ, kasirañ ca parittañ ca, tañ ca dukkhena saññutaŋ.
- 1210 appodakamhi macche va, phandamāne rudammukhe, maccu gacchati ādāya, pekkhamāne mahājane.
- 1211 purakkhatvā va maraṇaŋ, jāyanti paṭisandhiyaŋ, jātā puna marissanti, evaŋ dhammā hi pāṇino.
- 1212 yam ekarattiŋ paṭhamāŋ, gabbhe vasati māṇavo, abbhuṭṭhito va sa yāti, sa gacchaŋ na nivattati.
- 1213 sattā maranti gabbhe pi, jāyamānā ca dārakā, kumārā yobbanappattā, balappattā mahattarā.
- 1214 athāvassāŋ marant' eva, jīṇā daṇḍa-parāyanā, sūrā puñña-balatthāmā,<sup>1</sup> nānābyādhī-nipilītā.
- 1215 ajja suve ti maraṇaŋ, pariyesati pāṇino, senā yuddhapayātā va, sabbe maccu-bhayākulā.
- 1216 sattaratanalaṅkārā, caturiddhi-samuggatā, cakkavattī mahātejā, rājamaṇḍala-sobhitā.
- 1217 kappuṭṭhāna-mahāvātā, pātitā va mahāsilā, patanti maccu-vikkhittā, parocetā na māṇavā (?)
- 1218 ye pi dīghāyukā devā, vanṇavantā mahiddhikā, ānubhāva-balappattā, mahābhoga-sukhedhino.
- 1219 te pi maccu-samuddhastā, bhavanti bhayasaukulā, verambhakkhitta-pakkhī va, mādisesu kathā va kā ?
- 1220 accantarāya-bahulo, marāṇāhita-sambhavo, niccaŋ cakkasamārūlho, loko 'yaŋ parivattati.
- 1221 eth' antare marantassa,<sup>2</sup> vemajjhe mama vattato, assāse pi avissaṭṭhe, jīvite me kathā va kā ?
- 1222 accherāŋ vata lokasmīŋ, khaṇamattam pi jīvitāŋ, nissitopaddavatṭhāne, mahābyasana-pīdite.<sup>3</sup>
- 1223 addhuvāŋ jīvitāŋ niccam accantaŋ maraṇaŋ mama, sabhāvo maraṇan t' eva, viseso pana jīvitāŋ.
- 1224 attham ārabba gacechanto, ādicco va nabhantare, maraṇāyābhidhāvanto, vihāyāmi suve suve.

<sup>1</sup> balappattā.<sup>2</sup> maraṇassa.<sup>3</sup> piṇḍite.

- 1225 vajjhappatto mahācoro, niyat' āghātanaŋ<sup>1</sup> yathā,  
maraṇāya payāto 'haŋ, tath' eva anivattiyo.
- 1226 ambujo vaṇka-ghasto va, tānaŋ leṇaŋ vivajjito,  
niccaŋ maccuvasaŋ yanto, vissattho kim ahaŋ care ?
- 1227 ko me hāso kim ānando, kim ahaŋ mohapāruto ?  
parappamāda-vikkhitto, vicarāmi nirañkuso.
- 1228 handāham ārabhissāmi, sammāsambuddhasāsane,  
ātāpi pahitatto ca, hirottappa-samāhito,
- 1229 patipatti-paro hutvā, pāpadhamma-nirañkuso,<sup>2</sup>  
nibbāpayāmi accantaŋ, sabbadukkha-hutāvahaŋ.
- 1230 itthaŋ pan' attano yogī, maraṇaŋ paticintayaŋ,  
maraṇānussatiŋ nāma, bhāvetiti pavuccati.
- 1231 tad-etaŋ pana bhāvetvā, upacāra-samāhito.  
nibbedha-bahulo hoti, appamāda-dhurandharo.
- 1232 micchādhammaŋ virājetvā, nandirāga-nirālayo,  
sabbāsava-parikkhiŋo, pappoti amataŋ padaŋ.
- 1233 gahetvā pana medhāvī, dvattiŋsākāra-bhāvanaŋ,  
kareyya tāva pacchā ca, anupubbam abhiñhaso.
- 1234 kesā lomā nakhā dantā, taco maŋsaŋ nahāru ca,  
aṭṭhī ca miñjā vakkañ ca, hadayaŋ yakanaŋ tathā.
- 1235 kilomaŋ pihakaŋ papphās' ant' antaguṇam udariyaŋ,  
matthalungaŋ karisañ ca, pittāŋ semham athāparaŋ.
- 1236 pubbo ca lohitaŋ sedo, medo assu vasā 'tha vā,  
kheļo singhāṇikā ceva, lasikā muttam icc' api.
- 1237 ghaṇabandha-subhākārā, vipallāsānusārinaŋ,  
yathābhūtāvabodhāya, vibhatt' evaŋ mahesinā.
- 1238 kāye battiŋsa-kotṭhāsā, kuṇapā va samussitā,  
sāragayhūpagāpetā, dhikkatā dhīra-hīlitā.
- 1239 asubhā ca paṭikkūlā, jegucchā sucivajjītā,  
ninditā cakkhumantehi, andha-bālopalālitā.
- 1240 vicitac-chavi-sañchannā, tacagabbha-samohitā,  
parissava-parikkliṭhā, kuthitā pūtigandhikā.
- 1241 dhoviyantā pi satataŋ, ajahantā malassavaŋ,  
sugandhānuvilittā pi, duggandha-parināmino.
- 1242 ahañkāra-mamattena, vissattha-sukha-saṅgahā,  
saṅghāta - ghaṇa - sañbaddhā, sammohenti mahā -  
janāŋ.

<sup>1</sup> niyāt' āghātanaŋ.<sup>2</sup> nirañkato, nirākato.

- 1243 chandarāga-samūpetā, yattha mūlhā puthujanā,  
sévanti visamaŋ ghoraj, caturāpāya-bhāgino.
- 1244 tattha cittaŋ virājetuŋ, paṭipanno yathākkamaj,  
ceto vibhāvanatthāya, koṭṭhāsesu vicakkhaṇo.
- 1245 vacasā manasā ceva, yathāvuttānusārato,  
anuloma-patilomaj, sajjhāyitvā tato paraŋ.
- 1246 vanṇa-sanṭhāna-disato, vavatthāpeyya pañđito,  
tat' okāsa-paricchedā, paccekaŋ tu yathākkamaj.
- 1247 vanṇa-sanṭhāna-gandhā ca, āsayokāsato tato,  
vibhāveyyāsubhākāram ekekasmīn tu pañcadhā.
- 1248 dasadhābhogam icce' vaŋ, katvā bhāvayato pana,  
sandhibhūtā pakāsanti, ratha-cakkāra-sādisā.
- 1249 hitvā appaguṇe tattha, gaṇhaŋ suppaguṇaj budho,  
appaṇaj patibhāgañ ca, pappot' ekeka-vatthusu.
- 1250 asubhākāram ārabba, bhāvanā ce pavattati,  
kammaṭṭhānaŋ paṭikkūlaŋ, pathamajjhānikaj siyā.
- 1251 nilādi-vanṇam ārabba, patibhāgo yadā tadā,  
nilādi-kasiṇaj hutvā, pañcakajjhānikaj bhave.
- 1252 lakkhaṇākāram ārabba, cintanā ce pavattati,  
vipassanā-kammaṭṭhānam iti bhāsanti pañđitā.
- 1253 tidhā pabhedam icce' vaŋ, bhāvento pana buddhimā,  
kāya-gatāsatij nāma, bhāvetīti pavuccati.
- 1254 so 'yam ajjhatta-nibbinno, bahiddhā ca nirālayo,  
ubbega-bahulo yogī, pamādam ativattati.
- 1255 kāmabandha-vinimmutto, pāpamedhāvi-nissaṭo,  
sacchikatvāna sāmaññaŋ, amataj paribhuñjati.
- 1256 ānāpānasatiŋ nāma, sammāsambuddha-vaṇṇitaŋ,  
kammaṭṭhānādhirājānaŋ, bhāvento pana pañđito.
- 1257 appaṇaň copacāraň ca, samathaň ca vipassanaj,  
lokuttaraŋ lokiyaň ca, sukhenevādhigacchatī.
- 1258 sukhumā nipuṇā tikkhā, paripakkā bale ṭhitā,  
bodhipakkhiya-dhammā ca, vodāyanti visesato.
- 1259 kammaṭṭhāne tathā h' ettha, gaṇanā anubandhanā,  
phusanā ṭhapanā ceva, sallakkhaṇa-vivāṭjanā.
- 1260 pārisuddhi tato pacchā, tesaň ca paṭipassanā,  
icc' evam aṭṭhadhā bhedā, mātikāyaŋ pakāsitā.
- 1261 vibhattā satipaṭṭhāna-vasā solasadhā tato,  
ānāpānappabhedenā, bhinnā dvattijsadhā puna.

- 1262 tam eva pariyādāya, samathañ ca vipassanāj,  
mahatta-vepullagataj, bhāveyya satimā kathaŋ ?
- 1263 ānāpānaŋ pariggayha, pavivitto rahogato,  
gaṇeyya paṭhamaj tāva, nisinno sukham āsane.
- 1264 pañcannaŋ naṭhapetabbaŋ, heṭṭhā na dasato 'pari,  
netabbam anupubbena, gaṇetabbam akhaṇditaj.
- 1265 anto bahi ca vikkhepam akatvāna punappunāj,  
phuṭṭhaṭṭhānamhi satimā, anubandheyya mānasaj.
- 1266 nāsikagg' uttarotṭhe ca, katvābhogaj tato paraŋ,  
satat' assāsa-passāsaŋ, āvajjantassa yogino.
- 1267 puthulaŋ vā 'tha dīghaj vā, maṇḍalaŋ vā 'tha vi-  
thataj,  
tārakādisamākāraŋ, nimittaŋ tattha jāyati.
- 1268 cittaŋ samāhitaŋ hoti, upacāra-samādhinā,  
upakklesā pahīyanti, paṭibhāge samuṭṭhite.
- 1269 nimitte ṭhapayaŋ cittaŋ, tato pāpeti appaṇaŋ,  
pañcajjhāna-vasenāyaŋ, samathe bhāvanānayo.
- 1270 ārabhītvābhīnivesam ānāpāne punāparo,  
ajjhattañ ca bahiddhā ca, tato tadanusārato.
- 1271 bhūmidhamme yathābhūtaŋ, vipassitvā visārado,  
pappotānuttarajjhānam ayaŋ suddhavipassanā.
- 1272 ānāpāna-samāpattiŋ, katvā pādakam uttaraj,  
bhāventassa vasen' āhu, nayaŋ solasadhā kathaŋ ?
- 1273 dīgham assāsa-passāsaŋ, rassaj vā 'tha tathā dvayaŋ,  
satiŋ sattisampanno, paṭhamaj parigaṇhati.
- 1274 ādimajjhāvasānaŋ taŋ<sup>1</sup>, karonto viditaŋ tathā,  
samāhito sabbakāya-paṭisaŋvedi sikkhati.
- 1275 tato te eva saṅkhāre, passambhanto 'parūpari,  
vutto passambhayaŋ kāya-saṅkhāraŋ sikkhatīti ca.
- 1276 ānāpānasaticc' evaŋ, kāyasaṅkhāra-nissitā,  
kāyānupassanā nāma, catuddhā pi ca bhāsitā.
- 1277 sampayuttena nāṇena, pītim ālambanena<sup>2</sup> ca,  
vipassanāya samathe, kubbanto pākaṭaj sukhaŋ.
- 1278 vedanā saññā-saṅkhāte, citta-saṅkhārake tathā,  
pītādi<sup>3</sup>-paṭisaŋvedī, sikkhatīti pavuccati.
- 1279 thūle te eva saṅkhāre, sametuŋ paribhāvayaŋ,  
vutto passambhayaŋ citta-saṅkhāraŋ sikkhatīti ca.

<sup>1</sup> ādimajjhāvasānāni.<sup>2</sup> satim ālambanena.<sup>3</sup> cittādi-.

- 1280 tasmā taŋ taŋ mukhen' etha, sampajjana-visesato,  
vedanānupassanā 'yaŋ, catudhā samudīritā.
- 1281 appento paccavekkhanto, bujjhanto ca pakāsitaŋ,  
karonto mānasat̄ citta-paṭisaiŋvedi sikkhati.
- 1282 tam evābhippamodento, sappitika-samādhinā,  
abhippamodayaŋ cittaŋ, sikkhatiti pavuccati.
- 1283 paccanikehi vikkhambha-samucchedehi<sup>1</sup> mocayaŋ,  
tathā vimocayaŋ cittaŋ, sikkhatiti pi bhāsito.
- 1284 ānāpānaŋ purodhāya, kammat̄thānaŋ yathārahaŋ,  
cittānupassanā nāma, pavattāyaŋ catubbidhā.
- 1285 vipassanāyānicānugatattā hi visesato,  
vipassanto aniccānupassi sikkhati pañđito.
- 1286 tato virāgānupassi, nibbinditvā virājayaŋ,  
tathā nirodhānupassi, bhūmi-dhamme nirodhayaŋ.
- 1287 pakkhandana-pariccāga-patiňissaggato pana,  
patiňissaggānupassi, sikkhatiti pavuccati.
- 1288 ānāpāna-mukhen' eva, bhūmidhamma-vipassanā,  
dhammānupassanā nāma, bhāsit' evaŋ catubbidhā.
- 1289 iti soļasadhākāraŋ, sikkhattaya-patiňhitāŋ,<sup>2</sup>  
catubbidham pi pūreti, satipaṭṭhāna-bhāvanaŋ.
- 1290 pariggayha satiň cevam ussahanto vipassanaŋ,  
dvattiňsākara-bhedehi, sato-kārīti vuccati.
- 1291 itthaň ca gaṇanādīhi, bhāvetvā samathaŋ tato,  
vipassanādhivacanaŋ, katvā sallakkhaṇaŋ puna.
- 1292 patvā vivaṭṭānāmaggāŋ,<sup>3</sup> pārisuddhiphale ṭhito,  
paccavekkhaṇa-saṅkhātaŋ, pappoti satipassanaŋ.
- 1293 ānāpānasaticc' evam asesat̄ paripūritā,  
sākāraŋ sappabhedaň ca, bhāvitāti pavuccati.
- 1294 ānāpānasamādhim etam atulaŋ buddhāpadānutta-  
maŋ,  
pāpaklesa-rajoharaŋ sukhamukhaŋ dukkhaggi-nib-  
bāpanaŋ,  
bhāvetvā satisampajañña-vipulā<sup>4</sup> vikkhepa-viddhā-  
sakaŋ  
pappont' uttaram uttamāmatapadaŋ bodhittaya-byā-  
pakaŋ.

<sup>1</sup> samucchede vimocayaŋ.<sup>3</sup> vipassanāmaggāŋ.<sup>2</sup> sikkhattayam adhiňhitāŋ.<sup>4</sup> nipuñā, nipuṇaŋ.

1295 buddhaŋ dhammañ ca saṅghaŋ puthujana-mahitaŋ  
 suddhasilaŋ sudānaŋ,  
 dhammaṭhā devatāyo' pasama 'tha maraṇaŋ  
 kāyam ānañ ca pānaŋ,  
 paññattārabba yāyaŋ sati samavahitā  
 bodhimaggodayāya,  
 sāyaŋ saddhamma-netti sahita-sivagunā  
 sevitabbādarena.

*Iti Nāmarūpararicchede  
 dasānussati-ribhāgo nāma navamo  
 paricchedo.*

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#### DASAMO PARICCHEDO.

- 1296 Byāpādādīnavaj disvā, khemabhāvañ ca khantiyā,  
 appamañña tu bhāvento, vineyya paṭighaŋ kathaŋ ?
- 1297 ceto santāpano kodho, sampasāda-vikopano,  
 virūpa-bibhaccha-karo, mukhavaṇṇappadhaṇsano.
- 1298 sīla-kālusiyuppādo, cittavikkhepa-sambhavo,  
 pañña-pajjota-viddhānsi, paṭipatti-vibandhako.
- 1299 apāyekāyano maggo, pāpakaṇṭaka-bandhako,  
 dhammamagga-samucchedi, maggadvāra-pidhānako.
- 1300 yaso-vanṇa-visaṅkhāro, guṇamūlappabhañjako,  
 dukkhadhamma-samodhāno, byasanopaddavākaro.
- 1301 dunnimittam idaŋ jātaŋ, sabbasampatti-dhaṇsanaiŋ,  
 dhūmaketu-samuppādo, sabbaloka-vināsako.
- 1302 sabbakallyāna-dhammānaŋ, avamaṅgalam utṭhitaiŋ,  
 hitārambha-samugghātī, antarāya-samāgamo.
- 1303 sabbākāra-paṭikkūlaŋ, sabbaviddesa-kāraṇaiŋ,  
 vipattimukham uppannaŋ, amittajana-patthitaŋ.<sup>1</sup>
- 1304 sapattakaraṇaiŋ ghoraiŋ, sabbānattha-vidhāyakanaiŋ,  
 bhayam antarato jātaŋ, taŋ janō nāvabujjhati.
- 1305 khuradhāraŋ lihantā va, gilantā va hutāsanaiŋ,  
 tittālābuŋ va khādantā, gaṇhantādittam āyudhaiŋ.
- 1306 byāpādamattasambhavam attaghaññāya kevalaiŋ,  
 upalālenti dummedhā, ghoram āsivisaŋ yathā.

<sup>1</sup> paṭṭanaiŋ.

- 1307 dosatejena rukkho va, susirārūlha-pāvako,<sup>1</sup>  
anto nudayhamānā pi, vippahantanti vighātino.
- 1308 nāvabujjhanti dummedhā, cetosaṅkappa-vāyunā (?),  
ukkāmukbam iv' ādittam ujjalantā punappunaŋ.
- 1309 bhayamagga-samārūlhā, khemamagga-virodhino,  
byāpannā kibbisākiṇṇā, athadvaya-virodhino.
- 1310 anāthā sallakāviddhā,<sup>2</sup> visatṭā anusocino,  
andhā viya migā 'raññe, bhamanti hatacakkhukā.
- 1311 asaŋvihita-kammantā, bālā kodhavasānugā,  
khippaj lakkhipariccattā, yasobhogehi dhaŋsare.
- 1312 duppaṭipādītārambhā, kodha-saṅkhobha-mohitā,  
dhammāmata-rasassādaŋ, na vindanti aviddasu.
- 1313 bavhādīnavam icc' evaŋ, mando byādhim iv' utṭhi-  
taŋ,<sup>3</sup>  
jātānalām iv' uechaŋge, ajjhupekkhanti dujjanā.
- 1314 codiyamānā dukkhehi, klesāciṇṇa-malī mahā,  
pāpakammehi pūrentā, senti maccupatthe ciraj.
- 1315 tam evaŋ paṭisaṅkhāya, paṭighaŋ pana yoniso,  
vālamigaj va dhāvantaj, āvisantaŋ va rakkhasaŋ.
- 1316 pāvakaŋ va paribbūlhaj, bhāyamānassa yogino,  
sotthibhāvāya khemantam upaññattaj mahesinā.
- 1317 mātā kalyāṇa-dhammānaŋ, khamā nāma mahid-  
dhikā,  
samappavatti sattesu, sabbasampatti-sādhikā.
- 1318 kodbānala-jalāseko, sokopāyāsa-nāsanaj,  
āghāta-salla-niddhārī, upanāhavimocanaŋ.
- 1319 vāṇṇa-kitti-samuṭṭhānaj, guṇa-mūlādhiseceanaŋ,  
apāruta-mukhañ c' etam athadvaya-samiddhiyā.
- 1320 vighāta-pariyādānam āsavānam asesato,  
paṭippassambhanaŋ ceto, pīti-karaṇa-candanaŋ.
- 1321 sabbadukkha-samugghātī, sukhupatṭhānam uttamaj,  
byasanodaya-vicchedo, bhaya-hherava-niggamo.
- 1322 ceto-pasāda-sandhāno,<sup>4</sup> pāsādika-phalāvaho,  
pavaro bodhisambhāro, narānara-nisevito.
- 1323 pāpakantāra-nitthāro, caturāpāya-rodhako,  
dvārāvāpuraŋ c' etaŋ, devalokūpapattiya.

<sup>1</sup> susirādaḍḍha°.<sup>2</sup> sallakāviṭṭhā, saṅkitāviṭṭā, saṅkaṭāviṭṭhā.<sup>3</sup> byāpā la-vuṭṭhitaj.<sup>4</sup> cetopahāra-santāno.

- 1324 paññā-sīla-samādhānaŋ, paṭipatti-visodhano,  
piyañkaro sommabhāvo, dullabho bahupatthito.
- 1325 klesa-saṅkhobha-vikkhepa-vipanna-paṭibandhanaŋ,  
titikkhāguṇam akkhātam ārakkhavidhim attano.
- 1326 vihijsārati-sārambha-paṭirodha-vimocanaŋ,  
verikibbisa-viddhānsī, lokānuggaha-kāraṇaŋ.
- 1327 dhamma-pajjota-karaṇaŋ, saṃyoga-mala-sodhanaŋ  
sammoха-timiruddhārī, sampatti<sup>1</sup>-paṭipādanāŋ.
- 1328 icc' attatthaŋ paratthañ ca, sampādetvā khamāparo,  
sādheti sabbasampattim idha ceva parattha ca.
- 1329 titikkhā-guṇa-sampanno, pāṇabhūtānukampako,  
anākulita-kammanto, sorato sakhiло sucī.
- 1330 nivāto samitācāro, subhago piyadassano,  
paṭisāñkhā-balappatto, dhitimā matipāṭavo.
- 1331 akkhobho<sup>2</sup> adivāsento, sabbānattha-parissaye,  
bhīma-saṅgāmāvacaro, hatthināgo va sobhati.
- 1332 itthāŋ samantato bhaddhaŋ, titikkhaŋ paccavekkhato,  
passambheti samuṭṭhāya, khamā byāpāda-sambha-  
maŋ.
- 1333 dibbosadham ivātañkaŋ, meghajaŋ va<sup>3</sup> hutāsanāŋ,  
khippam antaradhāpeti, titikkhā kāyam attano.<sup>4</sup>
- 1334 tato nekaguṇopetāŋ, nekadosappabhañjanāŋ,  
khantidhammad mam adhiṭṭhāya, sampanna - thira - mā-  
naso.
- 1335 bhāveyya paṭhamāŋ tāva, mettābhāvanam uttamaŋ,  
attānam upamaŋ katvā, sattesu hitabuddhiyā.<sup>5</sup>
- 1336 sabbe sattā ca pāñā ca, bhūtā jivā ca puggalā,  
abyāpajjā tathā 'verā, anīghā ca sukhedhino.
- 1337 vijjā-sampatti-bhogehi, pavaḍḍhantu yasassino,  
parivāra-balappattā, bhayopaddava-vajjītā.
- 1338 sakhilā sukhasambhāsā, aññamaññāvirodhino,  
modantu suhitā sabbe, mā kiñci pāpam āgamā.
- 1339 saddhā-pāmojja-bahulā, dāna-sīla-mahussavā,  
guṇabhūsita-santānā, āyuŋ pālent' anāmayaŋ.
- 1340 sammādiṭṭhiŋ purodhāya, saddhammapaṭipattiyā  
ārādhentu hitopāyam accanta-sukhasādhanāŋ.

<sup>1</sup> sammatta-.<sup>2</sup> akkodho.<sup>3</sup> meghajālaŋ.<sup>4</sup> kodhamattano.<sup>5</sup> hitavuḍḍhiyā.

- 1341 iti nānappakārena, sattesu hitamānasaj,  
mātā va piyaputtamhi, pavatteyya nirantaraŋ.
- 1342 sinehaŋ parivajjento, byāpādañ ca vināsayaŋ,  
parisuddhena cittena, hitakāmo va kevalaŋ.
- 1343 mettāya mitte majjhatte, verike ca yathākkamaŋ,  
karonto sīmasambhedaŋ, attanīva samaŋ phare.
- 1344 āsevantassa tass' evaŋ, hitābhoga-samāhitaj,  
sattapaññattim ārabbha, samādhiyati mānasaj.
- 1345 tato anīgho ekaggo, upasanta-manoratho,  
jhānattikaj catukkaŋ vā, mettācetovimuttiyā.
- 1346 bhūmi-desa-disā-satta-bhedabhinnesu odhiso,  
yathāsambhavam appeti, sabbasattesv anodhiso.
- 1347 tadevam ekasattamhi, paricchedaniyāmato,  
bahukesu ca sattesu, sabbesu ca pavattati.
- 1348 tathā 'sevitasantāno, mettācetovimuttiyā,  
karuṇā-bhāvanāyogam ārabheyya tato paraŋ.
- 1349 sattānaŋ dukkhitākāram āvajjītvāna yoniso,  
aho dukkhā vimuccantu, sabbe sattā ti cintayaŋ.
- 1350 kathaŋ māṇavako 'yañ ca, bhaya-bheravakampito,  
byasanopaddavāvittho, vipphandati vighātava.
- 1351 tathā h' ete vimosāya, patipannā virodhino,  
sabyāpajjhā vihaññanti, cetodukkhasamappitā.
- 1352 ath' aññe paridevanti, vipatti-vinipātikā,  
padhūpāyita-saṅkappā, sokopāyāsa-bhāgino.
- 1353 athāpare parābhūtā, kāmaklesa-vasikatā,  
mohandhakāra-pakkhantā, sattā gacchanti duggatiŋ.
- 1354 te tattha kaṭukaŋ ghoram anubhontā sakaj phalaŋ,  
dukkhasūla-samāviddhā, bāhā paggayha kandare.
- 1355 dīgharattādhimuttāya, devaloka-samiddhiyā,  
devakāyā<sup>1</sup> vihāyanti, akāmā parivattino.
- 1356 cirakālaŋ jalitvāna, suriyo va nabhantare,  
brahmāno pi patant' eva, brahmałokaparāyanā.
- 1357 khandhapañcakam icc' evaŋ, dukkhabhāra-samubba-  
haŋ,  
nānāgatisu vikkhittaŋ, pāṇajātaŋ vihaññati.
- 1358 anātham anayāpannaŋ,<sup>2</sup> pariḥāni-bhayākulaŋ,  
vātamandalikakkhitta-pakkhī 'va parivattati.

<sup>1</sup> devalokā.<sup>2</sup> manasāpannaŋ.

- 1359 iti disvāna sutvā vā, sambhāvetvāna<sup>1</sup> tu puna,  
dukkhāpagamam, icchanto dukkhāpagama-pattha-yaij.
- 1360 sukhitesu ca medhāvī, dukkhākāram anussaraij,  
pavatteyya dayāpanno, karuṇābhāvanappaṇaij.<sup>2</sup>
- 1361 aho sattā vimuccantu, dukkhadhammehi sabbathā,  
sādhu samentupāyāsā, sokā ca paridevanā.
- 1362 khīyantu pāpadhammadā ca, passambhant' āmayā tathā,  
saṅklesā palibodhā ca, samucchijjantu pāṇinaij.
- 1363 byāpādā ca vihāyantu, vinivatṭṭantupaddavā,  
byasanāni vinassantu, vigacchantu vipattiyo.
- 1364 vihesā ca vighātā ca, khīyantu bhaya-bheravā,  
patikkamantu vissatthā, sotthi j passantu pāṇino.
- 1365 icc' evam anukampanto, sabbasatte pi sabbathā,  
sabbadukkha-samugghātaij, patthento karunāyati.
- 1366 sokuppatti j nivārento, vihijsaij dūrato haraij,  
mettāsamiddhaij<sup>3</sup> pāpeti, karuṇājhānam appaṇaij.
- 1367 karuṇānantaraij yogī, bhāveyya mudita j tato,  
sattānaij sukhitākāram āvajjetvāna yoniso.
- 1368 kathaij? cirassaij brahmāno, mahātejā mahiddhikā,  
pītibhakkhā subhaṭṭhāyī, pamodanti nirāmayā.
- 1369 devakāyā mahābhogā, mahesakkhā yasassino,  
accharā-parivārehi, paricārenti Nandane.
- 1370 rājābhiseka-sampattā, chatta-cāmara-bhūsitā,  
ādhipaccam adhiṭṭhāya, sukhitā rājabhogino.
- 1371 yathopatṭhitā-bhogehi, tad-aññe pi ca pāṇino,  
yathākāmita-nipphannā, modanti sukhapīṇitā.
- 1372 caturāpāyikā sattā, pāpakammaparikkhayā,  
tato cutābhinandanti, sukhaṭṭhāne patitīhitā.
- 1373 sabbālaya-samugghātaij, patvā lokuttara j padaij,  
paṭippassaddha-darathā, sukhaij modant' anappaka j.
- 1374 iti disvāna sutvā vā, sambhāvetvā punappuna j,  
santānam adhivāsento, sukhākāra j pamodati.
- 1375 aho sādhu aho suṭṭhu, modanti vata pāṇino,  
aho suladdha j sattānaij, samiddhim abhipatthitaij.
- 1376 sampanna-mukha-vanṇā ca, paripuṇṇā-manorathā,  
pīti-pāmojja-bahulā, ciraij jīvantanāmayā.

<sup>1</sup> tāj bhāvetvāna.<sup>2</sup> °bhāvana j pana.<sup>3</sup> mettāsamiddhi j ; mettāyam iva.

- 1377 bhayamaggam atikkantā, dukkha-saṅkhāra-nissatā,  
khemamaggam anuppattā, phīta<sup>1</sup>-sampatti-phullitā.
- 1378 samaggā sahitā c' ete, paṭisanthāra-pesalā,<sup>2</sup>  
sampattim abhivedenti, kalyāṇa-guṇa-bhūsitā.
- 1379 iti sammā piyāyanto, sukhādhigama-sampadaŋ,  
sattānam abhirocento, muditāya samaŋ pharaŋ.
- 1380 hitvā palasābhissaṅgaŋ, issā 'rati-nirākato,<sup>3</sup>  
mettāyam iva pappoti, muditājhānam appaŋaŋ.
- 1381 muditaŋ pana bhāvetvā, bhāveyy' upekkham uttamāŋ,  
virodhānunayaŋ hitvā, hutvā majjhattamānaſo.
- 1382 sabhāvabhūtaŋ lokassa, lābhālābhāŋ yasāyasaŋ,  
nindā-pasāysaŋ passanto, sukha-dukkhañ ca kevalaŋ.
- 1383 kata<sup>4</sup>-kammassakattā 'yaŋ, loko 'nuparivattati,  
lokadhamme parābhūto, attādheyya-vivajjito.
- 1384 kinnām' atthi samatth' ettha, pavattetuŋ yathāruci,  
kassa vā ruci�ā honti, sukhitā vā' tha dukkhitā.
- 1385 yathāppacca-sambhūta-sukha-dukkhā hi pāṇino,  
na sakkā parivattetuŋ, aññena pana kenaci.
- 1386 micchā-maggam adhiṭṭhāya, vipajjanti ca māṇavā,  
sammāmaggāŋ purodhāya, sampajjanti pun' attanā.
- 1387 sattā kammavasen' ete,<sup>5</sup> parivattanti aññathā,  
yathārucita-kammantā, pacceka-vasavattino.
- 1388 niratthaka-vihesāya, maññe lokavicāraṇā,  
santam' etaŋ pañītañ ca, yadidaŋ tatr' upekkhanā.
- 1389 ahaŋ ko nāma ke c' ete, kim aṭṭhāna-budhantaro?<sup>6</sup>  
pares' upari pakkhanto,<sup>7</sup> vihaññāmiti attano.<sup>8</sup>
- 1390 sukhitā hontu vā mā vā, dukkhā muccantu vā  
na vā,  
samiddhā vā daliddā vā, kā mam' ettha vicāraṇā ?
- 1391 attānaŋ parihārenti, yathākāman tu pāṇino,  
palibodho papañco vā, byāpādo vā na me tahiŋ.
- 1392 iti saṅkhāy' upekkhanato, hitakāmo pi pāṇinaŋ,  
apakkhapātupekkhāya, samaŋ pharati yoniso.
- 1393 aññānupekkhā-nikkhanto, anurodhāŋ virājiya,  
mettāyam iva pāpeti,<sup>9</sup> pañcamajjhānam appaŋaŋ.

<sup>1</sup> pīti-.<sup>2</sup> paṭisanthāna<sup>o</sup>.<sup>3</sup> nirākato.<sup>4</sup> kathaŋ.<sup>5</sup> tattha kāyavasen' ete.<sup>6</sup> kim aṭṭhāne vihaññāsi.<sup>7</sup> padesu paripakkhanto.<sup>8</sup> attanā.<sup>9</sup> mettāya evaŋ pappoti.

- 1394 appamaññā catass' evam ācikkhi vadataŋ varo,  
mahāpurisa-dhorayho, hitakāmo mahāmuni.
- 1395 na liṅga-visabhāgamhi, ādikammika-yoginā,  
bhāvetabbā matasatte, mettam eva na sabbathā.
- 1396 pattaṭṭa-sampadākāraŋ, dukkhākārañ ca pāṇisū,  
āvajja muditākāram anattādhīnataŋ tathā.
- 1397 attani duggate mitte, majjhatte ti yathākkamaŋ,  
paṭhaman bhāvanāyogam ārabhitvā tato paraŋ.
- 1398 attani mitte majjhatte, verike ti catusv api,  
karonto sīmasambhedaj, sabbattha samamānaso.
- 1399 bhūmikādippabhedehi, paricchijjodhiso tathā,  
aparicchijj' atha vā c' etā, bhāvetabbā ti bhāsitā.
- 1400 asaṅkhobhita-santānā,<sup>1</sup> tāhi bhūtānukampakā,  
viharant' uttamā brahma-vihārā ti tato matā.
- 1401 appamāṇālambaṇattā, tathā suppatipattiyyā,  
sattesu appamāṇattā, appamaññā ti sammatā.
- 1402 asampatta-hitā sattā, dukkhitā laddha-sampadā,  
kammassakā ti cintetvā, tato tesu yathākkamaŋ.
- 1403 sampattihi samijjhantu, dukkhā muccantu pāṇino,  
aho sattā sukhappattā, hontu sattā yathā tathā.
- 1404 iccābhivuddhim icchanto, dukkhāpagamanāŋ tathā,  
samiddhe anumodanto, upekkhanto ca pīṇite.<sup>2</sup>
- 1405 mātā va dahare putte, gilāne yobbanaṭṭhite,  
sakicca-pasute c' eva, catudhā sampavattati.
- 1406 itthāŋ catuddhā sattesu, sammā cittappavattanā,  
sabbathā pi catuddhā va, tato vuttā mahesinā.
- 1407 icc' etā pana bhāvento, pasanna-mukha-mānaso,  
sukhaŋ supatiutto pi, pāpaŋ kiñci na passati.
- 1408 paṭibujjhāt' anutrāso, jāgaro ca pamodati,  
cetaso ca samodhānaŋ, khippam evādhigacchati.
- 1409 parissayā pahiyanti, vigacchanti c' upaddavā,  
devatā pi ca rakkhanti, amuyhantaŋ anākulāŋ.
- 1410 phullaŋ va kamalaŋ kāle, candaŋ va vimalaŋ janō,  
somma-komala-dhammehi, piyacakkhūhi passati.
- 1411 asaṅhiro asaṅkuppo, sabbāvatthāsu<sup>3</sup> paṇḍito,  
samaŋ<sup>4</sup> pavattitārambho, lokam eso 'nuganhati.

<sup>1</sup> °sampattā.<sup>2</sup> paṇḍito.<sup>3</sup> sabbasattesu.<sup>4</sup> sammā.

- 1412 khaṇamattopacār' ekā, pavatt' ekamhi puggale,  
appamāṇa-phalī tv eva, vannayanti mahesino.
- 1413 pageva sabbasattesu, appanāppatta-bhāvarā,<sup>1</sup>  
catasso pi samibhūtā, vasibhūtā nirantaraŋ.
- 1414 puññadhārā 'bhisandantā, paripūrenti pañḍitaj,  
appameyya-mahogho va, sāgaraj vici-mālinaj.<sup>2</sup>
- 1415 appamaññā-mayānañ hi, puññānaj solasiŋ kalaj,  
sabbopadhika<sup>3</sup>-puññāni, nāgghantīti pakāsitā.
- 1416 avañjhā tassa pabbajjā, yassa h' etāsu gāravo,  
sukhumodagga-bahulo, tīsu sikkhāsu sikkhati.
- 1417 amoghaŋ ratṭhapinḍañ ca, bhuñjat' eso visesato,  
tamhi mahapphalaj hoti, saddhā-deyyaj patitthitaŋ.
- 1418 saddhādi-kusalā dhammā, pavaddhanti akhaṇḍitā,  
sambuddhicariyānañ ca, mahattaj tassa pākataŋ.<sup>4</sup>
- 1419 akičchapativedhāya, pādakajjhānam uttamaj,  
uju c' ekāyano maggo, brahmalokūpapattiya.
- 1420 vāsanā-bhāgiyā c' etā, bodhisambhāra-kūlikā,  
sovaggikā sukhāhārā, lokārakkhā niruttarā.
- 1421 appameyyānisaj's evaj, appameyya-guṇodayā,  
appamaññā tato tāsu, nappamajjeyya pañđito.
- 1422 paṭikkūlaŋ pan' āhāre, bhāvento saññam uttamaj,  
kabalīnkāram āhāram anna-pānādi-saṅgahaŋ.
- 1423 asitaŋ khāyitaŋ pītaŋ, sāyitañ ca rahogato,  
paṭikkūlan ti cinteyya, gamanādivasā kathaŋ?
- 1424 tapovanam idaj hitvā, ramanīyam anākulaj,  
āhārahetu gantabbo, gāmo gāmajanākulo.
- 1425 tatthāsuci-parikkliṭṭhe, dujjanācāra-saṅkare,  
dīnam esyat' uccitthaj, gehe gehe tu bhojanaj.
- 1426 taŋ kālamala<sup>5</sup>-saṅkliṭṭhaj, jivhagga-parivattitaj,  
danta-cunnita-sambhinna-vanṇa-gandhaŋ giliyati.
- 1427 pitta-semha-paribbūlhaj, pubba-lohita-missitaj,  
pavisaŋtaŋ paṭikkūlaŋ, jegucchaŋ dhikkatā' sivaŋ.
- 1428 kucchiyaŋ kuṇapākiṇne, duggandha-paribhāvite,  
suvāna-vamathākāraŋ, vantaŋ va svānadonijaŋ.
- 1429 tatta<sup>6</sup>-candanikāyaŋ va, nānākimi-samākule,  
tattha bubbulakacchannaj, kudhitaj<sup>7</sup> paripaccati.

<sup>1</sup> bhāvitā.<sup>2</sup> pāñinaj.<sup>3</sup> sabbānadhika<sup>o</sup>.<sup>4</sup> mahataŋ taŋ supākataŋ.<sup>5</sup> kāyamala-.<sup>6</sup> pakka-.<sup>7</sup> kuthitaj.

- 1430 sampaccantaŋ pan' etañ ca, sabhāvañ ca visevitaŋ,  
vaddheti kesalomādi-nānākuṇapa-sañcayaŋ.
- 1431 vipaccantam athop' etam anekopaddavāvahaŋ,  
kuṭṭha-gaṇḍa-kilāsādi-mahābyādhi-satodayaŋ.
- 1432 pūtibhūtañ ca taŋ pakkam anekadvāra-sañcitaŋ,  
medapinḍaŋ va kudhitāŋ,¹ parissavati santataŋ.
- 1433 yena pūtigato kāyo, niccaŋ duggandhavāyiko,  
dhoviyanto pi satataŋ, sucibhāvai na gacchatī.
- 1434 kucchito so yam āhāro, kāyāsuci-nisevano,  
nissanda-mala-niṭṭhāno, upakklesa-phalāvaho.
- 1435 kāmarāga-samutṭhānaŋ, rogajāti-nibandhanaŋ,  
parappamādādhitṭhānaŋ, pāpakamma-mahāpatho.
- 1436 ahitodaya-maggo 'yaŋ, bhaya-bherava-sambhavo,  
byasanāgamanadvāraŋ, apāyāvahitaŋ mukhaŋ.
- 1437 carant' attasamattā va (?), yath' odariya-mucchitā,  
kliṭṭhakammāni dummedhā, karontā dukkhabbhāgino.
- 1438 tattha cittavirāgāya, kiŋpakka-phala-sannibhe,  
rasassāda-piyākāre, ghorādinava-sañcīte.
- 1439 bhāventassa paṭikkūla-saññam evaŋ vibhāvino,  
upacārapathāŋ patvā, cittāŋ hoti samāhitaŋ.
- 1440 so 'yaŋ passambhitāhāra-visadoso vicakkhanō,  
parappamāda-nikkhanto, rasassāda-nirālāyo.
- 1441 limpento viya bhesajjam akkharabbhañjako yathā,  
puttamaŋsaŋ va khādanto, āhāraŋ paribhuñjati.
- 1442 ariyavajjsānupajāto, appicchādi-guṇodito,  
kāmajālaŋ padāletvā, sothīŋ pappoti pañđito.
- 1443 catudhātu-vavatthānaŋ, bhāvento pana pañcadhā,<sup>2</sup>  
dhātuyo pariganheyya, catasso pi sabhāvato.
- 1444 sañkhepena ca vitthārā, sambhārā ca salakkhaṇā,  
ajjhattāñ ca bahiddhā ca, catudhā vibhaje kathaŋ?
- 1445 yaŋ kiñci kesalomādi-kakkhalattaŋ pavuccati,  
ajjhattāŋ pathavī-dhātu, bahiddhā tu tatoparā.
- 1446 yūsabhūtan tu yaŋ kiñci, āpo va paripācakaŋ,  
tejo vāyo ti gaṇheyya, vitthambhakam asesato.
- 1447 vitthārato pi sambhārā, kesalomādi-visati,  
paṭhavīdhātu pittādi-dvādaš' āpo ti bhāvaye.

¹ kuthitaŋ.

² paññavā.

- 1448 tejena yena kāyo 'yaj, santappati jarīyati,  
paridayhati sammā ca, paccanti asitādayo.
- 1449 tad-etaj catukoṭṭhāsaj, kāyasambhavam attano,  
tejodhātūti gaṇheyya, vāyodhātūti cāparaj.
- 1450 uddhañ cādhogamā vātā, kucchi-kotṭhāsayā tathā,  
aṅgamaṅgānusārī ca, chadhā 'nāpānam icc' api.
- 1451 taŋ taŋ lakkhaṇam ārabbha, niddhāretvā salakkha-  
naŋ,  
pariggaṇheyya sabbattha, catudhā dhātusaṅgahaŋ.
- 1452 icc' evaŋ catukoṭṭhāso, dhātumatto kalebaro,  
nieetano ca nissatto, nissāro parabhojano.
- 1453 ritto tuccho ca suñño ca, vivitto ca pavajjito,  
attā vā attaniyaŋ vā, natth' ev' ettha kathañci pi.
- 1454 kevalaŋ cetanāviṭṭho,<sup>1</sup> kāyo 'yaj parivattati,  
kampito yāya yantaŋ va, sādhippāyo va khāyati.
- 1455 āyu usmā ca viññānaŋ, yadā kāyaŋ jahant' imaŋ,  
apaviddho tada seti, niratthaiŋ va kaliṅgaraj.
- 1456 viparītaŋ papañcentā, bahudhā mohapārutā,  
yattha micchā-vipallāsa-parābhūtā puthujjanā.
- 1457 sajśāraddhāna-kantāraŋ, caturāpāya-saṅkaraj,  
vyasanekāyanopāyaŋ, nātivattanti dujjanā.
- 1458 so 'yam evaŋ catuddhā ti, dhātubhedena passato,  
tass' opacāriko nāma, samatho hoti cetasi.
- 1459 itthaŋ dhātuvavatthānaŋ, katvā tād-anusārato,  
upādārūpadhamme ca, nāmadhamme ca sabbathā.
- 1460 bhūmibhūte pariggayha, passato paccayaṭṭhitīŋ,  
ajjhattañ ca bahiddhā ca, vipassantodayabbayaŋ.
- 1461 yathābhūtam abhiññāya, nibbindanto virajjati,  
virāgā ca vimuccitvā, pāragū ti pavuccati.
- 1462 āruppaŋ pana bhāvento, kammatthānam anāvilāŋ,  
catukka-pañcakajjhānaŋ, patvā kasiṇa-maṇḍale.
- 1463 paricinna-vasibhūtā, jhānā vuṭṭhāya pañcamā,  
cinteti daṇḍādānādi-rūpadosam abhiñhaso.
- 1464 nibbindanto tato rūpe, tad-ākāre ca gocare,  
tadālambaka-dhamme ca, patthento samatikkamaj.
- 1465 patharitvāna yaŋ kiñci, ākāsakasiṇaŋ vinā,  
ugghāṭeti tam evātha, kasiṇaŋ dhitimā sato(?)<sup>2</sup>

<sup>1</sup> cetanāsiddho.<sup>2</sup> kasiṇanti samāsato (?).

- 1466 na taŋ manasikaroti, nāvajjati na pekkhati,  
cintābhoga-vinimutto, kasiṇaŋ pati sabbathā.
- 1467 tad-apāya-samaññātam ākāsaŋ pati mānasāŋ,  
sādhukaj paṭipādeti, yoniso paricintayaŋ.
- 1468 tass' āvajjana-sampannaŋ,<sup>1</sup> upāya-paṭipāditaŋ,  
kasiṇāparam ākāsaŋ, cintanārabbha vattati.
- 1469 ittham antaradhāpetvā, kasiṇan tu tato paraŋ,  
sabbāvantam anantaraŋ, pharat' ākāsagocaraŋ.
- 1470 tattha vuttanayen' eva, bhāventassopacārato,  
paṭhamāruppam appeti, ākāsānanta-gocare.
- 1471 tato tamhā vasibhūtā, vuṭṭhahitvā vicintayaŋ,  
āsanna-rūpāvacaraj-jhāna-paccatthikan ti taŋ.
- 1472 nikantiŋ pariyādāya, tamhā ākāsagocarā,  
pappotuŋ dutiyāruppam atisantan ti gaṇhati.
- 1473 paṭhamāruppa-viññānaŋ, anantaŋ pharato tato,  
dutiyāruppam appeti, viññānañānanta-gocare.
- 1474 paṭhamāruppa-viññānam abhāvento tato paraŋ,  
appeti tatiyāruppaŋ, ākiñcaññamhi gocare.
- 1475 tato ca tatiyāruppā, santam etan ti passato,  
catutthāruppam appeti, tatiyāruppa-gocare.
- 1476 gūthamhi maṇḍape laggo, eko tannissito paro,  
eko bahi anissāya, taŋ taŋ nissāya cāparo.
- 1477 thito catuhi etehi, purisehi yathākkamaŋ,  
samānatāya ñātabbā, catasso pi vibhāvinā.
- 1478 iccālambaṇa-bhedehi, catudhāruppa-bhāvanā,  
aṅgabhedaj pan' etāsaŋ, na kathenti tathā pi ca.
- 1479 suppañītatarā honti, uddham uddhaŋ yathākkamaŋ,  
Cātummahārājikādi-dibbasampattiyo yathā.  
1480 āneñjam iti bhāvetvā, samāpattiŋ catubbidhaŋ,  
susamāhita-sañkappo, sampannācalamānaso.
- 1481 vipassanto yathābhūtaŋ, sacchikatvā phaluttamaŋ,  
ubhato-bhāga-vimutto, arahā ti pavuccati.
- 1482 kammatthāna-vidhiŋ ñatvā, cattālisavidhaŋ tato,  
abhiññāyo pi viññeyyā, samathe bhāvanā-naye.
- 1483 iddhividhā dibbasotā, cetopariya-jānanā,  
pubbenivāsānussati, dibbacakkhu tathā' parā.

<sup>1</sup> °muppannā.

- 1484 cetosamādhi-nissaṭṭhā (?) pañcābhiññā pakasitā,  
rūpāvacara-dhammā ca, pañcamajjhāna-bhūmikā.
- 1485 bhūmikkammād' adhitthānaŋ, komārādi-vikubbanā,  
manomayābhinimmānam icc' evaŋ tividhiddhiyo.
- 1486 dibbe ca mānuse sadde, tathā dūre ca santike,  
suṇanti yāya sā dibbā, sotadhātūti bhāsitā.
- 1487 cetopariya-ñānan ti, parapuggala-cetaso,  
sarāga-vitarāgādi-paricchedakam īritaj.
- 1488 pubbe nivuttha-khandhānussaraṇe ñānam īritaj,  
pubbe-nivāsānussati-ñānanāmena tādinā.
- 1489 cavamāne ca jāyante, satte rūpam arūpakaj(?),  
tathā mānusakaj rūpaŋ, thūlaŋ sukhuma-santikaj.
- 1490 dūre pakasaj channañ ca, yena passanti yogino,  
cutūpapāta-ñānan ti, dibbacakkhūti vuccati.
- 1491 anāgataŋsa-ñānañ ca, yathākammūpagaŋ tathā,  
tan-nissitatā gacchanti, dibbacakkhumhi saṅgahaŋ.
- 1492 iti pañcavidhaŋ pattum abhiññaŋ<sup>1</sup> pana pañđito,  
katvāna pañcamajjhāne, pañcadhā vasitañ c' idaj.
- 1493 tathā samāhite citte, parisuddhe nirangaṇe,  
mudubhūte kammaniye, āneñjamhi patiṭṭhite.
- 1494 abhiññāpādakajjhānā, tato vuṭṭhāya pañcamā,  
abhiññāparikammāya, ninnāmeyyā 'tha mānasaj.
- 1495 adhittheyyādikaŋ taj taj, āvajjivā yathārahaŋ,  
parikammaŋ karitvāna, samāpajjeyya pādakaj.
- 1496 punadeva ca vuṭṭhāya, parikammaŋ yathāpure,  
karontassa pan' appeti, abhiññāñena<sup>2</sup> pañcamaj.
- 1497 adhitthantaŋ vikubbantaŋ, nimminantaŋ yathāra-  
haŋ  
sadde suṇantaŋ sattānaŋ, pariñānañ ca mānasaj.
- 1498 saraŋ pubbenivāsañ ca, passaŋ sugati-duggatī,  
yathākammaŋ vipākañ ca, pajānantam anāgataŋ.
- 1499 yathāsambhavam icc' evam upāyakusalo muni,  
upanissaya-sampanno, abhiññam adhigacchati.
- 1500 pattābhiñño mahāyogī, pariyođāta-mānaso,  
paripakkena ñāñena, vipassitvā tilakkhaṇaŋ.
- 1501 laddhāsavakkhaṇaŋ ñānaŋ, chalabhiññam anuttaraŋ,  
mahākhināsavo nāma, chalabhiñño pavuccati.

<sup>1</sup> sattam abhiññā pana.<sup>2</sup> abhiññā tena.

- 1502 cattālīsa-vidhaij pan' uttama-mano<sup>1</sup> cetoparaṇ  
 lakkhāṇaij,  
 kammatṭhāna-nayaṇ yam' āha Sugato  
 sammā samādhānakaij,  
 saṅkhittaij kathitaij tam ettha sakalaij  
 sābhiññam ettāvatā,  
 kattabbā munin' ettha sādhumatinā  
 sambhāvanā sabbathā.
- 1503 vara-guṇa-gaṇa-bhūsitānusiṭṭhaij,  
 iti samatham iman tu bhāvayitvā,  
 paramam anupamaṇ bhajanti dhīrā,  
 hita-sukha-mukham uttamānubuddhaij.  
*Iti Nāmarūpaparicchede sesa-*  
*kammaṭṭhāna-vibhāgo nāma dasamo paricchedo.*

NIṬṬHITO CA NĀMARŪPAPARICCHEDE  
 SABBATHĀPI SAMATHABHĀVANĀ-VIBHĀGO.

<sup>1</sup> pan' ittham amalo.

## VIPASSANĀVIBHĀGO.

### EKĀDASAMO PARICCHEDO.

- 1504 Dvidhā samuṭṭhānadurā, tividhā bhūmiyo matā,  
tividhābhinivesā ca, sarīran tu catubbidhaṇj.
- 1505 tividhā bhāvanā tattha, saṅkhāresu yathārahaṇj,  
duvidhākāram ārabba, nijjhāyati tilakkhaṇaṇj.
- 1506 aṭṭhārasākāra-bhinnā-, dasāvatthā vibhāvitā,  
tidhā vibhāgā sādheti, vimokkhattayam uttamaj.
- 1507 catusaccapatiṭivedhā, sataṭṭhāriya-puggalā(?)  
klesahāni yathāyogaṇj, catasso paṭisambhidā.
- 1508 tividhā ca samāpatti, nirodhā ca tathāparā,  
nissanda-phalam iccāhu, tassā sāsana-kovidā.
- 1509 vipassanā-bhāvanā 'yam iti<sup>1</sup> bhāsanti paṇḍitā,  
tam idāni pavakkhāmi, yathānukkamato kathaṇj.
- 1510 bhūmidhamme pariggayha, vicinantassa yogino,  
satiyā samathā vātha, samuṭṭhāti vipassanā.
- 1511 sabhāva-patiṭivedhe ca, saddhamma-paṭipattiyaṇj,  
paññā-saddhā-dvayaṇj tassā, dhuram āhu dhuran-  
dharā.
- 1512 tebhūmaka-sabhāvāṇaj, sappaccaya-pariggaho,  
ñātapaṭiññā nāmā 'yaj, bhūmīti paṭhamā matā.
- 1513 kalāpato sammasanaj, udayabbaya-dassanaj,  
pariññā tiraṇā nāma, dutiyā bhūmi bhāsitā.
- 1514 pahāna-pariññābhūmi, tatiyā 'hu tato paraj.  
bhaṅgādi-ñāṇam icc' evaj, tividhā bhūmiyo matā.
- 1515 khaṇa-santati-addhāna-vasen' ettha samīritā,  
aniccā dukkhānattā ti, tividhābhinivesanā.
- 1516 ditṭhi kaṅkhāvitaranā, maggāmaggā paṭipadā,  
visuddhiyo catasso pi, sarīran ti nidassitā.
- 1517 salakkhaṇa-vavatthānaṇj, pacceyākāra-nicchayo,  
kummagga-parihāro ca, tilakkhaṇa-vipassanā.

<sup>1</sup> °bhāvanāya-vidhiṇj.

- 1518 iti lakkhaṇa-bhinnattā, labbhant' ekakkhaṇe pi ca,  
desitā hetubhūtena, kamen' evaŋ visuddhiyo.
- 1519 sīlavisuddhi-ādīnaŋ, tathā sā va paramparā,  
cittavisuddhi-ādīnam atthāyā ti pakāsitā.
- 1520 dissamāna-sabhāvānaŋ, passanto paccayaṭhitīŋ,  
paripantha-vimutto pi,<sup>1</sup> paṭipādeti bhāvanāŋ.
- 1521 tathā pi ca visesena, paṭipannassa yogino,  
tattha tattha vibhūtattā, ṭhānato bheditā kathaŋ.
- 1522 rūpapubbaṅgamaŋ vā' tha, nāmapubbaṅgamaŋ tathā,  
ajjhattāŋ vā bahiddhā vā, yathāpākaṭā-dhammato.
- 1523 nāmarūpādibhedenā, bhūmidhamma-pariggaho,  
vuttā ditṭhi-visuddhiti, attadiṭṭhipahānato.
- 1524 āhacca paccayuppannā, tathā tabbhāva-bhāvino,  
pavattantīti saṅkhāre, passato pana yoniso.
- 1525 paccaya-gāhinī paññā, nāmarūpappavattiyā,  
kaṅkhā taranti tāyāti, kaṅkhāvitaraṇā matā.
- 1526 aniccā dukkhānattā ti, paccayāyatta-vuttito,  
saṅkhipitvā kalāpena, sammasiyanti saṅkhata.
- 1527 uppāda-vayabhāvo pi, lakkhaṇattaya-sādhako,  
paccayākāram ārabbha, lakkhiyati visesato.
- 1528 tasmat sammasanaññānaŋ, udayabbaya-dassanāŋ,  
kaṅkhāvitaraṇāyan tu, saṅgayhati visuddhiyā.
- 1529 tattha saṅklesa-vikkhepaŋ, kummaggaŋ parivajjato,  
maggāmaggavisuddhīti, ñāṇadassanam īritam.
- 1530 tato kathenti akklitthāŋ udayabbaya-dassanāŋ,  
ādiŋ katvā paṭipadā-ñāṇadassana-suddhiyāŋ.
- 1531 paccaya-paccayuppanne, yathāvatthu-vavatthite,  
pahātum ihamānānaŋ, niyāna-paṭipattito.
- 1532 upakklesa-visuddho hi, punadevodayabbayaŋ,  
adhiṭṭhahitvā bhaṅgādi-ñānehi paṭipajjati.
- 1533 tathā cābhinavuppanne, bhijjamāne vipassato,  
saŋvegākadḍhitāŋ ñānaŋ, bhaṅgādim anutīṭhati.
- 1534 tato pubbe pavattā hi, saṅklesāpāya-sambhavā,  
paṭipattivisuddhīti, na sā gayhati bhāvanā.
- 1535 sampādento pan' icc' etā, catasso pi visuddhiyo,  
aniccā dukkhānattā ti, bhāveyya tividhā kathaŋ ?
- 1536 paccaya-paccayuppannā, jātānantara-bhedino,  
aniccā ca pabhaṅgū ca, palujjanti cavanti ca.

<sup>1</sup> pārisuddhi-visuddho hi.

- 1537 addhuvā ca asārā ca, vibhavā ca vināsino,  
sañkhatā vipariññāma-dhammā ittara-kālikā.
- 1538 khayadhammā vayadhammā, lahukālappavattino,  
tāvakanālika-dhammā ca, parittatthitikā tathā.
- 1539 khañattaya-paricchinnā, pubbāpara-vicittakā,  
purakkhatā nirodhassa, sassatā na kudācanā.
- 1540 jāyanti parihānāya, na tu jāyanti vuddhiyā,  
jīyamānāva titthanti, jīññā bhañgaparāyanā.
- 1541 ahutvā yev' uppajjanti, na kutoci pi āgatā,  
hutvā antaradhāyanti, na tu katthaci sañcitatā.
- 1542 tañ tañ paccayasāmaggi-mattalābhāya nissitā,  
nirodhadhammā jāyanti, jātā byanti-bhavanti te.
- 1543 yathā nadī pabbateyyā, yathā dīpasikhā tathā,  
sigha-sighañ pavattantā, uppajjanti cavanti ca.
- 1544 jātā jātā nirujjhanti, aññe aññe tu jāyare,  
avīcimanusambandhā, na jānanti<sup>1</sup> visesato.
- 1545 iti nānappakārena, vipassanto vicakkhañ,  
aniccabhāvanañ dhīro, paripāceti sādhukañ.
- 1546 dukkhā ca dukkhavatthū ca, abhiñña-paripilitā,  
rogā gañdā ca sallā ca, āghatā ca upaddavā.
- 1547 bhayopasaggāghamūlā, sāsavādinavatthitā,  
alenāsaranātānā, vadhadā mārakāmisā.
- 1548 jātidhammā jarā-vyādhi-sokopāyāsa-bhāgino,  
parideva-sabhāvā ca, sañklesā dukkhabhāgino.
- 1549 jegucchā ca pañikkūlā, bibhacchā ca virūpino,  
ajaññā capalā hinā, duggandhā bālasevitā.<sup>2</sup>
- 1550 sokantari-katā niccañ, tañhāy' ākaññhitā bhusañ,  
kapanā duggatā dīnā, vipannā ca vighātino.
- 1551 attalābhāñ gavesanti, tañ tañ paccayanissitā,  
dukkhādhiññānam accantañ, jātā puna vihaññare.
- 1552 aggikūpe nimuggā va, klesasantāpa-bhāgino,  
oviddhā viya sattīhi, sañkhārā niccadukkhitā.
- 1553 jāyamānā ca jīyantā, mīyantā ca khaññe khaññe,  
pasukā viya niccammā, haññanti serikāturā.
- 1554 tilāni tilayante va, uechuyante va uechuyo,  
udayabbayāvassaj te, pīlayanti abhiñhaso.

<sup>1</sup> jāyanti.<sup>2</sup> bālasevanā.

- 1555 manorama-navākārā, vipallāsa-parikkhatā,<sup>1</sup>  
iriyāpatha-sañchannā, nōpatīt̄hanti dukkhato.
- 1556 sañkhāresu pan' etesu, vedanassāda-rodhino,  
sā va sandūla-sambaddhā, sammoha-parivāritā.
- 1557 aduj dukkham idaŋ dukkham iti sajṣāracārino,  
dukkhahetum ajānantā, sambhamanti aviddasū.
- 1558 sukhākāram apassantā, dukkhabhāra-nipilītā,  
patthenti dukkham ev' aññaŋ, bālā vyasanabhāgino.
- 1559 cavantā upapajjantā, rukkhasākhaŋ va makkaṭo,  
dukkham etaŋ<sup>2</sup> vimuccanti, tato gaṇhanti cāparaj.
- 1560 te dīgharattaj socanti, tañhāsalla-samappitā,  
ditthipāsa-samūpetā, mānatthambhānusārino.
- 1561 tam-ākāraj<sup>3</sup> pan' icc' evaŋ, vipassanto visārado,  
dukkhānupassanaŋ nāma, paripāceti bhāvanaŋ.
- 1562 dhammatthiti-niyāmā hi, khandhāyatana-dhātuyo,  
anattā 'sassatantā ca, iħābhoga-vivajjītā.
- 1563 payojanam adhiṭṭhāya, na tu byāpārayanti ca,  
paccaya-paccayuppannā, janetuŋ vā' tha jāyituŋ.
- 1564 tathā pi hetusāmaggi-sambhave sambhavanti te,  
tabbhāva-bhāvī-bhāvena, aññamaññappavattitā.<sup>4</sup>
- 1565 ajāyituŋ na sakkonti, sati paccaya-sambhave,  
paccayānaj<sup>5</sup> panāhetu, na jāyanti kudācanaj.
- 1566 yathāppaccaya-lābhena, pavattanti yathā tathā,  
rakkhitā vā vidhātā<sup>6</sup> vā, natthi assāmikā tathā.
- 1567 na kiñcittham apekkhitvā, samaggā honti paccayā,  
na janetuŋ na sakkonti, samaggā ca kudācanaj.
- 1568 ahaj maman ti gaṇhantā pariṇāmenti aññathā,  
vissasantā harant' ete, parābhūtā palambhino.
- 1569 rittā tucchā ca suññā ca, vivittā sāravajjītā,  
salakkhaṇa-paricchinna-dhammā natth' ettha puggalo.
- 1570 jāyamānā ca jiyantā, miyamānā ca sañkhata,  
vivasā parivattanti, vaso tesaj na katthaci.
- 1571 na tesu kassac' isseraŋ, na tesañ c' atthi kassaci,  
na c' attanīti sañkhārā, ādhipacca-vivajjītā.
- 1572 kadalipattavaṭṭīva, aññamaññappatīt̄hītā,  
sahajāta-ghanībhūtā, nōpatīt̄hanti anattato.

<sup>1</sup> purakkhitā.<sup>2</sup> -mekaj.<sup>3</sup> thambhākāraj.<sup>4</sup> aññamaññavavatthītā.<sup>5</sup> paccayāni.<sup>6</sup> vijātā, āvijātā.

- 1573 arūpanissitaj rūpam arūpaŋ rūpanissitaj,  
jaccandha-pīṭhasappīva, aññamaññappavattikaj.
- 1574 yantasuttena yantaj va, kāyayantaj pavattati,  
nāmāvakadḍhitaj tattha, natthi attā sayañ c' api.
- 1575 cetovippahāra-nippahāra, vāyodhātu-samutṭhitā,  
iriyāpatha-viññatti-vikārā pālakā matā.
- 1576 oviddhā-vedanāsalla-vikāra-parināmato,  
bālānaŋ cittaṇipphānā, attā ti parikappanā.
- 1577 suddha-saṅkhārapunjo 'yaŋ, n' ettha sattopalabbhati,  
taŋ taj paccayam āgamma, dukkhakkhandho va jāyati.
- 1578 evam ādippakārehi, vipassanto anattato,  
anattabhāvanaj nāma, bhāvetīti pavuccati.
- 1579 bhāvento tividham p' etaj, nijjhāyati tilakkhaṇaj,  
nimittañ ca pavattañ ca, samārabba yathākkamaŋ.
- 1580 attalābha-nimittañ ca, taŋ taj pacceyanissitā,  
tabbhāvabhāvī-bhāvena, lakkhiyanti nimittato.
- 1581 jāyamānā ca jīvantā, mīyamānā ca saṅkhata,  
taŋ taj bhāvam atikkamma, pavattanti khaṇe khaṇe.
- 1582 hetunissayanākāro, nimittan ti tato mato,  
pavattaŋ vattanākāro, khana-santati-addhato.
- 1583 apubbābhinavuppatti, uppādo ti pakāsito,  
pubbāpariya-sandhānaŋ, paṭisandhīti bhāsitaŋ).
- 1584 āyūhantīti vuccanti, tad-atthaŋ pana vyāvatā,  
iccādipariyāyehi, bavhākārā pi saṅkhata.
- 1585 nimitte ca pavatte ca, vatthuto yanti saṅgahaŋ,  
taŋ-dvayākāram ārabbha, patiṭṭhāti tilakkhaṇaj.
- 1586 paccayādhīna-dhammānaŋ, uppādavaya-lakkhitā,  
aniccatā nimittatṭhā, pavattesu na pākaṭā.
- 1587 pubbāpara-vicittānam appavattānam attani,  
sannissayena nippahanno, bhāvadubballya-sādhako.
- 1588 hetusaṅkhata-bhāvo' pi, saṅkhārānam aniccatā,  
pavattamānā dasseti, taŋ sabhāvaj pan' attano.
- 1589 niccā dhuvā ce saṅkhārā, kasmā 'pekkhanti paccaye?  
ahutvā yadi nissāya, jātā kā tattha niccatā?
- 1590 attalābhaj labhitvāna, hetusāmaggi-lābhato,  
yāpessanti tam aññattra, kathaj nām' attadubbalā?
- 1591 paccaye anapekkhitvā, yadi natthi samatthatā,  
attalābhūpalābhāya, kij samatthā 'nupālane?

- 1592 janakā paccayānaij hi, tad-āyūhanato paraŋ,  
parihāyitum āraddhā, jiyā khitta-sarā yathā.
- 1593 accī' va vāt̄inikkhantā, meghamuttā va vijjutā,  
paccayuddhaṭa-vissaṭṭhā, dhammā bhañgaparāyanā.
- 1594 tasmā nimittam ākāraŋ, passanto sa vipassako,  
vinassanti avassaj ti, saddahanto vimuccati.
- 1595 aniccato tathā h' evaj, vipassantassa yogino,  
saddhā-vimokkha-bāhullyaj,<sup>1</sup> bhavatīti pakāsitaj.
- 1596 iti saṅkhāradhammesu, nimittākāra-nicchitaj,  
aniccalakkhaṇaj dhīro, nijjhāyati niyāmato.
- 1597 bādhakatta-bhayākārā, pavatte dukkhitā viya,  
pavattamānā pīlenti, saṅkhārā ca bhayāvahā.
- 1598 uppādābhinavākāram atikkamma tato paraŋ,  
jarājajjaritā hutvā, bhañjamānā kathaŋ sukhā ?
- 1599 tasmā pavattam ākāraŋ, nijjhāyanto nirantaraŋ,  
saṅkhāre dukkhato disvā, hitvāna pañidhiŋ tahiŋ.
- 1600 tad-āyūhana-nissaŋgo, passaddha-daratho sukhi,  
samādhi-bahulo yogī, upasanto ti vuucati.
- 1601 byāpāra-vasitākāraŋ, saṅkhārānaij vipassato,  
nimitte ca pavatte ca, upaṭṭhāti anattato.
- 1602 anattādhīna-nipphannā, vasātītappavattino,  
bhāvadubballya-nissārā, katham attā bhavissare ?
- 1603 tam evaj paṭivijjhanto, maññatānattalakkhaṇaj,  
vipassanā-rasassādī, saīvega-bahulo bhave.
- 1604 icc' āhacca pavattānaij,<sup>2</sup> lakkhaṇānaij sabhāvato,  
vavatthito tattha tattha, taŋ taŋ lakkhaṇanic-chayo.
- 1605 tathā pi pākaṭaṭṭhāne, hetubhūte ca yoniso,  
vavatthapeti saṅkhāya, lakkhaṇāni vicakkhaṇo.
- 1606 uppāda-vaya-bhāvena, dissamānā hi saṅkhata,  
pubbāpara-vivekena, dassenti tad-aniecataj.
- 1607 tathā ca vipariṇāmaj, vipassanto visārado,  
nimittaphala-nipphannaj, tam-attham adhimuccati.
- 1608 dukkhappavatti-hetuttā, nimittam api pañcito,  
bhayāvaha-niyāmena, bādhakant' eva passati.
- 1609 kuto hi<sup>3</sup> paccayārambhā, saṅkhārā nissayanti ce ?  
tato 'vassaj bhavissanti, mahabbhaya-samohitā.

<sup>1</sup> saddhādhimokkha<sup>o</sup>.<sup>2</sup> vavatthānaij.<sup>3</sup> tathāhi.

- 1610 nirodha-dhammā jāyanti, sallaviddhā va dukkhitā,  
jarāturā vipajjantā, bhijjantā ca vighātino.
- 1611 ten' evāniccato ditṭhā, dukkhabhāvena khāyare,  
saṅkhatattā sabhāvo hi, dukkhāya parivattati.
- 1612 aniccā puna saṅkhārā, dukkhā ti ca vavatthitā,  
anattatta-niyāmena, nidassenti salakkhaṇaŋ.
- 1613 kathaŋ attā parādhinā, paccayuppanna-bhaṇgurā,  
vipatti-niyatā vā' tha, bādhamānā bhayāvahā?
- 1614 āhaccākāra-bhedenā, tividhā hi vipassanā,  
aniccā dukkhānattā ti, ayam' ettha vinicchayo.
- 1615 tidhā bhūtā pan' icc' etā, pahānākāra-bheditā,  
mahāvipassanā nāma, atṭhārasa-vidhā kathaŋ.
- 1616 hetusāmaggi-nipphannāŋ, aniccan ti tilakkhaṇaŋ,  
aniccataŋ vipassanto, niccasāññaŋ vimuñcati.
- 1617 aniccatāyādhiṭṭhāna-nimittaŋ pana passato,  
animitte vimuccantī, animittānupassanā.
- 1618 nirujjhāmāna-dhammānāŋ, byantibhāvaŋ vipassato,  
samudayaŋ pajahantī, nirodhānuvipassanā.
- 1619 sīthilā jātu nissārā, dubbalā lahughātino,  
khayadhammā ti saṅkhāya, ghaṇasaññaŋ vimuñcati.
- 1620 attalābhāŋ atikkhamma, vayantīti hi cintayaŋ,  
jahat' āyūhanaŋ tattha, putte pūtipajā<sup>1</sup> viya.
- 1621 anavaṭṭhita-bhāvānāŋ, aññathattāŋ vipassato,  
vikāra-pariṇāmesu, dhuvasaññā virajjati.
- 1622 ālambaŋ ca tad-ālamba-ñāṇa-bhaṇgaŋ ca bhāvayaŋ,  
sārādānābhīnivesaŋ, adhipaññāya muñcati.
- 1623 icc' āniccā 'nimittā ca, nirodhā ca khayā vayā,  
vipariṇāmādhipaññā,<sup>2</sup> dhammānupassanā ti ca.
- 1624 sattānupassanā-bhedam aniccākāradassanaŋ,  
niccasāññādi-bhaṇgāya, paridipenti pañḍitā.
- 1625 taŋ tam ākāram ārabbha, tathā bāhullavuttito,  
taŋ-lakkhaṇānugatā ca, bhedo<sup>3</sup> tass' eva sattadhā.
- 1626 sukhasaññaŋ nissajantī, vuttā dukkhānupassanā,  
nibbidānan ti<sup>4</sup> nibbinnā, virāgā rāgavajjītā.
- 1627 jātāppaṇihitā nāma, muñcantī pañidhiŋ tathā,  
nirālayābhīnivesā, ādīnavānupassanā.

<sup>1</sup> sūtipajā.<sup>2</sup> vipariṇāmādi-paññā, vipariṇāmādisaññā.<sup>3</sup> bhedā.<sup>4</sup> nibbedhananti, nibbidāyanti.

- 1628 pañcānupassanābhedaŋ, tad-idaŋ dukkhadassanaŋ,  
sukhasaññādi-bhañgāya, pavattan ti pakāsitaŋ.
- 1629 anattato vipassanto, attasaññaŋ vimuñcati,  
jahat' attābhinivesaŋ, jhāyanto puna suññato.
- 1630 dvayānupassanā-bhedam-anattākāra-dassanaŋ,  
attasaññābhinivesa-vimokkhāya vibhāvitaŋ.
- 1631 pañinissaggato disvā, sañkhāresu tilakkhaṇaŋ,  
jahanto sañkhatādānaŋ, pakkhandati asaṅkhate.
- 1632 yathābhūtena nāñena, vipassanto vimuccati,  
sammohābhinivesamhā, avipallattha-dassino.
- 1633 mohatābhoga-nimmuttā, pañisañkhānupassanā,  
jahant' appatiśaṅkhan tu, pañisañkhāya lakkhaṇaŋ.
- 1634 diññisaṅkhāta-dosattā, vibhāvento vivatṭato,  
sañyogābhinivesamhā, pañilino vimuccati.
- 1635 muñcitukamyatā-nāñaaŋ, pañinissagga-sammataŋ,  
yathābhūtaŋ tathā nāñaaŋ, pacceyākāra-nissitaŋ.
- 1636 sañkhārupekkhā-nāñan tu, pañisañkhānupassanā,  
vuṭṭhānagāminī nāma, vivaṭṭan ti pavuccati.
- 1637 catasso pi pan' icc' etā, ādānādippabhañjitā,  
lakkhaṇattayam āhacca, pavattanti yathā tathā.
- 1638 nimittam ārabbha tathā pavattaiŋ,  
tilakkhaṇaŋ jhāyati yāya yogī,  
tam-ittham aṭṭhārasa-bheda-bhinnaiŋ,  
vipassanā-bhāvanam āhu dhīrā.
- 1639 vipassanānayam imam uttamaiŋ subhaŋ,  
nidassitaŋ jinavacanānusārato,  
vibhāvayaŋ manasi hitāvahaŋ paraŋ,  
nirāmayayaŋ padam anupāpuñissati.

*Iti Nāmarūparacicchede  
vipassanā-vibhāgo nāma ekādasamo  
paricchedo.*

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### DVĀDASAMO PARICCHEDO.

- 1640 Icc' aṭṭhārasadhā bhinnā, pañipakkhappahānato,  
lakkhaṇākāra-bhedenā, tividhā pi ca bhāvanā.

- 1641 kalāpato sammasanaŋ, udayabbaya-dassanaŋ,  
bhaŋge ŋānaŋ bhaye ŋānaŋ, ŋānam ādinave pi ca.
- 1642 tath' eva nibbidānānaŋ, ŋānaŋ muñcitukamyatā,  
pañisañkhā ca sañkhārupekkhā ŋānānulomikaj.
- 1643 icc' avatthā-pabhedena, dasadhā pi vibhāvitā,  
sabhaŋgattha-visesena, tidhā saṅgahitā puna.
- 1644 yathābhūtaŋ nāma ŋānattayaŋ sammasanādikaj,  
bhayādiňānaŋ tividhaj, nibbidā ti pavuccati.
- 1645 tathā muñcitukāmādi, virāgo va catubbidhaj,  
lakkhaŋattaya-nijjhāna-vasena puna vuṭṭhitā.
- 1646 suññataň c' ānimittaň ca, tathāppanihitan ti ca,  
sādheti maggasañkhātaŋ, vimokkhattayam uttamaj.
- 1647 iti bhāvetukāmassa, vibhāvemi yathākkamaŋ,  
dasāvatthā-vibhāgena, samādāya yathākkamaŋ.
- 1648 visuddho pañhamaj tāva, sādu sīlavisuddhiyā,  
upacārappanāyaň ca, tathā cittavisuddhiyaj.
- 1649 sappaccayaŋ pariggayha, nāmarūpaŋ sabhāvato,  
ditthi-kañkhāvitaranaj, patvā suddhiy tato paraŋ.
- 1650 atitānāgate khandhe, paccuppanne ca sāsave,  
kalāpato sammasitvā, sammaseyya tilakkhaŋaj.
- 1651 ādāna-nikkhepanato, vayovuddh' atthagāmito,  
āhārato ca ututo, kammato cāpi cittato.
- 1652 dhammatārūpato cāpi, rūpasattakato naye,  
kalāpato yamakato, khanikā patipātito.
- 1653 ditthim ugghātayanto ca, mānam ugghātayaŋ  
tathā,  
nikanti-pariyādinno, nāmasattakato naye.
- 1654 niccā ce na nirujjhewayuŋ, na bādheyyuŋ sukhā  
yadi,  
vase vatteyyum attā ce, tad-abhāvā na tādisā.
- 1655 sambhavanti hi sañkhārā, sati paccayasambhave,  
tato paccayanippahannā, avassaŋ bhedagāmino.
- 1656 tad-aniccā khayaṭṭhena, dukkhā nāma bhayaṭṭhato,  
anattāsārakaṭṭhena, sañkhārā ti vibhāvayaŋ.
- 1657 kālena sammase rūpaŋ, nāmaŋ kālena sammase,  
aijhattaň ca bahiddhā ca, samāsa-vyāsato tato.
- 1658 yathopatṭhita-bhedena, sammasantō samūhato,  
kalāpato sammasanam iti bhāveti pañđito.

- 1659 *tass' evaŋ sammasantassa, kammaññaŋ hoti māna-saŋ,*  
*sūpaṭṭhanti ca saṅkhārā, vodāyati ca bhāvanā.*
- 1660 *tato paraŋ vipassanto, parigaṇhāti pañdito,*  
*paccayuppanna-sabhāvānaŋ, khandhānam udayabba-yāŋ.*
- 1661 *tañhā - sammoha - kammehi, khandhapañcaka - sam-bhavo,*  
*rūpam āhārato<sup>1</sup> hoti, phassato vedanādayo.*
- 1662 *viññānaŋ nāmarūpamhā, sambhotīti ca passato,*  
*tassa paccayato hoti, khandhes' udaya-dassanaŋ.*
- 1663 *tañhādīnaŋ nirodhā ca, nirodho hoti passato,*  
*tathā vīsatidhā hoti, tath' eva vayadassanaŋ.*
- 1664 *nibbatti-viparīṇāma-lakkhaṇaŋ pana passato,*  
*khaṇato dasa ṭhānesu, udayabbaya-dassanaŋ.*
- 1665 *itthāŋ paññāsadhā bhedo, khandhānam udayabbayo,*  
*āyatana-di-bhedo pi, yojetabbo yathārahaŋ.*
- 1666 *tad-evam anupassanto, khandhāyatana-dhātuyo,*  
*aniccā dukkhānattā ti, bhāveti bahudhā budho.*
- 1667 *bhāvanāpasutass' evaŋ, passato bodhipakkhiyā,*  
*pātubhūtā pavattanti, visesena visāradā.*
- 1668 *salakkhaṇa-paricchinne, tilakkhaṇa-vavatthite,*  
*chando sāsava-saṅkhāre, sādaraŋ pariyesati.*
- 1669 *tattha pubbaṅgamaŋ hutvā, sampakkhandati mānasāŋ,*  
*saṅkappo 'bhiniropeti, āharanto<sup>2</sup> punappunaŋ.*
- 1670 *yathā-vatthusabhāvena, tato saddhā vimuccati,*  
*sati sūpaṭṭhitā hoti, pariggayha sabhāvato.*
- 1671 *paññā sampativíjjhantī, samāhacca vipassati,*  
*paggahetvā vāyāmo, patipādeti bhāvanaŋ.*
- 1672 *tato pītimano hoti, nipphādita-manoratho,*  
*pāmuujabahulo hutvā, passaddha-daratho pana.*
- 1673 *vikkhepuddhacca-nittiṇo, samādhīyati niccalo,*  
*upekkhā bhāvanāvīthim adhiṭṭhāti tato paraŋ.*
- 1674 *ārūļha-yoggācariyo, ājāniya-ratho viya,*  
*tathābhāve<sup>3</sup> padipo va, pasann' ekamukhaṭṭhitā (?).*
- 1675 *sukhumā nipuṇākārā, khuradhārā-gatā viya,*  
*gaṇhantī bhāvanā-gabbhaŋ, pavaddhati vipassanā.*

<sup>1</sup> āharato.<sup>2</sup> āhananto.<sup>3</sup> vāṭābhāve.

- 1676 sampatta-paṭivedhassa, tass' evaŋ taj̄ vipassato,,  
jāyat' eko upakkleso, dasopakklesavatthukā.<sup>1</sup>
- 1677 obhāso pīti passaddhi, adhimokkho ca paggaho,  
sukhaŋ nāŋam upaṭṭhānam upekkhā ca nikanti ca.
- 1678 jātesv etesu yaŋ kiñci, ulāraŋ jātavimhayo,  
disvā vipassanāmaggā, vokkamitvā tato paraŋ.
- 1679 tam ahaikāra-vikkhitto, assādento mamāyati,  
hotādhimāniko vā' tha, maññanto tam anuttaraŋ.
- 1680 siyā cevam upakkliṭṭhā, patitā vā' tha bhāvanā,  
tatth' evaŋ patisaṅkhāya, paṭivijjhati paṇḍito.
- 1681 nariya-tanhā-ditṭhi-māna-pariyogāha-hetuto,  
lakkhaṇālambanattā ca, lokiyaŋ 'yaŋ vipassanā.
- 1682 ditṭhi-māna-nikantī ca, kummagga<sup>2</sup>-paripanthakā,  
maggo visuddhiyā nāma, visuddhā ca vipassanā.
- 1683 sārathī va rathaj̄ bhantam iti saṅkhāya sādhukaij̄,  
paviṭṭhamaggā<sup>3</sup>-vikkhittaj̄, sampādeti yathā pure.
- 1684 itthaj̄ magge amagge ca, yāthāva-paṭivedhakaŋ,  
maggāmagga-visuddhīti, nāŋadassanam īritaŋ.
- 1685 ceto pavattanākāram iti sallakkhayaŋ budho,  
sādhukaij̄ paṭivijjhanto, sukhumaj̄ nipiṇaŋ tato.
- 1686 paripanthe vimocetvā, bodhetvā bodhipakkhiye,  
bhāvanaj̄ paṭipādento, punad-evodayabbayaŋ.
- 1687 samadhiṭṭhāya medhāvī, vipassati tilakkhaṇaj̄,  
udayabbaya-ñānan ti, tam īrenti tato paraŋ.
- 1688 saṅkhārānaŋ vibhūtattā, sākārānaŋ visesato,  
tilakkhaṇānaŋ ditṭhattā, saṅkhatesu sabhāvato.
- 1689 paripanthā vimuttassa, maggāmagga-visuddhiyā,  
yathāvīthippavattassa,<sup>4</sup> paṭipatti-visuddhiyā.
- 1690 indriyānaŋ sutikkhattā, paripakkā vipassanā,  
udayamhā vimuccitvā, bhaṇge thāti yathākkamaj̄.
- 1691 uppādo paccayāyatto, dhammānam iti nicchite,<sup>5</sup>  
nirodhānugata jāti, siddhāvassaj̄<sup>6</sup> niyāmato.
- 1692 tatodayā va paṭṭhāya, atthāya suriyo viya,  
vināsāya pavattantā, vayant' evāti pekkhati.
- 1693 udayābhogam ohāya, vayant' icc' eva sabbathā,  
bhedasabhāvam ārabba, dhammesu sati tiṭṭhati.

<sup>1</sup> na copakklesa<sup>o</sup>.<sup>2</sup> catumagga.<sup>3</sup> -maggaj̄.<sup>4</sup> yathāvidhi pavattassa.<sup>5</sup> nicchaye, nicchiya.<sup>6</sup> siddhā vā 'yaj̄.

- 1694 atītā ca niruddhā va, nirujjhissant' anāgatā,  
nirujjhant' eva vattantā, icc' evam anupassato.
- 1695 nijjharo va giraggamhi, vāri voṇata-pokkhare,  
padīpo viya jhāyanto, āragge-r-iva sāsapo.
- 1696 ātape viya ussāvo, parissāvē jalaj viya,  
madditaj phenapindaj va, loṇapindam iv' odake.
- 1697 udake danḍarājīva, vijjutā va valāhake,  
jalaj tattakapāle va, salile viya bubbulaŋ.
- 1698 vātabbhāhata-tūlaŋ va, tīraŋ pattā va vīciyo,  
phalaŋ bandhanamuttaŋ va, tiṇānīva<sup>1</sup> hutāvahē.
- 1699 jāyantāpi ca jīyantā, mīyantā ca nirantaraj,  
nirodhāyābhidhāvantā, bhaṅgābhimukhapātino.
- 1700 vigacchantā va dissanti, khīyant' antaradhāyino,  
viddhajṣayantā saṅkhārā, patantā ca vināśino.
- 1701 bhaṅgañāṇaj tam akkhātaŋ, yena ñāṇena passato,  
aniccatānudhāvanti, tividhā pi vipassanā.
- 1702 udayabbaya-bhaṅgesu, pākaṭā hi aniccatā,  
bhayādīnava-nibbedhe, dukkhato 'nattato tato.
- 1703 itthaŋ bhaṅgam adhiṭṭhāya, passantassa tilakkhanaj,  
saṅkhārā sabhayā hutvā, samupatṭhanti yogino.
- 1704 vālamigānubaddhā va, nimujjantā viy' aṇṇave,  
amanussa-gahītā va, parikkhittā va verihi.
- 1705 kaṇhasappa-samālīlhā, caṇḍahatthi-samuṭṭhitā,  
papātāvāṭa-pakkhantā, patantā va<sup>2</sup> hutāvahē.
- 1706 vajjhappattā mahācorā, chijjantā viya sīsato,  
sūlam āropiyantā va, pabbaten' otthaṭā viya.
- 1707 jātisaṅkata (?) pakkhantā, jarā-byādhi-nipilītā,  
marañāsāni-sammaddā, mahābyasana-bhāgino.
- 1708 maccun' abbhāhatā niccaŋ, dukkhabhāra-samotthaṭā,  
sokopāyāsa-nissandā, parideva-parāyanā.
- 1709 taṇhā-ditṭhi-mamattena,<sup>3</sup> sattā etthādhimucchitā,  
baddhā bhayena baddhā va, muttā va bhayamut-  
takā.
- 1710 iti saṅkhāradhammesu, bhayuppattim udikkhato,  
bhayañāṇan ti bhāsanti, bhayamuttā mahesayo.
- 1711 sabhayā puna saṅkhārā, sandissanti samantato,  
ahitāvahitā niccam ādīnava-nirantarā.

<sup>1</sup> tilānīva.<sup>2</sup> sakuntā va.<sup>3</sup> pamattena.

- 1712 gūthakūpaŋ va kuthitaŋ, bhasmacchanno va pāvako,  
sarakkhasaŋ va salilaŋ, savisaiŋ viya bhojanaiŋ.
- 1713 vanaiŋ vālamigākinŋaiŋ, maggo cora-mahabbhayo,  
bhijjamānā mahānāva, phalantā asanī yathā.
- 1714 āvudhākula-sannaddhā, yuddhabhūmi-patiṭṭhitā,  
saṅgatā va mahāsenā, ghorānattha-niyāmitā.
- 1715 rathaiŋ cakkasamārūlhāŋ, vuyhantaŋ valabāmukhaiŋ,  
kappuṭṭhāna-mahārambhāŋ, kappo pattantaro yathā.
- 1716 tathā lokā tayo p'ete, mahopaddava-saṅkulā,  
dāyhant' ekādasaggihi, paripphanda-parāyaṇā.
- 1717 mahāraññam iv' ādittaiŋ, bhava-yoni-gatiṭṭhitī,  
sattavāsā samibhūtā, jalitaṅgāra-kāsukā.
- 1718 āsivisā mahābhūtā, vadhadā khandhapañcakā,  
cakkhādayo suññagāmā, gocarā gāmaghātakā.
- 1719 iccānaya-samākinŋaiŋ, bhavasāgara-maṇḍalaŋ,  
leñaiŋ tāñŋaiŋ patiṭṭhaŋ vā, sarañŋaiŋ vā na vijjati.
- 1720 ethābhīrodhino bālā, vanikaghastā va mīnakā,  
mahāsaṅkat' upabbūlhā, mahabbhayam adhitthitā.
- 1721 jāyamānā ca jīyantā, nānā-byasana-pīlitā,  
vipattavāṭa-patitā, maranābaddha-nicchayā.
- 1722 mohandhakāra-pihitā, caturogha-samotthaṭā,  
vitunnā dukkhasallena, vihaññanti vighātino.
- 1723 itthañ ca visapupphaŋ va, nānānattha-phalāvahaŋ,  
dukkhānubandha-sambādhaiŋ, ābādhaiŋ va samuṭṭhi-  
taŋ.
- 1724 āsivisaŋ va kupitaŋ, ghoraiŋ bhaya-nibandhanaŋ,  
asisūṇaiŋ va sārambhaiŋ, dukkhāyūhanakaŋ padaŋ.
- 1725 savidāha-paripphanda-pakkabandham<sup>1</sup> ivodakaiŋ,  
uppādañ ca pavattañ ca, nimittāyūhanaŋ tathā.
- 1726 paṭisandhiñ ca passantaŋ, ñānam ādīnavaiŋ mataŋ,  
tebhūmakesu tenāyam avuddhīŋ paṭivijjhati.
- 1727 bhaya-bherava-pakkhante, bavhādīnav-a-paccaye,  
saṅkhāre samavekkhanto, nibbindati nirālayo.
- 1728 visaiŋ jīvitukāmo va, verike viya bhīruko,  
supannaŋ nāgarājā va, coraiŋ viya mahaddhano.
- 1729 dukkhānusaya-sambādhe, bādhamāne vibhāvayaŋ,  
saŋvejeti nirānande, paripantha-bhayākule.

<sup>1</sup> pakkamantam.

- 1730 suddho mutta-karīsaŋ va, suhito vamitaŋ viya,  
suvilitto va duggandhaŋ, sunhāto aṅgaṇaŋ viya.
- 1731 rāga-dosa-parikkliṭhe, caturāsava-pūtike,  
hina-lokāmisa-piye, saṅklesa-visa-dūsite.
- 1732 saṅkhāre pi jiguechanto, nābhinandati pañđito,  
tass' etaŋ nandi-nissaṭṭhaŋ, nibbidāññānam abravuij.
- 1733 sabhayādinave disvā, saṅkhāre puna pañđito,  
nibbindanto tato tehi, parimuccitum icchatī.
- 1734 mīnā va kumine baddhā, pañjare viya pakkhino,  
coro cārakā-baddho va, pelāy' anto va pannago.
- 1735 pañke satto mahānāgo, cando rāhumukhaŋ gato,  
migo yathā pāsagato, tathā saṅsāra-cārake.
- 1736 avijjā-pariyonaddhe, khandhapañcaka-santhare,<sup>1</sup>  
ditthijāla-paticchanne, vipallāsa-parikkhite.
- 1737 pañca-nīvaraṇābaddhe, mānatthambha-samussaye,  
icchāpapāta-gambhīre, vipatti-vinipātane.
- 1738 jarā-vyādhi-bahuppāde, dhūmaketūpapattike,  
kodhūpanāha-dahane, sokopāyāsa-dhūpite.
- 1739 parappamādāvarodhe, bhavatañhāvakadḍhane,  
vippayoga-samuttāse,<sup>2</sup> niccāpāya-bhayākule.
- 1740 chālambābhihate niceaŋ, phassadvārādhikutṭane,<sup>3</sup>  
sañcetanā kāraṇike, vedanā-kammakāraṇe.
- 1741 anatthālāpa-nigghose, klesa-rakkhasa-lālite,  
maranārambha-niṭṭhāne, baddho muttiŋ gavesati.
- 1742 aggiŋ viya ca samphuṭṭhaŋ, asuciŋ gahitaŋ viya,  
petāŋ khāditu-kāmaŋ va, ukkhittam iva āvudhaŋ.
- 1743 mahāvyasan' upassaṭṭhe, saṅkhāre mottum icchato,  
muñcitukamyatāññānam uppannan ti pavuccati.
- 1744 dujjaha palibuddhante (?), ganthānusaya-saṅgame,  
tañhupādāna-gahane, nandirāgānubandhane.
- 1745 ditthi-māna-madatthaddhe,<sup>4</sup> lobhapāsa-nirantare,  
saŋyojana-mahādugge, cirakālappapañcīte.
- 1746 saṅkhāre muñcat' accantaŋ,<sup>5</sup> āvijjhītvā va<sup>6</sup> pannagaŋ,  
lakkhaṇān' upanijjhāya, sukhumaŋ pana yoniso.
- 1747 majjhatta-gahano tasmā, nirapekkha-vimuttīyā,  
vaggulī vāphalaŋ rukkhaŋ, vīmaṇsati visesato.

<sup>1</sup> °pathhare ; °matthare.<sup>2</sup> samuttāre.<sup>3</sup> °koṭṭane.<sup>4</sup> °upatthaddhe ; parithaddhe.<sup>5</sup> muñcitaccantaŋ.<sup>6</sup> āvajjetvā va.

- 1748 vihataŋ viya kappāsaŋ, vihananto punappunaŋ,  
gandhaŋ viya ca pijsanto, pisitaŋ yeva sādhukaŋ.
- 1749 aniccā dukkhānattā ti, satimā susamāhito,  
āhacca paṭivijjhanto, lakkhaṇāni vipassati.
- 1750 vipassantassa tass' evaŋ, paṭisaṅkhānupassanā,  
ñāṇam iccāhu nipiṇaŋ, vicinantaŋ visārado.
- 1751 iti sammā vipassanto, sacchikatvā tilakkhaṇaŋ,  
yathābhūta-sabhāvena, tatth' evam anupassati.
- 1752 aniccā vata saṅkhārā, niccā ti gahitā pure,  
dukkhā ca sukhato ditṭhā, anattā ca pun' attato.
- 1753 aniccā dukkhānattā ca, saṅkhata puna sabbathā,  
alabbhaneyya-dhammā<sup>1</sup> ca, tath' ev' akāmakāriyā.
- 1754 dhātumattā parādhinā, attādheyya-vivajjītā,  
maccudheyya-vasānītā, upadhī-hata-gocarā.
- 1755 ahaŋ maman ti vohāro, paro vā 'tha parassa vā,  
attā vā attanīyaŋ vā, vatthuto natthi katthaci.
- 1756 yathā pi aṅgasambhāra, hoti saddo ratho iti,  
evaŋ khandhesu santesu, hoti satto ti sammuti.
- 1757 tattha kappenti attānaŋ, bālā dummedhino janā,  
ajjhattāŋ vā bahiddhā vā, passato natthi kiñcanāŋ.
- 1758 sukrito dukkhitō vā' tha, puggalo nāma katthaci,  
vatthuto natthi sabbattha, saṅkhārā taŋ-sabhāvino.
- 1759 jāyamānā ca jiyantā, miyamānā ca saṅkhata,  
attā va dukkhitā h' ete, na tu dukkhāya kassaci.
- 1760 dukkham eva hi sambhoti, dukkhāŋ tiṭṭhati veti ca,  
nāññattra dukkhā sambhoti, nāññaŋ dukkhā niruj-  
jhati.
- 1761 etha gayhūpagaŋ natthi, palās' etaŋ papañcitaŋ,  
niruddhassa samāyūhā, niratthaka-samubbhavā.
- 1762 aniccā honti saṅkhārā, dukkhitā vā mam' etha kij,  
anattā vā ti saṅkhārupekkhāññaŋ pavattati.
- 1763 iti disvā yathābhūtaŋ, yāva bhaṅgā tato paraŋ,  
gaṇhanti bhāvanā-gabbhaŋ, paripakkā vipassanā.
- 1764 avassai bhaṅga-niṭṭhāne, bhayādīnava-nicchite,  
nibbinditvā virajjanto,<sup>2</sup> paṭisaṅkhāy' upekkhati.
- 1765 tattha mutta-karisaŋ va, khelapiṇḍaŋ va ujjhitāŋ,<sup>3</sup>  
vissattha-padasuttaŋ va, vissattha-bhariyaŋ viya.

<sup>1</sup> ālambaneyya°.<sup>2</sup> virajjanti.<sup>3</sup> vajjitaŋ, muccitaŋ.

- 1766 pāvattañ ca nimittañ ca, paṭisaṅkhāy' upekkhato,  
sabbasaṅkhāra-dhammesu, gati-yoni-bhavesu vā.
- 1767 vāri pokkharapatte va, sūcikagge va sāsapo,  
khittajukkuṭa-pattaj va, daddulaj va hutāvahē.
- 1768 nappasāriyatī cittañ, na tu sajjati bajjhati,  
ālayā paṭiliyanti, parivaṭṭati<sup>1</sup> vatṭtato.
- 1769 sītañ ghammābhītatto va, chātājjhatto va bhojanaj,  
pipāsito va pāniyaj, vyādhito va mahosadhaj.
- 1770 bhīto khemanta-bhūmiñ va, duggato va mahāni-  
dhij,  
añjasaj maggamūlho va, dīpañ viya ca aṇṇave.
- 1771 ajarāmaram accantaj, asaṅkhāram anāsavañ,  
sabbadukkhakkhayatthānaj, nibbānam abhikaṅkhati.
- 1772 vuṭṭhāna-gāminī cāyañ, sikhāppattā vipassanā,  
sakuñi tīradassī va, sānulomā pavattati.
- 1773 appavattam animittañ, passanto pana santato,  
pakkhī va nipphalaj rukkhaj, hitvā vuṭṭhati sañ-  
khate.
- 1774 upacārasamādhīti, kāmāvacara-bhāvanā,  
vutto 'yañ lokiyo maggo, pubbabhāga-vipassanā.
- 1775 paripakkā<sup>2</sup> kamen' evañ, paribhāvita-bhāvanā,  
pariccajantī saṅkhāre, pakkhandantī asaṅkhate.
- 1776 janetānuttarañ maggam āsevana-visesato,  
kaṭṭha-saṅghatṭanā jāta-acci-dhūmāvabhāsurañ.<sup>3</sup>
- 1777 ugacchati yathādicco, purakkhitvāruṇaj tathā,  
vipassanaj purakkhitvā, maggadhammo pavattati.
- 1778 tathā pavattamāno ca, nibbānapada-gocaro,  
vimokkhattaya-nāmena, yathārahām asesato.
- 1779 klesa-dūsita-santāne, abhīhantā vigacchati,  
ekacittakkhaṇuppādo, asanī viya pabbatañ.
- 1780 pubbe vutta-nayen' eva, appaṇā-nayam īraye,  
pādakajjhāna-bhedenā, jhānaṅganiyamo bhave.
- 1781 parikammopacārānuloma-saṅkhāta-gocarā,  
yañ kiñci lakkhaṇākāraj, vipassantā pavattare.
- 1782 tato gotrabhu nibbānam ālambitvāna jāyati,  
bahiddhā kbandhato tasmā, vuṭṭhānan ti pavuccati.

<sup>1</sup> paṭivaṭṭati; parivattati.<sup>2</sup> paripāka-kamen' evañ.<sup>3</sup> acci-mummāva<sup>o</sup>.

- 1783 tato maggo kilesamhā, vimuccanto pavattati,  
vuṭṭhānaŋ ubhato tasmā, khandhato ca kilesato.
- 1784 dve tathā tīni vā honti, phalāni ca tato paraŋ,  
bhavaṅgapāto taŋ chetvā, jāyate paccavekkhaṇā.
- 1785 maggaiŋ phalaŋ ca nibbānaŋ, paccavekkhati pañđito,  
hīne kilese sese ca, paccavekkhati vā na vā.
- 1786 bhāvetvā paṭhamaiŋ maggam ittham ādiphale thito,  
tato paraŋ pariggayha, nāmarūpaŋ yathā pure.
- 1787 kamena ca vipassanto, punad-eva yathārahaŋ,  
yathānukkamam appeti, sakadāgāmi-ādayo.
- 1788 itthaiŋ vibhatta-paripakka-vibhāvanāyai,<sup>1</sup>  
buddhānubuddha-paribhāvita-bhāvanāyai,  
paccuddharetī bhavasāgara-pāragāmī,  
maggio mahesi guṇasāgara-pāragāmī.
- 1789 icc' etaŋ dasavidha-bhāvanā-vibhāgaŋ,  
bhāvetvā parama-hitāvahaŋ kamena,  
pappontā padam ajarāmarai cirāya,  
saṅklesai sakalam avassajanti dhīrā.

*Iti Nāmarūpaparicchede  
dasāratthā-vibhāgo nāma dvādasamo  
paricchedo.*

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#### TERASAMO PARICCHEDO.

- 1790 Vipassanāya nissandam iti vuttam ito paraŋ,  
saccānaŋ paṭivedhādiŋ, pavakkhami yathākkamaŋ.
- 1791 pariññā ca pahānañ ca, sacchikiriyā ca bhāvanā,  
iti dukkhādi-saccesu, kiccam āhu catubbhidhaŋ.
- 1792 taiŋ sabbaŋ maggakālamhi, karissati tato paraŋ,  
paṭippassaddhakiccattā, kataŋ hoti phale kathaŋ.
- 1793 chinnatālo phalass' eva, chinnānusaya-mūlakā,  
khandhā nālam adhiṭṭhānaŋ, vipallāsapavattiyā.
- 1794 accanta-paṭipakkhattā, catumaggappavattiyā,  
paraŋ klesā na jāyanti, dadḍhabij' aṅkuraiŋ yathā.

<sup>1</sup> vipassanāyai.

- 1795 nīyānatthavisesena, aññamaññassa paccayo,  
maggo ca maggañ bhāveti, jāyamāno 'thavā puna.
- 1796 maggappavatti-santāne, bhāvanā ti pavuccati,  
vattamānena tañ kiccañ, nipphāditam asesato.
- 1797 iti tīpi pi saccāni, kiccate paṭivijjhati,  
nibbāññaj sacchikubbanto, maggo ekakkhaṇe saha.
- 1798 kiccappavattito c' ettha, paṭivedho ti vuccati,  
tañca sādheti maggo 'yaj, nīyanto santigocaro.
- 1799 pariccajtvā sañkhāre, maggass' ārabbha nibbutiñ,  
nīyānam eva saccesu, kiccasādhanam īritañ.
- 1800 maggo eva hi nīyāti, sesā tass' opakārakā,  
appentā jhānadhammā ca, bujjhantā bodhipakkhiyā.
- 1801 tasmā tass' eva vuṭṭhānaj, pakāsentī visesato,  
khandhehi ca kilesehi, vimokkhattayato kathañ.
- 1802 katvānābhinivesan tu, yattha tattha yathā tathā,  
bhūmidhammaiñ pariggayha, vipassitvā tato parañ.
- 1803 yato kutoci vuṭṭhānaj, yadi hoti aniccate,  
hutvā 'dhimokkha-bahulo, saddhindriya-visesato.
- 1804 animitta-vimokkhena, nīyanto sattapuggalo,<sup>1</sup>  
saddhānusārī paṭhamaj, majjhe saddhāvimuttako.
- 1805 ante paññā-vimutto ti, tam īrenti tathāgatā,  
sañkhāre dukkhato disvā, vuṭṭhahanto sa puggalo.
- 1806 passaddhi-bahulo hutvā, samādhindriyalābhato,  
tath' evāppañihitenā, nīyanto tividho bhave.
- 1807 anattato vuṭṭhahitvā, veda-bāhulyayogato,  
suññatenātha nīyanto, paññindriya-visesato.
- 1808 dhammānusārī paṭhamaj, ditṭhippatto tato parañ,  
ante paññāvimutto ti, tam pi dīpentī panḍitā.
- 1809 āneñjapādakajjhāna-nāmakāya-visesato,  
sacchikatvāna nibbāññaj, majjhe cha kāyasakkhino.
- 1810 arūpato ca maggena, āneñjena ca rūpato,  
vimutto ubhatobhāga-vimutto arahā bhave.
- 1811 tivimokha-mukhibhūtā, iti vuṭṭhāna-sādhikā,  
satta-puggalabhedāñ ca, sampādeti vipassanā.
- 1812 adhimuccati saddhāya, yathāvatthu-sabhāvato,  
ñeyyadhammesu sabbattha, paññā ca paṭivijjhati.

<sup>1</sup> santapuggalo.

- 1813 tasmā saddhā ca paññā ca, vatthu-nicchaya-lakkhaṇā,  
vatthuppatiṭṭhitā cāyaŋ, tilakkhaṇa-vipassanā.
- 1814 tasmā saddhādhuro yogī, disv' olārika-lakkhaṇaŋ,  
tato param anattā ti, sukhume adhimuccati.
- 1815 tass' evam adhimuttassa, saddhā vā pana kevalā,  
samādhindriyādhikā ca, vutṭhāna-ghatitā bhave.
- 1816 thūlalakkhaṇam ohāya, paññādhure vipassato,  
dhammasabhbāvam āhacca, sukhumaŋ paṭivijjhati.
- 1817 tasmā saddhādhurass' eva, vuṭṭhānadvayam ādito,  
ante saddhānubhbāvāya, paññā suparipūrati.
- 1818 paññādhurassa sesan ti, keci ācariyā pana,  
dhurasajṣaŋdānaŋ nāma, vuṭṭhānesu vibhbāvayuŋ.
- 1819 sattakkhattu-paramo ca, kolaiŋkolo tathāparo,  
ekabijīti tividho, sotāpanno pavuccati.
- 1820 sakideva imaŋ lokaj, āgantā pana puggalo,  
sakadāgāmināmena, dutiyo pi pakāsito.
- 1821 antarā parinibbāyī, upahaccāparo tato,  
asaṅkhāra-sasaṅkhāra-uddhaŋ-soto ti pañcadhā.
- 1822 anāgāmī ca tatiyo, catuttho arahā ti ca,  
itthaj phalaṭṭhā cattāro, maggaṭṭhā ca tato pare.
- 1823 bhāvanāpariyāyena, paṭivedhānurūpato,  
cattāro ca yugā honti, atṭha cāriya-puggalā.
- 1824 diṭṭhi-kaiikhā pahiyanti, ādimaggena sabbathā,  
apāyagāmanīyan tu, pāpam aññaŋ pahiyati.
- 1825 sakadāgāmimaggena, khīyant' olārikā tathā,  
anāgāmikamaggena, kāmo doso ca sabbathā.
- 1826 arahattena sabbe pi, klesā khīyanti sabbathā,  
klesahāni yathāyogam iti ñeyyā vibhbāvinā.
- 1827 paṭisambhidā catasso va, atthe dhamme niruttiyaŋ,  
paṭibhāne ca bhāsanti, ñāṇaŋ bhedagataŋ budhā.
- 1828 hetu phalañ ca nibbānaŋ, bhāsitattho tathāparo,  
pākā kriyā ti pañc' ete, athanāmena bhāsitā.
- 1829 hetu cāriyamaggo ca, bhāsitañ ca tathāparaij,  
kusalākusalaŋ ceti, pañca dhammo pakāsito.
- 1830 tatth' evaŋ dasadhā bhede, atthadhamme yathārahāŋ  
yo vohāro sabhbāvena, sā niruttīti sammatā.
- 1831 taŋ taŋ gocara-kiccādi-bheda-bhinnaij tahij tahij,  
pavattamānaŋ yaŋ ñāṇaŋ, paṭibhānaŋ tam īritaj.

- 1832 pubbayogo bāhusaccaŋ, desabhāsā tathā-gamo,  
paripucchā adhigamo, nissayo mittasampadā.
- 1833 iccūpanissayaŋ laddhā, bhijjati paṭisambhidā,  
asekkhabhūmiyaŋ vā 'tha, sekkhabhūmiyam eva vā.
- 1834 sarasato āgamato, tathālambanato pi ca,  
nāmuppattiŋ pakāsentī, phalassa tividhā budhā.
- 1835 tidhā tato samāpatti, sotāpatti-phalādikā,  
suññatā cānimittā ca, tathāppaṇihitā ti ca.
- 1836 tañca vuttanayen' eva, samāpajjītum icchato,  
vipassantassa saṅkhāre, phalam appeti attano.
- 1837 nirodhan tu samāpattiŋ, rūpārūpassa lābhiko,  
samāpajjat' anāgāmī, arahā ca yathā tathā.
- 1838 rūpārūpa-samāpattiŋ, samāpajja yathākkamaj,  
vuṭṭhahitvā vipassanto, tattha tatth' eva saṅkhate.
- 1839 yuganandhai pavattetvā, samathañ ca vipassanaij,  
yāv' ākiñcaññāyatanaṁ itthaij patvā tato paraŋ.
- 1840 adhiṭṭheyam adhiṭṭhāya, katvābhogaŋ yathārahaŋ,  
maggāruppasamāpatti, samāpajjati pañđito.
- 1841 tato nirodhaij phusati, cittuppāda-dvayā paraŋ,  
tass' evaij manasābhāvo, nirodho ti pavuccati.
- 1842 phala-citta-samuppādā, vuṭṭhānaij tassa dīpitaij,  
tato bhavaṅgaij taŋ chetvā, paccavekkhati buddhimā.
- 1843 iccānekagunñādhāraŋ, paññābhāvanam uttamaŋ,  
bhāveyya matimā yogī, patthento hitam attano.
- 1844 itthaij susampādita-sila-citta-  
paññā-visuddhi paṭipādayanto,  
patvāna sambodhim apetasokā,  
pālenti sotthiŋ paramaij cirāya.
- 1845 te pattipattā paramappatitā,  
pakkhālitak-klesamalā mahesī,  
accanta-vodāta guṇe thitattā,  
lokassa hont' uttama-dakkhiṇeyyā.

*Iti Nāmarūpaparicchede nissanda-phala-  
ribhāgo nāma terasamo paricchedo.*

**NIGAMANAN.**

- 1846 Ettāvatā paṭiññāto, pavakkhāmīti ādito,  
Nāmarūpaparicchedo, parinitṭhpāpito mayā.
- 1847 teras' eva paricchedā, vibhattā satta sādhikā,  
Nāmarūpaparicchede, bhāṇavārā pakāsitā.
- 1848 abidhamma-paramatthā ca, samatho ca vipassanā,  
visuŋ visuŋ vibhattā ti, vibhāg' etha tidhā matā.
- 1849 so 'yaŋ (?) vijjā vimokkhā ca, hadayesu vibhāvinaŋ,  
vallabhattam adhiṭṭhāya, sāsanattha-gavesināŋ.
- 1850 manoratha-tamuddhaŋsi, raviraiŋsi va pañđito,  
dassetu ciram ālokaŋ, saddhamma-ratanālaye.
- 1851 pañđiccaŋ paramatthesu, pāṭavaj paṭipattiyaŋ,  
patthayantena bhikkhūnam itthai sugata-sāsane.
- 1852 Nāmarūpaparicchedam asaṅkiṇṇam anākulaŋ,  
kubbatā hitakāmena, sukadena katena me.
- 1853 mahāmerunibhaŋ gehaŋ (?) mahācetiya-bhūsitaŋ,  
mahāvihāram ārūḍha-mahābodhi-mahussavaŋ.
- 1854 alaṅkātuŋ pahontālaŋ, cirakālaŋ tapodhanā,  
Laṅkādīpass' alaṅkāraŋ, kalaṅkāpagatālayaŋ.
- 1855 Nāmarūpaparicchedo, antarāyaŋ vinā yathā,  
niṭṭhito yaŋ tathā loke, niṭṭhant' ajjhāsaya subhā.  
*Iti Anuruddh' Ācariyena viracitay  
Nāmarūpapariccheda-pakaraŋay niṭṭhitay.*

**NITṬHITO NĀMARŪPAPARICCHEDO.***Nibbāṇapaccayo hotu.*

*Bhadantānuruddhācariya-viracito 'yay pana Nāmarūpaparicchedo anekahi cirāgata-lekhaka-pamālajāta-pāṭhehi atiriya*

*ākulībhūto samāno pi Lan̄kādīpe dakkhiṇadisāyañ Rohanā-  
janapade Ambalamgoda-nāma-nigame Aggārāmarihāre vasan-  
tena mayā sāsanatthiti-kāminā pacchima-desesu Tathāgata-  
dhammassa pākaṭibhāvam icchantena Buddhadattanāmikena  
bhikkhunā Abhidhamme kataparicayena Sīhala-Māramikehi  
bahūhi potthakehi saysandetvā yathā-sattiyā parisodhetrā  
dvisahassa - catusata - chappaññāsatime (2456) Buddhavasse  
Pubbāsālha-māsassa kālapakkhasattamiyaj Roman-akkha-  
rehi likhitvā niṭṭhāpito.*

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NOTE.—The word “sālasilūpamā” (l. 958), by its context, suggests the “sattisūlūpamā” of Majjhima N., i. 130; Sañ-yutta N., i. 128, etc. The editor, while admitting that the present reading is doubtful, writes that the Ṭikā on the Nāmarūpapariccheda repeats it—“sālā sālūpamā ti”—and has therefore decided to retain it.—ED. JPTS.

## II

# SOME POINTS IN BUDDHIST DOCTRINE<sup>1</sup>

By LEDI SADAW

### 1.

THREEFOLD<sup>2</sup> is the omniscience of the Exalted Ones, the Buddhas: they know, exhaustively and as it really is, everything knowable; they know similarly the many methods of teaching about things knowable; they know similarly the individuals who are to be taught and enlightened: their prepossessions and predilections, their tendencies and power to choose, their inherited traits and their habits, their acts and attainments in previous lives. Now in the Abhidhamma-Pitaka, the first five books<sup>3</sup> show

<sup>1</sup> The following is a selection of passages of general philosophic interest from the Pali essay on the Yamaka, published as an appendix to the second volume of that work (1912). In attempting a task of some difficulty, I have had the valuable aid of a searching correction of the whole of the translation in MS. by Mg. Shwe Zan Aung, who, as a master of Pali, English, and Abhidhamma, is exceptionally competent to advise, and who was also able to refer to the author for sanction and criticism. The first nine pages were rendered into provisional English for me by the kindness of Mr. D. B. Jayatilaka, who was unfortunately compelled, by the imminence of Oxford examinations and by his subsequent return to Ceylon, to abandon the translation. In the passages selected, the meaning has, I think, been faithfully rendered, while the form has been treated more freely, with slight excisions now and then.—C. A. F. RHYS DAVIDS.

<sup>2</sup> *Yam.*, II., p. 221, PTS edition.

<sup>3</sup> *Dhamma-Sangani*, *Vibhanga*, *Dhātukathā*, *Puggala-Paññatti*, *Kathāvatthu*.

their knowledge of the true and ultimate meaning of things knowable. More particularly in the last of these is the heresy of the personal entity (*puggaladitthi*) purged away.

But furthermore, among the many methods used to set forth knowledge, as above stated, there is one which is a purge for complexities in the meanings of philosophical terms for knowable things, in the process [in time and space] of knowable things, and as regards the thorough understanding of them. This purge is the Yamaka method of teaching. The book of this method is placed next after the Kathāvatthu, so that students of Abhidhamma may apply the purge to the divers perplexities arising from matters treated of therein.

If<sup>1</sup> it be here objected that a system which solves doubt by purging complexities should confine itself to portions of doctrine which give rise to perplexities, and not include portions which are free from the same, we make this defence: the Dhamma is taught in two ways: in formulas suitable for memorizing over long periods of time, and in instruction imparted directly and specifically to *individuals*. By the former method the matter is analyzed either in outline or in detail, without regard as to whether perplexities may arise or not. But by [the method for] the individual, his special perplexities are met by the clearing away of some complexity.

Now the great field of Abhidhamma instruction is one of formulas. Hence in the portions stating these everything formulable finds a place, both that which is disputable and that which is indisputable, that which may be answered as well as questions not valid and unanswerable. For the memory this [exhaustive symmetry] is more serviceable. Then, in the succeeding expository portions, only the answerable matter is selected and repeatedly dealt with. Moreover, anything that takes printed shape<sup>2</sup> in a book is set down in full to ensure its preservation, even though, as in the case of a lengthy Sutta, it may be borne in mind in condensed form.

<sup>1</sup> Yam., II., 222: *Ettha . . .*

<sup>2</sup> Yam., II., 223.

## 2.

*Of Mūla and its Synonyms.*

The book of the Yamaka deals first with what are called [literally] “roots.” This order shows the radical importance, among the conditions of mental phenomena, of the nine so termed—to wit, greed, hate, dulness, etc.<sup>1</sup>—as the basic principles<sup>2</sup> of all the conditioned happening in personal experience.<sup>3</sup> In this connection no fewer than ten equivalent terms are given, namely, root, condition, germ, cause, source, rise, food, object, relation, genesis—definitely testifying to the radical importance of the *mūla*’s. For these, forming a special group of causal circumstances, bring about the occurrence of those phenomena to which they are severally related as the basic principles of their respective correlates. For<sup>4</sup> as the roots of a tree absorb nutriment from earth and water, and nourish the tree up to its summit, keeping it from falling through winds or floods for, it may be, a hundred or even a thousand years, even so, while greed, or hate, or stupidity is firmly established as a “root,” by way of attachment, or antipathy, or delusion respectively in connection with sense-objects, do acts of body, speech, and mind, related to those roots, and evil in character, remain fixed on those objects. And an individual of such a character lives in pursuit of those objects for ten, twenty, thirty years, or even a lifetime, or even one life after another. The same is true of the opposite kind of roots, the effects of which are of a beneficent character.

Now it is when we have realized the coming to pass of phenomena as necessary results from antecedent causes that the three “harbours of error,”<sup>5</sup> and the doubts under

<sup>1</sup> *Dhamma-Sangani*, §§ 1053-62.

<sup>2</sup> Suggested by S. Z. A. for *suppatitthabhāvasādhaka* : “capable of accomplishing a well-established state of being.”

<sup>3</sup> Read *ajjhattasantāne*.

<sup>4</sup> *Yam.*, II., 224.

<sup>5</sup> *Titthāyātanāni*. “*Tittha*” means (1) heretical teacher, (2) strata-gem, (3) landing-stage, (4) water in a vessel, (5) erroneous view. As

which we distinguish eight, and again sixteen, forms, are thoroughly suppressed. Which are these "harbours of error"? [1. Fatalism, or sufficient causation in the past. 2. Special creation, or providence. 3. Indeterminism.]

Firstly, (1)<sup>1</sup> the view that whatever pleasures or pains, whatever prosperity or adversity is experienced, whatever good or evil is wrought, all occurs as the result of deeds<sup>2</sup> done in past lives. (2) The view that all such experiences are the results of the creative fiat of a supreme and solely stable authority. (3) The view that all such experiences happen without any antecedent, condition, or cause, being self-determined. The acceptance of any one of these three views involves the rejection of causes operating as causes in the present. For instance, all personal efforts, personal vigour, prowess, wisdom, energy, are thereby declared useless and meaningless.

In our religion, on the other hand, we hold that all those "harbours" are rejected when we discern, that the experiences of this life [pleasant, painful, good, or otherwise] are of a conditioned, causally induced nature, the causes, such as greed and the rest, being operative in the present.

(5) it is defined in the *Abhidhānapadīpi�āsūcī* thus: *sattā ettha etāsu dvāsaṭṭhiyā-ditthīsu taranti, uppilavanti, ummujjanimujjaya karonti*. Ledi Sadaw writes to me thus: "In the expression *aññatitthiyā*, I am not satisfied with your definition of *tittha* as the place where people 'float and sink'; nor with either of the two alternatives in the Anguttara Commentary: *titthabhūtāni āyatanañi titthāyatanañi*. *Titthānay āyatanañi titthāyatanañi*. Hence I have explained the phrase differently in this essay, but I omitted to explain *tittha* itself. My own view is that *tittha* is compared to a harbour, not because people 'float and sink,' but because they there embark and disembark. In the definition, 'taranti ethāti titthay,' *taranti* is equivalent to both *uttaranti ceva otaranti ca*. The three chief heresies are called *āyatanañi*, because all the sixty-two heterodox views which are like harbours are found in them."—Note by S. Z. A.

<sup>1</sup> *Anguttara N. (Tika-N., Mahāvagga)*, i. 173 ff.; cf. *Vibhanga*, p. 367.

<sup>2</sup> *Yam.*, II., p. 225.

[We teach that] the previous *kamma*, referred to in the first of those three views, is the predominating cause of our present state. It is like the seed of the mango-tree, the chief concomitant conditions—namely, the “root” states—being like the roots of the mango-tree. Organs and objects of sense, etc., like earth and water to the tree, are the conditions of support and nourishment. All personal efforts, etc., are so many constructive causes modifying our present state, like the pains bestowed on the mango-tree by the owner.

But creation by an overruling [providence], and the absence of a cause are opinions wholly rejected by the word of the Buddha.

As to the eight and the sixteen forms of doubt, the former category is contained in the *Dhamma-Sangani*: “Doubt as to the Buddha, the Norm, the Order, the training, the past, the future, the past and future, the existence of an assignable cause of things causally arisen.”<sup>1</sup> . . . Of these, doubt as regards the past is, in the Suttantas,<sup>2</sup> expanded under five heads—e.g., “Did I exist in the past or not?”<sup>3</sup> Similarly doubt as regards the future: “Shall I exist?” . . . is expanded under five heads. And doubt as regards the present is expanded under six heads—e.g., “What and how am I?” Hence we get [under the aspect of time] a sixteenfold category.

Now with regard to [the eighth form, in the former category] doubt as to the arising of phenomena from assignable causes, known as causal genesis:<sup>4</sup> this refers both to the law itself and to the particular cases of it. For instance, take what is called the eye, or sight.<sup>5</sup> How does it arise? As a result of something done in the past, or by the creative act of a god, or without cause or condition, or from what other reason? This is doubt as to causal genesis. Again it is declared that sight is in turn a phenomenon, an element, a sphere of sense, and happens by

<sup>1</sup> *Dh. S.*, § 1004.

<sup>2</sup> *Sayyutta N.*, ii. 26 ff.

<sup>3</sup> *Yam.*, II., p. 226.

<sup>4</sup> *Paṭicca-samuppādo*.

*Cakkhu*=both eye and sight.

way of cause, but is not a self, a vital principle, an entity, a person. Is this so? Is it not so? Is it different? Such is doubt respecting an assignable case of causation. So for hearing and other faculties.

Here the orthodox exposition is as follows: This is the condition<sup>1</sup> of that; this is the condition of that. This (*a*) is the condition whereby they (*b*, *c*, *d*) are specifically conditioned.

For instance, that which we call decay and death, what conditions it? That which we call birth. And what conditions that? That which we call "becoming."<sup>2</sup> Or, [in general terms once more]: *that* being present, *this* becomes; from the happening of *that*, *this* happens. *That* not being present, *this* does not become; from the cessation of *that*, *this* ceases.<sup>3</sup> Thus are the twelve items [in the formula of causation] to be expounded, assigning assignable conditions in a particular class of instances. And the term *paticcasamuppāda* means "happening," "manifestation," when the respective condition or cause of happening has been obtained.

A man walks through a great bazaar bearing a bright mirror in his hand. As he goes, images of all objects, animate and inanimate, on both sides of him appear in the mirror. Those images depend upon the presence of (*a*) the mirror, (*b*) the position of certain objects facing it, and

(*c*) the light falling between. The images<sup>4</sup> were not in the mirror previously, nor have they come from this or that object. Previously non-existent, they arise at successive moments, and as the man passes by they cease at successive moments, vanish, become annihilated. This [process]

<sup>1</sup> Or cause (*paccayo*). *Paccayo* is more literally "relation," and the statement is that (*a*) is in a particular relation to (*b*), etc. But as cause, condition (*hetu*) is the first and most impressive of all the twenty-four relations among phenomena, *paccayo* is used here as synonymous with *hetu*.—Tr.

<sup>2</sup> Or "karmic tendency-to-become." By *bhava* here we understand *kammabhavo* (S. Z. A.). Cf. *Compendium of Philosophy*, p. 190.

<sup>3</sup> *Majjhima N.*, ii. 32; *Sayyutta N.*, v. 388.

<sup>4</sup> *Yam.*, II., p. 227.

is the *paticca-samuppāda* of the images, and the images themselves are termed *paticca-samuppanna*. Thus must we understand the causal genesis of all conditioned things, and all things as causally brought to pass.

Hence the following application: In the course of any one day, at different moments, when various objects of sense are presented at the six doors, the impressions arising in consequence are, at some time or other, associated in consciousness with one or more of the different "roots"—namely, with greed by way of infatuation,<sup>1</sup> with hate by way of malevolence, with dulness<sup>2</sup> by way of bewilderment; or, again, it may be, with sensuous ideas, with the renunciation [of them], with ill-will or with affection, with faith, with selfishness, with moral or immoral conduct, each one of these thoughts provoking corresponding acts and speech.

Now here the sentient organism may be compared to the mirror, the world to the bazaar, and objects of sense to all the commodities exposed therein. And as the threefold conjuncture of mirror, position in space, and light, so is the organism,<sup>3</sup> its external impressions, and its capacity of attention, whereby conscious experiences from moment to moment arise and cease.

He who sees rightly after this fashion what is the nature of causal genesis, and of phenomena happening causally, has to understand that the notion "I" is different from a phenomenon.<sup>4</sup> And when he sees that there is no personal entity (*puggalo*) whatever, doubts respecting this present state as to whether there is an "I," what is the "I," etc., are removed. Similarly with respect to both past and future. Given [favourable] conditions, phenomena, arising now here, now there, cease now here, now there. There is no such thing as a phenomenon come hither from thence,

<sup>1</sup> Or passion, lust (*rajjana*).

<sup>2</sup> S. Z. A. prefers "nescience" (*moha*).

<sup>3</sup> *Ajjhattakāyo*.

<sup>4</sup> In the Buddhist view nothing non-phenomenal exists. Hence the non-existent "I," which is but a name or notion, is "different from" the existent phenomena.—S. Z. A.

nor one that will go hence thither. That the "I" and a "phenomenon" are different must be understood. And where it is perceived that there is no personal entity<sup>1</sup> whatever, then all doubts as to whether *I* have existed in the past, or whether *I* shall exist in the future are put away. As in our present state there is, so in the past has there been, so in the future will there be, just a succession of purely phenomenal happenings, proceedings, consisting solely of arisings and of ceasings, hard to see, hard to understand, subtle, profound, because the procedure is ever obscured by our notion of continuity.<sup>2</sup>

That this is true of the past and of the future we infer from what we see of this procedure in the present. And he who reaches this conclusion transcends evil destiny and the continual round. For it was said by the Exalted One: "It is through not knowing, not understanding, this doctrine [of causation], Ānanda, through not penetrating it, that this generation has become like a tangled skein, like a matted ball of thread, like unto muñja-grass and rushes, unable to overpass the woeful way of the Downfall of the Constant Round. . . ." <sup>3</sup>

Just as in the hot season, the dried-up leaves of the forest trees, smitten by strong winds, are loosed from their stem, and fall year by year, scattered hither and thither in disorder, even so do they, the prey of divers delusions, fare through the round of saṃsāra, loosened again and again from the stem of life, and falling on to a woeful doom. No certainty is theirs when they shall next be born, but like the leaves are they, smitten by the winds of age and death, hurled about by the blasts of divers karmas, scattered here and there along the Woeful Way. However they wish or imagine in their thoughts, death brings no fulfilment thereof, as they fall thus and thus. So are we to understand the Downfall here spoken of. Some firmly believe<sup>4</sup>

<sup>1</sup> *Yam.*, II., p. 228.

<sup>2</sup> *Santati-paññattiyā*; a notion arising from the succession of the phenomena.—S. Z. A.

<sup>3</sup> *Dīgha N.*, ii. 255.

<sup>4</sup> *Yam.*, II., p. 229.

that at their death here on earth they will be annihilated, that there is no after-life. Nor even in their case does such a doom befall them ; they too are involved in the dread doom of the Waste. They who look to attain by good fortune some godship in upper planes, held high by the world or by their own folk, they too fall hence without attaining. They too who believe in the efficacy of rite and ritual to ensure them, because of some penance or austerity practised, the rebirth of an absolutely happy self in upper planes, they too fall hence without attaining. They too who believe in [the effect of] karma know that they fall thus hence, and they too fall ; and they who know it not, they too fall. All men deceasing fall thus, and the gods no less—they of the Kāma-world as well as the unintelligent among the Brahmā gods, they who have won to the highest sphere of becoming down to them that are in the great purgatory of Avīchi. As it was said by the Exalted One :

By merit's glowing heat exalted high,  
Reborn in worlds of sense and of desire,  
And winning e'en to highest spheres of life,  
They come again to depths of woeful doom. . . .<sup>1</sup>

But they who know, who understand, who can discern the law of causation, they overpass this catastrophic fate. For them there is no falling away into the doom of the Waste. Why ? Because he who discerns the law of causation wholly puts away the doubtings of error, and stands firm in the knowledge of, and insight into things as they really are. This is the advantage of knowledge in the analysis of conditions.

If these remarks on the nature of the *mūlas* be found somewhat discursive, we admit that the teaching might have been set forth in outline, even as it was, in the Suttanta, by the Thera Assaji to Mahā Thera Sāriputta : “ Whatsoever phenomena have arisen from antecedent conditions, those conditions and the cessation thereof have been declared by the Tathāgata.”<sup>2</sup> But we are here

<sup>1</sup> *Vibhangha*, p. 426.

<sup>2</sup> *Vinaya*, I. (*Mah. Kh.*, i. 285); *Vin. Texts*, i. 146.

engaged upon Abhidhamma exposition, wherein one must keep in view,<sup>1</sup> not those who are listening on any one occasion, but the general course of the doctrine according to the spirit and the letter. Thus will the teaching make for increase of analytical knowledge in those Ariyan students who have learned the doctrines, and for the acquisition some future day of analytical knowledge by ordinary folk.

To these matters we shall presently recur.

### 3.

#### *Of the Name as Term and Concept.<sup>2</sup>*

“Name” has a twofold aspect—to wit, name as determined by convention or usage, and name in its ultimate meaning. For the great majority who are ignorant of the nature of ultimates, names considered merely as signs are practically unlimited in number; for example, self, life, human, god, Sakka, Brahmā, elephant, horse, and so on, village, town, house, carriage, cart, jar, cloth, bed, flour, and so on, body, head, hand, foot, hair, nail, tooth, skin, flesh, sinew, and so on. But names as revealed by the discernment of the Buddhas, who know what is ultimate fact, are names under an ultimate aspect; for instance, consciousness, cognition, contact, feeling, extended element, cohering element,<sup>3</sup> the aggregates (*khandhā*), field of sense, elements, truths, causal genesis, and so on; impermanent, ill (sorrow), non-self, non-entity, non-soul, and so on.

In saying “entity,” “person,” we give a name not to the aggregates [of a living organism] in any ultimate sense, but only to our idea corresponding to the form or appearance<sup>4</sup> presented by those aggregates. And this idea or concept of an appearance does not exist objectively

<sup>1</sup> Yam., II., p. 230.

<sup>2</sup> Yam., II., p. 234 (last line). On the dual import of *paññatti*, see *Compendium of Philosophy*, pp. 4 ff; 120, n. 2; 198 ff.

<sup>3</sup> In their “conventional” sense, “earth” and “water.” Cf. *Compendium of Philosophy*, p. 155, nn. 1, 2.

<sup>4</sup> *Santhāna*—i.e., the name given to a thing as it appears to the mind, but not as it really is.—S. Z. A.

[independently of mind]. Hence in this “name,” neither the meaning nor the name itself has any real existence. Yet the great majority perceive and imagine, when they recognize the name, that there actually is what is named self, or soul, or entity, or person. And for this reason we term name “conventional” when it is merely determined [as a designation] by popular usage. But when, not resting upon mere customary usage, people consider those ultimates, the aggregates, as self, soul, entity, person, then they exceed [the scope of] customary usage and mishandle it. Regarding the not really existing conventional notions : “entity,” “person,” etc., as inseparable from the [five] aggregates of matter, feeling, etc., and therefore as real, they make one or another of those aggregates the real substance, the base, the *nidus* of the non-existent entity. Proceeding thus, they consider that one or the other of those five aggregates is the self, the substance, etc., of the non-substantial empty, void entity. Those who vividly see the material aggregate as self<sup>1</sup> say : “The material aggregate (*rūpakkhandha*) [in its totality] is the entity and conversely.” It is “I,” and “I” am that.<sup>2</sup> The same may take place with the other aggregates. Or they may regard the material qualities in the head or other members to be several selves, which have the appearance of “head,” etc.

The forms we call round, or circular, or long, or short, or square, or minute in appearance have no independent being as such, but are merely concepts<sup>3</sup> or terms.<sup>3</sup> But people, imagining that this or that appearance has a real existence, consider that the “self” and “pith” of this or that appearance is matter in which it is supposed to inhere. They consider a substrate of matter as the base of a non-substantial appearance or form. Or they consider that [taking any of the qualities named above] matter is “round”; or “round” is matter, judging that material quality and roundness are one and the same thing. Again, among external objects, they judge that the material

<sup>1</sup> Cf. *Majjhima-N.*, i. 300; *Sayyutta-N.*, iii. 16, 42, etc.

<sup>2</sup> *Yam.*, II., p. 235.

<sup>3</sup> *Paññattimattay*.

quality in a tree is an essence for what appears as tree, and so on for the several features of the tree : branch, bud, leaf, blossom, fruit, etc.

In these opinions in which an entity (*satto*) is identified with material quality (*rūpay*), when a person is spoken of as tall or short, a head as round or flattened, etc., the self-notion is ascribable to visible quality ;<sup>1</sup> when a person is spoken of as stiff or flexible, the self-notion is ascribable to extended material quality ;<sup>2</sup> when a person is spoken of as bound or as loose, the self-notion is attributable to cohesive material quality ;<sup>3</sup> when a person is spoken of as hot or cold, the self-notion is attributable to heated material body ; when a person is spoken of as moving, vibrating, suffusing, going, stopping, sitting, lying, contracting, extending, etc., the self-notion is attributable to mobile material quality.<sup>4</sup> When a person is said to be happy, unhappy, joyous, melancholy, the self-notion is ascribable to the aggregate of feeling. When a person is said to be clever, skilful, expert within his own sensuous limits, the self-notion is ascribable to the aggregate of perception.<sup>5</sup> When a person is said to do such a deed, say such words, think on such a matter, the self-notion is ascribable to the *sankhārā*-aggregate called volition ; or, when he is said to attend to this, apply himself to that, be occupied with it, put forward effort, be content, desire, it is ascribable to the *sankhārā*-aggregate called attention, and so on ;<sup>6</sup> or when he is said to be greedy, malevolent, confused, conceited, vain, of perverted opinions, envious, selfish, etc., it is ascribable to each of such features ; or when he is said to believe, to be satisfied, to be mindful, etc., the self-notion is ascribable to the *sankhārā*-aggregate called faith, etc.<sup>7</sup> When a person is said to see this sight, hear that sound, etc., the self-notion is ascribable to the aggregate of sense-consciousness.<sup>8</sup>

<sup>1</sup> *Vannarūpe attagāho.*

<sup>2</sup> *Pathavīrūpe.*

<sup>3</sup> *Āporūpe.*

<sup>4</sup> *Vāyorūpe.*

<sup>5</sup> *Saññākkhandhe attagāho veditabbo.*

<sup>6</sup> Cf. list of the *sankhārakkhandha* in *Dhamma-Sangani*, § 62.

<sup>7</sup> *Yam.*, II., p. 287.

<sup>8</sup> *Viññānakkhandhe.*

Consider here this parable: At a certain spot where once was open space, a great tree has since grown up, equipped with branches, foliage, blossoms, fruit. And a certain man liable to hallucinations happens to be in that district, and happens to say: "This place was once quite open space; that space has now become a great tree." Whereas the space is one thing, the tree another, this man under an hallucination regards the tree which does exist as the "self," or essence, of the space which does not exist, and speaks of the empty space as having become a tree. On this wise should we judge in this matter.<sup>1</sup> So much for names under the aspect of conventional usage.

But in name under its ultimate aspect we are considering ultimate phenomena which are entirely without external appearance, and which are only modes and changes and phases of process. Even in the smallest visible particle many ultimates are present, it being their "locus." Extended element is present as the mode: hardness, distinct from the mode: cohesiveness. The cohesive element is also present, distinct from extended element. Again, the names "consciousness," "mind," "intelligence," "cognition," apply to what is present as a cognizing mode, as distinguishable from the mode of stimulus or contact, or from that of feeling, etc. Contact is a name for the mode of being stimulated, as distinguishable from the modes of cognizing, of feeling, etc. Hence these names severally, each by its own verbal import, apply to certain appropriate existing phenomena only, and not to other, equally existent phenomena. But this cannot be affirmed concerning non-existents such as entity, person, self, soul, and so forth.

How is it, then, that none of those ultimates is entity, person, self, soul? It is in the sense of something "essential"<sup>2</sup> that they are selfless, soulless. Those phenomena are not essences of being or person. They come

<sup>1</sup> The empty *paññatti*—self and the name for it—imputed as base to something relatively real: the ultimates of the living compound.—Tr.

<sup>2</sup> Lit. pithy: *sāraka*.

to be and cease from moment to moment. Now there is no "entity" or "person" who in one life comes to be and passes away from moment to moment. There is that which, we say, comes once into being at birth, subsists for a lifetime, and passes away once at death. But the aggregates which are ultimate phenomena come to be and pass away from moment to moment even in a single day. They do not persist *pari passu* with the individual spell of life.<sup>1</sup> Hence they are not essence of the individual. Because of their non-substantiality they are not the self of him : they are just selfless ; they are not souls or vital principles:<sup>2</sup> they are soulless.

How can we say that ultimate phenomena, even in a single day, momentarily come to be and pass away ?

The ultimate of extended element is the mode [or phase] of hardness. This mode cannot persist unchanging, unmodified for a single day. It inheres in the varying situations in which our occupations place the body—*e.g.*, in going, etc. And it is *otherwise* according as it is involved in our going, standing, sitting, lying. Involved in going, it lapses at the end of the going ; it does not enter the standing phase. If it could, we should just be going, not standing. Again, when it is involved in our standing, it lapses when we cease to stand, and so on. And even in walking, the aforesaid mode of hardness is different at each step, else there would be no second step as distinct from the first.

We conclude, then, as follows : Many phases of activity are seen in life, such as going, standing, contracting, stretching, moving forward and backward, looking forward and backward, raising and lowering, etc. ; and all these are mutually divided by the coming to be and passing away of elements. This is true even of such phases of activity as blinking the eyes and of the movements of respiration. And thus it is that the aggregates in an ultimate sense arise and cease from one moment to another, even in a

<sup>1</sup> *Yam.*, II., p. 238.    <sup>2</sup> *Jīvo*. Cf. our "living soul" (*Genesis*, ii. 7).

single day. Therefore are these ultimate phenomena not the essence of the individual, nor the soul of him. Because of their non-essentiality they are not the self of the individual, they are selfless ; they are not the living soul, they are soulless.

There is no "life" (or "living soul," *jīvo*) apart from what we call the two powers or faculties of material and psychical life.<sup>1</sup> Now a "living soul" is generally perceived and ordinarily reckoned as "someone living a week, a month, a year," etc.<sup>2</sup>; the essence of the living appearance is commonly considered to be the self ; the essence of its continuity is considered to be the "living soul." But the two powers or faculties of life referred to above are but the vital [co-efficients] of momentary phenomena only, not of a personal entity.

Such is our inquiry into the ultimate aspect of "name."

There are two kinds of truth: conventional, customary truth<sup>3</sup> and ultimate truth. According to the former, "a being [or entity] exists," "a person exists," "self exists," "a living soul exists." According to ultimate truth, neither does a being [or entity] exist, nor a person, nor a self, nor a living soul ; there are only phenomena.

Now conventional truth is the work of popular custom ; it is opposed to inconsistency, untruthfulness, in speech. Ultimate truth is established by the nature of things ;<sup>4</sup> it is opposed to mere opinion. Thus, according to conventional truth, it is not untruthful to say there is a personal entity. Why? Because that is the conventional opinion of the great majority ; because of the absence of any number of people maintaining the contrary. Nevertheless, it is just an erroneous view. How so? Because a being who in reality<sup>5</sup> does not exist is spoken of as if he existed. According to ultimate truth, to say "there is no personal entity" is neither untruthful nor mere opinion.

Whatever erroneous views are met with in the world, or

<sup>1</sup> *Dve nāma rūpajīvitindriyāni.*

<sup>2</sup> *Yam.*, II., p. 289.

<sup>3</sup> *Sammatisaccay.*

<sup>4</sup> *Sabbhāvasiddhoy.*

<sup>5</sup> *Sabbhāvato.*

whatever evil courses, or whatever woeful doom, all are rooted in the theory of soul or self, arise from the theory of soul or self. None of these things befalls one who has rejected the theory of soul or self.

This rejection, in the religion of the Buddha, is called the first great Nibbāna, unconditioned, occurring while yet there is residual stuff of life.<sup>1</sup>

## 4.

*Of the Five Khandhas<sup>2</sup>*

Why, it may be asked, did the exalted Buddha, in his doctrine classifying our conditioned experience under the concept "aggregates" (*khandhā*), divide these under just five heads? We reply that, in these five groups of experience, that which we do for gratification and enjoyment, [in other words] our acts regarded as beneficial [to ourselves and others],<sup>3</sup> in every field of natural desire, are completely accomplished. We may illustrate this by a parable:

A rich man seeking yet more wealth made a great ship. He manned it with fifty-two sailors, and by conveying the travelling public across the ocean to the desired haven, he amassed that wealth. Among the crew one was expert in all the business of the ship, and saw that it was carried out. Another was versed in sea-routes and havens to be reached. He, from a commanding position, would survey both the course of the ship and whither she was bound. The rest of the crew carried out the orders of the [former] officer in all things concerning the ship's business and voyage. Meanwhile the shipowner, working both vessel and crew, continued to receive and enjoy the wealth earned by his maritime enterprise.

Here the way of life renewed<sup>4</sup> is as the sea. The being

<sup>1</sup> *Sa-upādisesay*. This subject is resumed, in another connection, on p. 138.

<sup>2</sup> *Yam.*, II., p. 240.

<sup>3</sup> In our idiom, "self-preserving activities."

<sup>4</sup> *Saysūramaggo*.

liable to natural desire is as the shipowner. The material aggregate [or body, *rūpakkhandha*] is as the ship; the feeling-aggregate is as the mass of wealth gained by the working of the ship. The perception-aggregate is as the chief officer. The mental properties called *sankhāra*'s are as the crew who carry out his directions. The aggregate of cognitions, or consciousness, is as he who sets the course and, standing above, steers to the haven.

Here the "feeling-aggregate" is the totality of what we partake in and enjoy; the "perception-aggregate" includes our conversance with, our experience of, our intelligence concerning acts considered as good or bad, in the whole range of life, human, divine, and infra-human; the<sup>1</sup> "sankhāra-aggregate" covers all activities of thought, word, and deed, wrought according to our experience and conversance; the "consciousness-aggregate"<sup>2</sup> is the totality of our sense-impressions—seeing sights, hearing sounds, etc.—functioning as heralds and guides where we happen to be, pointing out, as it were, to our various movements, "This is here; this is there!"

Thus it is that, in these five groups of experience, that which we do for gratification and enjoyment, [in other words] our acts regarded as beneficial [to ourselves and others], in every field of natural desire, are completely accomplished.

## 5.

### *Of Elements (Dhātuyo).*<sup>2</sup>

Elements we define as self-containing, or, as we say, "bearing (*dhārenti*) their own nature." They do this without adapting themselves to the will of any being whatever. They are not dependent upon the mind, or purpose, or desire, of any creature. They depend only upon their own respective conditions. If the conditions are present, elements come into being, even for those who are not wishing for them; if the conditions are absent,

<sup>1</sup> Yam., II., p. 241.

<sup>2</sup> Ibid., II., p. 246.

elements do not come into being, even for those who are wishing for them.

Thus, in the hair of a living creature there are eight elements: the extended, the cohering, the fiery, the mobile elements, colour, odour, taste, and sap. Each of these is self-contained, not one of them "bearing the nature" of any of the others, but each one distinct from the rest. This is true also of other bodily properties. Again, in external nature, whether it be solids, such as earth, mountains, trees;<sup>1</sup> or liquids, such as seas, rivers, lakes, reservoirs, etc., or burning substances, or winds, each one of the same eight elements is self-contained and distinct, none dependent on any of the others.

Moreover, this word "element" is used to mean "non-entity, non-soul," as implied in its connotation. In this connexion our notion of an entity, being, or person (*satta*) implies effort, initiative or sustained, while non-entity negatives this. When, for example, we say, "I shall do that," we evince an initiative, prior to the actual effort of applied power constituting the "doing." These two kinds of effort manifested by beings are not in elements.

Why? In the time occupied by a flash of lightning, elements come into being and pass away hundreds of thousands of times. But it is only in the case of living beings that we distinguish personal efforts conceived as continuously consecutive procedure. The essential meaning of vitality<sup>2</sup> is a peculiar vibration, oscillation, motion, change; without external agency, self-caused. The essential meaning of non-vitality is absence of such vibration. If it be objected that, in unconsciousness and trance, non-vitality is attained (by that which is alive), it may be replied that visible movement is at least the commonly accepted test of vitality, or of its absence. But, in a truer sense, the possession of vitality<sup>3</sup> means the compresence of inhibitory principles (or "controllers," *indriyadhamma*) with the element of animal heat. Where these are not there is no vitality.

<sup>1</sup> *Yam.*, II., p. 247.

<sup>2</sup> *Jivatṭho*.

<sup>3</sup> In text read *ekantena sajivatṭho*.

All this has been said with reference to the idea of continuous life involved in such conventional phrases as, "This person has lived a week, a month, a year," etc.; and also with reference to the notion of life as an ultimate, wrongly conceived by heterodox theorists who say "life constitutes a person," etc. In the ultimate sense there is no such thing as a [continuous] life-entity. All conscious phenomena [*dhammā*] are without it. How so? Because of their impermanence.

That being so, are the two vital forces [of mind and body] reduced to meaninglessness? Not so. It is just through the existence of these two vital forces that all the variations in the processes of phenomena<sup>1</sup> become realized by us under the common notions of things animate and inanimate. And thus, for every distinguishable phenomenon there is manifested a distinguishable common [or ordinary] notion [or concept] of it.

But ordinary beings are dull of knowledge, and do not discern this or that phenomenon, but with wrong views stumble along amid notions alien [to the true nature of phenomena]. And through manifold *karma* they fall into the stream of doom, and are long borne drifting.

## 6.

### *Of Ill (Dukkha) and the First Ariyan Truth.<sup>2</sup>*

In the fifth chapter of the Yamaka, dealing with the "Four Truths," it is stated that, "with the exception of bodily or mental suffering (*dukkha*), the rest is truth as to *dukkha*, but is not *dukkha*."<sup>3</sup> In other words, except suffering of body or mind, and putting aside the fact of natural desire (*tanhā*), everything else in the threefold plane of life constitutes the fact about Ill, but is not itself Ill. And it may be asked: If "everything else" is not in itself Ill, how does it constitute the fact about Ill?

<sup>1</sup> Here and below Mr. Aung prefers "ultimates" for "phenomena."

<sup>2</sup> *Yam.*, II., p. 248.

<sup>3</sup> *Ibid.*, I., p. 174.

The answer depends upon the specific difference in the meaning of "ill" when we refer to bodily and mental suffering. Here the word "*dukkha*" means pain which is enjoyed<sup>1</sup> [i.e., actually felt], and has the essential mark of "unpleasant." But in [such doctrines as] the "Truth concerning Ill," and [the Three Marks] "impermanence, ill, absence of soul," we are considering Ill in the sense of a state of fear and danger,<sup>2</sup> having the essential mark of no peace, no safety, no good fortune. This is obvious, for pleasant feeling, from the point of view of enjoyment of life, is not "ill"; it is just happy experience, with the essential mark of "agreeable." But as included under *dukkha* when used to mean "no peace," then this pleasurable feeling becomes just [one aspect of] Ill.

For it is as a sick man who maintains life by austere dieting, but who, were he to partake of rich dishes, would die or suffer mortal pain. He is offered very savoury flesh curries by a pious person, seeking to do a meritorious act. But the sick man, though very fain to partake of them, is aware of the pains of disease, and rejects them, saying: "Enough, my friend! I have a fear of such dishes; if I take of them, I shall either die or suffer mortal pain." Now he, if he were to partake of them, would be keenly sensible of their flavour while doing so, but afterwards he would die or suffer mortal pain. So that, whereas on the occasion of partaking of those dishes<sup>3</sup> he has the pleasant sensations of enjoying nice, sweet things, those sensations, under the aspect of fear and peril, are nothing but *dukkha*. So he rejects them, saying: "I fear these dishes." . . . Thus from the standpoint of pleasant experience, pleasurable feeling is really pleasure only in the threefold classification of feeling. But under the aspect of insight into the

<sup>1</sup> *Anubhavana-dukkha*. On this apparently paradoxical usage cf. a parallel usage in Professor Alexander's "The Basis of Realism," Proceedings of the British Academy, vol. vi., 1914.

<sup>2</sup> *Bhaya* is of both subjective (fear) and objective (danger) import.

<sup>3</sup> *Yam.*, II., p. 249.

Four Truths, by reason<sup>1</sup> of fear and danger, such pleasure is for all beings<sup>2</sup> nothing but Ill.

For those persons who grasp and cling with the idea : “This is mine ! I am ; this is my Self !” are no more free from all the fear and peril of their vices, of evil-doing, of evil doom, than are fish who have swallowed a bait, with its hook and line and rod and capture and dying, free from the fear and peril of the fisherman’s craft and violence. As it was said by the Exalted One in the Khandha-Sanyutta :<sup>3</sup> “He, bhikkhus, who delights in the aggregates of sentient life, delights in dukkha. And I deny that he, delighting in dukkha, is altogether free from dukkha.”

Hence it is that we can say : The truth concerning Ill, save in the [narrower] sense of bodily or mental suffering, is not concerning that which [in itself] is Ill.

## 7.

### *Of the Second Ariyan Truth ; of Craving and Ignorance.*

To all who cling to pleasurable feeling with the idea : “This is mine ! I am ; this is my Self !” grasping arises, for craving is present ; without craving, there is no grasping. Hence the Second Ariyan Truth about the source of ill is the truth about craving, for craving is the sole cause for the uprising of all the ills of life.<sup>4</sup>

Now we read in the Yamaka : “Save [that which is included under] the Ariyan (Second Truth) concerning source or cause (*samudayo*), all other causes are not true causes” [that is, of ill].<sup>5</sup> By “all other causes” are meant the facts conditioning ill, which are stated in the Truth-section of the Vibhanga, as “roots” of good, etc.<sup>6</sup> It will be noted that the mental phenomena having causal efficiency, good or bad, not dealt with in that section, are true causes under the aspect of truth in general, but in the Ariyan Truths they are considered, not under the Truth

<sup>1</sup> Read *sappatibhayatthena*.

<sup>2</sup> Read *sabbesay pi sattānay*.

<sup>3</sup> S., iii. 31.

<sup>4</sup> Read *vatta-dukkhānay* (*saysāra*-ills).

<sup>5</sup> Yam., I., p. 174.

<sup>6</sup> Vibhanga, p. 106.

about Cause [of Ill], but under that of Ill itself. Even ignorance is there considered, not under Cause, but under the nature of Ill. . . .

But why?<sup>1</sup> it may be objected. Surely ignorance is ranked as a primary source in the formula of causal genesis, and as a condition antecedent to craving. Hence anything causal predicated about craving, must at least apply equally to ignorance.

We reply : in the expository method used for the formula of conditioned genesis, ignorance is the starting-point, but in the second of the Four Truths, craving is taken as the starting-point :—a different line of exposition, which may thus be illustrated : A man, having cleared a tract of land, makes a garden,<sup>2</sup> planting a variety of trees and shrubs. If we here inquire into the starting-point in the series of conditions by which that garden has come to be, we shall say that the land came first. If we are asked, who made the garden ? who is its owner ? we should say, “the man. He<sup>3</sup> is the maker of the garden, he is the owner.” For it was he who did all the requisite work of clearing the surface of the soil, and so on. Hence it is he who enjoys the results.

Now the life of an individual<sup>4</sup> is as the garden, ignorance is as the soil, craving is as the owner. If we are teaching the series of conditions by which individual life comes to be, we should place ignorance as the starting-point, and make that our initial cause. If we are stating what is the phenomenon by which that person goes on living, we should say “craving.” The doctrine of causal genesis may be compared to a discourse on the history of the garden. The doctrine of the Four Truths is like a discourse on the maker of the garden.

\* \* \* \* \*

But why [in the former doctrine] is ignorance stated at

<sup>1</sup> Yam., II., p. 250.

<sup>2</sup> Or pleasure or park (*uyāna*).

<sup>3</sup> Yam., II., p. 251.

<sup>4</sup> *Sattasantāna*. *Santāna* (lit., a continuity) comes to signify a person, as in *ajjhattasantānay*, because our idea of “person” is derived from apparent continuity (*santānapaññatti*).—S. Z. AUNG.

the beginning? Is there no cause of ignorance itself? There is. Then ought not that cause to have been stated first? Not so; if this were done<sup>1</sup> we should only discover yet a prior condition to that cause, and put that first, and so on. Not in this way should we get to the limits of the infinite past.

Why, then, begin with ignorance [you repeat]? It is named at the beginning because it plays the chief part in, and is the prime root and source of the process of life renewed. No other function is fit to be placed above that of the want of knowledge, which is the radical cause, the fundamental ground of the course of the ills of our infinite lives.<sup>2</sup>

Moreover [it must be remembered that] the formula of causal genesis takes one life only as the range [of its emphasis]. As the Exalted One taught it, one complete span of life [one rebirth] is taken, including the past causal factors of its advent and the future factors [of its resultant]. The causal factors are included under ignorance, and the *sankhāra*'s, or voluntary actions.<sup>3</sup> By the future factors are meant birth, old age, and dying in the next life, resulting from the causes at work in this life.<sup>4</sup> And by the teaching about one complete span of life, the entire series of lives<sup>4</sup> in the infinite series can be understood.

By these alternative methods, then, either ignorance or craving may serve as a point of departure.

## 8.

### *Of the Third Ariyan Truth : Cessation.<sup>5</sup>*

Let us suppose a certain poison-tree, growing in a certain place. If that tree continue to bear blossom and fruit, it will propagate its kind in that place for a thou-

<sup>1</sup> *Dele*, in text, full-stop after *vadeyya*.

<sup>2</sup> Read *vattadukkhapavattiyā*.

<sup>3</sup> Cf. Compendium, p. 274

<sup>4</sup> *Bhavābhavā*—rebirths high and low. Cf. *Pss. Brethren*, 305, n. 4.

<sup>5</sup> Yam., II., p. 253.

sand, a hundred thousand years, maybe for a whole cycle. Let us suppose that a man, recognizing its noxious properties, cuts it down, so that further propagation by it<sup>1</sup> becomes impossible. Now, the tree may be cut down or it may be rooted up. The latter alone is annihilation, not the former, for if the root be not eradicated, the tree, though repeatedly cut down, will again and again renew its growth and continue to propagate.

Now, this present individuality is as the tree, and craving may be likened to its root. The disciple of the Buddha is like the woodcutter. The production of a series of *dukkha*-facts in the woeful destinies of rebirth, starting from, say, the second rebirth, is as the propagation of the species of poison-tree. The extirpation of craving is as the eradication of the tree. The fact of the cessation of all those facts of sorrow and suffering, in consequence of the extirpation of craving, is as the extinction of the tree-species after the uprooting. And the cultivation of the Fourth or Path Truth, together with the necessary stages of understanding preceding it, is as the man's effort in cutting out the tree by its roots.

When craving, accompanied by a wrong view of the self, is cut off, then all immoral qualities and unhappy rebirths are also cut off. From that moment onward we are free from the perils of misconduct and the miseries of evil destiny. And this, in our religion [as has been said above<sup>2</sup>], is called the first great Nibbāna, unconditioned, wherein is yet residual stuff of life.

When, moreover, craving for things of sense-desire, not conjoined with wrong views, is extirpated in us, then therewith are extirpated all volitions connected with merit relating to planes of sense-experience, as well as all prospect of rebirth in relatively happier worlds of sense-desires. From that moment onward there comes to us emancipation from all corresponding volitions as to all future rebirths, high or low, on any plane of [life carried on by way of] sense-desires, as well as from rebirth itself on relatively

<sup>1</sup> *Yam.*, II., p. 254.

<sup>2</sup> P. 130.

happy planes of that description, that are so very near to the things making for relapse to destinies of woe, beset as they are by [opportunities of] bad ways, bad habits, bad pursuits, and agitated by the waves and billows of sense-desire and sin.<sup>1</sup> This emancipation, in our religion, is called the second great Nibbāna, unconditioned and with residual stuff of life.

When<sup>2</sup> in anyone that craving for rebirth, known as lust for the heavens of things visible and of things invisible,<sup>3</sup> is extirpated, then therewith are extirpated for us all will to live loftier lives and rebirths more divine in any Brahma heaven. From that moment onward there comes to us emancipation from all volitions to win those heavens and from all such forms of rebirth, since they are but impermanent, unstable, mutable, and beset by many overweening conceits and delusions concerning eternity and annihilation. This emancipation, in our religion, is called the third great Nibbāna, unconditioned and without residual stuff of life.

By "unconditioned" (*asankhata*) is here meant that that Nibbāna is exempt from the ills of karma,<sup>4</sup> through its permanence, stability, and immutability, in that there is no more old age or dying, nor the need of recreating the Paths [in fresh rebirths] in order to attain it.

Of these three stages, it is only the first great Nibbāna which, even in the age of a Buddha, is won by many among gods and men. Few attain the second stage; still fewer, the third. Why is this? Because of the very undeveloped state of their powers.

The phrase, "with residual stuff of life," refers to a residuum of the aggregates of becoming (*bharakhandhā*) and of lower or vicious qualities (*kilesadhamma*). When anyone has won the first great Nibbāna, with this residuum [to come], he has yet to travel through various rebirths, but he has put an end to false views, to immoral conduct,

<sup>1</sup> *Kilesa*.

<sup>2</sup> *Yam.*, II., p. 255.

<sup>3</sup> *Rūparāga-arūparāga-sankhātā*, literally rendered. Mr. Aung has suggested "perceptual and conceptual worlds." <sup>4</sup> *Sankhārā*.

to pains of purgatory. Only excellent modes of rebirth await him. When anyone has won the second great Nibbāna, there is thenceforth for him no further rebirth in any sphere of sense-desire. Winning the loftier way, he will either complete existence as so reborn, or he will by exercising jhāna attain the higher Brahma world. But when anyone has won the third great Nibbāna, there is for him no more coming to be. In that very life he will complete existence.

Here it may be objected as follows: If, as you say, there is for such an one no more coming to be, there is no more fivefold set of aggregates. Therefore there is no more aggregate of feeling. Therefore, in that Nibbāna, there is nothing that can be felt. Therefore, in that Nibbāna, there is no bliss whatsoever, nothing to be enjoyed, nothing desirable, nothing to be glad or to rejoice about, nothing to delight in, nothing wished for, lovely, goodly, nothing to love or be happy over. Like bare, void space, it amounts to something empty, vacuous, inane, and worthless. And men and gods who are established in good fortunes, and yet make great efforts to win this Nibbāna, must be considered as doing all they can each to precipitate himself down into this infinite void.

We reply : All those fortunes achieved by gods and men are so much food for craving. They have obtained the name of good fortune just because they are so desired. Those in whom is this sensuous craving reckon, that to be a god or a human being is something lovely and pleasant, and that the fortunes characteristic of the one or the other are delightful. They in whom is craving for heavenly things visible and invisible, reckon the same as holding good of the individuality of a Brahma-angel. They in whom is no sensuous craving reckon, that good fortune as god or man is to be shunned as one would shun a mighty jungle possessed by wild beasts and demons. They reckon that life as god or man is repulsive as a mass of divers corruptions (*kilesa*) or carrion. In those forms of life they desire no rebirth ; they only desire the absence of rebirth.

And they, so desiring, reckon those fortunes as void, inane, worthless, and full of dread and danger. Now it is just this absence of rebirth among devas or among men that is the second great Nibbāna.

This point of view applies also in the third great Nibbāna. They who crave<sup>1</sup> for the heavens of things visible and invisible reckon that the extreme longevity of a Brahma-angel is an eternal great Nibbāna—deathless, griefless, free from all sorrow. In their eyes the divine fortunes of long life, beauty, bliss, prosperity, attendant hosts are so much food for their craving. They in whom is no craving for the heavens of things visible and invisible, reckon those good fortunes as comparable to the properties for dramatic festivals, performances of dancing, singing, and reciting, to the materials for the sports of the young and foolish, to the stock-in-trade of the confirmed toper.<sup>2</sup> They reckon that such individuality is really no better than that of those performers, those young fools, those confirmed topers. But why? Because all is the outcome of the lower nature (*kilesa*). For all those things that thrill and excite, disturb and shake body and mind, in god or man, flow from the lower nature. Hence it comes that they wish not for any rebirth, but only for the absence of rebirth. And just this absence of rebirth in their case is the third great Nibbāna.

## 10.

### *Of Consciousness and Cognition.<sup>3</sup>*

The terms consciousness (*citta*), mind (*mano*), intelligence (*viññāna*), cognition (*mānasā*),<sup>4</sup> denote divers modes of knowing, but they are one in meaning. We know colour (or the visible) by seeing, sound by hearing, odour by smelling, taste by tasting, the tangible by touching, this or that

<sup>1</sup> Read for *natthi, atthi*. <sup>2</sup> Yam., II., p. 257. <sup>3</sup> Ibid., II., p. 264.

<sup>4</sup> These are not to be considered as mutually coincident, but simply to represent in both languages the most general terms for mental activity.—TR.

object of thought (*dhamma*) by the mode of "minding" (*man-ana*). As the books say [further] : we know by the modes of "adverting" to impressions, receiving, inquiring, determining, apperceiving, retention, obscure ideation. Again, we know blue-green (*nila*) as blue-green, and so on ; we know the real as real, or as otherwise, and the unreal as such, or as otherwise ; we know the desirable or the undesirable as such, or as otherwise.

Now knowing is of three kinds: we know as being conscious (*vi-jānana*), we know as perceiving (*sañ-jānana*), we know as understanding (*pa-jānana*). Of these the first has just been set out in detail. Perceiving is more distinctive or clearer knowing. It includes the knowing which does not forget, even after a lapse of time [and whether the object is clear or obscure].<sup>1</sup> Understanding is knowing adequately —*i.e.*, by way of class and species [and knowing these distinctly in every detail.—S. Z. A.]. It is knowing everything knowable about anything. Even as to any knowable thing there is much to be known—*e.g.*, about its nature, its conditions, its correlations, its effects, its defects, its merits, its impermanence, the ills connected with it. By "understanding" is meant an exhaustive<sup>2</sup> knowledge of all this, for it is said : "The limit of knowledge is the knowable; the limit of the knowable is knowledge."<sup>3</sup> This is said touching omniscience, and it is to be understood as referring to the seven books of the Abhidhamma, more especially the seventh, the great book of the *Paṭṭhāna*.

But in the [relative degree of] knowledge in a learner, wherever, by knowing, victory is attained over natural vice or infirmity (*kilesa*), there the knowing is understanding. Now this is treated of in the Abhidhamma, namely, in the "Suttanta Selections" of the Vibhanga, and [in general] in the five Suttanta-Nikāyas.

<sup>1</sup> Mr. Aung, who has been in collaboration with the author, writes : "Insert before *kālantare pi*, 'yaj ārammaṇay bhūtay vā hotu, abhūtay vā, taj . . .' " and adds : "With Leibniz a notion was obscure when it did not enable us to recognize a thing, but with Ledi Sadaw a notion may be clear, even though the object may be obscure."

<sup>2</sup> Yam., II., p. 265.

<sup>3</sup> No reference is given.

In the case of the great majority wherever, by knowing, the harmful is got rid of and the good is induced, there also the knowing is understanding.

Omniscient knowledge may be illustrated by the chapter in the *Paṭisambhidā-magga*, containing an exposition of unobstructed knowledge.<sup>1</sup> The knowledge of the learner may be illustrated by the chapter on the exposition of terms.<sup>2</sup> The knowledge of the great majority may be illustrated by various knowledges in work, arts, and science, in gain, and loss, and method, in right views as to the effect of individual acts, and in the ten bases given in the section on knowledge in the *Vibhanga*.<sup>3</sup>

In the phrase above:—"right views as to the effect of individual acts," action (*karma*) is twofold — namely, past action and present action. Past action is concerned with good and bad acts done by individuals in past lives, whereby they have acquired happy or unhappy rebirth in this or that sphere of individuals. This is illustrated in the *Subha-Sutta* of the *Digha-Nikāya*,<sup>4</sup> and in the Lesser and the Great *Kamma-vibhanga-Suttas* of the *Majjhima-Nikāya*.<sup>5</sup> Present action refers to what is done in the life now being lived by any given individual in this or that sphere: acts of kings, merchants, labourers, recluses and Brahmins, robbers, hunters, fishermen, animals. And this is illustrated in the *Vāsetṭha-Sutta* of the *Sutta-Nipāta*.<sup>6</sup>

Here we see those individuals, who have obtained rebirth in one sphere of life or another, effecting through that rebirth the individual form and features,<sup>7</sup> as well as the common<sup>8</sup> pleasures and pains yielded by their past actions, even as we say that the offspring of mother<sup>9</sup> and father become from their birth heirs of such property in land, sites,<sup>9</sup> money,

<sup>1</sup> *Anāvaraṇa-nūna*. *Op. cit.*, i., p. 131 (I, 55, § 1).

<sup>2</sup> *Ibid.*, i., 1 ff. Presumably a certain part or all of the preceding catechism in the same *Ñānakathā*.

<sup>3</sup> *Op. cit.*, pp. 306 ff.

<sup>4</sup> *D.*, i., X.

<sup>5</sup> *M.*, III., Nos. 135, 136.

<sup>6</sup> III., No. 9.

<sup>7</sup> Read *vannasanthīnūni*.

<sup>8</sup> Read *sādhāraṇa-*.

<sup>9</sup> *Yam.*, II., p. 266.

and corn as belongs to those parents. Such attainments are said to be given through past actions. But pleasures and pains, due to actions of whatsoever class done in the present lifetime, are said to be yielded by present actions.

Now let us suppose that a man builds a house for a citizen. On the completion of the work the citizen, as owner of the house, pays the builder a hundred kahāpanas. If the builder were asked from what source he got the money, he could answer either "from the owner" or "from my handiwork." Most people would give the first answer. The second would be the more intelligent reply. For the citizen pays only for the making of his house; had it not been made, he would not have paid. But the work of the builder's hands will entitle him to that money as long as he lives. Hence we may say both that the money is the builder's property, and the handicraft is the builder's property. The former is the more general statement; the latter is that of the more thoughtful. For money is external wealth and, like all temporal property, is exposed to risk of fire, and so on. But work is personal wealth, stable, and not exposed to risk by fire, etc. The thoughtful hold external wealth in low esteem, but personal wealth, the wealth of energy and understanding, they esteem highly.

In this way are our past actions to be considered. This is the import of what is summed up in the text: "All beings own their deeds."<sup>1</sup>

The foregoing shows the distinction between the three modes of knowing: being aware, perceiving, understanding. But what is the object in treating of consciousness (*citta*) as awareness, by the Yamaka method? That object is more especially the elimination of the Eternalist or Perdurance theory, which is based on mind (*citta*).

Mind, I repeat, is the peculiar basis of the error of permanence, and its special soil. For it is said in the Brahmajāla-Sutta of the Digha-Nikāya<sup>2</sup>: "In this case some recluse or Brahmin is addicted to logic and reasoning. He gives utterance to the following conclusions of his own,

<sup>1</sup> M., III. 203; A., v. 288.

<sup>2</sup> *Dialogues of the Buddha*, i. 84.

beaten out by his argumentations and based on his sophistry. This self, which is [connected with] eye, ear, nose, tongue, skin, is impermanent, not perduring, liable to change. But that self [or soul], which is called consciousness, or mind, or intelligence, is permanent, stable, perduring, not liable to change, and it will remain for ever and ever." Those who hold this opinion discern the dissolution of the material body at death under present conditions, but they do not discern the dissolution of mind. And very many are of opinion that, at the dissolution of the body, the mind regarded as self enters upon another birth, and so entering, in that state of being a new body comes to be, allied to which that self endures for a lifetime in that state. Now it is just to reject that perdurance view concerning mind [or consciousness], that such a chapter as that on Citta in the Yamaka is taught, showing the uprising and ceasing of mind [or consciousness] from moment to moment.

As it is, the material organism, visibly dissolved here on earth, goes to no subsequent sphere of [animate] becoming. And it has been said that the mental constituents are dissolved here on earth as well. That being so, does it not amount to saying that a given person, by this dissolution, this annihilation here on earth, does not transmigrate to a subsequent rebirth? It does not.

[Let us distinguish.] The terms "material group," "mental group,"<sup>1</sup> belong to the vocabulary of ultimate truth. "This person," "that person," belong to the terms of conventional truth. From the standpoint of conventional truth, it is the custom, the customary truth to say that, under present conditions, "this or that person goes hence to another place," and "comes hither from another place." From the standpoint of ultimate truth it is accepted as true to say that, of the material group in this or that person, nothing material, and of the mental group, nothing mental passes on from one place to another. Wherever they are, there they just dissolve.

In like manner, from the standpoint of conventional

<sup>1</sup> Read *nāmakāyo*.

truth, it is the custom, the customary truth to say that "this or that person transmigrates, runs on, travels on from one state of becoming to another." But from the standpoint of ultimate truth it is accepted as true to say that of the material group, in this or that person, nothing material, and of the mental group, nothing mental transmigrates from one place to a succeeding place. Wherever it is, there it just dissolves.<sup>1</sup> . . .

Again, just as, when loads of sand are brought and a long road is made, it is conventionally true to say, "This road 'goes' as far as such and such villages," it is no less true, considering the sand itself, to say, "Not a single grain of it 'goes' the length of a finger in any direction; each remains where it is placed." So, too, in our present argument, difference in usage is to be understood<sup>2</sup> by difference in the standard of truth.

Because we have stated that mind and body do not transmigrate from one life to the next, we must not therefore be supposed to say that "this person" or "that person" is annihilated. [Again] if we state that "this or that person" transmigrates from one life to the next, we must not be supposed to say that a "perdurating mind and body" transmigrates from one life to the next. To hold the belief that mind-and-body is an ego, a living principle, an entity, a soul, and say that entity is annihilated, is the theory of nihilism (annihilationism). To hold that belief and say that the entity is eternal, is the theory of eternalism (perdurance).

We may illustrate this by a river. If we stand on the river's bank and say, "This river has been here for a hundred or a thousand years," we should be speaking correctly of it as a river. If we should say, "This volume of water does not stay here for a single day, but flows to ever lower levels, we should be speaking of it as water. Even so, in our present argument, difference in usage must be understood by difference in the standard of truth.

<sup>1</sup> Yam., II., p. 268. For *sijjhatīti* read *bhijjatīti*.

<sup>2</sup> *Paccetabbay* really means "is to be believed." It is a matter of trust; *veditabbay* is a matter of *ñāṇa* (S. Z. AUNG).

But how are we to understand the momentary arising and ceasing of mind?

Let this be thus answered: There are six kinds of consciousness—to wit, the five special senses and the co-ordinating sense [sensus communis, which we call] *mano*. Now consciousness arising in or through the eye is visual consciousness, since it arises<sup>1</sup> solely in the eye and not elsewhere, and there ceases. And of this seeing, beholding, regarding, observing, looking over, looking about, if anyone say, "It is *I* who see a visible object," he calls visual cognition his "self." On the other hand, if anyone say of visual consciousness, "It is a mental phenomenon, an element, a sphere of sense, it is not 'mine,' it is not '*I*,' it is not my 'self,'" he calls visual consciousness not-self.

So for the other senses. The sense of touch is consciousness arising through the body. By "body" we mean the whole sensitive surface. The body is divided [in our scriptures] under thirty-two heads. Wherever in those thirty-two parts there is sentient capacity, the whole of that sentient surface is meant. How is this capacity to be known? Where it exists we know it if, for example, the part is pricked by the point of a needle or a thorn. If the sentient capacity is there, a feeling of pain manifests itself. From sole of foot to crown of head, from skin without even to the marrow within, wherever there is a surface having sentient capacity, there cognition of touch arises. When, for instance, the foot is placed on a very hot surface of soil, rock, or sand, a feeling of pain in the entire sole of the foot is manifested. "My foot is scorched!" is the cry. At the same time throughout the sole of the foot the four mental aggregates are manifested. Several hundred thousand painful touch-consciousnesses are manifested at one stroke: all this makes up the aggregate of cognition called *viññāna*. Together with this many hundred thousand sensations of pain are manifested: this is the aggregate of feeling. Accompanied by these many hundred thousand perceptions arise: this is the aggregate

<sup>1</sup> Yam., II., p. 269.

of perception. Accompanied by these, numberless [mental] contacts arise, volitions, individualizings, psychic vitalities, attendings: all this is the aggregate of miscellaneous reactions called *sankhāra's*. [So that] at this minute the four mental aggregates are manifested with respect to the whole sole of the foot.

Herein consciousness (*viññāna*) is just the specific awareness of the material quality (*rūpa*) called heat. Nor is there only just this awareness; there is also, through that material quality, a touching, an impressing, a colliding with the sensitive skin (*kāyo*): this is *contact*.<sup>1</sup> Given the contact, an act of disagreeable feeling is manifested: this is *feeling* (*vedanā*).<sup>2</sup> Given the contact and feeling, an act of perceiving<sup>3</sup> is manifested, by which it is recognized afterwards that "then such an experience befel me": this is the aggregate of *perception*. Given contact, feeling, and perception, there is the co-operation of [other] mental factors in the perception of the object, urging, as it were, again and again to unity with respect to the object, viz.: *volition* (*cetanā*); concentrating and steadyng mind on the subject, viz.: *individualizing*.<sup>4</sup> Besides these, whereas the consciousness of objects ceases again and again, yet through the continuous preservation by "life," the mental continuity is not interrupted, but is continued till death—nay, till the final Nibbāna, or Parinibbāna with no residual stuff of life, is reached. This is called *psychic life*.<sup>5</sup> The repeated application [of mind] to the

<sup>1</sup> I.e., mental contact (S. Z. Aung).

<sup>2</sup> Sensation: awareness of the animal organism as disagreeably affected by heat (S. Z. Aung).

<sup>3</sup> Or "remarking" (S. Z. Aung).

<sup>4</sup> *Ekaggatā*.

<sup>5</sup> The following sentence, giving the seventh in the "eight modes of consciousness," was inadvertently omitted from the author's MS. by his Burmese copyist, and was therefore not included in the P.T.S. text: "Ārammaṇe punappunaŋ niruddhe pi citte, yena jivitena anupāliyamānattā taŋ citta-santānaŋ na chijjati; yāva marañakālā yāva anupādisesaparinibbāna eva vā pavatti yeva: idaŋ jivitindriyaŋ nāma S. Z. Aung; cf. *Compendium*, p. 12).

object, without letting it go, notwithstanding the repeated cessations in the mental continuum is called *attention*.

These eight phenomena: consciousness and conscious factors, are manifested in the sentient parts of the sole of the foot. As long as the heat is not abated, so long do the mental aggregates [named above] continue to manifest themselves in the dermis, epidermis, and flesh of the foot. But when the heat is abated, and the foot is grown cool, then they are felt to cease, to expire, to pass away, to break off. Then only does the impermanence of the aggregate of consciousness (*viññāna*), then only does the impermanence of the aggregates of feeling, perception, and miscellaneous activities become apparent.

The mental aggregates do not concern themselves with the sole of the foot only. In the interval between any two such acts of localization of consciousness there arises a series of representative cognition within the heart, as if there were no break at all. Besides, on account of the feeling of pain, manifold bodily movements, often accompanied by speech, take place, among which processes of visual and auditory consciousness intervene. All these processes, bounded by subconscious states,<sup>1</sup> proceed without interfusion. For in any one person no two conscious states proceed quite simultaneously. We cannot think of two things at one and the same instant. It is only through the exceeding rapidity of mental procedure that the processes of thought involved in seeing, hearing, etc., seem to be going on simultaneously.

Such is the procedure, by way of arising and ceasing, of the four mental aggregates with respect to a sensitive surface like the sole of the foot, or in any other part of the body. There are various ways<sup>2</sup> in which the head may suffer. Such sufferings are also just those four aggregates, together with pain; the arising and ceasing of the head complaints is just the arising and ceasing of those four aggregates. And this is true for illnesses in the particular organs in the head. Throughout the body [or sensitive

<sup>1</sup> *Bhavangāni*.

<sup>2</sup> *Yam.* II., p. 271.

surface] procedure is by way of arising and ceasing of four aggregates with accompanying disease.

Similarly, when the feeling is pleasant—as when a man journeying along a road in summer at noontide beneath the sun's rays, reaches a pool of cold water in the midst of a wood, and plunges his heated body in it—then there is a cessation throughout his sensitive surface of the four aggregates, with the accompanying pain created by the heat, and there is an arising of four aggregates accompanied by pleasure. The reverse happens when he once more sets out.

Throughout the world sentient procedure should be considered in this way, namely, with reference to the arising and ceasing of four mental aggregates, accompanied by pain or by pleasure.<sup>1</sup>

Again, where kings, or gods, or others pursue the pleasures of sense-desires, and the four aggregates arise as the result of contact with the body's sentient surfaces, they, accumulating for such ends possessions in wives, houses, wealth, and grain, undergo manifold ills. For the aggregates, born of physical contact and accompanied by the charms of sense, cease even while those pleasures are being enjoyed. And from that moment<sup>2</sup> those persons become distressed in body. The four aggregates are manifested with the accompaniment of suffering. And the arising and ceasing of the four aggregates, as accompanied by pleasure, becomes apparent. Thus may be explained the cessation of the sense of touch.

By "representative cognition" (above, p. 149), is meant all consciousness arising in mind—literally at the mind-door—considered apart from the organs of the special senses. Now such consciousness is bad, is good, is indeterminate. When bad, it is accompanied by one of the three radical conditions: appetite, hate, dulness. Where there is appetite, there may be also joy or indifference accom-

<sup>1</sup> Or by an alternation of both, as in the act of fanning oneself (S: Z. Aung).

Read *tay-khaṇe*.

panying it; there is some object of sense, visible or audible, etc. Such an object, if visible, is of some colour: blue-green, such as a cloud, a hill,<sup>1</sup> a forest, a tree, and so on in detail. Similarly, the business of stealing<sup>2</sup> and of in-chastity is accompanied by appetite.

Now bad, good, indeterminate, are mutually exclusive. If in anyone person bad consciousness is working, its opposite cannot arise unless, and until, the former consciousness ceases. The reverse case is equally true. Two moments of consciousness, one good, one bad, do not arise simultaneously.

Here it may be objected: "Mind (*citta*) is one and the same in each individual, permanent, persisting, stable. Now, when it is accompanied by appetite, hate, or dulness, it is bad; when it is accompanied by disinterestedness, love, or knowledge, it is good. Similarly, when this mind thinks evil, it is then bad; when it thinks righteously, then it is good."

Let us ask the objector: "That thinking which is accompanied by appetite, and that thinking which is accompanied by hate, is it one and the same thinking, or different?" If he is intelligent, he will answer: "Not one and the same, but different. One who is indulging in appetite shows adaptability, one who is giving way to hate shows aversion, and these two dispositions can never fuse." Hence it is settled by his reply, that thinking accompanied by appetite is a different mode [of thought] from thinking accompanied by hate. And this may be verified by everyday experience. When we see a person enamoured of anything, we know he is not hostile to it, and *vice versa*. Even certain animals can form similar judgments.

Hence, in the first place, if one kind of bad thinking does not fuse with another kind of bad thinking, whence, indeed, should good merge into bad, or bad into good thinking? And therefore it cannot be maintained that "the mind of any one person is one and the same, imper-

<sup>1</sup> Yam., II., p. 272.

<sup>2</sup> Read *adinnādānakicca*. The initial letter is not in the original MS., but the context requires it.

manent, etc. . . . and that when it thinks righteously, it is then a good mind."

He might rejoin : "It is true that dislike can nowise fuse with liking, for liking [involves] appetite, and dislike, enmity. These affections (*dhammā*) cannot go on simultaneously; how then should they attain unity? And the modes of thinking associated with each are mutually hostile; how then should there be fusion? But [it remains that] both these affections are modes of the selfsame mind, which expresses now liking, now dislike."

We in reply would ask : "Are mind and thinking (a) both one and the same,<sup>1</sup> or (b) diverse?"

If he answer : "One and the same," then two modes of thinking amount to two minds.

If he reply : "Diverse," then mind is just mind, and is not a mode of thinking. Mind is then one thing, a mode of thinking is another, and so the three modes of mind in operation—genesis, decline, death—are different from mind itself. And if genesis—that is, birth—be one distinct thing, decline another, death another, then thinking, as a mental factor, is a different thing from mind. That being so, what are we to call this "mental factor"?<sup>2</sup>

Then he will say : "Just as birth [of consciousness] is one thing, and decay and dying each another, so, too, is thinking a thing considered as a mental factor, called by that name."

If that is so, the mental factor "contact" would possess the act of touching ; "feeling" (*vedanā*) would possess feeling (*vedayitākāro*)<sup>3</sup>; perception would possess perceiving,

<sup>1</sup> *Yam.*, II., p. 273.

<sup>2</sup> Mr. Aung writes : "On this Ledi Sadaw wrote to me as follows : 'If mind (*citta*) and thinking (*cintanakriyā*) be essentially different, there remains the question whether the latter is a mere name (*paññatti*) or an ultimate (*paramattha-dhamma*). If a name, there is no necessity to differentiate it from mind, for a name is not a [real] thing. But the comparison here drawn between thinking and birth-decay-death is just to show that thinking is no less a *paramattha-dhamma* than the other, and not a mere *paññatti*.' "

<sup>3</sup> Analogous to mind and thinking, feeling would be "a faculty," having the property of feeling.

etc. Again, the extended and other elements would possess hardness, and so on; Nibbāna would appear to possess peace. All these actions, or conditions, would have to be regarded as things apart or distinct from those mentioned. And mind would possess several modes of thinking. Of these modes that of seeing, for example, would be a thing apart or distinct from the visually conscious mind, hearing would be a thing apart or distinct from the auditorily conscious mind. And so, too, we might speak of many modes of a mode.<sup>1</sup>

Now (*a*) in the view of "one and the same"—namely, that the mind of an individual is one, permanent, persisting, stable; and that it may be said of mind and the mode "thinking" they are both one—the perduring mind is called the self, the essence (or substrate, *sāro*) of the mode "thinking." And for one who holds this view, all modes of mind—seeing, hearing, etc.—should be just as permanent, perduring, stable, as mind itself. That being so, we should be permanently seeing a given sight, hearing a given sound, smelling some odour, tasting some sapid, touching something tangible.

The objector might rejoin: "When an object of consciousness comes into the avenue<sup>2</sup> of sight then it is seen; when it does not so come it is not seen." That being so, seeing is obviously an impermanent mode. And the mode "seeing" being impermanent, mind itself is obviously impermanent. "We see," "We don't see," are affirmations of common experience. Hence, if we say "Mind is permanent," our statement conflicts with the varying statements of experience as to seeing and not seeing made by ordinary people.

Or (*b*),<sup>3</sup> in the view "diverse" (*i.e.*, that mind and thinking are diverse), we reply thus: The objector says

<sup>1</sup> Cf. the phrase: "I know I feel; I know that I know that I feel" (S. Z. Aung).

<sup>2</sup> Read for *ābādhay*, *āpāthay* or *āpādhay*. The author's MS. has *āphādhan*.

<sup>3</sup> Yam., II., p. 274.

that mind is permanent, perduring, stable. We ask: "Is that consciousness of touch,<sup>1</sup> accompanied by pain, in the sole of the foot [as described above], permanent?" "Yes," does he say? "In what place does that consciousness<sup>2</sup> permanently abide?" He says: "That consciousness<sup>2</sup> abides permanently in the heart. For it—i.e. mind<sup>2</sup>—abides there permanently from the time of birth. When in the special organs and limbs an object of sense comes into the avenue of consciousness, then mind, issuing from the cavity of the heart, becomes localized at the given organ, and cognizes the object presented thereat. Contact and other mental factors arise just there. And when the object [of consciousness] ceases, mind itself, not ceasing, returns to its abode in the cavity of the heart."

To this we may reply as follows: "Throughout the world diseases arise in eye, in ear, and are evident. Several diseases pertain to the head; they arise there, and there they are healed—so we think and say. So for diseases in the limbs. It is thus that we localize them.

"Now, what we call 'disease' is a certain pathological state of corporeal qualities *plus* certain geneses of the four mental aggregates accompanied by pain. Your view [that mind is permanent] is in conflict with these, our common experiences and customary judgments."

The objector may rejoин: "Notions and conventional phrases are current in the world,<sup>3</sup> but knowledge is the only standard and criterion here."

We reply: You say "knowledge." But knowledge is twofold—inferential and intuitive.<sup>4</sup> When ordinary persons are investigating abstruse, subtle, recondite matters, their knowledge is inferential. When they attain to intuition in such matters they have trained the mind, trained their understanding, and so have reached to intuition. Their knowledge being intuitive—that is to say, they having discarded the notion "person," "being," "self,"

*Kāyaviññāna-cittay.*

<sup>3</sup> Read *pavattanti*.

<sup>2</sup> *Cittay.*

<sup>4</sup> *Anumāna-, paṭivedha-ñāṇay.*

"living thing"—they cognize under the aspect of the purely phenomenal, of the purely elemental.

"Now<sup>1</sup> mind, mental factors, material quality, Nibbāna,<sup>2</sup> are just such abstruse, subtle, recondite matters. For the untrained, who are without training of mind and understanding, and who are unable to suspend even for a moment the notion of 'person,' 'being,' 'self' [soul], 'living thing,' the real nature of these phenomena are beyond the average range of their ken. But these matters are within the range of the intelligence which knows by way of intuition. For those whose knowledge has been abundantly trained in the doctrines of the intuitively wise Ariyan philosophers, even their inferential knowledge may be said to partake of the nature of intuitive knowledge, since it invariably leads to the latter kind. By persistent cultivation that inferential knowledge is changed into intuitive knowledge. With others, inferential knowledge ever follows after the 'person,' the 'entity.' Such people may freely talk about philosophical subjects, but their knowledge is running along person-cum-entity lines. It is [to shift the metaphor] like dry grass and leaves flung into deep water.

"But when by you, O objector, it is said, 'Knowledge is the sole standard and criterion here,' do you know your own knowledge as thus described?"

For they whose knowledge has not penetrated the fact of the arising and ceasing of material qualities, are blind to that arising and ceasing; they only see a continuous and a static condition in those phenomena. They consider their own mind as a permanent something. They conceive the selfsame mind moving about here and there within the body. The selfsame mind in the morning, the selfsame mind at noon, and at eventide the selfsame mind. "I with this selfsame mind go, stand, sit, lie, contract, expand," is what they grasp. What they neither know nor see is conditioned genesis of mind [*citta*].

What is conditioned genesis of mind [or consciousness]? It is written: "Because of eye and visual objects conscious-

<sup>1</sup> Yam., II., p. 275.

<sup>2</sup> Cf. Compendium, § 1, p. 81

ness—that is, visual consciousness—arises. Because of ear and sounds consciousness, auditory consciousness arises." Analogously, olfactory, and sapid consciousness arises. And because of "body" and tangibles, consciousness<sup>1</sup>—that is, touch-consciousness—arises. [Finally], because of "mind" [*mano*] and cognoscibles, consciousness—that is, representative consciousness—arises. This is conditioned genesis of mind. . . .

Here we have (*a*) a *specific* consciousness, visual, etc. (*b*) The fact of its now arising without having previously arisen. This (*a*) e.g., sight (*b*) arises. Because of what? Because of eye and visible object. In other words, the sense of sight arises from the [conjunction of] sensitive surface [*retina*] in the two eye-organs, and from colours existing in objects without, such as woman, man, house, carriage, cart, earth, mountain, tree, etc.

By "because of"<sup>2</sup> is meant that neither man nor god, neither Brahmā nor lord of the world, is able by any method or magic whatever, to cause *that* consciousness without the eye and the visible object, or colour. But when the colour-images are conjoined with the eye, none of them, again, is able to prevent that consciousness from arising. And this is because it naturally and truly exists in relation to the eye and the visible object, depending upon both of them.

(1) *Eye Consciousness*.—This is so called because it arises in dependence on the base [the visual organ] of sight, and is therefore called visual [or eye] consciousness. It means the knowing by the eye, this being called "the governor,"<sup>3</sup> because of the relation of control.<sup>4</sup> And this knowing is nothing more than the act of seeing.

When objects are reflected in a clear mirror or water, there is no act of seeing objects by mirror or water. Hence we know that they are not alive, are not persons. Not thus is it with the eye. When objects are reflected in the eye itself, there is an act of seeing them by the eye. So that we say: "My eye sees a sight, sees moon, sun, etc."

<sup>1</sup> *Yam.*, II., p. 276.

<sup>2</sup> Read *Paticcāti tay* . . .

<sup>3</sup> Read *sāmībhūtassa*.

<sup>4</sup> *Indriyapaccayattā*.

Hence we know that, in this world, the eye is associated with life and belongs to the domain of animated beings.

But though there is a general agreement that visual cognition is due to the eye's distinguishing, there is no general discernment of this, that a given act of such cognition is a single phenomenon. In philosophy, however, it is precisely this that constitutes the distinction : a particular [or single] phenomenon has arisen in dependence on the ocular basis. So also for the next three special senses (2-4).

(5) *Body Consciousness* is consciousness of touch. Here, again, if a log of wood or lump of clay be exposed to fire, there is<sup>1</sup> no act of consciousness ; hence we know they are not alive, are not "persons." Not thus is it with the sensitive surfaces of living beings. If any part of those surfaces be touched by fire, there is an act of consciousness, which amounts to saying : "My hands, my feet, my back, etc., *know contact*." Hence we know that the whole body is associated with life, that is, belongs to the domain of animated things.

But we fail to grasp that which is the distinctive attitude of philosophy, namely, that the bodily sensations we feel are, as in the case of sight, each a particular [a single] phenomenon.

In (6) *representative consciousness*<sup>2</sup> mind (*mano*) is mere mentation, just knowing considered apart from seeing and other occasions of sense. It consists of various cognitive acts of the normal mind, or what is called, "mind-door." This is less patent [than sense] to observation, and constitutes part of the organic, subconscious life-continuum (*bhavanga*). These cognitive acts are divided into classes, such as good, bad, undetermined representative cognitions. And we are commonly aware that this inner (*mano-*) consciousness is the fundamental vital factor of a person as such. We deem that "my mind" can think everything thinkable, know everything knowable. We judge that it sets going all bodily and vocal action.

Now herein it is not a customary figure of speech to say :

<sup>1</sup> *Yam.*, II., p. 277.

<sup>2</sup> *Manovijñāṇay*.

"My mind thinks, knows, sets going." By the majority the doer and the deed are held distinct. The doer of this or that deed is called an "agent." An act is "something done by an agent." A man walking is called an "agent." His walking is called an "action." It is judged that doer and deed, agent and act, are two different things. And by the doer of the deed we mean a self, a living thing, a person, an agent, a sentient being, a master, a possessor, a ruler, a subject,<sup>1</sup> a free agent. Under these names the doer does this or that action—nay, any number of actions: walking, standing, sitting, cooking, partaking, business, experiencing consequences, being born, growing old, dying, moving on at death,<sup>2</sup> being reborn, entering on one life after another. All these phrases belong to the standpoint of conventional truth.<sup>3</sup>

But in philosophy (Abhidhamma), from the standpoint of ultimate truth, there is no difference between act and agent. The mode "thinking" is the act "thinking." The mind (*citta*), or thinking agent, is not different from the act "thinking."<sup>4</sup> The objector's distinction—"mind and the mental mode of thinking are diverse"—is out of place in the sphere of philosophy. So, too, there is no agent of contact apart from the act "contact," and so on for the other mental factors.<sup>5</sup>

Even the four categories of ultimates—consciousness (or mind, *citta*), mental factors, material qualities, Nibbāna—are only acts.<sup>6</sup> Consciousness—namely, which is the act of thinking [*i.e.*, mentation]—is one ultimate phenomenon. And to this category belong all functions of mentation or knowing, as well as all sense-functioning. [Again] contact, or the act of impingeing upon, is one ultimate phenomenon. To this category belong the facts of collision, coinciding in impact, etc. The genesis of

<sup>1</sup> Literally, resident, but so S. Z. Aung prefers.

<sup>2</sup> *Cavati*, which I usually render literally by *deceasing*, is, Mr. Aung writes, translated into Burmese by "to move," "to change."

<sup>3</sup> Cf. above, p. 129.

<sup>4</sup> I have suppressed the appositional "of," because of the ambiguity in such phrases.

<sup>5</sup> Cf. above, p. 148.

<sup>6</sup> *Kiriyā-mattā-eva*.

consciousness belongs to the category of birth, which is also one ultimate phenomenon, as do also all facts of inception, production, origination, propagation, or continued serial genesis. Analogous are mental decay and mental death, belonging respectively to the categories of the ultimate phenomenon of decay and of that of death.

Now the act "thinking"<sup>1</sup> is distinguishable into various acts—seeing, etc. An act of seeing is one mind or consciousness (*citta*), called visual consciousness, and so on. An act of seeing may also be distinguished according to object, direction, position, basis (or seat), duration. Seeing any one colour—blue-green, yellow—is a mind or consciousness. "Blue-green as different" is a thinking-mode; "yellow as different" is a thinking-mode. The two colour-consciousnesses do not arise as one and the same; they are effected severally. Moreover, in the seeing of any one colour there is variation in direction, locality, position, and seat [of the colour]. "Blue-green seen in the east" differs from "blue-green seen in the west." Again [as to time or occasion], we see a given colour only when the eyelids are raised, not when they are lowered. If the seeing act happens, we see; if not, we do not. Thus, even with respect to one bodily posture only, acts of seeing are effected differently.<sup>2</sup> All these are just so many consciousnesses; and so for the other senses.

To<sup>3</sup> sum up: The many thousand manifold modes, or ways of action which appear in our subjective continua and in the external world-continua—all those modes of activity of which we can say, "This is one," "That is one"—are shown to be variously determined. This is true, whether the determinations are new as now manifesting themselves, or whether they are old as being vanished experiences. Just as that flowing river or burning flame appears to those who contemplate<sup>4</sup> it as a mode of motion, not as

<sup>1</sup> *Cintana*, as above, so here, is simply "being conscious of."

<sup>2</sup> Mr. Aung for *paccakkhato* suggests *paccekato*, but the former is according to the author's MS.

<sup>3</sup> *Yam.*, II., p. 279.

<sup>4</sup> Read *nijjhāyantānay*.

static, and the motion itself consists in a continuous process of vanishing<sup>1</sup> past acts and of manifested fresh acts, so all these determinations into various "acts" are only series of distinct phenomena, mental and bodily, made manifest by way of arising and ceasing. And whenever the various modes of cognition and other [forms of consciousness] are produced as freshly emerging acts, through such and such a causal relation, they arise, all of them, as something which had not previously arisen. Not one of them has previously existed in that given person's experience. That they persist in a certain mental *locus* and come hither from thence is not true. Where they arise there they cease. They do not go hence to a certain mental *locus*.<sup>2</sup>

It has now been declared what is both the causal genesis of consciousness or of other organic phenomena, and what is the causally conditioned nature of them. As it is written : "What is causal genesis ? Because of eye and visible objects, etc.<sup>3</sup> This is the causal genesis of consciousness."

By "eye" here is meant a certain personal material quality, a part of our personal organism. "Visible objects" are external material qualities of colour. These exist both in the organism and without. Hence, to distinguish external material qualities of colour from those of the organism they are called external. Being external, they may yet be within the range of vision, like the moon's orb, etc. And with respect to these, wherever any of them obtain the condition of being lit up, as by the sun,<sup>4</sup> a lamp, etc., then because of this a new visual consciousness arises. This is the causal arising or conditioned genesis of visual consciousness. So for other modes of consciousness.

<sup>1</sup> Read *-dhānena hotīti*.

<sup>2</sup> *Nāmatṭhāna*. Cf. the *boîte à souvenirs* in Professor Bergson's address, Proceedings, Society for Psychical Research, July, 1913.

<sup>3</sup> Cf. *Majjhima*, I., p. 259 ; *Sayy*, II., p. 74, etc.

<sup>4</sup> Read *suriyāloka*, inadvertently divided in the author's MS.

This<sup>1</sup> is the reply to the question we set out to answer: "How are we to understand the momentary arising and ceasing of mind?"<sup>2</sup>

## 10.

*Of "Good, Bad, and Undetermined."*

When<sup>3</sup> in Abhidhamma [philosophy], good phenomena (things, states, *kusalā dhammā*) are mentioned, all those "phenomena" which the world holds as "good" are meant. Why are they so called? By the wise of the world a given man is called *kusalo* who (1) is ethically good (*kalyāṇo*), does, says, thinks nothing bad or evil; or who (2) is good in judging his own advantage, or that of others, or that of both; or who (3) is good at a certain kind of work, or at a certain art or craft, or in a certain field of knowledge; or who (4) may be called skilful, clever, learned, wise; or who (5) is free from greed, or hate, or dulness; or who (6), if he be a *dēva*, is free from greed or hate,<sup>4</sup> if he be a Brahma-deity, is sublime, if he be a recluse, lives by the Norm. Thus, in ordinary speech, "good" may be applied to distinctive qualities *in the individual*. But in Abhidhamma the existence of the individual, male or other, is not admitted; only phenomena are admitted as existing. Hence, the word *kusala* is there applied only to phenomena, not to individuals, nor persons, nor self, nor souls, nor humans, nor devas, nor Brasmas.

The same argument taken negatively applies to "bad phenomena."

"Undetermined" is that which may not be affirmed, may not be called either good or bad. Things which come to pass as desired are "good"; those which come to pass as undesirable are "bad." Things which come to pass as neither, but which at the moment of coming to pass are merely incidental as factors or in utility, are

<sup>1</sup> Yam., II., p. 280.

<sup>2</sup> Above, p. 155.

<sup>3</sup> Yam., II., p. 281.

<sup>4</sup> Ibid., p. 282.

called “undetermined.”<sup>1</sup> The term includes anything that can be termed morally neither good nor bad. Extended element,<sup>2</sup> for instance, is *a-vyākata*, undetermined. So also are the other three elements; and so also are colour and odour and sapids and sap (*oja*).

## 11.

*Of Dhamma's.*

In ordinary usage everything is considered as unified and called “individual”—person, self, living thing, a human, a god, a man, a woman, head, hand, foot, hair, down, nails, teeth, soil, mountain, tree, branch, house, carriage, cart, vehicle, garment, couch, chair.

In philosophy all things are only phenomena—extended elements, etc., and not individual, not person . . . not couch or chair.

Similarly as to feeling: phenomena associated with pleasurable feeling are unified and called a happy person, a sad person, and so on; but in philosophy there is nothing but phenomena, not individual nor person, etc. Thus must we ever draw the distinction between customary conventional truth and philosophic ultimate truth.

## 12.

*Of Powers or Controlling Functions (indriya).<sup>3</sup>*

*Indriya* is the specific state, the prerogative,<sup>4</sup> of *inda*, a ruler. It means [in our psychology] that which controls subjective or personal phenomena in this way or that so as to bring about some state of mental or bodily factors. The “state” or “prerogative” means that which causes its

<sup>1</sup> Neither Mr. Aung, nor myself, nor a local Sadaw consulted by him, was quite certain as to the sense here. The author was engaged in touring duties when Mr. Aung was revising this section, and letters did not reach him.

<sup>2</sup> *Pathavī*.

<sup>3</sup> *Yam.*, II., p. 283.

<sup>4</sup> Mr. Aung's rendering for *bhāvo*.

possessor to believe "I am the ruler, the lord of seeing, hearing, etc. This is mine; this am I; this is my self"—the state which brings about the belief. So in the term "self-state"—that is, individuality (*attabhāvo*)—the state brings about the belief that all the subjective phenomena of that individuality are of the self.

This state of self is divided into twenty-two principal occasions of control-function, as follows:

The occasions of the five special senses and of temptations (*manana-tthāna*).

The occasions of the formation—literally, bending or turning (every material quality available from the parents towards the formation)—of sex, male or female.

The<sup>1</sup> occasion of living—viz., duration.

The five different occasions of feeling—positive bodily feeling (two), positive mental feeling (two), neutral feeling.

The five different occasions of the action [of karma]. Karma, or action, includes deed, word, and thought.

The three occasions of the purification of intellectual vision. These are—firstly, the Path of the Stream; lastly, the Fruition of Arahatta; and thirdly, the six intermediate stages.

On the occasion of sight, the eye controls. By it the belief, "I see a sight," springs up. This expression involves also this, that "I am the lord of seeing" (that is to say, there is a conjuncture of the conditions—"Whenever and wherever I wish to see, I see," and "As long as I wish to see, I see") "because the eye is my self and obeys my will." The Ariyans also use such expressions when using conventional terms, but they do not mishandle them. When they say, "I see something," they do not believe that "the eye, the act of sight, is my self."

This applies to all the other functions of control.

<sup>1</sup> Yam., II., p. 284.

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A LIST OF ADDITIONS AND CORRECTIONS  
TO A DISSERTATION ON  
THE YAMAKA BY LEDI SADAW  
PUBLISHED AS APPENDIX TO YAMAKA, II., 1913.

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[The added words and sentences are by the author, and were not in the original MS. The corrections are the joint work of himself, Mg. S. Z. Aung, and the translator of the foregoing selections.]

PAGE

- 220, *line 24, dele first two letters (ka).*  
221, *line 1, read kando.*  
221, *lines 15, 16, read ekattha nānattha-.*  
221, *line 20, read kāraṇaī.*  
222, *line 13, read parijanātīti.*  
222, *line 14, read -nānakhaṇa-.*  
222, *line 34, read alabhamānavissajjanaī mogha°.*  
223, *line 14, omit fullstop after katvā.*  
223, *last line, omit fullstop.*  
224, *line 2, insert Tattha before suppati°; omit ca after.*  
224, *line 5, substitute semicolon after abhiharanti.*  
224, *line 6, read ākaddhitvā.*  
224, *line 10, substitute semicolon after honti.*  
224, *line 21, insert ca after titthāyatanaī and vicikicchā-dhammā.*  
224, *line 23, read titthāyatanaītī, and tīṇi.*  
226, *line 3, read anāgataī, and insert ādinā between ti and āgatehi.*  
226, *line 4, substitute ahaī for kiī.*

## PAGE

- 226, line 5, substitute no for kathāŋ.  
 226, line 13, read pubbekatahetunā vā.  
 227, line 6 and *infra*, join paṭicca and samuppādo.  
 227, line 26, read byāpādasaññāsaṅgatāni.  
 227, line 32, omit fullstop after dassanato.  
 227, line 36, insert fullstop after nirujjhanti.  
 227, line 37, omit fullstop after āgato.  
 227, line 38, insert semicolon after natthi, and omit comma  
     after gahetabbo.  
 228, line 5, read paṭichannattā.  
 228, line 14, read muñjapabbaja.  
 228, line 31, read muttamattā.  
 229, line 12, read cha for ca.  
 229, line 18, insert as footnote : Vibhanga, p. 426.  
 229, line 24, join yathā bhūta-  
 235, line 6, read sakaṭo.  
 235, line 20, read sammannanti.  
 235, line 23, read atidhāvanti.  
 236, line 10, insert semicolon after hoti.  
 236, line 11, read tad-adhiṭṭhāna-  
 237, line 31, read asārakaṭṭhena.  
 237, line 32, insert Kasmā ? before Khanē.  
 238, line 6, transpose thus : ? Vuccate.  
 238, lines 34, 35, insert hyphen in nāma rūpa, and fullstop  
     after atthi.  
 239, line 2, insert fullstop before purimāni.  
 240, line 8, insert fullstop before Tatrāyaŋ upamā.  
 242, line 7, dele fullstop before Yassa.  
 247, line 13, insert fullstop before Ime.  
 247, line 24, dele na after ekantena.  
 248, line 3, read apavattattā.  
 248, line 86, read vā.  
 248, line 38, read hutvā.  
 249, line 6, read sappaṭibhayaṭṭhena.  
 249, line 6, read sabbesaŋ pi sattānaŋ.  
 249, line 25, read vattadukkhānaŋ.  
 249, penultimate line, read ariya-  
 251, line 12, read dukkhādipariyāyaŋ.

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- 251, line 16, read paccayaparamparā° (MS. has -paraj-  
parā°).
- 251, line 27, read mūlapabhavapadhāna-jetṭha°.
- 251, line 28, read vaṭṭadukkha°.
- 252, line 3, insert sabbe after saṃsāre.
- 252, line 16, read paṭisandhikkhaṇa-.
- 253, line 10, read me for ne.
- 253, line 33, read vahanto.
- 254, line 14, read Buddhasāvako.
- 254, line 28, read duccarita°.
- 256, line 1, read ajatākāsaṇi.
- 256, line 8, dele ti.
- 256, line 21, read kuṇapānaṇi.
- 256, line 33, read naṭa°.
- 257, line 5, omit fullstop after atthi.
- 257, line 16, read suviññeyyo.
- 257, line 34, read labbhanti (second time).
- 258, line 8, read Buddhasāvakā.
- 258, line 13, insert following sentence after the first pāpuṇ-  
anti : Yato te Buddhasāvakā ca Paccekabuddhā  
ca sabbaññubuddhavisayesu tāñcāna na kiñci  
jānanti passanti andhakāre pavitṭhā viya honti.
- 258, line 26, dele va.
- 258, line 32, read āpātham āgacchati (MS. āphādai).
- 259, line 8, read āpātham āgacchati.
- 260, line 34, insert ca before labbhanti.
- 261, line 23, read atthadīpanā.
- 261, line 30, read pahātabbattā.
- 263, line 21, read tayo anusayā.
- 263, line 27, read tasmā rūpadhātuyā, and dele n.
- 264, line 14, read jānanassa.
- 264, line 16, read sāyanā°.
- 264, line 28, insert before kālantare : Yañ ārammaṇai  
bhūtaŋ vā hotu abhūtaŋ vā, taŋ, etc.
- 265, line 2, read nāṇan ti.
- 265, line 13, read disena, lokiya° Abhidhamme, etc.
- 265, line 36, read sādhārana°.
- 267, line 21, read āpajjatīti? . . . nāmakāyo.

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- 268, line 3, read bhijjati.
- 268, line 19, read dīpetabbo.
- 268, line 23, read sandati.
- 269, line 6, read viññāṇaj.
- 269, line 16 (*sic MS.*), read sūcikāṇṭakena.
- 270, line 4 (*sic MS.*), read pīlanaij.
- 270, line 12, insert after nāma: Ārammaṇe punappunaŋ  
niruddhe pi citte yena jīvitena anupāliyamānattā  
taŋ cittasantānaŋ na chijjati, yāva maraṇakālā,  
yāva anupādisesaparinibbānā eva vā pavatti  
yeva: idaij jīvitindriyaŋ nāma.
- 270, line 27, read °calanāni.
- 271, line 16, read hoti, and insert between it and ādinā:  
tathā gimhakāle parilāhe sañjāte vātabijakam-  
maj karontānaŋ kāyesu sukha-dukkhavedanānaŋ  
khane khane uppādo ca nirodho ca pākato  
hotīti.
- 271, line 25, read taj-khaṇe.
- 271, line 28, read pākato.
- 271, last 5 lines, dele commas.
- 272, line 2, read adinnādānakiccaŋ.
- 272, line 26, read na rajjatīti.
- 273, line 32, read āpāthaŋ āgacchante.
- 273, last line, detach saha.
- 274, line 9, cf. supra 273.
- 274, line 27, read pavattanti.
- 276, line 11, read patīccāti taj.
- 276, line 22, read sāmībhūtassa.
- 277, line 12, read mano hoti. Dassana-.
- 277, line 13, read -viseo hoti.
- 277, line 16, read -jānanakiriyā ti attho.
- 277, line 18, read -angaj javantaij.
- 277, line 28, insert attābhidhānesu after etesu.
- 277, line 29, read pi for hi.
- 278, line 4, read kārako.
- 279, line 8, read nijjhāyantānaŋ.
- 279, line 10, read antaradhānena.
- 279, line 32, read suriyāloka°.

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- 279, lines 34, 35, read °viññānacittassa, and [-cittādīsūti].  
280, lines 18, 19, read vitikkantan ti.  
280, line 21, read atikkantan ti.  
283, line 21, read issarassa.  
284, line 15, add no aññathā after parinamanti.  
285, line 22, read Āyatanayamake.
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### III

## PUGGALA-PAÑÑATTI- ATTHAKATHĀ

FROM THE PAÑCAPPAKARANATTHAKATHĀ (ASCRIBED TO  
BUDDHAGHOSA).

Edited by DR. GEORG LANDSBERG and MRS. RHYS DAVIDS.

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### FOREWORD.

THIS is the first European edition of the *Commentary* on the fourth book of the *Abhidhamma-Pitaka*. The text has been edited as follows : A transliteration was made by the first-named editor from—

S<sup>1</sup>, a palm-leaf Singhalese MS. procured for the Pali Text Society in 1888 by Mr. E. R. J. Gooneratne, J.P., Wāsala Mudaliyar of Galle ;

S<sup>2</sup>, a paper Singhalese MS., copied in 1884 at Kalutara, Ceylon, for Professor Rhys Davids ;

B, the Pyi Gyi Mandyne Press edition, Rangoon, in Burmese character.

This Roman letter transcript was then revised for press by the last-named editor.

It is of interest to note that the author refers to “the *Pali*,” the *Mahā-Atthakathā*, and also to presumably his own works :—the *Anguttara Commentary* (though not by its current title, *Manorathapūraṇī*) and *Visuddhi-magga*.—THE EDITORS.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.

Nipuṇatthaŋ pakaraṇaŋ dhātubhedappakāsanāŋ<sup>1</sup>  
satthā Dhātukathaŋ<sup>2</sup> nāma desayitvā surālaye,  
anantaraŋ tassa jino paññattibhedadīpanaŋ  
āha Puggalapaññattiŋ<sup>3</sup> yaŋ loke aggapuggalo.  
tassā<sup>4</sup> saṇvavuṇṇanokāso yasmā dāni upāgato,  
tasmā naŋ vanṇayissāmi. Taŋ suṇātha samāhitā ti.

*Cha paññattiyo khandhapaññatti—pe—puggalapaññatti* ti  
ayaŋ tāva puggalapaññatti� uddeso.

Tattha chāti gaṇanaparicchedo. Tena ye dhamme idha  
paññapetukāmo<sup>5</sup> tesāŋ gaṇanavasena sankhepato paññatti-  
paricchedaŋ dasseti.

*Paññattiyo* ti paricchinnadhammanidassanaŋ . Tattha  
ācikkhati deseti paññapeti paṭṭhapetīti āgataṭṭhāne das-  
sanā-pakāsanā-paññatti nāma. Supaññattāŋ mañcapīthan ti  
āgataṭṭhāne ṭhapanā-nikkhipanā-paññatti nāma. Idha ubha-  
yam pi vattati. *Cha paññattiyo* ti hi cha paññāpanā cha  
dassanā pakāsanā ti pi cha<sup>6</sup> ṭhapanā<sup>6</sup> nikkipanā ti pi  
idha adhippetāŋ eva. Nāma-paññatti hi te te dhamme  
dasseti pi tena tena koṭṭhāsenā ṭhāpeti pi. *Khandha-*  
*paññatti* ādi pana sankhepato tāsaŋ paññattīnaŋ sarūpa-  
dassanaŋ. Tattha *kandhānay* *kandhā* ti paññāpanā  
dassanā pakāsanā ṭhapanā nikkipanā kandhapaññatti<sup>7</sup>  
nāma. *Ayatanaŋ* *ayatanānti* *dhātunay* *dhātuyo* ti  
*saccānay* *saccānti* *indriyānay* *indriyānti* *puggalānay*  
*puggalā* ti paññāpanā dassanā pakāsanā ṭhapanā nikki-  
panā puggalapaññatti nāma.

Pālimuttakena pana Aṭṭhakathānayena aparā pi cha  
paññattiyo : vijjamānapaññatti, avijjamānapaññatti, vijja-

<sup>1</sup> S<sup>2</sup>., B. pakāsano.

<sup>2</sup> S<sup>2</sup>. omits dhātu.

<sup>3</sup> S<sup>1</sup>. paññatti.

<sup>4</sup> S<sup>1</sup>. tassa.

<sup>5</sup> S<sup>2</sup>. viññāpetu-.

<sup>6</sup> S<sup>1</sup>. substitutes paṭṭhapanā.

<sup>7</sup> S<sup>1</sup>. omits kandha-

mānena avijjamānapaññatti, avijjamānena vijjamāna-paññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññattiti.<sup>1</sup> Tattha kusalākusalass' eva sacci-kattha-paramatthavasena vijjamānassa sato sambhūtassa dhammassa paññāpanā vijjamānapaññatti nāma. Tathā avijjamānassa lokaniruttimattasiddhassa itthipurisādikassa paññāpanā vijjamānapaññatti nāma. Sabbakārena pi anupalabbhaneyyassa vā cāvatthumattass'eva<sup>2</sup> pañcamasaccādikassa<sup>3</sup> titthiyānaj aṇupakatipurisādikassa vā paññāpanā pi avijjamānapaññatti yeva. Sā pana sāsanāvacarā na hotīti idha na gahitā. Iti imesaj vijjamān-avijjamānaj vikappanavasena sesā veditabbā.

*Tevijjo chalabhiñño ti ādīsu hi tisso vijjā cha ca<sup>4</sup> abhiññā vijjamānā<sup>4</sup> puggalo avijjamāno, tasmā tisso vijjā assāti tevijjo. Cha abhiññā assāti chalabhiñño ti evaj vijjamānena avijjamānassa<sup>5</sup> paññāpanato evarūpāvijjamānena avijjamānapaññatti nāma. Itthirūpañ purisarūpan ti ādīsu pana itthipurisā avijjamānā rūpañ vijjamānaj, tasmā itthiyā rūpañ itthirūpañ, purisassa rūpañ purisarūpan ti evaj avijjamānena vijjamānassa paññāpanato evarūpā<sup>6</sup> avijjamānena<sup>6</sup> vijjamāna-paññatti<sup>6</sup> nāma. Cakkhusamphasso sotasamphasso ti ādīsu cakkhusotādayo pi phasso pi vijjamāno yeva, tasmā cakkhumhi samphasso cakkhuto jāto samphasso cakkhussa vā<sup>7</sup> phalabhūto samphasso cakkhusamphasso ti evaj vijjamānena vijjamānassa paññāpanato evarūpā vijjamānena vijjamāna-paññatti nāma. Khattiyaputto brāhmaṇaputto setthiputto ti ādīsu khattiyādayo pi avijjamānā,utto pi, tasma khattiyassautto khattiyaputto ti evaj avijjamānena avijjamānassa paññāpanato evarūpā<sup>8</sup> avijjamānena<sup>8</sup> avijjamāna-paññatti nāma.*

Tāsu imasmīj pakarane purimā tisso va paññattiyo<sup>9</sup> labbhanti: *khandhapaññatti . . . pe . . . indriyapaññattiti,*

<sup>1</sup> Cf. *Abhidhammattha-sangaha*, VIII., § 14.

<sup>2</sup> S<sup>1</sup>. vā vatthu°; S<sup>2</sup>. vā na vatthu°.

<sup>3</sup> S<sup>2</sup>. pañcamassādikassa.

<sup>4</sup> Cf. *Compendium Phil.* p. 200, n. 2.

<sup>5</sup> S<sup>1</sup>., S<sup>2</sup>. vijjamānassa.

<sup>6</sup> S<sup>2</sup>. substitutes rūpāvijjamānapaññatti.

<sup>7</sup> S<sup>1</sup>., S<sup>2</sup>. omit vā.

<sup>8</sup> S<sup>1</sup>., S<sup>2</sup>. rūpāvijjamānena.

<sup>9</sup> S<sup>2</sup>. paññattiyeva.

imasmiñ hi ṭhāne vijjamānass' eva paññāpitattā vijjamāna-paññatti labbhati.<sup>1</sup> *Puggalapaññattīti* pade avijjamāna-paññatti. Parato pana *tevijo, chalabhiñño* ti ādīsu<sup>2</sup> vijjamānena<sup>3</sup> avijjamānapaññatti labbhati ti.

Atthakathāmuttakena<sup>4</sup> pana ācariyanayena aparā pi cha paññattiyo: upādāpaññatti, upanidhāpaññatti,<sup>5</sup> samodhāna-paññatti, upanikkhittapaññatti,<sup>6</sup> tajjāpaññatti, santati-paññattīti.

Tattha yo rūpavedanādihi ekattena<sup>7</sup> vā<sup>7</sup> aññattena<sup>7</sup> vā<sup>7</sup> rūpavedanādayo viya saccikattha-paramatthena anupalabbhasabhāvo pi rūpavedanādibhede khandhe upādāya nissāya kāraṇaŋ katvā sammato satto,<sup>8</sup> tāni tāni angāni upādāya ratho gehaŋ muṭṭhi uddhanan ti ca te te yeva rūparasādayo<sup>9</sup> upādāya ghaṭo,<sup>10</sup> pato, candasuriyaparivattādayo upādāya kālo, disā, taŋ taj bhūtanimittaŋ<sup>11</sup> c'eva bhāvanānisayañ ca upādāya nissāya kāraṇaŋ katvā sammataŋ tena ten' ākārena upatthitaŋ uggahanimittaŋ paṭibhāganimittan ti ayaŋ evarūpā upādapaññatti nāma.

Paññāpetabbaṭṭhena c'esā paññatti nāma, na paññāpanaṭṭhena. Yā pana tass' atthassa paññāpanā, ayaŋ avijjamānapaññatti<sup>12</sup> yeva. Yā paṭhamadutiyādīni upanidhāya dutiyaŋ, tatiyan ti ādikā aññamaññañ ca upanidhāya dīghaŋ rassaiŋ, dūraŋ, santikan ti ādikā paññāpanā, ayaŋ upanidhāpaññatti<sup>13</sup> nāma.

Api c'esā upanidhāpaññatti<sup>13</sup> tadaññāpekkhūpanidhā, hatthagatūpanidhā,<sup>14</sup> sampayuttūpanidhā, samāropitūpanidhā, avidūragatūpanidhā,<sup>15</sup> paṭibhāgūpanidhā, tabbahutūpanidhā,<sup>16</sup> tabbisitthūpanidhā ti ādinā bhedena anekappa-kārā. Tattha dutiyaŋ, tatiyan ti ādikā va tadaññaŋ apekkhitvā vuttatāya<sup>17</sup> tadaññāpekkhūpanidhā<sup>17</sup> nāma. Chattapāni,<sup>18</sup> satthapānīti<sup>18</sup> ādikā hatthagataŋ upanidhāya

<sup>1</sup> S<sup>1</sup>. labbhanti.    <sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. omit ādīsu.    <sup>3</sup> S<sup>1</sup>., S<sup>2</sup>. avijjamānena.

<sup>4</sup> S<sup>1</sup>. paramuttakena.    <sup>5</sup> S<sup>2</sup>. upanītapaññatti.    <sup>6</sup> S<sup>2</sup>, upanikkitta-.

<sup>7</sup> S<sup>1</sup>. ekattena aññena vā.    <sup>8</sup> S<sup>1</sup>. omits satto; S<sup>2</sup>. sammato attho.

<sup>9</sup> B. rūpādayo.    <sup>10</sup> S<sup>1</sup>., S<sup>2</sup>. saṭo.    <sup>11</sup> S<sup>1</sup>. bhuttimittaŋ.

<sup>12</sup> S<sup>2</sup>. vijjamāna-.    <sup>13</sup> S<sup>1</sup>., S<sup>2</sup>. upanidhāya<sup>o</sup>.    <sup>14</sup> S<sup>2</sup>. hatthakat-.

<sup>15</sup> S<sup>2</sup>. avidūregat-.    <sup>16</sup> S<sup>1</sup>., S<sup>2</sup>. taddhahul-.

<sup>17</sup> S<sup>2</sup>. vuttatāyanāññaŋ pekkhuiŋ panidhā.    <sup>18</sup> S<sup>2</sup>. -pāni.

vuttatāya hatthagatūpanidhā nāma. Kunḍalī, sikhari,<sup>1</sup> kiriṭīti ādikā sampayuttaŋ upanidhāya vuttatāya sampa-yuttūpanidhā nāma. Dhaññasakaṭaŋ, sappikumbho ti ādikā samāropitaŋ upanidhāya vuttatāya samāropitūpanidhā nāma. Indasālaguhā, piyanuguhā,<sup>2</sup> serisakan<sup>3</sup> ti ādikā avidūragataŋ upanidhāya vuttatāya avidūragatūpanidhā nāma. Suvaṇṇavaṇṇo usabhagāvīti ādikā paṭibhāgaŋ upanidhāya vuttatāya paṭibhāgūpanidhā nāma. Padumasaro<sup>4</sup> brāhmaṇagāmo ti ādikā tabbahulaŋ upani-dhāya vuttatāya tabbahutūpanidhā nāma. Maṇikatakan vajirakatakan<sup>5</sup> ti ādikā tabbiviṭṭhaŋ upanidhāya vuttatāya tabbisiṭṭhūpanidhā nāma.

Yā pana tesaj̄ tesaj̄ samodhānaŋ apekkhitvā tidaṇḍaj̄, atṭhapadaŋ, dhaññarāsi, puppharāsiti ādikā paññāpanā, ayaŋ<sup>6</sup> samodhānapaññatti<sup>6</sup> nāma.

Yā purimassa purimassa upanikkhipitvā<sup>7</sup> dve tiṇi cattā-riṭi ādikā paññāpanā, ayaŋ upanikkhittapaññatti nāma

Yā taŋ taŋ dhammasabhāvaŋ apekkhitvā paṭhavī,<sup>8</sup> tejo, kakkhalatā, uṇhatā ti ādikā paññāpanā, ayaŋ tajjāpaññatti nāma.

Yā pana santativicchedābhāvaŋ apekkhitvā<sup>9</sup> asītiko, nāvutiko ti ādikā paññāpanā, ayaŋ santatipaññatti nāma.

Etāsu pana tajjāpaññatti vijjamānapaññatti yeva. Sesā avijjamānapaññatti<sup>10</sup> pakkhaň c'eva avijjamānena avijjamānapaññatti<sup>11</sup> pakkhaň ca bhajanti.

Atṭhakathāmuttakena ācariyanayen' eva aparā pi cha paññattiyo: kiccapaññati, saṇṭhānapaññatti,<sup>12</sup> lingapaññatti, bhūmipaññatti, pacattapaññatti, asankhatapaññattīti. Atthabhāṇako,<sup>13</sup> dhammadakathiko<sup>14</sup> ti ādikā kiccavasena paññāpanā kiccapaññatti nāma. Kiso,<sup>15</sup> thūto,<sup>16</sup> parimaṇḍalo, caturasso ti ādikā saṇṭhānavasena<sup>17</sup> paññāpanā saṇ-

<sup>1</sup> S<sup>1</sup>., S<sup>2</sup>. omit sikhari.

<sup>2</sup> S<sup>1</sup>.piyanuguhā; S<sup>2</sup>. viya huṇuguhā. <sup>3</sup> B. seri<sup>c</sup>; S<sup>2</sup>. serissakan.

<sup>4</sup> B. padumassaro.

<sup>5</sup> S<sup>1</sup>. vapirakatakan.

<sup>6</sup> S<sup>1</sup>. asamodhāna-.

<sup>7</sup> S<sup>1</sup>. uparikkhipitvā. <sup>8</sup> B. pathavī.

<sup>9</sup> S<sup>1</sup>. omits apekkhitvā.

<sup>10</sup> S<sup>1</sup>. vijjamāna-; B. omits paññatti.

<sup>11</sup> B. omits paññatti.

<sup>12</sup> S<sup>1</sup>., S<sup>2</sup>. saṇṭhāna ; B. saṇḍhāna-.

<sup>13</sup> S<sup>2</sup>., B. Tattha bhāṇako.

<sup>14</sup> S<sup>1</sup>., S<sup>2</sup>. kaṭiko.

<sup>15</sup> S<sup>2</sup>. kissō.

<sup>16</sup> S<sup>2</sup>. dhulo.

<sup>17</sup> B. saṇḍhāna-.

ṭhānapaññatti nāma. Itthi,<sup>1</sup> puriso ti ādikā<sup>2</sup> lingavasena-paññāpanā lingapaññatti nāma. Kāmāvacarā, rūpāvacarā, arūpāvacarā,<sup>3</sup> Kosalakā, Madhurā<sup>4</sup> ti ādikā bhūmivasena paññāpanā bhūmipaññatti nāma. Tisso, Nāgo, Sumano ti ādikā paccattaj<sup>5</sup> nāma karaṇamattavasena paññāpanā paccattapaññatti nāma. Nirodho, nibbānan ti ādikā asankhatadhammassa paññāpanā asankhatapaññatti nāma. Tattha ekaccā bhūmipaññatti asankhatapaññatti ca vijjamānapaññatti<sup>6</sup> yeva. Kiccapaññatti vijjamānenā avijjamānapakkhaṇ bhajati. Sesā avijjamānapaññattiyo nāma.

Idāni yāsaṇ paññattinaj uddesavāre<sup>7</sup> sankhepato sarūpadassanaṇ kataj, sankhepato yeva tāva<sup>8</sup> tāsaṇ vatthuṇ vibhajitvā dassanavasena tā dassetuj kittāvatā ti ādīni āha.

Tattha pucchāya tāva evam attho veditabbo. Yā<sup>9</sup> ayaṇ khandhānaj khandhā ti paññāpanā, dassanā, ṭhapanā, sākittakena hotiti kathetukamyatā-pucchā.

Parato kittāvatā āyatanānan ti ādisu pi es' eva nayo.

Vissajjane pi evam attho veditabbo. Yattakena<sup>10</sup> paññāpanena sankhepato pañcakkhandhā ti vā pabhedato rūpakkhandho . . . pe . . . viññānakkhandho ti vā tatrāpi rūpakkhandho kāmāvacaro, sesā catubhūmikā<sup>11</sup> ti vā evarūpa-paññāpanā hoti, ettakena khandhānaj khandhā ti paññatti hoti.

Tathā yattakena<sup>12</sup> paññāpanena sankhepato dvādas' āyatanāni vā pabhedato cakkhāyatanaj<sup>13</sup> . . . pe . . . dhammāyatanan<sup>14</sup> ti vā tatrāpi dasāyatanā kāmāvacarā, dvāyatanā catubhūmikā<sup>15</sup> ti vā evarūpaṇ paññāpanaj hoti, ettakena āyatanānaj āyatanānīti paññatti hoti.

Yattakena paññāpanena sankhepato aṭṭhārasa dhātuyo ti

<sup>1</sup> B. Itthi.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. omit ādikā.

<sup>3</sup> S<sup>1</sup>. omits arūpāvacarā.

<sup>4</sup> S<sup>2</sup>. -purā.

<sup>5</sup> S<sup>2</sup>., B. paccatta.

<sup>6</sup> S ., B. vijjamānaṇ.

<sup>7</sup> S<sup>1</sup>. -vārena.

<sup>8</sup> S<sup>1</sup>., S<sup>2</sup>. yeva.

<sup>9</sup> S<sup>1</sup>. omits yā . . . paññāpanā.

<sup>10</sup> S<sup>1</sup>. Yatthakena.

<sup>11</sup> S<sup>1</sup>., S<sup>2</sup>. -bhūmakā.

<sup>12</sup> S<sup>1</sup>. yatthā yattakena ; S<sup>2</sup>. tathā yatthakena.

<sup>13</sup> S<sup>1</sup>. khandhāyatanaj.

<sup>14</sup> S<sup>1</sup>., S<sup>2</sup>. dhammāyatanānīti.

<sup>15</sup> S<sup>2</sup>. bhūmakā.

vā pabhedato cakkhudhātu . . . pe . . . manoviññāñadhadhātūti  
 vā<sup>1</sup> tatrāpi solasa dhātuyo kāmāvacarā,<sup>2</sup> dve dhātuyo catubhūmakā ti vā<sup>1</sup> evarūpaŋ paññāpanaŋ hoti, ettakena  
*dhātunay dhātūti paññatti* hoti.

Yattakena paññāpanena sankhepato cattāri saccānīti vā  
 pabhedato dukkhasaccay . . . pe . . . nirodhasaccan ti vā  
 tatrāpi dve saccā lokiyā,<sup>3</sup> dve lokuttarā ti vā evarūpaŋ  
 paññāpanaŋ hoti, ettakena *saccānay*<sup>4</sup> *saccānīti* paññatti  
 hoti.

Yattakena paññāpanena sankhepato bāvīsat'<sup>5</sup> indriyānīti vā  
 pabhedato cakkhundriyay . . . pe . . . aññatāvindriyan<sup>6</sup>  
 ti vā tatrāpi das' indriyāni kāmāvacarāni,<sup>6</sup> nav' indriyāni  
 missakāni,<sup>7</sup> tīn' indriyāni<sup>8</sup> lokuttaranīti vā evarūpaŋ  
 paññāpanaŋ hoti, ettakena *indriyānay*<sup>9</sup> *indriyānīti*<sup>10</sup> paññatti  
 hoti.

Ettāvatā sankhepato vatthuŋ vibhajitvā dassanavasena  
 pañca paññattiyo dassitā honti.

Idāni vitthārato vatthuŋ vibhajitvā dassanavasena pug-  
 galapaññattiŋ dassetuŋ *samayavimutto*, *asamayavimutto*<sup>11</sup> ti  
 ādim āha. Sammāsambuddhena hi tile visārayamanena<sup>12</sup>  
 viya vāke hīrayamānenā<sup>13</sup> viya ca, heṭṭhā Vibhangappa-  
 karaṇe<sup>14</sup> imāsaŋ pañcannaŋ paññattinaŋ<sup>15</sup> vatthubhūtā  
 khandhādayo nippadesena<sup>16</sup> kathitā ti tena te idha<sup>17</sup> eka-  
 desen' eva kathesi. Chaṭṭhā puggalapaññatti heṭṭhā  
 akathitā va. Idhāpi uddesavāre<sup>18</sup> ekadesen' eva kathitā,  
 tasmā taŋ vitthārato kathetukāmo *samayavimutto*<sup>19</sup> *asama-  
 yavimutto*<sup>20</sup> ti ekakato patthāya yāva dasakā mātikāŋ  
 thapesīti.

### PUGGALAPAÑÑATTIMĀTIKĀ NIṬṬHITĀ.<sup>21</sup>

<sup>1</sup> S<sup>2</sup>. omits vā.

<sup>2</sup> S<sup>2</sup>. -o.

<sup>3</sup> S<sup>1</sup>., S<sup>2</sup>. lokikā.

<sup>4</sup> S<sup>1</sup>. omits saccānay.

<sup>5</sup> S<sup>1</sup>. dvā vīsat; S<sup>2</sup>. vā vīsat.

<sup>6</sup> B. .aññat°.

<sup>7</sup> S<sup>1</sup>. -vacarāni; S<sup>2</sup>. -vacarānaŋ.

<sup>8</sup> S<sup>2</sup>. pissakāni.

<sup>9</sup> S<sup>1</sup>., S<sup>2</sup>. indriyāni.

<sup>10</sup> S<sup>1</sup>., S<sup>2</sup>. omit indriyānīti ti.

<sup>11</sup> S<sup>2</sup>. omits asamayavimutto.

<sup>12</sup> S<sup>1</sup>., S<sup>2</sup>. rayamane.

<sup>13</sup> S<sup>2</sup>. ramitena.

<sup>14</sup> B. -pakaraṇe. See *Vibhanga*, I.-V.

<sup>15</sup> S<sup>2</sup>. paññatti.

<sup>16</sup> S<sup>2</sup>. nappadesena.

<sup>17</sup> S<sup>1</sup>. tenedha.

<sup>18</sup> S<sup>2</sup>. udesa.

<sup>19</sup> S<sup>2</sup>. -putto.

<sup>20</sup> S<sup>2</sup>. omits asamayavimutto.

<sup>21</sup> S<sup>1</sup>. omits puggalapaññatti-niṭṭhitā; S<sup>2</sup>. substitutes puggalapaññatti  
 tāva tikā niṭṭhitā.

Idāni yathā thapitaj mātikaj ādito patṭhāya vibhajtvā dassetuŋ,

1. *Katamo ca puggalo samayavimutto* ti ādim āha. Tattha idhāti imasmiŋ sattaloke. *Ekacco puggalo* ti eko puggalo. *Kālena kālan* ti ettha bhummavasena<sup>1</sup> attho veditabbo. Ekekasmij kāle ti vuttaŋ hoti. *Samayena samayay* ti idaŋ purimass' eva vevacanaj. *Aṭṭha vimokkhe* ti rūpāvacarā<sup>2</sup> aṭṭha samāpattiyo. Tāsaŋ hi<sup>3</sup> paccanīka-<sup>4</sup> dhammehi<sup>5</sup> vimuccanato vimokkho ti nāmaŋ.<sup>6</sup> *Kāyenāti* vimokkha-sahajātena nāma kāyena. *Phusitvā*<sup>7</sup> viharatīti paṭilabhitvā iriyati. Katamasmiŋ pan' esa kāle vimokkhe<sup>8</sup> phusitvā<sup>9</sup> viharatīti? Samāpattiŋ samāpajjitukāmassa hi kālo nāma atthi, akālo nāma atthi.<sup>10</sup> Tattha pāto va sarīrajagganakālo vattakaraṇakālo ca samāpajjanassa akālo nāma. Sarīraŋ pana paṭijaggitvā vattaŋ katvā vasanatṭhānaŋ pavisitvā nisinnassa<sup>11</sup> yāva piṇḍāya gamanakālo nāgacchati,<sup>12</sup> etasmiŋ antare samāpajjanassa kālo nāma.

Piṇḍāya gamanakālaŋ pana sallakkhetvā nikkhantassa cetiyavandanakālo bhikkhusanghaporivutassa<sup>13</sup> vitakkamālakē<sup>14</sup> thāne kālo piṇḍāya gamanakālo gāme caraṇakālo āsanasālāya yāgupānakālo vattakaraṇakālo ti ayan pi samāpajjanassa akālo nāma. Āsanasālāya pana vivitte okāse satiyā va bhattachālo nāgacchati, etasmiŋ pi antare samāpajjanassa kālo nāma. Bhattachālo bhuñjanakālo vihāragamanakālo pattacīvara-paṭisāmanakālo divāvattakaraṇakālo paripucchādānakālo, ayam pi samāpajjanassa akālo nāma. Yo akālo, sveva asamayo. Taŋ sabbam pi thapetvā avasese kāle samaye samaye<sup>15</sup> vuttappakāre

<sup>1</sup> S<sup>2</sup>. bhūma-.

<sup>2</sup> B. adds arūpāvacarā.

<sup>3</sup> B. Tāsaŋ hi.

<sup>4</sup> S<sup>1</sup>., S<sup>2</sup>. vipaccanīka-.

<sup>5</sup> S<sup>1</sup>., S<sup>2</sup>. dhamme ti

<sup>6</sup> S<sup>2</sup>. nāma.

<sup>7</sup> S<sup>1</sup>., S<sup>2</sup>. phussitvā.

<sup>8</sup> S<sup>1</sup>., S<sup>2</sup>. vimokkhā.

<sup>9</sup> S<sup>1</sup>., S<sup>2</sup>. phassitvā.

<sup>10</sup> S<sup>2</sup>. omits akālo nāma atthi.

<sup>11</sup> S<sup>2</sup>. sannisinnassa.

<sup>12</sup> S<sup>1</sup>. na āgacchati.

<sup>13</sup> S<sup>2</sup>. parivuttassa.

<sup>14</sup> B. vitakkamālakē.

<sup>15</sup> S<sup>1</sup>. avasese kāle samaye vuttappakāre, etc.

atthavimokkhe sahajātanāma kāyena paṭilabhitvā viharanto,<sup>1</sup> idh' ekacco puggalo . . . pe<sup>2</sup> . . . viharatīti vuccati.

Api c'esa saphassakehi sahajātanāmadhammehi sahajātadhamme phuseti<sup>3</sup> yeva nāma, upacārena appanaī phuseti<sup>3</sup> yeva nāma. Purimāya<sup>4</sup> appanāya aparaī appanaī phuseti<sup>3</sup> yeva. Yena hi saddhiŋ ye dhammā sahajātā, tena te paṭiladdhā nāma honti, phassena pi phuṭṭhā<sup>5</sup> yeva nāma honti. Upacāram pi appanāya paṭilābhakaraṇam eva. Tathā purimā appanā apara-appanāya. Tatrāssa evaī tehi<sup>6</sup> sahajātehi sahajātānaī phusanā<sup>7</sup> veditabbā. Paṭhamajjhānaī hi<sup>8</sup> vitakkādīhi pañcangikai. Thapetvā tāni angāni sesā atirekā<sup>9</sup> paññāsa dhammā cattāro khandhā nāma honti. Tena nāma kāyena paṭhamajjhānasamāpatti-vimokkhai phasitvā paṭilabhitvā viharati. Dutiyaī jhānaī<sup>10</sup> pītisukha-cittekkaggatāhi tivangikai.<sup>11</sup> Tatiyaī sukhacittekkaggatāhi duvangikai. Catutthaī upekkhā-cittekkaggatāhi duvangikai. Tathā ākāsānañcāyatanaī . . . pe . . . nevasaññāna-saññāyatanañ ca. Tattha thapetvā tāni angāni sesā atireka-paññāsa dhammā cattāro khandhā nāma honti. Tena nāma kāyena nevasaññāna-saññāyatana-samāpattivimokkhai phusitvā paṭilabhitvā viharati.

*Paññāya c' assa disvā ti vipassanā-paññāya sankhāragatai, maggapaññāya<sup>12</sup> sankhāragatai<sup>13</sup> catusacca-dhamme<sup>14</sup> passitvā. Ekacco āsavā parikkhīnā hontīti upadḍhpadḍhā paṭhamamaggādi vajjhā āsavā parikkhīnā honti.*

*Ayap vuccati puggalo samayavimutto ti ettha atthasamā-pattilābhī<sup>15</sup> puthujjanaī tena nāma kāyena phasitvā viha-*

<sup>1</sup> S<sup>1</sup>. viharato.

<sup>2</sup> S<sup>1</sup>. omits pe.

<sup>3</sup> S<sup>1</sup>., S<sup>2</sup>. phasseti.

<sup>4</sup> S<sup>1</sup>. purimakaī ; S<sup>2</sup>. purimaka.

<sup>5</sup> S<sup>2</sup>. phuṭṭho.

<sup>6</sup> S<sup>1</sup>., B. omit tehi.

<sup>7</sup> S<sup>1</sup>., S<sup>2</sup>. phassanā.

<sup>8</sup> B. -jjhānañ hi.

<sup>9</sup> B. atireka.

<sup>10</sup> S<sup>1</sup>. dutiyajjhāna.

<sup>11</sup> S<sup>1</sup>. tivaggikai.

<sup>12</sup> S<sup>1</sup>. mahagga- ; S<sup>2</sup>. maggai paññāya.

<sup>13</sup> S<sup>1</sup>. inserts after sankhāragatai : mahaggapaññāya ; B. omits sankhāragatai.

<sup>14</sup> S<sup>1</sup>. omits catu-.

<sup>15</sup> S<sup>1</sup>. -lābhij.

ratūti vattuŋ vaṭṭati. Pāliyaŋ pana ekacce āsavā parikkhīñā ti<sup>1</sup> vuttaj. Puthujjanassa ca<sup>2</sup> khīñāsavā nāma n'atthi, tasmā so na gahito. Atṭha-samāpattilābhī<sup>3</sup> khīñāsavo<sup>4</sup> pi tena nāma kāyena phusitvā viharatīti vattum vatṭati. Tassa pana aparikkhīñāsavā nāma natthi, tasmā so pi na gahito. Samayavimutto ti pana tiṇŋaj sotāpanna-sakadāgāmi-anāgāminaj<sup>5</sup> yev' etaj nāman ti veditabbaŋ.

Asamayavimuttaniddese purimasadisaŋ vuttanayen' eva veditabbaŋ. Asamayavimutto ti pan' ettha sukkhavipas-sakakhīñāsavass'<sup>6</sup> etaj nāmaj sukkhavipassakā pana sotāpanna-sakadāgāmi-anāgāmino atṭha-samāpattilābhino ca khīñāsavā puthujjanā ca imasmiŋ duke na labbhanti, dukamuttakapuggalā nāma honti, tasmā satthā attano buddhasubuddhatāya<sup>8</sup> heṭṭhā gahite ca agahite ca sankaddhitvā saddhiŋ piṭṭhivatṭakehi<sup>9</sup> tantij āropento sabbe pi ariyapuggala ti ādīm āha.

Tattha ariye vimokkhe<sup>10</sup> ti kilesehi ārakattā ariye<sup>11</sup> ti sankhaŋ gate lokuttaravimokkhe.<sup>12</sup> Idaj vuttaj hoti, bāhirānaŋ hi atṭhannaj samāpattinaj samāpajjantassa<sup>13</sup> samayo pi atthi, asamayo pi atthi.<sup>14</sup> Maggavimokkhena vimuccanassa samayo vā asamayo vā n'atthi. Yassa saddhā balavatī<sup>15</sup> vipassanā ca āraddhā, tassa gacchantassa titṭhan-tassa nisidantassa nipajjantassa khādantassa bhuñjantassa maggaphalapaṭivedho nāma na hotīti n'atthi. Iti magga-vimokkhena vimuccanassa<sup>16</sup> samayo vā asamayo vā natthīti hetthāgahite ca agahite ca sankaddhitvā<sup>17</sup> imaj piṭṭhi-vattakaj<sup>18</sup> tantij āropesi dhammarājā. Samāpattilābhī puthujjano imāya pi tantiyā agahito va. Bhajāpiyamāno

<sup>1</sup> S<sup>2</sup>. -nādi.

<sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. omit ca.

<sup>3</sup> S<sup>2</sup>. lābhi.

<sup>4</sup> S<sup>1</sup>., S<sup>2</sup>. khīñāsavaj.

<sup>5</sup> S<sup>2</sup>. -inaj.

<sup>6</sup> S<sup>1</sup>. sukka-.

<sup>7</sup> S<sup>2</sup>. nāma.

<sup>8</sup> S<sup>1</sup>. subuddhabuddhatāya; S<sup>2</sup>. subuddhatāya.

<sup>10</sup> S<sup>1</sup>. vimokhe.

<sup>9</sup> S<sup>1</sup>. baddhakehi.

<sup>12</sup> S<sup>1</sup>. lokuttare. . . .

<sup>11</sup> S<sup>1</sup>, S<sup>2</sup>. ariyo.

<sup>14</sup> S<sup>2</sup>., B. omit atthi.

<sup>13</sup> S<sup>1</sup>, S<sup>2</sup>. samāpajjanassa.

<sup>15</sup> S<sup>1</sup>. balavati; S<sup>2</sup>. phalavati.

<sup>16</sup> S<sup>2</sup>. omits; S<sup>1</sup>. vimuccantassa.

<sup>17</sup> S<sup>1</sup>. sankaddhite vā.

<sup>18</sup> S<sup>1</sup>. vadḍhakaj.

pana samāpattivikkhambhitānaŋ kilesānaŋ vasena sama-yavimuttabhāvaŋ<sup>1</sup> bhajeyya.

3, 4. Kuppadhammākuppadhammaniddesesu<sup>2</sup> yassa adhigato samāpattidhammo kuppati<sup>3</sup> nassati, so kuppadhammo. *Rūpasahagatānan* ti rūpanimittasankhātena rūpena sahagatānaŋ, tena saddhiŋ pavattānaŋ<sup>4</sup> na vinā rūpārammaṇānaŋ catunnaŋ rūpāvacarajhānānan ti attho. *Arūpasahagatānan* ti rūpato aññaŋ na rūpan ti arūpaŋ,<sup>5</sup> arūpena sahagatānaŋ tena saddhiŋ pavattānaŋ na<sup>6</sup> vinā arūpārammanānaŋ<sup>7</sup> catunnaŋ arūpāvacarajhānānan ti attho. *Na nikāmalābhī* ti pañcah' ākārehi āciṇṇavasitāya icchitākārena aladdhattā na nikāmalābhī. Appaguna samāpatti-ko ti attho. *Na akicchalābhī*<sup>8</sup> ti kiechālābhī<sup>9</sup> dukkhālābhī. Yo āgamanamhi kilese vikkhambhento upacāraŋ pāpento appanaŋ pāpento cittamañjusaj labhanto dukkhena<sup>10</sup> kicchena sasankhārena kilamanto taŋ sampadaŋ pāpuṇituj sakkoti, so na akicchalābhī nāma. *Na*<sup>11</sup> *akasiralābhī* ti avipulalābhī.<sup>12</sup> Samāpattiŋ appetvā addhānaŋ pharituj<sup>13</sup> na sakkoti. Ekaŋ dve<sup>14</sup> cittavāre<sup>15</sup> vattetvā sahasā va vuṭṭhātīti attho. *Yatthīcchakan* ti yasmij okāse samāpattiŋ appetvā nisidiṭuj icchatī. *Yad-icchakan* ti kasiṇājhānaŋ vā āṇāpāṇājhānaŋ vā brahma-vihārajhānaŋ vā asubhajhānaŋ vā ti yaŋ yaŋ samāpattiŋ appetvā nisidiṭuj icchatī. *Yāvaticchakan* ti addhānapariicchedena yattakaŋ kālaŋ icchatī. Idaj vuttaŋ hoti yattha yattha yaŋ yaŋ samāpattiŋ yattakaŋ addhānaŋ samāpajjituŋ pi vuṭṭhātum pi icchatī, tattha tattha taŋ taŋ samāpattiŋ tattakaŋ addhānaŋ<sup>16</sup> samāpajjituŋ pi vuṭṭhātuŋ pi na sakkoti. Candaŋ vā suriyaj<sup>17</sup> vā uloketvā

<sup>1</sup> S<sup>1</sup>. -vimutti-. ; S<sup>2</sup>. samāpattibhāvaŋ.

<sup>2</sup> S<sup>1</sup>. kuppadhammādisu.

<sup>3</sup> S<sup>1</sup>., S<sup>2</sup>. insert ca.

<sup>4</sup> S<sup>1</sup>. pavattāna-.

<sup>5</sup> S<sup>2</sup>. omits ti arūpaŋ.

<sup>6</sup> S<sup>1</sup>. omits na.

<sup>7</sup> S<sup>1</sup>. omits arūp-.      <sup>8</sup> S<sup>1</sup>. akicca-.

<sup>9</sup> S<sup>1</sup>., S<sup>2</sup>. kicca-.

<sup>10</sup> B. omits dukkhena.

<sup>11</sup> S<sup>1</sup>., S<sup>2</sup>. omit na.

<sup>12</sup> S<sup>1</sup>., S<sup>2</sup>. substitute ādi vipulalābhī.

<sup>14</sup> S<sup>1</sup>., S<sup>2</sup>. ekañce.

<sup>13</sup> S<sup>1</sup>., S<sup>2</sup>. harituj.

<sup>16</sup> S<sup>2</sup>. omits addhānaŋ.

<sup>15</sup> S<sup>2</sup>. sattavāre.

<sup>17</sup> B. sūriyaj.

imasmiñ cande vā suriye vā ettakañ thānañ gate vuṭṭhahis-sāmīti paricchinditvā jhānañ samāpanno yathā-paricchedena vuṭṭhātuñ na sakkoti antarā va<sup>1</sup> vuṭṭhāti, samāpat-tiyā appagunatāyāti. *Pamādam āgammāti pamādañ paticca. Ayaj vuccatīti ayan evavidho<sup>2</sup> puggalo kuppadhammo ti vuccati.*

Idañ pana aṭṭha-samāpattilābhino puthujjanassa sotā-pannassa sakadāgāmino ti tinnāñ puggalānañ nāmañ. Etesañ hi samādhipāripanthikā<sup>3</sup> vipassanāpāripanthikā ca dhammā na suvikkhambhitā na suvikkhālitā tena tesaj samāpatti nassati parihāyati. Sā ca kho neva sīlabhedena nāpatti-vītikkamena na garukamokkhadhammo<sup>4</sup> pan' esa appamattakena pi kiccakaranāyena vā vattabhedamatta-kena<sup>5</sup> vā nassati.

Tatr' idañ vatthu : Eko kira thero samāpattiñ valañjeti.<sup>6</sup> Tasmiñ piṇḍāya gāmañ pavitthe dārakā parivenē kilitvā pakkamiñsu. Thero āgantvā parivenañ<sup>7</sup> sammajitabbañ ti cintetvā va asammajitvā<sup>8</sup> va vihārañ<sup>9</sup> pavisitvā samā-pattiñ appessāmīti nisīdi. So appetuiñ asakkonto, kiñ<sup>10</sup> nu<sup>10</sup> kho āvaraṇan ti sīlañ āvajjanto<sup>11</sup> appamattakam pi vītikka-maj adisvā vattabhedo nu kho athiti olokento parivenassa asammañṭhabhāvañ<sup>12</sup> ñatvā samajitvā<sup>13</sup> pavisitvā nisi-danto samāpattiñ appento va nisīdi.

Akuppadhammaniddese vuttapañipakkhavasen' eva<sup>14</sup> ve-ditabbo. *Akuppadhammo* ti idañ pana aṭṭhasamāpattilābhino anāgāmissa c' eva khīpāsavassa cāti dvinnāñ puggalānañ nāmañ.<sup>15</sup> Tesaj hi samādhipāripanthikā<sup>16</sup> vipassanāpāri-panthikā ca dhammā suvikkhālitā suvikkhambhitā. Tena

<sup>1</sup> S<sup>1</sup>. ca; S<sup>2</sup>. *nihil*.

<sup>2</sup> S<sup>2</sup>, *omits* vidho.

<sup>3</sup> S<sup>2</sup>. samādhāñpāripanthikā ; B. -pāribandhakā.

<sup>5</sup> S<sup>2</sup>. vattabhemattakena.

<sup>4</sup> B. S<sup>2</sup>. nāgarikacokkha<sup>o</sup>.

<sup>7</sup> S<sup>1</sup>. parivenē.

<sup>6</sup> S<sup>2</sup>. samāpattimalañjeti.

<sup>8</sup> S<sup>2</sup>. asamāpajitvā ; S<sup>2</sup>. samajitvā.

<sup>9</sup> S<sup>1</sup>. vihārā.

<sup>10</sup> S<sup>1</sup>., S<sup>2</sup>. kinnu.

<sup>11</sup> S<sup>1</sup>., S<sup>2</sup>. avajjento.

<sup>12</sup> S<sup>1</sup>. bhāvabhāvañ.

<sup>13</sup> S<sup>2</sup>. savajjitañ.

<sup>14</sup> S<sup>1</sup>., S<sup>2</sup>. -vasena.

<sup>15</sup> S<sup>1</sup>., S<sup>2</sup>. nāma.

<sup>16</sup> S<sup>1</sup>. -panthika ; S<sup>2</sup>. -bandakā ; B. -bandhakā.

tesaŋ bhassa-sanganikārāmādi<sup>1</sup> kiccena vā aññena vā yena kenaci attano anurūpena<sup>2</sup> pamādena vītināmento nam<sup>3</sup> pi<sup>3</sup> samāpatti na kuppati,<sup>4</sup> na<sup>4</sup> nassati.<sup>4</sup> Sukkhavipassakā<sup>5</sup> pana sotāpanna-sakadāgāmi-anāgāmi-khiñāsavā imasmīñ dukena labbhanti, dukamuttakapuggalā<sup>6</sup> honti, tasmā sat-thā attano buddhasubuddhatāya<sup>7</sup> hetṭhā gahite ca agahite ca sankaddhitvā imasmim pi duke saddhiŋ pitthivattakehi<sup>8</sup> tantiŋ āropento sabbe pi ariyapuggalā ti ādim āha. At-thannaj hi samāpattinaŋ kuppenaj nassanaŋ bhaveyya lokuttaradhammassa pana sakiŋ paṭividdhassa kuppenaj nassanaŋ nāma n'atthi. Taŋ sandhāy' etaŋ vuttaŋ.

5. 6. Parihānadhamma-aparihānadhammaniddesāpi kuppadhammākuppadhammaniddesavasen' eva veditabbā. Kevalaj hi idha<sup>9</sup> puggalassa pamādaŋ paṭicca dhammānaŋ parihānam pi aparihānam pi gahitan ti idaŋ pariyāya desanāmattam eva nānaj. Sesaj sabbattha<sup>10</sup> tādisam eva.

7. Cetanā-bhabbaniddese cetanā-bhabbo ti cetanāya aparihāniŋ āpajjituŋ bhabbo. Sace anusañceteti sace samāpajjati. Samāpattiŋ hi samāpajjanto anusañceteti nāma, so na parihāyati, itaro parihāyati.

8. Anurakkhaṇābhabbaniddese anurakkhaṇābhabbo ti anurakkhaṇāya aparihāniŋ āpajjituŋ bhabbo. Sace anurakkhati sace anupakāradhamme pahāya upakāradhamme sevanto samāpajjati.<sup>11</sup> Evaŋ hi paṭipajjanto anurakkhati nāma, so na parihāyati, itaro parihāyati. Ime dve pi samāpattiŋ thapetuŋ thāvaraŋ kātuŋ paṭibalā.<sup>12</sup> Cetanā-babbato pana anurakkhaṇābhabbo balavataro. Cetanā-bhabbo hi upakārānupakāradhamme na jānāti, ajānanto upakāradhamme nudati nīharati, anupakāradhamme sevati. So te sevanto samāpattito parihāyati. Anurakkhaṇābhabbo upakārānupakāradhamme jānāti, jānanto anupa-

<sup>1</sup> S<sup>1</sup>. sangaṇikādi.

<sup>2</sup> S<sup>1</sup>. ananurūpena.

<sup>3</sup> S<sup>1</sup>. nāma pi; S<sup>2</sup>. taŋ pi.

<sup>4</sup> S<sup>1</sup>. na kuppati only.

<sup>5</sup> S<sup>2</sup>. -vipassāna.

<sup>6</sup> B. inserts nāma.

<sup>7</sup> S<sup>1</sup>. subuddhabuddhatāya; S<sup>2</sup>. subuddhatāya.

<sup>8</sup> S<sup>1</sup>. -vaddhakehi.

<sup>9</sup> S<sup>1</sup>. omits idha.

<sup>10</sup> S<sup>1</sup>, S<sup>2</sup>. sabbaj.

<sup>11</sup> S<sup>2</sup>. samāpajji.

<sup>12</sup> S<sup>1</sup>, S<sup>2</sup>. paṭibalaj.

kāradhamme nudati nīharati upakāradhamme sevati. So te sevanto samāpattito na parihāyati.

Yathā hi dve khettapālā eko pañdurogena sarogo akkhamo sītādinaŋ, eko arogo sītādinaŋ saro. Sarogo hetthā kuṭīŋ<sup>1</sup> n'otarati rattārakkhaŋ divārakkhaŋ vijahati. Tassa divā sūkamorādayo<sup>2</sup> khettaŋ otaritvā sālisisaŋ khādanti, rattiŋ migasūkarādayo pavisitvā khalāŋ<sup>3</sup> tacchitamattāŋ<sup>3</sup> chetvā gacchanti. So attano pamattakāraṇā puna<sup>4</sup> bijamattam pi na labhati.<sup>5</sup> Itaro rattārakkhaŋ divārakkhaŋ na vijahati. So attano appamattakāraṇā ekakarīsato cattāri pi atṭha pi sakaṭāni labhati. Tattha sarogo khettapālō viya cetanābhabbo datṭhabbo.<sup>6</sup> Arogo viya anurakkhaŋabhabbo datṭhabbo. Sarogassa attano pamādena puna bijamattassa<sup>7</sup> pi alabbhanāŋ<sup>8</sup> viya cetanābhabbassa upakārānupakāradhamme ajānitvā upakāre pahāya anupakāre sevantassa samāpattiyā parihānaŋ.<sup>9</sup> Itarassa attano appamādena ekakarīsamattato cattāri<sup>10</sup> atṭha sakaṭāuddharaṇāŋ viya anurakkhaŋābhabbassa upakārānupakāradhamme jānitvā anupakāre pahāya upakāre sevantassa samāpattiyā aparihānaŋ veditabbaŋ. Evaŋ cetanābhabbato anurakkhaŋābhabbo va samāpattīŋ thāvaraj kātuŋ balavataro ti veditabbo.

9. Puthujjananiddese tīni sayyojanānīti ditthisaŋyojanasilabbata - parāmāsasanyojana - vicikicchāsaŋyojanāni.<sup>11</sup> Etāni hi phalakkhaŋe pahināni nāma honti. Ayaŋ pana phalakkhaŋo<sup>12</sup> pi na hotiti dasseti. Tesay ca dhammānanīti tesāŋ saŋyojanadhammānaŋ. Maggakkhaŋasmīŋ hi tesāŋ pahānāya paṭipanno nāma hoti. Ayaŋ pana maggakkhaŋe pi na hoti. Ettāvatā vissaṭṭhakammatṭhāno<sup>13</sup> thūla<sup>14</sup>-bāla<sup>15</sup>-puthujjano va idha kathito ti veditabbo.

<sup>1</sup> S<sup>1</sup>., S<sup>2</sup>. kaṭīŋ.      <sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. sukmorādayo ; B. sūkamorādayo.

<sup>3</sup> S<sup>2</sup>. kalatacchitamattā ; S<sup>2</sup>. khalāŋ tacchitacchitamattāŋ.

<sup>4</sup> S<sup>1</sup>. omits puna.      <sup>5</sup> S<sup>1</sup>., S<sup>2</sup>. labbhati.

<sup>6</sup> S<sup>2</sup>., B. omit datṭhabbo.

<sup>7</sup> S<sup>1</sup>. mattakassa.      <sup>8</sup> S<sup>1</sup>. alabbhanāŋ.

<sup>9</sup> S<sup>2</sup>. inserts *hoc loco* : veditabbaŋ, evaŋ cetanābhabbato.

<sup>10</sup> S<sup>1</sup>. omits cattāri.      <sup>11</sup> S<sup>1</sup>. omits ditthi . . . vicikicchāsaŋyojanāni.

<sup>12</sup> B. -kkhaŋe.

<sup>13</sup> S<sup>2</sup>. vissaṭṭhikammatṭhāno.

<sup>14</sup> S<sup>1</sup>., S<sup>2</sup>. thulla.

<sup>15</sup> S<sup>2</sup>. omits bāla.

10. Gotrabhūniddeṣe yesaŋ dhammānan ti yesaŋ gotrabhu-ñāṇena saddhiŋ uppannānaŋ paropanñāsa kusaladhammānaŋ. Ariyadhammassāti<sup>1</sup> lokuttaradhammassa.<sup>2</sup> Avak-anti hotti okkanti nibbatti pātubhāvo hoti. Ayaŋ vucca-tīti ayaŋ nibbānārammaṇena ñāṇena sabbaputhujjan-sankhaŋ puthujjanagottaŋ puthujjanamaṇḍalaŋ puthujja-napaññattī<sup>3</sup> atikkamitvā ariyasankhaŋ ariyagottaŋ ariya-maṇḍalaŋ ariyapaññattī okkamanato gotrabhū-*puggalo* nāma vuccati.

11. Bhayūparataniddese bhayena uparato ti *bhayūparato*. Satta pi sekhā puthujjanā ca<sup>4</sup> bhāyitvā bhāyitvā pāpato oraman ti<sup>5</sup> pāpaŋ na karonti. Tattha puthujjanā dug-gatibhayaŋ, vaṭṭabhbayaŋ, kilesabhayaŋ, upavādabhayan ti cattāri bhayāni bhāyanti. Te subbhāyittabbaṭṭhena duggati yeva bhayaŋ duggatibhayaŋ.<sup>6</sup> Sesesu pi es' eva nayo. Tattha puthujjano sacce tvaŋ pāpaŋ karissasi cattāro apāyā mukhaŋ vivaritvā ṭhitacchāṭa<sup>7</sup>-ajagarasadisā, tesu dukkhaŋ anubhavanto kathaŋ bhavissatiti duggatibhayaŋ bhāyitvā pāpaŋ na karoti. Anamatagga-saṅsāravaṭṭaŋ<sup>8</sup> yeva pana vaṭṭabhbayaŋ nāma. Sabbam pi akusalāŋ kilesabhayaŋ nāma. Garahā pana upavādabhayaŋ nāma. Tāni pi bhā-yitvā puthujjano pāpaŋ na karoti. Sotāpannasakadāgāmi-anāgāmino pana tayo sekhā duggatiŋ atītattā sesāni tīpi bhayāni bhāyitvā pāpaŋ na karonti. Maggatthakasekhā āgamanavasena vā asamucchinnabhayattā vā bhayūparatā nāma honti.

12. Khīṇāsavo imesu catūsu bhaiyesu ekam pi na bhāyati. So hi sabbaso samucchinnabhayo, tasmā abhayūparato ti vuccati. Kiŋ pana so upavādam pi na bhāyatīti? Na<sup>9</sup> bhāyati.<sup>9</sup> Upavādaŋ pana rakkhatiti vattuŋ vatṭati. Donuppalavā<sup>10</sup> pi gāme khīṇāsavatthero viya.

<sup>1</sup> S<sup>1</sup>. Ariyassa dhammassāti ; B. Ariyamaggassāti.

<sup>2</sup> S<sup>2</sup>., B. lokuttaramaggassa. <sup>3</sup> S<sup>2</sup>. -aŋ.

<sup>4</sup> S<sup>1</sup>., S<sup>2</sup>. va.

<sup>5</sup> S<sup>1</sup>., S<sup>2</sup>. orambhi-.

<sup>6</sup> S<sup>1</sup>., S<sup>2</sup>. omit duggatibhayaŋ.

<sup>7</sup> S<sup>1</sup>. ṭhitajāta.

<sup>8</sup> S<sup>2</sup>. anavat..

<sup>9</sup> S<sup>1</sup>., S<sup>2</sup>. omit na bhayati.

<sup>10</sup> S<sup>1</sup>. donuppalavā ; S<sup>2</sup>. donuppalaŋ vā.

13. Abhabbagamananiddese<sup>1</sup> sammattaniyāmāgamassa<sup>2</sup> na<sup>3</sup> abhabbo<sup>4</sup> ti abhabbāgamano. Kammāvaranenāti pañca vidhena ānantariyakammena. Kilesāvaranenāti niyatamicchādiṭhiyā. Vipākāvaranenāti ahetuka - duhetukapatisandhiyā. Assaddhā ti buddhadhammasanghesusaddhārahitā. Acchandikā ti kattukamyatā-kusalachandarahitā. Te ṭhapetvā Jambudīpaŋ itaradipattayavāsino veditabbā.<sup>5</sup> Tesu hi manussā acchandikabhbāvaŋ<sup>6</sup> paviṭṭhā<sup>6</sup> nāma. Duppāññā ti bhavangapaññārahitā. Abhabbā ti appaṭiladdhamaggaphalūpanissaya. Niyāman ti magganiyāmaj sammattaniyāmaj. Okkamitun ti etaŋ<sup>7</sup> kusalesu dhammesu sammattasankhātaŋ niyāmaj okkamituj pavisuŋ tattha patitthātuŋ abhabbā.

14. Bhabbāgamananiddese vuttpatipakkhanayena veditabbā. Evaŋ imasmij duke ye ca puggalā pañc' ānantariyakā,<sup>8</sup> ye ca niyatamicchādiṭṭhikā, yehi ca ahetuka-duhetukapatisandhigahitā, ye ca buddhādīnaŋ na saddahanti, yesaŋ ca kattukamyatā-chando<sup>9</sup> n'atthi, ye ca aparipunñabhangapaññā, yesaŋ ca maggaphalānaŋ upanissayo n'atthi, te sabbe pi sammattaniyāmaj<sup>10</sup> okkamituj abhabbā vi-parītābhabbā ti vuttā.

15, 16. Niyatāniyatataniddese ānantarikā ti ānantarikakammasamangino. Micchādiṭṭhikā ti niyatamicchādiṭṭhisamangino. Sabbe pi te te nirayassa atthāya niyatattā niyatā nāma. Atṭha pana ariyapuggalā sammābhāvāya uparūparimaggaphalatthāya c'eva anupādāparinibbānatthāya ca niyatattā niyatā nāma. Avasesā puggalā pana anibaddhagatikā, yathā ākāse khittadaŋdo pathaviyaj patanto aggenga vā majjhena vā mūlena vā patissatiti na ñāyati,<sup>12</sup> evameva asukagatiyā nāma nibbattissantiti niyamābhāvā aniyatā nāmā ti veditabbā. Yā pana Uttarākurukānaŋ niyatagati-

<sup>1</sup> S<sup>1</sup>. Bhabbāgama.

<sup>2</sup> S<sup>1</sup>. -agamano ; S<sup>2</sup>. sammattaj . . . gamaŋaj.

<sup>3</sup> S<sup>1</sup>. omis.

<sup>4</sup> S<sup>1</sup>. -o.

<sup>5</sup> S<sup>2</sup>. acchinnaka-.

<sup>6</sup> S<sup>2</sup>. paviṭṭhaŋ.

<sup>7</sup> S<sup>2</sup>. etesu.

<sup>8</sup> S<sup>1</sup>., S<sup>2</sup>. ānantariyakārakā.

<sup>9</sup> S<sup>1</sup>. sabhbāvacchando.

<sup>10</sup> S<sup>2</sup>. sammatthaniyāmā.

<sup>11</sup> B. viparita<sup>o</sup>.

<sup>12</sup> S. ii, 184; v, 489. :

katā vuttā,<sup>1</sup> na<sup>1</sup> sā niyatadhammadavasena. Micchattasam-mattaniyatā dhammā yeva hi niyatā nāma. Tesañ ca va-senāyaj puggalaniyāmo<sup>2</sup> kathito ti.

17, 18. Patipannakaniddese maggasmangino ti maggat-thakapuggalā, tehi phalatthāya patipannattā patipannakā nāma. Phalasmangino ti phalapaṭilābhassamangitāya phal-asamangino. Phalapaṭilābhato paṭṭhāya hi te phalasmā-pattiñ asamāpannā pi phale ṛhitā yeva nāma.

19. Samasīsiniddese apubbaj acariman ti apure apacchā, ekappahāren' evāti attho. Pariyādānan ti parikkhayo. Ayañ vuccatīti ayañ puggalo samasīsi nāma vuccati. So pan' esa tividho hoti : iriyāpathasamasīsi, rogasamasīsi, jīvitamasīsi ti. Tattha yo cankamanto va vipassanāj paṭṭhapetvā arahattaj patvā cankamanto va parinibbāti, Padumathero<sup>3</sup> viya. Ṛhitako va vipassanāj paṭṭhapetvā arahattaj patvā Ṛhitako va parinibbāti Koṭapabbatavihā-ravāsi<sup>4</sup> Tissathero viya. Nisinno va vipassanāj paṭṭhapetvā arahattaj patvā nisinno va parinibbāti, nipanno va vipassanāj paṭṭhapetvā arahattam patvā nipanno va pari-nibbāti, ayañ iriyāpathasamasīsi nāma. Yo pana ekañ rogañ patvā antoroge<sup>5</sup> yeva vipassanāj paṭṭhapetvā arahattaj patvā ten' eva rogena parinibbāti, ayañ rogasama-sīsi nāma. Kataro jīvitamasīsi nāma? Sisan ti terasa sīsāni: palibodhasīsañ<sup>6</sup> ca tañhā, bandhanasīsañ ca māno, parāmāsasīsañ ca diṭṭhi, vikkhepasīsañ ca uddhaccaj, kile-sasīsañ ca avijjā, adhimokkhāsīsañ ca saddhā, paggaha-sīsañ ca viriyañ, upaṭṭhānasīsañ ca sati, avikkhepasīsañ ca samādhi, dassanasīsañ ca paññā, pavattasīsañ ca jīvitindriyañ, gocarasīsañ ca vimokkho, sankhārasīsañ ca ni-rodro ti.

Tattha kilesasīsañ avijjañ arahattamaggo pariyādiyati. Pavattasīsañ jīvitindriyañ cuticittaj pariyoḍiyati. Avijjā<sup>7</sup>-pariyādāyakaj cittañ jīvitindriyañ pariyoḍātuñ na sakkoti.

<sup>1</sup> S<sup>2</sup>. vuttānāj.

<sup>2</sup> B<sup>o</sup>. niyamo.

<sup>3</sup> S<sup>1</sup>. paramathero.

<sup>4</sup> S<sup>2</sup>. Keṭa-.

<sup>5</sup> S<sup>1</sup>. antāroge; S<sup>2</sup>. attano roge.

<sup>6</sup> S<sup>1</sup>, S<sup>2</sup>. palabodha-.

<sup>7</sup> S<sup>1</sup>. avijjañ.

Jīvitindriya - pariyādāyakaŋ cittaŋ avijjaŋ pariyođātūŋ na sakkoti. Avijjāpariyādāyakaŋ cittaŋ aññaŋ, jīvitindriya-pariyādāyakaŋ cittaŋ<sup>1</sup> aññaŋ.<sup>2</sup> Yassa c' etaŋ sīsa-dvayaŋ<sup>3</sup> samaŋ pariyođānaŋ gacchati, so jīvitasamāsi ū nāma. Kathaŋ idaŋ samaŋ hotīti? Vārasamatāya.<sup>4</sup> Yasminj hi vāre maggavuṭṭhānaŋ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattārīti ekūnavisatime paccavekkhaṇāne patiṭṭhāya bhavangaŋ otaritvā parinibbāyati. Imāya vārasamatāya idaŋ ubhayasīsapariyođānaŋ samaŋ hoti nāma. Tenāyaŋ puggalo jīvitasamāsi ū ti vuccati. Ayam eva ca idha adhippeto.

20. Thitakappaniddese<sup>5</sup> ṭhito kappo ti ṭhitakappo. Ṭhitakappo<sup>6</sup> assa atthiti ṭhitakappi. Kappaŋ ṭhapetuŋ samatho ti attho. Uddayhana-velā assāti jhāyanakālo bhaveyya. Neva tāvāti yāva esa<sup>7</sup> maggasamangipuggalo sotāpattiphalaŋ na sacchikaroti ten<sup>8</sup> eva<sup>8</sup> tāva kappo jhāyeyya. Jhāyamāno pi ajjhāyitvā<sup>9</sup> va tiṭṭheyya. Kappavināso hi nāma mahāvikāro mahāpayogo koṭisatasahassacak-kavālassa jhāyanavasena mahālokavināso. Ayam pi evaŋ mahā-vināso tiṭṭheyya vāti<sup>10</sup> vadati. Sāsane pana dharamāne ayaŋ kappavināso nāma n'atthi, kappavināse sāsanay n'atthi gatakoṭike hi kāle kappavināso nāma hoti.<sup>11</sup> Evaŋ sante pi satthā antarāyābhāvaŋ<sup>12</sup> dīpetuŋ idaŋ kāranay āhari. Idam pi bhaveyya. Maggasamangino pana phalassa antarāyo na sakkā kātun ti. Ayaŋ pana puggalo kappaŋ ṭhapento kittakaŋ kālaŋ ṭhapeyyāti. Yasminj vāre maggavuṭṭhānaŋ hoti, atha bhavangaŋ āvattentāŋ mano-dvārāvajjanay uppajjati. Tato tīpi anulomāni, ekaŋ gotrabhucittāŋ, ekaŋ maggacittāŋ, dve phalacittāni, pañca pac-

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. omit cittaŋ.

<sup>2</sup> S<sup>1</sup>. añña:

<sup>3</sup> sīsaŋ c' ayaŋ.

<sup>4</sup> S<sup>1</sup>. samathā.

<sup>5</sup> B. ṭhitakappiniddese.

<sup>6</sup> S<sup>1</sup>. ṭhitakappe; S<sup>2</sup>. omits ṭhitakappo.

<sup>7</sup> S<sup>1</sup>. ca; S<sup>2</sup>. sa.

<sup>8</sup> B. neva.

<sup>9</sup> S<sup>1</sup>. ajāyitvā.

<sup>10</sup> S<sup>1</sup>., S<sup>2</sup>. cāti.

<sup>11</sup> S<sup>1</sup>. honti.

<sup>12</sup> S<sup>1</sup>. antarabhbāvaŋ; S<sup>2</sup>. anantarāsābhāvaŋ.

cavekkhaṇāñāñāñīti<sup>1</sup> ettakaj kālaj ṭhapeyya. Imaj<sup>2</sup> pan atthañ bāhirāya āgantukūpamāya pi evaj dīpayiñsu. Sace hi sotāpattimaggasamangissa matthakūpari yojanikaj<sup>3</sup> ghanaselaj tivatṭāya rajjuyā bandhitvā olambeyya,<sup>4</sup> ekasmiñ vatṭe chinne dvīhi olambeyya,<sup>5</sup> dvīsu chinnesu ekena olambeyya,<sup>6</sup> tasmin pi chinne abbhakūṭaj<sup>7</sup> viya ākāse tiṭṭheyya, na tveva tassa puggalassa maggānantarassa phalassa antarāyaj<sup>8</sup> kareyyāti. Ayañ pana dīpanā parittā, purimā va mahantā.

Na kevalaj pana sotāpattimaggat̄hō va kappañ ṭhapeti, itare maggasamangino pi ṭhapenti yeva. Tena<sup>9</sup> Bhagavā hetṭhā gahitaj ca agahitaj ca sabbañ sankad̄dhitvā sad-dhiñ pitthivat̄takapuggalehi<sup>10</sup> imaj tantij āropesi :—*Sabbe pi maggasamangino puggalā ṭhitakappino ti.*

21, 22. Ariyaniddese kilesehi ārakattā *ariyā*. Sadeva-kena lokena aran̄iyattā<sup>11</sup> *ariyā*. Ariyat̄hō nāma parisuddhaṭhō ti parisuddhattā pi *ariyā*. Sesā aparisuddhatāya *anariyā*.

23-25. Sekkhaniddese *maggasamangino* maggakkhaṇe, *phala-samangino* phalakkhaṇe, adhisilasikkhādikā<sup>12</sup> tisso pi sikkhā sikkhanti yevāti sekkhā. Arahatā<sup>13</sup> pana arahattaphalakkhaṇe tisso sikkhā sikkhitā, puna tassa sikkhanakiccañ n'atthiti asekkhā. Iti satta *ariyā* sikkhanti sekkhā.<sup>14</sup> Khin̄nāsavā aññassa santike sīlādīnañ sikkhitattā sikkhita-asekkhā nāma. Buddhā paccekabuddhā sayambhūtatāya<sup>15</sup> asikkhita<sup>16</sup>-asekkhā nāma. Sesapuggalā neva sikkhanti na sikkhitati neva sekkhā<sup>17</sup> nāsekkhā.

26, 27. Tevijjānidde paṭhamaj pubbenivāsa-dibbacak-khuññā nibbattetvā pacchā arahattaj patto pi paṭhamaj

<sup>1</sup> S<sup>2</sup>. jhānāñīti.

<sup>2</sup> S<sup>2</sup>. idha.

<sup>3</sup> S<sup>2</sup>. samangikūpari-.

<sup>4</sup> S<sup>1</sup>. olambeyyuñ ; S<sup>2</sup>. olampateyyaj.

<sup>5</sup> S<sup>2</sup>. olampeyya.

<sup>6</sup> S<sup>1</sup>. olambane ; S<sup>2</sup>. olampeyya ; B. °yeva.

<sup>7</sup> S<sup>2</sup>. appakutaj.

<sup>8</sup> S<sup>2</sup>. anantarayañ.

<sup>9</sup> S<sup>1</sup>. tenāha.

<sup>10</sup> S<sup>1</sup>. °vaddhaka-.

<sup>11</sup> S<sup>2</sup>. ariyaniyattā.

<sup>12</sup> S<sup>2</sup>. -dakā.

<sup>13</sup> S<sup>2</sup>. arahantā.

<sup>14</sup> S<sup>1</sup>. inserts Sabbe.

<sup>15</sup> S<sup>1</sup>, S<sup>2</sup>. sayambhutāya.

<sup>16</sup> S<sup>2</sup>. asikkhana.

<sup>17</sup> S<sup>1</sup>, S<sup>2</sup>. sekhā throughout.

arahattaŋ patvā pacchā pubbenivāsa-dibbacakkhuñāñanib-  
battako pitevijjo yeva nāma. Suttantakathā pana pariyāya-  
desanā, abhidhammakathā nippariyāyadesanā ti imasmiŋ  
ṭhāne āgamaniyam<sup>1</sup> eva dhuraŋ, tasmā pathamaŋ dve vijjā  
nibbattetvā pacchā arahattaŋ patto va idha adhippeto.

Chaṭṭabhiññe pi es' eva nayo.

28. Sammāsambuddhaniddese *pubbe ananussutesūti* pacchi-  
mabhavē saccappaṭivedhato<sup>2</sup> pubbe aññassa kassaci santike  
assutapubbesu. Tato purimesu pana bhavesu sabbaññu-  
bodhisattā<sup>3</sup> buddhasāsane pabbajitvā tīni Piṭakāni<sup>4</sup> ugga-  
hetvā gatapaccāgatavattajā āruyha<sup>5</sup> kammatṭhānaŋ anu-  
loma<sup>6</sup>-gotrabhuŋ<sup>7</sup> āhacca ṭhapenti,<sup>8</sup> tasmā pacchimabha-  
vasmiŋ yeva anācariyakabhāvaŋ sandhāya etaŋ vuttaŋ.  
Tadā<sup>9</sup> hi tathāgato pūritapāramitattā<sup>10</sup> aññassa santike  
sāmaŋ ananussutesu sankhatāsankhatadhammesu idaŋ  
dukkhaŋ . . . pe . . . ayaŋ dukkhanirodhagāminipaṭipadā  
ti attapaccakkhena nāñena cattāri *saccāni abhisambujjhati*.  
Tattha cāritasmiŋ<sup>11</sup> ca catusaccasambodhisankhāte ara-  
hattamagge *sabbaññutaŋ pāpuṇāti*. *Phalesu*<sup>12</sup> ca *vasibhāvan*  
ti sabbaññutaññāñ c'eva phalesu ca ciṇṇavasibhāvaŋ pā-  
puṇāti. Buddhānaŋ hi sabbaññutaññāñassa c'eva dasaba-  
laññāñassa ca adhigamanatthāya aññāŋ katabbajā nāma  
n'atthi. Yathā pana ubhato sujātassa khattiyakumārassa  
abhisekappattiito paṭṭhāya idaŋ nāma issariyaŋ anāgatan  
ti na vattabbaŋ, sabbaŋ āgatam eva hoti, evameva buddhā-  
naŋ arahattamaggassa āgamanato paṭṭhāya ayaŋ nāma  
guṇo na āgato na paṭividdho na paccakkho ti na vattabbo.  
Sabbe pi sabbaññuguṇā āgatā paṭividdhā paccakkhakatā  
va honti. *Ayaŋ ruccatīti* ayaŋ evaŋ pāramīpūrañāsi-  
dhānubhāvena ariyamaggene paṭividdha - sabbaññuguṇo  
puggalo *sammāsambuddho* ti vuccati.

<sup>1</sup> B. āgamaniyam      <sup>2</sup> S<sup>1</sup>. pavivedhato.

<sup>3</sup> S<sup>1</sup>, B. sabbaññubodhisatto.

<sup>4</sup> S<sup>2</sup>. sikkhāni-.

<sup>5</sup> S<sup>1</sup>. āruyhaŋ.

<sup>6</sup> S<sup>2</sup>. B. anulomaj.

<sup>7</sup> S<sup>2</sup>. gotrabhū.

<sup>8</sup> S<sup>1</sup>. paṭṭhapenti.

<sup>9</sup> S<sup>2</sup>. tathā.

<sup>10</sup> S<sup>2</sup>. purimapāramitattā ; B. -pāramittā.

<sup>11</sup> S<sup>1</sup>. cāti tasmiŋ.

<sup>12</sup> S<sup>1</sup>. *says hoc loco* : balesu ca vasibhāvan ti sabbaññutaññāna dve va  
balesu ciṇṇavasibhāvaŋ pāpuṇāti.

29. Pacceka**buddhaniddese** pi *pubbe ananussutesūti* pade pubbevuttanayen' eva attho veditabbo. Pacceka**buddho** pi hi pacchimabhave anācariyako attukkañsikañānen'<sup>1</sup> eva patividdhasacco sabbaññutañ c'eva phalesu ca cinnavasi-bhāvaj na<sup>2</sup> pāpuṇāti.

30. Ubhatobhāgavimuttaniddese *atṭha vimokkhe kāyena phusitvā viharatīti* atṭha samāpattiyo sahajātanāmakāyena paṭilabhitvā viharati. *Paññāya c'assa disvā ti* vipassanā-paññāya sankhāragatañ maggapaññāya cattāri saccāni passitvā cattāro pi āsavā khīnā honti : ayaj ruccatīti ayan evarūpo puggalo ubhatobhāgavimutto nāmāti vuccati. Ayan hi dvīhi bhāgehi dve<sup>3</sup> vāre<sup>4</sup> vimutto ti ubhatobhāgavimutto. Tatrāyañ theravādo Tipitaka-Cūlanāgatthero<sup>5</sup> tāva āha samāpatti�ā vikkhāmbhanavimokkhena, maggena samucchedavimokkhena vimutto ti ubhato<sup>6</sup> bhāgehi dve vāre vimutto<sup>5</sup> ti. Tipitaka-Mahādhammarakkhitathero<sup>6</sup> nāma nissitako eso ti vatvā.

Acci yathā vātavegena khittā,  
Upasivāti Bhagavā,  
Atthañ paleti<sup>7</sup> na upeti sankhyaj,<sup>8</sup>  
Evaj muni nāmakāyā vimutto  
Atthañ paleti<sup>9</sup> na upeti sankhyan ti<sup>10</sup>

vatvā suttañ āharitvā<sup>11</sup> nāmakāyato ca rūpakāyato ca suvimuttattā ubhatobhāgavimutto ti āha. Tipitaka-Cūlābhayatthero pan' āha samāpatti�ā vikkhāmbhanavimokkhena ekavārañ vimutto, maggena samucchedavimokkhena ekavārañ vimutto ti ubhatobhāgavimutto ti. Ime pana tayo pi therā pāṇḍitā, tīṇam<sup>12</sup> pi vāde kāraṇaj dissatiti

<sup>1</sup> S<sup>2</sup>. attukkañsaka-.

<sup>2</sup> S<sup>1</sup>. omits na.

<sup>3</sup> S<sup>2</sup>. vāra.

<sup>4</sup> Cf. Vin., v. 8.

<sup>5</sup> S<sup>1</sup>, S<sup>2</sup>. *hoc loco* : ubhatobhāgavimutto.

<sup>6</sup> Of the several Dhammarakkhitas met with in Pali books, none is met with in the Piṭakas save in the Vin. Cy. The one in the Mhvāsa and Dip. is alone called Thera.

<sup>7</sup> S<sup>1</sup>. palo ti. ; B. paleti.

<sup>8</sup> S<sup>1</sup>, S<sup>2</sup>. sankhaj.

<sup>9</sup> S<sup>1</sup>. phaleti.

<sup>10</sup> S.N. 1074.

<sup>11</sup> S<sup>2</sup>. omits suttañ āharitvā.

<sup>12</sup> S<sup>1</sup>. na tañ pi.

tiṇṇaŋ pi vādaŋ tantiŋ katvā ṭhapayinſu. Sankhepato pana arūpasamāpattiyā rūpakāyato vimutto, maggena nāmakāyato vimutto ti ubhohi bhāgehi vimuttattā ubhato-bhāgavimutto. So catunnaŋ arūpasamāpattinaŋ<sup>1</sup> ekekato vuṭṭhāya sankhāre sammasitvā arahattaj pattānaŋ catunnaŋ nirodhā<sup>2</sup>-vuṭṭhāya arahattaj pattassa<sup>3</sup> anāgāmino ca vasena pañcavidho hoti. Tattha purimā cattāro samāpatti-sīsaŋ<sup>4</sup> nirodhaj na samāpajjantīti pariyāyena ubhatobhāgavimuttā nāma. Aṭṭhasamāpattilābhī anāgāmitaj samāpaj-jitvā tato vuṭṭhāya vipassanaŋ vadḍhetvā arahattaj patto ti nippariyāyena ubhatobhāgavimuttaseṭṭho nāma. Nanu ca arūpāvacarajhānam pi upekkhā-cittekaggatāhi duvangikaj rūpāvacaracatutthajhānam pi, tasmā tam<sup>5</sup> pi padaṭṭhānaŋ katvā arahattaj pattena ubhatobhāgavimuttena bhavitabban ti? Na bhavitabbaŋ. Kasmā? Rūpakāyato avimuttattā. Taŋ hi kilesakāyato va<sup>6</sup> vimuttaŋ, na rūpakāyato, tasmā tato vuṭṭhāya arahattaj patto ubhatobhāgavimutto nāma na hoti. Arūpāvacaraŋ pana nāmakāyato ca vimuttaŋ rūpakāyato cāti tadeva pādakaŋ kātvā arahattaj patto ubhatobhāgavimutto hotīti veditabbo.

31. Paññāvimuttaniddese *paññāya vimutto* ti paññāvi-mutto. So sukkhavipassako<sup>7</sup> catūhi jhānehi vuṭṭhāya arahattaj pattā cattāro cāti pañcavidho hoti. Etesu hi eko pi aṭṭhavimokkhalābhī na hoti. Ten' eva na heva kho aṭṭha vimokkhe ti ādim āha. Arūpāvacarajhānesu pana ekasminj sati ubhatobhāgavimutto yeva nāma hotīti.

32. Kāyasakkhiniddese *ekacce asarā* ti heṭṭhimamag-gattaya-vajjhā. *Ayaj vuccatīti* ayaŋ evarūpo puggalo kāyasakkhī ti vuccati. So hi phuṭṭantaj<sup>9</sup> sacchikarotīti kāyasakkhī. Jhānaphassaj pathamaŋ phusati, pacchā nirodhaj nibbānaŋ sacchikarotīti pi kāyasakkhī.<sup>8</sup> So sotāpattiphalatṭhaŋ adij katvā yāva arahattamaggatṭho<sup>10</sup> chabbidho hoti.

<sup>1</sup> S<sup>1</sup>. aṭṭhas.

<sup>2</sup> S<sup>1</sup>. nirodhaj.

<sup>3</sup> S<sup>1</sup>, S<sup>2</sup>. patta.

<sup>4</sup> S<sup>1</sup>. sīsa-.

<sup>5</sup> S<sup>1</sup>. tasmiŋ.

<sup>6</sup> S<sup>1</sup>, S<sup>2</sup>. ca.

<sup>7</sup> S<sup>2</sup>. sukkā°.

<sup>8</sup> B. sakkhi.

<sup>9</sup> S<sup>1</sup>, S<sup>2</sup>. puṭṭhantaj.

<sup>10</sup> S<sup>2</sup>., B. -ṭṭhā.

33. *Dīṭṭhippattaniddese idaŋ dukkhan ti idaŋ dukkhaŋ, ettakaŋ dukkhaŋ, na ito uddhaŋ dukkhaŋ.* Samudayādīsu pi es' eva nayo. *Yathābhūtaŋ pājanātīti ṭhapetvā taṇhaŋ pañcupādānakkhandhe dukkhasaccan ti yāthāva<sup>1</sup> sarasato pajānāti.* Taṇhā pana dukkhaŋ janeti nibbatteti pabhāveti, tato taŋ dukkhaŋ samudeti, tasmā naŋ *ayaŋ dukkha-samudayo ti yathābhūtaŋ pajānāti.* Yasmā pana idaŋ dukkhañ ca samudayo ca nibbānaŋ patvā nirujjhanti vūpasamanti appavattiŋ gacchanti, tasmā naŋ *ayaŋ dukkhanirodho ti yathābhūtaŋ pajānāti.* Ariyo pana aṭṭhangiko maggo taŋ dukkhanirodhaŋ gacchati. Tena taŋ *ayaŋ dukkhanirodhagāminipatiṭpadā ti yathābhūtaŋ pajānāti.*

Ettāvatā nānākkhaṇe saccavavatthānaŋ<sup>2</sup> dassitaj. Idāni ekakkhaṇe dassetuj *Tathāgatappareditā* ti ādim āha. Tattha *Tathāgatappareditā* ti mahābodhimanḍe nisīditvā *Tathāga-tena paṭividdhā* viditā pākātikatā. *Dhammā* ti catusacca-dhammā. *Vo dīṭṭhā hontiti sudīṭṭhā honti.* *Vo caritā* ti sucaritā. Tesu anena<sup>3</sup> paññā suṭṭhu carāpītā<sup>4</sup> hotīti attho. *Ayaŋ vuccati* ayaŋ evarūpo puggalo *dīṭṭhipatto* ti vuccati. Ayaŋ hi *dīṭṭhantaŋ* patto. Dukkhā sankhārā sukho nirodho ti nāṇaŋ hoti *dīṭṭhaŋ* viditaŋ sacchikataŋ passitaŋ<sup>5</sup> paññāyāti *dīṭṭhipatto*. Ayaŋ pi kāyasakkhi viya chabbidho va hoti.

34. *Saddhāvimuttaniddese no ca kho yathā dīṭṭhipattas-sāti<sup>6</sup> yathā dīṭṭhipattassa āsavā parikkhiṇā, na evaŋ sad-dhāvimuttassāti attho.* Kij pana nesaŋ kilesappāhane nā-nattaŋ atthiti? N'atthi. Atha kasmā saddhāvimutto *dīṭṭhipattaj* na pāpuṇātīti? Āgamanīyanānattena.<sup>7</sup> *Dīṭṭhipatto* hi āgamanamhi kilese vikkhambhento appa-dukkhena appakasirena akilamanto va sakkoti. Saddhā-

<sup>1</sup> Cf. JPTS., 1889, p. 208.

<sup>2</sup> S<sup>1</sup>. -vattanaŋ ; B. -vattānaŋ.

<sup>3</sup> S<sup>1</sup>. tena paññā.

<sup>4</sup> S<sup>2</sup>. suṭṭhutarāpītā.

<sup>5</sup> S<sup>1</sup>., S<sup>2</sup>. phassitaŋ.

<sup>6</sup> S<sup>2</sup>. omits yāthā dīṭṭhipattassāti.

<sup>7</sup> B. Āgamanīya°.

vimutto pana dukkhena kasirena kilamanto hutvā vikkhambhetuŋ sakkoti, tasmā ditthippattaj na pāpuṇāti.

Api ca tesaj paññāya pi nānattaj atthi yeva. Ditthippattassa hi upari tiṇṇaj maggānaŋ vipassanāñāṇaj tikkhaŋ sūraŋ pasannaŋ hutvā vahati. Saddhāvimuttassa vipassanāñāṇaj no tikkhaŋ sūraŋ pasannaŋ hutvā vahati, tasmā pi so ditthippattaj na pāpuṇāti. Yathā hi dvīsu taruṇesu sippaj dassentesu ekassa hatthe tikkhiṇo asi, ekassa kūṇho. Tikkhiṇena asinā kadalī<sup>1</sup> chijjamānā saddaj na karoti. Kūṇhena chijjamānā kaṭa-kaṭāti<sup>2</sup> saddaj karoti. Tattha tikkhiṇena asinā saddaj akarontiyā eva kadalīyā chedanaj viya ditthippattassa tiṇṇam maggānaŋ vipassanāñāṇassa tikkhinasūravippasannabhāvo. Kūṇhena asinā saddaj karontiyā pi kadalīyā chedanaj viya saddhāvimuttassa tiṇṇaj maggānaŋ vipassanāñāṇassa atikkhinasūrappasannabhāvo veditabbo. Imaŋ pana nayaŋ no ti paṭikkhipitvā āgamanīyanānatten' eva saddhāvimutto ditthippattaj na pāpuṇāti sanniṭhānaŋ kataŋ.<sup>3</sup> Āgamaṭṭhakathāsu pana vuttaŋ etesu hi saddhāvimuttassa pubbabhāgamaggakkhaṇe saddahantassa okappentassa viya adhimuccantassa<sup>4</sup> viya ca kilesakkhayo hoti. Ditthippattassa pubbabhāgamaggakkhaṇe kilesacchedakañāṇaj adandhaŋ<sup>5</sup> tikkhiṇaj sūraŋ hutvā vahati. Tasmā yathā nāma nātitikkhiṇena<sup>6</sup> asinā kadalīj chindantassa chinnatṭhānaŋ na maṭṭhaŋ hoti,<sup>7</sup> asi na sīghaŋ vahati, saddo suyyati, balavataro<sup>8</sup> vāyāmo kattabbo hoti, evarūpā saddhāvimuttassa pubbabhāgamaggabhāvanā. Yathā pana sunisiten' eva<sup>9</sup> asinā kadalīj chindantassa chinnatṭhānaŋ maṭṭhaŋ hoti. Asi sīghaŋ vahati, saddo na suyyati, balavavāyāmakiccaŋ na hoti.<sup>10</sup>

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. kadalīj.

<sup>2</sup> B. omits one kaṭa-.

<sup>3</sup> S<sup>1</sup>, kathāj.

<sup>4</sup> S<sup>1</sup>, S<sup>2</sup>. omit adhimuccantassa.

<sup>5</sup> S<sup>2</sup>. adaṇṭaj.

<sup>6</sup> S<sup>1</sup>, S<sup>2</sup>. omit ati-.

<sup>7</sup> S<sup>1</sup>, S<sup>2</sup>. chinnatṭhānamatṭhaŋ.

<sup>8</sup> S<sup>1</sup>, S<sup>2</sup>. phalavataro.

<sup>9</sup> S<sup>1</sup>, S<sup>2</sup>. substitute for sunisiten' eva, jīnati asitena asinā.

<sup>10</sup> B. phalava-; S<sup>1</sup>, S<sup>2</sup>. omit balava . . hoti.

Evarūpā ditṭhippattassa pubbabhāga maggabhāvanā veditabbā ti.

*Ayay-vuccatīti* ayaŋ evarūpo puggalo *saddhāvimutto* ti vuccati. Ayaŋ hi saddahanto vimutto ti saddhāvimutto. Ayam pi kāyasakkhī viya chabbidho hoti.

35. Dhammānusārīniddeṣe *paṭipannassāti* iminā sotā-pattimaggattho dassito. *Adhimattan*<sup>1</sup> ti balavaŋ. Paññāŋ vāhetīti *paññāvāhī*. Paññā imaj puggalaŋ vahatīti *paññāvāhī* ti pi vuttaŋ hoti. *Paññā pubbangaman* ti paññāŋ purecārikaj katvā. *Ayay vuccatīti* ayaŋ evarūpo puggalo *dhammānusārīti* vuccati. So hi paññāsankhātena dhammena sarati anusaratīti *dhammānusārī*. Sotāpatti maggatthass' ev' etaŋ nāmaŋ. Phale<sup>2</sup> pana<sup>2</sup> patte<sup>2</sup> ditṭhippatto nāma hoti.

36. Saddhānusārīniddeṣe pi saddhaŋ<sup>3</sup> vāhetīti<sup>3</sup> *saddhāvāhī*. Saddhā imaj puggalaŋ vāhatīti *saddhāvāhī* ti pi vuttam eva. *Saddhāpubbangaman* ti saddhaŋ purecārikaj katvā. *Ayay vuccatīti* ayaŋ evarūpo puggalo *saddhānusārīti* vuccati. So hi saddhāya sarati anusaratīti *saddhānusārī*. Sotāpatti-maggatthass' ev' etaŋ nāmaŋ. Phale pana patte *saddhāvimutto* nāma hoti. Lokuttaradhammaŋ hi nibbattentānaŋ dve dhurāni nāma, dve abhinivesā nāma, dve sisāni nāma. Tattha saddhādhuraŋ paññādhuran ti dve dhurāni nāma. Eko pana bhikkhu samathābhinivesena abhinivisati, eko vipassanābhinivesenāti ime dve abhinivesā nāma. Eko ca matthakaj pāpunanto ubhatobhāgavimutto hoti, eko paññā-vimutto ti imāni dve sisāni nāma. Yehi keci lokuttara-dhammaŋ nibbattenti, sabbe te ime dve dhamme dhuraŋ katvā imesu dvīsu ṭhānesu abhinivisitvā imehi dvīhi ṭhānehi vimuccanti. Tesu yo bhikkhu aṭṭha-samāpattilābhī paññaj<sup>4</sup> dhuraŋ katvā samathavasena abhinivittho aññataraj arū-pasamāpattiŋ padatṭhānaŋ katvā vipassanaj paṭṭhapetvā arahattaj pāpuṇāti, so sotāpattimaggakkhaṇe dhammānusārī<sup>5</sup> nāma. Parato pana chasu ṭhānesu kāyasakkhī nāma. Arahattaphale patte ubhatobhāgavimutto nāma.<sup>6</sup> Aparo

<sup>1</sup> S<sup>2</sup>. adhimuttaŋ.

<sup>2</sup> S<sup>2</sup>. phalena pana patto.

<sup>3</sup> S<sup>1</sup>. saddhā vā hotīti; S<sup>2</sup>. saddhaŋ vā hotīti.

<sup>4</sup> S<sup>1</sup>. paññā.

<sup>5</sup> S<sup>1</sup>. saddhānusārī.

<sup>6</sup> S<sup>2</sup>. inserts purecārikaj katvā.

paññaŋ eva dhuraŋ katvā vipassanāvasena abhinivittho suddhasankhāre vā rūpāvacarajjhānesu vā aññataraŋ sammasitvā<sup>1</sup> arahattaŋ pāpuṇāti, ayam pi sotāpattimaggakkhaṇe yeva dhammānusārī nāma. Parato pana chasu thānesu ditthippatto nāma. Arahatte patte paññāvimutto nāma. Idha dve nāmāni apubbāni. Tāni purimehi saddhiŋ pañca honti. Aparo attha-samāpattilābhī saddhaŋ dhuraŋ katvā samādhivasena abhinivittho aññataraŋ arūpa-samāpattiŋ padaṭṭhānaŋ katvā vipassanaŋ paṭṭhapetvā arahattaŋ pāpuṇāti, ayaŋ sotāpattimaggakkhaṇe saddhānusārī nāma. Parato chasu thānesu kāyasakkhī yeva nāma. Arahatte patte ubhatobhāgavimutto yeva<sup>2</sup> nāma. Idha ekaŋ eva nāmaŋ apubbaŋ. Tena saddhiŋ purimāni pañca cha honti. Aparo saddhaŋ eva dhuraŋ katvā vipassanāvasena abhinivittho suddhasankhāre vā rūpāvacarajjhānesu<sup>3</sup> vā aññataraŋ sammasitvā arahattaŋ pāpuṇāti, ayam pi sotāpattimaggakkhaṇe saddhānusārī nāma. Parato chasu thānesu saddhāvimutto nāma. Arahatte patte paññāvimutto nāma. Idhāpi ekam eva nāmaŋ apubbaŋ. Tena saddhiŋ purimāni cha satta honti. Ime satta puggalā loke aggadakkhiṇeyyā nāmāti.

37. Sattakkhattuparamaniddese *sattakkhattun* ti satta vāre. Sattakkhattuparamā bhavūpapatti attabhāvagahaṇaŋ assatato paraŋ atthamaŋ bhavaŋ na ādiyatīti *sattakkhattuparamo*. *Sotāpanno hotīti*<sup>4</sup> ettha soto ti ariyamaggo. Tena samannāgato sotāpanno nāma. Yath' āha<sup>5</sup>: soto soto ti hi Sāriputta vuccati. Katamo nu kho Sāriputta soto ti? Ayam eva hi bhante ariyo atthangiko maggo soto, seyyathidaŋ sammādiṭṭhi . . . pe . . . sammāsamādhiti. Sotāpanno sotāpanno ti Sāriputta vuccati. Katamo nu kho Sāriputta sotāpanno ti? So hi bhante iminā ariyena atthangikena maggena samannāgato, svāyaŋ āyasmā evaŋnāmo evaŋ-gotto iti vā ti evaŋ maggakkhaṇe pi sotāpanno nāma hoti.

<sup>1</sup> S<sup>2</sup>. samusitvā ; S<sup>2</sup>. arahattaŋ.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. ye ca.

<sup>3</sup> B. °āvacarajjhānesu.

<sup>4</sup> In the P.-P. text (*P.T.S.* § 37) supply sotāpanno hoti after parikkhayā.

<sup>5</sup> S. v. 347.

Idha pana maggена phalassa nāmaŋ dinnan ti phalakkhaṇe sotāpanno adhippeto. *Avinipātadhammo* ti vinipātasankhātaŋ apāyaŋ upapattivasena anagamanasabhāvo.<sup>1</sup> Niyato ti magganiyāmena niyato. *Sambodhiparāyano* ti bujjhana-kabhāvaparāyano. So hi paṭiladdhamaggena bujjhatiti sambodhiparāyano. Upari tīhi maggehi avassaj bujjhissati<sup>2</sup> sambodhiparāyano. *Deve ca manusse cāti devalokañ ca manussalokañ ca.* *Sandhāvitvā saysariitvā* ti paṭisandhivasena aparāparaŋ gantvā. *Dukkhass' antay karotīti vattādukkhassa* pariyantaŋ parivaṭumaŋ<sup>3</sup> karoti. *Ayay vuccati-* ti ayaŋ evarūpo *puggalo sattakkhattuparamo* nāma vuccati. Ayaŋ pana kālena devalokassa<sup>4</sup> kālena manussalokassa vasena missakabhaveṇa kathito ti veditabbo.

38. Kolānkolaniddese kulato kulaŋ gacchaṭīti *kolankolo*. Sotāpattiphalasacchikiriyato hi patṭhāya nīce kule upapatti nāma n'atthi, mahābhogakulesu yeva nibbattatīti attho *Dve vā tīni vā kulānīti deva-manussavasena dve vā tayo vā bhave.* Iti ayam pi missakabhaveṇa kathito. Desanāmattam eva c' etāŋ dve vā tīni vā ti. Yāva chatṭhabhavā saṃsaranto pana kolankolo va hoti.

39. Ekabijiniddese<sup>5</sup> khandhabījaŋ nāma kathitaj. Yassa hi sotāpannassa ekaŋ yeva khandhabījaŋ atthi, ekaŋ attabhāvagahaṇaŋ, so ekabijī nāma. *Mānusakaŋ bhāvan* ti idaŋ pan' etha desanāmattam eva. Devabhāvaŋ nibbattetīti pi pana vattuj vāṭṭati yeva. Bhagavatā gahitanāmavasen' eva c' etāni etesaj nāmāni. Ettakaj ṭhānaŋ gato sattakkhattuparamo nāma hoti, ettakaj kolankolo, ettakaj ekabijī ti Bhagavatā etesaj nāmaŋ gahitaŋ. Niyamato pana ayaŋ sattakkhattuparamo, ayaŋ kolankolo, ayaŋ ekabijīti n'atthi. Ko pana tesaj etaj pabhedaŋ niyametīti? Keci tāva therā pubbahetu niyametīti vadanti, keci paṭhamo maggo, keci upari-tayo maggā, keci tiṇṇaj maggānaŋ vipassanā ti.

Tattha pubbahetu niyametīti vāde<sup>6</sup> paṭhamamaggassa upanissayo kato<sup>7</sup> nāma hoti, upari-tayo maggā nirupanissaya uppānā ti vacanaj āpajjati. Pathamamaggo

<sup>1</sup> S<sup>1</sup>., S<sup>2</sup>. āgamana°.

<sup>2</sup> B. inserts vā.

<sup>3</sup> S<sup>2</sup>. parivaṭṭamaŋ.

<sup>4</sup> S<sup>1</sup>. S<sup>2</sup>. omit devalokassa . . . veditabbo.

<sup>5</sup> S<sup>1</sup>. °desena.

<sup>6</sup> S<sup>1</sup>. pade.

<sup>7</sup> S<sup>1</sup>. tato.

niyametīti vāde upari-tiṇṇaŋ maggānaŋ niratthakatā āpajjati. Upari-tayo maggā niyamentīti vāde paṭhamamagge anuppanne yeva upari-tayo maggā uppannā ti āpajjati. Tiṇṇam maggānaŋ vipassanā niyametīti vādo<sup>1</sup> pana yujjati.<sup>2</sup> Sace hi upari-tiṇṇaŋ maggānaŋ vipassanā balavatī hoti, ekabijī nāma hoti. Tato mandatarāya kolan-kolo. Tato mandatarāya sattakkhattuparamo ti. Ekacco hi sotāpanno vattajjhāsayo hoti vattābhirato punappunaŋ vattasmīy yeva vicarati sandissati.<sup>3</sup> Anāthapiṇḍikasetṭhi, Viśākhā upāsikā, Cūlāratha-Mahārathā devaputtā, Anekavannadevaputto, Sakko devarājā, Nāgadatto devaputto ti ime hi ettakā janā vattajjhāsayā vattābhiratā ādito patthāya cha devaloke<sup>4</sup> sodhetvā Akanīṭṭhe<sup>5</sup> ṭhatvā<sup>6</sup> parinibbāyis-santi, ime idha<sup>6</sup> na gahitā. Na kevalañ c'ime; yo<sup>7</sup> pi manus-sesu yeva sattakkhattuŋ saṃsaritvā arahattaŋ pāpuṇāti, yo pi devaloke nibbatto devesu yeva sattakkhattuŋ aparāparaŋ saṃsaritvā arahattaŋ pāpuṇāti, ime pi idha na gahitā. Missakabbhavavasen' eva pan' ettha sattakkhattuparama-kolankolo mānussakabhavanibbattako yeva ca ekabijī gahito ti veditabbo.

Tattha ekeko dukkhāpaṭipadādivasena catubbidhabhāvaŋ āpajjati. Saddhādhuren' eva cattāro sattakkhattuparamā, cattāro kolankolā,<sup>8</sup> cattāro ekabijino ti dvādasa honti. Sace paññāya sakkā nibbattetuŋ, ahaŋ lokuttaradhammaŋ nibbattessāmīti evaŋ paññaŋ dhuraŋ katvā sattakkhattuparamādibhāvaŋ pattā pi paṭipadāvasena dvādas' evāti ime catuvīsatī sotāpannā ihaṭṭhaka<sup>9</sup>-nijjhānikavasen' eva imas-mīy thāne kathitā ti veditabbā.

40. Sakadāgāminiddese paṭisandhivasena sakiŋ āgacchatī-ti sakadāgāmī. *Sakid-evāti ekavāraŋ yeva. Imaj lokaj agantvā* ti iminā pañcasu sakadāgāmīsu cattāro vajjetvā eko va gahito. Ekacco hi idha sakadāgāmiphalaŋ patvā idh' eva parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco devaloke patvā tath' eva parinibbāti, ekacco deva-

<sup>1</sup> Sic S<sup>1</sup>.

<sup>2</sup> S<sup>1</sup>. yujjhati.

<sup>3</sup> S<sup>2</sup>. sannissati.

<sup>4</sup> B. devalokaŋ.

<sup>5</sup> S<sup>1</sup>. omits Akaniṭṭhe ṭhatvā; S<sup>2</sup>. Kaniṭṭhe ṭhatvā.

<sup>6</sup> S<sup>2</sup>. pana.

<sup>7</sup> S<sup>1</sup>. sā yo ; S<sup>2</sup>. so.

<sup>8</sup> S<sup>2</sup>. -a; S<sup>1</sup>. o.

<sup>9</sup> S<sup>1</sup>. idhaṭṭhaka°.

loke patvā idhūpapajjītvā parinibbāti. Ime cattāro pi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaj vasitvā puna idhūpapajjītvā parinibbāyati, ayañ eko va idha gahito ti veditabbo. Sesam ettha yañ vattabbañ siyā, tañ sabbañ heṭṭhā *Dhammasangahaṭṭakathāyaj* lokuttarakusalaniddese vuttam eva.<sup>1</sup> Imassa pana sakadāgāmino ekabijinā saddhiñ kij nānākaranan ti? Ekabijissa ekā va paṭisandhi. Sakadāgāmissa dve paṭisandhiyo. Idaj tesañ nānākaranan ti.

41. Anāgāminiddese *orambhāgiyānay sayyojanānan* ti *oran* vuccati kāmadhātu. Yassa imāni pañca bandhanāni appahināni honti, so bhavagge nibbatto pi gilitabaliso macecho<sup>2</sup> viya dīghasuttakena pāde bandhakāko viya tehi bandhanehi ākāḍḍhiyamāno kāmadhātuyañ yeva pavattatiti<sup>3</sup> pañca bandhanāni orambhāgiyānīti vuccanti. Heṭṭhabhāgiyāni heṭṭhākoṭṭhāsikānīti attho. *Parikkhayā* ti tesañ bandhanānañ parikkhayena. *Opapātiko* ti upapātayoniko.<sup>4</sup> Iminā 'ssa gabbhaseyyā paṭikkhittā. Tattha parinibbāyīti tattha Suddhāvāsaloke parinibbāyitā. *Anāvattidhammo tasmā lokā* ti paṭisandhigahanavasena tasmā lokā idha anāvattanasabhāvo. Buddhadassana-theradassana-dhammasavanānañ pan'atthāya 'ssa<sup>5</sup> āgamanaj anivāritaj. *Ayaj vuccatīti* ayañ evanjvidho puggalo paṭisandhivasena puna anāgamanato *anāgāmī* nāma vuccati.

42. Antarāparinibbāyiniddese *upapannay vā samanantarā* ti upapannasamanantara vā hutvā. *Appattaj vā vemajjhaj* ayuppamānan<sup>6</sup> ti ayuppamānavemajjhaj appattaj vā hutvā ariyamaggaj sañjanetīti attho. *Vā-saddavikappato* pana vemajjhaj pattan ti pi attho veditabbo. Evañ tayo antarā-parinibbāyino siddhā honti. *Upariṭṭhimānay*<sup>7</sup> *sayyojanānan* ti upari-pañcannañ uddhambhāgiyasañyojanānañ atṭhanānañ vā kilesānañ. *Pahānāyātī*<sup>8</sup> etesañ pajahanatthāya maggaj sañjaneti. *Ayaj vuccatīti* ayañ evarūpo puggalo āyuvemajjhassa antarā yeva parinibbāyanato *antarā-parinibbāyī* ti vuccati.

<sup>1</sup>? Reference to *Commentary on Dhammasangani*, §§ 362-364—viz., *Atthasālinī*, pp. 234 ff.

<sup>2</sup> S<sup>2</sup>. -ā.

<sup>3</sup> S<sup>1</sup>. pattīti.

<sup>4</sup> S<sup>2</sup>. opapātayoniko.

<sup>5</sup> S<sup>2</sup>. omits.

<sup>6</sup> PP. āyupa<sup>o</sup>.

<sup>7</sup> S<sup>1</sup>., S<sup>2</sup>. upariṭṭhi imānañ.

<sup>8</sup> S<sup>1</sup>. pahāyanā ti.

43. Upahacca-parinibbāyiniddese *atikkamitvā remajjhay* āyuppamāṇan ti āyuppamāṇavemajjhaj atikkamitvā *upahacca* vā *kālakiriyan* ti upagantvā kālakiriyañ, āyukkha-yassa āsanne ḥatvā<sup>1</sup> ti attho. *Ayaj vuccatīti* ayañ eva-rūpo puggalo Avihesu tāva kappasahassappamāṇassa āyuno pañcakappasatasankhātaj vemajjhaj atikkamitvā chaṭthe vā kappasate sattamaṭṭhamanavamānañ vā aññatarasmiñ dasame yeva vā kappasate ḥatvā arahattaj patvā kilesa-parinibbānena parinibbāyanato *upahacca-parinibbāyī* ti vuccati.

44, 45. Asankhāra-sasankhāraparinibbāyiniddedesu, asankhārena appadukkhena adhimattapayogañ<sup>2</sup> akatvā va kilesaparinibbānena parinibbānadhammo ti asankhāraparinibbāyī. Sasankhārena dukkhena kasirena addhimattapayogañ katvā va kilesaparinibbānena parinibbāyanadhanmo ti sasankhāra-parinibbāyī.

46. Uddhañsotaniddese uddhañvāhibhāvena<sup>3</sup> uddham assa tañhāsotañ vattasotañ vā ti *uddhañsoto*. Uddhañ vā gantvā paṭilabhitabbato uddham assa maggasotan ti uddhañsoto. *Akanīṭṭhay* gacchatīti Akanīṭṭthagāmī. Avihā cuto Atappañ gacchatīti ādīsu Avihe kappasahassaj vasanto arahattaj pattuj asakkunitvā Atappañ gacchati. Tatrāpi dve kappasahassāni vasanto arahattaj pattuj asakkunitvā Sudassaj gacchati. Tatrāpi cattāri kappasahassāni vasanto arahattaj pattuj asakkunitvā Sudassiñ gacchati. Tatrāpi aṭṭha kappasahassāni vasanto arahattaj pattuj asakkunitvā Akanīṭṭhañ gacchati. Tattha vasanto ariya-maggaj sañjanetīti<sup>4</sup> attho. Imesañ pana anāgāminaj pabhedajānanatthaj uddhañsoto Akanīṭṭthagāmī ti catukkañ veditabbaj. Tattha yo Avihato paṭṭhāya cattāro devaloke sodhetvā Akanīṭṭhañ gantvā parinibbāti, ayañ *uddhañsoto* *Akanīṭṭthagāmī* nāma. Yo pana heṭṭhā tayo devaloke sodhetvā Sudassiñdevaloke ḥatvā parinibbāti, ayañ uddhañsoto, na Akanīṭṭthagāmī nāma. Yo ito Akanīṭṭhañ eva gantvā parinibbāti, ayañ na uddhañsoto, Akanīṭṭthagāmī

<sup>1</sup> S<sup>1</sup>. thapetvā.

<sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. adhimuttappayogañ.

<sup>3</sup> S<sup>1</sup>. uddhañbhāgi-.

<sup>4</sup> S<sup>1</sup>. upanetīti.

nāma. Yo pana heṭṭhā catūsu devalokesu tattha tatth' eva parinibbāti, ayaŋ na uddhaŋsoto, na Akanīṭṭhagāmī nāmāti. Evam ete aṭṭha cattārīsa<sup>2</sup> anāgāmino honti. Kathaŋ? Avihesu<sup>1</sup> tāva tayo antarā-parinibbāyino, eko upahacca-parinibbāyī, eko uddhaŋsoto te asankhāra-parinibbāyino pañca, sasankhāra-parinibbāyino pañcāti dasa honti. Tathā Atappā-Sudassā-Sudassīsūti cattāro dasakā cattārīsaŋ.<sup>2</sup> Akanīṭṭhe pana uddhaŋsoto n'atthi. Tayo pana antarāparinibbāyino, eko upahacca-parinibbāyī. Te asankhāra-parinibbāyino cattāro, sasankhāra-parinibbāyino cattāro ti aṭṭha. Evaŋ aṭṭhacattārīsaŋ honti. Te sabbe pi papaṭikopamāya dīpitā. Divasaŋ santattānam<sup>3</sup> pi hi ārakanṭṭakapipphalikanakhacchedanānaŋ<sup>4</sup> ayomukhe haññamāne papaṭikā uppajjivtā va nibbāti, evarūpo paṭhamo antarā-parinibbāyī veditabbo. Kasmā? Uppannasamanantarā va kilesaparinibbānenā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaŋ langhitvā nibbāti, evarūpo dutiyo antarā-parinibbāyī veditabbo. Kasmā? Vemajjhāŋ apatvā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaŋ langhitvā nivattamānā paṭhaviyaŋ anupahacca talā<sup>6</sup> hutvā parinibbāyati, evarūpo tatiyo antarā-parinibbāyī daṭṭhabbo. Kasmā? Vemajjhāŋ patvā anupahacca parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaŋ langhitvā paṭhaviyaŋ patitvā upahacca talā<sup>5</sup> hutvā nibbāyati, evarūpo upahacca parinibbāyī veditabbo. Kasmā? Kālakiriyaŋ upagantvā āyugatiŋ khepetvā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā paritte tiṇakaṭṭhe patitvā taŋ parittaŋ tiṇakaṭṭhaŋ jhāpetvā nibbāti, evarūpo asankhārāparinibbāyī veditabbo. Kasmā? Appayogena lahusāya gatiyā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā vipule tiṇakaṭṭha-

<sup>1</sup> B. avihe.

<sup>2</sup> B. cattālisa.

<sup>3</sup> S<sup>1</sup>. substitutes for °opamāya . . . santattānaŋ : °opamādīpitā, disasantattānaŋ; S<sup>2</sup>. °opamāyadīpitā divasasantattānaŋ.

<sup>4</sup> S<sup>1</sup>. ārakanṭṭakapipphalakanakaccheda- ; S<sup>2</sup>. ārakanṭṭapibbalakanacaccheda-.

<sup>5</sup> S<sup>2</sup>. jālā.

puñje patitvā tañ vipulañ tiñakañthapuñjañ jhāpetvā nibbāti, evarūpo sasankhārāparinibbāyī veditabbo. Kasmā? Sappayogena alahusāya gatiyā parinibbāyanato. Aparā mahantesu tiñakañthasesu jhāyamānesu vītacchitangāro vā jälā vā uppattivā<sup>1</sup> kammārasālañ jhāpetvā<sup>2</sup> gāmanigamanagararañthañ jhāpetvā samuddantaj patvā nibbāti, evarūpo ud-dhañsoto Akanīñthagāmī datthabbo. Kasmā? Aneka-bhavabijavipphārañ<sup>3</sup> phussaphussabyantiñ<sup>3</sup> katvā parinibbāyanato. Yasmā pana ārakanñtakādibhedaj<sup>4</sup> khuddakan pi mahantañ pi ayokapallaj eva, tasmā sutte sabbavāresu ayokapallaj tveva vuttaj.

Yath' āha<sup>5</sup>: Idha bhikkhave bhikkhu evañ pañipanno hoti no c' assa, no ca me siyā, nābhavissa, na me bhavissati, yad atthi yañ bhūtañ, tañ pajahāmīti upekkhañ pañilabhati. So bhave na rajjati, sambhave na rajjati. Ath' uttarij 'padañ santañ śammappaññāya passati, tañ ca khvassa padañ na<sup>6</sup> sabbena sabbañ sacchikatañ hoti. Tassa na sabbena sabbañ mānānusayo pahino hoti, na sabbena sabbañ bhavarāgānusayo pahino hoti, na sabbena sabbañ avijjānusayo pahino hoti. So pañcannañ orambhāgiyānañ sañyojanānañ parikkhayā antarā-parinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayokapalle<sup>7</sup> haññamāne papañkā nibbattitvā uppattivā<sup>8</sup> nibbāyeyya, evam eva kho bhikkhave bhikkhu evañ pañipanno hoti, no c' assa . . . pe . . . antarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evañ pañipanno hoti, no c' assa . . . pe . . . antarā-parinibbāyī hoti. Seyyathāpi bhikkhave bhikkhu<sup>9</sup> divasavantatte ayokapalle haññamāne papañkā nibbattitvā uppattivā nibbāyeyya, evañ eva khobhikkhave bhikkhu evañ pañipanno hoti, no c' assa . . . pe . . . antarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evañ pañipanno hoti, no c' assa . . . pe . . . an-

<sup>1</sup> S<sup>1</sup>. ummapatitvā.

<sup>2</sup> S<sup>1</sup>. lajjhāpetvā.

<sup>3</sup> S<sup>2</sup>. añekabijavappadaphussabbyanti.

<sup>4</sup> S<sup>1</sup>. ārakanñtik-.

<sup>5</sup> A. iv. 70 ff.

<sup>6</sup> S<sup>1</sup>. omits na.

<sup>7</sup> A. text: °kapāle.

<sup>8</sup> S<sup>1</sup>, S<sup>2</sup>. omit uppattivā.

<sup>9</sup> S<sup>2</sup>, B. omit bhikkhu.

tarā-parinibbāyī hoti. Seyyathāpi bhikkhave divasasan-tatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā anupahacca talā<sup>1</sup> nibbāyeyya, evam eva kho bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . an-tarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . upahacca-parinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayoka-palle haññamāne papaṭikā nibbattitvā uppatitvā upahacca talā<sup>1</sup> nibbāyeyya, evam eva kho bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . upahacca-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . parikkhayā asankhāra-parinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā pa-ritte tiṇapuñje vā katṭhapuñje vā nipayeyya, sā tattha aggim pi janeyya dhūmam pi janeyya, aggim pi janetvā dhūmam pi janetvā taŋ eva parittaŋ tiṇapuñjaŋ vā katṭhapuñjaŋ vā pariyādiyitvā anāhārā nibbāyeyya, evam eva kho bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . parikkhayā asankhāra-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . sasankhāra-parinibbāyī hoti. Seyyathāpi bhikkhave divasavantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā vipule<sup>2</sup> tiṇapuñje vā katṭhapuñje vā nipayeyya, sā tattha aggim pi janeyya<sup>3</sup> . . . pe . . . taŋ eva vipulaŋ tiṇapuñjaŋ vā katṭhapunjaŋ vā pariyādiyitvā anāhārā parinibbāyeyya, evam eva kho bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . sasankhāra-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . parikkhayā ud-dhaŋsoto hoti Akanittthagāmī. Seyyathāpi bhikkhave divasasantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā mahante tiṇapuñje vā katṭhapuñje vā nipayeyya, sā tattha aggim pi janeyya . . . pe . . . tam eva maha-nataŋ tiṇapuñjaŋ vā katṭhapuñjaŋ vā pariyādiyitvā gaccham<sup>4</sup> pi daheyya dāyam pi daheyya gaccham pi dahitvā dāyam

<sup>1</sup> S<sup>2</sup>. jālā.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. mahante.

<sup>3</sup> S<sup>1</sup>, S<sup>2</sup>. janetvā.

<sup>4</sup> S<sup>1</sup>. kacchig.

pi dahitvā haritantaŋ vā<sup>1</sup> selantaŋ vā udakantaŋ vā rama-nīyaŋ vā bhūmibhāgaŋ āgamma anāhārā parinibbāyeyya, evam eva kho bhikkhave bhikkhu evaj paṭipanno hoti, no c' assa . . . pe . . . parikkhayā uddhaŋsoto hoti Akaṇṭṭhagāmīti.

47-50. Sotāpattiphala-sacchikiriyāya-patipannādiniddesā uttānatthā vā. *Ayaj vučcati puggalo arahā ti ettha pana dvādasa arahanto veditabbā. Kathaŋ? Tayo hi vimokkhā: suññato animitto, appaňihito ti. Tattha suññata-vimokkhena vimuttakhināsavō paṭipadāvasena catubbidho hoti. Tathā animitta-appaňihitavimokkhehīti evaj dvādasa arahanto veditabbā. Iti ime dvādasa arahanto viya dvādas' eva sakadāgāmino, catuvīsatī sotāpannā, aṭṭha-cattālīsa anāgāmino ti ettakā puggalā ito muñcivā bahidhānuppajjanti, imasmiñ yeva sabbaññubuddhasāsane uppajjantīti.*

#### EKAKANIDDESO NIṬṬHITO.

Dukaniddese: 1-4. *kodhano ti kujjhānasilo mahākodho. Evaŋ puggalaŋ puechitvā pi dhammena puggalaŋ dassetuŋ tattha katamo kodho ti ādim āha. Upanāhīniddesādīsu pi es' eva nayo. Kodho kujjhānāti ādīni hetṭhā vuttān' eva.<sup>2</sup> Tathā upanāhīniddesādīsu pubbakālaŋ kodho ti ādīni. Ayaj kodho appahīno ti ayam ettha<sup>3</sup> kodho<sup>3</sup> vikkham-bhanappahānenā vā tadangappahānenā vā samuccheda-pahānenā vā appahīno.*

Parato upanāhādīsu pi (2-4) es' eva nayo.

5-9. *Ahirikaniddesādīsu iminā ahirikenāti iminā evaj pa-kārena ahirikadhammena samannāgato. Anottappenāti ādīsu pi es' eva nayo.*

10. *Ajjhattasayyojano ti ajjhattabandhano. Bahiddhā sañyojano ti bahiddhā bandhano. Te ubho pi vacchaka-sālūpamāya dīpetabbā. Vacchakasālāyaŋ hi antobaddho<sup>4</sup>*

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. haritaŋ vā patthaŋ vā.

<sup>2</sup> B. vuttatthān' eva.

<sup>3</sup> S<sup>1</sup>, S<sup>2</sup>. ettako.

<sup>4</sup> B. °-bandho.

anto yeva sayitavacchako viya idhaṭṭhaka-sotāpanna-sakadāgāmino. Tesaŋ hi bandhanam<sup>1</sup> pi idh' eva sayam pi idh' eva. Antobaddho pana bahisayitavacchako viya rūpārūpabhavē sotāpannasakadāgāmino. Tesaŋ hi bandhanam eva idha. Sayaŋ pana brahma-loke ṭhitā.<sup>2</sup> Bahibaddho<sup>3</sup> bahisayitavacchako viya rūpārūpabhavē anāgāmī. Tassa hi bandhanam pi bahiddhā sayam pi bahiddhā va. Bahibaddho<sup>3</sup> pana antosayitavacchako viya idhaṭṭhaka-anāgāmī. Tassa hi bandhanaj rūpārūpabhavesu sayaj pana idha ṭhito.

11-19. Akkodhananiddesādīsu *pahīno* ti vikkhambhana-pahānena vā tadangappahānena vā samucchedappahānena vā *pahīno*.

20. Dullabhaniddese *dullabhā* ti na sulabhā. *Pubbakārī* ti paṭhamam eva kārako. *Katavedī* ti kataŋ vedeti viditaŋ pākaṭaŋ karoti. Te agāriyānagāriyehi dīpetabbā. Agāriyesu hi mātāpitaro pubbakārino nāma. Puttadhītarō pana mātāpitaro paṭijaggantā abhivādanādīni tesaŋ kurumānā katavedino nāma. Anagāriyesu ācariyupajjhāyā pubbakārino nāma. Antevāsika-saddhivihārikā ācariyupajjhāye patijaggantā abhivādanādīni tesaŋ kurumānā katavedino nāma. Tesaŋ āvibhāvatthāya upajjhāya - posaka - *Sopātherādīnaŋ* vatthūni kathetabbāni. Aparo nayo parena akato yevo upakāre attani-kataŋ upakāraŋ anapekkhitvā kārako pubbakārī, seyyathāpi mātāpitaro c' eva ācariyupajjhāyā ca. So dullabho, sattānaŋ taṇhābhībhūtattā. Parena katassa upakārassa anurūpappavattiŋ attani-kataŋ upakāraŋ upakārato<sup>4</sup> jānanto vediyanto kataññū-katavedī, seyyathāpi mātāpitu - ācariyupajjhāyesu sammāpaṭipanno. So pi dullabho, sattānaŋ avijjābhībhūtattā. Api ca akāranavacchalo pubbakārī sakāranavacchalo kataññū-katavedī. Karissati me ti evam ādi kāraṇanirapekkhakiriyo pubbakārī. Karissati me ti evam ādi kāraṇasāpekkhakiriyo kataññū-katavedī. Tamo jotiparāyano pubbakārī. Joti jotiparāyano kataññū-katavedī. Dēsetā pubbakārī. Paṭipajjīta kataññū-katavedī. Sadevake loke arahaj

<sup>1</sup> S<sup>1</sup>. bahibandhanaj

<sup>2</sup> S<sup>1</sup>. .o.

<sup>3</sup> B. °-bandho.

<sup>4</sup> S<sup>1</sup>. upakārako.

sammāsambuddho pubbakārī. Ariyasāvako kataññū-kata-vedi ti.

Dukanipātaṭṭhakathāyaŋ<sup>1</sup> pana *pubbakārī* ti paṭhamaj upakārassa kārako; *kataññū-katavedī* ti tēna katajñatvā pacchākārako. Tesu pubbakārī iṇaŋ demiti saññaŋ karoti; pacchākārako iṇaŋ jirāpemiti saññaŋ karoti ettakam eva vuttaŋ.

21. Suttappayaniddese *duttappayā* ti atappayā, na sakkā kenaci tappetuŋ. Yo hi upaṭṭhākakulaŋ vā ñātikulaŋ vā nissāya vasamāno cīvare jinñe<sup>2</sup> tehi dinnaj cīvaraŋ nikhipati na paribhuñjati, punappunaŋ dinnam pi gahetvā nikhipat' eva. Yo ca ten' eva nayena laddhaŋ laddhaŋ visajjeti parassa deti, punappunaŋ laddham pi tath' eva karoti. Ime dve puggalā sakaṭehi pi paccaye upanentena tappetuŋ na sakkā ti duttappayā.

22. Sutappayaniddese *na vissajjetīti* attano akatvā parassa na deti. Atireke pana sati na nikkipati parassa deti. Idaŋ vuttaŋ hoti yo pana bhikkhu upaṭṭhākakulā vā ñātikulā vā jinñacīvaro saṭakaj labhitvā cīvaraŋ katvā paribhuñjati, na nikkipati, aggalaŋ datvā pārupento pi puna diyamāne sahasā na paṭiggañhati. Yo ca laddhaŋ laddhaŋ attanā paribhuñjati, paresaŋ na deti. Ime dve pi sukhena sakkā tappetuŋ ti sutappayā nāma

23, 24. Āsavā ti kilesā. Na *kukkuccāyitabbay* *kukkuccāyatī* na kukkuccāyitabbayuttakaj kukkuccāyati. Sūkaramaŋsaŋ labhitvā acchamaŋsan ti kukkuccāyati, migamaŋsaŋ dīpimaŋsan ti kukkuccāyati. Kāle sante yeva kālo n'atthīti appavāretvā pavārito 'smīti patte rajasmiŋ apatite yeva patitan ti attānaj uddissa macchamaŋse akate yeva, maŋ uddissa katan ti kukkuccāyati. *Kukkuccāyitabbay* *na kukkuccāyatī* kukkuccāyituŋ yuttaŋ na kukkuccāyati, acchamaŋsaŋ labhitvā sūkaramaŋsan ti na kukkuccāyati . . . pe . . . attānaj uddissa macchamaŋse kate, maŋ uddissa kataj ti na kukkuccāyati.

Anguttarāṭṭhakathāyaŋ pana na kukkuccāyitabban ti sanghabhāgassa<sup>3</sup> atṭhapanaj avicāraṇaj na kukkuccā-

<sup>1</sup> Comy. on Ang., i. 87, § 2.

<sup>2</sup> S<sup>1</sup>. dinne.

<sup>3</sup> S<sup>1</sup>. bhogassa.

yitabbañ nāma, tañ<sup>1</sup> kukkuccāyati. Kukkuccāyitabban ti tass' eva paññhapanañ vicāraṇañ, tañ na kukkuccāyati, ettakam eva vuttaj.

*Imesan* ti imesañ dvinnanaj puggalānañ subhūmiyañ tiñalatādīni viya rattim pi divā pi āsavā vadḍhanti yeva. Sukkapakkhe kappiyamañsañ labhitvā kappiyamañsañ tveva gañhanto na kukkuccāyitabbañ na kukkuccāyati nāmāti iminā nayena attho veditabbo.

25. *Hinādhimuttiko* ti hīnajjhāsayo. *Dussilo* ti nissilo. *Pāpadhammo* ti lāmakadhammo. *Panītādhimutto* ti panītajjhāsayo. *Kalyāñadhammo* ti bhaddakadhammo suci-dhammo sundaradhammo.

26. *Titto* ti suhito pariyosito.<sup>2</sup> *Tappetā* ti aññesam pi tittikaro.<sup>3</sup> Paccekasambuddho ye ca Tathāgatasāvakā ti etha paccekabuddhā navahi lokuttaradhammehi sayaj tittā<sup>4</sup> paripuññā. Aññe pana tappetuñ na sakkonti, tesaj hi dhammakathāya abhisamayo na hoti. Sāvakānañ pana dhammakathāya aparimāññānam pi devamanussānañ abhisamayo hoti. Evañ sante pi yasmā pana te dhammaj desentā na<sup>5</sup> attano vacanañ katvā kathenti, Buddhānañ vacanañ katvā kathenti. Sotuj<sup>6</sup> nisinnaparisā pi ayañ bhikkhu na attanā paññividdhadhammañ katheti, Buddhehi<sup>7</sup> paññividdhadhammañ<sup>7</sup> kathetīti<sup>7</sup> cittikārañ karoti. Iti so cittikāro buddhānañ yeva hoti. Evañ tattha sammāsambuddho va tappetā nāma. Yathā hi asukassa nāma idañ c' idañ ca dethāti raññā āñatte kiñcapi ānetvā denti, atha kho rājā va tattha dāyako, yehi pi laddhañ hoti, te raññā amhākañ thānantarañ dinnañ issariyavibhavo dinno tveva gañhanti na rājaparisehīti, evañsampadan idañ veditabbañ. Sesaj sabbattha uttānattham evāti.

#### DUKANIDDESO NIṬṬHITO.<sup>8</sup>

Tikaniddese: 1. *dussilo* ti nissilo. *Pāpadhammo* ti lāmakadhammo. *Silavipattiyā* vā *dussilo*, *ditṭhivipattiyā* pāpa-

<sup>1</sup> S<sup>1</sup>. omits tañ.

<sup>2</sup> S<sup>1</sup>. supariyosito.

<sup>3</sup> S<sup>1</sup>. vittikāro.

<sup>4</sup> S<sup>1</sup>. sajjatattā.

<sup>5</sup> S<sup>1</sup>. So tañ.

<sup>6</sup> S<sup>1</sup>. so tuñhi.

<sup>7</sup> S<sup>1</sup>. omits.

<sup>8</sup> S<sup>2</sup>., B. omit niṭṭhito.

dhammo. Kāyavacīvaṇvarabhedena dussilo; sesasaṇvavrabhedena pāpadhammo. Asuddhapayogatāya dussilo; asuddhāsayatāya pāpadhammo. Kusalasīlavirahena dussilo; akusalasīsamannāgatena pāpadhammo. *Asucīti* asucīhi kāyakammādihi samannāgato. *Sankassarasamācāro* ti sankāyaparehi<sup>1</sup> saritabbasamācāro. Kiñcid-eva asāruppañ disvā idaŋ iminā kataŋ bhavissatīti evaŋ parehi āsankaniyasadācāro, attano yeva vā sankāyasaritabbasamācāro; sāvankasamācāro ti attho. Tassa hi divātthānādīsu sannipatitvā kiñcid-eva mantayante bhikkhū disvā ime ekato<sup>2</sup> hutvā mantenti, kacci<sup>3</sup> nu kho mayā katakam-majā jānitvā mantentīti evaŋ sāsankasamācāro hoti. *Paticchannakammanto* ti paticchādetabbayuttakena pāpadhammena<sup>4</sup> samannāgato. *Assamano*<sup>5</sup> *samaṇapaṭiñño*, ti *assamano*<sup>6</sup> hutvā va samaṇapatirūpakaṭāya samaṇo ahan ti evaŋ paṭiñño. *Abrahmacārī brahmačāripaṭiñño* ti aññe brahmačārino sunivatthe supārute kusumbhakapattadhare<sup>6</sup> gāmanigamajanapadarājadhānisu<sup>7</sup> piñdāya caritvā jivikāŋ kappente disvā sayam pi tādisena ākārena tathā paṭipajjanato<sup>8</sup> ahaŋ brahmačārī ti paṭiññaŋ dento viya hoti, ahaŋ bhikkhū ti vatvā uposathaggādīni pavisanto pana brahmačāripaṭiñño hoti yeva. Tathā sanghikāŋ lābhāŋ gānhanto. *Antopūti* ti pūtinā kammena anto-anupaviṭṭho, nigguna-tāya vā gunasāravirahittā antopūti. *Avassuto* ti rāgādihi tinto.<sup>9</sup> *Kasambujāto* ti sañjātarāgādikacavaro. Atha vā kasambu vuccati tintakuṇapagataŋ kasāta-udakan. Imasmīn ca sāsane dussilo nāma jīguechanīyattā tintakuṇapakasāta-udakasadiso,<sup>10</sup> tasmā kasambu viya jāto ti kasambujāto.

*Tassa na evaŋ hotīti kasmā na hoti?* Yattha patitthi-tena sakka bhaveyya arahattāŋ laddhuŋ, tassāpatitthāya bhinnattā. Yathā hi cāḍālakumārakassa asuko nāma

<sup>1</sup> S<sup>1</sup>. sankāhi.

<sup>2</sup> S<sup>1</sup>, ekā.

<sup>3</sup> S<sup>2</sup>. kiñci.

<sup>4</sup> B. °kammaṇa.

<sup>5</sup> PP. Assamano.

<sup>6</sup> S<sup>1</sup>, S<sup>2</sup>. subbhakapattadhare.

<sup>7</sup> S<sup>2</sup>. inserts kumbhakapatta-.

<sup>8</sup> S<sup>1</sup>. paṭipajjanto.

<sup>9</sup> S<sup>1</sup>. tatto.

<sup>10</sup> S<sup>1</sup>. tintakuṇapudaka-; S<sup>2</sup>, tintakuṇapāŋ.

khattiyakumāro rajje abhisitto ti sutvā pi yasmiñ kule pacchājātā<sup>1</sup> abhisekañ pāpuñanti, tasmiñ kule apacchājātattā<sup>1</sup> na evañ hoti, *kudāssu nāmāham pi* so khattiyakumāro viya abhisekañ pāpuñeyyanti, evam eva dussilassa asuko nāma bhikkhu arahattaj patto ti sutvā pi, yasmiñ sile patit̄hitena arahattaj patabbañ, tassa abhāvato kudāssu nāmāham pi so sīlavā viya arahattaj pāpuñeyyan ti na<sup>2</sup> evañ hoti. *Ayaj vuccatīti* ayañ evarūpo puggalo arahattāsaya abhāvā *nirāso* ti vuccati.

*Tassa evaj hotīti* kasmā yasmiñ patit̄hitena sakkā bhaveyya arahattaj pāpuñituj, tassāpatit̄thāya thirattā. Yathā hi sujātassa khattiyakumārassa asuko nāma khattiyakumāro rajje abhisitto ti sutvā va yasmiñ kule pacchājātā<sup>1</sup> abhisekañ pāpuñanti, tasmiñ pacchājātattā *evaj hoti kudāssu nāmāhay pi*, so kumāro viya abhisekañ pāpuñeyyan ti, evam eva silavato asuko nāma bhikkhu arahattaj patto ti sutvā va yasmiñ sile patit̄hitena arahattaj patabbañ, tassāpatit̄thāya thirattā, kudāssu nāmāhañ pi arahattaj pāpuñeyyan ti evañ hoti. *Ayaj vuccatīti* ayañ evarūpo puggalo āsayso nāma vuccati. So hi arahattaj āsañsati patthetīti āsañso.

*Yā hi 'ssa pubbe avimuttassāti* yā tassa khīnāsavassa pubbe arahattavimuttiyā avimuttassa vimuttiyāsā ahosi, sā pañippassaddhā, tasmā na evañ hoti. Yathā hi abhisittassa khattiyassa asuko nāma khattiyakumāro rajje abhisitto ti sutvā ekassa rañño dvinnaj rajjābhisekānañ dvinnaj setacchattānañ abhāvā na evañ hoti kudāssu nāmāham pi so kumāro viya abhisekañ pāpuñeyyan ti, evañ khīnāsavassa asuko nāma bhikkhu arahattaj patto ti sutvā dvinnaj arahattānañ abhāvā kudāssu nāmāham pi so bhikkhu viya arahattaj pāpuñeyyan ti na<sup>3</sup> evañ hoti. *Ayaj vuccatīti* ayañ evarūpo puggalo arahattāsāyavigatattā *vigatāso* ti vuccati.

2. *Gilānūpamaniddese* yāya upamāya te *gilānūpamā* ti vuccanti, tañ tāva upamañ dassetuñ *tayo gilānā* ti ādi vuttañ. Tattha *sappāyāntīti* hitāni vuddhikarāni.<sup>4</sup> *Patirū-*

<sup>1</sup> B. *paccā-*; *apaccā*<sup>o</sup>.    <sup>2</sup> S<sup>1</sup>. *omits* na.

<sup>3</sup> B. *omits* na.

<sup>4</sup> S<sup>1</sup>. *vudhikarāni*; S<sup>2</sup>. *buddhikarāni*.

*pan ti anucchavikaṇ. Neva vutṭhāti tamhā ābādhā ti iminā atekicchena vātāpamārādinā<sup>1</sup> rogena samannāgato niṭṭhapatto gilāno kathito. Vutṭhāti tamhā ābādhā ti iminā khipita-kacchutilapupphakajarādippabhedo<sup>2</sup> appamattakā-bādho kathito. Labhanto sappāyāni bhojanāni no alabhanto ti iminā pana yesaŋ patijagganena phāsukaŋ hoti, sabbe pi te ābādhā kathitā. Ettha ca patirūpo upatṭhāko nāma gilānupaṭṭhāka-angehi samannāgato pañđito dakkho analaso veditabbo. Gilānupaṭṭhāko anuññāto ti bhikkhu sanghena dātabbo ti anuññāto. Tasmiŋ hi gilāne<sup>3</sup> attano dhammatāya yāpetuŋ asakkonte<sup>4</sup> bhikkhusanghena tassa bhikkhuno eko bhikkhu ca sāmañero ca imaŋ patijaggathā ti apaloketvā dātabbā. Yāva pana te taŋ patijagganti tāva gilānassa ca tesaj ca dvinnaj yen' attho sabbaŋ bhikkhusanghass' eva bhāro. Aññe pi gilānā upatṭhātabbā ti itare<sup>4</sup> pi dve gilānā upatṭhātabbā.<sup>5</sup>*

Kiñkāraṇā? Yo pi hi niṭṭhāpattagilāno, so anupaṭṭhiyamāno sace maŋ patijaggeyyuŋ, phāsukaŋ me bhaveyya, na kho maŋ patijaggantīti manopadosaŋ katvā apāye nibbatteyya. Patijaggiyamānassa pana evaŋ hoti: bhikkhusanghena yaŋ katabbaj taŋ sabbaj kataŋ, mayhaŋ pana kammavipāko idiso ti so bhikkhusanghe mettaŋ paccupatṭhāpetvā sage nibbattati. Yo pana appamattakena vyādhinā samannāgato labhanto pi alabhanto pi vutṭhāti yeva, tassa vinā bhesajjena vūpasamanakavyādhi bhesajje kate khippataraj vūpasammati<sup>6</sup>; tato so buddhavacanaj vā uggāñhituŋ samaññadhammaj vā kātuŋ sakkhissati, iminā kāraṇena aññe pi gilānā upatṭhātabbā ti vuttaŋ. N' eva okkamatīti n' eva pavisati. Niyāmaj kusalesu dhammesu sammattan ti kusalesu dhammesu magganiyāmasankhātaŋ sammattaŋ. Iminā padaparamo puggalo kathito.

Dutiyavārena ugghātiñaŋ gahito sāsanen' Ālakatthera-

<sup>1</sup> S<sup>1</sup>. apasmārādinā; S<sup>2</sup>. vātāpasmādābhātinā.

<sup>2</sup> S<sup>1</sup>. kacchutināpupphakajarādibhedo; S<sup>2</sup>. khipikataccutikapub-baka-.

<sup>3</sup> S<sup>1</sup>. gilāno-asakkonto.

<sup>4</sup> S<sup>1</sup>. itaro.

<sup>5</sup> S<sup>1</sup>. upatṭhāpetabbā.

<sup>6</sup> B. °samati.

sadiso. Buddhantare ekavāraṇ paccekabuddhānañ santike ovādañ labhitvā paṭividdhapaccekabodhiñāno ca.

Tatiyavārena vipacitaññū puggalo kathito. Neyyo pana tañ nissito va hoti. *Dhammadesanā anuññātā* ti māsassa *atthavāre dhammakathā anuññātā*. *Aññesam pi dhammo desetabbo* ti itaresam pi dhammo kathetabbo. Kijkāranā? Padaparamassa hi imasmīj attabhāve dhammañ paṭivijjhītuñ<sup>1</sup> asakkontassāpi anāgate paccayo bhavissati. Yo pana Tathāgatassa rūpadassanāñ labhanto pi alabhanto pi dhammavinayañ ca savanāya labhanto pi alabhanto pi dhammañ abhisameti, so<sup>2</sup> alabhanto na tāva abhisameti,<sup>2</sup> labhanto pana khippam eva abhisamessatiti iminā kāraṇena tesaj dhammo desetabbo.

3. Tatiyassa pana punappunañ desetabbo va *kāyasakkhiditthippatta-saddhā-vimuttā* hetṭhā kathitā yeva.

4. Gūthabhāñ ādisu *sabhaggato* ti sabhāyañ ṭhito. *Parisaggato* ti gāmaparisāya ṭhito. *Ñātimajjhagato* ti dāyādānañ majhe ṭhito. *Pūgamajjhagato* ti señīnañ majhe ṭhito. *Rājakulamajjhagato* ti rājakulassa majhe mahāvinicchaye ṭhito. *Abhinīto* ti pucchanatthāya nīto. *Sakkhipuṭṭho* ti sakkhiñ katvā pucehito *Ehi bho purisāti ālapanam etañ.*

*Attahetu vā parahetu vā* ti attano vā parassa vā hatthā-pādādihetu vā dhanahetu vā. *Āmisakiñcikkhahetu*<sup>3</sup> vā ettha āmisan ti lābho adhippeto. *Kiñcikkhan*<sup>3</sup> ti yañ vā tañ vā appamattakan. Antamaso tittiravaṭṭaka-sappipindā-nava-nīta-piñḍādi appamattakassāpi lañcassa hetūti attho. *Sam-pajānamusābhāsitā* hotīti jānanto yeva musāvādañ kattā hoti. *Ayay ruccatīti* ayañ evarūpo puggalo gūthasadisa-vacanattā gūthabhāñ ti vuccati. Yathā hi gūthāñ nāma mahajanassa anīṭhañ hoti akantañ, evam eva imassa pug-galassa vacanāñ devamanussānañ anīṭhañ hoti akantañ.

*Ayay ruccatīti* ayañ evarūpo puggalo pupphasadisavaca-nattā *pupphabhāñ* ti vuccati. Yathā hi phullāni vassikāni vā adhimuttakāni<sup>4</sup> vā mahajanassa iṭṭhāni kantāni honti, evam eva imassa puggalassa vacanāñ devamanussānañ

<sup>1</sup> S<sup>1</sup>. paṭipajjituñ.

<sup>2</sup> S<sup>1</sup>. omits so—abhisameti.

<sup>3</sup> B. kiñcakkha°.

<sup>4</sup> S<sup>1</sup>. ativassikāni vā ti muttakāni.

iṭṭhaŋ hoti kantaŋ. *Nelā<sup>1</sup>* ti elaiŋ vuccati doso. Nāssa elan ti nelā. Niddosā ti attho, nelaggo<sup>2</sup> setāpacchādo ti ettha vuttanelaiŋ<sup>3</sup> viya. *Kaṇṇasukhā* ti<sup>4</sup> vyānjanama-dhuratāya kaṇṇānaŋ sukhasūcividdhanaŋ<sup>5</sup> viya kaṇṇasulaŋ na janeti. Atthamadhuratāya sakalasarīre kopaiŋ ajanetvā pemaŋ janetiti *pemanīyā*. Hadayaŋ gacchatī appatihaññamānā sukhena cittaŋ pavisaṭṭī *hadayaŋgamā*. Guṇaparipuṇṇātaya purebhavā ti *porī*. Puresaiŋ vaddhanārī viya sukhumārāti pi *porī*. Purassa so<sup>6</sup> ti pi *porī*. Purassa so<sup>6</sup> ti nagaravāsīnaŋ kathā ti attho. Nagaravāsino hi yuttakathā honti, pitimattaŋ pitā ti mātimattaŋ mātā ti bhātimattaŋ bhātā ti vadanti. Evarūpi kathā bahuno janassa kantā hotiti *bahujanakantā*. Bahujanassa kan-tabhāven' eva bahuno janassa manāpācittavuddhikarā ti *bahujanamanapā*. *Ayaj* vuccatīti ayaŋ evarūpo *puggalo madhubhāñi* ti vuccati. Mudubhāñi ti pi pāṭho. Ubhayatthāpi madhuravacano ti attho. Yathā hi catumadhu-raj nāma madhuraŋ paṇītaŋ evam eva imassa puggalassa vacanaŋ devamanussānaŋ madhuraŋ hoti.

5. Arukūpamacittādīsu *abhisajjatīti* laggati. *Kuppatīti* kopavasena kuppati. *Vyāpajjatīti*<sup>7</sup> pakatibhāvaŋ pajahati pūtiko hoti. *Patiṭṭhiyatīti*<sup>8</sup> thīnabhāvaŋ<sup>9</sup> thaddhabhāvañ ca āpajjati. *Kopan* ti dubbalakodhaŋ. *Dosan* ti dussana-vasena tato balavataraŋ. *Appaccayan* ti atuṭṭhākāraŋ domanassaiŋ. *Duṭṭhāruko* ti purāṇavano. *Katṭhenāti* danḍa-kakoṭiyā. *Kathalenāti* kapālena. *Asavaj* detīti aparā-paraiŋ savati. Purāṇavaṇo hi attano dhammatāya eva pubbaŋ lohitaiŋ yūsan ti imāni tīni savati, ghaṭṭito pana tāni adhikataraiŋ savati. *Evam eva [kho]*<sup>10</sup> ti ettha idaiŋ opammasaŋsandanaŋ, duṭṭhāruko<sup>11</sup> viya hi kodhano pug-galo. Tassa attano dhammatāya savanaŋ viya kodhanassa pi attano dhammatāya uddhumātassa viya caṇḍikatassa caranaŋ. *Katṭhena rā kathalena rā* ghaṭṭanaŋ viya appa-

<sup>1</sup> PPA. *nelā*.

<sup>2</sup> S<sup>1</sup>. *nelango*.

<sup>3</sup> S<sup>1</sup>. *vutthasilaŋ*; S<sup>2</sup>. *vuttaŋ silaŋ*.

<sup>4</sup> S<sup>1</sup>. *sukhādi*.

<sup>5</sup> S<sup>2</sup>. *vijjhanaŋ*.

<sup>6</sup> B. *esā*.

<sup>7</sup> B. *Byā°*.

<sup>8</sup> S<sup>1</sup>. *Patitthiyatīti na*.

<sup>9</sup> B. *thina°*.

<sup>10</sup> PPA. *omits*.

<sup>11</sup> S<sup>1</sup>. *duṭṭhārutā*.

mattakaŋ pi vacanaŋ bhiyyosomattāya savanaŋ viya madi-  
saŋ nāma es' evaŋ vadatiti bhiyyosomattāya uddhumāyanab-  
hāvo daṭṭhabbo. *Ayaj vuccatīti* ayaŋ evarūpo *puggalo*  
*arukūpamacitto* ti vuccati. *Purānavāṇasadisacitto* ti attho.

*Rattandhakāratimisāyāti* rattiŋ cakkhuviññānuppattini-  
vāraṇena<sup>1</sup> andhabhbāvakaraṇe bahalatame.<sup>2</sup> *Vijantarikā-*  
*yāti* vijjuppattikkhaṇe. Idhāpi idaŋ opammasaŋsandanaŋ,  
*cakkhumā puriso* viya hi yogāvacaro daṭṭhabbo. An-  
dhakāraŋ viya sotāpattimaggavajjhā kilesā. Vijusañ-  
caraṇaŋ<sup>3</sup> viya sotāpattimaggāñānassa uppattikālo. Vij-  
jantarikāya cakkhumato purisassa samantā rūpadassanaŋ  
viya sotāpattimaggakkhaṇe nibbānadassanaŋ. Puna an-  
dhakārāvattharānaŋ viya sakadāgāmimaggavajjhā kilesā.  
Puna vijusañcaraṇaŋ viya sakadāgāmimaggāñānassa up-  
pādo. Vijjantarikāya cakkhumato purisassa samantā rū-  
padassanaŋ viya sakadāgāmimaggakkhaṇe nibbānadassanaŋ.  
Puna andhakārāvattharānaŋ viya anāgāmimaggavajjhā kilesā.  
Puna vijusañcaraṇaŋ viya anāgāmimaggāñānassa uppādo.  
Vijjantarikāya cakkhumato purisassa samantā rūpadassanaŋ viya anāgāmimaggakkhaṇe nibbāna-  
dassanaŋ veditabbaj. *Ayaj vuccatīti* ayaŋ evarūpo *pug-  
galo vijjūpamacitto* ti vuccati. *Ittarakalobhāsanena*<sup>4</sup> viju-  
sadisacitto ti attho.

Vajirūpamacittatāya pi idaŋ opammasaŋsandanaŋ,  
vajiraj viya hi arahattamaggāñānaŋ daṭṭhabbaŋ. *Maṇi-  
gaṇṭhi*<sup>5</sup> pāsānagaṇṭhi<sup>5</sup> viya arahattamaggavajjhā kilesā.  
Vajirassa manigaṇṭhij vā pāsānagaṇṭhij vā vinivijjhitvā  
agamanabhāvassa natthibhbāvo viya arahattamaggāñānena  
acchejjānaŋ kilesānaŋ natthibhbāvo. Vajirena nibbiddha-  
vedhassa puna apaṭipūraṇaŋ viya arahattamaggena chin-  
nānaŋ kilesānanaŋ puna anuppādo daṭṭhabbo. *Ayaj*  
*vuccatīti* ayaŋ evarūpo *puggalo vajirūpamacitto* ti vuccati.  
Kilesānaŋ mūlaghbātakaraṇasamatthatāya vajirena sadisa-  
citto ti attho.

#### 6. Andhādīsu *tathārūpay cakkhu na hotīti tathājātikaj*

<sup>1</sup> S<sup>1</sup>. vāraṇena.

<sup>2</sup> S<sup>1</sup>. mahātame.

<sup>3</sup> S<sup>1</sup>. sankaraṇaŋ.

<sup>4</sup> S<sup>2</sup>. itara-.

<sup>5</sup> B°. gaṇḍhi.

tathāsabhāvaŋ paññācakkhu na hotīti. *Phātiy*<sup>1</sup> kareyyāti phītaŋ vadḍhitāŋ kareyya. *Sāvajjānavajje* ti sadosanid-dose. *Hīnapaṇīte* ti adhamuttame. *Kanhasukkasappa-tibhāge* ti kanhasukkā yeva aññamaññapaṭibāhanato paṭipakkhavasena sappaṭibhāgā ti vuccanti. Ayaŋ pan' ettha sankhepo. Kusale dhamme kusalā dhammā ti yena paññacakkhunā jāneyya, akusale akusalā ti<sup>2</sup> *Sāvajjādisu* pi es' eva nayo. Kanhasukkhasappaṭibhāgesu pana kanhadhamme sukkasappaṭibhāgā ti sukkadhamme kanhasappaṭibhāgā ti yena paññācakkhunā jāneyya, *tathārūpam* pi 'ssa cakkhu na hotīti iminā nayena sesathānesu pi attho veditabbo. *Ayaj* vuccatīti ayaŋ evarūpo puggalo diṭṭhadhammikabhogasajharanapaññācakkhuno ca samparāyikatthasodhanapaññācakkhuno ca abhāvā *andho* ti vuccati.

Dutiyo diṭṭhadhammikabhogasajharanapaññācakkhuno bhāvā samparāyikatthasodhanapaññācakkhuno pana abhāvā *ekacakkhūti* vuccati.

Tatiyo dvinnam pi bhāvā *dricakkhūti*.

7. Avakujjapaññādisu *dhammaj* desentīti upāsako dhammasavanatthāya āgato ti attano kammaŋ pahāya desenti ādikalyāṇan ti ādimhi kalyāṇaŋ bhaddakaŋ anavajjaŋ niddosaj katvā desenti. Sesapadesu pi es' eva nayo.

Ettha pana ādīti pubbapatṭhapanā. *Majjhān* ti kathā-<sup>3</sup> vemajjhaj. *Pariyosānan* ti sanniṭṭhānaŋ. Iti 'ssa dhammaj kathentā pubbapatṭhapanē pi kalyāṇaŋ bhaddakaŋ anavajjam eva katvā kathenti, vemajjhe pi pariyośāne pi. Ettha ca atthi desanāya ādimajjhapariyosānāni, atthi sāsanassa. Tattha desanāya tāva catuppadikagāthāya pathamapadaŋ ādi, dve padāni majjhaj, avasānapadaŋ pariyośānaŋ. Ekānusandhikasuttassa nidānaŋ ādi, anusandhi majjhaj, idam avocāti appanā pariyośānaŋ. Anekānusandhikassa paṭhamo anusandhi ādi, tato paraŋ eko vā anekā vā majjhaj, pacchimo pariyośānaŋ. Ayaŋ tāva desanāya nayo.

Sāsanassa pana sīlaŋ ādi, samādhi majjhaj, vipassanā pariyośānaŋ. Samādhi vā ādi, vipassanā majjhaj, maggo pariyośānaŋ. Vipassanā vā ādi, maggo majjhaj, phalaŋ pariyośānaŋ. Maggo vā ādi, phalaŋ majjhaj, nibbānaŋ

<sup>1</sup> S<sup>1</sup>. phītaŋ.

<sup>2</sup> Cf. PP. (text)..

<sup>3</sup> S<sup>1</sup>. katā.

pariyosānaŋ. Dve dve vā kariyamāne<sup>1</sup> sīlasamādhayo ādi, vipassanāmaggo majhaŋ, phalanibbānāni pariyosānaŋ. *Sātthan* ti sātthakaj katvā desenti. *Savyañjanay*<sup>2</sup> sa-akkharapāripiṇij katvā desenti. *Kevalaparipuṇṇan* ti sakalaparipuṇṇaŋ anūnaŋ katvā desenti. *Parisuddhan* ti parisuddhaŋ nijjataŋ niggāñhiŋ<sup>3</sup> katvā desenti. *Brahmacariyay* pakāsentīti evaŋ desentā ca set̄thacariyabhūtaŋ sikkhattāya sangahitaŋ ariyaŋ at̄thangikaj maggaŋ pakāsentī. N' eva ādiŋ manasikarotīti neva pubbapat̄thapananā manasikaroti. *Kumbho* ti ghato. *Nikkujjo* ti adhomukho thapito. *Eram evan* ti ettha kumbho nikkujo viya avakuj-japañño puggalo dat̄habbo. Udagāsiñcanakālo viya dhammadesanāya laddhakālo. Udagassa vivat̄tanakālo viya tāsmiŋ āsane nisinnassa uggahetuŋ asamatthakālo. Udagassa asañthāna<sup>4</sup> kālo viya ut̄thahitvā pi asallakkhanākālo veditabbo. *Ayay vuccatīti* ayaŋ evarūpo puggalo arakujjapañño ti vuccati. Adhomukhapañño ti attho.

Ākinñānūti pakkhittāni. *Satisammosā* pakireyyāti muṭṭhassatitāya vikireyya. *Eram evan* ti ettha uechango viya uechangapañño puggalo dat̄habbo. Nānākhajjakāni viya nānāppakāraŋ buddhavacanāŋ. Uechange nānākhajjakāni khādantassa nisinnakālo viya tasmīj āsane nisinnassa uggahañakālo. Vuṭṭhahantassa satisammosā pakirañakālo viya tasmā āsanā vuṭṭhāya gacchantassa asallakkhanākālo veditabbo. *Ayay vuccatīti* ayaŋ evarūpo puggalo uechangapañño ti vuccati. Uechangasadisapañño ti attho.

Ukkujjo ti uparimukho thapito. *Sañṭhātīti*<sup>5</sup> patit̄thahati evam eva kho ti ettha uparimukho thapito kumbho viya putthupañño puggalo dat̄habbo. Udagassa asittakālo viya desanāya laddhakālo. Udagassa sañṭhānakālo<sup>6</sup> viya tassa nisinnassa uggahanakālo. No vivat̄tanakālo viya ut̄thāya gacchantassa sallakkhanākālo veditabbo. *Ayay vuccatīti* ayaŋ evarūpo puggalo putthupañño ti vuccati. Vitthārika-pañño ti attho.

#### 8. Avītarāgādisu yathā sotāpanna - sakadāgāmino, evaŋ

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. kayiramāne.

<sup>2</sup> B. Sabyañ.

<sup>3</sup> B. niggāñhiŋ ; S<sup>2</sup>. niggāñhaŋ.

<sup>4</sup> B. asañdhāna-.

<sup>5</sup> B. sañḍhātīti.

<sup>6</sup> B. sañḍhāna-.

puthujjano pi pañcasu kāmaguñesu tīsu ca bhavesu avitārāgo ; adabbatāya pana na gahito. Yathā hi cheko vad-dhakī dabbasambhāratthan̄ vanañ paviñtho na ādito pat-thāya sampattasampattarukkhe chindati, ye pan' assa dabbasambhārūpagā<sup>1</sup> honti, te yeva chindati, evam idhāpi Bhagavatā dabbajātikā ariyā va gahitā, puthujjanā pana adabbatāya na gahitāti veditabbā. *Kamesu vitarāgo ti pañcasu kāmagunesu vitarāgo. Bhavesu avitarāgo ti rūpārūpabhavesu avitarāgo.*

9. Pāsāñalekhūpamādisu anusetīti appahinatāya anuseti. *Na khippañ lujjatīti na antarā nassati, kappuñthānen' eva nassati. Evam evan ti tassāpi puggalassa kodho na antarā punadivase vā aparadivase vā nibbāti, addhaniyo pana hoti, marañen' eva nibbātīti attho. Ayaj vuccatīti ayañ evarūpo puggalo pāsāñalekhā viya kujhanabhāvena cirat-thitikato pāsāñalekhūpamo ti vuccati:*

*So ca khvassa kodho ti so appamattake pi kārane sahasā kuddhassa kodho na ciran ti aciraj appahinatāya nānuseti. Yathā pana patthaviyañ ākaḍḍhitvā katalekhā vā tādihi khippañ nassati, evam assa sahasā uppanno pi kodho khippañ eva nibbātīti attho. Ayaj vuccatīti ayañ evarūpo puggalo patthaviyañ lekhā viya kujhanabhāvena acirat-thitikato patthavilekhūpamo vuccati.*

*Agālhenāti atigālhenā mammacchedakena thaddhavacanena. Pharusenāti na sotasukhena. Amanāpenāti na cittasukhena. Saysandatīti ekibhavati. Sandhiyatīti ghaṭayati. Sammodatīti nirantaro hoti. Athavā saysandatīti cittakiriyādisu cittena samodhānañ gacchati, khrodakañ viya ekibhāvañ upetīti attho. Sandhiyatīti ṭhānagamanādisu kāyakiriyādisu kāyena samodhānañ gacchati. Tilatañḍulā viya missabhāvañ upetīti attho. Sammodatīti uddesapariupucchādisu vacikiriyañ suvācāya samodhānañ gacchati, vippavāsāgato pi piyasahāyako viya piyañ piyatarabhāvañ<sup>2</sup> upetīti attho. Api ca kicca karāñyesu tehi saddhiñ ādito va ekakiriyabhāvañ upagacchanto sañsandati. Yāva majjhā pavattanto sandhiyatīti, yāva pariyo sānā anivattanto sammodatīti veditabbo. Ayaj vuccatīti ayañ evarūpo puggalo*

<sup>1</sup> S<sup>1</sup>. °sambharūpakā.

<sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. vādabhāvañ.

udakalekhā viya khippaŋ sañsandanato *udakalekhūpamo* ti vuccati.

10. Potthakūpamesu yāya upamāya te *potthakūpamā* ti vuccanti, taŋ tāva upamaŋ dassetuŋ *tayo potthakā* ti ādi vuttaŋ. Tattha navo ti navavāyimo. *Potthako* ti sānavākasāṭako. *Dubbaŋño* ti vivaŋṇo. *Dukkhasamphasso* ti kharasamphasso. *Appaggo* ti atibahuŋ agghanto<sup>1</sup> kahāpanagghanako hoti. *Majjhimo* ti paribhogamajjhimo. So hi navabhāvaŋ<sup>2</sup> atikkamitvā jinŋabhāvaŋ appatto majhe paribhogakāle pi dubbaŋño ca dukkhasamphasso ca appaggo yeva ca hoti. Atibahuŋ agghanto addhaŋ agghati. Jinŋakāle pana addhamāsakaŋ vā kākanikaŋ vā agghati. *Ukkhaliparimajjanan* ti *kalukkhaliparipuñchanan*.<sup>3</sup>

*Navo* ti upasampadāya pañcavassakālato hetṭhā jātiyā satṭhivasso pi navo yeva. *Dubbaŋnatāyāti* sariravaṇṇena pi guṇavaṇṇena pi dubbaŋnatāya. Dussilassa hi parisamajjhe nisinnassa nittejatāya sariravaṇṇo pi na sampajjati, guṇavaṇṇe vattabbaŋ eva n'atthi. *Ye kho pan' assāti* ye kho pana tassa upaṭṭhākā vā nātimittādayo vā etaj puggalaŋ sevanti. *Tesan* ti tesaj puggalānaŋ cha satthāre sevantānaŋ micchādiṭṭhikānaŋ viya Devadattaj<sup>4</sup> sevantānaŋ Kokālikādīnaŋ viya ca taŋ sevanaŋ dīgharattaj ahitātāya dukkhāya hoti.

*Majjhimo* ti pañcavassakālato paṭṭhāya yāva navavassakālā majjhimo nāmā.

*Thero* ti dasavassato paṭṭhāya thero nāma.

*Evam āhaysūti* evaŋ vadanti. *Kij nu kho tuyhan* ti tuyhaŋ bālassa bhanitena ko attho ti vuttaŋ hoti. *Tathārūpan* ti tathājātikānaŋ tathāsabbhāvaŋ ukkhepaniyakammassa kāraṇabhūtaŋ.

11. Kāsikavatthūpamesu kāsikavatthaŋ nāma tayo kappāsaŋsū<sup>5</sup> gahetvā kantitasuttena vāyitaŋ sukhumavatthaŋ. Taŋ navavāyimaŋ anagghaŋ<sup>6</sup> hoti. Paribhogamajjhimaŋ vīsaŋ pi tijsaŋ pi sahassāni agghati. Jinŋakāle pana atṭha pi dasa pi sahassāni agghati. *Tesaj taŋ hotīti tesaj* sammāsambuddhādayo sevantānaŋ viya taŋ sevanaŋ dī-

<sup>1</sup> S<sup>2</sup>. anagghanto. <sup>2</sup> S<sup>1</sup>. navaj bhāvaŋ. <sup>3</sup> S<sup>1</sup>, S<sup>2</sup>. -parīpuñjanan.

<sup>4</sup> S<sup>1</sup>. Devadattādīnaŋ. <sup>5</sup> S<sup>1</sup>. °aŋsuŋ. <sup>6</sup> S<sup>1</sup>., agghaŋ.

gharattaj hitāya sukhāya hoti. Sammāsambuddhañ hi ekañ nissāya yāvajjakālā mucchanakavattānañ pamāṇañ n'atthi. Tathā Sāriputta-Moggallānatthere<sup>1</sup> avasese ca asīti mahāsāvake nissāya saggaj gatasattānañ pamāṇañ n'atthi. Yāvajjakālā tesaj diṭṭhānugatiy paṭipannasattānañ pi pamāṇañ n'atthi yeva. Ādheyyañ gacchatītī tassa mahātherassa tañ atthanissitañ vacanañ yathā gandhakarandake kāsikavatthañ ādhātabbatañ ṭhapetabbatañ gacchati, evañ uttamange sirasmiñ hadaye ca ādhātabbatañ ṭhapetabbatam pi gacchati.

Sesam ettha heṭṭhā vuttānusāren' eva veditabbaj.

12. Suppameyyādīsu sukhena pametabbo ti suppameyyo Idhāti imasmiñ sattaloke. Uddhato ti uddhaccena saman-nāgato. Unnalo ti uggatanało; tucchamāṇañ ukkhipitvā ṭhito ti attho. Capalo ti pattamandanādinā cāpallena sa-mannāgato. Mukharo ti mukhakharo. Vikinnavāco ti asaññatavacano.<sup>2</sup> Asamāhito ti cittekaggatārahito. Vibhantacitto ti bhantacitto bhantagāvī-bhantamigī-sappaṭi-bhāgo. Pākaṭindriyo ti vivatāndriyo. Ayaj vuccatītī ayañ evarūpo puggalo suppameyyo ti vuccati. Yathā hi parittassa udakassa sukhena pamāṇañ gayhati, evam eva imehi agu-nangehi samannāgatassa sukhena pamāṇañ gayhati. Ten' esa suppameyyo ti vutto.

Dukkhena pametabbo ti duppameyyo. Anuddhatādīni vuttapaṭipakkhavasena veditabbāni. Ayaj vuccatītī ayañ evarūpo puggalo duppameyyo ti vuccati. Yathā hi mahā-samuddassa dukkhena pamāṇañ gayhati, evam eva imehi gunangehi samannāgatassa dukkhena pamāṇañ gayhati, tañ anāgāmī nu kho khīnāsavō nu kho ti vattabbatañ gacchati. Ten' esa duppameyyo ti vutto.

Na sakkā pametun ti appameyyo. Yathā hi ākāsassa na sakkā pamāṇañ gahetuñ, evañ khīnāsavassa. Ten' esa appameyyo ti vutto.

13. Na sevitabbādīsu na seritabbo ti na upasankamitabbo. Na bhajitabbo ti na alliyitabbo. Na payirupāsi-tabbo ti na santike nisidanavasena punappunañ upāsi-tabbo. Hīno hoti sīlenāti ādīsu upādāyupādāya hīnatā

<sup>1</sup> S<sup>2</sup>., B. Sāriputtathera-Mahā-Moggallānatthere.

<sup>2</sup> B. asaŋyata-.

veditabbā. Yo hi pañca sīlāni rakkhati, so dasa sīlāni rakkhantena na sevitabbo. Yo dasa sīlāni rakkhati, so catuparisuddhisīlañ rakkhantena na sevitabbo. *Aññatra anuddayā aññatra anukampā* ti ṭhapetvā anudayañ ca anukampañ ca. Attano atthāya eva hi evarūpo puggalo na sevitabbo. Anuddayānukampāvasena pana tañ upasankamituñ vattati.

*Sadiso hotīti samāno hoti. Sīlasāmaññagatānay satan ti sīlena samānabhāvaj gatānaj santānaj. Sīlakathā ca no bhavissatīti evaj samānasīlānaj amhākañ sīlam eva ārabbha kathā bhavissati. Sa ca no phāsu bhavissatīti sā ca sīlakathā amhākañ phāsuvihāro sukhavihāro bhavissati. Sa ca no pavattinī bhavissatīti sā ca amhākañ kathā divasam pi kathentānaj<sup>1</sup> pavattinī<sup>2</sup> bhavissati, na paṭihaññisati.*

Dvisu hi sīlavantesu ekena sīlassa vanne kathite itaro anumodati, tena tesaj kathā phāsu c' eva hoti pavattinī ca. Ekasmiñ pana dussile sati dussīlassa sīlakathā dukkathā ti n' eva sīlakathā hoti, na phāsu hoti, nappavattinī.

*Samādhi-paññākathāsu pi es' eva nayo. Dve hi samādhilābhino samādhikathaj sapaññā ca paññākathaj kathenti, rattij vā divasañ vā atikkantañ pi na jānanti. Sakkatvā garunkatvā ti sakkārañ c' eva garukārañ ca karitvā. Adhiko hotīti atireko hoti. Sīlakkhandhan ti sīlarāsiñ. Sīlañ paripūressāmīti tañ atirekasilaj puggalañ nissāya attano aparipūraj sīlarāsiñ paripūraj karissāmi. Tattha tattha paññāya anuggahessāmīti, ettha sīlassa asappāye tanupakāra dhamme vajjetvā sappāye upakāradhamme sevanto tasmiñ tasmiñ<sup>3</sup> thāne sīlakkhandhañ paññāya anugganhāti nāma.*

*Samādhīpaññākkhandhesu pi es' eva nayo.*

14. *Jigucchitabbādīsu jigucchitabbo ti gūthaj viya jigucchitabbo. Atha kho nan ti atha kho assa. Kittisaddo ti kathāsaddo. Evam evan ti ettha gūthakūpo viya dussilyaj datthabbaj. Gūthakūpe patitvā ṭhito dhamanī ahi viya dussilapuggalo. Guthakūpato uddhariyamānenā tena ahinā purisassa sarīraj ārūlhena pi adaṭṭhabhāvo viya dussilañ*

<sup>1</sup> S<sup>1</sup>. kathentāna-.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. pavattati.

sevamānassa pi tassa kiriyāya kāraṇabhāvo sarīraṇ gūthena makkhetvā ahino gatakālo viya dussilaj sevamānassa pāpakkittisaddassa abbhuggamanakālo veditabbo.

*Tindukālātan*<sup>1</sup> ti tindukarukkhālātaṇ. *Bhīyyosomattāya ciccitāyatī* taṇ hi jhāyamānaṇ pakatiyā pi papaṭikāyo<sup>2</sup> muñcantaj ciccitāyati citcicitāyati saddaj karoti. *Ghāttītaṇ* pana adhimattaj karotīti attho. *Evan evan* ti kodhano attano dhammatāya pi uddhato caṇḍikato hutvā carati. Appamattakaṇ pana vacanaj vuttakāle mādisaj nāma evaj vadatīti atirekataraṇ uddhato caṇḍikato hutvā carati. *Guthakūpo* ti gūthapuṇṇakūpo, gūtharāsi yeva vā opammasaṇ-sandanaṇ pan' ettha purimanayen' eva veditabbaj. *Tasmā evarūpo puggalo ajjhupekkhitabbo, na sevitabbo* ti yasmā kodhano atiseviyamāno<sup>3</sup> ati-upasankamiyamāno hi kujjhati yeva, kiṇ iminā pi patikkamanto pi kujjhati yeva, tasmā palālaggi viya ajjhupekkhitabbo na sevitabbo. Kiṇ vuttaṇ hoti? Yo hi palālaggiṇ ati-upasankamitvā tappati tassa sarīraṇ jhāyati, yo atipatikkamitvā tappati tassa sītaṇ navūpasammati,<sup>4</sup> anupasankamitvā appatikkamitvā pana majjhattabhāve na tappantassa sītaṇ vūpasammati<sup>5</sup> kāyo pi na ḍayhati, tasmā palālaggi viya kodhano puggalo majjhatta-bhāvena ajjhupekkhitabbo, na sevitabbo, na bhajitabbo, na payirupāsitabbo.

*Kalyāṇamitto* ti sucimitto. *Kalyāṇasahāyo* ti sucisahāyo. *Sahāyo* ti sahagāmī saddhiyearo. *Kalyāṇasamparanko* ti kalyāṇesu sucipuggalesu sampavanko tanninna-tapponatappabhāramānaso ti attho.

15. *Silesu paripūrakārīti* ādīsu *silesu paripūrakārino* ti ete ariyasāvakā yāni tāni maggabrahmacariyassādibhūtāni ādibrahmacariyakāni pārājikasankhātāni cattāri mahāsīla-sikkhāpadāni, tesaj avitikkamanato yāni khuddānukhuddakāni āpajjanti, tehi ca vuṭṭhānato silesu yaṇ kattabbaṇ taṇ paripūraṇ samattaj karontīti silesu paripūrakārino ti vuccanti. *Samādhīpāripanthikānaṇ*<sup>6</sup> pana kāmarāgavy-āpādānaṇ paññāpāripanthikassa<sup>6</sup> ca saccapaṭicchādakamo-

<sup>1</sup> S<sup>2</sup>. tindukālataṇ.

<sup>2</sup> S<sup>1</sup>. papaṭikā.

<sup>3</sup> S<sup>1</sup>. aseviyamāno.

<sup>4</sup> S<sup>1</sup>. upasammati; B. vūpasammati.

<sup>5</sup> S<sup>1</sup>. sic.

<sup>6</sup> B. -pāribandak°; S<sup>2</sup>. -pāribandik°.

hassa<sup>1</sup> asamūhattā samādhiy paññañ ca bhāventā pi samādhipaññāsu yañ kattabbañ tañ mattaso pamāñena padesamattam eva karontiti samādhismiy paññāya ca mattaso kārino ti vuccanti.

Iminā upāyena itaresu pi dvīsu nayesu attho veditabbo. Tatrāyañ aparo pi Suttantanayo. Idha,<sup>2</sup> bhikkhave, bhikkhu silesu paripūrakārī hoti,<sup>3</sup> samādhismiy mattaso-kārī paññāya mattaso-kārī. So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vutthāti pi. Tañ kissa hetu? Na hi m' ettha,<sup>4</sup> bhikkhave, abhabbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni, tattha dhuvasilī ca hoti thitasilī ca samādāya sikkhati sikkhāpadesu. So tiṇṇaŋ sañyojanānaŋ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Idha pana, bhikkhave, bhikkhu silesu . . . pe. . . . So tiṇṇaŋ sañyojanānaŋ parikkhayā rāgadosamohānaŋ tanuttā sakadāgāmī hoti sakid eva imaŋ lokaj āgantvā dukkhass' antaŋ karoti. Idha pana, bhikkhave, bhikkhu sīlasmiy paripūrakārī hoti samādhismiy paripūrakārī paññāya mattasokārī. So yāni tāni . . . pe . . . sikkhati sikkhāpedesu. So pañcannanāŋ orambhāgiyānaŋ . . . pe . . . anāvattidhammo tasmā lokā. Idha pana, bhikkhave, bhikkhu silesu paripūrakārī samādhismiy paripūrakārī paññāya paripūrakārī. So yāni tāni khuddānukhuddakāni . . . pe . . . sikkhati sikkhāpadesu so āsavānaŋ khayā . . . pe . . . upasampajja viharatīti."

16. Satthāraniddese pariññāŋ paññāpetīti pahānaŋ samatikkamaŋ paññāpeti.<sup>5</sup> Tatrāti tesu tīsu janisu. Tena datṭhabbo ti tena paññāpanena so satthā rūpāvacarasamāpattilābhī ti datṭhabbo ti attho.

Dutiyavāre pi es' eva nayo.

Sammāsambuddho satthā tēna datṭhabbo ti tena titthiyehi asādhāraṇena paññāpanena ayaŋ tatiyo satthā sabbaññū buddho datṭhabbo. Titthiyā hi kāmānaŋ pariññāŋ paññāpentā rūpabhavaŋ vakkhanti. Rūpānaŋ pariññāŋ paññā-

<sup>1</sup> B. paṭicchādakassa mohassa.

<sup>2</sup> A. i., 231 f.

<sup>3</sup> S<sup>1</sup>. inserts thitasili.

<sup>4</sup> S<sup>2</sup>. na hi p' ettha.

<sup>5</sup> PP. paññā°.

pentā arūpabhavaŋ vakkhanti. Vedanānaŋ pariññaŋ paññapentā asaññabhabavaŋ vakkhanti. Sammā paññapentā evaŋ paññapeyyuŋ, no ca sammā paññapetuŋ sakkonti. Sammāsambuddho pana kāmānaŋ pariññaŋ pahānaŋ anāgāmimaggena paññapeti. Rūpavedanānaŋ pariññaŋ pahānaŋ arahattamaggena paññapeti. *Ime tayo satthāro ti ime dve<sup>1</sup> janā<sup>1</sup> bāhirakā*; eko sammāsambuddho ti imasmiŋ loke tayo satthāro nāma.

17. Dutiye satthāraniddese *ditthe c' eva dhamme* ti imasmiŋ attabhāve. *Attānaŋ saccato thetato paññapetīti attānām'* eko atthi niceo dhuvo sassato ti bhūtato thirato paññapeti. *Abhisamparāyañ cāti aparasmīŋ attabhāve evam eva paññapeti.* Sesam ettha vuttanayen' eva veditabban ti.

### TIKANIDDESO NītīTHITO.

Catukkaniddese : 1. *asappuriso* ti lāmakapuriso. Pānaŋ atipātetīti *pāṇātipāti*. Adinnaŋ ādiyatīti *adinnādāyī*. Kāmesu micchācaratīti *kāmesu micchācāri*. Musāvadatīti *musāvādī*. Surāmerayamajjapamāde tiṭṭhatīti *surāmerayamajjapamādatṭhāyī*. Pāṇātipāte samādapetīti yathā pānaŋ atipātēti, tathā naŋ tattha gahaṇaŋ gaṇhāpeti.

Sesusu pi es' eva nayo.

*Ayay ruccatīti ayaŋ evarūpo puggalo yasmā sayan-katena ca dussilyena<sup>2</sup> samannāgato parañ<sup>3</sup> ca samādapitena kataj,<sup>4</sup> tato<sup>4</sup> upadḍhassa<sup>5</sup> dāyādo, tasmā asappurisena asappurisataro ti vuccati.*

*Sappuriso* ti uttamapuriso.

*Sappurisena sappurisataro* ti attanā ca katena susīlyena samannāgatattā parañ ca samādapitena<sup>6</sup> karoti, tato<sup>7</sup> upadḍhassa<sup>5</sup> dāyadattā uttamapurisena uttamapurisataro.

2. *Pāpo* ti akusalakammapathasankhātena dasavidhena pāpena samannāgato.

*Kalyāṇo* ti dasavidhena kalyāṇadhammena samannāgato

<sup>1</sup> S<sup>1</sup>. vedanā. <sup>2</sup> B. dussilyena. <sup>3</sup> S<sup>1</sup>, S<sup>2</sup>. yañ ca (*sic*).

<sup>4</sup> S<sup>1</sup>. karoti, kato na kattabbato; S<sup>2</sup>. kato na kataj tato.

<sup>5</sup> S<sup>1</sup>. upaṭṭhassa. <sup>6</sup> S<sup>1</sup>. samādapito; *above*, °pite. <sup>7</sup> S<sup>1</sup>. kato.

laddhako<sup>1</sup> bhadrako. Sesam ettha hetthāvuttanayattā uttānatthaŋ eva.

3. Pāpadhammadādisu pāpo dhammo assāti pāpadhammo. Kalyāṇo dhammo assāti kalyāṇadhammo.

Sesam ettha uttānattham eva.

4. Sāvajjādisu sāvajjo tisadoso. Sāvajjena kāyakammenāti sadosena pāṇātipātādinā kāyakamma.

Itaresu pi es' eva nayo.

*Ayaj vuuccatīti* ayaŋ evarūpo puggalo tīhi dvārehi āyūhanakammassa sadosattā gūthakūṇapādibharito padeso viya sāvajjo ti vuuccati.

*Sāvajjena bahulan* ti yassa sāvajjam eva kammaŋ<sup>2</sup> bahuŋ hoti, appaŋ anavajjaŋ, so sāvajjena bahulaŋ kāyakamma. samannāgato appaŋ anavajjenāti.<sup>3</sup> Itaresu pi es' eva nayo.

Ko pana evarūpo hotīti? Yo gāmadhammatāya vā nigamadhammatāya vā kadāci karahaci uposathaŋ samādiyati silāni pūreti. *Ayaj vuuccatīti* ayaŋ evarūpo puggalo tīhi dvārehi āyūhanakamme sāvajjass' eva bahulatāya anavajjassa appatāya *vajjabahulo* ti vuuccati. Yathā hi ekasmiŋ padese dubbanṇāni duggandhāni pupphāni rāsikatān' assu, tesañ upari tahaŋ tahaŋ adhimuttakavassikapātalāni<sup>4</sup> patitāni bhaveyyuŋ, evarūpo puggalo veditabbo. Yathā pana ekasmiŋ padese atimuttakavassikapātalāni<sup>4</sup> rāsikatān' assu tesañ upari tahaŋ tahaŋ dubbaṇṇaduggandhāni badarī-pupphādīni<sup>5</sup> patitāni bhaveyyuŋ, evarūpo tatiyo puggalo veditabbo. Catuttho pana tīhi pi dvārehi āyūhanakammassa niddosattā catumadhurabharitasuvanṇapāti viya datthabho. Tesu paṭhamo andhabālaputhujjano; dutiyo antarantarākusalassa kārako lokiayaputhujjano; tatiyo sotāpanno, sakadāgāmi-anāgāmino pi eten' eva sangahitā; catuttho khīṇāsavo. So hi ekantena anavajjo yeva. Ayaŋ Anguttaratthakathāyaŋ nayo.<sup>6</sup>

5. Ugghatitaññū ādisu ugghatitaññūti ettha ugghāṭanāŋ

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. latthako.

<sup>2</sup> S<sup>1</sup>. kāyakammaŋ.

<sup>3</sup> S<sup>1</sup>. inserts vuuccati.

<sup>4</sup> S<sup>1</sup>. atimuttaka-.

<sup>5</sup> S<sup>2</sup>. only, pupphādīni; B. bhadrāpupphādīni.

<sup>6</sup> On A., ii., 185.

nāma nānen' ugghātanañ ñāñena ugghātitamatte yeva jānātīti attho.<sup>1</sup> Saha udāhaṭavelāyā ti udāhāre udāhaṭamatte yeva. Dhammābhīsamayo ti catusaccadhammassa ñāñena saddhiñ abhisamayo. Ayañ vuccatīti ayañ cattāro satipatṭhānā ti ādinā nayena sankhittena mātikāya ṭhapiyamānāya desanānusārena ñāñaj pesetvā arahattaj gañhituj samattho puggalo ugghātaññū ti vuccati.

Vipaccitaññū<sup>2</sup> vitthāritam eva atthaj jānātīti vipaccitaññū. Ayañ vuccatīti ayañ sankhittena mātikaj ṭhāpetvā vitthārena atthe bhājiyamāne arahattaj pāpuñituj samattho puggalo vipaccitaññū ti vuccati.

Uddesādīhi netabbo ti neyyo. Anupubbenā dhammābhīsamayo hotīti anukkamena arahattappatti. Vyañjanapadam eva paramaj assāti<sup>3</sup> padaparamo.

*Na tāya jātiyā dhammābhīsamayo hotiti na tena attabhāvena jhānañ vā vipassanañ vā maggañ vā phalañ vā nibbatetuñ sakkotīti attho.*

6. Yuttapaṭibhānādisu paṭibhānañ vuccati ñāñam pi ñāñassa upaṭhitavacanam pi, tañ idha adhippetaj. Atthayuttañ kāraṇayuttañ ca paṭibhānañ assāti *yuttapaṭibhāno*. Pucchitānantaram eva sīghaj vyākātuñ asamatthatāya no muttañ paṭibhānañ assāti *no muttapaṭibhāno*. Iminā nayena sesā veditabbā.

Ettha pana pathamo kiñci kālañ vīmañsitva yuttam eva pekkhati Tipiṭaka-Cūlanāgatthero viya. So kira pañhañ puṭho pariggahetvā yuttapayuttakāraṇam eva katheti. Dutiyo pucchānantaram eva yena vā tena vā vacanena paṭibāhati vīmañsitvā pi ca yuttañ na pekkhati Catunikā-yikapañḍita-Tissathero viya. So kira pañhañ puṭho pañhassa pariyośānam pi nāgameti yañ vā tañ vā katheti yeva, vacanaththan pan' assa vīmañsiyamānañ katthaci na laggati. Tatiyo pucchāsamakālam eva yuttañ pekkhati tañ khaṇañ yeva vacanaj vyākaroti Tipiṭaka-Cūlabhayatthero viya. So kira pañhañ puṭho sīgham eva katheti yuttapayuttakāraño ca hoti. Catuttho pañhañ puṭho samāno neva yuttañ pek-

<sup>1</sup> S<sup>1</sup>. ettha ugghātannāma ñāñugghātaññāno ugghātitamatte.

<sup>2</sup> B. vipañcitatj.

<sup>3</sup> S<sup>1</sup>. paramassāti.

khati na yena<sup>1</sup> na tena vā<sup>1</sup> paṭibāhituŋ sakkotīti tibbandha-kāranimuggo viya hoti Lāludāyitthero<sup>2</sup> viya.

7. Dhammadhikātesu *appañ ca bhāsatīti sampattaparisāya thokam eva katheti. Asahitan cā ti kathento ca pana na atthayuttaj kāraṇayuttaj<sup>3</sup> katheti. Parisā c' assa na kusalo<sup>4</sup> hotīti sotuj nisinnaparisā c' assa yuttāyuttaj kāraṇākāraṇaj siliṭṭhāsiliṭṭhaj na jānātīti attho. Evarūpo ti ayaŋ evaŋ-jātiko bāladhammadhikāto evaŋ-jātikāya bāla-parisāya dhammadhikāto tveva nāmaŋ labhati. Iminā nayena sabbattha attho veditabbo.*

*Ettha ca dve yeva janā sabhāvadhammadhikā itare pana dhammadhikānaj antarepavīṭṭhattā evaŋ vuttā.*

8. Valāhakūpamesu *valāhakā ti meghā. Gajitā ti thanitā.<sup>5</sup> Tattha gajjivā no vassanabhāvo nāma pāpako. Manussāhi yathā devo gajjati suvuṭṭhikā bhavissatīti bijāni<sup>6</sup> niharitvā vapanti, atha deve avassante khette bijāni khette yeva nassanti, gehe bijāni gehe yeva nassantīti dubbhikkhaŋ hoti. No gajjivā vassanabhāvo pi pāpako ca. Manussāhi imasmij kāle dubbuṭṭhikā bhavissatīti ninnatthānesu yeva vappaj karonti, atha devo vassitvā sabbabijāni mahāsamuddaj pāpeti, dubbhikkham eva hoti. Gajjivā vassanabhāvo pana bhaddako. Tadā hi subhikkhaŋ hoti. No gajjivā no vassanabhāvo ekantapāpako va.*

*Bhāsitā hoti no kattā ti idāni ganthadhuraŋ pūressāmīti vāsadhduraŋ pūressāmīti katheti yeva, na pana uddesaj gaṇhati na kammatthānaŋ bhāveti.*

*Kattā hoti no bhāsitā ti ganthadhuraŋ puressāmi vāsadhduraŋ vā ti na bhāsatī, sampatte pana kāle taj atthaj sampādeti. Iminā nayena itare pi veditabbā.*

*Sabbaj pan' etaj pacceyadāyaken' eva kathitaŋ.<sup>7</sup> Eko hi asukadivase nāma dānaŋ dassāmīti sanghaŋ nimanteti, sampattakāle no karoti : ayaŋ puggalo puññena parihāyatī bhikkhusangho pi lābhena parihāyatī. Aparo sanghaŋ animantertvā va sakkāraŋ katvā bhikkhū ānessāmīti, na labhati ; sabbe aññattha nimantīti honti ; ayam pi puññena pari-*

<sup>1</sup> S<sup>1</sup>. yena vā tena vā.

<sup>2</sup> S<sup>1</sup>. Lāludāyī<sup>o</sup>.

<sup>3</sup> S<sup>1</sup>. kālayuttaj.

<sup>4</sup> S<sup>1</sup>, S<sup>2</sup>. akusalo.

<sup>5</sup> S<sup>1</sup>. thanayitā.

<sup>6</sup> B. bijā.

hāyati sangho pi tena lābhena parihāyati. Aparo paṭhamaj sanghaŋ nimantetvā pacchā sakkāraŋ katvā dānaij deti: ayaŋ kiccaṅkāri hoti. Aparo neva sanghaŋ nimanteti na dānaij deti: ayaŋ pāpapuggalo ti veditabbo.

9. Mūsikūpamesu *gādhaŋ kattā<sup>1</sup>* no *vasitā* ti attano āsa-yaŋ bilaŋ kūpaŋ khaṇati, no tattha vasati, kismicideva<sup>2</sup> ṭhāne vasati, evaŋ bilārādi-amittavasaŋ gacchatī. *Khattā* ti pi pāṭho. *Vasitā* no *gādhaŋ khattā* ti āsayaŋ na khaṇati, parena khate bile vasati evaŋ jīvitaij rakkhatī. Tatiyā dve pi karonti jīvitaij rakkhatī. Catutthā dve pi akaronti amittavasaŋ gacchatī. Imāya pana upamāya upacitesu<sup>3</sup> pug-galesu paṭhamo yathā sā mūsikā gādhaŋ khaṇati, evaŋ navangaj satthu sāsanaŋ uggaṇhatī. Yathā pana sā tattha na vasati kismicideva ṭhāne vasanti amittavasaŋ gacchatī, tathā ayam pi pariyattivasena nānaj pesetvā catussaccadhammaŋ na<sup>4</sup> paṭivijjhati, lokāmisatṭhānesu yeva caranto Maccumāra-Kilesamāra-Devaputtamārasankhātā-naj amittānaj vasaj gacchatī.

Dutiyo yathā sā<sup>5</sup> mūsikā gādhaŋ na khaṇati, evaŋ navan-gaj satthu sāsanaŋ na gaṇhatī. Yathā pana parena khata-bile vasanti jīvitaij rakkhatī, evaŋ parassa kathaŋ sutvā catusaccadhammaŋ paṭivijjhitvā tiṇṇaj Mārānaŋ vasaj atikkamati.

Iminā nayena tatiyacatutthesu pi opammasaŋsandanaŋ veditabbaŋ.

10. Ambūpamesu āmaj pakkavaṇṇīti anto āmaj bahi pakkasadisaŋ. *Pakkaj āmavaṇṇīti* anto pakkaŋ bahi āma-sadisaŋ. Sesadvaye pi es' eva nayo.

Tattha yathā ambe apakkabhāvo āmatā hoti, evaŋ pug-galesu<sup>6</sup> pi puthujjanabhāvo āmatā, anariyabhāvo āmatā<sup>7</sup> ariyabhāvo<sup>7</sup> pakkatā. Yathā ca tattha pakkasadisatā pakkavaṇṇatā, evaŋ puggale pi ariyānaj abhikkamanādisadi-satā<sup>8</sup> pakkavaṇṇitā ti iminā nayena upacitapuggalesu<sup>9</sup> opammasaŋsandanaŋ veditabbaŋ.

<sup>1</sup> P.P. khattā.

<sup>2</sup> B. kismiñcideva.

<sup>3</sup> B. upamitesu.

<sup>4</sup> S<sup>1</sup>, omits na.

<sup>5</sup> S<sup>1</sup>, omits sā.

<sup>6</sup> B. puggalo.

<sup>7</sup> S<sup>2</sup>, B. omit anariyabhāvo āmatā.

<sup>8</sup> B. atikkam-.

<sup>9</sup> B. upamita-..

11. Kumbhūpamesu *kumbho* ti ghaṭo. *Tuccho* ti anto ritto. *Pihito* ti pidahitvā ṭhapito. *Pūro* ti anto puṇṇo. *Vivāṭo* ti vivaritvā ṭhapito. Upacitapuggalesu pan' ettha antoguṇasāravirahito tuccho bāhirasobhaṇatāya<sup>1</sup> pihito puggalo veditabbo.

Sesesa pi es' eva nayo.

12. Udagarahadūpamesu<sup>2</sup> udagarahado<sup>2</sup> tāva jannukamatte<sup>3</sup> pi udake sati paññarasasambhinnavaññattā vā bahalattā vā udakassa apaññāyamānatalo uttāno *gambhīrobhāśo* nāma hoti. Tiporisacatuporise pi pana udake sati acchattā udakassa paññāyamānatalo *gambhīro uttānobhāśo* nāma hoti. Ubhayakāranasambhāvato pana itare dve veditabbā. Puggalo pi kilesussadabhāvato gunagambhīratāya ca abhāvato gunagambhīrānaŋ sadisehi abhikkamādihi yutto uttāno *gambhīrobhāśo* nāma.

Iminā nayena sesā pi veditabbā.

13. Balivaddūpamesu balivaddo tāva yo attano gogānaŋ ghaṭṭeti ubbejeti, paragogaṇe pana so rato sukhasiļo hoti ; ayaŋ *sakagavacaṇḍo no paragaracaṇḍo* nāma. Puggalo pi attano parisai ghaṭṭento vijjhanto pharusena samudācaranto, paraparisāya pana soraceṇaŋ nivātavuttitaŋ āpajjanto sakagavacaṇḍo hoti no paragavacaṇḍo nāmāti iminā nayena sesāpi veditabbā.

Niddesavāre pan' ettha *ubbejitā*<sup>4</sup> hotīti ghaṭṭetvā vijjhītī ubbegappattāŋ karotīti eva<sup>5</sup> attho.

14. Āśīvisūpamesu āśīviso tāva yassa visai āsu<sup>6</sup> āgacchatī sīghai pharati. Ghorai pana na hoti, cirakālaŋ na pīleti : ayaŋ āgataviso no *ghoraviso*.

Sesapadesu pi es' eva nayo. Puggalavibhājanai pana uttānattham eva.

15-17. *Ananuricca apariyogāhetvā aravīṇārahassa vaṇṇayā bhāsītā hotīti ādīsu ananuriccati atulayitvā apariggaṇhitvā. Apariyogāhetvā ti paññāya gunē anogāhetvā.*

*Bhūtay tacchan* ti vijjamānato bhūtaŋ, aviparitato tacchaŋ. *Kālenāti yutta payuttakālena.* Tatra kālaññū hotī-

<sup>1</sup> S<sup>1</sup>. °battāya; S<sup>2</sup>. °bhantāya.

<sup>2</sup> B. udakadahad-.

<sup>3</sup> B. jaṇṇumatte.

<sup>5</sup> B. karoticceva; S<sup>1</sup>. karoti ceva.

<sup>2</sup> B. udakadahad-.

<sup>4</sup> S<sup>1</sup>. ubbejito.

<sup>6</sup> B. āsuŋ.

ti yaŋ idaŋ kālenāti vuttaŋ, tatra yo puggalo kālaññū hoti kālaŋ jānāti, tassa pañhassa veyyākaraṇatthāya imasmiŋ kāle pucchitenāpi mayā na kathetabbā, imasmiŋ kāle kathetabbāti ayaŋ kālena bhaṇati nāma. *Upēkhako viharatīti majjhattabhūtāya upekhāya thito hutvā viharati.*

Sesaŋ sabbattha uttānaththam eva.

18. *Uttānaphalūpajīvīti* ādīsu yo uṭṭhānaviriyen' eva divasaŋ vītināmetvā tassa nissandaphalamattaŋ kiñcideva labhitvā jīvikaŋ kappeti; tam pana uṭṭhānaŋ ḁamma kiñci puññaphalaŋ na paṭilabhati, taŋ sandhāya *yassa puggalassa utṭhahato* ti ādi vuttaŋ. *Tatūparidevā*<sup>1</sup> ti tato uparibrahma-kāyikādayo devā. Tesaj hi uṭṭhānaviriyena kiccaŋ nāma n'atthi, puññaphalam eva upajīvanti. *Puññavato*<sup>2</sup> cāti idaŋ puññavante khattiya;brāhmaṇādayo c'eva bhummadeve ādiŋ katvā nimmānarati pariyosāne deve ca sandhāya vuttaŋ. Sabbe pi h' ete vāyāmaphalaŋ c'eva puññaphalaŋ c' anubhavanti. *Nerayikā* pana n' eva uṭṭhānena ājīvaŋ uppādetuj sakkonti, na pi tesaŋ puññaphalena koci ājivo uppajjati.

19. Tamādīsu nīce kule *paccājāto*<sup>3</sup> ādikena tamena yutto ti *tamo*. Kāyaduccaritādīhi puna nirayatamūpagamanato *tamaparāyano*. *Nesādakule* ti migaluddakādīnaŋ kule. *Venakule* ti vilīvakārakule. *Rathakārakule* ti cammakārakule. *Pukkusakule* ti pupphachaḍḍhakakule. *Kasiravuttike* ti dukkhavuttike. *Dubbaŋno* ti pañsupisācako viya jhāmakhaṇuvanno. *Duddassiko* ti vijātamātuyā pi amanāpadassano. *Okoṭimako* ti lakunṭako. *Kāno* ti ekakkhikāṇo vā ubhayakkhikāṇo vā. *Kuṇi* ti ekahatthakuṇi vā ubhayahatthakuṇi vā. *Khaṇjo* ti ekapādakhaṇjo vā ubhayapādakhaṇjo vā. *Pakkhahato* ti hatapakkho pīṭhasappī. *Padīpeyyassāti* telakapallakādino padipūpakaraṇassa.<sup>4</sup> *Evaŋ puggalo tamo hoti tamaparāyano* ti ettha eko puggalo bahiddhā ālokaŋ adisvā mātukucchismiŋ yeva kālaŋ katvā apāyesu nibbattanto sakale pi kappe saṅsarati, so pi tamo tamaparāyano va. So pana kuha puggalo bhaveyya. Kuha-kassa hi evarūpā nibbatti hotiti vuttaŋ. Ettha ca nīce kule

<sup>1</sup> S<sup>1</sup>. tath°; S<sup>2</sup>. tad°; B. °upari°.

<sup>3</sup> S<sup>1</sup>. pacchā°.

<sup>2</sup> PP. puññato.

<sup>4</sup> B. padipakaraṇassa.

*paccājāto hoti caṇḍālakule vā ti ādīhi āgamanavipatti c' eva pubbuppannapaccayavipatti<sup>1</sup> ca dassitā. Dalidde ti ādīhi pavatti paccayavipatti. Kasiravuttike ti ādīhi ājīvupāyavipatti. Dubbanño ti ādīhi rūpavipatti Bavhābādho ti ādīhi dukkhakāraṇasamāyogo. Na lābhī<sup>2</sup> ti ādīhi sukha-kāraṇavipatti c'eva upabhogavipatti ca. Kāyena duccaritan ti ādīhi tamaparāyanabhbāvassa kāraṇasamāyogo. Kāyassa bhedā ti ādīhi samparāyikatamupagamo.<sup>3</sup> Sukkappakko vuttpaṭipakkhanayena veditabbo. Api c' ettha tividhāya kulasampattiyā<sup>4</sup> paccājāti<sup>5</sup> ādikena jotinā yuttato joti, ālokabhūto ti vuttaṇ hoti.*

*Kāyasucaritādīhi pana saggūpapatti jotibhbāvūpagamanato joti parāyano. Khattiyamahāsālakule vā ti ādīsu khattiyamahāsālā ti khattiyamahāsārāppattakhattiyā.<sup>6</sup> Yesaŋ hi khattiyānaŋ heṭhimantena koṭisataŋ nidhānaga-taŋ hoti, tayo kahāpaṇakumbhā valaŋjatthāya gehamajjhe rāsiŋ katvā ṭhapitā honti, te khattiyamahāsālā nāma. Yesaŋ brāhmaṇānaŋ asītikoṭidhanānaŋ nihitaŋ hoti, diyad-đho kahāpaṇakumbho valaŋjatthāya gehamajjhe rāsiŋ katvā ṭhapito hoti, te brāhmaṇamahāsālā nāma. Yesaŋ gahapatīnaŋ cattārīsakoṭidhanānaŋ nihitaŋ hoti kahāpaṇa-kumbho valaŋjatthāya gehamajjhe rāsiŋ katvā ṭhapito hoti, te gahapatimahāsālā nāma. Tesaŋ kule ti attho. Aḍḍhe ti issare. Nidhānagatadhanassa mahantatāya mahad-dhane. Suvaṇṇarajatabhājanādīnaŋ upabhogabhaṇḍānaŋ mahantatāya mahābhoge. Anidhānagatassa jātarūpara-jatassa pahūtatāya pahūtajātarūparajate. Vittūpakara-nassa tuṭṭhikaraṇassa<sup>7</sup> pahūtatāya pahūtavittūpakarane. Godhanādīnañ ca sattavidhadhaññānaŋ ca pahūtatāya pahūtadhanadhaññc. Abhirūpo ti sundararūpo. Dassanīyo ti aññaŋ kammaŋ pahāya divasam pi passitabbayutto. Pāsādiko ti dassanen' eva cittapasādāvaho. Paramāyāti uttamāya. Vaṇṇapokkharatāyāti pokkharavaṇṇatāya. Pokkharaj vuccati sarīraj. Tassa vaṇṇasampattiyāti attho. Samannāgato ti upeto.*

<sup>1</sup> S<sup>1</sup>. paccuppannapaccayavipattīti.

<sup>2</sup> S<sup>1</sup>. lābhī hi.

<sup>3</sup> S<sup>1</sup>. samparāyikatthamupagamo.

<sup>4</sup> S<sup>1</sup>. kusalasam•.

<sup>5</sup> S<sup>1</sup>. -jātiyā.

<sup>6</sup> S<sup>2</sup>. khattiyamahābhāva-.

<sup>7</sup> B. -karaṇa-.

20. Onatoṇatādīsu ditthadhammikāya vā samparāyikāya vā sampatti�ā virahito<sup>1</sup> oṇato, nīco lāmako ti attho. Tabbigakkhato, uṇṇato, ucco uggato ti attho. Sesam ettha tam ādīsu vuttanayen' eva veditabbaŋ.

Api ca oṇatoṇato ti idāni nīco, āyatim pi nīco bhavissati. Onatunṇato ti idīān nīco, āyatij ucco bhavissati. Uṇṇatoṇato ti idāni ucco, āyatij nīco bhavissati. Uṇṇatunṇato ti idāni ucco, āyatij pi ucco bhavissati.

21. Rukkhūpamesu rukkho tāvā pheggū sāraparivāro ti vanajetthakarukkho sayaj<sup>2</sup>-pheggū<sup>2</sup> hoti, parivārarukkhā pan' assa sārā honti. Iminā nayena sesā veditabba.

Puggalesu pana sīlasāravirahito pheggutā sīlācārasaman-nāgamena ca sāratā veditabbā.

22. Rūpappamāṇādīsu sampatti�uttaŋ<sup>3</sup> rūpaŋ pamāṇaŋ karotīti rūpappamāṇo. Tattha pasādaŋ janetīti rūpappamāṇo. Kittisaddabhūtaŋ ghosaŋ pamāṇaŋ karotīti ghosappamāṇo. Arohay va ti ādīsu pana ārohan ti uccattaj.<sup>4</sup> Parināhan ti kisathūlābhāvāpagataŋ parikkhepasampattiŋ. Saṇṭhānan ti angapaccangānaŋ dīgharassavatṭatādīsu yutta-thānesu tathābhāvaŋ. Pāripūrin ti yathā vutta pakārānaŋ anūnataŋ, lakkhaṇapariṇuṇabhāvaŋ vā.

Paravaṇṇanāyāti parehi parammukhā nicchāritāya sa-guṇavaṇṇanāya. Parathomanāyāti parehi thutivasena gā-thādi upaniibandhanena vuttāya thomanāya. Parapasaŋsanāyāti parehi sammukhā vuttāya pasaŋsāya. Paravaṇṇa-hārikāya ti<sup>5</sup> paramparathutivasena<sup>6</sup> parehi pavattitāya van-ṇaharaṇāya.

Cīvaralūkhan ti cīvarassa dubbaṇṇādibhāvena lūkhataŋ. Pattalūkhan ti bhājanassa vaṇṇasāṇṭhānavatthūhi lūkhataŋ. Senāsanalūkhan ti nātakādisampattivirahena senāsanalūkhan. Vividhan ti acelakādibhāvena anekappakāraŋ Dukkarakārikan ti sarīratāpanaŋ.

Aparo nayo: imesu hi catūsu puggalesu rūpe pamāṇaŋ gahetvā pasanno rūpappamāṇo nāma. Rūpappasanno ti tass' eva atthavacanaŋ ghose pamāṇaŋ gahetvā pasanno

<sup>1</sup> B. virahitho.

<sup>2</sup> S<sup>1</sup>. sampheggū.

<sup>3</sup> S<sup>1</sup>. sampatta<sup>o</sup>.

<sup>4</sup> B. uccattanaj.

<sup>5</sup> PP. paravaṇṇabhāritāyāti.

<sup>6</sup> S<sup>1</sup>, S<sup>2</sup>. paraŋ-paragaŋgativasena.

*ghosappamāṇo* nāma. Cīvaralūkhappattalūkhesu pamāṇai gahetvā pasanno *lūkhappamāṇo* nāma. Dhamme pamāṇai gahetvā pasanno *dhammapamāṇo* nāma. Itarāni tesai yeva atthavacanāni. Sabbasatte ca tayo koṭṭhāse katvā dve koṭṭhāsā rūpappamāṇā, eko na rūpappamāṇo. Pañca koṭṭhāse katvā cattāro koṭṭhāsā *ghosappamāṇā*, eko na *ghosappamāṇo*. Dasa koṭṭhāse katvā nava koṭṭhāsā *lūkhappamāṇā*, eko na *lūkhappamāṇo*. Sahassakoṭṭhāse<sup>1</sup> katvā pana eko koṭṭhāso va *dhammappamāṇo*, sesā na *dhammappamāṇā*. Evam ayañ catuppamāṇo lokasannivāso.

Etasmij<sup>2</sup> catuppamāṇo lokasannivāse buddhesu appasannā mandā, pasannā va bahukā. Rūpappamāṇassa hi buddharūpato uttaripasādāvahañ rūpañ nāma n'atthi. Ghosappamāṇassa buddhānañ kittighosato uttaripasādāvaho ghoso nāma n'atthi. Lūkhappamāṇassa kāsikāni vatthāni mahārahāni kañcanabhājanāni tiṇṇañ utūnañ anucchavike sabbasampattiyutte pāsādavare pahāya pañsukūlacīvara-selamayapatta-rukkhamūlāni senāsanasevino Buddhassa Bhagavato lūkhato uttaripasādāvahañ aññañ lūkhañ nāma n'atthi. Dhammappamāṇassa sadevakeloke asādhāraṇasilādiguṇassa Tathāgatassa silādiguṇato uttaripasādāvaho añño silādiguṇo nāma n'atthi. Iti Bhagavā imaj catuppamāṇikaj lokasannivāsañ muṭṭhinā gahetvā viya ṭhito ti.

23. Attahitāya patipannādīsu sīlasampanno ti sīlena sampanno samannāgato. *Samādhisampanno* ti ādīsu pi es' eva nayo.

Ettha ca sīlañ lokiya-lokuttarañ kathitaj. Tathā samādhi paññā ca. Vimutti arahattaphalavimutti. Nāṇadassanay ekūnavisatividhañ paccavekkhaṇāñnañ. No paran ti ādīsu parapuggalañ tayā pi sīlasampannena bhavituñ vat-tatīti vatvā yathā sīlañ samādiyati,<sup>3</sup> evañ na *samādapeti*, na *gaṇhāpeti*. Es' eva nayo sabbattha. Etesu pana catūsu paṭhamo Vakkalitthera<sup>4</sup>-sadiso hoti. Dutiyo Upananda-

<sup>1</sup> B. satasahasre koṭṭhāse. <sup>2</sup> S<sup>1</sup>. ekasmij. <sup>3</sup> S<sup>1</sup>. samādhiyati.

<sup>4</sup> S<sup>1</sup>. Bakkula-; S<sup>2</sup>. Vakkuli; S. iii., 119 f.

Sakyaputtasadiso.<sup>1</sup> Tatiyo Sāriputta-Moggallānattherasadiso. Catuttho Devadattasadiso ti veditabbo.

24. Attantapādīsu attānañ tapati dukkhāpetīti *attantapo*. Attano paritāpanānuyogañ *attaparitāpan ānuyogañ*. Acelako ti niccelo naggo. *Muttācāro* ti vissatthācāro.<sup>2</sup> Uccārakammādīsu lokiyakulaputtācāreñā virahito thitako va uccārañ karoti passāvañ karoti khādati bhuñjati. *Hathāpalekhañ* ti hatthe piñdamhi niñthite jivhāya hatthañ apalekhati. Uccārañ vā katvā hatthasmij yeva dandakasaññī hutvā hatthena apalekhatīti dasseti. Te kira dandakan<sup>3</sup> satto<sup>4</sup> ti paññapenti. Tasmā tesaj patipadañ pūrento evañ karoti. Bhikkhāgahanatthan *ehi-bhadante*<sup>5</sup> ti vutto, na<sup>6</sup> *ehi*<sup>6</sup>-ti<sup>6</sup> na<sup>7</sup> ehibhadantiko.<sup>7</sup> Tena hi tiñthabhadante ti vutto pi *na tiñthatīti* na *tiñthabhadantiko*. Tadubhayam pi h' etañ titthiyā etassa vacanañ katañ bhavissatīti na karonti. *Abhīhañ* ti puretaraj gahetvā āhatañ bhikkhañ. *Uddissakatan* ti imaj tumhe uddissakatañ ti evañ ārocitam pi bhikkhañ. *Nimantanā* ti asukañ nāma kulañ vā vīthīñ vā gāmañ vā paviseyyathāti evañ nimantitabhikkham pi na sādiyati, na gañhati. Na *kumbhimukhā* ti kumbhito ud-dharitvā diyamānañ bhikkhañ na gañhati. Na *khalopi-mukhā*<sup>8</sup> ti khalopī<sup>8</sup>-ti ukkhali, pacchi vā, tato pi na gañhati. Kasmā? Kumbhi khalopiyō katacchunā pahārañ labhantīti. Na *elakamantaran* ti ummārañ antarañ katvā diyamānañ na gañhati. Kasmā? Ayañ mañ nissāya antarakārañnañ labhatīti. Dandamusalesu pi es' eva nayo. *Dvinnan* ti dvīsu bhuñjamānesu ekasmij utthāya dente na gañhati. Kasmā? Na<sup>9</sup> *kabalantarāyo*<sup>10</sup> hotīti. Na *gabbhiniyā* ti adīsu pana gabbhiniyā kuechiyañ dārako kilamati. Pāyantiyā dārakassa khīrantarāyo hoti. *Purisantaragatāya* rati antarāyo hotīti na gañhati. Na *sankittisūti* sankittetvā katabhlettesu hoti.<sup>9</sup> Dubbhikkhasamaye kira acelakāsāvakā acelakānañ atthāya tato tato tañḍulādīni samāda-

<sup>1</sup> B. Upanandha- ; cf. Dhp. 158, spoken to Upananda.

<sup>2</sup> S<sup>1</sup>. nissañthācāro.

<sup>3</sup> S<sup>1</sup>. sattakaj.

<sup>4</sup> S<sup>1</sup>. dāndo.

<sup>5</sup> S<sup>1</sup>. ehibhadanto.

<sup>6</sup> S<sup>1</sup>. omits.

<sup>7</sup> S<sup>2</sup>. na etīti na ehibhadantiko.

<sup>8</sup> B. kalopi.

<sup>9</sup> B. omits.

<sup>10</sup> S<sup>2</sup>., S<sup>2</sup>. balantarāyo.

petvā bhattaj pacanti, ukkatthācelako tato na patigañhati. *Na yattha sā ti yattha sunakho piñḍaj labhissāmiti upat-*  
*thito hoti, tassa<sup>1</sup> tattha<sup>1</sup> adatvā āhaṭaj na ganhati.* Kasmā? Etassa piñḍantarāyo hotīti. *Saṇḍasaṇḍacārinī* ti  
*samūha-samūhacārini.* Sace hi acelakañ disvā imassa  
*bhikkhañ dassāmāti mānussakā bhattagehañ pavisanti,* tesu ca pavisantesu khaṇḍopimukhādisu nilinā makkhikā  
*uppatitvā saṇḍasaṇḍacaranti,* tato āhaṭaj bhikkhañ na  
*gañhati.* Kasmā? Mañ nissāya makkhikānañ gocaranta-  
*rāyo jāto ti.* *Thusodakan* ti sabbasambhārehi<sup>2</sup> kataj sovi-  
*rakaj.<sup>3</sup>* Ettha ca surāpānam eva sāvajjañ. Ayañ pana  
*etasmim<sup>4</sup> pi sāvajjasaññī.* *Ekāgāriko* ti yo ekasmij yeva  
*gehe bhikkhañ labhitvā nivattati.* *Ekālopiko* ti yo eken'  
*eva ālopena yāpeti.* *Dvāgārikādīsu* pi es' eva nayo.  
*Ekissā dattiyā* ti ekāya dattiyā. Datti nāma ekā khuddakā  
*pāti hoti yattha aggabхikkhañ pakkhipitvā ṭhapenti.* *Ekā-*  
*hikan* ti ekadivasantarikañ. *Aḍḍhamāsikan* ti aḍḍhamā-  
*santarikaj.* *Pariyāyahattabhojanan* ti vārabhättabhojanaj.  
*Ekāhavārena sattāhavārena aḍḍhamāsavārenāti* evañ dīva-  
*savārena ābhatabhättabhojanaj.*<sup>5</sup> *Sākabhakkho* ti alla-  
*sākabhakkho.*<sup>6</sup> Sāmākabhakkho ti sāmākatañḍulabhakkho.  
*Nivārādīsu nivārā nāma tāva āraññe sayañ jātā*  
*vīhijā* ti. *Daddulan* ti cammakārehi cammaj vilikhitvā  
*chadditakasaṭaj.* *Haṭaj<sup>7</sup>* vuccati sileso pi sevālo kaṇikār-  
*ādirukkhaniyyāso<sup>8</sup>* pi. *Kaṇan* ti kundakañ. *Ācāmo* ti  
*bhatta-ukkhalikāya laggo jhāmodano.* Tañ chadditathāne  
*gahetvā khādati.* Odanakañjijan ti pi vadanti. *Piññā-*  
*kādayo* pākaṭā eva. *Pavattaphalabhojīti* patitaphalabhojī.  
*Sāñānīti* sāñavākacelāni. *Masākānīti<sup>9</sup>* missakacelāni. *Chā-*  
*vadussānīti* matasarirato chadditavatthāni. Erakatinādīni  
*vā ganthetvā<sup>10</sup>* katanivāsanāni. *Paysukūlāni* pathaviyan  
*chadditanantakāni.* *Tiriṭānīti<sup>11</sup>* rukkhatacavatthāni. *Aji-*

<sup>1</sup> B. tattha tassa.

<sup>2</sup> B. sabbasassasambhārehi.

<sup>3</sup> B. suvirakaj.

<sup>4</sup> S<sup>1</sup>. ekasmij.

<sup>5</sup> S<sup>1</sup>, S<sup>2</sup>. āgatabhättabhājanaj.

<sup>6</sup> S<sup>1</sup>. allasākha°.

<sup>7</sup> So also D., i. 166; PP. sāta°.

<sup>8</sup> S<sup>1</sup>. sevālokaṇikārādirukkhaniyyaso; S<sup>2</sup>. sevālopikanitārādisu rukkhā-  
 niyyāso; B. sevālopikaṇikārādirukkhaniyyāso.

<sup>9</sup> S<sup>1</sup>, PP. masāñāni.

<sup>10</sup> S<sup>1</sup>. ghattetvā.

<sup>11</sup> B. Tiriṭā°.

*nan ti ajinacammañ. Ajinakkhipan ti tadeva. Majjhe phälitañ sahakurakan ti pi vadanti. Kusacīran ti kusatiñāni ganthetvā katacīrakañ.<sup>1</sup> Vākacīraphalakactresu<sup>2</sup> pi es' eva nayo. Kesakambalan ti manussakesehi katakambalañ. Yañ sandhāya vuttañ:<sup>3</sup> Seyyathāpi bhikkhave yāni kānicī tantāvutāni vatthāni kesakambalo tesañ patikūttho (*sic*) akkhāyatiti. Vālakambalan ti assavālādīhi katakambalañ. Ulūkapakkhañ<sup>4</sup>-ti: ulūkapattāni ganthetvā kataniivāsanāñ. <sup>5</sup>Ubbatthako ti uddhañ thitako. Ukkutikap-padhānañ anuyutto ti ukkuṭikaviriyāñ anuyutto gacchanto pi ukkuṭiko va hutvā uppatitvā uppatitvā gacchatī. Kanṭa-kāpassayiko ti ayakanṭake vā pakatikanṭake vā bhūmiyañ koṭṭetvā, tattha cammañ attharitvā thānacankamādīni karoti. Seyyan ti sayanto pi tatth' eva seyyañ kappeti. Sāyay tatiyam<sup>6</sup> assāti sāyatatiyañ. Pāto majjhantikañ sāyan ti divasassa tikkhattuj pāpañ pavāhessāmīti udako-rohanānuyogañ anuyutto viharati.*

Parañ tapatīti parantapo. Paresañ paritāpanānuyogañ paraparitāpanānuyogañ. Orabbhikādīsu urabbhā vuccanti elakā. Urabbhe hanatīti orabbhiko. Sūkarādīsu pi es' eva nayo. Luddo ti dāruṇo kakkhalo. Macchaghātako ti macchabandho kevatṭo. Bandhanāgāriko ti bandhanāgāragopako. Kurūrakammantāti dāruṇakammantā.

Muddhāvasitto ti khattiyyābhisekena muddhani abhisitto. Puratthimena nagarussāti nagarato puratthimadisāya. Yaññāgārañ<sup>7</sup> ti yaññasālā.<sup>8</sup> Kharājinay<sup>9</sup> nivāsetvā ti sa-khurañ ajinacammañ nivāsetvā. Sappitelenāti<sup>10</sup> sappinā ca telena ca. Thapetvā hi sappiñ avaseso yo koci sineho telaj ti vuccati. Kanḍuvamāno ti nakhānañ chinnattā kanḍuvitabbakāle tena kanḍuvamāno. Anantarahitāyāti asanthatāya.<sup>11</sup> Sarūpavacchāyāti sadisavacchāya. Sace gāvī setā hoti, vaccho pi setako va. Sace kapilā<sup>12</sup> vā rattā vā, vaccho pi tādiso vā ti evañ sarūpavacchāya. So evam

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. °cīvarañ.

<sup>2</sup> S<sup>1</sup>. -cīvaresu; S<sup>1</sup>, S<sup>2</sup>. omit vākacīra°.

<sup>3</sup> A. i., 286.

<sup>4</sup> B. ulūkapakkhan.

<sup>5</sup> B. inserts na.

<sup>6</sup> PP. tatiyakam.

<sup>7</sup> B. sandhāgārañ ti.

<sup>8</sup> B. °sālāñ.

<sup>9</sup> B. khurājinañ.

<sup>10</sup> B. sappiñ telenāti.

<sup>11</sup> S<sup>2</sup>. asandhatāya.

<sup>12</sup> B. kabarā.

āhati so rājā evaŋ vadeti. *Vacchatarā* ti taruṇā vacchaka-bhāvaŋ atikkantā balavavacchā. *Vacchatarīsu<sup>1</sup>* pi es' eva nayo. *Bahirisatthāyāti<sup>2</sup>* parikkhepakaraṇatthāya<sup>3</sup> c' eva yaññabhūmiyaŋ attharanatthāya ca.

*Ditth'* eva dhamme ti imasmiŋ yeva attabhāve. *Nicchāto* ti chātaŋ vuccati taṇhā. Sā assa n'atthīti nicchāto. Sabba-kilesānaŋ nibbutattā nibbuto. Antotāpanakilesānaŋ abhāvā sītalo jāto ti *sītibhūto*.<sup>4</sup> Jhānamaggaphalanibbānasukhāni paṭisaŋvedetīti *sukhapatiſayvedī*. *Brahmabhūtena attanā* ti setthabhūtena attanā.

Imaŋ pana puggalaŋ buddhuppādato paṭṭhāya dasse-tuŋ: *Idha Tathāgato* ti ādim āha. *Tattha Tathāgato* ti atthahi kāranehi Bhagavā Tathāgato:—(i.) *Tathā* āgato ti Tathāgato. (ii.) *Tathā* gato ti Tathāgato. (iii.) *Tathalakkhanā* āgato ti Tathāgato. (iv.) *Tathadhamme* yāthāvato abhisambuddho ti Tathāgato. (v.) *Tathadassitāya* Tathāgato. (vi.) *Tathavāditāya* Tathāgato. (vii.) *Tathakāritāya* Tathāgato. (viii.) *Abhibhavana* tthena Tathāgato ti. Arahaj sammāsambuddho ti ādīni Visud-dhimagge vitthārītān' eva. *Tay dhamman* ti taŋ vutṭap-pakārasampadaŋ dhammaŋ sunāti. *Gahapati* rā ti kasmā paṭhamaj gahapatij niddisati? Nihatamānattā ussannattā ca. Yebhuyena hi khattiyakulato pabbajitā jatiŋ nissāya mānaŋ karonti. Brāhmaṇakulā pabbajitā mante nissāya mānaŋ karonti. Hīnajaccakulā pabbajitā attano vijātitāya patiṭṭhātuŋ na sakkonti. Gahapatidārakā pana kacchehi sedaŋ muccantehi piṭṭhiyā loṇaŋ pupphamānāya bhūmiŋ kasitvā tādisassa mānassa abhāvato nihatamān-dabbā<sup>5</sup> honti, ye pabbajitvā mānaŋ vā dabbāŋ<sup>6</sup> vā akatvā yathābalaj buddhavacanaŋ uggahetvā vipassanāya kam-maj karontā sakkonti arahatte patiṭṭhātuŋ. Itarehi ca kulehi nikkhāmitvā pabbajitā nāma na bahukā, gahapatikā va bahukā. Iti nihatamānattā ussannattā ca paṭhamaj gahapatij niddisatīti. *Aññatarasmiŋ* rā ti itaresaŋ vā ku-lānaŋ aññatarasmiŋ jāto. *Tathāgate saddhaj patilabhatī*

<sup>1</sup> S<sup>1</sup>. *vacchatarāsu*. <sup>2</sup> PP. *bahirisatthāyāti*; B. *Parihijsatāyāti*.

<sup>3</sup> S<sup>1</sup>. *inserts* so.

<sup>4</sup> B. *sītibhūto*.

<sup>5</sup> S<sup>1</sup>. *dappā*; S<sup>2</sup>, B. *dabbā*. <sup>6</sup> S<sup>1</sup>. *dappaŋ*.

parisuddhaŋ dhammaŋ sutvā dhammasāmimhi Tathāgate sammāsambuddho vata so Bhagavā ti saddhaŋ paṭilabhati.

*Iti patisañcikkhatīti evaŋ paccavekkhati. Sambādho gharāvāso ti sace pi<sup>1</sup> saṭṭhihatthe ghare yojanasatantare pi vā dve jāyampatikā<sup>2</sup> vasanti. Tathā<sup>3</sup> pi tesaj sakiñ ca na sapalibodhanaṭṭhena gharāvāso sambādho va. Rajapatho ti rāgarajādinaj uṭṭhānaṭṭhānan ti Mahā-aṭṭhakathāyaj vuttaŋ. Āgamanapatho ti pi vattuŋ vatṭati. Alaggatṭhena abbhokāso viyāti abbhokāso. Pabbajito hi kūṭāgāraratana-pāsāde ca<sup>4</sup> devavimānādīsu ca supihitadvāravātāpānesu paṭicchannesu vasanto pi n'eva laggati na sajjati na bajjhati.<sup>5</sup> Tena vuttaŋ abbhokāso pabbajjā ti. Api ca sambādho gharāvāso kusalakiriyāya okāsabhāvato. Rajapatho asaŋvutasankāraṭṭhānaŋ<sup>6</sup> viya rajānaŋ kilesarajānaŋ sannipātaṭṭhānato. Abbhokāso pabbajjā kusalakiriyāya yathā-sukhaŋ okāsasambhāvato. Na yidaŋ sukaray . . . pe . . . pabbajeyyan ti ettha ayaŋ sankhepakathā, yad etaŋ<sup>7</sup> sikkhattaya<sup>8</sup>-brahmačariyaŋ ekam pi divasaŋ akhaṇḍaŋ katvā carimakacittaŋ pāpetabbatāya ekantaparipuṇṇaŋ. Eka-divasam pi ca kilesamalena amalīnaŋ katvā carimakacittaŋ pāpetabbatāya ekantaparisuddhaŋ. Sankhalikhitan<sup>9</sup> ti likhitasankhasadisaŋ dhotasankhasappatibhāgaŋ caritabbaŋ idaŋ na sukaraŋ agāraŋ ajjhāvasatā agāramajjhe vasantena ekantaparipuṇṇaŋ brahmačariyaŋ<sup>10</sup> carituŋ, yan nūnāhay kese ca massuŋ ca ohāretvā kāsāya rasapītātāya-kāsāyāni brahmačariyaŋ carantānaŋ anucchavikāni vathāni acchādetvā paridahitvā<sup>11</sup> agārasmā anāgāriyaŋ pabbajeyyan ti. Ettha ca yasmā agārassa hitaŋ kasivānijjādi-kammaŋ agāriyan ti vuccati, tañ ca pabbajjāya n'atthi, tasmā pabbajjā anagāriyan ti nātabbā. Taŋ anāgāriyaŋ. Pabbajeyyan ti patipajjeyyaŋ. Appaŋ rā ti sahassato hetṭhā bhogakkandho appo nāma hoti; sahassato pat-*

<sup>1</sup> B. inserts hi.

<sup>2</sup> B. jayampapatikā.

<sup>3</sup> S<sup>1</sup>. tadā.

<sup>4</sup> S<sup>1</sup>. omits kuṭāgāra-, and says: hiraññāpāsāde.

<sup>5</sup> S<sup>1</sup>. omits na bajjhati. <sup>6</sup> S<sup>1</sup>. -dhānaŋ.

<sup>7</sup> S<sup>1</sup>, S<sup>2</sup>. sankhepakathāya desitaŋ.

<sup>8</sup> S<sup>1</sup>. sikkhāttāya-. <sup>9</sup> PP. sankhalikkhitaj

<sup>10</sup> B. omits.

<sup>11</sup> B. omits paridahitvā.

ṭhāya mahā. Ābandhanatṭhena nāti yeva nātiparivatṭo. So vīsatiyā hetṭhā appo hoti; vīsatiyā paṭṭhāya mahā.

*Bhikkhūnay sikkhāsajīvasamāpanno* ti yā bhikkhūnaŋ adhisilasankhātā sikkhā, tañ ca. Yattha ce te sahajivanti ekajīvīkāsabhāgavuttino honti, taŋ Bhagavatā paññattasikkhāpadasankhātaŋ sājīvaŋ. Tattha<sup>1</sup> sikkhanabhāvena samāpanno ti bhikkhūnaŋ sikkhāsajīvasamāpanno samāpanno ti.<sup>1</sup> Sikkhaŋ paripūrento sājīvañ ca avitikkamanto hutvā tadubhayā upagato ti attho. *Pānātipātay pahāyāti* ādisu pāṇātipātādikathā hetṭhā vitthāritā eva. *Pahāyāti* imaj pāṇātipātacetanāsankhātaŋ dussilyaŋ pajahitvā. *Patīvirato* hotīti pahinakālato paṭṭhāya tato dussilyato orato virato ca hoti. *Nihitadaṇḍo* nihitasattho ti parūpaghātathāya daṇḍaŋ vā satthaŋ vā ādāya vattanato nikkhittadaṇḍo c'eva nikkhittasattho cāti attho. Ettha ca ṭhapetvā daṇḍaŋ sabbam pi avasesaŋ upakaraṇaŋ sattānaŋ vināsanabhāvato satthan ti veditabbāŋ. Yaŋ pana bhikkhu kattaranadaṇḍaŋ vā dantakaṭṭhavāsiŋ vā pipphalakaŋ<sup>2</sup> vā gahetvā vicarati,<sup>3</sup> na taŋ parūpaghātathāya. Tasmā nihitadaṇḍo nihitasattho tveva sankhaŋ gacchati.<sup>4</sup> *Lajjī* ti pāpajigucchanalakkhaṇāya lajjāya samannāgato. *Dayāpanno* ti dayaŋ mettacittaŋ<sup>5</sup> āpanno. *Sabbapāṇabhūtahitā-nukampī* ti sabbapāṇabhūtehi tena anukampako. Tāya dayāpannatāya sabbesaŋ pāṇabhūtānaŋ hitacittako ti attho. *Viharattī* iriyati pāleti. Dinnam eva ādiyatīti *dinnādāyī*. Cittena pi dinnam eva paṭikankhatiti *dinnapāṭikankhī*. Thenetīti theno. Na thenena *athenena*. Athenatthāy' eva *sucibhūtena*. *Attanā* ti attabhāvena athenaŋ sucibhūtaŋ<sup>6</sup> attabhāvāŋ katvā viharatīti vuttaŋ hoti. *Abrahmacariyan* ti asetṭhacariyaŋ; brahmaŋ setṭhaŋ ācāraŋ caratīti *brahma-cārī*. *Anācārī* ti abrahmacariyato durācārī. *Methunā* ti rāgapariyuṭṭhānavasena sadisattā methunakā ti laddhavohāreki paṭisevitabbato methuno ti sankhaŋ gatā asad-dhammā. *Gāmadhammā* ti gāmavasinaŋ dhammā. Sac-

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. tattha sikkhaṇabhbāvena bhikkhūnaŋ sikkhāsajīvasamāpanno ti.

<sup>2</sup> B. pipphalikaj.

<sup>3</sup> B. vicaranti.

<sup>4</sup> B. gacchanti.

<sup>5</sup> B. -cittataŋ.

<sup>6</sup> B. sucibhāvāŋ.

caŋ vadaṭiti *saccavādī*. Saccena saccāŋ sandahati ghaṭetī<sup>1</sup> *saccasandho*. Na antarantara musā vadaṭiti attho. Yo hi puriso kadāci musāvadati, kadāci saccāŋ, tassa musāvādena antaritattā<sup>2</sup> saccāŋ saccena na<sup>3</sup> ghaṭiyati, tasmā na so saccasandho. Ayaŋ pana na tādiso jīvitahetu pi musā-avatvā saccena saccāŋ sandahati yevāti saccasandho. *Theto* ti thiro, ṭhitakatho ti attho. Eko puggalo haliddirāgo viya thusarāsimhi nikhātakhāṇuko viya assa piṭṭhe ṭhapitakumbhaṇḍamivacanāṭhitakatho<sup>4</sup> hoti. Eko pāsāṇalekhā<sup>5</sup> viya indakhilo viya ca ṭhitakatho hoti. Asinā sīse chijjante pi dve kathā na katheti. Ayaŋ vuccati theto. *Paccayiko* ti paccayāyitabbako,<sup>6</sup> saddhāyiko ti attho. Ekacco hi puggalo na paccayiko hoti, idaŋ kena<sup>7</sup> vuttaŋ? Asukenāti vutte mā tassa vacanāŋ saddahathāti vattabbataŋ āpajjati. Eko paccayiko hoti: idaŋ kena vuttaŋ? Asukenāti vutte yadi tena vuttaŋ, idam eva pamānaŋ, idāni patikkhipitabbaŋ<sup>8</sup> natthi: evam eva idan ti vattabbataŋ āpajjati: ayaŋ vuccati paccayiko. *Avisayvādako lokassāti* tāya saccavāditāya lokāŋ avisāŋ vādetīti attho. *Imesay bhedāyāti* yesaŋ ito ti vuttānaŋ santike sutāŋ, tesāŋ bhedāya. *Bhinnānay rā sandhātā* ti dvinnāŋ mittānaŋ vā samānupajjhāyakādinaŋ vā kenacideva kāraṇena bhinnānaŋ ekamekaŋ upasankamitvā tumhākaŋ idise kule jātānaŋ evaŋ bahussutānaŋ idaŋ na yuttan ti ādīni vatvā sandhānaŋ kattā. *Anuppadatā* ti sandhānānuppadatā. Dve Jane samagge disvā tumhākaŋ evarūpe kule jātānaŋ, evarūpehi gunehi samannāgatānaŋ anucchavikāŋ etan ti ādīni vatvā dalhikammaŋ kattā ti attho. Samaggo ārāmo assāti *samaggārāmo*. Yattha samaggi n'atthi, tathā vasitum pi na icchatīti attho. *Samaggārāmo* ti pi pāli. Ayam ev' attho. *Samaggarato* ti samagggesu rato ti samaggarato. Te pahāya aññatra gantum pi na icchatīti attho. Samagge disvā pi sutvā pi nandatīti *samagganandī*. *Samaggakaraniy vācay bhāsitā* ti yā vācā satte samagge yeva karoti, taŋ sāmaggi-

<sup>1</sup> B. ghaṭtetīti.<sup>2</sup> S<sup>1</sup>., S<sup>2</sup>. antarikattā.<sup>3</sup> S<sup>1</sup>. omits na.<sup>4</sup> Sic S<sup>1</sup>., S<sup>2</sup>. B.<sup>5</sup> S<sup>1</sup>. -lecko.<sup>6</sup> S<sup>2</sup>. pattiyyāyitappakā; B. pattiyyāyitabbako.<sup>7</sup> S<sup>2</sup>. tena.<sup>8</sup> S<sup>2</sup>., B. upaparikhitabbaŋ.

guṇaparidipakaŋ eva vācaŋ bhāsatī, na itaraŋ.<sup>1</sup> Kālena vadatīti kālavādī. Vattabbayuttakālaŋ sallakkhetvā vadatīti attho. Bhūtaŋ tacchaŋ sabhāvam eva vadatīti bhūtavādī. Dīṭṭhadhammikasamparāyikatthasannissitam eva katvā vadatīti atthavādī. Nava lokuttaradhammasannissitaŋ katvā vadatīti dhammarādī. Sañvaravinayapahāna-vinayasannissitaŋ katvā vadatīti rinayavādī. Nidhānaŋ vuccati ṭhapanokāso nidhānaŋ assa athīti nidhānavatī. Hadaye nidhetabbayuttaj vācaŋ bhāsītāti attho. Kālenāti evarūpij bhāsamāno pi ca ahaŋ nidhānavatiŋ vācaŋ bhā-sāmīti<sup>2</sup> na<sup>3</sup> akālena bhāsatī, yuttakālaŋ pana avekkhitvā<sup>4</sup> bhāsatīti attho. Sāpadesan ti sā-upamaŋ, sakāranan ti attho. Pariyantavatin ti paricchedaŋ dassetvā, yathā 'ssa paricchedo paññāyati, evaŋ bhāsatīti attho. Atthasayhitan ti anekehi pi nayehi vibhajantena pariyoḍātuŋ asakkhu-neyyaŋ atthasampannaj, yaŋ vā so atthavādī atthaŋ vadati, tena atthena sañhitattā atthasañhitaŋ vācaŋ bhāsatī, na aññaŋ nikhipitvā aññaŋ bhāsatīti vuttaŋ hoti.

Bījagāma-bhūtagāmasamārambhā ti mūlabijaj, khandhabijaj, phalabijaj, aggabijaj, bijabijan ti<sup>5</sup> pañcavidhassa bijagāmassa c' eva yassa kassaci nīlatiṇarukkhādikassa bhūtagāmassa ca samārambhā, bhedanapacanādibhāvena vikopanā pativirato ti attho. Ekabhāttiko ti pātarāsa-bhattaj sāyamāsabhattan ti dve bhattāni. Tesu pātarāsa-bhattaj anto majjhantike paricchinnaŋ. Itaraŋ majjhantikato uddhaŋ anto aruṇena, tasmā majjhantike dasakkhattuj bhuñjamāno pi ekabhāttiko hoti. Taŋ sandhāya vuttaŋ ekabhāttiko ti. Rattibhojanaj ratti; tato uparato ti rattūparato. Atikkante majjhantike yāva suriyass' atthangamanā bhojanaj vikālabhojanaj nāma. Tato vira-tattā virato vikālabhojanā. Sāsanassa ananulomattā visūkaŋ paṭānībhūtaŋ dassanan ti visūkadassanaŋ. Attanā naccanaccāpanādivasena<sup>6</sup> naccā ca gītā ca vāditā ca antamaso mayūranaccāpanādivasena pi pavattānaŋ naccādīnaŋ visūkabhbūtadassanā cāti naccagītavādītavisūkadassanā.

<sup>1</sup> B. itaran ti.

<sup>2</sup> B. bhāsīssāmīti.

<sup>3</sup> S<sup>1</sup>. omits na.

<sup>4</sup> B. sallakkhetvā va.

<sup>5</sup> S. iii., 54 ; Vin. iv., 34.

<sup>6</sup> S<sup>1</sup>. naccananaccāpanādivasena.

Naccādini hi attanā payojetuŋ vā parehi payojāpetuŋ vā yuttāni passituj vā n' eva bhikkhūnaŋ na bhikkhunīnaŋ vattati. *Mālādisu mālā* ti yaŋ kiñci pupphaŋ. *Gandhan* ti yaŋ kiñci gandhajātaŋ. *Vilepanan* ti chavirāgakarana-tthaŋ.<sup>1</sup> *Pilandhanto* dhāreti nāma. Ūnatṭhānaŋ<sup>2</sup> pūrento maṇḍeti nāma. *Gandhavasena* ca chavirāgavasena ca sādiyati vibhūseti nāma. Thānaŋ vuccati kāranaŋ. Tasmā yāya dussilyacetanāya tāni māladhāraṇādīni mahājano karoti, tato *paṭivirato* ti attho. Uccāsayanaŋ vuccati<sup>3</sup> pamānātikkantaŋ. Mahāsayanaŋ akappiyasanthataŋ. Tato paṭivirato ti attho. *Jātarūpan* ti suvaṇṇaŋ. *Rajatan* ti kahāpano, lohamāsako, jātumāsako,<sup>4</sup> dārumāsako, ye vohāraŋ gacchanti. Tass' ubhayassāpi paṭiggahaṇā paṭivirato n' eva naŋ uggaṇhāti, na uggaṇhāpeti, na upanik-khittaj sādiyatāti attho. Āmakadhaññapaṭiggahaṇā ti sāli-vīhi-yava-godhūma-kangu-varaka-kudrū-sakasankhātassa sattavidhassāpi āmakadhaññassa paṭiggahaṇā. Na kevalaŋ ca etesaŋ paṭiggahaṇam eva, āmasanam pi bhikkhūnaŋ na vatṭati yeva. Āmakamajsapaṭiggahaṇā ti ettha aññatra odissa anuññātā āmakamajsamacchānaŋ paṭiggahaṇam eva bhikkhūnaŋ na vatṭati no<sup>5</sup> āmasanaŋ. *Itthi kumārikā-paṭiggahaṇā* ti ettha *itthīti* purisantaragatā. Itara kumāri-kā nāma. Tāsaŋ paṭiggahaṇam pi āmasanaŋ pi akappiyam eva. *Dāsidāsapaṭiggahaṇā* ti ettha dāsidāsavasen' eva tesaj paṭiggahaṇaŋ na vatṭati. Kappiyakārakaj dammi, ārāmikaŋ dammīti evaŋ vutte pana vatṭati. *Ajeṭakādīsu* khettavatthupariyosānesu kappiyākappiyanayo vinayavasena upaparikkhitabbo. Tattha *khettaj* nāma yasmiŋ pubbaṇṇaŋ rūhati; *vatthu*<sup>6</sup> nāma yasmiŋ aparaṇṇaŋ rūhati, yattha vā ubhayaŋ rūhati: taŋ khettaj. Tadaṭṭhāya katabhūmi-bhāgo<sup>7</sup> *vatthu*. Khettavatthu sisena c' ettha vāpiṭalākā-dīni pi sangahitā n' eva. *Dūteyyay* vuccati dūtakammaŋ gihinaŋ panṇaŋ vā sāsanaŋ vā gahetvā tattha gama-naŋ. Pahiṇagamanaŋ vuccati paragharaŋ pesitassa khud-dakagamanaŋ. Anuyogo nāma tadubhayakaraṇaŋ. Tasmā

<sup>1</sup> B. chavirāgakaranaŋ. Tattha (?) <sup>2</sup> S<sup>2</sup>. ūnaṇṇatṭhānaŋ.

<sup>3</sup> S<sup>1</sup>. uccāni; S<sup>2</sup>. uccani. <sup>4</sup> S<sup>1</sup>. omits jatumāsako; B. jatu°.

<sup>5</sup> B. na no. <sup>6</sup> S<sup>1</sup>. omits vatthu—rūhati. <sup>7</sup> S<sup>1</sup>, S<sup>2</sup>. akaṭa-.

*dūteyyapahīnagamanānuyogo* ti evam ettha attho datthabbo. *Kayāvikkayā*<sup>1</sup> ti kayā ca vikkayā ca tulākūṭādisu kūṭan ti vañcanaj.<sup>2</sup> Tattha tulākūṭaj tāva rūpakūṭaj, angakūṭaj, gahañakūṭaj, paṭicchannakūṭan ti catubbidhañ hoti. Tattha rūpakūṭaj nāma dve<sup>3</sup>: tulā-samānarūpā<sup>4</sup> katvā gañhanto mahatiyā gañhati, dadanto khuddakāya deti. Angakūṭaj nāma gañhanto pacchābhāge hatthena tulaj akkamati, dadanto pubbabhāge gahañakūṭaj nāma. Gañhanto mūle raijuñ gañhati, dadanto agge. Paṭicchannakūṭaj nāma tulaj susirañ katvā anto ayacunñaj pakkhipitvā gañhanto, tañ pacchābhāge karoti, dadanto aggabhbāge. Kajso vuc-ecati suvanñapāti. Tāya vañcanaj *kaysakūṭaj*. Kathaj? Ekañ suvanñapātiñ katvā aññā dve tisso lohpātiyo suvanñavāññā karonti. Tato janapadañ gantvā kiñcideva addhakulañ pavisitvā suvanñabhājanāni kiñ<sup>5</sup> athā ti vatvā agghe pucchite samagghataraj dātukāmā honti, tato te pi kathañ imesañ suvanñabhāvo jānitabbo ti vutte vīmañsitvā gañhathāti suvannapātiñ pāsāñe ghāyositvā sabbapātiyo datvā gacchanti. Mānakūṭaj hadayabheda-sikhābheda-rajjubhedavasena tividhañ hoti. Tattha hadaya-bhedo sappitelādiminanakāle labbhati. Tāni hi gañhanto hetthā chiddena mānena sañikaj āsiñcāti vatvā anto bhājane bahuñ paggharāpetvā gañhati, dadanto chiddaj pidhāya sīghaj püretvā deti. Sikhābhedo tilatañḍulādi-mininanakāle labbhati. Tāni<sup>6</sup> gañhanto<sup>6</sup> sañikaj sikhaj ussāpetvā gañhati. Dadanto vegena püretvā sikhaj bhindanto deti. Rajjubhedo khettavatthuminanakāle labbhati. Lañcaj alabhanṭā hi khettañ amahantam pi mahantañ katvā minanti. Ukkotanādīsu ukkoṭanan ti sāmike assāmike kātuñ lañcagahañaj. *Vañcanan* ti tehi tehi upāyehi paresaj vañcanaj. Tatr' idaj ekañ vatthu, eko kira luddako migāñ ca migapotakañ ca gahetvā āgacchati. Tam eko dhutto : kiñ bho migo agghati? kiñ migapotako? ti āha. Migo dve kahāpañe, migapotako ekan ti ca vutte kahāpañaj datvā migapotakañ gahetvā thokañ<sup>7</sup> gantvā<sup>7</sup>

<sup>1</sup> B. kaya-vik°.<sup>2</sup> S<sup>2</sup>. vacanaj.<sup>3</sup> S<sup>1</sup>. nāmange.<sup>4</sup> S<sup>1</sup>., S<sup>2</sup>. sarūpā.<sup>5</sup> B. kiñ°.<sup>6</sup> B. tāhi nigāñhanto.<sup>7</sup> S<sup>1</sup>. om. thokañ gantvā.

nivatto : na me migapotakena attho, migaj me dehīti āha. Tena hi dve kahāpaṇe dehīti. So āha : nanu bho mayā pathamaŋ eko kahāpaṇo dinno ti āma dinno, imam pi migapotakaŋ gaṇha, evaŋ so ca kahāpaṇo ayañ ca kahāpaṇagghaṇako migapotako ti dve kahāpaṇā bhavis-santi. So kāraṇaŋ vadatīti sallakkhetvā migapotakaŋ gahetvā migaj adāsīti. *Nikatiti yogavasena vā māyā-* vasena vā apāmangaŋ pāmangan<sup>1</sup> ti amanīŋ maṇin ti asu-vanṇaŋ suvanṇan ti katvā patirūpakena vañcanaj. *Sāci-yogo*<sup>2</sup> ti kuṭilayogo. Etesaŋ yeva ukkotanādīnaŋ etaj nāmaŋ. Tasmā ukkotanasāciyoga-vañcanasāciyoga-nikati-sāciyogāti<sup>2</sup> evam ettha attho datṭhabbo. Keci aññaŋ dassetvā aññassa parivattanaŋ sāciyogo<sup>2</sup> ti vadanti. Tay pana vañcanen' eva sangahitaŋ. Chedanādīsu chedanan ti hatthachedanādi. *Vadho* ti māraṇaŋ. *Bandhanan*<sup>3</sup> ti rajjubandhanādīhi bandhanaŋ. *Viparāmoso* ti himaviparā-moso gumbaviparāmoso ti duvidho. Yaŋ himapātasamaye himena paṭicchannā hutvā maggapaṭipannaŋ janaŋ mu-santi, ayaŋ himaviparāmoso. Yaŋ gumbādīhi paṭicchannā musanti, ayaŋ gumbaviparāmoso. *Ālopo* vuccati gāma-nigamādīnaŋ vilopakaraṇaŋ. *Sahasākāro* ti sahasākiriya, gehaŋ pavisitvā manussānaŋ ure satthaŋ ṭhāpetvā icchita-bhaṇḍaggahaṇaŋ. Evam etasmā<sup>4</sup> chedanan<sup>5</sup> . . . pe . . . sahasākārā paṭivirato hoti.

*So santuttho hotīti catūsu paccayesu dvādasavidhena itaritarapaccayasantosena samannāgato hoti. Kāyapari-hārikenāti kāyaŋ parihaṇaṇamattakena. Kucchiparihāri-kenāti kucchiparihaṇamattakena. Samādāy' eva pakka-matīti aṭṭhavidhaŋ bhikkhuparikkhāramattakaŋ sabbaŋ gahetvā va kāyapaṭibaddhaŋ katvā va gacchatī. Mama vihāro parivenaŋ upaṭṭhākāti sango va bandho vā na hoti. So jiyāmuttasaro viya yūthāpakkanto mattahatthī viya icchiticchitaŋ senāsanaŋ vanasaṇḍaŋ rukkhamūlaŋ vanapattaŋ pabbhāraŋ paribhuñjanto eko titthati eko nisidati. Sabb' iriyāpathesu eko adutiyo :*

<sup>1</sup> S<sup>2</sup>. apāmanga-pāmangan ti.

<sup>2</sup> B. sāviyogo.

<sup>3</sup> B. bandho.

<sup>4</sup> S<sup>1</sup>. ekasmā ; S<sup>2</sup>. tasmā.

<sup>5</sup> B. chedana.

Catuddiso appatigho ca hoti  
 santussamāno itarītarena  
 parissayānaj sahitā acchambhī  
 eko care khaggavisāṇakappo<sup>1</sup> ti.

Evañvaññitañ khaggavisāṇakappatañ āpajjati. Idāni tañ atthaj upamāya sādhento, seyyathāpīti ādim āha. Tattha pakkhisakuno ti pakkhayutto sakuno. Detīti uppattati. Ayañ pan' etha sankhepato.<sup>2</sup> Sakuño nāma asukasmij padese rukkho paripakkaphalo ti ñatvā nānādisāhi āgantvā nakhapakkhatuññādihi tassa phalāni vijjhantā vidhūnantā<sup>3</sup> khādanti, idañ ajjatanāya, idañ svātanāya bhavissatati tesaj na hoti; phale pana khīñe n' eva<sup>4</sup> rukkhassa ārakkhañ thapenti, na tattha pattañ vā pakkhañ vā nakhañ vā tuññāñ vā thapenti; atha kho tasmiñ rukkhe anapekkho hutvā yo yañ disābhāgaj icchatī, so tena sapattabharo va uppativā gacchatī; evameva ayañ bhikkhu nisango<sup>5</sup> nirapekkho yeva pakkamatī, samādāy' eva pakkamatīti. Ariyenāti niddosena. Ajjhattan ti sake attabhāve. Anavajjasukhan ti niddosasukhañ.

So cakkhumā rūpaj disvā ti so iminā ariyena silakkhan-dhena samannāgato bhikkhu cakkhuviññāṇena rūpaj passitvā ti attho. Sesapadesu pi yañ vattabbañ, tañ sabbaj heṭṭhā vuttam eva. Avyāsekasukhan ti kilesehi anavasittasukhañ. Avikiññasukhan<sup>6</sup> ti pi vuttañ. Indriyasanjvarasukhañ hi ditṭhādīsu ditṭhamattādivasena pa-vattatāya avikiññaj hoti.

So abhikkante patikkante ti so manacchatthānaj indriyānaj sañvarena samannāgato bhikkhu imesu abhikkanta-patikkantādīsu sattasu ṭhānesu satisampajaññavasena sam-pajānakārī hoti. Tattha yañ vattabbañ siyā, tañ Jhānavibhange<sup>7</sup> vuttam eva.

So iminā cāti ādinā kiñ dasseti? Araññavāsassa pac-cayasampattiñ dasseti. Yassa hi ime cattāro pacca�

<sup>1</sup> S. N. verse 42, which reads Cātuddiso.

<sup>2</sup> B. sankhep'attho.

<sup>3</sup> S<sup>2</sup>., B. omit vidhūnantā.

<sup>4</sup> S<sup>2</sup>. omits n' eva.

<sup>5</sup> S<sup>1</sup>. nissaggo ; S<sup>2</sup>. nissango.

<sup>6</sup> S<sup>2</sup> avicinna-.

<sup>7</sup> Vibh., p. 250 f.

n'atthi, tassa araññavāso na ijhati, tiracchānagatehi vā vanacārakehi vā saddhiŋ vattabbataŋ āpajjati. Araññe adhivatthā devatā kiŋ evarūpassa pāpabhikkhuno araññavāsenāti bheravaŋ saddaŋ sāventi. Hatthehi sīsaŋ paharitvā palāyanākāraŋ karonti. Asuko bhikkhu araññaŋ pavisitvā idaŋ c' idaŋ ca pāpakammaŋ akāsīti ayaso pattharati. Yassa pan' ete cattāro paccayā atthi, tassa araññavāso ijhati. So hi attano sīlaŋ paccavekkhanto kiñci kālakaŋ vā tilakaŋ vā apassanto pītiŋ uppādetvā taŋ khayato vayato<sup>1</sup> sammasanto ariyabhūmiŋ okkamati. Araññe adhivatthā devatā attamanā vaṇṇaŋ bhāsanti. Iti 'ssa udake pakkhittatelabiṇḍu viya yaso vitthārito hoti.

Vivittan ti ādīni hetṭhā vuttaṭṭhāne va.

*So evaŋ samāhite citte . . . pe . . . yathākammupage satte pajānātiti ettake ṭhāne yaŋ vattabbaŋ siyā, taŋ sabbāŋ Visuddhimagge vuttam eva.*

Tatiyavijjāya so evaŋ samāhite citte ti vipassanā-pādakaŋ catutthajjhānacittaŋ veditabbaŋ. Āsavānay khayaññāyāti arahattamaggaññāṭṭhāya. Arahattamaggo hi āsavānaŋ vināsanato āsavānaŋ khayo ti vuccati. [Sappiyaŋ ṭhānaŋ patvā nirujjhati.<sup>2</sup>] Tatra c' etaŋ<sup>3</sup> nānaŋ tattha pariyāpannattā ti. Cittay abhininnāmetiti vipassanā - cittaŋ abhinīharati. So idaŋ dukkhan ti evaŋ ādīsu ettakāŋ dukkhaŋ, na ito bhiyyo ti sabbam pi dukkhasaccāŋ sarasallakkhaṇapaṭivedhena<sup>4</sup> yathābhūtaŋ pajānāti, paṭivijjhati. Tassa ca dukkhassa nibbattikaŋ taṇhaŋ ayāŋ dukkhasamudayo ti tadubhayaŋ pi yaŋ<sup>5</sup> ṭhānaŋ patvā nirujjhati. Taŋ tesāŋ appavattiŋ nibbānaŋ ayāŋ dukkhanirodho ti. Tassa ca sampāpakaŋ ariyamaggāŋ ayāŋ dukkhanirodhagāminipaṭipadā ti sarasallakkhaṇapaṭivedhena yathābhūtaŋ pajānāti, paṭivijjhātīti evam attho veditabbo.

Evaŋ sarūpato saccāni dassetvā idāni kilesavasena pari-yāyato dassetto *ime āsavā* ti ādim āha. *Tassa evaŋ jānato*

<sup>1</sup> S<sup>1</sup>. omits vayato.

<sup>2</sup> B. omits this sentence.

<sup>3</sup> S<sup>1</sup>. Tatr' ev' etaŋ.

<sup>4</sup> Cf. Abidh. S., ix. 10 : sarasavasena.

<sup>5</sup> B. omits yaŋ.

*evaj passato ti tassa evaj jānantassa evaj passantassa saha vipassanāya koṭippattamaggaj katheti. Kāmāsavāti kāmāsavato. Vimuccatīti iminā maggakkhaṇaj<sup>1</sup> dasseti. Vimuttasmin ti iminā phalakkhaṇaj dasseti. Maggakkhaṇe hi cittaṇ vimuccati, phalakkhaṇe vimuttaṇ hoti. Vimuttasmiṇ vimuttam iti nāṇan ti iminā paccavekkhaṇāṇaj dasseti; khīṇā jātīti ādihi tassa bhūmiṇ. Tena hi nāneṇa so paccavekkhanto khīṇā jātīti ādīni pajānāti. Vusitan ti vutthaṇ parivutthaṇ kataṇ caritaṇ niṭṭhitān ti attho. Brahmačariyan ti maggabrahmačariyaṇ. Puthujjanakalyāṇakena hi saddhiṇ sattasekkhā brahmačariyavāsaṇ vasanti nāma. Khīṇāsavo vutthavāso, tasmā so attano brahmačariyavāsaṇ paccavekkhanto vusitaj brahmačariyan ti pajānāti. Kataj karaṇīyan ti catūsu saccesu catūhi maggehi pariṇīṇ-pahāna-sacchikiriyā-bhāvanāvasena<sup>2</sup> solasavidham pi kiccaṇ niṭṭhāpitan ti attho. Puthujjanakalyāṇakādayo hi taṇ kiccaṇ karonti; khīṇāsavo katakaraṇīyo, tasmā so attano karaṇīyaṇ paccavekkhanto kataj karaṇīyan ti pajānāti. Nāparaj itthatāyāti idāni puna itthabhāvāya solasakiccabhāvāya kilesakkhayāya vā maggabhāvanā kiccaṇ n'atthiti pajānāti.*

25. Sarāgādisu appahīno ti vikkhambhanappahānenā<sup>3</sup> vā tadangappahānenā vā samucchedappahānenā vā appahīno.

26. Lābhī hotīti ādīsu lābhī ti lābhaj<sup>4</sup> paṭilabhitvā ṭhito. Ajjhattaj cetosamathassāti niyakajjhattasankhāto attano citte uppannassa cetosamathassa. Adhipaññālhammaripassanāyāti adhipaññāsankhātāya khandhadhammesu<sup>5</sup> anicca-divasena pavattāya<sup>6</sup> vipassanāya. Rūpasahagatānan ti rūpanimittārammaṇāṇaj rūpāvacarasamāpattinaj. Arūpasahagatānan ti na rūpanimittārammaṇāṇaj arūpasamāpattinaj. Ettha ca pathamo aṭṭhasamāpattilābhī puthujjano. Dutiyo sukkhavipassaka-ariyasāvako. Tatiyo aṭṭha-

<sup>1</sup> S<sup>1</sup>. maggakkhaṇaj.

<sup>2</sup> S<sup>1</sup>. pariṇīṇ-sacchikiriyā-sabhbāvavasena.

<sup>3</sup> S<sup>1</sup>. vikkhambhantena.

<sup>5</sup> S<sup>1</sup>. khayadhammesu.

<sup>4</sup> B. lābhavā.

<sup>6</sup> S<sup>1</sup>. pavattamānāya.

saṁpattilābhī ariyasāvako. Catuttho lokiyanahājano veditabbo.

27. Anusotagāmī-ādīsu *anusotagāmī* ti vattasotaj anugato vattasote nimuggo puthujjano veditabbo.

*Paṭisotagāmī* ti *paṭisotagamane*<sup>1</sup> anusotam āgantvā paṭisotaj gacchantass' etaj adhivacanaj. *Pāpañ ca kammay na karoti* paññattaj vītikkamanto<sup>2</sup> na karoti. *Sahāpi dukkhena sahāpi domanassenāti kilesapariyutṭhāne* sati uppanna dukkhadomanassena saddhim pi. *Paripūṇnan* ti tissannaj sikkhānaj ekāya pi anūnaŋ. *Parisuddhan* ti nirupakkilesaj. *Brahmacariyan* ti setṭhacariyaj. Iminā vārena sotāpannasakadāgāmino kathitā. Kiŋ pana te rudentā brahmacariyaj carantīti? Āma. Kilesarodanena rudentā caranti nāma. Silasampanno puthujjanabhikkhu etth' eva sangahito.

*Thitatto* ti thitasabhāvo. Anāgāmī ti kāmarāgavyāpādehi akampaniyacittatāya ca tamhā lokā anāvattidhammatāya ca thitasabhāvo nāma.

*Tiṇo* ti tañhāsotaj uttiṇo. *Pārangato* ti nibbānapāraj gato.

*Thale*<sup>3</sup> titthati arahattathalē<sup>4</sup> saṁpattithale<sup>4</sup> titthati. *Cetovimuttin* ti phalasamādhij. *Paññāvimuttin* ti phalañānaj. *Ayaj vuccatīti ayaŋ khīṇāsavo tiṇo pārangato* ti *thale*<sup>3</sup> titthati brāhmaṇo ti vuccati. Bāhitapāpatāya hi esa brāhmaṇo nāma.

28. Appassutādīsu *appakaj sutaj hotīti navange* satthu sāsane kiñcideva thokaŋ sutaj hoti. *Na attham aññāya*<sup>5</sup> na dhammay aññāya<sup>5</sup> [na<sup>6</sup>] dhammānudhammapaṭipanno hotīti Aṭṭhakathañ ca Pāliñ ca jānitvā lokuttaradhammassa anurūpadhammaj pubbabhāgapaṭipadaj paṭipanno na hoti.<sup>7</sup> Iminā nayena sabbattha attho veditabbo.

29. Samanamacalādīsu *samanamacalo* ti samaṇa acalo. Ma-kāro padasandhikaro. Niccalasamaṇo thirasamaṇo ti

<sup>1</sup> S<sup>1</sup>, S<sup>2</sup>. -gamano.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. avītikkamanto.

<sup>3</sup> S<sup>1</sup>. Phale.

<sup>4</sup> B. arahattasamāpattithale.

<sup>5</sup> S<sup>1</sup>. aññe.

<sup>6</sup> PP. na; omitted by S<sup>1</sup>, S<sup>2</sup>, B.

<sup>7</sup> S<sup>1</sup>. paṭipannetamhi; S<sup>2</sup>. paṭipanno hoti.

attho. *Ayaj vuccatīti ayaj sotāpanno sāsane mūlajātāya saddhāya patitthitattā samanamacalo ti vuccati.*

Sakadāgāmī pana rajjanakakilesassa atthitāya *samanapadumo* ti vutto. Rattaṭṭho hi idha padumaṭṭho nāmāti vuttaṇ.

Anāgāmī kāmarāgasankhātassa rajjanakilesassa natthitāya *samanapūṇḍarīko* ti vutto. Paṇḍaratṭho hi idha pūṇḍarīkaṭṭho nāmāti vuttaṇ.

*Khīṇāsavo ca thaddhabhāvakarānaŋ kilesānaŋ abhāvena saman̄esu saman̄asukhumālo* ti vutto. Appakatthenāpi<sup>1</sup> hi c' esa saman̄asukhumālo yevāti.

### CATUKKAṄ NIṬṬHITĀṄ.

Pancake:<sup>1</sup> *tatrāti tesu ārabhati<sup>2</sup> ca vippatisārī ca hotīti* ādinā nayena heṭṭhā udditthapuggalesu. *Yvāyan* ti yo ayaŋ. *Ārabhatīti<sup>2</sup>* ettha ārabbha-saddo kammakiriyāhiṇ-sanaviriyavikopanāpatti vītikkamesu vattati. Tathā h' esāyaŋ kiñci dukkhaŋ sambhoti sabbaj ārabbha pacca�āti kamme āgato. Mahāyaññā mahārambhā, na te honti mahaphalā ti kiriyāyaŋ.<sup>3</sup> Saman̄aŋ Gotamaŋ uddissa pāṇaŋ ārambhatīti<sup>4</sup> hijsane. Ārambhatha nikhamatha, yuñjatha buddhasāsane<sup>5</sup> ti viriye.<sup>6</sup> Bijagāmabhūtagāma-samārambhā pativirato hotīti<sup>7</sup> vikopane. *Ārabhati ca vippatisārī ca hotīti* ayaŋ pana āpatti vītikkame āgato. Tasmā āpatti vītikkamavasena ārabhati c'eva tappaccayaŋ vippatisārī ca hotīti ayam ettha attho. *Cetovimuttin* ti phalasamādhi. *Paññāvimuttin* ti<sup>8</sup> phalañāhaŋ. *Yathābhūtay na pajānātīti* anadhigatattā yathā sabhāvato na jānāti. *Yatth' assāti yasmiŋ assa, yaŋ thānaŋ patvā* etassa pugallassa uppānnā pāpakā akusalā dhammā aparisesā nirujjhantīti attho. Kiŋ pana patvā te nirujjhantīti? Arahattamaggaj. Phalappattassa pana niruddhā nāma honti.

<sup>1</sup> S<sup>1</sup>., S<sup>2</sup>. appadukkaṭṭhenā°. <sup>2</sup> B. ārambhati. <sup>3</sup> S<sup>1</sup>., S<sup>2</sup>. kiriyāya.

<sup>4</sup> M., i. 368.

<sup>5</sup> S., i. 156; Therag., verse 256.

<sup>6</sup> B. virī° always.

<sup>7</sup> P.P., p. 58, l. 3.

<sup>8</sup> B. omits phalasamādhi paññāvimuttin ti.

Evaŋ sante pi idha maggakiccasena phalam eva vuttan ti veditabbaj. Ārambhajā<sup>1</sup> ti āpattivītikkamasambhavā. Vippaṭisārajāti vippatisārato. Jātā<sup>2</sup>pavaḍḍhantiti punapunaj uppajjanena vadḍhanti. Sādhūti āyacana-sādhu. Idaj vuttaŋ hoti yāva aparaddhañ<sup>3</sup> ca vata āyasmata, evaŋ sante pi mayaŋ āyasmantaŋ yācāma desetabbayutta-kassa desanāya vuṭṭhātabbayuttakassa vuṭṭhānena āvikā-tabbayuttakassa āvikiriyāya ārambhaje āsave pahāya sudhante thitabhāvapaccavekkhanena vippaṭisāraje āsave paṭivinodetvā niharitvā vipassanā-cittaŋ c'eva vipassanā paññañ ca bhāvetun ti. Amunā pañcamena puggalenati etena pañcamena khīṇāsavapuggalena samasamo bhavisatīti lokuttaraguṇehi samabhāven' eva samobhavissatīti evaŋ khīṇāsavena ovaditabbo ti attho.

Āra[m]bhati<sup>4</sup> na vippatisāri hotīti āpattiŋ āpajjati. Taŋ pana desetuŋ sabhāgapuggalaŋ pariyesati, tasmā na vippati-sāri hoti. Anguttaraṭṭhakathāyaŋ pana sakiŋ<sup>5</sup> āpattiŋ āpajjītvā tato vuṭṭhāya pacchā kiñci pi nāpajjati vippaṭi-sāraŋ pana vinodetuŋ na sakkotīti vuttaŋ.

Na āra[m]bhati na vippaṭisāri hotīti n' eva āpattiŋ āpajjati-na vippatisāri hoti. Katamo pan' esa puggalo ti?<sup>5</sup> Ossat-thaviriyapuggalo. So hi kiŋ me imasmīŋ Buddhakāle parinibbānena? Anāgate Metteyya-sammāsambuddhakāle parinibbāyissāmīti visuddhasilo pi paṭipattiŋ na pūreti, so hi kim atthaŋ āyasmā pamatto viharati, puthujjanassa nāma gati anibaddhā. Āyasmā hi Metteyya-sammāsambuddhassa sammukhabhāvaŋ labheyya<sup>6</sup> pi na labheyya pīti. Arahattatthāya vipassanaj bhāvehīti ovaditabbo.

Sesaj sabbaŋ vuttanayen' eva veditabbaj.

<sup>1</sup> S<sup>1</sup>. Ārabbhajā.

<sup>2</sup> P.P. āsavā; S<sup>1</sup>. Jātā atha vad°.

<sup>3</sup> S<sup>1</sup>. āraddhaŋ.

<sup>4</sup> B. inserts the [m].

<sup>5</sup> S<sup>1</sup>. substitutes for sakiŋ . . . puggalo ti : vuṭṭhitattā na vippaṭisāri hotīti vuttaŋ. Nārabhati vippaṭisāri hotīti āpatti n' āpajjati vinayasaññattiyaj pana akovidattā anāpattiya āpattisaññī hutvā vippaṭisāri hoti. Anguttaraṭṭhakathāyaŋ pana sakiŋ āpajjītvā tato, etc. . . . sakkotīti vuttaŋ. Arabhāti na yippatisāri hoti n' eva āpattiŋ āpajjati, na vippaṭisāri hoti. Kataro pan' esa puggalo ti? S<sup>2</sup>. has instead of saññatti, paññatti; instead of āpattisaññī, anāpattisaññī; otherwise agrees with S<sup>1</sup>.

<sup>6</sup> B. labheyyāpi.

2. *Datrā avajānātīti* ādīsu eko bhikkhu mahāpuñño catupaccayalābhī hoti. So cīvarādīni labhitvā aññaŋ appa-puññaŋ āpucchatī. So pi tasmiŋ punappunam āpucchante pi gañhatī yeva. Ath' assa itaro thokaŋ kupito hutvā man-kubhāvaj uppādetukāmo vadati, ayaŋ attano dhammatāya cīvarādīni na labhatī amhe nissāya labhatīti evaŋ *puggalo datrā avajānātī nāma*.

Eko pana ekena saddhiŋ dve tīni vassāni vasanto pubbe taŋ puggalaŋ garuŋ katvā pacchā gacchante gacchante kāle cittikāraŋ na karoti āsanā na vuṭṭhāti upatṭhānam pi na gacchatī, evaŋ puggalo sañvāsenā *avajānātī nāma*.

*Ādheyymukho*<sup>1</sup> ti ādito dheyymukho,<sup>2</sup> paṭhamavaca-nasmiŋ<sup>3</sup> yeva ṭhapitamukho ti attho. *Adhimuccitā hotīti* saddhātā hoti. Tatrāyaj nayo : eko puggalo sāruppaŋ yeva bhikkhuŋ asāruppo eso ti katheti, taŋ sutvā esa niṭṭhiŋ gacchatī ; puna aññaŋ sabhāgena bhikkhunā sāruppo ayan ti vutte pi tassa vacanāŋ na gañhatī ; asukena nāma asāruppo ayan ti amhākaŋ kathitan ti purimabhikkhuno va kathaŋ gañhatī. Aparo pi' ssa dussilaŋ sīlavā ti katheti. Tassa vacanāŋ saddahitvā puna aññaŋ asāruppo esa bhikkhu, nāyaŋ tumhākaŋ santikaŋ upasankamituj yutto ti vutto pi tassa vacanāŋ aggahetvā purimass' eva kathaŋ gañhatī. Aparo vaṇṇam pi kathitaŋ gañhatī, avanṇam pi kathitaŋ gañhatī yeva : ayam pi ādheyymukho<sup>1</sup> yeva nāma. *Ādhātabbamukho*<sup>4</sup> yaŋ yaŋ sunāti, tattha tattha ṭhapitamukho ti attho.

*Lolo* ti saddhādīnaŋ ittarakālaṭṭhitikattā assaddhiyādīhi lalitabhāvena lolo. *Ittarasaddho* ti parittasaddho<sup>5</sup> apari-punṇasaddho. Sesesu pi es' eva nayo.

Ettha pana<sup>6</sup> punappunaŋ bhajanavasena saddhā va bhatti. Pemaj saddhāpemaj gehasitapemam pi vatṭati. Pasādo saddhāpasādo va. *Evaŋ puggalo lolo* hotīti evaŋ ittarasaddhāditāya puggalo lolo nāma hoti, haliddirāgo viya thusarāsimhi kotitakħānuko viya assa piṭṭhiyaŋ tha-

<sup>1</sup> S<sup>1</sup>. Ādeyya°.

<sup>2</sup> S<sup>1</sup>. deyyamukho.

<sup>3</sup> S<sup>1</sup>. vatthasmiŋ ; S<sup>2</sup>. vanasmiŋ.

<sup>4</sup> S<sup>1</sup>. ādhātayaŋ pamukho ; S<sup>2</sup>. ādhātabbaŋ pamukho.

<sup>5</sup> S<sup>1</sup>. purita-.

<sup>6</sup> S<sup>1</sup>. na.

pitakumbhaṇḍaŋ viya ca anibandhaṭṭhāne<sup>1</sup> muhuttena pasīdati, muhuttena kuppati.

*Mando momuho ti aññāñabhāvena mando avisadatāya momūho. Mahāmūlho ti attho.*

3. Yodhājīvūpamesu *yodhājīvā* ti yuddhūpajīvino. *Rajaggan* ti hatthi-assādīnaŋ pādappahārabhinnāya bhūmiyā uggataŋ rajakkhandhaŋ. *Na*<sup>2</sup> *santhambhatīti*<sup>2</sup> santhambhitvā ṭhātuŋ na sakkoti.

*Sahati rajaggan* ti rajakkhandhaŋ disvā pi adhivāseti. *Dhajaggan* ti hatthi-assapit̄thesu vā rathesu vā ussāpitānaŋ dhajānaŋ aggaj.

*Ussādanan* ti hatthi-assarathādīnaŋ c' eva balakāyassa ca uccāsadda-mahāsaddaŋ.

*Sampahāre* ti samāgate<sup>3</sup> appamattake pi pahāre. *Haññatīti* vihaññati vighātaŋ āpajjati. *Vyāpajjatīti* vipattiŋ āpajjati pakatibhāvaŋ jahati.

*Sahati sampahāran* ti dve tayo pahāre patvā pi sahati adhivāseti. *Tam eva sangāmasīsan* ti tam eva jayakhan-dhāvāratṭhānaŋ. *Ajjhāvasatīti* sattāhamattai abhibhavtīva āvasati. *Kiŋ kāraṇā?* Laddhappahārānaŋ pahāra-jagganatthaŋ c' eva katakammānaŋ visesaj ñatvā ṭhānan-taradānatthañ ca issariyasukhānubhavanatthañ ca.

Idāni yasmā satthu yodhājīvehi kiccaŋ n'atthi, imasmiŋ pana sāsane tathārūpe pañca puggale dassetuŋ idaŋ opamaj ābhataŋ, tasmā te puggale dassento *evam evan* ti ādim āha. Tattha *saysīdatīti* micchāvitakkasmij visīdati anupavisati. *Na sakkoti brahmacariyaj santānetun*<sup>4</sup> ti brahmacariyavāsaŋ anupacchijjamānaŋ gopetuŋ na sakkoti. *Sikkhādubbalyaj* āvikatvā ti sikkhāya dubbalabhbāvaŋ pakā-setvā. *Kim assa rajaggasmin* ti kiŋ<sup>5</sup> tassa<sup>5</sup> puggalassa rajaggaj nāmāti vadati. *Abhirūpā* ti rūpavatī. *Dassanīyā* ti dassanayoggā. *Pāsādikā* ti dassanen' eva cittappa-sādāvahā. *Paramāyāti* uttamāya. *Vaṇṇapokharatāyāti* sariravaṇñena c'eva angasanṭhānena ca. *Uhasatīti* ava-hasati. *Ullapatīti* katheti. *Ujjagghatīti*<sup>6</sup> pāṇīŋ paharitvā

<sup>1</sup> S<sup>2</sup>. anibaddhaṭṭhāne ; B. anibandhaṭṭhāno.

<sup>2</sup> S<sup>1</sup>, S<sup>2</sup>. omit na santhambhatīti.

<sup>4</sup> B. sandhāretun.

<sup>5</sup> S<sup>2</sup>. kassa ; B. ka tassa.

<sup>3</sup> S<sup>1</sup>. mahāgato.

<sup>6</sup> S<sup>1</sup>. ujjaggetiti.

mahāhasitaŋ hasati. *Uppan̄deti* uppan̄danakathaŋ katheti. Abhinisīdati abhibhavitvā santike vā ekāsane vā nisīdati.

Dutiyapade pi es' eva nayo.<sup>1</sup>

*Ajjhottharati* ti<sup>2</sup> avattharati.

*Vinivethetvā*<sup>3</sup> vinimocetvā ti pahitatthānato tassa hatthaŋ vinivethetvā c' eva mocetvā ca. Sesam ettha uttānattham eva.

4. Piṇḍapātikesu mandattā momuhattā ti n' eva samādānaŋ jānāti, na ānisāŋsaŋ. Attano pana mandattā momūhattā aññānen' eva piṇḍapātiko hoti. Pāpiccho icchāpakato ti piṇḍapātikassa me sato ayaŋ piṇḍapātiko ti catupaccaya-sakkāraŋ karissanti.

Lajjī appiccho ti ādīhi ca guṇehi sambhāventiti evaŋ pāpikāya icchāya thatvā tāya papičchāya abhibhūto hutvā piṇḍapātiko hoti. Ummādavasena piṇḍāya caranto pana ummādā cittavikkhepapiṇḍapātiko nāma hoti. Vaṇṇitan ti idaŋ piṇḍapātikangāŋ nāma *Buddhehi ca Buddhasāvakehi ca* vaṇṇitaŋ pasatthan ti piṇḍapātiko hoti. Appicchatay yeva nissāyāti ādisu appiccho bhavissāmi idam eva piṇḍapātikangāŋ appicchatāya saṅvattissati: iti santuṭṭho bhavissāmi idam eva piṇḍapātikangāŋ santuṭṭhiyā saṅvattissati: iti kilese saṅlkhissāmi idaŋ piṇḍapātikangāŋ kilesa-sallekhanathāya saṅvattissatitī piṇḍapātiko hoti. *Idam-attikan* ti imāya kalyāṇāya paṭipattiyā attthikabhāvaŋ, iminā vā piṇḍapātamattena attthikabhāvaŋ, yaŋ yaŋ laddhaŋ tena tena vayāpanabhāvaŋ nissāyāti attho.

*Aggo* ti jetṭhako. Sesāni tass' eva vevacanāni. *Gavā khīran* ti gāvito khīraŋ nāma hoti, na vinā gāviyā. *Khīramhā dadhūti* ādīsu pi es' eva nayo. *Evam evan* ti yathā etesu pañcasu gorasesu sappimāndo aggo, evam evaŋ imesu pañcasu piṇḍapātikesu svāyaŋ appicchatādīni nissāya piṇḍapātiko hoti, ayaŋ *aggo ca setṭho ca mokkho ca uttamo ca pavaro ca*. Imesu pana pañcasu piṇḍapātikesu dve va janā

<sup>1</sup> This leads us to infer that, in Buddhaghosa's text of the PP., the four foregoing terms were included in the account of the first and second class of men, as they now are only in the third.—ED.

<sup>2</sup> S<sup>1</sup>. omits *ajjhottarati* . . . ānisāŋsaŋ.

<sup>3</sup> B. *vinivedhetvā*.

piñḍapātikā, tayo na piñḍapātikā. Nāmamattena pana piñḍapātikā ti veditabbā.

5-14. Khalupacchābhettikādisu pi es' eva nayo.

PANCAKĀN NITTĀHITĀN.

*Chakke*: (1) *tatrāti* tesu chasu puggalesu. *Sammāsam-buddho* tena *datṭhabbo* ti so puggalo tena anācariyakena attanā uppāditena sabbaññutaññāṇena sabbaññubuddho *datṭhabbo*.

*Paccekasambuddho* tenāti ādīsu pi tena paccekasambo-dhiññāṇena so puggalo paccekasambuddho. Tena sāvaka-pāramiññāṇena te puggalā Sāriputta-Moggalānā. Tena duk-khassa antakaraṇena te puggalā avasesā arahanto. Tena itthattaj anāgamanena so puggalo anāgāmī. Tena *itthataj* āgamanena te puggalā sotāpanna-sakadāgāmino *datṭhabbā* ti.

CHAKKĀN NITTĀHITĀN.

*Sattake*: (1) *Sakiy nimuggo* ti ekavāraṇi nimuggo. *Ekantakālakēhīti* ekanten' eva kālakēhi natthikavāda-ahetukavāda - akiriyavādasankhātehi niyatamicchādiṭṭhidhammehi. *Evaŋ puggalo* ti iminā kāraṇena puggalo eka-vāraṇi nimuggo, tathā nimuggo va hoti. Etassa hi puna-bhavato vuṭṭhānaṇi nāma n'atthīti vadanti. Makkhali Gosā-lādayo viya heṭṭhānarakaggīnaṇi yeva āhāro hoti. *Sāhu-saddhā-kusalesu dhammesūti* kusaladhammesu saddhā nāma sādhu laddhikā<sup>1</sup> ti ummujjati. So tāvataken' eva kusalena ummujjati nāma. *Sadhuhirīti* ādīsu pi es' eva nayo.

*Hāyati* c' evāti cankavāre<sup>2</sup> va āsitta-udakāṇi viya ekan-tena parihāyat' eva. *Evaŋ puggalo* ti evaṇi sāhusaddhā ti imesaṇi saddhādīnaṇi vasena ekavāraṇi ummujjītvā tesaiṇi parihāniyā puna nimujjati yeva Devadattādayo viya. Deva-datto hi atṭha samāpattiyo pañca ca abhiññāyo nibbattetvā pi puna buddhānaṇi paṭicchakatāya<sup>3</sup> tehi guṇehi parihino

<sup>1</sup> S<sup>1</sup>. laṭṭhikā.

<sup>2</sup> S<sup>1</sup>. cangavāre; S<sup>2</sup>. cangavāde.

<sup>3</sup> B. paṭikāṇṭakatāya.

ruhiruppādakammaŋ sanghabhedakammaŋ ca katvā kāyassa bhedā dutiyacittavārena niraye nibbatti. Kokāliko dve aggasāvake upavaditvā Padumaniraye nibbatto. *N' eva hāyati no vadḍhatīti appahonakakāle pi na hāyati, pahonakakāle pi na vadḍhati.* Ubhayam pi pan' etaj agārikena pi anagārikena pi dīpetabbaj. Ekacco hi agāriko appahonakakāle pakkhikabhattaj vā salākabhattaj vā vassāvāsikaj vā upanibandhāpeti. So pacchā pahonakakāle pi pakkhikabhattādimattam eva pavatteti. Anagāriko pi ādimhi appahonakakāle uddesaj vā dhutangaj vā ganhati, medhābalaviriyasampattiā pahonakakāle pi tato uttari<sup>1</sup> na<sup>1</sup> karoti. *Evaŋ puggalo ti evaŋ imāya saddhādīnaj thitiyā puggalo ummujjītvā thito nāma hoti.*

*Ummujjītvā vipassati viloketīti sotāpanno<sup>2</sup> puggalo<sup>2</sup> utṭhahitvā gamanamaggaj gantabbaj disaj vā oloketi nāma. Ummujjītvā pataratiīti sakadāgāmipuggalo kilesatanutāya utṭhahitvā gantabbadisābhimukho patarati nāma. Patigādhappatto<sup>3</sup> hotīti anāgāmipuggalo utṭhāya viloketvā pataritvā gantvā ekasmij thāne patiṭṭhāpatto nāma hoti, titṭhati, na pun' āgacchatīti. Tiṇo pārangato thale<sup>4</sup> titṭhatīti sabbakilesoghaj taritvā paratiraj gantvā nibbānathale thito nāma hoti.*

Ime pana satta puggalā udakopamena dīpitā. Satta kira janghvāṇijā addhānamaggappaṭipannā antarāmagge ekaŋ puṇyanadij pāpuṇijsu. Tesu paṭhamaj otīṇo udakabhīruko puriso otīṇatthāne yeva nimujjītvā puna utṭhātuŋ nāsakkhi, anto yeva macchakacchaphabhakkhaŋ jāto. Dutiyo otīṇatthāne nimujjītvā sakiŋ utṭhahitvā pana nimuggo utṭhātuŋ nāsakkhi, anto yeva macchakacchaphabhakkhaŋ jāto. Tatiyo nimujjītvā utṭhahi. So majjhe nadiyā thatvā n' eva orato āgantuŋ, na parato gantuŋ asakkhi. Catuttho utṭhāya thito uttarānatitthan olokesi. Pañcamo otaranatitthan<sup>5</sup> oloketvā patarati. Chattho taritvā pārimatiraj gantvā kaṭippamāne udake thito. Sat-tamo pārimatiraj gantvā gandhacūṇḍādīhi nahātvā<sup>6</sup> vara-

<sup>1</sup> S<sup>1</sup>. uttarij.

<sup>2</sup> S<sup>1</sup>. omits.

<sup>3</sup> S<sup>1</sup>. paṭṭhitapatto.

<sup>4</sup> So S<sup>1</sup>, S<sup>2</sup>, B. Cf. p. 245.

<sup>5</sup> S<sup>1</sup>. uttarāṇa-; S<sup>2</sup>. tarāṇa-.

<sup>6</sup> B. nhatvā.

vatthāni nivāsetvā surabhivilepanaj vilimpitvā niluppala-dīni pilandhitvā nānālankārapaṭimāṇḍito mahānagaraj pavisitvā pāsādavaram āruyha<sup>1</sup> uttamabhojanam bhūñji.

Tattha satta janghavāṇijā viya ime satta puggalā. Nadī viya vatṭaj. Paṭhamassa udakabhīrukassa purisassa otinṇāṭṭhāne yeva nimujjanaj viya micchādiṭṭhikassa vatṭe nimujjanaj. Ummujjivtā nimuggapuriso viya sad-dhādīna j uppattimattakena ummujjivtā tesaj parihāniyā nimuggapuggalo. Majhe nadiyā ṭhito viya saddhādithitiyā ṭhitapuggalo. Uttaraṇakatitthaj olokento viya gantabbamaggaj gantabbadisa j vā olokento sotāpanno. Pata-ritapuriso viya kilesapatanutāya pataranto sakadāgāmī. Taritvā kaṭimatte udae ṭhitapuriso viya anāvattidhamma-tāya ṭhito anāgāmī. Nahātvā pārimatīraj uttaritvā thale ṭhitapuriso viya cattāro oghe atikamitvā nibbānathale ṭhito khīṇāsavabrahmāno. Thale ṭhitapurisassa nagara j pavisitvā pāsādavaram āruyha uttamabhojanabhuñjanaj viya khīṇāsavassa nibbānārammaṇaj phalasamāpatti j appetvā vītināmanaj veditabba j.

2. Ubhatobhāgavimuttādayo hetṭhā pakāsita yevāti.

### SATTAKA<sup>2</sup> NIṬṬHITA J.

Atṭhaka-navakaniddesā pi hetṭhā vuttanayen' eva vedi-tabbā.

Dasakaniddese : (1) *idhāti kāmāvacarabhūmiya j*. Kāmā-vacarabhūmiya j hi sattakkhattuparamādīna j kāmāvacara-bhūmiya j eva niṭṭhā hoti. Kāmāvacarattabhaven' eva arahattappatti ca anupādisesanibbānappatti ca hotīti attho.

*Idha vihāyāti idha kāmāvacare attabhāve vihāya Suddhā-vāsattabhāve ṭhitāna j niṭṭhā hotīti attho. Antarā-parinib-bāyi-ādayo hi idha anāgāmiphala j patvā ito cutā Suddhā-vasesu uppajjivtā tena attabhāvena arahattañ c' eva anu-*

<sup>1</sup> B. ārūyha.

<sup>2</sup> S<sup>1</sup>. sattama j.

pādisesanibbānadadhātuñ ca papūṇanti. Tena vuttañ imesañ pañcannañ *idha vihāya niṭṭhā* ti.

**DASAKĀ NIṬṬHITĀ᳚.**

Ettāvatā ca :

Yañ ve puggalapaññattij loke appaṭipuggalo  
 nātisankhepato satthā desesi tidasālaye  
 tassā Atṭhakathañ c' eva dīpabhāsāya sankhataj  
 Āgamaṭṭhakathāyo ca ogāhetvā asesato  
 suvibhatto asankiṇo yo yo attho yahiñ yahiñ  
 tato tato tañ gahetvā pahāya ativitthāraj  
 Visuddhi-Magge yañ vuttañ tam anādāya sankhatā  
 nātisankhepavithāra nayen' Atṭhakathā ayañ  
 tam etañ sattamattehi bhānavārehi tantiyā  
 ciraṭṭhitatthañ dhammassa sankharontena yañ mayā  
 sampattaj kusalaj tena saddhammañ sukhumañ sivañ  
 olokentu visuddhena pāṇayo dhammadakkhumā ti.

**PUGGALAPAÑÑATTI-ATṬHAKATHĀ NIṬṬHITĀ.**

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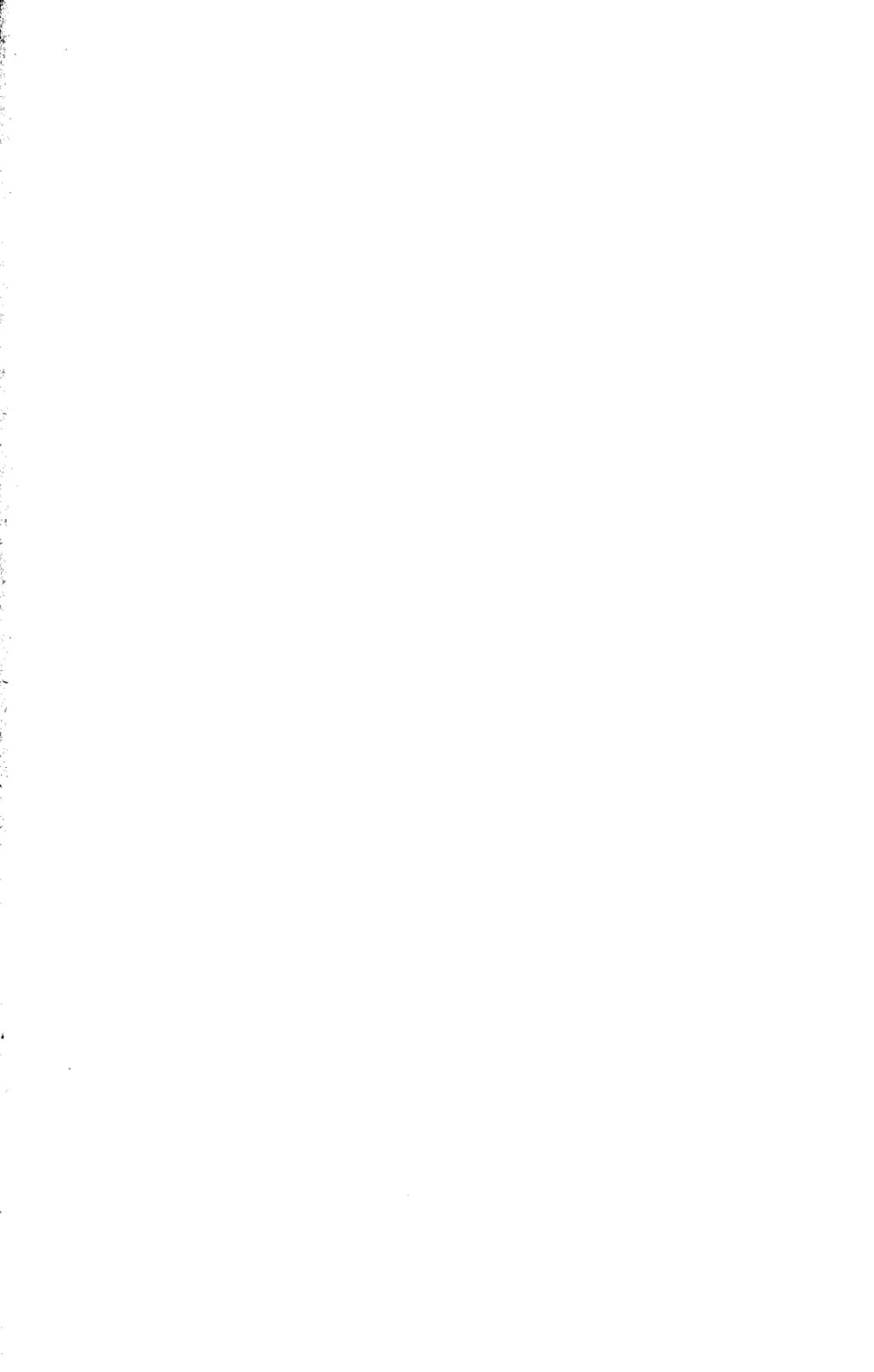
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