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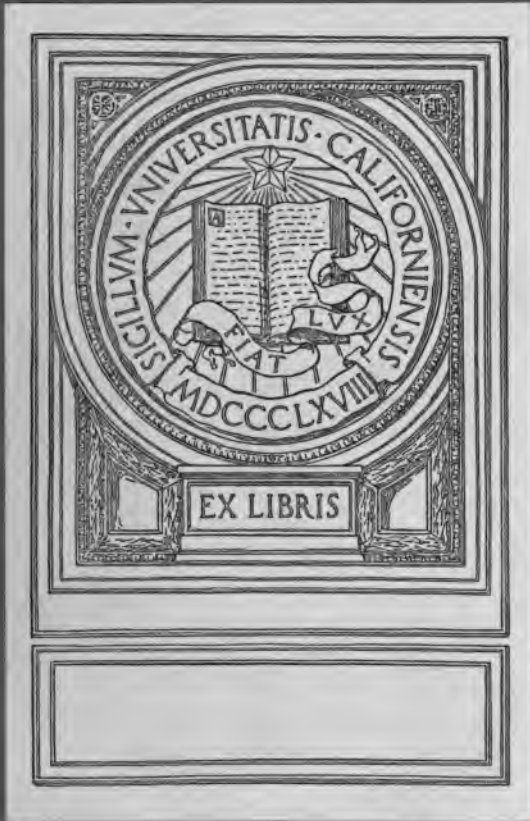
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THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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ABBREVIATIONS¹.

1. Canonical Books.

- A. — *Āṅguttara-Nikāya*.
B. — *Buddhavamsa*.
C. — *Cariyā-Piṭaka*.
D. — *Dīgha-Nikāya*.
Dhp. — *Dhammapada*.
Dh. S. — *Dhamma-Saṅgaṇi*.
It. — *Itivuttaka*.
Jāt. — *Jātaka*.
Kh. P. — *Khuddaka-Pāṭha*.
K. V. — *Kathā-Vatthu*.
M. — *Majjhima-Nikāya*.
M. P. S. — *Mahā-Parinibbāna-Sutta*.
P. P. — *Puggala-Paññatti*.
P. V. — *Peta-Vatthu*.
S. — *Saṃyutta-Nikāya*.
S. N. — *Sutta-Nipāta*.
Thag. — *Thera-Gāthā*.
Thig. — *Theri-Gāthā*.
Ud. — *Udāna*.
Vin. — *Vinaya*.
V. V. — *Vimāna-Vatthu*.

2. Other Books.

- Asl. — *Attha-Sālinī*.
K. V. A. — *Kathā-Vatthu-Aṭṭhakathā*.
G. V. — *Gandha-Vamsa*.
Jin. — *Jinālamkāra*.
Dhp. A. — *Dhammapada-Aṭṭhakathā*.
Dīp. — *Dīpavamsa*.
Man. — *Manoratha-Pūraṇī*.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakarana.
 Nett. A. — Netti-Pakarana-Aṭṭhakathā.
 Peṭ. — Peṭakopadesa.
 Sad. S. — Saddhamma-Saṅgaha.
 Sāa. — Sāsana-Vaṃsa.
 Sum. — Sumaṅgala-Vilāsini.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
 p. 11, l. 6 fr. b. read sukke.
 p. 13, l. 12 fr. b. delete the full stop after ti.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after pahiyvati.
 p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
 p. 126, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

INTRODUCTION.

The *Netti-pakarana*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading'¹, to wit

¹ For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhihi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadipikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. *nā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanāsamattā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavaṃ*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṅgīti*). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Sikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrim* occurs, for which the editor (in the Additional Notes) proposes to read 'netraṃ. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakarāṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasamvannaṇā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the Saṃgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsanavaṃsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the Netti² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the Sāsanavaṃsa³, a prose work compiled by the Burmese Paññasāmi in 1861 A. D.⁴. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsilavaṃsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra⁵. We now turn to the Gandhavaṃsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² Nettīyaṭṭhakathā cāpi etā aṭṭhatthavaṇṇanā
ācariya-Dhammapālatheren'evābhivaṇṇitā.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the Sās.). ⁵ Sās. p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Caṇḍa) Pajjota of Ujjeni in the Avānti-country. For this king, see Vin. I, p. 276 sqq.; Dh. A. p. 157 sqq. (Fausböll). A ṭikā to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Ṭhitim ākaṅkhamānena ciraṃ saddhammanettiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādāmūle pavattitam
 passatā abhinhāraṃ sampattam yassa matthakam (6)
 'Samkhittam vibhajantānam eso aggo' ti ādinā
 ṭhapito Etad-aggasmiṃ⁴ yo mahāsāvakuttamo (7)
 Chaḷābhiñño vasippatto pabhinnapaṭisambhido
 Mahākaccāyano thero sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanassa sadāyattā navangass' atthavaṇṇanā (9)
 Tassa⁵ gambhirañāṇehi ogāhetabbabhāvato
 kiñcāpi dukkarā kātuṃ atthasamvaṇṇanā mayā (10)
 Sahasamvaṇṇanam yasmā dharate Satthu sāsanam
 pubbācariyashānam tiṭṭhate ca vinicchayo (11)
 Tasmā tam upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ samsandetvā yathābalaṃ (12)
 Suvisuddham asaṃkiṇṇam nipuṇatthavinicchayam

due to the circumstance that an anuṭikā to the ṭikā of the Abhidhammaṭṭhakathā is mentioned there by the name of Linatthavaṇṇanā and also an anonymous ṭikā to the Netti-aṭṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarāṇa-aṭṭhakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭikā to the same work to which he had written an aṭṭhakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsīnam samayaṃ avilomayaṃ (13)

Pamādalekhaṃ¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāṃ' atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhaṃ ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhiṃputhuttā | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ

Bhagavatānumoditaṃ (MS. °tā anu°) ti ca;

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pālito eva, na hi pālito aññaṃ pamānataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sā pamāṇaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhaṭaṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

¹ MS. has mahāda°. The ṭikā, which has pamāda°, explains this word as follows:—Aparabhāge potthakārūhakāle pamajjitvā likhanavasena pavattaṃ pamādapāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojayanti taṃ taṃ Netti-pāliṃ tattha tattha udāharaṇabhāvena ānītasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasamkhātaṃ pāliṃ tasmim tasmim lakhaṇabhūte Nettigandhe samma-d-eva niyojento. ² Excepting the Sadhammasaṅgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālamkāra*³, and precedes that of *Ānanda*,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ
Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sad. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasamkhepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at *Arimaddana* (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ *G. V.* p. 60; 69; *Sās.* p. 33. ² *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

⁴ *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pāli* Lexicographer, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anūṭikā* to a *ṭikā*, called *Vimativinodani*, on the *Vinaya* by *Kassapa* in the *Tamul-country*, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sas.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭikā at request of Buddhhamitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesis* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq
Sum. I, p. 31.

² The term dhammanetti occurs in

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *aṭṭha-kathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Śato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). ³ See p. X n. 6.

the canonical books, one² at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called *Sanghā* in the *Nett. A.*³ Thirdly, two works are referred to in it by name, viz. the *Peṭakopadesa*⁴ and the *Atthasālinī*⁵. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The *Peṭakopadesa* is ascribed by the Buddhists to the same *Mahākaccāyana* who, according to them, is the author of the *Netti*⁵. As regards the *Asl.*, it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the *Dhp. A.* is referred to in the *V. V. A.*⁶, and a *ṭikā* to the *Vis. M.*

² *Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.*

For this verse, see *Nett. A.*, fol. kai, obv., l. 3; *Sum. I.*, p. 17 sq.; *Asl.* p. 19 (in the second half *suttam* is inserted before *Suttan ti* against the metre). The words *dvādasa padāni suttam* (*Nett.* p. 1, v. 2 a) refer to it, as we are told by the *Cy.*:—*Dvādasa padāni suttan ti vuttam. Yaṃ pariyattisāsanān ti attho. Taṃ sabban ti taṃ suttan ti vuttam sakalam buddhavacanam. Byañjanañ ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasa padāni suttan ti vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pariyattidhammo, tañ ca sabbam atthato dvādasa padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanavaran ti vuttam, taṃ sabbam suttam pariyatti sāsanassa adhippetabbā. Atthato pana dvādasa padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanaṃ attho cā ti.* ³ In *Sum.* and *Asl.* these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been *Aryā*. ⁴ See p. X n. 6. ⁵ See p. 215; 240. ⁶ *G. V.* p. 59. ⁷ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of *Buddhaghosa* and *Dhammapāla* were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddeśa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong². The *Paṭiniddeśavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. du, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to *Kaccāyana's Grammar*, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*¹ we are told that, once upon a time, *Mahākaccāyana* was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by *Mahākaccāyana*. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from *S. I*, p. 126 was interpreted by *Mahākaccāna* and proved to be conformable to the doctrine of the ten *Kaṣiṇas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (*M. I*, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of *Mahākaccāyana* was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to *A. I*, p. 23. He thinks it to be 'very clear' 'that *Kaccāyana*, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ *A. V*, p. 255 sqq. The same story occurs also p. 224 sqq., where *Ānanda* is substituted for *Mahākaccāna*. It originally applied to the latter alone, of whom it is said *saṃkhittena bhāsītassa vitthārena attham vibhajantānaṃ* (*A. I*, p. 23).

² *A. V*, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably *S. III*, p. 9 sqq.) *Pārāyana-suttan* (?) *ti ime tayo suttante aṭṭhuppattim katvā theram saṃkhittena bhāsītassa vitthārena attham vibhajantānaṃ aggaṭṭhāne ṭhapesi ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā paṇāyam Nettipakaranāparicchedato tippabhedā hāra-naya-paṭṭhānānam vasena. Paṭhamam hi hāravacāro, tato nayavicāro, pacchā paṭṭhānavicāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavāro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinnō . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividhō. ³ loc. cit. ⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-

Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the *Netti* between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the *Netti* a commentary (*atthavannanā*) to the 'Doctrine consisting of nine *Āṅgas*', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the *Paṭiniddeśa* rise. They explain the *Piṭakas* as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the *Netti* draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The *Netti* may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānaṃ paramatthadassinaṃ silādigunaparamippattānaṃ. It embraces eight sections, the titles of which are *ariyasaccapakāsanā*, *sāsanapaṭṭhāna*, *suttādhiṭṭhāna*, *suttavīcāro*, *hāravibhaṅga*, *suttatthasamuccaya*, *hārasampāta*, and *suttavibhaṅga*(?).

¹ A firm point indeed would be given, if it be possible to recognize our *Peṭaka* (*Peṭaka* = *Peṭakopadesa*, as warranted by Dhammapāla) in the *Peṭakī*, to wit 'the person who knows the *Peṭaka*' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. *Peṭakī* means either 'knowing the *Piṭaka*' or 'knowing the *Piṭakas*' or 'knowing the *Peṭaka*', though the juxtaposition of *peṭakin* with *dhammakathika*, *suttantika*, *suttantakinī*, and *pañcanekeyika* seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the *Peṭaka*', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called Paṭiniddesa. The terms uddesa and niddesa are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term paṭiniddesa (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective¹ disquisition'.

For our knowledge of Buddhist terminology the Niddesa furnishes some remarkable specimens, and the Paṭiniddesa employs words many of which re-occur in the Dh. S. and other texts of the Abhidhamma, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the Milinda-Pañha, it will be interesting to ascertain such words as occur in the Netti along with the Mil.², although neither the Mil. can be traced in the Netti, nor the Netti in the Mil.³

In our search after evidence as to when the Netti was composed or assumed the shape in which we possess it, we were greatly pleased to find the Aryā-metre⁴ in the Niddesa, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

¹ That is to say, always referring to the preceding niddesa. ² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. apilāpanalakkhaṇā sati (Nett. p. 28; Mil. p. 37), and savitakko-savivicāro samādhi ... avitakko-avicāro samādhi (Nett. p. 126; Mil. p. 337); but, as to the latter, we learn from Asl. p. 179 that it is taken from a Piṭaka text.

⁴ I write Aryā, not Āryā, in accordance with the Pāli form of this term traceable in the Vuttodaya, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, Z. D. M. G. 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.) :—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha
tesaṃ ca yo nirodho | evamvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa° instead of hetuppa° to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhānappadīpikā*, at the end of the twelfth century A. D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)¹, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (*Introd. to Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakarāṇa*) combines a commentary with a Dictionary.' ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāñ ca yathākālam niṣevate
dharmārthakāmasaṃyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Aṭṭhāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samghaṃ ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittaṃ dūṣayanti kathañ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Saṃgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him³, broke open, or more rightly '*overthrew* the Stūpas'⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti⁵, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, A Record of Buddhist Kingdoms, p. 69sqq.

² S. Beal, Buddhist Records, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kāraṇavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghōsa as well as to the Saddharma-Pundarika, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of ratto the readings are kuddho and luddho. ⁴ A further parallel is, I suppose, given in the expression buddhānussatiyaṃ vuttam (at p. 54) where buddhā° looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, dhamma° being, of course, what Aśoka probably has meant by dhammapaliyāyāni in the Babhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six anussatiṭṭhānas in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something 'is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekhaṃ vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vatṭagāmini* in the last century B. C.² But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*°, *samghā*°, *sīlā*°, *cāgā*°, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (*skr. buddhānusr̥ti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *puṇyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

² *Dīp.* XX, 19 sqq. ² If, nevertheless, the *Tikā* has meant this by *potthakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dīp.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca (potthakesu likhāpayum)*.

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the *It.* (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq.
p. 432 sqq.

² See Buddha (1881),

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna° on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

¹ The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharmā. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharmā first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka⁴ for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmālokamukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dh. p. 180; 201; 209 (on p. 273 sattatrimśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritādibhedena aparabhāge sattatrimśa bodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattāḷisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

¹ An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. ² In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

³ See Note on the Pāli Grammarian *Kacchāyana*, by G. E. Fryer, with some remarks by R. Hoernle (*Calcutta 1882*). Fryer comes to the conclusion 'that *Kacchāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kacchāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoerle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

¹ See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tikā to the *Ānguttaranikāyattakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ samghamajjhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed'.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa samkhepavacaṇaṃ atthavasena vā pūretuṃ sakkonti vyaññanasena vā, ayaṃ pana therō ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tikā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaṇṇanīti, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthānaśāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniṣka as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti)-vāda school, one of the two branches into which the Mahimsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

- B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);
- B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by *Dhammapāla*.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read *Netti-atthakathāya Līnatthavaṇṇanā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavaṇṇanā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānam hitakarā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje (1575 A. D.) savaṇamāse (sā°) sukkapakke navadivase suriyuggamanasamaye samattā.*

Saddhasattuttamo nātho loke uppajji nāyako sambuddho Gotamo jino anekaguṇalaṅkato.

Sāsanam tassa setṭha(m) vassasatādhikaṃ dvisahassam, yadā pattam nimmalavaḍḍhakaṃ subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Ānakketasāre (?) ti rājāno anuvattake

laddā steje (? setacchatte) vare loke vimhayajānane appamatto mahāvīro puñnam katvā hi modati.

Tasmim vasse sāvaṇe māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam ṭhitam tattakam racitam mayā ṭhātu Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puñnam adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja².

The text of the *Netti* in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the *Netti*³.

Vitorājadeviputta-nattā ca sajjātikā (sahajā^o)

sabbe rajjasukhe t̥hatvā caranta (°tu) caritaṃ sukhi.

(I join in this wish most heartily).

Devo kāle vassatu, sabbo rajjato jano sukha(m) aññam-
aññam ahimsanto piyo hotu, hi kālava (°vā) hoti. Siddhi-
astu. Nimi (?).

Ayaṃ Nettipakaranaṭikā London-nāma nagare pālipotha-
kasamāgamāyattamūlena Lamkādipe Gālanagare Eḍmaṇḍ
Gunaratna-Ātapattunāmena Mudalindena mayā buddhassa
Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-
sesu atikkantesu ekatimsatime samvaccchare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti datṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ?Sihāsūrādhāmmarājā, whose Burmese name was Nyaung-Rām-Meng. A new *Ṭikā* (abhinavāṭikā), called *Peṭakā-lamkāra*, was composed by Nānābhisāsānadhaja towards the close of the eighteenth century A. D. (cf. *Sās.* p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaram.
- 2) p. 1, v. 1 c. Apare pana taṃ tassa sāsānavaran ti paṭhanti. Tesam matena yaṃ-saddo sāsānasaddena samānādhikaraṇo ti datṭhabbo. Idaṃ vuttam hoti: Yaṃ sasānavaram salokapālo loko pūjayati namassati ca, taṃ sāsānavaram vidūhi nātābhan ti. Imasmiṃ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa paṇḍi-tehi saka-parasantānesu netābham pāpetābhan ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpanaṃ bujjanānaṃ, parasantāne bodhanaṃ ti daṭṭhabbaṃ.

- 4) p. 1, v. 3 d. *Kaccāyanagottaniddiṭṭhā ti pi paṭho* (cf. p. XXI n.).
- 5) p. 1, v. 4 b. *Keci nayo cā ti paṭhanti, taṃ na sundaram.*
- 6) p. 2, l. 15. *Gatā ti nātā, matā ti attho, so eva vā paṭho.*
- 7) p. 3, v. 1 a. *Keci assādādīnavato ti paṭhanti. Taṃ na sundaram.*
- 8) p. 3, v. 3 c. adopts *yuttāyuttaparikkhā* for *yuttāyutti* (cf. p. 201).
- 9) p. 3, v. 6 c. *pubbāparena sandhi ti pi paṭho* (borne out by B.)
- 10) p. 4, v. 19 b. *Keci saṃkilese ti pi paṭhanti* (borne out by B., S.).
- 11) p. 4, v. 20 c. *olokayate te abahī ti pi paṭho* (for *manasā volokayate*, cf. p. 208).
- 12) p. 4, v. 21 b. *ukkhīpiya yo samāneti ti pi paṭhanti* (cf. p. 208).
- 13) p. 4, v. 22 b. adopts *disālocanato* for *disālocanena* (cf. p. 208).
- 14) p. 4, v. 23 ab. *Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.*
- 15) p. 5, v. 26 c. adopts *saṅkalayitvā* for *saṅkhepayato* (cf. p. 210).
- 16) p. 8, l. 1. has *samuṭṭhito* instead of *sambhavati* (cf. p. 212).
- 17) p. 8, l. 8. *Imāsu dviṣu paññāsū ti pi paṭhanti.*
- 18) p. 10, l. 23. *Yathā kim bhavēyyā ti pi paṭho.*
- 19) p. 14, last line. adopts *avijjāvasesā* for *avijjā niravasesā* (cf. p. 214 sq.).
- 20) p. 15, l. 29. *imehi catūhi indriyehi ti pi pāli* (cf. p. 215).
- 21) p. 15, last line. *padhānaṃ ti pi paṭho* (cf. p. 216).
- 22) p. 18, l. 8. *paṭighaṭṭhāniyesū ti pi paṭho.*
- 23) p. 48, last line but one. *Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.*
- 24) p. 49, l. 6. *Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayaṃ paṭho:—Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, puñnavi-*

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the *Netti* have passed into the *Cy.* Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the *Netti* they can be set aside, whereas the history of the text of the *Piṭakas* is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the *Cy.* partake of them, but *B.* and *Com.* in a less degree than *B.* and *S.* Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is *B.*, and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭham gantabbam, yasmā Nibbedhabhāgiyam nāma suttam: yā catusaccapakāsānā ti vakkhati, na hi mahāthero sāvasesam katvā dhammam desesī ti.

25) p. 49, l. 25. mentions the reading *avītarāgehi*, borne out by *B.* (cf. p. 223).

26) p. 52, l. 4. *vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.*

27) p. 99, l. 6. *purā aniyatam samatikkamati ti pi pāṭho.*

28) p. 108, l. 8. *paccāgamanan ti pi pāṭho.*

[29) p. 137, l. 17. *yājayogo ti pi pāṭho, dānayutto ti attho.*

30) p. 146, l. 5, fr. b. *viratto ti pi pāṭho.*

31) p. 172, l. 20. *pakuppeyyum ti pi pāṭho.*

32) p. 176, l. 8. *silakkhandenā ti pi pāṭho.*

33) p. 189, l. 3. *maggam jānāti hitānukampī ti pi pāṭho.]*

The last five Nos. refer to readings of canonical texts quoted in the *Netti*. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by°* instead of *vy°*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *cruz* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. *nau*, *obv.*, fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byañjanato gavesitabban ti attho. Imesam dhammanam atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati . . . Tena icchātañhānam atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca tañhāya ca atthato aññattan (sic) ti yathā idam vacanam samatthanam hoti, evam [MS. eva] icchā vipariyāye āghatavathūsu kodho upanāho ca uppajjati ti idam pi samatthanam hoti. Na tathā jarāmarānavipariyāye ti jarāmarānatañhānam atthato aññattam (sic) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātañhānam atthato anaññattam (sic), atha kasmā . . . And to p. 38 (fol. *co*, last line) it says:—*Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam.* In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, *are*, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' εὐκλεής!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *hārasampātas* which covers fol. *ṭa*, rev., first line till fol. *ṭo*, obv., fourth line. It is headed by *Dhp.* v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).
September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. *ṭa*, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabbam, taṃ pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*

Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

² Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanavaram | vidūhi nēyyam naravarassa 1
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2
Solasa hārā Netti | pañca nayā sāsanassa pariyetthi *
aṭṭhārasa mūlapadā | Mahakaccānena⁴ nidditthā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yañ ca | desitam ubhayam eva viññeyyam
tatrāyam ānupubbī | navavidhasuttantapariyetthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame solasa hārā? *

Desanā, vicayo, yutti, padatthāno, lakkhaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo,
so dhano, adhiṭṭhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

² Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,
v. 5 Mukhacapalā (pāda a: Vipulā).

³ etam, B., S. ⁴ Mahā°, B., S.

⁵ °suttam pari°, S. ⁶ B. adds saṅgahavāro. ⁷ om. S.

Tassānugīti: —

¹Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano² 1
vevacano ca² paññatti | otaṇaṇo ca sodhana
adhiṭṭhāno parikkhāro | samāropano³ soḷaso. 2
⁴Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesañ c'eva⁵ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkīlito, disālocano, añkuso iti.

Tassānugīti: —

⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sihavikkīlito nāma | tatiyo nayalañjako. 1
Disālocanam āhamsu | catuttham nayam uttamam
pañcamo añkuso nāma. | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, sukhasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ: —

⁸Taṇhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
caturō¹⁰ ca vipallāsā | kilesabhūmi¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

² om. S. ³ pañcadasā (°daso, S.) samā, B₁. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B₁; B₂. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B₁. S.

¹⁰ cattāro, S. ¹¹ °bhūmi, B₁. ¹² na nava, S.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
 caturo³ satipaṭṭhānā | indriyabhūmi⁴ nava padāni. 2
 Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
 ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II

Niddesavāra.

Tattha saṃkhepato Netti kittitā: —

*

⁸Assādādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
 āpatti ca Bhagavato | yogīnaṃ desanā hāro. 1
 Yaṃ pucchitaṅ ca¹¹ vissajjitaṅ ca | suttassa yā ca anugīti
 suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
 Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesam
 yuttāyuttiparikkhā | hāro yutti ti niddiṭṭho. 3
 Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
 ṭṭhānaṃ
 iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
 Vuttamhi ekadhamme | ye dhammā ekalakkhaṇā keci
 vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
 Neruttam adhippāyo | byañjanam atha desanā nidānaṅ ca
 pubbāparānusandhi¹³ | eso hāro catubyūho. 6
 Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
 āvattati paṭipakkhe | āvatto nāma so hāro. 7
 Dhammaṅ ca padaṭṭhānaṃ | bhūmiṅ ca vibhajjate¹⁴ ayaṃ
 hāro
 sādharāṇe asādha- | raṇe ca⁹ neyyo vibhatti ti. 8
 Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
 parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² om. B₁. S.

³ cattāro, B₁. S. ⁴ °bhummi, B₁.

⁵ nava, B₁. ⁶ yuñjanti, S.

⁷ B. B₁ add uddesavāro.

⁸ Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7
 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jagha-
 nacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.

⁹ om. S. ¹⁰ balaṃ, S. ¹¹ om. B₁. ¹² neyyo, S.

¹³ °parena sandhi, B. ¹⁴ vibhajate, S.

Vevacanāni bahūni ¹ tu sutte vuttāni ekadhammassa yo jānati suttavidū vevacano nāma so hāro.	10
Ekam Bhagavā dhammam paṇṇattīhi vividhāhi deseti so ākāro ñeyyo paṇṇatti nāma hāro ti.	11
Yo ca paṭiccuppādo indriyakhandhā ca dhātu-āyatana etehi otarati yo otaraṇo nāma so hāro.	12
Vissajjitamhi ² pañhe gāthāyaṃ pucchitāyaṃ ārabha suddhāsuddhaparikkhā hāro so ³ sodhano nāma.	13
Ekattatāya dhammā ye pi ca vemattatāya niddiṭṭhā te na vikappayitabbā eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam janayanti ppaccayā ⁴ param parato	
hetum avakaḍḍhayitvā eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūlā ye c'ekathā pakāsītā muninā te ⁵ samaropayitabbā ⁶ esa samāropano hāro.	16
Taṇhañ ca avijjam pi ⁷ ca samathena vipassanāya yo neti sacchehi yojayitvā ayaṃ nayo nandiyāvatto.	17
Yo akusale samūlehi neti kusale ca kusalamūlehi bhūtaṃ tathaṃ avitathaṃ tipukkhalam taṃ nayam āhu.	18
Yo neti vipallāsehi kilese ⁸ indriyehi saddhamme etaṃ nayam nayavidū sihavikkīḷitaṃ ⁹ āhu.	19
Veyyakaraṇesu hi ye kusalākusalā tahim ¹⁰ tahim ¹⁰ vuttā manasā olokayate ¹¹ taṃ ¹² khu ¹² disālocanaṃ ¹² āhu.	20
Oloketvā ¹³ disalo- canena ¹⁴ ukkhipiya yaṃ samāneti sabbe kusalākusale ayaṃ nayo aṅkuso nāma.	21
Soḷasa hārā paṭhamam disalocanena ¹⁵ disā viloketvā saṃkhipiya aṅkusena hi nayehi tīhi niddise ¹⁶ suttam.	22
¹⁷ Akkharam paḍaṃ byañjanaṃ nirutti tath' eva niddeso ākārachattavacanam ettāva ¹⁸ byañjanaṃ sabbam.	23

¹ bahuni, B. B_r.² visa°, S.³ om. S.⁴ paccayā, B_r. S.⁵ ne, S.⁶ samā°, B_r; sammā°, S.⁷ om. B_r. S.⁸ saṃkilēse, B_r. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B_r.¹¹ volo°, B_r; B_r. S. add te.¹² api hi taṃ disā°, S.¹³ olokayitvā, B_r. S.¹⁴ disā°, S.¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the

beginning of this line.

¹⁸ ettāvātā, B_r.

Samkāsanā pakāsanā¹ vivaraṇā | vibhajjanuttānikamma-
 paññatti²
 etehi chahi padehi | attho kammaṇ ca³ niddiṭṭham. 24
 Tīpi ca nayā anūnā⁴ | atthassa ca cha ppadāni⁵ gaṇitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25
 Atthassa⁶ nava padāni | byañjanapariyēṭṭhiyā catubbisam⁷
 ubhayam samkhepayato | tettiṃsā ettikā⁸ Netti ti. 26

Niddesavāro niṭṭhito°.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādādinavatā ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaraṇam, phalam, upāyam, āpattim.

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe
 kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-
 paripuṇṇam parisuddham brahmacariyam pakāssissāmi¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati

addhā¹¹ pītimano¹² hoti laddhā macco yad icchatī ti

(S. N. IV, 1, 1 = v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S. ³ om. S.

⁴ anunnā, S. ⁵ pad°, B.

⁶ B₁ adds ca.

⁷ °bbisā, B₁. S. ⁸ ettakā, B₁.

⁹ om. B. ¹⁰ pakāsessāmi, S.

¹¹ saddhā, B₁.

¹² piti°, B. B₁; the Burmese MSS. always have piti.

Tassa ce kāmayānassa ¹ *chanda-jātassa janturo*
te ² *kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
 v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti (v. 3 = v. 768)
 idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

Khettaṃ vatthum hiraṇṇaṃ vā gavassaṃ ³ *dāsaporisaṃ*
thiyo bandhū ⁴ *puthukāme yo naro anugijjhātī ti* (v. 4
 = v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

Abalā naṃ balīyanti ⁵ *maddante naṃ parissayā*
tato naṃ dukkhaṃ anveti nāvaṃ bhinnam ivodakan ti
 (v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pārāgū ti (v. 6 =
 v. 771)

idaṃ ⁶ nissaraṇaṃ ⁶.

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha ⁷ *vassakāle*
esānisamso ⁸ *dhamme suciṅṅe*
na duggatīṃ gacchati dhammacārī ti (Cf. Thag. v. 303;
 Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

Sabbe saṃkhārā aniccā ti | *pe* ⁹ | *dukkhā* ¹⁰ *ti* | *pe* ⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp.
 vv. 277—79)

ayaṃ upāyo.

¹ kāmayamānassa, B₁. ² om. S. ³ gavāssaṃ, B₁. S.

⁴ °dhu, all MSS. ⁵ bali°, B₁. S.; pali°, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B₁.

f) Tattha katamā ānatti?

*Cakkhumā visamānīva vijjamāne parakkame
paṇḍīto jīvalokasmim¹ pāpāni parivaḷḷayāye ti* (Ud. p. 50)
ayaṃ ānatti.

Suññato lokam avekkhassu

Mogharājā (ti ānatti) *sadā sato* (ti uppāyo²)

attānuditthim ūhacca

evaṃ maccutaro siyā (ti³ idaṃ phalaṃ) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghatitaññussa⁴ puggalassa nissara-
ṇaṃ desayati, vipaṇcitaññussa⁵ puggalassa ādīnaṃ ca
nissaraṇaṃ ca desayati, neyyassa⁶ puggalassa assādaṃ ca
ādīnaṃ ca nissaraṇaṃ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Tañhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Tanhāca-
rito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti
sammappadhānehi¹⁰ nissayehi. Diṭṭhicarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiññāya niyyāti
sacchehi nissayehi.

Ubho tañhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho diṭṭhicaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sihavikkīlitena nayena hātabbā.

¹ jiva^o, B_x. ² uppāyo, S. ³ om. S.

⁴ ugghātī^o, S. ⁵ vipatitaññussa, S.

⁶ thus all MSS.; B_x inserts Bhagavā.

⁷ om. B. B_i; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr^o, B. S. ⁹ sahamindr^o, S. ¹⁰ samapp^o, B.

¹¹ pañcindr^o, S. ¹² rāgacarito rāgāya, S.

* 3. Svāyaṃ¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammaṃ desayati aññataro vā³ garuṭṭhāniyo sabrahmacārī, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vimamsā ussāhanā tulanā⁴ upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vimamsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nānaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nānaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Ādnavo⁸ phalañ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodhō, uppāyo¹⁰ āpatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbaṃ dhammacakkaṃ.

* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā¹¹ niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

¹ svāhaṃ, B. B_r. ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B_r. ⁶ ugghā°, B_r. ⁷ vipaci°, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ uppāyo, S. ¹¹ niruttā, S.

pe¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe² | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ*³ *appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa samkāsanaṃ pakāsanaṃ vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Tattha Bhagavā akkharehi samkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṇcayati⁵, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanaṃ ādi, vipaṇcanaṃ majjhe, vitthāraṇā pariyosānaṃ.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaṇṇu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaṇṇupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: samkāsanaṃ, pakāsanaṃ, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanaṃ: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanaṃ.

Tenāha Bhagavā: —

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaṃ*⁶ *paripuṇṇaṃ*⁶ *parisuddhaṃ*⁶ *ti*⁶.

¹ pa, B. B_r.

² pa, B.; la, B_i; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā°, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalan ti lokuttaram na missam lokiyehi dhammehi. Paripunnān ti paripūram anūnam¹ anātikam. Parisuddhan ti nimmalam sabbamalāpagatam pariyaḍātam upaṭṭhitam sabbavisesānam.

* Idam vuccati Tathāgatapadam itī pi, Tathāgatanisevitam itī pi, Tathāgatarañjitam itī pi. Ato² c'etam brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnānam parisuddham brahmacariyam pakāsissāmi*³ ti.

* 5. Kesam ayam dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno⁴: —

Assādādinavatā | nissaraṇam pi ca⁵ phalam upāyo ca
āṇatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yam pucchitaṅ ca vissajjitaṅ cā ti gāthā ayam vicayo-hāro.

2. Kim vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādinavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,

* āṇattim vicinati, anugītim vicinati, sabbe nava suttante vicinati.

* 3. Yathā kim bhavē?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanam brūsi

kim su tassa mahabbhayan ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

¹ anunnam, S. ² atho, B. ³ pakāsessāmi, B. S.

⁴ kaccāyano, B. B., ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhī sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi āhā¹: ken' assu nivuto loko ti? Lokādhiṭṭhānaṃ pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanaṃ pucchati. Kissābhilepanaṃ brūsi ti? Lokassa abhilepanaṃ pucchati. Kiṃ su tassa mahabbhayaṃ ti? Tass' eva lokassa mahābhayaṃ pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanaṃ brūmi

dukkham assa mahabbhayaṃ ti (v. 2 = v. 1033).

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nīvaraṇehi nivuto loko, avijjā-nīvaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbapāṇānaṃ sabbabhūtānaṃ pariyāyato ekam eva nīvaraṇaṃ vadāmi, yad idaṃ avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭinissaggā n'atthi sattānaṃ nīvaraṇaṃ ti³ vadāmī⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto⁵ viriyam nārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriyāya, so idha pamādānaṃ anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asan' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te geṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B.₁. ² 'va, B. ³ om. S.

⁴ °mi (without ti), B.₁. S. ⁵ nābhi°, B. ⁶ °dayati, B.

⁷ rattim khittā, B. ⁸ B.₁ puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanaṃ¹ brūsi ti pañhe Jappābhilepanaṃ brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathaṃ abhiliṃpati, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ² tadā hoti yaṃ rāgo sahate naran ti (Cf. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidhaṃ dukkhaṃ: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkhaṃ, yaṃ cetasikaṃ idaṃ domanassaṃ. Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana⁴ uttaritaraṃ? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁵, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci⁶ dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loke appābādhaṃ pi dighāyukā pi. Saṃkhāradukkhatāya⁷ pana loko anupādisesāya nibbāna-dhātuyā muccati⁸. Tasmā saṃkhāradukkhatā dukkhaṃ lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenaḥa Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāraṇaṃ
sotānaṃ saṃvaram brūhi
kena sotā pithiyare?¹⁰ (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

¹ thus all MSS.

² andhaṃ tamaṃ, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B₁ put vipari^o after saṃkhāra^o

⁶ kattaci, B₁.

⁷ saṃsāradukkhaṃ tāya, S.

⁸ vuccati, B.

⁹ oḍhi, B. B₁.

¹⁰ pidhi^o, B. B₁.

Evam samāpannessa¹ lokassa evam samkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānam iti? Evam hi āha: savanti sabbadhī³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatāṇhā, saddatāṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhattikānaṃ āyatanānaṃ adhvācanānaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhī sotā ti.

a) Sotānaṃ kim nivāraṇaṃ ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ saṃvaram brūhi kena sotā pithiyyare¹⁰ ti. anusayasamugghātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ saṃvaram brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikatāya¹⁴ cakkhu nāvīnchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāvīnchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Saṃyutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B₁; om. B₁.

⁹ om. B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvīnchati, S.

¹⁶ pa, B₁; om. B₁.

¹⁷ na vimjhati, S.

yānam. Kena te samvutanivāritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesam nivāraṇan ti.

Paññāya anusayā³ pahiyanti, anusayesu pahīnesu pari-yuṭṭhānā pahiyanti. Kissa anusayassa⁴ pahinattā? Tam yathā khandhavantassa rukkhassa anavasesamūluddharāṇe⁵ kate pupphaphalapavālaṅkurasantati⁶ samucchinnā bhavati, evaṃ anusayesu pahīnesu pariyuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare⁷ ti.

Paññā c'eva satī ca (icc āyasmā Ajito)

nāmarūpaṅ⁸ ca mārisa

etaṃ me puṭṭho pabrūhi

katth' etaṃ uparuṃjjhatī ti? —

Yam etaṃ pañham apucchi⁹

Ajita taṃ vadāmi te

yattha nāmaṅ ca rūpaṅ ca

asesam uparuṃjjhatī

viññānassa nirodhena

etth' etaṃ uparuṃjjhatī ti (vv. 5. 6 = vv. 1036. 1037).

* Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchanto kiṃ pucchati?

Anupādisesam nibbānadhātuṃ.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhato¹¹.

Tattha samudayo dvīsu bhūmīsu pahiyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi saṃyojanāni pahiyanti: sakkāyaditṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta saṃyojanāni pahiyanti: kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

* Te-dhātuke¹² imāni dasa saṃyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ samvutā°, S. ² ārakkhaṇam, S. ³ anussayā, S.

⁴ anussa°, B₁. ⁵ anavasesasa°, B₁.

⁶ °phalapallavaṅkura°, B. ⁷ pidhi°, B. B₁.

⁸ nāmam rūpaṅ, B. B₁. ⁹ āpucchi, S.; mam p°, B.

¹⁰ saṃkhatāni, S. ¹¹ asaṃkhāto, S. ¹² °kesu, B₁. S.

Tattha tīpi samyojanāni — sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso — anaññātāññassāmītindriyaṃ¹ adhiṭṭhāya nirujjhanti, satta samyojanāni — kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccam, avijjā ca niravasesā² — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-
nāṇaṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-
nāṇaṃ.

Imāni dve nāṇāni aññātāvindriyaṃ.

Tattha yañ ca anaññātāññassāmītindriyaṃ³ yañ ca aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpūnantassa nirujjhanti.

Tattha yañ ca khaye-nāṇaṃ yañ ca⁴ anuppāde-nāṇaṃ, imāni dve nāṇāni ekā paññā. Api ca ārammaṇasaṃketena dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-nāṇaṃ ti nāmaṃ labhati, nāparaṃ itthattāyā ti pajānantassa anuppāde-nāṇaṃ ti nāmaṃ labhati. Sā pajāna-
naṭṭhena paññā. Yathādiṭṭhaṃ apilāpanaṭṭhena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni pañcindriyāni rūpāni⁵, idaṃ rūpaṃ, tadubhayaṃ⁶ nāmarūpaṃ viññānasampayuttaṃ. Tassa nirodhaṃ Bhagavantaṃ pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpañ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve indriyāni: satindriyañ ca samādhindriyañ ca, paññā dve indriyāni: paññindriyañ ca viriyindriyañ ca.

Yā imesu catūsu indriyesu saddahanā okappaṇā, idaṃ
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chandasamādhī. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ.

¹ anaññata°, B. ² avasesā, S.

³ anaññata°, B. B.

⁴ om. S. ⁵ rūpini, S. ⁶ tadū°, B.

⁷ paññāya, S. ⁸ om. B.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasamkappā¹, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca samkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgatam iddhipādam bhāveti vive-
kanissitam virāganissitam nirodhanissitam vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vimamsādhipateyyā cittekaggatā, ayaṃ vimam-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisamkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasamkappā¹, ime samkhārā.

Iti purimako ca vimamsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca samkhārā, tadubhayaṃ vimam-
sāsamādhipadhānasamkhārasamannāgatam iddhipādam bhā-
veti vivekanissitam virāganissitam nirodhanissitam vosagga-
pariṇāmmim.

* Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭena cetasā apariyonaddhena sappabhāsam cittam
bhāveti⁶.

Pañcendriyāni kusalāni cittasahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena
hetu upacchinno viññāṇam⁷ anāhāram⁷ anabhinanditam
apaṭṭhitam⁸ appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpam
api⁹ ahetuṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ °sarasasamkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ °sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇānāhārānaṃ, B₁; S. omits viññāṇam.

⁸ appaṭṭhitam, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ °ttiyati, B.; °ttissati, S.

Evam viññāṇassa nirodhā paññā ca sati ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etam pañham apucchi¹
Ajita tam vadāmi te:
yattha nāmañ ca rūpañ ca
asesam uparujjhati
viññāṇassa nirodhena
etth' etam uparujjhatī ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekhā³ puthū⁴ idha
tesam me nipako iriyam
putṭho pabrūhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).⁵*

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattam pucchati. Ye ca sekhā puthū⁴ idhā ti? Sekham
pucchati. Tesam me nipako iriyam putṭho pabrūhi mārīsā
ti? Vipassanāpubbaṅgamam pahānam pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānam
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammam nānapubbaṅgamam *
nānānuparivatti, sabbam vacīkammam nānapubbaṅgamam
nānānuparivatti, sabbam manokammam nānapubbaṅgamam
nānānuparivatti.

Atīte amse appaṭihatam nānadassanam, anāgate amse
appaṭihatam nānadassanam, paccuppanne amse appaṭihatam
nānadassanam.

Ko ca nānadassanassa paṭighāto?

¹ pucchati, S.

² °khata°, B₁. S.

³ sekkhā, B₁.

⁴ puthu, B₁. S.

⁵ yasmā ye, B₁.

Yam anicce dukkhe anattaniye¹ ca² aññānam³ adassana-
* nam, ayam nānadassanassa paṭighāto. Yathā idha puriso
tāraakarūpāni passeyya no ca gaṇanasāṅketena jāneyya,
ayam nānadassanassa paṭighāto.

Bhagavato pana appaṭihatam nānadassanam, anāvaraṇa-
nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittam rakkhitabham:
gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyuṭṭhāniyesu.

Tattha yā icchā pucchā patthanā pihāyanā⁶ kīlanā,
tam Bhagavā vārento⁷ evam āha: kāmesu nābhigijjheyā⁸
ti. Manasānāvilo siyā ti pariyuṭṭhānavighātam⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesam
uppādeti uppannañ¹⁰ ca¹¹ kilesam phātikaroti. Yo pana
anāvilasamkappo anabhigijjhanto vāyamati, so anuppannā-
nam¹² pāpakānam akusalānam dhammānam anuppādāya
chandaṃ janeti vāyamati viriyam ārabhati cittam paggaṇ-
hāti padahati, so uppannānam pāpakānam akusalānam
dhammānam pahānāya chandaṃ janeti vāyamati viriyam
ārabhati cittam paggaṇhāti padahati, so anuppannānam
kusalānam dhammānam uppādāya chandaṃ janeti vāya-
mati viriyam ārabhati cittam paggaṇhāti padahati, so
uppannānam kusalānam dhammānam ṭhitiyā asammosāya
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ
janeti vāyamati viriyam ārabhati cittam paggaṇhāti pada-
hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B.

² 'va, S.

³ ayam nāna, S.

⁴ °dassā, B.; dassanāti, S.

⁵ om. B.

⁶ pihāyanā, S.

⁷ nivā°, B.

⁸ manobhi°, S.

⁹ oṭṭhānā°, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vi-himsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannup-panne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariñānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallam gacchanti: dassanakosallañ ca bhāvanākosallañ⁴ ca⁴. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ oto, S.

² oparikkhiyatabbā, S.

³ neyyam, B₁.

⁴ om. S.

⁵ ovidhe, S.

a) Tattha katamā abhiññā?

* Yaṃ dhammānaṃ salakkhaṇe-nāṇaṃ dhammapaṭisaṃbhida¹ atthapaṭisaṃbhida ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

5 Evam abhijānitvā² yā pariḷānā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti³, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

10 Evam pariḷānitvā² tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhaṭaṃ.

* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalaṭākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁴.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite vilokite sammiñjite⁵ pasārite saṃghāṭipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakaṃ gate ṭhite nisinne sutte jāgarite bhāsīte tuṇḥibhāve satena sampajānena vihātabbaṃ.

* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjhaṃ⁶ taṃ⁴ catubbidhaṃ: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidhaṃ bojjhaṃ⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca.

² °netvā, B_r.

³ °ttāpentī, B.

⁴ om. S.

⁵ samī°, B_r.

⁶ bojjhaṅgaṃ, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhamānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samānaitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³ suttañ ca pavicinitabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanāṃ anusandhivacanāṃ nitatthaṃ neyyatthaṃ * saṃkilesabhāgiyaṃ vāsānābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuham imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugiti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- * bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyaṃ⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B.

⁸ °nāyaṃ, S.

- * a) Katamasmiṃ sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmiṃ vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandisati dhammatañ ca na vilometi, evaṃ āsave na janeti.

- * Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gahetabbaṃ.

- * 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbaṃ² vicetabbaṃ³. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññatabbaṃ.

5. Kiṃ³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kiṃ bhave?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto

kena sallena otiṇṇo kīssa dhūpāyito⁵ sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāhato loko jarāya parivārīto

tanhāsallena otiṇṇo icchādhūpāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca³ maraṇaṃ ca, imāni dve saṃkhatassa saṃkhatalakkaṇāni. Jarāyaṃ t̥hitassa aññathattaṃ maraṇaṃ vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattaṃ. Kena kāraṇena?

¹ °missaṃ, B.

⁴ kena su, S.

² °gāyī°, B₁.

⁵ dhumāyito, B.

³ om. S.

Gabbhagatā pi hi miyyanti na ca¹ te jīṇṇā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarīrāni² jīranti. Sakkate ca³ jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisaṃyā.

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vītarāgā jīrantā pi⁴ miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatthā pi vigata-taṇhā siyum⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūlhaṃ atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavattthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattam.

Yaṃ pan' idaṃ Bhagavatā dvīhi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvīhi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uṇhattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tiṇaggi ti pi sakalikaggi ti pi gomayaggi ti pi thugaggi ti pi saṃkāraggi ti pi, sabbo hi¹⁰ aggi uṇhattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B₁. ² sarīrā, S. ³ 'va, B. ⁴ om. S.

⁵ om. B₁. ⁶ yujjhati, S. ⁷ jarā, B₁. ⁸ om. B₁. S.

⁹ 'labhitam, S. ¹⁰ pi, B₁. S.

lakkhaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
 * nāmehi abhilapitā: icchā iti pi taṇhā iti pi sallo iti pi
 dhūpāyanā² iti pi saritā iti pi visattikā iti pi sineho iti
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
 pi āsā iti pi pipāsā³ iti³ pi³ abhinandanā iti pi⁴.

Sabbā hi⁵ taṇhā ajjhosānalakkhaṇena ekalakkhanā yathā
 ca vevacane vuttā⁶.

*Asā pihā⁷ ca⁸ abhinandanā ca
 anekadhātūsu⁹ sarā patitṭhitā
 aññāṇamūlappabhavā pajappitā
 sabbā mayā byantikatā samūlakā¹⁰ ti* (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

*Rūpe Tissa avigatarūgassa¹¹ avigatacchandassa avigata-
 pemassa avigatapiṇāsassa avigataparilāhassa . . .* (Cf. S. III,
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-
 ñāṇe avigatarūgassa avigatacchandassa avigatapemassa avi-
 gatapiṇāsassa avigataparilāhassa sabbam suttaṃ vitthāre-
 tabbam.

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro¹² kāmataṇhāsamkhā-
 ramūlako¹³, na pana yujjati: sabbo nibbidūpacāro¹⁴ kāma-
 taṇhāparikkharamūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettam desayati, moha-
 caritassa Bhagavā puggalassa paṭicasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettam¹⁵ cet-
 vimuttim¹⁶ deseyya sukham vā paṭipadam dandhābhiññam su-
 kham vā paṭipadam khippābhiññam vipassanāpubbaṅgamaṃ
 vā pahānam deseyya, na yujjati desanā. Evam³ yaṃ kiñci
 rāgassa anulomappahānam dosassa anulomappahānam mo-

¹ oṇam, B₁. S.

² dhūm^o, S.

³ om. S.

⁴ B. B₁ add iti.

⁵ om. B. B₁.

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ oṭusu, B₁. S.

¹⁰ samūlikā, B₁. S.

¹¹ avita^o, S.; also Com.

¹² dukkho^o, B₁.

¹³ S. adds ti.

¹⁴ nibbindu^o, B₁.

¹⁵ mettā, S.

¹⁶ oṭtiyā, S.

hassa anulomappahānam, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbam, yāvaticā² nānassa bhūmi³. *

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihāriṣṣa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā- *
nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigataṃ, ayaṃ aham asmi ti na samanupassāmi, atha ca pana me kismiñci⁵ katasmin⁶ ti vicikicchā katham-kathā⁷ sallam⁸ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānam¹⁰ samāpannassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyaṃ jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasahasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

¹ °netvā, B₁. ² yāvati, S. ³ om. S. ⁴ upekhā°, B₁.

⁵ kismiṃ, B. ⁶ °mīci (*without* ti), B₁; kathasmim, S.

⁷ S. *puts* katham° *before* vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ paṭhamajjh°, S., *and so in every similar case.*

¹¹ upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pṭisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāsānañcāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsānañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññānañcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññānañcāyatanam samāpannassa sato ākāsānañcāyatana-sahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññānañcāyatana-sahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpācārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamatī ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamatī ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena vicinitvā
yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

*

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthāva⁴ - asampativedhalakkhaṇā avijjā.
Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taṇhā.
Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vappa-
saṇṭhānabyañjanagahaṇalakkhaṇā⁵ subhasaññā. Tassā in-
driyāsaṃvaro padatthānaṃ. Sāsavaphassa-upagamanalak-
khaṇā sukhasaññā. Tassā assādo padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
saññā. Tassā viññānaṃ padatthānaṃ. Aniccasaññā-dukka-
saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padatthānaṃ.

Sabbadhammasampativedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ neyyaṃ⁸ padatthānaṃ. Cittavikkhepapaṭisaṃhara-
ṇalakkhaṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-
carapaṭisaṃharaṇalakkhaṇo alobho. Tassa adinnādānā
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa
pāṇātipātā veramaṇi padatthānaṃ. Vatthu-avippaṭipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padatthānaṃ.
Vinilakavipubbakagahaṇalakkhaṇā asubhasaññā. Tassā
nibbidā padatthānaṃ. Sāsavaphassaparijānalakkhaṇā
dukkhasaññā. Tassā vedanā padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā nicca-

¹ sato, S.

² B. S. *add* ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ °byañjanagana°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammānaṃ¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā² padaṭṭhānaṃ. Pañca kāmagaṇā kāmāragassa padaṭṭhānaṃ. Pañcindriyāni rūpīni³ rūparāgassa padaṭṭhānaṃ. Chaḷāyatanam⁴ bhavarāgassa padaṭṭhānaṃ. Nibbatti-bhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhānaṃ. Pubbenivāsānussati nāpādasanassa padaṭṭhānaṃ. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānaṃ. Ārambhalakkhaṇam viriyam. Tassa sammapadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati⁷. Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā⁸ avijjā. Tam⁹ saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohanalakkhaṇā¹⁰ saṃkhārā. Tam¹¹ viññāpassa padaṭṭhānaṃ. Opapaccayikanibbattilakkhaṇam viññānaṃ. Tam nāmarūpassa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakkhaṇam nāmarūpaṃ. Tam chaḷāyatanassa¹² padaṭṭhānaṃ. Indriyavavatthānalakkhaṇam chaḷāyatanam¹². Tam phassassa padaṭṭhānaṃ. Cakkhurūpaviññānasannipātalakkhaṇo¹³ phasso. Tam vedanāya padaṭṭhānaṃ. Itthānītthānubhavanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Tam¹⁴ upādānassa padaṭṭhānaṃ. Opapaccayikaṃ¹⁵ upādānaṃ. Tam bhavassa padaṭṭhānaṃ. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam¹⁶

¹ oḍhamma, B. ² om. S.

³ rūpīni, B. S.; rūpāni, B₁.

⁴ written chaṭṭh° in S.

⁵ °ne, S.

⁶ °de, S.

⁷ satti, S.

⁸ °kkhaṇa°, B₁. S.

⁹ sā, B₁. S.

¹⁰ °virūhaka°, S.

¹¹ te, B₁. S.

¹² saḷ°, S.

¹³ °sannipātana°, S.

¹⁴ sā, S.

¹⁵ °tam, B.

¹⁶ so, B₁. S.

jātiyā padatthānam. Khandhapātubhavanalakkhaṇā¹ jāti. Tam jarāya padatthānam. Upadhiparipākalakkhaṇā jarā. Tam maraṇassa padatthānam. Jivitindriyūpacchedalakkhaṇam maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lālappakārako² paridevo. Tam dukkhassa padatthānam. Kāyasampiḷanam dukkham. Tam domanassassa padatthānam. Cittasampiḷanam³ domanassam. Tam upāyāsassa padatthānam. Odahanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Tam nirodhassa padatthānam. Tittaññūtā pitaññūtāya padatthānam. Pitaññūtā mattaññūtāya padatthānam. Mattaññūtā attaññūtāya padatthānam. Attaññūtā pubbekatapuññātāya⁴ padatthānam. Pubbekatapuññatā⁵ patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo⁶ attasamāpanidhānassa padatthānam. Attasamāpanidhānam silānam padatthānam. Silāni avippatiśārassa padatthānam. Avippatiśāro pāmujjassa⁷ padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtañānadassanassa padatthānam. Yathābhūtañānadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiñānadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

¹ khandhānam pātu°, S. ² lalanappa°, S.

³ cittapīlanam, S. ⁴ °kataññūtāya, B₁.

⁵ °taññūtā, B₁. ⁶ sappurisasannissayo, S.

⁷ pāmo°, B₁.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti yaṃ lakkhaṇo-hāro.

2. Kim lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kim bhave?

Yathāha Bhagavā: —

Cakkhum² bhikkhave anavatṭhitam ittaram parittam pabhaṅgu, parato dukkham byasanam calam³ kukkulam samkhāram⁴ vadhakaṃ⁴ amittamaṅghe.

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atte Rādha rūpe anapekho⁵ hoti, anāgatam rūpam mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.

Imasmim rūpakhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesā ca susamāraddhā niccam kāyagatā sati

akiccam te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci diṭṭham vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B., S.

² cakkhu, S.

³ calanam, B.

⁴ samkhārava°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B.

Tasmā ti ha tvaṃ¹ bhikkhu kāye kāyānupassī viharāhi² ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappadhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, ogehi ca nitipño bhavati, sallehi ca visallo bhavati, viññāpaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamanehi⁹ ca⁵ na agatiṃ¹⁰ gacchanti.

¹ tam, S.

² orati, S.

³ 'va, B.

⁴ bojjh°, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. adds pi.

⁸ om. B., S.

⁹ oṇesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhanattā pahānaṃ abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth'¹ eva¹ rūpadhātu² rūpakhandho³ rūpañcāyatanaṃ. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccaṃ. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccaṃ. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanaṃ⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītarāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenaḥa āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanaṇa suttaṃ neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B.¹ ² °dhātuṃ, S. ³ om. S. ⁴ upekhi°, B.

⁵ abhijjhā, S. ⁶ °ti ti, S. ⁷ sa°, B., S. ⁸ ti, B.,

⁹ cutupātato, B.⁹ ¹⁰ °kaccāyano, B. ¹¹ °tabbo, B. B.,

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso nānaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo attādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivaçanakusalo itthādhivacanakusalo purisādhivacanakusalo napuṃsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni² kātabbāni janapadaneruttāni³ sabbā ca janapadaniruttiyo⁴, ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ⁵
chattaṃ mahantaṃ yatha⁶ vassakāle
esānisamso⁷ dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).*

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī⁸ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

*Coro yathā sandhimukhe gahito
sakammunā haññate bajjhate ca
evaṃ ayaṃ pecca⁹ pajā parattha
sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).*

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ aniṭṭhaṃ asātaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

*Sukhakāmāni bhūtāni yo daṇḍena vihimsati¹⁰
attano sukham esāno pecca¹¹ na labhate sukhan ti (Dhp.
v. 131).*

Idha Bhagavato ko adhippāyo?

Ye sukkena atthikā bhavissanti, te pāpakaṃ¹² kammaṃ¹² na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca. ² S. adds pi. ³ °niruttāni, B. B.

⁴ °neruttiyo, B. S. ⁵ °ri, S. ⁶ yathā, B. S.

⁷ etāni°, S. ⁸ °cārino, B. ⁹ pacca, B. S.

¹⁰ vihaññati, B. ¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa°, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpaputtḥo²*

punappunam gabbham upeti mando ti (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarañena aṭṭiyitukāmā³ bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu dhammesu sagāravā ca sabrahmacārīsu⁵ thesesu navesu majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam⁶ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*

(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo. Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁷ puttimā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttimā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evam nāyati: idha Bhagavā bāhiram pariggaham upadhim⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilam pātesi, Bhagavā āha: —

¹ middhi, B. B.

² °vuddho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ °nā, S.

⁵ brahma°, B. B.

⁶ °tam p°, all MSS.

⁷ °hi ti, S.

⁸ °dhi, B. S.

*Sace pi kevalam sabbam Gijjhakūṭam calessasi*¹
*n'eva*² *sammāvimumuttānam*³ *buddhānam atthi iñjitaṃ* (S. I,
 p. 109).

* * *

Nabham phaleyya paṭhavim caleyya
*sabbe*⁴ *pānā uda santaseyyuṃ*
sallam pi ce urasi kampayeyyuṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhā-
 gavā kāyaṃ upadhiṃ⁵ āhā ti.

Yathā cāha: —

*Na taṃ daḷhaṃ*⁶ *bandhanam āhu dhīrā*
*yad*⁷ *āyasam*⁸ *dārujaṃ pabbajañ ca*
sārattarattā maṇikūṇḍalesu
*puttesu dāresu ca yā apekhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etam daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
*anapekhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā¹¹ cāha¹¹: —

Āturaṃ asucim pūtim dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattim*¹² *bālānaṃ abhinanditaṃ ti* (Cf.
 Thag. v. 394; Dhp. A. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

¹ °lessati, B₁; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvi°, B.; samādhi°, S. ⁴ ca, S.

⁵ °dhi, B. S. ⁶ B. *puts* daḷhaṃ before na taṃ.

⁷ yaṃ, S. ⁸ ay°, S.

⁹ apekkhā, S. ¹⁰ °pekkhino, S.

¹¹ om. B₁. S. ¹² °ratti, B₁. S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikaṃ va pāṇinā
santimaggam eva brūhaya
nībānaṃ Sugatena desitan ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmarāṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṇ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rāgo sahate naraṇ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhīlapitā.

Yaṅ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṅ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhīlapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṅcāha: kāmā ti ime kilesakāmā, yaṅ cāha: jālasacchannā⁹ ti tesam yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

¹ ucchinna, B₁. ² yathā cāha, B₁. ³ °nābandhā, all MSS.

⁴ om. S. ⁵ khīrapako, B. S. ⁶ yathā cāha, B₁. S.

⁷ andhaṃ ta°, S. ⁸ pacch°, B₁. S.

⁹ °pacch°, B₁. S. ¹⁰ vuttaṃ, B.

Ayaṃ Bhagavatā yathānikkhittagāthābalena¹ dassitā:
jarāmaraṇaṃ anventī ti.

*Yassa papañcā² thiti³ ca n'atthi
sandānaṃ³ palighañ ca vitivatto
tan nittanham munim carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).*

Papañcā nāma taṇhā diṭṭhimānā tadabhisamkhatā ca samkhārā. Thiti⁴ nāma anusayā. Sandānaṃ³ [nāma taṇhāya⁵ pariyuṭṭhānaṃ. Yāni chaṭṭimsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samkhārā yā ca thiti⁴ yaṃ⁷ sandānañ⁸ ca yaṃ⁷ palighañ ca, yo etaṃ sabbam samatikkanto ayaṃ vuccati nittanho iti.

Tattha pariyuṭṭhānasamkhārā: diṭṭhadhammavedaniyā vā upapajavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividham phalaṃ deti: diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā āha: —

Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācīya vā manasā vā, tassa vipākaṃ anubhoti diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye ti.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ diṭṭhadhammavedaniyaṃ vā kammaṃ upapajvedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ¹² vā¹³ kammaṃ.

Evam kammaṃ tidhā vipaccati: diṭṭhe¹¹ vā dhamme upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

Yañ ce bālo idha pānātipātī hoti | pe¹⁶ | micchādiṭṭhī hoti, tassa diṭṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti upapajje¹⁸ vā apare vā pariyāye ti.

¹ °phalena, B₁. S. ² papañcath°, S.; °dhiti, B₁.

³ sandh°, B. B₁. S.; sant°, Com.

⁴ dhi°, B₁. ⁵ taṇhā, B.; S. adds ca. ⁶ °ca, S.

⁷ om. B₁. S. ⁸ sandh°, S. ⁹ °pariyāyave°, B₁.

¹⁰ om. B₁. ¹¹ diṭṭhe °va, S.

¹² aparāpariyāya, B. B₁; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S. ¹⁴ °jjaṃ, B₁. S. ¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B₁. ¹⁷ diṭṭhe °va, B₁.

¹⁸ °jjaṃ, B₁; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ paṭisaṃkhānabalena pahātabbam, saṃkhārā dassaṇabalena, chaṭṭiṃsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyvati: yā nittanhatā ayam sa-upādisesā nibbānadhātu, bheda kāyassa ayam anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṅ cāha Bhagavā²: —

*Papañceti atītānāgatapaccuppannaṃ cakkhuvīññeyyaṃ rūpaṃ ārabbhā ti*² yaṅ cāha Bhagavā: —

*Atīte Rādha rūpe anapekho*³ *hoti*⁴, *anāgataṃ rūpaṃ mā*⁵ *abhinandi*⁵, *paccuppannaṃ*⁶ *rūpaṃ*⁶ *nibbidāya virāgāya nirodhāya cāgāya*⁷ *paṭiṇissaggāya paṭipajjā ti* (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atītānāgata-paccuppannaṃ abhinandanā, idaṃ ekattaṃ⁸. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttana suttam samsandayitvā pubbāparena saddhiṃ¹⁰ yojayitvā suttam niddiṭṭham bhavati¹¹.

2. So¹² cāyam¹³ pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammata¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharāṃ, paḍaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti².

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī¹⁵ jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

¹ sa°, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S. ³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhi°, B. B. ⁶ °ppannarūpaṃ, B.; B. omits rūpaṃ.

⁷ om. B. ⁸ ekattham, B. B. ⁹ om. B. B.

¹⁰ sandhi, B. B. ¹¹ Bhagavatā, B. S. ¹² yo, S.

¹³ 'yam, B. ¹⁴ °kammaṃ tam, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyup¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsañācāyatanam nissāya . . . na ca viññāṇācāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevasaññānāsaññāyatanam nissāya . . . na ca imam lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitaṃ vicāritaṃ³ manasānuvicintitaṃ⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loka samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittena na nāyati jhāyanto (Cf. A. V, p. 324sq.). *

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesanto na jānāti na passati (S. I, p. 120sqq.).

So hi papañcātito, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p. 119sqq.).

Sadevakena lokena samārakena sabrahmakena sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na nāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissitacittā kusalapakkhena niddisitabbā. Nissitacittā saṃkilesena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā. Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca avijjāya ca niddisitabbā. Anissitacittā samathena ca vipassanāya ca niddisitabbā. Nissitacittā ahirikenā ca anottappena ca niddisitabbā. Anissitacittā hiriyā ca ottappena ca niddisitabbā. Nissitacittā asatiyā ca asam-pajāññena ca niddisitabbā. Anissitacittā satiyā ca sam-pajāññena ca niddisitabbā. Nissitacittā ayoniyā⁹ ca ayo-

¹ vāyam, S. ² pa, B. ³ vicaritam, B.

⁴ °nucintitam, B. ⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B, nearly always written with ss. ⁸ kilesena, B.

⁹ °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṃvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nivaranehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiya⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiya⁶ niddisitabbā. Nissitacittā ucchedadiṭṭhiyā ca sassatadiṭṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddeśasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

¹ °niso, S. ² °varanena, B. B.₁. ³ S. omits this phrase.

⁴ B.₁. S. transpose these words.

⁵ S. adds ca.

⁶ avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānam¹ vā sattānam² yoge yuñjantānam vā² *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.
So pamādo duvidho: tañhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppādayadhammā ti ayaṃ
avijjāmūlako. Yo tañhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittañ ca
pamādaṃ āpajjati. Ayaṃ loke catubbidho pamādo: eka-
vidho avijjāya, tividho tañhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, tañhāya rūpa-
kāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu
ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-
pīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?
Tañhāya ca avijjāya ca.

Tattha tañhā dve upādānāni: kāmupādānañ ca silabba-
tupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca
attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ
dukkhaṃ, cattāri upādānāni ayaṃ samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ
deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho tañhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanañ ca karoti paribhoganimittañ ca.

Tassa sampañivedhena rakkhanā paṭisaṃharaṇā, ayaṃ
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādinavañ ca

¹ āyo, B. B.

² om. S.

³ °mūlikā, B.

⁴ °dāna°, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ °yaṃ, S.

ādinavato nissaraṇaṅ ca nissaraṇato okāraṅ¹ ca saṃkilesaṅ
ca vodānaṅ ca nekkhamme² ca ānisaṃsaṃ.

* Tattha yā vimamsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvīsu³ dhammesu bhāviyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvīsu⁴
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānaṃ⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate⁸*

nibbattati dukkham idaṃ punappunaṃ (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya⁹?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpaccā-
yā hi⁹ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo°, B. ² nikkhamme, S.; nikkhame, B. B₁.

³ dvesu, S. ⁴ dvesu, S.; om. B.

⁵ om. B₁. ⁶ dukkhā, S. ⁷ °naṅ ca, S.

⁸ anu°, B. S.; 'nuhate, B₁. ⁹ ti, S. ¹⁰ om. B₁. S.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayassa paccayaṃ avijjāṃ vārayati¹, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripurīṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇaṃ kusalass³ ūpasampadā³ sacittapariyodapanāṃ etaṃ buddhāna⁴ sāsanā⁴ ti⁵ (Dhp. v. 183). *

Sabbapāpaṃ nāma tīṇi duccharitāni: kāyaduccharitaṃ, vacīduccharitaṃ, manoduccharitaṃ. Te dasa akusalakamma-pathā: paṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādītthi.

Tāni dve kammāni: cetaṇā cetasikaṅ ca.

Tattha yo ca paṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamutthānaṃ⁸, yaṅ ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamutthānaṃ⁸, yo samphappalāpo, idaṃ mohasamutthānaṃ⁸.

Imāni satta kāraṇāni cetaṇākammaṃ.

Yā abhijjhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doso akusalamūlaṃ. Yā micchādītthi, ayaṃ micchāmaggo.

Imāni tīṇi kāraṇāni cetasikakammaṃ⁹.

Tenāha: cetaṇākammaṃ cetasikakammaṃ⁹ ti.

Akusalamūlaṃ payogaṃ gacchantāṃ catubbidhaṃ agatīṃ gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B., S. ³ °lassassa upa°, B., S.

⁴ °nusāsa°, S. ⁵ om. B., ⁶ °ṇavācā, B.

⁷ °savācā, B. ⁸ °samudatth°, S. ⁹ °sikaṃ k°, B., S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobha-samuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahiyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahiyati, doso mettāya ca karuṇāya ca, moho muditāya pāhānaṃ abbattham gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādittḥi, micchāsamkappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhi. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahinesu aṭṭha sammattāni sam-pajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriya karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

- * Sacittapariyodapanan ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovisuddhattham bhikkhave Tathāgate brahmacariyaṃ vussati ti.

Duvidhā³ pariyodapanā: nīvaraṇapahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- * *Dhammo have rakkhati dhammacāriṃ⁵
chattam mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

² °kiriyaṃ sati, B.; °kiriyaṃ dassati, S.

³ B. B., add hi. ⁴ om. B. ⁵ °ri, S. ⁶ yathā, B., S.

esānisamso dhamme sucinṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati³.

Tattha yā samvarasīle akhaṇḍakāritā, ayaṃ dhammo sucinṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantaṃ etad avoca: —

Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā⁴ sevāla-mālikā⁵ udakorohakā aggiparicārakā. Te mataṃ kalam-kataṃ uyyāpenti nāma saññāpenti nāma saggam nāma okkamenti⁶. Bhagavā pana bhante pahoti tathā katum, yathā sabbo loko kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ⁸ byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pānātipāti adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁹ pharusavāco⁹ samphappalāpi abhijjhālu byāpannacitto micchādittḥiko. Tam enaṃ mahājanakāyo saṃgamma saṃgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjatū¹⁰ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanaḥetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjeyyā¹⁰ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthusilaṃ gambhīre udakarahade¹¹ pakkhipeyya. Tam enaṃ mahājanakāyo

¹ deve vā manusse, S.

² om. B₁.

³ °ti ti, B₁.

⁴ kā°, B₁. S.

⁵ °lakā, S.

⁶ °manti, S.

⁷ upajj°, S.

⁸ °nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ummujja¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujjeyya vā uppilaveyya³ vā thalaṃ vā uppilaveyyū³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe⁴ | micchādittihiko. Kiñcāpi naṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayam puriso kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjatū⁵ ti. Atha kho so puriso kāyassa bhedā parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjeyya⁵. Taṃ kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pāṇātipātā paṭivirato | pe⁷ | sammādittihiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayam puriso kāyassa bhedā parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjatū⁵ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjeyyā⁵ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbham vā telakumbham vā gambhīram udakarahadam⁸ ogāhitvā bhindeyya, tatrāyassa⁹ sakkarā vā¹⁰ kthalā vā, sā adho gāmi assa. Yaṅ ca khvassa tatra¹¹ sappi vā telaṃ vā, taṃ¹² uddham gāmi assa. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda¹³ bho¹³ sappi tela samsīda¹⁴ bho¹⁴ sappi tela¹⁵ avamgaccha¹² bho¹² sappi¹² telā¹² ti¹². Taṃ¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ ojjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla°, B.

⁴ pa, B.

⁵ uppajj°, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B.

⁹ tatra yassa, B. B.

¹⁰ om. B., S.

¹¹ tattha, B.

¹² om. S.

¹³ odatō, B.; odatā, S.

¹⁴ odatō, S.

¹⁵ telā ti, S.

*taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thoma-
nahetu vā pañjalikaṃ anuparisakkanahetu vā osideyya
vā saṃsideyya vā avama¹ vā² gaccheyyā ti?*

No h'etaṃ bhante.

*Evam eva kho gāmaṇi yo so³ puriso pāṇātipātā paṭi-
virato | pe⁴ | sammāditṭhiko. Kiñcāpi naṃ⁵ mahājanakāyo
saṅgama samāgama āyāceyya thomeyya pañjaliko anu-
parisakkeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjatū ti. Atha
kho so puriso kāyassa bheda parammaraṇā sugatiṃ saggam
lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo *
suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha:—

*Tasmā rakkhitacittassa sammāsaṃkappagocaro⁷
sammāditṭhipurekkhāro ñatvāna udayabbayaṃ
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*
(Ud. p. 38).

Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā⁸ khandhā⁸ idaṃ dukkhaṃ, cattāri upādānāni
samudayo⁹.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcindriyāni rūpīni¹⁰ padaṭṭhānaṃ,
avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcindriyāni rūpīni¹⁰ rakkhanto samādhim bhāvayati
taṇhā ca niggaṇhāti. Manindriyaṃ rakkhanto vipassanaṃ
bhāvayati avijjā ca niggaṇhāti.

Taṇhāniggahena dve upādānāni pahiyanti: kāmupādā-
naṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni
pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B₁. S. add so.

⁷ 'rā, S.

⁸ 'nakkhandhā, S.

⁹ ayaṃ sam^o, B.

¹⁰ rūpini, B. B₁; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūrim gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyan ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-
hattaṃ¹ aggaphalaṃ².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkhaṃ⁴ samudayo⁴
ca⁵, samatho ca vipassanā ca brahmacariyañ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenaḥa: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,
yaṃ⁷ rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaḥa āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhumiñ cā ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabhāgiyañ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasīlañ ca pahānasīlañ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-
yāya paṭipadāya desayati.

* So saṃvarasīle ṭhito tena brahmacariyena brahmacārī
bhavati.

¹ arahattaphalaṃ, B.

² phalaṃ, S.; B₁ puts agga° before arahattam.

³ om. B. ⁴ dukkhasam°, S. ⁵ om. B₁. S.

⁶ °cariyapha°, S. ⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme¹ ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsana.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

*

Imesaṃ catunnaṃ suttānaṃ desanāya phalena silena brahmacariyena sabbato vicayena hārena vicinityvā yuttihārena yojayitabbā², yāvaticā nāpassa³ bhūmi (Cf. p. 25).

*

a) Tattha katame dhammā sādharmaṇā?

*

Dve dhammā sādharmaṇā: nāmasādharmaṇā vatthusādharmaṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātānaṃ kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmiṃssa ca uddhambhāgiyā⁴ samyojanā sādharmaṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattim samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁷ dhammā evaṃ aññaṃaññaṃ paramparaṃ sakāpasakāpaṃ visayaṃ nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

*

Ime dhammā sādharmaṇā.

b) Tattha katame dhammā asādharmaṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhāsekhā bhābbābhābbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B. ² yojet°, S.

³ yānassa, S. ⁴ °yānaṃ, S. ⁵ °kaṃ, B.

⁶ avitā°, B.; avigata°, B. ⁷ °nehi, S. ⁸ pi, B.

⁹ °nā, S. ¹⁰ S. *puts* ca *before* sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Atthamakassa anāgā-
missa ca² uddhambhāgiyā saṃyojanā sādhāraṇā, dhammatā
asādhāraṇā³. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ,
dhammatā asādhāraṇā⁴. Sabbesaṃ paṭipannakānaṃ nā-
maṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ
sekhānaṃ sekhasiḷaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya
gavesitabbaṃ.

- * **Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ.** Bhāvanā-
bhūmi uttarikānaṃ phalānaṃ pattiyaṃ padaṭṭhānaṃ. Dukkhā
paṭipadā dandhābhīṇṇā samathassa padaṭṭhānaṃ. Sukhā
paṭipadā khippābhīṇṇā vipassanāya padaṭṭhānaṃ. Dāna-
mayam puññakiriyavatthu⁵ parato ghosassa sādhāraṇaṃ
padaṭṭhānaṃ. Silamayam puññakiriyavatthu cintāmayiyā
paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayam puñ-
ñakiriyavatthu bhāvanāmayiyā paññāya sādhāraṇaṃ
padaṭṭhānaṃ. Dānamayam puññakiriyavatthu parato ca
ghosassa sutamayiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ.
Silamayam puññakiriyavatthu cintāmayiyā ca paññāya yo-
niso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāva-
nāmayam puññakiriyavatthu bhāvanāmayiyā ca paññāya
sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpade-
savāso vivekassa ca samādhissa ca⁶ sādhāraṇaṃ padaṭṭhā-
naṃ. Sappurisūpanissayo⁷ tiṇṇaṃ ca aveccapasādānaṃ
samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammā-
paṇidhānaṃ⁸ hiriyā ca vipassanāya ca sādhāraṇaṃ pa-
daṭṭhānaṃ. Akusalapariccāgo kuslavīmamsāya ca samā-
dhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvā-
kkhātā⁹ kusalamūlaropanāya ca phalasamāpattiyaṃ ca
sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃ-
ghasuttaṭṭhūtaṃ sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā
appasannānaṃ ca pasādāya pasannānaṃ ca bhīyyobhāvāya
sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātīmokkhatā dum-

¹ °natā, S. ² S. *puts* ca *before* sotā°

³ °kriya°, B. *throughout*. ⁴ om. B.

⁵ °risassa nissayo, B. ⁶ attha°, B.

⁷ °svākhā°, B.; °svākhyā°, B.; dhammāsvakkhātā, S.

maṅkūnaṅ ca puggalānaṃ niggahāya pesalānaṅ ca puggalānaṃ phāsuvihārāya sādharmaṇaṃ padaṭṭhānaṃ.

Tenaṅha āyasmā Mahākaccāno: —

Dhammaṅ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccaṃ uppaṅgeyyuṃ aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjiṇṇā honti, sammādiṭṭhippaccaṃ c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppaṅgeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evam sammāvācassa sammākamantassa sammā-ājīvassa | pe³ | sammāvimuttiṇṇadassanassa purisapuggalassa micchāvimuttiṇṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiṇṇadassanappaccayā uppaṅgeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiṇṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṇaṃ abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṅhavācassa pharusavācā pahīnā hoti, kālavādissa saṃphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B₁; om. B.

³ la, B₁; B. in full.

⁴ 'jjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ pujjā ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatīṃ sammāsamādhīṃ sammāvimuttiṃ⁴ sammāvimuttiñāṇadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesam⁵ bhavantānaṃ pujjā ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhūñjitabbā kāmā pari-bhūñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā pahiyanti, dukkhānupassino viharato sukhasaññā pahiyanti, aniccānupassino viharato niccasaññā pahiyanti, anattānupassino viharato attasaññā pahiyanti, yaṃ yaṃ⁷ vā pana dhammaṃ roccayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °diṭṭhi, B₁. ² te, B₁. S.

³ pa, B₁; om. B.

⁴ om. B₁. ⁵ te, S. ⁶ om. B₁. S.

⁷ om. S. ⁸ svassa, B₁; svāyam, B₁.

⁹ °lākusaladhamme, B. B₁. ¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekam² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

*Āsā⁵ pihā ca abhinandanā ca
anekadhātusu⁶ sarā patitthitā
aññānamūlappabhavā pajjapitā*

sabbā mayā⁷ byantikatā samūlakā⁸ ti (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassaṃ āgamissati¹ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataram vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti¹⁵ * paṭipālanā abhinandanā nāma. Piyam vā nātīm abhinandati piyam vā dhammaṃ abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhuhātu rūpadhātu cakkhuviññāpadhātu, sotadhātu saddadhātu sotaviññāpadhātu, ghānadhātu gandhadhātu ghānaviññāpadhātu, jivhādhātu rasadhātu jivhāviññāpadhātu, kāyadhātu phoṭṭhabbhadhātu kāyaviññāpadhātu, manodhātu dhammadhātu manoviññāpadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbhadhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvīsa padāni taṇhāpakkho taṇhāya etaṃ vevacanaṃ. Yā cha upekkhā gehasitā ayaṃ ditthipakkho. Sā yeva patthanākārena dhammanandi dhammapemaṃ dhammajjhosānan¹⁶ ti taṇhāya etaṃ vevacanaṃ. Cittaṃ mano-

¹ oṇā, S. ² om. B₁. S.

³ ekadhammaṃ, B₁. S. ⁴ niddissati, B₁. S.

⁵ B. adds ca. ⁶ otusu, S. ⁷ B. B₁ add bhavā.

⁸ olikā, B₁. S.; okatā, B. ⁹ āsisanā, B. B₁.

¹⁰ āsā sā, S.; āsāsa, B₁. ¹¹ upap^o, B₁. ¹² sā, S.

¹³ oṃānakassa, B. S. ¹⁴ pihā sā, S.; pihāsa, B₁.

¹⁵ nikkhama^o, B. ¹⁶ dhamma-ajjh^o, B₁.

viññānaṃ ti cittassa etaṃ vevacanaṃ. Manindriyaṃ mano-
dhātu manāyatanam vijānaṃ ti manass' etaṃ vevacanaṃ.
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā¹ paññakkhan-
dho dhammavicayasambojjhaṅgo ñāṇam² sammādiṭṭhi
tīraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-
ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātaññassāmi-
tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā
buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññaṃ pi
evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhi-
pateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyaṃ, apilāpana-
ṭṭhena sati, avikkhepanaṭṭhena samādhī, pajānaṭṭhena
paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttam: —

*Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācarana-
sampanno sugato lokavidū anuttaro purisadammasārathi
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido
catuyogavippahīno agatigamanavativatto uddhaṭasallo ni-
rūhavaṇo madditakaṇṭako¹¹ nibbāhitapariyuṭṭhāno¹² ban-
dhanātito gandhaviniveṭhano ajjhāsayaativatto¹³ bhinnan-
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-
rodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṃkhepagato
bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-
dharo¹⁵ ālokakaro pajjotakaro tamonudo raṇaṅjaho aparī-
mānavavṇo appameyyavavṇo asaṃkheyyavavṇo ābhaṃkaro
pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bha-
gavanto ti¹⁸ buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttam: —

¹ B. *adds* paññā.

² ñāṇa, S.

³ anvaññāta°, S.

⁴ cakkhum, B.

⁵ B. *adds* yaṃ.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ °yā, S.

¹⁰ phalanibbatti°, S.

¹¹ °kaṇṭhako, S.

¹² nibbāvita°, B₁; nibbāpita°, S.

¹³ °sayativatto, B₁.

¹⁴ °nātivativatto, B.

¹⁵ °dhāro, B₁.

¹⁶ B. *adds* ti.

¹⁷ buddhā, B. B₁.

¹⁸ B. B₁ *add* ca.

*Svākkhāto*¹ *Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*² *paccattaṃ veditabbo viññūhi*³, *yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ.*

Asaṃkhatam anantam anāsavañ ca⁴
 saccañ ca pāram nipuṇam sududdasaṃ
 ajajjaraṃ⁵ dhuvam apalokitañ ca⁶
 anidassanaṃ⁷ nippapañca santaṃ
 Amataṃ paṇītaṃ⁸ sivañ ca khemaṃ
 taṇhakkhayo acchariyañ ca abbhutaṃ
 anitikaṃ 'nitikadhammaṃ⁹ eva¹⁰
 nibbānaṃ etaṃ sugatena desitaṃ
 Ajātaṃ abhūtaṃ anupaddavañ¹¹ ca¹²
 akataṃ¹³ asokañ ca atho visokaṃ
 anupasaṃggaṃ 'nupasaṃggaḍḍhammaṃ¹³
 nibbānaṃ etaṃ sugatena desitaṃ

Gambhīrañ c'eva duppassaṃ uttarañ ca anuttaraṃ
 asaṃmappaṭisaṃmaṃ jeṭṭhaṃ seṭṭhaṃ ti vuccati
 Leṇaṃ ca tāṇaṃ araṇaṃ anaṅgaṃ¹⁴
 akācaṃ etaṃ vimalaṃ ti vuccati
 dīpa sukhaṃ appamaṇaṃ patitṭhā
 akiñcanaṃ appapañcaṃ ti vuttan ti
 dhammānussatiyā etaṃ vevacanaṃ.

Yathā ca saṃghānussatiyaṃ¹⁵ vuttaṃ: —

*Supaṭiṭṭhāno ujupaṭiṭṭhāno nāyapaṭiṭṭhāno sāmācīpaṭiṭṭhāno, yad idaṃ cattāri purisaṃyugāni atṭha purisaṃpuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa*¹⁶.

¹ svākhā°, B₁; svakkhyāto, B.

² °neyyiko, B. B₁.

³ B₁ adds ti. ⁴ om. B₁. S.

⁵ ajajjaraṃ taṃ, B.; ajjaraṃ taṃ, B₁.

⁶ °lokiyaṃ, B.; °lokiṇaṃ, B₁; ca not in MSS.

⁷ adassa°, B.; B. B₁ add vā.

⁸ all MSS. add ca.

⁹ anitātadh°, B₁; anitika°, S.

¹⁰ B. adds vā.

¹¹ athānuppadavaṃ, B.

¹² °tañ ca, S.

¹³ anupa°, B₁. S.

¹⁴ °gaṇaṃ, B. B₁.

¹⁵ °yā, B₁. S.

¹⁶ om. B₁.

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattānaṃ surabhi² pasūnaṃ puḷḷo³ devānaṃ ca manussānaṃ cā ti samghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁴ vuttaṃ: —

Yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ aparāmatthāni⁶ samādhisamvattanikāni.

Alampkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanaṭṭhena⁷, sippaṇ ca sīlaṃ akkhaṇavedhitāya⁸, velā ca sīlaṃ anatikkamanaṭṭhena, dhaññaṃ ca sīlaṃ dāliddopacchedanaṭṭhena⁹, ādāso ca sīlaṃ dhammavolokanatāya¹⁰, pāsādo ca sīlaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāni vossaggarato yācayogo dānasamvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanaṃ bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattīhi¹³ vividhāhi¹³ de-seti¹⁴ ti.

¹ °ko, all MSS. exc. Com. ² om. B.₁. ³ pūjo, S.
⁴ °yā, S. ⁵ °pasattāni, B.; °passatthāni, B.₁.
⁶ aparā°, B.₁. S. ⁷ sampadobhagga°, S.
⁸ akkhanā°, S. ⁹ dal°, S. ¹⁰ dhammaṃ volo°, S.
¹¹ °yā, B.₁. S. ¹² °kaccāyano, S.
¹³ paññattivi°, S. ¹⁴ °hi, S.

Yā pakatikathāya desanā, ayam¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idam dukkhan ti.

Ayam paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

Kabalikāre² ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṅhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḅbatti. Yattha atthi āyati punabbhavābhiniḅbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokan tam bhikkhave sadaram³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāṇe ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṅhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḅbatti. Yattha atthi āyati punabbhavābhiniḅbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokan tam bhikkhave sadaram⁵ sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).

Ayam pabhavapaññatti dukkhassa ca samudayassa ca.

Kabalikāre² ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṅhā, appatitṭhitam tattha viññānaṃ avirūlham. Yattha appatitṭhitam viññānaṃ avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḅbatti. Yattha n'atthi āyati punabbhavābhiniḅbatti, n'atthi

¹ om. B., S.

² oḷi°, B₁; °lim°, S.

³ sādāram, S.

⁴ pa, B.

⁵ saradam, S.

tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāne ce bhikkhave³ āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitthitaṃ tattha viññānaṃ avirūlhaṃ. Yattha appatitthitaṃ viññānaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi (S. II, p. 102 sq.).

Ayaṃ pariññāpaññatti⁴ dukkhassa, pahānapaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

Samādhiṃ bhikkhave bhāvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṃ pajānāti? Cakkhuṃ⁷ aniccaṃ ti yathābhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti. Cakkhuvīññānaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'⁸ idam⁸ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccaṃ ti yathābhūtaṃ pajānāti. Sotaṃ | pe⁹ | ghānaṃ . . . jīvā . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manoviññānaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'¹⁰ idam¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ¹ vā¹, tam pi aniccaṃ ti yathābhūtaṃ pajānāti (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S. ² pa, B.; la, B. ³ om. B.

⁴ paññā°, S. ⁵ pahānaṃ p°, S.

⁶ kiñci, B., S. ⁷ cakkhu, B., S. ⁸ idam, B. S.

⁹ pa, B. B., ¹⁰ idam, B. ¹¹ upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ saṃkhāre viññānaṃ vikiratha
vidhamatha¹ viddhamsetha viki-lanikaṃ karotha paññāya
taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assā-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti
nirodhassa.

So³ idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyāpaññatti sotāpattiphalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-
samudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-nāṇassa, okāsapaññatti
anuppāde-nāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhaṭanāpaññatti⁴ āsāṭikānaṃ⁵, *
nikkhepaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi nānaṃ⁷ udapādi⁷ paññā u-
dapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B₁.

³ om. S.

⁴ āsāṭanipa°, B₁; asāṭanāpa°, B.

⁵ asā°, B. B₁.

⁶ °nikkāta°, B₁.

⁷ om. B₁.

⁸ la, B₁; om. B₁.

pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ¹ udapādi² paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmī-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminīpatipadā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññīndriyassa⁴.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho² paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho paṇāyaṃ dukkhanirodhagāminīpatipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulañ ca sambhavaṃ

bhavasamkhāram avassajñ⁶ muni

ajjhatarato samāhito

abhida⁷ kavacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B₁.

² om. S.

³ pa, B. B₁.

⁴ paññi^o, S.

⁵ pa, B.; la, B₂.

⁶ oji, all MSS.

⁷ abhinda, S.

Tulan ti samkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammaṭṭhisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Ajjhatarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, t̥hitipaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti³ sabbaññūtāya, padālanāpaññatti avijjaṇḍakosānaṃ.

Tenaḥa Bhagavā: — Tulam atulañ ca sambhavan ti.

*Yo dukkham adakki⁴ yato nidānaṃ
kāmesu so jantu kathaṃ nameyya
kāma hi loke saṅgo ti ñatvā*

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānan ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakki¹ ti vevacanapaññatti ca nānacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇḥāya abhinivesapaññatti⁷ ca. Kāma hi loke saṅgo ti ñatvā ti⁶ paccattikato dassanapaññatti kāmaṇaṃ, kāma hi aṅgārakāsupamā maṃsapesupamā pāvakaḥkappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁸ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi⁹ 'kāma saṅgo' ti pajānāti¹⁰, so kāmaṇaṃ anuppādāya¹¹ kusale dhamme upādayati¹², so anuppannaṇaṃ kusalaṇaṃ dhammaṇaṃ uppādāya¹³ vāyamati.

¹ dhiti°, B., S. ² °dam, S. ³ sa-upā°, S.

⁴ addakki, B., S. ⁵ om. B., ⁶ om. S.

⁷ abhinivesana°, S. ⁸ °tā, B., S. ⁹ °gi, B., S.

¹⁰ jā°, B., ¹¹ anupā°, B., S. ¹² uppā°, S.; uppādayati, B.

¹³ upā°, B.

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamati ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakki yato nidānaṃ ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assirī⁴ viya khāyati passato n'atthi kiñcanaṃ ti (Ud.
p. 79; cf. Dh. A. p. 175).*

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparitapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhārā-
naṃ. Tamasā parivārito ti desanāpaññatti avijjandha-
kāraṃ vevacanapaññatti ca. Assirī⁴ viya khāyati ti
dassanapaññatti⁸ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam⁹.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhatam, na idha jātassa bhūtaṃ katassa saṃkhatassa
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti (Ud.
p. 80 sq.).*

¹ ottikā ca, B₁.

² dhi^o, B₁. S.

³ sabba^o, B. B₁.

⁴ asiri, S.; asiri, B₁.

⁵ sabba^o, all MSS. exc. Com.

⁶ balap^o, S.

⁷ virūpānā^o, S.

⁸ dassanā^o, B₁.

⁹ tan ti, B₁.

No ce taṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanaṃpaññatti² ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhaviṣṣā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammāṃ paṇṇattihi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddham adho sabbadhi vipparamutto

ayaṃ ahamā³ ti⁴ anānupassī

evaṃ vimutto udatāri⁵ oghaṃ

atinnapubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vipparamutto ti te-dhātuke ayaṃ asekhāvimutti.

Tāni yeva asekhāni pañcendriyāni.

*

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhāni pañcendriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāpanirodho, viññāpanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatānirodho, saḷāyatānirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

¹ om. S. ² jotasa°, S.

³ °smiṃ, B₁; āham asmin, S.

⁴ om. B₁.

⁵ °tari, B₁.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena paññakkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca² bhavaṅgā, te saṃkhārā

* dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃsī³ ti anānupassī ti ayaṃ sakkāyaditṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atinṇapubbam apunabbhavāya⁷.

¹ paññā°, B.

² ce, S.

³ aham asmin, S.

⁴ B, *has pa instead of saṃkhāra*°

⁵ cm. B₁.

⁶ °tari, B₁.

⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huram² na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhā-nissayo³ diṭṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ taṇhānissayo, yā⁴ sammūlhassa⁵ cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhassa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taṇhāya anissito vipassanāvasena¹² vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. *has* yanatin ti *instead of* sati nati na.

² raṇ ca, B.₁. ³ B. *adds* ca. ⁴ om. B.

⁵ mūlhassa, *all MSS. exc. Com.* ⁶ la, B.₁. ⁷ °do, S.

⁸ *after* sukhā, B.₁. ⁹ sukha°, S.

¹⁰ sammu°, B. B.₁. ¹¹ vedana°, S.

¹² °nāya va°, S. ¹³ om. B.₁.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṅ ca pañ-
ñindriyaṅ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā². Ye saṃkhārā
anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃ-
gahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-
tanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca
cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā³ passaddhi. Yaṃ ce-
tasikaṃ sukhaṃ ayaṃ cetasikā⁴ passaddhi⁴. Passaddha-
kāyo sukhaṃ vedayati. Sukhino cittaṃ samādhiyati.
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-
muttasmiṃ vimutt'amhi ti nāṇam hoti, khīṇā jāti vusitaṃ brah-
macariyaṃ kataṃ karaṇiyaṃ nāparam itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu
na phoṭṭhabbesu na dhammesu khayā rāgassa khayā do-
sassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhan-
taṃ caraṃ⁵ paññāpayamāno paññāpeyya, tassa rūpassa
khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkhaye
* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na
upeti, atthi⁶ n'atthi ti pi na⁷ upeti, nev' atthi no⁸ n'atthi ti
pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo
nibbuto ti yeva saṃkham⁹ gacchati khayā rāgassa¹⁰ khayā
dosassa khayā mohassa. Yāya vedanāya | pe¹¹ | yāya
saññāya . . . yehi saṃkhārehi . . .¹² yena viññāpena

¹ paññā°, B. ² °paripannā, B.

³ kāyikaṃ, S.; kāya, B. B. ⁴ °ka pa°, S.

⁵ caraṇam, S. ⁶ S. adds ti pi. ⁷ om. S.

⁸ na, B. ⁹ saṃkhyam, S. ¹⁰ virāgassa, B.

¹¹ pa, B.; om. B. ¹² la, B.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamaṇo paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṃkhaṇe vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu⁵ bhāhiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccayā saṃkhārā⁹ yāva jarāmaṇā, lokuttaro: silavato avippaṭisāro jāyati¹⁰ yāva nāpaṛaṃ itthattāyā ti pajānāti.

Tenaṇha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhaṇ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.*

*Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ paṭthayāno
piyaṃ na kayirātha¹⁶ kuhiñci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā
dukkhaṇ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete ti
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintaṃ taṃ, S. ² na, B₁. S. ³ saṃkhyāṃ, S.
⁴ B₁ adds ti. ⁵ cha, B. S. ⁶ °resu nā, S.
⁷ °samuṭṭhitesu, B₁. ⁸ °ko, B₁. S. ⁹ B₁ adds la.
¹⁰ B₁ adds pa. ¹¹ pa, B.; la, B₁. ¹² °smim, B₁. S.
¹³ bha°, B₁. S. ¹⁴ ese, S. ¹⁵ piyā, B₁.
¹⁶ kariyo, B. B₁ throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanapariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vitasokā

yesam piyaṃ n'atthi kukiñci loke

tasmā asokaṃ virajaṃ patthayo

piyaṃ na kayirātha kukiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tam yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pitimano hoti laddhā macco¹ yad² icchati³ (Jāt. IV,
Tassa ce kāmayamānassa³ chandaḍātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattati⁵ ti (S.N.vv.766—68).*

Tattha yā pitimanatā⁶ ayaṃ anunayo. Yadāha: salla-
viddho va ruppati ti idam paṭiḡhaṃ. Anunayaṃ paṭiḡhaṃ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni⁷
āyatanāni padaṭṭhānam.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpīni⁸ āyatanāni⁹ rūpakāyo nāma sam-
payutto. Tadubhayaṃ nāmarūpaṃ¹⁰. Nāmarūpapaccayā
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-
danā, vedanāpaccayā taṇhā¹¹. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārasa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpīni¹³ indriyāni, yo
nāmakāyo imāni pañca arūpīni¹⁴ indriyāni. Imāni⁹ dasa⁹
indriyāni⁹.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro

so 'maṃ visattikaṃ loke sato samativattati ti

ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-
jānirodho, avijjānirodhā saṃkhāranirodho¹⁶. Evaṃ sabbam.

¹ maccho, S. ² yaccacchati, S.

³ kāmayamānassa, S. ⁴ sabb°, all MSS. ⁵ °ti (without ti), B₁.

⁶ °mantā, S. ⁷ rūpīni, all MSS.

⁸ rūpīni, B. S.; rūpāni, B₁. ⁹ om. B.

¹⁰ °rūpo, S. ¹¹ B₁ adds pa. ¹² °dhā, B₁.

¹³ rūpīni, B. S.; rūpindr°, B₁. ¹⁴ arūpīni, B. S.;

arūpindr°, B₁. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanaṃ pariyaṇā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenaṃha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettavatā paṭicca-indriyakhandhadhātu-āyatanāni samosaraṇotaraṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenaṃha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhana²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanam brūsi

kim⁵ su tassa mahabbhayan ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati⁴

jappābhilepanam brūmi

dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 = v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ °taraṇā, B₁. S.

² °na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁. ⁵ ki, B₁.

⁶ ārabbh°, B. throughout, B₁ mostly.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambham. Kim¹ su² tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā³ padam⁴ sodheti⁵, suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānam kim⁵ nivāraṇam

sotānam samvaram brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmim⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 — vv. 1034. 1035).

Savanti sabbadhi sotā, sotānam kim⁵ nivāraṇam ti pañhe Yāni sotāni lokasmim, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambham. Sotānam samvaram brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānam samvaram brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmin¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpaṇ ca mārisa

etaṃ me puṭṭho pabrūhi

katt' etaṃ uparujjhatī ti? (v. 5 — v. 1036)

pañhe

Yam etaṃ pucchasi pañham

Ajita taṃ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesam¹² uparujjhatī

viññānassa nirodhena

ett' etaṃ uparujjhatī ti (v. 6 — v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

¹ kim suttassa, S.; kissu, B. B₁. ² om. B. ³ vasanti, B₁.

⁴ °dhi, B. B₁. ⁵ kin, B.; ki, B₁. ⁶ pidh°, B. B₁.

⁷ °smi, B. B₁. ⁸ yena, S. ⁹ ārambho, also B₁.

¹⁰ °smi, B₁. ¹¹ °ti, all MSS. ¹² om. S.

Yattha evaṃ suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho¹ asuddho, na tāva so pañho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi⁵ pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁶ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi'cchaṃ na labhati taṃ pi dukkhaṃ, samkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B_r.

² visa^o, B.

³ visa^o, B. B_r.

⁴ kaccāyano, S.

⁵ om. B_r.

⁶ ponobbha^o, B. B_r.

⁷ vimutti, B_r.

⁸ oṇi paṭi^o, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-diṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhī.

Ayam vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo¹ tiracchānayanigāmimaggo pittivisaya-gāmimaggo² asurayonigāminiyo³ maggo, saggagāminiyo * maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho⁴, paḷasanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikam⁵ rūpaṃ. Catunnañ⁶ ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavidhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca⁷ vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Vīsatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi vīsatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti?

¹ °gāmini maggo, S.

² petti°, B₁. S.

³ asūra°, B₁ also Com.

⁴ makkhā°, S.

⁵ cātummahā°, S.; cātumahā°, B.

⁶ catunnaṃ (without ca), B.

⁷ om. S.

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsam nahāru¹ atthi atthimiñjā² vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisam matthake matthaluṅgan ti.

Imehi vīsatiyā ākārehi paṭhavīdhātum vitthārena pariḅhaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena pariḅhaṇhāti?

Atthi imasmiṃ kāye pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena pariḅhaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena pariḅhaṇhāti?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḅhāyati yena ca asitapitakhāyitasāyitam sammāpariṇāmaṃ⁵ gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena pariḅhaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena pariḅhaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā āngamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena pariḅhaṇhāti.

Evam imehi dvācattālisāya⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariyoḅhānto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagaṃ passati kāyam vā kāyapadesam vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā samkāraṭṭhānam pavicinanto na kiñci gayhūpagaṃ passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagaṃ passeyya, yathā sivathikaṃ¹⁰ pavicinanto na kiñci gayhūpagaṃ passeyya, evam eva¹¹ imehi dvācattālisāya⁷ ākārehi evam

¹ nhāru, B. B.; ² ojam, B. B.; ³ siṅgha°, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā°, B.; ⁶ oti ti, S.; ⁷ oḷisāya, B.; oḷisāya, S.

⁸ oḷakkhanto, *all MSS.*

⁹ before pariyo°, B.; ¹⁰ sivadhikaṃ, B.; ¹¹ evam, S.

vitthārena dhātuyo sabbhāvato upalakkhayanto¹ tūlayanto² pariyoḡāhanto parivimamsanto³ paccavekkhanto na kiñci gayhūpagamaṃ passati kāyaṃ vā kāyapadesamaṃ vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā paṭhavīdhātu, nev' esāhaṃ⁵ n'etaṃ mama n'eso 'ham⁶ asmi⁶ na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāhaṃ¹² n'etaṃ mama n'¹³ eso¹³ 'ham asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya aññānaṃ pubbante aññānaṃ aparante¹⁶ aññānaṃ pubbantāparante aññānaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññānaṃ. Yaṃ evarūpaṃ aññānaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asalla-kkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ °lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B₁. ⁶ mahasmim, B₁.

⁷ samma°, B. S.; samāp°, B₁. ⁸ samma°, B. S.

⁹ pa, B.; la, B₁. ¹⁰ om. B₁.

¹¹ pa, B.; om. B₁. ¹² nesātaṃ, B₁.

¹³ no so, B₁. ¹⁴ samma°, all MSS.

¹⁵ samma°, B₁; samp°, B. S. ¹⁶ parante, B₁.

¹⁷ idampa°, B₁. ¹⁸ °ṇam, S.; asaṃlakhaṇā, B₁.

¹⁹ °ṇam, S.; anupekkhaṇā, B₁.

²⁰ °ṇam, S.; apaccavekkhaṇā, B₁.

pekkhaṇā¹ apaccakkhakammaṃ dummejjham² bālyam³
 asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
 * avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi⁵-
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
 ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
 cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
 paññā⁶ pajānā vicayo pavicayo dhammavicayo sallakkha-
 ñā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 pariñāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsatthaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajjoto paññāratanāṃ amoho dhamma-
 vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññāsaññāsam-
 āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevasekhō-
 nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḷaṅko jhāyī, diṭṭhuttaro
 jhāyī, tanhuttaro jhāyī, paññuttaro jhāyī¹⁵.

¹ °ṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

² dummajjham, B. B.; dumajjham, S.; dumejjham, Com.

³ bālaṃ, B. ⁴ samoho, B. ⁵ °gī, S.

⁶ saññā, B. ⁷ saml°, B. ⁸ upari°, B.

⁹ °yakā, B. ¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattaṃ, B. ¹² °tti ti, B. ¹³ om. B.

¹⁴ °sekhān°, B.; °sekhen°, S. ¹⁵ °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajjho¹ samādhi abyāpajjho¹ samādhi sappi- tiko² samādhi nipptiko samādhi sāmiso samādhi nirāmiso samādhi sasamkhāro samādhi asamkhāro samādhi ekam- sabbhāvito samādhi ubhayamsabbhāvito³ samādhi ubhayato- bhāvitabhāvano⁴ samādhi savitakkasavicāro samādhi avi- takkavicāramatto samādhi avitakka-avicāro samādhi hāna- bhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo⁵ samādhi lokut- taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālhā⁸ paṭipadā⁸ nijjhāmā⁹ paṭipadā⁹ majjhimā¹⁰ paṭi- * padā¹⁰ akkhamā paṭipadā khamā paṭipadā samā¹¹ paṭipadā damā¹² paṭipadā dukkhā paṭipadā dandhābhiññā dukkhā paṭipadā khippābhiññā sukhā paṭipadā dandhābhiññā sukhā paṭipadā khippābhiññā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsam nahāru¹³ aṭṭhi aṭṭhimiñjā¹⁴ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṇam udariyam karīsam pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo sim- ghāṇikā lasikā muttam matthaluṅgan¹⁵ ti.

¹ °paccho, B_r.

² sappidhiko, B_r.

³ °yasavibhāvito, B_r.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B_r.

⁷ om. B_r.

⁸ °lhap°, B_r. S.; āgālhap°, B.

⁹ °map°, B. S.; nicchāmap°, B_r.

¹⁰ °map°, B.; om. B_r.

¹¹ sammā, B_r. S.

¹² dammā, S.

¹³ nhāru, B. B_r.

¹⁴ °jam, B. B_r.

¹⁵ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

* Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vīmaṃsitabbam⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam⁷. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam⁷. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam⁷. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam⁷. Yathā yathā vā⁸ pana pucchitaṃ, tathā tathā vissajjayitabbam⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimplakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimplakkhaṇo hetu, kimplakkhaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādāhāraṇalakkhaṇo paccayo.

b) Yathā kim bhave?

Yathā aṅkurassa⁹ nibbattiyā bijam asādhāraṇam, paṭhavi

¹ māṇa°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbam, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ aṅkurassa, B, always.

āpo ca sādharmaṇā. Aṅkurassa hi paṭhavi āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi samsāro sahetu sapaccayo nibbatto². Vuttam^{*} hi: avijjāpaccayā samkhārā, samkhārapaccayā viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimakassa⁶ avijjāpariyutthānassa hetubhūto paribrūhanāya bijaṅkuro viya samanantarahetutāya. Yam pana yattha phalam⁷ nibbattati, idam⁸ tassa⁸ paramparahetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantarahetu paramparahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yathā vā pana thālakaṅ ca¹¹ vaṭṭi¹² ca¹¹ telaṅ ca¹³ dīpassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakaṅ ca vaṭṭiṅ¹⁵ ca telaṅ ca anaggikam dipetum dīpassa¹⁶ paccayabhūtam. Dipo¹⁷ viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo¹⁸ paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharmaṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalatto¹⁹,^{*} paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātatto anusayattho, asampaṭivedhattho avijjattho, apariññātatto viññānassa bījattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B₁. ² nibbuto, S. ³ B₁, adds la.

⁴ °makāya, B. ⁵ purimako, B₁. ⁶ °makassa, B₁. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh°, B₁. S.

¹⁰ °tuṅ, S. ¹¹ B₁, adds paṭiṅ ca.

¹² vaṭṭiṅ, B₁; vaṭṭi, S. ¹³ B₁, adds paṭicca.

¹⁴ dīpakassa, S.; pādīpassa, B. B₁. ¹⁵ vaṭṭi, B₁; vaṭṭi, S.

¹⁶ pad°, B. ¹⁷ padīpo, B. ¹⁸ S. adds hetu. ¹⁹ bal°, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ
tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo,
yattha punabbhavo tattha palibodho, yattha palibodho
tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asam-
ugghāto, yattha asamugghāto tattha anusayo, yattha
anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha
avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aperiññātaṃ,
yattha sāsavaṃ viññānaṃ aperiññātaṃ tattha bijattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhik-
kkhandho paññakkhandhassa¹ paccayo, paññakkhandho²
vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñā-
nadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya
paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati
cakkhuvijñānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā
ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³
nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāya-
tanassa paccayo sabhāvo hetu, saḷāyatanāṃ phassa
paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo
hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādā-
nassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo
sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti
jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa
paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo
hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ
domanassassa paccayo sabhāvo hetu, domanassaṃ upāyā-
sassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B.

² ādhi°, B.

³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā¹ ti.

Ekasmim padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahukāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, * bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

Sabbapāpass'⁵ akaraṇaṃ kusalass'⁶ ūpasampadā⁶

sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ ti (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ paññakkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha silakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanāṃ vanathassa padaṭṭhānaṃ, kiṃ ca vanāṃ ko ca vanatho¹¹?

Vanāṃ nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

¹ om. B. S. ² āvatte, B₁; bhāvatte, S.

³ padaṭṭhāni, B₁. S. ⁴ °ti ti, B. B₁.

⁵ °passa, all MSS. ⁶ °lassa upa°, B₁. S.

⁷ paññā°, B. ⁸ om. S. ⁹ balam, S.

¹⁰ °virāga°, B. ¹¹ vanapatho, B₁.

¹² vanappato, B₁.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam¹ aṅgapaccāṅgānaṃ anubyañjanaggāho: aho cakkhum aho sotam aho ghānaṃ aho jivhā aho kāyo iti.

Idaṃ padaṭṭhānaṃ.

Vanam nāma cha ajjhattikabāhirāni āyatanāni aparīnānāni. Yaṃ tadubhayaṃ paṭicca uppajjati samyojanaṃ, ayaṃ vanatho.

Idaṃ padaṭṭhānaṃ.

Vanam nāma anusayo, vanatho nāma pariyuṭṭhānaṃ.

Idaṃ padaṭṭhānaṃ.

Tenāha Bhagavā: —

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayaṃ padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalaṃ, avijjāvirāgā paññāvimutti asekhaphalaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā² cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamaṃ, avijjāvirāgā paññāvimutti te-dhātukasamatikkamaṃ⁴.

Idaṃ vevacanaṃ.

Paññindriyaṃ paññābalaṃ⁵ adhipaññā sikkhā paññākkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo nāṇaṃ sammādiṭṭhi tiraṇā santiraṇā hiri vipassanā dhamme-nāṇaṃ (Cf. p. 54).

Sabbaṃ idaṃ vevacanaṃ.

Ayaṃ vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi⁷ ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ (Cf. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B₁. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalaṃ, B₁. ⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā¹ bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā² dhammā³ bodhipakkiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabalīkāro⁴ c'assa āhāro pariññaṃ gacchati. Kāmupādānena ca⁵ anupādāno bhavati. Kāmayogena ca viṣaṃyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghaṇ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti⁹ pariññaṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññaṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca⁵ viṣaṃyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B_r.

² bojjh°, S.

³ om. S.

⁴ kabalimk°, S.

⁵ om. B_r.

⁶ hoti, B_r.

⁷ om. B_r. S.

⁸ uttiṇṇo, B_r throughout.

⁹ °dhiti, B_r.

¹⁰ °tuyā, B_r.

¹¹ chandā āg°, B_r; chandā ag°, S. ¹² vippayutto, B_r. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosā-gatiṃ⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsaṃ pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti⁷ pariññam gacchati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatiṃ⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsaṃ pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idaṃ saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatiṃ¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yam-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsitā muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhi ti, S. ² vedanāya, B₁.

³ om. B₁. ⁴ dosā āg°, B₁; dosā ag°, S.

⁵ vippayutto, B₁. S. ⁶ parāmāsa°, S.

⁷ °diṭṭhi ti, B₁. S. ⁸ bhayā ag°, B₁. S.

⁹ anattaniye, B₁. S. ¹⁰ attha°, B. B₁.

¹¹ °rupekkhā, B₁. ¹² °tuyā, B₁. S.

¹³ mohā ag°, B₁. S. ¹⁴ om. B₁. S.

¹⁵ ca katthā, B. ¹⁶ samā², B₁. S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena¹ disā viloketvā
saṃkhipiya aṅkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādītṭhihatena ca
thīnamiddhābhūtena vasam Mārassa gacchatī ti (Cf.
Ud. p. 38).*

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Tam Maccuno padam.

Micchādītṭhihatena cā ti micchādītṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkaṇo?

Viparītagāhalakkaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittam, dītṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpam attato samanupassati rūpavantam vā attānam
attani vā rūpam rūpasmim vā attānam. Evam vedanam⁵
| pe⁶ | saññam saṃkhāre viññānam attato samanupassati
viññānavantam vā attānam attani vā viññānam viññā-
nasmim vā attānam.

Tattha rūpam paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyam vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyam vipallāsavatthu⁷: anattani attā
ti, viññānam catuttham vipallāsavatthu⁸: anicce niccan ti.

¹ disā°, B. S. Com.

² tihi, B. S.

³ niddese, *all MSS. exc. Com.*

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

* Dve dhammā cittassa samkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: anicce niccan ti anattani¹ attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato sam-anupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atīto samkhāre atitaṃ viññānaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe⁵ | anāgataṃ² saññaṃ anāgate² samkhāre anāgataṃ² viññānaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyojanānaṃ pubbā⁶ koṭi⁶ na paññāyati. Sandhāvantaṇānaṃ saṃsaraṇānaṃ sakiṃ nirayaṃ sakiṃ tiracchānayaṇiṃ sakiṃ pettivisaṃsāraṃ sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse⁷.

Thīnamiddhābhībhūtenā ti thīnaṃ nāma yā cittassa akallatā akammaṇiyatā, middhaṃ nāma yaṃ kāyassa linattaṃ. Vasaṃ Mārassa gacchati ti kilesamārassa ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samu-dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhitena cittenā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ °niye, S. ² om. S. ³ pa, B.; la, B₁. ⁴ om. B₁.

⁵ pa, B.; la, B₁; om. S.; B₁ continues: saṅkhāre vi^o abhi^o

⁶ pubba^o, B. B₁. ⁷ manuse, B₁. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B₁. S. ¹¹ hāro s^o, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi. *

Akusalā saṃsāragāmini, kusalā apacayagāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ⁴ kudassu⁴ nā-māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissam, yaṃ ariyā santam⁶ āyatanam sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati pihā pihāpaccayā⁸ domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā⁹ cetovimutti⁹, tadārammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi¹⁰.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹¹ kammaniyam ṭhitam¹² āneñjapattam¹³. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ¹⁴, yato anaṅgaṇaṃ¹⁴ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu¹⁵, yato mudu¹⁵ tato kammaniyam, yato kammaniyam tato ṭhitam¹⁶, yato ṭhitam¹⁶ tato āneñjapattam¹⁷.

¹ vicaya, B₁.

² B₁, adds ca.

³ om. S.

⁴ kudāsu, B. B₁; kudāssu, Com.

⁵ nāma taṃ, S.

⁶ sannaṃ, B₁.

⁷ ti (without ti), B₁.

⁸ piha°, B.

⁹ virāga°, S.

¹⁰ dhi ti, S.

¹¹ muduṃ, B₁. S.

¹² dhitam, B₁.

¹³ ānañja°, S.; anañca°, B₁.

¹⁴ °nam, S.

¹⁵ muduṃ, S.

¹⁶ niṭṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B₁.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubhayam taṅhāpakkho, yā ca iñjanā yā ca cittassa aṭṭhiti², ayam diṭṭhipakkho.

Cattāri indriyāni: dukkhindriyam domanassindriyam sukhindriyam somanassindriyaṅ ca catutthajjhāne nirujhanti. Tassa upekkhindriyam avasiṭṭham bhavati. So uparimam samāpattim santato manasikaroti. Tassa uparimam samāpattim santato manasikaroto catutthajjhāne oḷārikā³ saññā saṅṭhahati⁴ ukkaṅṭhā ca paṭighasaññā. So sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā⁵ nānattasaññānam amanasikārā anantaṃ ākāsam iti ākāsañācāyatanasamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhattham gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṅ ca rūpānam.

So samādhi chaḷaṅgasamannāgato paccavekkhitabbo: anabhijjhāsahagataṃ me mānasam sabbaloke, abyāpannam me cittaṃ sabbasattesu, āraddham me viriyam paggahitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati⁶ asammutṭhā⁷.

Tattha yaṅ ca anabhijjhāsahagataṃ mānasam sabbaloke yaṅ ca abyāpannam cittaṃ sabbasattesu yaṅ ca āraddham viriyam paggahitaṃ yaṅ ca samāhitaṃ cittaṃ avikkhittaṃ ayam samatho, yo passaddho kāyo asāraddho ayam samādhiparikkhāro, yā upaṭṭhitā sati asammutṭhā⁸ ayam vipassanā.

* So samādhi pañcavidhena⁹ veditabbo.

Ayam samādhi paccuppannasukho ti. Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitaṃ bhavati¹⁰. Ayam samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva nānadassanam¹¹ paccupaṭṭhitaṃ bhavati. Ayam samādhi ariyo nirāmisso ti. Iti

¹ oṅā, S. ² aṭṭhiti, B.

³ oḷārika°, B₁; oḷāri, S. ⁴ saṅṭhāti, B₁.

⁵ atthag°, S. ⁶ B₁ adds hoti.

⁷ asamutṭhā, B₁. S. ⁸ asamu°, B₁; appamutṭhā, S.

⁹ vividhena, B₁. ¹⁰ om. S. ¹¹ viññāṇa°, S.

'ssa paccattam eva nānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhī akāpurisasevito ti. Iti 'ssa paccattam eva nānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhī santo c'eva paṇīto ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca² na sasamkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva nānadassanaṃ paccupaṭṭhitam bhavati. Tam kho paṇī⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva nānadassanaṃ paccupaṭṭhitam bhavati.

Tattha yo ca samādhī paccuppannasukho⁶ yo ca samādhī āyatisukhavipāko ayaṃ samatho, yo ca samādhī ariyo nirāmisso yo ca samādhī akāpurisasevito⁷ yo ca samādhī santo c'eva paṇīto ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yaṅ cāham tam kho paṇī⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhī pañcavidhena vedītabbo: pītipharaṇatā, * sukhapharaṇatā, cetopharaṇatā, ālokaparaṇatā, paccavekkhaṇānimittam.

Tattha yo ca pītipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayaṃ samatho, yo ca ālokaparaṇo yaṅ ca paccavekkhaṇānimittam ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇaṃ, āpokasiṇaṃ, tejo- * kasiṇaṃ, vāyokasiṇaṃ, nilakasiṇaṃ, pītakasiṇaṃ, lohītakasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññānakasiṇaṃ.

Tattha yaṅ ca paṭhavīkasiṇaṃ yaṅ ca āpokasiṇaṃ, evaṃ sabbam, yaṅ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yaṅ ca ākāsakasiṇaṃ yaṅ ca viññānakasiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ °passaddha°, B. B. ² om. B.

³ saṅkhāra°, B.; ca samkh°, S. ⁴ °to, B. S.

⁵ paṇītam, B. ⁶ sampanna°, S.

⁷ S. continues: pe | yaṅ cāham. ⁸ saṅkhāra°, B.

⁹ ariya°, B. ¹⁰ °hitabbo, B.

Te¹ t^{hi} dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvayamāno tīṇi vimokkhamukhāni bhāvayati, tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhicittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariṇānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vamaṃto⁴ rāgaggiṃ nibbāpento rāgasallaṃ uppāṭento⁵ rāgajataṃ vijaṭento⁶.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariṇānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vamaṃto⁸ dosaggiṃ nibbāpento dosasallaṃ uppāṭento⁹ dosajataṃ vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariṇānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vamaṃto¹² mohaggiṃ nibbāpento mohasallaṃ uppāṭento mohajataṃ vijaṭento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B₁; tehi ca, S.

² niyāti, B₁.

³ sukhaṃ vedaniyaṃ, S.

⁴ vamaṃto, B.

⁵ °dento, S.

⁶ jaṭento, B.

⁷ °hento, B.

⁸ vamaṃto, B. S.

⁹ °dento, B₁. S.

¹⁰ vija^o, B.

¹¹ °asukhaṃ ve^o, B.

¹² vamaṃto, B. B₁.

¹³ suññata-avi^o, S.

¹⁴ paññā^o, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayam silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayam samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayam paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṅ ca, bhavanirodhagāmini paṭipadā dve padāni: sīlaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājivo ca⁴, citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasamgaho so citte bhāvite bhāvanaṃ gacchati.

So⁵ samathavipassanaṃ bhāvayanto pañcavidhaṃ adhi-gamaṃ adhigacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visaṃvādayati. So tividham: idaṃ

¹ om. S. ² paññā°, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B. ⁸ om. B.

karotha, iminā upāyena karotha, idam vo kurumānānam hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te³ sato³ ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparāṃ ulāraṃ viśeḍdhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhū. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamaṇam, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyāo, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B₁ adds vā.

samgham¹ bhindeyya samghe vā samgharājim janeyyā ti
 thānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ thānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bhin-
 deyyā ti thānam etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaheṭū ti n'etaṃ thānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ thā-
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ thānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 thānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ thānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānam etaṃ
 vijjati. Itthi rājā cakkavattī siyā ti n'etaṃ thānaṃ vijjati.
 Puriso rājā cakkavattī siyā ti thānam etaṃ vijjati. Itthi
 Sakko devānam indo siyā ti n'etaṃ thānaṃ vijjati. Puriso
 Sakko devānam indo siyā ti thānam etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ thānaṃ vijjati. Puriso Māro
 pāpimā siyā ti thānam etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ thānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti thānam etaṃ vijjati. Itthi Tathāgato araham sammā-
 sambuddho⁴ siyā ti n'etaṃ thānaṃ vijjati. Puriso Tathā-
 gato araham sammāsambuddho siyā ti thānam etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū¹ dhammaṃ vā deseyyun
 ti n'etaṃ thānaṃ vijjati. Eko 'va Tathāgato araham
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti thānam etaṃ vijjati. Tiṇṇaṃ duc-
 caritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ thānaṃ vijjati. Tiṇṇaṃ duc-caritānaṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti thānam etaṃ

¹ B₁ adds vā. ² om. B₁. ³ S. adds jivitaheṭū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti th^o etaṃ vi^o and so on.

⁵ om. B₁. S.

vijjati. Tiṇṇaṃ¹ sucaritānaṃ anittho akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ ittho kanto piyo manāpo vipāko bhavissati ti ṭhānaṃ etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti ṭhānaṃ etaṃ vijjati.

* Yaṃ ettha ñāṇaṃ hetuso ṭhānaso anodhiso², idaṃ vuccati ṭhānāṭhāna-ñāṇaṃ paṭhamam Tathāgatabalaṃ iti.

2. Ṭhānāṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitam
yathākammaṃ gamissantī puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatiṃ³*

(S. I, p. 97).

Apare ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavitivattā ca. Marissantī ti dvihi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavitivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitānaṃ ti khayā āyussa indriyānaṃ uparodhā jīvitapariyānto maraṇapariyānto. Yathākammaṃ gamissantī ti kammaṃ katvā. Puññapāpaphalūpagā ti kammaṃ phaladassāvītā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkhārā. Puññakammā ca suggatiṃ⁷ ti

¹⁻¹ missing in B₁.

² anādiso, S.

³ sug^o, B. B₁.

⁴ bhāvitvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ suga^o, all MSS.

puññasamkhārā sugatīṃ gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamaṇaṃ. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammaṇṭā ti āgāḥā² ca nijjhāma ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammaṇṭā ti ayaṃ samkilesa. Evaṃ saṃsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammaṇṭā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammaṇṭāvaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tiṇṇaṃ vaṭṭānaṃ vivaṭṭānaṃ. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammaṇṭā ti ādinavo. Puññakammā ca suggatī⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammaṇṭā ti hetu ca phalaṇ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalaṇ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammaṇṭā ti ayaṃ samkilesa. So⁵ samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten'eva niddisitaḥ. Tassā vitthāro: chattiṃsāya taṇhāya jāliniyā vicarītāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B_r. ² ag^o, B_r.

³ oṭṭiyati, B_r. S. ⁴ pa, B.; om. B_r.

⁵ om. S. ⁶ oṭṭivā, B.

⁷ pa, B.; om. B_r. S. ⁸ suga^o, all MSS.

⁹ khandhā, B_r. ¹⁰ B. in full; om. B_r.

¹¹ niddissi^o, B_r.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo², tīhi duccharitehi: kāyaduccharitena, vacchiduccharitena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti idam vodānaṃ. Tayidaṃ vodānaṃ tividdhaṃ: taṃhāsamkilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā paññakkhandho⁵, duccharitasamkilesa sucaritena visujjhati, taṃ sucaritaṃ sīlakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ
* tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāmini. Tattha⁹ yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto nirayaṃ upapajjeyya, paccayaṃ labhanto tiracchānayoṇisu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B. ² niddissi°, B₁.

³ kusala°, S. ⁴ °ti ti, S.

⁵ paññā°, B. ⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B₁. Com.

⁸ tathattha, B.; tatthatta, B₁. S.

⁹ ettha, B₁; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devehu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam¹ sabbatthagāminipaṭipadā.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-nāṇaṃ dutiyaṃ Tathāgatabalam itī.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññādhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jivhādhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabbhadhātu kāyavīññādhātu, manodhātu dhammadhātu manovīññādhātu, paṭhavidhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu vīññādhātu, kāmādhātu byāpādadhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādadhātu avihīmsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhuhātu aññā rūpadhātu aññā cakkhuvīññādhātu⁵. Evaṃ sabbā⁶. Aññā nibbānadhātu.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso⁷ anodhiso, idaṃ vuccati anekadhātu-nānādhātu-nāṇaṃ tatiyaṃ Tathāgatabalam itī. *

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yaṃ yad eva dhātuṃ sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

¹ tasmā ayam, B₁.

² °diso, B.

³ tathattha, B. S.

⁴ nekkhama°, B. Com.

⁵ B₁ adds pa.

⁶ sabbāni, B₁; sabbam, S.

⁷ om. B₁. S.

⁸ evaṃ aneka°, B₁. S.

⁹ °vesanti, B₁; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci maṇussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso¹ anodhiso ‘ayaṃ veneyyo ayaṃ na² veneyyo² ayaṃ saggagāmi ayaṃ dugga-tigāmi’ ti, idaṃ vuccati sattānaṃ nānādhimuttikatā-nāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: samsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

* Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkavipākaṃ¹¹ kammuttamaṃ kammaseṭṭhaṃ kammakkha-yaṃ samvattati (Cf. M. I, p. 389 sq.).

Cattāri kammaśamādānāni: atthi kammaśamādānaṃ paccuppannasukhaṃ āyatiñ¹² ca¹³ dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannadukkhaṃ āyatiñ¹² ca¹³ sukhavipākaṃ, atthi kammaśamādānaṃ paccuppannaduk-khañ c’eva āyatiñ¹² ca dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannasukhañ c’eva āyatiñ¹² ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kammaśamādānaṃ.

Iminā puggalena akusalakammaśamādānaṃ upacitaṃ
* avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhi-nibbidhāgantun¹⁴ ti.

¹ om. B₁. S. ² aven°, B₁. ³ vibhajja°, S.; visajja°, B. B₁.

⁴ °gāmini, B. B₁. ⁵ om. B.; B₁. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā° ⁷ S. adds ca.

⁸ om. B. B₁. ⁹ B₁. S. add ca.

¹⁰ B₁. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Taṃ Bhagavā na ovadati, yathā Devadattaṃ Kokālikam *
Sunakkhattaṃ Licchaviputtaṃ, ye vā pan' aññe pi sattā
micchattaniyatā.

Imesaṃ ca puggalānaṃ upacitaṃ¹ akusalaṃ na ca tāva
pāripūrigataṃ, purā pāripūriṃ gacchati, purā phalaṃ
nibbattayati, purā maggaṃ āvārayati², purā veneyyattaṃ
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇaṃ ca gova-
tikaṃ Acelaṃ ca kukkuravatikaṃ.

Imassa ca puggalassa³ akusalakammasamādānaṃ pari- *
pūramānaṃ maggaṃ āvārayissati, purā pāripurim gacchati,
purā phalaṃ nibbattayati⁴, purā maggaṃ āvārayati, purā
veneyyattaṃ samatikkamati ti.

Taṃ Bhagavā asamattaṃ ovadati, yathā āyasmantaṃ
Aṅgulimālaṃ.

Sabbesaṃ mudumaññhādhimattatā⁵. *

Tattha mudu āneñjābhisamkhārā⁶, majjhaṃ avasesaku-
salasamkhārā, adhimattaṃ akusalasamkhārā.

Yaṃ ettha ñānaṃ hetuso ðhānaso⁷ anodhiso 'idaṃ diṭṭha-
dhammavedaniyaṃ, idaṃ upapajjedaniyaṃ, idaṃ aparā-
pariyavedaniyaṃ⁸, idaṃ nirayavedaniyaṃ, idaṃ tiracchā-
navedaniyaṃ, idaṃ pettivisayavedaniyaṃ, idaṃ asuraveda-
niyaṃ, idaṃ devavedaniyaṃ⁹, idaṃ manussavedaniyaṃ¹⁰ ti,
idaṃ vuccati atitānāgatapaccuppannānaṃ kammamādā-
nānaṃ¹¹ hetuso¹² ðhānaso anodhiso¹³ vipākavemattatā-ñā-
naṃ pañcamaṃ Tathāgatabalaṃ iti.

6. Tathā samādinnaṃ kammānaṃ samādinnaṃ jhā- *
nānaṃ vimokkhānaṃ samādhinaṃ¹⁴ samāpattinaṃ ayaṃ
samkilesa idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ samkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñānaṃ anāvarenaṃ.

Tattha kati jhānāni?

¹ upatṭhitaṃ, B.

² pavārayati, S.

³ S. adds ca.

⁴ oṭṭiyati, S.

⁵ oṃattikā, B.

⁶ ānañjābhi°, B. S.

⁷ om. B. S.

⁸ aparāpariyāya°, S.; aparāpara°, B.

⁹ devesu ve°, S.

¹⁰ oṃyaṃ (without ti), B.

¹¹ kammānaṃ kammam°, S. ¹² after ðhānaso, B. S.

¹³ om. all MSS.

¹⁴ samādinnaṃ, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vi-cāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññāsaññāsamāpatti, vibhūtasamāpatti¹, nirodhasamāpatti.

Tattha katamo saṃkilesō?

Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesō ye

* ca kukkuṭajjhāyī dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhi, ayaṃ saṃkilesō.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* ṭajjhāyī dve pacchimakā yo vā pana koci visesabhāgiyo
samādhi, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso⁵ anodhiso, idaṃ
vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃ-
kilesavodāna-vuṭṭhāna-nāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

* 7. Tass' eva samādhissa tayo dhammā parivāra: indriyāni,
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-
pateyyatṭhena⁶ indriyāni, akampiyatṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo,
ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha
Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-
dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B₁. S.

³ odānaṃ, S.

⁴ °vuṭṭhānaṃ ko°, S.

⁵ om. B₁. S.

⁶ ādhi°, B₁.

⁷ °majjhābhi°, S.

⁸ om. S.

nam¹ upadissati, mudindriyassa Bhagavā tikkham² dham-
madesanam² upadissati. Tattha³ Bhagavā tikkhindriyassa
samatham⁴ upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam
upadissati, majjhindriyassa Bhagavā⁵ ādīnavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādīnavañ ca nissaranañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjhin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yaṃ ettha nānam hetuso thānaso⁵ anodhiso 'ayaṃ imam
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evaṃ-dhātuko cāyaṃ ayañ c'assa āsāyo ayañ ca⁵
anusayo⁹ iti, idaṃ vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vemattatā-nānam sattamaṃ Tathā-
gatabalam¹⁰ iti.

8. Tattha yaṃ anekavihitam pubbenivāsam anussarati,
seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo vīsam pi
jātiyo timsam¹² pi jātiyo cattārisam pi jātiyo paññāsam
pi jātiyo jātisatam pi¹³ jātisahassam pi jātisatasahassam¹⁴
anekāni¹⁵ pi¹⁵ jātisatāni¹⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvaṭṭakappe aneke pi
vivaṭṭakappe aneke pi samvaṭṭavivaṭṭakappe amutrāsīm¹⁶
evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukha-
dukkhapaṭisamvedī evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evaṃnāmo evaṃgotto evaṃvaṇṇo
evamāhāro evamsukhadukkhapaṭisamvedī evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B₁.

³ tassa, B₁. ⁴ samatham vi°, S.

⁵ om. B₁. S. ⁶ om. all MSS.

⁷ °passati, B₁; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B₁.

¹⁰ °pariyatta°, B₁. S.

¹¹ dasam, B₁; dasam, S. ¹² tisam, B₁.

¹³ B₁ adds jātiyo. ¹⁴ jātiyo, B₁; om. S.

¹⁵ ca, B₁. ¹⁶ °si, B₁.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁴, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁵ vā pana ussannā ye⁵ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa 'imāni indriyāni anupacitāni⁶, amukāyam⁷ vā kappakoṭiyam kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, tam tam bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyam duggatiṃ vinipātaṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano¹⁴-sucaritena¹⁴ samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggam¹⁵ lokam upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyam¹⁷ kappakoṭiyam upacitam kappasatasahassee vā kappasahassee

¹ om. B_r. S.² anusarati, B_r.³ om. B_r.⁴ missing in B_r.⁵ om. B.⁶ apacitāni, S.⁷ 'kāya, B.⁸ kappasatasahassee, B_r.⁹ 'mānussakena, B_r.¹⁰ uppajj^o, S.¹¹ sampa^o, S.¹² vā pana, S.¹³ uppannā, S.¹⁴ vacisucaritena manoso^o, B_r.¹⁵ sabbam, B_r.¹⁶ pa, B_r; B. in full.¹⁷ 'kāya, B.; sammukāyam, S.

vā kappasate vā kappe vā antarakappe vā upadḍhakappe vā samvaccchare vā upadḍhasamvaccchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā¹ pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇāni ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabalam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā⁵, virajam vitamalam⁶ uppannam⁷ sabbaññutañāṇam, nihato⁸ Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā-^{*} savaparikkhaya⁹-ñāṇam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitacittassa¹¹ sammāsamkappagocaro
sammādiṭṭhipurekkhāro¹² natvāna udayabbayam
thīnamiddhābhū bhikkhu sabbā duggatiyo jahe ti*

(Cf. p. 47).

Tasmā rakkhitacittassa¹¹ sammāsamkappagocaro ti rakkhitacittassa sammāsamkappagocaro bhavissati ti yujjati, sammāsamkappagocaro sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

¹ S. *inserts* iminā.

² om. S.

³ iminā, B.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B.

⁷ upapannam, B.

⁸ nigato, S.

⁹ °parikkhayam, B. S.

¹⁰ vicaya, B., S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B., S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, nātvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīna middhābhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B₁. S.

² °ṇā, S.

³ °ko, B₁; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. *adds* 'va.

⁶ °ṇa, B₁; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhitacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti rakkhitam paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāmā bhavissanti, te dhammācārino bhavissanti ti ayam ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu theresu cittaṃ paḍosayitvā Mahāpadumaniraye upaṇṇo¹, Bhagavā ca satī-
ārakkhena cetasā samannāgato, suttamhi vuttam: satiyā
cittaṃ rakkhitabban ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhitacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsāṃkappagocaro ti ayam samatho, sammādiṭṭhipurekkhāro ti vipassanā, nātvāna udayabbayan ti dukkhapariññā, thīnamiddhābhībhū bhikkhū ti samudayapahāṇaṃ, sabbā duggatiyo jahe ti ayam nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhitacittassa sammāsāṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitabbo², akusalapakkho akusalapakkhena niddisitabbo.

Niyutto vibhatti-hārasampāto.

¹ uppaṇṇo, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitabbo, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalaṃ pariñ-
* nātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanam vijānanā vijānitattam² idaṃ
vevacanaṃ, sammāsamkappagocaro ti nekkhamma-
samkappo³ abyāpādasamkappo avihimsāsamkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsattam⁴ paññākhaggo paññāratanaṃ paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepaññatti⁸, thīna-
middhābhībhū bhikkhū ti samudayassa anavaśesapa-
hānapaññatti, sabba duggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S. ² °tattham, B. B₁. ³ nekkhama°, B.

⁴ °sattam, S. ⁵ om. S. ⁶ om. B₁.

⁷ om. B. ⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho, samkhāranirodhā viññānanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tihi khandhehi samgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcindriyāni samkhārapariyāpannāni³. Ye samkhārā anāsavā no ca bhavaṅgā, te samkhārā dhammadhātusamgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittaṃ mano viññānaṃ, ayaṃ vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo⁷ abyāpādasamkappo avi-

¹ om. S.

² paññā°, B.

³ °paripannāni, S.

⁴ ārabho, B.

⁵ visajjito, B. B.

⁶ bhāvato, B.

⁷ nekkhama°, B. B.

himsāsamkappo, ayam vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-nāṇaṃ dukkhasamudaye-nāṇaṃ dukkhanirodhe-nāṇaṃ dukkhanirodhagāminiyā¹-paṭipadāya¹-nāṇaṃ magge-nāṇaṃ hetumhi²-nāṇaṃ hetusamuppannesu-dhammesu-nāṇaṃ paccaye-nāṇaṃ paccayasamuppannesu-dhammesu-nāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ³ abhisamayo sampañivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁴, nirodho⁴ hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaśa akammaṇiyatā, middham nāma⁵ yaṃ⁶ kāyassa⁷ līnattam⁷. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāro-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?
 Tasmā rakkhitaśittassa sammāsamkappagocaro ti gāthā.
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?
Tasmā rakkhitaśittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti (Cf. p. 47).

¹ °gāminipaṭi°, B.

² hetusmiṃ, B. S.

³ yathābhūtaṃ nāṇa°, B. ⁴ sabbani°, S. ⁵ om. B.

⁶ om. B. S.

⁷ kāyali°, B.

⁸ apāya°, S.

⁹ uppattiyo, S.

¹⁰ sampāto, B.

Tasmā rakkhitacittassā ti tinnam sucaritānam pa-
daṭṭhānam. Citte rakkhite tam rakkhitam bhavati kāya-
kammaṃ vacikammaṃ manokammaṃ. Sammāditṭhi-
purekkhāro ti sammāditṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammāditṭhito
hi sammāsankappo pabhavati, sammāsankappato sammā-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato
sammāvāyāmo pabhavati; sammāvāyāmato sammāsati pa-
bhavati, sammāsātito² sammāsamādhi² pabhavati², sammā-
samādhitto sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiñānadassanaṃ pabhavati.

Āyaṃ anupādiseso puggalo anupādisesā³ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamam | disalocanena⁵ disā viloketvā⁶
samkhipiya añkusena hi | nayehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuttāhāna.

1. Tattha katamaṃ nayasamuttāhānaṃ?

Pubbā⁹ koṭi⁹ na paññāyati avijjāya ca bhavatanhāya ca.

Tattha avijjānīvaraṇaṃ taṇhāsamyojanaṃ.

Avijjānīvaraṇā¹⁰ sattā avijjāya¹¹ samyuttā avijjāpakkhena
vicaranti. Te vuccanti diṭṭhacaritā¹² ti¹². Taṇhāsamyojanā
sattā taṇhāya samyuttā taṇhāpakkhena¹³ vicaranti. Te vuc-
canti taṇhācaritā ti.

¹ °vācato, B. B_r.

² om. B_r.

³ °so, B_r. S.

⁴ °kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B_r.

⁷ tihi, B. S.

⁸ nidise, B_r; niddese, S.

⁹ pubba°, B_r.

¹⁰ °nīvaraṇaṃ ya, S.

¹¹ °yaṃ, B_r.

¹² °cariyanā, S.

¹³ °pekkhaṇā, S.

Diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kim kāraṇaṃ, yaṃ diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavattānaṃ, kuto catusaccapakāsanā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evam āhamsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasavati⁵ ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ patthayamānā kāmesu puññasaññi attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipīḷitā sallānuviddhā niraya-tiracchāna-

* yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātanigghātam⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti. Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca rogo, samathavipassanā roganigghātakabhesajjam¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjam¹³.

Tattha saṃkilesa dukkhaṃ, tadabhisaṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

¹ attha°, B₁. ² B. adds vā. ³ °naṃ, B₁.

⁴ °tabban ti, B. B₁. ⁵ pasavayati, S.

⁶ B₁ adds viharanti. ⁷ °tunā, B₁. ⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com. ¹⁰ °tā, B.

¹¹ °nigghātika°, B₁ S.; °nighātaka°, B.

¹² gaṇḍabhesajjam, B₁ S. ¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ditṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato² upagacchanti, tanhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmim vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññāṇavantaṃ attānaṃ upagacchanti . . . attani vā viññāṇaṃ viññāṇasmim⁵ vā attānaṃ. Ayaṃ vuccati visati-vatthukā sakkāyaditṭhi. *

Tassā paṭipakkho: lokuttarā sammāditṭhi anvāyikā sam-māsamkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho⁶, silakkhandho samādhikkhandho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ * attānaṃ upagacchanti attani vā rūpaṃ rūpasmim⁹ vā attānaṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . . ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññāṇavantaṃ attānaṃ upagacchanti attani vā viññāṇaṃ viññāṇasmim vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ samsārapavatti.

¹ atthato, B₁. ² pa, B. B₁. ³ om. B₁.

⁴ pa, B. ⁵ °smi, B. B₁. ⁶ paññā°, B.

⁷ °gaminī pa°, B₁. ⁸ vipari°, B. ⁹ °smi, B₁.

¹⁰ om. B₁. S. ¹¹ pa, B.; om. B₁. ¹² om. S.

¹³ pe, S. ¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisaṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato viśativatthukā sakkā-

- * yadiṭṭhi, vitthārato dvāsaṭṭhi diṭṭhigatāni.
- * Tesaṃ paṭipakkho: tecattāliśa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kaṣiṇāyatanāni.
- * Dvāsaṭṭhi diṭṭhigatāni mohajālaṃ anādi anidhanappavattam⁵. Tecattāliśa⁶ bodhipakkhiyā dhammā ṇāṇavajiraṃ⁷ mohajālapadālanam.

Tattha moho avijjājālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhavataṇhāya cā ti.

- * 2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekhānusantataavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito asmiṃ¹⁰ sāsane pabbajito sikkhānusantataavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ¹¹ okkamanto dhammānusārī bhavati, taṇhācarito sammattaniyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇaṃ, yaṃ taṇhācarito dukkhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattāliśa, B.; °tāliśaṃ, S. ⁵ navapavattam, B.

⁶ °tāliśaṃ, B. S. ⁷ °vaciraṃ, B.

⁸ S. adds ca. ⁹ saṃlekhānusantati°, B. Com.

¹⁰ asmi, B. ¹¹ samata°, B. ¹² samata°, B.

¹³ saddā°, B. ¹⁴ dandā°, B. ¹⁵ dukkhā, S.

¹⁶ om. B. ¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājānāti².

Yo panāyaṃ diṭṭhacarito³, ayaṃ ādito yeva kāmehi anathiko bhavati. So tato viveciyamāno khippaṇ ca paṭinissarati⁴ khippaṇ ca dhammaṃ ājānāti².

Dukkhā⁵ pi⁶ paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājānanti². Ye tikkhindriyā, te khippaṇ ca paṭinissaranti khippaṇ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-^{*} maggaṃ¹² paññāpentī abudhajanasevitāya bālakanatāya rattavāsiniyā¹³ nandiyā bhavatanhāya āvattanattham¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. ^{*}

Tenāha: —

Taṇhañ ca avijjam¹⁵ pi ca | samathenā ti.

3. Veyyakaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusāri¹⁶ ca ^{*} lokavivaṭṭānusāri¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivaṭṭam nibbānam.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbam.

Tam katham daṭṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S. ² ajā° S. ³ S. adds ca.

⁴ panissarati, S. ⁵ dukkha, B_r. S. ⁶ om. B_r.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyamsu, B_r. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catumaggaṃ, B_r.

¹³ ratti°, B_r. ¹⁴ av°, B.; atṭhānavattanattham, B_r.

¹⁵ °jjañ (without pi), B_r. S. ¹⁶ °ri, B.; °vattānusāri, B_r.

¹⁷ kamma°, B. S.; °so, B_r. ¹⁸ °puñjake, B_r; °buñjake, S.

Katamāni dasa vatthūni¹?

Cattāro āhāra, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā³ viññāṇaṭṭhiti. Paṭhamāyam viññāṇaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññāṇaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññāṇaṭṭhitiyam tatiyam agatigamanam, catutthāyam⁴ viññāṇaṭṭhitiyam catuttham agatigamanam.

* Tattha yo ca kabalikāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhacaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti vipallāso, ime diṭṭhacaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B₁.

³ catutthi, B.; catuttho, B₁.

⁴ catutthiyam, B.

⁵ kabalimkāro, S.

⁶ bhanti^o, S.

⁷ attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānaṃ yañ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpādo-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññānaṭṭhiti yā ca vedanūpagā viññānaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññānaṭṭhiti yā ca saṃkhārūpagā viññānaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamaṇaṃ yañ ca dosā agatigamaṇaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamaṇaṃ yañ ca mohā agatigamaṇaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāne āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijjā, S.² om. B₁.³ om. S.⁴ kabalimkāre, S.⁵ bhanti^o, S.⁶ dhito, B₁ *always*.⁷ nāme, S.⁸ sabhava, B₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse ṭhito saṃsārābhinandinim¹ diṭṭhim² upādiyati, idaṃ vuccati diṭṭhupādānaṃ, catutthe vipallāse ṭhito attānaṃ kappiya³ upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

Kāmupādānena kāmehi saṃyujjati, ayaṃ vuccati kāmāyogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati bhavāyogo, diṭṭhupādānena pāpikāya diṭṭhiyā saṃyujjati, ayaṃ vuccati diṭṭhiyogo, attavādupādānena⁴ avijjāya saṃyujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge ṭhito abhijjhāya kāyaṃ gandhati, ayaṃ vuccati abhijjhākāyagandho, dutiye yoge ṭhito byāpādāna kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye yoge ṭhito parāmāsena kāyaṃ gandhati, ayaṃ vuccati parāmāsakāyagandho, catutthe yoge ṭhito idaṃ-saccābhinivesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhinivesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti⁵?

* Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāyagandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo, idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullāṃ gatā oghā bhavanti. Iti āsavavepullā oghavepullāṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho, diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayaṃ anupavittā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccānti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo, diṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ catūsu dhammesu saṅṭhahati: rūpe, vedanāya, saññāya, saṃkhāresu.

* Tattha rāgasallena nandūpasecanena⁸ viññānena rūpū-

¹ °ni, S.; °nandati, B₁. ² diṭṭhi, S.

³ kappayati, B₁. S. ⁴ attha°, B₁. ⁵⁻⁵ missing in B₁.

⁶ anussaya°, B₁. ⁷ anusappavittā, S.

⁸ °passecanena, B₁ always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti², mānasallena nandūpasecanena viññāṇena saññūpagā³ viññāṇaṭṭhiti², mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitīhi upatthaddham viññāṇaṃ catūhi dhammehi agatiṃ⁴ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁵ agatiṃ⁵ gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho tañ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evaṃ sabbe⁶ kilesā⁶ catūhi vipallāsehi niddisitaḅḅā⁷.

b) Tattha imā catasso disā: kabaḷikāro⁸-āhāro asubhe * subhan ti vipallāso kāmapādānaṃ kāmayogo abhijjhākāyagandho kāmasavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso ditṭhupādānaṃ ditṭhiyogo parāmāsakāyagandho ditṭhāsavo ditṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani⁹ attā ti vipallāso attavādūpādānaṃ¹⁰ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹¹ disā¹¹.

Tattha yo ca kabaḷikāro⁸-āhāro yo ca asubhe subhan ti vipallāso kāmapādānaṃ kāmayogo abhijjhākāyagandho kāmasavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻² missing in S. ² °ditṭhi, S. ³ om. S. ⁴ °ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B. ⁷ nidissi°, B. ⁸ kabalimkāro, S.

⁹ anattā ti, B. ¹⁰ attha°, B.

¹¹ catuttha°, B. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro² yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññānaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññānāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññānaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idaṃ-saccābhinive-sakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññānaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalīkāro-āhāro⁴ yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññaṃ gacchanti, viññānāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abhattaṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmapādānaṃ⁷ ca³ bhavupādānaṃ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmayogo⁷ ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhiññākāyagandho⁸ ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B.

² vipassanā°, S.

³ om. S.

⁴ hāro, B.; S. has kabalīkārāhāro.

⁵ abhattam, B.

⁶ attanā, S.

⁷ attakā°, S.

⁸ avijjāya kāya°, S.

parāmāsakāyagandho suñnatāya, idam-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suñnatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suñnatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suñnatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññaṃ gacchanti, saññūpagā suñnatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suñnatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavaṭṭānusārino dhammā niyyanti te- *
lokā tīhi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihāra, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhībhāvanā, cattāro su-
khabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, dutiyā
paṭipadā dutiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam
satipaṭṭhānaṃ, catutthā⁵ paṭipadā catuttham satipaṭṭhānaṃ.
Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, dutiyam satipa-
ṭṭhānaṃ dutiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam
jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Pa-
ṭhamam jhānaṃ paṭhamo vihāro, dutiyam jhānaṃ dutiyo
vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānaṃ⁶, dutiyo vihāro¹ dutiyam sammappadhānaṃ⁶, tatiyo
vihāro tatiyam sammappadhānaṃ⁶, catuttho vihāro catut-

¹ om. S.² gacchati, B.³ B₁ adds ti.⁴ °paṭṭhānā, B₁, and so always written with ṭṭh.⁵ catutthi, B.⁶ om. B. S.

thaṃ sammappadhānaṃ. Paṭhamam sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānaṃ¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānaṃ¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānaṃ. Paṭhamam adhiṭṭhānaṃ paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānaṃ dutiyā samādhībhāvanā, tatiyam adhiṭṭhānaṃ tatiyā samādhībhāvanā, catuttham adhiṭṭhānaṃ catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikātaṃ paṭhamam satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulikātaṃ dutiyam satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulikātaṃ tatiyam satipaṭṭhānaṃ paripūreti, catutthā² paṭipadā bhāvitā bahulikātaṃ catuttham satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.² catutthī, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannam pāpakānam akusalānam dhammānam anuppadam paripūreti, dutiyo vihāro bhāvito bahulikato uppannam pāpakānam akusalānam dhammānam pahānam paripūreti, tatiyo vihāro bhāvito bahulikato anuppannam kusalanam dhammānam uppadam paripūreti, catuttho vihāro bhāvito bahulikato uppannam kusalanam dhammānam t̥hitiṃ¹ asamosam² bhiyyobhāvam paripūreti. Paṭhamam sammappadhānam bhāvitam bahulikataṃ mānapahānam paripūreti, dutiyam sammappadhānam bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānam bhāvitam bahulikataṃ avijjāpahānam paripūreti, catuttham sammappadhānam bhāvitam bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānam bhāvitam bahulikataṃ saccādhittānam paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānam paripūreti, avijjāpahānam bhāvitam bahulikataṃ paññādhittānam paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānam paripūreti. Saccādhittānam bhāvitam bahulikataṃ chandasamādhim paripūreti, cāgādhittānam bhāvitam bahulikataṃ viriyasamādhim paripūreti, paññādhittānam bhāvitam bahulikataṃ cittasamādhim paripūreti, upasamādhittānam bhāvitam bahulikataṃ vimamsāsamādhim³ paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaram paripūreti, viriyasamādhī bhāvito bahulikato tapam paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimamsāsamādhī bhāvito bahulikato sabbupadhipaṭinissaggam⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettam paripūreti, tapo bhāvito bahulikato karuṇam paripūreti, buddhi bhāvitā bahulikataṃ muditam paripūreti, sabbupadhipaṭinissaggo⁵ bhāvito bahulikato upekkham paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhittānam chandasamādhī indriyasamvaro mettā iti

¹ t̥hiti, S.; iti, B₁.

² asamosam, B. B₁.

³ vimamsādhīpati, B₁.

⁴ nisaggam, B₁.

⁵ nisaggo B₁.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyō abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyō abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyō abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

- * Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyō abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhī indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiyaṃ paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyō abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyō abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhicaritassa⁷ mandassa bhesajjaṃ.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyō abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo⁸ upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

¹ catutthi, B. S. ² nisaggo, B.₁. ³ upekkhā, B.₁.

⁴ catutthi, B. S.; tthi, B.₁. ⁵ samādhīṭṭhānaṃ, S.

⁶ B.₁. S. *insert* kammaṃ. ⁷ B.₁. S. *add* puggalassa.

⁸ paṭipadānisaggo, B.₁.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³,
sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁶ ca⁷ veda-
nāsu vedānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vimo-
kkhamukhaṃ, citte cittānupassitā suññatavimokkhamu-
khaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha paṭhamaṃ¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ
appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā,
catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ
vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro
animittaṃ vimokkhamukhaṃ.

Tattha paṭhamaṃ ca sammappadhānaṃ dutiyaṃ ca
sammappadhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ
sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ
animittaṃ vimokkhamukhaṃ.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹¹ appaṇi-
hitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpa-
samo animittaṃ vimokkhamukhaṃ.

Tattha saccādhittānaṃ ca cāgādhittānaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhittānaṃ suññatā, upasa-
mādhittānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇi-
hitaṃ vimokkhamukhaṃ, cittasamādhī suññatā, vīmaṃsāsam-
ādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ saṃvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhā, S. ² sukha°, S. ³ °mukkhā, S.

⁴ °ttavi°, B. ⁵ °passanā, B.; °passi viharatā, S.

⁶ °ppadhānaṃ, S. ⁷ om. B.; S. ⁸ °passinā B.

⁹ suññatā°, B.; S. ¹⁰ °pathamajhānaṃ, B.

¹¹ om. S. ¹² °dhisaggā, B.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā¹ animittaṃ vimokkhamukhaṃ.

* d) Tesaṃ vikkīlitaṃ:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhibhāvanā. Catasso² viññāṇaṭṭhitiyo, tesaṃ paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvakā ca hatarāgadosa-mohā³.

* Tesam vikkīlitaṃ⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitaṃ indriyādhiṭṭhānaṃ, vikkīlitaṃ vipariyāsāna-dhiṭṭhānaṃ⁵ ca. Indriyāni saddhammagocarō vipariyāsā kilesagocarō.

Ayaṃ vuccati sihavikkīlitaṃ ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmī ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyakaraṇesu hi ye | kusalākusalā⁹ ti ca.

* 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesaṃ catunnaṃ puggalānaṃ ayaṃ saṃkilesō: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B₁. ³ gata°, S. ⁴ °tā, B₁.

⁵ vipariyāsana°, B₁; vipariyāsam nadhiṭṭhānaṃ, S.

⁶ om. S. ⁷ °se ti, B₁. ⁸ saṃkilesehi, B. S.; om. B₁; S. adds ca. ⁹ kusalā, B₁. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayam ugghaṭitaññū, yo sādharmaṇāya¹, ayam vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathaṃ upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṇcitaññussa ādīnavaṇ ca nissaraṇaṇ ca upadissati, neyyassa assādaṇ ca ādīnavaṇ ca nissaraṇaṇ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkhaṃ paññāpayati, adhiccittaṃ vipaṇcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesaṃ tīnnaṃ puggalānaṃ ayam saṃkilesa: tīpi akusalamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ mohō-

¹ rano, B₁. ² B₁ adds puggalassa.

³ S. adds puggalassa. ⁴ B₁. S. add ca.

akusalamūlam¹, tīṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihimsāvitakko, tisso akusalasaññā kāmasaññā byāpadasaññā vihimsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamaṃ sukhā vedanā, tisso dukkhataṃ dukkhadukkhataṃ saṃkhāradukkhataṃ vipariṇāmadukkhataṃ, tayo aggi rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭaṃ ragajaṭaṃ dosajaṭaṃ mohajaṭaṃ, tisso akusalūpaparikkhā⁶ akusalam kāyakammaṃ akusalam vacīkammaṃ akusalam manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tīṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlam adoso-kusalamūlam⁷ amoho-kusalamūlam, tīṇi succharitāni kāyasuccharitaṃ vacīsuccharitaṃ manusuccharitaṃ, tayo kusalavitakkā nekkhamavitakko⁸ abyāpādavitaṃ avihimsāvitakko, tayo samādhīsavitaṃ saviācāro samādhī avitaṃ vicāramatto samādhī avitaṃ avicāro samādhī, tisso kusalasaññā nekkhamasaññā⁹ abyāpadasaññā vihimsāsaññā, tisso viparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalam kāyakammaṃ kusalam vacīkammaṃ kusalam manokammaṃ, tīṇi soceyyāni kāyasoceyyam vacīsoceyyam maṇasoceyyam, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicittasikkhā¹² adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho¹³, tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitaṃ ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti: taṇhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnam puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikañ ca anottappañ ca asati ca asampajañ-

¹ lan ti S.

² akusalā vi°, B₁.

³ viparītā s°, B₁.

⁴ sukhave°, B₁.

⁵ dukkhave°, B₁.

⁶ akusalamūpaparikkhāro, S.

⁷ aku°, B₁.

⁸ nekkhama°, B₁; nikkhama°, B.

⁹ nekkhama°, B₁; nikkhama°, S.

¹⁰ otā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicittā°, B. B₁.

¹³ paññā°, B. S.

¹⁴ om. B₁.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovacassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhiññā ca byāpādo
ca nivaranaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sātheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhiññā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvīrāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa aṅkusassa ca
nayassa bhūmi ti.

Tenaḥa: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttam nayasamuttānaṃ.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanapaṭṭhānaṃ?

¹ ayoni ca ayoniso°, B₁. ² assa°, S.; asaddho B₁.

³ assa°, B₁. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B₁.

⁶ sovaccāṇ, B₁. ⁷ B₁. S. *add* ca. ⁸ api°, B.; atijjhātā, B₁.

⁹ saṃkhāranār°, S. ¹⁰ *om.* B₁. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ¹ ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccharitasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccharitavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccharitasamkilesa sucaritena visujjhati. Taṃ sucaritaṃ silakkhandho.

Tassa⁸ sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyavattu⁹ bhavati. Tatrupalāyā¹⁰ samvattati.

* Imāni cattāri suttāni sādharmaṇi katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharmaṇi katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamaṃ samkilesabhāgiyaṃ suttam?

Kāmandhā jālasaṅchannā¹¹ taṇhāchadanachādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B₁; S. repeats this phrase.

⁵ duccharitaṃ samki°, S. ⁶ °vodānam bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yam, B₁.

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā² macchā² va kumināmukhe³
jarāmarañam anventi⁴ vaccho khīrapako⁵ va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttam.

Cattār' imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idaṃ
avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nihīyati tassa yaso kālapakkhe va candimā ti* (Cf.
A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttam.

*Manopubbāṅgamā dhammā manoseṭṭhā manomayā
manasā ce paduṭṭhena bhāsati⁹ vā karoti vā*

tato naṃ dukkham anveti cakkam va vahato padan ti
(Dhp. v. 1).

Idaṃ sam^o 10

*Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho¹¹ va nivāpapurūtho¹²*

punappunaṃ gabbham upeti mando ti (Thag. v. 17;
Dhp. v. 325).

Idaṃ sam^o 13

*Ayasā va malaṃ samuṭṭhitam
tat¹⁴ utṭhāya tam eva khādati
evaṃ atidhonacāriṇam*

sāni¹⁵ kammāni nayanti¹⁶ duggatin ti (Dhp. v. 240).

Idaṃ sam^o 17

¹ °bandhanā°, S.; pamattābandhanā°, B₁; bandhā, all MSS.

² maccho, S. ³ °mukhena, B₁.

⁴ anveti, S.; andheti, B₁. ⁵ khirū°, B.; khīrūpago, S.

⁶ agati, B₁. S. throughout. ⁷ B₁ adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B₁. ¹² °phuṭṭho, S.; °vuṭṭho, B₁.

¹³ S. adds *pe* | suttam throughout, unless otherwise annotated. ¹⁴ tad, B₁. S. ¹⁵ tāni, B₁. S.

¹⁶ niyyanti, B₁. ¹⁷ S. omits sam^o

*Coro yathā sandhimukhe¹ gahīto
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā² haññati⁴ bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ sam^o

*Sukhakāmāni bhūtāni yo dandena vihimsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 127; Dhṃ. v. 131).

Idaṃ sam^o

*Gunnañ ce taramānānaṃ jimhaṃ gacchati puṅgavo
sabbā tā jimhaṃ⁸ gacchanti nette jimhagate sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbam ratthaṃ dukhaṃ seti rājā ce hoti adhammikoti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ sam^o

*Sukiccharūpā¹⁰ vat' ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanasannivāsam
nirayaṃ Avīciṃ¹² kaṭukam¹² bhayānakan ti.*

Idaṃ sam^o

*Phalam ve kadaliṃ hanti phalam ve um¹³ phalam¹³ nalam
sakkāro kāpurisam hanti gabbho assātarim¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ sam^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkāraṅgaṇā¹⁶
sukhette pūtibijam¹⁷ va saddhammasmiṃ¹⁸ na rūhati ti.*

Idaṃ sam^o

*Idhāham bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunā evam pajānāmi, yathā kho ayaṃ puggalo
iriyati yañ ca paṭipadam paṭipanno yañ ca maggaṃ samārū-*

¹ mukhena, B. ² sakammanā, B. ³ pacca, B. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ hā, B. ⁹ evam, S. Com.

¹⁰ sukicca°, B. ¹¹ dhisu, B. B. Com.

¹² avici°, B.; avicitam ka°, B. ¹³ veḷuph°, S.

¹⁴ °tari, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °nam, B. S.

¹⁷ putibi°, B. B. ¹⁸ °smi, B.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhatam nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedā parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

*Paduṭṭhacittaṃ nātvāna ekaccam iha puggalaṃ
etaṃ atthaṃ viyākāsi Satthā bhikkhūna³ santike:
Imasmim cāyaṃ samaye kālaṃ karissati puggalo
nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositam.
Cittapadosahetu⁵ hi sattā gacchanti duggatiṃ⁶
yathābhatam nikkhipeyya evaṃ eva tathāvidho
kāyassa bhedā duppañño nirayaṃ so 'papajjati⁷ ti.
Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.
It. p. 12 sq.).*

Idaṃ sam^o

*Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho
sace 'va pāpakaṃ kammaṃ karissatha karotha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.
Idaṃ sam^o S. I, p. 209).*

*Adhammena dhanam laddhā musāvādena cūbhayaṃ
mameti bālā maññanti, taṃ katham nu bhavissati? —
Antarāyā⁹ bhavissanti sambhat'assa vinassati
matā saggam na gacchanti, nanu ettāvata hatā ti?*

Idaṃ sam^o

*Katham khaṇati¹⁰ attānaṃ, katham mittehi jīrati
katham vivatṭate dhammā, katham saggam na gacchati? —
Lobhā khaṇati attānaṃ, luddho mittehi jīrati
lobhā vivatṭate dhammā, lobhā saggam na gacchati¹¹ ti.*

Idaṃ sam^o

*Caranti¹² bālā dummedhā amitteneva attanā
karontā¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.*

¹ °tan ti, S. ² uppajj°, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B₁. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B₁.

⁷ upapa°, S.; upajja°, B₁. ⁸ bhayata, B₁.

⁹ all MSS. add su. ¹⁰ khaṇāti, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B₁; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ patisevati ti* (S. I,
p. 57; Dh. v. 66 sq.).

Idaṃ sam^o

*Dukkaraṃ duttitikkhaṇṇaṃ ca aviyattena sāmāññaṃ
bahū hi tattha sambādhaṃ yattha bālo pasīdati* (S. I, p. 7).
*Yo hi atthaṇṇaṃ ca dhammaṇṇaṃ ca bhāsamāne Tathāgate
manam padosaye bālo³, moghaṃ kho tassa jīvitam.*

*Etaṇṇa⁴ cāhaṃ⁴ arahāmi dukkhaṇṇaṃ ca ito ca pāpiyataraṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-
tarāgo⁵ ti.*

Idaṃ sam^o

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nirutaṃ⁶ maññe akissavan ti*

Idaṃ sam^o

[(S. I, p. 149).

*Purisassa hi jātassa kudhāri⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Na hi satthaṃ⁸ sunisitaṃ⁹ visam kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitaṃ yathā ti*

Idaṃ sam^o

[(Cf. Jāt. III, p. 103).

*Yo nindiyaṃ pasamsati
taṃ vā nindati yo pasamsiyo
vicināti mukhena so kalim¹³
kalinā tena sukhaṃ na vindati.*

*Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayaṃ eva mahattaro kali
yo sugatesu¹⁴ manam padosaye ti.
Sataṃ sahaṣṣānaṃ nirabbudānaṃ¹⁵
chattimsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² °kappati, B₁.

³ balaṃ, B₁.

⁴ etaṃ tassa, B.

⁵ °gā, all MSS.

⁶ nivattaṃ, B₁.

⁷ so all MSS.

⁸ sattaṃ, B₁.

⁹ suñissitaṃ, S.

¹⁰ °lam, B₁. S. Com.; hālakalam, B₁.

¹¹ pi ca, S.

¹² pāpeti, B₁; pāneti, S.

¹³ kali, S.; kali, B₁.

¹⁴ °tena, B₁.

¹⁵ °dāni, B₁.

¹⁶ chattisatippañca, B.

*yam ariyagarahī nirayaṃ upeti
vācam manañ ca pañidhāya pāpakan ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ sam^o

*Yo lobhaguṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo avadaññū² maccharī pesuniyaṃ anuyutto.*

Mukhadugga vibhūta³ anariya⁴

bhūnahu pāpaka dukkatakāri

purisanta kali avajātakaputta⁵

mā bahu bhāṇ' idha nerayiko 'si.

Rajam ākirase ahitāya

sante garahasi kibbisakārī

bahūni⁶ duccharitāni caritvā

gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā

manasā ce pasannena bhāsati vā karoti vā

tato naṃ sukham anveti chāyā va anupāyinī ti (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantaṃ etad avoca:—

*Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phitañ ca
bahujanaṃ ākiñṇamanussaṃ sambādhabhūhaṃ¹¹. So kho
ahaṃ bhante Bhagavantaṃ vā⁷ payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakatena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayhaṃ bhante tasmim samaye
mussat' eva Bhagavantaṃ ārabha sati, mussati dhammaṃ
ārabha sati, mussati saṃghaṃ ārabha sati. Tassa may-
haṃ bhante evaṃ hoti: Imāmi cāhaṃ¹⁴ sāyaṇhasamaye¹⁵
kālaṃ kareyyaṃ¹⁶, kā mam' assa gati ko abhisamparāyo ti?*

¹ B. adds ca. ² anava^o B₁. ³ oṭam, B. ⁴ oṃam, S.

⁵ oṃvutta, S. ⁶ B. adds ca, S. 'dha. ⁷ B. B₁ add kho.

⁸ pāpakam, S. ⁹ cira^o, S. ¹⁰ vatthum, B₁. S.

¹¹ sambādhabhūhaṃ, B₁. ¹² oṃvatthu, B₁. ¹³ oṃnāpi, S.

¹⁴ cāyam, S. ¹⁵ samaye, S. ¹⁶ oṃyya, B₁. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apā-pakaṃ² te maraṇaṃ bhāvissati apāpikā³ kālaṃkiriyā⁴. Ca-tūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānaṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe⁵ | Satthā⁶ devamanussānaṃ⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi sīlehi samannāgato hoti akhaṇḍehi pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnaṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti? Yena bhante ninno yena ṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānaṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhāvissati apāpikā kālakiriyā ti (S. V, p. 371).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

*Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
attano sukham esāno pecca⁸ so labhate sukhan ti
(Ud. p. 12; Dh. v. 132).*

Idaṃ vā⁹

*Gunnañ¹⁰ ce taramānānaṃ ujuṃ gacchati puṅgavo
sabbā tā ujuṃ gacchanti nette ujuṃ gate sati.
Evam eva manussesu yo hoti setthasammato
so ce¹¹ 'va¹¹ dhammaṃ carati pāgeva itarā pajā,
sabbam ratthaṃ sukham seti rājā ce hoti dhammiko ti
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).*

Idaṃ vā⁹

*Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tena kho pana samayena sambahulā bhikkhū Bhaga-*

¹ B₁ adds idaṃ.

² apāpikaṃ, B. S.

³ °kaṃ, B₁.

⁴ °yam, B₁.

⁵ pa, B.

⁶ om. B.

⁷ pa, B. B₁; om. S.

⁸ pacca, B. B₁.

⁹ B₁. S. in full.

¹⁰ gunṇaṃ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: nīṭṭhitacīvaro Bhagavā temā-saccayena cārikam pakkamissatī ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo¹ Sākete pativasanti kena-ci-d-eva karanūyena. Assosum kho Isidatta-Purāṇā thapa-tayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: nīṭṭhitacīvaro Bhagavā temāsaccayena cārikam pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ ṭhapesum: yadā tvaṃ ambho purisa passeyyāsi Bhagavan-taṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha am-hākaṃ āroceyyāsi ti. Dvīhatīhaṃ ṭhīto kho so² puriso addasa Bhagavantaṃ dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅ-kamivā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kālaṃ maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamīsu, upasaṅkamivā Bhagavantaṃ abhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhīsu. Atha kho Bha-gavā maggā⁴ okkamma⁴ yen' aññataram rukkhamaḷam ten' upasaṅkami, upasaṅkamivā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdīsu. Ekamantaṃ nisinnā⁵ kho Isidatta-Pu-rāṇā thapatayo Bhagavantaṃ etad avocum: —

Yadā mayam bhante Bhagavantaṃ suṇoma 'Sāvaththiyā⁶ Kosalesu cārikam pakkamissatī' ti, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bhavissatī' ti. Yadā⁷ mayam bhante Bhagavantaṃ suṇoma 'Sāvaththiyā⁶ Kosalesu cārikam pakkanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayam bhante Bhagavantaṃ suṇoma 'Kāsīsu Magadhesu cārikam pakkamissatī' ti, hoti⁹ no tasmim sa-maye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

¹ dha°, B₁ throughout.

² om. B.

³ Purāṇā, B₁.

⁴ magge okkama, S.

⁵ nisinno, all MSS.

⁶ °yam, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissati' ti. Yadā¹ mayam bhante Bhagavantam suṇoma 'Kāsīsu² Magadhesu cārikam pakkanto' ti, anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dūre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkamissati' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati' ti. Yadā³ mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkanto' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattiyam⁴ cārikam⁵ pakkamissati' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati' ti. Yadā⁶ mayam bhante Bhagavantam suṇoma 'Sāvattiyam⁷ viharati Jetavane Anāthapīṇḍikassa ārāme' ti, anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā' ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamādāyā ti.

Atthi kho no bhante⁸ etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti.

Katamo pana vo thapatayo etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti?

Idha mayam bhante yadā rājā Pasenadī⁹ Kosalo uyyūnabhūmim gantukāmo hoti, ye te rañño Pasenadissa⁹ Kosalassa nāgā opavayhā¹⁰ te kappetvā yā tā rañño Pasenadissa⁹ Kosalassa pajāpatiyo piyā manāpā tāsam¹¹ ekaṃ purato ekaṃ pacchato nisīdāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakarandakassa tāva-d-eva vivariyamānassa, yathā tam rājārahena gandhena vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso¹² hoti, seyyathā pi

¹ B. S. add pana.

² after Ma°, B.,

³ B., adds pana.

⁴ Sāvattī, B., S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B.,

⁸ S. inserts tasmim samaye, B. tasmī ca pamaye.

⁹ Passenadi, B.,

¹⁰ opaguyhā, B., S.

¹¹ tā, B.,

¹² kāyassa samph°, B., S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmim̃ kho pana bhante samaye nāgo pi rakkhitaḅbo hoti, tā pi bhaginiyo rakkhitaḅbā honti, attā pi rakkhitaḅbo¹ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsū bhaginīsū pāpakaṃ cittaṃ uppādentū³. Ayaṃ kho no bhante etaṃhā sambādhā añño sambādhō sambādhataro c'eva⁴ sambādhasaṃkhātataro cā ti.

Tasmā ti ha thapatayo sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham̃⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Saṃghe...¹⁰ vigatamalamaccherena cetasā agāraṃ¹¹ ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-saṃvibhāgarato¹².

Imehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham̃¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme . . .¹⁵ Saṃghe . . .¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbam̃ taṃ appaṭivibhattam̃ silavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dāna-saṃvibhāgehī ti?

Lābhā no bhante suladdham̃ no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idam̃ vā¹⁶

¹ °tabbā, S. ² no, B. ³ °to, B. S.

⁴ B₁ add sambādhō. ⁵ avacca°, B₁.

⁶ om. B₁. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B₁.

¹⁰ ca | pe | B₁. ¹¹ aṅgāraṃ, B₁.

¹² B. Com. add appaṭivibhattam̃. ¹³ om. B. S.

¹⁴ pa, B. B₁. ¹⁵ pa, B₁. ¹⁶ B. S. in full.

*Ekapupphaṃ¹ pūjivāna¹ saḥassakappakotiyo²
deve c'eva manusse ca sesena parinibbuto ti³.*

Idaṃ vā^{o4}

*Assatthe⁵ haritobhāse samvirūlhamhi pādape
ekam buddhagataṃ saññaṃ alabhiṃ⁶ 'haṃ paṭissato⁷.
Ajja timsaṃ tato kappā nābhijānāmi duggatiṃ⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsanā¹⁰ ti.*

Idaṃ vā^{o11}

*Piṇḍāya Kosalaṃ puraṃ pāvīsi¹² aggapuggalo
anukampako purebhattaṃ taṇhānighātano¹³ muni.
Purisassa vaṭamsako [hatthe]¹⁴ sabbapupphehi 'laṃkato,
so addasāsi¹⁵ sambuddhaṃ bhikkhusamghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddham upasaṅkami.
So [taṃ] vaṭamsakaṃ surabhiṃ²⁰ vaṇnavantaṃ manora-
maṃ²¹.*

sambuddhassa²² upanāmesi²² pasanno sehi pāṇi²³.

*Tato aggisikhā vaṇṇā buddhassa lapanantara²⁴
saḥassaramsi vijjū va²⁴ okkā nikkhami ānanā.*

*Pubakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattuṃ parivattetvā²⁵ muddhan²⁵ antaradhāyatha²⁶.*

*Idaṃ disvān²⁷ acchariyaṃ abbhutaṃ lomahaṃsanaṃ
ekamsaṃ cīvaraṃ katvā Anando etad abravi²⁸. —*

*Ko hetu sitakammāya²⁹, byākarohi mahāmunē,
dhammā loko bhavissati, kaṅkhā³⁰ vitara³⁰ no³⁰ mune.*

Yassa³¹ taṃ³¹ sabbadhammesu sadā nānaṃ pavattati

¹ °pphañ ca jitv°, B. S. ² saḥassaṃ kappa°, S.

³ om. B. S. ⁴ vāsanā, B.; vāsanābhāgiyaṃ, S.

⁵ assatte, B. ⁶ °bhi, B., Com.; °bhi, S. ⁷ patiyato, B.

⁸ °ti, B. B. ⁹ tassa, B., S. ¹⁰ B., adds vā.

¹¹ vāsanā, B., S. ¹² pavisati, B., S. ¹³ °tako, S. Com.

¹⁴ hattho, S. ¹⁵ addassāsi, S.; B., adds naṃ.

¹⁶ pure°, B. ¹⁷ °maggena, all MSS. ¹⁸ °mānusa°, B.

¹⁹ haṭṭhā, S.; hattho, B. ²⁰ surati, S. ²¹ °rammaṃ, B.

²² sambuddhassa panā°, B. ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ °vattetvā, B.; °vaḍḍetvā, S.

²⁶ muddhi°, B.; buddhantara°, S. ²⁷ °vāna, B., S.; disvā, B.

²⁸ abruvi, S. ²⁹ °kammaṃ, B.

³⁰ kaṅkhavitarāno, B.; also S. has vitarāno; °khaṃ vi°, Com.

³¹ yass' etam, S.

kaṅkhavematikaṃ¹ therāṃ Ānandaṃ etad abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi
caturāsīti kappāni duggatīṃ² na gamissati.

Devesu devasobhaggāṃ dībbāṃ rajjāṃ pasāsīya
manujesu manujīndo rājā ratthe bhavissati.

So carīmaṃ³ pabbajitvā sacchikatvāna⁴ dhammataṃ⁵
paccekabuddho dhūtarāgo Vatāṃsako [nāma] bhavissati.

N'atthi citte pasannamhi appakā nāma dakkhiṇā

Tathāgate vā sambuddhe atha vā tassa sāvake.

Evam acintiyā buddhā buddhadhammā acintiyā
acintiye⁶ pasannānaṃ pāko⁷ hoti acintiyō ti.

Idaṃ vā⁸

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayam
puggalo iriyati yaṅ ca paṭipadaṃ paṭipanno yaṅ ca maggaṃ
samārūho, imasmīṃ cāyaṃ samaye kālaṃ kareyya yathā-
bhatāṃ nikkhitto evaṃ sagge. Taṃ kissa hetu? Cittaṃ
hi⁹ 'ssa⁹ bhikkhave pasāditaṃ, cittappasādahetu ca pana
evaṃ idh' ekacco kāyassa bhedaṃ parammaratṇā sugatīṃ¹⁰
saggāṃ lokāṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tattth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittaṃ nātvāna ekaccaṃ idha puggalaṃ

etaṃ atthaṃ viyakāsi Satthā bhikkhūna¹² santike:

Imasmīṃ¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puggalo

saggasmīṃ¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditaṃ.

Cittapasādahetū hi sattā gacchanti sugatīṃ

yathābhatāṃ nikkhipēyya evaṃ evaṃ¹⁷ tathāvidho

kāyassa bhedaṃ sappanāno saggāṃ so upapajjati ti.

Ayam pi attho vutto Bhagavatā; iti me sutan ti (Cf.

It. p. 13 sq.).

Idaṃ vā⁸

¹ kaṅkha°, S.; kaṅkhi°, B. ² °ti, B.

³ carī°, all MSS. against the metre.

⁴ °katvā, B. B., Com.; B. adds ca. ⁵ dhammaṃ, B. Com.

⁶ °yesu, B., S. ⁷ vipāko, B., S. ⁸ B., S. in full.

⁹ c'assa, B., ¹⁰ atth' etaṃ, S. ¹¹ om. B., S.

¹² °naṃ, B., S. ¹³ imasmīṃ vāye, B., ¹⁴ °ka°, B.,

¹⁵ saggamhi, B. ¹⁶ taññissa B., ¹⁷ etaṃ, S.

*Suvannachadanam nāvam nāri āruyha tiṭṭhasi¹
ogāhase pokkharaniṃ² padmam³ chindasi paṇiṇā (V.V. p. 4).
Kena te tādiso vanno ānubhāvo juti ca te
uppujjanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate saṃsa, kissa kammass' idam phalam?⁶ —
Sā devatā attamanā devorājena pucchitā
* pañham puttā⁵ viyākāsi⁶ Sakkassa iti me sutam⁷:
Addhānapatiṭṭhānam⁸ disvā thūpaṃ manoramam⁹
taṭṭha cittaṃ pasādesi¹⁰ Kassapassa yasassino
padmapupphēhi¹¹ pūjesi¹² pasannā sehi paṇihi¹³.
Tass' eva kammassa phalam vipāko
etādisam¹⁴ katapuññā labhanti¹⁵ ti.*

Idam vā¹⁶

*Dānakathā silakathā saggakathā puññakathā puññavipā-
kakathā ti⁴.*

Idam vā¹⁷.

*Api cāpi paṃsuthūpesu uddissakatesu¹⁸ dasabaladharānam
tattha pi kāram katvā saggesu narā pamodenti¹⁹ ti⁴.*

Idam vā²⁰

*Devaputtasarīravannā sabbe subhagasaṅghitī²¹
udakena paṃsum²² temetvā thūpaṃ vaddheta²³ Kassapaṃ.
Ayaṃ sugatte²⁴ sugatassa thūpo
mahesino dasabaladhammacārino²⁵
yasmim²⁶ ime devamanujā pasannā
kāram karonto²⁷ jarāmarañā pamuccare ti⁴.*

Idam vā¹⁷

Uḷāram vata²⁸ tam²⁸ āsi yāham thūpaṃ²⁹ mahesino

¹ ṭi, B. S. ² ṇi, all MSS. ³ padumam, B. S.
⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B.
⁷ sutam, B. ⁸ addhāham paṭi°, S.
⁹ ṛammam, B. ¹⁰ ṭi, B. S.
¹¹ padmu°, B.; paduma°, S.; padumma°, B.
¹² ṇim, B. ¹³ ṇhi, B.; om. B. ¹⁴ ṇsā, S.
¹⁵ ṭi (without ti), S. ¹⁶ B. S. in full.
¹⁷ vāsanā, B. S. ¹⁸ udissa°, B. ¹⁹ mod°, B.
²⁰ vo vāsanābhāgi, S. ²¹ ṇhava°, S. ²² ṇsu, B.
²³ vaddhedhi, S. ²⁴ sugate, B. ²⁵ ṇhārino, B.
²⁶ tasmim, B. ²⁷ ṇtā, S. ²⁸ vantam, S.
²⁹ rūpaṃ, B.

*uppalāni ca cattāri mālāṇ ca abhiropayi.
Ajja tiṃsa¹ tato kappā nābhijānāmi duggatim²
vinipātam na gacchāmi thūpaṃ pūjetvā Satthuno ti³.*

Idaṃ vā⁴

*Battimsalakkhanadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yaṃ mayā
pasutaṃ⁸ puññaṃ tena ca puññena⁹ devasobhagaṃ rajjāni
ca⁹ kāritāni anāgantūna vinipātam. Yaṃ cakkhum¹⁰ adanta- *
damakassa sāsane paṇihitam, tathā cittaṃ, taṃ me sabbam
laddham, vimuttacitt¹¹amhi vidhūtalatā ti.*

Idaṃ vā⁴

*Sāmākapattodanamattam eva hi¹¹
paccakabuddhasmiṃ¹² adāsi dakkhiṇaṃ
vimuttacitte akhile anāsavo
arānavihārimhi¹³ asaṅgamānase.
Tasmiṇ¹⁴ ca okappayi¹⁵ dhammam uttamaṃ
tasmiṇ¹⁴ ca dhamme paṇidhesi¹⁶ mānasam:
evaṃ vihārihi¹⁷ me saṅgamo siyā
bhava kudassu¹⁸ pi ca mā apekkhava.
Tass¹ eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dāghāyukesu amamesu pānisu¹⁹
visesagāmisu²⁰ ahinagāmisu²¹.
Tass¹ eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ tidasopapajjatha
vicitramālābharaṇānulepīsu
visitthakāyūpagato yasassīsu.
Tass¹ eva kammaṃ vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi²²*

¹ tiṃsam, S.; tisan, B. ² oti, B.
³ om. S. ⁴ vāsanā, S. ⁵ bāttisa°, B.; bāttiṃsa°, B.
⁶ °sahassam, B. ⁷ pūjesi. S. ⁸ °ta, B.
⁹ om. B. ¹⁰ cakkhu, B. B. ¹¹ ti, B.
¹² °buddhamhi, B. ¹³ °ramhi, S. ¹⁴ tasmi, B. B.
¹⁵ °hi, S. ¹⁶ paṇadhemi, S. ¹⁷ °rihi, B.
¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ °nisu, S. Com.
²⁰ °misu, B. B. ²¹ °nisu, Com. ²² °dhāri, S.

samāgamo¹ āsi hitāhitāsihi².
 Paccakkhaṃ khvinaṃ avaca Tathāgato [jino]
 samijjhate silavato³ yad icchati
 yathā yathā me manasā⁴ vicintitaṃ
 tathā samiddhaṃ, ayam antimo bhavo ti⁵.

Idaṃ vā⁶ :

Ekatiṃsamhi kappamhi jino anejo
 anantadassī bhagavā Sikhī ti
 tassāpi rājā bhātā⁷ Sikhandī⁸
 buddhe ca dhamme ca abhipasanno.
 Parinibbute lokavināyakamhi⁹
 thūpaṃ s'akāsi vipulaṃ mahantaṃ
 samantato gāvutikaṃ¹⁰ mahesino
 devātidevassa naruttamassa.

Tasmiṃ manusso balim ābhīhāri¹¹
 paggayha jātisu manam pahattho
 vātena pupphaṃ patitassa ekaṃ
 tāhaṃ gahetvāna¹² tass' ev' adāsi¹³.

So maṃ avocābhipasannacitto¹⁴ :
 tuyham¹⁵ eva¹⁵ etaṃ¹⁶ pupphaṃ dadāmi¹⁷
 tāhaṃ gahetvā abhiropayesi¹⁸
 punappunaṃ buddham anussaranto.

Ajja tiṃsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
 vinipātāṃ ca na gacchāmi, thūpapūjāy'²² idaṃ phalaṃ ti.

Idaṃ vā⁶

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
 ākiṇṇam iddhaṃ phītaṃ²³ ca Brahmaḍattassa rājino.
 Kumāsam²⁴ vikkiṇiṃ²⁵ tattha Pañcālānaṃ puruttame

1 °gate, S. 2 °bhi, B₁. 3 silāto, B₁.
 4 mā°, S. 5 om. S. 6 vāsana, S.
 7 bhāhā, B₁. 8 Sikhin ti, B.; Sikhī ti, B.
 9 °kam pi, B₁. 10 °takam, S. 11 °rī, S.; °hari, Com.
 12 °tvā, B₁. 13 °sim, B. 14 avocāti°, B₁. S.
 15 tuyh' eva, B₁. S. 16 ekaṃ, S.
 17 dadāsi, B₁; adāsi, S. 18 °sim, B₁.
 19 tiṃsa, B; tisan, B₁. 20 kappe, B₁.
 21 °ti, B₁; om. B. 22 °pūjā, S. 23 pitaṃ, S.
 24 kumāsam, B. B₁. 25 vikkiṇi, B₁; vikini, S.

so 'ham addassi¹ sambuddham uparittam yasassinam.
 Hattho cittam pasādetvā nimantesi naruttamam
 Arittham dhuvabhattena yaṃ me gehasmim² vjijatha.
 Tato ca kattiko³ punno punnamāsi upaṭṭhitā
 navam dussayugam gayha Aritthassopanāmayi⁴.
 Pasannacittam natvāna paṭiganhi naruttamo
 anukampako⁵ kāruṇiko tanhānighātano⁶ muni.
 Tāham kammam karitvāna kalyāṇam buddhavannitam
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārānasiyam nagare setthissa ekaputtako
 addhe kulasmim uppajji⁸ pānehi ca piyataro.
 Tato ca viññutam patto devaputtena codito
 pāsādā oruhitvāna sambuddham upasankami⁹.
 So me dhammam adesayi anukampāya Gotamo
 dukkham dukkhasamuppādam dukkhassa ca atikkamam¹⁰
 Ariyam t'thaṅgikam¹¹ maggam dukkhūpasamagāminam
 cattāri ariyasaccāni munidhammam adesayi.
 Tassāham vacanam sutvā vihariṃ¹² sāsane rato
 samatham paṭivijjhāham rattimdivam¹³ atandito¹⁴
 Ajjhataṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsum samacchinnā na ca uppajjare¹⁵ puna.
 Pariyantakataṃ dukkham carimo yaṃ samussayo
 jātimaranaṣamsāro n'atthi dāni punabbhavo ti.
 Idam vāsanābhāgiyam suttam.

4. Tattha katamam nibbedhabhāgiyam suttam?

Uddham adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahasmī¹⁸ ti anānupassī
 evam vimutto udatāri¹⁹ ogham
 atinṇapubbam apunabbhavāyā ti (Cf. p. 63).

Idam nibbedhabhāgiyam suttam.

¹ addasim, B.; addasāsi, B. ² °smi, B. B.

³ °kā, B. S. ⁴ °yim, B. ⁵ °pam, S.

⁶ °nigghātano, B. S. ⁷ °vetvā, S.

⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamanam, B.

¹¹ ariyaṇ ca aṭṭha°, B.; ariyā ca aṭṭha°, S.

¹² °ri, B.; vihāsi, S. ¹³ rattidi°, B.

¹⁴ ahantito, B. ¹⁵ upa°, B. B. ¹⁶ B. adds ca.

¹⁷ vimutto, B. ¹⁸ ayahasmī, S.

¹⁹ °tari, B.; udadāti, B.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sīlavato avippaṭṭisāro jāyeyya.

Avippaṭṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ³ jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pītimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pītimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ³ sukhaṃ vediyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ⁴ yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-nānadassanaṃ uppajjeyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimutti-nānadassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni^o 7

¹ °nā, B. ² pāmujjaṃ, B.

³ kintāyaṃ B₁; kinti 'haṃ, S. ⁴ kintāyaṃ, B₁.

⁵ nibbideyya, B₁. ⁶ upajj^o, B₁; upapa^o, B.

⁷ B₁. S. in full.

Yadā have pātubhavanti dhammā *
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idaṃ ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayam paccayānam avedī ti (Vin. I, p. 2;
 Ud. p. 2).

Idaṃ ni^{o 2}

Kiṃ nu kujjhasi mā kujjhi
akkodho³ Tissa te varaṃ
kodhamānamakkhavinayattham⁴ hi⁵
Tissa brahmacariyaṃ vussatī ti (S. II, p. 282).

Idaṃ ni^{o 2}

Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ⁶ paṃsukūlikam
aññātuñchena yāpentam kāmesu anapekkhinan ti (S. II, *
 p. 281).

Idaṃ ni^{o 2}

Kiṃ su jhitvā⁷ sukhaṃ seti⁸ kiṃ su jhitvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadhaṃ rocesi Gotamā ti? —
Kodhaṃ jhitvā¹² sukhaṃ seti kodhaṃ jhitvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadhaṃ ariyā pasamsanti tam¹⁴ hi¹⁴ jhitvā¹² na socatī ti
 (S. I, p. 161).

Idaṃ ni^{o 2}

Kiṃ¹⁵ sū¹⁵ hane uppatitam¹⁶ kiṃ¹⁷ su jātam vinodaye
kiñ¹⁸ c'assu¹⁸ pajāhe dhīro kissābhisamayo sukho? —

¹ S. in full.

² nibbe, S.

³ akodho, S. ⁴ °vinayanattham, S.; °vinayanattam, B.

⁵ ti, B. ⁶ ar°, S. ⁷ jhitvā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B. ⁹ jjhitvā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B. ¹¹ kiñ c'assa, B. S.

¹² jhitvā, B.; chitvā, B.; chetvā, S. ¹³ °saggassa, S.

¹⁴ samvi, S. ¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppat°, B. Com.; upat°, S.; upatt°, B.

¹⁷ ki, B. ¹⁸ ki ca su, B.

*Kodham hane uppaṭitaṃ¹ rāgaṃ jātaṃ vinodaye
avijjaṃ pajahe² dhīro saccābhisamayo sukho ti³.*

Idaṃ ni^o 4

- * *Sattiyā viya omatṭho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omatṭho dayhamāne⁵ va³ matthake
sakkāyaditṭhipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idaṃ ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam⁹ addhavaṃ⁹.
Etaṃ bhayaṃ¹⁰ maraṇaṃ pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam addhavaṃ.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmiṣaṃ pajahe santi¹⁵-pekkho ti.*

Idaṃ ni^o 4

- Sukhaṃ sayanti munayo na te socanti¹⁶ Māvīdha¹⁷
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto oghaṃ tarati duttaraṃ¹⁸
* virato¹⁹ kāmasaññāya sabbasaṃyojanātito²⁰
nandībhava-parikkhīno²¹ so gambhīre na sīdati ti (Cf.
S. I, p. 53).*

Idaṃ ni^o 4

*Saddahāno arahataṃ dhammaṃ nibbānapattiyā
sussusaṃ labhate paññaṃ appamatto vicakkhano.*

¹ uppaṭ°, B.; upat°, B₁. S.

² apa°, B₁.

³ om. B₁.

⁴ nibbedha, S.

⁵ °māno, B₁.

⁶ °je ti, B₁.

⁷ sabbe khayantā, B₁. S. (°nta).

⁸ pam°, S.; sapamussapayā, B₁.

⁹ °ta dhuvaṃ, B₁.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe kh°, B₁. S.

¹⁴ pam°, B₁.

¹⁵ santiṃ, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaraṃ, B. B₁.

¹⁹ viratto, B. B₁.

²⁰ °tito, B.; sabbe s°, S.

²¹ nandībhava°, S.; nandīrāga°, B.

*Paṭirūpakārī dhuravā utṭhātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati²
asmā lokā param lokam evam³ pecca³ na socati⁴ ti (S. I, **
p. 214sq.).

Idam ni⁵

*Sabbaganthapahīnassa vippamuttassa te⁶ sato⁶
samanassa na taṃ sādhu yad⁷ aññam anusāsati.
Yena kenaci vaṇṇena samvāso Sakka jāyati
na taṃ aharati sappañño⁸ manasā anukampitum.
Manasā ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti samyutto yānukampā¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni¹¹

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samuṭṭhāya¹² manovitakkā
kumārakā dhaṅkam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samuṭṭhāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva lchandhajā
puṭhū¹⁶ visattā¹⁷ kāmesu
mālvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānam
te naṃ vinodenti suṇohi yakkha
te¹⁹ dubbaram ogham imam taranti
atiṇṇapubbaṃ apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni⁵

¹ gandh°, B. Com.; bandh°, B.
² sa ve, S.; evam (=) sa ve, Com. ³ pacca, B.
⁴ °ti (without ti), B.
⁵ nibbedha, S.
⁶ desato, S. ⁷ yam, B. ⁸ samp°, B.; sapa°, S.
⁹ after tena, B. ¹⁰ °pi, B.
¹¹ nibbe, B.; nibbedha, S. ¹² oṭṭhānaya, S.
¹³ °nam, S. ¹⁴ senaha°, B. ¹⁵ attha°, B. B.
¹⁶ puṭhu, B. S. ¹⁷ visatthā, B. B.
¹⁸ yato, S. ¹⁹ ta, B. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.
Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² tñitattā³
anāgāriyupetassa³ tuṭṭhi hoti sukhāvahā ti.
Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.
Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā
yesaṃ⁴ divā ca ratto ca bhāvanāya rato mano ti.
Dussamādaham⁵ Bhagavā yad idaṃ cittaṃ ti.
Dussamādaham⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
indriyūpasame ratā
te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.
Duggamo Bhagavā visamo maggo ti.
Duggame visame vā pi ariyā gacchanti Kāmada
anariyā visame magge papātanti avamsirā
ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).
 Idaṃ ni^o 7

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ
āvutthaṃ⁸ dhammarājena pitisañjananaṃ mama.
Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitam uttamaṃ
etena maccā¹⁰ sujjhanti na gottena dhanena vā.
Tasmā hi paṇḍito poso sampassaṃ attham attano
yoniso vicīne dhammaṃ evaṃ tattha visujjhati.
Sāriputto 'va paññāya sīlena¹¹ upasamena ca
yo pi pāraṅgato¹² bhikkhu etāva¹³ paramo siyā ti (S. I,
 p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni^o 7

Atītaṃ nānvāgameyya¹⁴ na paṭikaṅkhe¹⁵ anāgataṃ
yad atītaṃ pahīnan taṃ¹⁶ appattañ ca anāgataṃ.

¹ sekha°, B₁. ² tñitattā, S. ³ ana°, B₁. S.
⁴ ca saṃ, S. ⁵ dussamādarahaṃ, B₁.
⁶ samārahanti, B₁. ⁷ nibbedha, S.
⁸ āvuttam, B₁; avuttham taṃ, S.
⁹ dhammā, B₁. ¹⁰ mavā, S.
¹¹ sīle, B₁. ¹² pārag°, B₁.
¹³ ettāva, B₁. ¹⁴ na anvā°, B₁; nanvā°, S.
¹⁵ ppaṭi°, B₁. ¹⁶ ti, S.

*Paccuppannañ ca yo¹ dhammaṃ tattha tattha vipassati
asamhiraṃ² asamkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj' eva kiccaṃ³ ātappaṃ⁴, ko jaññā maraṇaṃ suve?
na hi no saṃkar'⁵ antena mahāsenena maccunā. **

*Evamaṃ vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idaṃ ni^o 7

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuddhaṃ atikkantaṃ anusakaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbaṃ.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹⁰ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nānaṃ paññāya¹⁰ veditabbaṃ paññāya
ca sacchikātabban ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

5. Tattha katamaṃ asekhābhāgiyaṃ suttaṃ?

*Yassa selūpamaṃ cittaṃ t̥hitaṃ¹¹ nānupakampati
virattaṃ rajanīyesu kopaneyye¹² na kuppati
yass' evamaṃ bhāvitam cittaṃ kuto naṃ dukkham essatī ti*

(Ud. p. 41).

¹ yaṃ, B.

² °hiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbaṃ, B₁.

⁵ saṃgar', S.

⁶ °rato, B₁.

⁷ B₁. S. in full.

⁸ °cakkhuṃ, S.

⁹ °nussakaṃ, B₁.

¹⁰ B₁ adds ca.

¹¹ °tā, B.

¹² °niye, B₁.

Idaṃ asekhabhāgiyaṃ suttaṃ.

*Āyasmato ca¹ Sāriputtassa cārikā dasamaṃ veyyākara-
ṇaṃ kātabban ti.*

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nihuhumko² nikkasāvo yatatto³

vedantagū vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmavādam⁶ vadeyya

yass' ussādā n'atthi kuhiñci⁷ loke ti (Vin. I, p. 3; Ud.

p. 3).

Idaṃ a^o 8

Bāhitvā pāpake dhamme ye caranti sadā satā

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti

(Ud. p. 4).

Idaṃ a^o 11

*Yattha āpo ca paṭhavī⁵ tejo vāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).*

Na tattha sukkā jotanti ādicco na ppakāsati¹²

na tattha candimā bhāti¹³ tamo tattha na vijjati.

Yadā ca attanā vedi muni monena brāhmaṇo

atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a^o 14

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ pisācañ ca pakkulañ¹⁵ cātivattatī ti (Ud. p. 5).

Idaṃ a^o 14

Nābhinandati āyantim¹⁶ pakkamantim¹⁷ na socati

saṅgā Saṅgāmajim¹⁸ muttam¹⁸ tam ahaṃ brūmi brāhma-

ṇan ti (Ud. p. 6).

Idaṃ a^o 14

¹ om. B₁.

² nihuhumko, B. S.

³ yatatto, B₁.

⁴ vū°, B₁. S.

⁵ B₁. S. add ca.

⁶ brahmaṇa°, B₁.

⁷ kuhici, B₁; kuhim ca, S.; kucici, B.

⁸ asekhabhāgiyaṃ, S.

⁹ °na, B₁.

¹⁰ °smi, B. B₁.

¹¹ S. in full.

¹² pak°, B₁.

¹³ bhāsati, B₁.

¹⁴ asekhā, S.

¹⁵ vakkalam, S.

¹⁶ °ti, B₁. S.

¹⁷ °ti, all MSS.

¹⁸ °jim uttamaṃ, B₁.

*Na udakena sucī¹ hoti bahvettha² nhāyatī jano
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a^o 3

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tittḥati Mārasenam
suriyo va obhāsayaṃ antalikkan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a^o 3

*Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānaṃ upasaṅkamitvā
ājāniyaṃ⁴ jātibalanisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisājāñña nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvam⁸ nissāya jhāyasī⁹ ti¹⁰.*

Idaṃ a^o 3

*Sahāyā vat¹ ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesam saddhammo dhamme buddhappavedite¹².
Suvinītā Kappinena dhamme ariyappavedite¹³
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a^o 3

*Na yidaṃ sithilam ārabha na yidaṃ appena thāmasā
nibbānaṃ adhigantabbaṃ¹⁴ sabbaganthappamocanaṃ¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilam, S. ⁷ ki, B.; B. has kimhi for kiṃ tvam.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B. S. ¹² °buddhapa°, B. ¹³ ariyapa°, B.

¹⁴ avag°, B. ¹⁵ °gandhapa°, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 278).

Idaṃ a°¹

*Dubbanako lūkhacīvaro Mogharājā sadā sato
khīnāsavo viṣaṃyutto katakicco anāsavo
teviḷḷo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññānassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
nassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viṣeso ko adhippā-
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṃmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvaka
viharanti pacchāsamanāgatā.*

*Ayam kho bhikkhave viṣeso ayam adhippāyoso idaṃ nā-
nākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-
yaṃ ca suttaṃ?

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

*Channam ativassati vivaṭaṃ nātivassati
tasmā channaṃ vivaretha, evaṃ taṃ nātivassati¹ ti (Ud.
p. 56).*

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-
vassati ti vāsanā. Tasmā channaṃ vivaretha, evaṃ
taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.
*Cattāro 'me² mahārāja puggalā santo saṃvijjamaṇā lo-
kasmim. Katame cattāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-
yano, joti jotiparāyano ti (A. II, p. 85).*

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-
parāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-
giyaṃ ca suttam?

*Na taṃ dalhaṃ bandhanam āhu dhīrā
yad āyasaṃ⁴ dārujaṃ pabbajaṃ ca
sārattarattā maṇikuṇḍalesu*

*puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dhṃ.
v. 345; Jāt. II, p. 140).*

Ayaṃ saṃkilesa.

*Etam dalham bandhanam āhu dhīrā
ohāriṇam sithilam duppamuñcam
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasukham pahāyā ti⁶ (S. I, p. 77;*

Dhṃ. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yaṃ ca bhikkhave ceteti yaṃ ca pakappeti yaṃ ca anu-
seti, ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe
sati patitṭhā⁷ viññāṇassa hoti. Tasmim patitṭhite viññāṇe*

¹ °ti (without ti), S.

² om. S.

³ B₁, adds ti.

⁴ ay°, Com.

⁵ apekhā, B₁.

⁶ om. B₁.

⁷ B₁ inserts tassa.

virūlḥe āyati punabbhavābhiniḅbatti hoti. Āyati punabbhavābhiniḅbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññānassa tḥitiyā. Ārammaṇe sati patitṭhā³ viññānassa hoti. Tasmim̄ patitṭhite viññāne virūlḥe āyati punabbhavābhiniḅbatti hoti. Āyati punabbhavābhiniḅbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññānassa tḥitiyā. Ārammaṇe asati patitṭhā³ viññānassa na hoti. Tasmim̄⁶ apatitṭhite viññāne avirūlḥe āyati punabbhavābhiniḅbatti na⁷ hoti. Āyati punabbhavābhiniḅbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhanati. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarāsi mahā udakannaṃvo. Cakkhum⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmiṃ¹¹ sāvaṭṭaṃ sagahaṃ¹²

¹ ca, S. ² seti, S.

³ all MSS. insert tassa. ⁴ om. B₁. S.

⁵ ce, B₁. ⁶ tad, B₁. S. ⁷ om. S.

⁸ hoti, S. ⁹ cakkhu, B₁. S. ¹⁰ om. B.

¹¹ omi, B₁. S. ¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tinno pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jivhā . . . kāyo . . .⁴ mano bhikkhave purisassa samuddo, tassa dhammamayo vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvattaṃ saga-
haṃ⁶ sarakkhasaṃ tinno pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparaṃ etad avoca Satthā: —

Yo imaṃ samuddaṃ sagrahaṃ sarakkhasaṃ
sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri
savedantagū vusitabrahmacariyo¹⁰

lokantagū pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ byāpādāya¹² pāṇīnaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu abhinandati abhivadati ajjhosāya¹³ tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā gandhā . . . jivhāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā . . . manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu abhinandati abhi-

¹ °sa, B₁.

² pārag°, S.

³ pa, B₁.

⁴ pe, S.

⁵ °mi, S.

⁶ °geham, B₁.

⁷ vatvā, B.

⁸ °mi, B₁; ummi, S.

⁹ dukkaram, B₁.

¹⁰ vū°, S.

¹¹ ime, S.

¹² °dhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B₁; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotaviññeyyā saddā | pe⁴ | ghāna-jivhā-kāya-manoviññeyyū dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttam.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttam?

* Ayaṃ loko santāpajāto phassapareto⁷ rodam⁸ vadati attano yena yena hi maññanti⁹, tato taṃ hoti aññathā.

Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhan ti (Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

Bhavappahānāya¹³ kho pan' idaṃ brahmacariyaṃ vussatī ti (Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho. ² anajjh°, S.

³ S. adds ti. ⁴ pa, B.

⁵ om. B₁; n', S. ⁶ om. S.

⁷ °parato, B₁; all MSS., save Com., have passa°

⁸ bhedaṃ, S.; rogaṃ, Com. ⁹ maññati, B₁.

¹⁰ bhavi, B. ¹¹ ayaṃ bh°, B. Com.

¹² bhavarāgam, B₁. ¹³ bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samanā vā brāhmaṇā vā bhavena bhavassa vipamokkham āhaṃsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samanā vā brāhmaṇā vā vibhavana² bhavassa nissaranam āhaṃsu, sabbe te anissatā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokam imaṃ passa puthu avijjāya paretam bhūtam bhū- * tarataṃ bhavā aparimuttam. Ye hi keci bhavā⁴ sabbadhi sabbatthātāya, sabbe te bhavā aniccā dukkhā vipariṇāmadhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtam sammappaññāya⁵ passato bhavatanhā pahiyati⁶ vibhavaṃ nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāganirodho nibbānan ti
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhībhūto Māro vijito saṃgāmo upaccagā sabbabhavāni tadī ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmi, paṭisotagāmi⁹, t̥hitatto, tinno pāraṅgato thale tiṭṭhati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmi yo ca¹⁰ t̥hitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B.

⁶ pahinā, B. ⁷ taṇhākhayo, B.

⁸ om. S. ⁹ ca, B. ¹⁰ om. B.

¹¹ °tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati
brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhā-
bhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhā-
giyaṃ ca nibbedhabhāgiyaṃ ca suttam?

* *Chalābhijātiyo.*

*Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ²
abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ
dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko
akaṇhaṃ asukkaṃ akaṇha³-asukkavipākaṃ accantaṃ⁴
niṭṭhaṃ⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhi-
jātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko
sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo
sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavi-
pākaṃ accantaṃ⁶ niṭṭhaṃ⁵ nibbānaṃ ārādheti (Cf. A. III,
p. 384 sq.).*

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesa-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanā-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbā-
naṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁹ nib-
bānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbe-
dhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātam, S.

³ om. S.

⁴ accanta°, B. B₁; antam, S.

⁵ diṭṭhim, B.

⁶ accanta°, B. B₁.

⁷ accanta°, B₁.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkaṃ² kaṇhasukkaṃ vipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkaṃ vipākaṃ³ kammuttamaṃ kammasetṭhaṃ kammakkhayāya⁴ saṃvattati (A. II, p. 230).

Tattha yañ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yañ ca kammaṃ sukkaṃ⁴ sukkavipākaṃ, ayaṃ saṃkilesa, yañ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yañ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkaṃ vipākaṃ⁵ kammuttamaṃ kammasetṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho⁵.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

Laddhāna mānusattaṃ⁶ dve kiccaṃ akiccaṃ eva ca sukiccañ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti.

Sukiccañ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojana-vippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanavippahānā jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanavippahānā jarāmarañā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu cīvarapiṇḍa-pātasenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbūpadhipati-nisaggo taṇhakkhayo virāgo nirodho nibbānan¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkaṃ, B. ² B. S. insert kammaṃ.

³ °kkhayā, S. ⁴ kaṇhasukkaṃ, B.; om. B₁.

⁵ B₁. S. add ti. ⁶ manussattaṃ, S. ⁷ sa°, B₁. S.

⁸ űeva, B₁. ⁹ saggā, B.

¹⁰ °ti (without ti), B₁; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B₁. ¹³ °nam (without ti), B₁.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapañ-
ḍapāta¹- | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanaṃ, yo³
agārasmā anagāriyaṃ pabbajitesu sabbūpadhipaṭinissaggo
taṇhakkhayo virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkhen'
eva niddisitabbaṃ⁵. Tīhi taṇhāhi: kāmataṇhāya bhava-
taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā
ajjhositā⁶, tena ten' eva⁷ niddisitabbaṃ⁵. Tassa⁸ vitthāro:
chattimsa taṇhājāliniyā⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttaṃ diṭṭhipakkhen'
eva niddisitabbaṃ⁵. Ucheda-sassatena, yena yena vā pana
vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccam
mogham aññaṃ' ti, tena ten' eva niddisitabbaṃ⁵. Tassa¹⁰
vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccharitasamkilesabhāgiyaṃ suttaṃ cetanāya¹²
cetasikakammena¹³ niddisitabbaṃ¹⁴, tīhi duccharitehi: kā-
yaduccharitena vacīduccaritena manoduccharitena. Tassa
vitthāro: dasa akusalakammāpathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddisi-
tabbaṃ¹⁴, diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddi-
sitabbaṃ¹⁴, duccharitavodānabhāgiyaṃ suttaṃ sucaritena¹⁵
niddisitabbaṃ¹⁴.

*Tīhi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa
nibbattiyā tathā nibbatte saṃsāre kūyaduccharitaṃ . . . kā-
yasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . .
manoduccharitaṃ . . . manosucaritaṃ . . .*

*Iminā asubhena¹⁶ kammavipākena idaṃ bālalakkhaṇaṃ
nibbattati ti.*

¹ ote, S. ² pa, B.; la, B.₁. ³ ayaṃ, S.

⁴ B₁ adds ti. ⁵ nidissi^o, B₁. ⁶ ajjhā^o, B.; ajjhosanaṃ, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B₁. S. add taṇhāya.

⁹ taṇhāya jā^o, S. ¹⁰ tassā, B. S.

¹¹ om. B₁. S. ¹² B₁ adds ca.

¹³ cetayitvā ca na kammaṃ, B₁. S. (S. omits na before kammaṃ).

¹⁴ nidisi^o, B₁. ¹⁵ S. adds manoduccharitena.

¹⁶ asutena, B₁; S. has kammaṃ asubhavipākena for asu^o kamma^o

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Iminā subhena kammavipākena idaṃ mahāpurisalakkhaṇaṃ nibbattati ti.

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi niddisitaḥḥaṃ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃyojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyujjati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇasokaparidevaduḥkhadomanassūpāyāsā sambhavanti. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ samosaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucaritehi niddisitaḥḥaṃ¹. Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥḥaṃ². Asekhabhāgiyaṃ suttaṃ tihi dhammehi niddisitaḥḥaṃ³. Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā jhāyivisaye niddisitaḥḥaṃ⁴ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

*

Lokikaṃ lokuttaraṃ lokikaṇ ca lokuttaraṇ ca, sattadhīṭṭhānaṃ dhammādhīṭṭhānaṃ sattādhīṭṭhānaṇ ca dhammādhīṭṭhānaṇ ca, nāṇaṃ ñeyyaṃ nāṇaṇ ca ñeyyaṇ ca, dassanaṃ bhāvanā dassanaṇ ca bhāvanā ca, sakavacanaṃ paravacanaṃ sakavacanaṇ ca paravacanaṇ ca, vissajjanīyaṃ⁵ avissajjanīyaṃ vissajjanīyaṇ ca avissajjanīyaṇ ca, kammaṃ vipākaṃ kammaṇ ca vipāka ca, kusalaṃ akusalaṃ kusalaṇ ca akusalaṇ ca, anuññātaṃ paṭikkhitaṃ anuññātaṇ ca paṭikkhitaṇ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

Na hi pāpaṃ³ kataṃ³ kammaṃ sajju⁴ khīraṃ va muccati⁵ dahantaṃ bālaṃ anveti bhasmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi°, B₁.

² visa°, B. B₁ throughout.

³ pāpakaṃ taṃ, B. ⁴ sajja, B. B₁. Com. ⁵ pāvako, S.

Idaṃ lokikaṃ.

*Cattāra' imāni bhikkhave agatigamanāni*¹. *Sabbaṃ*² | *pe*³ |
nihiyate tassa yaso kālapakkhe va candimā ti
(A. II, p. 18).

Idaṃ lokikaṃ.

Aṭṭha' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā pasamsā sukhaṃ dukkhaṃ.
Ime kho bhikkhave aṭṭha lokadhammā ti (A. IV, p. 157).

Idaṃ lokikaṃ.

b) *Tattha katamaṃ lokuttaraṃ?*

Yassa' indriyāni samathaṅgatāni
*assā*⁴ *yathā*⁵ *sārathinā sudantā*
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaraṃ.

Pañca' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?

*Saddhindriyaṃ viriyindriyaṃ*⁶ *satindriyaṃ samādhindri-*
yaṃ paññindriyaṃ.

Imāni kho bhikkhave pañca' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaraṃ.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

*Laddhāna mānusattaṃ*⁷ *dve kiccaṃ akiccaṃ eva cā ti* (Cf.
p. 159)

dve gāthā.

*Yaṃ iha*⁸ *sukiccaṃ*⁹ *c'eva puññāni ti ca puññāni*
karitvāna saggā saggam vajanti katapuññā ti ca,
*idaṃ lokikaṃ. Yaṃ iha*¹⁰ *samyojanavippahānaṃ vā*
*ti ca samyojanapahānā jarāmarañā vippamuccanti*¹¹
ti ca, idaṃ lokuttaraṃ.

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B₁. S. *add ti.*

² *sabba*, B. B₁.

³ *pa*, B. B₁.

⁴ *yassā*, B.

⁵ *rathā*, B₁.

⁶ *after sati*^o, B₁.

⁷ *tanusattaṃ*, S.

⁸ *imā*, S.

⁹ *sa*^o, B₁. S.

¹⁰ *idaṃ*, S.

¹¹ *vimu*^o, S.; *°muttanti (without ti)*, B₁.

Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukko, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukko tadāhāro tadupādāno ciraṃ digham addhānaṃ tiṭṭheyya: evam. eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa² samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikaṃ.

Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukko, atha puriso āgaccheyya kuddālapitaṃ³ ādāya, so taṃ rukkaṃ mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddhāreyya antamaso usiranālamattāni⁵ pi, so taṃ rukkaṃ khaṇḍākhandaṃ chindeyya khaṇḍākhandaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁶ karitvā⁷ vātātape visoseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsim⁸ kareyya maṃsim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā siṅhasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukko ucchinnamūlo assa tālavatthukato anabhāvaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhammo: evam eva kho bhikkhave viññāṇe āhāre asati

¹ pa, B. B₁. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B₁. ⁴ palim kh°, B₁.

⁵ nāli°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B₁ has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ siṅgha°, B. B₁. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B₁.

nāmarūpassa avakkanti¹ na² hoti² nāmarūpassa² avakkantiyā asati. Sabbam | pe² | E³am³ etassa³ kevalassa³ dukkha-kkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamaṃ sattādhiṭṭhānaṃ?

Sabbā disā anupari⁴gamma cetasā

nev' ajjhagā piyatarā⁴ attanā kvaci

evaṃ piyo puthu attā paresaṃ

tasmā na himse paraṃ attakāmo⁵ ti (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānaṃ.

Ye keci bhūtā bhavissanti ye ca

sabbe gamissanti pahāya dehaṃ

taṃ sabbam jātikusalo⁶ veditvā

ātāpi so⁷ brahmacariyaṃ careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānaṃ.

Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittam⁸ api viveciyamānena⁸ paṇāmiyamānena¹ gale pi pamajjamānena⁹ yāva jīvaṃ na vijahitabbaṃ.

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīraṇ ca kathaṃ kattā na ca atṭhāne niyojako.

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbaṃ.

Idam avoca Bhagavā, idam vatvāna Sugato athāparaṃ etad avoca Satthā: —

Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo

gambhīraṇ ca kathaṃ kattā na cātṭhāne¹² niyojako

taṃ mittam mittakāmena yāva jīvaṃ pi seviyan ti (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānaṃ.

¹ om. S.

² pa, B.; om. B.

³ om. B.

⁴ vāviyatarā, B.; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B.

⁸ °ceyamānena, S.

⁹ panupajja°, B.; sanamajja°, B.

¹⁰ pa, B. B.

¹¹ S. adds ca; B. puts ca after garu and repeats it after bhā°

¹² ca a°, B., S.

d) Tattha katamaṃ dhammādhitṭhānaṃ?

*Yañ ca kāmasukhaṃ loke yañ c'idaṃ¹ diviyaṃ² sukhaṃ
tanhakkhayaasukhass' ete kamaṃ n'agghanti³ solasin³ ti* (Ud.
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhitṭhānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti.*

Idaṃ dhammādhitṭhānaṃ.

Tattha katamaṃ sattādhitṭhānaṃ ca dhammādhitṭhānaṃ ca?

*Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhitṭhānaṃ.

Aniḅho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhitṭhānaṃ.

Idaṃ sattādhitṭhānaṃ ca dhammādhitṭhānaṃ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

*Chandasamādhipadhānasamaṃkhārasamannāgato⁵ iddhipādo.
Viriya- | pe⁶ | citta⁷ . . . vimamsāsamādhipadhānasamaṃkhāra-
samannāgato iddhipādo ti* (Cf. A. II, p. 256; IV, p. 463sq.).

Idaṃ dhammādhitṭhānaṃ.

*So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati,
kāye sukhasaṅṅāṇ⁸ ca lahusaṅṅāṇ⁸ ca okkamitvā upa-
sampajja viharatī⁹ ti.*

Idaṃ sattādhitṭhānaṃ.

Idaṃ sattādhitṭhānaṃ ca dhammādhitṭhānaṃ ca.

e) Tattha katamaṃ nāṇaṃ?

*Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.*

Idaṃ nāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B, has viriyaṃ instead of di°; I have corrected dipiyaṃ (B.) into diviyaṃ.

² nāggh°, B. ³ °si, B.

⁴ asso°, B. ⁵ °paṭṭhāna°, B, throughout.

⁶ pa, B. B. ⁷ cittaṃ, B.

⁸ transposed in B.

⁹ °ti (without ti), B. S.

¹⁰ °ti (without ti), B.

*Paññā hi setṭhā lokasmim¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātimaraṇasamkhayan⁴ ti* (Cf.
Idam-nāṇam. [It. p. 35].

f) *Tattha katamaṃ ñeyyam?*

*Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)
diṭṭhe⁶ dhamme anūtiham⁷
yaṃ viditvā sato caraṃ
tare loka visattikaṃ.*

*Tañ cāham abhinandāmi
mahesi santim uttamaṃ
yaṃ viditvā sato caraṃ
tare loka visattikaṃ.*

*Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)
uddham adho tiriyañ⁹ cāpi⁹ majjhe
etaṃ viditvā saṅgo ti loka*

bhavābhavāya mākāsi taṇhan ti (S.N. vv. 1066—68).

Idam ñeyyam.

*Catunnam bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evam idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsari-
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkha-
nirodhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnā bhavataṇhā khīṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idam avoca Bhagavā, idaṃ vatvāna Sugato athāparam
etaḍ avoca Satthā: —*

*Catunnam ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitam¹¹ dīgham addhānaṃ tāsū tāsveva jātisū.*

Tāni etāni diṭṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyam, B.

³ sammā pa°, B. S.

⁴ jātijarāmaraṇa°, S. ⁵ °ti, B. S. ⁶ diṭṭhe 'va, S. Com.

⁷ °kaṃ, B. B.; anatiḡaṃ, S. ⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B. S. ¹⁰ pa, B. B.

¹¹ saṃsaritam, B. S. ¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ nāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā
aniccā viññāṇaṃ aniccan ti.

Idaṃ ñeyyaṃ.

Evamaṃ jānaṃ evamaṃ passaṃ ariyasāvako rūpaṃ aniccan ti
passati, vedanaṃ² aniccan³ ti passati, saññaṃ . . .⁴ sam-
khāre . . . viññāṇaṃ aniccan ti passati ti.

Idaṃ nāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuc-
cati saññāya parimuccati saṃkhārehi parimuccati viññā-
ṇamhā parimuccati dukkhasmā ti⁵ vadāmi⁶ ti.

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 277 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 278 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.
v. 279 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

¹ om. B₁.

² °nā, B.

³ aniccā, B. B₁.

⁴ pe, S.

⁵ om. B₁; B. has dukkhasmābhiva°

⁶ °mi (without ti), B₁. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samanā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samanā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇañ ca ñeyyañ ca.

g) Tattha katamaṃ dassanaṃ?

*Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusam² pamattā
na te bhavaṃ atṭhamam ādiyanti³ ti* (Kh. P. VI,
v. 9).

Idaṃ dassanaṃ.

*Yath' indakhīlo paṭhavīsito⁴ siyā
catubbhi vātehi⁵ asampakampiyo*

¹ so, S. ² bhūsam, B. B₁; bhūsappa°, S.

³ °ti (without ti), B₁. S.

⁴ °vissito, B₁; °viṃ sito, S. ⁵ vātebhi, Com.

*tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca¹ passatī ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno² attanā 'va³ attānaṃ byākareyya 'khīnanirayo 'mhi khīnatiracchānayo⁴ khīnapettivisayo⁵ khīnāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmī⁷ ti⁷. Katamehi catūhi?

Idha bhikkhave ariyasāvakassa Tathāgate saddhā⁸ nivittā⁸ patitthitā virūlhamūlajātā asaṃhāriyā⁹ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ sahadhammena. Dhamme¹⁰ kho pana niṭṭhaṃgato hoti¹¹, svākkhāto Bhagavatā dhammo sanditthiko akāliko ehipassiko opanayiko¹² paccattaṃ vedītabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho paṇ' assa honti itthā kantā piyā manāpā gihī c'eva pabbajitū ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi¹⁶ viññuppasatthehi¹⁷ aparāmatṭhehi¹⁸ samādhi-savattanikehi.

Ime hi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīnanirayo 'mhi khīnatiracchānayo¹⁹ khīnapettivisayo khīnāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā²⁰ dukkhass' antaṃ karissāmī²¹ ti²¹.

¹ āvacca, B₁.

² ak^o, B₁.

³ ca, S.

⁴ °yoniyo, B₁.

⁵ °pitti^o, B₁.

⁶ °kkhattuṃ paramo, B₁. S.

⁷ karissati, S.

⁸ saddhādhi^o, B₁.

⁹ °hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B₁ adds ti.

¹⁴ pa, B.

¹⁵ B₁ adds pa.

¹⁶ bhū^o, B.; pū^o, B₁.

¹⁷ °upassehi, B₁.

¹⁸ om. B.

¹⁹ °yoniyo, B₁. S.

²⁰⁻²⁰ om. B₁. S.

²¹ karoti, B₁. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni¹ subhāvitāni
ajjhataṃ bahiddhā ca sabbaloke
nibbijjha² imaṃ² paraṃ ca lokam³
kālaṃ kaṅkhati bhāvitatto⁴ sudanto⁵ ti* (S. N.
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ,
sammāsati⁶ dhammapadaṃ, sammāsamādhī dhammapadaṃ.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye
pañca saṃgātigo⁸ bhikkhu oghatiṇṇo ti vuccati⁹ ti¹⁰* (S. I,
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca
vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu ogha-
tiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

*Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?
Anaññātāññassāmūtindriyaṃ¹² aññindriyaṃ¹³ aññātā-
vindriyaṃ¹⁴.*

Katamaṃ ca bhikkhave anaññātāññassāmūtindriyaṃ¹⁵?

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-
yasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati¹⁶. Anabhisametassa*

¹ 'n'idha, B.

² nibbijjamam, S.

³ lokaṃ ca, B.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B.

⁸ 'ko, S.; 'to, B.

⁹ 'ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ 'ko, B.; saṃgātiko, S.

¹² anaññata°, B.; 'ssāmindriyaṃ, B.

¹³ aññatāmindriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .¹ dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati².

Idaṃ bhikkhave anaññatāññassāmīndriyaṃ³ ti.

Idaṃ dassanaṃ.

Katamañ ca bhikkhave aññīndriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāminipāṭipadā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññīndriyaṃ.

Katamañ ca bhikkhave aññātāvīndriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto- vimuttiṃ paññāvimuttiṃ diṭṭhe 'va dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññātāvīndriyaṃ⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

i) *Tattha katamaṃ sakavacanaṃ?*

Sabbapāpass'⁶ akaraṇaṃ kusalass'⁷ upasampadā'⁷ sacittapariyodapanam etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yeḥi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave ducintitacintī⁸ ca hoti, dubbhāsītabhāsī ca hoti, dukkaṭakammakārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni⁹.

¹ pa, B. B.

² pajahati, S.

³ anaññata°, B.

⁴ pa, B. B.; S. *inserts* yathābhūtaṃ pajānāti.

⁵ aññatā°, S.

⁶ °passa, *all MSS.*

⁷ kusalassa up°, B. S.

⁸ ducintī°, B. B.

⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tīṇi?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaḥhāsī ca hoti, sukataṅkammakārī² ca hoti.

Imāni kho bhikkhave tīṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

Paṭhavisamo n'atthi vitthato

ninno pātālasamo³ na vijjati

Merusamo n'atthi unnato

cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacanam.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

*Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵
tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti.*

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tunhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imaṃ gāthaṃ abhāsi: —

Etad eva ahaṃ maññe bālassa paṭisedhanam

param saṃkupitaṃ nātva yo sato upasammati ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tunhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

¹ °padāni, B₁.

² sukata°, B. S.

³ pādatala°, B₁.

⁴ bālo, B₁.

⁵ °kā, B₁.

⁶ om. B. B₁.

⁷ om. S.

*Etad eva titikkhāya vṛjjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhīyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuṅhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad
avoca: bhāṇa devānaṃ inda gāthan ti.*

*Atha kho bhikkhave Sakko devānaṃ indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā² mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantiyā⁴ bhīyyo na vījjati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ balaṃ⁸
balassa⁹ dhammaguttassa paṭivattā na vījjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apatīkujjhanto¹⁰ saṃgāmaṃ jeti dujjayaṃ.*

*Ubhinnaṃ atthaṃ carati attano ca parassa ca
paraṃ saṃkūpitaṃ nātvā yo sato upasammati¹¹.*

*Ubhinnaṃ tikicchantaṇaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānaṃ indena
gāthāsu devā anumodimsu, asurā tuṅhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṅ ca pattaṃ yaṅ ca pattaḃbaṃ, ubhayaṃ etaṃ rajānu-
kiṅṅaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ¹⁴ vataṃ¹⁴ *
jīvitā¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayam eko anto,
ye ca evaṃvādino evaṃdiṭṭhino: n'atthi kāmesu doso ti, ayam*

¹ ajjha°, B₁. ² om. B. B₁. ³ bhavā, S.

⁴ khantā, B. ⁵ °ti, B. ⁶ °tu, S.

⁷ °phalaṃ, B₁. Com. ⁸ om. B₁.

⁹ bālassa, B₁. ¹⁰ appa°, S.

¹¹ °sammajjati, B₁.

¹² santikicch°, S.; pi akujjhantānaṃ, B₁. ¹³ om. S.

¹⁴ silavataṃ, B. ¹⁵ om. B₁. S. ¹⁶ S. adds ti.

dutiyo anto. Icc ete ubho antā kaṭasivaddhanā¹ kaṭasiyo²
 * *dīṭṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oliyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanaṃ.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amaññimsu⁶, vaṭṭan tesam n'atthi paññāpanāyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanañ ca paravacanañ ca.

Rājā Pasenadi⁷ Kosalo Bhagavantam etad avoca: idha
mayham bhante rahogatassa paṭisallinassa evaṃ cetaso pari-
vitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸
attā ti? Tassa mayham bhante etad ahosi: ye kho keci
kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti ma-
nasā duccharitaṃ caranti, tesam appiyo⁹ attā, kiñcāpi te
evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesam appiyo⁹
attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
kareyya, tan te attanā 'va attano karonti, tasmā tesam
appiyo⁹ attā. Ye ca kho keci kāyena sucaritaṃ caranti
vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesam
piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo⁹ no attā' ti.
Atha kho tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evaṃ etaṃ mahārāja, evam¹¹ etaṃ¹¹ mahārāja¹¹. Ye
hi keci mahārāja kāyena duccharitaṃ caranti vācāya duccha-
ritaṃ caranti manasā duccharitaṃ caranti, tesam appiyo⁹
attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho
tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
ronti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja
kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā
sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-
deyyuṃ 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.

¹ kaṭasi°, B. B₁.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B. B₁.

⁵ B₁ adds na.

⁶ dhaññīsu, S.

⁷ °di, S.; Passe°, B₁.

⁸ apiyo, B₁; nappiyo, S.

⁹ api°, B₁.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃyuje na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakarinā.

Antakenādhipannassa³ jahato mānusaṃ bhavaṃ kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —

Ubho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha taṃ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini⁶.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰ puññañi paralokasmiṃ patitthā honti pāninan ti (S. I, p. 71 sq; cf. p. 93).

Idam suttam paravacanaṃ.

Anugiti sakavacanaṃ.

Idam sakavacanañ ca paravacanañ ca.

1) Tattha katamaṃ vissajjanīyaṃ?

Pañhe¹¹ pucchite idam abhiññeyyaṃ, idam pariññeyyaṃ, idam pahātappaṃ, idam bhāvetappaṃ, idam sacchikatappaṃ. Ime dhammā evaṃ gahitā idam phalaṃ nibbattayanti¹². Tesam evaṃ¹³ gahitānaṃ ayam attho iti.

Idam¹⁴ vissajjanīyaṃ.

Uḷāro buddho Bhagavā ti buddha-ulārataṃ dhamma-svākkhātataṃ saṃghasuppaṭipattiñ ca ekamsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pañ' aññaṃ pi evaṃ jātiyañ¹⁷ ti.

Idam vissajjanīyaṃ.

¹ pa, B. B₁; S. in full.

² pi°, B.

³ °kenādi°, S.; maraṇenābhibhūtassa, B.

⁴ kiñci, S.

⁵ anu°, B. B₁.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu°, all MSS.

⁹ nicc°, B₁.

¹⁰ samva°, S.

¹¹ pariñhe, S.

¹² nibbatti°, S.

¹³ eva, S.

¹⁴ iti, B₁.

¹⁵ S. adds ekamsen' eva niddise.

¹⁶ om. S.

¹⁷ °yaṃ (without ti), B. B₁; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhato¹ te naraḍammasūrathi
devamanussā² manasā vicintitaṃ³
sabbe na jaññā kasinā pi pañño.
Santaṃ samādhim araññaṃ nisevato
kin taṃ Bhagavā ākaṅkhati ti?*

Idaṃ avissajjaniyaṃ.

*Ettako⁴ Bhagavā sīlakkhandhe samādhikkhandhe⁵ pañña-
kkhandhe⁶ vimuttikkhandhe vimuttiñānadassanakkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tinnāṃ ratanānaṃ uppādā⁸ buddharatanassa
phammaratanaṃ samgharatanassa kiṃ pamāṇāni⁹? Tāni
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

*Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² tanhāsamyojanānaṃ sakim nirayaṃ sakim ti-
racchānāyonim sakim pettivisayaṃ¹³ sakim asurayonim
sakim deve sakim manusse sandhāvitāṃ samsaritaṃ. Katamā
pubbā koṭi ti?*

avissajjaniyaṃ.

Na⁵ paññāyati¹⁴ ti sāvakaṇaṃ nāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paññāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijānanā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikaṃ bhikkhum ārabha aññataram
bhikkhum evaṃ āha: —

¹ ote, S. ² devā ma°, B. ³ pi ci°, S.

⁴ ettha ko, S. ⁵ om. S. ⁶ pañña°, B.

⁷ °nāya, B.; karuṇā, S. ⁸ °do, B.; S.

⁹ °nā, B. ¹⁰ vi°, S.

¹¹ °varaññutā, B.; °payodaññutā, S. ¹² attānaṃ, B.

¹³ pitti°, B. ¹⁴ °ti (without ti), B.

¹⁵ °nānaṃ, S. ¹⁶ appajānanā, B.; S.

¹⁷ atthupa°, B.; S.

Seyyathā pi bhikkhu vīsatickhārīko Kosalako¹ tilavāho . . .² na tveva eko abbudo nīrayo. Seyyathā pi bhikkhu vīsati abbudā nīrayā, evam eko nīrabbudo nīrayo. Seyyathā pi bhikkhu vīsati nīrabbudā nīrayā, evam eko³ ababo nīrayo. Seyyathā pi bhikkhu vīsati ababā nīrayā, evam eko³ aṭaṭo nīrayo. Seyyathā pi bhikkhu vīsati aṭaṭā nīrayā, evam eko ahaho⁴ nīrayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nīrayā, evam eko kumudo nīrayo. Seyyathā pi bhikkhu vīsati kumudā nīrayā, evam eko³ sogandhīko nīrayo. Seyyathā pi bhikkhu vīsati sogandhikā nīrayā, evam eko uppalako⁵ nīrayo. Seyyathā pi bhikkhu vīsati uppalakā nīrayā, evam eko puṇḍarīko nīrayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nīrayā, evam eko padumo nīrayo. Padumaṃ kho pana bhikkhu nīrayaṃ Kokāliko bhikkhu uppanno⁶ Sāriputta-Moggallānesu cittaṃ āghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yaṃ vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo⁸ ti sabban taṃ avissajjanīyaṃ.

Idaṃ avissajjanīyaṃ.

Tattha katamaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca?

Yadā so Upako ājīvīko Bhagavantaṃ āha: kuhiṃ āvuso Gotama gamissaṃ⁹ ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetaṃ loke appaṭivattīyaṃ ti. Upako ājīvīko āha: jino ti kho āvuso bho¹¹ Gotama paṭijānāsi¹² ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ jitā me pāpakā dhammā tasmāhaṃ¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjanīyaṃ, katamo jino ti avissajjanīyaṃ, katamo āsavakkhayo rāgakkhayo dosakkhayo mohakkhayo iti¹⁴ vissajjanīyaṃ, kittako¹⁵ āsavakkhayo ti avissajjanīyaṃ.

¹ oliko, B₁.

² pe, S.

³ eva ko, B₁.

⁴ aga°, S.

⁵ upa°, B₁.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ °khayo, S.

⁹ °ti, S.

¹⁰ °dudrati, B₁.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B₁.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpaṃ ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpaṃ ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññānaṃ ti vissajjaniyaṃ. Viññānaṃ Tathāgato ti avissajjaniyaṃ. Viññānavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāne Tathāgato ti avissajjaniyaṃ. Tathāgate viññānaṃ ti avissajjaniyaṃ. Aññatra rūpeṇa Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāpeṇa Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññānako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkanta-mānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbaṃ | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammaraṇā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marāṇenābhībhūtaṃ jahato mānusaṃ bhavaṃ kiṃ⁸ hi tassa sakamaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakamaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B₁.

⁶ B₁ omits this phrase.

⁷ uppajj^o, S.

⁸ ki, B₁.

⁹ anu^o, B. B₁.

mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni² 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūṭānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisaṃ, yāvataṃ bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāliṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūṭānaṃ chāyā sāyaṇhasamayam paṭhaviyam olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisaṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvataṃ bho

¹ om. B₁.² 'mhi, B₁.³ mahantaṃ, S.⁴ 'ye, S.⁵ 'yā, B₁. S.⁶ B. adds vā.⁷ abhiru^o, B.⁸ luddakaṃ, B.; luddhaṃ, B₁.⁹ kā gati, S.¹⁰ pacca, B₁.¹¹ 'ḷi, B. B₁.¹² sammāhaṃ, S.; samohaṃ, B₁.¹³ 'yapa, S.¹⁴ om. S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyā-
 ṇānaṃ katakusalānaṃ katabhīruttānaṃ gati, taṃ gatiṃ
 pecca¹ gacchāmi ti. So na socati na kilamati na paridevati
 na urattālim² kandati na sammohaṃ³ āpajjati, 'kataṃ me⁴
 puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa
 akataluddassa akatakibbisassa katapuññaṃ⁵ katakusalassa
 katabhīruttānaṃ, taṃ peccabhava⁵ gatiṃ paccanubhavissā-
 mī⁶ ti vippatisāro na jāyati. Avippatisārino kho bhikkhave
 itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-
 kaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccharitāni. Katamāni tiṇi?

Kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ.

Imāni bhikkhave tiṇi duccharitāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸
 paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
 cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anitṭharūpaṃ
 yeva passati no itṭharūpaṃ, akantarūpaṃ yeva passati no
 kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ.
 Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena
 . . . yaṃ kiñci manasā dhammaṃ vijānāti anitṭhadham-
 maṃ¹⁰ yeva vijānāti no itṭhadhammaṃ¹⁰, akantadhammaṃ¹⁰
 yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva
 vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸

¹ pacca, B₁.

² oḷi, B. B₁.

³ samohaṃ, B₁.

⁴ om. S.

⁵ pacca°, B. B₁.

⁶ paccā°, B₁.

⁷ kalamk°, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B₁.

¹⁰ °rūpaṃ, B₁. S.

¹¹ B₁ adds ca.

paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyataniṅkā nāma saggā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no akantarūpaṃ, manāparūpaṃ yeva passati no amanāparūpaṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe¹ | ghānena . . . jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭhadhammaṃ² yeva vijānāti no anīṭṭhadhammaṃ², kantadhammaṃ³ yeva vijānāti no akantadhammaṃ², manāpadhammaṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴ paṭiladdho brahmacariyavāsāyā ti.

Ayaṃ vipāko.

Satthivassasahassāni paripunnāni sabbaso niraye⁵ paccamānānaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati

tadā hi pakataṃ pāpaṃ mama⁸ tuyhañ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammañ ca vipāko ca?

Adhammacārī⁹ hi naro pamatto

yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹

so naṃ adhammo carito hanati¹²

sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴

adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammañ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāyittha, sukhaṃ etam bhikkhave adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B₁.

² °rūpaṃ, B₁. S.

³ kantā, B.; °rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B₁.

⁶ paccamānassa, B.

⁷ antam, B₁.

⁸ mamaṃ, B₁.

⁹ °cārī, B₁.

¹⁰ yahi, B. B₁.

¹¹ °ti so, B₁. Com.; °tim, S.

¹² hanāti, Com.

¹³ ayam, S.

¹⁴ samaṃ vi°, B₁.

¹⁵ °tim (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idam puññāni. Abhiñānāmi kho pañāhaṃ bhikkhave dīgharattaṃ katānaṃ¹ puññānaṃ¹ dīgharattaṃ itthaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvattāvivattakappe na² imaṃ lokaṃ punar³ āgamāsiṃ⁴, saṃvattamāne sudāhaṃ⁵ bhikkhave kappe Ābhassarūpago homi, vivattamāne kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudāhaṃ⁵ bhikkhave Brahmā homi Mahābrahmā abhihū ana-bhihūto aññadatthudaso⁶ vasavattī. Chattiṃsakkhattuṃ⁷ kho pañāhaṃ bhikkhave Sakko ahosiṃ⁸ devānaṃ indo. Aneka-satakkhattuṃ⁹ rājā ahosiṃ⁸ cakavattī dhammiko dhammarājā cāturato¹⁰ vijitāvī janapadatthāvariya-patto sattaratanasamannāgato, ko pana vādo padesarajjassa. Tassa¹¹ mayhaṃ bhikkhave etad ahoṣi: kissa nu kho me idam kammaṃ phalaṃ, kissa kammaṃ vipākaṃ, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahoṣi: tiṇṇaṃ kho me idam kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipākaṃ, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathīdaṃ dānassa da-massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yañ ca dānaṃ yo ca damo yo ca saṃyamo, idam kammaṃ, yo tappaccayā vipākaṃ paccanubhūto, ayaṃ vipākaṃ. Tathā Cullakammavibhaṅgo¹² vattabbo, yaṃ Subhassa¹³ mānavassa Todeyyaputtassa¹⁴ desitaṃ (Cf. D. I, p. 204 sq.).

Tattha ye dhammā appāyuka¹⁵-dīghāyukatāya² saṃvattanti bahvābādha¹⁶-appābādhatāya appesakkha-mahe-sakkhatāya dubbaṅga-suvaṇṇatāya¹⁷ nicakulika-uccakulika-tāya appabhoga-mahābhogātāya duppañña-pañnavantatāya

¹ puññāni katānaṃ, B₁.

² om. B₁.

³ puna, B₁.

⁴ °si, S.; nāgamāsi, B₁.

⁵ puññaṃ, B₁.

⁶ °datthum d°, B₁.

⁷ chasakkhattuṃ, B.

⁸ °si, B₁. S.

⁹ °ttu, B₁.

¹⁰ ca°, B₁. S.

¹¹ om. S.

¹² cūla°, B.; cūla°, S.

¹³ sutassa, B₁.

¹⁴ Toreyya°, B. B₁.

¹⁵ appāyukatāya, B₁.

¹⁶ bahhā°, S.

¹⁷ °subbannatāya, S.

ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dīghāyukatā | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammañ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhī manasā susaṃvuto

kāyena ca² akusalaṃ² na kayirā³:

ete tayo kammapathe visodhaye

ārādhaye maggaṃ⁴ isippaveditan ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵

samvutaṃ tīhi thānehi, tam ahaṃ brūmi brāhmaṇan ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tīṇ' imāni bhikkhave kusalamūlāni. Katamāni tīni?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tīni kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjā bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ⁷

samāpattiyā anvadeva⁸ hiriñ⁹ ca⁹ ottappañ cā ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accantadussilyaṃ¹⁰ māluvā¹¹ sālam iv'otataṃ

karoti so tath'¹² attānaṃ¹² yathā naṃ¹³ icchatī diso ti

(Dhp. v. 162).

Idaṃ akusalaṃ.

Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ

abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ mañin'¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B₁.

² c'aku°, B.

³ kariyā, B₁. Com.

⁴ maggaṃ, B₁. S.

⁵ °taṃ, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B₁.

⁸ anveteva, B₁.

⁹ hiri, B. B₁.

¹⁰ °dusilyaṃ, B₁.

¹¹ °vi, B₁.

¹² tattānaṃ, B₁; taṃ attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B₁.

*Dasa kammapathe niseviya
akusalā kusalehi vivajjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalaṃ.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tīni?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-
mūlaṃ.*

*Imāni kho bhikkhave tīni akusalamūlāni⁴ ti (A. I,
Idaṃ akusalaṃ. [p. 201].*

Tattha katamaṃ kusalañ ca akusalañ ca?

*Yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ
kalyānakāri⁵ kalyāṇaṃ pāpakāri ca pāpakaṇ⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).*

Tattha yaṃ āha: kalyānakāri kalyāṇaṃ ti idaṃ kusalaṃ,
yaṃ⁷ āha: pāpakāri ca pāpakaṇ ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

*Subhena kammaena vajanti suggatiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaassa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²*

Tattha yaṃ āha: subhena kammaena vajanti suggatiṃ¹³
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalaṃ.

Idaṃ kusalañ ca akusalañ ca.

r) Tattha katamaṃ anuññātaṃ?

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātaṃ.

¹ so all MSS. ² om. S. ³ oye, B₁.

⁴ °ni (without ti), B₁. ⁵ °kāri yaṃ, S.

⁶ °kaṃ (without ti), B₁. ⁷ tattha yaṃ, S.

⁸ apiya°, B₁. ⁹ asutena, B₁.

¹⁰ °sā, B₁. S.; vimutti°, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B₁; nibbāyanti, Com.

¹²⁻¹² joti-d-iv'indana°, B₁; jodanakkhayā, S. ¹³ °ti, B₁. S.

¹⁴ vaṇṇaṃ agandhaṃ, B₁.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B₁.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tīni?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vājjesu bhayadassāvī¹ samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āradhāviriyo kho pana hoti thāmaṃvā dalhaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udāyatthagāminiyā² paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā³.

Imāni kho bhikkhave bhikkhūnaṃ tīni karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā⁵. Katame dasa?

Vevaṇṇiyam⁶ ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tīni?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tīni karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃpemaṃ n'atthi goṇasaṃpemaṃ dhanam n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃpemaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhanam n'atthi paññāsamā ābhā vutṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādī, B.

² udayabbayagā°, S.

³ samā°, B. B.

⁴ das', B.

⁵ °tabbaṃ, B. S.

⁶ °yam pi, B.

⁷ pa, B. B.

⁸ °ni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ parimaṇam, B.

*Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tiṇi akaraṇīyāni¹ ti.
Idaṃ paṭikkhittaṃ.*

Tattha katamaṃ anuññātaṃ ca paṭikkhittaṃ ca?

* *Kim² sūtha² bhītā janatā anekā
maggo c' anekāyatano parutto
pucchāmi taṃ Gotama bhūripaṇṇa
kismiṃ³ ṭhito paralokaṃ na bhāye ti? —
Vācaṃ manaṃ ca paṇidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharam āvasanto .
saddho⁶ mudu saṃvibhāgī vadaññū:
etesu dhammesu ṭhito catūsu
dhammesu ṭhito paralokaṃ na bhāye ti (S. I,
p. 42 sq.).*

*Tattha yaṃ āha: vācaṃ manaṃ ca paṇidhāya sammā⁷
ti⁷ idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ
paṭikkhittaṃ, bahvannapānaṃ⁸ gharam āvasanto | saddho
mudu saṃvibhāgī vadaññū | etesu dhammesu ṭhito catūsu |
dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātaṃ.*

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

*Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰
sacittapariyodapanam etam buddhāna sāsanaṃ¹¹ ti*

(Cf. p. 171).

*Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
ñātaṃ.*

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

*Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitaṃ pi asevitaṃ pi. Vacīsamācāraṃ pāhaṃ*

¹ 'ni (without ti), B.¹ ² ki su'dha, B.

³ kismi, B.¹ ⁴ samā, B.; sammādhi, B.

⁵ bavhanna°, S. ⁶ sabbo, S.

⁷ sammādhi, B.; S. omits ti. ⁸ bavhanna°, B., S.

⁹ 'passa, all MSS. ¹⁰ kusalassa upa°, B., S.

¹¹ 'naṃ (without ti), all MSS.

¹² p'ahaṃ, B.; m'ahaṃ, S. throughout.

devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṅ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṅ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tattha yaṃ jaññā kāyasamācāraṃ 'idaṃ⁴ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpo kāyasamācāro sevitabbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṅ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṅ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tattha yaṃ jaññā pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpā pariyesanā sevitabbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevitabbaṃ pi ti idaṃ anuññātaṃ, yaṃ āha: na sevitabbaṃ pi ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṅ ca paṭikkhittaṅ ca.

¹ S. adds sevitabbaṃ asevitabbaṃ pi.

² pa, B. B₁.

³ pi (without ti), S.

⁴ imāṃ, S.

⁵ ti (without ti), S. ⁶ om. B₁.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*² *setṭho saccānaṃ caturo padā*
virāgo setṭho dhammānaṃ dvipadānañ ca cakkhumā ti
(Dhp. v. 273).

Ayaṃ thavo².

Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?

Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-
ñino vā nevasaññināsaññino vā, Tathāgato tesam aggam
akkhāyati setṭham akkhāyati pavaram akkhāyati, yad idaṃ
araham sammāsambuddho.

Yāvatā bhikkhave dhammānaṃ paññatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhā-
yati setṭham akkhāyati pavaram³ akkhāyati³, yad idaṃ
madanimmadano⁴ | pe⁵ | nirodho nibbānaṃ.

Yāvatā bhikkhave saṃghānaṃ paññatti gaṇānaṃ⁶ pañ-
ñatti mahājanasannipātānaṃ paññatti, Tathāgatasāvaka-
saṃgho⁷ tesam aggam akkhāyati setṭham akkhāyati pava-
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | pe⁵ | puññakhettaṃ lokassā ti.

* *Sabbalokuttaro Satthā dhammo⁸ ca⁸ kusalapakkhato⁸*
gaṇo ca naraśīhassa tāni tiṇi visissare.

Samaṇapadumasañcayo gaṇo
dhammavaro⁹ ca vidūna¹⁰ sakkato
naravaradamako¹¹ ca¹² cakkhumā
tāni tiṇi lokassa uttari.

* *Satthā ca appatisamo dhammo ca sabbo¹³ nirūpadāho*
ariyo ca gaṇavaro tāni khalu visissare¹⁴ tiṇi.
Saccanāmo jino khemo sabbābhībhū saccadhammo
n'atthi' añño tassa uttari ariyasamgho¹⁵ niccaṃ¹⁶ viññū-
na¹⁷ pūjito.

¹ maggānaṃ 'ṭṭh°, B₁. ² kho, S.

³ om. S. ⁴ nimadano, B. ⁵ pa, B. B₁.

⁶ gatānaṃ, B₁. ⁷ Tathāgatānaṃ sā°, S.

⁸ dhammo ca kusalamakkhato, B. B₁; dhammā catusa-
lakkhato, S. ⁹ dhammo varo, B₁.

¹⁰ 'naṃ, B. Com. ¹¹ narā°, B. ¹² 'va, B₁; om. S.

¹³ sabbe, B₁; B. B. add sukho. ¹⁴ visissare, S.

¹⁵ B₁ adds ca. ¹⁶ nicca, B₁. S. ¹⁷ 'naṃ, B. S.

*Tāni tīni lokassa uttari¹
 ekāyanam jātikhayantadassī² *
 maggam pajānāti hitānukampī.
 Etena maggena tarimsu³ pubbe⁴
 tarissanti ye cāpi taranti ogham
 tam tādissam devamanussasettham
 sattā namassanti visuddhipekkhā ti.*

Ayam thavo ti.

Tattha lokiyam suttaṃ dvīhi suttehi niddisitabbaṃ: *
 saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ
 pi suttaṃ tīhi suttehi niddisitabbaṃ: dassanabhāgiyena
 ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokiyaṃ ca
 lokuttaraṃ ca yasmim sutte yaṃ yaṃ padaṃ dissati saṃ-
 kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ
 ti niddisitabbaṃ, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
 vā asekhābhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena
 lokuttaraṃ ti niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa *
 nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa sut-
 tassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgi-
 yassa suttassa paṭinissaggāya, asekhābhāgiyaṃ suttaṃ bhā-
 vanābhāgiyassa suttassa paṭinissaggāya, asekhābhāgiyaṃ
 suttaṃ diṭṭhadhammasukhavihāratthaṃ.

Lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ chabbisatiyā pugga- *
 lehi niddisitabbaṃ. Te tīhi suttehi samanvesitabbā⁵: dassana-
 bhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi *
 niddisitabbaṃ: ekabijjīnā kolaṃkolena sattaḥkhattupara-
 mena⁶ saddhānūsārīnā dhammānūsārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi nid-
 disitabbaṃ.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisi-
 tabbaṃ: sakadāgāmiḥalāsacchikiriyaṃ paṭipannena, sa-
 kadāgāminā, anāgāmiḥalāsacchikiriyaṃ paṭipannena, anā-

¹ ori, B. B₁. ² °dassi, B. B₁. ³ atarimsu, S.;
 attarisu, B₁; atarīsu, Com. ⁴ sabbena, B₁.
⁵ samannesi°, B₁. S. ⁶ °ttum pa°, B₁.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitabbaṃ.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appaṇihitavimuttana³, ubhatobhāgavimutte-
na, samasīsinā⁴, paccekabuddha⁵ - sammāsambuddehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabbaṃ.

Evam lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitabbaṃ.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavisatiyā pugga-
lehi niddisitabbaṃ. Te caritehi niddiṭṭhā samanvesitabbā⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁶, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁹, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavisatiyā
puggalehi niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitabbaṃ. Te

¹ vimuttakena, S.

² diṭṭhipattena, B₁. S.

³ apanita^o, B.

⁴ °sīsinā, S.; °sisinā, B. B₁. Com.

⁵ °buddhehi, B. B₁.

⁶ om. S.

⁷ samannesī^o, B₁.

⁸ rāgacarito, S.

⁹ moha^o, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisitaḥḥam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānam tihi suttehi niddisitaḥḥam: dassanābhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattā-dhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhayena niddisitaḥḥam.

Ñānam paññāya niddisitaḥḥam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tirāṇāya² santīraṇāya³ dhamme-⁴ ñāṇena anvaye-⁵ ñāṇena khaye-⁶ ñāṇena anuppāde-⁷ ñāṇena anaññā-taññassāmīndriyena⁸ aññindriyena aññātāvīndriyena⁹ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitaḥḥam. Ñeyyaṃ atitānāgatapaccuppannehi ajjhattikabāhirehi hī-nappaṇitehi dūrasantikehi saṃkhatāsaṃkhatēhi kusalākusa-lābyākatehi, saṃkhepato vā chahi ārammaṇehi niddisitaḥḥam. Ñāṇaṃ ca ñeyyaṃ ca tadubhayena niddisitaḥḥam, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabbaṃ taṃ saṃkha-tena asaṃkhatena ca niddisitaḥḥam.

Dassanābhāvanā sakavacanāṃ paravacanāṃ¹ vissajjaniyaṃ avissajjaniyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ⁷ sutte yathā niddiṭṭhaṃ tathā⁸ upadhārayitvā⁹ labbhamānato¹⁰ niddisitaḥḥam, yaṃ vā⁸ pana kiñci Bhaga-vā aññataravacanāṃ¹¹ bhāsati, sabbaṃ taṃ yathā niddiṭṭhaṃ dhārayitaḥḥam.

Duvidho hetu: yaṃ ca kammaṃ ye ca¹² kilesā.

Samudayo kilesā¹³.

*

¹ om. S. ² ti°, B. B₁.

³ santi°, B. B₁. ⁴ dhammena, B₁.

⁵ anaññata°, B.; anaññatāññassāmīndriyena, B₁.

⁶ aññatā°, S. ⁷ adutābhayaṃ, S. ⁸ om. B₁.

⁹ upaṭṭhāyayitvā, B₁. ¹⁰ labbhadhānato, S.

¹¹ aññatarāṃ va°, S. ¹² 'va, S. ¹³ °so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbam: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekkhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbam. Kusalañ ca akusalañ ca tadubhayena² niddisitabbam.

Anuññātaṃ Bhagavato anuññātāya³ niddisitabbam. Taṃ pañcavidham: samvaro, pahānaṃ, bhāvanā, sacchikiriyā, kappiyānulomo⁴ ti. Yaṃ dissati tāsu tāsu bhūmisu, taṃ kappiyānulomena niddisitabbam. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitabbam. Anuññātāñ ca paṭikkhittāñ ca tadubhayena⁵ niddisitabbam.

Thavo⁶ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiyā ti. Evam thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evam etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Aṭṭhārasa mūlapadā kuhiṃ⁶ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

☆

Niyuttam sāsanapaṭṭhānam.

¹ om. S. ² °yehi, S.

³ anuññātāya, S.

⁴ kappiyā ti lomo, B₁.

⁵ tavo, B. B₁.

⁶ kuhi, B₁.

⁷ °kaccāyano, S.

⁸ °padā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*]
sīripavarādityā lokādhīpati Vijayamahādhammarājādhirājā,
*then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
which: nibbānapaccayo hotu [in Burmese].*

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kâ,
rev., second
line).

Tattha ken' aṭṭhena Netti?
Saddhammanayan' aṭṭhena.

Yathā hi tanhā satte kāmādibhavaṃ nayati ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
nayati ti saddhammanay' aṭṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ
nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhānabhūte
patitṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti.
Na hi Netti-upadesasannissayena vinā aviparitasuttatthā-
vabodho sambhavati. Tathā hi vuttaṃ: — *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvannaṃ
Netti-upadesāyattā Netti ca suttapabhavā, suttaṃ sammā-
sambuddhapabhavan ti.

p. 1. (fol. kaī,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-
sālaṅkārahūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacaṇaṃ yathā Mahāmoggallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaraṇatthasamgaṇhavasena ṭhapitā ti
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan
taṃ Hāra - Niddesa - nigamana Tenāha āyasmā ti ādi-
vacanaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents of our
work it says: — Sā panāyaṃ Nettipakaraṇaparicchedato*

Tattha ken' aṭṭhena hārā?

p.1. (fol.kau,
rev., third
line from
bottom).

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāṇa-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Ha-
raṇamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohāriyanti dhammasaṃvaṇṇaka-dham-
mapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvāḷi-
samūho hārasankhāto attano avayavabhūtaratanasamphas-
sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogī-
janasarīrasantāpam nidāghapariḷāhūpajanitam vūpasameti,
evam ete pi nānāvidhaparamattharatanapabandhā saṃvaṇ-
ṇanā visesā attano avayavabhūtaparamattharatanādhiḡa-
mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-
janahadayaparitāpam kāmarāgādi-kilesahetukam vūpasa-
meti ti.

Atha vā hārayanti aññāṇādīnam hāram apagamam ka-
ronti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā,
niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bha-
gavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato nā-
pentī ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kāh,
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā
sammā paṭivijjhiyamānā paccayapaccayuppannadhammā-
ṇam yathākkamasambandhavibhāgabyāpāravirahānurūpa-
labhāvadassanena asaṃkarato sammutisaccaparamattha-
saccānam sabhāvam pavedayantā paramatthasaccapaṭive-
dhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamam
hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.
Pālivatthānato pana Saṃgahavāra-Vibhāgavāravasena
duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti
vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Nid-
desa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya samvattanti.

Atha vā pariyatti-atthassa nayanato samkilesato yamanato ca nayā, niruttinayena.

p.2. (fol.kha, obv., last line). Evam uddiṭṭhe hārādayo niddisitum Tattha samkhepato ti ādi āradhāṃ.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hārānaya - mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hāra-nayānaṃ attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanaṃ atthasamvaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādiṇi ca yasmā nesam lakkhaṇesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assādādinavatā ti ādikā Niddesagāthā.

Tāsu assādādinavatā (1)¹ ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assādādinavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhae pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — So tad assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati ti. — Saṃyojaniyesu bhikkhave dhammesu assādānupassino ti ca. Assādeti etāyā ti vā assādo. Taṃhā. Taṃhāya hi karaṇabhūṭāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṃhā, evaṃ*

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anitṭham pi ārammaṇam itṭhakārena assādentī. Evaṃ vedanāya sabbesam tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assādivicāro veditabbo. Kathaṃ pana dukkhādukkhamasukhavedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāyasabhāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vi-sākha vedanā tṭhisukhā vipariṇāmadukkhā, dukkhā vedanā tṭhidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nānasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya atṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhepakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅge nikkhepakaṇḍake ca taṇhāniddeśavasena vipallāsānaṃ subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo. Ādmavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ ativiya kapaṇaṃ vāti pavattati ti ādīnavo. Kapaṇama-nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādīnavānupassanā āraddhavipassakānaṃ yathābhūtanayo ti vuccati. Tathā ca vuttam: — *Yaṃ bhikkhave paccupādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcasu upādānakkhandhesu ādīnavo ti*. Tasmā ādīnavo dukkhasaccaniddeśabhūtanāṃ jātiyādīnaṃ aniccatādīnaṃ dvācattālisāya ākārānaṃ ca vasena vibhajitvā niddisitaḥ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissarati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmāññaniddeśena ekasesena vā nissaraṇaṃ ti vuttam. Pi (1)-saddo purimānaṃ pacchimānañ ca sampiṇḍanattho. Tattha ariyamaggapakke satipaṭṭhānādīnaṃ sattatimsabodhipakkhiyadhammānaṃ kāyānupassanādīnañ ca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaḥ, nibbānapakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyaṇena pana sopādisesa-nirupādisesabhedena. Yato vā taṃ nissaraṇaṃ tesam paṭisambhidāmagge dassitapabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rūpādīnaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattānaṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhavidhātu-ādīnaṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ keśādīnaṃ battim-sāya ākāraṇaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmādhātu-ādīnaṃ tissannaṃ dhātūnaṃ kāmabhavādīnaṃ tinnānaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādīnaṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalan (1) ti desanāphalaṃ. Kim pana tan ti? Yaṃ desanāya nipphādiyati. Nanu ca nibbānādhiḡamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṅ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañānaṃ: attha-dhamma-vedādi-ariyamaggaṣṣa pubbhāḡapaṭipattibhūtā chabbisuddhiyo, yaṅ ca tasmim khaṇe maggaṃ anabhisambhuṇantassa kālantare tadadhiḡamakāraṇabhūtam sampattibhavaḡetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānudiṭṭhiṃ ūhacca

evaṃ maccutaro siyā (ti idaṃ phalaṃ) ti; (p. 6): —

Dhammo have rakkhati dhammacāriṇ ti idaṃ phalaṃ ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṅṅa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti veditabbā.

Upāyo (1) ti ariyamaggaḡapaṭṭhānabhūtā pubbhāḡapaṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhiḡamupāyabhāvato paramparāya magganibbānādhiḡamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhiḡamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānam eva vuttam siyā. Phalaṃ viya upāyo pi pubbhāḡo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātum. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissaraṇan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇan ti.

Āṇattī (1) ti ānārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhī ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājū (ti āṇattī ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assādādīnaṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānaṃ ti? Niravasesānaṃ yeva. Yasmim hi sutte assādādīnava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissatī ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, vicīyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanatto. Tena gāthāyaṃ avuttaṃ padādīm saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanaṃ vicetabbaṃ ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānusanadhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādīke parigaṇhāti. Ettāvataṃ vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicināti | pa | anugītiṃ vicināti ti.

¹ sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā adiṭṭha-jotānā diṭṭhasamsandanā vimaticchedanā anumati-pucchā kathetukamyatā-pucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramattha-visayā atītavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekamsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ samsandevā pavicayo pubbāparavicayo. Ayaṃ anugīti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugīti-vicayo. Assādādisu sukhavedanāya itṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparitagahaṇalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammaṇaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatīyādhikesu² dvācattālīsādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya aṇiṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādināṃ ādi-antavantatāya aniccaṃ ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammaṇaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi-pubbabhāga-paṭipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasena ti evaṃ nissaraṇa-vicayo. Phalādināṃ tan taṃ suttadesanāya sāmētābaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugītiṇaṃ assādādināṃ ca visesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesaṃ.

² °yātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmi (3) ti byañjanaṃ sandhāyāha, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesam byañjanavicārabhāvato. Vuttaṃ hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttaṃ: — Sabbe hārā sampathamānā nayanti suttatthaṃ byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārayojanā, tesam byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinaṃ vicāraṇā ti attho. Kathaṃ pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakahāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanāṃ. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānaṃ (4) ti yaṃ kāraṇaṃ taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evaṃ vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesaṃ pi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānaṃ ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evaṃ sutte āgatadhammānaṃ padaṭṭhānabhūtā dhammā tesaṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmiṃ kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādiabhāvena rūpakkhan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvaṇṇanavasena ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānaṃ pi vuttānaṃ viya niddhāraṇaṃ vedittabbaṃ. So hāro lakkhaṇo nāmā (5) ti evaṃ sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttaṃ padanibbacanaṃ ti attho. Adhippāyo (6) ti buddhānaṃ sāvakaṇaṃ vā tassa sut-tassa desakānaṃ adhippāyo. Byañjanaṃ (6) ti byañjana-nena, karaṇe hi etaṃ paccattaṃ. Kāmaṃ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanaṃ ti vuttaṃ. Tathā hi vakkhati: — Byañjanena suttassa neruttaṃ ca adhippāyo ca nidānaṃ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattaṃ. Desanā nidānaṃ ti nidadāti phalaṃ ti nidānaṃ, kāraṇaṃ. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāpa-rānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhā-gena aparabhāgaṃ saṃsandetvā kathanan ti attho. Saṃ-gītivaseṇa vā pubbāparabhūtehi suttantarehi samvaṇṇiya-mānassa suttassa saṃsandanaṃ pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbā-parasandhi. Eso hāro catubyūho (6) ti evaṃ nibbaca-nādhippāyādinaṃ catunnaṃ vibhāvanalakkhaṇo catubyūho-hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādinaṃ padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakaṃ padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakaṃ pamā-dādinaṃ āsannakāraṇatā padaṭṭhānabhūtaṃ kosajjādikam dhammantaraṃ pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanaṃ āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradham suttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhamavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammam. Taṃ kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim patitṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādharāṇe avisitṭhe samāne ti attho. Vuttavipariyāyena asādharāṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādharāṇāsādharāṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti datṭhabbam.

Nidditṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ nidditṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasaṅkhāte teṭṭhake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahe-tabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā ānāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojetī ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbaṃ.

Dhamman (11) ti khandhādidhammaṃ. Paññattihi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo-paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbaṃ.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātu-āyatanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca aṭṭhārassa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisatī ti attho. Otaṛaṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otaṛaṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaṛaṇa-lakkhaṇo otaṛaṇo-hāro nāmā ti veditabbaṃ.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātuṃ icchite atthe. Gāthāyan (13) ti gāthārūlḥe, idaṅ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttaṃ. Yam ārabbhā ti? Sā pana gāthā yaṃ atthaṃ ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṅ ca sodhitam ārambho² ca sodhito ti evaṃ padādinaṃ sodhitāsodhitabhāvicāro. Hāro so

¹ āyatanāni.

² ārabbhō.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti veditabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattam eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmaññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmaññena jātijarākāmatanḥā-bhavatanḥā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmaññaṃ ko vā viseso' ti evaṃ sāmaññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmaññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādinam viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmaññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmaññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayādīsu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmaññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikam paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti sahaajātapaccayabhāvena. Paraṃ parato (15) ti paramparapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvaṇṇana-sāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā samvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhī-ādinam mūlabhūtā, te tesam

samādhi-ādnam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasaṅkhatassa sīlādikkhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitivā idāni naye niddisitum Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitatanham avijjam pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseṣo, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayaṃ nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseṣo, ayaṃ nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseṣo ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādnam vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādimūlehi yo neti, nayanto ca kusalākusalam māyāmarīci-ādayo viya abhūtaṃ na hoti ti bhūtaṃ, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tathaṃ, akusallassa iṭṭhavipākatābhāvato kusalassa ca anīṭṭhavipākatābhāvato vipāke sati avisamvādakattā avitathaṃ neti, evam etesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanātaḍṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhadāni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam taṃ nayaṃ āhū (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṃti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādīhi indriyehi. Saddhamme (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseso, etaṃ naya vidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīḷitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanatthaṃ katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaḍṭhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pātho. Tattha te ti te yathā-vuttadhamme, abahī ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammānam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtadhammānam samānayanam, ayam aṅkuso nāma nayo ti attho. Etañ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesam yojanakka-mam dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pātho. Aṅkusena hī (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānañ ca vasena Dvādasa padāni suttan ti vuttam (p. 1). Tāni padāni niddisituṃ Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharaṇato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvaṇṇanaṭṭhena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharanato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānaṃ nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānaṃ akhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtaṃ evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti saṃkhepato vuttam: padābhihitam attham byañjayati ti byañjanam. Vākyaṃ. Tam pana atthato padasamudāyo ti daṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānaṃ katvā atthasampañipatti ti vākyaṃ eva attham byañjayati. Niruttan (23) ti ākārābhihitam nibbacaṇam niruttam. Niddeso (23) ti nibbacaṇavithāro niravasesadesanattā niddeso, padehi vākyaṃ vibhāgo ākāro. Yadi evaṃ, padato ākāraṃ ko viseso ti? Apariyosite vākye avibhajjamaṇe vā tadavayavo padam, uccāraṇavasena pari-yosite vākye vibhajyamāne vā tadavayavo ākāro ti ayaṃ etesaṃ viseso. Chatṭham vacanaṃ chatṭhavacanaṃ ākāro, chatṭhavacanaṃ etassā ti ākārachatṭhavacanaṃ (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachatṭhavacanaṃ¹ ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāraṃ ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettava² byañjanam sabbam (23) ti yān' imāni akkharādāni niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

¹ akāra°² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānaṃ katattā padapariyosāne padatthasampaññatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāsati, padehi pakāsati ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṃ ca paññatti ca vibhajanuttānikammaṃ paññatti (24). Tattha vibhajanā ti vibhāgakaṛaṇaṃ. Ubhayanāpi niddisaṇaṃ āha. Idha purimaṇaṇe'eva byañjanākārehi niddisiyaṃ āro atthākāro dassito ti datṭhabbamaṃ. Uttānikammaṃ pakāṭakaṛaṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayanāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesaṃkāsārehi byañjana-padehi pakāsiyaṃ āro atthākāro vutto, yo paṇiniddisiyaṃ ti vuccati. Etehi (24) ti etehi eva saṃkāsārehi-vimuttassa desanāthassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṃ. Suttatthena hi desanāya pavattiyamāneṇa ugghaṭitaññū-ādi-vineyyānaṃ cittasāntānaṃ pabodhanakriyānibbatti. So ca suttattho saṃkāsārehi-ākāro ti. Tena vuttaṃ: attho kammaṃ ca niddiṭṭhaṃ ti.

Tiṇi (25) ti līṅgavipallāseṇa vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavaṇaṇaṃ catusaccapakāsaṇato atthānaṃ ca catusaccayoṇaṃ pavattaṇato sabbo pāli-attho atthānaṃ saṃkāsārehi-ākāraṃ viśeṣavutti ca ti.

Idāni yathāniddiṭṭhe desanā-hāradike Nettipakaṛaṇaṃ padatthe sukhagahaṇatṭhaṃ gaṇaṇaṃ paṇiniddisaṇaṃ paricchinditvā dassento Atthassa ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanāya ti evaṃ catubbisā. Ubhayaṃ (26) ti cha atthapadāni tayo atthānaṃ ti idaṃ navavidhaṃ yathāvuttaṃ catubbisāvīdhaṃ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi paṭho, ekato karontassa ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyēsaṇāya yo Soḷasa hārā paṭhaṃman ti nāyehi paṭhaṃman hārā saṃvaṇṇetabbā ti hāra-

nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipāṭiyā ti. Kiṃ pan' ettha kāraṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadesanāya nissayaphalataḍḍupāyasarīrabhūtaṇaṃ assādādināṃ vibhāvana-sabhāvatthā pakatīyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṇ ca saṃvaṇṇanā viśesānaṃ Vicaya-hārādināṃ paṭiṭṭhābhāvato paṭhamāṃ Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisīvā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tatha katamo desanā-hāro ti ādi āradhāṃ.

p. 5. (fol. gi, rev., last line but one).

Evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tatha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitaṃ ghaṭitamattam uddiṭṭhamattam yassa niddesa-paṭiniddesā na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattam paṭivijjhati ti attho. Ugghaṭitam vā uccalitam utthapitan ti attho. Tam jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitam. Sassaṭādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadesanā taṅkhaṇasahitā eva calanāya hoti. Tato paramparānūvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammam jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇaṃ deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitam vitthāritam niddiṭṭham jānāti ti vipāñcitaññū. Vipāñcitam vā maṇḍam saṅikaṃ dhammam jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṇ ca deseti. Nāṭisaṅkhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. ge, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādīnaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāḷi (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipaṅcitaññū?

Yassa puggalassa saṃkhittena bhāsītassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṅcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettīyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbam.

p. 8. (fol.
gam, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāṇavibhāgena dassento¹ yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādīnaṃ tissannaṃ paññānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanaṃ vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vīmaṃsā ti pāliyā pāli-atthassa ca vīmaṃsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavīmaṃsane samkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vīmaṃ-satī ti vīmaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā samsandevā gaha-

¹ dassanto.

² *The text has sambhavati.*

napaññā. Upaparikkhā ti mahāpadese otāretvā pāliyā pāliyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ ca akañkhanthehi suyyati ti sutam. Kālavacanicchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusārena pariyattidhammassa upadhāraṇan ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimamsā ayam sutamayi-paññā ti paccekam viyojetabbam. Tathā ti yathā sutamayi-paññā vimamsādipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evam cintāmayi cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha paññā bhāvanāmayi ti? Bhāvanāmayam eva hi taṃ nāṇam, paṭhamam nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetuṃ Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nānavibhāgehi desanābhājanam vineyyattayam vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāram niddhāretvā yojetuṃ Sāyam dhammadesanā ti ādi āradham.

p.8. (fol. gha,
rev., last line
but one).

Tatthā ti tassam catusaccadhammadesanāyam. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanam yebhuyyena padasaṅgahitāni akkharāni ti dassanatham. Padā akkharā byañjanā ti līngavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasañkhātassa atthassa.

p.8. (fol. ghi,
obv., last
line).

Evam akkharehi sañkaseti ti ādinā channam byañjana-padānam byāpāram dassetvā idāni atthapadānam byāpāram dassetuṃ So 'yam dhammavinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato

p.9. (fol. ghu,
obv., first
line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiamāno. Vitthāriyanto ti paṇiniddisiamāno.

p. 10. (fol. ghū, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasāṅgaham sāsanabrahmacariyaṃ Tathāgatagan-dhahatthino paṭipattidesanāgamanehi kilesagahaṇaṃ otta-ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevi-taṃ bhajitaṃ ti pi tassa mahāvajirañāpasabbaññūtañāpa-dantehi ārañjitaṃ tebhūmakadhammānaṃ ārañjanaṭṭhānaṃ ti pi vuccati ti attho. Ato c'etan ti yato Tathāgatapa-dādibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmaṃ vā sabbasetṭhaṃ cariyaṃ ti paññāyati.

p. 10. (fol. ghū, rev., second line). Anupādā-parinibbānatthātāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ Kesam ayaṃ dhammadeśanā ti pucchivā Yogīnaṃ ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāraṃ payojenti ti.

p. 10. (fol. ghū, obv., sixth line). Nava suttante ti suttageyyādike nava sutte.

p. 10. (fol. ghū, obv., last line but one). Yathā kiṃ bhava ti yena pakārena so vicayo pavatte-tabbo, taṃ pakārajātaṃ kiṃ bhava kiṃ disaṃ bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pi pātho.

p. 14. (fol. ghau, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-thāyaṃ (S. N. v. 1036) sotānaṃ pariyuṭṭhānānusayappa-hānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā tappahāne paññā-satisu tiṭṭhantisu tāsāṃ sanissayena nā-marūpena bhavitabbaṃ. Tathā ca sativaṭṭaṃ vaṭṭati eva-
Kattha nu kho imāsaṃ sanissayānaṃ paññā-satiṇaṃ ase-sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvuttesu kāmaccchandā dipadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmaccchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-nāṇaṃ ti yena nāṇena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-nāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-nāṇaṃ ti. Idhāpi pubbe vuttanayen' eva arahattaphalañāṇavasena attho yojetabbo. Atthasāliniyaṃ pana khaye-nāṇaṃ kilesakkhayakare-ariyamagge-nāṇaṃ ti vuttaṃ (cf. Asl. p. 409). Anuppāde-nāṇaṃ paṭisandhivasena anuppādabhūte tan taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphalañāṇaṃ ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavasena' eva vibhattaṃ.

p. 15. (fol. ghaṇṭ, obv., third line).

Sā pajānanaṭṭhena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sā pajānanaṣabhāvena paññā, itarā pana yathādīṭṭhaṃ yathāgahitaṃ ārammaṇaṃ apilāpanaṭṭhena ogāhanaṭṭhena satī ti. Evaṃ paññā c'eva satī cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranta tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

p. 15. (fol. ghaṇṭ, rev., second line).

Yā imesu catūsu indriyesū ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddahanā. Imehi catūhi indriyehi ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. ghaṇṭ, obv., first line).

p. 15. (fol. ghāḥ, obv., fourth line). *Idaṃ pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pāṭho, aggo ti attho.*

p. 16. (fol. ghāḥ, obv., fourth line fr. bottom). *Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato samkappetabbato ca sarasaṅkappā ti vuttā.*

p. 16. (fol. 1a, obv., second line). *Na kevalaṃ catuttha-iddhipāde eva samādhi nāṇamūlako, atha kho sabbo pi ti dassetuṃ Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānuparivatti ti vuttam. Yadi evaṃ, kasmā? So eva vimamsāsamādhi ti vutto ti vimamsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tattha pubbabhāgapaññāya nāṇamūlako adhigamapaññāya nāṇapubbaṅgamo, paccavekkhanaṇāya nāṇānuparivatti. Atha vā pubbabhāgapaññāya nāṇamūlako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya nāṇānuparivatti, upacārapaññāya vā nāṇamūlako appanāpaññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivatti ti veditabbaṃ.*

Yathā pure ti yathā samādhissa pubbenivāsānussati-nāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṅ ca khandhaṃ khandhapaṭibandhaṅ ca duppaṭivijjhaṃ nāma n'atthi, tathā pacchā samādhissa anāgatam saññānuparivattibhāvena anāgatāsu jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṅ ca khandhaṃ khandhupanibandhaṅ ca duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyāñānuparivattibhāvena anāgatesu sattasu divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi, tathā pure atitesu sattasu divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā divā ti yathā divasabhāge suriyālokena andhakārassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuviññeyyaṃ rūpaṃ suviññeyyaṃ, tathā rattin ti tathā rattibhāge caturāngasamannāgate pi andhakāre vattamāne samādhissa dibbacakkuññānuparivattitāya duppaṭivijjhaṃ rūpāyatanaṃ nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-

maṃ kenaci tirohitam yañ ca atidūre, taṃ sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
tathā samādhissa dibbasotañāṇanuparivattitāya saddāya-
tane ca netabbam. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekha vipassanāpubbaṅgamapahānayo genā p.17. (fol. 5,
ti sekhe asekkhe vipassanāpubbaṅgamapahānena ca puccha-
nayogena pucchāvīdhiṇā ti attho. obv., fifth
line).

Bhagavato ca nepakkaṃ ukkaṃsapāramipattam anāva- p.17. (fol. nā,
raṇāṇānadassanena dīpetabban ti anāvāraṇāṇaṃ tāva obv., last
line).
kammadvārabhedehi vibhajtvā sekhāsekhapāṭipadam das-
setuṃ Bhagavato sabbam kāyakammaṃ ti ādi vuttam.
Tenā sabbattha appāṭihatañāṇadassanena Tathāgatassa
sekhāsekhapāṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammaṃsandanaṃ: — Puriso viya sabba- p.18. (fol. nā,
loko tārarūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
line from
bottom).
tārarūpānaṃ dassanaṃ viya lokassa cakkhuvīññāṇādīhi
yathārahaṃ chālārammaṇajānaṃ. Tassa purisassa tāra-
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṃsāni'
ti ādinā gaṇanasāṅketena ajānaṃ viya lokassa rūpādi-
ārammaṇaṃ, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākāṭam eva.

Dhammānaṃ salakkhaṇe-ñāṇaṃ ti rūpārūpadham- p.20. (fol. i u,
mānaṃ kakkhāḷaphusaṇādi-salakkhaṇe-ñāṇaṃ. Taṃ pana obv., first
line).
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva
hoti, tasmā dhammapāṭisambhidā atthapāṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. i u,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
line).
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti
yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo
vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthuppattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anathuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattam ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20. (fol. iu, rev., fourth line from bottom). Idāni yathāniditṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. iū, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato ṭhānakaraṇāni āhacca abhiantvā pavattavacanaṃ, sammāsambuddhena sāmāṃ desitasuttan ti attho. Anusandhivacanan ti sāvaka bhāsitaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītatthan ti yathārutavasena nātabbatthaṃ. Neyyatthan ti niddhāretvā gahetabbatthaṃ. Saṃkilesabhāgiyan ti ādinaṃ attho paṭṭhānavāraṇṇanāyaṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. iū, rev., last line but one). Yasmā panāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇaṃ tāva upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa paṭiṭṭhānāni ti vuttaṃ hoti. Tatrāyaṃ vacanattho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Eṣa nayo sesesu pi.

p.21. (fol. iie, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Samvaṇṇakena vā samvaṇṇanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmatam pi p. 22. (fol. 11e, obv., third line from bottom). saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetuṃ Catūsu ariyasaccesū ti vuttam. Aṭṭhakathāyam pana tīpi piṭakāni Suttan ti vuttam. Tam iminā Nettivacanaena aññadatthu samsandati c'eva sameti cā ti daṭṭhabbam, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

Idāni yadattham idha cattāro mahāpadesā-ābhatā, tam p. 22. (l. 11ai, obv., last line). dassetuṃ Catūhi mahāpadesehi ti ādi vuttam.

Idāni tam yuttiniddhāraṇam dassetuṃ Pañham pucchitenā ti ādi āradḍham. p. 22. (fol. 11ai, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatṭhena taṇhā, piḷājananato daruddhāraṇato ca visapitam sallam viyā ti sallam, santāpanatṭhena dhūpāyanā, ākaḍḍhanatṭhena singhasotā saritā viyā ti saritā, allatṭhena vā saritā. p. 24. (fol. 11au, rev., third line from bottom).

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visaṭā ti visattikā, visālā ti visattikā, visakkati ti visattikā, visamvādikā ti visattikā, visamharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitthatā ti visattikā. Sinehanavasena sineho, nānāgatisu kilamathuppādanena kilamatho, paliveṭhanatṭhena¹ latā viyā ti latā.

Latā ubbhijja titṭhatī ti (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaḍḍhitvā bandhanatṭhena bandho, āsisanatṭhena āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatṭhena abhinandanā.

¹ °vedhanatṭhena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. *ñāh*, obv., fifth line). **Yāvaticā ñāṇassa bhūmi ti samvaṇṇantassa ācari-**
yassa yaṃ ñāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. *ñāh*, rev., third line). **Nimittānusāri ti saṅkhāranimittānusāri, tena ten'**
evā ti niccādisu yaṃ yaṃ paḥiṇaṃ, tena ten' eva nimittena.

p. 27. (fol. *cā*, obv., third line from bottom). **Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa**
padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-
tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pa-
vattiyā mūlabhūtaṃ avijjaṃ ādiṃ katvā sabhāvadhammā-
naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya
sabhāvaṃ niddisati: sabbadhammayāthāva-asampañivedha-
lakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
naṃ aviparitasabhāvo na sampañivijjhiyati etenā ti sabba-
dhammayāthāva-asampañivedho. So lakkhaṇaṃ etissā ti
sā tathā vuttā. Etena dhammasabhāvapaṭicchādanalakkhaṇā
avijjā ti vuttaṃ hoti. Atha vā sammāpañivedho sampañi-
vedho, tassa paṭipakkho asampañivedho. Kattha pana so
sampañivedhassa paṭipakkho ti? āha: sabbam | pa | lak-
khaṇā ti.

p. 32. (fol. *ce*, obv., fourth line from bottom). **Tesu anulomato paṭiccasamuppādo yathādassito sarāga-**
sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭi-
lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
rāganirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-
vitadosa-vitamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. *ce*, obv., last line but one). **Tattha kiccato ti paṭhavi-ādinaṃ phassādinaṃ ca**
rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato
tesam tesam vā paccayadhammānaṃ tan taṃ paccayup-
pannadhammassa paccayabhāvasaṅkhātakiccato, lakkha-
ṇato ti kakkhalaphusaṇādi-sabhāvato, sāmāññato ti
ruppana-namaṇādito aniccatādito khandhāyatanādito ca,
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-
dato ca, samānanirodhato samānuppādato cā ti attho.
Ettha ca saḥacaraṇaṃ samānahetutā samānaphalatā samā-
nabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo
pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavī phasso khandhā dhātu Tisso Phusso p. 33. (fol. ce, rev., last line but one).
 ti¹ evam-ādināmvasesena nāṇaṃ pavattati, ayaṃ sabhāvānirutti nāma. Paṭhavī ti hi evam-ādikaṃ saddaṃ gahetvā tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ aniyatanāmapaññattigahaṇavasen' eva hoti ti.

After having paraphrased the passage beginning with na ca paṭhavim² nissāya, the Commentary adds: — Vuttaṃ h'etaṃ: p. 39. (fol. ca, obv., third line from bottom).

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kiṃ tvaṃ nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza occurs.

Evam yathānikkhittāya desanāya padaṭṭhānavasena atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhammavasena āvaṭṭetukāmo tassa bhūmiṃ dassetuṃ Ayuñjantānaṃ vā sattānaṃ yoge yuñjantānaṃ vā ārambho³ ti ādim āha. Tass' attho: — Yoge bhāvanāyaṃ taṃ ayuñjantānaṃ vā sattānaṃ aparipakkañāṇānaṃ vāsanābhāgena āyatim pi jānanatthaṃ ayaṃ desanā ārambho³ yuñjantānaṃ vā paripakkañāṇānaṃ ti. p. 41. (fol. ca, obv., last line but one).

Tatthā ti tasmim yathāvutte samathe sati. p. 42. (fol. ca, obv., third line fr. bottom).

Evam vodānapakkaṃ nikkhipivā tassa visabhāgadhammavasena sabhāgavasena cāvattanāṃ dassetvā idāni samkilesapakkaṃ nikkhipivā tassa visabhāgadhammavasena sabhāgavasena ca āvattanāṃ dassetuṃ Yathā pi mūle ti gātham āha. p. 42. (fol. ca, rev., first line).

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāgadhammehi āvattanāṃ, atha kho pāli-āgatehi pi tehi p. 43. (fol. ca, rev., last line but one).

¹ Tissa and Phussa seem to have been favourite examples, cf. V. V. A. p. 349; Asl. p. 392.

² pathavi.

³ ārabho.

āvattanam āvatta-hāro ti dassanattham Sabbapāpassa akaraṇam ti gātham āha.

p. 44. (fol. cha, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhigatam desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkхудde-sagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāgadhammāvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetum Dhammo have rakkhatī ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhata ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetum Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavaśesaṃ samucchindati ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kāci viśesaṃ attā ti sakkā vattum. Ayaṃ pana viśeso na idhāhippeto sabbupapattisamatikkamanassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesam tathā pahānaṃ magga-dhammesu indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavata-mabhāvena hotī ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutāmabhāvo, ayaṃ idha maggassa tikkhata ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattihi rakkhatī ti.

p. 48. (fol. chī, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chī, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānaṃ ca saṃkileśabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atthaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā° ⁴ mattaka° ⁵ sampapaṭi°

Yojetabbāni¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānanā ti dasseti. p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekādesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādharāṇabhāvehi vibhajitum Tattha katame dhammā sādharāṇā ti ādi āradham. p. 49. (fol. chī, obv., second line).

Sabbā sā vitarāgehi sādharāṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajhānasamāpattihi evam-ādīhi pariyāyehi sādharāṇā. Kusalā samāpatti pana iminā pariyāyena siyā asādharāṇā. Imaṃ pana dosam passantā keci Yaṃ kiñci | pa | sabbā sā avitarāgehi sādharāṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharāṇā ti vuttam, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakamsakam visayaṃ nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānam, itarathā tathā vohāro eva na siyā ti adhippāyo . . . p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattim dassetvā idāni bhūmivibhattim padaṭṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha. p.50.(fol.chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattim (sic!) paṭipāleti āgameti, yāya vā nippannaṃ p. 53. (fol. che, rev., last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

² hāra. ³ All MSS. have nippatti (= skr. niṣṭatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Tam atthā-nippattim sattasankhāravasena vibhajitvā dassento Piyam vā nātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammaṃ.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chau, obv., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathāhippetam attham nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi nāpeti, asaṅkarato vā ṭhāpeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. cham, obv., third line). Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānan ti gunnaṃ vaṇesu nilamakkhikāhi ṭhāpita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāh, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sāṭheyena ca paṭicchāditasabhāvo bhābbajātikam viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādāni. Ayam indriyehi otaraṇā ti asekhāya vimuttiyā niddhā-ritehi saddhādāhi indriyehi samvaṇṇanāya otaraṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādāni cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dham- p. 64. (fol. ja,
madhātusaṅgahitā. rev., fifth
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā p. 64. (fol. ja,
pana paṭipattidassanattham Ayam aham asmī ti anānu- rev., fourth
passi ti dassanamaggo idha vutto ti imam attham dasse- line from
tum Ayam aham asmī ti anānupassi¹ ti² ādi vuttam. bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti p. 66. (fol. jā,
pi taṇhādītthi-upāyena² na upeti na gaṇhāti. N'atthi ti obv., second
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam line from
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa- bottom).
vasena.

No ca ārambhan³ ti na tāva ārambham³ sodheti p. 70. (fol. jā,
ñātum icchitassa atthassa apariyositattā. rev., last
line).

Suddho ārambho³ ti ñātum icchitassa atthassa p. 71. (fol. jā,
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkhan- rev., last
dānam dvelhakajātānam vā hutvā pucchanakāle pucchitā- line).
nam pucchāvisayo aviyaṭam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṭam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavivā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito
nāma hoti.

Saggaṃ gameti ti saggagāminiyo. p. 73. (fol. jī,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma- p. 75. (fol. jī,
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: — obv., last
Yā c'eva kho panā ti ādim āha. line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram p. 75. (fol. jī,
dassetvā idāni avijjā-vijjādīnam pi vasena tam dassetum rev., first
Avijjā ti ekattatā ti ādi vuttam. line).

¹ °passati.

² upayena.

³ ārabbh°

- p. 76. (fol. 1u,
rev., first
line). Yathā nagaradvāre palighasankhātāya lamgiyā patitāya
manussānaṃ nagarapaveso pacchijjati, evaṃ eva¹ yassa
sakkāya nagare ayaṃ patitā tassa nibbānasampāpakaṃ
ñāṇagamaṇaṃ pacchijjati ti avijjālamgi nāma hoti.
- p. 76. (fol. 1u,
rev., second
line from
bottom). Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppatha-
paṭipanne sindhave vidhi-āropanatthaṃ patodo viya uppathe
dhāvanakūṭacittam vidhi-āropanatthaṃ vijjhati ti patodo
viyā ti patodo.
- p. 77. (fol. 1e,
obv., fourth
line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā
sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyā-
kato samādhī, lokuttaro eva vā. Savero samādhī ti
paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-
vimutti. Anantaraduke pi es' eva nayo. Sāmisso sam-
ādhī ti lokiyasamādhī, so hi anatikantavaṭṭāmisso-lokāmi-
satāya sāmiso. Nirāmisso samādhī ti lokuttaro samādhī.
Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhiñño
sukkhā-paṭipado ca dandhābhiñño, so hi sasaṅkhārena sa-
ppayogena cittena paccanīkadhamme kicchena kasirena
niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-
sabhāvito samādhī ti sukkhavipassakassa samādhī.
Ubhayamsabhāvito samādhī ti samathayānikassa
samādhī. Ubhatobhāvitabhāvano samādhī (sic!) ti
kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi
ubhayatobhāgehi ubhayatobhāvitabhāvano.
- p. 77. (fol. 1e,
rev., first
line). Āgāḷhapāṭipadā ti kāmānaṃ orohanapaṭipatti, kāma-
sukhānuyogo ti attho. Nijjhāmapāṭipadā ti kāmassa
nijjhāpanavasena khedanavasena pavattā paṭipatti, attaki-
lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu
padhānakaraṇakāle sitādīni asahantassa paṭipadā. Tāni
na khamatī ti akkhamā, sahanantassa pana tāni khamatī
ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā
nayaṇa micchāvitakke sametī ti samā, manacchaṭṭhāni
indriyāni dametī ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je, rev., second line from bottom).
Sutte vā veyyākarāṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
ajjhattikam dassetum Ayam hi samsāro ti ādi vuttam.
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittup-
pāde anekā avijjā vijjantī ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-
nam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo
yathā ca so hoti, yañ ca phalam yo ca tassa viseso, yo
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,
yathā tam arahato cuticittam. Yo pana attano anurūpassa
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
hoti. Hetu-phalasambandhassa vijjāmanattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jai, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanatthañ c'eva
tesam adhivacanavibhāgadassanatthañ ca. Evañ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam superikammakatāya bhūmiyā nānāvannaṇāni mutta- p. 85. (fol. jai, obv., third line from bottom).
puppāni pakiranto viya susikkhitasippācariyavicāritesu
surattasuvannaṇalankāresu nānāvīdharamsijālamujjalāni vivi-
dhāni maṇiratanāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappātaḷojam khādāpento viya yojanikamadhu-
gaṇḍam piḷitvā sumadhurasam pāyento viya ca āyasmā
Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 86. (fol. jāḥ, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa viṣaya micchāvasena upaṭṭhitākāragahaṇamattaṃ migapota-kānaṃ tiṇapurisakesu puriso ti uppannasaññā viya. Cittavipallāso tato balavataro, amaṇi-ādike viṣaye maṇi-ādi-ākārena upaṭṭhahanto tathā sannitṭhānaṃ viya niccā-dito sannitṭhānamattaṃ. Diṭṭhivipallāso pana sabbabala-vataro: yaṃ yaṃ ārammaṇaṃ yathā yathā upaṭṭhāti, tathā tathā naṃ sassatādivasena 'idam eva saccaṃ moghaṃ aññaṃ' ti abhinivisanto pavattati. Tattha saññāvipallāso cittavipallāsassa kāraṇaṃ, cittavipallāso diṭṭhivipallāsassa kāraṇaṃ hoti.

p. 86. (fol. jāḥ, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetuṃ Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātaṃ dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavica-yamukhena vicaya-hārasampātaṃ dassetuṃ Tattha taṇhā duvidhā ti ādi āradhāṃ.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogi, tathā ti tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikaroti ti aṅgasantatāya pi āramma-ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-pasamāpattiṃ santato manasikaroti, tato tato rūpāvacara-jhānaṃ avūpasantaṃ hutvā upaṭṭhāti, ten' evāha: Tassa uparimaṃ | pa | saṅghahati.

p. 88. (fol. jhū, obv., fourth line). Ettavatā paññāvimutti ti vuttassa arahattaphalassa samādhimukhena pubbhāgapaṭipadaṃ dassetvā idāni arahattaphalasaṃādhiṃ dassetuṃ So samādhī ti ādi vuttaṃ . . . Pubbe vuttassa ariyamaggasamādhissa phala-bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇañānehi attano paccavekkhitabbākāra-saṅkhātena pañcavidhena veditabbo.

Appaṅṇasāsavasamādhi viya sasamkhārena sappayoge-^{p.89.(fol.jhū,}
na paccanikadhamme niggayha kilese vāretvā anadhiga-^{rev., second}
tattā na sasamkhāraniggayha-vārivāvaṭo ti.^{line).}

Evam arahattaphalasangamādhim vibhāgena dassetvā idāni^{p.89.(fol.jhū,}
tassa pubbhāgapaṭipadam samādhivibhāgena dassetum^{rev., last}
So samādhi ti vuttam. Tattha so samādhi ti yo so ara-^{line but}
hattaphalasangamādhissa pubbhāgapaṭipadāyam vutto rūpa-^{one).}
vacaracatuṭṭhājānasamādhi.

Idāni tam samādhim ārammaṇavasena vibhajitvā dasse-^{p.89.(fol.jhe,}
tum Dasa kasiṇāyatanāni ti ādi vuttam.^{obv., third}
^{line from}
^{bottom).}

Yena yena kārenā ti anabhijjhādisu paccuppannasukha-^{p.89.(fol.jhe,}
tādisu ca ākāresu yena yena ākārena vutto . . .^{rev., fourth}
^{line).}

So ariyamaggādhigamāya yuttapayutto yogī kālena^{p.90.(fol.jhe,}
samatham samāpajanavasena kālena vipassanaṃ samma-^{rev., last}
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ-^{line but}
khātā tisso anupassanā brūheti . . . Tisso anupassanā-^{one).}
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tīhi khandhehi ariyo atṭhaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyaṃ atṭhaṅgikaṃ maggaṃ
bhāvayati ti vuttam.

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ visesato^{p. 90. (fol.}
niyyānamukhāni yesā ca kilesānaṃ paṭipakkhabhūṭāni^{jhāi, obv.,}
tīni vimokkhamukhāni tehi saddhim tāni dassetum Rāga-^{second line).}
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādīnaṃ samucchadavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhaṃ ti vuccati. Adhicittasikkhāyā ti sam-
ādhimim.

Paññādhikassa santatisamūhakkiccārammaṇādi-ghanavi-^{p. 90. (fol.}
nibbhogena saṅkhāresu atthasuññatā pākāṭā hotī ti visesato^{jhāi, obv.,}
^{last line but}
^{one).}

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppanānaṃ tattha tatth' eva bhijjanaṃ sammāsamaḥitass' eva pākataṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūrakārino khantibahulassa uppanānaṃ dukkhaṃ aratiṃ ca abhibhūya viharato saṅkhārānaṃ dukkhata vibhūtā hoti ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ
jhai, rev., dassetuṃ Silakkhandho cā ti ādi vuttaṃ.
fourth line).

p. 91. (fol. Ariyamaggo hi khippaṃ sakim ekacittakhaṇen' eva
jho, obv., catūsu saccesu attanā adhigantabbāṃ adhigacchatī ti na
second line). tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādīnaṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena
jho, obv., arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddi-
fourth line santo desanākusalatāya anekehi sutta-padesehi tassā pubba-
from bhāgapaṭipadāya bhāvanāvīsesānaṃ bhāvanānisamsānaṃ ca
bottom). vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasā-
jhu, obv., vakabhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kun-
last line). thakipillikaṃ¹ jīvītā voropetvā sakalacakkavālagabbhe cakkavatti rajjaṃ paṭipajjāhi ti, n'eva so naṃ jīvītā

¹ kuntakippili°

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghā-tissasi, sisan te chindissāmā ti, sisam ev'assa chindeyyuṃ, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhim pacceyyā ti iminā p. 93. (fol. jham, obv., third line from bottom).
idaṃ bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena
diṭṭha-suta-mutamaṅgalena attano suddhivodānam sadda-
heyya.

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brahma-p. 93. (fol. jham, rev., secondline).
maloke n'atthi, tasmā puriso Mahābrahmā siyā ti na
vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha puri-
sassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhā-
vetvā kālamkatvā Brahma-pārisajjānaṃ saha-byataṃ upa-
pajjanti, na Mahābrahmānaṃ. Puriso pana tattha na
uppajjati ti na vattabbo. Samāne pi tattha ubhayaliṅgā-
bhāve purisasaṅṭhānā 'va tattha Brahmāno na itthisaṅṭhānā.
Tasmā suvuttam etaṃ.

Thānaso ti taṃ khaṇe eva āvajjanasamanantaram,p. 94. (fol. āa, obv., fourth line).
anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

Tattha-tattha-gāminī ti tattha tatth' eva nibbāne p. 96. (fol. āa, rev., last line but one).
gāminī. Nibbānassa gamanasilā ti attho. Puna tattha-
tattha-gāminī sabbatthagāminīnaṃ paṭipadānaṃ vibhāgaṃ
dassetuṃ Tayo rāsi ti ādi vuttam.

Yathā ca idaṃ nānaṃ cakkhuhātu-ādibhedena upā-p. 97. (fol. āa, obv., last line but one).
diṇṇakasamkhāralokassa vasena anekadhātu-nānadhātu-
lokaṃ pajānāti, evaṃ anupadiṇṇakasamkhāralokassa pi
vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasā-
vakā upādiṇṇakasamkhāralokass' eva nānattaṃ jānanti,
taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasam-
khāralokassa pana nānattaṃ na jānanti. Bhagavā pana
imāya nāma dhātuyā ussannāya imassa rukkhassa khandho
seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo,
imassa tanu taco, imāya nāma dhātuyā ussannāya imassa
rukkhassa pattam vanna-saṅṭhānādi-vasena evarūpaṃ nāma

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pitakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vattham susaṅghānam dus-
saṅghānam maṭṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṅṭako tikhiṇo hoti, atikhiṇo ujuko kuṭilo kaṅho nilo odāto hoti ti evam anupādinṇasamkhāralokassāpi vasena anekadhātu-nānādhā-
tubhāvam jānāti. Sabbaññubuddhānam eva hi etaṃ balaṃ, na aññesaṃ.

p. 98. (fol. nī,
obv., second
line).

Yaṃ lobhavasena dosavasena mohavasena ca kammaṃ karoti ti dasa akusalakammaṃ pathakammaṃ sandhāya vadati. Taṃ hi saṃkiliṭṭhatāya kālakan ti kaṅham, apāyesu nibbattāpanato kālakavipākan ti kaṅhavi-
pākaṃ. Yaṃ saddhāvasena viriyavasena kammaṃ karoti ti dasa kusalakammaṃ pathakammaṃ. Taṃ hi asaṃkiliṭṭhattā paṇḍaran ti sukkaṃ, sagge nibbattā-
panato paṇḍaravipākattā sukkavipākaṃ. Yaṃ lobhavasena dosavasena ca mohavasena saddhāvasena ca kammaṃ karoti idaṃ kaṅhasukkan ti vomissaka-
kammaṃ. Kaṅhasukkavipākan ti sukhadukkhavipākaṃ, missakakammaṃ hi katvā akusalavasena tiracchāna-
yoniyam maṅgalatthibhāvam upaṇno kusalena pavatte sukham anubhavati, kusalena rājakule nibbatto pi akusa-
lena dukkham vediyati. Yaṃ viriyavasena paññava-
sena ca kammaṃ karoti idaṃ akaṅham asukkaṃ akaṅha-asukkavipākaṃ kammakkhayakaran ti catu-
maggacetanā. Taṃ hi yadi kaṅham bhavēyya, kaṅhavi-
pākaṃ dadeyya, yadi sukkaṃ bhavēyya, sukka-upapattipa-
riyāpannam vipākaṃ dadeyya, ubhayavipākassa pana appa-
dānato akaṅha-asukkavipākan ti ayam ettha attho.

p. 98. (fol. nī,
rev., fourth
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅ-
khārānam abhinibbijjanato abhinibbidhāsaṅkhātam ariya-
maggam adhigantun na ca bhabbo.

Taṃ Bhagavā na ovadati ti taṃ vipākāvaraṇena p. 99. (fol. 55,
nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā¹ rev., fourth
na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ line).
deseti eva Ajātasattu-ādīnaṃ² viya.

Evam kilesantarāyamissakam kammantarāyam dassetvā p. 99. (fol. 55,
idāni amissakam kammantarāyam dassetuṃ Imassa ca rev., last
puggalassā ti ādi vuttaṃ. line but
one).

Sabbesan ti imasmiṃ phalaniddese³ vuttānaṃ sabbe- p. 99. (fol. 55,
sam kammānaṃ. rev., last
line).

Anantaraphalaniddese vuttakammasamādānapaden' eva p. 99. (fol. 55,
jhānādīni saṃgahetvā dassetuṃ Tathā samādinnaṃ obv., fourth
kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinna- line from
nan ti sukkaṃ sukkaṃ vipākam paccuppannasukhaṃ āyatim bottom).
sukhavipākaṃ ti evam-ādīpakārehi samādīnnesu kammesu
saṃkilesa ti paṭipakkhadhamavasena kiliṭṭhabhāvo . . .
Evam saṃkilissati ti ādisu ayam attho: — Iminā ākārena
jhānādi-saṃkilissati vodāyati vuṭṭhahati ti jānanañānaṃ
Bhagavato anāvaraṇaṇānaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā aṭṭhannaṃ p. 100. (fol.
tiṇṇaṃ ca suññata-vimokkhādīnaṃ vasena vuttaṃ. Aṭṭhā ũu, rev.,
ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu 'second
eva nirodhasamāpattiṃ ṭhapetvā satta. Tayo ti suttanta- line).
pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-
dhammapariyāyena animitta-vimokkhassāsambhavato avasesā
dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-
bhanavasena paccanīkadhammehi vimuccanato ārammaṇe
adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkuravatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viśeso veditabbo.

p. 100. (fol. ^{nū, obv.,} ^{second} ^{line).} Kukkuṭaṃ vuccati ajaññā jigucchānamukhena tapparamatā. Kukkuṭajjhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya-jhānāni ti vuttaṃ hoti. Yo paṭhamāṃ dutiyaṃ vā jhānaṃ nibbattetvā alam ettāvata ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajjhānāni ti vuccanti. Taṃ samaṅgino ca kukkuṭajjhāyī. Tesu purimāni dve āsannabalavapaccattikattā viśesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana viśesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttāni ti daṭṭhabbāṃ.

p. 100. (fol. ^{nū, obv.,} ^{fifth} ^{line).} Viśesabhāgiyo samādhī ti paṇehi paṭhamajjhānādihi vuṭṭhitassa saññāmanasikārānaṃ dutiya-jhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuṭṭhānaṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimaṃ heṭṭhimaṃ hi paṇajjhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol. ^{nū, obv.,} ^{last} ^{line} ^{but one).} Tass' eva samādhissā ti tassa antaraphalaniddese jhānādi-pariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol. ^{īe, obv.,} ^{first} ^{line).} Tattha . . . imāya mudumajjhatikkhabhedāya anusāsanīyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayañ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchepakāro yathābhūtañāṇānulomakhaṇṭipakāro vā āsayo. Idaṃ hi catubbidhaṃ āsayānaṃ: — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayānaṃ jānanto tesāṃ diṭṭhigatānaṃ vipassanā-ñāṇakammassa kataññānaṃ ca appavattikkhāne pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-

mutto ti nekkhamam sevantam yeva jānāti. Byāpādam abyāpādam thīnamiddham ālokasaññam sevantam yeva jānāti . . . Ayam puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinno ki-^{p. 108. (fol.}
lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-^{ñau, obv.,}
hattamaggena savāsana sabbe āsavā khepitā, tadā Bhaga-^{first line).}
vatā sabbaññutaññanam adhigatam nāma, tasmā yam
sabbaññutappattā ti ādi vuttam. Ayan tāv' ettha ācari-
yānam samānattakathā. Paravādi panāha: dasabalaññanam
nāma pāti-ekkam n'atthi, yasmā sabbaññutā pattā viditā
sabbadhammā ti vuttam, tasmā sabbaññutaññanass' evāyam
pabhedo ti. Tam na tathā dāṭṭhabbam. Aññam eva hi
dasabalaññanam, aññam sabbaññutaññanam. Dasabalaññanam
hi sakasakakiccam eva jānāti, sabbaññutaññanam tam pi
tato avasesam pi jānāti. Dasabalaññanesu hi paṭhamam
kāraṇākāraṇam eva jānāti, dutiyam kamma-paricchedam
eva, tatiyam dhātunānāttakāraṇam eva, catuttham ajjhā-
sayādhimuttim eva, pañcamam kammavipākantaram eva,
chaṭṭham jhānādihi saddhim tesam samkilesādim eva,
sattamam indriyānam tikkhamudubhāvam eva, aṭṭhamam
pubbenivutṭhakkhandhasantatim eva, navamam sattānam
cutupapātam eva, dasamam saccaparicchedakam eva.
Sabbaññutaññanam pana etehi jānitabbañ ca tato uttariñ
ca pajānāti. Etesam pana kiccam sabbam na karoti, tam
hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbim-
tum na sakkoti, maggo hutvā kilese khetum na sakkoti.
Api ca paravādi evam pucchitabbo: — Dasabalaññanam
etam savitakka-savicāram avitakka-avicāramattam avitak-
ka-avicāram kāmāvacaram rūpāvacaram arūpāvacaram
lokiyam lokuttaran ti? Jānanto paṭipāṭiyā satta savitakka-
savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
ti. Āsavakkhayaññanam siyā savitakkasavicāram siyā avi-
takka-avicāramattam siyā avitakkāvicāran ti? Tathā paṭi-
pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
ekam lokuttaran ti vakkhati. Sabbaññutaññanam pana

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti
niṭṭham ettha gantabbam.

p. 106. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
ñāh, obv., duggatiyo jahatī ti attho, suttamhi vuttam: satiyā cittam
second line), rakkhitabban ti desanānusandhidassanam¹.

p. 106. (fol. Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
ñāh, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one), niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. Tattha yaṃ saccāgamanan ti yaṃ saccato aviparitato
obv., last visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanan
line but one), ti pi pāṭho. Tassa yaṃ paṭipāṭivisayassa āgamanam, tan
tam visayādhigamo ti attho.

p. 110. (fol. Kāmasukhallikā nuyogan ti kāmasukhassa alliya-
ṭau, obv., napayogam kāmesu pātabyatam.
fourth line).

p. 110. (fol. Uggātanigghātan ti uccāvacabhāvam.
ṭau, rev., fifth line).

p. 110. (f. ṭau, Roganigghātakan ti rogadhūpasamanam.
rev., fourth l. fr. bottom).

p. 111. (fol. Ayam vuccati visativatthukā sakkāyaditthi ti
ṭam, obv., ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam
fourth line), catunnam gāhānam vasena visativatthukā sati vijjamāne
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha
ditthi ti sakkāyaditthi.

p. 111. (fol. Lokuttarasammāditthi ti paṭhamamagge sammā-
ṭam, obv., ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā
fifth line), sammāditthi sakkāyaditthiyā pajahanavasena pavattā, tadā
tassā anuṇabhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū-^{p. 111. (fol. 1ap, obv., last line).}
 pādike pañcakkhandhe attato upagacchantā rūpādīnaṃ
 aniccabhāvato ucchijjati attā vinassati parammaraṇā ti
 evaṃ abhinivisanato ucchedavādino ti vuccanti. Ime
 vuccanti sassatavādino ti ime rūpavantaṃ vā attānaṃ
 ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
 gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
 tavādino ti vuccanti.

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassa-^{p. 112. (fol. 1ap, rev., fourth line).}
 tadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
 gatāni (cf. D. I, p. 12 sqq.).¹

Tecattālisam bodhipakkhiyā dhammā ti anicca-^{p. 112. (fol. 1ap, rev., fifth line).}
 saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
 nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko
 maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ
 vipassanāvasena paṭipakkham dassetvā puna samathavasena
 dassetuṃ Aṭṭha vimokkhā dasa ca kasiṇāyatanāni ti vuttam.

Anādi anidhanappavattan ti purimāya koṭiyā abhā-^{p. 112. (fol. 1ap, rev., last line but one).}
 vato anādi, asati paṭipakkhādhigame santānavasena anu-
 pacchedena pavattanato anidhanappavattam.

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.^{p. 112. (f. 1ap, obv., third l. fr. bottom).}

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi^{p. 113. (fol. 1ap, rev., fourth line from bottom).}
 maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa
 catuddisāsamkhātam maggaṃ, tā pana catasso disālocana-
 naye āgamissanti. Kim attham puna catukkamaggaṃ

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhūtesu vasati ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol. 13b, rev., last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayam taṇhā-vijjānaṃ vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānaṃ vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmī ti.

p. 113. (fol. 13a, obv., first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūta-dhamme niddisantena yasmā c'assa disā-
bhūta-dhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyakarānesu hi ye kusalākusalā ti disālocana-
lakkhaṇaṃ ekadesena paccāmasitvā Te duvidhena upapa-
rikkhitabbā ti ādi āraddham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime saṃkilesadhammā ime
vodānadhammā ti . . . Tam dasseti lokavaṭṭānusārī ca lo-
kavavāṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattati ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivatṭam nibbānaṃ, tam anusarati² anulomanavasena
gacchati ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol. 14a, rev., third line fr. bottom). Idāni dasavatthukaṃ kilesapuñjaṃ taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol. 16b, obv., second line). Yasmā pana kilesā kusalappavattiṃ nivāretvā cittaṃ
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānaṃ uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttaṃ.

p. 116. (fol. 16b, rev., fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānaṃ
ti saha-jātakotiya itarassa upanissayakotiya upasecanaṃ ti
nandūpasecanaṃ, tena nandūpasecanena. Kena pana tam
nandūpasecanaṃ ti āha: rāgasallena nandūpasecanena

¹ o'tthanan.

² anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āradham. thī, obv.,
third line
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavattānusārino dhammā te-lokadhātutavattato¹ thī, rev.,
last line but
one).
niyyanti niccānupassanādīhi tihi vimokkhamukhehi ti.

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- thū, obv.,
first line).
pasamā cattāro acchariyā abbhutadhammā, saccādhiṭṭhā-
nādīni cattāri adhiṭṭhānāni, chandasamādhībhāvanādayo
catasso samādhībhāvanā, indriyasamvaro tapasaṃkhāto
puññadhammo bojjaṅgabhāvanā sabbūpadhipaṭinissagga-
saṃkhātam nibbānañ ca cattāro sukhabhāgiyā dhammā ti
veditabbam.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. thū, obv.,
secondline).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu p. 122. (fol.
yena yassa puggalassa vodānam tam vibhajitvā dassetum thū, obv.,
third line).
āradham.

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijhatī ti niyamo n'atthi, thū, obv.,
fourth line).
yesaṃ pana puggalānam purimāhi dvīhi paṭipadāhi appa-
nīhitena vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānam vasena ayaṃ paṭipadā-
vimokkhamukhasaṃsandana.

¹ °dhātūtā°

p. 124. (fol. 1st hū, obv., third line from bottom). Tesam vikkīlitan ti tesam asantāsanajavaparakkamādi-visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakaṇāṃ ca vikkīlitaṃ viharaṇaṃ, yad idaṃ āhārādi-kilesavatthusamatikkamanamukhena sapaarasantāne paṭipadādi-sampādanā, idāni āhārādinaṃ paṭipadādihi yena samatikkamanaṃ, taṃ nesam paṭipakkhabhavaṃ dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. 1st hū, rev., second line). Tesam vikkīlitan ti ettha yad etaṃ vikkīlitaṃ nāma bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānaṃ sacchikiriyaṃ ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadaṅgādivasena pahānaṃ byantikiriya¹ anavasesanaṃ ti, idāni taṃ samkhepena dassento Indriyādhiṭṭhānaṃ vikkīlitaṃ vipariyāsānadhiṭṭhānaṃ ti āha.

p. 124. (fol. 1st hū, rev., last line but one). Idāni ugghaṭitaṇṇū-ādi puggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aṇṇamaṇṇānupavesassa icchitattā sihavikkīlita-nayato tipukkhalanayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sihavikkīlita-nayassa bhūmiṃ niddisitivā tato eva ugghaṭitaṇṇū-ādi-puggalattaye niddhāretuṃ tattha Ye² dukkhāya paṭipadāya ti ādi āradham.

p. 125. (fol. 1st hū, obv., second line). Tattha Yo sādharmaṇāya ti dukkhā-paṭipadāya khippābhīṇṇāya sukhā-paṭipadāya dandhābhīṇṇāya ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati? Na yidaṃ eva datṭhabbam: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipaṇcitaṇṇū ti. Ayaṃ ettha adhippāyo. Yasmā pana Aṭṭhasālīniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantaramaggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattham. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattham paṭhamanayānantaram tatiyanayo tatiyanānantaraṇ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanattham ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīni honti, tīni hutvā dve honti ti vuttam. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīni honti, tīni hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇṇaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupavese tato viniggamo pi sambhavati evā ti. Ayaṇ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhacarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti . . . Tathāyaṃ pāli: tattha ye diṭṭhacaritā sattā, te kāmesu dosadiṭṭhī, na ca tesam kāmasukhe anu-sayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

p. 126. (fol. the, rev., first line).

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca saṃkilesabhāgiyaṇ ca nibbedhabhāgiyaṇ ca saṃkilesabhāgiyaṇ ca asekhābhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ cā ti evaṃ padantarasamyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

p. 128. (fol. 41, obv., second line).

bādhā byūhakā, etthā ti sambādhabyūhaṃ. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pī ti sitakathitavikkhepitādīni akarontehi attā pi p. 137. (fol. rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso ^{dau, rev.,} ^{fourth line})
ti niggaḥetabbo hoti.

Pañhaṃ puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol. ^{dau, rev.,} ^{second line})
sutan ti yathā Bhagavā pañhaṃ puṭṭho Sakkassa byākāsi, evaṃ mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutaṃ taṃ Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattim anupa- p. 141. (fol. ^{am, rev.,} ^{fourth line} ^{fr. bottom})
gantvā.

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol. ^{dāh, obv.,} ^{last line})
dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca-
dhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol. ^{dāh, rev.,} ^{last line})
yeva hutvā uñchena piṇḍacariyāya yāpentaṃ. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāraṃ sugandhabhojanaṃ pariyesantassa uñchanāṃ ñātuñchanāṃ nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissakabhojanaṃ aññātuñchanāṃ nāma. Idaṃ idha adhippetam.

Cattāro hi pahārā : omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. p. 146. (fol. ^{dha, obv.,} ^{fourth line} ^{from} ^{bottom})
Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho nāma, adho ṭhatvā uddhamukhaṃ dinnapahāro ummaṭṭho nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso sabbo pi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho gahito, so hi sabbadāruṇo duruddharaṇasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitaṃ anikkhamitvā vaṇamukhaṃ pariyonanditvā tiṭṭhati, pubbalohitaṃ nīharitukāme ti mañcena saddhiṃ bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ
pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhumma-vacanaṃ hoti. Sagāthakavagge¹ kāmasaññāsū ti pāṭho.

p. 147. (fol. 4th, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socati ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate pañṇān ti ādinā puṭṭhena Bhagavatā bhāsita ti.

p. 147. (fol. 4th, obv., third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumārakā kiḷantā kākaṃ suttena pāde bandhitvā ossajanti khi-penti, evaṃ kusalamanāṃ akusalavitakkā kuto samuṭṭhāya ossajanti ti pucchā.

p. 149. (fol. 4th, rev., last line but one). Saṃkaro² tīhi mittakaraṇa-laṅjadāna-balarāsisamkaḍḍha-nānaṃ nāmaṃ.

p. 155. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭhehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmagaṇavasena sāvaṭṭaṃ, mātuḡāmasasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. 4th, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā puṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotu' ti ādinā vilapanto vadati.

p. 157. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ-aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the *Netti*.

² The passage where this word occurs is to be found also *Jāt. VI*, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakam dasavidham dussiladhammaṃ pasavati karoti, so taṃ abhijāyivā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayam pubbe pi puññānaṃ akatattā nīcakule nibbatto 'idāni puññānaṃ karissāmi' ti puññasaṅkhātaṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhaveyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetam. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesam vuttanayen' eva veditabbaṃ. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho hetthā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol. 48a, rev., third line from bottom)

Evam solasavidhena sāsana-paṭṭhānaṃ nānāsuttehi udā-haraṇavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayam paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbataṃ ca dassetuṃ tattha Katame aṭṭhārāsa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavisatividham sāsana-paṭṭhānaṃ uddiṭṭham.

p. 161. (fol. 48a, rev., third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhuṇhakhīraṃ. Muccatī ti pariṇāmatī. Idam vuttaṃ hoti¹: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇāmatī na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatiṃ jahati dadhibhāvaṃ pāpuṇāti, evam eva² pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahāvattānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya,

p. 161. (fol. 48a, rev., first line).

¹ See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evam.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādiṇṇaṃ silavatādi-saṅkhātamaṃ sikkhamaṃ sārato gahe tvā ʒhitā. Tenāha: Silama vatama jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karoma ti oramati, taṃ silama, yaṃ vesabhojanakiccacaraṇādi, taṃ vatama, jivitaṃ ti ājivo, brahmacariyaṃ ti methunaṃ virati, upaʒṭhānasārā ti. etesama silādiṇaṃ anuʒṭhānasārā. Etehi evama saṃsārasuddhiṃ ti tāni sārato gahe tvā ʒhitā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṃ hābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 7au, obv., third line). Maggo c' anekāyataṇaṃ (sic!) pavutto ti aʒṭhatim-sāraṃmaṇavasena anekehi kāraṇehi maggo kathito, evama sante kissa bhitaṃ hutvā ayaṃ janatā dvāsaʒṭhidiʒṭhiyo aggahesi ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paʒipakkhehi rāgādihi kilesehi sabbatitthiyavādehi aparikkhato.

p. 188. (fol. 7āh, obv., first line). Nirūpadāho ti rāgapariḷāhādihi anupadāho.

p. 189. (fol. 7āh, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasaṃ vaʒumaṃyaṇaṃ nāvā uttarasetu ca kullo ca bhisisaṃgamo ti.

p. 189. (fol. 7āh, rev., third line from bottom). Evama duvidhaṃ pi sāsanapaʒṭhānaṃ nānāsuttapaḍāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādihi saṃsandetvā dassetuṃ puna Lokiyaṃ suttanta ti ādi āradhama.

¹ lokā.

Evam lokiyatikassa samkilesabhāgiyādhi catūhi padehi samsandanam dassetvā iminā nayena sesatikānam sesapadānañ ca samsandanam suviññeyyan ti taṃ anuddharitvā samkilesabhāgiyādīnam sammatikkamanam dassetum Vāsanābhāgiyam suttan ti ādi vuttam. p. 189. (fol. ta, obv., second line).

Idāni tikapadeh' eva samsandevā dassetum Lokuttaran ti ādi vuttam. p. 189. (fol. ta, obv., last line).

Yo sotāpanno hutvā ekam eva attabhāvam janetvā arahattam pāpuṇāti, ayam ekabijī nāma . . . so ekam yeva mānusakam bhavam nibbattitvā dukkhass' antam karoti, ayam vuccati puggalo ekabijī ti. Yo pana dve vā tīpi vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti, ayam kolampkolo nāma . . . Yo pana satta bhavā samsaritvā dukkhass' antam karoti, ayam sattakkhattuparamo nāma . . . Yo saddham dhuram katvā sotāpattimaggam nibbatteti, so maggakkhaṇe saddhānuseri nāma hoti . . . Yo pana paññam dhuram katvā sotāpattimaggam nibbatteti, so maggakkhaṇe dhammānuseri nāma. p. 189. (fol. ta, rev., first line).

Yo Avihādisu tattha tattha āyuvemajjham apatvā parinibbāyati, ayam antarāparinibbāyī, yo pana āyuvemajjham atikkamitvā arahattam pāpuṇāti, ayam upahaccaparinibbāyī, tathā Avihādisu upapanno asaṅkhārena appayogena arahattam adhigacchati, ayam asaṅkhāraparinibbāyī, yo pana asaṅkhārena sampayogena arahattam adhigacchati, ayam asaṅkhāraparinibbāyī, uddham uparūpari Brahma-loke upapatti soto etassā ti uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti akaniṭṭhagāmi . . . p. 190. (fol. tā, rev., third line).

. . . ubho hi bhāgehi rūpakāya-nāmakāyasāṅkhātato ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma. Samasisinā ti ettha tividho samasisi: iriyāpathasamasisi, rogasamasisi, jīvitasamasisi ti. Tatra yo thānādisu iriyāpathesu yen' eva iriyāpathena samannāgato hutvā vipassanam ārabhi, ten' eva iriyāpathena arahattam patvā p. 190. (fol. ti, obv., third line).

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekam rogam patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ rogasamasīsi nāma. Palibodhasīsam taṇhā, bandhanasīsam māno, parāmāsasīsam diṭṭhi, vikkhepasīsam uddhaccaṃ, kilesasīsam avijjā, adhimokkhasīsam saddhā, paggahasīsam viriyaṃ, upaṭṭhānasīsam sati, avikkhepasīsam samādhī, dassanasīsam paññā, pavattasīsam jīvitindriyaṃ, gocarasīsam vimokkha, saṅkhārasīsam nirodho ti terasasu sisesu kilesasīsam avijjā arahattamaggo pariyādiyati, pavattasīsam jīvitindriyaṃ cuticittam pariyādiyati. Tattha avijjā-pariyādāyakaṃ cittaṃ jīvitindriyaṃ pariyādātum na sakkoti, jīvitindriyapariyādāyakaṃ avijjā pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jīvitindriyapariyādāyakaṃ. Yassa c'etaṃ sīsadvaṃ samam pariyādānaṃ gacchati, so jīvitasamasīsi nāma. Kathaṃ pan' idaṃ samam hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattāri ti ekūnavisatime paccavekkhaṇāṇe patiṭṭhāya bhavaṅgaṃ otarivā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samam hoti nāma. Tenāyaṃ puggalo jīvitasamasīsi ti vuccati.

p.191. (fol. ti. rev., third line from bottom). Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192. (fol. tu, obv., second line). Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññaṃaññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādiṭṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca viṣuṃ viṣuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikam suttaṃ kiñci saṃkilesa-
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttaṃ
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhaviśatividhaṃ
paṭṭhānaṃ pakkipitvā aṭṭhaviśatividhe ca paṭṭhāne soḷa-
savidhaṃ pakkipitvā yathārahaṃ dukatikādibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmim
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
saṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimhā. Ten' eva hi
pāliyaṃ aññamaññasaṃsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanaṃ atthavaṇṇanaṃ (1)

Nettipakaraṇaṃ dhiro gambhiraṃ nipuṇaṃ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhamāvatarapaṭṭhāne paṭṭhane¹ Nāgasavhaye¹
Dhammasokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitatthaṃ yātassa āradhā atthavaṇṇanā
udāharaṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Atthaṃ pakāsayanti sā anākulavinicchayā
samattā sattaviśāya pāliyā bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmim sammāsambuddhasāsanaṃ
tasmim sagāravā niccaṃ hontu sabbe pi pāpino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsatu ti. (9)

Badaratitthavihāre vāsina ācariya-Dhammapālena katā
Nettipakaraṇassa atthavaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattḥā-
nena viññāṇakkhandhaṃ deseti, āyatanavavattḥānena ma-
nāyatanam, dhātuvavattḥānena viññāṇadhātum, indriyava-
vattḥānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamulāni,
akusalanam akusalamulāni.

Sādhipatikānam adhipati, sabbacittuppādānam indriyāni.

Api ca imasmim sutte mano adhippeto. Yathā balag-
gassa rājā pubbaṅgamo, evam eva¹ dhammānam mano
pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena,
abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅga-
mam, adosassa abyāpādachandena mano pubbaṅgamam,
amohassa avihimsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānam seṭṭham viṣiṭṭham
uttamam pavaram mulam pamukham pāmokkham. Tena
vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena
nimmitā manena nibbattā, mano tesam paccayo. Tena
vuccati: manomayā ti.

¹ evam.

Te pana dhammā chandasā mudānītā anāvīlasankappasa-
muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho
sañkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā
abhippasādo iti. Iminā pasādena upeto samupeto upagato
samupagato sampanno samannāgato. Tena vuccati: pa-
sannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti
vā ti kāyakammaṃ, iti dasa kusalakammaṃ pathā dassitā.
Tato ti dasavidhassa kusalakammaṃ katattā upacittā.
Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ
puggalaṃ. Sukhan ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ
ca. Anveti ti anugacchati.

*Idh' assu puriso appahīnānusayo saṃyojanīyesu dhammesu
assādaṃ anupassati. So saṃyojanīyesu dhammesu asādaṃ
anupassanto yathādīṭṭhaṃ yathāsutaṃ sampattibhavaṃ
pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti.
So yathādīṭṭhaṃ yathāsutaṃ sampattibhavaṃ ṛatthento
pasādaniyavattthusmiṃ cittaṃ pasādeti saddahati okappeti.
So pasannacitto tividaṃ puññakriyāvattthūṃ anutiṭṭhati:
dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ
manasā. So tassa vipākaṃ paccanubhoti ditthe 'va dhamme
upapajje vā apare vā pariyāye. Iti kho pan' assa avijjā-
paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññāna-
paccayā nāmarūpaṃ, nāmarūpapaccayā salāyatanaṃ, salāya-
tanapaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.*

Evam santam taṃ sukham anveti.

*Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppaj-
jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ
ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ.
Tesaṃ purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-
yasaccaṃ.

Tesaṃ pariññāya pahānāya Bhagavā dhammaṃ deseti,
dukkhassa pariññāya samudayassa pahānāya.

Yena pariñānāti, yena pajahati, ayaṃ maggo, yattha ca
maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādīnavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Thābhāvato nissatta-nijjivattṭhena dhammā.

Gāmesu gāmaṇi viya padhānatṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vaci-viññattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttam.

Sukhanato sātābhāvato iṭṭhabhāvato ca sukhan ti vuttam.

Katūpacitattā avipakkavipākattā ca anveti ti vuttam.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttam.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacikammānaṃ kusalahāvō yujjati. Yena kusalakammaṃ upacitam, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānam, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānam, silaṃ samādhissa padaṭṭhānam, samādhi paññāyā ti yāva vimutti-nānadassanā yojetabbam.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vīmaṃsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādināṃ manasā ekalakkhaṇattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādināṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa sati-ādisamannā-gamo pi nesam anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhasa pac-cayabhūtānaṃ manāpiyarūpādināṃ anugamo vutto hoti. Tesam pi kamma-paccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādināṃ padānaṃ nibbānaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbam, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukkena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayam ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhipatirājā-cittānuparivattino dhammā. Cittassa eka-dhammassa sabbe 'va vasam anvaḡu ti evam-ādisamāna-yanena imassā desanāya saṃsandanā desanānusandhi. Padānusandhāyo pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asaṃucchinnā purimaṇippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha tesāṃ pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gaheṭṭabbhaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchāditṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhittavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vahato padam anveti. Ītihi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, tañ ce vacīkammaṃ kāyakammañ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapaṭirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanaṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanaṃ.

Dhammā attabhāvā² ti pariyāyavacanaṃ.

Seṭṭhaṃ paṭṭhānaṃ pavaraṇaṃ ti pariyāyavacanaṃ.

¹ it°

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanāṃ.

Pasannena saddahantena okappentenā ti pariyāyavacanāṃ.

Sukhaṃ sātāṃ vedayitan ti pariyāyavacanāṃ.

Anveti anugacchati anubandhati ti pariyāyavacanāṃ.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṃ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaphapaññatti.

Manosetthā ti padhānapaññatti.

Manomayā ti sahaḥātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukhaṃ anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavaciviññattiyo, tāsāṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayaṃ khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇaṃ ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṃkhārapaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena otaraṇā ti.

Ayaṃ otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhi na arambhasuddhi².

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhaṃ ti padasuddhi, na ārambhasuddhi².

¹ ārabho.

² ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi¹ cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhatañ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavahetubhūto pi vaḍḍhahetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvihi ākārehi adhiṭṭhātabbam: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa nāṇasampayuttassa alobho adoso amoho ti tayo sampayuttā hetū, nāṇavippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādināṃ iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyavattthukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividdhaṃ: dānamayaṃ, silamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, silamayassa

¹ ārabha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti suttaṃ vitthāretabbaṃ.

Kusalacittaṃ sukhasa itṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittaṃ padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhāveti. So anuppannaṃ pāpakānaṃ akusalānaṃ dhammaṃ anuppādāya chandaṃ janeti, uppannaṃ kusalānaṃ dhammaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti (M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyati ti silamayapuñnakriyavatthu vuttaṃ. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayayaṃ puñnakriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Saṃyamato veraṃ na cīyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakan ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesayaṃ nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, silena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalaṃ vuttam.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusalamūlaṃ vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlaṃ vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttam.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekkhavimutti vuttā.

Dadato | pa | na cīyati ti dānakathaṃ, sīlakathaṃ, saggakathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādināvānupassanāya saddhim sāmukkamsikaṃ dhammadeśanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalaṃ āha.

Dadato puññaṃ pavaḍḍhati ti dhammadānaṃ āmisadānaṃ ca vadati. Saṃyamato veraṃ na cīyati ti pānātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe ṭhito vipassanākosallayogato kusalo ca jahāti pāpakaṃ, rāgaṃ jahāti dosaṃ jahāti mohāṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnaṃ parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayaṃ suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na cīyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇaṃ, phalāṇi pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍhati¹ ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ silamayaṃ bhāvanāmayayaṃ puñña-kriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na cīyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññānanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayaṃ vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Silasamyame ṭhito ubhayaṃ paripūreti upacārasamādhiṃ appanāsamādhiṃ cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ pariṇānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīnesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayaṃ yutti-hārasampāto.

4. Padaṭṭhānaṃ ti.

Dadato puññaṃ pavaḍḍhati ti cāgādhiṭṭhānassa padaṭṭhānaṃ, samyamato veraṃ na cīyati ti saccādhiṭṭhānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhiṭṭhānassa padaṭṭhānaṃ ti.

Ayaṃ padaṭṭhāno-hārasampāto.

¹ vaḍḍhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjāṃ atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Verāṃ na cīyati ti etena hiri-ottappa-
apicchatā-santuṭṭhi-ādayo dassitā. Verāvaddhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhetabbabhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena
sammāsāṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahāti pāpakan ti etena pariṇṇābhisaṃmayā-
dayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā.
Rāgadosamohakkhaya ti etena avasiṭṭhakilesādīnaṃ pi
khaya dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti
dālidhiyaṃ pahānāya. Ye averataṃ icchanti, te pañca
verāni pajahissanti. Ye kusaladhammehi chandikāmā, te
aṭṭhaṅgikaṃ maggaṃ bhāvessanti. Ye nibbāyitukāmā, te
rāgadosamohaṃ jahissanti ti.

Ayaṃ ettha Bhagavato adhippāyo.

Evāṃ nibbacananidānasandhaya vattabbā ti.

Ayaṃ catubyūho.

7. Āvatto ti.

Yaṅ ca adadato macchariyaṃ yaṅ ca asaṃyamato verāṃ
yaṅ ca akusalassa pāpassa appahānaṃ, ayaṃ paṭipakkha-
nidhesena samudayo. Tassa alobhena ca adosena ca amo-
hena ca dānādīhi pahānaṃ, imāni tīṇi kusalamūlāni. Tesāṃ
paccayo aṭṭha sammattāni, ayaṃ maggo. Yo rāgadosa-
mohānaṃ khayā, ayaṃ nirodho ti.

Ayaṃ āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekasena yo bhayaḥetu deti, rāgaḥetu deti, āmisakī-
cikkhaḥetu deti, na tassa puññaṃ vaḍḍhati. Yaṅ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kuṣalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ paḍiḍḍiyaṃ deti sabbasattānaṃ vā abhayaḍānaṃ deti, mettacitto hi tajjhāsayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na cīyati ti.

Ekamsena bhayūparatassa cīyati. Kiṃ kāraṇaṃ?

Yaṃ asamatto. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hatthaṃ vā chindeyyuṃ, jīvaṇṇaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na cīyati. Samyamo nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapahāyakaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na cīyati, asamyamato pi veraṃ na cīyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kuṣalaṃ upacīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasaṃvarato soracatto², veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ vihedhanattham.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Saṃyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosā-mohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇaṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādīhi indriyehi hoti ti.

Ayaṃ indriyehi otaṇaṇā.

Samyamato veraṃ na cīyati ti saṃyamo nāma slakkhandho ti.

Ayaṃ khandhehi otaṇaṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīṇi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇaṇā ti.

Ayaṃ otaṇaṇo.

13. Sodhanaṇo ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṇo.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° throughout.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhiṃ pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhī yathābhūtañānadassanaṃ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriyavatthu, taṃ sīlassa padaṭṭhānaṃ. Samyamato veraṃ na cīyati ti sīlamayaṃ puñṇakriyavatthu, taṃ samādhissa padaṭṭhānaṃ. Sīlena hi jhānena pi rāgādīkilesa na cīyati. Ye pi 'ssa tappaccayā uppajjeyyūṃ, āsavavighātapariḷhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayāṃ puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhittatṭaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussittatṭaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asamboḍho appaṭivedho dummejhaṃ bālyaṃ asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayā nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

<p><i>Akaniṭṭhagāmi*</i>, 190 cp. A. IV, p. 380</p> <p>Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236</p> <p>Akallatā, 86 cp. Dh. S. 1156. 1236</p> <p>Akāca (spotless)², 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1</p> <p><i>Akissava</i>³, 132</p> <p>Akusala, 161, 183, 184, 191, 192</p> <p>Akusalakammapha[*](10), 43, 96, 160</p> <p>Akusalapariccāga, 50</p> <p>Akusalamūla[*] (3), 126</p> <p>Akusalavitakka[*] (3), 18, 126</p> <p>Akusalasaññā[*] (3), 126</p> <p>Akusalūpaparikkhā[*] or °laparikkhā, see p. 276 n. 2. (3), 126</p> <p>Akkhara[*], 4, 8, 9, 38</p> <p>Akkhaṇavedhitā (shooting</p>	<p>without failing), 56 cp. Jāt. II, p. 91, 11</p> <p>Akkhama (a + khama), 77</p> <p>Akhaṇḍakāritā, 45</p> <p>Agati[*], 31, 43, 44, 83, 84, 117</p> <p>Agatigamana[*](4), 31, 54, 114, 115, 117, 118, 119, 124, 162</p> <p>Aggaphala[*], 15, 82</p> <p>Aggi (3), 126</p> <p>Aṅkusa, 2, 4, 127</p> <p>Aṅgaṇa[*], 88</p> <p>Acchariyā abbhutadhammā[*], (4), 119, 120, 121, 122, 124, 125</p> <p>Ajajjara (not frail), 55 cp. S. IV, p. 369</p> <p><i>Ajjhārūhati</i>⁴, 173</p> <p><i>Ajjholambati</i>, 179</p> <p>Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136</p>
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¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaññan ti attho.

⁴ = ajjhottharati (Com.).

Aññathatta, 22 cp. S. III, p. 37; It. p. 11	Adhipateyyapaccayatā, 80
Aññātāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Aṭṭhamaka (= sotapattimag- gaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅgaṇa, 87
Aṭṭhiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhona ^{cārī} ² , 129	Anaññātāññassāmītindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvattthu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attaññutā*, 29, 80	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
Attasaññā*, 27	Anabhinandita, 16
Attasamāpāṇidhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiphalasacchikiriya paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(ñāṇa), 99
Atthapaṭisambhidā, 20	Anāvaraṇañāṇadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipañāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq.
Adhipateyya, 54	

¹ The error of the *Andhakās* (cp. K. V. A. p. 67sq.) is repelled by the words *Yā imesu . . . idam saddhindriyam* (*Nett.* p. 19).

² Com.: *Dhonā vuccati cattāro paccayē 'idam-atthitāya alam etena' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhona^{cārī} nāma.*

- Aniyyanika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II,
 p. 280; Mhv. I, p. 167, 11
 Anūtiha*, 166 cp. It. p. 28sq.
 Anugāti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186,
 187, 192
 Anuññāta, 192
 Anunaya, 69 cp. Dh. S. 1059;
 Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nib-
 bānahātu.
 Anupubbi, 1
 Anuppāde-nāṇa*, 15, 54, 59,
 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessa-
 tion), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80
 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānadhātu - nā-
 ṇa*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyi*, 190 cp.
 A. IV, p. 380
 Anvaye-nāṇa*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S.
 277 &; apacaya = nibbāna,
 cp. K. V. p. 156
 Apatṭhita, 16
 Aparāpariyavedaniya, 37, 99
 cp. K. V. p. 611 sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyaē, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28,
 54 cp. Mil. 37; Dh. S. 14.
 23. 290. 1349 (apilāpanatā)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appaṭisandhika, 16
 Appaṭihata, 17, 18 cp. P. V. A.
 p. 280
 Appaṭihatapātīmokkhata, 50
 Appaṇihitavimutta, 190
 Appaṇihitavimokkhamukha*,
 90, 118, 119, 123, 124, 126
 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa* (4) 119, 120, 124
 cp. Dh. S. 183
 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhātu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12
 cp. Dh. S. 1059. 1136

* Com.: Itihāsā ti evaṃ na itikirāyapavattim attapacca-
 kkan ti attho. Cp. J. P. T. S. 1886, p. 111.

* N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20; Jāt. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 ¹ , 98	Avakaḍḍheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (°panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinihāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjādhātu*, 97
Abhīlambati, 179	Avijjāpahāna, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisāṅga ² , 110, 112 cp. Jāt. V, p. 6, 8	Aviparitasaññā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avippaṭipādana (incapacity of speaking confusedly), 27
Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1	Avippaṭisāra, 29, 67
Amama ³ , 141	Avissaḍḍaniya, 161, 176, 177, 178, 191
Amoha*, 27	Avihimsā*, 106, 107
Ayoni, 39	Avihimsādhātu*, 97
Ayonisomanasikāra*, 28, 39, 127	Avūpaccheda, 79
Arāṇa ⁴ (refuge), 55, 176	Aveccapasāda*, 28, 50
Arahatta*, 15, 82	Asamkhata*, 14, 20, 55, 127, 188, 191
Arahā, 20	Asamkhāraparinibbāyī*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79, 80

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

Asampatiṅvedha, 27, 79, 80	Ārañña ³ , 145
Asādhāraṇa* ¹ , 49, 50	Ārambha (object), 70, 71, 72, 107
Asāraddha (skr. a + samrab- dha), 88 cp. Vin. III, p. 4; A. II, p. 14	Ārammaṇa* (6), 191
Asubha*, 24, 27	Ārammaṇapaccayatā, 80
Asubhasaññā*, 27	Ālayasamuggahāta (the rooting out of feigning), 121, 123
Asekha, 155, 156, 157, 158	Ālokapharaṇa, 89; °ṇatā, 89
Asekhabhāgiya, 21, 128, 149, 150, 151, 152, 154, 155, 156, 157, 158, 161, 189, 190, 191, 192	Āvatta, 1, 2, 3, 81, 105
Assaddhiya, 40	Āvattana, 113 cp. Mil. p. 251
Assāda*, 27, 28	Āvārayati (to bar), 99
Assāsapassāsa, 16	Āviñchati (ā + viñchati, skr. vicchāy, to incline to), 13 cp. S. IV, p. 199
Assirī ² , 62	Āsatti, 12, 128 cp. S. I, p. 212
Ahamkāra, 127	Āsava* (4), 31, 114, 115, 116, 118, 119, 124
Ahirika*, 39, 126	Āsavati, 116
	Āsāṭikā, 59
Ākāra* (gram.), 4, 8, 9, 38	Āsisaṇā, 53 cp. Dh. S. 1059. 1136
Ākāra (not gram.), 73, 74	Āhaccavacana, 21 cp. Mil. p. 148 (āhaccapada); S.B.E. XXXV, p. 209, n. 1
Ākāsaṇāñcāyatana*, 26, 39	Āhaṭṭaṇā, 59
Ākiñcaññāyatana*, 26, 39	Āhāra*, 31, 114, 124
Āgālha, 77, 95 cp. A. I, p. 295 sq.	Icchā, 18, 23, 24
Āghātavatthu* (9), 23	Icchāvacara, 27
Āneñja, 87, 99 cp. S. II, p. 82	Iñjana ⁴ , 88
Āpodhātu*, 74	Iṭṭhāniṭṭhāṇubhavana, 28
Āyakusala, 20	Ito bahiddhā*, 93, 110
Āyatana*, 64, 65, 66, 68; (6), 13, 28, 30, 69, 80; (12), 57, 82; (10 rūpīni), 69	

¹ = āvenika (Com.).

² = alakkhika (Com.).

³ = āraññaka (Com.).

⁴ = phandanā (Com.).

Idam - saccābhinivesa*, 115, 116, 117, 118, 119	Uddhamsota*, 190 cp. A. IV, p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
Iddhimā, 23	Upagamana, 27
Iddhivisa, 23	Upacaya, 113
Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83	Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
Indriya (sotāpannassa), 18	Upadhi*, 29
<i>Indriya (lokuttara)</i> , 162	Upanayana, 63
Indriyaparopariyatti-vemattatā-ñāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavatthāna, 28	Upapajjedaniya, 37, 99 cp. K.V. p. 611 sq.
Indriyasamvara, 27, 121, 122, 123	Upaparikkhā, 8, 42
Ukkaṇṭha, 88	Uparima, 88
Ugghaṭitaññū, 7, 8, 9, 125 cp. A. II, p. 135	Upasampadā (kusalassa), 44
Ugghaṭanā, 9	Upahaccaparinibbāyi*, 190 cp. A. IV, p. 380
Ugghaṭiyati (denom.), 9	Upātivattati, 49
Ugghaṭeti (to open, reveal), 9	Upādāna*, 28, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
Ugghātanigghāta, 110	Upāyakusala, 20
Uccheda, 95, 112, 160	Upāyāsa*, 29
Ucchedaditṭhi*, 40, 127	Upekkhā*, 25, 121, 122
Ucchedavāda*, 111	Upekkhādhātu*, 97
Ucchedavādī, 111	Uppādavaya*, 28, 41
Uttamaṅga (m.), 56	Upeti ² , 66
Uttarika, 50	<i>Upecca</i> ³ , 131
Uttānikamma, 5, 8, 9, 38	Ubhatobhāgavimutta*, 190
Udatta ¹ , 7, 118, 123	Ummujjanimuḍḍa, 110
<i>Udāna</i> (m.), 174	Ussāhanā, 8
Uddhambhāgiya*, 14, 49, 50	Ussukka*, 29

¹ = ulārapañña (Com.).

² = gaṇhāti (Com.).

³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabji*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> ³ , 132
	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasiṇāyatana* (10), 89, 112
tion), 15, 19, 28 cp. Dh. S.	Kāmaguṇa* (5), 28, 81
12 &; Mil. p. 150; 310	Kāmadhātu*, 97
(okappeti)	Kāmarāga*, 28
Okāra, 42	Kāmasukhallikānuyoga, 110
Ogha* (4), 31, 114, 115, 116,	Kāya*, 77, 83, 123
117, 118, 119, 124	Kāyagandha, 115, 116, 117 ¹ ,
Otarāna, 1, 2, 4, 107	118, 119
Otāreti, 21, 22	Kāyasakkhi, 190
Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasampīlana, 29
Odhiso, 12	Kāyānupassitā, 123
<i>Opaguyha</i> ¹ , 136	Kilesa*, 113, 116, 117, 191
Opapaccayika, 28	Kilesapuñja (tenfold), 113
Oramattika, 62	Kilesabhūmi, 2, 192; (4), 161
Orambhāgiya*, 14	Kilesavinaya, 22
<i>Oliyati</i> , 174	Kiḷanā, 18
Ovāda (threefold), 91, 92	Kukkuravatika, 99
	Kudassu, 87
<i>Kaṭasi</i> ² , 174 cp. S. II, p. 178	Kusala, 161, 183, 184, 191, 192
Katakicca, 20	Kusalamūla* (3), 126
Kappiyānuloma, 192	Kusalamūlaropana, 50
Kabalīkāra-āhāra*, 114, 115,	Kusalavitakka*, 126
117, 118	Kusalavīmaṃsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathikā (Com.).

³ = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126.	Catubyūha*, 1, 2, 3, 105 Citta*, 16, 18, 54, 84, 123 Cittapasāda, 191 Cittavikkhepa, 27 cp. S. I, p. 126 Cittasamgaha, 91 Cittasamādhi, 16 Cittasampīlana, 29 Cittānupassitā, 123 Cittekkaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā) Cintāmayi (paññā), 8, 50, 60 Cetanākamma*, 43, 113, 160 Cetanācetasikakamma*, 96 Cetasikakamma*, 43, 113, 160 Cetophaṇa, 89 °natā, 89 Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Kevala, 10	
Kolamkola*, 189 cp. A. IV, p. 381	
Kosajja*, 127	
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	
°dhā arūpino (4), 41	
Khama, 77	
Khaye-nāṇa*, 15, 54, 59, 127, 191 cp. K.V. p. 230 sqq.	
Khippābhiñña*, 7, 24, 50, 77, 112, 113, 123, 124, 125	
Gata ¹ , 2	
Gandha (tie, bond), 31, 54; (4), 114, 124	
Gandha ² , 116	
Garaha ³ , 184	
Garuṭṭhaniya, 8	
Gahaṇa, 27	
Gārayha, 52	
Gedha, 18 cp. S. I, p. 73	
Gehasita, 53	
Gomaya, 23	
Govatika, 99	
Cakkhu, 191	
Cakkhurūpaviññānasannipāta 28	
Catukkamagga, 113	
	Chandasamādhi, 15, 16
	Jaṭā (3), 126
	Jappā, 12 cp. S. I, p. 123
	Jarā*, 29
	Jāti*, 29
	Jivitindriya*, 29 cp. Dh. S. 19 & Jotanā, 63
	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

¹ = nāta (Com.).³ = gārayha (Com.).² = siddha (Com.).

Jhāyi, 77, 161	Tipukkhalā ² (skr. tripuṣkālā), 2, 4, 127 cp. Mhv. II, p. 207, 20 (tripuṣkārā)
Jhitvā ¹ (skr. jyā, jināti), 145	Tibbagārava, 112
Ñāna*, 8, 15, 16, 17, 19, 99, 161, 165, 166, 167, 168, 191; (different species of ño), 108	Tirānā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167, 168, 191	Tejodhātu*, 74
Thānāthāna-nāṇa*, 94 cp. K. V. p. 231 sqq.	Te-dhātuka, 14, 63, 82 cp. K. V. p. 605
Thitibhāgiya, 77	Thava, 161, 188, 189, 192
Taṇhā*, 23, 24, 27, 28, 39, 53, 69, 72, 126; (2), 87; (3), 160; (36), 37, 38, 95, 160	Thālaka ³ , 79
Taṇhācarita, 7, 109, 110, 111, 112, 114, 115	Thīna*, 86, 108
Taṇhānissaya, 65	Thusa, 23
Taṇhānusaya, 42, 43	Dandhābhiṇṇā, 7, 24, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.
Taṇhāpakka, 53, 69, 88, 160	Dama, 77
Taṇhāvīpallāsa, 86	Dassana, 161, 168, 169, 170, 171
Taṇhāvodānabhāgiya, 128, 160	Dassanabala*, 38
Taṇhāsamkilesabhāgiya, 128, 160	Dassanapariṇṇā, 19
Tatra-tatrabhinandī, 72	Dassanabhāgiya, 189, 192
Tatha, 4	Dassanabhāvanā, 191
Tattha-tattha-gāminīpaṭīpa- dā, 96, 97	Dassanabhūmi, 8, 14, 50
Tapa, 121, 122, 123	Diṭṭhadhammavedaniya, 37, 99 cp. K. V. p. 611 sq.
Tiṭṭhaññutā*, 29, 80 cp. M. I, p. 223; A. V, p. 349	Diṭṭhappatta (diṭṭhi°), 190
	Diṭṭhigata (62), 96, 112, 160
	Diṭṭhicarita, 7, 109, 110, 111, 112, 113, 114, 115, 118, 122

¹ = vadhitvā (Com.). The spelling jhitvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tīhi pukkhalā, i. e. sobhaṇa (Com.).

³ = dīpakapallika (Com.).

Dit̥thinissaya, 65	Domanassa*, 12, 29; (12), 53
Dit̥thipakkha, 53, 88, 160	Domanassadhātu*, 97
Dit̥thimāna, 37	Dovacassa, 40, 127
Dit̥thivipallāsa, 86	Dosa*, 13
Dit̥thivodānabhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Dit̥thisaṃkilesabhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
Disālocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhata (3), 12, 126	Dhammata*, 21, 22, 50 cp. Mil. p. 179
Dukkhanirodha*, 72	Dhammadesanā, 8, 10, 38, 125
Dukkhadhātu*, 97	Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
Dukkhanirodhagāminipaṭipadā*, 73	Dhammapaṭisambhidā, 20, 61
Dukkhavedanā*, 67	<i>Dhammapada</i> ¹ (4), 170
Dukkhasaññā*, 27	Dhammavicayasambojjhaṅga, 191
Dukkhasamudaya*, 72	Dhammasaññā*, 28
Dukkhā paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.	Dhammasvākkhātata, 50, 175
Duggati (twofold), 45	Dhammādhittāna, 161, 165, 191
Duccaritavodānabhāgiya, 128, 160	Dhammānupassitā, 123
Duccaritasamkilesabhāgiya, 128, 160	Dhammānuseri, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
Dunnikkhitta, 21	Dhamme-ñāṇa*, 54, 82, 127, 191
Dummaṅku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70	Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
Devā, 23	Dhūpāyanā (steaming, but used metaphorically), 24
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	
Desanāsandhi, 38	

¹ = dhammakot̥ṭhāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb ^o , 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb ^o , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (mamsūpa ^o)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), ^a 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamutthāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-nāṇa*, 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya*, 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusari, 25
Nāmarūpa*, 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika*, 29, 31, 52, 63,
Niccasaññā*, 27	83, 92
Nijjina, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittaphatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	<i>Nirūpadāha</i> , 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha*, 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	<i>Nivāpaputtha</i> ³ , 129
<i>Nindiya</i> ¹ , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmi, 98	Nivarāṇa*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhamma ⁴ , 53, 87, 106, 107

¹ nindaniya (Com.).

² — nibbijjhana (nibbijjana, MS.), padālana, scl. lobhakkhandhādinaṃ (Com.).

³ Com.: Kuṇḍakādīnā sukarabhāttena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta (for nettā, skr. netar), 130	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisīla, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsana, 5, 8, 9, 38	Paṭipannaka, 50
Pakkula ² , 150	Paṭipassaddhi*, 89
Paccattasamuttāhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisaṃharāṇa, 27, 41
Paccavekkhaṇanimitta, 85	Paṭisaṃkhānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9
Paccupaṭṭhāna, 28	Paṭisandhi, 79, 80
Pacceka Buddha, 190	Paṭhavīdhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthanā, 18, 27
Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padatṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
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Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	Pamajjati (skr. pra + mṛj), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

¹ = neyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyam.

² Com.: tāya katam akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

³ = niyāti, vimuccati (Com.).

<i>Pimuti</i> ¹ , 131	Pahāna, 15, 16, 17, 19, 24, 25, 192
Parato ghosa, 8, 50	Pānātipāta*, 27
Paramparahetu, 79	Pātubhavana, 29
Paramparahetutā, 79	Pāmuja*, 29
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Parikkhā, 3, 4, 126 ²	Pāsamsa ⁴ , 52
Parikkhāra, 1, 2, 4, 108	Piyarūpa*, 27
Pariggāhaka ³ , 79	Pihāyanā, 18
Parijananā, 20, 27	Pītaññutā, 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
Pariññā, 19, 20, 31	Pīti*, 29
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Palibodha, 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	Puññabhāgiya, 48
Pavāḷa, 14	Punabbhava*, 28, 79, 80
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Pavicetabba, 21	Pubbenivāsānussati-ñāṇa*, 28, 103
Pasāda*, 28, 50	Ponobhavika, 72
Passaddhi*, 29, 66	

¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkhā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

- Phala*, 50, 79, 80
 Phalatākusala, 20
 Phalabhāgiya, 48¹, 49
 Phalasaṃpatti, 50
 Phassa*, 15, 28
 Phassa-āhāra*, 114, 115, 117,
 118 cp. Dh. S. 70. 126
- Bala* (5), 31; (10), 92 sqq.
*Balīyati*², 6
Buddha-ulāratā, 175
 Buddhi, 121, 122, 123, 191
 Bojjha³, 20
 Bojhaṅga* (7), 31, 94
 Bodhaṅga, 31, 83
 Bodhipakkhiya, 31, 83; (43),
 112
 Byāñjana* (sixfold), 4, 8, 9, 38
 Byāñjana (attire), 27
 Byāñjanasandhi, 38
 Byāpāda*, 13
 Byāpādadhātu*, 97
 Brahmacariya, 48
- Bhava*, 28, 29
 Bhavaṅga (2), 91 cp. Mil.
 p. 299
 Bhavarāga, 28 cp. Dh. S. 1120
 Bhavissa (skr. bhaviṣya), 53
 Bhavūpasama, 121, 123
 Bhāvanā, 161, 170, 171, 192
 Bhāvanāpariññā, 19
- Bhāvanābhāgiya, 189, 190, 191,
 192
 Bhāvanābala, 16, 38 cp. Dh.
 S. 1354
 Bhāvanābhūmi, 8, 14, 50
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- Magga*, 29, 31, 52, 73, 89, 90
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 Maññanā, 24 cp. Dh. S. 1116.
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 117, 118 cp. Dh. S. 70. 126
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 Mānapahāna, 121, 123
 Micchatta (8), 44 cp. Dh. S.
 381. 1003. 1099. 1234
 Micchattaniyata, 49, 96, 99
 cp. Dh. S. 1028. 1412
 Middha, 86, 108

¹ Phalan ti pana sāmāññaphalaṃ (Com.).

² = abhibhavati (Com.).

³ = bujhitabba (Com.).

⁴ = daḥha (Com.).

Mudita*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Metta*, 24, 25, 121, 122, 124	Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 ¹ ; 217 ¹
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059. 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañānadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāva, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Linatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
Yogī, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokadhamma (8), 162
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Rūpa*, 15, 73	
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¹ Samyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.

Vanatha, 81, 82 cp. Dh. S. 1059. 1136	Vipañcayati, 9
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Vikkhīta, 124	Vipallāsavatthu (4), 85
Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)	Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
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Vicinati, 10, 25, 26	Vipākavemattatā-ñāṇa*, 99
Vicetabba, 22	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
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¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

<i>Vivaṭṭate</i> ¹ , 131	<i>Vevacana</i> , 1, 2, 4, 24, 53, 54, 55, 56, 82, 106
<i>Vivaraṇā</i> , 5, 8, 9, 38	<i>Vodāna</i> , 100, 125, 126, 127; (3), 96
<i>Vivicchati</i> (desid. of vid), 11	<i>Vossagga</i> , 16
<i>Vivicchā</i> (skr. vivitsā), 11	<i>Vossaggapariṇāmi</i> , 16 cp. M. I, p. 11
<i>Viveka</i> , 16, 50	
<i>Viveciyamāna</i> ² , 113, 164	
<i>Visamvādayati</i> , 91	
<i>Visattikā</i> , 24 cp. Dh. S. 1059. 1136. 1230	<i>Sa-upādisesa</i> [*] , 92. See Nibbā- nadhātu.
<i>Visissati</i> ³ , 188	<i>Samyojana</i> [*] (10), 14, 49
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<i>Vihimsādhātu</i> [*] , 97	<i>Samsāranivatti</i> , 39, 112
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<i>Vimamsāsamādhi</i> , 16	<i>Sakadāgāmi</i> [*] , 189 cp. A. IV, p. 380
<i>Vuṭṭhāna</i> , 100	<i>Sakadāgāmiphalasacchikiri- yāya paṭipanna</i> , 189
<i>Vedanā</i> [*] , 27, 28, 65, 69, 83, 123; (3), 126	<i>Sakalika</i> , 23 cp. S. IV, p. 197; Mil. p. 179
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<i>Vebhabyā</i> , 76 cp. Dh. S. 16 &	<i>Sakkāyaditṭhi</i> [*] , 112
<i>Vemattatā</i> , 4, 72, 73, 75, 76, 77, 78, 107, 108 cp. Mil. p. 284; 410	<i>Samkappa</i> [*] , 18; (3), 106, 107 <i>Samkara</i> , 149

¹ = vaṭṭati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahaṇena virūḷha (Com.).

⁵ = samsarita (Com.).

⁶ = sakyate, sakkā (Com.).

- Samkāsanā, 5, 8, 9, 38
 Samkilesa*, 100, 110, 124, 125, 126, 153, 154, 155, 156, 157, 159; (2), 86; (3), 95, 96, 128
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Samanantarāhetutā, 79	Sammādiṭṭhi*, 50, 106, 108, 191
Samanupassanā, 27	Sammāpaṭipatti (the right mental disposition), 27 cp. Mil. p. 96
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Sammatta (8), 44	
Sammattaniyata, 96	

¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacārī (Com.).

<i>of millet</i>), 141 cp. M. I, p. 343; A. II, p. 206; Jāt. III, p. 144, 25	Suññatavimokkhamukha, 90, 123
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¹ = acchiddacatupārisuddhisīlavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvam udakaṃ bahi sīcivā lahukāya nāvāya appakasiren'eva pāragū bhaveyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vītivatti (Com.).

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¹ 'Ajj' eva kiccam ātappam, and so on.

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