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Pali Text Society

THE
NETTI-PAKARANA

WITH

**EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY**

EDITED BY

PROF. E. HARDY, PH.D., D.D.



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ABBREVIATIONS¹.

1. Canonical Books.

- A. — *Āṅguttara-Nikāya*.
B. — *Buddhavaṃsa*.
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. — *Therī-Gāthā*.
Ud. — *Udāna*.
Vin. — *Vinaya*.
V. V. — *Vimāna-Vatthu*.

2. Other Books.

- Asl. — *Attha-Sālinī*.
K. V. A. — *Kathā-Vatthu-Aṭṭhakathā*.
G. V. — *Gandha-Vaṃsa*.
Jin. — *Jinālaṃkāra*.
Dhp. A. — *Dhammapada-Aṭṭhakathā*.
Dīp. — *Dīpavaṃsa*.
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-Pakarāṇa.**
Nett. A. — **Netti-Pakarāṇa-Aṭṭhakathā.**
Peṭ. — **Peṭakopadesa.**
Sad. S. — **Saddhamma-Saṃgaha.**
Sās. — **Sāsana-Vamsa.**
Sum. — **Sumaṅgala-Vilāsinī.**
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 *pahiyyati*.
 p. 54, l. 3 fr. t. join *adhipaññā* and *sikkhā*.
 p. 128, l. 1 fr. t. read *saṃkilesabhāgiyaṃ*.
 p. 194, l. 6 fr. t. separate *nayanti* and *tāyā*.
-

INTRODUCTION.

The *Netti-pakarāṇa*, 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. *ṇā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanāsamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavam*), 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 *dharmanetṛi*, 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 (mūlasaṃgīti). 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 Śikṣāsamuccaya 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 (paka-
raṇa), 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 (dhammasaṃvaṇṇanā) 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 Sāsanaṅgaṣaḍḍipā ('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. Here-with agrees the Sāsanaṅgaṣaḍḍipā³, a prose work compiled by the Burmese Pañṇāsāmi 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 Nettiyatṭhakathā cāpi etā aṭṭhatthavaṇṇanā
ācariya-Dhammapālatheren'evābhivannitā.

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 Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. 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 saddhammanettiya
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttāranāthassa pādamūle pavattitaṃ
 passatā abhinhāraṃ sampattaṃ yassa matthakaṃ (6)
 'Samkhittaṃ vibhajantānaṃ eso aggo' ti ādinā
 ṭhapito Etad-aggasmiṃ⁴ yo mahāsāvakkuttamo (7)
 Chaḷābhīṇṇo vasippatto pabhinnapaṭisambhido
 Mahākaccāyano thero sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanassa sadāyattā navāṅgass' atthavaṇṇanā (9)
 Tassā⁵ gambhīraṇāṇehi ogāhetabbabhāvato
 kiṅcāpi dukkarā kātum atthasaṃvaṇṇanā mayā (10)
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsaṇaṃ
 pubbācariyasaṇaṃ tiṭṭhate ca vinicchayo (11)
 Tasmā taṃ upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ samsandetvā yathābalaṃ (12)
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭikā to the ṭikā of the Abhidhammatṭhakathā 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' atthavannaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhavo 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
byañjanavidhiṭṭhuttā | 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 mahāsāvakaḥṣitaṃ

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

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pāḷito eva, na hi pāḷito aññaṃ pamāṇataraṃ 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 pottha-kārūḷhakāle pamajjitvā likhanavasena pavattaṃ pamāda-pāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojayaṃti taṃ taṃ Netti-pāliṃ tattha tattha udāharaṇabhāvena ānitasutte samma-d-eva niyojento atthasaṃvannaṇāya vā taṃ taṃ udāharaṇasuttasaṃkhātāṃ pāliṃ tasmaṃ tasmaṃ lakṣaṇabhūte Nettigandhe samma-d-eva niyojento. ² Excepting the Sadhammasaṃgaha, 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

Nettipakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sād. 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 *Saccasaṃkhepa*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. *Sās.* 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 Mūlaṭīkā at request of Buddhāmitta, 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 kucchiṃ okkamati ti* = *M. III*, p. 119). ³ See p. X n. 6.

the canonical books, one¹ 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 Saṃgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālinī⁴. 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 Nettī⁵. 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 Dhpa. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

¹ 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 dvādasapaḍāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasapaḍāni suttan ti vuttam. Yaṃ pariyattisāsanaṃ ti attho. Taṃ sabban ti taṃ suttan ti vuttam sakalam buddhavacanaṃ. Byañjanaṃ ca attho cā ti byañjanaṃ c'eva tadattho ca. Yato dvādasapaḍāni suttan ti vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pariyattidhammo, taṃ ca sabbam atthato dvādasapaḍāni: cha byañjanapaḍāni c'eva cha atthapaḍāni cā ti. Atha vā: yad etaṃ sāsanaṃ ti vuttam, taṃ sabbam suttam pariyatti sāsanaṃ adhippetabbā. Atthato pana dvādasapaḍāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanaṃ attho cā ti. ² 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. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ 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 *Aṅguttara*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 Mahākaccāyana and proved to be conformable to the doctrine of the ten *Kasīnas*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 Mahākaccāyana. It originally applied to the latter alone, of whom it is said *saṃkhittena bhāsitaṣṣa 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-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā therānaṃ saṃkhittena bhāsitaṣṣa 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 panāyam Nettipakaranaparichedato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamam hi hāravacāro, tato nayavacāro, pacchā paṭṭhānavacāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. 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 Namo sammāsam-

Pet. 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 (*atthavaṇṇanā*) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa 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 sīlādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsaṇā, sāsanaṇaṇṇā, suttadhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

¹ A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka = Petakopadesa, as warranted by Dhammapāla) in the Petakī, to wit 'the person who knows the Petaka' 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. Petakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', 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^a 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, Nayasamuṭṭhāna, 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:—

atṭhārasa mūlapadā Kaccāyanagottanidditṭhā.

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-metre*⁴ 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-savivāro 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-hetupabbhāvā | tesam hetum Tathāgato āha
tesaṇ ca yo nirodho | evaṃvādī 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 *Nettipakarana*) 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 arthaṃ kāmāṇ ca yathākālaṃ niṣevate
dharmārthakāmasamyogaṃ 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 Atthāna-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 kathaṇ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, 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 Kashmīr, 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. 69 sqq.

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 Kāraṇḍavyūha (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 Aśvaghōṣa as well as to the Saddharma-Puṇḍarīka, 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 vuttaṃ* (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' (*pamādalekham 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 *Vaṭṭagāmini* in the last century B. C.¹ 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*°, *saṃghā*°, *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. buddhānusmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punyaḥbhāgiyā*, *phalaḥbhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *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 fullness 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]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmanas 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 bodhipakṣadharma 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 Dharmāloka-mukhas (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. Dhp. A. p. 180; 201; 209 (on p. 273 sattatimśa 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 sattatimśa bodhipakṣhiyabhedena dhammena arahanto buddha-pacce-kabuddha-buddhasāvaka nibbānaṃ 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 (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saṇṇās* (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. *ṭa*, obv., fourth line fr. b., and fol. *ṭaṃ*, 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 *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (*Calcutta* 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) 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 Hoernle 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 Tīkā to the *Āṅguttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ saṃghamajjhe 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 saṃkhepavacanāṃ atthavasena vā pūretuṃ sakkonti vyañjanavasena 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 Tīkā, 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.

Nettipakaraṇa.

c

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra 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 Tīkā to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This Tīkā 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 Tīkā which I have before me has a longer postscript, and this runs:—Nettiyā atthavaṇṇanā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānaṃ hitakarā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje (1575 A. D.) savaṇamāse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā.

Saddhasattutthamo nātho loke uppajji nāyako
sambuddho Gotamo jino anakagunālamkato.

Sāsanam tassa setṭha(m) vassasatādhikam dvisahassam, yadā pattam nimmalavaḍḍhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Ānakketasāre(?) ti rājāno anuvattake
laddā steje (? setacchatte) vare loke vimhayaajānane
appamatto mahāvīro puññaṃ katvā hi modati.

Tasmim vasse sāvaṇe māse candimadivase suriyuggamane
kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam thitam tattakam racitam mayā
thātu Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puññaṃ 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 Netti³.

Vitorājadeviputta-nattā ca sajjātikā (sahajā°)

sabbe rajjasukhe thatvā caranta (°tu) caritaṃ sukhī.

(I join in this wish most heartily).

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

Ayam Nettipakaraṇaṭikā London-nāma nagare pālipottha-
kasamāgamāyattamūlena Lamkādiṇe Gālanagare Edmaṇḍ
Guṇaratna-Ātapattunāmena Mudalindena mayā buddhassa
Bhagavato parinibbānato tiṃsuttaracatusatādhikadvisahas-
sesu atikkantesu ekatiṃsatime samvachhare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti daṭṭhabbam.

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 ? Sihasūradhammarāja, whose Burmese name was Nyaung-Rām-Meng. A new Ṭikā (abhinavaṭikā), called Peṭakā-lamkāra, was composed by Nānābhisāsanadhaja 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 sāsanaṇaṇa ti paṭhanti. Tesam matena yaṃ-saddo sāsanasaddena samānādhikaraṇo ti daṭṭhabbo. Idam vuttam hoti: Yaṃ sasānavaram salokapālo loko pūjayati namassati ca, taṃ sāsanaṇaṇa vidūhi nātabban ti. Imasmiṇ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokaggaṇāyakattā 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 netabbam pāpetabban 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 bujḥhanam, parasantāne bodhanan ti daṭṭhabbam.

- 4) p. 1, v. 3 d. Kaccāyanagottaniddiṭṭhā ti pi pāṭho (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 pāṭho.
- 7) p. 3, v. 1 a. Keci assādādinavato 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 sandhī ti pi pāṭho (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 pāṭho (for manasā volokayate, cf. p. 208).
- 12) p. 4, v. 21 b. ukkhipiya 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 saṃkhepayato (cf. p. 210).
- 16) p. 8, l. 1. has samuṭṭhito instead of sambhavāti (cf. p. 212).
- 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi paṭhanti.
- 18) p. 10, l. 23. Yathā kiṃ bhavēyyā ti pi pāṭho.
- 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
- 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāṭi (cf. p. 215).
- 21) p. 15, last line. padhānan ti pi pāṭho (cf. p. 216).
- 22) p. 18, l. 8. paṭighaṭṭhāniyesū ti pi pāṭho.
- 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.
- 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayaṃ pāṭho:—Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, puññavi-

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 B₁ 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 suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesī ti.

25) p. 49, l. 25. mentions the reading avītarāgehi, borne out by B₁ (cf. p. 223).

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

27) p. 99, l. 6. purā aniyataṃ samatikkamatī ti pi pāṭho.

28) p. 108, l. 8. paccāgamanān 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. sīlakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggaṃ 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. Imesaṃ dhammānaṃ atthato ekattan (*sic*) ti imam ev' attham Na hi yujjati ti ādinā vivarati . . . Tena icchātanaṃ atthato ekattam (*sic*) vuttam hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (*sic*) ti yathā idaṃ vacanaṃ samatthanam hoti, evaṃ [MS. *eva*] icchā vipariyāye āghatavatthūsu kodho upanāho ca uppajjati ti idaṃ pi samatthanam hoti. Na tathā jarāmaranavipariyāye ti jarāmaranatanānaṃ atthato aññattam (*sic*) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātanaṃ 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' εὐχλεής!* 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. 7a, rev., first line till fol. 7b, obv., fourth line. It is headed by Dh. 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. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ 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 ñeyyam naravarassa 1
Dvādasā padāni suttam | tam sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi ☆
atthārassa 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 ānupubbi | navavidhasuttantapariyetthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā? ☆

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo,
sodhano, 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_r. S.

⁴ Mahā°, B_r. S.

⁵ °suttam pari°, S.

⁶ B. adds saṅgahavāro. ⁷ om. S.

Tassānugīti: —

¹Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano ¹
vevacano ca ²paññatti | otaraṇo ca sodhana
adhiṭṭhāno parikkhāro | samāropano ³soḷaso. ²
⁴Ete solasa hārā | pakittitā atthato asaṃkiṇṇā
etesān c'eva ⁵bhavati | vitthāratayā nayavibhatti ti. ³

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkilīto, disālocano, añkuso iti.

Tassānugīti: —

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

3. Tattha katamāni aṭṭhārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha ⁷katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, nīccasaññā,
attasaññā ti. *cauḥ 1. 2. 3. 4. 5. 6.*

Imāni nava padāni akusalāni, yattha sabbo akusala-
pakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

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

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

Tatr' idaṃ uddānaṃ: —

⁸Taṇhā ca avijjā pi ⁹ca | lobho doso tath' eva moho ca ²
caturo ¹⁰ca vipallāsā | kilesabhūmi ¹¹nava ¹²padāni. ¹

¹ Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

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

⁴ Metre Ariyā (Pathyā). ⁵ nēva, B₁; B₁. 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 °bhummi, B₁. ¹² na nava, S.

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

II.

Niddesavāra.

Tattha samkhepato Netti kittitā: —

*

⁸Assādādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
ānatti ca Bhagavato | yoginaṃ desanā hāro. 1
Yaṃ pucchitaṃ ca¹¹ vissajjitaṃ ca | suttassa yā ca anugiti
suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesāṃ
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 ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkaṇaṃ nāma. 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca
pubbāparānusandhi¹³ | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammaṃ ca padaṭṭhānaṃ | bhūmiṃ ca vibhajjate¹⁴ ayaṃ
hāro
sādhāraṇa asādhā- | raṇa 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 Jaghanacapalā, 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 bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānati suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammam | paṇṇattīhi vividhāhi deseti
 so ākāro ñeyyo | paṇṇattī nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
 etehi otarati yo | otaraṇo nāma so hāro. 12
 Vissajjitamhi² pañhe | gāthāyaṃ pucchitāyaṃ ārabha
 suddhāsuddhaparikkhā | hāro so³ sodhano nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
 Ye dhammā yaṃ dhammam | janayanti ppaccayā⁴ param
 parato
 hetum avakaḍḍhayitvā | eso hāro parikkhāro. 15
 Ye dhammā yaṃ-mūlā | ye c'ekattā pakāsītā muninā
 te⁵ samaropayitabbā⁶ | esa samāropano hāro. 16
 Taṇhañ ca avijjam pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayam nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtaṃ tathaṃ avitathaṃ | tipukkhalam taṃ nayaṃ āhu. 18
 Yo neti vipallāsehi | kilese⁸ indriyehi saddhamme
 etaṃ nayaṃ naya vidū | sīhavikkīḷitaṃ⁹ āhu. 19
 Veyyakaraṇesu hi ye | kusalākusalā tahiṃ¹⁰ tahiṃ¹⁰ vuttā
 manasā olokayate¹¹ | taṃ¹² khu¹² disālocanaṃ¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayam nayo aṅkuso nāma. 21
 Soḷasa hārā paṭhamam | disalocanena¹⁵ disā viloketvā
 saṃkhipiya aṅkusena hi | nayehi tihi niddise¹⁶ suttam. 22
¹⁷Akkharam padaṃ byañjanaṃ | nirutti tath' eva niddeso
 ākāraḥaṭṭhavanam | ettāva¹⁸ byañjanaṃ sabbam. 23

¹ bahuni, B. B.² visa°, S.³ om. S.⁴ paccayā, B. S.⁵ ne, S.⁶ samā°, B.; sammā°, S.⁷ om. B. S.⁸ saṃkilese, B. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo°, B.; B. S. add te.¹² api hi taṃ disā°, S.¹³ olokayitvā, B. 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 ettāvata, B.

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 | byañjanapariyettīyā catubbisam⁷
 ubhayam samkhepayato | tettiṃsā ettikā⁸ Netti ti. 26

Niddesavāro niṭṭhito⁹.

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, āṇattim.

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe
 kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-
 paripuṇṇam parisuddham brahmacariyam pakāsissāmī¹⁰ ti.*

a) Tattha katamo assādo?

Kāmam kāmayamānassa tassa ce tam 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 pakāsessāmī, S.

¹¹ saddhā, B₁.

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

*Tassa ce kāmayānassa*¹ *chandaajātassa 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 vatthura hiraṇṇaṃ vā gavassaṃ*³ *dāsaaporisaṃ*
*thiyo bandhū*⁴ *puthukāme yo naro anugijjhatī ti* (v. 4
 = v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ baliyanti*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)

idaṃ⁶ nissaraṇaṃ⁶.

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ
*chattaṃ mahantaṃ yatha*⁷ *vassakāle*
*esānisamso*⁸ *dhamme suciṇṇe*
na duggatiṃ 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 āṇatti?

*Cakkhumā visamānīva vijjamāne parakkame
paṇḍito jīvalokasmiṃ¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ āṇatti.

Suññato lokam avekkhassu

Mogharājā (ti āṇatti) *sadā sato* (ti upāyo²)

attānudiṭṭhiṃ ūhacca

evam maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghatitaññussa⁴ puggalassa nissara-
ṇam desayati, vipaṇcitaññussa⁵ puggalassa ādinavañ ca
nissaraṇaṃ ca desayati, neyyassa⁶ puggalassa assādañ ca
ādinavañ ca nissaraṇaṃ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā-
carito 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
saccehi nissayehi.

Ubho taṇhācaritā 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 sihāvikkīlitaṇa nayena hātabbā.

¹ jiva°, B.

² upāyo, S.

³ om. S.

⁴ ugghātito°, S.

⁵ vipatitaññussa, S.

⁶ thus all MSS.; B, inserts Bhagavā.

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

⁸ sati-indr°, B. S.

⁹ sahamindr°, S.

¹⁰ samapp°, B.

¹¹ pañcindr°, 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 vīmamsā ussāhanā tulanā⁴ upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vīmamsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

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

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghatitaññū⁶. 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.

Ādīnava⁸ phalaṃ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodho, uppāyo¹⁰ āṇatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ 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 vibhajanaṃ uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

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

¹ svāhaṃ, B. B₁. ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B₁. ⁶ ugghā°, B₁. 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 pavattitaṃ³ appativattiyaṃ samaṇena vā brāhmaṇena vā deva vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva aṭṭhassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Tattha Bhagavā akkharehi saṃkāseti, 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 ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyoṣānaṃ.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyoṣānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, 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 pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaṃ⁶ paripuṇṇaṃ⁶ parisuddhaṃ⁶ ti⁶.

¹ pa, B. B.

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

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

Kevalan ti lokuttaram na missam lokiye hi dhamme hi. Paripunnān ti paripūram anūnam¹ anati rekam. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upatthitam sabbavisesānam.

* Idam vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarañjitam iti pi. Ato² c'etam brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnānam parisuddham brahmacariyam pakāsissāmī³ ti.*

* 5. Kesam ayam dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno⁴: —

Assādādīnavatā | 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 pucchitaṇ ca vissajjitaṇ cā ti gāthā ayam vicayo-hāro.

2. Kiṃ vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādīnavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati, āṇattim vicinati, anugittim vicinati, sabbe nava suttante vicinati.

* 3. Yathā kiṃ bhavē?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanam brūsi

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

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

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 āha¹: ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kim su tassa mahabbhayan ti? Tass' eva lokassa mahābhayam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanam brūmi

dukkham assa mahabbhayan 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: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nīvaraṇam vadāmi, yad idam avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭinissaggā n'atthi sattānam nīvaraṇan ti³ vadāmi⁴ 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 vivicchatī, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto⁵ viriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

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

¹ āyasmā, B.

² 'va, B.

³ om. S.

⁴ 'mi (without ti), B. S.

⁵ nābhī^o, B.

⁶ 'odayati, B.

⁷ rattim khittā, B.

⁸ B. puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam¹ brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham abhilimpati, yathāha Bhagavā: —

Ratto attham na jānāti ratto dhammam na passati andhatamanam² 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.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ dukkhena samasamam, kuto vā pana⁴ uttaritaram? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁵, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci⁶ dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loke appābādā pi dīghāyukā pi. Saṃkhāradukkhatāya⁷ pana loko anupādisesāya nibbāna-dhātuyā muccati⁸. Tasmā saṃkhāradukkhatā dukkham lokassā ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)

sotānam kiṃ nivāraṇam

sotānam saṃvaram brūhi

kena sotā pithiyyare?¹⁰ (v. 2 = v. 1034).

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

¹ *thus all MSS.*

² andham tamam, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B. put vipari^o after saṃkhāra^o

⁶ kattaci, B.

⁷ saṃsāradukkham tāya, S.

⁸ vuccati, B.

⁹ °dhi, B. B.

¹⁰ pidhi^o, B. B.

Evam samāpannassa¹ lokassa evam samkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānam iti? Evam hi āha: savanti sabbadhi³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamāḍabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatañhā, sadda-tañhā, gandhatanā, rasatañhā, phoṭṭhabbatañhā, dhamma-tañhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhakkānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati ti⁹.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

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

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

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ samvaram brūmi¹²

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

Kāyagatāya satiyā bhāvitāya¹³ bahulikātāya¹⁴ cakkhu nāviñchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāviñchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Samvutanivāritattā 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 nāvicchati, S.

¹⁶ pa, B₁; om. B₁.

¹⁷ na vimjhati, S.

yānaṃ. Kena te saṃvutanivāritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesam nivāraṇaṇ ti.

Paññāya anusayā³ pahīyyanti, anusayesu pahīnesu pari-yuṭṭhānā pahīyyanti. Kissa anusayassa⁴ pahīnattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharāṇe⁵ kate pupphaphalapavālaṅkurasantati⁶ samucchinṇā bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantati samucchinṇā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare⁷ ti.

Paññā c'eva satī ca (icc āyasmā Ajito)

nāmarūpaṇ⁸ ca mārisa

etaṃ me puṭṭho pabrūhi

katth' etaṃ uparujjhatī ti? —

Yam etaṃ pañhaṃ apucchi⁹

Ajita taṃ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesaṃ uparujjhati

viññānaṇssa nirodhena

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

* Ayaṃ pañho anusandhiṃ pucchati. Anusandhiṃ pucchanta kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhatō¹¹.

Tattha samudayo dvīsu bhūmīsu pahīyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi saṃyojanāni pahīyyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta saṃyojanāni pahīyyanti: kāmaccando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

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

¹ saṃvutā°, S.

² ārakkhaṇaṃ, S.

³ anussayā, S.

⁴ anussa°, B.

⁵ anavasesasa°, B.

⁶ °phalapallavaṅkura°, B.

⁷ pidhi°, B. B.

⁸ nāmaṃ rūpaṇ, B. B.

⁹ āpucchi, S.; maṃ p°, B.

¹⁰ saṃkhatāni, S.

¹¹ asaṃkhatō, S.

¹² °kesu, B. S.

Tattha tñi samyojanāni — sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso — anaññātāññassāmitindriyaṃ¹ 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-
ñāṇaṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-
ñāṇaṃ. *

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yañ ca anaññātāññassāmitindriyaṃ³ yañ ca aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa nirujjhanti.

Tattha yañ ca khaye-ñāṇaṃ yañ ca⁴ anuppāde-ñāṇaṃ, imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasaṃketena dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-
ñāṇaṃ ti nāmaṃ labhati, nāparaṃ itthattāyā ti pajā-
nantassa anuppāde-ñāṇaṃ ti nāmaṃ labhati. Sā pajāna-
natṭhena paññā. Yathādiṭṭhaṃ apilāpanatṭhena sati. *

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni pañcendriyāni rūpāni⁵, idaṃ rūpaṃ, tadubhayaṃ⁶ nāma-
rūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantam
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpañ ca mārisa

etaṃ me puttṭho 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 okappanā, idaṃ
saddhindriyaṃ. *

Tattha yā saddhādhipeyyā cittekaggatā, ayaṃ chanda-
samādhī. 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-
* sarasaṃkappā¹, ime saṃkhārā.

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

Tattha yā viriyādhipeyyā cittekaggatā, ayam viriya-
samādhi | pe² |

Tattha yā cittādhipeyyā cittekaggatā, ayam citta-
samādhi | pe³ |

Tattha yā vīmaṃsādhipeyyā cittekaggatā, ayam vīmaṃ-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasaṃkappā¹, ime saṃkhārā.

Iti purimako ca vīmaṃsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca saṃkhārā, tadubhayam vīmaṃ-
sāsamādhipadhānasamkhārasamannāgatam iddhipādam bhā-
veti vivekanissitam virāganissitam nirodhanissitam vosagga-
pariṇāmim.

* 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 vivaṭṭena cetasaṃ apariyonaddhena sappabhāsaṃ cittam
bhāveti⁶.

Pañcendriyāni kusalāni cittasahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁷ anabhinanditaṃ
apaṭṭhitaṃ⁸ appaṭisaṇḍhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api⁹ ahetukaṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ °sarasasaṃkappā, B.₁. ² pa, B. B.₁. ³ pa, B.; om. B.₁.

⁴ °sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B.₁.

⁷ viññāṇānāhārānaṃ, B.₁; S. omits viññāṇaṃ.

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

¹¹ °ttiyaṭi, B.; °tissati, S.

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

*Yam etaṃ pañhaṃ apucchi¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhatī ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekhā³ puthū⁴ idha
tesaṃ me nipako iriyaṃ
puṭṭho pabrūhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekhā puthū⁴ idhā ti? Sekhaṃ
pucchati. Tesaṃ me nipako iriyaṃ puṭṭho pabrūhi mārīsā
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

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

Bhagavato sabbam kāyakammaṃ ñāṇapubbaṅgamaṃ *
ñāṇānuparivatti, sabbam vacīkammaṃ ñāṇapubbaṅgamaṃ
ñāṇānuparivatti, sabbam manokammaṃ ñāṇapubbaṅgamaṃ
ñāṇānuparivatti.

Atīte amse appaṭihatam ñāṇadassanaṃ, anāgate amse
appaṭihatam ñāṇadassanaṃ, paccuppanne amse appaṭihatam
ñāṇadassanaṃ.

Ko ca ñāṇadassanassa 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 adassanā⁴ nam, ayam nānadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasāṅketena jāneyya, ayam nānadassanassa paṭighāto.

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

Tattha sekkena dvīsu dhammesu cittaṃ rakkhitabbam: gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyuṭṭhāniyesu.

Tattha yā icchā pucchā patthanā pihāyanā⁶ kilanā, tam Bhagavā vārento⁷ evaṃ āha: kāmesu nābhigijjheyyā⁸ ti. Manasānavilo siyā ti pariyuṭṭhānavighātā⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesaṃ uppādeti uppannaṃ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannānam¹² pāpakānam akusalānam dhammānam anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānam pāpakānam akusalānam dhammānam pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so anuppannānam kusalaṃ dhammānam uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānam kusalaṃ dhammānam ṭhitiyā asammāsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaavitakko, byāpādavitaṅko, vihiṃsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalaṃ dhammā?

Yāni sotāpānassa indriyāni.

Ime anuppannā kusalaṃ dhammā.

¹ anattani, B.

² 'va, S.

³ ayam nāna, S.

⁴ °dassā, B.; dassanāti, S.

⁵ om. B.

⁶ pihayānā, S.

⁷ nivā°, B.

⁸ manobhi°, S.

⁹ °ṭṭhānā°, 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 datṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha datṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha datṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha datṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha datṭhabbam?

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: dassa-napariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariñānāti, tadā nibbidāsahagatehi saññāmanasi-kārehi neyyam pariññātāṃ bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ⁴ ca⁴. Taṃ nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriya.

¹ oṭo, S.

² o-parikkhiyatabbā, S.

³ neyyam, B.

⁴ om. S.

⁵ ovidhe, S.

a) Tattha katamā abhiññā?

* Yaṃ dhammānaṃ salakkhaṇa-ñāṇaṃ dhammapaṭisambhidā¹ atthapaṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā² yā parijānanā: 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.

Evam parijānitvā² 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 phalatākusalo 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 uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve satena sampajānena vihātabbaṃ.

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

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiiccāni 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, B₁.

³ °ttāpentī, B.

⁴ om. S.

⁵ samī°, B₁.

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 sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-yitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³ suttañ ca pavacinitabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanaṃ anusandhivacanaṃ nītatthaṃ neyyatthaṃ * saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhiṃ imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavacetabbam.

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. B₁. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B₁.

⁸ °nāyaṃ, S.

* a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

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

* Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gaheṭabbam.

* 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam² vicetabbam³. 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 aññatabbam.

5. Kim³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kim bhave?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto

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

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāhato loko jarāya parivārīto

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

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

Tattha jarāya ca³ maraṇassa ca atthato nānattham. Kena kāraṇena?

¹ °missam, B.

² °gāyi°, B.

³ om. S.

⁴ kena su, S.

⁵ dhumāyito, B.

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

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vītarāgā jīrantā pi⁴ miyyantā pi. Yadi ca yathā jarāmarāṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyumaṃ⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmarāṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmarāṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmarāṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ.

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

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

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattam.

Yaṃ pan' idaṃ Bhagavatā dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvihi 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 thusaaggi ti pi saṃkāraggi ti pi, sabbo hi¹⁰ aggi uṇhattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B.

² sarīrā, S.

³ 'va, B.

⁴ om. S.

⁵ om. B.

⁶ yujjati, S.

⁷ jarā, B.

⁸ om. B. S.

⁹ labhitaṃ, S.

¹⁰ pi, B. 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.

Āsā pihā⁷ ca⁸ abhinandanā ca

anekadhūtūsu⁹ sarā patitṭhitā

aññānamūlappabhavā pajappitā

sabbā mayā byantikatā samūlakā¹⁰ ti (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarāgassa¹¹ avigatacchandassa avigata-
pemassa avigatapipāsassa avigataparilāhassa . . . (Cf. S. III,
 p. 107).

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

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro¹² kāmataṇhāsasāṃkhā-
 ramūlako¹³, na pana yujjati: sabbo nibbidūpacāro¹⁴ kāma-
 taṇhāparikkhāramūlako.

Imāya yutiyā aññamaññehi kāraṇehi gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettaṃ desayati, moha-
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettaṃ¹⁵ ceto-
 vimuttiṃ¹⁶ deseyya sukham vā paṭipadam dandhābhiññam su-
 kham vā paṭipadam khippābhiññam vipassanāpubbaṅgamam
 vā pahānam deseyya, na yujjati desanā. Evam³ yaṃ kiñci
 rāgassa anulomappahānam dosassa anulomappahānam mo-

¹ °ṇam, B₁. S.

² dhūm°, 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 °tusu, B₁. S.

¹⁰ samūlikā, B₁. S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B₁.

¹³ S. adds ti.

¹⁴ nibbindu°, B₁.

¹⁵ mettā, S.

¹⁶ °ttiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbaṃ, yāvatikā² nāpassa bhūmi³. *

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānaṃ abbattham gacchatī ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānaṃ abbattham gacchatī ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānaṃ abbattham gacchatī ti yujjati desanā.

Upekkhāvihāriṣṣa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānaṃ abbattham gacchatī ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā-⁵ nāṃ pavattati ti na yujjati desanā, nimittam pahānaṃ abbattham gacchatī ti yujjati desanā.

Asmī ti vigataṃ, ayaṃ aham asmī ti na samanupassāmi, atha ca pana me kismiñci⁶ katasmin⁷ ti vicikicchā katham-kathā⁸ sallam⁹ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānaṃ abbattham gacchatī ti yujjati desanā.

Yathā vā¹⁰ 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.

Dutiyam jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

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

⁵ kismiṃ, B. ⁶ °mici (without ti), B.; 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.

Tatīyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

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

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

Viññāṇaṇcāyatanam samāpannassa sato ākāsānañcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāṇaṇcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpacārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī 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 vicitivā yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmī³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

☆

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kiṃ desayati?

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

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

¹ sato, S.

² B. S. *add* ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ 'obyañjanagahaṇa°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādavayā padaṭṭhānam. Sabbadhammānam¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā² padaṭṭhānam. Pañca kāmagaṇā kāmārāgassa padaṭṭhānam. Pañcendriyāni rūpini³ rūparāgassa padaṭṭhānam. Chalāyatanam⁴ bhavarāgassa padaṭṭhānam. Nibbattibhavānupassitā pañcannaṃ upādānakkhandhānam padaṭṭhānam. Pubbenivāsānussati nāpadassanassa padaṭṭhānam. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānam. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānam. Ārambhalakkhaṇam viriyam. Tassa sammappadhānam padaṭṭhānam. Apilāpanalakkhaṇā sati⁷. Tassā satipaṭṭhānam padaṭṭhānam. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānam. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānam.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānam. Saccasammohanalakkhaṇā⁸ avijjā. Tam⁹ saṃkhārānam padaṭṭhānam. Punabbhavavirohanalakkhaṇā¹⁰ saṃkhārā. Tam¹¹ viññāpassa padaṭṭhānam. Opapaccayikanibbattilakkhaṇam viññānam. Tam nāmarūpassa padaṭṭhānam. Nāmakāyarūpakāyasamghātalakkhaṇam nāmarūpam. Tam chalāyatanassa¹² padaṭṭhānam. Indriyavavatthānalakkhaṇam chalāyatanam¹². Tam phassassa padaṭṭhānam. Cakkhurūpaviññāpasannipātalakkhaṇo¹³ phasso. Tam vedanāya padaṭṭhānam. Itthāniṭṭhānubhavanalakkhaṇā vedanā. Tam tanhāya padaṭṭhānam. Ajjhosānalakkhaṇā tanhā. Tam¹⁴ upādānassa padaṭṭhānam. Opapaccayikaṃ¹⁵ upādānam. Tam bhavassa padaṭṭhānam. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam¹⁶

¹ °dhamma, B. ² om. S.

³ rūpini, B. S.; rūpāni, B.

⁴ written chaṭṭh° in S.

⁵ °pe, S.

⁶ °de, S.

⁷ satti, S.

⁸ °kkhaṇa°, B. S.

⁹ sā, B. S.

¹⁰ °virūhaka°, S.

¹¹ te, B. S.

¹² sa°, S.

¹³ °sannipātana°, S.

¹⁴ sā, S.

¹⁵ °tam, B.

¹⁶ so, B. 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. Kāyasampīlanam dukkham. Tam domanassassa padatthānam. Cittasampīlanam³ domanassam. Tam upāyāsassa padatthānam. Oda-hanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Tam nirodhassa padatthānam. Tittahnūtā pītaññūtāya padatthānam. Pītaññūtā mattaññūtāya padatthānam. Mattaññūtā attaññūtāya padatthānam. Attaññūtā pubbekatapuññātāya⁴ padatthānam. Pubbekatapuññātā⁵ patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo⁶ attasamāpāṇidhānassa padatthānam. Attasamāpāṇidhānam silānam padatthānam. Silāni avippatīsārassa padatthānam. Avippatīsāro pāmujjassa⁷ padatthānam. Pāmujjaṃ pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtañāṇadassanassa padatthānam. Yathābhūtañāṇadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiñāṇadassanassa 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. Kiṃ lakkhayati¹?

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

3. Yathā kiṃ bhavē?

Yathāha Bhagavā: —

Cakkhum² bhikkhave anavatṭhitam ittaram parittam pabaṅgu, parato dukkham byasanam calam³ kukkulam samkhāram⁴ vadhakam⁴ amittamajjhe.

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakatṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho⁵ hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakatṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesañ 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_r. S.

² cakkhu, S.

³ calanam, B.

⁴ samkhāravā°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B_r.

Tasmā ti ha tvaṃ¹ bhikkhu kāye kāyānupassī viharāhi² ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassaṃ ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripurim gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripurim gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripurim gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripurim gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripurim gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripurim gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripurim gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkiyā bhāvanāpāripurim gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripurim gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbatthaṃ gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca viśamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiṇṇo bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo 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 ekalakḥaṇattā pahānaṃ abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth'¹ eva¹ rūpadhātu² rūpakkhandho³ rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭicasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanam⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

☆ So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītārāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

☆ Evam ye dhammā ekalakḥaṇā kiccato ca lakḥaṇato ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānam ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakḥaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

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

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

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

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso nāṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo 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 sucinṇe

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 gahīto

sakammunā haññate bajjhate ca

evam ayaṃ pecca⁹ pajā parattha

sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

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

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati¹⁰

attano sukham esāno pecca¹¹ na labhate sukhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena 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 °rī, 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 nivāpapuṭṭho²
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 ñāyati: idha Bhagavā bāhiram pariggaham upadhim⁸ āhā ti.

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

¹ middhi, B. B.

² °vuḍḍho, 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 kevalaṃ sabbam Gijjhakūṭaṃ calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi iñjitaṃ* (S. I,
 p. 109).

* * *

Nabhaṃ phaleyya pathaviṃ caleyya
sabbe 'va⁴ *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampaṇeyyuṃ
upadhīsu tānaṃ na karonti buddhā ti (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā kāyaṃ upadhiṃ⁵ āhā ti.

Yathā cāha: —

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

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etaṃ daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sihilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
*anapekhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

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

Yathā¹¹ cāha¹¹: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattim*¹² *bālānaṃ abhinanditaṃ ti* (Cf.
 Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

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

Yathā cāha: —

¹ °lessati, B.; 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. B., S. ¹² °ratti, B., S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikaṃ va paṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitaṃ 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 taṇhāchadanachāditā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmarāṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṃ 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 saḥate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhīlapitā.

Yaṇ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachāditā ti yaṇ 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.

Yaṇcāha: kāmā ti ime kilesakāmā, yaṇ 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 yathānikkhiṭṭagāthābalena¹ dassitā:
jarāmaraṇaṃ anventī ti.

*Yassa papañcā² ṭhiti³ ca n'atthi
sandānaṃ³ palighaṇ ca vītivatto
tan nittanṇaṃ munim carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).*

Papañcā nāma taṇhā diṭṭhimānā tadabhisamkhatā ca samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ³ nāma taṇhāya⁵ pariyuṭṭhānaṃ. Yāni chaṭṭimsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samkhārā yā ca ṭhiti⁴ yaṃ⁷ sandānaṃ⁸ ca yaṃ⁷ palighaṇ ca, yo etaṃ sabbam samatikkanto ayaṃ vuccati nittanṇo iti.

Tattha pariyuṭṭhānasamkhārā: diṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

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

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

Idaṃ Bhagavato pubbāparena yujjati.

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

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

Yathāha: —

Yaṇ ce bālo idha. paṇātipātī 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 pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbamaṃ, saṃkhārā dāsaṇabalena, chaṭṭimsa taṇhāvicaritaṇi¹ bhāvanābalena pahātabbāni ti.

Evamaṃ taṇhā pi tidhā paḥiyyati: yā nittaṇhataṃ ayam sa-upādisesā nibbānadhātu, bhedaṃ kāyassa ayam anupādisesā nibbānadhātu, papaṇco nāma vuccati anubandho.

Yaṇ cāha Bhagavā²: —

*Papañceti atītānāgata-paccuppannaṃ cakkuviññeyyaṃ rūpaṃ ārabbhā ti*³ yaṇ cāha Bhagavā: —

*Atīte Rādha rūpe anapekko*⁴ *hoti*⁵, *anāgataṃ rūpaṃ mā*⁶ *abhinandi*⁷, *paccuppanna*⁸ *rūpassa*⁹ *nibbidāya virāgāya nirodhāya cāgāya*¹⁰ *paṭinissaggāya paṭipajjā ti* (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papaṇco ye ca saṃkhārā yā ca atītānāgata-paccuppannaṃ abhinandanā, idaṃ ekattaṃ¹¹. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma¹² dhammaḍesaṇā vuttā Bhagavatā (Cf. p. 8 sq.).

Evamaṃ sutteṇa suttaṃ saṃsaṇdayitvā pubbāparena saddhiṃ¹³ yojayitvā suttaṃ niddiṭṭhaṃ bhavati¹⁴.

2. So¹⁵ cāyaṃ¹⁶ pubbāparo sandhi catubbidho: attha-sandhi, byañjana-sandhi, desaṇāsandhi, niddesa-sandhi ti.

aa) Tattha attha-sandhi chappadāni: saṃkāsaṇā, pa-kāsaṇā, vivaṇaṇā, vibhajaṇā, uttānikaṃmata¹⁷, paññatti ti.

bb) Byañjana-sandhi chappadāni: akkharaṃ, paḍaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti¹⁸.

cc) Desaṇāsandhi: na ca paṭhaviṃ nissāya jhāyati jhāyī¹⁹ 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 °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B. ⁸ ekatthaṃ, B. B. ⁹ om. B. B.

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

¹³ 'yaṃ, B. ¹⁴ °kammaṃ taṃ, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyū¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsañāncāyatanam nissāya . . . na ca viññāpañcāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevasaññānāsaññāyatanam nissāya . . . na ca imaṃ lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitam vicāritam³ manasānūvicintitam⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittena na nāyati jhāyanto (Cf. A. V, p. 324sq.).

★

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

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

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

Sadevakena lokena samārakena sabrahmakena sassa-
maṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na
nāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissita-
cittā kusalapakkhena niddisitabbā. Nissitacittā saṃkile-
sena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā.
Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā
saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca
avijjāya ca niddisitabbā. Anissitacittā samathena ca vi-
passanāya ca niddisitabbā. Nissitacittā ahirikena ca
anottappena ca niddisitabbā. Anissitacittā hiriya ca
ottappena ca niddisitabbā. Nissitacittā asatiya ca asam-
pajaññena ca niddisitabbā. Anissitacittā satiya ca sam-
pajaññena ca niddisitabbā. Nissitacittā ayoniyā⁹ ca ayo-

¹ vāyū, S. ² pa, B. ³ vicaritam, B.

⁴ nūcintitam, 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 yoniā¹ 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 nīvaraṇehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiya⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiya⁶ niddisitabbā. Nissitacittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāro.

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 °varaṇena, B. B. ³ S. omits this phrase.

⁴ B. S. transpose these words.

⁵ S. adds ca.

⁶ avijjāya virāgapaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā³ *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.

So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppādavayadhammā ti ayam
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittaṃ ca
pamādaṃ āpajjati. Ayam loka catubbidho pamādo: eka-
vidho avijjāya, tividho taṇhāya.

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

Tattha rūpakāyo rūpakkhando, nāmakāyo cattāro arū-
pino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānaṃ ca sīlabbha-
tupādānaṃ ca, avijjā dve upādānāni: diṭṭhupādānaṃ ca
attavādupādānaṃ ca.

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

Pañcakkhandhā dukkhaṃ⁵.

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

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanaṃ ca karoti paribhoganimittaṃ ca.

Tassa sampaññavedhena rakkhanā paṭisaṃharaṇā, ayam
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādīnavaṃ ca

¹ āy°, B. B.

² om. S.

³ °mūlikā, B.

⁴ °dāna°, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ °yam, S.

ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca vodānaṇ ca nekkhamme² ca ānisamsaṃ.

* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvīsu³ dhammesu bhāviyamānesu
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvīsu⁴
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmarasokaparidevadukkhadomanassūpāyāsā 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 taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
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. B.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B.

⁶ dukkhā, S.

⁷ °naṇ ca, S.

⁸ anu°, B. S.; 'nuhate, B.

⁹ ti, S.

¹⁰ om. B. S.

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

Ime dve dhammā bhāvanāpāripūriṃ 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 kusalass'³ ūpasampadā³ sacittapariyodapanaṃ etaṃ buddhāna⁴ sāsana⁴ ti⁵ (Dhp. v. 183). *

Sabbapāpaṃ nāma tiṇi duccaritāni: kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Te dasa akusalakamma-pathā: pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi.

Tāni dve kammāni: cetanā cetasikaṇ ca.

Tattha yo ca pāṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamuṭṭhānaṃ⁸, yaṇ ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānaṃ⁸, yo samphappalāpo, idaṃ mohasamuṭṭhānaṃ⁸.

Imāni satta kāraṇāni cetanākammaṃ.

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

Imāni tiṇi kāraṇāni cetasikakammaṃ⁹.

Tenāha: cetanākammaṃ 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 °samudaṭṭh°, S. ⁹ °sikaṃ k°, B., S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, 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 pahānaṃ abbhatthaṃ gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādītṭhi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

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

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti.

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

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

Cetovissuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussatī 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 chattaṃ 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 Bhagavantam etad avoca: —

Brāhmaṇā bhante pacchābhūmakā kāmāṇḍalukā⁴ sevāla-mālikā⁵ udakorohakā aggiparicūrakā. Te matam kalam-katam uyyāpentī nāma saññāpentī nāma saggam nāma okkamenti⁶. Bhagavā pana bhante pahoti tathā kātum, yathā sabbo loko kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi tam yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ⁸ byākareyyāsi. Tam kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁹ pharusavāco⁹ samphappalāpī abhiṃjālu byāpannacitto micchādittṭhiko. Tam enaṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjatū¹⁰ ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam 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 °tī 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: ummuja¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sā mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe⁴ | micchādittiko. Kiñcāpi naṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjatū⁵ ti. Atha kho so puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjeyya⁵. Taṃ kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pāṇātipātā paṭivirato | pe⁷ | sammādittiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjatū⁵ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjeyyā⁵ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbham vā telakumbham vā gambhīram udakarahadam⁸ ogāhitvā bhindeyya, tatrāyassa⁹ sakkarā vā¹⁰ kathalā vā, sā adho gāmi assa. Yaṇ 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 °dato, B.; °datā, S.

¹⁴ °dato, S.

¹⁵ telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanaḥetu vā thomaṇaḥetu vā pañjalikaṃ anuparisakkanahetu vā ośideyya vā saṃsīdeyya vā avaṃ¹ vā² gaccheyyā ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so³ puriso pāṇātipātā paṭi-virato | pe⁴ | sammāditṭhiko. Kiñcāpi naṃ⁵ mahājanakāyo saṃgamaṃ samāgamaṃ āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ⁶ puriso kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū ti. Atha kho so puriso kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo suciṇṇo apāyehi rakkhati.

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

Tasmā rakkhitaṃcittassa sammāsaṃkappagocarō⁷

sammāditṭhipurekkhāro ṇatvāna udayabbayaṃ

thīnamiddhābhibhū 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 samādhiṃ bhāvayati taṇhaṃ ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca niggahāti.

Taṇhāniggahena dve upādānāni pahiiyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahiiyanti: 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°, B.

¹⁰ rūpīni, B. B₁; rūpāni, S.

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

Idaṃ vuccati brahmacariyaṃ 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 brahmacariyaṃ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇa ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — 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.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammaṃ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasīlaṃ ca pahānasīlaṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ 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 pahānasīle t̥hito tena brahmacariyena brahmacāri bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādīnava, nekkhamme¹ ānisamso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

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 sīlena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā², yāvatikā 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 dassanapahātabbā kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmiassa ca uddhambhāgiyā⁴ śamyojanā sādharmaṇā. Yaṃ kiñci ariyasāvakalo kiyaṃ⁵ samāpattiṃ samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁷ dham- ✱
mā evaṃ aññamaññaṃ paramparaṃ sakāmsakāṃ 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 bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet°, S.

³ yānassa, S.

⁴ °yānaṃ, S.

⁵ °kaṃ, B.

⁶ avīta°, B.; avigata°, B.

⁷ °nehi, S.

⁸ pi, B.

⁹ °nā, S.

¹⁰ S. puts ca before sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Atṭhamakassa anāgā-missa ca² uddhambhāgiyā saṃyojanā sādhāraṇā, dhammatā asādhāraṇā¹. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā¹. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

- ★ Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalaṇaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha paṭipadā dandhābhiññā samathassa padaṭṭhānaṃ. Sukhā paṭipadā khippābhiññā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyavatthu³ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puñṇakiriyavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyavatthu bhāvanāmāyiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyavatthu parato ca ghosassa sutamāyiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puñṇakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyavatthu bhāvanāmāyiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca⁴ sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo⁵ tiṇṇaṃ ca aveccapasādanāṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpanidhānaṃ⁶ hiriyā ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavīmaṃsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvākkhātā⁷ kusalamūlaropanāya ca phalasamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutṭhutaṃ sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādaya pasannānaṃ ca bhiyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

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

³ °kriya°, B. *throughout*. ⁴ om. B₁.

⁵ °risassa nissayo, B₁. ⁶ attha°, B₁.

⁷ °svākhā°, B₁; °svākhyā°, B.; dhammasvakkhāta, S.

maṅkūnaṃ ca puggalānaṃ niggahāya pesalānaṃ ca puggalānaṃ phāsuvihārāya sādharānaṃ padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṃ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammāditṭhissa purisapuggalassa micchāditṭhi nijjinṇā bhavati, ye c'assa micchāditṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjinṇā honti, sammāditṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjinṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākammantassa sammā-ājivassa | pe³ | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjinṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṣṣa abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṇhavācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B₁; om. B.

³ la, B₁; B. *in full*.

⁴ ojjhāmanassa, B.

pahīnā hoti, abyāpannacittassa byāpādo pahīno hoti, sammāditṭhissa micchāditṭhi pahīnā hoti.

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

Sammāditṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāditṭhikā¹, tesam² bhavāntānaṃ pujjā ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājivaṃ sammāvāyāmaṃ sammāsaṃtiṃ sammāsamādhim sammāvimuttiṃ⁴ sammāvimuttiñāṇadassanaṃ ca te bhavanto dhammaṃ garahanti.

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

Ye ca kho keci evaṃ āhaṃsu: bhuñjitabbā kāmā paribhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evaṃ āhaṃsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evaṃ āhaṃsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaṇṇā paḥiyyanti, dukkhānupassino viharato sukhasaṇṇā paḥiyyanti, aniccānupassino viharato niccasaṇṇā paḥiyyanti, anattānupassino viharato attasaṇṇā paḥiyyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ anitṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °ditṭhi, 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, B.; svāyam, B₁.

⁹ °lākusaladhamme, B. B₁. ¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

*Āsā⁵ pihā ca abhinandanā ca
anekadhātūsu⁶ sarā patitṭhitā
aññānamūlappabhavā pajappitā
sabbā mayā⁷ byantikātā samūlakā⁸ ti (Cf. p. 24).*

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassaṃ āgamissati¹⁰ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataraṃ vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti-
paṭipālānā abhinandanā nāma. Piyam vā ñātiṃ abhi-
nandati piyam vā dhammaṃ abhinandati appaṭikūlato vā
abhinandati. Anekadhātū ti cakkhūdhātu rūpadhātu
cakkhaviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇa-
dhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhā-
dhātu rasadhātu jivhaviññāṇadhātu, kāyadhātu phoṭṭhabba-
dhātu kāyaviññāṇadhātu, manodhātu dhammadhātu mano-
viññāṇadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā 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 vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemaṃ dhammajjhosānaṃ¹⁶ ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

¹ onā, 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.; okātā, B. ⁹ āsisanā, B. B₁.

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

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

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññāṇan ti cittassa etaṃ vevacanam. Manindriyaṃ mano-dhātu manāyatanam vijānanā ti manass' etaṃ vevacanam. Paññindriyaṃ paññābalam adhipaññā sikkhā¹ paññakkhandho dhammavicayasambojjhaṅgo ñāṇam² sammādiṭṭhi tīraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātāññassāmī-tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vījā buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññam pi evaṃ-jātiyaṃ paññāya etaṃ vevacanam.

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

☆ Yathā ca⁸ buddhānussatiyaṃ⁹ vuttaṃ: —

Iti pi so Bhagavā araham sammāsambuddho vījācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānam buddho Bhagavā.

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido catuyogavippahīno agatigamanavitivatto uddhaṭasallo nirūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² bandhanātito gandhaviniveṭhano ajjhāsayaivitivatto¹³ bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavi-rodhavippayutto itṭhāniṭṭhesu dhammesu asaṃkhepagato bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-dhāro¹⁵ āloka-karo pajjotakaro tamonudo raṇaṇjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bhagavanto ti¹⁸ buddhānussatiyā etaṃ vevacanam.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

¹ B. *adds* paññā.

² ñāṇa, S.

³ anvaññata°, 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°, B.; nibbāpita°, S.

¹³ °sayativatto, B.

¹⁴ °nātivitativatto, B.

¹⁵ °dhāro, B.

¹⁶ B. *adds* ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. *add* ca.

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

Asamkhatam anantam anāsavañ ca⁴
saccañ ca pāram nipuṇam sududdasam
ajajjaram⁵ dhuvam apalokitañ ca⁶
anidassanam⁷ nippapañca santam
Amatam paṇitam⁸ sivañ ca khemam
taṇhakkhayo acchariyañ ca abbhutam
anitikaṃ 'nitikadhammam⁹ eva¹⁰
nibbānam etam sugatena desitam
Ajātam abhūtam anupaddavañ¹¹ ca¹²
akataṃ¹² asokañ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammam¹³
nibbānam etam sugatena desitam

Gambhīrañ c'eva duppassam uttarañ ca anuttaram
asamam appaṭisamam jeṭṭham seṭṭhan ti vuccati
Leṇaṃ ca tāṇam araṇam anaṅganam¹⁴
akācam etam vimalan ti vuccati
dīpo sukham appamāṇam patitṭhā
akiñcanam appapañcan ti vuttan ti
dhammānussatiyā etam vevacanaṃ.

Yathā ca saṃghānussatiyaṃ¹⁵ vuttam: —

Supaṭipanno ujupaṭipanno ñāyapaṭipanno sāmīcipaṭipanno, *yad idaṃ cattāri purisayugāni atṭha purisapuggalā*, *esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa*¹⁶.

¹ svākhā°, B.; svakkhyāto, B.

² °neyyiko, B. B.

³ B. adds ti. ⁴ om. B. S.

⁵ ajajjaram tam, B.; ajjaran tam, B.

⁶ °lokiyam, B.; °lokinam, B.; ca not in MSS.

⁷ adassa°, B.; B. B. add vā.

⁸ all MSS. add ca.

⁹ anitadatth°, B.; anitika°, S.

¹⁰ B. adds vā.

¹¹ athānuppadavaṃ, B.

¹² °tañ ca, S.

¹³ anupa°, B. S.

¹⁴ °gaṇam, B. B.

¹⁵ °yā, B. S.

¹⁶ om. B.

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

Yathā ca sīlānussatiyaṃ⁴ vuttaṃ: —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ aparāmatthāni⁶ samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanatṭhena⁷, sippaṃ ca sīlaṃ akkhaṇavedhitāya⁸, velā ca sīlaṃ anatikkamanatṭhena, dhaññaṃ ca sīlaṃ dāliddopacchedanatṭhena⁹, ādāso ca sīlaṃ dhammavolokanatāya¹⁰, pāsādo ca sīlaṃ volokanatṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāni vossaggarato yūcayogo dānasamvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ de-seti¹⁴ ti.

¹ °ko, all MSS. exc. Com.

² om. B.

³ pūjo, S.

⁴ °yā, S.

⁵ °pasattāni, B.; °passatthāni, B.

⁶ apara°, B.

⁷ sampadobhagga°, S.

⁸ akkhaṇā°, S.

⁹ dal°, S.

¹⁰ dhammaṃ volo°, S.

¹¹ °yā, B.

¹² °kaccāyano, S.

¹³ paññattivi°, S.

¹⁴ °hī, S.

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

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhaṃ ti.

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

Kabalikāre² ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, 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 punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaram³ sa-upāyāsaṃ ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, 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 punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaram⁵ sa-upāyāsaṃ 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 taṇhā, 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 punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi

¹ om. B. S.

² oḷi°, B₁; oḷim°, S.

³ sādāram, S.

⁴ pa, B.

⁵ saradam, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātija-rāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsaṁ ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāṇe ce bhikkhave³ āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitṭhitam tattha viññāṇam avirūḷham. Yattha appatitṭhi-tam viññāṇam avirūḷham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṁkhārānam vuddhi. Yattha n'atthi saṁkhārānam vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsaṁ ti vadāmi (S. II, p. 102 sq.).

Ayaṁ pariññāpaññatti⁴ dukkhassa, pahānāpaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

Samādhim bhikkhave bhāvētha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṁ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṁ pajānāti? Cakkhum⁷ aniccaṁ ti yathābhūtaṁ pajānāti. Rūpā aniccā ti yathābhūtaṁ pajānāti. Cakkhuvīññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Cakkhusamphasso aniccaṁ ti yathābhūtaṁ pajānāti. Yam p'⁸ idaṁ⁸ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā, taṁ pi aniccaṁ ti yathābhūtaṁ pajānāti. Sotaṁ | pe⁹ | ghānaṁ . . . jivhā . . . kāyo . . . mano aniccaṁ ti yathābhūtaṁ pajānāti. Dhammā aniccā ti yathābhūtaṁ pajānāti. Manovīññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Manosamphasso aniccaṁ ti yathābhūtaṁ pajānāti. Yam p'¹⁰ idaṁ¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ¹ vā¹, taṁ pi aniccaṁ ti yathābhūtaṁ pajānāti (Cf. S. IV, p. 80).

Ayaṁ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānāpaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā°, S.

⁵ pahānaṁ p°, S.

⁶ kiñci, B. S.

⁷ cakkhu, B. S.

⁸ idaṁ, B. S.

⁹ pa, B. B.

¹⁰ idaṁ, B.

¹¹ upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ samkhāre 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, sacchikiriyaṃ paññatti
nirodhassa.

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

Nikkhepaṃ paññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyaṃ paññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sam-
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesāṃ nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādaṃ paññatti khaye-ñāṇassa, okāsaṃ paññatti
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhāṇāpaññatti⁴ āsāṭikānaṃ⁵, ☆
nikkhepaṃ paññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhaṃ ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ⁷ udapādi⁷ paññā uda-
pādi 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, B.; om. B₁.

pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ¹ udapādi¹ 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 cakkhum udapādi nāṇaṃ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So kho pañāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho pañāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho pañāyaṃ dukkhanirodhagāminipatipadā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

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

So kho¹ pañāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho pañāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho pañāyaṃ dukkhanirodhagāminipatipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424sq.).

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

Tulam atulañ ca sambhavaṃ

bhavaṣaṃkhāram avassaṇṇi⁶ 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, B₁.

⁶ oji, all MSS.

⁷ abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, t̥hitipaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānapaññatti³ sabbaññutāya, padālanāpaññatti avijjaṇḍa-kosānaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi⁴ yato nidānaṃ

kāmesu so jantu kathaṃ nameyya

kāmā hi loke saṅgo ti ñatvā

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

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁶ paccattikato dassanapaññatti kāmānaṃ, kāmā hi aṅgārakāsupamā maṃsapesupamā pāvaka-kappā 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 'kāmā saṅgo' ti pajānāti¹⁰, so kāmānaṃ anuppādāya¹¹ kusale dhamme upādayati¹², so anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya¹³ vāyamati.

¹ dhiti°, B. S.

² °dam, S.

³ sa-upā°, S.

⁴ addakkhi, B. S.

⁵ om. B. S.

⁶ om. S.

⁷ abhinivesana°, S.

⁸ °tā, B. S.

⁹ °gi, B. S.

¹⁰ jā°, B. S.

¹¹ anupā°, B. S.

¹² uppā°, S.; uppādayati, B.

¹³ upā°, B. S.

Ayaṃ vāyāmapaññatti appattassa pattiya, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamaṭi ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhiccittasikkhāya.

Tenāha Bhagavā:— Yo dukkham addakkhi yaṭo nidānaṃ ti.

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

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparītapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacaṇānaṃ, kiccapaññatti pariyuṭṭhānānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhāra-
naṃ. Tamasā parivārīto ti desanāpaññatti avijjandha-
kāssa vevacaṇapaññatti ca. Assirī⁸ viya khāyati ti
dassanapaññatti⁹ 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 bhūtassa 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, B.

² dhi°, B., S.

³ sabba°, B. B.

⁴ asiri, S.; asiri, B.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B.

⁹ °tan ti, B.

No ce taṃ bhikkhave abhavissa 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 abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇṇattihi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaṇa-hāra.

Tattha katamo otaṇa-hāro?

Yo ca paṭiccuppādo ti.

Uddhaṃ adho sabbadhi vip̐pamutto

ayaṃ ahaṃ³ ti⁴ anānupassī

evaṃ vimutto udatāri⁵ oghaṃ

atiṇṇapubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vip̐pamutto ti te-dhātuke ayaṃ asekāvimutti.

Tāni yeva asekāni pañcendriyāni.

★

Ayaṃ indriyehi otaṇā.

Tāni yeva asekāni pañcendriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

¹ om. S. ² jotasa°, S.

³ °smiṃ, B₁; āham asmiṃ, S.

⁴ om. B₁.

⁵ °tari, B₁.

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

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tīhi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena¹.

Ayaṃ khandhehi otaraṇā.

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

* dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃ³ ti anānupassī ti ayaṃ sakkāyadiṭṭhiyā 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 dhammadhātusaṃgahitā.

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 saṃkhārā°

⁵ cm. B.

⁶ °tari, B.

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 huraṃ² 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 dhammadhātusaṃgahitā.

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 viññānanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

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

² °raṇ ca, B₁.

³ B. adds ca.

⁴ om. B.

⁵ mūlhassa, all MSS. exc. Com.

⁶ la, B₁.

⁷ °do, S.

⁸ after sukhā, B₁.

⁹ sukha°, S.

¹⁰ saṃmu°, B. B₁.

¹¹ vedana°, S.

¹² °nāya va°, S.

¹³ om. B₁.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṇ ca pañ-
ñindriyaṇ 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 kāyikam sukham ayaṃ kāyikā³ passaddhi. Yaṃ ce-
tasikam sukham ayaṃ cetasikā⁴ passaddhi⁴. Passaddha-
kāyo sukham vedayati. Sukhino cittaṃ samādhīyati.
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-
muttasmiṃ vimutt'amhi ti ñāṇam 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 caraṇam⁵ paññāpayamāno paññāpeyya, tassa rūpassa
khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkha-
ye * 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, B₁.

³ kāyikam, S.; kāya, B. B₁. ⁴ °ka pa°, S.

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

⁸ na, B. ⁹ saṃkhyam, S. ¹⁰ virāgassa, B₁.

¹¹ pa, B.; om. B₁. ¹² la, B₁.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamāno paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṃkhaye 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 saṃkham³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu⁵ bāhiresu 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 jarāmarāṇā, lokuttaro: silavato avipphaṭṭisāro jāyati¹⁰ yāva nāparaṃ itthattāyā ti pajānāti.

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

*Ye keci sokā paridevitā vā
dukkhañ 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 patthayaṇo
piyaṃ na kayirātha¹⁶ kuhiñci loke ti (Ud. p. 92).*

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

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintam tam, S.

² na, B₁. S.

³ saṃkhyam, S.

⁴ B₁ adds ti.

⁵ cha, B. S.

⁶ °resu nā, S.

⁷ °samutṭhitesu, 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, jātippaccayā jarāmaraṇaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanāpariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vitasokā

yesaṃ piyaṃ n'atthi kuhiñci loke

tasmā asokaṃ virajaṃ patthayāno

piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

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

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

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 pītimano hoti laddhā macco¹ yad² icchatī² (Jāt. IV,
Tassa ce kāmayānassa³ chandajātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppātī.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattatī⁵ ti (S.N.vv.766—68).*

Tattha yā pītimanata⁶ ayaṃ anunayo. Yadāha: salla-
viddho va ruppātī ti idaṃ paṭighaṃ. Anunayaṃ paṭighaṃ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni⁷
āyatanāni padaṭṭhānaṃ.

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 atthārassa 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 samativattatī 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 yaccacchatī, S.

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

⁶ °mantā, S.

⁷ rūpīni, all MSS.

⁸ rūpīni, B. S.; rūpāni, B.

⁹ om. B.

¹⁰ °rūpo, S.

¹¹ B. adds pa.

¹² °dhā, B.

¹³ rūpīni, B. S.; rūpindr°, B.

¹⁴ arūpīni, B. S.;

arūpindr°, B.

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 anāsava no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

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

Tenāha 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

kiṃ⁵ 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 padaṃ 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 brūsī ti pañhe Jappābhilepanam brūmī ti Bhagavā padam sodheti no ca ārambham. Kim¹ su¹ tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā² padam² sodheti², 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 lokasmiṃ⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi

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

Savanti sabbadhi sotā, sotānam kim⁵ nivāraṇan ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇan 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 puttāho pabrūhi

katth' etaṃ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṃ pucchasi pañham

Ajita taṃ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesam¹² uparujjhati

viññānassa nirodhena

etth' 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: —

Vissajjitamhi² pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁵ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p'icchaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññāṇaṃ 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.

² visa°, B.

³ visa°, B. B.

⁴ °kaccāyano, S.

⁵ om. B.

⁶ ponobbha°, B. B.

⁷ vimutti, B.

⁸ °nī paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

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

Ayam vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāminimaggo¹ tiracchānayonigāminimaggo pittivisaya-gāminimaggo² asurayonigāminiyo³ maggo, saggagāminiyo * maggo, manussagāminimaggo, nibbānagāminimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

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

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ⁵ rūpaṃ. Catunnaṃ⁶ 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 °gāminī maggo, S.

² petti°, B. S.

³ asūra°, B. also Com.

⁴ makkhā°, S.

⁵ cātummahā°, S.; catumahā°, B.

⁶ catunnaṃ (without ca), B.

⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru¹ atthi atthimiñjā² vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antaṃ antagaṇaṃ udariyaṃ karisaṃ matthake matthaluṇṇaṃ ti.

Imehi vīsatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

Atthi imasmim kāye pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammāpariṇāmaṃ⁵ gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

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

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsāya⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariyoḡāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagam passeyya, yathā saṃkāraṭṭhānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sīvathikaṃ¹⁰ pavicinanto na kiñci gayhūpagam passeyya, evaṃ eva¹¹ imehi dvācattālīsāya⁷ ākārehi evaṃ

¹ nhāru, B. B., ² ojam, B. B., ³ siṃgha°, B. B.

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

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

⁸ °lakkhanto, all MSS.

⁹ before pariyo°, B., ¹⁰ sivadhikaṃ, B., ¹¹ evaṃ, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyoḡahanto parivīmaṃsanto³ paccavekkhanto na kiñci gayhūpagam paṣṣati kāyaṃ vā kāyapadesaṃ 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 datṭhabbaṃ. 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 datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

☆

Dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ pubbante aññāṇaṃ aparante¹⁶ aññāṇaṃ pubbantāparante aññāṇaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisaṃayo ananubodho asam bodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ °lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B. ⁶ mahasmim, B.

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

⁹ pa, B.; la, B. ¹⁰ om. B.

¹¹ pa, B.; om. B. ¹² nesātaṃ, B.

¹³ no so, B. ¹⁴ samma°, all MSS.

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

¹⁷ idappa°, B. ¹⁸ °ṇaṃ, S.; asaṃlakhaṇā, B.

¹⁹ °ṇaṃ, S.; anupekkhaṇā, B.

²⁰ °ṇaṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyaṃ³
 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 pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
 ñā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 pariṇāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsattamaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-
 vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṇ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-
 āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevasekho-
 nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḷuṅko jhāyī, diṭṭhuttaro
 jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī¹⁵.

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

² dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

³ bālaṃ, B.

⁴ samoho, B.

⁵ °gī, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari°, B.

⁹ °yakā, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattama, B.

¹² °tti ti, B.

¹³ om. B.

¹⁴ °sekhā°, B.; °sekhe°, S.

¹⁵ °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajjho¹ samādhi abyāpajjho² samādhi sappi-
tiko³ samādhi nippitiko samādhi sāmiso samādhi nirāmiso
samādhi sasamkhāro samādhi asamkhāro samādhi ekam-
sabhāvito samādhi ubhayamsabhāvito⁴ samādhi ubhayato-
bhāvitabhāvano⁵ samādhi savitakkasavicāro samādhi avi-
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-
bhāgiyo samādhi tṭhitabhāgiyo samādhi visesabhāgiyo
samādhi nibbedhabhāgiyo samādhi lokiyo⁶ samādhi lokut-
taro samādhi micchāsamādhi⁷ sammāsamādhi⁸.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāhā⁹ paṭipadā¹⁰ nijjhāmā¹¹ paṭipadā¹² majjhimā¹³ paṭi- *
padā¹⁴ akkhamā paṭipadā khamā paṭipadā samā¹⁵ paṭipadā
damā¹⁶ 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 maṃsaṃ nahāru¹⁷ atṭhi
atṭhiminṇā¹⁸ vakkam hadayaṃ yakanam kilomakam pihakam
papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ
semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo sim-
ghāṇikā lasikā muttaṃ matthaluṅgaṃ¹⁹ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °yasavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B.

⁷ om. B.

⁸ °lhap°, B. S.; āgāhap°, B.

⁹ °map°, B. S.; nicchāmap°, B.

¹⁰ °map°, B.; om. B.

¹¹ sammā, B. S.

¹² dammā, S.

¹³ nhāru, B. B.

¹⁴ °jam, B. B.

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.

* Evaṃ 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. Kiplakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiplakkhaṇo hetu, kiplakkhaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo.

b) Yathā kim bhave?

Yathā aṅkurassa⁹ nibbattiyaṃ 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 aṅgurassa, B, always.

āpo ca sādharāṇā. 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 saṃsāro sahetu sapaccayo nibbatto². Vuttam³ hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam³. 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 bi-jānkuro 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 thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dipassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dipetum dipassa¹⁶ paccayabhūtam. Dipo¹⁷ viya sabhāvo hetu hoti.

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

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹, * paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampāṭivedhattho avijjattho, aparīññātattho viññāṇassa bijattho.

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^o, B₁. S.

¹⁰ otuṇ, S. ¹¹ B₁ adds paṭiṇ ca.

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

¹⁴ dipakassa, S.; pādipassa, B. B₁. ¹⁵ vaṭṭi, B₁; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padipo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyutṭhānaṃ, yattha pariyutṭhānaṃ tattha asaṃugghāto, yattha asaṃugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aparīññātaṃ, yattha sāsavaṃ viññānaṃ aparīññātaṃ tattha bījatto.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho² vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāṇadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammanapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇaṃ³ nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phassa vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmarāṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa 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.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahu-kāni padaṭṭhānāni³ otaranti⁴.

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

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'*⁵ *akaraṇaṃ kusalass'*⁶ *ūpasampadā*⁶

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

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ sīlakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca vanatho¹¹?

Vanam 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 pañña°, 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 aṅgapaccaṅgānam anubyañjanaggāho: aho cakkhum aho sotam aho ghānam aho jivhā aho kāyo iti.

Idam padaṭṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni aparinnā-tāni. Yam tadubhayam paṭicca uppajjati samyojanam, ayam vanatho.

Idam padaṭṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padaṭṭhānam.

Tenāha Bhagavā: —

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

Ayam padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññāvimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamanam, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññakkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo ñāṇam sammādiṭṭhi tiraṇā santiraṇā hiri vipassanā dhamme-ñāṇam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

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

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

⁴ dhātusam°, B. ⁵ °phalam, B₁.

⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpi 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 bodhaṅgamā³ dhammā⁴ bodhipakkhiyā 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. Kabaḷīkāro⁴ c'assa āhāro pariññāṃ 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 viññāṇatṭhiti⁹ pariññāṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññāṃ 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 āg°, 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 vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparamāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhogañ 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 vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idaṃ saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjogañ 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 yaṃ-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsītā muninā te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā āg°, B.; dosā ag°, S.

⁵ vippayutto, B. S.

⁶ paramāsa°, S.

⁷ °diṭṭhi ti, B. S.

⁸ bhayā ag°, B. S.

⁹ anattaniye, B. S.

¹⁰ attha°, B. B.

¹¹ °rupekkhā, B.

¹² °tuyā, B. S.

¹³ mohā ag°, B. S.

¹⁴ om. B. S.

¹⁵ ca katthā, B.

¹⁶ samā², B. S.

B.

Hārasampāta.

★

§ 1. Desanā-hārasampāta.

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

Tassā niddeso kuhiṃ datṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhiteṇa cittaṇa micchādītṭhihatena ca
thīnamiddhābhībhūteṇa vasaṃ Mārassa gacchatī ti (Cf.
Ud. p. 38).

Arakkhiteṇa cittaṇā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

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

So vipallāso. So pana vipallāso kiṃlakkaṇo?

Viparītāgāhalakkhaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññaṃ, cittaṃ, dītṭhim iti.

★

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññaṃ saṃkhāre viññāṇaṃ attato samanupassati
viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññā-
ṇasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu⁷: anattani attā
ti, viññāṇaṃ catutthaṃ 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, B₁.

⁷ vatthum, S.

⁸ vatthum, B. S.

* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

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

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

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

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsaṃyojanānaṃ pubbā⁶ koṭi⁶ na paññāyati. Sandhāvantaṇaṃ saṃsaraṇānaṃ sakim nirayaṃ sakim tiracchāṇayoniṃ sakim pettivisayaṃ sakim asurakāyaṃ sakim deve sakim manusse⁷.

Thīnamiddhābhibhūtenā ti thīnaṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa linattam. Vasaṃ Mārassa gacchati ti kilesamārassa ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samudayo 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: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

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

⁵ pa, B.; la, B.; om. S.; B. *continues*: saṃkhāre vi° abhi°

⁶ pubba°, B. B. ⁷ manuse, B. ⁸ satthu°, S.

⁹ avijjā, B. ¹⁰ om. B. S. ¹¹ hāro s°, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

★

Akusalā saṃsāragāminī, kusalā apacayagāminī 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 domanassaṃ 'kudassu'⁴ nā-māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ⁶ āyatanam sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati pihā pihāpaccayā⁸ doma-nassaṃ, ayaṃ taṇhā kusalā. Rāgavirāga⁹ cetovimutti¹⁰, tadā-rammaṇā kusalā. Avijjāvirāga paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsamkappo sammā-vācā sammākammanto sammā-ājīvo sammāvāyāmo sammā-sati sammāsamādhi¹⁰.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹¹ kammaniyaṃ ṭhitaṃ¹² āneñjapattaṃ¹³. 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 mudu¹¹ tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitaṃ¹⁶, yato ṭhitaṃ¹⁶ tato āneñjapattaṃ¹⁷.

¹ vicaya, B₁. ² B₁ adds ca.

³ om. S. ⁴ kudāsu, B₁; kudāssu, Com.

⁵ nāma taṃ, S. ⁶ sannaṃ, B₁.

⁷ 'ti (without ti), B₁. ⁸ piha°, B₁.

⁹ 'virāga°, S. ¹⁰ 'odhi ti, S.

¹¹ muduṃ, B₁. S. ¹² dhitam, B₁.

¹³ ānañja°, S.; anañca°, B₁. ¹⁴ 'naṃ, S.

¹⁵ muduṃ, S. ¹⁶ nitṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B₁.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubhayaṃ taṇhā-pakkho, yā ca iñjanā yā ca cittassa aṭṭhiti², ayaṃ diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattim santato manasikaroti. Tassa upari-
 * maṃ samāpattim santato manasikaroto catutthajjhāne olārikā³ saññā saṇṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāśānañcāyatanasamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhi chaḷaṅgasamannāgato paccavekkhitabbo: anabhiijhāsahagataṃ me mānasam sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggaḥitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati⁶ asammutṭhā⁷.

Tattha yaṃ ca anabhiijhāsahagataṃ mānasam sabbaloke yaṃ ca abyāpannaṃ cittaṃ sabbasattesu yaṃ ca āraddhaṃ viriyaṃ paggaḥitaṃ yaṃ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāraddho ayaṃ samādhiparikkhāro, yā upaṭṭhitā sati asammutṭhā⁸ ayaṃ vipassanā.

* So samādhi pañcavidhena⁹ veditabbo.

Ayaṃ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati¹⁰. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāṇadassanaṃ¹¹ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi ariyo nirāmiso ti. Iti

¹ oṇā, S. ² aṭṭhiti, B.

³ olārika°, B₁; olāri, S. ⁴ saṇṭhāti, 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 ñānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhī akāpurisasevito ti. Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhī santo c'eva paṇito ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca³ na sasamkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva ñānadassanam paccupaṭṭhitam bhavati. Taṃ kho paṇ'⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva ñānadassanam 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 paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yaṇ cāhaṃ taṃ kho paṇ'⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhī pañcavidhena veditabbo: pītipharanāta, * sukhapharanāta, cetopharanāta, ālokapharanāta, paccavekkhaṇānimittaṃ.

Tattha yo ca pītipharāṇo yo ca sukhapharāṇo yo ca cetopharāṇo ayaṃ samatho, yo ca ālokapharāṇo yaṇ ca paccavekkhaṇānimittaṃ ayaṃ vipassanā.

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

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

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ °passaddha°, B. B.₁. ² om. B.₁.

³ saṅkhāra°, B.₁; ca samkh°, S. ⁴ °to, B.₁. S.

⁵ paṇitaṃ, B.₁. ⁶ sampanna°, S.

⁷ S. continues: pe | yaṇ cāhaṃ. ⁸ saṅkhāra°, B.₁.

⁹ ariya°, B.₁. ¹⁰ °hitabbo, B.₁.

Te¹ tihi¹ 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, adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ parijānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vanto⁴ rāgaggīṃ nibbāpento rāgasallaṃ uppāṭento⁵ rāgajaṭaṃ vijāṭento⁶.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ parijānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vanto⁸ dosaggīṃ nibbāpento dosasallaṃ uppāṭento⁹ dosajaṭaṃ vijāṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ parijānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vanto¹² mohaggīṃ nibbāpento mohasallaṃ uppāṭento mohajaṭaṃ vijāṭento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ sīlakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B.₁; tehi ca, S. ² niyyāti, B.₁.

³ sukhaṃ vedaniyaṃ, S. ⁴ vamento, B.

⁵ oḍento, S. ⁶ jaṭento, B. ⁷ oḥento, B.

⁸ vamento, B. S. ⁹ oḍento, B.₁ S. ¹⁰ vija^o, B.

¹¹ oasukhaṃ ve^o, B. ¹² vamento, B. B.₁.

¹³ suññata-avi^o, S. ¹⁴ paññā^o, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho⁴ vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṃ 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 viśamvādayati. So tividhaṃ: idaṃ

¹ om. S. ² paññā°, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B₁. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B₁. ⁸ om. B₁.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ 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 silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhiṇassa te³ sato³ ime āsavā aparikkhiṇā 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 aparaṃ ulāraṃ viśesādhigamaṃ⁵ 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 aniyyānikā⁸ 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 jīvitaṃ voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaṃ jīvitaṃ 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 °gamanam, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā°, 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 B, adds vā.

samgham¹ bhindeyya samghe vā samgharājim janeyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bhin-
 deyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaheṭū ti n'etaṃ ṭhānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ ṭhā-
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānam etaṃ
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ ṭhānaṃ vijjati.
 Puriso rājā cakkavatti siyā ti ṭhānam etaṃ vijjati. Itthi
 Sakko devānam indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso
 Sakko devānam indo siyā ti ṭhānam etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro
 pāpimā siyā ti ṭhānam etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti ṭhānam etaṃ vijjati. Itthi Tathāgato araham sammā-
 sambuddho⁴ siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathā-
 gato araham sammāsambuddho siyā ti ṭhānam etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyup¹ dhammaṃ vā deseyyun
 ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato araham
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti ṭhānam etaṃ vijjati. Tinnam duc-
 caritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ ṭhānaṃ vijjati. Tinnam duc-caritānaṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti ṭhānam etaṃ

¹ B₁ adds vā.

² om. B₁.

³ S. adds jivitaheṭū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti ṭh^o etaṃ vi^o and so on.

⁵ om. B₁. S.

vijjati. Tiṇṇaṃ¹ sucaritānaṃ anittḥo akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ ittḥo kanto piyo manāpo vipāko bhavissati ti ṭhānaṃ etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti ṭhānaṃ etaṃ vijjati.

☆ Yaṃ ettha nāṇaṃ hetuso ṭhānaṃ anodhisso², idaṃ vuccati ṭhānāṭhāna-nāṇaṃ paṭhamā Tathāgatabalaṃ iti.

2. Thānāṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatiṃ³*

(S. I, p. 97).

Apāre ca maggaṃ bhāvetvā⁴ parinibbanti anāsavaṃ ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavītivattā ca. Marissanti ti dvīhi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavītivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitaṃ ti khayā āyussa indriyānaṃ uparodhā jivitapariyānto maraṇapariyānto. Yathākammaṃ gamissanti ti kammaṃ katā. Puññapāpaphalūpagā ti kammānaṃ phaladassavīta ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasaṃkhārā. Puññakammā ca suggatiṃ⁷ ti

¹⁻¹ missing in B.

² anādiso, S.

³ sug°, B. B.

⁴ bhāvītvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ suga°, all MSS.

puññasamkhārā sugatim 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 pāpakammantā ti āgālhā² ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ samkilesa. Evaṃ samsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tiṇṇam vaṭṭānaṃ vivattaṇā. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammantā 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: chattimsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B₁.

² ag^o, B₁.

³ oṭṭiyati, B₁. S.

⁴ pa, B.; om. B₁.

⁵ om. S.

⁶ oṭṭivā, B.

⁷ pa, B.; om. B₁. S.

⁸ suga^o, all MSS.

⁹ khandhā, B₁.

¹⁰ B. in full; om. B₁.

¹¹ niddissi^o, B₁.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccaritasamkilesa cetanācetasikakammena niddi-sitabbo², tīhi duccaritehi: kāyaduccaritena, vacīduccaritena, manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividdhaṃ: taṇhāsamkilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā paññakkhandho⁵, duccaritasamkilesa sucaritena visujjhati, taṃ sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāminī, 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-gāminī. Tattha⁹ yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayoṇisu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B. Com.

⁸ tathattha, B.; tatthatta, B. S.

⁹ ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam¹ sabbatthagāminipaṭipadā.

Yam ettha nāṇam hetuso ṭhānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-nāṇam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhudhātu rūpadhātu cakkhuviññādhātu, sotadhātu saddadhātu sotaviññādhātu, ghānadhātu gandhadhātu ghānaviññādhātu, jivhādhātu rasadhātu jivhāviññādhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññādhātu, manodhātu dhammadhātu manoviññādhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāśadhātu viññādhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukkhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhudhātu aññā rūpadhātu aññā cakkhuviññādhātu⁵. Evaṃ sabbā⁶. Aññā nibbānadhātu.

Yam ettha nāṇam hetuso ṭhānaso⁷ anodhiso, idaṃ vuccati anekadhātu-nānādhātu-nāṇam tatiyam Tathāgatabalam iti.

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam 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 evam aneka°, B₁. S.

⁹ °vesanti, B₁; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso¹ anodhiso ‘ayaṃ veneyyo ayaṃ na² veneyyo² ayaṃ saggagāmi ayaṃ dugga-tigāmi’ ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādānaṃ samādiyaṃti, te chabbidhaṃ kammaṃ samādiyaṃti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: saṃsāragāmi⁴ 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 kaṇhasukkaṃ vipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkaṃ vipākaṃ¹¹ kammuttamaṃ kammasetthaṃ kammakkhayaṃ saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādānāni: atthi kammaśamādānaṃ paccuppannasukhaṃ āyatiṇ¹² ca¹³ dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannadukkhaṃ āyatiṇ¹² ca¹³ sukhavipākaṃ, atthi kammaśamādānaṃ paccuppannadukkhaṃ c’eva āyatiṇ¹² ca dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannasukhaṃ c’eva āyatiṇ¹² ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kammaśamādānaṃ.

* Iminā puggalena akusalakammaśamādānaṃ upacitaṃ avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun¹⁴ 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 cti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Taṃ Bhagavā na ovaḍaṭṭi, yathā Devadattaṃ Kokālikam *
Sunakkhattaṃ Licchaviḍḍaṃ, ye vā paṇ' aññe pi satta
micchattaniyāta.

Imesaṇ ca puggalaṇaṃ upacitaṃ¹ akusalaṃ na ca tāva
pāripūrigataṃ, purā pāripūriṃ gacchati, purā phalaṃ
nibbattayati, purā maggaṃ āvārayati², purā veneyyattaṃ
samatikkamati ti.

Te Bhagavā asaṃmatte ovaḍaṭṭi, yathā Puṇṇaṇ ca gova-
tikaṃ Acelaṇ ca kukkuravatikaṃ.

Imassa ca puggalassa³ akusalakammasamādānaṃ pari- *
pūramānaṃ maggaṃ āvārayissati, purā pāripūriṃ gacchati,
purā phalaṃ nibbattayati⁴, purā maggaṃ āvārayati, purā
veneyyattaṃ samatikkamati ti.

Taṃ Bhagavā asaṃmatṭaṃ ovaḍaṭṭi, yathā āyasmantaṃ
Āṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā⁵.

Tattha mudu āneñjābhisaṃkhārā⁶, majjhaṃ avasesaku-
salasaṃkhārā, adhimattaṃ akusalasaṃkhārā.

Yaṃ ettha ñāṇaṃ hetuso ñhānaṃ⁷ anodhiso 'idaṃ diṭṭha-
dhammavedaniyaṃ, idaṃ upapajjavedaniyaṃ, idaṃ aparā-
pariyavedaniyaṃ⁸, idaṃ nirayavedaniyaṃ, idaṃ tiracchā-
navedaniyaṃ, idaṃ pettivisaṃvedaniyaṃ, idaṃ asuraṇaṃ
devavedaniyaṃ⁹, idaṃ manussaṇaṃ devaniyaṃ¹⁰ ti,
idaṃ vuccati atitānāgataṃ paccuppannaṃ kammasamādā-
naṃ¹¹ hetuso¹² ñhānaṃ anodhiso¹³ vipākavemattatā-ñā-
ṇaṃ pañcamāṃ Tathāgatabalaṃ iti.

6. Tathā samādhinnāṇaṃ kammāṇaṃ samādhinnāṇaṃ jhā- *
nāṇaṃ vimokkhāṇaṃ samādhinaṃ¹⁴ samāpattinaṃ ayaṃ
saṃkilesaṃ idaṃ vādāṇaṃ idaṃ vuṭṭhāṇaṃ, evaṃ saṃkilissati
evaṃ vādāyati evaṃ vuṭṭhāhatī¹⁵ ti ñāṇaṃ anāvaraṇaṃ.

Tattha kati jhānāni?

¹ upatṭhitam, B₁.

² pavārayati, S.

³ S. adds ca.

⁴ oṭṭiyati, S.

⁵ oṃattikā, B₁.

⁶ āṇāñjābhī°, B₁. S.

⁷ om. B₁. S.

⁸ aparāpariyāya°, S.; aparāpara°, B₁.

⁹ devesu ve°, S.

¹⁰ oṃyam (without ti), B₁.

¹¹ kammāṇaṃ kammasam°, S. ¹² after ñhānaṃ, B₁. S.

¹³ om. all MSS.

¹⁴ samādhinnāṇaṃ, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhī?

Tayo samādhī: savitakko-savicāro-samādhī, avitakko-vicāramatto-samādhī, avitakko-avicāro-samādhī.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti¹, nirodhasamāpatti.

Tattha katamo saṃkilesa?

Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesa ye

* ca kukkuṭajjhāyī dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhī, ayaṃ saṃkilesa.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-

* ṭajjhāyī dve pacchimakā yo vā pana koci visesabhāgiyo samādhī, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nānaṃ hetuso ṭhānaso⁵ anodhiso, idaṃ vuccati sabbesaṃ jhānavimokkhasamādhīsamāpattīnaṃ saṃkilesavodāna-vuṭṭhāna-nānaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhipateyyaṭṭhena⁶ indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo, ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upadissati, 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
samatham upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam
upadissati, majjhindriyassa Bhagavā⁵ ādinavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādinavañ ca nissaranañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yam ettha ñānam hetuso tñanaso⁵ anodhiso 'ayam imam
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evam-dhātuko cāyam ayañ c'assa āsayo ayañ ca⁵
anusayo⁹ iti, idam vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vemattatā-ñānam sattamam Tathā-
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,
seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣam pi
jātiyo timsam¹² pi jātiyo cattārisam pi jātiyo paññāsam
pi jātiyo jātisatam pi¹³ jātisahassam pi jātisatasahassam¹⁴
anekāni⁵ pi⁵ jātisatāni⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvaṭṭakappe aneke pi
vivatṭakappe aneke pi samvaṭṭavivatṭakappe amutrāsim¹⁶
evamnāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapaṭisamvedī evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsim¹⁶ evamnāmo evamgotto evamvaṇṇo
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 anekavihiṭaṃ 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, amukāyaṃ⁷ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvaccare vā upaḍḍhasamvaccare vā māsē vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ 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 parammarāṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano¹⁴-sucaritena¹⁴ samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda parammarāṇā sugatiṃ saggaṃ¹⁵ lokaṃ upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ¹⁷ kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

¹ om. B₁. S.² anussarati, B₁.³ om. B₁.⁴⁻⁴ missing in B₁.⁵ om. B.⁶ apacitāni, S.⁷ 'kāya, B.⁸ kappasatasahassee, B₁.⁹ 'mānusakena, B₁.¹⁰ uppajjo, S.¹¹ sampa°, S.¹² vā pana, S.¹³ uppannā, S.¹⁴ vacisucaritena manosu°, B₁.¹⁵ sabbam, B₁.¹⁶ pa, B₁; B. in full.¹⁷ 'kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare 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 itī.

10. Tattha yaṃ sabbaññutā pattā, viditā sabbadhammā⁵, virajam vitamalam⁶ uppannam⁷ sabbaññutañānam, nihato⁸ Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā-^{*} savaparikkhaya⁹-ñānam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhita-cittassa¹¹ sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹² nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti

(Cf. p. 47).

Tasmā rakkhita-cittassa¹¹ sammāsaṃkappagocaro ti rakkhita-cittassa sammāsaṃkappagocaro bhavissati ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ paṭivijjhissati ti yujjati, udayabbayaṃ 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 °parikkhayaṃ, 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 rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, ñatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Taṃ kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsato sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B₁. S.

² °nā, S.

³ °ko, B₁; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °na, B₁; °nā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliya ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāmā bhavissanti, te dhammācārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ padosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca satī-
ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiyā
cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā, nātvāna udayabbayan ti dukkhapariññā, thīnamiddhābhībhū bhikkhū ti samudaya-pahānaṃ, sabbā duggatiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaṃ², akusalapakkho akusalapakkhena niddisitaṃ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaṃ, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro 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 rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanaṃ vijānaṇā vijānitattaṃ² idaṃ
vevacanaṃ, sammāsaṃkappagocaro ti nekkhamma-
saṃkappo³ abyāpādasamkappo avihimsāsamkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsattaṃ⁴ paññākhaggo paññāratanaṃ paññāpajoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepa-paññatti⁸, thīna-
middhābhibhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabba-duggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S.

² °tatthaṃ, B. B₁.

³ nekkhama°, B.

⁴ °sattaṃ, S.

⁵ om. S.

⁶ om. B₁.

⁷ om. B.

⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcindriyāni saṃkhārapariyāpannāni³. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro 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 rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittaṃ mano viññāṇaṃ, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo⁷ 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-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya² - ñāṇaṃ magge - ñāṇaṃ hetumhi³ - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ⁴ abhisamayō sampaṭivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁵, nirodho⁶ hoti. Ayam vemattatā. Thīnamiddhābhibhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaśa akammaniyatā, middhaṃ nāma⁷ yaṃ⁸ kāyassa⁹ līnattam¹⁰. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-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 thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti (Cf. p. 47).

¹ °gāminipaṭi°, B₁.

² hetusmiṃ, B₁. S.

³ yathābhūtaṃ ñāṇa°, B.

⁴ sabbani°, S.

⁵ om. B₁.

⁶ om. B₁. S.

⁷ kāyali°, B₁.

⁸ apāya°, S.

⁹ uppattiyo, S.

¹⁰ sampāto, B₁.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ pa-
daṭṭhānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammā-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājivato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pa-
bhavati, sammāsatito² sammāsamādhī² pabhavati², sammā-
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiñāṇadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā³ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamam | disalocanena⁵ disā viloketvā⁶
saṃkhipiya añkusena hi | nāyehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā⁹ koṭi⁹ na paññāyati avijjāya ca bhavataṇhāya ca.
Tattha avijjānīvaraṇaṃ taṇhāsaṃyojanaṃ.

Avijjānīvaraṇā¹⁰ sattā avijjāya¹¹ saṃyuttā avijjāpakkhena
vicaranti. Te vuccanti diṭṭhacaritā¹² ti¹². Taṇhāsaṃyojanaṃ
sattā taṇhāya saṃyuttā taṇhāpakkhena¹³ vicaranti. Te vuc-
canti taṇhācaritā ti.

¹ °vācāto, B. B.

² om. B.

³ °so, B. S.

⁴ °kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B.

⁷ tihi, B. S.

⁸ nidise, B.; niddese, S.

⁹ pubba°, B.

¹⁰ °nīvaraṇaṃ ya, S.

¹¹ °yam, B.

¹² °cariyanā, S.

¹³ °pekkhānā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavattānaṃ, kuto catusacca-pakāsaṇā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhaṃsu: — N'atthi sukhena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam⁴, yo kāme paṭisevati so lokam vaḍḍhayati, yo lokam vaḍḍhayati so bahum puññaṃ pasavati⁵ ti. Te evaṃsaññī evaṃdiṭṭhī dukkhena sukhaṃ patthayamānā kāmesu puññaasaññī attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapatiṇitā sallānuviddhā niraya-tiracchāna-yoni-petāsuresu ummujjanimuḍḍhāni karonto⁸ ugghātanigghātam⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca roga, 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°, B_r.

² B. adds vā.

³ °naṃ, B_r.

⁴ °tabban ti, B. B_r.

⁵ pasavayati, S.

⁶ B_r adds viharanti.

⁷ °tunā, B_r.

⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com.

¹⁰ °tā, B.

¹¹ °nigghātika°, B_r S.; °nighātaka°, B.

¹² gaṇḍabhesajjam, B_r S.

¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhicaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato³ upagacchanti, tanhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmiṃ⁵ 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 . . . viññānaṃ attato³ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ⁹ vā attānaṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . . ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ upagacchanti attani vā viññānaṃ viññānasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti. *

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ saṃsārapavatti.

¹ atthato, B₁.

² pa, B. B₁.

³ om. B₁.

⁴ pa, B.

⁵ °smi, B. B₁.

⁶ paññā°, B.

⁷ °gamini 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, yaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabbhisāṅgo-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.

* Tesāṃ paṭipakkho: tecattālisa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

* Dvāsaṭṭhi diṭṭhigatāni mohajālaṃ anādi anidhanappavattaṃ⁵. Tecattālisa⁶ bodhipakkhiyā dhammā nāṇavajiraṃ⁷ mohajālapadālanam.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhava-taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekha-nusantata-vutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito asmiṃ¹⁰ sāsane pabbajito sikkhānusantata-vutti 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^o, B.

³ dukkhasamudayo, B.

⁴ °cattālisa, B.; °tālisaṃ, S. ⁵ navapavattam, B.

⁶ °tālisaṃ, B. S. ⁷ °vaciraṃ, B.

⁸ S. adds ca. ⁹ samlekhanusantati^o, B. Com.

¹⁰ asmi, B. ¹¹ samata^o, B. ¹² samata^o, B.

¹³ saddā^o, B. ¹⁴ dandā^o, 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 khippañ ca paṭinissarati⁴ khippañ ca dhammaṃ ājānāti².

Dukkha⁵ 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 khippañ ca paṭinissaranti khippañ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-^{*} maggaṃ¹² paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā¹³ nandiyā bhavataṇhāya āvattanattham¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. ^{*}

Tenāha: —

Ṭaṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī¹⁶ ca ^{*} lokavivaṭṭānusārī¹⁰ ca¹⁰. Vaṭṭaṃ nāma saṃsāro, vivaṭṭaṃ nibbānaṃ.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitaṃ.

Taṃ kathaṃ datṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitaṃ.

Te kattha datṭhabbaṃ?

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.; niyaṃsu, B_r.

¹⁰ om. S.

¹¹ niyissanti, B. S.

¹² catumaggaṃ, B_r.

¹³ ratti°, B_r.

¹⁴ av°, B.; atṭhānavattanattham, B_r.

¹⁵ ojañ (without pi), B_r. S.

¹⁶ °ri, B.; °vattānusārī, B_r.

¹⁷ kamma°, B. S.; °so, B_r.

¹⁸ °puñjake, B_r; °buñjake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, 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 kabalīkāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa 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 ti⁷ vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B.

³ catutthi, B.; catuttho, B.

⁴ catutthiyam, B.

⁵ kabalīmkāro, S.

⁶ bhanti°, 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 viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca sañnūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, 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 kabalīkāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe 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 kabalīkāre, S.

⁵ bhanti^o, S.

⁶ dhito, B₁ always.

⁷ nāme, S.

⁸ sabhava, B₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
 t̥hito saṃsārābhinandinim¹ diṭṭhim² upādiyati, idaṃ vuccati
 diṭṭhupādānaṃ, catutthe vipallāse t̥hito attānaṃ kappiya³
 upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

Kāmupādānena kāmehi saṃyujjati, ayaṃ vuccati kāma-
 yogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati
 bhavayogo, diṭṭhupādānena pāpikāya diṭṭhiyā saṃyujjati,
 ayaṃ vuccati diṭṭhiyogo, attavādupādānena⁴ avijjāya saṃ-
 yujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge t̥hito abhijjhāya kāyaṃ gandhati, ayaṃ
 vuccati abhijjhākāyagandho, dutiye yoge t̥hito byāpādena
 kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye
 yoge t̥hito parāmāsenā kāyaṃ gandhati, ayaṃ vuccati pa-
 rāmāsakāyagandho, catutthe yoge t̥hito idaṃ-saccābhini-
 vesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhini-
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti⁵?

☆ Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāya-
 gandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo,
 idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullaṃ gatā oghā bhavanti.
 Iti āsavavepullā oghavepullaṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,
 diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayam anu-
 pavitṭhā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,
 diṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ ca-
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, saṃ-
 khāresu.

☆ 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 anusappavitṭhā, S.

⁸ °passecanena, B₁, always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti³, mānasallena nandūpasecanena viññāṇena saññūpagā⁴ viññāṇaṭṭhiti⁵, mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇam catūhi dhammehi agatiṃ⁶ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁷ agatiṃ⁸ gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho tañ ca kammaṃ ime ca kilesā. Esa hetu saṃsāraṣsa.

Evam sabbe⁹ kilesā¹⁰ catūhi vipallāsehi niddisitaḥ¹¹.

b) Tattha imā catasso disā: kabalīkāro¹²-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavāyogo byāpādaśāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti duttiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani¹³ attā ti vipallāso attavādūpādānaṃ¹⁴ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹⁵ disā¹⁶.

Tattha yo ca kabalīkāro¹⁷-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻¹ missing in S. ² °diṭṭhi, S. ³ om. S. ⁴ °ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B. ⁷ nidissio°, B. ⁸ kabalimkāro, S.

⁹ anattā ti, B. ¹⁰ attha°, B.

¹¹ catuttha°, B. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro¹ yo ca dukkhe su khanti-vipallāso bhavupādānam bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññānatthiti 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 diṭṭhupādānam diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññānatthiti 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 attavādupādānam avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññānatthiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalikāro-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 abbhattaṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānañ⁷ ca³ bhavupādānañ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmāyogo⁷ ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B.

² vipassanā, S.

³ om. S.

⁴ hāro, B.; S. has kabalimkārahāro.

⁵ abhattaṃ, B.

⁶ attanā, S.

⁷ attakā, S.

⁸ avijjāya kāya, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññaṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavattānusārino dhammā niyyanti te- *
lokā tihi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro su-
khabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, duttiyā
paṭipadā duttiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam
satipaṭṭhānaṃ, catutthā⁵ paṭipadā catuttham satipaṭṭhānaṃ.
Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, duttiyam satipa-
ṭṭhānaṃ duttiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam
jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Pa-
ṭhamam jhānaṃ paṭhamo vihāro, duttiyam jhānaṃ duttiyo
vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānaṃ¹, duttiyo vihāro¹ duttiyam 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.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānam¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam 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 appamānam, dutiyo sukhabhāgiyo dhammo dutiyam appamānam, tatiyo sukhabhāgiyo dhammo tatiyam appamānam, catuttho sukhabhāgiyo dhammo catuttham appamānam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānam 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 vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiṃ¹ asamosaṃ² bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitam bahulikataṃ mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitam bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitam bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitam bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitam bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitam bahulikataṃ chandasamādhim paripūreti, cāgādhittānaṃ bhāvitam bahulikataṃ viriyasamādhim paripūreti, paññādhittānaṃ bhāvitam bahulikataṃ cittasamādhim paripūreti, upasamādhittānaṃ bhāvitam bahulikataṃ vimamsāsamādhim³ paripūreti. Chandasamādhi bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhi bhāvito bahulikato tapam paripūreti, cittasamādhi bhāvito bahulikato buddhim paripūreti, vimamsāsamādhi bhāvito bahulikato sabbupadhipaṭinissaggaṃ⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti; buddhi bhāvitā bahulikata muditaṃ paripūreti, sabbupadhipaṭinissaggo⁵ bhāvito bahulikato upekkhaṃ paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipatṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo accharīyo abbhuto dhammo saccādhittānaṃ chandasamādhi indriyasamvaro mettaṃ iti

¹ t̥hiti, S.; iti, B₁.

² asamosaṃ, B. B₁.

³ vimamsādhīpati, B₁.

⁴ °nisaggaṃ, B₁.

⁵ °nisaggo B₁.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi 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 acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi 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 acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhacaritassa⁷ mandassa bhesajjaṃ.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo⁸ upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

¹ catutthi, B. S. ² °nisaggo, B.₁ ³ upekhā, B.₁.

⁴ catutthi, B. S.; °tthi, B.₁. ⁵ samādhiṭṭhānaṃ, 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 vedanānupassitā⁸ 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 saccādhītṭhānaṃ ca cāgādhītṭhānaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhītṭhānaṃ suññatā, upasa-
mādhītṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇi-
hitaṃ vimokkhamukhaṃ, cittasamādhī suññatā, vīmaṃsāsam-
ādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ samvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhañ, S.

² sukha°, S.

³ °mukkhā, S.

⁴ °ttavi°, B.

⁵ °passanā, B.; °passī viharatā, S.

⁶ °ppadhānaṃ, S.

⁷ om. B., S.

⁸ °passinā B.

⁹ suññatā°, B., S.

¹⁰ °pathamajhānaṃ, B.

¹¹ om. S.

¹² °dhinisaggā, B.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditaṃ suññatā, upekkhā¹ animittaṃ vimokkhamukhaṃ.

☆ d) Tesam vikkīlitaṃ:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutaṃ dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññāṇaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvaka ca hatarāgadosa-mohā³.

☆ Tesam vikkīlitaṃ⁴ bhāvanā sacchikiriya byantikiriya ca. Vikkīlitaṃ indriyādhiṭṭhānaṃ, vikkīlitaṃ vipariyāsānadhīṭṭhānaṃ⁵ ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayaṃ vuccati sihavikkīlitaṃ ca⁶ nayassa⁶ disālolanassa ca⁶ nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaraṇesu hi ye | kusalākusalā⁹ ti ca.

☆ 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnaṃ puggalānaṃ ayaṃ saṃkilesa: 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, B.₁. ³ gata°, S. ⁴ °tā, B.₁.

⁵ vipariyāsana°, B.₁; vipariyāsaṃ nadhiṭṭhānaṃ, S.

⁶ om. S. ⁷ °se ti, B.₁. ⁸ saṃkilesehi, B. S.; om. B.₁; S. adds ca. ⁹ kusalā, B.₁. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhūtā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamānā 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, ayaṃ ugghaṭitaññū, yo sādharāṇāya¹, ayaṃ vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ 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 ādīnavaṃ ca nissaraṇaṃ ca upa-dissati, neyyassa assādaṃ ca ādīnavaṃ ca nissaraṇaṃ 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 tīṇi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesaṃ tinnāṃ puggalānaṃ ayaṃ saṃkilesa: tīṇi akusalamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ mohō-

¹ °raṇo, B₁.

² B₁ adds puggalassa.

³ S. adds puggalassa.

⁴ B₁. S. add ca.

akusalamūlaṃ¹, tīṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso dukkhataṃ dukkhadukkhatā saṃkhāradukkhatā vipariṇāmadukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā⁶ akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ akusalaṃ manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusalamūlaṃ, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpādavitaṃ avihimsāvitakko, tayo samādhīsavitaṃ savicārosamādhī avitaṃ vicāramatto samādhī avitaṃ avicāro samādhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpādasaññā avihimsāsaññā, tisso viparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalaṃ kāyakammaṃ kusalaṃ vacīkammaṃ kusalaṃ manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhiccittasikkhā¹² 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 dvinnāṃ puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajañ-

¹ 'lan ti S.

² akusalā vi°, B₁.

³ viparītā s°, B₁.

⁴ sukhav°, B₁.

⁵ dukkhave°, B₁.

⁶ akusalamūpaparikkhāro, S.

⁷ aku°, B₁.

⁸ nekkhama°, B₁; nikkhama°, B.

⁹ nekkhama°, B₁; nikkhama°, S.

¹⁰ 'tā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhiccittā°, 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 abhijjhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭheyyaṇ ca sassataditṭhi ca ucchedaditṭhi cā ti.

Tesaṃ dvinnam puggalānam idaṃ vodānam: 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 anabhijjhā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvirāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchata⁸ ca santutṭhi 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.

Āyaṃ vuccati¹⁰ tipukkalassa ca nayassa aṅkusassa ca
nayassa bhūmī ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttaṃ nayaṣamutṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanapaṭṭhānam?

¹ ayoni ca ayoniso°, B₁. ² assa°, S.; asaddho B₁.

³ assa°, B₁. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B₁.

⁶ sovaccaṇ, 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 sucariṭam silakkhandho.

Tassa⁸ sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriya vatthu⁹ bhavati. Tatrūpapattiya¹⁰ samvattati.

* Imāni cattāri suttāni sādharmaṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharmaṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttana suttam anuminitabbam.

2. Tattha katamam 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 °vodānaṃ bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yaṃ, B₁.

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā¹ macchā² va kumināmukhe³
jarāmarāṇam anveti⁴ vaccho khīrapako⁵ va mātaraṇ ti*
(Cf. p. 36).

Idaṃ saṃkilesabbhāgiyaṃ 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 saṃkilesabbhāgiyasuttam.

*Manopubbāṇamā dhammā manosetthā manomayā
manasā ce paduṭṭhena bhāsati⁹ vā karoti vā
tato naṃ dukkham anveti cakkam va vahato padan ti*
(Dhp. v. 1).

Idaṃ saṃ¹⁰

*Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho¹¹ va nivāpapuṭṭho¹²
punappunam gabbham upeti mando ti* (Thag. v. 17;
Dhp. v. 325).

Idaṃ saṃ¹³

*Ayasā va malaṃ samutṭhitam
tat'¹⁴ utthāya tam eva khādati
evaṃ atidhonacāriṇam
sāni¹⁵ kammāni nayanti¹⁶ duggatin ti* (Dhp. v. 240).

Idaṃ saṃ¹⁷

¹ °bandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S. ³ °mukhena, B.

⁴ anveti, S.; andheti, B. ⁵ khirū°, B.; khīrūpago, S.

⁶ agati, B. S. throughout. ⁷ B. adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B. ¹² °phuṭṭho, S.; °vuṭṭho, B.

¹³ S. adds pe | suttam throughout, unless otherwise anno-
tated. ¹⁴ tad, B. S. ¹⁵ tāni, B. S.

¹⁶ niyyanti, B. ¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahīto
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā² haññati⁴ bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ saṃ^o

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 12⁷; Dh. v. 131).

Idaṃ saṃ^o

*Gunnañ ce taramānānaṃ jīṃhaṃ gacchati puṅgavo
sabbā tā jīṃhaṃ⁸ gacchanti nette jīṃhagate sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbhaṃ ratṭhaṃ dukhaṃ seti rājā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ^o

*Sukiccharūpā¹⁰ vat' ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanāsannivāsaṃ
nirayaṃ Avicim¹² kaṭukaṃ¹² bhayānakan ti.*

Idaṃ saṃ^o

*Phalaṃ ve kadaliṃ hanti phalaṃ veḷuṃ¹³ phalaṃ¹³ naḷaṃ
sakkāro kāpurisaṃ hanti gabbho assātarim¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkārakāraṇā¹⁶
sukhette pūtibijam¹⁷ va saddhammasmiṃ¹⁸ na rūhati ti.*

Idaṃ saṃ^o

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo
iriyati yañ ca paṭipadaṃ 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 evaṃ, 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 °naṃ, B. S.

¹⁷ putibi°, B. B. ¹⁸ °smi, B.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-
khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave
padositaṃ¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa
bhedā parammarañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduttḥacittaṃ natvāna ekaccam iha puggalaṃ
etaṃ atthaṃ viyākāsi Satthā bhikkhūna³ santike:
Imasmim cāyaṃ samaye kālaṃ karissati puggalo
nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositaṃ.
Cittappadosahetū⁵ hi sattā gacchanti duggatiṃ⁶
yathābhaṭaṃ 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 saṃ^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho
sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

Idaṃ saṃ^o S. I, p. 209).

Adhammena dhanam laddhā musāvādena cūbhayaṃ
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —
Antarāyā⁹ bhavissanti sambhaṭṭassa vinassati
matā saggaṃ na gacchanti, nanu ettāvatā hatā ti?

Idaṃ saṃ^o

Kathaṃ khaṇati¹⁰ attānaṃ, kathaṃ mittehi jīrati
kathaṃ vivattate dhammā, kathaṃ saggaṃ na gacchati? —
Lobhā khaṇati attānaṃ, luddho mittehi jīrati
lobhā vivattate dhammā, lobhā saggaṃ na gacchati¹¹ ti.

Idaṃ saṃ^o

Caranti¹² bālā dummedhā amitteneva attanā
karontā¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ °tan ti, S. ² uppajjo, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B.

⁷ upapa°, S.; upajja°, B. ⁸ bhayata, B.

⁹ all MSS. add su. ¹⁰ khaṇāti, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B.; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevatī ti* (S. I,
p. 57; Dhṃ: v. 66 sq.).

Idaṃ saṃ^o

*Dukkaraṃ duttitikkaṇṇaṃ ca aviyattena sāmāññaṃ
bahū hi tattha sambādhā 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 pāpiyataram
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avī-
tarāgo⁵ ti.*

Idaṃ saṃ^o

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nirutaṃ⁶ maññe akissavan ti*
Idaṃ saṃ^o [(S. I, p. 149).

*Purisassa hi jātassa kudhārī⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Na hi satthaṃ⁸ sunisitaṃ⁹ viṣaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitaṃ yathā ti*

Idaṃ saṃ^o [(Cf. Jāt. III, p. 103).

*Yo nindiyaṃ pasaṃsati
taṃ vā nindati yo pasaṃsiyo
vicināti mukhena so kaliṃ¹³
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. S.

⁹ sunissitaṃ, S.

¹⁰ °lam, B₁. S. Com.; hālakalam, B₁.

¹¹ pī ca, S.

¹² pāpeti, B₁; pāneti, S.

¹³ kalī, S.; kali, B₁.

¹⁴ °tena, B₁.

¹⁵ °dāni, B₁.

¹⁶ chattisatippaṇca, 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°

Yo lobhagūṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo avadaññū² maccharī pesuniyaṃ anuyutto.

Mukhadugga vibhūta³ anariya⁴
bhūnahu pāpaka dukkatakārī
purisanta kali avajātakaputta⁵
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garahasi kibbisakārī
bahūni⁶ duccaritāni 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 anupāyini ti (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantam etad avoca:—

Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phītañ ca
bahujanam ākiṇṇamanussaṃ sambādhabyūhaṃ¹¹. So kho ☆
ahaṃ bhante Bhagavantam vā¹² payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayam Kapilavatthum¹³ 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 Bhagavantam ārabba sati, mussati dhammam
ārabba sati, mussati saṃgham ārabba sati. Tassa may-
haṃ bhante evaṃ hoti: Imamhi cāham¹⁴ sāyaṇhasamaye¹⁵
kālam kareyyam¹⁶, kā mam' assa gati ko abhisamparāyo ti?

¹ B. adds ca. ² anava° B. ³ °tam, B. ⁴ °yam, S.

⁵ °vutta, S. ⁶ B. adds ca, S. ⁷ dha. ⁸ B. B, add kho.

⁹ pāpakam, S. ¹⁰ cira°, S. ¹¹ vatthum, B. S.

¹² sambādhavibhūhaṃ, B. ¹³ °vatthu, B. ¹⁴ °nāpi, S.

¹⁵ cāyam, S. ¹⁶ samaye, S. ¹⁷ °yya, B. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakam² te maraṇam bhavissati apāpikā³ kalamkiriya⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe⁵ | Saṭṭhā⁶ devamanussānam⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi silehi samannāgato hoti akhaṇḍehi pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇam bhavissati apāpikā kalamkiriya ti (S. V, p. 371).

Idam vāsanābhāgiyaṃ suttaṃ.

*Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
attano sukham esāno pecca⁸ so labhate sukhan ti*

(Ud. p. 12; Dh. v. 132).

Idam vā⁹

*Gunnañ¹⁰ ce taramānānam ujum gacchati puṇḍavo
sabbā tā ujum gacchanti nette ujum gate sati.*

Evam eva manussesu yo hoti setṭhasammato

so ce¹¹ 'va¹¹ dhammam carati pageva itarā pajā,

sabbaṃ ratṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti

(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idam vā⁹

Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū Bhaga-

¹ B₁ adds idam.

² apāpikam, B. S.

³ °kam, 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 gunṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: nitṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissatī ti. Tena kho pana samayena Isidatta-Purāṇā thapatayo¹ Sākete paṭivasanti kena-ci-d-eva karanīyena. Assosum kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: nitṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadā tvaṃ ambho purisa passeyyāsi Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsi ti. Dvīhatīhaṃ tṭhito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchatī ahaṃ sammāsambuddho, yassa dāni kālam maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito anubandhimsu. Atha kho Bhagavā maggā⁴ okkamma⁴ yen' aññataram rukkhamūlam ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā⁵ kho Isidatta-Purāṇā thapatayo Bhagavantam etad avocum: —

Yadā mayam bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā bhavissatī' ti. Yadā⁷ mayam bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti⁹ no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā

¹ dha°, B₁ throughout.

² om. B.

³ Purāṇā, B₁.

⁴ magge okkama, S.

⁵ nisinnō, all MSS.

⁶ °yam, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissatī' 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 pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' 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 Sāvattthiyam⁴ cārikam⁵ pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' ti. Yadā⁶ mayam bhante Bhagavantam suṇoma 'Sāvattthiyam⁷ viharati Jetavane Anāthapiṇḍikassa ārāme' ti, anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā' ti.

Tasmā ti ha thapatayo sambādho gharūvāso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā ti.

Atthi kho no bhante⁸ etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti.

Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti?

*Idha mayam bhante yadā rājā Pasenadī⁹ Kosalo uyyā-nabhūmim gantukāmo hoti, ye te rañño Pasenadissa⁹ Kosalassa nāgā opavayhā¹⁰ te kappetvā yā tā rañño Pasenadissa⁹ Kosalassa pajāpatiyo piyā manāpā tāsam¹¹ ekam purato ekam pacchato nisīdāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhaka-
raṇḍakassa tāva-d-eva vivariyamānassa, yathā tam rājā-
rahena gandhena vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso¹² hoti, seyyathā pi*

¹ B. S. add pana.

² after Ma°, B₁.

³ B₁ adds pana.

⁴ Sāvattthi, B₁. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B₁.

⁸ S. inserts tasmim samaye, B₁ tasmi ca pamaye.

⁹ Passenadi, B₁.

¹⁰ opaguyhā, B₁. S.

¹¹ tā, B₁.

¹² kāyassa samph°, B₁. S.

*nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññā-
naṃ sukhedhitānaṃ. Tasmim̐ kho pana bhante samaye
nāgo pi rakkhitaḥḥo hoti, tā pi bhaginiyo rakkhitaḥḥā honti,
attā pi rakkhitaḥḥo¹ hoti. Na² kho pana mayaṃ bhante *
abhi-jānāma tāsū bhaginīsū pāpakam̐ cittaṃ uppādentā³.
Ayaṃ kho no bhante etaṃhā sambādhā añño sambādhō
sambādhataro c'eva⁴ sambādhasaṃkhātataro cā ti.*

*Tasmā ti ha thapatayo sambādhō gharāvāso rajāpatho,
abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamādaya.
Catūhi kho thapatayo dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.
Katamehi catūhi?*

*Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-
dena⁵ samannāgato hoti: iti pi so Bhagavā araham̐⁶ | pe⁷ |
Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹
Saṃghe...¹⁰ vigatamalamaccherena cetasā agāram̐¹¹ ajjhā-
vasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-
saṃvibhāgarato¹².*

*Inehi kho thapatayo catūhi dhammehi samannāgato ariya-
sāvako sotāpanno hoti avinipātadhammo niyato sambodhi-
parāyano. Tumhe kho thapatayo buddhe aveccappasādena
samannāgatā: iti pi so Bhagavā araham̐¹³ | pe¹⁴ | Satthā⁸
devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme . . .¹⁵
Saṃghe . . .¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ,
sabbam̐ taṃ appatīvibhattam̐ silavantehi kalyāṇadhammehi.
Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu ma-
nussā ye tumhākaṃ samasamā, yad idaṃ dānasaṃvibhā-
gehī ti?*

*Lābhā no bhante suladdham̐ no bhante, yesam̐ no Bha-
gavā evaṃ jānātī ti (S. V, p. 348 sqq.).*

Idaṃ vā¹⁶

¹ °tabbā, S.

² no, B.

³ °to, B. S.

⁴ B₁ adds sambādhō.

⁵ avacca°, B₁.

⁶ om. B₁. S.

⁷ pa, B.

⁸ om. B.

⁹ ca, B₁.

¹⁰ ca | pe | B₁.

¹¹ aṅgāram, B₁.

¹² B. Com. add appatīvibhattam̐.

¹³ om. B. S.

¹⁴ pa, B. B₁.

¹⁵ pa, B₁.

¹⁶ B. S. in full.

*Ekapuppham¹ pūjivāna¹ saḥassakappakotiyo²
deve c'eva manusse ca sesena parinibbuto ti³.*

Idam vā⁴

*Assatthe⁵ haritobhāse samvirūlhamhi pādape
ekam buddhagataṃ saññaṃ alabhiṃ⁶ 'ham paṭissato⁷.
Aja tiṃsaṃ tato kappā nābhijānāmi duggatim⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsana¹⁰ ti.*

Idam vā¹¹

*Piṇḍāya Kosalaṃ puram pāvīsi¹² aggapuggalo
anukampako purebhattaṃ taṇhānighātano¹³ muni.
Purisassa vaṭaṃsako [hatthe]¹⁴ sabbapupphehi 'lamkato,
so addasāsi¹⁵ sambuddhaṃ bhikkhusaṃghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddham upasānikami.
So [taṃ] vaṭaṃsakam surabhiṃ²⁰ vaṇṇavantaṃ manora-
maṃ²¹.*

*sambuddhassa²² upanāmesi²² pasanno sehi pāṇihi²³.
Tato aggisikhā vaṇṇā buddhassa lapanantara
saḥassaraṃsi vijjur va²⁴ okkā nikkhami ānanaṃ.
Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattum parivattetvā²⁵ muddhan²⁵ antaradhāyatha²⁶.
Idam disvā²⁷ acchariyaṃ abbhutaṃ lomahaṃsanaṃ
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi²⁸: —
Ko hetu sitakammāya²⁹, byākaroḥi mahāmune,
dhammā loko bhavissati, kaṅkhā³⁰ vitara³⁰ no³⁰ mune.
Yassa³¹ taṃ³¹ sabbadhammesu sadā nāṇaṃ pavattati*

¹ °pphañ ca jitv°, B. S.

² saḥassaṃ kappa°, S.

³ om. B. S.

⁴ vāsana, B.; vāsanaḥāgiyaṃ, S.

⁵ assatte, B.

⁶ °bhi, B. Com.; °bhī, S.

⁷ patiyato, B.

⁸ °ti, B. B.

⁹ tassa, B. S.

¹⁰ B. adds vā.

¹¹ vāsana, 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 hatthā, S.; hattho, B.

²⁰ surati, S.

²¹ °rammaṃ, B.

²² sambuddhassa paṇā°, 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 kaṅkhavitarāṇo, B.; also S. has vitarāṇo; °khaṃ vi°, Com.

³¹ yass' etaṃ, S.

kaṅkhavematikaṃ¹ theram Ānandaṃ etad abravi: —
 Yo so Ānanda puriso mayi cittaṃ pasādayi
 caturāsīti kappāni duggatiṃ² na gamissati.
 Devesu devasobhaggam dibbam rajjam pasāsiya
 manujesu manujindo rājā ratthe bhavissati.
 So carīmam³ pabbajitvā sacchikatvāna⁴ dhammatam⁵
 paccekabuddho dhūtarāgo Vaṭṭasako [nāma] bhavissati.
 N'atthi citte pasannamhi appakā nāma dakkhiṇā
 Tathāgate vā sambuddhe atha vā tassa sāvake.
 Evaṃ acintiyā buddhā buddhadhammā acintiyā
 acintiyē⁶ pasannānam pāko⁷ hoti acintiyō ti.
 Idam vā⁸

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto
 paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ
 puggalo iriyati yaṇ ca paṭipadam paṭipanno yaṇ ca maggaṃ
 samārūḷho, imasmim cāyaṃ samaye kālaṃ kareyya yathā-
 bhatam nikkhitto evaṃ sagge. Tam kissa hetu? Cittaṃ
 hi⁹ 'ssa⁹ bhikkhave pasāditam, cittappasādahetu ca pana
 evam idh' ekacco kāyassa bheda parammaraṇā sugatiṃ¹⁰
 saggam lokaṃ upapajjeyyā ti.

Etam attham Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:
 Pasannacittaṃ natvāna ekaccam idha puggalaṃ
 etam attham viyākāsi Satthā bhikkhūna¹² santike:
 Imasmim¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puggalo
 saggasmim¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditam.
 Cittapasādahetū hi sattā gacchanti sugatiṃ
 yathābhatam nikkhipeyya evam evaṃ¹⁷ tathāvidho
 kāyassa bheda sappanño saggam so upapajjati ti.
 Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.
 It. p. 13 sq.).

Idam vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B.

² °ti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B. Com.; B. adds ca.

⁵ dhammam, 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 °nam, B. S.

¹³ imasmim vāye, B.

¹⁴ °ka°, B.

¹⁵ saggamhi, B.

¹⁶ taññissa B.

¹⁷ etaṃ, S.

*Suvaṇṇachadanam nāvaṃ nāri āruyha tiṭṭhasi¹
ogāhase pokkharaniṃ² padmaṃ³ chindasi pāṇinā (V.V. p. 4).*

*Kena te tādiso vaṇṇo ānubhāvo jutī ca te
uppujanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate samsa, kissa kammass' idam phalaṃ⁶ —
Sā devatā attamanā devarājena pucchitā*

★ *pañham putthā⁷ viyākāsi⁸ Sakkassa iti me sutam⁹:
Addhānapaṭipannāham¹⁰ disvā thūpaṃ manoramaṃ¹¹
taṭṭha cittaṃ pasādesi¹² Kassapassa yasassino
padmapupphehi¹³ pūjesi¹⁴ pasannā sehi pāṇihi¹⁵.*

*Tass' eva kammassa phalaṃ vipāko
etādisaṃ¹⁶ katapuññā labhanti¹⁷ ti.*

Idam vā¹⁸

*Dānakathā sīlakathā saggakathā puññakathā puññavipā-
kakathā ti¹⁹.*

Idam vā²⁰

*Api cāpi paṃsuthūpesu uddissakatesu²¹ dasabaladharānaṃ
tattha pi kāraṃ katvā saggesu narā pamodenti²² ti²³.*

Idam vā²⁴

*Devaputtasarīravannaṃ sabbe subhagasaṇṭhiti²⁵
udakena paṃsum²⁶ temetvā thūpaṃ vadḍheta²⁷ Kassapaṃ.*

Ayaṃ sugatte²⁸ sugatassa thūpo

mahesino dasabaladhammacārino²⁹

yasmim³⁰ ime devamanujā pasannā

kāraṃ karonto³¹ jarāmaraṇā pamuccare ti³².

Idam vā³³

Uḷāraṃ vata³⁴ taṃ³⁵ āsi yāhaṃ thūpaṃ³⁶ mahesino

¹ °ti, B. S. ² °ṇi, all MSS. ³ padumaṃ, B. S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B.

⁷ suttaṃ, B. S. ⁸ addhāham paṭi°, S.

⁹ °rammaṃ, B. S. ¹⁰ °ti, B. S.

¹¹ padmu°, B.; paduma°, S.; padumma°, B.

¹² °sim, B. S. ¹³ °bhi, B. S.; om. B. ¹⁴ °sā, S.

¹⁵ °ti (without ti), S. ¹⁶ B. S. in full.

¹⁷ vāsana, B. S. ¹⁸ udissa°, B. S. ¹⁹ mod°, B. S.

²⁰ vo vāsanaḥbhāgi, S. ²¹ °bhava°, S. ²² °su, B. S.

²³ vadḍhedhi, S. ²⁴ sugate, B. S. ²⁵ °dhārino, B. S.

²⁶ tasmim, B. S. ²⁷ °tā, S. ²⁸ vantaṃ, S.

²⁹ rūpaṃ, B. S.

*uppalāni ca cattāri mālāṇ ca abhiropayi.
Ajja tiṃsa¹ tato kappā nābhijānāmi duggatim²
vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.
Idaṃ vā⁴*

*Battimsalakkhaṇadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yaṃ mayā
pasutaṃ⁸ puññaṃ tena ca puññena devasobhaggaṃ rajjāni
ca⁹ kāritāni anāgantūna vinipātaṃ. Yaṃ cakkhum¹⁰ adanta-
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbaṃ
laddhaṃ, vimuttacitt¹¹amhi vidhūtalatā ti.*

Idaṃ vā¹²

*Sāmākapattodanamattam eva hi¹³
paccekabuddhasmiṃ¹⁴ adāsi dakkhiṇaṃ
vimuttacitte akhile anāsavo
araṇavihārimhi¹⁵ asaṇḍamānase.
Tasmiṃ¹⁶ ca okappayi¹⁷ dhammam uttamaṃ
tasmiṃ¹⁸ ca dhamme paṇidhesi¹⁹ mānasam:
evaṃ vihārihi²⁰ me saṃgamo siyā
bhavo kudassu²¹ pi ca mā apekkhavā.
Tass' eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dīghāyukesu amamesu paṇisu²²
vīsesagāmisu²³ ahīnagāmisu²⁴.
Tass' eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ tīdasopapajjatha
vicitramālābharaṇānulepīsu
visitthakāyūpagato yasassisu.
Tass' eva kammaṃ vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi²⁵*

¹ tiṃsaṃ, S.; tisaṃ, B.¹. ² oti, B.¹.
³ om. S. ⁴ vāsana, S. ⁵ battisa°, B.; battiṃsa°, B.¹.
⁶ °sahassaṃ, B.¹. ⁷ pūjesi. S. ⁸ ota, B.¹.
⁹ om. B.¹. ¹⁰ cakkhu, B. B.¹. ¹¹ ti, B.¹.
¹² °buddhamhi, B. ¹³ °ramhi, S. ¹⁴ tasmi, B. B.¹.
¹⁵ °hi, S. ¹⁶ paṇadhemi, S. ¹⁷ °rihi, B.¹.
¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ °ṇīsu, S. Com.
²⁰ °misu, B. B.¹. ²¹ °ṇīsu, Com. ²² °dhārī, S.

samāgamo¹ āsi hitāhitāsihi².
 Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]
 samijjhate sīlavato³ yad icchatī
 yathā yathā me manasā⁴ vicintitaṃ
 tathā samiddhaṃ, ayam antimo bhavo ti⁵.

Idaṃ vā⁶

Ekaṭimsamhi kappamhi jino anejo
 anantadassī bhagavā Sikhī ti
 tassāpi rājā bhātā⁷ Sikhāṇḍi⁸
 buddhe ca dhamme ca abhipasanno.
 Parinibbute lokavināyakamhi⁹
 thūpaṃ s'akāsi vipulaṃ mahantaṃ
 samantato gāvutikaṃ¹⁰ mahesino
 devātidevassa naruttamassa.
 Tasmim manusso balim ābhihāri¹¹
 paggayha jātisu manaṃ pahatṭho
 vātena pupphaṃ patitassa ekaṃ
 tāhaṃ gahetvāna¹² tass' ev' adāsi¹³.
 So maṃ avocābhipasannacitto¹⁴:
 tuyhaṃ¹⁵ eva¹⁵ etaṃ¹⁶ pupphaṃ dadāmi¹⁷
 tāhaṃ gahetvā abhiropayesi¹⁸
 punappunaṃ buddhaṃ anussaranto.

Ajja timsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
 vinipātāṇ ca na gacchāmi, thūpapūjāy'²² idaṃ phalaṃ ti.
 Idaṃ vā⁶

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
 ākiṇṇaṃ iddhaṃ phitaṇ²³ ca Brahma-dattassa rājino.
 Kummasaṃ²⁴ vikkiniṃ²⁵ tattha Pañcālānaṃ puruttame

¹ °gate, S.

² °bhi, B.

³ silāto, B.

⁴ mā°, S.

⁵ om. S.

⁶ vāsana, S.

⁷ bhāhā, B.

⁸ Sikhin ti, B.; Sikhī ti, B.

⁹ °kam pi, B.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B.

¹³ °sim, B.

¹⁴ avocāti°, B. S.

¹⁵ tuyh' eva, B. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B.; adāsi, S.

¹⁸ °sim, B.

¹⁹ timsa, B; tisan, B.

²⁰ kappe, B.

²¹ °ti, B.; om. B.

²² °pūjā, S.

²³ pitaṇ, S.

²⁴ kumāsam, B. B.

²⁵ vikiṇi, B.; vikiṇi, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassiṇaṃ.
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
 Aritṭhaṃ dhuvabhāttena yaṃ me gehasmiṃ² vijjatha.
 Tato ca kattiko³ punṇo punṇamāsi upatṭhitā
 navaṃ dussayugaṃ gayha Aritṭhassopanāmayi⁴.
 Pasannacittaṃ nātvāna paṭigaṇhi naruttamo
 anukampako⁵ kāruṇiko taṇhānighātano⁶ muni.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārāṇasīyaṃ nagare seṭṭhissa ekaputtako
 addhe kulasmiṃ uppajji⁸ pāṇehi ca piyataro.
 Tato ca viññutaṃ patto devaputtana codito
 pāsādā oruhitvāna sambuddhaṃ upasaṅkami⁹.
 So me dhammaṃ adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ¹⁰
 Ariyaṃ 'tthaṅgikaṃ¹¹ maggaṃ dukkhūpasamagāmināṃ
 cattāri ariyasaccāni munidhammaṃ adesayi.
 Tassāhaṃ vacanaṃ sutvā viharim¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattimdivam¹³ atandito¹⁴
 Ajjhattaṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppajjare¹⁵ puna.
 Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātīmarāṇasaṃsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbadhi vip̐pamutto¹⁷
 ayaṃ¹⁸ ahasmī¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atin̐napubbaṃ apunabbhavāyā ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasim, B.; addasāsi, B₁. ² °smi, B. B₁.

³ °kā, B₁. S. ⁴ °yim, B. ⁵ °pam, S.

⁶ °nigghātano, B₁. S. ⁷ °vetvā, S.

⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamanam, B₁.

¹¹ ariyaṇ ca atṭha°, B₁; ariyā ca atṭha°, S.

¹² °ri, B₁; vihāsi, S. ¹³ rattidi°, B₁.

¹⁴ ahantito, B₁. ¹⁵ upa°, B. B₁. ¹⁶ B₁ adds ca.

¹⁷ vimutto, B₁. ¹⁸ ayahasmī, S.

¹⁹ °tari, B.; udatāti, B₁.

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 pāmojjaṃ² jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pīṭīmanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pīṭīmanassa 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.

Vimuttēna Ānanda na cetanā karaṇīyā 'kinti me vimuttiñāṇadassanaṃ uppajjeyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimuttiñāṇadassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ nī^o 7

¹ °nā, B. ² pāmujjam, B.

³ kintāyaṃ B₁; kinti 'haṃ, S. ⁴ kintāyaṃ, B₁:

⁵ nibbideyya, B₁. ⁶ upajj°, B₁; upapa°, B.

⁷ B₁. S. in full.

Yadā have pātubhavanti dhammā ★
ātāpino jhāyato brāhmaṇassa
ath' assa kaṇkhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idam ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṇkhā vapayanti sabbā
yato khayam paccayānam avedī ti (Vin. I, p. 2;
 Ud. p. 2).

Idam ni^{o 2}

Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varam
kodhamānamakkhavinayattham⁴ hi⁵
Tissa brahmacariyam vussatī ti (S. II, p. 282).

Idam ni^{o 2}

Kadāham Nandam passeyyam ārañṇam⁶ pamsukūlikam
aññātuñchena yāpentam kāmesu anapekkhinan ti (S. II, ★
 p. 281).

Idam ni^{o 2}

Kim su jhitvā⁷ sukham seti⁸ kim su jhitvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadham rocesi Gotamā ti? —
Kodham jhitvā¹² sukham seti kodham jhitvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadham ariyā pasamsanti tam¹⁴ hi¹⁴ jhitvā¹² na socatī ti
 (S. I, p. 161).

Idam ni^{o 2}

Kim¹⁵ sū¹⁵ hane uppatitam¹⁶ kim¹⁷ su jātam vinodaye
kiñ¹⁸ c'assu¹⁸ pajahe 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 jhitvā, 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 uppatitam¹ rāgam jātam vinodaye
avijjam pajahe² dhīro saccābhisamayo sukho ti³.*

Idam 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).*

Idam ni^{o 4}

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇam āgama sabbesaṃ jīvitam⁹ addhuvam⁹.
Etaṃ bhayaṃ¹⁰ maraṇam pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇam āgama sabbesaṃ jīvitam addhuvam.
Etaṃ bhayaṃ maraṇam pekkhamāno
lokāmisam pajahe santi¹⁵-pekkho ti.*

Idam ni^{o 4}

- Sukham sayanti munayo na te socanti¹⁶ Māvidha¹⁷.
yesam jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto ogham tarati duttaram¹⁸
☆ virato¹⁹ kāmasaññāya sabbasaṃyojanātito²⁰
nandibhavaparikkhīno²¹ so gambhīre na sīdati ti (Cf.
S. I, p. 53).*

Idam ni^{o 4}

*Saddahāno arahataṃ dhammam nibbānapattiya
sussusaṃ labhate paññaṃ appamatto vicakkhaṇo.*

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 dhuvam, B₁.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe kh°, B₁. S.

¹⁴ pam°, B₁.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B. B₁.

¹⁹ viratto, B. B₁.

²⁰ °tito, B.; sabbe s°, S.

²¹ nandibhava°, S.; nandirāga°, B.

*Paṭirūpakārī dhuravā utṭhātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokam evaṃ² pecca³ na socatī⁴ ti (S. I, ☆
p. 214sq.).*

Idam ni^o 5

*Sabbaganthapahīnassa vippamuttassa te⁶ sato⁶
samaṇassa na taṃ sādhu yad⁷ aññam anusāsati.
Yena kenaci vaṇṇena samvāso Sakka jāyati
na taṃ aharati sappañño⁸ manasā anukampitum.
Manasū ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti saṃyutto yānukampā¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutṭhāya¹² manovitakkā
kumārakā dhaṅkam iv' ossajanti? — ☆
Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samutṭhāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānam
te naṃ vinodenti suṇohi yakkha
te¹⁹ duttaram ogham imam taranti
atiṇṇapubbam apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni^o 5

¹ gandho, B. Com.; bandho, B.
² sa ve, S.; evaṃ (=) 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 °tṭhānaya, S.
¹³ °nam, S. ¹⁴ senaha°, B. ¹⁵ attha°, B. B.
¹⁶ puthu, 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 tthitattā²

anāgāriyupetassa³ tutthi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tutthi 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 papatanti avamsirā

ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni^o 7

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvuttham⁸ dhammarājena pītisañjananaṃ mama.

Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitaṃ uttamaṃ
etena maccā¹⁰ sujjhanti na gottena dhanena vā.

Tasmā hi paṇḍito poso sampassaṃ attham attano
yoniso vicine 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 pahīnaṃ taṃ¹⁶ appattaṃ ca anāgataṃ.

¹ sekha°, B₁.

² tthitattā, S.

³ ana°, B₁. S.

⁴ ca saṃ, S.

⁵ dussamādarahaṃ, B₁.

⁶ samārahanti, B₁.

⁷ nibbedha, S.

⁸ āvuttaṃ, 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.* *

*Evam vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idaṃ ni⁷

*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 atikkanta mānusakaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbā.*

*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 nāṇaṃ paññāya¹⁰ veditabbā paññāya
ca sacchikātabbā 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' evaṃ bhāvitāṃ cittaṃ kuto naṃ dukkham essatī ti
(Ud. p. 41).*

¹ yaṃ, B.

² °hiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbā, 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 Sārīputtassa cārikā dasamaṃ veyyākaraṇaṃ kātābbaṃ ti.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo
 nihumko² nikkasāvo yatatto³
 vedantaḡ vusitabrahmacariyo⁴
 dhammena so brāhmaṇo⁵ brahmvādaṃ⁶ 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
 khñā⁹ 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 pisācaṇ ca pakkulaṇ¹⁵ cātivattatī ti (Ud. p. 5).

Idaṃ a^o 14

Nābhinandati āyantiṃ¹⁶ pakkamantiṃ¹⁷ na socati
 saṅgā Saṅgamaḡim¹⁸ muttaṃ¹⁸ tam ahaṃ brūmi brāhma-
 ṇan ti (Ud. p. 6).

Idaṃ a^o 14

¹ om. B₁. ² nihumhumko, B. S. ³ yatatto, B₁.

⁴ vū^o, B₁. S. ⁵ B₁. S. add ca. ⁶ brahmaṇa^o, B₁.

⁷ kuhici, B₁; kuhiṃ ca, S.; kucici, B.

⁸ asekhabhāgiyaṃ, S. ⁹ ṇa, B₁.

¹⁰ °smi, B. B₁. ¹¹ S. in full.

¹² pak^o, 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 titṭhati Mārasenaṃ
suriyo va obhāsayaṃ antalikkhaṃ 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 jātibalānisedhaṃ⁵
n-idha⁶ namassanti paṣānnacittā: —
Namo te purisājañña nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvam⁸ nissāya jhāyasi⁹ ti¹⁰.*

Idaṃ a^o 3

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesaṃ sādhammo dhamme buddhappavedite¹².
Suvinitā 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 bavhettha, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilaṃ, S. ⁷ ki, B.; B₁ has kimhi for kim tvam.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B₁. S. ¹² °buddhapa°, B₁. ¹³ ariyapa°, B.

¹⁴ avag°, B₁. ¹⁵ °gandhapa°, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*

(S. II, p. 278).

Idaṃ a°¹

*Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khīṇāsavo 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 . . . viññāṇassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttēna 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 sāvakā
viharanti pacchāsamanāgatā.*

*Ayam kho bhikkhave viseso ayam adhippāyoso idaṃ nā-
nākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttēna bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-
yaṃ ca suttaṃ?

¹ asekhā, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

Channam ativassati vivaṭaṃ nātivassati

tasmā channam vivaretha, evaṃ taṃ nātivassati¹ ti (Ud. p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nātivassati ti vāsanā. Tasmā channam vivaretha, evaṃ taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttaṃ.

Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lokasmim. Katame cattāro?

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, 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 jotiparāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttaṃ.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ?

Na taṃ dalhaṃ bandhanam āhu dhīrā

yad āyasam⁴ dārujaṃ pabbajaṃ ca

sārattarattā manikuṇḍalesu

puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dh. p.

v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

Etaṃ dalhaṃ bandhanam āhu dhīrā

ohāriṇaṃ sithilaṃ duppamuñcaṃ

etaṃ pi chetvāna paribbajanti

anapekkhino kāmasukhaṃ pahāyā ti⁶ (S. I, p. 77;

Dh. p. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Yaṃ ca bhikkhave ceteti yaṃ ca pakappeti yaṃ ca anu-
seti, ārammaṇaṃ etaṃ hoti viññāṇassa tīthiyā. Ārammaṇe
sati patitthā⁷ viññāṇassa hoti. Tasmim patitthite viññāṇe

¹ 'oti (without ti), S.

² om. S.

³ B, adds ti.

⁴ ay°, Com.

⁵ apekhā, B.

⁶ om. B.

⁷ B. inserts tassa.

virūlhe āyati punabbhavābhiniḍḍatti hoti. Āyati punabbhavābhiniḍḍattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim⁴ patitṭhite viññāṇe virūlhe āyati punabbhavābhiniḍḍatti hoti. Āyati punabbhavābhiniḍḍattiyā 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 viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhiniḍḍatti na⁷ hoti. Āyati punabbhavābhiniḍḍattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarāsi mahā udakaṇṇavo. 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-ūmim¹¹ sāvattaṃ 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 tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jīvā . . . 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 tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparaṃ etad avoca Satthā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ
sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri
savadantaḡ vusitabrahmacariyo¹⁰

lokantaḡ pāraṅgato² ti vuccatī 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 itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhivadati ajjhosa¹³ tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karanīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā gandhā . . . jīvāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā . . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

¹ °sa, B.

² pārag°, S.

³ pa, B. B.

⁴ pe, S.

⁵ °mi, S.

⁶ °geham, B.

⁷ vatvā, B.

⁸ °mi, B.; ummi, S.

⁹ dukkaraṃ, B.

¹⁰ vū°, S.

¹¹ ime, S.

¹² °dhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B.; om. S.

vadati ajjhosāya titṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakkhuvīṇṇeyyā rūpā² itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na³ ajjhosāya⁴ titṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato⁵.

Santi ca bhikkhave sotavīṇṇeyyā saddā | pe⁴ | ghāna-jivhā-kāya-manovīṇṇeyyā dhammā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya titṭhati, 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 saṃkilesabhāgiyaṇ ca asekhabhāgiyaṇ ca suttam.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṇ ca nibbedhabhāgiyaṇ ca asekhabhāgiyaṇ ca suttam?

* *Ayaṃ loko santāpajāto phassapareto⁷ rodamaṃ⁸ vadati attano yena yena hi maññanti⁹, tato taṃ hoti aññathā.*

Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ 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. B.; n', S. ⁶ om. S.

⁷ °parato, B.; all MSS., save Com., have passa°

⁸ bhedaṃ, S.; rogaṃ, Com. ⁹ maññati, B.

¹⁰ bhavi, B. ¹¹ ayaṃ bh°, B. Com.

¹² bhavarāgaṃ, B. ¹³ bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipparamokkham āhaṃsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana² bhavassa nissaraṇam āhaṃsu, sabbe te anissatā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayaṃ n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokaṃ imaṃ passa puthu avijjāya paretam bhūtaṃ bhū- * tarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā⁴ sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtaṃ sammappaññāya⁵ passato bhavataṇhā pahīyati⁶ vibhavaṃ nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānaṃ ti
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito saṃgāmo upācagā sabbabhavāni tadā ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmī, paṭisotagāmī⁹, t̥hitatto, tin̄ṇo pāraṇ gato thale t̥t̥thati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmī, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmī 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 t̥tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ 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 sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁵ nibbānaṃ ārādheti (Cf. A. III, p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁹ nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātaṃ, S.

³ om. S.

⁴ accanta°, B. B₁; antaṃ, S.

⁵ diṭṭhiṃ, 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 kaṇhasukkavipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ³ kammuttamaṃ kammasetṭhaṃ kammakkhayāya⁴ saṃvattati (A. II, p. 230).

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yaṇ ca kammaṃ kaṇhaṃ⁴ sukkaṃ⁴ kaṇhasukkavipākaṃ, ayaṃ saṃkilesa, yaṇ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yaṇ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho⁵.

Idaṃ saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

Laddhāna mānusattaṃ⁶ dve kiccaṃ akiccaṃ eva ca sukiccaṇ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti.

Sukiccaṇ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojanavippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanavippahānā jarāmaraṇā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanavippahānā jarāmaraṇā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu cīvarapiṇḍa-pātasenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbūpadhipaṭṭi-nisaggo taṇhakkhaya virāgo nirodho nibbānaṃ¹³ 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 ñeva, B₁. ⁹ saggā, B.

¹⁰ °ti (without ti), B₁; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B₁. ¹³ °naṃ (without ti), B₁.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapiṇḍapāta¹- | pe² | parikkhāraṃ pariccajati, ayaṃ vāsana³, yo³ agārasmā anagāriyaṃ pabbajitesu sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakken⁵ eva niddisitaḥbbaṃ⁵. Tīhi taṇhāhi: kāmataṇhāya bhava-taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā⁶, tena ten⁷ eva⁷ niddisitaḥbbaṃ⁵. Tassa⁸ vitthāro: chattiṃsa taṇhājāliniyā⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttaṃ diṭṭhipakken⁵ eva niddisitaḥbbaṃ⁵. Ucheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccaṃ moghaṃ aññaṃ' ti, tena ten⁷ eva niddisitaḥbbaṃ⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccaritasamkilesabhāgiyaṃ suttaṃ cetanāya¹² cetasikakammena¹³ niddisitaḥbbaṃ¹⁴, tīhi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddisitaḥbbaṃ¹⁴, diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddisitaḥbbaṃ¹⁴, duccaritavodānabhāgiyaṃ suttaṃ sucaritena¹⁵ niddisitaḥbbaṃ¹⁴.

Tīni akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa nibbattiyā tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccaritaṃ . . . manosucaritaṃ . . .

Iminā asubhena¹⁶ kammavipākena idaṃ bālalakkhaṇaṃ nibbattati ti.

¹ ote, S. ² pa, B.; la, B₁. ³ ayaṃ, S.

⁴ B₁ adds ti. ⁵ nidissi^o, B₁. ⁶ ajjhā^o, B.; ajjhosana, 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 kammena, B₁. S. (S. omits na before kammena).

¹⁴ nidisi^o, B₁. ¹⁵ S. adds manoduccaritena.

¹⁶ asutena, B₁; S. has kammena asubhaviṇṇaṃ for asu^o kamma^o

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-
naṃ nibbattatī ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi
niddisitaḥḥaṃ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃ-
yojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito samyu-
jati, samyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmarasokaparidevadukkhadomanassūpāyāsā sambha-
vanti. Evam etassa kevalassa dukkhakkhandhassa samu-
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ sam-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tīhi sucaritehi niddisitaḥḥaṃ¹.
Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥḥaṃ¹.
Asekhabhāgiyaṃ suttaṃ tīhi dhammehi niddisitaḥḥaṃ¹.
Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā
jhāyivisaye niddisitaḥḥaṃ¹ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

★

Lokikaṃ lokuttaraṃ lokikaṇ ca lokuttaraṇ ca, sattā-
dhiṭṭhānaṃ dhammādhiṭṭhānaṃ sattādhiṭṭhānaṇ ca dham-
mādhiṭṭhānaṇ ca, nāṇaṃ ñeyyaṃ nāṇaṇ ca ñeyyaṇ ca,
dassanaṃ bhāvanā dassanaṇ ca bhāvanā ca, sakavacanaṃ
paravacanaṃ sakavacanaṇ ca paravacanaṇ ca, vissajja-
niyaṃ² avissajjaniyaṃ vissajjaniyaṇ ca avissajjaniyaṇ ca,
kammaṃ vipākaṃ kammaṇ ca vipākaṇ ca, kusalaṃ akusalaṃ
kusalaṇ ca akusalaṇ ca, anuññātaṃ paṭikkhittaṃ anuññā-
taṇ ca paṭikkhittaṇ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṃ sajju⁴ khīraṃ va muccati ★
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako⁵ ti*

(Dhp. v. 71).

¹ nidisi°, B.

² visa°, B. B., throughout.

³ pāpakaṃ taṃ, B. ⁴ sajja, B. B., Com. ⁵ pāvako, S.

Idaṃ lokikaṃ.

*Cattār' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nihīyate tassa yaso kālapakkhe va candimā ti*
(A. II, p. 18).

Idaṃ lokikaṃ.

*Aṭṭh' 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?

*Yass' indriyāni samathaṅgatāni
assā⁴ yathā⁵ sārathinā sudantū
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti* (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaraṃ.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?*

*Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.*

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf. S. V, p. 193).

Idaṃ lokuttaraṃ.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

Laddhāna mānusattaṃ⁷ dve kiccaṃ akiccaṃ eva cā ti (Cf. p. 159)
dve gāthā.

*Yaṃ iha⁸ sukiccaṃ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yaṃ iha¹⁰ saṃyojanavippahānaṃ vā
ti ca saṃyojanapahānā jarāmaraṇā vippamuccanti¹¹
ti ca, idaṃ lokuttaraṃ.*

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B₁. S. add ti.

² sabba, B₁.

³ pa, 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.

Viññāne hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmarasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīghaṃ addhānaṃ tiṭṭheyya: evaṃ eva kho bhikkhave viññāne āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa² samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikaṃ.

Viññāne ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapīṭakaṃ³ ādāya, so taṃ rukkhaṃ mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddhareyya antamaso usiranālamattāni⁵ pi, so taṃ rukkhaṃ khaṇḍākhandaṇḍikaṃ chindeyya khaṇḍākhandaṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁶ karitvā⁷ vātātape visoseyya vātātape visosetvā agginā daheyya agginā dahitvā maṃsim⁸ kareyya maṃsim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā siṅhasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnaṃ mūlo asā tālāvattthukato anabhāvaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhammo: evaṃ eva kho bhikkhave viññāne āhāre asati

¹ pa, B. B. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B. ⁴ palim kh°, B.

⁵ nāli°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B. has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ siṅha°, B. B. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B.

nāmarūpassa avakkanti¹ na¹ hoti¹ nāmarūpassa¹ avakkantiyā asati. Sabbam | pe² | Evam³ etassa³ kevalassa³ dukkha-kkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

*Sabbā disā anuparigamma cetasā
nev' ajjhagā piyataram⁴ attanā kvaci
evam piyo puthu attā paresam
tasmā na himse param attakāmo⁵ ti* (S. I, p. 75;
Ud. p. 47).

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya deham
tam sabbam jātikusalo⁶ veditvā
ātāpi so⁷ brahmacariyam careyyā ti* (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittam
api viveciyamānena⁸ paṇāmiyamānena¹ gale pi pamajja-
mānena⁹ yāva jīvam na vijahitabbam.*

Katamehi sattahi?

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo
ca gambhīraṇ ca katham kattā na ca atṭhāne nīyojako.*

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbam.

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam
etad avoca Satthā: —*

*Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo
gambhīraṇ ca katham kattā na cātṭhāne¹² nīyojako
tam mittam mittakāmena yāva jīvam pi seviyan ti* (Cf.
A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B₁; om. B.

³ om. B.

⁴ vāviyataram, B₁; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B₁.

⁸ °ceyamānena, S.

⁹ panupajja°, B₁; sanamajja°, B.

¹⁰ pa, B. B₁.

¹¹ S. adds ca; B₁ puts ca after garu and repeats it after bhā°

¹² ca a°, B₁. S.

d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ¹ diviyaṃ¹ sukhaṃ tanhakkhayasukhass' ete kalam n'agghanti² soḷasin³ ti (Ud. p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhiṭṭhānaṃ.

Susukhaṃ vata nibbānaṃ sammāscmbuddhadesitaṃ asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti.

Idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca?

Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye ratṭhaṃ sānucaraṃ hantvā ti (Dhp. v. 294 a—c).

Idaṃ dhammādhiṭṭhānaṃ.

Aniḡho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

Chandasamādhipadhānasaṃkhārasamannāgato⁵ iddhipādo. Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhipadhānasaṃkhārasamannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhiṭṭhānaṃ.

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati, kāye sukhasaṇṇāṇ⁸ ca lahusaṇṇāṇ⁸ ca okkamitvā upa-sampajja viharatī⁹ ti.

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānaṃ ca dhammādhiṭṭhānaṃ ca.

e) Tattha katamaṃ ñāṇaṃ?

Yaṃ taṃ lokuttaraṃ ñāṇaṃ sabbaññū yena vuccati na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.

Idaṃ ñāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di^o; I have corrected dipiyaṃ (B.) into diviyaṃ.

² nāggho, B₁. ³ o^osi, B₁.

⁴ asso^o, B. ⁵ o^opaṭṭhāna^o, B₁ throughout.

⁶ pa, B. B₁. ⁷ cittaṃ, B.

⁸ transposed in B₁.

⁹ o^oti (without ti), B. S.

¹⁰ o^oti (without ti), B₁.

*Paññā hi seṭṭhā lokasmiṃ¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātīmarāṇasaṃkhaṇa⁴ ti* (Cf.
Idaṃ nāṇaṃ. [It. p. 35].

f) *Tattha katamaṃ ñeyyaṃ?*

*Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)
diṭṭhe⁶ dhamme anītihaṃ⁷*

*yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Tān cāhaṃ abhinandāmi
mahesi santim uttamaṃ
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)
uddhaṃ adho tiriyaṇ⁹ cāpi⁹ majjhe*

etaṃ viditvā saṅgo ti loke

bhavābhavāya mākāsi taṇhaṇ ti (S.N. vv. 1066—68).

Idaṃ ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitaṃ saṃsari-
taṃ mamaṇ c'eva tumhākaṇ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhanī-
rodhagāminīraṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnā bhavataṇhā khīṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idaṃ avoca Bhagavā, idaṃ vatrāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitā¹¹ dīghaṃ addhānaṃ tāsū tāsveva jātisu.*

Tāni etāni diṭṭhāni bhavanetti samūhatā

ucchinna¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B.

³ sammā pa°, B. S.

⁴ jātijarāmarāṇa°, S. ⁵ °ti, B. S. ⁶ diṭṭhe 'va, S. Com.

⁷ °kaṃ, B. B.; anatigaṃ, S. ⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B. S. ¹⁰ pa, B. B.

¹¹ saṃsaritā, B. S. ¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ nāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evamaṃ jānaṃ evamaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti passati, vedanaṃ² aniccaṃ³ ti passati, saññaṃ . . .⁴ saṃkhāre . . . viññāṇaṃ aniccaṃ ti passati ti.

Idaṃ nāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇaṃhā 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 samaṇā 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 yathābhūtaṃ 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 yathābhūtaṃ adassanā ti (S. III, p. 48).

Idaṃ ñeyyam.

Ye ca kho keci Soṇa samaṇā 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 yathābhūtaṃ 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 yathābhūtaṃ dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

*Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhūsaṃ² pamattā
na te bhavaṃ atthamaṃ ādiyaṃti³ ti* (Kh. P. VI, v. 9).

Idaṃ dassanaṃ.

*Yath' indakhīlo paṭhavīsito⁴ siyā
catubbhi vātehi⁵ asampakampiyo*

¹ so, S. ² bhūsaṃ, B. B₁; bhūsappa°, S.

³ °ti (without ti), B₁. S.

⁴ °vissito, B₁; °vissito, 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 'khīṇanirayo 'mhi khīṇatiracchānayo⁴ni⁴ khīṇapettivisa⁵yo⁵ khīṇāpāyaduggativinipāto 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 nitthāṅgato hoti¹¹, svākkhāto Bhagavatū dhammo sanditthiko akāliko ehipassiko opanayiko¹² paccattaṃ veditabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho pan' assa honti itthā kantā piyā manāpā gihī c'eva pabbajitū ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhandehi acchiddehi asabalehi akammāsehi bhujissehi¹⁶ viññuppasatthehi¹⁷ aparāmatthehi¹⁸ samādhi-samvattanikehi.

Ime hi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo¹⁹ni¹⁹ khīṇapettivisa²⁰yo²⁰ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ²⁰ 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 saddhādhivi^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 dassanam.

h) Tattha katamā bhāvanā?

Yass' indriyāni ¹ *subhāvitāni*

ajjhataṃ bahiddhā ca sabbaloke

nibbijjha ² *imaṃ* ² *paraṃ ca lokam* ³

kālaṃ kaikkhati bhāvitatto ⁴ *sudanto* ⁵ *ti* (S. N.

v. 516).

Ayaṃ bhāvanā.

Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?

Anabhijjhā dhammapadam, abyāpādo dhammapadam,

sammāsati ⁶ *dhammapadam, sammāsamādhi dhammapadam.*

Imāni kho bhikkhave cattāri dhammapadāni ti (A. II, p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

Pañca chinde pañca jahe pañca vuttari ⁷ *bhāvaye*

pañca saṃgātigo ⁸ *bhikkhu oghatiṇṇo ti vuccati* ⁹ *ti* ¹⁰ (S. I,

p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari ¹⁰ bhāvaye pañca saṃgātigo ¹¹ bhikkhu oghatiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?

Anaññātāññassāmītindriyaṃ ¹² *aññindriyaṃ* ¹³ *aññātā-vindriyaṃ* ¹⁴.

Katamaṃ ca bhikkhave anaññātāññassāmītindriyaṃ ¹⁵?

Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati ¹⁶. *Anabhisametassa*

¹ °n'idha, B.

² nibbijjamam, S.

³ lokāṃ 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.; saṃgitiko, S.

¹² anaññāta°, B.; °ssāmīndriyaṃ, B.

¹³ aññātāmīndriyaṃ, S.

¹⁴ aññātā°, B. S.

¹⁵ anaññāta°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .¹ dukkhanirodhagāminiyā patipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati².

Idaṃ bhikkhave anaññatāññassāmītindriyaṃ³ ti.

Idaṃ dassanaṃ.

Katamañ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāminipati-padā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññindriyaṃ.

Katamañ ca bhikkhave aññatāvindriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ dīṭṭhe 'va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, 'khīnā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññatāvindriyaṃ⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

i) *Tattha katamaṃ sakavacanam?*

Sabbapāpass'⁶ akaraṇaṃ kusalass'⁷ upasampadā⁷ sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanam.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave duccintitacintī⁸ ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭakammaḥārī 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 tiṇi?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaabhāsī ca hoti, sukaṭakammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

Paṭhavīsamo 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 gātham abhāsi: —

Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵

tasmā bhusena daṇḍena dhiro bālaṃ nisedhaye ti.

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imaṃ gātham abhāsi: —

Etad eva ahaṃ maññe bālassa paṭisedhanaṃ

paraṃ saṃkupitaṃ ṇatvā yo sato upasammātī ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —

¹ °padāni, B.₁.

² sukata°, B. S.

³ pādatala°, B.₁.

⁴ bālo, B.₁.

⁵ °kā, B.₁.

⁶ om. B. B.₁.

⁷ om. S.

*Etad eva titikkhāya vṛjjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuñhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avocā: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā² mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantya⁴ bhiyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ balaṃ⁸
balassa⁹ dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto¹⁰ saṃgāmaṃ jeṭi dujjayaṃ.*

*Ubhinnaṃ atthaṃ carati attano ca parassa ca
paraṃ saṃkūpitaṃ ñatvā yo sato upasammati¹¹.*

*Ubhinnaṃ tikicchantaṇaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuñhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṇ ca pattaṃ yaṇ ca pattaḃbaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇaṃ āturaśśānusikkhato. Ye ca sikkhāsārā sīlaṃ¹⁴ vataṃ¹⁴ ★
jīvitam¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayaṃ eko anto,
ye ca evaṃvādino evaṃditṭhino: n'atthi kāmesu doso ti, ayaṃ*

¹ ajjha°, B.

² om. B. B.

³ bhavā, S.

⁴ khantā, B.

⁵ °ti, B.

⁶ °tu, S.

⁷ °phalaṃ, B. Com.

⁸ om. B.

⁹ bālassa, B.

¹⁰ appa°, S.

¹¹ °sammajjati, B.

¹² santikicch°, S.; pi akujjhantaṇaṃ, B.

¹³ om. S.

¹⁴ silavataṃ, B.

¹⁵ om. B. S.

¹⁶ S. adds ti.

dutiyo anto. Icc ete ubho antā kaṭasivaddhanā¹ kaṭasiyo²
 * *ditṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oliyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanam.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amaññimsu⁶, vaṭṭan tesam n'atthi paññāpanāyā ti.

Idaṃ sakavacanam.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

Rājā Pasenadī⁷ Kosalo Bhagavantam etad avoca: idha
mayham bhante rahogatassa paṭisallīnassa 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. Taṃ 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. Taṃ kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evaṃ etaṃ mahārāja, evaṃ¹¹ 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. Taṃ 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 dhaññisu, 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, tan 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 sulabham hoti sukham dukkatakārinā.

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 anapāyini⁸.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰ puññāni paralokasmiṃ patitṭhā honti pāṇinan ti (S. I, p. 71sq; cf. p. 93).

Idam suttaṃ paravacanam.

Anugiti sakavacanam.

Idam sakavacanañ ca paravacanañ ca.

1) Tattha katamaṃ vissajjanīyaṃ?

Pañhe¹¹ pucchite idam abhiññeyyaṃ, idam pariññeyyaṃ, idam pahātabbam, idam bhāvetabbam, idam sacchikātabbam. Ime dhammā evaṃ gahitā idam phalaṃ nibbattayanti¹². Tesam evaṃ¹³ gahitānaṃ ayam attho iti.

Idam¹⁴ vissajjanīyaṃ.

Ulāro 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 jātiyaṃ¹⁷ ti.

Idam vissajjanīyaṃ.

¹ pa, B. B₁; S. in full. ² pī°, B.

³ °kenādi°, S.; maraṇenābhībhūtaṃ, 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?

*Ākaṅkhatō¹ te nara-dammasārathi
deva-manussā² manasā vicintitaṃ³
sabbe na jaññā kaṣiṇā pi pāṇino.
Santaṃ samādhim araññaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?*

Idaṃ avissajjaniyaṃ.

*Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ pañña-
kkhandhe⁶ vimuttikkhandhe vimuttiñāṇadassanakkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgataṃ bhikkhave arahato sammāsambuddhaṃ loke
uppādā tiṇṇaṃ ratanānaṃ uppādā⁸ buddharatanassa
phammaratanaṃ saṃgharatanaṃ kiṃ pamāṇāni⁹? Tiṇi
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

*Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² taṇhāsaṃyojanānaṃ sakim nīrayaṃ sakim ti-
racchānayaṇiṃ sakim pettīvisayaṃ¹³ sakim asurayaṇiṃ
sakim deve sakim manusse sandhāvitaṃ saṃsāritaṃ. 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 Kokālikam bhikkhuṃ ārabba aññataraṃ
bhikkhuṃ evaṃ āha: —

¹ °te, S.

² devā ma°, B.

³ pi ci°, S.

⁴ ettha ko, S.

⁵ om. S.

⁶ paññā°, 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 nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayam Kokālīko bhikkhu upapanno⁶ Sāriputta-Moggallānesu cittam āghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asaṃkheyyo⁸ ti sabban tam avissajjanīyam.

Idam avissajjanīyam.

Tattha katamam vissajjanīyaṃ ca avissajjanīyaṃ ca?

Yadā so Upako ājīviko Bhagavantam āha: kuhiṃ āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārāṇasīyam gamissāmi, ahan tam amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetum loke appatīvattīyan ti. Upako ājīviko āha: jino ti kho āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jitā me pāpakā dhammā tasmāham¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Katham jino kena jino ti vissajjanīyam, katamo jino ti avissajjanīyam, katamo āsavakkhaya rāgakkhaya dosakkhaya mohakkhaya iti¹⁴ vissajjanīyam, kittako¹⁵ āsavakkhaya ti avissajjanīyam.

¹ oliko, B.

² pe, S.

³ eva ko, B.

⁴ aga°, S.

⁵ upa°, B.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ okhaya, S.

⁹ oti, S.

¹⁰ odudrati, B.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā tam, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpan ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpan ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjaniyaṃ. Viññāṇaṃ Tathāgato ti avissajjaniyaṃ. Viññāṇavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāṇe Tathāgato ti avissajjaniyaṃ. Tathāgate viññāṇan ti avissajjaniyaṃ. Aññatra rūpena Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena 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 jāhato mānusaṃ bharaṃ kim⁸ hi tassa sakaṃ 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 sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pīṭhasamārūlhaṃ 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°, S.

⁸ ki, B₁.

⁹ anu°, B. B₁.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, 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 kibbisam, yāvata bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāḷiṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam paṭhaviyam olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvata bho

¹ om. B.

² 'mhi, B.

³ mahantaṃ, S.

⁴ °ye, S.

⁵ °yā, B. S.

⁶ B. adds vā.

⁷ abhiru°, B.

⁸ luddakaṃ, B.; luddhaṃ, B.

⁹ kā gati, S.

¹⁰ pacca, B.

¹¹ °li, B. B.

¹² sammāhaṃ, S.; samohaṃ, B.

¹³ °yam, S.

¹⁴ om. S.

akatapāpānaṃ akatahuddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatiṃ pecca¹ gacchāmi ti. So na socati na kilamati na paridevati na urattāḷiṃ² kandati na sammohaṃ³ āpajjati, 'kataṃ me⁴ puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa akatahuddassa akatakibbisassa katapuññaṃ⁴ katakusalassa katabhīruttāṇassa, taṃ peccabhava⁵ gatiṃ paccanubhavissāmi⁶ ti vippatīsāro na jāyati. Avippatīsārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriya⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

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. Ditthā mayā bhikkhave cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittharūpaṃ yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anitthadhammaṃ¹⁰ yeva vijānāti no itthadhammaṃ¹⁰, akantadhammaṃ¹⁰ yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸

¹ pacca, B.

² oḷi, B. B.

³ samohaṃ, B.

⁴ om. S.

⁵ pacca°, B. B.

⁶ paccā°, B.

⁷ kālāmk°, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B.

¹⁰ °rūpaṃ, B. S.

¹¹ B. adds ca.

paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatānikā nāma saggā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati itṭharūpaṃ yeva passati no anitṭharūpaṃ, kantarūpaṃ yeva passati no akantarūpaṃ, manāparūpaṃ yeva passati no amanāparūpaṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe¹ | ghānena . . . jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, itṭhadhammaṃ² yeva vijānāti no anitṭhadhammaṃ³, kantadhammaṃ³ yeva vijānāti no akantadhammaṃ², manāpadhammaṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴ paṭiladdho brahmacariyavāsāya ti.

Ayaṃ vipāko.

Satthivassasahassāni paripuṇṇāni 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 kammaṃ ca vipāko ca?

Adhammacāri⁹ 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 suggaṭin¹⁵ ti¹⁶.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puṇṇānaṃ bhāyittha, sukhass' etaṃ bhikkhave adhivacanaṃ itṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B.

² °rūpaṃ, B. S.

³ kantā, B.; °rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B.

⁶ paccamānassa, B.

⁷ antaṃ, B.

⁸ mamaṃ, B.

⁹ °cāri, B.

¹⁰ yahi, B. B.

¹¹ °ti so, B. Com.; °tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi°, B.

¹⁵ °tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idam puññāni. Abhiñānāmi kho panāham bhikkhave dīgharattam katānam¹ puññānam¹ dīgharattam ittham kantam piyam manāpaṃ vipākaṃ paccanubhūtam. Satta vassāni mettacittam bhāvetvā satta samvattavivattakappe na² imaṃ lokaṃ punar³ āgamāsiṃ⁴, samvattamāne sudāham⁵ bhikkhave kappe Ābhassarūpago homi, vivattamāne kappe suññam brahmavimānam upapajjāmi. Tatra sudāham⁵ bhikkhave Brahmā homi Mahābrahmā abhibhū anabhibhūto aññadatthudaso⁶ vasavattī. Chattimsakkhattum⁷ kho panāham bhikkhave Sakko ahoṣiṃ⁸ devānam indo. Anekasatakkhattum⁹ rājā ahoṣiṃ⁸ cakkavattī dhammiko dhammarājā caturanto¹⁰ vijitāvī janapadatthāvariyaṭṭo sattaratanasamannāgato, ko pana vādo padesarajjassa. Tassa¹¹ mayham bhikkhave etad ahoṣi: kissa nu kho me idam kammassa phalaṃ, kissa kammassa vipāko, yenāham etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayham bhikkhave etad ahoṣi: tinnaṃ kho me idam kammānam phalaṃ, tinnaṃ kammānam vipāko, yenāham etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa da-massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yaṇ ca dānam yo ca damo yo ca saṃyamo, idam kammaṃ, yo tappaccayā vipāko paccanubhūto, yaṃ vipāko. Tathā Cullakammavibhaṅgo¹² vattabbo, yaṃ Subhassa¹³ mānavassa Todeyyaputtassa¹⁴ desitam (Cf. D. I, p. 204 sqq.).

Tattha ye dhammā appāyuka¹⁵-dīghāyukatāya² samvattanti bahvābādha¹⁶-appābādhatāya appesakkha-mahe-sakkhatāya dubbanna-suvannatāya¹⁷ nīcakulika-uccakulika-tāya appabhoga-mahābhogatāya duppañña-pañnavantatāya

¹ puññāni katānam, B.₁. ² om. B.₁.

³ puna, B.₁. ⁴ oṣi, S.; nāgamāsi, B.₁.

⁵ punāham, B.₁. ⁶ odatthum d°, B.₁.

⁷ chasakkhattum, B.₁. ⁸ oṣi, B.₁. S.

⁹ oṭtu, B.₁. ¹⁰ ca°, B.₁. S. ¹¹ om. S.

¹² cūla°, B.; cūla°, S. ¹³ sutassa, B.₁.

¹⁴ Toreyya°, B. B.₁. ¹⁵ appāyukatāya, B.₁.

¹⁶ bavhā°, S. ¹⁷ osubbannatāya, S.

ca saṃvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighā-yukatā | pe¹ | duppañṇapañṇavantaṭā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānuraṅkhi manasā susaṃvuto

kāyena² ca² akusalaṃ² na kayirā³:

ete tayo kammaṃpathe visodhaye

ārādhaye maggaṃ⁴ isippaveditaṃ ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵

saṃvutaṃ tihi thānehi, tam ahaṃ brūmi brāhmaṇaṃ ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tiṇi' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tiṇi kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Viṇṇā bhikkhave pubbaṅgamā kusalanāṃ dhammānaṃ⁷

saṃpattiyā anvadeva⁸ hiriṇ⁹ ca⁹ ottappaṇ cā ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accantadussīlyaṃ¹⁰ māluva¹¹ sālaṃ 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 maṇiṇ¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B.

² c'aku°, B.

³ kariyā, B., Com.

⁴ maggaṃ, B., S.

⁵ °ṭṭaṃ, S., Com.

⁶ S. continues: pe | imāni.

⁷ om. B.,

⁸ anveteva, B.

⁹ hiri, B. B.,

¹⁰ °dusīlyaṃ, B.

¹¹ °vi, B.,

¹² tattānaṃ, B.; tam attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B.,

*Dasa kamma-pathe nisevīya
akusalā kusalehi vivaṃjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalaṃ.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tiṇi?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-
mūlaṃ.*

*Imāni kho bhikkhave tiṇi akusalamūlāni⁴ ti (A. I,
Idaṃ akusalaṃ. [p. 201].*

Tattha katamaṃ kusalaṇ ca akusalaṇ ca?

*Yādisaṃ vapate bījaṃ tādisaṃ harate phalaṃ
kalyāṇakārī⁵ kalyāṇaṃ pāpakārī ca pāpakan⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).*

Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalaṃ,
yaṃ⁷ āha: pāpakārī ca pāpakan ti idaṃ akusalaṃ.

Idaṃ kusalaṇ ca akusalaṇ ca.

*Subhena kammena vajanti suggatiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaṣṣa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²*

Tattha yaṃ āha: subhena kammena vajanti suggatiṃ¹³
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalaṃ.

Idaṃ kusalaṇ ca akusalaṇ ca.

r) Tattha katamaṃ anuññātāṃ?

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātāṃ.

¹ so all MSS.

² om. S.

³ °ye, 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 tiṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vājjesu bhayadassāvī¹ samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āradhaviṛiyo kho pana hoti thāmaṃva dāḥaparakkamo anikkhattadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udāyatthagāminiyā² paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhinhaṃ paccavekkhitabbā⁵. Katame dasa?

Vevanṇiyaṃ⁶ ajjhūpagato ti pabbajitena abhinhaṃ paccavekkhitabbāṃ | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhinhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tiṇi karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃmaṃ pemaṃ n'atthi goṇasaṃmaṃ dhaṇaṃ n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃmaṃ¹⁰ pemaṃ n'atthi dhaññasamāṃ dhaṇaṃ n'atthi paññāsamā ābhā vutṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakāṃ¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādī, B.

² udayabbayagā°, S.

³ samā°, B. B.

⁴ das', B.

⁵ °tabbāṃ, B. S.

⁶ °yam pi, B.

⁷ pa, B. B.

⁸ °ni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ parimaṇaṃ, B.

Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tiṇi akaraṇīyāni¹ ti.

Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātāṃ ca paṭikkhittaṃ ca?

★ *Kim² sūḍha² bhītā janatā anekā*
maggo c' anekāyatano parutto
pucchāmi taṃ Gotama bhūripaṇṇa
kismiṃ³ t̥hito paralokaṃ na bhāye ti? —
Vācaṃ manaṃ ca paṇidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharam āvasanto
saddho⁶ mudu saṃvibhāgi vadaññū:
etesu dhammesu t̥hito catūsu
dhammesu t̥hito 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 saṃvibhāgi vadaññū | etesu dhammesu t̥hito catūsu |
 dhammesu t̥hito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰
sacittapariyodapanaṃ etaṃ buddhāna sūsanā¹¹ ti

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
 ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
 ñātaṃ.

Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitaḍḍhaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ

¹ 'ni (without ti), B₁.

² ki su'dha, B₁.

³ kismi, B₁.

⁴ samā, B₁; sammādhi, B₁.

⁵ bavhanna°, S.

⁶ sabbo, S.

⁷ sammādhi, B₁; S. omits ti.

⁸ bavhanna°, B₁. S.

⁹ 'passa, all MSS.

¹⁰ kusalassa upa°, B₁. S.

¹¹ 'naṃ (without ti), all MSS.

¹² p'ahaṃ, B₁; m'ahaṃ, S. throughout.

devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pī³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṇ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitaḅbo. Tattha yaṃ jaṇṇā kāyasamācāraṃ 'idaṃ⁴ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpo kāyasamācāro sevitaḅbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pī ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pī ti. Iti kho paṇ' etaṃ vuttaṃ, kiṇ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitaḅbā. Tattha yaṃ jaṇṇā pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitaḅbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pī ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevitaḅbaṃ pī ti idaṃ anuññātaṃ, yaṃ āha: na sevitaḅbaṃ pī ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṇ ca paṭikkhittaṇ ca.

¹ S. adds sevitaḅbaṃ asevitaḅbaṃ pi.

² pa, B. B₁.

³ pī (without ti), S.

⁴ imaṃ, S.

⁵ °ti (without ti), S.

⁶ om. B₁.

*Tāni tiṇi lokassa uttari¹
ekāyanam jātikhayantadassī²
maggam pajānāti hitānukampī.
Etena maggena tarimsu³ pubbe⁴
tarissanti ye cāpi taranti ogham
tam tādisaṃ devamanussasetṭham
sattā namassanti visuddhipekkhā ti.*

Ayam thavo ti.

Tattha lokiyaṃ suttaṃ dvīhi suttehi niddisitabbam: *
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram
pi suttaṃ tihi suttehi niddisitabbam: dassanabhāgiyena
ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokiyaṃ ca
lokuttaraṃ ca yasmim sutte yaṃ yaṃ padaṃ dissati saṃ-
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ
ti niddisitabbam, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
vā asekhabhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena
lokuttaraṃ ti niddisitabbam.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa *
nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa sut-
tassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgi-
yassa suttassa paṭinissaggāya, asekhabhāgiyaṃ suttaṃ bhā-
vanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyaṃ
suttaṃ diṭṭhadhammasukhavihārattham.

Lokuttaram suttaṃ sattādhiṭṭhānam chabbīsatiyaṃ pugga- *
lehi niddisitabbam. Te tihi suttehi samanvesitabbā⁵: dassana-
bhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi
niddisitabbam: ekabijinā kolaṃkolena sattakkhattupara- *
mena⁶ saddhānusārīnā dhammānusārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi nid-
disitabbam.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisi-
tabbam: sakadāgāmiphalasacchikiriyāya paṭipannena, sa-
kadāgāminā, anāgāmiphalasacchikiriyāya paṭipannena, anā-

¹ ori, B. B.

² °dassi, B. B.

³ atarimsu, S.;

attarīsu, B.; atarīsu, Com.

⁴ sabbenā, B.

⁵ samānesi°, B. S.

⁶ °ttum pa°, B.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhārāparinibbāyinā, sasāṃkhārāparinibbāyinā, uddhamso-
tena, akanitthagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitabbam.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitabbam:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appanīhitavimuttana³, ubhatobhāgavimutte-
na, samasīsinā⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabbam.

Evam lokuttaram suttaṃ sattādhiṭṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitabbam.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitabbam. 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-
rito⁸, 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 sattādhiṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitabbam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitabbam. Te

¹ °vimuttakena, S.

² diṭṭhipattena, B₁. S.

³ apanita°, B.

⁴ °sīsinā, S.; °sisinā, B. B₁. Com.

⁵ °buddhehi, B. B₁.

⁶ om. S.

⁷ samannesī°, B₁.

⁸ rāgacarito, S.

⁹ moha°, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitaḥ.

Ime pañcahi dhammehi lokuttaraṃ suttaṃ dhammā-dhiṭṭhānaṃ tihi suttehi niddisitaḥ: dassanābhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattā-dhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhayena niddisitaḥ.

Ñāṇaṃ paññāya niddisitaḥ: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tiraṇāya² santiraṇāya³ dhamme⁴ ñāṇena anvaye- ñāṇena khaye- ñāṇena anuppāde- ñāṇena anaññā-taṇhassāmitindriyena⁵ aññindriyena aññātāvindriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitaḥ. Ñeyyaṃ atitānāgatapaccuppannehi ajjhātikabāhirehi hinappanītehi dūrasantikehi saṃkhatāsaṃkhatēhi kusalākusalābyākatehi, saṃkhepato vā chahi ārammaṇehi niddisitaḥ. Ñāṇaṃ ca ñeyyaṃ ca tadubhayena niddisitaḥ, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇabhūtaṃ ajjhātikaṃ vā bāhiraṃ vā, sabbaṃ taṃ saṃkhatena asaṃkhatena ca niddisitaḥ.

Dassanābhāvanā sakavacanāṃ paravacanāṃ⁷ viśajjaniyaṃ aviśajjaniyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ⁸ sutte yathā niddiṭṭhaṃ tathā⁹ upadhārayitvā¹⁰ labbhamānato¹¹ niddisitaḥ, yaṃ vā¹² pana kiñci Bhagavā aññataravacanāṃ¹³ bhāṣati, sabbaṃ taṃ yathā niddiṭṭhaṃ dhārayitaḥ.

Duvidho hetu: yaṃ ca kammaṃ ye ca¹⁴ kilesā.

Samudayo kilesā¹⁵.

✱

¹ om. S. ² ti°, B. B₁.

³ santi°, B. B₁. ⁴ dhammena, B₁.

⁵ anaññata°, B.; anaññataññassāmitindriyena, 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 asekhābhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbam. Kusalañ ca akusalañ ca tadubhayena² niddisitabbam.

Anuññātaṃ Bhagavato anuññātāya³ niddisitabbam. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriya, kappiyānulomo⁴ ti. Yaṃ dissati tāsu tāsu bhūmisu, taṃ kappiyānulomena niddisitabbam. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitabbam. Anuññātāñ ca paṭikkhittañ ca tadubhayena⁵ niddisitabbam.

Thavo⁵ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiya ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evaṃ etāni aṭṭhārassa padāni honti: nava padāni kusālāni, nava padāni akusālāni ti.

Tathā hi vuttaṃ:

Aṭṭhārassa mūlapadā kuhiṃ⁶ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārassa padāni ti.

☆

Niyuttaṃ sāsanapaṭṭhānaṃ.

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 °pādā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B₁ 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 lokādhipati 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' atthena Netti?
Saddhammanayan' atthena.

Yathā hi taṇhā satte kāmādibhavaṃ nayatī ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
nayatī ti saddhammanay' atthena 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 aviparītasuttatthā-
vabodho sambhavati. Tathā hi vuttaṃ: — *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvapaṇṇanā
Netti-upadesāyattā Netti ca suttapabbhavā, suttam sammā-
sambuddhapabbhavan ti.

p. 1. (fol. kaī,
rev., third
line). Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-
sālankārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacaṇaṃ yathā Mahāmoggallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaraṇatthasamganhavasena 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 paṇāyaṃ Nettipakaraṇaparichedato*

Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāna-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Haranamattam evā ti hārā, phalūpacārena.

p.1. (fol.kau,
rev., third
line from
bottom).

Atha vā hariyanti vohāriyanti dhammasamvannaka-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogī-janasarīrasantāpam nidāghaparilāhūpajanitam vūpasameti, evam ete pi nānāvidhaparamattharatanapabandhā samvaṇṇanā visesā attano avayavabhūtaparamattharatanādhigameṇa samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-janahadayaparitāpam kāmarāgādi-kilesahetukam vūpasameti ti.

Atha vā hārayanti aññāpādīnam hāram apagamam karonti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhagavā* ti.

Tattha nayan ti samkilese vodānāni ca vibhāgato nā-pentī ti nayā. Niyanti vā tāni etehi ettha vā ti nayā. Nayanamattam eva vā ti nayā. Niyanti vā sayam dhammakathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kā),
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhiyamānā paccayapaccayuppannadhammānam yathākkamasambandhavibhāgabyāpāravirahānurūpabalabhāvadassanena asaṅkarato sammutisaccaparamatthasaccānam sabhāvaṃ pavedayantā paramatthasaccapaṭivedhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamam hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Pālivavatthānato pana Saṃgahavāra-Vibhāgavārasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Niddesa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol.kha, obv., last line), Evaṃ uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āraddham.

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 hārā-nayānaṃ attho dassito, lakkhaṇādīsu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanaṃ attha-saṃvaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamā-dīni ca yasmā nesam lakkhaṇesu nātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavatā ti ādikā Niddesagāthā.

Tāsu assāḍādinavatā (1)^{*} ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato 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. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ*

^{*} The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anittṭham pi ārammaṇam itṭhākārena assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assāda-vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-vedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-sabbhāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vi-sākha vedanā tṭhisukhā vipariṇāmadukkhā, dukkhā vedanā tṭhidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nā-ṇasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya atṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsattḥiditṭhigatavasena ca vibhāgo veditabbo. Ādīnavo dukkhā vedanā tisso pi vā dukkhata. Atha vā sabbe pi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ ativiya kapaṇaṃ vāti pavattatī ti ādīnavo. Kapaṇama-nusso evaṃ sabbhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādīnavānupassanā āradhavi-passakaṇḍaṃ yathābhūtanayo ti vuccatī. Tathā ca vuttam: — *Yaṃ bhikkhave paccupādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcasu upādānakkhandhesu ādīnavo ti*. Tasmā ādīnavo dukkhasaccaniddesabhūtaṇaṃ jātiyādīnaṃ aniccatādīnaṃ dvācattālisāya ākārānaṃ ca vasena vibha-jitvā niddisitaṃ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissara-tī ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-niddesena ekasesena vā nissaraṇaṃ ti vuttam. Pi (1)-saddo purimānaṃ pacchimānañ ca sampiṇḍanattho. Tattha ari-yamaggapakke satipatṭhānādīnaṃ sattatimsabodhipakkhi-yadhammānaṃ kāyānupassanādīnañ ca tadantogadhabhe-dānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaṃ, nibbā-ṇapakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesa-bhedena. Yato vā taṃ nissataṃ tesam paṭisambhidāmagge dassitapabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rū-pādīnaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārāpavattā-naṃ channaṃ cḥannaṃ viññāṇa-phassa-vedanā-saññā-ceta-nā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādīnaṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ kesādināṃ battim-sāya ākāraṇaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyaṇaṃ indriyaṇaṃ kāmādhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaṃ.

Phalan (1) ti desanāphalaṃ. Kiṃ pana tan ti? Yaṃ desanāya nippādiyati. Nanu ca nibbānādhigamo Bhagavato desanāya nippādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Tañ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamaggassa pubbabhāgapatipattibhūtā chabbisuddhiyo, yañ ca tasmim̐ khaṇe maggaṃ anabhisambhuṇantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavaḥetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānuditthim̐ ūhacca

evaṃ maccutaro siyā (ti idaṃ phalan) ti; (p. 6): —

Dhammo have rakkhati dhammacārin ti idaṃ phalan ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakaḥbodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā.

Upāyo (1) ti ariyamaggaḥpadaṭṭhānabhūtā pubbabhāgapatipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam̐ matena nissaraṇaṃ ti nibbānaṃ eva vuttam̐ siyā. Phalaṃ viya upāyo pi pubbabhāgo ti vuttam̐ siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapatīpadā eva udāhaṭā ti sakkā viññātaṃ. 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 paṭipajjāhi ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti āṇattī ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanāya yutta-payuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādināṃ vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assādādināṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānaṃ ti? Niravasesānaṃ yeva. Yasmim hi sutte assādādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāra-vibhaṅge āgamiṣṣatī ti idha na papañcīto.

Yaṃ pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ saḃyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanatto. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanaṃ vicetabban 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 pucchānusaṇḍhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādiṃke parigaṇhāti. Ettāvata 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 adittha-jotanā ditthasaṃsandanaṃ vimaticchedanā anumatipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramattha-visayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekamsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapaṇaṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ saṃsandetvā pavicayo pubbāparavicayo. Ayaṃ anugīti vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugīti-vicayo. Assāḍādisu sukhavedanāya itthārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparītagahaṇalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu² dvācattālisādhike ca dukasate labbhamānapadavasena taṃ taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anitṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādināṃ ādi-antavantatāya aniccaṃ ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinava-vicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi-pubbabhāgapatipadā vibhāgavisesaniddhāraṇava-sena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāra-ṇavasena ti evaṃ nissaraṇa-vicayo. Phalādināṃ taṃ taṃ suttadesanāya sāmētabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vi-cayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānu-gitīnaṃ assāḍādināṃ ca visesaniddhāraṇavasena vicaya-lakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesaṃ.² °yātikesu.

Sabbesan (3) ti soḷasannam. Bhūmī (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmī pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hāra-
yojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirūjjhanena. Tattha byañjanassa tāva sabhāva-niruttibhāvo adhippetatthavācakahāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathā-vuttassa kusalādidhammassa. Yaṃ padaṭṭhānan (4) ti yaṃ kāraṇam taṃ Yonisomanasikārādi-sutte āgatam anā-gatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpaṃ padaṭṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānam tassa pi yaṃ padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evam sutte āgatadhammānam padaṭṭhānabhūtā dhammā tesaṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādi bhāvena 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 samvaṇṇanavāsenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahaacāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanān ti attho. Adhippāyo (6) ti buddhānam sāvakanānam vā tassa sut-tassa desakanānam adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nidānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ saṃsandetvā kathanan ti attho. Saṃgītivasena vā pubbāparabhūtehi suttantarehi samvaṇṇiyamānassa suttassa saṃsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbanaṇḍhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūho hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakaṃ padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakaṃ pamā-dādīnam āsannakāraṇattā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradham suttaṃ vuttanayena pamāḍādivasena niddisanto desanāṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammaṃ. Taṃ kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim patitṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikāṃ bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātābbādi-nānavasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbaṃ.

Nidditṭhe (9) ti kathite sutte āgate saṃvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahine (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesāṃ vaseṇa 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 navavidhasuttantasāṅkhāte tepitake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahetabbāni 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 āṇāpeti 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. Paññattīhī (11) ti paññāpanehi pakārehi ṇāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhī (11) ti nikkhepabhabhāvādivasena anekavidhāhī. So ākāro (11) ti yā ekass' ev' atthassa nikkhepabhabhāvapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti ṇātabbo. 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 aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādi ke anupavisati ti attho. Otaṇaṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otaṇaṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaṇaṇa-lakkhaṇo otaṇaṇo-hāro nāmā ti veditabbaṃ.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti ṇātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṇ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttaṃ. Yam ārabbhā ti? Sā pana gāthā yam atthaṃ ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṇ ca sodhitam ārambho² ca sodhito ti evaṃ padādīnaṃ sodhitāsodhitabhāvavicāro. 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 ekattam ekattam eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Viṣiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarākāmatanṇhā-bhavatanṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya 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 sāmāññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esā nayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇa-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 saha-jātapaccayabhāvena. Param parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakadḍhayitvā (15) ti taṃ yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākadḍhivā suttato niddhāretvā yo samvaṇṇanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetu-paccaye niddhāretvā samvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhī-ādinam mūlabhūtā, te tesam

samādhī-ādīnaṃ padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthātāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanaṃ c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasankhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanāṃ bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānaṃ 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 avijjaṃ pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitatanhaṃ avijjaṃ pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, taṃ neti samkilesapakkhaṃ pāpeti samkilesavasena suttatthaṃ yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkhaṃ pāpeti. Tattha suttatthaṃ yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccaṃ, avasesā tebhūmakadhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, 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 samvaṇṇanāviseso, ayaṃ nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgaḥite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubbhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobbhādimūlehi yo neti, nayanto ca kusalākusalam māyamarīci-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tatham, akusallassa iṭṭhavipākatābhāvato kusallassa ca anīṭṭhavipākatābhāvato vipāke sati avisamvādakattā avitatham neti, evam eṭesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanāta dattḥabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkḥādini 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 samvannaṇāviseso, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādhenti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipatiavedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvannaṇāviseso, etaṃ nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīṭitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattamaṃ katesu, suttassa atthavissajjanasū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. 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 pāṭho. 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 karaṇa-bhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtaḍḍhamme suddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtaḍḍhammanam 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 nayadisābhūtaḍḍhammanam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesam yojanakkamam 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 pāṭho. Aṅkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasa padāni suddhan ti vuttam (p. 1). Tāni padāni niddisittum Akkharam padan ti ādim āha. Tattha apariyosito pade vaṇṇo akkharam pariyāyena akkharanato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthēna vaṇṇo? Atthasamvaṇṇanatthēna. 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, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānam ākhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti saṃkhepato vuttam: padābhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti daṭṭhabbam. Padamattasavane pi hi adhiḥkāradivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākārabhihitam nibbacanam niruttam. Niddeso (23) ti nibbacaṇavittthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyosite vākye vibhajiyyamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chaṭṭhavacanam ākāro, chaṭṭhavacanam etassā ti ākārachaṭṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabham ākārapadam niddesapadānantaram vadantena ākārachaṭṭhavacana¹ ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byāñjanā, aparimāṇā ākāra ti byāñjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byāñjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byāñjanam sabbam (23) ti yān' imāni akkharādīni niddiṭṭhāni, ettakam eva sabbam byāñjanam etehi asaṃgahitam byāñjanam nāma n'atthi ti attho.

Samkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dipiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

¹ ākāra°

² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampātipatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanuttānikammaapaññatti (24). Tattha vibhajanā ti vibhāgakaṛaṇaṃ. Ubhayaenāpi niddisaṇaṃ āha. Idha purimaṇaṇ'eva byañjanākārehi niddisiyaṃāno atthākāro dassito ti datṭhabbaṃ. Uttānikammaṃ pakāṭakaraṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayaenāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesaṇaṃkātehi byañjana-padehi pakāsiyaṃāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsaṇādi-vimuttassa desanathassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭaṇādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasantaṇassa pabodhanakriyānibbatti. So ca suttattho saṃkāsaṇādi-ākāro ti. Tena vuttaṃ: attho kammaṇ ca niddiṭṭhaṇ ti.

Tiṇi (25) ti lūgavipallāsaṇa vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsaṇato atthanayānaṇ ca catusaccayojanavasena pavattanato sabbo pāli-attho atthanayattayasahito saṃkāsaṇādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādi-Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbisā. Ubhayaṇ (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidhaṃ yathāvuttaṃ catubbisaviḍḍhaṇ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi paṭho, ekato karontassā ti attho. Ettikā (26) ti etappamānā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭhaman ti nayehe paṭhamam hārā saṃvaṇṇetabbā ti hārā-

nayānam samvaṇṇanākkamo dassito. Svāyaṃ hāranayānam desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte samvaṇṇanāvasena yojetabbā, na uppaṭipātiyā 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 dhammadeśanāya nissayaphalatadupāyasarīrabhūtaṇaṃ assādaḍḍiṇaṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṇ ca samvaṇṇanā viśeśaṇaṃ Vicaya-hārāḍḍiṇaṃ paṭiṭṭhābhāvato paṭhamam Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āradḍhaṃ.

p. 5. (fol. 61, rev., last line but one).

Evaṃ assādaḍḍayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesā na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhati ti attho. Ugghaṭitaṃ vā uccalitam utthapitaṃ ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitaṃ. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadeśanā taṅkhaṇasahitā eva calanāya hoti. Tato paramparānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇaṃ deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitaṃ vitthāritaṃ niddiṭṭhaṃ jānāti ti vipāñcitaññū. Vipāñcitaṃ vā maṇḍam saṅkamaṃ dhammaṃ jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nāti saṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. 62, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādam ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaññū?*

Yassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaññū.

Katamo ca puggalo vipaṇcitaññū?

Yassa puggalassa saṃkhittena bhāsitaṃ vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcitaññū.

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 Nettiaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbāṃ.

p. 8. (fol.
gam, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāṇavibhāgena dassento¹ yasmā Bhagavato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādīnaṃ tissannaṃ paññānaṃ anukkamena nibbattaṇaṃ yathā Bhagavato desanāya pavattibhāvavibhāvanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassanena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimaṃsā ti pāliya pāli-atthassa ca vimaṃsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavimaṃsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanasena tulanaṃ, upaparikkhanavasena upaparikkhā ti ca vuttā. Atha vā vimaṃsati ti vimaṃsā. Sā padapadatthavicāraṇa paññā. Ussāhanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanaṃ ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

¹ dassanto.

² The text has sambhavati.

ṇapaññā. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ ca ākaṅkhanthehi 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 upadhāraṇam ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimamsā ayam sutamayi-paññā ti paccekam viyojetabbam. Tathā ti yathā sutamayi-paññā vimamsādivipariyāyavati 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 ṇāṇam, paṭhamam nibbānadassanato pana dassaṇam ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetum 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-ṇānavibhāgehi desanābhājanam vineyyattayam vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāram niddhāretvā yojetum 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 dassanattham. Padā akkharā byañjanā ti līṅgavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa. p.8. (fol. ghi, obv., last line).

Evam akkharehi saṅkāseti ti ādinā channam byañjana-paḍānam byāpāram dassetvā idāni atthapaḍānam byāpāram dassetum So 'yam dhammavinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato p.9. (fol. ghu, obv., first line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 10. (fol. ghu, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasāṅgahaṃ sāsanaabrahmacariyaṃ Tathāgatagan-dhahatthino paṭipattidesanāgamanehi kilesagahaṇaṃ otta-ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevi-taṃ bhajitaṃ ti pi tassa mahāvajirañāṇasabbaññutañāṇa-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. ghu, rev., second line) Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ Kesam ayaṃ dhammadesanā ti pucchitvā 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 pāṭho.

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-satīnaṃ 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 kāmaccchandādipadesu 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 saṃyojanavasesa pavattanti.

Idaṃ khaye-ñānaṃ ti yena ñānena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhanaṃsa nimittabhūtaṃ arahattaphalañānaṃ khaye-ñānaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yaṃ ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-ñānaṃ ti. Idhāpi pubbe vuttanayen' eva arahattaphalañānavasena attho yojetabbo. Atṭhasāliniyaṃ pana khaye-ñānaṃ kilesakkhayakare-ariyamagge-ñānaṃ ti vuttaṃ (cf. Asl. p. 409). Anuppāde-ñānaṃ paṭisandhivasena anuppādabhūte taṃ taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-ñānaṃ ti vuttaṃ. Idha pana ubhayaṃ pi arahattañānavasen' eva vibhattaṃ.

Sā pajānanatṭhena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sā pajānanasabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ api-lāpanatṭhena ogāhanatṭhena sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranta tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādīsu 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. ghāḥ, obv., fourth line). Idam 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 saṃkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. ṇā, obv., second line). Na kevalam catuttha-iddhipāde eva samādhi ṇāṇamūlako, atha kho sabbo pi ti dassetum Sabbo samādhi ṇāṇamūlako ṇāṇapubbaṅgamo ṇāṇānuparivatti ti vuttam. Yadi evaṃ, kasmā? So eva vimamsāsamādhi ti vutto ti vimamsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tattha pubbabhāgapaññāya ṇāṇamūlako adhigamapaññāya ṇāṇapubbaṅgamo, paccavekkhaṇapaññāya ṇāṇānuparivatti. Atha vā pubbabhāgapaññāya ṇāṇamūlako upacārapaññāya ṇāṇapubbaṅgamo, appanāpaññāya ṇāṇānuparivatti, upacārapaññāya vā ṇāṇamūlako appanāpaññāya ṇāṇapubbaṅgamo abhiññāpaññāya ṇāṇānuparivatti ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-ṇāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresaṃ ca khandham khandhapaṭibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi, tathā pacchā samādhissa anāgataṃ saṇṇāṇānuparivattibhāvena anāgatāsu jātisu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresaṃ ca khandham kandhupanibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyañāṇānuparivattibhāvena 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 caturaṅgasamannāgate pi andhakāre vattamāne samādhissa dibbacakkuññāṇānuparivattitāya duppaṭivijjhaṃ rūpāyatanam 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.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. ā,
ti sekhe aseke vipassanāpubbaṅgamapahānena ca puccha- obv., fifth
nayogena pucchāvidhinā ti attho. line).

Bhagavato ca nepakkam ukkaṃsapāramipattam anāva- p.17. (fol. nā,
raṇāñānadassanena dīpetabban ti anāvaraṇāñānam tāva obv., last
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das- line).
setum Bhagavato sabbam kāyakamman ti ādi vuttam.
Tena sabbattha appaṭihatañānadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idaṃ opammasaṃsandanam: — Puriso viya sabba- p.18. (fol. uā,
loko tārakarūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
tārakarūpānam dassanam viya lokassa cakkhuvīññāñādihi line from
yathārahaṃ chaḷārammaṇajānanam. Tassa purisassa tāra- bottom).
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṃsāni'
ti ādinā gaṇanasāṅketena ajānanam viya lokassa rūpādi-
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākaṭam eva.

Dhammānam salakkhaṇe-ñāṇan ti rūpārūpadham- p.20. (fol. uū,
mānam kakkhaḷaphusañādi-salakkhaṇe-ñāṇam. Taṃ pana obv., first
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva line).
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. i u,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti line).
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikusalo
vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito
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 yathānidḍiṭṭhaṃ sekhāsekhapaṭipadam nigamanto Imā dve cariyā ti ādim āha.

p.21.(fol. iū, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato ṭhānakaraṇāni āhacca abhihantvā pavattavacanam, sammāsambuddhena sāmam desitasuttan ti attho. Anusandhivacanan ti sūvakabhāsitaṃ. Taṃ hi Bhagavato vacanam anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītatthan ti yathārutavasena nātabbattham. Neyyatthan ti niddhāretvā gahetabbattham. Saṃkilesabhāgiyan ti ādinam attho paṭṭhānavāravaṇṇanāyaṃ avibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsanaapaṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21.(fol. iū, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇam tāva upadisituṃ 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 vuttam hoti. Tatrāyaṃ vacanattho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21.(fol. iū, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Samvaṇṇakena vā samvaṇṇanāvasena āharyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmatam pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesu ti vuttam. Atthakathāyam pana tiṇi piṭakāni Suttan ti vuttam. Tam iminā Netti-vacanena aññadatthu saṃsandati c'eva sameti cā ti datthabham, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

p. 22. (fol. 1. e, obv., third line from bottom).

Idāni yadattham idha cattāro mahāpadesā-ābhatā, tam dassetum Catūhi mahāpadesehi ti ādi vuttam.

p. 22. (l. 1. a, i, obv., last line).

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchitenā ti ādi āradham.

p. 22. (fol. 1. a, i, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatthēna taṇhā, piḷājananato daruddhāraṇato ca visapiṭam sallam viyā ti sallam, santāpanatthēna dhūpāyanā, ākaḍḍhanatthēna siṅhasotā saritā viyā ti saritā, allaṭṭhēna vā saritā.

p. 24. (fol. 1. a, i, 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, visatā ti visattikā, visālā ti visattikā, visakkatī ti visattikā, visamvādikā ti visattikā, visampharati 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 vitthata ti visattikā. Sinehanavasena sineho, nānāgatīsu kilamathuppādanena kilamatho, paliveṭhanatthēna¹ latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaḍḍhitvā bandhanatthēna bandho, āsīsanatthēna āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatthēna abhinandanā.

¹ °vedhanatthēna; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 26. (fol. 25a, obv., fifth line). Yāvatikā nāṇassa bhūmī ti samvaṇṇantassa ācariyassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. 25a, rev., third line). Nimittānusārī ti saṅkhāranimittānusārī, tena ten' evā ti niccādisu yaṃ yaṃ paḥīnaṃ, tena ten' eva nimittena.

p. 27. (fol. 26a, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa padaṭṭhānaṃ ti tesāṃ tesāṃ dhammānaṃ padaṭṭhānabhū-tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pavattiyā mūlabhūtaṃ avijjāṃ ādiṃ katvā sabhāvadhammānaṃ padaṭṭhānaṃ āsanna-kāraṇaṃ niddhārento avijjāya sabhāvaṃ niddisati: sabbadhammayāthāva-asamapaṭivedhalakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammānaṃ aviparītasabhāvo na samapaṭivijjhiyati etenā ti sabbadhammayāthāva-asamapaṭivedho. So lakkhaṇaṃ etissā ti sā tathā vuttā. Etena dhammasabhāva-paṭicchādanalakkhaṇā avijjā ti vuttaṃ hoti. Atha vā sammāpaṭivedho samapaṭivedho, tassa paṭipakkho asamapaṭivedho. Kattha pana so samapaṭivedhassa paṭipakkho ti? āha: sabbam | pa | lakkhaṇā ti.

p. 32. (fol. 31a, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāgasadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya tveva asesavirāgaṇirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-vitadosa-vītamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. 31a, obv., last line but one). Tattha kiccato ti paṭhavi-ādīnaṃ phassādīnaṃ ca rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato tesāṃ tesāṃ vā paccayadhammānaṃ taṃ taṃ paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakkhaṇato ti kakkhalaphusanādi-sabhāvato, sāmāññato ti ruppāna-namanādito aniccatādito khandhāyatanādito ca, cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppādato ca, samānanirodhato samānuppādato cā ti attho. Ettha ca saḥacaraṇaṃ samāna-hetutā samānaphalatā samānabhūmitā 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-ādināmavisesena nāṇaṃ pavattati, ayaṃ sabhāva-
 nirutti 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 p. 39. (fol. cau, obv., third line from bottom).
 na ca paṭhaviṃ² nissāya, the Commentary adds: — Vut-
 taṃ h'etaṃ:
 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 p. 41. (fol. cam, obv., last line but one).
 atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhamma-
 vasena āvaṭṭetukāmo tassa bhūmiṃ dassetuṃ Ayuñjantā-
 naṃ 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.

Tatthā ti tasmim yathāvutte samathe sati. p. 42. (fol. cāh, obv., third line fr. bottom).

Evam vodānapakkhaṃ nikkhipitvā tassa visabhāgadham- p. 42. (fol. cāh, rev., first line).
 mavasena sabhāgavasena cāvattanaṃ dassetvā idāni sam-
 kilesapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena
 sabhāgavasena ca āvattanaṃ dassetuṃ Yathā pi mūle ti
 gātham āha.

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāga- p. 43. (fol. cāh, rev., last line but one).
 dhammeli āvattanaṃ, atha kho pāli-āgatehi pi tehi

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² paṭhavī. 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 yathādhigataṃ desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuḍḍe-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 dassetuṃ Dhammo have rakkhatī ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhatā ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetuṃ Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindatī ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhi-ppattassā ti vacanato saddhā-vimutti-diṭṭhi-ppattānaṃ kile-sappahānaṃ pati atthi kāci visesamattā ti sakkā vattum. Ayaṃ pana viseso na idhādhippeto sabbupapattisamatikka-manassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesaṃ tathā pahānaṃ magga-dhammesu indriyānaṃ apāṭavapāṭavapāṭavata-rahānaṃ hoti ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutamatthāro, ayaṃ idha maggassa tikkhatā 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 samkilesabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atṭhaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā° ⁴ mattaka° ⁵ sampapaṭi°

Yojetabbānī¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānan ti dasseti. p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādhāraṇabhāvehi 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. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāgehi sādharāṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharāṇā ti vuttam, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññam paramparam sakamsakam visayam nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . . p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattiṃ dassetvā idāni bhūmivibhattiṃ padaṭṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha. p. 50. (fol. chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgaceti, 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 brahmacariya, and in this manner these (same) four Suttas are to be united.

² hārā. ³ All MSS. have nippatti (= skr. niṣpatti), 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, ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Tam atthannippattim sattasaṅkhāravasena vibhajitvā dassento Piyam vā ñātin ti ādim āha. Tattha dhamman ti rūpādi-ālambaṇadhammaṃ.

p. 54. (fol. Yathā ca buddhānussatiyaṃ vuttan ti yathā
chai, rev., buddhānussati-niddese¹ Iti pi, and so on.
fourth line
fr. bottom).

p. 57. (fol. Idam vuttaṃ hoti: — Yā desanā-hārādayo viya assā-
chau, obv., dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhā-
third line) vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ
paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā
veneyyasantāne yathādhippetam attham nikkhipati ti
nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge
pakārehi ñāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-
paññatti ti vutto.

p. 59. (fol. Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānan
chai, rev., ti gunnaṃ vaṇesu nilamakkhikāhi ṭhapita-aṇḍakā āsāṭikā
third line) nāma. Ettha yassa uppannā tassa sattassa anayabyasana-
hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ
abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-
chai, rev., yāya sāttheyyena ca paṭicchāditasabhāvo bhabbajātikam
second line) viya attānaṃ dasseti.

p. 63. (fol. ja, Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini.
rev., second Ayam indriyehi otaraṇā ti asekhāya vimuttiyā niddhā-
line) ritehi saddhādīhi indriyehi samvaṇṇanāya otaraṇā. Pañ-
cindriyāni vijjā ti sammāsaṅkappo viya sammāditthiyā
upakārakattā paññakkhandhe saddhādini 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 paṭipattidassanattam 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).

Atthī ti pi na upeti ti sassato attā ca loko cā ti p. 66. (fol. jā,
pi taṇhādīṭṭhi-upāyena² na upeti na gāhāti. N'atthī ti obv., second
asassato ti. Atthī n'atthī ti ekaccam sassatam ekaccam line from
asassatan ti. Nev'atthī no n'atthī ti amarāvikkhepa- bottom).
vasena.

No ca ārambhan³ ti na tāva ārambham³ sodheti p. 70. (fol. jā,
nātum icchitassa atthassa apariyositattā. rev., last
line).

Suddho ārambho³ ti nātum 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
nijaṭam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito
nāma hoti.

Saggam gametī ti saggagāminiyo.

p. 73. (fol. ji,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma- p. 75. (fol. ji,
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: — rev., last
Yā c'eva kho panā ti ādim āha. line).

Evam sacca-magga-rūpa-dhammavaśena adhiṭṭhāna-hāram p. 75. (fol. ji,
dassetvā idāni avijjā-vijjādnam pi vasena tam dassetum rev., first
Avijjā ti ekattatā ti ādi vuttam. line).

¹ °passati.

² upayena.

³ ārabbh°

p. 76. (fol. ju,
rev., first
line).

Yathā nagaradvāre palighasāṅkhātāya lamgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ¹ yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakamāṇānagamanam pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. ju,
rev., second
line from
bottom).

Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. je,
obv., fourth
line).

Saraṇo samādhī ti akusalacittkekaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyākato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettācetovimutti. Anantaraduke pi es' eva nayo. Sāmiso samādhī ti lokiyasamādhī, so hi anatikantavattāmisalokāmisatāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhiṇṇo sukhā-paṭipado ca dandhābhiṇṇo, so hi sasaṅkhārena sappayogena cittaena paccanīkadhamme kicchena kasirena niggaheṭvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekasasabhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayasasabhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. je,
rev., first
line).

Āgālhapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sītādīni asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanatassa pana tāni khamati ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchatthāni indriyāni dameti 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 Kiṃ ekasmiṃ cittup-
pāde anekā avijjā vijjanti 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, yaṇ 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 vijjamānattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jau, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanatthaṇ c'eva
tesam adhivacanavibhāgadassanatthaṇ ca. Evaṇ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam superikammakatāya bhūmiyā nānāvapaṇṇāni mutta- p. 85. (fol. jam, obv., third line from bottom).
pupphāni pakiranto viya susikkhitasippācariyavicāritesu
surattasuvapaṇṇālankāresu nānāvidharamsijālamujjalāni vivi-
dhāni maṇiratanāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappatakojaṃ khādāpento viya yojanikamadhu-
gaṇḍam pīlitvā sumadhurasam pāyento viya ca āyasmā
Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddeṣavāre.

p. 85. (fol. jāḥ, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-
yassa micchāvasena upaṭṭhitakāragahaṇamattam migapo-
takānam tiṇapurisakesu puriso ti uppannasaññā viya.
Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-
ādi-ākārena upaṭṭhahanto tathā sannipphānam viya niccā-
dito sannipphānamattam. Dīṭṭhivipallāso pana sabbabala-
vataro: yaṃ yaṃ ārammaṇam yathā yathā upaṭṭhāti,
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham
aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso
cittavipallāsassa kāraṇam, cittavipallāso dīṭṭhivipallāsassa
kāraṇam hoti.

p. 86. (fol. jāḥ, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum
Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātam dassento yasmā desanā-
hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-
sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavi-
cayamukhena vicaya-hārasampātam dassetum Tattha taṇhā
duvidhā ti ādi āradham.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogī, tatthā ti
tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikaroti ti āngasantatāya pi āramma-
ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-
pasamāpattim santato manasikaroti, tato tato rūpāvacara-
jhānam avūpasantam hutvā upaṭṭhāti, ten' evāha: Tassa
uparimam | pa | saṇṭhahati.

p. 88. (fol. jhū, obv., fourth line). Ettāvatā paññāvimutti ti vuttassa arahattaphalassa
samādhimukhena pubbhāgapapaṭipadam dassetvā idāni
arahattaphalasamādhim dassetum So samādhī ti ādi
vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-
bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi
pañcahi paccakkhaṇañānehi attano paccavekkhitabbākāra-
saṅkhātena pañcavidhena veditabbo.

Appagūṇasāsavasamādhi viya sasamkhārena sappayoge-<sup>p.89.(fol.jhū,
rev., second
line).</sup>
na paccanīkadhamme niggayha kilese vāretvā anadhiga-
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

Evam arahattaphalasamādhim vibhāgena dassetvā idāni<sup>p.89.(fol.jhū,
rev., last
line but
one).</sup>
tassa pubbabhāgapatīpadam samādhivibhāgena dassetum
So samādhī ti vuttam. Tattha so samādhī ti yo so ara-
hattaphalasamādhissa pubbabhāgapatīpadāyaṃ vutto rūpā-
vacaracatutthajhānasamādhī.

Idāni tam samādhim ārammaṇavasena vibhajitvā dasse-<sup>p.89.(fol.jhe,
obv., third
line from
bottom).</sup>
tum Dasa kaṣiṇāyatanāni ti ādi vuttam.

Yena yena kārenā ti anabhihjhādisu paccuppannasukha-<sup>p.89.(fol.jhe,
rev., fourth
line).</sup>
tādisu ca ākāresu yena yena ākārena vutto . . .

So ariyamaggādhigamāya yuttapayutto yogī kālena<sup>p.90.(fol.jhe,
rev., last
line but
one).</sup>
samatham samāpajjanavasena kālena vipassanam samma-
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ-
khātā tisso anupassanā brūheti . . . Tisso anupassanā-
uparūparivisesam pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyam atthaṅgikam maggaṃ
bhāvayati ti vuttam.

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ visesato<sup>p. 90. (fol.
jhai, obv.,
second line).</sup>
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni
tiṇi vimokkhamukhāni tehi saddhim tāni dassetum Rāga-
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādīnaṃ samucchavedavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhan ti vuccati. Adhicittasikkhāyā ti sam-
ādhismim.

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi-<sup>p. 90. (fol.
jhai, obv.,
last line but
one).</sup>
nibbhogena saṅkhāresu atthasuññatā pākāṭā hoti ti visesato

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth' eva bhijjanaṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūrākārino khantibahulassa uppannaṃ dukkhaṃ aratīṇ ca abhibhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhai, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakiṃ ekacittakkhaṇe' eva catūsu saccesu attanā adhigantabbāṃ adhigacchatī ti na tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādināṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāga-paṭipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca vibhajanasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvaka-bhāvaṃ ajānantam pi koci evaṃ vadeyya: idaṃ kuntakipillikaṃ¹ jīvitaṃ voropetvā sakalacakkavāḷagabbhe cakkavattī rajjaṃ paṭipajjāhi ti, n'eva so naṃ jīvitaṃ

¹ kuntakippili^o

voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na ghā-tissasi, sisan te chindissāmā ti, sīsam ev'assa chindeyyum, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idam bhavissati ti evaṃ pavattattā kutūhalasankhātena diṭṭha-suta-mutamaṅgalena attano suddhivodānam sadda-heyya.

p. 93. (fol. jham, obv., third line from bottom).

Nanu ca yathā itthilingaṃ evaṃ purisalingaṃ pi Brahmaloḥe n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālaṃkatvā Brahmaṃpārisajjānaṃ sahaḃyataṃ upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayalingābhāve purisaṇṭhānā 'va tattha Brahmāno na itthisaṇṭhānā. Tasmā suvuttam etaṃ.

p. 93. (fol. jham, rev., second line).

Thānaso ti taṃ khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p. 94. (fol. āa, obv., fourth line).

Tattha-tattha-gāminī ti tattha tatth' eva nibbāne gāminī. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāminī sabbatthagāmininaṃ paṭipadānaṃ vibhāgaṃ dassetuṃ Tayo rāsī ti ādi vuttaṃ.

p. 96. (fol. āa, rev., last line but one).

Yathā ca idam nānaṃ cakkhuddhātu-ādibhedena upādiṇṇakasaṃkhāralokassa vasena anekaḃdhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupādiṇṇakasaṃkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasāvaka upādiṇṇakasaṃkhāralokassa' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasaṃkhāralokassa 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 pattaṃ vaṇṇasaṇṭhānādi-vasena evarūpaṃ nāma

p. 97. (fol. āi, obv., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa
puppham nilam hoti, pītakam lohitaṃ odātaṃ sugandham
duggandham, imāya nāma dhātuyā ussannāya phalaṃ
khuddakaṃ mahantaṃ dīghaṃ vaṭṭaṃ susaṇṭhānaṃ dus-
saṇṭhānaṃ maṭṭhaṃ pharuṣaṃ sugandham duggandham
tittaṃ madhuraṃ kaṭukaṃ ambilaṃ kasāvaṃ hoti, imāya
nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhīṇo
hoti, atikhīṇo ujuko kuṭilo kaṇho nilo odāto hoti ti evaṃ
anupādinnaṃ khāraṃ lokassa pi vasena anekadhātu-nānādhā-
tubhāvaṃ jānāti. Sabbaññubuddhānaṃ eva hi etaṃ balaṃ,
na aññesaṃ.

p. 98. (fol. nī,
obv., second
line).

Yam lobhavasena dosavasena mohavasena ca kammaṃ karoti ti dasa akusalakammam pathakammam sandhāya vadati. Tam hi saṃkiliṭṭhatāya kālakan ti kaṇhaṃ, apāyesu nibbattāpanato kālakavipākaṃ ti kaṇhavipākaṃ. Yam saddhāvasena viriyavasena kammaṃ karoti ti dasa kusala-kammam pathakammam. Tam hi asaṃkiliṭṭhattā paṇḍaran ti sukkaṃ, sagge nibbattāpanato paṇḍaravipākattā sukkavipākaṃ. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kammaṃ karoti idam kaṇhasukkan ti vomissakakammam. Kaṇhasukkavipākaṃ ti sukhadukkhavipākaṃ, missakakammam hi katvā akusalavasena tiracchānāyoniyaṃ maṅgalahatthibhāvaṃ upapanno kusaleṇa pavatte sukhaṃ anubhavati, kusaleṇa rājakule nibbatto pi akusaleṇa dukkhaṃ vediyati. Yam viriyavasena paññāvasena ca kammaṃ karoti idam akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ kammakkhayakaraṇaṃ ti catumaggacetanā. Tam hi yadi kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, yadi sukkaṃ bhavēyya, sukka-upapattipariyāpannaṃ vipākaṃ dadeyya, ubhayavipākassa pana appaḍānato akaṇha-asukkavipākaṃ ti ayam ettha attho.

p. 98. (fol. nī,
rev., fourth
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisāṅkhārāṇaṃ abhinibbijjhanato abhinibbidhāsāṅkhātāṃ ariyamaggaṃ adhigantum na ca bhabbo.

Taṃ Bhagavā na ovadatī ti taṃ vipākāvaraṇena p. 99. (fol. 51, rev., fourth line).
nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā¹
na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ
deseti eva Ajātasattu-ādinā² viya.

Evam kilesantarāyamissakaṃ kammantarāyaṃ dassetvā p. 99. (fol. 51, rev., last line but one).
idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca
puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaniddese³ vuttānaṃ sabbe- p. 99. (fol. 51, rev., last line).
saṃ kammānaṃ.

Anantaraphalaniddese vuttakammasamādānapaden' eva p. 99. (fol. 51, obv., fourth line from bottom).
jhānādini saṃgahetvā dassetuṃ Tathā samādinnaṃ
kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinna-
naṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatim
sukhavipākaṃ ti evaṃ-ādi pakārehi samādinnesu kammesu
saṃkilesaṃ ti paṭipakkhadhammavasena kiliṭṭhabhāvo . . .
Evam saṃkilissati ti ādisu ayam attho: — Iminā ākārena
jhānādi-saṃkilissati vodāyati vuṭṭhahati ti jānanañāṇaṃ
Bhagavato anāvaraṇaṇāṇaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā aṭṭhannaṃ p. 100. (fol. 51, rev., second line).
tiṇṇaṃ ca suññata-vimokkhādināṃ vasena vuttaṃ. Aṭṭhā
ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu
eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-
pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-
dhammapariyāyena animitta-vimokkhassāsambhavato avasesā
dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-
bhanavasena paccanikadhammehi 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^o

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol. *nū*, obv., second line). Kukkuṭaṃ vuccati ajaññā jigucchana mukhena tapparamatā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiyajhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyaṃ vā jhānaṃ nibbattetvā alam ettāvata ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol. *nū*, obv., fifth line). Visesabhāgiyo samādhī ti paṇehi paṭhamajhānādihi vuṭṭhitassa saññāmanasikārānaṃ dutiyajhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuṭṭhānaṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol. *nū*, obv., last line but one). Tass' eva samādhissā ti tassa antaraphalaniddese jhānādipariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol. *īe*, obv., first line). Tattha . . . imāya mudumajjhatikkhabhedāya anusāsaniyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayaṃ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchadapakāro yathābhūtañāṇānulomakhanṭipakāro vā āsayo. Idaṃ hi catubbidham āsayan ti: — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayam jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammassa katañāṇānaṃ ca appavattikkhaṇe 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 nekkhamādhi-

mutto ti nekkhamam sevantaṃ yeva jānāti. Byāpādam abyāpādam thīnamiddham ālokasaññaṃ sevantaṃ yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinnō ki-
lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-
vatā sabbaññutaññaṃ adhigataṃ nāma, tasmā yaṃ
sabbaññutappattā ti ādi vuttaṃ. Ayan tāv' ettha ācari-
yānaṃ samānattakathā. Paravādi panāha: dasabalaññaṃ
nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā veditā
sabbadhammā ti vuttaṃ, tasmā sabbaññutaññass' evāyaṃ
pabhedo ti. Taṃ na tathā daṭṭhabbaṃ. Aññaṃ eva hi
dasabalaññaṃ, aññaṃ sabbaññutaññaṃ. Dasabalaññaṃ
hi sakasakakiccaṃ eva jānāti, sabbaññutaññaṃ taṃ pi
tato avasesaṃ pi jānāti. Dasabalaññesu hi paṭhamam
kāraṇākāraṇam eva jānāti, dutiyaṃ kamma-paricchedam
eva, tatiyaṃ dhātunānāttakāraṇam eva, catuttham ajjhā-
sayādhimuttim eva, pañcamam kammavipākantaram eva,
chaṭṭham jhānādihi saddhim tesam saṃkilesādim eva,
sattamam indriyānaṃ tikkhamudubhāvam eva, aṭṭhamam
pubbenivutṭhakhandhasantatim eva, navamam sattānaṃ
cutupapātam eva, dasamam saccaparicchedakam eva.
Sabbaññutaññaṃ pana etehi jānitabbañ ca tato uttariñ
ca pajānāti. Etesam pana kiccaṃ sabbaṃ na karoti, taṃ
hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-
tum na sakkoti, maggo hutvā kilese khetum na sakkoti.
Api ca paravādi evam pucchitabbo: — Dasabalaññaṃ
etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-
ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-
savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
ti. Āsavakkhayaññaṃ siyā savitakkasavicāraṃ siyā avi-
takka-vicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-
pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
ekaṃ lokuttaraṃ ti vakkhati. Sabbaññutaññaṃ pana

p. 103. (fol.
ūau, obv.,
first line).

savitakka-savicāram eva kāmāvacaram eva lokiya evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
ūāb, obv., duggatiyo jahati ti attho, suttamhi vuttam: satiyā cittaṃ
second line). rakkhitaḥ ti desanānusandhidassanaṃ¹.

p. 106. (fol. Paṭipakkhenā ti Arakkhita cittaṃ ti gāthāya
ūāb, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. 1a, Tattha yaṃ saccāgamanā ti yaṃ saccato aviparītato
obv., last visayassa āgamaṃ adhigamo ti attho. Yaṃ paccāgamanā
line but one). ti pi pāṭho. Tassa yaṃ paṭipatisayassa āgamaṃ, tan
tam visayādhigamo ti attho.

p. 110. (fol. Kāmasukhallikānuyogaṃ ti kāmasukhassa alliya-
ūāb, obv., napayogaṃ kamesu pātabyataṃ.
fourth line).

p. 110. (fol. Ugghātanigghātan ti uccāvacabhāvaṃ.
ūāb, rev., fifth line).

p. 110. (f. 1a, Roganigghātakaṃ ti rogadhūpasamaṃ.
rev., fourth l. fr. bottom).

p. 111. (fol. Ayaṃ vuccati vīsativatthukā sakkāyaditthi ti
ūāb, obv., ayaṃ pañcasu upādānakkhandhesu ek'ekasmiṃ catunnaṃ
fourth line). catunnaṃ gāhānaṃ vasena vīsativatthukā sati vijjamaṇe
khandhapañcakasaṅkhāte kāye sati vā vijjamaṇā tattha
ditthi ti sakkāyaditthi.

p. 111. (fol. Lokuttarasammāditthi ti paṭhamamagge sammā-
ūāb, obv., ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā
fifth line). sammāditthi sakkāyaditthiyā pajāhanavasena pavattā, tadā
tassā anugunabhāvena 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-
pādi ke pañcakkhandhe attato upagacchantā rūpādīnaṃ
aniccabhāvato ucchiṇṇati attā vinassati paṇḍitaṇā 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.

p. 111. (fol.
tam, obv.,
last line).

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassa-
tadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
gatāni (cf. D. I, p. 12 sqq.).¹

p. 112. (fol.
tam, rev.,
fourth line).

Tecattālisam bodhipakkhiyā dhammā ti anicca-
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetum Aṭṭha vimokkhā dasa ca kaṣiṇāyatanāni ti vuttaṃ.

p. 112. (fol.
tam, rev.,
fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhā-
vato anādi, asati paṭipakkhādhigame santānavasena anu-
pacchedena pavattanato anidhanappavattaṃ.

p. 112. (fol.
tam, rev.,
last line but
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

p. 112. (f. tam,
obv., third l.
fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa
catuddisāsamkhātam maggaṃ, tā pana catasso disālocana-
naye āgamiṇanti. Kim atthaṃ puna catukkamaggaṃ

p. 113. (fol.
tam, rev.,
fourth line
from
bottom).

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.

paññapentī ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhibhūtesu vasatī ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol.
13a, rev.,
last line).

Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayam tanhā-vijjānam vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānam vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmī ti.

p. 113. (fol.
13a, obv.,
first line)

Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūtadhamme niddisantena yasmā c'assa disā-
bhūtadhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇam 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-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattatī ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānam, tam anusarati² anulomanavasena
gacchatī ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol.
14a, rev.,
third line
fr. bottom).

Idāni dasavatthukaṃ kilesapuñjaṃ tanhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol.
16i, obv.,
second line).

Yasmā pana kilesā kusalappavattim nivāretvā cittam
pariyādāya tiṭṭhantā maggena asamucchinā eva vā āsa-
vānam uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttam.

p. 116. (fol.
16i, rev.,
fifth line).

Nandūpasecanenā ti lobhasahagatassa sampayuttānan
ti sahaajātakotiya itarassa upanissayakotiya upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana tam
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ oṭṭhanan.

² anussarati.

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāṇenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āradddham. ^{thī, obv.,}
^{third line}
^{fr. bottom).}

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavattānusārino dhammā te-lokadhātutāvattato ^{thī, rev.,}
niyyanti niccānupassanādihi tihi vimokkhamukhehi ti. ^{last line but}
^{one).}

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- ^{thū, obv.,}
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- ^{first line).}
nādihi cattāri adhiṭṭhānāni, chandasamādhībhāvanādayo
catasso samādhībhāvanā, indriyasamvaro tapasaṃkhāto
puññadhammo bojjhaṅgabhāvanā sabbūpadhipaṭinissagga-
saṃkhātam nibbānaṃ ca cattāro sukhabhāgiyā dhammā ti
veditabbam.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. ^{thū, obv.,}
^{second line).}

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu p. 122. (fol.
yena yassa puggalassa vodānam tam vibhajitvā dassetum ^{thū, obv.,}
āradddham. ^{third line).}

Yadi pi tisu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, ^{thū, obv.,}
yesaṃ pana puggalānam purimāhi dvihi paṭipadāhi appa- ^{fourth line).}
ṇihitena vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānam vasena ayaṃ paṭipadā-
vimokkhamukhasaṃsandanā.

¹ 'odhātūtā'

p. 124. (fol. 1thū, obv., third line from bottom). Tesam vikkīḷitan ti tesam asantāsanajavaparakkamādi-visesayogena sihānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakaṇāṃ ca vikkīḷitaṃ viharaṇaṃ, yad idaṃ āhārādi-kilesavatthusamatikkamanamukhena sapaṇasantāne paṭipadādi-sampādanā, idāni āhārādiṇaṃ paṭipadādihi yena samatikkamanam, taṃ nesam paṭipakkhabhāvaṃ dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. 1thū, rev., second line). Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadāṅgādivasena pahānaṃ byantikiriyā¹ anavasesanan ti, idāni taṃ samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānādhiṭṭhānaṃ ti āha.

p. 124. (fol. 1thū, rev., last line but one). Idāni ugghaṭṭitaṇṇū-ādi puggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aññamaññānupavesassa icchitattā sihavikkīḷita-nayato tipukkhalanayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sihavikkīḷita-nayassa bhūmiṃ niddisitvā tato eva ugghaṭṭitaṇṇū-ādi-puggalattaye niddhāretuṃ tattha Ye² dukkhāya paṭipadāyā ti ādi āradham.

p. 125. (fol. 1thū, obv., second line). Tattha Yo sādharmaṇāyā ti dukkhā-paṭipadāya khippābhiniṇāya sukhā-paṭipadāya dandhābhiniṇāya ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidaṃ eva dāṭṭhabbam: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipaṇcitaṇṇū ti. Ayaṃ ettha adhippāyo. Yasmā pana Atthasāliniyaṃ 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 sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhittāhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattamaṃ paṭhamanayānantaraṃ tatiyanayo tatiyanayānantaraṃ ca dutiyanayo niddiṭṭho, dhammādhittāhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavatī ti imassa visesassa dassanattamaṃ ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīni honti, tīni hutvā dve honti ti vuttaṃ. 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 tīnaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhicarito 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 samūhātā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī 'kamehi n'atthi attho' ti...

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca asekhābhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ cā ti evaṃ padantarasaṃyojanavasena 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-

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ ca ti evaṃ sādharāṇāni katāni purimāni atṭha imāni atṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavati ti vuttaṃ. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātāṃ suttaṃ bhinnaṃ soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti datṭhabbaṃ.

p. 133. (fol. 3rd al., rev., third line from bottom). Kokālikam hi miyamānam ovaḍantena āyasmatā Mahā-moggallānena bhāsita imā gāthā ti¹ ... Vibhūtā ti vigatabhūta akalikavādi ... bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisantā ti purisādhama. Kalī ti alakkhipurisa.

p. 133. (fol. 4th obv., fourth line). Sambādhabyūhan ti byūhā vuccanti anibbidhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādha byūhakā, etthā ti sambādhabhyūham. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi rakkhitaḥḥo hoti. Tathā karonto hi sāmī dubbhako eso ti niggaḥetaḥḥo hoti. p. 137. (fol. 4au, rev., fourth line).

Pañham puttḥo (sic!) viyākāsi Sakkassa iti me sutan ti yathā Bhagavā pañham puttḥo Sakkassa byākāsi, evaṃ mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutaṃ taṃ Bhagavato vadati. p. 140. (fol. 4am, rev., second line).

Anagantāna¹ vinipātan ti apāyupapattiṃ anupagantvā. p. 141. (fol. 4am, rev., fourth line fr. bottom).

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā . . . Dhammā ti catu-ariyasaccadhammā. p. 145. (fol. 4āh, obv., last line).

Aññātuñchena yāpentan ti kulesu aññāto niccanavo yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram sugandhabhojanam pariyesantassa uñchanam ñātuñchanam nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissakabhojanam aññātuñchanam nāma. Idam idha adhippetam. p. 145. (fol. 4āh, rev., last line).

Cattāro hi pahārā: omatṭho, ummatṭho, maṭṭho, vimaṭṭho. Tattha upari ṭhatvā adhomukham dinnapahāro omatṭho nāma, adho ṭhatvā uddhamukham dinnapahāro ummatṭho nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso sabbo pi vimaṭṭho nāma. Imasmim pana ṭhāne omatṭho gahito, so hi sabbadāruṇo duruddharaṇasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitam anikkhamitvā vaṇamukham pariyananditvā tiṭṭhati, pubbalohitam niharitukāme ti mañcena saddhim bandhitvā adhosiro p. 146. (fol. 4ha, obv., fourth line from bottom).

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-vacanāṃ 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 socatī ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate paññāna ti ādinā puṭṭhena Bhagavatā bhāsītā ti.

p. 147. (fol. 4th, obv., third line). Kumārakā dhaṅkam iv'ossajantī ti yathā kumārakā kiḷantā kākaṃ suttena pāde bandhitvā ossajanti khi-penti, evaṃ kusalamanāṃ akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā.

p. 149. (fol. 4th, rev., last line but one). Samkaro² tihi mittakaraṇa-lañjadāna-balarāsisaṃkaḍḍha-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, kāmaguṇavasena sāvaṭṭaṃ, mātugāmaavasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. 4th, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā phutṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' 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 Nettī.

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 kālakaṃ dasavidhaṃ dussīladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññaṃ akatattā nicakule nibbatto 'idāni puññaṃ karissāmi' ti puññasāṅkhātaṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetā. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesāṃ vuttanāyena eva veditabbaṃ. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho heṭṭhā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol. dhan, rev., third line from bottom).

Evāṃ soḷasa-vidhena sāsana-paṭṭhānaṃ nānāsutthehi udā-haraṇavasena vibhajitvā idāni aṭṭhaviśatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayaṃ 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 aṭṭhaviśatividhaṃ sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol. dhan, rev., third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccatī ti pariṇamati. Idaṃ vuttaṃ hoti¹: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamā-yogato pana parato kālāntareṇa pakatīṃ jahati dadhibhāvaṃ pāpuṇāti, evaṃ eva² pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahāvaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya,

p. 161. (fol. dhan, obv., first line).

¹ See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādisaṅkhātamaṃ sikkhamaṃ sārato gaheva tithā. Tenāha: Silaṃ vataṃ jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vataṃ, jivitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upaṭṭhānasārā ti etesaṃ silādinamaṃ anuṭṭhānasārā. Etehi evaṃ saṃsārasuddhī ti tāni sārato gaheva tithā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loka cā ti oliyanataṃ hābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loka¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 7au, obv., third line). Maggo c'ānekāyatanaṃ (sic!) pavutto ti atṭhatim-sārammaṇavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhita hutva ayam janata dvāsaṭṭhidiṭṭhiyo aggahesi ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi 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 añjasam vaṭumāyanam nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol. 7āh, rev., third line from bottom). Evaṃ duvidham pi sāsanapaṭṭhānam nānāsuttapadāni udāharantena vibhajitva idāni saṃkilesabhāgiyādihi saṃsandetva dassetuṃ puna Lokiyaṃ suttaṃ ti ādi āradham.

¹ lokā.

Evam lokiyatikassa saṃkilesabhāgiyādihi catūhi padehi p.189. (fol.ta, obv., second line).
 samsandanam dassetvā iminā nayena sesatikānam sesapa-
 dānañ ca samsandanam suviññeyyan ti taṃ anuddharitvā
 saṃkilesabhāgiyādīnam sammatikkamanam dassetum Vā-
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189. (fol. ta, obv., last line).
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. ta, rev., first line).
 hattam pāpuṇāti, ayam ekabījī nāma . . . so ekam yeva
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,
 ayam vuccati puggalo ekabījī ti. Yo pana dve vā tīṇi
 vā kulāni sandhāvitvā saṃsaritvā dukkhass' antam karoti,
 ayam kolamkolo nāma . . . Yo pana satta bhava saṃ-
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-
 maggam nibbatteti, so maggakkhaṇe saddhānūsari nāma
 hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam
 nibbatteti, so maggakkhaṇe dhammānūsari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. tā, rev., third line).
 nibbāyati, ayam antarāparinibbāyī, yo pana āyuve-
 majjham atikkamitvā arahattam pāpuṇāti, ayam upaḥacca-
 parinibbāyī, tathā Avihādisu upapanno asaṅkhārena
 appayogena arahattam adhigacchati, ayam asaṅkhāra-
 parinibbāyī, yo pana asaṅkhārena sampayogena ara-
 hattam adhigacchati, ayam asaṅkhāraparinibbāyī,
 uddham uparūpari Brahmaloḷe upapatti soto etassā ti
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti
 akaniṭṭhagāmī . . .

. . . ubhoḥi bhāgehi rūpakāya-nāmakāyaasaṅkhātato p. 190. (fol. ti, obv., third line).
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.
 Samasīsina ti ettha tividho samasīsi: iriyāpathasamasīsi,
 rogasamasīsi, jīvitasamasīsi ti. Tatra yo ṭhānādisu iriyā-
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsi nāma. Palibodhasīsaṃ taṇhā, bandhanasīsaṃ māno, parāmāsasīsaṃ diṭṭhi, vikkhepasīsaṃ uddhaccaṃ, kilesasīsaṃ avijjā, adhimokkhasīsaṃ saddhā, paggahasīsaṃ viriyaṃ, upaṭṭhānasīsaṃ sati, avikkhepasīsaṃ samādhi, dassanasīsaṃ paññā, pavattasīsaṃ jīvitindriyaṃ, gocarasīsaṃ vimokkho, saṅkhārasīsaṃ nirodho ti terasasu sīsesu kilesasīsaṃ avijjāṃ arahattamaggo pariyādiyati, pavattasīsaṃ jīvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjā-pariyādāyakaṃ cittaṃ jīvitindriyaṃ pariyādātum na sakkoti, jīvitindriyapariyādāyakaṃ avijjāṃ pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jīvitindriyapariyādāyakaṃ. Yassa c'etaṃ sīsadvayaṃ samaṃ pariyādānaṃ gacchati, so jīvitasamasīsi nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattārī ti ekūnavīsatiṃ paccavekkhaṇānāṃ pati-tṭhāya bhavaṅgaṃ otaritvā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jīvitasamasīsi ti vuccati.

p.191.(fol.1. 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.1. tu,
obv., second
line). Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññamaññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādhiṭṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbaṃ. Sakkā hi iminā nayena viññunā te niddhāretuṃ ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnāṃ ca viṣuṃ viṣuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttam kiñci saṃkilesa-
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttam
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavisatividham
paṭṭhānam' pakkhipitvā aṭṭhavisatividhe ca paṭṭhāne soḷa-
savidham pakkhipitvā yathārahaṃ dukatikādibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisū
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmiṃ
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
saṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimhā. 'Ten' eva hi
pāḷiyaṃ aññamaññasamsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanaṃ aṭṭhavaṇṇanaṃ (1)

Nettipakaraṇaṃ dhiro gambhīraṃ nipuṇaṃ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitatthaṃ yātassa āradhā aṭṭhavaṇṇanā
udāharaṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Atthaṃ pakāsayanti sā anākulavinicchayā
samattā sattaviśāya pāḷiyā bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmiṃ sagāravā niccaṃ hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsātū ti. (9)

Badaratitthavihāre vāsina ācariya-Dhammapālena katā
Nettipakaraṇassa atthasaṃvaṇṇanā 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 anupāyini ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthānena viññāṇakkhandhaṃ deseti, āyatanavavatthānena manāyatanam, dhātuvavatthānena viññāṇadhātum, indriyavatthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānaṃ kusalamūlāni, akusalānaṃ akusalamūlāni.

Sādhipatikānaṃ adhipati, sabbacittuppādānaṃ indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balaggassa rājā pubbaṅgamo, evaṃ eva¹ dhammānaṃ mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānaṃ seṭṭham viṣiṭṭham uttamam pavaram mūlam pamukham pāmokkham. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

¹ evaṃ.

Te pana dhammā chandasamudānitā anāvilasaṅkappasa-muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pa-sannēnā ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti vā ti kāyakammaṃ, iti dasa kusalakammāpathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ puggalaṃ. Sukhan ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ ca. Anveti ti anugacchati.

Idh' assu puriso appahīnānusaṃyo saṃyojanīyesu dhammesu assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ anupassanto yathādittṭhaṃ yathāsutaṃ sampattibhavaṃ paṭtheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādittṭhaṃ yathāsutaṃ sampattibhavaṃ paṭthento pasādanīyavattṭhusmiṃ cittaṃ pasādeti saddahati okappeti. So pasannacitto tividhaṃ puññākriyāvatthiṃ anutittṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccanubhoti dīṭṭhe 'va dhamme upapajje vā apare vā pariāye. Iti kho paṇ' assa avijjā-paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññāna-paccayā nāmarūpaṃ, nāmarūpapaccayā salāyatanaṃ, salāyatana-paccayā sukhavedanīyo phasso, phassapaccayā vedanā ti.

Evam santam taṃ sukham anveti.

Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppa-jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ. Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samudaya-saccaṃ.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena pari jānāti, yena pajahati, ayaṃ maggo, yattha ca maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āpatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhābhāvato nissatta-nijjivatṭhena dhammā.

Gāmesu gāmaṇi viya padhānatṭhena mano seṭṭho.

Etesan ti manoseṭṭhā sahajātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacivinnattavipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato satabhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Sahajātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samutṭhānānaṃ kāyavacikammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, 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 padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-
ñānadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādīnaṃ manasā ekalakkhaṇattā. Tathā nesaṃ saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnaṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannāgamo taṃ samuṭṭhānānaṃ kāyavacikkammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa sati-ādisamannāgamo pi nesaṃ anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhānabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtānaṃ manāpiyarūpādīnaṃ anugamo vutto hoti. Tesam pi kammaṃpaccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādīnaṃ padānaṃ nibbacaṇaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbaṃ, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavacimanokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chadvārādhipatirājā-cittānuparivattino dhammā. Cittassa ekadhammassa sabbe 'va vasam anvaḡu ti evaṃ-ādisamānayanena imassā desanāya saṃsandanaṃ desanānusandhi. Padānusandhaya 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 gahetabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādittṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittaṇa abhūtaguṇābhiṭṭhavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padam anveti. Ītihi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṇ ce vacikkammaṃ kāyakammaṇ ca sukhavedaniyaṇ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṇ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapāṭirūpako pana micchādhimokkha ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkha.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanāṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanāṃ.

Dhammā attabhāvā² ti pariyāyavacanāṃ.

Setṭhaṃ paṭṭhānaṃ pavaraṇ ti pariyāyavacanāṃ.

¹ it°

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātām vedayitan ti pariyāyavacanam.

Anveti anugacchati anubandhatī ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayam manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammāpathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti saha-jātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepapaññatti.

Tato nam sukham anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsāṃ nissayo cattāro mahābhūtā ti rūpakkkhandho.

Ayam khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇan ti manogahaṇena avijjā-paccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇam, samudayo hotī ti.

Ayam paṭiccasamuppādena otaraṇā ti.

Ayam otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhi na ārambhasuddhi².

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi².

¹ ārabbhō.

² ārabbha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi^{*} 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: ajjhataṇ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhava hetubhūto pi vaḍḍhihetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvihi ākārehi adhiṭṭhātābbaṃ: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa ñāṇasampayuttaṃ alobho adoso amoho ti tayo sampayuttā hetū, ñāṇavippayuttassa 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

^{*} ārabba^o

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti suttaṃ vitthāretabbam.

Kusalacittam sukhassa itṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittassa padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim 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 silamayapuñña-kriyavatthu vuttaṃ. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayayaṃ puñña-kriyavatthu 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 tesam 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 vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusalamūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

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 saggaḡāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekkhavimutti vuttā.

Dadato | pa | na cīyati ti dānakathaṃ, silakathaṃ, sagga-kathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhiṃ sāmukkaṃsikaṃ dhammadeśanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalaṃ āha.

Dadato puññaṃ pavaḍḍhati ti dhammadānaṃ āmisadānaṃ ca vadati. Saṃyamato veraṃ na cīyati ti pāṇātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāriṇipīṇaṃ gacchati. Eso samathe ṭhito vipassanākosallaṃyogato kusalo ca jahāti pāpakaṃ, rāgaṃ jahāti dosaṃ jahāti mohaṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāḡādīnaṃ parikkhayā dve pi vimuttiyo adhigacchati ti.

Āyaṃ suttaniddeso.

1. Tattha katamo desanā-hārasaṃpāto?

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, phalādiṇi pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍhati* ti iminā paṭhamena padena tividdhaṃ pi dānamayaṃ sīlamayaṃ 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.

Sīlasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ parijānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīṇesu 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 upasamādhīṭṭhānassa padaṭṭhānaṃ ti.

Ayaṃ padaṭṭhāno-hārasampāto.

* vaḍḍhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na cīyati ti etena hiri-ottappa-
apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhettabbabhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahāti pāpakan ti etena pariññābhisamayā-
dayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā. Rāgadosamohakkhayā ti etena avasitṭhakilesādīnam pi
khayā dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayam lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti dālididiyaṃ pahānāya. Ye averataṃ icchanti, te pañca verāni pajahissanti. Ye kusaladhammehi chandikāmā, te atṭhaṅgikaṃ maggaṃ bhāvessanti. Ye nibbāyitukāmā, te rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayam catubyūho.

7. Āvatto ti.

Yañ ca adadato macchariyaṃ yañ ca asaṃyamato veram yañ ca akusalassa pāpassa appahānam, ayam paṭipakkha-
niddesena samudayo. Tassa alobhena ca adosena ca amo-
hena ca dānādihi pahānam, imāni tīṇi kusalamūlāni. Tesam paccayo atṭha sammattāni, ayam maggo. Yo rāgadosa-
mohānam khayō, ayam nirodho ti.

Ayam āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhaya hetu deti, rāga hetu deti, āmisakiñ-
cikkahetu deti, na tassa puññaṃ vaḍḍhati. Yañ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālāṃ gandhaṃ vilepanaṃ seyyāvasathaṃ paḍiḍḍhaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhāsayaṃ 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, jivantaṃ 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, samvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapahāyakā 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 kusalaṃ upa-cīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasamvarato soraccato², 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. Otaṇaṃ ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādīhi indriyehi hoti ti.

Ayaṃ indriyehi otaṇaṃ.

Saṃyamato veraṃ na cīyati ti saṃyamo nāma silakkhandho ti.

Ayaṃ khandhehi otaṇaṃ.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīṇi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇaṃ.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanañ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇaṃ ti.

Ayaṃ otaṇaṃ.

13. Sodhanaṃ ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṃ.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° *throughout*.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayam vemattatā.

Samyamo ti ayam ekattatā. Pātimokkhasamvaro sati-samvaro ti ayam vemattatā.

Kusalo ca jahāti pāpakan ti ayam ekattatā. Sakkāyaditṭhim pajahati vicikicchā pajahati ti ādikā, ayam vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayam ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayam vemattatā ti.

Ayam adhitṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhī yathābhūtañānadassanañ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayam 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 rāgādikilesa na cīyati. Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapariḷāhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayam puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhitattaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asam bodho appativedho dummejhaṃ bālyaṃ asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādinaṃ khayā nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayam samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

Akaniṭṭhagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jāt. II, p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakāritā, 45
Akāca (spotless) ² , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1	Agati*, 31, 43, 44, 83, 84, 117
<i>Akissava</i> ³ , 132	Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammappatha* (10), 43, 96, 160	Aggi (3), 126
Akusalapariccāga, 50	Aṅkusa, 2, 4, 127
Akusalamūla* (3), 126	Aṅgaṇa*, 88
Akusalavitakka* (3), 18, 126	Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalasaññā* (3), 126	Ajajjara (not frail), 55 cp. S. IV, p. 369
Akusalūpaparikkhā* or 'lapa-rikkhā, see p. 276 n. 2. (3), 126	<i>Ajjhārūhati</i> ⁴ , 173
Akkhara*, 4, 8, 9, 38	<i>Ajjholambati</i> , 179
Akkaṇavedhitā (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136

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, nippaṇṇan 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. 169
Aṭṭhamaka (= sotapattimaggaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅgaṇa, 87
Aṭṭhiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhonacārī ² , 129	Anaññātāññassāmītindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvatthu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attanñūta*, 29, 80	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
Attasaññā*, 27	Anabhinandita, 16
Attasamāpanidhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiphalasacchikiriyaṇa paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(nāṇa), 99
Atthapaṭisambhidā, 20	Anāvaraṇañāṇadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-nāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccaaññā*, 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
Adhipaññāsikkhā, 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 paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhonacārī nāma.

- Aniyāyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II, p. 280; Mhv. I, p. 167, 11
*Anūtiha*¹, 166 cp. It. p. 28sq.
 Anugīti, 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 Nibbānadhātu.
 Anupubbi, 1
 Anuppāde-ñāṇa*, 15, 54, 59, 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessation), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānādhātu - ñāṇa*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyi*, 190 cp. A. IV, p. 380
 Anvaye-ñāṇa*, 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 pariyāye, 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
 Appaṭihatapātīmokkhatā, 50
 Appaṇihitavimutta, 190
 Appaṇihitavimokkhamukha*, 90, 118, 119, 123, 124, 126 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa² (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

¹ Com.: Itihāsā ti evaṃ na itikirāyapavattim attapaccakkhan ti attho. Cp. J. P. T. S. 1886, p. 111.

² N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp.	Arūpadhātu*, 63, 97
S. II, p. 20; Jāt. I, p. 407	Alobha*, 27
Abhinighāta, 59	Avakaddhetti, 4
Abhinibbidhā, 61 ¹ , 98	Avatarati, 22
Abhiniropeti (to inculcate), 33	Avikkhepana, 54
cp. Dh. S. 7. 21. 298 (°panā)	Avijjā*, 27, 28, 75, 79, 80, 126
Abhinivesa, 28 cp. Dh. S. 381.	Avijjādhātu*, 97
1003. 1099	Avijjāpahāna, 121, 123
Abhinihāra, 26 cp. Mil. p. 216	Avitatha, 4
Abhipatthiyana, 28	Avipakka, 98
Abhīlambati, 179	Aviparītasāññā* (3), 126
Abhilepana (pollution), 11	Avippaṭipādana (incapacity of
Abhisamkhāra, 99	speaking confusedly), 27
Abhisāṅga ² , 110, 112 cp.	Avippaṭisāra, 29, 67
Jāt. V, p. 6, 8	Avissajjaniya, 161, 176, 177,
Abhisaddahati, 11 cp. Mil.	178, 191
p. 258	Avihimsā*, 106, 107
Abhisamaya, 20 cp. S. B. E.	Avihimsādhātu*, 97
XXXVI, p. 245, n. 1	Avūpaccheda, 79
Amama ³ , 141	Aveccapasāda*, 28, 50
Amoha*, 27	Asamkhata*, 14, 20, 55, 127,
Ayoni, 39	188, 191
Ayonisomanasikāra*, 28, 39,	Asamkhāraparinibbāyi*, 190
127	cp. A. IV, p. 380
Araṇa ⁴ (refuge), 55, 176	Asamatta, 99
Arahatta*, 15, 82	Asamanupassanā, 27
Arahā, 20	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 araṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. araṇa.

Asampatiṇvedha, 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	Ālayasamugghāta (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
Ahaṃkāra, 127	Āsava* (4), 31, 114, 115, 116, 118, 119, 124
Ahirika*, 39, 126	Āsavati, 116
Ākāra* (gram.), 4, 8, 9, 38	Āsāṭikā, 59
Ākāra (not gram.), 73, 74	Āsisaṇā, 53 cp. Dh. S. 1059. 1136
Ākāsaṇaṇcāyatana*, 26, 39	Āhaccavacana, 21 cp. Mil. p. 148 (āhaccapada); S.B.E. XXXV, p. 209, n. 1
Ākiñcaṇṇāyatana*, 26, 39	Āhaṭaṇā, 59
Āgāḷha, 77, 95 cp. A. I, p. 295 sq.	Āhāra*, 31, 114, 124
Āghātavatthu* (9), 23	Icchā, 18, 23, 24
Āneñja, 87, 99 cp. S. II, p. 82	Icchāvacara, 27
Āpodhātu*, 74	Īñjana*, 88
Āyakusala, 20	Ītthāniṭṭhānubhavana, 28
Āyatana*, 64, 65, 66, 68; (6), 13, 28, 30, 69, 80; (12), 57, 82; (10 rūpīni), 69	Ito bahiddhā*, 93, 110

¹ = āveṇika (Com.).² = alakkhika (Com.).³ = ārañṇaka (Com.).⁴ = phandanā (Com.).

Idaṃ - saccābhinivesa*, 115,	Uddhamsota*, 190 cp. A. IV,
116, 117, 118, 119	p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94,
Iddhimā, 23	114, 115, 117, 118
Iddhivisaṃsā, 23	Upagamana, 27
Indriya* (2), 65, 66, 68, 70;	Upacaya, 113
(3), 100, 101; (4), 19, 31, 83,	Upatthaddha, (skr. upa +
88; (5), 31, 64; (10), 57, 69, 83	stambdha), 117 cp. Vin. III,
Indriya (sotāpaṇṇassa), 18	p. 37; Mil. p. 110
<i>Indriya (lokuttara)</i> , 162	Upadhi*, 29
Indriyaparopariyatti-vematta-	Upanayana, 63
tā-ñāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavathāna, 28	Upapajjedaniya, 37, 99 cp.
Indriyasamvara, 27, 121, 122,	K.V. p. 611 sq.
123	Uparikkhā, 8, 42
	Uparima, 88
Ukkaṇṭha, 88	Upasampadā (kusalassa), 44
Ugghaṭṭitaññū, 7, 8, 9, 125	Upahaccaparinibbāyi*, 190 cp.
cp. A. II, p. 135	A. IV, p. 380
Ugghaṭṭanā, 9	Upātivattati, 49
Ugghaṭṭiyati (denom.), 9	Upādāna*, 28, 31, 41, 42, 47, 48;
Ugghaṭṭeti (to open, reveal), 9	(4), 114, 115, 116, 117, 118, 124
Ugghātānigghāta, 110	Upāyakusala, 20
Uccheda, 95, 112, 160	Upāyāsa*, 29
Ucchedaditṭhi*, 40, 127	Upekkhā*, 25, 121, 122
Ucchedavāda*, 111	Upekkhādhātā*, 97
Ucchedavādī, 111	Uppādavaya*, 28, 41
Uttamaṅga (m.), 56	Upeti*, 66
Uttarika, 50	<i>Upecca</i> ³ , 131
Uttānikamma, 5, 8, 9, 38	Ubhatobhāgavimutta*, 190
Udatta ¹ , 7, 118, 123	Ummujjanimujja, 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
Ekabījī*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> 3, 132
	Kalyānatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasīṇāyatana* (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,
Otarāṇa, 1, 2, 4, 107	118, 119
Otāreti, 21, 22	Kāyasakkhī, 190
Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasampīlana, 29
Odhisso, 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>Katasī</i> 2, 174 cp. S. II, p. 178	Kusala, 161, 183, 184, 191, 192
Katakicca, 20	Kusalamūla* (3), 126
Kappiyanuloma, 192	Kusalamūlaropanā, 50
Kabaḷikāra-āhāra*, 114, 115,	Kusalavitakka*, 126
117, 118	Kusalavimamsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sīvathikā (Com.).

³ = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126	Catubyūha*, 1, 2, 3, 105
Kevala, 10	Citta*, 16, 18, 54, 84, 123
Kolamkola*, 189 cp. A. IV, p. 381	Cittapasāda, 191
Kosajja*, 127	Cittavikkhepa, 27 cp. S. I, p. 126
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	Cittasamgaha, 91
°dhā arūpino (4), 41	Cittasamādhi, 16
Khama, 77	Cittasampīlana, 29
Khaye-nāṇa*, 15, 54, 59, 127, 191 cp. K.V. p. 230 sqq.	Cittānupassitā, 123
Khippābhiñña*, 7, 24, 50, 77, 112, 113, 123, 124, 125	Cittekaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā)
Gata ¹ , 2	Cintāmayi (paññā), 8, 50, 60
Gandha (tie, bond), 31, 54; (4), 114, 124	Cetanākamma*, 43, 113, 160
Gandha ² , 116	Cetanācetasikakamma*, 96
Garaha ³ , 184	Cetasikakamma*, 43, 113, 160
Garutthaniya, 8	Cetopharāṇa, 89
Gahāṇa, 27	°natā, 89
Gārayha, 52	Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Gedha, 18 cp. S. I, p. 73	Chandasamādhi, 15, 16
Gehasita, 53	Jaṭā (3), 126
Gomaya, 23	Jappā, 12 cp. S. I, p. 123
Govatika, 99	Jarā*, 29
Cakkhu, 191	Jāti*, 29
Cakkhurūpaviññāṇasannipāta 28	Jīvitindriya*, 29 cp. Dh. S. 19 &
Catukkamagga, 113	Jotanā, 63
	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

¹ = nāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

Jhāyī, 77, 161	Tipukkhala ² (skr. tripuṣkala),
Jhitvā ¹ (skr. jyā, jināti), 145	2, 4, 127 cp. Mhv. II, p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuṣkara)
161, 165, 166, 167, 168, 191;	Tibbagāraṇa, 112
(different species of ño), 108	Tīraṇā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātu*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
	K.V. p. 605
Thānāthāna-ñāṇa*, 94 cp. K.V.	
p. 231 sqq.	Thava, 161, 188, 189, 192
Thitibhāgiya, 77	Thālaka ³ , 79
Taṇhā*, 23, 24, 27, 28, 39, 53, 69,	Thīna*, 86, 108
72, 126; (2), 87; (3), 160;	Thusa, 23
(36), 37, 38, 95, 160	
Taṇhācarita, 7, 109, 110, 111,	Dandhābhiñña, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Taṇhānissaya, 65	A. II, p. 149 etc.
Taṇhānusaya, 42, 43	Dama, 77
Taṇhāpakkha, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Taṇhāvīpallāsa, 86	Dassanabala*, 38
Taṇhāvodānabhāgiya, 128, 160	Dassanapariñña, 19
Taṇhāsaṃkilesabhāgiya, 128,	Dassanabhāgiya, 189, 192
160	Dassanabhāvanā, 191
Tatra-tatrābhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedaniya, 37, 99
Tattha-tattha-gāminipaṭi-	cp. K.V. p. 611 sq.
dā, 96, 97	Diṭṭhappatta (diṭṭhi ^o), 190
Tapa, 121, 122, 123	Diṭṭhigata (62), 96, 112, 160
Titthaññutā*, 29, 80 cp. M. I,	Diṭṭhicarita, 7, 109, 110, 111,
p. 223; A. V, p. 349	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 = dipakapallika (Com.).

Ditṭhinissaya, 65	Domanassa*, 12, 29; (12), 53
Ditṭhipakkha, 53, 88, 160	Domanassadhātu*, 97
Ditṭhimāna, 37	Dovacassa, 40, 127
Ditṭhipipallāsa, 86	Dosa*, 13
Ditṭhivodānabhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Ditṭhisamkilesabhāgiya, 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
Dukkhatā (3), 12, 126	Dhammatā*, 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
Dukkha 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	Dhammānusaṛī, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
Dunnikkhitta, 21	Dhamme-ñāṇa*, 54, 82, 127, 191
Dummañku, 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 = dhammakotṭhāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb°, 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb°, 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378sqq.
24, 13 (mamsūpa°)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing),* 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuṭṭhāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-nāna*, 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
Nijjinna, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittanhatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 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	Nivāpapaṭṭha ³ , 129 ⁴
Nindiya*, 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmi, 98	Nivaraṇa*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhamma*, 53, 87, 106, 107

¹ nindaniya (Com.).

² = nibbijjhana (nibbijjana, MS.), padālana, scl. lobha-kkhandhādinaṃ (Com.).

³ Com.: Kuṇḍakādinaṃ sukarabhaddena puṭṭho gharasu-karo hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādisu sam-parivattitvā 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
<i>Netta</i> (for <i>nettā</i> , skr. <i>netar</i>), 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
Pakāsanā, 5, 8, 9, 38	Paṭipannaka, 50
<i>Pakkula</i> ² , 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisaṃharāṇa, 27, 41
Paccavekkhaṇanimitta, 85	Paṭisaṃkhānabala, 15, 16, 38
Paccupatṭhāna, 28	cf. Jāt. I, p. 502, 9
Pacceka-buddha, 190	Paṭisandhi, 79, 80
Pacceti, 93 cp. Mil. p. 125; 313	Paṭhavi-dhātu*, 73, 74
Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555	Patthanā, 18, 27
Pañcindriya*, 15, 28, 47, 54	Pada*, 2, 4, 8, 9, 38, 192
Pañcupādānakkhandha*, 15, 28	Padatṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Paññakkhandha*, 70, 90, 91, 128	Padabyañjana, 21
Paññatti (pañnatti), 1, 2, 4, 5, 8, 9, 38, 188	Padasaṃhitā, 33
Paññā*, 8, 15, 17, 28, 54, 191	Padālana, 61, 112
Paññābala, 54, 191	Padhāna*, 16
Paññāvimutta, 199	Papañca*, 37, 38
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	<i>Pamajjati</i> (skr. <i>pra + mrj</i>), 164
	Pamāda*, 13, 41

¹ = *neyya*; the Cy. on p. 19 (*neyyassa pariññā*) says: — rūpārūpapariggahanavasena *neyyam*.

² Com.: *tāya katam akkulam pakkulakaraṇaṇ ca ativattati atikkamati*. See J.P.T.S. 1886, p. 94 sqq.

³ = *niyyāti, vimuccati* (Com.).

<i>Pumuti</i> ¹ , 131	<i>Pahāna</i> , 15, 16, 17, 19, 24, 25, 192
<i>Parato ghosa</i> , 8, 50	<i>Pāṇātipāta</i> *, 27
<i>Paramparahetu</i> , 79	<i>Pātubhavana</i> , 29
<i>Paramparahetutā</i> , 79	<i>Pāmuja</i> *, 29
<i>Paravacana</i> , 161, 172, 173, 174, 175, 191	<i>Pāramitā</i> , 87
<i>Parikkhā</i> , 3, 4, 126 ²	<i>Pāsamsa</i> ⁴ , 52
<i>Parikkhāra</i> , 1, 2, 4, 108	<i>Piyarūpa</i> *, 27
<i>Pariggāhaka</i> ³ , 79	<i>Pihāyanā</i> , 18
<i>Parijānanā</i> , 20, 27	<i>Pitaññutā</i> , 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
<i>Pariññā</i> , 19, 20, 31	<i>Piti</i> *, 29
<i>Parideva</i> , 29	<i>Pitipharāṇa</i> , 89
<i>Paripāliya</i> , 105	<i>Pitipharāṇatā</i> , 89
<i>Paribrūhana</i> , 79	<i>Pitimanatā</i> , 69
<i>Pariyutthāna</i> , 13, 14, 18, 37, 38, 79, 80	<i>Puggala</i> (26), 189, 190; (19), 190; (5), 191
<i>Pariyutthāniya</i> , 18	<i>Pucchā</i> , 18
<i>Pariyettthi</i> , 1, 5	<i>Pujja</i> ⁵ , 52, 56
<i>Pariyodapana</i> , 44	<i>Puñṇakiriya</i> vatthu, 50, 128
<i>Pariyodapeti</i> , 44	<i>Puñṇapaṭipadā</i> , 96
<i>Parivattana</i> , 1, 2, 3, 106	<i>Puñṇapāpasamatikkamapaṭi-padā</i> , 96
<i>Palibodha</i> , 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	<i>Puñṇabhāgiya</i> , 48
<i>Pavāla</i> , 14	<i>Punabbhava</i> *, 28, 79, 80
<i>Pavicaya</i> , 3, 87	<i>Pubbāparānusandhi</i> , 3
<i>Pavicinati</i> , 21	<i>Pubbekatapuñṇatā</i> , 29
<i>Pavicetabba</i> , 21	<i>Pubbenivāsānussati-ñāṇa</i> *, 28, 103
<i>Pasāda</i> *, 28, 50	<i>Ponobhavika</i> , 72
<i>Passaddhi</i> *, 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	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatākusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabbhāgiya, 48 ¹ , 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmayi (paññā), 8, 50, 60
Phassa*, 15, 28	Bhusa ¹ , 172
Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Bhūmi, 14, 25
	Bhūri, 54, 191
Bala* (5), 31; (10), 92 sqq.	
Balīyati ² , 6	Magga*, 29, 31, 52, 73, 89, 90
Buddha-ulāratā, 175	Maggavajjha, 23
Buddhi, 121, 122, 123, 191	Majjhima, 77
Bojjha ³ , 20	Maññanā, 24 cp. Dh. S. 1116. 1233
Bojjhaṅga* (7), 31, 94	Mattaññutā, 29, 80
Bodhaṅga, 31, 83	Manasānupekkhanā, 8
Bodhipakkhiya, 31, 83; (43), 112	Manasikāra, 25, 28
Byañjana* (sixfold), 4, 8, 9, 38	Mano*, 54
Byañjana (attire), 27	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126
Byañjanasandhi, 38	Manda, 7, 118, 122
Byāpāda*, 13	Mamaṅkāra, 127
Byāpādadhātu*, 97	Marapa*, 29
Brahmacariya, 48	Mahāpadesa (4), 21, 22
	Mahābhūta (4), 73
Bhava*, 28, 29	Māna* (2), 87
Bhavaṅga (2), 91 cp. Mil. p. 299	Mānapahāna, 121, 123
Bhavarāga, 28 cp. Dh. S. 1120	Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234
Bhaviṣsa (skr. bhaviṣya), 53	Micchattaniyata, 49, 96, 99 cp. Dh. S. 1028. 1412
Bhavūpasama, 121, 123	Middha, 86, 108
Bhāvanā, 161, 170, 171, 192	
Bhāvanāpariññā, 19	

¹ Phalan ti pana sāmāññaphalaṃ (Com.).

² = abhibhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = daḥha (Com.).

Muditā*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Mettā*, 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.
Mohamukha, 190	1136
Yathābhūtañāṇadassana*, 29	Lapaka, 94
Yāthāva, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lapana, 94 cp. Mil. p. 383
Yutti, 1, 2, 3, 103	Lālappa, 29
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Līnatta, 86, 108
Yogī, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Loka* (threefold), 11, 19
Yoni, 40	Lokadhamma (8), 162
Yonisomanasikāra*, 8, 40, 50, 127	Lokavattānusārī, 113, 119
Rakkhana, 41	Lokavivattānusārī, 113, 119
Rajaniya, 18	Lokādhitthāna, 11
Raṇaṇjaha, 54	Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Rattavāsī, 113	Lokuttara, 10, 54, 67, 77, 111, 161, 162, 162, 164, 189, 190, 191
Rāgacarita, 24, 90, 117, 122, 190	Lobha*, 13, 27
Rāgamukha, 190	Vaṭṭa, 113
Rāsi (3), 96 cp. K. V. p. 611	Vaṇṇa, 27
Rūpa*, 15, 73	Vatthu (10), 114
Rūpakāya, 28, 41, 69, 77	

¹ Saṃyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Saṃyutta 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
Vādānuvāda, 52	Vipañciyati (denom.), 9
Vāyodhātu*, 74	Vipañcitaññū, 7, 8, 9, 125
Vārivāvaṭa, 89	Vipatti* (3), 126
Vāsanā ¹ , 153, 159, 160	Viparītasaññā* (3), 126
Vāsanābhāgiya, 4, 21, 48, 128, 133, 134, 137, 138, 139, 140, 141, 142, 143, 152, 153, 158, 159, 160, 161, 189, 190, 191, 192	Vipallāsa, 4, 27, 31, 85, 86, 115, 116, 117, 118; (4), 2, 113, 114, 117, 124
Vikkhambhanatā, 15, 16	Vipallāsavattthu (4), 85
Vikkilīta, 124	Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)	Vipāka, 161, 180, 181, 182, 183, 191
Vicikicchā, 11	Vipākavemattatā-ñāṇa*, 99
Vicinati, 10, 25, 26	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
Vicetabba, 22	Vibhajanā, 5, 8, 9, 38
Vijjā*, 76, 191	Vibhatti, 1, 2, 3, 105 cp. Mil. p. 102; 381
Viññāṇa*, 15, 16, 17, 27, 28, 79, 80, 116, 117	Vimutti*, 29
Viññāṇaṇcāyatana*, 26, 39	Vimuttiñāṇadassana*, 29
Viññāṇaṭṭhiti, 31, 83, 84	Vimokkha* (8), 100, 112
Viññāṇāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Vimokkhamukha (3), 90, 119, 126
Vitakkavicāra*, 16	Viraddha ² , 132
Vitthāraṇā, 9	Virāga, 16, 29
Vitthāratā, 2	Viriya*, 28
Vitthāriyati (denom.), 9	Viriyasamādhi, 16
Vinaya (3), 22	Viriyaṇḍriya*, 7, 15, 19
Vinilaka, 27 cp. Dh. S. 264; Mil. p. 332	Virohana, 28
Vipaccati (to bear fruit), 37	Vilakkhaṇa, 78 cp. Mil. p. 405
Vipañcanā, 9	Vilometi, 22
	Vivaṭṭa, 113

¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

<i>Vivattate</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 <i>Nibbā-nadhātu</i> .
<i>Visissati</i> ³ , 188	<i>Samyojana</i> [*] (10), 14, 49
<i>Visesabhāgiya</i> , 77	<i>Samvara</i> , 192
<i>Visesādhigama</i> , 92	<i>Samvirūḷha</i> ⁴ , 133
<i>Vissajjaniya</i> , 161, 175, 177, 178, 191	<i>Samsāra</i> [*] , 29, 117
<i>Vihāra</i> [*] (4), 119, 120, 121, 122, 123, 124, 125	<i>Samsāragāmi</i> , 87, 98
<i>Vihimsādhātu</i> [*] , 97	<i>Samsāranivatti</i> , 39, 112
<i>Viheṣā</i> , 25 cp. S. III, p. 132	<i>Samsārapavatti</i> , 39, 112
<i>Vimamsā</i> , 8, 42	<i>Samsita</i> ⁵ , 166
<i>Vimamsāsamādhi</i> , 16	<i>Sakadāgāmi</i> [*] , 189 cp. A. IV, p. 380
<i>Vuṭṭhāna</i> , 100	<i>Sakadāgāmiphalasacchikiri-yāya paṭipanna</i> , 189
<i>Vedana</i> [*] , 27, 28, 65, 69, 83, 123; (3), 126	<i>Sakalika</i> , 23 cp. S. IV, p. 197; Mil. p. 179
<i>Vedanākkhandha</i> [*] , 68	<i>Sakavacana</i> , 161, 171, 172, 173, 174, 175, 191
<i>Vedanānupassitā</i> , 123	<i>Sakkate</i> ⁶ , 23
<i>Veneyyatta</i> , 99	<i>Sakkāya</i> , 94, 111
<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 = vattati (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
 Samkilesabhāgiya, 21, 128, 129, 130, 131, 132, 133, 152, 153, 154, 155, 156, 157, 158, 159, 161, 189, 192
 Samkilesavodāna - vuṭṭhāna-
 nāṇa*, 100
 Samketa, 15, 18
 Samkham gacchati, 66, 67
 Samkhata, 14, 22, 27, 63, 127, 188, 191
 Samkhāra*, 12, 16, 24, 28, 37, 38, 64, 65, 66, 67, 68, 70
 Samkhāradhātu*, 97
 Saṃgharāji, 92, 93
 Saṃghasutṭhuta, 50
 Saṃghasuppaṭipatti, 175
 Saṃghasuppaṭipannatā, 50
 Saṃghāta, 28
 Sacca* (4), 7, 8, 14, 21, 28, 42, 43, 44, 48, 57, 60, 86, 111, 112, 162, 166, 168, 170, 171
 Saccasammohana, 28
 Saccāgamana, 108
 Sacchikiriya, 192
 Saññā*, 24, 25
 Saññāvedayita, 16
 Saṇṭhāna, 27
 Sati*, 15, 17, 28, 39 (kāyaga-
 tā), 13, 30, 61 cp. S. I, p. 188
 Satindriya*, 7, 15, 19
 Satipaṭṭhāna* (4), 3, 7, 19, 28, 31, 83, 94, 119, 120, 121, 122, 123, 124, 125
 Satta (twofold), 113
 Sattakkhattuparama*, 189 cp.
 A. IV, p. 381
 Sattādhiṭṭhāna, 161, 164, 165, 189, 190
 Saddahanā, 15, 19 cp. Dh. S.
 12. 25 &
 Saddhā*, 8, 28
 Saddhānusāri, 112, 189
 Saddhāvimutta, 190
 Saddhindriya*, 15, 19
 Santati, 79
 Santato, 88
 Santiraṇā, 82, 191
 Sandasseti, 21, 22
 Sandāna, 37
 Sandiṭṭhika, 52, 169
 Sandissati, 23
 Sandhi, 38
 Sannipāta (union), 28 cp. Mil.
 p. 126
 Sannissayatā, 80
 Sappabhāsa (brilliant), 16
 Sappurisūpanissaya, 29, 50
 Sabbaññutā, 61, 103
 Sabbaññutā-ñāṇa*, 103
 Sabbatthagāminipaṭipadā, 96, 97
 Sabbatthagāminipaṭipadā-ñā-
 ṇa*, 97
 Sabbadhamma, 3, 27, 28, 61, 103
 Sabbapāpa, 44
 Sabbāsavaparikkhaya-ñāṇa*,
 103
 Sabbupadhipaṭinissagga, 121,
 122, 123
 Sabhāvaḥetu, 79
 Sama, 77

Samatha*, 7, 27, 41, 42, 43, 47, 48, 50, 68, 88, 89, 90, 91, 125, 127, 128, 160, 191	Sammattaniyāmaṃ okkamati, 112 cp. A. III, p. 441
Samanantarahetu, 79	Sammappadhāna* (4), 7, 19, 28, 31, 83, 119, 120, 121, 122, 123, 124, 125
Samanantarahetutā, 79	Sammādiṭṭhi*, 50, 106, 108, 191
Samanupassanā, 27	Sammāpaṭipatti (the right mental disposition), 27 cp. Mil. p. 96
Samavadhāna, 79	Sammāsambuddha, 190
Samasāsi, 190	Sammāsambodhi, 94
Samādānasīla, 191	Sammoha, 41
Samādhi*, 28, 29, 47, 50, 77, 88, 89, 100, 121, 122; (3), 100, 126	Sarasamkappa, 16
Samādhikkhandha*, 68, 90, 91, 128	Saritā, 24 cp. Dh. S. 1059. 1136. 1230
Samādhindriya*, 15, 19, 50	Salakkhaṇe-ñāṇa*, 20 cp. Mil. p. 405
Samādhībhāvanā (4), 119, 120, 121, 124, 125	Salla (4), 114, 115, 116, 117, 118, 119, 124; (3), 126
Samāneti, 21	Sallekhānusantatavutti ² , 112
Samāpatti, 76, 88; (5), 100	Sasamkhāraniggayha, 89
Samāropana, 1, 2, 4, 108	Sassata, 95, 112, 160
Samāropeti, 4	Sassatadiṭṭhi*, 40, 127
Samudaya, 191, 192	Sassatavāda*, 111
Samudāgacchati, 19	Sassatavādi, 111
<i>Samodahati</i> ¹ , 165	Sahadhammika ³ , 52
Sampañivedha, 27, 41, 42	<i>Sahadhammiya</i> ⁴ , 169
Sampatti* (3), 126	Sahabhū (appearing along with), 16
Sampadā, 50	Sātarūpa*, 27
Sampalibodha, 79	Sādhāraṇa, 49, 50
Sampasīdana, 28	Sāmaññaphala (4), 48
Sampādana, 44	<i>Sāmāka</i> (<i>skr. śyāmāka</i> , a kind
Sambhavana, 28	
Sammatta (8), 44	
Sammattaniyata, 96	

¹ = pakkipati, 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
Sāsava, 80	Suññatā, 118, 119, 123, 124, 126
Sāsavaphassa, 27	Sutamayi (paññā), 8, 50, 60
Sikkhā* (3), 126	Sutta, 118, 122, 128 sqq., 189, 190, 191, 192
Sikkhānusantatavutti ¹ , 112	Suttanta (9), 10, 26
<i>Sitvā</i> ² , 6	Subhasaññā*, 27
Silā*, 29	Sekha, 17, 18, 20, 50
Silakkhandha*, 90, 91, 128	<i>Semāna</i> , 178, 179
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¹ = acchiddacatupārisuddhisilavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvaṃ udakaṃ bahi siñcitvā lahuḱāya nāvāya appakasiren'eva pāragū bhaveyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivatti (Com.).

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¹ 'Ajj' eva kiccam ātappam, and so on.

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