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Pali Text Society

TIKAPATṬHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART I.

PACCAYAVIBHANGAVĀRA

TOGETHER WITH

**BUDDHAGHOSA'S COMMENTARY
FROM THE PAÑCAPPAKARAṆATTHAKATHĀ**

EDITED BY

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EDITOR'S FOREWORD.

AFTER a delay of five years a commencement is herewith made of an edition of the first part of the seventh and last work in the Abhidhamma Piṭaka—the Paṭṭhāna or Mahāpakarāṇa or 'Great Book.' It may be remembered that by an oversight of ignorance the second part, or Dukapaṭṭhāna, was published first, fifteen years ago. The cause of this oversight is stated in my Preface to our edition of that work. It was due to a not unreasonable assumption of learned cataloguers that two comes before three (*duka, tika*). In those days we knew even less of Abhidhamma than we do now, or a clue would have been afforded by the Dhammasaṅgaṇi-Mātikā. There, at a glimpse, in the P.T.S. edition, at Dr. Edward Müller's table of contents, it will be seen that 'Tikaṇ' holds the prior position, the rest of the work being an analysis of concepts considered as 'Duka's.'

The obvious course, in view of this dislocated order of publication, was to make good without loss of time. But so steady has been the influx of first editions (and important reprints) by other contributors that, unless we had postponed the edition of the Yamaka—the immediately preceding book of the Abhidhamma Piṭaka—no opportunity has presented itself till now. Nothing was known of the Yamaka; a good slice of the Paṭṭhāna was known. And so the Tikapaṭṭhāna had to bide its time some years longer.

Even now we publish only a quite exiguous amount of the text. But the corresponding portion of the Commentary has been in type for five years awaiting publication. And

other considerations decided us to issue just this little dual instalment. Inflated cost of production and a stationary rate of subscription are limiting our rate of output—thus, we could not well afford a less slender volume. Moreover, this text needs its Commentary more than most others. And the portion of each that we publish is introductory; beyond there stretches the long section of the first Tikaṇ—the Kusalattikaṇ—that is, the consideration of experience as moral, immoral, and unmoral in connection with these twenty-four modes of relation (*paccaya*) existing between phenomena. To have included this Tika would have multiplied the bulk of the volume very considerably. It could not be done.

I hope, before resigning all further editorial labours, to follow up this little First Part with one larger and final volume, in which the Kusala-ttika (and its Commentary) will be set out with sufficient fulness to show as a sample of the scheme of the whole work, and then the remaining Tikas will be indicated in some more or less condensed form. Such was the plan I set myself in the Preface to the Dukapaṭṭhāna. I have yet to be convinced that it will serve any useful purpose whatever for the present and following generation—to predict no further—to set out in complete detail these pathetic preoccupations of an age of early schoolmen, prevented by their hedged-in lives, by the lack of written books, by their limited locomotion, from developing any constructive ability, any widening of their outlook on facts, past, present, or to come. Their missionary brethren of the Order were active and a-field, and were learning much. Not so these Ābhidhammikas. It is true that Buddhaghosa, in his discussion of the Paṭicca-samuppādo (*Visuddhi-Magga*, pp. 532 ff.), tries to utilize the twenty-four causal relations to push home his analyses. But here we have an author with a literary tradition of some centuries informing mind and pen, or stylus. We have not the stiffly compiled mnemonics of canonical Abhidhamma. His application of the *paccaya*'s to a given

subject will probably prove more instructive to the student than any detailed consideration of the *Tikapaṭṭhāna* itself.

Meanwhile, the circumscribed portion of that work here published is well worth the study of the historian of Buddhist ideas, and of logical and philosophical ideas in general. It is the one notable constructive contribution to knowledge in the *Abhidhamma*. Even at the present day our logicians and philosophers are not in agreement as to how to define relation between things or qualities, much less as to admitting any definite maximum in the number of such relations. We read on one page of such abstractions as cause, resemblance, succession; on another of such relatively complex concrete relations as 'paternity.' Admitting such as the latter, a numerical limit becomes impracticable. The early Buddhist schoolmen decided to limit themselves to twenty-four, and, either to lend supreme authority to this decision or to foster an old tradition, ascribed the list to their founder. But they were, from a more modern point of view, too childlike in such matters to explain just why these twenty-four—so many and no more—were chosen. And, so far as I have been able to gather, their descendants have never adequately done so either.

A lucid and otherwise admirable disquisition on the Buddhist philosophy of relations by Mahāthera Ledi Sayadaw of Mandalay was published in the *JOURNAL* for 1915-16. This should be consulted without fail by all who seek to understand this *Paccaya-naya* in general and in particular. It is the best thing on the subject that has been published by an Asiatic Buddhist, and it will only be surpassed, in the case of any similarly bred writer, by one who has so far acquainted himself with the latest European research, that he can detach himself from the uncritical standpoint of his tradition, and treat the subject critically and comparatively.

The Mahāthera (who is known to be no mere follower of tradition) judges that the twenty-four *paccaya's*, or modes

of relation between things (*dhammā*), are so many *paṭṭhāna*'s. And by this he means chief or pre-eminent aspects of the causal relation (*op. cit.*, p. 26: *pa-tṭhānaṃ*). Buddhaghosa, that is, the commentarial tradition, offered three alternative, optional meanings (below, pp. 9 f.):—*Paṭṭhāna* means either *paccaya*, or something analyzed (*pa-tṭhapana*, *vibhajana*), or an established procedure (*paṭṭhita*, *gamana*). Hence, even in his day the word was elastic, multi-significant.¹ And he gives no measure for confining the number of *paṭṭhānas* to twenty-four—not even the rough test of pre-eminence.

The Mahāthera goes on to subsume *paṭṭhāna* under *paccaya*, as a special kind of *paccaya*, applicable only to a relation that is, so to speak, immediate or direct, not to effects which are the outcome of such a relation. How far this is again an original point of view I cannot say. I do not find it in the Commentary. But I do find therein nothing to veto our considering the term *paṭṭhāna* as covering a special analytical study of *paccaya*. Namely, one thing, in happening as conditioned by (*paccayā*) another thing, manifests itself as being in certain ways related to, or correlated with that other thing. The principle of causation, or conditionedness, is in the Buddhist scriptures enunciated often and with manifold emphasis in the doctrine called *Paṭicca-samuppāda*, or causal genesis, but chiefly in the *Nidāna-Saṃyutta*, a translation of which we are issuing next year. But the resolution of this conditionedness into a number of relations, where causality is for the most part not obvious, is dealt with not at all in the four *Nikāyas*, but in the later analyses summed up as *Abhidhamma*, and only in the last book of that.

The twenty-four, then, are not met with in *Vinaya* or *Suttanta*, and are relegated to one book only—except for a few partial references in the *Kathavatthu*—to the last corner of *Abhidhamma*. Nevertheless, the twenty-four, as

¹ Cf. *Jāt. i.*, 78 (*Nidāna*).

stated in the 'Great Book' so placed, and as applied with immense patience and sagacity of psychological analysis to a number of ethical concepts, have profoundly impressed the Buddhist scholastic mind, from Buddhaghosa's age to the present day. The English reader can now refer to Maung Tin's translation of Buddhaghosa's first Abhidhamma Commentary: the *Expositor* (p. 17), and read how it was only when he reached the 'Great Book' that the Buddha's omniscience found its full opportunity, and in the exposition of which the full glory of his rays shone forth. And the Burmese Mahāthera, in concise and simple language, testifies in his turn to its importance.

It is not at first sight obvious why the long, dreary, unreadable analyses of the twenty-four relations as aspects of concrete states of mind should rank as such a crown to the Abhidhamma Piṭaka, or as such a supreme opportunity to the Teacher. I figure it on this wise.

We know that in setting forth a doctrine of change (*anicca*) and of non-Ātmanism—which is a special aspect of change—the doctrine of natural causation necessarily took first rank in Gotama's philosophy of life. It became necessary (to avoid mental anarchy) to show that phenomena, however they were started, proceeded, in changing, according to a natural order of cause and effect, and not 'anyhow.'¹ But his actual teaching—as differing in emphasis from his philosophical basis—concentrated itself on the attainment of happiness for men by men. (He called it the cessation of unhappiness.) And he so teaching, the exposition of his law of natural causation—'this being, that comes to be . . . this ceasing, that ceases,' etc.

¹ Perhaps we are all a little wiser now about Buddhist philosophy, yet I have seen that philosophy seriously condemned because, for it, the course of ever-changing phenomena was quite fortuitous! I forget the book's title, and it is better forgotten. The history of science, it has been well said, gives us 'a definite impression of the persistent progressive way in which man has learned to say, "If this, then that," which is half of science' (J. A. Thomson, *New Statesman*, January 1, 1921). But Gotama taught it him first.

—was almost always *applied* to show how, in life and rebirth, suffering comes to be, and how suffering can be made to cease. Now and then, as I have shown elsewhere,¹ the law is taught freed from this connection, but so rigid the connection remained that even in the Abhidhamma, where all edifying discourse was of purpose eliminated, the doctrine of causal genesis is set out still bound up with *dukkha*, and without any freedom of analytic treatment. This is in the Paccayākāra (*i.e.*, Paṭicca-samuppāda) section of the Vibhanga. And it is only in the Paṭṭhāna that we come upon an attempt to go into the doctrine of the conditioned flux of things in an analysis which is taken independently of the genesis and cessation of *dukkha*.

Herein the obviously right course—the course actually taken—was to unfold the denotation of the key-word of the Paṭicca-Samuppāda: the word *paccaya*. ‘From-the-*paccaya*: “sense” [comes] contact. From-the-*paccaya*: “contact,” feeling,’ and so on, runs the formula of causal genesis. Now, in how many ways can there exist *paccaya* between any two given phenomena or ‘states’? Mainly, it was thought, in twenty-four ways. And so we get what *paccaya* chiefly denoted. (That they came to be called *paṭṭhāna* does not really matter. That word does not occur in the text, and is probably a compiler’s title.)

Having got our denotation set out, we would fain have come next on a discussion of the connotation, the import of *paccaya*. But in the text we get nothing of the sort. The great vision of Gotama had revealed to his age a world of causal order, that, so seeing, man might get a grip on the inexorable truth that *this* kind of deed brought *that* kind of result, that in his own hands it lay to make or mar his destiny, individual or corporate, that his was the opportunity, renewed again and again, to breed or to cast out sorrow and suffering. But the early Ābhidhammikas were too near this great mind, and yet too far from it. They

¹ *Buddhism*, 1912, p. 98.

could not listen to the departed Master. Neither could they study his words properly focussed, that is, in verbatim written records. They had only fragments of orally preserved narrative. And it is not till Buddhaghosa settled the text of the Commentaries centuries later that we come upon a discussion of the meaning of *paccaya*, of what it is that takes place in the flux of things that is signified by *paccaya*.

And first he is dominated by the 'letter,' the form of the name. 'A thing which persists or happens, not having repulsed (not being opposed to, *a-paccakkhāya*) another thing, is said to be a *paccayo* of it; it makes to go on because of that' (*pacc* for *patity-*, *aya* = makes to go).¹ Then he lays hold of the *lakkhana*, which corresponds roughly to the 'specific difference' in our logic, and gets more liberty: 'Aiding is the mark of *paccaya*. That thing (*dhamma*) which is a helper of the persistence or happening of that (other) thing is said to be its *paccaya*.' And then he adds five synonyms of *paccaya*, all of which are of causative import.

Now the words *upakaraṇaṇ*, *upakāro*, *upakārako*, in the sense of helping, help, helper, are met with in the Sutta Piṭaka (*upakāraka* is in the prose of the Jātakas). And it may well be that Gotama, in discoursing of cause and effect, made use of them. The language actually put into his mouth on these occasions is not a little stiff and elliptical, and no such lucid aid to exposition has survived save in the Commentaries. When we note what a humane and human teacher he was, making himself all things to all men, we are constrained to see in many of his utterances as written no more than the skeletons of the body of his doctrine, handed down orally through generation after generation of 'after-men,' with all the pithy sweetness of them withered and lost.

But this is supposition. No such grasp of the root of the matter has been handed down in the Abhidhamma.

¹ See below, p. 11.

The entire *Paṭṭhāna* is devoted, first to an inquiry into these twenty-four ways in which x is *paccaya* to y ; secondly, into illustrating how, in things material or mental, each kind of *paccaya* and groups of *paccayas* obtain. And here, in English, is the *Uddesa*, or statement of the twenty-four :

- | | |
|--------------------------------|--------------------------|
| 1. Condition, causal relation. | 12. Habitual recurrence. |
| 2. Object (presented to mind). | 13. Action. |
| 3. Dominance. | 14. Result. |
| 4. Contiguity. | 15. Support. |
| 5. Immediate contiguity. | 16. Control, faculty. |
| 6. Co-nascence. | 17. Jhāna. |
| 7. Reciprocity. | 18. Path, means. |
| 8. Dependence. | 19. Association. |
| 9. Sufficing dependence. | 20. Dissociation. |
| 10. Antecedence. | 21. Presence. |
| 11. Consequence. | 22. Absence. |
| | 23. Abeyance. |
| | 24. Continuance. |

To the modern reader there may seem not a little redundancy in this list. Buddhists themselves have thought so for centuries : 5 is treated as a variety of 4, 23 of 22, 24 of 21 ; 17 is a mode of 2. Others are the same relation considered with emphasis on either x or y —*e.g.*, where x is antecedent, y is consequent (10, 11). And association, dissociation (19, 20) would by us be called a case of difference in likeness. Sufficing dependence is the supremely or sufficiently determining condition in a group of conditions or interdependence. And it is an interesting thing to find in a manual centuries later than Buddhaghosa, namely, the *Abhidhammattha sangaha*, that ‘all these 24 *paccaya*’s are reducible to Object (2), Sufficing dependence (9), Action (Karma, 13), Presence (21).’¹

More important is the question how far, in the light of this manifold content, are we justified in rendering *paccaya*

¹ Pt. VIII. § 12. See *Compendium of Philosophy*, p. 197.

not only by 'relation,' but also by 'causal relation,' cause or condition? Relation is connectedness spatio-temporal, material, mental, or 'materio-mental.' Cause is either a bundle of conditions, or that condition among others without which these cannot produce the effect for which their presence is none the less essential. I need only mention the classic lighted match with the gunpowder, the air, and the rest. Are all those twenty-four relations *causal*? Or are we wrong in rendering the Causal Genesis formula with 'conditioned by' or 'because of' for *-paccaya*, and should it be just 'related to' 'connected with'? This is a point of quite modern interest, for with us causality has tended to be loosened from its older archetype of 'will in action,' and to be resolved into uniformity of happening.¹ But for the Buddhist 'things' were just 'happenings.' In the vast flux or *samsāra* of happenings he was chiefly concerned with mental and moral happenings, and with the order or *niyama* in these. And I think that *paccaya* for him meant not so much a *compulsory* sequence or conjunction, as a uniformity, a regular happening in sequence or conjunction. This is, after all, consistent with Gotama's word '*Imasmiṃ sati, idaṃ hoti*,' etc. 'This being, that is,' or 'comes to be.' It is really quite a modern definition of both cause and correlation.

Hence, when we render *paccaya* now by 'cause' or 'condition,' now by 'relation,' we are not inconsistent. We are reckoning cause, condition under the wider genus of relation, and we are reckoning cause, condition, relation under the still wider genus of uniformity of happening.

Nor need we find that we have hereby paralyzed the force of *paccaya*. We can still see in it the *upakāra*, the aider, the *upakāra*, the aid, passing in the relation from one 'happening' to the other 'happening.' Everything for the Buddhist is interdependent. Nothing happens

¹ Cf. Bertrand Russell's lecture on the Notion of Cause in *Our Knowledge of the External World*. He defines causal law in terms of 'relations' and time.

save because of some other law-governed happening. This is the old Sutta-use of the word *hetu*, the first of the 24. In Abhidhamma-use, *hetu* has become restricted to six mighty *hetu*'s: the springs of action—three moral, three immoral. In the Suttas *paccaya* and *hetu* are used in apposition: *Ko paccaya, ko hetu?* 'Why?' In Abhidhamma *hetu* has become a variety of *paccaya*, and so restricted a variety that we can no longer render it quite accurately by just 'condition' or 'cause.'

This may seem a pity, but it isn't really. For with *hetu* thus restricted, we must accordingly continue to see in any *paccaya* not merely 'relation,' as our own logicians have restricted the term, but 'causal relation,' and by causal relation a uniformity of this or that kind in the happening of *x* and *y*, by which, in a way, *x* helps *y* to come to be.

And this is not done by *x*'s creating *y*, as if causes or conditions were the parents of effects, but—so the mediæval and modern hypothesis runs—it is done by *x* passing itself, its nature, its function, as a happening, on to *y*. This transferred 'virtue' came to be called *satti* (Skr. *śakti*), a word which in Indian theology has played an interesting part. One happening is (causally, uniformly) related to another when, as it arises and passes, its 'virtue,' its efficacy, its *vim*, informs another happening. The Mahāthera Ledi adopts this hypothesis, but I think we must come down to Ariyavaṇṣa of the fifteenth century before we find the word adopted, adopted probably to express a belief implicit already in the Commentaries.

A word on the sources of our texts. The transcription of the Tikapaṭṭhāna from the Siamese Tripiṭaka printed edition was placed in Miss Noakes's hands soon after the issue of the Dukapaṭṭhāna. This was completed from the Burmese Hanthawaddy Press edition by Miss C. J. Dibben, who also collated with this edition Miss Noakes's transcript, the Siamese issue of the Paṭṭhāna, not being printed

in its entirety. The Burmese text, as I stated in the prior volume, was the kind gift of the English Thera, Ānanda Metteyya.

The Commentary, last in the collection known as the *Pañcappakaraṇatthakathā*, or Commentary on Books III. to VII. of the Abhidhammapiṭaka, was transcribed nine years ago from a Singhalese palmleaf MS. in our possession by Messrs. J. H. Wisdom and R. Marr Murray. They also collated with it the Mandein Press Burmese edition, both Burmese texts being the work of that excellent editor Mg. Saya U. Pye. The work, as will appear in a subsequent part, is mainly a Commentary on the Tikapaṭṭhāna.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY.
August, 1921.

I have touched on the subject of the Paccayas in *Buddhist Psychology*, 1914, pp. 185, 198 f., and have dealt with it under 'Relations,' *Encyclopædia of Religion and Ethics*.

In the text K=Siamese printed edition, S.=Singhalese MS. (see above), B., Br. in text=Burmese Hanthawaddy (Rangoon) edition, Bm. in Comy.=Burmese Mandein edition.

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TIKAPATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I.

[PACCAYAVIBHANGAVĀRA

Paccayuddesa].

- | | |
|------------------------|------------------------|
| 1. Hetupaccayo. | 13. Kammapaccayo. |
| 2. Ārammaṇapaccayo. | 14. Vipākapaccayo. |
| 3. Adhipatipaccayo. | 15. Āhārapaccayo. |
| 4. Anantarapaccayo. | 16. Indriyapaccayo. |
| 5. Samanantarapaccayo. | 17. Jhānapaccayo. |
| 6. Sahajātapaccayo. | 18. Maggapaccayo. |
| 7. Aññamaññapaccayo. | 19. Sampayuttapaccayo. |
| 8. Nissayapaccayo. | 20. Vippayuttapaccayo. |
| 9. Upanissayapaccayo. | 21. Atthipaccayo. |
| 10. Purejātapaccayo. | 22. Natthipaccayo. |
| 11. Pacchājātapaccayo. | 23. Vigatapaccayo. |
| 12. Āsevanapaccayo. | 24. Avigatapaccayo. |

[Paccayaniddesa.]

1.

Hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṇ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo.¹

2.

Ārammaṇapaccayo ti rūpāyatanaṃ cakkhuviññāṇadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā

¹ K. adds ti at the end of each paragraph.

. . . gandhāyatanaṃ ghānaviññāṇadhātuyā . . . rasāyatanaṃ jivhāviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā ; taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanaṃ [cakkhudhātuyā] . . . saddāyatanaṃ . . . gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ . . . sabbe dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo.

3.

Adhipatipaccayo ti chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo. Viriyādhīpati viriyasampayuttakānaṃ . . . cittādhīpati cittasampayuttakānaṃ . . . vīmaṃsādhīpati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.

4.

Anantarapaccayo ti cakkhuviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Sotaviññāṇadhātu . . . ghānaviññāṇadhātu . . . jivhāviññāṇadhātu . . . kāyaviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo.

Purimā¹ purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṃ pacchimānaṃ avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.

5.

The cases where samanantarapaccayo obtains are the same as in 4.

Yesāṃ yesāṃ dhammānaṃ samanantarā ye ye . . . (as in 4) dhammānaṃ samanantarapaccayena paccayo.

6.

Sahajātapaccayo ti cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ sahajātapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ sahajātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kañci kālaṃ² sahajāta- . . . , kañci kālaṃ na-sahajāta-paccayena paccayo.

7.

Aññamaññapaccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññapaccayena paccayo.

8.

Nissayapaccayo ti cattāro khandhā arūpino³ . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

¹ B. pūrimā *always*.

² Br. kiñci kāle.

³ K. arūpino.

nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samutṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ nissayapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ . . . Sotāyatanaṃ . . . Ghāṇāyatanaṃ . . . Jivhāyatanaṃ . . . Kāyāyatanaṃ kāyaviññāṇadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yaṇ rūpaṇ nissāya¹ manodhātu ca manoviññāṇadhātu ca vattanti, taṇ rūpaṇ manodhātuyā ca manoviññāṇadhātuyā ca taṇ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo.

9.

Upanissayapaccayo ti purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kesañci upanissayapaccayena paccayo² . . . pacchimānaṃ avyākatānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ (1) akusalānaṃ . . . (2) akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanaṃ pi upanissayapaccayena paccayo.

10.

*Purejātapaccayo*³ ti cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā, ghāṇāyatanaṃ . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . saddāyatanaṃ sotaviññāṇadhātuyā . . . phoṭṭhabbayātanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ, saddāyatanaṃ . . . phoṭṭhabbayātanaṃ manodhātuyā taṇ-sampayuttakānaṃ ca dhām-

¹ On this interesting abstention from the use of hadaya vatthu, see S. Z. Aung in *Compendium*, p. 278. Cf. *Comy. below*, p. 14.

² B. omits this sentence.

³ B. *pūre*° always.

mānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya¹ manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kañci kālaṃ² purejāta- . . ., kañci kālaṃ na purejāta-paccayena paccayo.

11.

Pacchājātapaccayo ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12.

Āsevanapaccayo ti purimā purimā (a) kusalā dhammā . . . (b) akusalā . . . (c) kiriyāvyākatā dhammā pacchimānaṃ pacchimānaṃ (a) kusalānaṃ . . . (b) akusalānaṃ . . . (c) kiriyāvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

13.

Kammapaccayo ti kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ kammapaccayena paccayo.

14.

Vipākapaccayo ti vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo.

15.

Āhārapaccayo ti kabalinkāro³ āhāro imassa kāyassa āharapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ āhārapaccayena paccayo.

16.

Indriyapaccayo ti cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . sotindriyaṃ sotaviññāṇadhātuyā . . . kāyindriyaṃ

¹ See p. 4, n. 1, and p. 6 (21).

² B. kiñci kālī.

³ So S.; K. kavallo; B. kabalikāro.

kāyaviññāṇadhātuyā taṇ-sampayuttakānañ ca dhammānañ indriyapaccayena paccayo. Rūpajīvitindriyaṇ kaṭattā-rūpānañ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānañ dhammānañ taṇ-samuṭṭhānānañ ca rūpānañ indriyapaccayena paccayo.

17.

Jhānapaccayo ti jhānaṅgāni jhānasampayuttakānañ dhammānañ taṇ-samuṭṭhānañ ca rūpānañ jhānapaccayena paccayo.

18.

Maggapaccayo ti maggaṅgāni maggasampayuttakānañ dhammānañ taṇ-samuṭṭhānānañ ca rūpānañ maggapaccayena paccayo.

19.

Sampayuttapaccayo ti cattāro khandhā arūpino aññam-aññañ sampayuttapaccayena paccayo.

20.

Vippayuttapaccayo ti rūpino dhammā arūpinañ dhammānañ . . . Arūpino dhammā rūpinañ dhammānañ vippayuttapaccayena paccayo.

21.

Atthipaccayo ti cattāro khandhā arūpino aññamāññañ . . . Cattāro mahābhūtā aññamāññañ . . . Okkantikkhaṇe nāmarūpañ aññamāññañ atthipaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānañ rūpānañ . . . Mahābhūtā upādā-rūpānañ atthipaccayena paccayo. Cakkhāyatanañ cakkhuviññāṇadhātuyā . . . kāyāyatanañ kāyaviññāṇadhātuyā . . . rūpāyatanañ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanañ kāyaviññāṇadhātuyā taṇ-sampayuttakānañ ca dhammānañ atthipaccayena paccayo. Yaṇ rūpañ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṇ rūpañ manodhātuyā ca manoviññāṇadhātuyā ca taṇ-sampayuttakānañ ca dhammānañ atthipaccayena paccayo.

22.

Natthipaccayo ti samanantaraniruddhā citta-cetasikā dhammā paccuppannānaṃ¹ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo.

23.

Vigatapaccayo ti samanantaravigatā citta-cetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo.

24.

Avigatapaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkhantik-khaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Citta-cetasikā dhammā cittasamutṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ avigatapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ manodhātuyā . . . Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vat-tanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ avigatapaccayena paccayo.²

PACCAYAVIBHANGAVĀRO NIṬṬHITO.

¹ B. paṭupp°.

² See p. 4, n. 1.

BUDDHAGHOSA'S COMMENTARY ON THE PAṬṬHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Devātidevo devānaṃ devadānavapūjito
Desayitvā pakaraṇaṃ Yamakaṃ suddhasaṃyamo,
Atthato dhammato ceva gambhīrass' ātha tassa yaṃ
Anantaraṃ mahā viro sattamaṃ isisattamo
Paṭṭhānaṃ nāma nāmena nāmarūpanirodhano
Desesi atigambhīra-naya-maṇḍitadesanaṃ.
Idāni tassa sampatto yasmā saṃvaṇṇanakkamo
Tasmā naṃ vaṇṇayissāmi ; taṃ suṇātha samāhitā ti.

Sammāsambuddhena hi anuloma-paṭṭhāne dvāvīsati
tike nissāya TĪKA-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ ; sataṃ duke
nissāya DUKA-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ. Tato paraṃ
dvāvīsati tike gahetvā dukasate pakkhipitvā DUKA-TĪKA-
PAṬṬHĀNAṃ nāma dassesi.¹ Tato paraṃ dukasataṃ gahetvā
dvāvīsatiyā tikesu pakkhipitvā TĪKA-DUKA-PAṬṬHĀNAṃ nāma
dassesi.¹ Tike pana tikesu yeva pakkhipitvā, TĪKA-TĪKA²-
PAṬṬHĀNAṃ nāma dassesi,¹ duke ca dukesu³ pakkhipitvā
DUKA-DUKA²-PAṬṬHĀNAṃ dassesi.⁴ Evaṃ

*Tikañ ca Paṭṭhānaṃ varaṃ dukuttamaṃ dukaṃ tikañ ceva
tikaṃ dukañ ca,
Tikaṃ tikaṃ ceva dukaṃ dukañ ca cha anulomamhi nayā
sugambhīrā ti.*

Paccanika⁵-paṭṭhāne pi dvāvīsati tike nissāya TĪKA-
PAṬṬHĀNAṃ nāma. Dukasataṃ nissāya DUKA-PAṬṬHĀNAṃ
nāma. Dvāvīsati tike dukasate pakkhipitvā DUKA-TĪKA-
PAṬṬHĀNAṃ nāma. Dukasataṃ dvāvīsatiyā tikesu pakkhi-
pitvā TĪKA-DUKA-PAṬṬHĀNAṃ nāma. Tike tikesu yeva pak-
khipitvā TĪKA-TĪKA-PAṬṬHĀNAṃ nāma. Duke dukesu yeva

¹ Bm. dassitaṃ.

² S. omits second tika and duka.

³ Bm. adds yeva.

⁴ Bm. nāma dassitaṃ.

⁵ Bm. °niya

pakkhipitvā DUKA-DUKA-PATTHĀNAṆ nāmā ti evaṇ¹ paccanīke² pi chahi nayahi patthānaṇ niddiṭṭhaṇ. Tena vuttaṇ :

Tikaṇ ca Patthānavaraṇ dukuttamaṇ
Dukaṇ tikaṇ³ ceva tikaṇ dukaṇ ca,
Tikaṇ tikaṇ ceva dukaṇ dukaṇ ca,
Cha paccanīyamhi⁴ nayā sugambhīrā ti.

Tato paraṇ anuloma-paccanīyesu⁵ pi eten' eva upāyena cha nayā dassitā. Ten' āha :

Tikaṇ ca Patthānaṇ varaṇ dukuttamaṇ,
Dukaṇ tikaṇ ceva tikaṇ dukaṇ ca,
Tikaṇ tikaṇ ceva dukaṇ dukaṇ ca,
Cha anulomapaccanīyamhi nayā sugambhīrā ti.

Tad-anantaraṇ paccanīyanulomamhi ete yeva chahi nayehi niddiṭṭhaṇ. Ten' āha :

Tikaṇ ca Patthānavaraṇ dukuttamaṇ,
Dukaṇ tikaṇ ceva tikaṇ dukaṇ ca;
Tikaṇ tikaṇ ceva dukaṇ dukaṇ ca
Cha paccanīyanulomamhi nayā sugambhīrā ti.

Evaṇ anulome cha patthānāni paccanīke' cha anuloma-paccanīke cha paccanīkānulome cha patthānāni ti idaṇ catuvīsati samantapatthāna-samodhānaṇ PATTHĀNA-MAHĀ-PAKARAṆAṆ nāmā ti hi vuttaṇ.

Tattha yesaṇ catuvīsatiyā samantapatthānaṇ samodhānavasena taṇ⁶ catuvīsati samantapatthāna-samodhānaṇ PATTHĀNAMAHĀPAKARAṆAṆ nāmā ti vuttaṇ, tesaṇ ceva imassa ca pakaraṇassa nām' attho tāva evaṇ veditabbo.

Ken' atthena patthānaṇ ti?

Nānappakārapaccayaṭṭhena. Pakāro hi nānappakāratthaṇ dīpeti.

Thāna-saddo paccayaṭṭhaṇ. Thānāthānakusalatā ti ādisu hi paccayo thānaṇ ti vutto. Iti nānappakārakānaṇ⁷ paccayānaṇ vasena desitattā imesu catuvīsatiyā patthānesu

¹ S. *omits*.

² Bm. °niye *throughout*.

³ Bm. dukatikaṇ, *and so throughout*.

S. tikaṇ, *and so throughout*.

⁴ S. °yam pi, *and so throughout*.

⁵ B. °yesu.

⁶ Bm. vasen' etaṇ.

⁷ Bm. °kāraṇaṇ.

ekekaṇ patthānaṇ nāma. Imesaṇ pana patthānānaṇ samūhato sabbaṇ¹ p' etaṇ pakaraṇaṇ patthānaṇ ti veditabbaṇ.

Aparo nayo : ken' atthena patthānaṇ ti? Vibhajanaṭṭhena. Paññāpanā-patthapanā-vivaraṇā-vibhajana-uttānikamman ti āgataṭṭhānasmiṇ hi vibhajanaṇ² patthānaṇ paññāyati. Iti kusalādinaṇ dhammānaṇ hetupaccayādivasena vibhattattā imesu catuvisatiyā patthānesu³ ekekaṇ patthānaṇ nāma. Imesaṇ pana patthānānaṇ samūhato sabbaṇ p' etaṇ pakaraṇaṇ patthānaṇ nāmā ti veditabbaṇ.

Aparo nayo : ken' atthena patthānaṇ ti? Patthitaṭṭhena, gamanaṭṭhena ti attho. Gotthāpatthitagāvo ti āgataṭṭhānasmiṇ hi yena patthānena patthitagāvo ti vutto, taṇ atthato gamanaṇ hoti. Iti nātivitthāritanayesu DHAMMASANGAṆĪ ādisu anissangagamanassa sabbaññūtañānassa hetupaccayādibhedabhinnesu kusalādisu vitthāritanayaalābhato nissangavasena pavattagamanattā⁴ imesu catuvisatiyā patthānesu⁵ ekekaṇ patthānaṇ nāma. Imesaṇ pana patthānānaṇ samūhato sabbaṇ p' etaṇ pakaraṇaṇ patthānaṇ nāmā ti veditabbaṇ.

Tattha anulomamhi tāva paṭhamaṇ tikavasena desitattā Tika-patthānaṇ nāma. Tassa padacchedo tikānaṇ patthānaṇ ettha atthi ti tika-patthānaṇ. Tikānaṇ nānappakārakā paccayā etissā desanāya atthi ti attho. Dutiyavikappe pi tikānaṇ patthānaṇ te va tika-patthānaṇ. Hetupaccayādivasena tikānaṇ vibhajantā ti attho. Tatiyavikappe hetupaccayādibhedabhinnaṭṭāyaladdhavitthārā tikā yeva patthānaṇ tika-patthānaṇ. Sabbaññūtañānassa nissangagamanabhūmī ti attho. Duka-patthānādisu pi es' eva nayo.

Evaṇ anulome cha patthānāni viditvā paccanīyādisu pi iminā vupāyena veditabbāni. Yasmā pan' etāni anulome paccanīye anulomapaccanīye paccanīyānulome, te samanta cha-cha hutvā catuvisati honti, tasmiṇ catuvisati samanta-patthānāni ti vuccanti. Iti imesaṇ catuvisatiyā khuddaka-patthāna-sankhātānaṇ samanta-patthānānaṇ samodhāna-

¹ Bm. sabbam.

² Bm. vibhajanaṭṭhena.

³ S. omits.

⁴ S. °natā.

⁵ S. omits.

vasen' etaṇ catuvīsati samantapaṭṭhāna-samodhānaṇ Paṭṭhāna-Mahāpakaraṇaṇ nāma.

Taṇ pan' etaṇ ye tikādayo nissāya niddiṭṭhattā tika-paṭṭhānaṇ, dukapaṭṭhānaṇ . . . pe . . . duka-duka-paṭṭhānaṇ te vuttaṇ, te anāmasitvā yesaṇ paccayānaṇ vasena te tikādayo vibhattā, te paccaye dassetuṇ ādito tāv' assa MĀTIKĀ-NIKKHEPAVĀRO nāma vutto.

[Paccayavibhangavāravanṇanā.]

PACCAYAVIBHANGAVĀRO ti pi tass' eva nāmaṇ. So uddesa-niddesato duvidho.

I.

[Uddesavāravanṇanā.]

Tassa hetupaccayo . . . pe . . . avigatapaccayo ti ayaṇ uddeso.

Tattha hetu ca so paccayo cā ti HETUPACCAYO. Hetu hutvā paccayo ; hetubhāvena paccayo ti vuttaṇ hoti.

Ārammaṇapaccayādisu pi es' eva nayo.

1.

Tattha hetū ti¹ vacanāvayavakāraṇamūlānam etaṇ adhi-vacanaṇ. Paṭiññā hetū ti ādisu hi loke vacanāvayavo hetū ti vuccati. Sāsane pana : ye dhammā hetuppabhavā ti ādisu kāraṇaṇ.

Tayo kusalā² hetū ; tayo akusalā² hetū ti ādisu mūlaṇ hetū ti vuccati. Taṇ idh' eva³ adhippetāṇ.

Paccayo ti ettha pana ayaṇ vacanattho : paṭicca etasmi etī ti paccayo ; apacca⁴-kkhāyanaṇ vattatī ti attho. Yo hi dhammo yaṇ dhammaṇ apacca⁴-kkhāya tiṭṭhati vā uppaj-jati vā, so tassa paccayo ti vuttaṇ hoti.

Lakkhanato pana upakāra⁵-lakkhaṇo paccayo. So hi dhammo yassa dhammassa ṭhitiyā vā uppattiya vā upakā-rako hoti, so tassa paccayo ti vuccati. Paccayo hetu kāraṇaṇ nidānaṇ sambhavo pabhavo ti ādi⁶ atthato ekaṇ,

¹ Above, p. 1.

² Bm. *inverts order*. Dhs. § 1058.

³ Bm. *idha adhippetāṇ*.

⁴ Bm. *appacca*.

⁵ Bm. *adds ka*.

⁶ Bm. *omits ādi*.

vyañjanato nānaṃ. Iti mūlatthēna hetu, upakāratthēna paccayo ti sankhepato: *mūlatthēna upakārako dhammo hetupaccayo*. So hi,¹ sāli-ādinaṃ sāli-bijādini viya, maṇipabbhādinaṃ viya ca, maṇivaṇṇādayo kusalādinaṃ kusalādi-bhāvasādhako ti ācariyānaṃ adhippāyo.

Evaṃ sante pana taṃ-samutthāna-rūpassa hetupaccayatā na sampajjati. Na hi so tesāṃ kusalādibhāvaṃ sādhati; na ca paccayo na hoti. Vuttaṃ h' etaṃ²: *hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo ti*.³ Ahetukacittānaṃ ca vinā etena avyākatabhāvo siddho; sahetukānam pi ca yoniso manasikārādi-paṭibaddho kusalādibhāvo, na sampayuttahetu-paṭibaddho. Yadi ca sampayuttahetu sabhāvato va kusalādibhāvo siyā taṃ⁴-sampayuttesu hetu paṭibaddho⁵; alobho kusalo vā siyā avyākato vā. Yasmā pana ubhayathā pi hoti, tasmā yathā sampayuttesu, evaṃ hetusu pi kusalādītā pariyesitabbā. Kusalādibhāva-sādhana vasena pana hetūnaṃ mūlatthaṃ agahetvā suppatitṭhitabhāva-sādhana vasena gayhamānena kiñci virujjhati. Laddhahetupaccayā hi dhammā, virūḷhamulā viya pādapā thirā honti suppatitṭhitā, ahētukā,⁶ tilabijādikā⁷ sevālā viya, na suppatitṭhitā. Iti mūlatthēna⁸ upakārako ti suppatitṭhitabhāva-sādhana upakārako dhammo hetupaccayo ti veditabbo.

2.

Tato paresu ārammaṇabbhāvena⁹ upakārako dhammo ĀRAMMAṆAPACCAYO. So rūpāyatanaṃ cakkhuvinnānadhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabbha, ye ye dhammā upapajjanti citta-cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo ti¹⁰ osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā va utṭhahati ceva tiṭṭhati ca, evaṃ citta-cetasikā dhammā rūpādim ārammaṇaṃ ārabbh' eva

¹ S. omits.² B. c'etaṃ.³ Above, p. 1.⁴ S. omits.⁵ Bm. hetu baddho.⁶ Bm. inserts pana.⁷ Bm. °bijākādi sevālā.⁸ S. °thenupa°.⁹ Bm. °vasena.¹⁰ Above, p. 2.

uppañjanti ceva tiṭṭhanti ca, tasmā sabbe pi cittacetāsikānaṃ dhammānaṃ ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

3.

Jeṭṭhakatṭhena¹ upakārako dhammo ADHIPATIPACCAYO. So saha-jātārammaṇavasena duvidho. Tattha *chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo* ti ādi-vacanato chanda-viriya²-citta-vīmaṇṣāsankhātā cattāro dhammā saha-jātā-dhīpatipaccayo ti³ veditabbā, no ca kho ekato. Yādā hi chandaṃ dhuraṃ chandaṃ⁴ jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Es' eva⁵ nayo sesesu pi. Yaṃ pana dhammaṃ garukatvā⁶ arūpadhammā pavattanti,⁷ so nesā ārammaṇādhipati. Tena vuttaṃ : *yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppañjanti citta-cetasikā dhammā, te te dhammā tesā tesā dhammānaṃ adhipatipaccayena paccayo* ti.⁸

4.

Anantarabhāvena upakārako dhammo ANANTARAPACCAYO. Samanantarabhāvena upakārako dhammo SAMANANTARAPACCAYO. Idaṃ paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro : yo h' esa cakkhuvīññāṇānantarā manodhātu, manodhātu-anantarā manovīññāṇadhātū ti ādi citta-niyamo, so yasmā purima-purima⁹-cittavasen' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ arūpassa cittuppādassa uppādanasamattho va dhammo anantarapaccayo. Ten' ev' āha : *anantarapaccayo ti cakkhuvīññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo* ti⁸ ādi.

5.

Yo anantara paccayo, sveva ca SAMANANTARAPACCAYO. Vyañjanamattam eva h' ettha nānaṃ, upacaya-santati-ādisu

¹ S. °thenupa°.² B. viriya.³ S. °jātādi paccayo ti.⁴ Bm. omits.⁵ Bm. Esa nayo.⁶ Bm. garuṃ°.⁷ S. vattanti.⁸ Above, p. 2.⁹ Bm. omits second purima.

viya adbhivacana-nirutti dukādisu viya ca. Atthato pana nānaṃ natthi. Yam pi addhānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ matan, taṃ nirodhā vuṭṭhahantassa nevasaññā-nāsaññāyatanakusalaṃ phalasamāpattiyā samanantarapaccayena paccayo ti ādihi virujjhati. Yam pi tattha vadanti dhammānaṃ samuṭṭhāpana-samatthata na parihāyati, bhāvanābalena pana vāritattā dhammā samanantaṃ nuppajjantī ti, tam pi kālānantarāya¹ abbhāvam eva sādheti. Bhāvanābalena hi tattha kālānantaratā natthi ti. Mayam pi etad eva vadāma. Yasmā ca kālānantaratā natthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesāṃ samanantarapaccayo hotū ti laddhi, tasmā abhinivesanaṃ² akatvā vyañjanamattato v'ettha nānākaraṇaṃ paccetabbaṃ, na atthato. Kathaṃ? Natthi etesaṃ anantaraṃ ti hi anantarā. Saṃhānābhāvato suṭṭhu anantarā ti samanantarā.

6.

Uppajjamāno saha uppajjamānabhāvena³ upakārako dhammo SAHAJĀTAPACCAYO, pakāsassa padīpo viya. So arūpakkkhandhādivasena chabbidho hoti. Yath' āha: *cattāro khandhā arūpino aññamaññaṃ sahajāta-paccayena paccayo ; cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ*,⁴ *citta-cetasikā dhammā cittasamuṭṭhānaṃ rūpānaṃ*,⁴ *mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci*⁵ *kālaṃ sahajāta-paccayena paccayo, kañci*⁵ *kālaṃ na sahajātapaccayena paccayo ti*⁶ *idaṃ hadayavatthum eva sandhāya vuttaṃ.*

7.

Aññamaññaṃ uppādanupatthambhana bhāvena upakārako dhammo AÑÑAMAÑÑA-PACCAYO aññamaññupatthambhaṃ tidanḍaṃ viya. So arūpakkkhandhādi-vasena tividho hoti. Yath' āha: *cattāro khandhā arūpino añña-maññapaccayena paccayo ; cattāro mahābhūtā ; . . . okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo ti*.⁶

¹ Bm. °antaratāya.² Bm. saṃ for sanaṃ.³ S. °bhāve.⁴ Bm. adds . . . pa. . . .⁵ Bm. kiñci.⁶ Above, p. 3.

8.

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo NISSAYAPACCAYO tarucittakammādīnaṃ pathavīpaṭādayo viya. So cattāro khandhā arūpino aññamaññaṃ nissaya-paccayena paccayo ti evaṃ sahaajāte vuttanayen' eva veditabbo. Chaṭṭho pan' ettha koṭṭhāso : cakkhāyatanāṃ cakkhaviññāṇadhātuyā, sota-ghāna-jivhā-kāyāyatanāṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissaya-paccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo ti¹ evaṃ vibhatto.

9.

UPANISSAYA-PACCAYO ti ettha² pana ayaṃ tāva vacanatto : tad-adhīnavuttatāya³ attano phalena nissito, na paṭikkhitto ti nissayo. Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo. Balavakāraṇass' etaṃ adhivacanaṃ. Tasmā balavakāraṇabhāvena upakārako dhammo upanissaya-paccayo ti veditabbo.

So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ti tividho hoti.

Tattha : dānaṃ katvā sīlaṃ samādiyitrā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vutṭhahitrā jhānaṃ garuṃ katvā paccavekkhati, sekhā⁴ gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekhā maggā vutṭhahitrā maggaṃ garuṃ katvā paccavekkhanti ti⁵ evaṃ ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhipatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā citta-cetasikā uppajjanti, taṃ niyamato tesāṃ ārammaṇe subalavārammaṇaṃ hoti. Iti garukātabbatṭhena⁶ ārammaṇādhipati, balava-

¹ Above, p. 3 f.² Bm. idha.³ Bm. vuttitāya.⁴ Bm. sekkhā throughout.⁵ Pt. ii., Kusalattika, Pañhavāra, 9.⁶ Bm. garukātabbamattatṭhena.

kāraṇatṭhena ārammaṇūpanissayo ti evam etesaṃ nānattan veditabbaṃ.

Anantarūpanissayo pi *purimā purimā kusalā khandhā*¹ *pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissaya-paccayena paccayo* ti ādinānayaena anantarapaccayena sad-dhiṃ nānattaṃ akatvā² vibhatto. Mātikānikkhepena pana nesaṃ cakkhuviññānadhātūnaṃ sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo ti ādinānayaena anantarassa ca purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissaya-paccayena paccayo ti ādinānayaena upanissayassa ca āgatattā nikkhepaviseso atthi. So pi atthato ekibhāvam eva gacchati. Evaṃ sante pi attano attano anantaraṃ anurūpassa cittuppādassa pavattanasamatthatāya anantaratā purimacittassa pacchima-cittuppādane balavatāya³ anantarūpanissayatā⁴ veditabbaṃ. Yathā hi hetu-paccayādisu kiñci dhammaṃ vinā pi cittaṃ uppajjati, na evaṃ anantaracittaṃ⁵ vinā cittassa uppatti nāma atthi. Tasmā balavapaccayo hoti. Iti attano attano anantaraṃ anurūpacittuppādavasena anantarapaccayo. Balavakāraṇa-vasena anantarūpanissayo ti evam etesaṃ nānattaṃ veditabbaṃ.

Pakatūpanissayo pana pakato upanissayo pakatūpanissayo. Pakato nāma attano santāne uppādito vā saddhāsīlādi upasevito vā utu-bhojanādi pakatiyā yeva vā upanissayo pakatūpanissayo ; ārammaṇānantare hi amisso⁶ ti attho. Tassa pakatūpanissayassa⁷ *saddhaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, ihānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādeti, sīlaṃ, sutaṃ, cāgaṃ, paññaṃ upanissāya dānaṃ deti . . . pe . . .*

*Samāpattiṃ uppādeti, saddhā, sīlaṃ, sutaṃ, cāgo, paññaṃ*⁸ *saddhāya sīlassa sutassa cāgassa paññāya upanissaya pacca-*

¹ S. kusalakkh°. B. *inserts* *. (K.B.) dhammā, -ānaṃ for khandhā, -ānaṃ. Cf. *above*, p. 4.

² Bm. *adds* va.

³ S. balavatā.

⁴ B. °nissatā.

⁵ S. anantaraṃ.

⁶ Bm. asammisso.

⁷ Bm. yo.

⁸ S. paññāya.

yena paccayo ti¹ ādinā nayena anekappakārako pabhedo-
veditabbo. Iti ime saddhādayo pakatattā ceva balavakā-
raṇaṭṭhena upanissayā cā ti pakatūpanissayo ti.

10.

Paṭhamatarāṇaṃ uppajjitvā vattamānabhāvena upakārako
dhammo PUREJĀTAPACCAYO. So pañcadvāre vatthāram-
maṇahadayavattu-vasena ekādasavidho hoti. Yath' āha :
cakkhāyatanāṃ cakkhaviññāṇadhātuyā taṇ-sampayuttakānaṃ
*ca dhammānaṃ purejātapaccayena paccayo. Sota-ghāna*²-
jivhā-kāyāyatanāṃ, rūpāyatanāṃ sadda-gandha-rasa-phoṭṭhab-
*bāyatanāṃ,*³ *kāyaviññāṇadhātuyā taṇ-sampayuttakānaṃ ca*
*dhammānaṃ purejātapaccayena paccayo.*⁴ *Yaṇ rūpaṇ nis-*
sāya manodhātu ca manoviññāṇadhātu ca vattanti, taṇ rūpaṇ
manodhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ pure-
jāta-paccayena paccayo. Manoviññāṇadhātuyā taṇ-sam-
*yuttakānaṃ ca dhammānaṃ kañci*⁵ *kālaṇ*⁶ *purejāta-paccayena*
*paccayo,*⁴ *kañci kālaṇ na purejātapaccayena paccayo.*⁷

11.

Purejātānaṃ rūpadhammānaṃ upatthambhakaṭṭhena⁸
upakārako arūpadhammo PACCHĀJĀTA-PACCAYO, giṃjhapo-
taka-⁹sarirānaṃ āharāsā cetanā viya. Tena vuttaṇ :
pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa
*pacchājātapaccayena paccayo ti.*¹⁰

12.

Āsevanaṭṭhena anantarānaṃ guṇabalavabhāvāya¹¹ upakā-
rako dhammo ĀSEVANA-PACCAYO ganthādisu purima-puri-
mābhiyogo viya. So kusalākusala-kiriya-javana-vasena
tividho hoti. Yath' āha : *purimā purimā kusalā dhammā*
pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevana-
paccayena paccayo. Purimā purimā akusalā . . . pe . . .

¹ Pt. II., Kusalattika Pañhavāra, 9.² S. ghāna- throughout.³ S. poṭṭhabb°.⁴ S. omits.⁵ Bm. kiñci kālaṇ.⁶ S. kāle.⁷ Above, p. 4.⁸ S. °kattena.⁹ S. °pota°.¹⁰ Above, p. 5.¹¹ B. paṇṇa°.

*kiriya-avyākatānaṃ dhammānaṃ āsevanapaccayena paccayo ti.*¹

13.

Cittapayogasankhātena kiriyaabhāvena upakārako dhammo KAMMAPACCAYO. So nānākhaṇikāya ceva kusalākusalācetanāya sahaajātāya ca sabbāya pi¹ cetanāya vasena duvidho hoti. Yath' āha: *kusalākusalākammam vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ kammapaccayena paccayo ti.*¹

14.

Nirussāhasantabbhāvena nirussāhasantabbhāvāya upakārako vipākadhammo VIPĀKAPACCAYO. So pavatte citta-samutthānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ vipāka²-paccayo hoti. Yath' āha: *vipākāvyākato eko khandho tinnaṃ khandhānaṃ cittasamutthānānaṃ ca rūpānaṃ vipākapaccayena paccayo . . . pe . . . Paṭisandhikkhaṇe vipākāvyākato eko khandho . . . pe . . .*³ *dve khandhā dvinnāṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo. Khandhā ratthussa vipākapaccayena paccayo ti.*⁴

15.

Rūpārūpānaṃ upatthambhakatthena⁵ upakārakā cattāro āhārā ĀHĀRAPACCAYO. Yath' āha: *Kabalīnkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ āhārapaccayena paccayo ti.*¹ Pañhavāre⁶ pana paṭisandhikkhaṇe vipākāvyākata āhārasampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti pi vuttaṃ.

16.

Adhipatīyatthēna upakārakā itthindriya - purisindriya-vajjā vīsatiindriyā INDRIYAPACCAYO. Tattha cakkhundriyā-

¹ Above, p. 5.² Bm. omits.³ S. inserts *tayo* khandhā.⁴ Pañhavāra.⁵ S. °kattēna.⁶ B. Pañhavāre *throughout*.

dayo arūpadhammānaṃ yeva sesā rūpā rūpānaṃ paccayā honti. Yath' āha: cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyaviññāṇadhātuyā taṇ - sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṇ-samutthānānaṃ ca rūpānaṃ indriyapaccayena paccayo ti.¹ Pañhavāre pana: paṭisandhikkhaṇe vipākāvyākātā indriyā sampayuttakānaṃ dhammānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo ti pi vuttaṃ.

17.

Upanijjhāyanatthēna upakāraṇāni tṭhapetvā dvi²-pañca-viññāṇesu sukha-dukkhavedanā-dvayaṃ sabbāni pi kusalā-dibhedāni satta jhānaṅgāni JHĀNAPACCAYO. Yath' āha: jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṇ-samutthānānaṃ ca rūpānaṃ jhānapaccayena paccayo ti.³ Pañhavāre pana: paṭisandhikkhaṇe vipākāvyākātāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo ti pi vuttaṃ.

18.

Yato tato vā niyyānatthēna upakāraṇāni kusalā-dibhedāni dvādasa maggaṅgāni MAGGAPACCAYO. Yath' āha: maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṇ-samutthānānaṃ ca rūpānaṃ maggapaccayena paccayo ti.³ Pañhavāre pana: paṭisandhikkhaṇe vipākāvyākātāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi . . . vuttaṃ. Na⁴ ete pana dve pi jhāna-maggapaccayā yathāsankhyaṃ dvi-pañca-viññāṇāhetukacittesu⁵ labbhanti ti veditabbā.

19.

Ekavatthuka - ekārammaṇa - ekuppāda - ekanirodha - sankhātena sampayuttabhāvena upakāraṇā arūpadhammā sam-

¹ Above, p. 5 f.² Bm. dve.³ Above, p. 6.⁴ S. omits na.⁵ S. inserts na.

dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhavāre pana, saha-jātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā, saha-jāte tāva : eko khandho tinnāṃ khandhānaṃ citta-samuṭṭhānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayena niddeso kato ; purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato ; pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetāsikānaṃ paccayavasena niddeso kato ; āhārindriyesu pana kabalīkārō¹ āhāro imassa kāyassa atthipaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.

22.

Attano anantaraṃ uppajjamānānaṃ arūpadhammānaṃ pavatti okāsassa dānena² upakārakā samanantarāniruddhā arūpadhammā NATTHIPACCAYO. Yath' āha : samanantarāniruddhā citta-cetasikā dhammā paccuppannānaṃ³ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo ti.⁴

23.

Te eva vigatabhāvena upakārakattā VIGATAPACCAYO. Yath' āha : samanantaravigatā cittacetāsikā dhammā paccuppannānaṃ³ citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo ti.

24.

Atthipaccaya-dhammā eva avigatabhāvena upakārakattā AVIGATAPACCAYO ti veditabbā. Desanāvīlāsena pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto sahetuka-dukaṃ vatvā pi hetusampayuttaduko viyā ti.

Imesu pana catuvīsatiyā paccayesu asammohatthaṃ :

Dhammato kālato ceva nānappakārabhedato,
Paccayuppannato ceva viññātabbo vinicchayo.

'Tattha dhammato ti imesu hi paccayesu sahetupaccayo⁵

¹ Bm. kabali°.

² S. okāsadānena.

³ Bm. paṭuppannānaṃ.

⁴ Above, p. 7.

⁵ Bm. omits sa.

tāva nāmarūpadhammesu nāmadhamm' ekadeso. Ārammaṇapaccayo saddhiṇ paññattiyā ca 'abhāvena sabbe pi nāmarūpadhammā. Adhipatipaccaye saha-jātādhipati nāmadhamm' ekadeso. Tathā kamma-jhāna-magga-paccayā. Arammanādhipati sabbe pi garukātabbā ārammaṇadhammā. Anantarasamanantara-pacchājāta-āsevana-vipāka-sampayutta-natthi-vigata-paccayā nāma dhammā va. Nibbānassa asangahitattā nāmadhamm' ekadeso ti pi vattuṇ vaṭṭati. Purejātapaccayo rūp' ekadeso. Sesā yathālābhavasena nāmarūpadhammā ti. Evaṇ tāv' ettha dhammato viññātabbo vinicchayo.

Kālato ti:

Paccuppannā va hont' ettha paccayā dasa pañca ca.

Atītā eva pañcako te kāle dve pi nissito.

Tayo tikālikā ceva vimuttā cāpi kālato ti.

Etesu hi hetupaccayo saha-jāta-aññamañña-nissaya-purejāta-pacchājāta-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vipayutta-atthi-avigata-paccayo ti ime pañ-ṇarasa paccayā paccuppannadhammā va honti. Anantarapaccayo samanantara-āsevana-natthi-vigata-paccayo ti ime pañca atītā yeva honti. Eko pana kammapaccayo te paccuppannātīte dve pi kāle nissito hoti. Sesā ārammaṇapaccayo adhipatipaccayo upanissayapaccayo ti ime tayo paccayā tikālikā pi honti. Paññattiyā saddhiṇ nibbānassa¹ sangahitattā kālavimuttā pi ti evam ettha kālato pi viññātabbo vinicchayo.

Nānappakārabhedato paccayuppannato ti imesaṇ pana dvinnāṇ padānaṇ attho niddesavāre āvibhavissatī ti.²

Uddesavāraṇṇanā samattā.³

¹ S. nibbāṇassa.

² B. has a "doubtful" asterisk here.

³ Bm. niṭṭhitā.

II.

[Niddesavāra-vaṇṇanā.

1. Hetupaccayo.]

Idāni sabbe¹ pi te paccaye udditṭha paṭipātiyā niddisitvā dassetuṇ *hetupaccayo ti hetū hetusampayuttakānaṇ dhammānaṇ taṇ-samutṭhānānaṇ ca rūpānaṇ hetupaccayena paccayo ti* ādim āha.

Tattha *hetupaccayo* ti catuvīsatiyā paccayesu nikkhittapaṭipātiyā sabbapaṭhamāṇ bhājetabbassa paduddhāro. Sesa-paccayesu² iminā va nayena paṭhamāṇ bhājetabbapadaṇ³ uddharitvā⁴ vissajjanaṇ katan ti veditabbaṇ. Ayaṇ pan' ettha sambandho : yo paccayuddese *hetupaccayo* ti udditṭho, so niddesato : *hetu hetusampayuttakānaṇ dhammānaṇ taṇ-samutṭhānānaṇ ca rūpānaṇ hetupaccayena paccayo ti* evaṇ veditabbo. Iminā va upāyena sabbapaccayesu bhājetabbassa padassa vissajjamena saddhiṇ sambandho veditabbo. Idāni *hetū hetusampayuttakānaṇ* ti ettha hetusampayuttakānaṇ ti avatvā *hetū hetusampayuttakānaṇ* ti kasmā vuttan ti? Paccayassa ceva paccayuppannānaṇ ca vavatthāpanato. Hetusampayuttakānaṇ ti hi vutte hetunā sampayuttakānaṇ hetupaccayena paccayo ti attho bhaveyya. Evaṇ sante, asuko nāmadhammo hetupaccayena paccayo ti paccayavavatthānaṇ na paññāyeyya. Athā pi hetunā sampayuttakānaṇ hetusampayuttakānaṇ ti atthaṇ agahetvā⁵ yesaṇ kesañci sampayuttakānaṇ hetu hetupaccayena paccayo ti attho bhaveyya. Evaṇ sante hetunā vippayuttā cakkhuviññāṇādayo pi sampayuttakā yeva hetunā sampayuttā kusalādayo pi.

Tattha ayaṇ hetu asukassa nāma sampayuttakadhammassa paccayo ti paccayuppannavavatthānaṇ na paññāyeyya. Tasmā paccayaṇ ceva paccayuppannaṇ ca vavatthāpento *hetu hetusampayuttakānaṇ* ti āha. Tass' attho

¹ Above, p. 1: Paccayaniddesa. Bm. sabbā.² Bm. adds pi.³ S. bhājetabbaṇ, omitting padaṇ.⁴ B. "doubtful" asterisk.⁵ Bm. agahetvā.

hetusampayuttakānaṃ kusalādi-dhammānaṃ yo hetu¹ sampayuttako hetu,² so hetu-paccayena paccayo. Tatrā pi paccayo ti avatvā hetupaccayenā ti vacanaṃ hetu no aññathā paccayabhāvapaṭisedhanatthaṃ. Ayaṃ hi hetu hetupaccayenā pi paccayo hoti saha-jātādi paccayenā pi. Tatrā'ssa yvāyaṃ saha-jātādi paccayavasena aññathā pi paccayabhāvo, tassa paṭisedhanatthaṃ hetupaccayenā ti vuttaṃ.

Evaṃ sante pi taṇ-sampayuttakānaṃ ti avatvā kasmā *hetusampayuttakānaṃ* ti vuttan ti? Niddisitaḥbassa apākaṭattā. *Taṇ-sampayuttakānaṃ* ti hi vutte yena te taṇ³-sampayuttakā nāma honti, ayaṃ nāma so ti niddisitaḥbho apākaṭo, tassa apākaṭattā yena sampayuttā, te taṇ³-sampayuttakā ti vuccanti, taṇ sarūpato dassetuṃ *hetusampayuttakānaṃ* ti vuttaṃ.

Taṇ-samuṭṭhānānaṃ ti ettha pana niddisitaḥbassa pākaṭattā taṇ gahaṇaṃ kataṃ. Ayaṃ h' ettha attho : te hetu ceva⁴ sampayuttakā ca dhammā samuṭṭhānā etesan ti taṇ-samuṭṭhānāni. Tesāṃ taṇ-samuṭṭhānānaṃ, hetuto ceva *hetusampayuttadhamme*hi ca nibbattānaṃ ti attho.

Iminā citta-samuṭṭhāṇarūpaṃ gaṇhati. Kiṃ pana taṇ cittato aññena pi samuṭṭhāti ti? Āma samuṭṭhāti. Sabbe pi hi cittacetasikā ekato va hutvā rūpaṃ samuṭṭhāpentī. Lokiyadhammadesanāya pana cittassa adhi-kabhāvato tathāvidhaṃ rūpaṃ cittasamuṭṭhānaṃ ti vuccati. Ten' ev' āha : *cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saha-jātapaccayena paccayo* ti.⁵ Yadi evaṃ idhā pi taṇ-samuṭṭhānānaṃ ti avatvā cittasamuṭṭhānānaṃ ti kasmā na vuttan ti? Acittasamuṭṭhānānam pi sangaṇhaṇato. Pañhavārasmiṃ hi *paṭisandhikkhaṇe vipākāvyākato hetu-sampayuttakānaṃ dhammānaṃ*⁶ *kaṭattā ca rūpānaṃ hetu-paccayena paccayo* ti āgataṃ. Tassa sangaṇhanatthaṃ idha cittasamuṭṭhānānaṃ ti avatvā taṇ-samuṭṭhānānaṃ ti vuttaṃ. Tass' attho : cittajarūpaṃ ajanayamānā pi te hetu hetu-sampayuttakā dhammā saha-jātādi-paccayavasena samuṭ-

¹ S. yo yo, *omitting* hetu.

² Bm. *omits* hetu.

³ Bm. *omits* taṇ.

⁴ Bm. *adds* hetu-.

⁵ *Above*, p. 8 (6).

⁶ K. Bm. khandhānaṃ. Pt. II., Kusallattika, Pañh., § 1.

ṭhānaṃ etesaṃ ti taṃ-samuṭṭhānāni; tesaṃ taṃ-samuṭṭhānānaṃ pavatte cittaajānaṃ paṭisandhiyaṃ ca kaṭattā rūpānaṃ pi hetu hetupaccayaena paccayo ti. Iminā upāyena aññesu pi taṃ-samuṭṭhānānaṃ ti āgatatṭhānesu attho veditabbo.

Kasmā pan' āyaṃ hetupaṭisandhiyam eva kaṭattā rūpānaṃ hetupaccayo hoti, na pavatteti? Paṭisandhiyaṃ kammajārūpānaṃ cittapaṭibaddhāvuttitāya. Paṭisandhiyaṃ hi kammaja-rūpānaṃ cittapaṭibaddhā pavatti, cittavasena uppajjanti ceva tiṭṭhanti ca. Tasmiṃ hi² khaṇe cittaṃ citta-jārūpaṃ janetuṃ na sakkoti. Tāni pi vinā cittaena uppajjituṃ vā thātuṃ vā na sakkonti. Ten' ev' āha: *viññāṇapaccayā nāmarūpaṃ*.³ *Tasmiṃ patitṭhite viññāṇe nāmarūpassa avakanti hoti* ti.⁴ Pavattiyaṃ pana tesaṃ citte vijjamāne pi kammapaṭibaddhā va pavatti, na cittapaṭibaddhā. Avijjamāne cāpi⁵ citte nirodhaṃ samāpannānaṃ uppajjanti yeva.

Kasmā pana paṭisandhikkhaṇe cittaṃ citta-jārūpaṃ janetuṃ na sakkoti ti? Kammavegakkhittatāya⁶ ceva appatitṭhitavattthutāya ca dubbalattā. Taṃ hi tadā kammavegakkhittaṃ apurejātavattthukattā ca appatitṭhitavattthukan ti dubbalaṃ hoti, tasmā papāte patitamatto⁷ puriso kiñci sippaṃ kātuṃ viya rūpaṃ janetuṃ na sakkoti.

Kammajārūpaṃ eva pan' assa cittasamuṭṭhānarūpaṭṭhāne tiṭṭhati. Taṃ ca kammajārūpass' eva bijaṭṭhāne tiṭṭhati. Kammaṃ pan' assa khetasadisā, kilesā āpasadisā. Tasmā sante pi khette āpe ca paṭhamuppattiyaṃ, bījānubhāvena rukkhuppatti viya, paṭisandhikkhaṇe cittānubhāvena rūpakāyassa uppatti. Bije pana vigate pi pathavī-āpānubhāvena rukkhassa uparūparipavatti viya, vinā pi⁸ cittaena kammato va kaṭattā rūpānaṃ pavatti hoti ti veditabbā. Vuttam pi c' etaṃ: *kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṇhā sneho* ti.⁹

Āyaṃ ca pan' attho: okāsavaseṇ' eva gahetabbo. Tayo hi okāsā: nāmokāso, rūpokāso, nāmarūpokāso ti.

¹ Bm. patisandhiyaṃ hi. S. omits kammaja.

² B. Tasmiṃ hi always.

³ D., ii. 56.

⁴ S., ii. 66.

⁵ S. omits ca.

⁶ S. °vegakhitta°. B. *after kamma.

⁷ S. patito.

⁸ Bm. omits pi.

⁹ A., i. 223.

Tattha arūpabhavo nāmokāso nāma. Tatra hi hadaya-vatthumattam pi rūpa-paccayaṇ vinā arūpadhammā va uppajjanti. Asaññabhavo rūpokāso nāma. Tatra hi paṭisandhicittamattam pi arūpapaccayaṇ vinā rūpadhammā va uppajjanti. Pañcavokārabhavo nāmarūpokāso nāma. Tatra hi vatthurūpamattam pi vinā paṭisandhiyaṇ arūpadhammā paṭisandhicittaṇ ca vinā kammajā pi rūpadhammā na uppajjanti; yuganandhā va rūpārūpānaṇ uppatti.

Yathā hi sassāmika-sarājake gehe sadvārapālake rājāṇattiṇ vinā paṭhamapaveso¹ natthi, aparabhāge pana vinā pi āṇattiṇ purimāṇatti-ānubhāven' eva hoti, evam eva pañcavokāre paṭisandhiviññāṇarājassa² saha-jātādi-paccayaṇ vinā rūpassa paṭisandhivasena paṭhamuppatti nāma natthi, aparabhāge pana vinā pi paṭisandhiviññāṇassa saha-jātādi-paccayānubhāvaṇ purimānubhāvavasena laddhappavesassa kammato pavatti hoti. Asaññabhavo pana yasmā arūpokāso na hoti, tasmā tattha vinā va arūpa-paccayā³ asaṇṇokāsattā rūpaṇ pavattati assāmike suñña-gehe attano gehe ca purisassa paveso viya. Arūpabhavo pi yasmā rūpokaso na hoti, tasmā tattha vinā va rūpapaccayā aṇṇokāsattā arūpadhammā pavattanti. Pañcavokārabhavo pana rūpārūpokāso ti natth' ettha arūpapaccayaṇ vinā paṭisandhikkhaṇe rūpānaṇ uppatti ti. Iti ayaṇ hetu paṭisandhiyam eva kaṭattā rūpānaṇ paccayo hoti, na pavatteti. Nanu ca⁴ hetu saha-jātānaṇ hetupaccayena paccayo ti vutte sabbo pi ayam attho gahito hoti? Atha kasmā *hetusampayuttakānaṇ dhammānaṇ tan-samuṭṭhānanaṇ ca rūpānaṇ* ti idaṇ gahitan ti? Pavattiyaṇ kaṭattā rūpādīnaṇ paccaya-bhāvapaṭibāhanato. Evaṇ hi satiyāni pavattiyaṇ⁵ hetunā saha ekakkhaṇe kaṭattā rūpāni ceva utu-āhāra-samuṭṭhānāni ca jāyanti. Tesam pi hetu hetupaccayo ti āpajjeyya. Na ca so tesāṇ paccayo, tasmā tesāṇ paccayabhāvassa paṭibāhanattham etaṇ gahitan ti veditabbaṇ.

Idāni nānappakārabhedato paccayuppannato ti imesaṇ

¹ Bm. paṭhamapaveso nāma natthi.

² Sic.

³ S. °paccayaṇ.

⁴ Bm. omits.

⁵ S pavattiya.

padānaṃ vassen' ettha viññātabbo vinicchayo. Tesu nānappakārabhedato ti ayaṃ hi hetu nāma jātito kusalā-kusalavipāka-kiriya-bhedato catubbidho.

Tattha kusalahetu bhūmantara-kāmāvacarādibhedena catubbidho.

Akusalahetu kāmāvacaro va.

Vipākahetu kāmāvacarādi-bhedena catubbidho.

Kiriyahetu kāmāvacaro rūpāvacaro arūpāvacaro ti tividho.

Tattha kāmāvacara-kusalahetu nāmato alobhādivasena tividho.

Rūpāvacarādi-kusalahetusu pi es' eva nayo.

Akusalahetu lobhādivasena tividho.

Vipāka-kiriyahetu pana lobhādivasen' eva tayo tayo¹ honti. Taṃ taṃ citta-sampayogavasena pana tesāṃ tesāṃ¹ hetūnaṃ nānappakārabhedo yevā ti evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Paccayuppannato ti iminā paccayena ime dhammā uppajjanti, imesaṃ pana² dhammānaṃ ayaṃ paccayo ti evam pi viññātabbo³ ti attho.

Tattha imasmiṃ tāva hetupaccaye kāmāvacara-kusalahetu kāmabhava-rūpabhavesu attanā sampayuttadhammānaṃ ceva cittasamuṭṭhāna-rūpānaṃ ca hetupaccayo hoti;⁴ arūpabhava sampayuttadhammānaṃ yeva. Rūpāvacara-kusalahetu kāmabhava-rūpabhavesu yeva sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpānaṃ ca hetupaccayo. Arūpāvacara-kusalahetu kāmāvacara-kusalahetusadisō va. Tathā अपariयāpanna - kusalahetu ; tathā akusalahetu. Kāmāvacara-vipākahetu pana kāmabhavasmiṃ yeva attanā⁵ sampayuttadhammānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ pavatte cittasamuṭṭhānarūpānaṃ ca hetupaccayo. Rūpāvacaravipākahetu rūpabhava vūttappakārānaṃ yeva hetupaccayo. Arūpāvacara⁶-vipākahetu arūpabhava sampayuttakānaṃ yeva hetupaccayo. अपariयāpanna-vipākahetu

¹ S. omits. ² Bm. nāma. ³ S. evaṃ vinicchayo viññātabbo.

⁴ S. hetupaccayena paccayo.

⁵ S. attano.

⁶ Bm. arūpa for arūpāvacara.

kāmabhava - rūpabhavesu sampayuttakānaṃ ceva citta-samuṭṭhānarūpānaṃ ca. Arūpabhava arūpadhammānaṃ yeva hetupaccayo. Kiriya hetusu pana tebhūmakesu pi kusalahetusadisso va paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

Hetupaccayaniddeso nitṭhito.

2.

Ārammaṇapaccayaniddese rūpāyatanan ti rūpasankhātaṃ āyatanan. Sesesu pi es' eva nayo. Cakkhuvīññāṇadhātuyā ti cakkhuvīññāṇasankhātāya dhātuyā. Sesapadesu pi es' eva nayo. Taṃ-sampayuttakānaṃ ti tāya cakkhuvīññāṇadhātuyā sampayuttānaṃ tiṇṇaṃ khandhānaṃ ti sabbesam pi cakkhu¹-pasādavatthukānaṃ catunnaṃ khandhānaṃ rūpāyatanan ārammaṇapaccayena paccayo ti attho. Ito paresu pi es' eva nayo. Manodhātuyā ti² sampayuttadhammāya tividhāya pi manodhātuyā rūpāyatanādīni pañca ārammaṇapaccayena paccayo, no ca kho ekakkhaṇe. Sabbe dhammā ti etāni ca rūpāyatanādīni pañca avasesā ca sabbe pi ñeyyā dhammā imā cha dhātuyo ṭhapetvā sesāya sampayuttadhammāya manovīññāṇadhātuyā ārammaṇapaccayena paccayo ti attho. Yaṃ yaṃ dhammaṃ ārabbhā ti iminā ye ete etāsaṃ sattannaṃ viññāṇadhātūnaṃ ārammaṇadhammā vuttā, te tāsāṃ dhātūnaṃ ārammaṇaṃ katvā uppajjanakkhaṇe yeva ārammaṇapaccayo hontī ti dīpeti. Evaṃ hontā pi ca na ekato hontī. Yaṃ yaṃ ārabbhā ye ye uppajjanti, tesāṃ tesāṃ te te visuṃ visuṃ ārammaṇapaccayo hontī ti pi³ dīpeti. Uppajjanti ti idaṃ yathā najjo sandanti, pabbatā tiṭṭhanti ti sabbakālasangahavasena [vuccati⁴] evaṃ vuttan ti veditabbaṃ. Tena ye pi ārabbhā ye⁴ uppajjinsu, ye pi uppajjissanti, te sabbe ārammaṇapaccayen' eva uppajjinsu ca uppajjissanti cā ti siddhaṃ hoti. Citta-cetasikādharmā ti idaṃ ye ye dhammā ti vuttānaṃ sarūpato

¹ S. °ppa.

² Above, p. 2 (2).

³ B. omits.

⁴ S. omits.

nidassanaṃ.¹ *Te te dhammā ti te te ārammaṇadhammā. Tesā tesā ti tesā tesā citta-cetasikadhammānaṃ. Ayaṃ tāv' ettha pālivaṇṇanā.*

Idaṃ pana ārammaṇaṃ nāma rūpārammaṇaṃ, sadda-gandha-rasa-phoṭṭhabba²-dhammārammaṇaṃ ti koṭṭhāsato chabbidhaṃ hoti.

Tattha ṭhapetvā paññattiṃ, avasesaṃ bhūmito kāmāvacaraṃ . . . pe . . . apariyāpannaṃ ti catubbidhaṃ hoti.

Tattha kāmāvacaraṃ kusalākusalavipāka-kiriyarūpabhedato pañcavidhaṃ.

Rūpāvacaraṃ kusalavipāka - kiriyato tividhaṃ. Tathā arūpāvacaraṃ.

Apariyāpannaṃ kusalavipākanibbānavasena tividhaṃ hoti.

Sabbam eva vā etaṃ kusalākusala-vipāka-kiriya-rūpanibbāna³-paññatti-bhedato sattavidhaṃ hoti.

Tattha kusalaṃ bhūmibhedato catubbidhaṃ hoti. Akusalaṃ kāmāvacaram eva. Vipākaṃ catubbhūmakaṃ.⁴ Kiriyāṃ tibhūmakaṃ. Rūpaṃ ekabhūmakaṃ kāmāvacaram eva. Nibbānam pi ekabhūmakaṃ apariyāpannam eva. Paññatti bhūmivimuttā⁵ ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' etasmiṃ ārammaṇe kāmāvacara-kusalārammaṇaṃ kāmāvacarassa kusalassa rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara-kiriyassa rūpāvacara - kiriyassa cā ti imesaṃ channaṃ rāsīnaṃ ārammaṇapaccayo hoti. Rūpāvacara-kusalārammaṇaṃ tesu chasu rāsīsu kāmāvacaravipākavajjanaṃ pañcannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Arūpāvacara-kusalārammaṇaṃ kāmāvacarakusalassa rūpāvacarakusalassa arūpāvacarakusalassa akusalassa arūpāvacaravipākassa kāmāvacarakiriyassa rūpāvacarakiriyassa arūpāvacarakiriyassa cā ti imesaṃ aṭṭhannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaṃ kāmā-

¹ S. dassanaṃ.

² S. poṭṭh°.

³ S. nibbāna.

⁴ S. bhūmikaṃ.

⁵ Bm. °vinimuttā.

Tattha yaṃ yaṃ ārammaṇaṃ yesaṃ yesaṃ paccayo, te te

⁴ S. *omits* arūpā°.

taṇ taṇ paccayuppannā nāma hontī ti evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Ārammaṇapaccayaniddeso nīṭṭhito.

3.

Adhipatipaccayaniddese¹ *chandādhipatī* ti chandasankhāto adhipati. Chandaṇ dhuraṇ katvā, chandaṇ jeṭṭhakaṇ katvā, cittupattikāle uppannassa kattukamyatāchandasas' etaṇ nāmaṇ.² Sesesu pi es' eva nayo.

Kasmā pana yathā hetupaccayaniddese *hetū hetusampayuttakānaṇ* ti vuttaṇ, evam idha adhipati adhipatisampayuttakānaṇ ti avatvā, *chandādhipatī chandasampayuttakānaṇ* ti ādinā nayena desanā katā ti? Ekakkhaṇe abhāvato. Purimanayasmiṇ hi dve tayo hetū ekakkhaṇe pi hetupaccayo honti, mūlatṭhena upakārabhāvassa avijahanato. Adhipati pana jeṭṭhakatṭhena upakārako, na ca ekakkhaṇe bahu jeṭṭhakā nāma honti; tasmā ekato uppannānam pi nesāṇ ekakkhaṇe adhipatipaccayabhāvo natthi. Tassa adhipatipaccayabhāvassa ekakkhaṇe abhāvato idha evaṇ desanā katā ti.

Evaṇ saha-jātādhipatiṇ dassetvā idāni ārammaṇādhipatiṇ dassetuṇ *yaṇ yaṇ dhammaṇ garuṇ katvā* ti ādi āradhaṇ. Tattha *yaṇ yaṇ dhammaṇ* ti *yaṇ yaṇ ārammaṇadhammaṇ*. *Garuṇ katvā* ti garukāra-cittikāra-vasena vā assāda³-vasena vā garuṇ⁴ bhārikaṇ⁵ laddhabbaṇ avijahitabbaṇ anavaññātaṇ katvā; *te te dhammā* ti *te te garukātabbadhammā*. *Tesaṇ tesaṇ* ti *tesaṇ tesaṇ garukāradhammānaṇ*. *Adhipatipaccayena* ti ārammaṇādhipaccayena paccayo hoti ti *ayaṇ tav' ettha pālivaṇṇanā*.

Ayaṇ pana adhipati nāma saha-jātārammaṇavasena duvidho.

1. Tattha saha-jāto chandādivasena catubbidho.

Tesu ekeko kāmāvacarādivasena bhūmito catubbidho.

¹ Above, p. 2 (8).

² Cf. *Asl.*, 212, 870.

³ S. assādana'.

⁴ S. garu.

⁵ Bm. bhāriyaṇ.

Tattha kāmāvacaro kusalākusala-kiriyavasena tividho.

Akusalaṇ patvā pan' ettha¹ vīmaṇṣādhīpati na labbhati.

Rūpārūpāvacaro kusalakiriyavasena duvidho.

Apariyāpanno kusalavipākavasena duvidho [va].² Ārammaṇādhīpati pana jātibhedato kusala - akusala - vipākakiriya-rūpa-nibbāna³-vasena chabbidho ti evam ettha nānappakārabhedato⁴ viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha saha-jātādhīpatimhi tāva kāmāvacarakusalakiriyasamkhāto adhipati duhetuka-tihetukesu cittuppādesu chandādīnaṇ aññatarāṇ jeṭṭhakaṇ katvā uppattikāle attanā sampayuttadhammānaṇ ceva citta-samuṭṭhānarūpassa ca adhipatipaccayo hoti. Rūpāvacarakusalakiriyasamkhāte pi es' eva nayo. Ayaṇ pana ekanten' eva labbhati. Na hi te dhammā saha-jātādhīpatiṇ vinā uppajjanti. Arūpāvacarakusalakiriyasamkhāto pana pañcavokāre rūpāvacara-adhipati sadiso va. Catuvokāre pana sampayuttadhammānaṇ yeva adhipatipaccayo hoti. Tathā tatthuppanno sabbo pi kāmāvacarādhīpati. Apariyāpanno kusalo pi vipākato pi pañcavokāre ekanten' eva sampayuttadhammānaṇ ca citta-samuṭṭhānarūpānaṇ ca adhipatipaccayo hoti, catuvokāre arūpadhammānaṇ yeva. Akusalo kāmabhava micchattaniyatācittesu dve patighacittesu ca⁵ ekanten' eva sampayuttānaṇ ca cittasamuṭṭhānarūpānaṇ ca adhipatipaccayo hoti.⁶ Aniyato kāmabhavarūpabhavesu attano adhipatikāle tesāṇ yeva. Arūpabhavarūpadhammānaṇ yeva adhipatipaccayo hoti. Ayaṇ tāva saha-jātādhīpatimhi nayo.

Ārammaṇādhīpatimhi pana kāmāvacarakusalo ārammaṇādhīpati kāmāvacarakusalassa lobhasahagatā kusalassā ti imesaṇ dvinnāṇ rāsīnaṇ ārammaṇādhīpatipaccayo hoti. Rūpāvacarārūpāvacare pi kusalārammaṇādhīpatimhi es' eva nayo.

Apariyāpannakusalo pana ārammaṇādhīpati kāmāvacarato nānasampayuttakusalassa ceva nānasampayuttakiriyassa ca ārammaṇādhīpatipaccayo hoti.

¹ B. has asterisk.

² Bm. omits.

³ Bm. nibbānānaṇ.

⁴ Bm. °ppakārato.

⁵ S. omits last three words.

⁶ S. omits.

Akusalo pana ārammaṇādhīpati nāma lobhasahagata-cittupphādo vuccati. So lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Kāmāvacaro pana vipākārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpati paccayo hoti. Tathā rūpāvacarārūpāvacara-vipākārammaṇādhīpati.¹

Lokuttaro pana vipākārammaṇādhīpati kāmāvacarato ñāṇasampayuttakusalakiriyānaṃ yeva ārammaṇādhīpati paccayo hoti.

Kāmāvacarādibhedato pana tividho pi kiriyārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Catusamutṭhānikarūpasankhāto rūpakkhando ārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Nibbānaṃ kāmāvacarato ñāṇasampayuttakusalassa ñāṇasampayuttakiriyassa lokuttarakusalassa lokuttaravipākassa cā ti² imesaṃ catunnaṃ rāsīnaṃ ārammaṇādhīpatipaccayo hoti ti evam ettha paccayuppannato pi viññātabbo vinichayo ti.

Adhipatipaccayaniddeso nīṭṭhito.

4.

Anantarapaccayaniddese *manodhātuyā* ti vipākamanodhātuyā. *Manoviññāṇadhātuyā* ti santīraṇakiccāya ahetukavipākamanoviññāṇadhātuyā. Tato paraṃ pana voṭṭhappana³-javana-tadārammaṇa-bhavanga-kiccā manoviññāṇadhātuyo vattabbā siyuṃ, tā avuttā pi iminā nayena veditabbā ti nayaṃ dassetvā desanā sankhittā.

Purimā purimā kusalā dhammā ti⁴ ādike ca chaṭṭhanaye tā sangahitā ti pi idha na vuttā ti veditabbā.

Tattha *purimā purimā* ti chasu dvāresu pi anantarātītā kusalajavanadhammā datṭhabbā. *Pacchimānaṃ pacchimānaṃ* ti anantaraṃ uppajjamānānaṃ yeva. *Kusalānaṃ* ti sadi-

¹ S. ends sentence at arūpāvacaro.

³ Bm. voṭṭhabbana. So again below.

² S. °vipākassāti.

⁴ Above, p. 3 (4).

sakusalānaṃ. *Aryākatānan* ti idaṃ pana kusalānantaraṃ tadārammaṇa-bhavanga-phalasamāpattivaseṇa vuttaṃ. Akusalamūlake *aryākatānan* ti tadārammaṇa-bhavanga-sankhātānaṃ yeva. *Avyākatamūlake aryākatānan* ti āvajjana-javanavasena vā bhavangavasena vā pavattānaṃ kiriya vipākāvyākatānaṃ, kiriyamanodhātuto patthāya pana yāva voṭṭhappanakkiccā manoviññānadhātu tāva pavattesu vithicittesu pi ayaṃ nayo labbhat' eva. *Kusalānan* ti pañcadvāre voṭṭhappanānantarānaṃ paṭhamajavanakusalānaṃ. *Akusalānan*¹ ti pade pi es' eva nayo. *Yesaṃ yesaṃ* ti idaṃ sabbesam pi anantarapaccayadhammānaṃ sankhepalakkhaṇaṃ ti ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana anantarapaccayo nāma, ṭhapetvā nibbānaṃ, catubhūmako arūpadhammarāsi yevā ti veditabbo. So jātivasena kusalākusalavipākakiriyato catudhā bhijjati.

Tattha kusalo kāmāvacarādibhedato catubbidho hoti. Akusalo kāmāvacaro va. Vipāko catubhūmako. Kiriyaanantarapaccayo pana tebhūmako ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha kāmāvacarakusalato anantarapaccayo attanā sadisass' eva kāmāvacarakusalassa anantarapaccayo hoti. Nāṇasampayuttakāmāvacarakusalo pana rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassa ti imesaṃ tinnāṃ² rāsīnaṃ anantarapaccayo hoti. Kāmāvacarakusalo ca³ kāmāvacaravipākassa rūpāvacara⁴ arūpāvacaravipākassa nāṇasampayutto lokuttaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacarakusalo rūpāvacarakusalassa nāṇasampayuttakāmāvacaravipākassa rūpāvacaravipākassā ti imesaṃ tinnāṃ rāsīnaṃ anantarapaccayo hoti. Arūpāvacarakusalo tesā dvinnaṃ vipākānaṃ attano kusalassa vipākassa cā ti aviseṣena catunnaṃ rāsīnaṃ anantarapaccayo hoti; viṣeṣena pan' ettha neva saññā-nāsaññāyatana kusalo anāgāmiphala-sankhātassa lokuttaravipākassā pi anantarapaccayo hoti. Lokuttarakusalo lokuttaravipākass' eva anantarapaccayo

¹ S. akusalamūlānan ti.

³ S. omits.

² S. tinnāṃ *always*.

⁴ Bm. °vacarārūpā°.

hoti. Akusalo avisesena akusalassa ceva kusalākusalavipākassa ca ; visesena pan' ettha sukhamaññhattavedanā sampayutto akusalo rūpāvacara-arūpāvacaravipākassā pi ti imesaṇ catunnaṇ rāsinaṇ anantarapaccayo hoti. Kāmāvacara-vipāko kāmāvacaravipākassa ñāṇasampayutto vā ñāṇavippayutto vā vipāko kāmāvacarakiriyāvajjanassa, ñāṇasampayutto vipāko pan' ettha paṭisandhivasena uppajjamānassa rūpāvacarārūpāvacaravipākassā pi ti imesaṇ catunnaṇ rāsinaṇ anantarapaccayo hoti. Rūpāvacaravipāko sahetukāmāvacaravipākassa rūpāvacarārūpāvacara-vipākassa kāmāvacarakiriyāvajjanassā ti imesaṇ catunnaṇ rāsinaṇ anantarapaccayo hoti. Arūpāvacaravipāko ti hetukakāmāvacaravipākassa arūpāvacaravipākassa kāmāvacarakiriyāvajjanassā ti tiṇṇaṇ rāsinaṇ anantarapaccayo hoti. Lokuttaravipāko tihetukakāmāvacaravipākassa rūpāvacarārūpāvacaralokuttaravipākassā ti catunnaṇ rāsinaṇ anantarapaccayo hoti. Kāmāvacarakiriyāṇaṃ kāmāvacarakusalassa¹ akusalassa catubhūmakavipākassa tebhūmakakiriyassā ti navannaṇ rāsinaṇ anantarapaccayo hoti. Rūpāvacarakiriyāṇaṃ² tihetukakāmāvacaravipākassa rūpāvacaravipākassa rūpāvacarakiriyassā ti tiṇṇaṇ rāsinaṇ anantarapaccayo hoti. Arūpāvacarakiriyāṇaṃ² tihetukakāmāvacaravipākassa rūpāvacarārūpāvacara-lokuttaravipākassa arūpāvacarakiriyassā ti pañcannaṇ rāsinaṇ anantarapaccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Anantarapaccayaniddeso nittitho.

5.

Samanantarapaccayaniddeso iminā samānagatiko va. Ime pana dve paccayā mahāvitthārā, tasmā sabbacittupattivasena tesāṇ upaparikkhitvā vitthāro gahetabbo.

Samanantarapaccayaniddeso nittitho.

¹ Bm. kusalākusalassa.

² S. Ririya.

6.

Sahajātapaccayaniddese aññamaññan ti añño aññassa. Iminā va etesaṇ dhammānaṇ ekakkhaṇe paccayabhāvaṇ ceva paccayuppannabhāvaṇ ca dīpeti. Okkantikkhaṇe ti pañcavokāre¹ paṭisandhikkhaṇe; tasmiṇ hi khaṇe nāmarūpaṇ okkantaṇ viya, pakkhandantaṇ viya, paralokato imaṇ lokaṇ āgantvā pavisantaṇ viya uppajjati; tasmā so khaṇo okkantikkhaṇo ti vuccati. Ettha ca rūpan ti hadaya-vatthumattam eva adhippetāṇ. Taṇ hi nāmassa nāmaṇ ca tassa aññamaññaṇ sahajātapaccayatthaṇ pharati. Citta-cetasikā ti pavattiyaṇ cattāro khandhā. Sahajātapaccayenā ti ettha cittasamuṭṭhānarūpā citta-cetasikānaṇ paccayatthaṇ na pharanti; tasmā aññamaññan ti na vuttaṇ. Tathā upādārūpābhūtānaṇ; rūpino dhammā arūpīnaṇ dhammānaṇ ti hadayavatthu catunnaṇ khandhānaṇ. Kiñci² kāle ti kismiñci kāle. Sahajātapaccayenā ti paṭisandhiṇ sandhāya vuttaṇ. Na sahajātapaccayenā ti pavattiṇ sandhāya vuttaṇ.

Ayaṇ pana : cattāro khandhā arūpino aññamaññaṇ sahajātapaccayena paccayo ti evaṇ chahi koṭṭhāsehi ṭhito. Tattha tayo koṭṭhāsā aññamaññavasena vuttā, tayo na aññamaññavasena. Tattha paṭhamakoṭṭhāse arūpam eva paccayo ca paccuppannaṇ ca. Dutiye rūpam eva. Tatiye nāmarūpaṇ. Catutthe paccayo arūpaṇ, paccayuppannaṇ rūpaṇ. Pañcame paccayo pi paccayuppannam pi rūpam eva. Chatṭhe paccayo rūpaṇ, paccayuppannaṇ arūpan ti ayaṇ tāv' ettha pālivaṇṇanā.

Ayaṇ pana sahajātapaccayo jātivasena : kusalo, akusalo, vipāko, kiriyaṇ,³ rūpan ti pañcadhā bhijjati. Tattha kusalo bhūmito catubbidho hoti. Akusalo ekavidho. Vipāko catubbidho. Kiriya-sankhāto tividho. Rūpaṇ ekavidhaṇ kāmāvacaram evā ti. Evaṇ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakam pi kusalaṇ pañcavokārabhave attanā sampayuttadhammānaṇ⁴ ca saha-

¹ Bm. pañcavokārabhave.² S. kañci.³ S. °kiriya.⁴ Bm. °naṇ ceva, omitting what follows till citta-samuṭṭhāna°.

jātapaccayo hoti. Yaṇ pan' ettha rūpaṇ na samuṭṭhāpeti cittasamuṭṭhānarūpassa ca sahaajātapaccayo hoti. Tathā akusalaṇ. Yaṇ pan' ettha arūpe uppajjati, taṇ arūpa-dhammānaṇ yeva sahaajātapaccayo hoti. Kāmavacara-rūpāvacaravipākaṇ cittasamuṭṭhānarūpassa ceva sampayuttadhammānaṇ ca sahaajātapaccayo hoti. Yaṇ pan' ettha rūpaṇ na samuṭṭhāpeti, taṇ sampayuttadhammānaṇ yeva. Yaṇ paṭisandhiyaṇ uppajjati, taṇ kaṭattā rūpānaṇ cā pi¹ sahaajātapaccayo hoti. Arūpāvacaravipākaṇ sampayuttadhammānaṇ yeva. Lokuttaravipākaṇ pañcavokāre sampayuttadhammānaṇ ceva cittasamuṭṭhānarūpānaṇ ca. Catuvokāre arūpānaṇ yeva. Kāmāvacara-arūpāvacarakiriyā pañcavokāre sampayuttānaṇ² ceva cittasamuṭṭhānarūpānaṇ ca sahaajātapaccayo hoti, catuvokāre, arūpānaṇ yeva.³ Rūpāvacara - kiriyāsampayuttadhammānaṇ ceva citta-samuṭṭhānarūpānaṇ ca ekantena sahaajātapaccayo hoti. Catusamuṭṭhānikassa rūpassa kammāsamuṭṭhānarūpe ekaṇ mahābhūtaṇ tiṇṇaṇ, tiṇi ekassa, dve⁴-tiṇṇaṇ mahābhūtānaṇ, mahābhūtā upādā-rūpassa sahaajātapaccayena paccayo. Kāmāvacara - rūpāvacara - paṭisandhikkhaṇe vatthurūpaṇ vipāka - khandhānaṇ⁵ sahaajātapaccayena paccayo. Utu-cittāhārasamuṭṭhānesu pana mahābhūtāni aññamaññaṇ ceva upādā-rūpassa ca sahaajātapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Sahaajātapaccayaniddeso niṭṭhito.

7.

Aññamaññapaccayaniddese sahaajātapaccayaniddesassa purimānaṇ tiṇṇaṇ koṭṭhāsānaṇ vasena pāli-āgatā. Tassā tattha vuttasadisā va⁶ vaṇṇanā ti puna 'na gahitā. Ayaṇ pi ca aññamaññapaccayo jātivasena kusalo, akusalo, vipāko, kiriyaṇ,⁷ rūpan ti pañcadhā bhinno.

¹ S. cāti.

² S. *substitutes* sampayuttakānaṇ.

³ Bm. -kkhandhā°.

⁴ S. *omits*.

⁵ Bm °yuttakānaṇ.

⁶ Bm. dvinnaṇ.

⁷ S. kiriyā.

Tattha kusalo bhūmito catubbidho. Sabbajā purimasa-disam evā ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evajā bhinne pan' ettha sabbam pi catubhūmakajā kusalajā attanā sampayuttadhammānajā aññamaññapaccayena paccayo. Tathā akusalajā. Vipāke pana kāmāvacararūpāvacara-vipākajā paṭisandhiajā vatthurūpassa pavatte sampayuttadhammānajā yeva;¹ arūpāvacaralokuttaravipākajā sampayuttadhammānajā yeva aññamaññapaccayena paccayo. Sabbam pi kiriajā sampayuttadhammānajā yeva aññamaññapaccayena paccayo. Catusamuṭṭhānika - rūpassa kammāsamūṭṭhāne ekaajā mahābhūtajā tiṇṇajā, tiṇi ekassa, dve dvinnajā mahābhūtānajā aññamaññapaccayena paccayo hoti. Kāmāvacararūpāvacara-paṭisandhiajā vatthurūpajā vipākakkhandhānajā aññamaññapaccayena paccayo. Utu-cittāhāra-samuṭṭhānesu mahābhūtān' eva mahābhūtānajā aññamaññapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Aññamaññapaccayaniddeso nīṭṭhito.

8.

Nissayapaccayaniddese saha-jātapaccayaniddessassa purimānajā pañcannajā koṭṭhāsānajā vasena saha-jātanissayanajā² dassetvā puna chaṭṭhena koṭṭhāsena purejātanissayanajā dassetuṇ cakkhāyatanajā cakkhuvīññāṇadhātuyā ti³ ādi āradhajā.

Tattha yajā rūpajā nissāyā ti vatthurūpajā sandhāya vuttajā. Taj hi nissāya tividhā manodhātu, ṭhapetvā arūpāvipākajā, dvāsattatividhā manovīññāṇadhātū ti imāni pañcasattati cittāni vattantī ti ayaṇ tāv' ettha pālivaṇṇanā. Ayam pi nissayapaccayo jātivasena kusalādi-bhedato pañcadhā va bhijjati.

Tattha kusalo bhūmito catubbidho va, akusalo ekavidho

¹ S. *omits*.

² S. °nissayāni.

³ Above, p. 4 (8).

vipāko catubbidho, kiriya-sankhāto tividho, rūpaṃ ekavi-dham evā ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubhūmakam pi kusalaṃ pañcavokāre sampayuttakhandhānaṃ ceva cittasamuṭṭhā-narūpassa ca nissayapaccayena paccayo hoti. Tathā akusa-laṃ. Yaṃ pan' ettha āruppe¹ uppajjati, taṃ arūpadhammānaṃ yeva nissayapaccayo hoti. Kāmāvacara-rūpāvacaratṭhāna-vipākaṃ pavatte sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpassa ca, paṭisandhiyaṃ kaṭattā rūpassā pi nissaya-paccayena paccayo hoti. Arūpāvacaravipākaṃ sampayutta-khandhānaṃ yeva hoti. Lokuttaravipākaṃ pañcavokāre sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca nissaya-paccayena paccayo hoti, catuvokāre arūpass' eva nissaya-paccayo hoti. Kāmāvacara-rūpāvacarakiriyā pañcavokāre sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca nissaya-paccayo hoti, catuvokāre arūpānaṃ yeva. Rūpāvacara-kiriyaṃ² sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca ekantena nissayapaccayo hoti. Catusamuṭṭhānika-rūpassa ca kammamuṭṭhānarūpe ekaṃ mahābhūtaṃ tiṇṇaṃ, tiṇi ekassa, dve dvinnāṃ mahābhūtānaṃ, mahābhūtā upādā-rūpānaṃ, vatthurūpaṃ pañcavokārabhave catu-bhūmakakusalassa akusalassa, ṭhapetvā āruppavipākaṃ¹ ceva dve pañcaviññānāni ca sesa³-tebhūmakavipākassa tebhūmakakiriyassā ti imesaṃ dhammarāsīnaṃ⁴ nissaya-paccayo hoti. Cakkhāyatanādīni pañca-sampayuttakānaṃ cakkhuvīññānādīnaṃ nissayapaccayo hoti. Utucittāhāra-samuṭṭhānesu pana mahābhūtāni mahābhūtānaṃ ceva upādā-rūpassa ca nissayapaccayena paccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Nissaya paccayaniddeso nīṭṭhito.

9.

Upanissayapaccayaniddese *purimā purimā* ti anantarūpa-nissaye samanantarātītā labbhanti. Ārammaṇūpanissaya-

¹ Cf. *above*, p. 37, arūpe. ² S. kiriyā.

³ S. sesaṃ.

⁴ Bm. dhammānaṃ for dhammarāsīnaṃ

pakatūpanissayesu nānāvithivasena purimatarā. Te tayo pi rāsiyo,¹ kusalavasena kusalapade labbhanti. Kusalena pana akusale samanantarātītā na labbhanti. Ten'eva vuttaṇ : *akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti*. Idaṃ hi : *kusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo*.

Ārammaṇūpanissayo pakatūpanissayo. Ārammaṇūpanissayo dānaṃ datvā sīlaṃ samādiyitrā uposathakammaṃ katvā taṃ garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati diṭṭhi uppajjati. Pubbe suciṇṇāni garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati diṭṭhi uppajjati. Jhānā vuṭṭhahitrā jhānaṃ garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati diṭṭhi uppajjati. Pakatūpanissayo saddhaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Sīlaṃ, suttaṃ, cāgaṃ, paññaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Saddhā, sīlaṃ, suttaṃ, cāgo, paññā rāgassa dosassa mohassa mānassa diṭṭhiyā patthanāya upanissayapaccayena paccayo ti² imaṃ nayaṃ sandhāya vuttaṇ.

Kusalena avyākate tayo pi labbhanti. Tathā akusalena akusale. Akusalena pana kusale samanantarātītā na labbhanti. Tena vuttaṇ : *kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti*. Idam pi hi : *akusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo. Pakatūpanissayo rāgaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādeti, dosaṃ, mohaṃ, mānaṃ, diṭṭhiṃ, patthanāṃ, upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppādeti. Rāgo, doso, moho, māno, diṭṭhi, patthanā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo. Pānaṃ hantrā tassa paṭighātattāya dānaṃ deti ti² ādinā nayaṃ Pañhāvāre āgataṃ pakatūpanissayam eva sandhāya vuttaṇ.*

Akusalaṃ pana kusalassa ārammaṇūpanissayo na hoti. Kasmā ? Taṃ garuṃ katvā tassa appavattanato ti.

Yathā anantarūpanissayo, evaṃ ārammaṇūpanissayo p'ettha na labbhatī ti veditabbo.

¹ S. rāsī. Bm. rāsayo*.

² Pt. II., Kusalattika, Pañhavāra, § 9.

Akusalena avyākatapade ārammaṇūpanissayo na labbhati. Na hi avyākatā dhammā akusalaṃ garuṇ karonti. Yasmā pana anantaratā labbhati, tasmā ettha kesañci ti na vuttaṃ. Avyākatena pana avyākate, kusale, akusale ti tisu navesu tayo pi upanissayā labbhant' eva.

Puggalo pi *senāsanam* pi ti idaṃ pada¹-dvayaṃ pakatūpanissayavasena vuttaṃ. Idaṃ hi dvayaṃ kusalākusalapavattiyā balavapaccayo hoti. Paccayabhāvo c' assa pan' ettha pariyāyavasena veditabbo.² Ayaṃ tāv' ettha pāli-vajjanā.

Ayaṃ pana upanissayapaccayo nāma saddhiṃ ekaccāya paññattiyā sabbe pi catubhūmakadhammā. Vibhāgato pana ārammaṇūpanissayādivasena tividho hoti. Tattha ārammaṇūpanissayo ārammaṇādhipatinā ninnānākaraṇo ti hetthāvuttanayen' eva nānappakārabhedato gahetabbo. Anantarūpanissayo anantarapaccayena ninnānākaraṇo. So pi hetthā vuttanayen' eva nānappakārabhedato gahetabbo.³ Paccayuppannato pi nesāṃ tattha vuttanayen' eva vinicchayo veditabbo.

Pakatūpanissayo pana jātivasena kusalākusalavipākakiriya-rūpabhedato pañcavidho hoti. Kusalādīnaṃ pana bhūmibhedato anekavidho ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha tebhūmakakusalo catubhūmakassā⁴ pi kusalassa akusalassa vipākakiriyassā ti catunnaṃ rāsīnaṃ pakatūpanissayo hoti. Lokuttaro akusalass' eva na hoti. Amhākaṃ ācariyena lokuttaradhammo nibbattito ti iminā pana nayena aññesaṃ akusalassā pi hoti. Yassa vā uppajjissati, tassā pi anuttaresu vimokkhesu pi 'haṃ upatthāpayato iminā nayena hoti yeva. Akusalo sabbesam pi catubhūmakānaṃ khandhānaṃ pakatūpanissayo hoti. Tathā tebhūmako vipāko. Lokuttaravipāke hetthimāni tīni phalāni akusalass' eva na honti. Uparitthimaṃ⁵ kusalassā pi. Purimanayena pana aññesaṃ vā yassa vā uppajjissati, tassa santāne sabbo pi lokuttaravipāko sabbesaṃ

¹ Bm. *omits*.² Bm. *adds* ti.³ Bm. veditabbo.⁴ S. bhūmikass°.⁵ S. uparimaṃ.

kusalādīnaṃ arūpakkhandhānaṃ pakatūpanissayo hoti. Kiri-yasankhāto pi pakatūpanissayo catubhūmakānaṃ kusalā¹-dikhandhānaṃ hoti yeva. Tathā rūpasankhāto. Sayāṃ pana rūpaṃ imasmiṃ Patthāna-mahāpakaraṇe āgatana-yena upanissayapaccayaṃ na² labbhati.³ Suttantikapariyā-yena pana labbhatī ti⁴ vattuṃ vaṭṭati. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Upanissayapaccayaniddeso nitthito.

10.

Purejātapaccayaniddese *purejātapaccayena paccayo* ti ettha purejātaṃ nāma yassa paccayo hoti, tato purima-taraṃ jātīṃ jātikkhaṇaṃ atikkamitvā tthitikkhaṇaṃ pat-taṃ. *Cakkhāyatanan* ti ādi-vatthu purejātavasena vuttaṃ. *Rupāyatanan* ti ādi ārammaṇapurejātavasena. *Kiñcikāle*⁵ *purejātapaccayenā* ti pavattiṃ sandhāya vuttaṃ. *Kiñcikāle na purejātapaccayenā* ti paṭisandhiṃ sandhāya vuttaṃ. Evaṃ sabbathā pi pañcadvāre vatthārammanavasena manodvāre vatthuvasen' ev' āyaṃ pāli-āgatā.

Pañhavāre pana ārammaṇapurejātaṃ *sekhā vā puthuj-janā vā cakkhuṃ aniccato dukkhato anattato vipassantī* ti āgatattā manodvāre pi ārammaṇapurejātaṃ labbhat' eva. Idha pana sāvasesavasena desanā katā ti āyaṃ tāv ettha pālivanṇanā.

Āyaṃ pana purejātapaccayo suddharūpam eva hoti. Tañ ca kho uppādakkhaṇaṃ atikkamitvā tthippattaṃ atthā-rasavidhaṃ rūparūpam eva. Taṃ sabbam pi vatthu pure-jātaṃ ārammaṇapurejātan ti dvidhā tthitaṃ.

Tattha *cakkhāyatanan* . . . *pe* . . . *kāyāyatanan* *vatthu-rūpan* ti idaṃ vatthu purejātaṃ nāma. Sesaṃ imāya pāliyā āgatañ ca anāgatañ ca vaṇṇo, saddo, gandho, raso, catasso dhātuyo, tīṇi indriyāni, kabalinkāro āhāro ti dvādasā-

¹ Bm. akusalā.

² Bm. *has asterisk*.

³ Bm. labbhati.

⁴ Bm. labbhatī ti.

⁵ S. kanci°.

vidhaṇ rūpaṇ ārammaṇapurejātapaccayo¹ ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha cakkhāyatanaṇ dvinnāṇ cakkhu-viññāṇānaṇ purejātapaccayena paccayo. Tathā itarāṇi cattāri sotaviññāṇādīnaṇ. Vatthurūpaṇ pana, ṭhapetvā pañcaviññāṇāni, cattāro ca āruppavipāke, sesānaṇ sabbesam pi catubhūmakānaṇ kusalākusalavyākātānaṇ cittacetasikānaṇ purejātapaccayo hoti. Rūpādīni pana pañcadvārārammaṇāni² dve pañcaviññāṇānaṇ ceva manodhātūnaṇ ca ekanten' eva purejātapaccayo hontī. Aṭṭhārasavidham pi pan' etaṇ rūparūpaṇ kāmāvacarakusalassa, rūpāvacarato abhiññā kusalassa, akusalassa, tadārammaṇabhāvino kāmāvacaravipākassa, kāmāvacarakiriyassa, rūpāvacarato abhiññā kiriyassā ti imesaṇ channaṇ rāsīnaṇ purejātapaccayo hoti ti. Evam ettha paccuppannato pi viññātabbo vinicchayo ti.

Purejātapaccayaniddeso nitṭhito.

11.

Pacchājātapaccayaniddese *pacchājātā* ti³ yassa kāyassa paccayo hontī, tasmiṇ uppajjitvā ṭhite jātā. *Purejātassā* ti tesāṇ uppādato paṭhamataṇaṇ jātassa jātikkhaṇaṇ atikkamitvā ṭhitippattassa. *Imassa kāyassā* ti imassa catusamutṭhānika - tisamutṭhānikabhūta - upādā - rūpasankhātassa kāyassa. Ettha ca tisamutṭhānikakāyo ti āhāra-samutṭhānassa abhāvato brahmāpārisajjādīnaṇ kāyo veditabbo. Ayam ettha pāli-vaṇṇanā.

Ayaṇ pana pacchājātapaccayo nāma sankhepato, ṭhapetvā āruppavipāke, avasesā catubhūmakā arūpakkhandhā. So jātivasena kusalākusalavipākakiriyabhedenā catudhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha pañcavokārabhave uppannaṇ catubhūmakakusalaṇ ca akusalaṇ ca uppādakkaṇaṇ atikkamitvā ṭhitippattassa catusamutṭhānika-tisamutṭhānika-

¹ S. purejātaṇ nāmā ti.

² Bm. omits dvārā.

³ Above, p. 5 (11).

rūpakāyassa pacchājātapaccayo hoti. Vipāke pi, t̐hapetvā paṭisandhivipākaṇ, avaseso kāmāvacararūpāvacaravipāko tass' eva ekantena pacchājātapaccayo hoti. Lokuttaro pi pañcavokāre uppannavipākass'¹ eva pacchājātapaccayo hoti. Tebhūmakakiriya pi pañcavokāre uppannā va vuttappa-kārassa kāyassa pacchājātapaccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Pacchājātapaccayaniddeso nitt̐hito.

12.

Āsevanapaccayaniddese *purimā purimā* ti sabbanayesu samanantarā ti tāva dat̐thabbā. Kasmā pan' ettha anantaratapaccaye viya *purimā purimā kusalā dhammā pacchimānaṇ pacchimānaṇ avyākātānaṇ dhammānaṇ* ti ādinā nayena bhinnajātikehi saddhiṇ niddeso na kato ti? Attano gatiṇ gāhāpetuṇ asammattatāya. Bhinnajātikā hi bhinnajātikānaṇ arūpadhammānaṇ āsevanaguṇena paṇa-bala-vabhāvaṇ sādhayamānā attano kusalādibhāvasankhātāṇ gatiṇ gāhāpetuṇ na sakkonti; tasmā tehi saddhiṇ niddesaṇ akatvā ye ye saṇvasanā sankhātena āsevanena paṇatara-balavatarabhāva-visiṭṭhaṇ attano kusalādibhāvasankhātāṇ gatiṇ gāhāpetuṇ sakkonti, tesāṇ tehi samānajātikeh' eva saddhiṇ niddeso kato ti veditabbo.

Atha vipākāvyākataṇ kasmā na gahitaṇ ti? Āsevanābhāvena. Vipākaṇ hi kammavasena vipākabhāvappattaṇ kammaparīṇāmitaṇ hutvā vattati, nirussāhaṇ dubbalaṇ ti āsevanaguṇena attano sabhāvaṇ gāhāpetvā paribhāvetvā neva aṇṇaṇ vipākaṇ uppādetuṇ sakkoti, na purimavipākānubhāvaṇ gahetvā uppajjitun ti. Kamma²-vegakkhittaṇ pana patitaṇ viya hutvā uppajjati ti sabbathā pi vipāke āsevanaṇ natthi ti āsevanābhāvena vipākaṇ na gahitaṇ. Kusālākusalakiriyaṇantaraṇ uppajjamānaṇ pi c' etaṇ kammapaṭibaddhavuttitāya āsevanaguṇaṇ na gaṇhati ti kusalādayo pi' ssa āsevanapaccayo na honti. Api ca nānā-

¹ Bm. °vipāko tass' eva.

² Bm. has asterisk.

jātikattā p'ete na honti yeva. Bhūmito pana ārammaṇato vā nānājātikattaṃ nāma natthi; tasmā kāmāvacarakusalakiriyaṃ mahaggatakusalakiriyaṇaṃ pi sankhārarammaṇaṃ ca anulomakusalaṃ nibbānārammaṇassa gotrabhu-kusalassa āsevanapaccayo hoti yevā ti ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana āsevanapaccayo jātito tāva kusalo, akusalo, kiriyāvyākato ti tidhā ṭhito.

Tattha kusalo bhūmito kāmāvacaro, rūpāvacaro, arūpāvacaro ti tividho hoti. Akusalo kāmāvacaro va. Kiriyāvyākato kāmāvacaro rūpāvacaro arūpāvacaro ti tividho va. Lokuttaro āsevanapaccayo nāma natthi ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha kāmāvacarakusalaṃ attano anantarassa kāmāvacarakusalass' eva. Yaṃ pan' ettha nāṇasampayuttaṃ taṃ attanā sadisavedanassa rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassā ti imesaṃ rāsinaṃ¹ āsevanapaccayo hoti. Rūpāvacarakusalaṃ pana rūpāvacarakusalass' eva; arūpāvacarakusalaṃ arūpāvacarakusalass' eva; akusalaṃ pana akusalass' eva āsevanapaccayo hoti. Kiriyaṃ pana kāmāvacara-kiriyasankhāto tāva kāmāvacara-kiriyass' eva. Yo pan' ettha nāṇasampayutto, so attanā sadisavedanassa rūpāvacarakiriyassa arūpāvacarakiriyassā ti imesaṃ rāsinaṃ¹ āsevanapaccayo hoti. Rūpāvacarakiriyasankhāto pana rūpāvacarakiriyass' eva arūpāvacarakiriyasankhāto arūpāvacarakiriyass' eva āsevanapaccayo hoti. Vipāko pana ekadhammassā pi ekadhammo pi vā koci vipākassa āsevanapaccayo natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Āsevanapaccayaniddeso nīṭṭhito.

13.

Kammappaccayaniddese kamman ti cetanākammaṃ ceva. Kaṭattā ca rūpāṇaṃ ti kammassa kaṭattā uppannarūpāṇaṃ. Kammappaccayenā ti anekānam pi kappakoṭīnaṃ matthake

¹ S. omits.

attano phalaṇ uppādetuṇ samatthena nānākkhaṇika-kamma-paccayenā ti attho.

Kusalākusalaṇ hi kammaṇ attano pavattikkhaṇe phalaṇ na deti. Yadi dadeyya, yaṇ manusso devalokūpagakusala-kammaṇ karoti; tass' ānubhāvena tasmiṇ yeva khaṇe devo bhaveyya. Yasmiṇ pana khaṇe taṇ kataṇ, tato aññasmiṇ khaṇe avijjamānam pi kevalaṇ kaṭattā yeva diṭṭh' eva dhamme uppajjetvā¹ apare vā pariyāye avasesapaccaya-samāyoge sati phalaṇ uppādeti, niruddhā pi purimasippādiki-riyā viya kālantare pacchimasippādiki-riyāya; tasmā nānākkhaṇika kamma-paccayo ti vuccati.

Cetanā sampayuttakānaṇ dhammānaṇ ti yā kāci cetanā attanā sampayuttakānaṇ dhammānaṇ. *Taṇ-samuṭṭhānānaṇ* ti iminā paṭisandhikkhaṇe kaṭattā rūpam pi gaṇhāti.² *Kamma-paccayenā* ti idaṇ saha-jāta-cetanāṇ sandhāya vuttaṇ. Kusalādisu hi yā kāci saha-jāta-cetanā sesadhammānaṇ cittappayogasankhātena kiriyabhāvena upakārikā³ hoti; tasmā saha-jāta-kamma-paccayo ti vuccati. Tāv' ayaṇ ettha pālivannanā.

Ayaṇ pana kamma-paccayo atthato catubhūmika⁴-cetanā-mattam eva. So jātibhedato kusalo, akusalo, vipāko, kiriyā ti catudhā bhijjati. Tattha kusalo bhūmito kāmāvacarādivasena catudhā bhijjati. Akusalo ekadhā va. Vipāko catudhā. Kiriyā tidhā vā ti. Evam ettha nānapakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha saha-jātā kāmāvacarakusala-cetanā pañcavokāre attanā sampayuttadhammānaṇ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayuttakhandhānaṇ yeva saha-jāta-kamma-paccayena⁵ paccayo hoti. Uppajjitvā niruddhā pana attano vipākānaṇ⁶ kaṭattā ca rūpānaṇ nānākkhaṇikakamma-paccayena paccayo hoti. Sā ca kho pañcavokāre yeva, na aññattha. Saha-jātā rūpāvacarakusalacetanā attanā sampayuttadhammānaṇ ceva cittasamuṭṭhānarūpānaṇ ca ekanten' eva saha-jāta-kamma-paccayena paccayo. Uppajjitvā niruddhā pana

¹ Bm. upapajjetvā.

² Bm. gaṇhāti.

³ S. upakāro.

⁴ S. bhūmaka.

⁵ Bm. omits.

⁶ Bm. inserts khandhānaṇ.

attano vipākānañ ceva kaṭattā rūpānañ ca nānākkha-
 ñikakammapaccayena paccayo.¹ Arūpāvacarā pana lokut-
 tarā ca saha-jātā kusalacetanā pañcavokāre attanā sampa-
 yuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca, catu-
 vokāre sampayuttakhandhānañ yeva saha-jātakammapacca-
 yena paccayo. Uppajjitvā niruddhā pan' esā duvidhā pi
 attano attano vipākakkhandhānañ yeva nānākkhaṇika-
 kammapaccayena paccayo. Saha-jātā akusalacetanā pañca-
 vokāre attanā sampayuttakhandhānañ ceva cittasamuṭ-
 ṭhānarūpānañ ca catuvokāre arūpakkkhandhānañ yeva
 saha-jātakammapaccayena paccayo. Uppajjitvā niruddhā
 pana vipākakkhandhānañ ceva kaṭattā rūpānañ ca nā-
 nākkhaṇikakammapaccayena paccayo. Kāmāvacararūpā-
 vacarato vipākacetanā attanā sampayuttadhammānañ
 pavatte cittasamuṭṭhānarūpānañ paṭisandhiyañ kaṭattā
 rūpānañ ca saha-jātakammapaccayena paccayo. Arūpā-
 vacaravipākacetanā attanā sampayuttadhammānañ yeva
 saha-jātakammapaccayena paccayo. Lokuttaravipākace-
 tanā pañcavokāre attanā sampayuttadhammānañ ceva
 cittasamuṭṭhānarūpassa ca, catuvokāre arūpass'² eva saha-
 jātakammapaccayena paccayo. Tebhūmikā kiriyacetanā
 pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhā-
 narūpassa ca saha-jātakammapaccayena paccayo. Yā pan'
 ettha āruppe uppajjati, sā³ arūpadhammānañ yeva saha-
 jātakammapaccayena paccayo ti. Evam ettha paccayup-
 pannato viññātabbo vinicchayo ti.

Kammapaccayaniddeso nittihito.

14.

Vipākappaccayaniddese *vipākā cattāro khandhā* ti yasmiñ
 kammāsamūṭṭhānā pi rūpā vipākā na honti, tasmā *vipākā*
 ti vatvā *cattāro khandhā* ti vuttañ. Evam ayañ pāḷi arūpa-
 dhammānañ yeva vipākappaccayavasena āgatā.

Pañhavāre pana *vipākāvyākato eko khandho tiṇṇaṇ*⁴

¹ S. omits this sentence.

² S. arūpāvacarass'.

³ Bm. has asterisk.

⁴ S. tiṇṇannaṇ.

*khandhānaṃ cittasamuṭṭhānaṃ ca rūpānaṃ vipākappaccayena paccayo ; paṭisandhikkhaṇe vipākāvyākato eko khandho tiṇṇaṃ*¹ *khandhānaṃ kaṭattā ca rūpānaṃ vipākappaccayena paccayo ti āgatattā cittasamuṭṭhāna-kammasamuṭṭhānānaṃ rūpānam pi vipākappaccayo labbhati. Idha pana sāvasavasena desanā katā ti ayaṃ tāv' ettha pālivaṇṇanā.*

Ayaṃ pana vipākappaccayo vipākabhāvena jātito ekavidho. Bhūmibhedato kāmāvacarādivasena catudhā bhijjati ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha kāmāvacararūpāvacaravipāko attanā sampayuttadhammānaṃ² pavatte cittasamuṭṭhāna-rūpānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ ca vipākappaccayo hoti. Arūpāvacaravipāko sampayuttadhammānaṃ yeva lokuttaravipāko pañcavokāre sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayuttakhandhānaṃ³ yeva vipākappaccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Vipākappaccayaniddeso nīṭṭhito.

15.

Āhārapaccayaniddese *kabalīkāro āhāro ti catusantatisamuṭṭhāne rūpe oḷā āhāro nāma. Yo pana yasmā kabalīṇ*⁴ *karitvā ajjhoharito va āhārakiccaṃ karoti, na bahiṭṭhito ; tasmā āhāro ti avatvā kabalīkāro āhāro ti vuttaṃ. Kabalīṇ*⁴ *karitvā ajjhoharitaḷḷaṃ vatthu kattā vā kabalīkārōti nāma etaṃ*⁵ *tassa. Arūpino āhārā ti phassacetanā viññāṇāhārā. Taṃ-samuṭṭhānānaṃ ti idhā pi kammasamuṭṭhānāni gahitāna' eva. Vuttaṃ h' etaṃ Pañhavāre : paṭisandhikkhaṇe vipākāvyākata āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti. Ayaṃ tāv' ettha pālivaṇṇanā.*

Ayaṃ pana āhārapaccayo sankhepato kabalīkāro āhāro, phasso, cetanā, viññāṇaṃ ti cattāro dhammā honti.⁶ Tattha, ṭhapetvā kabalīkārāhāraṃ, sesā tayo arūpāhārā jātivasena

¹ S. tiṇṇannaṃ.

² S. khandhānaṃ.

³ S. dhammānaṃ.

⁴ Bm. kabalāṇ.

⁵ S. ev' etaṃ.

⁶ S. ii. 11.

kusalākusala - vipāka - kiriyabhedato catudhā bhijjanti. Puna bhūmibhedena kusalo catudhā, akusalo ekadhā, vipāko catudhā, kiriyā tidhā ti evaṇ anekadhā bhijjanti. Kabalīkārāhāro pana jātito avyākato, bhūmito kāmāvacaro vā ti. Evam ettha nānappakārabbhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakā¹ pi tayo kusalā āhārā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca āhārapaccayena paccayo. Thapetvā pana rūpāvacaraṇ, avasesā āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Akusalāhāresu pi es' eva nayo. Catubhūmaka - vipākāhārā pana sabbattha sampayuttakānaṇ² āhārapaccayo honti. Kāmāvacara-rūpāvacaravipākā pan' ettha pañcavokāre uppajjamānā pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṇ katattā rūpassā pi āhārapaccayo honti. Lokuttarā³ cittasamuṭṭhānarūpass' eva. Āruppe uppannā rūpassa paccayo na honti. Tebhūmakā pi tayo kiriyāhārā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Catusantati-samuṭṭhāno kabalīkārāhāro kiñcāpi imassa kāyassā ti avisesato vutto, visesato pan' āyam ettha āhārasamuṭṭhānarūpassa janako ceva anupālako ca hutvā āhārapaccayena paccayo hoti. Sesa-tisantati-samuṭṭhānaassa anupālako va hutvā āhārapaccayena paccayo hovi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Ahārapaccayaniddeso nīṭṭhito.

16.

Indriyapaccayaniddese cakkhundriyaṇ ti cakkhusankhātāṇ indriyaṇ. *Indriyapaccayenā* ti sayāṇ purejāto hutvā arūpadhammānaṇ uppādato paṭṭhāya yāva bhaṅgā indriyapaccayena paccayo hoti. Sotindriyādisu pi es' eva nayo.

¹ S. bhūmikā.

² Sic both Bm. S.

³ S. lokuttara.

Arūpino indriyā ti ettha arūpa-jīvitindriyam pi sangahitaṇ. *Taṇ-samuṭṭhānānan* ti ettha hetthāvuttanayen' eva kaṭattā rūpam pi sangahitaṇ. Vuttaṇ h' etaṇ Pañhavāre: *patīsandhikkhane vipākāvyākātā indriyā sampayuttakānaṇ khandhānaṇ kaṭattā ca rūpānaṇ indriyapaccayena paccayo* ti. Evaṇ tāv' ettha pālivaṇṇanā veditabbā.

Ayaṇ pana indriyapaccayo itthindriya-purisindriya-vajjānaṇ samavīsatiyā indriyānaṇ vasena ṭhito. Itthindriya-purisindriyāni hi kiñcāpi itthilinga-purisalīngādīnaṇ bījabhūtāni, kalalādīkāle pana vijjamānesu pi [taṇ¹] tesu itthilinga-purisalīngādīnaṇ² abhāvātāni³ neva tesāṇ, na aññesaṇ indriyapaccayataṇ pharanti. Indriyapaccayo hi attano vijjamāne khaṇe⁴ avinibbatta-⁵dhammānaṇ indriyapaccayataṇ aphaṇanto nāma natthi, tasmā tāni indriyapaccayo na honti. Yesāṇ pan' etāni bījabhūtāni, tesāṇ tāni suttantikapariyāyena pakatūpanissayabhāvaṇ bha-janti. Iti indriyapaccayo samavīsati⁶ indriyānaṇ vasena ṭhito ti veditabbo.

So jātito kusalakusalāvipākakiriyarūpavasena pañcadhā bhijjati. Tattha kusalo bhūmivasena catudhā. Akusalo kāmāvacaro va. Vipāko catudhā. Kiriyāsankhāto tidhā. Rūpaṇ kāmāvacaram evā ti evaṇ anekadhā bhijjati ti. Evaṇ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmako pi kusalindriyapaccayo pañcavokāre sampayuttadhammānaṇ ceva citta-samuṭṭhānarūpassa ca [indriyapaccayena paccayo hoti⁷]. Tathā akusalo. Ṭhapetvā pana rūpāvacarakusalaṇ, avaseso kusalākusalo āruppe sampayuttadhammānaṇ yeva indriyapaccayena paccayo. Catubhūmako pi vipākindriyapaccayo ekanten' eva sampayuttakānaṇ indriyapaccayena paccayo. Kāmāvacara-rūpāvacarā pan' ettha pañcavokāre uppajjanato pavatte cittasamuṭṭhānarūpassa patīsandhiyaṇ kaṭattā rūpassā pi indriyapaccayena paccayo honti. Lo-

¹ S. *omits*.

³ Bm. abhāvābhāvātāni.

⁵ Bm. avinibbhutt°.

⁷ Bm. *omits this clause*.

² S. °lingānaṇ.

⁴ Bm. °mānakkhaṇe.

⁶ Bm. °vīsatiyā.

kuttarā citta-samutṭhānarupass' eva. Āruppe uppannā lokuttaravipākā indriyā rūpassa paccayo na honti. Tebhūmakā [pi¹] kiriya-indriyā pañcavokāre sampayuttadhammānañ ceva cittasamutṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānañ yeva indriyapaccayatā pharanti. Cakkhundriyādivasena chabbidhe rūpindriye cakkhundriyañ kusalākusalavipākato sampayuttadhammānañ dvinnāñ cakkhuviññānānañ, sotindriyādīni tathāvidhānañ yeva sotaviññānādīnañ, rūpajīvitindriyañ attanā sahaajātarūpānañ tītikkhāṇe indriyapaccayaena paccayo. Sahaajātapaccayatā pana tassa natthī ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Indriyapaccayaniddeso nītthito.

17.

Jhānapaccayaniddese *jhānaṅgāni* ti² dve pañcaviññānavajjesu sesacittesu uppannāni vitakkavicārapītisomanassadomanassupekkhācittetekaggatāsankhātāni satta aṅgāni. Pañcannañ pana viññānakāyānañ abhinipātamattattā tesu vijjamānāni pi upekkhāsukhadukkhāni upanijjhānākārassa abhāvato jhānaṅgāni ti na uddhātāni. Tattha pacchinnattā pana sesāhetukesu pi jhānangañ na uddhātāna eva.

Taṇ-samutṭhānāna ti idhā pi kaṭattā rūpañ sangahitaṇ ti veditabbañ. Vuttañ h' etañ Pañhavāre: *paṭisandhikkhāṇe vipākāvyākātāni jhānaṅgāni sampayuttakānañ khandhānañ kaṭattā ca rūpānañ jhānapaccayaena paccayo* ti. Ayañ tāv' ettha pālivaṇṇanā.

Ayañ pana jhānapaccayo sattannañ jhānaṅgānañ vasena tīthito pi jātibhedato pi kusalākusalavipākakiriya vasena catudhā bhijjati. Puna bhūmiva sena catudhā ekadhā catudhā tidhā ti dvādasadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

¹ Bm. omits.

² Above, p. 6.

Evam bhinne pan' ettha catubhūmakam pi kusalaṃ jhānagaṇaṃ pañcavokāre sampayuttadhammānaṃ ceva citta-samutṭhānarūpassa ca. Thapetvā rūpāvacaraṃ, avasesaṃ āruppe sampayuttadhammānaṃ yeva jhānapaccayena paccayo. Akusale pi es' eva nayo. Kāmāvacara-rūpāvacara-vipākaṃ pavatte sampayuttadhammānaṃ ceva citta-samutṭhānarūpassa ca, patisandhiyaṃ sampayuttadhammānaṃ ceva kaṭattā rūpassa ca, āruppavipākaṃ sampayuttadhammānaṃ yeva; yaṃ ca āruppe lokuttaravipākaṃ uppajjati, taṃ ca, pañcavokāre pana taṃ citta-samutṭhānarūpassa pi jhānapaccayena paccayo hoti. Tebhūmakam pi kiriya-jhānagaṇaṃ pañcavokāre sampayuttadhammānaṃ ceva citta-samutṭhānarūpassa ca, yaṃ pan' ettha āruppe uppajjati, taṃ sampayuttadhammānaṃ yeva jhānapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

Jhānapaccayaniddeso nīṭṭhito.

18.

Maggapaccayaniddese *maggangāni* ti ahetukacittuppadavajjesu sesacittesu uppannāni paññā vitakko sammāvācā-kammant'-ājīvā viriyaṃ sati samādhi, micchādīṭṭhi micchāvācā-kammant'-ājīvā ti imāni dvādasangāni. Maggassa pana hetu-pacchimakattā ahetukacittesu maggangāni na uddhaṭṭāni. *Taṃ-samutṭhānānaṃ* ti idhā pi kaṭattā rūpaṃ sanga-hitam eva. Vuttaṃ h' etaṃ Pañhavāre: *patisandhikkhaṇe vipākāvyākātāni maggangāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti. Ayaṃ tāv' ettha pālivananā.*

Ayaṃ pana maggapaccayo dvādasannaṃ maggangānaṃ vasena ṭhito pi jātibhedato kusalādivasena catudhā. Kusalādīnaṃ ca kāmāvacarādi-bhūmibhedato dvādasavidhaṃ¹ bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubhūmakam pi kusala-

¹ Bm. dvādasadhā.

maggangaṇ pañcavokāre sampayuttadhammānañ ceva citta-samuṭṭhānarūpassa ca ṭhapetvā rūpāvacaraṇ avasesaṇ āruppe sampayuttadhammānaṇ yeva maggapaccayena paccayo ti¹ sabbaṇ jhānapaccaye viya vitthāretabban ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Maggapaccayaniddeso nīṭṭhito.

19.

Sampayuttapaccayaniddese pāli uttānatthā² eva. Ayaṇ pana sampayuttapaccayo nāma sankhepato sabbe pi arūpino khandhā. Pabhedato pan' essa jātito kusalādīnaṇ bhūmito ca kāmāvacarādīnaṇ vasena anekadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakesu³ pi kusalakkhandhesu eko khandho tiṇṇaṇ khandhānaṇ, tayo ekassa, dve dvinnan ti evaṇ sabbe pi aññamaññaṇ sampayuttapaccayena paccayo. Akusalavipāka-kiriya-khandhesu pi es' eva nayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Sampayuttapaccayaniddeso nīṭṭhito.

20.

Vippayuttapaccayaniddese rūpino dhammā arūpīnan ti idan tāva hadayavatthuno ceva cakkhundriyādīnañ ca vasena veditabbaṇ. Rūpadhammesu hi ete yeva cha koṭṭhāsā arūpakkhandhānaṇ vippayuttapaccayena paccayo⁴ honti. Rūpāyatanādayo pana ārammaṇadhammā kiñcāpi vippayuttadhammā, vippayuttapaccayā pana na honti. Kiñkāraṇā? Sampayogāsankāya abhāvato. Arūpino hi khandhā cakkhādīnaṇ vatthūnaṇ abbhantarato nikkhantā⁵ viya uppajjanti. Tattha āsankā hoti: kin nu kho, ete etehi

¹ S. omits.

² S. °nattham eva.

³ S. bhumikesu.

⁴ S. vippayuttapaccayo.

⁵ Bm. nikkhamantā

sampayuttā, udāhu vippayuttā ti? Ārammaṇadhammā pana vatthunissayena uppajjamānānaṃ ārammaṇamattā honti ti natthi tesu sampayogāsankā; iti sampayogāsankāya abhāvato na te vippayuttapaccayā. Hadayavatthu-ādisu yeva¹ pan' āyaṃ vippayuttapaccayatā veditabbā. Vuttam pi c' etaṃ Pañhavāre: vatthu² kusalānaṃ khandhānaṃ vippayuttapaccayena paccayo; vatthu² akusalānaṃ khandhānaṃ vippayuttapaccayena paccayo; cakkhāyatanaṃ cakkhuvinnāṇassa vippayuttapaccayena paccayo; sota-, ghāna-,³ jivhā-, kāyāyatanaṃ kāyavinnāṇassa vippayuttapaccayena paccayo; vatthu vipākāryākātānaṃ kiriyāryākātānaṃ khandhānaṃ vippayuttapaccayena paccayo ti.

Arūpino dhammā rūpīnaṃ ti idaṃ pana catunnaṃ khandhānaṃ vasena veditabbaṃ. Arūpadhammesu hi cattāro khandhā va saha-jāta-purejātānaṃ rūpadhammānaṃ vippayuttapaccayena paccayo honti. Nibbānaṃ pana, arūpam pi samānaṃ, rūpassa vippayuttapaccayo na hoti. Catūhi sampayogo, catūhi vippayogo ti hi vuttaṃ. Iti catunnaṃ arūpakkhandhānaṃ yeva vippayuttapaccayatā veditabbā. Vuttam pi c' etaṃ Pañhavāre; saha-jātā kusalā khandhā citta-muṭṭhānānaṃ rūpānaṃ vippayuttapaccayena paccayo; pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo; paṭisandhikkhaṇe vipākāryākātā khandhā katattā rūpānaṃ vippayuttapaccayena paccayo; khandhā vatthussa vippayuttapaccayena⁴ paccayo ti. Evaṃ tāv' ettha pālivaṇṇanā veditabbā.

Āyaṃ pana vippayuttapaccayo nāma sankhepato pañcavokārabhave vattamānā rūpārūpadhammā. Tesu rūpaṃ vatthuno cakkhādīnaṃ ca vasena chadhā bhinnaṃ, arūpaṃ pañcavokārabhave uppannakusalākusala - vipākakiriyavasena catudhā bhinnaṃ. Tassa⁵ bhūmito kāmāvacarādivasena catudhā ekadhā tidhā tidhā ti ekādasadhā bhedo hoti. Āruppavipākaṃ hi vippayuttapaccayo na hoti ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha pañcavokārabhave uppannaṃ

¹ Bm. eva.

² S. vatthug.

³ S. ghāna.

⁴ Bm. has only vatthussāti evaṃ . . .

⁵ S. Tattha.

catubhūmakam pi kusalaṃ akusalaṃ ca attanā-samuṭṭhāpita-cittasamuṭṭhāna-rūpassa sahaajāta-vippayuttapaccayaena paccayo hoti.¹ Uppādakkhaṇaṃ pana atikkamitvā tṭhittikkhaṇaṃ pattassa purejātassa catusamuṭṭhānika-tisamuṭṭhānikarūpakāyassa pacchājāta - vippayuttapaccayaena paccayo hoti.² Ettha catusamuṭṭhānikakāyo ti āhārasamuṭṭhānassa abhāvato Brahmāpārisajjādinaṃ kāyo veditabbo. Kāmāvacara-rūpāvacaravipākaṃ pana pavatte cittasamuṭṭhānassa paṭisandhiyaṃ kaṭattā³ rūpassa ca sahaajāta-vippayuttapaccayaena paccayo hoti. Lokuttaravipākaṃ cittasamuṭṭhāna-rūpass' eva. Tividham pi pan' etaṃ purejātassa catusamuṭṭhānika-tisamuṭṭhānika kāyassa pacchājāta-vippayuttapaccayaena paccayo. Tebhūmakam pi kiriyaṃ cittasamuṭṭhānassa sahaajāta-vippayuttapaccayaena paccayo. Purejātassa catusamuṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-vippayuttapaccayaena paccayo. Chadhā tṭhitesu pana rūpesu vatthurūpaṃ paṭisandhikkhaṇe kāmāvacara-rūpāvacaravipākānaṃ sahaajāta-vippayuttapaccayaena paccayo. Pavatte uppajjamānānaṃ catubhūmaka-kusalānaṃ akusalānaṃ dve pañca viññāṇavajjanaṃ tebhūmakavipākānaṃ tebhūmakakiriyānaṃ ca purejāta-vippayuttapaccayaena paccayo. Cakkhāyatanādiṃ cakkhuvīññāṇādinaṃ purejātavippayuttapaccayaena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Vippayuttapaccaya-niddeso niṭṭhito.

21.

Atthipaccayaniddese *cattāro khandhā* ti ādihi sahaajātasena atthipaccayo niddiṭṭho. *Cakkhāyatanaṃ* ti ādihi purejātavasena. *Yaṃ rūpaṃ nissāyā* ti ettha sahaajāta-purejātavasena atthipaccayo niddiṭṭho. Evam ayaṃ pāli sahaajāta-purejātānaṃ yeva atthipaccayaṇaṃ vasena āgatā.

Pañhavāre pana : *sahaajātaṃ, purejātaṃ, pacchājātaṃ, āhā-*

¹ Bm. ti only.

² Bm. ti only, followed by an asterisk.

³ S. omits. Bm. has asterisk.

raṇ indriyaṇ ti imesaṇ vasena āgatattā pacchājāta-āhārin-driyavasena¹ pi atthipaccayo labbhati.

Idha pana sāvasesavasena¹ desanā katā ti ayaṇ tāv' ettha pālivannanā.

Ayaṇ pana atthipaccayo nāma duvidho : aññamaññato, na aññamaññato² ca. Tattha aññamaññaṇ ti vidhaṇ : arūpaṇ arūpena, rūpaṇ rūpena, rūpārūpaṇ rūpārūpena. Cattāro khandhā arūpino ti ettha hi sabbacittuppatiivasena arūpaṇ arūpena vuttaṇ. Cattāro mahābhūtā ti ettha sabbasantati-vasena rūpaṇ rupena, okkantikkhaṇe nāma rūpaṇ ti ettha paṭisandhikhandhānaṇ ceva vatthuno ca vasena rūpārūpaṇ rūpārūpena vuttaṇ. Na aññamaññaṇ pi ti vidhaṇ : arūpaṇ rūpassa, rūpaṇ rūpassa, rūpaṇ arūpassa. Citta-cetasikā dhammā ti ettha hi pañcavokāravasena arūpaṇ rūpassa vuttaṇ. Mahābhūtā upādā-rupānaṇ ti ettha sabbasantativasena rūpaṇ rūpassa, cakkhāyatanaṇ cakkhuviññāṇadhātuyā ti ādisu vatthārammaṇavasena rūpaṇ arūpassa atthipaccayo ti vuttaṇ. Api c' esa atthipaccayo nāma sankhepato khaṇattayapattaṇ³ nāmaṇ ceva rūpaṇ ca vattamānā pañcakkhandhā ti pi vattaṇ vaṭṭati. So jātibhedato kusalākusalavipāka-kiriya-rūpavasena pañcadhā bhijjati. Tattha kusalo saha-jāta-pacchājātavasena duvidho hoti. Tathā akusalo vipāka-kiriya-sankhāto ca. Tesu kusalo kāmāvacarādibhedena catudhā bhijjati. Akusalo kāmāvacaro va. Vipāko catubhūmakō. Kiriya-sankhāto tibhūmakō. Rūpa-sankhāto atthipaccayo kāmāvacaro va. So pana saha-jāta-purejātavasena duvidho. Tattha pañca vatthūni ārammaṇāni ca purejātān' eva. Hada-yavatthu saha-jātaṇ vā hoti purejātaṇ vā. Pañhavāre pana āgato āhāro indriyaṇ ca saha-jātādibhedan na labbhati ti.⁴ Evam ettha nānappakārabhedato viññātabbo vinichayo.

Evam bhinne pan' ettha catubhūmakakusalo pi saha-jāto atthipaccayo pañcavokāre eko khandho tiṇṇaṇ khandhānaṇ ti ādinā nayena aññamaññaṇ khandhānaṇ ceva citta-

¹ S. sāvasesena.

² Bm. °ppattaṇ.

³ S. aññato, na aññato.

⁴ Bm. labhatiti.

samuṭṭhānarūpassa ca. Ṭhapetvā pana rūpāvacarakusalaṇ
 avaseso āruppe sampayutta-khandhānaṇ yeva sahaajāta-
 kusalo atthipaccayena paccayo hoti. Catubbūmakō pan'
 esa pañcavokāre catusamuṭṭhānika-tisamuṭṭhānika-kāyassa
 pacchājāto kusalo atthi-¹ paccayo hoti. Akusale pi es'
 eva nayo. So pi hi pañcavokāre sampayutta-khandhānaṇ
 ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayutta-
 khandhānaṇ yeva sahaajāta kusalo atthipaccayena paccayo.
 Pañcavokāre catusamuṭṭhānika - tisamuṭṭhānikakāyassa
 pacchājāta kusalo atthipaccayena paccayo. Vipākato
 pana kāmāvacararūpāvacaro atthipaccayo niyamen' eva
 paṭisandhikkhaṇe khandhānaṇ ceva kaṭattā rūpassa ca
 sahaajāta-atthipaccayena paccayo. Pavatte pana sampa-
 yuttakhandhānaṇ ceva cittasamuṭṭhānarūpassa ca saha-
 jāta-atthipaccayena paccayo. Ṭhitippattassa catusam-
 uṭṭhānika - tisamuṭṭhānikakāyassa pacchājāta-atthipacca-
 yena paccayo. Arūpāvacaravipāko pana āruppe uppanna-
 lokuttaravipāko ca attanā sampayuttakhandhānaṇ yeva
 sahaajāta-atthipaccayena paccayo. Pañcavokāre lokuttara-
 vipāko sampayuttakhandhānaṇ ceva cittasamuṭṭhāna-
 rūpassa ca sahaajāta-atthipaccayena paccayo. Catusam-
 uṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-atthipacca-
 yena paccayo. Kiriyato rūpāvacaro atthipaccayo sampa-
 yutta-khandhānaṇ ceva citta-samuṭṭhānarūpassa ca sahaajā-
 ta-atthipaccayena paccayo. Catusamuṭṭhānika-tisamuṭṭhā-
 nikakāyassa pacchājāta-atthipaccayena paccayo. Kāmā-
 vacara²-rūpāvacaro pana āruppe sampayuttakhandhānaṇ
 ceva pañcavokāre cittasamuṭṭhānarūpassā pi sahaajāta-
 atthipaccayena paccayo. Catusamuṭṭhānika-tisamuṭṭhā-
 nikakāyassa pacchājāta-atthipaccayena paccayo. Rūpasan-
 khāto pana atthipaccayo sahaajāto, purejāto, āhāro, indriyan
 ti catubbidho. Tattha sahaajātarūpa - atthipaccayo catu-
 samuṭṭhānavasena catudhā tiṭṭhati.³ Tattha kamma-
 samuṭṭhāno ekaṇ⁴ mahābhūtaṇ tiṇṇaṇ mahābhūtanaṇ,
 tiṇi ekassa, dve dvinnaṇ, mahābhūtā upādā-rūpanan ti

¹ Bm. *adds* paccāyena.² Bm. °vacarā.³ Bm. ṭhito.⁴ S. *omits*, but inserts sahaajāta-rūpa-atthipaccayo.

evaṃ sahaajāta-atthipaccayena paccayo hoti. Paṭisandhikkhaṇe vatthurūpaṃ¹ kāmāvacara-rūpāvacaravipākakkhandhānaṃ sahaajāta-atthipaccayena paccayo hoti. Tesāṃ pi tisamuṭṭhānikarūpaṃ ekaṃ mahābhūtaṃ tiṇṇaṃ mahābhūtānaṃ, tīṇi ekassa, dve dvinnāṃ, mahābhūtānaṃ, upādā-rūpānaṃ ti evaṃ sahaajāta-atthipaccayena paccayo hoti. Purejāta-atthipaccayo pana vatthupurejāta-ārammaṇa-purejātavasena duvidho hoti. So duvidho pi heṭṭhā purejātapaccaye vuttanayen' eva yojetvā gahetabbo. Āhāra-atthipaccayo pi heṭṭhā kabalinkārāhārapaccaye yojitanayen' eva yojetabbo.

Idha paṇ' esa attano aniruddhakkhaṇe paccayabhāvena atthipaccayo ti vutto. Rūpa-jivitindriyam pi heṭṭhā indriye rūpa-jivitindriyayojanāyaṃ vuttanayen' eva gahetabbaṃ.²

Idha pana taṃ pi attano aniruddhakkhaṇe yeva paccayabhāvena atthipaccayo ti vuttan ti evaṃ ettha paccayuppannato pi viññātabbo vinicchayo ti.

Atthipaccayaniddeso nīṭṭhito.

22.

Natthipaccayaniddese *samanantaraniruddho*³ ti aññena cituppādena anantarikā hutvā samanantaraṃ niruddho.³ *Paccuppannānaṃ*⁴ ti paccayuppannānaṃ. Iminā natthipaccayassa okāśadānaṭṭhena natthipaccayabhāvaṃ sādheti. Purimesu hi nirodhavasena pacchimānaṃ pacchimānaṃ⁵ pavattanokāsaṃ adentesu tesāṃ [adentesu⁶] paccayuppannabhāvo⁷ na siyā ti. Ayam ettha pālivaṇṇanā.

Sesaṃ sabbaṃ anantarapaccaye vuttanayen' eva veditabbaṃ. Paccayalakkhaṇaṃ eva h' ettha nānaṃ. Paccayānaṃ pana paccayuppannānaṃ ca nānākaraṇaṃ natthi. Kevalaṃ pana tattha cakkhuviññānadhātu taṃ-sampayuttakā ca dhammā manodhātuyā ti ādinā nayena paccayā ca paccayuppannā ca sarūpato dassitā.

¹ S. rūpānaṃ.

³ Bm. niruddhā. *Above*, p. 7.

⁵ Bm. *omits*.

² Bm. yojetabbaṃ.

⁴ Bm. paṭuppannānaṃ.

⁷ Bm. paṭuppannaṃ.

⁶ Bm. *omits*.

Idha pana samanantara-niruddhā citta-cetasikā dhammā paccayuppannānaṃ¹ citta-cetasikānaṃ dhammānaṃ ti sabbe pi te nirodhupādavasena sāmāññato dassitā ti.

Natthipaccayaniddeso nitthito.

23.

Vigatapaccayaniddese samanantaravigatā ti samanantaram eva vigatā. Iminā vigatapaccayassa vigacchamānabhāven'² eva paccayabhāvaṃ dasseti ti natthipaccayassa ca imassa ca vyañjanamatte yeva nānattaṃ, na atthe ti.

Vigatapaccayaniddeso nitthito.

24.

Avigatapaccayaniddese cattāro khandhā ti ādinaṃ sabbākārena atthipaccayaniddese vuttanayen' eva attho vedittabbo. [Tattha anekadhammānaṃ eka-paccayabhāvato ti etesu hi ṭhapetvā,³] imassā pi hi paccayassa atthipaccayena saddhiṃ vyañjanamatte yeva nānattaṃ, na atthe ti.

Avigatapaccayaniddeso nitthito.

III.

Idāni evaṃ uddesa-niddesato⁴ dassitesu imesu catuvīsatiyā-paccayesu nāṇacārassa visadabhāvatthaṃ (1) aneka-dhammānaṃ ekapaccayabhāvato, (2) ekadhammassa aneka-paccayabhāvato, (3) ekapaccayassa aneka-paccayabhāvato, (4) paccayasabhāgato, (5) paccayavisabhāgato, (6) yugala-kato, (7) janakājanakato, (8) sabbatṭhānikāsabbatṭhānikato, (9) rūpaṃ rūpassā ti ādi vikappato, (10) bhavabhedato ti imesaṃ dasannaṃ padānaṃ vasena pakiṇṇakavinicchayo vedittabbo.

¹ Bm. paṭuppannānaṃ.

² S. viggacchanabhāven'.

³ Bm. omits from Tattha.

⁴ S. uddesato only.

Tattha (1) *anekadhammanāṇaṇ ekapaccayabhāvato* ti etesu hi, ṭhapetvā kammapaccayaṇ, avasesesu tevīsatiyā-paccayesu anekadhammā ekeko¹ paccayo honti. Kammapaccayo pana eko cetanādhhammo yevā ti. Evaṇ tāv' ettha anekadhammanāṇaṇ ekapaccayabhāvato viññātabbo² vinicchayo veditabbo.

(2) *Ekadhammassa anekapaccayabhāvato* ti hetupaccaye tāva amoho ekadhammo.³ So purejāta-kammāhāra-jhāna-paccayo va na hoti; sesānaṇ viśatiyā paccayānaṇ vasena paccayo hoti. Alobhādosā indriya-maggapaccayā pi na honti; sesānaṇ aṭṭhārasannaṇ paccayānaṇ vasena paccayo honti. Lobhadosamohā vipākapaccayo⁴ pi na honti; sesānaṇ sattarasannaṇ paccayānaṇ vasena paccayo honti. Doso adhipatipaccayo pi na hoti; sesānaṇ soḷasannaṇ paccayānaṇ vasena paccayo hoti.

Ārammaṇapaccaye rūpāyatanaṇ cakkhuviññāṇadhātuyā ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo. Tathā manodhātuyā ahetukamanoviññāṇadhātuyā ca. Sahetukāya pana ārammaṇādhipati-ārammaṇūpanissaya-vasenā pi paccayo hoti. Iminā nayena sabbesaṇ ārammaṇapaccayadhammānaṇ anekapaccayabhāvo veditabbo.

Adhipatipaccaye ārammaṇādhipatino ārammaṇapaccaye vuttanayena⁵ anekapaccayabhāvo veditabbo. Sahajāta-dhipatīsu vīmaṇsā amohabetu viya viśatidhā paccayo hoti. Chando hetu - purejāta - kamma - āhāra - indriya - jhāna-maggapaccayo na hoti; sesānaṇ sattarasannaṇ paccayānaṇ vasena paccayo hoti. Cittāṇaṇ hetu-purejāta-kamma-jhāna-maggapaccayo na hoti; sesānaṇ ekūnavīsatiya-paccayānaṇ vasena paccayo hoti. Viriyaṇaṇ hetu-purejāta-kammāhāra-jhānapaccayo na hoti; sesānaṇ ekūnavīsatiyā vasena paccayo hoti.

Anantarapaccaye cakkhuviññāṇadhātū ti ādinā nayena vuttesu catūsu khandhesu vedanākkhandho hetu-purejāta-kammāhāra-maggapaccayo na hoti; sesānaṇ ekūnavīsatiyā

¹ Bm. ekato.

² Bm. omits.

³ Bm. eko.

⁴ So both S. Bm.

⁵ Bm. nayen' eva.

vasena paccayo hoti. Saññākkhandho indriya-jhānapaccayo pi na hoti; sesānaṃ sattarasannaṃ vasena paccayo hoti. Sankhārakkhandhe hetu hetupaccaye vuttanayena, chanda-viriyāni adhipatipaccaye vuttanayen' eva paccayo honti. Phasso hetu - purejāta - kamma-indriya-jhāna-magga paccayo na hoti, sesānaṃ atthārasannaṃ vasena paccayo hoti. Cetanā hetu-purejāta-indriya-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vitakko hetu - purejāta - kammāhārindriya-paccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vicāro maggapaccayo pi na hoti; sesānaṃ atthārasannaṃ vasena paccayo hoti. Pīti tesāṃ yeva atthārasannaṃ vasena paccayo hoti. Cित्तेkaggatā hetu-purejāta-kammāhārapaccayo na hoti; sesānaṃ vīsatiyā vasena paccayo hoti. Saddhā hetu-purejāta-kammāhāra-jhāna-maggapaccayo na hoti; sesānaṃ atthārasannaṃ vasena paccayo hoti. Sati tehi ceva maggapaccayena cā ti ekūnavīsattidhā¹ paccayo hoti. Jīvitindriyaṃ sandhāya vuttānaṃ atthārasannaṃ vasena paccayo hoti. Hirottappaṃ tato indriyapaccayaṃ apanetvā sesānaṃ sattarasannaṃ vasena paccayo hoti. Tathā kāyapassaddhā tīni yugalakāni.² 'Yevāpanakesu'³ adhimokkhamanasikāra-tatramajjhataṭṭakaruṇā-muditā ca. Viratiyo pana tehi ceva maggapaccayena cā ti atthārasaddhā paccayo honti. Micchādītṭhi tato vipākapaccayaṃ apanetvā sattarasaddhā, micchāvācā-kammantājivā tehi ceva kammāhārapaccayehi cā ti ekūnavīsattidhā.⁴ Ahirikaṃ anottappaṃ māno thīnaṃ middhaṃ uddhaccaṃ ti ime hetu-purejāta-kamma-vipākāhāra-indriyajhāna-maggapaccayā na honti; sesānaṃ pana soḷasannaṃ paccayānaṃ vasena paccayo honti. Vicikicchā-issā-macchariyakukkuccāni tato adhipatipaccayaṃ apanetvā pannarasaddhā. Viññāṇakkhandhassa adhipatipaccaye [vuttanayen' eva⁵] anekapaccayabhāvo veditabbo.

Samanantarapaccaye pi es' eva nayo.

¹ Bm. S. °vīsatiyā.

² Bm. yugalāni ; *Dhs.* §§ 40 ff.

³ Cf. *Asl.* 131 f.

⁴ S. °vīsatiyā.

⁵ Bm. *omits phrase.*

Sahajātapaccaye catusu tāva khandhesu ekekassa dhammassa anekapaccayabhāvo vuttanayen' eva veditabbo. Cattāri mahābhūtāni ārammaṇa¹-ārammaṇādhipati-sahajāta-aññamañña-nissaya-upanissaya-purejāta-atthi-avigatavasena navadhā paccayo honti. Hadayavatthu² tesañ ceva vippayuttassa ca vasena dasadhā paccayo hoti.

Aññamaññapaccaye apubbaṇ natthi.

Nissayapaccaye cakkhāyatanādini ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-purejāta-indriya-vippayutta-atthi-avigatavasena navadhā paccayo honti.

Upanissaye apubbaṇ natthi.

Purejātapaccaye rūpa-sadda-gandha-rasāyatanāni ārammaṇa-ārammaṇādhipati-upanissaya-purejāta-atthi-avigatavasena chadhā paccayo honti.

Ettakan ev' ettha apubbaṇ pacchājātādisu apubbaṇ natthi.

Āhārapaccaye kabalinkārāhāro ārammaṇa-ārammaṇādhipati-upanissaya-āhāra-atthi-avigatavasena chadhā paccayo hoti.

Indriyādisu apubbaṇ natthi. Evam ettha ekadhammassa anekapaccayabhāvato pi viññātabbo vinicchayo.

(3) *Ekapaccayassa anekapaccayabhāvato* ti hetupaccayādisu yassa kassaci ekassa paccayassa yen' ākārena, yen' atthena, yo paccayuppannānaṇ paccayo hoti, taṇ ākāraṇ, taṇ atthaṇ avijahitvā va aññehi pi yeh' ākārehi, yehi atthehi so tasmiṇ yeva khane tesañ dhammānaṇ anekapaccayabhāvaṇ gacchati. Tato anekapaccayabhāvato tassa vinicchayo veditabbo ti attho, seyyathidaṇ: amoho hetupaccayo. So hetupaccayattaṇ³ avijahanto va adhipati-sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-atthi-avigatānaṇ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṇ gacchati. Alobha-adosa tato adhipati-indriya-maggapaccaye tayo apanetvā sesānaṇ vasena anekapaccayabhāvaṇ gacchanti. Idaṇ vipāka-hetusu yeva labbhati. Kusalakiriyesu pana vipākappa-

¹ S. *omits*.

² S. °vatthuṇ.

³ S. °aṭṭhaṇ; so below.

yatā parihāyati. Lobhadosamohā te tayo vipākañ cā ti cattāro apanetvā sesānaṃ vasena anekapaccayabhāvaṃ gacchanti.

Ārammaṇapaccayo taṃ ārammaṇapaccayattaṃ avijahantaṃ yeva ārammaṇādhipati-nissaya-upanissaya-purejāta-vippayutta-atthi-avigatānaṃ vasena aparehi pi sattah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam ettha ukkaṭṭhaparicchedo. Arūpadhammānaṃ pana atitānāga-tānaṃ vā rūpadhammānaṃ ārammaṇapaccayabhāve sati, ārammaṇādhipati-ārammaṇūpanissayamattaṃ yeva uttariṃ labbhati.¹

Adhipatipaccaye vimaṃsā amohasadisā. Chando adhipatipaccayo² adhipatipaccayattaṃ avijahanto va saha-jāta-añña-mañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi atṭhah' ākārehi anekapaccayabhāvaṃ gacchati. Viriyaṃ tesaṃ ceva indriya-maggapaccayānaṃ cā ti imesaṃ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaṃ gacchati. Cittaṃ tato maggapaccayaṃ apanetvā āhārapaccayaṃ pakkhipitvā imesaṃ vasena adhipatipaccayato uttariṃ³ dasah' ākārehi anekapaccayabhāvaṃ gacchati. Ārammaṇādhipatino pana heṭṭhā ārammaṇapaccaye vuttanayen' eva anekapaccayabhāvo vedittabbo.

Anantara-samanantarapaccayā anantara-samanantara-paccayattaṃ avijahantā va upanissaya-kamma-āsevana-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchanti. Ariyamaggacetanā yeva c' ettha kamma-paccayataṃ labhati, na sesadhammā.

Sahajātapaccayo saha-jātapaccayattaṃ avijahanto va hetu-adhipati-añña-mañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi cuddasah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkaṭṭhaparicchedo. Vatthu saha-jātādīnaṃ pana vassen' ettha hetupaccayādīnaṃ abhāvo pi vedittabbo.

Añña-mañña-paccaye pi es' eva nayo.

¹ Bm. uttarilabbhati. ² S. omits °paccayo adhipati°. ³ Bm. uttari.

Nissayapaccayo paccayattaṇ¹ avijahanto va catuvīsatiyā paccayesu attano paccayattaṇ¹ ceva anantara-samanantara-pacchājāta-āsevana-natthi-vigatapaccaye ca cha apanetvā sesānaṇ vasena aparehi pi sattarasah' ākārehi anekapaccayabhāvaṇ gacchati. Ayam pi ukkaṭṭhaparicchedo va. Vatthu nissayādīnaṇ pana vasen' ettha hetupaccayādīnaṇ abhāvo veditabbo.

Upanissayapaccaye ārammaṇūpanissayo ārammaṇādhipati sadiso. Anantarūpanissayo anantarūpanissayapaccayattaṇ² avijahanto va anantara-samanantara-kamma-āsevana-natthi-vigatānaṇ vasena aparehi pi chahi ākārehi anekapaccayabhāvaṇ gacchati. Ariyamaggacetanā yeva c'ettha kammapaccayattaṇ labhati. Na sesadhammā pakatūpanissayo va purejātapaccayo attano purejātapaccayattaṇ avijahanto va ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-indriya-vippayutta-atthi-avigatānaṇ vasena aparehi pi atṭhah' ākārehi anekapaccayabhāvaṇ gacchati. Ayam pi ukkaṭṭhaniddeso va. Ārammaṇa-purejāte pan' ettha nissaya-indriya-vippayutta-paccayatā na labbhati. Ito uttarim pi labbhamānālabbhamānaṇ³ veditabbaṇ.

Pacchājātapaccayo⁴ attano pacchājātapaccayabhāvaṇ avijahanto va vippayutta-atthi-avigatānaṇ vasena aparehi pi tīh' ākārehi anekapaccayabhāvaṇ gacchati.

Āsevanapaccayo āsevanapaccayattaṇ avijahanto va anantara-samanantarūpanissaya-natthi-vigatānaṇ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṇ gacchati.

Kammapaccayo kammapaccayattaṇ avijahanto va ekakkhaniko tāva saha-jāta-aññamañña-nissaya-vipāka-āhārasampayutta-vippayutta-atthi-avigatānaṇ vasena aparehi pi navah' ākārehi anekapaccayabhāvaṇ gacchati. Nānākkhaniko upanissayānantara⁵-samanantara-natthi-vigatānaṇ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṇ gacchati. Vipākappaccayo vipākappaccayattaṇ avijahanto va hetu-adhipati-saha-jāta-aññamañña-nissaya-kamma-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-vigatā-

¹ S. nissayaṭṭhaṇ.

² S. °upanissayaṭṭhaṇ.

³ S. °labbhamānānaṇ.

⁴ S. paccaye.

⁵ Bm. upanissaya-anantara.

naṇ vasena aparehi pi cuddasāh' ākārehi anekapaccayabhāvaṇ gacchati.

Ahārapaccaye kabalīṅkāro āhāro āhārapaccayattaṇ avijahanto va atthi-avigatānaṇ vasena aparehi pi dvīh' ākārehi anekapaccayabhāvaṇ gacchati. Sesā tayo āhārapaccayattaṇ avijahantā va yathānurūpaṇ adhipati-sahajāta-aññamañña-nissaya - kamma-vipāka - indriya-sampayutta - vippayutta-atthi-avigatānaṇ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṇ gacchanti.

Indriyapaccaye rūpino pañcīndriyā indriyapaccayattaṇ avijahantā va nissaya-purejāta-vippayutta-atthi-avigatānaṇ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṇ gacchanti. Rūpajīvitindriyam pi indriyapaccayattaṇ avijahantaṇ yeva atthi-avigatavasena aparehi pi dvīh' ākārehi anekapaccayabhāvaṇ gacchati. Arūpino indriyāni pi yathānurūpaṇ indriyapaccayattaṇ avijahantān' eva hetu-adhipati - sahajāta - aññamañña - nissaya - vipāka - āhāra - jhāna-magga - sampayutta - vippayutta-atthi -avigatānaṇ vasena aparehi pi terasah' ākārehi anekapaccayabhāvaṇ gacchanti.

Jhānapaccayo jhānapaccayattaṇ avijahanto va yathānurūpaṇ sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-¹-atthi-avigatānaṇ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaṇ gacchati.

Maggapaccayo maggapaccayattaṇ avijahanto va yathānurūpaṇ jhānapaccaye vuttānaṇ dasannaṇ hetu-adhipatīnañ cā ti imesaṇ vasena aparehi pi dvādasah' ākārehi anekapaccayabhāvaṇ gacchati.

Sampayuttapaccayo sampayuttapaccayattaṇ avijahanto va yathānurūpaṇ hetu-adhipati-sahajāta-aññamañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-atthi-avigatānaṇ vasena aparehi pi terasah' ākārehi anekapaccayabhāvaṇ gacchati.

Vippayuttapaccayo vippayuttapaccayattaṇ avijahanto va anantara-samanantara-āsevana-sampayutta-natthi-vigata-sankhāte cha paccaye apanetvā sesānaṇ vasena yathānurūpaṇ aparehi pi sattarasah' ākārehi anekapaccayabhāvaṇ

¹ S. omits.

gacchati. Tattha rūpassa ca arūpassa ca paccayavibhāgo veditabbo.

Atthipaccayo atthipaccayattaṇ avijahanto va anantara-samanantara-āsevana-natthi-vigatasankhāte pañca paccaye apanetvā sesānaṇ vasena yathānurūpaṇ aparehi pi¹ atthā-rasah' ākārehi anekapaccayabhāvaṇ gacchati.

Natthipaccaya-vigatapaccayā anantarapaccayasadisā.

Avigatapaccayo atthipaccayasadisō yevā ti. Evam ettha ekapaccayassa anekapaccayabhāvato pi viññātabbo vinicchayo.²

(4) *Paccayasabhāgato* ti etesu hi catuvīsatiyā paccayesu anantara-samanantara-anantarūpanissaya-āsevana-natthi-vigatā sabhāgā. Tathā ārammaṇa-ārammaṇādhīpati-ārammaṇūpanissayā ti iminā upāyen' ettha paccayasabhāgato pi viññātabbo vinicchayo.

(5) *Paccayavisabhāgato* ti purejātapaccayo pan' ettha pacchājātapaccayena visabhāgo. Tathā sampayutta-paccayo vippayutta-paccayena; atthipaccayo natthipaccayena; vigatapaccayo avigatapaccayenā ti iminā upāyen' ettha paccaya-vibhāgato viññātabbo vinicchayo.

(6) *Yugalakato*³ ti etesu ca atthasarikkhatāya saddasa-rikkhatāya kālapaṭipakkhatāya hetuphalakāya aññamañña-paṭipakkhatāyā ti imehi kāraṇehi yugalakato³ viññātabbo vinicchayo. Anantara-samanantarāhi atthasarikkhatāya ekaṇ yugalakaṇ⁴ nāma. Nissayūpanissayā saddasarikkhatāya, purejāta-pacchājātā kālapaṭipakkhatāya. Kamma-paccaya⁵-vipāk-paccayā hetuphalatāya sampayutta-vippayutta-paccayā aññamañña-paṭipakkhatāya ekaṇ yugalakaṇ⁴ nāma. Tathā atthi-natthi-paccayā vigatāvigatapaccayaṇ cā ti evam ettha yugalakato pi viññātabbo vinicchayo.

(7) *Janakājanakato* ti etesu ca anantara-samanantarā-nantarūpanissaya-pakatūpanissayāsevanapaccayā nānāk-

¹ Bm. omits.

² Bm. (here only) vinicchayo veditabbo.

³ S. yugalato.

⁴ S. yugalaṇ.

⁵ S. paccayā.

khaṇiko kamma-paccayo natthi - vigata-paccayā ti ime paccayā janakā yeva, na ajanakā. Pacchājāta-paccayo kevalaṇ upatthambhako yeva, na janako. Sesā janakā ca ajanakā ca upatthambhakā cā ti attho. Evam ettha jana-kājanakato pi viññātabbo vinicchayo.

(8) *Sabbatṭhānikāsabbatṭhānikato* ti etesu ca saha-jāta-nis-saya-atthi-avigata-paccayā sabbatṭhānikā nāma. Sabbesaṇ sankhatānaṇ rūpārūpadhammānaṇ ṭhānabhūtā kāraṇa-bhūtā ti attho. Etehi vinā uppajjamāno ekadhammo pi natthi ti. Ārammaṇa-ārammaṇādhipati-anantara-samanan-tarānantarūpanissaya - pakatūpanissaya - purejāta¹-āsevana-sampayutta - atthi² - natthi - vigata-paccayā asabbatṭhānikā nama, na sabbesaṇ rūpārūpadhammānaṇ ṭhānabhūtā. Arūpakkhandhānaṇ yeva pana ṭhānabhūta kāraṇabhūtā ti attho. Arūpadhammā yeva hi etehi uppajjanti, na rūpa-dhammā. Purejāta² pacchājātā pi asabbatṭhānikā, arūpā³ rūpānaṇ³ yeva yathākkamena² paccayabhāvato. Vuttā va sesā pi² ekaccānaṇ⁴ rūpārūpadhammānaṇ uppatti hetuto na sabbatṭhānikā ti. Evam ettha sabbatṭhānikāsabbatṭhāni-kato pi viññātabbo vinicchayo.

(9) *Rūpaṇ rūpassā ti ādi vikappato* ti etesu ca catuvīsati-yā paccayesu ekapaccayo pi ekantena rūpam eva hutvā rūpass' eva paccayo nāma natthi, ekantena pana rūpam eva¹ hutvā arūpass' eva paccayo nāmā ti atthi.

Kataro pan' eso ti? Purejāta-paccayo. Purejāta-paccayo hi ekantena rūpam eva hutvā arūpass' eva paccayo ti.⁵ Ekantena rūpam eva hutvā rūpārūpass' eva paccayo nāmā ti pi natthi, ekantena pana arūpaṇ hutvā arūpass' eva paccayo nāma atthi.

Kataro pan' eso ti? Anantara-samantara-āsevana-sam-payutta-natthi-vigatavasena chabbidho.⁶ So hi sabbo pi⁷ ekantena arūpam eva hutvā arūpass' eva paccayo hoti.

¹ Bm. *omits*.

² S. *omits*.

³ S. rūpānaṇ *only*.

⁴ S. ekakkhandhānaṇ.

⁵ S. *hoti*.

⁶ S. *adds* *hoti*.

⁷ S. *sabbehi* *pi*.

Ekantena arūpam eva hutvā pi¹ ekantena rūpass' eva paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Pacchājātapaccayo. So hi ekantena arūpaṇ hutvā rūpass' eva paccayo hoti, ekantena pana arūpadhammo va hutvā rūpārūpānaṇ paccayo pi atthi.

Kataro pan' eso ti? Hetu-kamma-vipāka-jhāna-magga-vasena pañcavidho. So hi sabbo pi ekantena arūpam eva hutvā rūpadhammānam pi arūpadhammānam pi paccayo hoti. Ekantena rūpārūpam eva hutvā rūpass' eva paccayo nāmā ti pi natthi; arūpass' eva pana hoti.

Kataro pan' eso ti? Ārammaṇapaccayo ceva upanissaya-paccayo ca. Idaṇ hi dvayaṇ² ekantena rūpārūpam eva hutvā arūpass' eva paccayo hoti. Ekantena rūpārūpam eva hutvā pana rūpārūpass' eva paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Adhipati-sahajāta-aññamañña-nissaya-āhāra-indriya-vippayutta-atthi-avigatavasena nava-vidho. So hi sabbo pi ekantena rūpārūpam eva hutvā rūpārūpass' eva paccayo hoti ti. Evam ettha rūpārūpassā ti ādi vikappato pi viññātabbo vinicchayo.

(10) *Bhavavedato* ti imesu pana catuvisatīyāpaccayesu pañcavokārabhave tāva na koci paccayo na labbhati nāma. Catuvokārabhave pana tayo purejāta - pacchājāta - vippayuttapaccaye apanetvā sesā ekavīsatiṃ eva labbhanti. Ekavokārabhave saha-jāta - aññamañña - nissaya - kamma-indriya-atthi-avigatavasena satt' eva labbhanti. Bāhire pana anindriyabaddharūpe saha-jāta-aññamañña-nissaya-atthi-avigatavasena pañc' eva labbhanti ti. Evam ettha bhavabhedato pi viññātabbo vinicchayo.

PACCAYANIDDESAVĀRAVAṆṆANĀ NIṬṬHITĀ.

¹ S. *omits*.

² S. yaṇ yaṇ.