

Pali Text Society

THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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ABBREVIATIONS¹.

1. Canonical Books.

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

2. Other Books.

- Asl. — *Attha-Sālinī*.
K. V. A. — *Kathā-Vatthu-Aṭṭhakathā*.
G. V. — *Gandha-Vaṃsa*.
Jin. — *Jinālapkāra*.
Dhp. A. — *Dhammapada-Aṭṭhakathā*.
Dīp. — *Dīpavaṃsa*.
Man. — *Manoratha-Pūraṇi*.

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

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

- p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
 p. 11, l. 6 fr. b. read sukke.
 p. 13, l. 12 fr. b. delete the full stop after ti.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after pahiyati.
 p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
 p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

INTRODUCTION.

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

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

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

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

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

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

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

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

² Nettiyatṭhakathā cāpi etā aṭṭhatthavaṇṇanā
ācariya-Dhammapālatheren'evābhivaṇṇitā.

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

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

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

- Thitiṃ ākaṅkhamānena ciraṃ saddhammanettiya
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttāranāthassa pādāmūle pavattitaṃ
 passatā abhinihāraṃ sampattaṃ yassa matthakaṃ (6)
 'Samkhittaṃ vibhajantānaṃ eso aggo' ti ādinā
 thapito Etad-aggasmiṃ⁴ yo mahāsāvakkuttamo (7)
 Chaḷābhiñño vasippatto pabhinnapaṭisambhido
 Mahākaccāyano thero sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanassa sadāyattā navāṅgass' atthavaṇṇanā (9)
 Tassā⁵ gambhirañāṇehi ogāhetabbabhāvato
 kiñcāpi dukkarā kātum atthasaṃvaṇṇanā mayā (10)
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsaṇaṃ
 pubbācariyasihānaṃ tiṭṭhate ca vinicchayo (11)
 Tasmā taṃ upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ samsandevā yathābalaṃ (12)
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

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

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

Mahāvihāravāsīnam samayaṃ avilomayaṃ (13)

Pamādalekham¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāma' atthavannaṃ. (14)

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

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

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

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhiṭhuttā | sā bhūmi hārasampāto ti.

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

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ

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

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

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

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

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

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

Kaccāyanena therena racitaṃ yaṃ manoramam

Nettipakaraṇam nāma Sambuddhassānumatiyā.

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

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

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

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

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

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

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

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

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

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

¹ G. V. p. 68 sq
Sum. I, p. 31.

² The term dhammanetti occurs in

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

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

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

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Saṃgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālinī⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Nettī⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dh. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

¹ Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.

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

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

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

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

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

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

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

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

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

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

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyana-suttantaṃ ti ime tayo suttanta atthupattim katvā theram saṃkhittena bhāsitaṃ viṭṭhārena attham vibhajantānaṃ aggaṭṭhāne ṭhapesi ti.*

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

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

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

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

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

buddhānaṃ paramatthadassinaṃ silādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṭṭhāna, suttadhīṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

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

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

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

atṭhārasa mūlapadā Kaccāyanagottaniddiṭṭhā.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yo dharmam arthaṃ kāmañ ca yathākālaṃ niṣevate
dharmārthakāmasamyogaṃ so 'mutreha ca vindati.

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

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

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

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

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

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

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

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

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

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

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

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

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

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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

¹ *Dīp.* XX, 19 sqq. ² If, nevertheless, the *Ṭikā* has meant this by *pothakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dīp.*, which expressly says:—*piṭakattayapālīṅ ca tassā aṭṭhakatham pi ca* (*pothakesu likhāpayum*).

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

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

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

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

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

² See *Buddha* (1881),

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

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

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

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

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

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

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

than the *Nett.*, the term occurs on fol. *ṭa*, obv., fourth line fr. b., and fol. *ṭam*, obv., third line.

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

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

who likewise was regarded as identical with Mahākaccāyana¹.

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

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

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

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

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

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);

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

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

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

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

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

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

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

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

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

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

Saddhasattuttamo nātho loke uppajji nāyako sambuddho Gotamo jino anekaguṇālamkato.

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

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

Tasmim vasse sāvaṇe māse candimadvase suriyuggamane kāle niṭṭhitā vibhāvanā.

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

Iti tam racayanto puñnam adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

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

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarājā².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca saḷātikā (sahajā^o)

sabbe rajjasukhe ṭhatvā caranta (°tu) caritaṃ sukhī.

(I join in this wish most heartily).

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

Ayaṃ Nettipakaranaṭīkā London-nāma nagare pālipoṭṭha-
kasamāgamāyattamūlena Lamkādiṭṭe Gālanagare Edmaṇḍ
Gūnaratna-Ātapattunāmena Mudalindena mayā buddhassa
Bhagavato parinibbānato tiṃsuttaracatusatādhikadvisahas-
sesu atikkantesu ekatiṃsatime samvacchare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti daṭṭhabbam.

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

² ?Sihasūrādhammarājā, whose Burmese name was Nyaung-Rām-Meng. A new Ṭīkā (abhinavaṭīkā), called Peṭakā-lamkāra, was composed by Nānābhisāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

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

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭṭhanti, taṃ na sundaram.
- 2) p. 1, v. 1 c. Apare pana taṃ tassa sāsanaṅgaṇaṃ ti paṭṭhanti. Tesam matena yaṃ-saddo sāsanasaddena samānādhikaraṇo ti daṭṭhabbo. Idam vuttam hoti: Yaṃ sasānavaram salokapālo loko pūjayati namassati ca, taṃ sāsanaṅgaṇaṃ vidūhi nātabban ti. Imasmiṃ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi paṭṭho. Tassa paṇḍi-tehi saka-parasantānesu netabbam pāpetabban ti attho.

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

Tattha attasantāne pāpanaṃ bujjanāṃ, parasantāne bodhanān ti daṭṭhabbāṃ.

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

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

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the *Cy.* partake of them, but *B.* and *Com.* in a less degree than *B₁* and *S.* Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is *B.*, and the MS. from which it descends is the ancestor, direct or indirect,

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- pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭham gantabham, yasmā Nibbedhabhāgiyam nāma suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesam katvā dhammaṃ desesī ti.
- 25) p. 49, l. 25. mentions the reading avītarāgehi, borne out by *B₁* (cf. p. 223).
- 26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.
- 27) p. 99, l. 6. purā aniyataṃ samatikkamatī ti pi pāṭho.
- 28) p. 108, l. 8. paccāgamanan ti pi pāṭho.
- [29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.
- 30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.
- 31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.
- 32) p. 176, l. 8. sīlakkhandenā ti pi pāṭho.
- 33) p. 189, l. 3. maggam jānāti hitānukampī ti pi pāṭho.]
- The last five Nos. refer to readings of canonical texts quoted in the *Netti*. Of these No. 30 is borne out by the MSS.

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

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

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

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

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

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

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

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

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

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

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

Würzburg (Bavaria).
September 1900.

THE EDITOR.

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

Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

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

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā? *

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo,
sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

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

³ etam, B_r. S.

⁴ Mahā°, B_r. S.

⁵ °suttam pari°, S.

⁶ B. *adds* saṅghavāro. ⁷ om. S.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
 caturō³ satipaṭṭhānā | indriyabhūmi⁴ nava padāni. 2
 Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
 ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II.

Niddesavāra.

Tattha samkhepato Netti kittitā: —

*

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

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

³ cattāro, B₁. S. ⁴ °bhummi, B₁.

⁵ nava, B₁. ⁶ yuñjanti, S.

⁷ B. B₁ add uddesavāro.

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

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

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

Vevacanāni bahūni ¹ tu sutte vuttāni ekadhammassa yo jānati suttavidū vevacano nāma so hāro.	10
Ekam Bhagavā dhammam paṇṇattihi vividhāhi deseti so ākāro ñeyyo paṇṇattī nāma hāro ti.	11
Yo ca paṭiccuppādo indriyakhandhā ca dhātu-āyatana etehi otarati yo otaraṇo nāma so hāro.	12
Vissajjitamhi ² pañhe gāthāyaṃ pucchitāyaṃ ārabha suddhāsuddhaparikkhā hāro so ³ sodhano nāma.	13
Ekattatāya dhammā ye pi ca vemattatāya niddiṭṭhā te na vikappayitabbā eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam janayanti ppaccayā ⁴ param parato	
hetum avakaḍḍhayitvā eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūlā ye c'ekattā pakāsītā muninā te ⁵ samaropayitabbā ⁶ esa samāropano hāro.	16
Taṇhañ ca avijjam pi ⁷ ca samathena vipassanāya yo neti saccehi yojayitvā ayaṃ nayo nandiyāvatto.	17
Yo akusale samūlehi neti kusale ca kusalamūlehi bhūtam tatham avitatham tipukkhalam tam nayam āhu.	18
Yo neti vipallāsehi kilese ⁸ indriyehi saddhamme etam nayam nayavidū sīhavikkīḷitam ⁹ āhu.	19
Veyyākaraṇesu hi ye kusalākusalā tahiṃ ¹⁰ tahiṃ ¹⁰ vuttā manasā olokayate ¹¹ tam ¹² khu ¹² disālocanam ¹² āhu.	20
Oloketvā ¹³ disalo- canena ¹⁴ ukkhipiya yaṃ samāneti sabbe kusalākusale ayaṃ nayo ankusō nāma.	21
Soḷasa hārā paṭhamam disalocanena ¹⁵ disā viloketvā samkhipiya ankusena hi nayehi tihi niddise ¹⁶ suttam.	22
¹⁷ Akkharam padam byañjanam nirutti tath' eva niddeso ākārachaṭṭhavadanam ettāva ¹⁸ byañjanam sabbam.	23

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

beginning of this line.

¹⁸ ettāvata, B_r.

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

Niddesavāro niṭṭhito⁹.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādādinavatā ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavaṃ, nissaraṇaṃ, phalaṃ, upāyaṃ, āṇattim.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe
 kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevala-
 paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmi¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati

addhā¹¹ pūtimano¹² hoti laddhā macco yad icchatī ti

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

ayam assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S. ³ om. S.

⁴ anunnā, S. ⁵ pad°, B.

⁶ B₁ adds ca.

⁷ °bbisā, B₁. S. ⁸ ettakā, B₁.

⁹ om. B. ¹⁰ pakāsessāmī, S.

¹¹ saddhā, B₁.

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

*Tassa ce kāmāyānassa¹ chandajātassa janturo
te² kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
v. 767)

ayaṃ ādīnavo.

c) Tattha katamaṃ nissaraṇaṃ?

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

idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettamaṃ vatthumaṃ hiraññaṃ vā gavassaṃ³ dāsaporisaṃ
thiyo bandhū⁴ puthukāme yo naro anugijjhatī ti* (v. 4
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādīnavo?

*Abalā naṃ baliyanti⁵ maddante naṃ parissayā
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti*
(v. 5 = v. 770)

ayaṃ ādīnavo.

cc) Tattha katamaṃ nissaraṇaṃ?

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

idaṃ⁶ nissaraṇaṃ⁶.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha⁷ vassakāle
esānisamsa⁸ dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;
Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe⁹ | dukkhā¹⁰ ti | pe⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti* (Dhp.
vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B₁. ² om. S. ³ gavāssaṃ, B₁. S.
⁴ °dhu, all MSS. ⁵ bali°, B₁. S.; pali°, B. ⁶ om. B.
⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B₁.

f) Tattha katamā āṇatti?

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

Suññato lokam avekkhassu

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

attānudiṭṭhiṃ ūhacca

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

Tattha Bhagavā ugghatitaññussa⁴ puggalassa nissara-
ṇam desayati, vipaṇcitaññussa⁵ puggalassa ādinavaṇ ca
nissaraṇaṇ ca desayati, neyyassa⁶ puggalassa assādaṇ ca
ādinavaṇ ca nissaraṇaṇ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

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

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

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

¹ jiva°, B.

² uppāyo, S.

³ om. S.

⁴ ugghāṭit°, S.

⁵ vipatitaññussa, S.

⁶ thus all MSS.; B, inserts Bhagavā.

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

⁸ sati-indr°, B. S.

⁹ sahamindr°, S.

¹⁰ samapp°, B.

¹¹ pañcindr°, S.

¹² rāgacarito rāgāya, S.

* 3. Svāyaṃ¹ hāro kattha sambhavati?

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

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

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

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghatitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Ādīnava⁸ phalañ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodho, upāyo¹⁰ āṇatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

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

Sabbaṃ dhammacakkaṃ.

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

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

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

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

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

pe¹ | Ayaṃ dukkhanirodho ti me bhikkhave | pe² | Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ³ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

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

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

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṅcayati⁵, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṅcanā majjhe, vitthāraṇā pariyosānaṃ.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṅciyanto vipaṅcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

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

Imāni cha ppadāni byañjanaṃ.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaṃ⁶ paripuṇṇaṃ⁶ parisuddhaṃ⁶ ti⁶.

¹ pa, B. B₁.

² pa, B.; la, B₁; S. *only has* ayaṃ dukkhanirodho.

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

Kevalan ti lokuttaraṃ na missaṃ lokiyehi dhammehi. Paripunṇan ti paripūraṃ anūnaṃ² anatiṅkaṃ. Parisuddhan ti nimmalāṃ sabbamalāpagataṃ pariyodātaṃ upatṭhitaṃ sabbavisesānaṃ.

* Idam vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatarañjitaṃ iti pi. Ato² c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ paripunṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmi*³ ti.

* 5. Kesaṃ ayaṃ dhammadesanā?

Yogīnaṃ. Tenāha āyasmā Mahākaccāno⁴: —

Assādādīnavatā | nissaraṇaṃ pi ca⁵ phalaṃ upāyo ca
āṇattī ca Bhagavato | yogīnaṃ desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yaṃ pucchitaṅ ca vissajjitaṅ cā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicinati?

Paḍaṃ⁶ vicinati⁶, pañhaṃ vicinati, vissajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādīnaṃ⁶ vicinati⁶, nissaraṇaṃ vicinati, phalaṃ vicinati, upāyaṃ vicinati,
* āṇattiṃ vicinati, anugitiṃ vicinati, sabbe nava suttante vicinati.

* 3. Yathā kiṃ bhava?

Yathā āyasmā Ajito Pārāyane Bhagavantaṃ pañhaṃ pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanaṃ brūsi

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

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

² anunnaṃ, S. ² atho, B. ³ pakāsessāmi, B. S.

⁴ °kaccāyano, B. B., ⁵ B. adds ca.

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

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhiṭṭhānaṃ pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanaṃ pucchati. Kissābhilepanaṃ brūsi ti? Lokassa abhilepanaṃ pucchati. Kim su tassa mahabbhayaṃ ti? Tass' eva lokassa mahābhayaṃ pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanaṃ brūmi

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

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

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

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbapānaṃ sabbabhūtānaṃ pariyāyato ekam eva nivaranaṃ vadāmi, yad idam avijjā, avijjānivaranaṃ hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭinissaggā n'atthi sattānaṃ nivaranaṃ ti³ vadāmi⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

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

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

Dūre santo pakāsanti Himavanto va pabbato

asant' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304)

te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B₁. ² 'va, B. ³ om. S.

⁴ °mi (without ti), B₁. S. ⁵ nābhi°, B. ⁶ °dayati, B.

⁷ rattim khittā, B. ⁸ B₁ puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

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

*Ratto attham na jānāti ratto dhammam na passati
andhatamam² tadā hoti yaṃ rāgo sahate naran ti* (Cf.
Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

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

Tena ca tatiyassa padassa vissajjanā yuttā.

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

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

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)
sotānam kiṃ nivāraṇam
sotānam saṃvaram brūhi
kena sotā pithiyyare?¹⁰ (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena
pucchitā.

¹ thus all MSS.

² andham tamam, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B. put vipari^o after saṃkhāra^o

⁶ kattaci, B.

⁷ saṃsāradukkham tāya, S.

⁸ vuccati, B.

⁹ °dhi, B. B.

¹⁰ pidhi^o, B. B.

Evam samāpanna¹ lokassa evam samkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānam iti? Evam hi āha: savanti sabbadhī³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatāṇhā, saddataṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammataṇhā, yathāha Bhagavā: —

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

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhī sotā ti.

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

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

Tattha vissajjanā: —

*Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)
sati tesam nivāraṇaṃ
sotānaṃ samvaram brūmi¹²
paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).*

Kāyagatāya satiyā bhāvitāya¹³ bahulikātāya¹⁴ cakkhu nāvīnchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāvīnchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Samvutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B.; om. B₁.

⁹ om. B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvīcchati, S.

¹⁶ pa, B.; om. B₁.

¹⁷ na vimjhati, S.

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

Paññāya anusayā³ pahiyanti, anusayesu pahīnesu pari-yuṭṭhānā pahiyanti. Kissa anusayassa⁴ pahīnattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharāṇe⁵ kate pupphaphalapavālaṅkurasantati⁶ samucchinnā bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyare⁷ ti.

Paññā c'eva satī ca (icc āyasmā Ajīto)

nāmarūpañ⁸ ca mārisa

etaṃ me puṭṭho pabrūhi

katth' etaṃ uparujjhatī ti? —

Yam etaṃ pañham apucchi⁹

Ajīta taṃ vadāmi te

yattha nāmañ ca rūpañ ca

asesam uparujjhati

viññānassa nirodhena

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

* Ayaṃ pañho anusandhiṃ pucchati. Anusandhiṃ pucchanta kiṃ pucchati?

Anupādisesaṃ nibbānadhātuṃ.

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

Tattha samudayo dvīsu bhūmīsu pahiyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

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

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

¹ saṃvutā°, S.

² ārakkhaṇaṃ, S.

³ anussayā, S.

⁴ anussa°, B.

⁵ anavasesasa°, B.

⁶ °phalapallavaṅkura°, B.

⁷ pidhi°, B. B.

⁸ nāmaṃ rūpañ, B. B.

⁹ āpucchi, S.; maṃ p°, B.

¹⁰ saṃkhatāni, S.

¹¹ asaṃkhato, S.

¹² °kesu, B. S.

Tattha tñi samyojanāni — sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso — anaññātāññassāmitindriyaṃ¹ adhiṭṭhāya nirujjhanti, satta samyojanāni — kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā² — aññindriyaṃ adhiṭṭhāya nirujjhanti.

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

Imāni dve ñāṇāni aññātāvindriyaṃ.

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

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

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

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

Paññā⁷ c'eva sati ca nāmarūpañ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

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

Yā imesu catūsu indriyesu saddahanā okappaṇā, idaṃ
saddhindriyaṃ. *

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chanda-
samādhī. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ. *

¹ anaññata°, B. ² avasesā, S.

³ anaññata°, B. B.

⁴ om. S. ⁵ rūpini, S. ⁶ tadū°, B.

⁷ paññāya, S. ⁸ om. B.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasaṃkappā¹, ime saṃkhārā.

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

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

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

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

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

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

* Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānu-
parivatti.

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

Iti vivaṭena cetasā apariyonaddhena sappabhāsam cittaṃ
bhāveti⁶.

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

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

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

⁷ viññāṇānāhārānaṃ, B₁; S. omits viññāṇaṃ.

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

¹¹ °ttiyati, B.; °ttissati, S.

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

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

* * *

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

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayogena.

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

Tattha vissajjanā:

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

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

Atīte aṃse appaṭihatāṃ ñāṇadassanaṃ, anāgate aṃse
appaṭihatāṃ ñāṇadassanaṃ, paccuppanne aṃse appaṭihatāṃ
ñāṇadassanaṃ.

Ko ca ñāṇadassanassa paṭighāto?

¹ pucchati, S.

² °khata°, B₁. S.

³ sekkhā, B₁.

⁴ puthu, B₁. S.

⁵ yasmā ye, B₁.

Yam anicce dukkhe anattaniye¹ ca² aññāṇaṃ³ adassa-
 * naṃ, ayaṃ nānadassanassa paṭighāto. Yathā idha puriso
 tārakarūpāni passeyya no ca gaṇanasāṅketena jāneyya,
 ayaṃ nānadassanassa paṭighāto.

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

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

Tattha yā icchā pucchā patthanā pihāyanā⁶ kīlanā,
 tam Bhagavā vārento⁷ evaṃ āha: kāmesu nābhigijjheyyā⁸
 ti. Manasānāvilo siyā ti pariyuṭṭhānavighātāṃ⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesaṃ
 uppādeti uppannaṃ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana
 anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannā-
 naṃ¹² pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya
 chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇ-
 hāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ
 dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ
 ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ
 kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāya-
 mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so
 uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya
 bhiiyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ
 janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pada-
 hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaṅkavittakko, byāpādavitakko, vihiṃsāvittakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpānassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B.

² 'va, S.

³ ayaṃ nāṇa, S.

⁴ °dassā, B.; dassanāti, S. ⁵ om. B.

⁶ pihayānā, S.

⁷ nivā°, B.

⁸ manobhi°, S.

⁹ °ṭṭhānā°, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkaṃ vāreti, idaṃ satindriyaṃ, yena byāpādavitaṅkaṃ vāreti, idaṃ samādhindriyaṃ, yena vihimsāvitakkaṃ vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

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

a) Tattha saddhindriyaṃ kattha daṭṭhabbaṃ?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbaṃ?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbaṃ?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbaṃ?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbaṃ?

Catūsu ariyasaccesu.

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

Kusalo sabbadhammānan ti.

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

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyaṃ³ pariñānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyaṃ pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ⁴ ca⁴. Tam nānaṃ pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānaṃ, bhāvanā, sacchikiriyā.

¹ oṭo, S.

² oparikkhiyatabbā, S.

³ neyyaṃ, B.

⁴ om. S.

⁵ ovidhe, S.

a) Tattha katamā abhiññā?

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

b) Tattha katamā pariññā?

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

Evam parijānitvā² tayo dhammā avasiṭṭhā bhavanti: pa-hātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhatam.

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

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite vilokite sammiñjite⁵ pasārite samghāṭipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhibhāve satena sampajānena vihātabbaṃ.

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

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjaṃ⁶ taṃ⁴ catubbidhaṃ: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidhaṃ bojjaṃ⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca.

² °netvā, B_r.

³ °ttāpentī, B.

⁴ om. S.

⁵ samī°, B_r.

⁶ bojjaṅgaṃ, S.

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

Tenāha: —

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

Evam pucchitabbam, evam vissajjitabbam.

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

Kim⁵ idaṃ suttaṃ?

Āhaccavacanaṃ anusandhivacanaṃ nitatthaṃ neyyatthaṃ * saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhiṃ imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

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

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim vojayati?

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

Ime cattāro mahāpadesā.

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

¹ sampa°, B. B₁. ² tassa, B. ³ saṃgāyitabbam, S.

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

⁸ °nāyaṃ, S.

* a) Katamasmiṃ sutte otārayitabbāni?

Catūsu ariyasaccesu.

b) Katamasmiṃ vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

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

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

* 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam² vicetabbam³. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññatabbam.

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

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto

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

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāhato loko jarāya parivārīto

tañhāsallena otiṇṇo icchādhūpāyito sadā ti (l. c. Cf. Thag.

v. 448).

Tattha jarā ca³ maraṇaṅ ca, imāni dve saṃkhatassa saṃkhatalakkhaṇāni. Jarāyaṃ ṭhitassa aññathattam maraṇam vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattam. Kena kāraṇena?

¹ °missam, B.

² °gāyi°, B.

³ om. S.

⁴ kena su, S.

⁵ dhumāyito, B.

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

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jīrantā pi⁴ miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyūṃ⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ.

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

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattaṃ. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattaṃ.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattaṃ.

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

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

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

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

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

⁹ 'labhitaṃ, S. ¹⁰ pi, B₁. S.

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

Sabbā hi⁵ taṇhā ajjhosānalakkhaṇena ekalakkhanā yathā
 ca vevacane vuttā⁶.

Āsā pihā⁷ ca⁸ abhinandanā ca

anekadhūtūsu⁹ sarā patitṭhitā

aññānamūlappabhavā pajappitā

sabbā mayā byantikātā samūlikā¹⁰ ti (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanaṃ, yathāha Bhagavā: —

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

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

Taṇhāy'etaṃ vevacanaṃ.

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

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

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

¹ °ṇam, B_r. S.

² dhūm°, S.

³ om. S.

⁴ B. B_r add iti.

⁵ om. B. B_r.

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ °tusu, B_r. S.

¹⁰ samūlikā, B_r. S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B_r.

¹³ S. adds ti.

¹⁴ nibbindu°, B_r.

¹⁵ mettā, S.

¹⁶ °ttiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbaṃ, yāvaticā² nāpassa bhūmi³. *

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

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

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

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

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā-^{*} naṃ pavattati ti na yujjati desanā, nimittam pahānaṃ abbattham gacchati ti yujjati desanā.

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

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

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

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

⁵ kismiṃ, B. ⁶ °mici (*without* ti), B_r; kathasmiṃ, S.

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

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

¹¹ upekhā°, B.

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

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

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

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

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

Nevasaññānāsaññāyatanam samāpannassa sato saññūpacārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā.

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

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

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

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmī³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padaṭṭhāna-hāra.

1. Tattha katamo padaṭṭhāno-hāro?

*

Dhammaṃ deseti jino ti ayaṃ padaṭṭhāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva⁴ - asampaṭivedhalakkhaṇā avijjā. Tassā vipallāsā padaṭṭhānaṃ. Ajjhosaṇalakkhaṇā taṇhā. Tassā piyarūpaṃ sātārūpaṃ padaṭṭhānaṃ. Patthanalakkhaṇo lobho. Tassa adinnādānaṃ padaṭṭhānaṃ. Vaṇṇasaṅṭhānabyañjanagahaṇalakkhaṇā⁵ subhasaññā. Tassā indriyāsaṃvaro padaṭṭhānaṃ. Sāsavaphassa-upagamanalakkhaṇā sukhasaññā. Tassā assādo padaṭṭhānaṃ. Saṃkhatalakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā niccasaññā. Tassā viññānaṃ padaṭṭhānaṃ. Aniccasaññā-dukkhasaññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-kāyo padaṭṭhānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sabbam⁷ neyyam⁸ padaṭṭhānaṃ. Cittavikkhepapaṭisaṃharaṇalakkhaṇo samatho. Tassa asubhā padaṭṭhānaṃ. Icchāvacarapaṭisaṃharaṇalakkhaṇo alobho. Tassa adinnādānā veramaṇī padaṭṭhānaṃ. Abyāpajjalakkhaṇo adoso. Tassa paṇātipātā veramaṇī padaṭṭhānaṃ. Vatthu-avippatipādanalakkhaṇo amoho. Tassa sammāpaṭipatti padaṭṭhānaṃ. Vinilakavipubbakagahaṇalakkhaṇā asubhasaññā. Tassā nibbidā padaṭṭhānaṃ. Sāsavaphassaparijānanalakkhaṇā dukkhasaññā. Tassā vedanā padaṭṭhānaṃ. Saṃkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

¹ sato, S.

² B. S. *add* ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ o'byañjanagahaṇa°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammānaṃ¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā² padaṭṭhānaṃ. Pañca kāmagaṇā kāmārāgassa padaṭṭhānaṃ. Pañcindriyāni rūpīni³ rūparāgassa padaṭṭhānaṃ. Chalāyatanam⁴ bhavarāgassa padaṭṭhānaṃ. Nibbattibhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhānaṃ. Pubbenivāsānussati nānadassanassa padaṭṭhānaṃ. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānaṃ. Ārambhalakkhaṇaṃ viriyam. Tassa sammapadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati⁷. Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā⁸ avijjā. Taṃ⁹ saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohanalakkhaṇā¹⁰ saṃkhārā. Taṃ¹¹ viññāpassa padaṭṭhānaṃ. Opapaccayikanibbattilakkhaṇaṃ viññāpaṃ. Taṃ nāmarūpassa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakkhaṇaṃ nāmarūpaṃ. Taṃ chalāyatanassa¹² padaṭṭhānaṃ. Indriyavavatthānalakkhaṇaṃ chalāyatanam¹². Taṃ phassassa padaṭṭhānaṃ. Cakkhurūpaviññāpasannipātalakkhaṇo¹³ phasso. Taṃ vedanāya padaṭṭhānaṃ. Itthāniṭṭhānubhavanalakkhaṇā vedanā. Taṃ taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Taṃ¹⁴ upādānassa padaṭṭhānaṃ. Opapaccayikaṃ¹⁵ upādānaṃ. Taṃ bhavassa padaṭṭhānaṃ. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Taṃ¹⁶

¹ °dhamma, B. ² om. S.

³ rūpīni, B. S.; rūpāni, B₁.

⁴ written chaṭṭh° in S.

⁵ °ne, S.

⁶ °de, S.

⁷ satti, S.

⁸ °kkhaṇa°, B₁. S.

⁹ sā, B₁. S.

¹⁰ °virūhaka°, S.

¹¹ te, B₁. S.

¹² saḷ°, S.

¹³ °sannipātana°, S.

¹⁴ sā, S.

¹⁵ °taṃ, B.

¹⁶ so, B₁. S.

jātiyā padaṭṭhānam. Khandhapātubhavanalakkhaṇā¹ jāti. Tam jarāya padaṭṭhānam. Upadhiparipākalakkhaṇā jarā. Tam maraṇassa padaṭṭhānam. Jivitindriyūpacchedalakkhaṇam maraṇam. Tam sokassa padaṭṭhānam. Ussukkākārako soko. Tam paridevassa padaṭṭhānam. Lālappakārako² paridevo. Tam dukkhassa padaṭṭhānam. Kāyasampīlanam dukkham. Tam domanassassa padaṭṭhānam. Cittasampīlanam³ domanassam. Tam upāyāsassa padaṭṭhānam. Odahanakārako upāyāso. Tam bhavassa padaṭṭhānam.

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

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

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padaṭṭhāno-hāro.

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

³ cittapīlanam, S. ⁴ °kataññūtāya, B.

⁵ °taññūtā, B. ⁶ sappurisasannissayo, S.

⁷ pāmo°, B.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

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

3. Yathā kiṃ bhava?

Yathāha Bhagavā: —

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

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakatṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

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

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakatṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesañ ca susamāraddhā niccam kāyagatā sati

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

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

Yathā cāha Bhagavā: —

¹ lakkhiyati, B_r. S.

² cakkhu, S.

³ calanam, B.

⁴ samkhāravā°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B_r.

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

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

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

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

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbatthaṃ gacchanti.

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

¹ tam, S.

² orati, S.

³ 'va, B.

⁴ bojjh°, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. adds pi.

⁸ om. B., S.

⁹ oṇesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbattham gacchanti.

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

Kena kāraṇena?

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

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vitarāga-vītaḍosa-vītamoha-ariyadhammehi hātabbo.

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

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

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

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

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

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

a) Tattha katamaṃ neruttam?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso nānaṃ. *

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

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

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ⁵
chattam mahantam yatha⁶ vassakāle
esānisamso⁷ dhamme sucinṇe
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).*

Idha Bhagavato ko adhippāyo?

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

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

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anitṭhaṃ asātaṃ vipākaṃ paccanubhavissatī ti ayaṃ ettha Bhagavato adhippāyo.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati¹⁰

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

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakaṃ¹² kammaṃ¹² na karissantī ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ niruttāni, B. B.

⁴ neruttiyo, B. S.

⁵ rī, S.

⁶ yathā, B. S.

⁷ etāni, S.

⁸ cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho²
punappunam gabbham upeti mando ti* (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

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

*Appamādo amatapadam⁶ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

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

Ayam adhippāyo.

c) Tattha katamam nidānam?

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

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

Bhagavā āha: —

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

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

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

¹ middhi, B. B₁.

² ovuddho, B.

³ aṭṭi°, B.; aṭṭa°, B₁.

⁴ °nā, S.

⁵ brahma°, B. B₁.

⁶ °tam p°, all MSS.

⁷ °hī ti, S.

⁸ °dhi, B. S.

*Sace pi kevalaṃ sabbam Gijjhakūṭaṃ calessasi¹
n'eva² sammāvimuttānaṃ³ buddhānaṃ atthi iñjitaṃ* (S. I,
p. 109).

* * *

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

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

Yathā cāha: —

*Na taṃ daḷhaṃ⁶ bandhanam āhu dhīrā
yad⁷ āyasaṃ⁸ dārujaṃ pabbajaṅ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā⁹ ti* (S. I, p. 77).

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

Yathā cāha: —

*Etam daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
anapekhino¹⁰ kāmasukhaṃ pahāyā ti* (S. I, p. 77).

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

Yathā¹¹ cāha¹¹: —

*Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
paggharantaṃ divārattim¹² bālānaṃ abhinanditaṃ ti* (Cf.
Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

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

Yathā cāha: —

¹ °lessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.
³ samāvi°, B.; samādhi°, S. ⁴ ca, S.
⁵ °dhi, B. S. ⁶ B. puts daḷhaṃ before na taṃ.
⁷ yaṃ, S. ⁸ ay°, S.
⁹ apekkhā, S. ¹⁰ °pekkhino, S.
¹¹ om. B., S. ¹² °ratti, B., S.

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

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

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

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

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

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

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhīlapitā.

Yaṅ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachāditā ti yaṅ cāha: —

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

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

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

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

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

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

⁷ andhaṃ ta°, S. ⁸ pacch°, B₁. S.

⁹ °pacch°, B₁. S. ¹⁰ vuttam, B.

Ayaṃ Bhagavatā yathānikkhattagāthābalena¹ dassitā:
jarāmaraṇaṃ anventī ti.

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

Papañcā nāma taṇhā ditṭhimānā tadabhisamkhatā ca samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ³ nāma taṇhāya⁵ pariyuṭṭhānaṃ. Yāni chaṭṭimsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samkhārā yā ca ṭhiti⁴ yaṃ⁷ sandānañ⁸ ca yaṃ⁷ palighañ ca, yo etaṃ sabbam samatikkanto ayaṃ vuccati nittaṇho iti.

Tattha pariyuṭṭhānasamkhārā: ditṭhadhammavedaniyā vā upapajavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividdhaṃ phalaṃ deti: ditṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā āha: —

Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā, tassa vipākaṃ anubhoti ditṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye ti.

Idaṃ Bhagavato pubbāparena yujjati.

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

Evam kammaṃ tidhā vipaccati: ditṭhe¹¹ vā dhamme upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

Yañ ce bālo idha. pañātīpātī hoti | pe¹⁶ | micchādītṭhī hoti, tassa ditṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti upapajje¹⁸ vā apare vā pariyāye ti.

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

³ sandh°, B. B₁. S.; sant°, Com.

⁴ dhi°, B₁.

⁵ taṇhā, B.; S. adds ca.

⁶ °ca, S.

⁷ om. B₁. S.

⁸ sandh°, S.

⁹ °pariyāyave°, B₁.

¹⁰ om. B₁.

¹¹ ditṭhe 'va, S.

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

¹³ om. S.

¹⁴ °jjam, B₁. S.

¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B₁.

¹⁷ ditṭhe 'va, B₁.

¹⁸ °jjam, B₁; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbamaṃ, saṃkhārā dassaṇabalena, chattiṃsa taṇhāvicaritaṇi¹ bhāvanābalena pahātabbāni ti.

Evamaṃ taṇhā pi tidhā pahiyiyati: yā nittaṇhatā ayaṃ sa-upādisesā nibbānadhātu, bhedaṃ kāyassa ayaṃ anupādisesā nibbānadhātu, papaṅco nāma vuccati anubandho.

Yaṅ cāha Bhagavā²: —

*Papaṅceti atītānāgata-paccuppannaṃ cakkuvīṇṇeyyaṃ rūpaṃ ārabbhā ti*² yaṅ cāha Bhagavā: —

Atīte Rādha rūpe anapekko³ hoti⁴, anāgataṃ rūpaṃ mā⁵ abhinandi⁵, paccuppanna⁶ rūpassa⁶ nibbidāya virāgāya nirodhāya cāgāya⁷ paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

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

Evamaṃ suttanaṃ suttamaṃ saṃsandayitvā pubbāparena saddhimaṃ¹⁰ yojayitvā suttamaṃ niddiṭṭhamaṃ bhavati¹¹.

2. So¹² cāyaṃ¹³ pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesaṇsandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsaṇā, pa-kāsaṇā, vivaraṇā, vibhajaṇā, uttānikammaṭā¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkhamaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti².

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

¹ sa°, B. B₁; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B₁. S. ³ °pekkho, S.

⁴ hohi, B₁; the present is used for the imp.

⁵ mābhi°, B. B₁. ⁶ °ppannarūpassa, B₁; B. omits rūpassa.

⁷ om. B. ⁸ ekatthamaṃ, B. B₁. ⁹ om. B. B₁.

¹⁰ sandhi, B. B₁. ¹¹ Bhagavatā, B₁. S. ¹² yo, S.

¹³ 'yaṃ, B₁. ¹⁴ °kammaṃ taṃ, S.

¹⁵ jhāyī, B₁. S. throughout.

na ca vāyum¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsānañcāyatanam nissāya . . . na ca viññāṇañcāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevasaññānāsaññāyatanam nissāya . . . na ca imaṃ lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitam vicāritam³ manasānucintitam⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittena na nāyati jhāyanto (Cf. A. V, p. 324sq.). *

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

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

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

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

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

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

¹ vāyam, S. ² pa, B. ³ vicaritam, B.

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

⁶ Vakkalikassa, S.

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

⁹ °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca saṃvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nīvaraṇehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiyā⁶ niddisitabbā. Nissitacittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāro.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

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

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

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

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

⁴ B₁. S. transpose these words. ⁵ S. adds ca.

⁶ avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā³ *
ārambho.

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

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

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

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-
pino khandhā.

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

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

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

Pañcakkhandhā dukkhaṃ⁵.

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

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

Tassa sampañivedhena rakkhanā paṭisaṃharaṇā, ayaṃ
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādīnavaṃ ca

¹ āy°, B. B.

² om. S.

³ °mūlikā, B.

⁴ °dāna°, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ °yaṃ, S.

ādīnavato nissaraṇañ ca nissaraṇato okārañ¹ ca saṃkilesañ
ca vodānañ ca nekkhamme² ca ānisamsaṃ.

* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

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

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

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

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate⁸
nibbattati dukkham idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

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

Ime dve kilesā: taṇhā ca avijjā ca.

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

Pañcakkhandhā dukkhaṃ.

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

¹ vo°, B.

² nikkhamme, S.; nikkhame, B. B₁.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B₁.

⁶ dukkhā, S.

⁷ °nañ ca, S.

⁸ anu°, B. S.; 'nuhate, B₁.

⁹ ti, S.

¹⁰ om. B₁. S.

Yena taṅhānusayaṃ samūhanati, ayaṃ samatho, yena taṅhānusayassa paccayaṃ avijjāṃ vārayati¹, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti, samatho ca vipassanā ca.

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

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

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇaṃ kusalass'³ ūpasampadā³ sacittapariyodapanaṃ etaṃ buddhāna⁴ sāsanaṃ⁴ ti⁵ (Dhp. v. 183). *

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

Tāni dve kammāni: cetanā cetasikaṃ ca.

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

Imāni satta kāraṇāni cetanākammaṃ.

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

Imāni tīṇi kāraṇāni cetasikakammaṃ⁹.

Tenāha: cetanākammaṃ cetasikakammaṃ⁹ ti.

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

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

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

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

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

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

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

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

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti.

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

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

Cetovisuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussatī ti.

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

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

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

* *Dhammo have rakkhati dhammacāriṃ⁵ chattaṃ mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

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

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

esānisamso dhamme sucinṇe

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

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

Tattha yā samvarasīle akhaṇḍakāritā, ayaṃ dhammo sucinṇo apāyehi rakkhati.

Evaṃ Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā⁴ sevāla-mālīkā⁵ udakorohakā aggiparicūrakā. Te mataṃ kālaṃ-kataṃ uyyāpentī nāma saññāpentī nāma saggam nāma okkamenti⁶. Bhagavā pana bhante pahoti tathā kātum, yathā sabbo loko kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ⁸ byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁸ pharusavāco⁹ samphappalāpī abhiḥjhālu byāpannacitto micchādittḥhiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjatū¹⁰ ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjeyyā¹⁰ ti?

No h'etaṃ bhante.

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

¹ deve vā manusse, S. ² om. B₁.

³ °tī ti, B₁.

⁴ kā°, B₁. S.

⁵ °lakā, S.

⁶ °manti, S.

⁷ upajj°, S.

⁸ °nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ummujja¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sā mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujjeyya vā uppilaveyya³ vā thalaṃ vā uppilaveyyā³ ti?

No h'etaṃ bhante.

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

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ⁸ ogāhitvā bhindeyya, tatrāyassa⁹ sakkharā vā¹⁰ kathalā vā, sā adho gāmi assa. Yaṅ ca khvassa tatra¹¹ sappi vā telaṃ vā, taṃ¹² uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda¹³ bho¹³ sappi tela samsīda¹⁴ bho¹⁴ sappi tela¹⁵ avamaṅgaccha¹² bho¹² sappi¹² telā¹² ti¹². Taṃ¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ °jjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla°, B.

⁴ pa, B. ⁵ uppajj°, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B.

⁹ tatra yassa, B. B., ¹⁰ om. B., S.

¹¹ tattha, B.

¹² om. S.

¹³ °dato, B., °datā, S.

¹⁴ °dato, S.

¹⁵ telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā osīdeyya vā samsīdeyya vā avaṃ¹ vā² gaccheyyā ti?

No h'etaṃ bhante.

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

Iti dhammo suciṇṇo apāyehi rakkhati.

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

*Tasmā rakkhitacittassa sammāsaṃkappagocarō⁷
sammāditṭhipurekkhāro ṇatvāna udayabbayaṃ
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti*

(Ud. p. 38).

Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.

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

Pañcakkhandhā dukkhaṃ.

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

Tattha taṇhāya pañcindriyāni rūpīni¹⁰ padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcindriyāni rūpīni¹⁰ rakkhanto samādhiṃ bhāvayati taṇhaṃ ca niggāṇhāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca niggāṇhāti.

Taṇhāniggahena dve upādānāni pahiyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B₁. S. add so.

⁷ rā, S.

⁸ nakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpīni, B. B₁; rūpāni, S.

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

Idaṃ vuccati brahmacariyan ti.

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

Imāni cattāri brahmacariyassa phalāni ti³.

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

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

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

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhumiñ cā ti.

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

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgi-
yāya paṭipadāya desayati.

* So saṃvarasīle ṭhito tena brahmacariyena brahmacāri
bhavati.

¹ arahattaphalaṃ, B.

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

³ om. B.

⁴ dukkhasam°, S.

⁵ om. B₁. S.

⁶ °cariyapha°, S.

⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahānasīle t̥hito tena brahmacariyena brahmacāri bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

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

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

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

Imāni cattāri suttāni. *

Imesaṃ catunnaṃ suttānaṃ desanāya phalena silena brahmacariyena sabbato vicayena hārena vicinitvā yuttihārena yojayitabbā², yāvatikā nānassa³ bhūmi (Cf. p. 25). *

a) Tattha katame dhammā sādharmaṇā? *

Dve dhammā sādharmaṇā: nāmasādharmaṇā vatthusādharmaṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātābbā kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmiṃssa ca uddhambhāgiyā⁴ śamyojanā sādharmaṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattiṃ samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁷ dham-
mā evaṃ aññamaññaṃ paramparaṃ sakāmsakaṃ visayaṃ nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati. *

Ime dhammā sādharmaṇā.

b) Tattha katame dhammā asādharmaṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhāsekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet^o, S.

³ yānassa, S.

⁴ o'yānaṃ, S.

⁵ o'kaṃ, B.

⁶ avīta^o, B.; avigata^o, B.

⁷ o'nehi, S.

⁸ pi, B.

⁹ o'nā, S.

¹⁰ S. *puts ca before sotā^o*

sādhāraṇā, dhammatā asādhāraṇā¹. Atṭhamakassa anāgāmissa ca² uddhambhāgiyā saṃyojanā sādharmaṇā, dhammatā asādhāraṇā¹. Sabbesaṃ sekhānaṃ nāmaṃ sādharmaṇaṃ, dhammatā asādhāraṇā¹. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādharmaṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādharmaṇaṃ, dhammatā asādhāraṇā.

Evam viśesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

- * Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyaṃ padaṭṭhānaṃ. Dukkhā paṭipadā dandhābhīṇṇā samathassa padaṭṭhānaṃ. Sukhā paṭipadā khippābhīṇṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu³ parato ghosassa sādharmaṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiyā paññāya sādharmaṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmāyiyā paññāya sādharmaṇaṃ padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu parato ca ghosassa sutamāyiyā ca paññāya sādharmaṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādharmaṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmāyiyā ca paññāya sammādiṭṭhiyā ca sādharmaṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca⁴ sādharmaṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo⁵ tiṇṇaṇ ca aveccapasādānaṃ samathassa ca sādharmaṇaṃ padaṭṭhānaṃ. Attasammāpanidhānaṃ⁶ hiriyā ca vipassanāya ca sādharmaṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavīmaṃsāya ca samādhindriyassa ca sādharmaṇaṃ padaṭṭhānaṃ. Dhammasvākkhātā⁷ kusalamūlaropānāya ca phalasaṃpattiyaṃ ca sādharmaṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutṭhūtāya sādharmaṇaṃ padaṭṭhānaṃ. Sattu sampadā appasannānaṃ ca pasādāya pasannānaṃ ca bhīyyobhāvāya sādharmaṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

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

³ °kriya°, B. *throughout*. ⁴ om. B₁.

⁵ °risassa nissayo, B₁. ⁶ attha°, B₁.

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

maṅkūnaṅ ca puggalānaṃ niggahāya pesalānaṅ ca puggalānaṃ phāsuvihārāya sādharānaṃ padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṅ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjiṇṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākammantassa sammā-ājivassa | pe³ | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

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

¹ me ca tassa, S.

² la, B₁; om. B.

³ la, B₁; B. *in full*.

⁴ ojjhāmanassa, B.

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

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

Sammādiṭṭhiṅ ca te bhavanto dhammaṃ garahanti.

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

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

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

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

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaṅṅā pahiyanti, dukkhānupassino viharato sukhasaṅṅā pahiyanti, aniccānupassino viharato niccasaṅṅā pahiyanti, anattānupassino viharato attasaṅṅā pahiyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ anitṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °diṭṭhi, B₁. ² te, B₁. S.

³ pa, B₁; om. B.

⁴ om. B₁. ⁵ te, S. ⁶ om. B₁. S.

⁷ om. S. ⁸ svassa, B.; svāyam, B₁.

⁹ °lākusaladhamme, B. B₁. ¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

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

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassaṃ āgamissati¹⁰ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyatarāṃ vā disvā ediso bhaveyyān' ti pihāssa¹⁴ uppajjati. Atthanippatti-
paṭipālanā abhinandanā nāma. Piyāṃ vā ñātiṃ abhi-
nandati piyāṃ vā dhammaṃ abhinandati appaṭikūlato vā
abhinandati. Anekadhātū ti cakkhūdhātu rūpadhātu
cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññā-
dhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jivhā-
dhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabba-
dhātu kāyavīññādhātu, manodhātu dhammadhātu mano-
vīññādhātu. Sarā ti keci rūpādhimuttā keci saddāधि-
muttā keci gandhādhimuttā keci rasādhimuttā keci phoṭ-
ṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha
gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵
domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni,
imāni catuvīsa padāni taṇhāpakkho taṇhāya etaṃ vevaca-
naṃ. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā
yeva patthanākārena dhammanandi dhammapemaṃ dham-
majjhosānaṃ¹⁶ ti taṇhāya etaṃ vevacanaṃ. Cittaṃ mano-

¹ °nā, S. ² om. B₁. S.

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

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

⁸ °likā, B₁. S.; °katā, B. ⁹ āsisanā, B. B₁.

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

¹³ °mānakassa, B. S. ¹⁴ pihā sā, S.; pihāsa, B₁.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññānaṃ ti cittassa etaṃ vevacanaṃ. Manindriyaṃ manodhātu manāyatanam vijānaṃ ti manass' etaṃ vevacanaṃ. Paññindriyaṃ paññābalaṃ adhipaññā sikkhā¹ paññakkhandho dhammavicayasambojjhaṅgo nāṇaṃ² sammādiṭṭhi tīraṇā vipassanā dhamme-nāṇaṃ atthe-nāṇaṃ anvaye-nāṇaṃ khaye-nāṇaṃ anuppāde-nāṇaṃ anaññātaññassāmī-tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññaṃ pi evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyaṃ, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanaṭṭhena paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttaṃ: —

Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā.

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido catuyogavippahīno agatigamanavitivatto uddhaṭasallo nirūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² bandhanātito gandhaviniveṭhano ajjhāsaya vitivatto¹³ bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṃkhepagato bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-dhāro¹⁵ ālokakaro pajjotakaro tamonudo raṇaṅjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bhagavanto ti¹⁸ buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

¹ B. adds paññā.

² nāṇa, S.

³ anvaññata°, S.

⁴ cakkhum, B.

⁵ B. adds yaṃ.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ °yā, S.

¹⁰ phalanibbatti°, S.

¹¹ °kaṇṭhako, S.

¹² nibbāvita°, B.; nibbāpita°, S.

¹³ °sayativatto, B.

¹⁴ °nātivativatto, B.

¹⁵ °dhāro, B.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. add ca.

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

Asamkhatam anantam anāsavañ ca⁴
saccañ ca pāram nipuṇam sududdasam
ajajjaram⁵ dhuvam apalokitañ ca⁶
anidassanam⁷ nippapañca santam
Amatam pañitam⁸ sivañ ca khemam
taṇhakkhayo acchariyañ ca abbhutam
anitikam 'nitikadhammam⁹ eva¹⁰
nibbānam etam sugatena desitam
Ajātam abhūtam anupaddavañ¹¹ ca¹¹
akataṃ¹² asokañ ca atho visokaṃ
anupasaggam 'nupasaggadhammam¹³
nibbānam etam sugatena desitam

Gambhīrañ c'eva duppassam uttarañ ca anuttaram
asamam appaṭisamam jeṭṭham seṭṭhan ti vuccati
Leṇaṃ ca tāṇam araṇam anaṅgam¹⁴
akācam etam vimalan ti vuccati
dīpo sukham appamāṇam patitṭhā
akiñcanam appapañcan ti vuttan ti
dhammānussatiyā etam vevacaṇam.

Yathā ca saṃghānussatiyam¹⁵ vuttam: —

*Supaṭipanno ujupaṭipanno nāyapaṭipanno sāmīcipaṭipanno, yad idaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetam lokassa*¹⁶.

¹ svākhā°, B₁; svakkhyāto, B.

² °neyyiko, B. B₁.

³ B₁ adds ti. ⁴ om. B₁. S.

⁵ ajajjaram tam, B.; ajjaran tam, B₁.

⁶ °lokiyam, B.; °lokinam, B₁; ca not in MSS.

⁷ adassa°, B.; B. B₁ add vā.

⁸ all MSS. add ca.

⁹ anitatadh°, B₁; anitika°, S.

¹⁰ B. adds vā.

¹¹ athānuppadaṇam, B.

¹² °tañ ca, S.

¹³ anupa°, B₁. S.

¹⁴ °gaṇam, B. B₁.

¹⁵ °yā, B₁. S.

¹⁶ om. B₁.

Sīlasampanno samādhisampanno paññāsampanno vimutti-sampanno vimuttiñānadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattānaṃ surabhi² pasūnaṃ puḷlo³ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁴ vuttaṃ: —

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

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanaṭṭhena⁷, sippaṃ ca sīlaṃ akkhaṇavedhitāya⁸, velā ca sīlaṃ anatikkamanaṭṭhena, dhaññaṃ ca sīlaṃ dālidopacchedanaṭṭhena⁹, ādāso ca sīlaṃ dhammavolokanatāya¹⁰, pāsādo ca sīlaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapani vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanaṃ bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ desetī¹⁴ ti.

¹ °ko, all MSS. exc. Com. ² om. B₁. ³ pūjo, S.

⁴ °yā, S. ⁵ °pasattāni, B.; °passatthāni, B₁.

⁶ apara°, B₁. S. ⁷ sampadobhagga°, S.

⁸ akkhaṇā°, S. ⁹ dal°, S. ¹⁰ dhammaṃ volo°, S.

¹¹ °yā, B₁. S. ¹² °kaccāyano, S.

¹³ paññattivi°, S. ¹⁴ °hī, S.

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

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhan ti.

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

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

Ayam pabhavapaññatti dukkhassa ca samudayassa ca.

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

¹ om. B₁. S.

² oḷi°, B₁; oḷim°, S.

³ sādāraṃ, S.

⁴ pa, B.

⁵ saradaṃ, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāṇe ce bhikkhave³ āhāre n'atthi rāgo n'atthi nandi n'atthi taṅhā, appatitṭhitam tattha viññāṇam avirūlham. Yattha appatitṭhitam viññāṇam avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānam vuddhi. Yattha n'atthi saṃkhārānam vuddhi, n'atthi tattha āyati punabbhavābhinibbatti. Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi (S. II, p. 102 sq.).

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

Samādhiṃ bhikkhave bhūvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtam pajānāti. Kiñ⁶ ca⁶ yathābhūtam pajānāti? Cakkhum⁷ aniccan ti yathābhūtam pajānāti. Rūpā aniccā ti yathābhūtam pajānāti. Cakkhuvīññāṇam aniccan ti yathābhūtam pajānāti. Cakkhusamphasso anicco ti yathābhūtam pajānāti. Yam p'⁸ idam⁸ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi aniccan ti yathābhūtam pajānāti. Sotaṃ | pe⁹ | ghānam . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtam pajānāti. Dhammā aniccā ti yathābhūtam pajānāti. Manovīññāṇam aniccan ti yathābhūtam pajānāti. Manosamphasso anicco ti yathābhūtam pajānāti. Yam p'¹⁰ idam¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitam sukham vā dukkham vā adukkhamasukham¹ vā¹, tam pi aniccan ti yathābhūtam pajānāti (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā^o, S.

⁵ pahānam p^o, S.

⁶ kiñci, B. S.

⁷ cakkhu, B. S.

⁸ idam, B. S.

⁹ pa, B. B.

¹⁰ idam, B.

¹¹ upapajjati, S.

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

Ayaṃ nirodhapaññatti nirodhassa, nibbidapaññatti assā-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyaṃpaññatti
nirodhassa.

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

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyaṃpaññatti sotāpattiphalassa.

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

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhaṭanāpaññatti⁴ āsātikānaṃ⁵,
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi ñāṇaṃ⁷ udapādi⁷ paññā uda-
pādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.² pa, B. B₁.³ om. S.⁴ āsātanipa°, B₁; asātanāpa°, B.⁵ asā°, B. B₁.⁶ °nikkāta°, B₁.⁷ om. B₁.⁸ la, B.; om. B₁.

pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ¹ udapādi¹ paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

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

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

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

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

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

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

Tulam atulañ ca sambhavaṃ

bhavasamkhāram avassajjī⁶ muni

ajjhattarato samāhito

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

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

¹ om. B₁.

² om. S.

³ pa, B. B₁.

⁴ paññi^o, S.

⁵ pa, B.; la, B₁.

⁶ oji, all MSS.

⁷ abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidaḍaya. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, ṭhitipaññatti¹ cittekaggatāya. Abhida² kavacam iv³ attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānapaññatti³ sabbaññutāya, padālanāpaññatti avijjaṇḍa-kosānaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi⁴ yato nidānaṃ

kāmesu so jantu kathaṃ nameyya

kāmā hi loke saṅgo ti ñatvā

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

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānan ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñānacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁶ paccattikato dassanapaññatti kāmānaṃ, kāmā hi aṅgārakāsupamā maṃsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁸ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi⁹ 'kāmā saṅgo' ti pajānāti¹⁰, so kāmānaṃ anuppādāya¹¹ kusale dhamme upādayati¹², so anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya¹³ vāyamati.

¹ dhiti°, B₁. S.

² °dam, S.

³ sa-upā°, S.

⁴ addakkhi, B₁. S.

⁵ om. B₁.

⁶ om. S.

⁷ abhinivesana°, S.

⁸ °tā, B₁. S.

⁹ °gi, B₁. S.

¹⁰ jā°, B₁.

¹¹ anupā°, B₁. S.

¹² uppā°, S.; uppādayati, B.

¹³ upā°, B₁.

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppanānam kusalānam dhammānam ṭhitiyā²
vāyamati ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānam
dhammānam, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:— Yo dukkham addakki yaṭo nidānan ti.

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

Mohasambandhano loko ti desanāpaññatti vipallā-
sānam. Bhabbarūpo⁵ va dissati ti viparītapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānam icchāvacarānam, kiccapaññatti pariyuṭṭhānānam,
balavapaññatti⁶ kilesānam, virūhanāpaññatti⁷ saṃkhāra-
nam. Tamasā parivārīto ti desanāpaññatti avijjandha-
kāraṇassa vevacanapaññatti ca. Assirī⁴ viya khāyatī ti
dassanapaññatti⁸ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanan ti paṭivedha-
paññatti sattānam. Rāgo kiñcanam doso kiñcanam moho
kiñcanam.

Tenāha Bhagavā: — Mohasambandhano loko ti.

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

¹ ottikā ca, B₁.

² dhi°, B₁. S.

³ sabba°, B. B₁.

⁴ asiri, S.; asiri, B₁.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B₁.

⁹ °tan ti, B₁.

No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti vevacanapaññatti nibbānassa jotānāpaññatti² ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇṇattihi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddham adho sabbadhi vipparamutto

ayaṃ ahamā³ ti⁴ anānupassī

evaṃ vimutto udatāri⁵ oghaṃ

atiṇṇapubbaṃ apunabbhavāyā ti (Ud. p. 74).

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

Tāni yeva asekhāni pañcīndriyāni. *

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhāni pañcīndriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhānirodho, saṃkhānirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

¹ om. S. ² jotasa°, S.

³ °smiṃ, B₁; āham asmin, S.

⁴ om. B₁.

⁵ °tari, B₁.

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

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.
Ayaṃ paṭiccasamuppādehi otaraṇā.

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

Ayaṃ khandhehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃsī³ ti anānupassī ti ayaṃ sakkāyaditṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

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

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

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

¹ paññā°, B.

² ce, S.

³ aham asmin, S.

⁴ B, has pa instead of saṃkhāra°

⁵ cm. B.

⁶ °tari, B.

⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

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

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

Tattha yā⁴ rattassa cetanā ayaṃ taṇhānissayo, yā⁴ sammūhassa⁵ cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūhassa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

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

Ayaṃ indriyehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

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

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

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

² °raṇ ca, B₁. ³ B. *adds* ca. ⁴ om. B.

⁵ mūhassa, *all MSS. exc. Com.* ⁶ la, B₁. ⁷ °do, S.

⁸ *after* sukhā, B₁. ⁹ sukha°, S.

¹⁰ saṃmu°, B. B₁. ¹¹ vedana°, S.

¹² °nāya va°, S. ¹³ om. B₁.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṇ ca pañ-
ñindriyaṇ ca.

Ayaṃ indriyehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

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

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca
cetasikā ca.

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

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

¹ paññā°, B. ² °paripannā, B₁.

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

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

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

¹¹ pa, B.; om. B₁. ¹² la, B₁.

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

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

Tattha lokiko⁸: avijjāpaccayā saṃkhārā⁹ yāva jarāmaṇā, lokuttaro: silavato avipparisāro jāyati¹⁰ yāva nāparaṃ itthattāyā ti pajānāti.

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

*Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha¹⁶ kuhiñci loke ti (Ud. p. 92).*

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

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

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

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

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

Ayaṃ indriyehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vitasokā

yesaṃ piyaṃ n'atthi kuhiñci loke

tasmā asokaṃ virajaṃ patthayāno

piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

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

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pītimano hoti laddhā macco¹ yad² icchati² (Jāt. IV,
Tassa ce kāmayānassa³ chandajātassa jantuno p. 172).
te kāmā parihāyanti sallavidhho va ruppatti.*

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

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

Ayaṃ āyatanehi otaraṇā.

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

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārassa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

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

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattati ti
ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

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

¹ maccho, S.

² yaccacchati, S.

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

⁶ °mantā, S.

⁷ rūpīni, all MSS.

⁸ rūpīni, B. S.; rūpāni, B₁.

⁹ om. B.

¹⁰ °rūpo, S.

¹¹ B₁ adds pa.

¹² °dhā, B₁.

¹³ rūpīni, B. S.; rūpindr°, B₁.

¹⁴ arūpīni, B. S.;

arūpindr°, B₁.

¹⁵ vupādisesam, S.

¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

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

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

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

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantaṃ pañhaṃ pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanaṃ brūsi

kiṃ⁵ su tassa mahabbhayan ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati⁴

jappābhilepanaṃ brūmi

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

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padaṃ sodheti no ca ārambhaṃ⁶. Ken' assu na

¹ °taraṇā, B₁. S.

² °na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁. ⁵ ki, B₁. ⁶ ārabbh°, B. *throughout*, B₁ *mostly*.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsī ti pañhe Jappābhilepanam brūmī ti Bhagavā padam sodheti no ca ārambham. Kim¹ su² tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā² padam² sodheti², suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānam kim⁵ nivāraṇam

sotānam samvaram brūhi

kena sotā pithiyare⁶ ti? —

Yāni sotāni lokasmiṃ⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi

paññāy' ete pithiyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānam kim⁵ nivāraṇan ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇan ti Bhagavā padam sodheti no ca ārambham. Sotānam samvaram brūhi, kena⁸ sotā pithiyare⁶ ti pañhe Sotānam samvaram brūmi, paññāy' ete pithiyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmin¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpañ ca mārisa

etaṃ me puttḥo pabrūhi

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

pañhe

Yam etaṃ pucchasi pañham

Ajita taṃ vadāmi te

yattha nāmañ ca rūpañ ca

asesam¹² uparujjhati

viññānassa nirodhena

etth' etaṃ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

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

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

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

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

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

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi² pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁵ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

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

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

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

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B₁.

² visa°, B.

³ visa°, B. B₁.

⁴ °kaccāyano, S.

⁵ om. B₁.

⁶ ponobbha°, B. B₁.

⁷ vimutti, B₁.

⁸ °nī paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamaḍhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

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

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṅkhānirodho, appaṭisaṅkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho⁴, paḷāsanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayaṃ vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ⁵ rūpaṃ. Catunnaṃ⁶ ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhaviḍhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṅkhepena ca⁷ vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Vīsatiyā ākārehi paṭhaviḍhātuṃ vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātuṃ vitthārena parigaṇhāti. Catūhi ākārehi tejodhātuṃ vitthārena parigaṇhāti. Chahi ākārehi vāyodhātuṃ vitthārena parigaṇhāti.

cc) Katamehi vīsatiyā ākārehi paṭhaviḍhātuṃ vitthārena parigaṇhāti?

¹ °gāminī maggo, S.

² petti°, B₁. S.

³ asūra°, B₁ also Com.

⁴ makkhā°, S.

⁵ cātummahā°, S.; cātumahā°, B.

⁶ catunnaṃ (without ca), B.

⁷ om. S.

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsam nahāru¹ aṭṭhī aṭṭhimiñjā² vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antaṃ antagaṇaṃ udariyaṃ karisaṃ matthake matthaluṅgaṃ ti.

Imehi vīsatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

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

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

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

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsāya⁷ ākārehi vitthārena dhātuyo sabbhāvato upalakkhayanto⁸ tūlayanto pariyoḡāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā saṃkāraṭṭhānaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā vaccakuṭṭiṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā sīvathikaṃ¹⁰ pavicinanto na kiñci gayhūpagaṃ passeyya, evam eva¹¹ imehi dvācattālīsāya⁷ ākārehi evam

¹ nhāru, B. B., ² ojaṃ, B. B., ³ siṅgha°, B. B.

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

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

⁸ oḷakkhanto, all MSS.

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

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyoḡāhanto parivīmaṡsanto³ paccavekkhanto na kiñci gayhūpagam paṡsati kāyam vā kāyapadesam vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṡhavīdhātu yā ca⁴ bāhirā paṡhavīdhātu, nev' esāham⁵ n'etaṡ mama n'eso 'ham⁶ asmi⁶ na n'eso attā ti. Evam etaṡ yathābhūtaṡ sammāpaññāya⁷ datṡhabbam. Evam etaṡ yathābhūtaṡ sammāpaññāya⁸ disvā paṡhavīdhātuyā nibbindati paṡhavīdhātuyā cittaṡ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāham¹² n'etaṡ mama n'¹³ eso¹³ 'ham asmi na n'eso attā ti. Evam etaṡ yathābhūtaṡ sammāpaññāya¹⁴ datṡhabbam. Evam etaṡ yathābhūtaṡ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṡ virājeti . . .

Ayam vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāṡam dukkhasamudaye aññāṡam dukkhanirodhe aññāṡam dukkhanirodhagāminiyā paṡipadāya aññāṡam pubbante aññāṡam aparante¹⁶ aññāṡam pubbantāparante aññāṡam idappaccayatāpaṡiccāsammuppannesu¹⁷ dhammesu aññāṡam. Yam evarūpaṡ aññāṡam adassanaṡ anabhīsamayo ananubodho asam bodho appaṡivedho asallakkhaṡā¹⁸ anupalakkhaṡā¹⁹ apaccupalakkhaṡā²⁰ asama-

¹ °lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṡ, B₁. ⁶ mahasmim, B₁.

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

⁹ pa, B.; la, B₁. ¹⁰ om. B₁.

¹¹ pa, B.; om. B₁. ¹² nesātaṡ, B₁.

¹³ no so, B₁. ¹⁴ samma°, all MSS.

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

¹⁷ idappa°, B₁. ¹⁸ °ṡam, S.; asaṡlakhaṡā, B₁.

¹⁹ °ṡam, S.; anupekkhaṡā, B₁.

²⁰ °ṡam, S.; apaccavekkhaṡā, B₁.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyam³
 asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
 * avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi-
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
 ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
 cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
 paññā⁶ pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
 ñā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 pariṇāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsattaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-
 vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-
 āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

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

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

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

³ bālam, B.

⁴ samoho, B.

⁵ °gi, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari°, B.

⁹ °yakā, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattaṃ, B.

¹² °tti ti, B.

¹³ om. B.

¹⁴ °sekhā°, B.; °sekhen°, S.

¹⁵ °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero *
samādhi sabyāpajjho¹ samādhi abyāpajjho² samādhi sappi-
tiko³ samādhi nippītiko samādhi sāmiso samādhi nirāmiso
samādhi sasamkhāro samādhi asamkhāro samādhi ekam-
sabhāvito samādhi ubhayamsabhāvito³ samādhi ubhayato-
bhāvitabhāvano⁴ samādhi savitakkasavicāro samādhi avi-
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-
bhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo
samādhi nibbedhabhāgiyo samādhi lokiyo⁵ samādhi lokut-
taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

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

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsam nahāru¹³ aṭṭhi
aṭṭhiminṇā¹⁴ vakkam hadayaṃ yakanam kilomakam pihakam
papphāsam antam antaṇam udariyam karīsam pittam
semham pubbo lohitaṃ sedo medo assu vasā kheḷo sim-
ghāṇikā lasikā muttam matthaluṅgan¹⁵ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °yasavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B.

⁷ om. B.

⁸ °lhap°, B. S.; āgālhap°, B.

⁹ °map°, B. S.; nicchāmap°, B.

¹⁰ °map°, B.; om. B.

¹¹ sammā, B. S.

¹² dammā, S.

¹³ nhāru, B. B.

¹⁴ °jam, B. B.

¹⁵ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

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

* Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vīmaṃsitabbaṃ⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbaṃ⁷.
Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbaṃ⁷.
Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbaṃ⁷.
Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbaṃ⁷.
Yathā yathā vā⁵ pana pucchitaṃ, tathā tathā vissajjayitabbaṃ⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kīmlakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

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

b) Yathā kim bhave?

Yathā aṅkurassa⁹ nibbattiyā bijam asādhāraṇaṃ, paṭhavi

¹ māṇa°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbaṃ, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ aṅkurassa, B, always.

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

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

Ayam hi saṃsāro sahetu sapaccayo nibbatto². Vuttam^{*} hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

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

Yathā vā pana thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dīpassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dipetum dīpassa¹⁶ paccayabhūtam. Dīpo¹⁷ viya sabhāvo hetu hoti.

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

Avūpacchedattho santati-attho, nibbatti-attho phalatto¹⁹,^{*} paṭisandhi-attho punabbhavattho, sampalibodhattho pariyaṭṭhānattho, asamugghātattho anusayattho, asampaṭive-dhattho avijjattho, aparīññātattho viññāṇassa bījattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

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

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

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh^o, B₁. S.

¹⁰ °tuṇ, S. ¹¹ B₁ adds paṭiṇ ca.

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

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

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

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

Silakkhandho samādhikkhandhassa paccayo, samāधि-
kkhandho paññakkhandhassa¹ paccayo, paññakkhandho²
vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñā-
ṇadassanakkhandhassa paccayo.

Titthaññūtā pītaññūtāya paccayo, pītaññūtā mattaññūtāya
paccayo, mattaññūtā attaññūtāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati
cakkhuvīññānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā
ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇaṃ³
nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāya-
tanassa paccayo sabhāvo hetu, saḷāyatanaṃ phassa
paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo
hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādā-
nassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo
sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti
jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa
paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo
hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ
domanassassa paccayo sabhāvo hetu, domanassaṃ upāyā-
sassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā^o, B.

² ādhi^o, B.

³ S. omits this phrase.

⁴ ^okaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

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

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

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

a) Tattha katamā padaṭṭhānena samāropanā?

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

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

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

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

Idaṃ padaṭṭhānaṃ.

Tattha silakkhandho ca⁸ samādhikkhandho ca samatho, paññākkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca vanatho¹¹?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

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

³ padaṭṭhāni, B₁. S. ⁴ °ti ti, B. B₁.

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

⁷ paññā°, B. ⁸ om. S. ⁹ balam, S.

¹⁰ °virāga°, B. ¹¹ vanapatho, B₁.

¹² vanappato, B₁.

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

Idam padaṭṭhānaṃ.

Vanam nāma cha ajjhattikabāhirāni āyatanāni aparinñātāni. Yam tadubhayaṃ paṭicca uppajjati samyojanaṃ, ayam vanatho.

Idam padaṭṭhānaṃ.

Vanam nāma anusayo, vanatho nāma pariyuṭṭhānaṃ.

Idam padaṭṭhānaṃ.

Tenāha Bhagavā: —

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

Ayam padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalaṃ, avijjāvirāgā paññāvimutti asekhaphalaṃ.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmadhātusamatikkamaṃ, avijjāvirāgā paññāvimutti te-dhātukasamatikkamaṃ⁴.

Idam vevacanam.

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

Sabbaṃ idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

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

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

⁴ dhātusam°, B. ⁵ °phalaṃ, B₁.

⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

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

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

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

Kena kāraṇena?

Sabbe hi bodhaṅgamā² dhammā³ bodhipakkiyā niyyānikalakkhaṇena ekalakkhaṇā.

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

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabaḷikāro⁴ c'assa āhāro pariññaṃ gacchati. Kāmupādānena ca⁵ anupādāno bhavati. Kāmayogena ca viṣaṃyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghaṇ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti⁹ pariññaṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

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

¹ samapaṭṭh°, B₁.

² bojjh°, S.

³ om. S.

⁴ kabalimk°, S.

⁵ om. B₁.

⁶ hoti, B₁.

⁷ om. B₁. S.

⁸ uttiṇṇo, B₁ throughout.

⁹ °dhiti, B₁.

¹⁰ °tuyā, B₁.

¹¹ chandā āg°, B₁; chandā āg°, S.

¹² vippayutto, B₁. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosā-gatim⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti⁷ pariññam gacchati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatim⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatim¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

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

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhi ti, S.

² vedanāya, B_r.

³ om. B_r.

⁴ dosā āg°, B_r; dosā ag°, S.

⁵ vippayutto, B_r. S.

⁶ parāmāsa°, S.

⁷ °diṭṭhi ti, B_r. S.

⁸ bhayā ag°, B_r. S.

⁹ anattaniye, B_r. S.

¹⁰ attha°, B. B_r.

¹¹ °rupekkhā, B_r.

¹² °tuyā, B_r. S.

¹³ mohā ag°, B_r. S.

¹⁴ om. B_r. S.

¹⁵ ca katthā, B.

¹⁶ samā², B_r. S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena¹ disā viloketvā
 samkhipiya aṅkusena hi | nayehi tihī² niddise³ suttan ti
 vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādītṭhihatena ca
 thīnamiddhābhībhūtena vasaṃ Mārassa gacchatī ti* (Cf.
 Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

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

So vipallāso. So pana vipallāso kiṃlakkaṇo?

Viparītagāhalakkaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññaṃ, cittaṃ, dītṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantam vā attānaṃ
 attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ⁵
 | pe⁶ | saññaṃ samkhāre viññānaṃ attato samanupassati
 viññānavantam vā attānaṃ attani vā viññānaṃ viññā-
 ṇasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
 ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,
 saññā samkhārā ca tatiyaṃ vipallāsavatthu⁷: anattani attā
 ti, viññānaṃ catuttham vipallāsavatthu⁸: anicce niccan ti.

¹ disā°, B. S. Com.

² tihī, B. S.

³ niddese, all MSS. exc. Com.

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B₁.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

* Dve dhammā cittassa saṅkilesā: taṇhā ca avijjā ca.

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

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato samanupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atite saṅkhāre atitaṃ viññānaṃ attato samanupassati.

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

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyojanānaṃ pubbā⁶ koṭi⁶ na paññāyati. Sandhāvantaṃ samsarantaṃ sakiṃ nirayaṃ sakiṃ tiracchānayaṃ sakiṃ pettivisayaṃ sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse⁷.

Thīnamiddhābhibhūtenā ti thīnaṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa linattaṃ. Vasam Mārassa gacchati ti kilesamārassa ca sattamārassa⁸ ca vasam gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samudayo ca.

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

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

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

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

⁵ pa, B.; la, B.₁; om. S.; B.₁ continues: saṅkhāre vi° abhi°

⁶ pubba°, B. B.₁. ⁷ manuse, B.₁. ⁸ satthu°, S.

⁹ avijjā, B. ¹⁰ om. B.₁. S. ¹¹ hāro s°, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi. *

Akusalā saṃsāragāminī, kusalā apacayagāminī pahāna-taṇhā.

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

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

Tassā ko pavicayo?

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

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹¹ kammaniyam ṭhitam¹² āneñjapattam¹³. So tattha aṭṭhavidhaṃ adhi- *
gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇam¹⁴, yato anaṅgaṇam¹⁴ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu¹⁵, yato mudu¹¹ tato kammaniyam, yato kammaniyam tato ṭhitam¹⁶, yato ṭhitam¹⁶ tato āneñjapattam¹⁷.

¹ vicaya, B₁. ² B₁ adds ca.

³ om. S. ⁴ kudāsu, B. B₁; kudāssu, Com.

⁵ nāma taṃ, S. ⁶ sannaṃ, B₁.

⁷ 'ti (without ti), B₁. ⁸ piha°, B.

⁹ 'virāga°, S. ¹⁰ 'odhī ti, S.

¹¹ muduṃ, B₁. S. ¹² dhitam, B₁.

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

¹⁵ muduṃ, S. ¹⁶ niṭṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B₁.

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

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattiṃ santato manasikaroti. Tassa uparimaṃ samāpattiṃ santato manasikaroto catutthajjhāne olārikā³ saññā saṅṭhahati⁴ ukkaṅṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsañācāyatanasamāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evam samādhī. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhī chaḷaṅgasamannāgato paccavekkhitabbo: anabhihāsahagataṃ me mānasam sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggahitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati⁶ asammutṭhā⁷.

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

* So samādhī pañcavidhena⁹ veditabbo.

Ayaṃ samādhī paccuppannasukho ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitaṃ bhavati¹⁰. Ayaṃ samādhī āyatisukhavipāko ti. Iti 'ssa paccattam eva ñānadassanaṃ¹¹ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhī ariyo nirāmisso ti. Iti

¹ oṇā, S. ² aṭṭhīti, B.

³ olārika°, B₁; olāri, S. ⁴ saṅṭhāti, B₁.

⁵ atthag°, S. ⁶ B₁ adds hoti.

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

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

'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhi santo c'eva paṇito ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca³ na sasamkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Taṃ kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo nirāmisso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yañ cāhaṃ taṃ kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pitipharaṇatā, * sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇānimittam.

Tattha yo ca pitipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayaṃ samatho, yo ca ālokapharaṇo yañ ca paccavekkhaṇānimittam ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇam, āpokasiṇam, tejo- * kasiṇam, vāyokasiṇam, nilakasiṇam, pitakasiṇam, lohita-kasiṇam, odātakasiṇam, ākāsakasiṇam, viññānakasiṇam.

Tattha yañ ca paṭhavīkasiṇam yañ ca āpokasiṇam, evaṃ sabbam, yañ ca odātakasiṇam, imāni aṭṭha kasiṇāni samatho, yañ ca ākāsakasiṇam yañ ca viññānakasiṇam, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ °passaddha°, B. B. ² om. B.

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

⁵ paṇitam, B. ⁶ sampanna°, S.

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

⁹ ariyo°, B. ¹⁰ °hitabbo, B.

Te¹ tīhi¹ dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

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

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ parijānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vamaṃto⁴ rāgaggīṃ nibbāpento rāgasallaṃ uppāṭento⁵ rāgajaṭaṃ vijaṭento⁶.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ parijānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vamaṃto⁸ dosaggīṃ nibbāpento dosasallaṃ uppāṭento⁹ dosajaṭaṃ vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ parijānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vamaṃto¹² mohaggīṃ nibbāpento mohasallaṃ uppāṭento mohajaṭaṃ vijaṭento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

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

¹ tehi tehi, B₁; tehi ca, S. ² niyyāti, B₁.

³ sukhaṃ vedaniyaṃ, S. ⁴ vamaṃto, B.

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

⁸ vamaṃto, B. S. ⁹ oḍento, B₁. S. ¹⁰ vija^o, B.

¹¹ oasukhaṃ ve^o, B. ¹² vamaṃto, B. B₁.

¹³ suññata-avi^o, S. ¹⁴ paññā^o, B.

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

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṅ ca, bhavanirodhagāminī paṭipadā dve padāni: sīlaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājīvo ca⁴, citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasamgaho so citte bhāvite bhāvanaṃ gacchati.

So⁵ samathavipassanaṃ bhāvayanto pañcavidhaṃ adhi-gamaṃ adhi-gacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visamvādayati. So tividham: idam

¹ om. S. ² paññā°, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B_r. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B_r. ⁸ om. B_r.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te³ sato³ ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ ulāraṃ viśesādhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātuṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹
* mātaṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūray°, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamaṃ, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā°, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B, adds vā.

samgham¹ bhindeyya samghe vā samgharājim janeyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bhin-
 deyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jīvitahetū ti n'etaṃ ṭhānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ ṭhā-
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 ṭhānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānam etaṃ
 vijjati. Itthi rājā cakkavattī siyā ti n'etaṃ ṭhānaṃ vijjati.
 Puriso rājā cakkavattī siyā ti ṭhānam etaṃ vijjati. Itthi
 Sakko devānam indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso
 Sakko devānam indo siyā ti ṭhānam etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro
 pāpimā siyā ti ṭhānam etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti ṭhānam etaṃ vijjati. Itthi Tathāgato arahāṃ sammā-
 sambuddho⁴ siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathā-
 gato arahāṃ sammāsambuddho siyā ti ṭhānam etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyūṃ¹ dhammaṃ vā deseyyun
 ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato arahāṃ
 sammāsambuddho ekissā lokadhātuyā uppajjissati² dham-
 maṃ vā⁵ desissati ti ṭhānam etaṃ vijjati. Tīnaṃ duc-
 caritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ ṭhānaṃ vijjati. Tīnaṃ duc-caritānaṃ aniṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti ṭhānam etaṃ

¹ B₁ adds vā. ² om. B₁. ³ S. adds jīvitahetū ti.

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

⁵ om. B₁. S.

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

* Yaṃ ettha nāṇaṃ hetuso ṭhānaso anodhiso², idaṃ vuccati ṭhānāṭhāna-nāṇaṃ paṭhamā Tathāgatabalaṃ iti.

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

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitāṃ
yathākammaṃ gamissantī puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatīṃ³*

(S. I, p. 97).

Apāre ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavītivattā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavītivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitānaṃ ti khayā āyussa indriyānaṃ uparodhā jīvitapariyānto maraṇapariyānto. Yathākammaṃ gamissantī ti kammaṃ katā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvītā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasaṃkhārā. Puññakammā ca suggatī⁷ ti

¹⁻¹ missing in B₁.

² anādiso, S.

³ sug^o, B. B₁.

⁴ bhāvayitvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ suga^o, all MSS.

puññasamkhārā sugatim gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamaṇaṃ. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

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

Nirayaṃ pāpakammantā ti āgālhā² ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

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

Nirayaṃ pāpakammantā ti ayaṃ samkilesa. Evaṃ samsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tiṇṇam vaṭṭānaṃ vivattaṇā. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammantā ti ayaṃ samkilesa. So⁵ samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tīhi taṇhāhi niddisitabbo¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjosito, tena ten'eva niddisitabbo. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritāni.

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

¹ pa, B. B₁. ² ag^o, B₁.

³ oṭṭiyati, B₁. S. ⁴ pa, B.; om. B₁.

⁵ om. S. ⁶ oṅvitvā, B.

⁷ pa, B.; om. B₁. S. ⁸ suga^o, all MSS.

⁹ khandhā, B₁. ¹⁰ B. in full; om. B₁.

¹¹ niddissi^o, B₁.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi ditṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo², tīhi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā³.

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

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

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ * tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsī: micchattaniyato rāsī, sammattaniyato rāsī, aniyato rāsī.

Tattha yo ca micchattaniyato rāsī yo ca sammattaniyato rāsī ekā paṭipadā: tattha⁸-tattha⁸-gāminī. Tattha⁹ yo aniyato rāsī, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

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

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °tī ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

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

⁸ tathattha, B.; tatthatta, B_r. S.

⁹ ettha, B_r; tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayaṃ labhanto devesu upapajjeyya, paccayaṃ labhanto manussesu upapajjeyya, paccayaṃ labhanto parinibbāyeyya. Tasmāyaṃ¹ sabbatthagāminipaṭipadā.

Yaṃ ettha nāṇaṃ hetuso tḥānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-nāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

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

Tattha katamo anekadhātu-loko?

Cakkhuhātu rūpadhātu cakkhuviññādhātu, sotadhātu saddadhātu sotaviññādhātu, ghānadhātu gandhadhātu ghānaviññādhātu, jivhādhātu rasadhātu jivhāviññādhātu, kāyadhātu phoṭṭhabbhadhātu kāyaviññādhātu, manodhātu dhammadhātu manoviññādhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāśadhātu viññādhātu, kāmādhātu byāpādadhātu vihimsādhātu, nekkhammadhātu⁴ abyāpādadhātu avihimsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhāradhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

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

Yaṃ ettha nāṇaṃ hetuso tḥānaso⁷ anodhiso, idaṃ vuccati^{*} anekadhātu-nānādhātu-nāṇaṃ tatiyaṃ Tathāgatabalaṃ iti.

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yaṃ yad eva dhātuṃ sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

¹ tasmā ayaṃ, B₁.

² odiso, B.

³ tathattha, B. S.

⁴ nekkhama^o, B. Com.

⁵ B₁ adds pa.

⁶ sabbāni, B₁; sabbāṃ, S.

⁷ om. B₁. S.

⁸ evaṃ aneka^o, B₁. S.

⁹ ovesanti, B₁; ovisanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

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

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaṃ samādhānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

* Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukavipākaṃ¹¹ kammuttamaṃ kammasetthaṃ kammakkhayaṃ saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaṃ samādhānāni: atthi kammaṃ samādhānaṃ paccuppannasukhaṃ āyatiṃ¹² ca¹³ dukkhavipākaṃ, atthi kammaṃ samādhānaṃ paccuppannadukkhaṃ āyatiṃ¹² ca¹³ sukhavipākaṃ, atthi kammaṃ samādhānaṃ paccuppannadukkhaṃ c’eva āyatiṃ¹² ca dukkhavipākaṃ, atthi kammaṃ samādhānaṃ paccuppannasukhaṃ c’eva āyatiṃ¹² ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kammaṃ samādhānaṃ.

* Iminā puggalena akusalakammaṃ samādhānaṃ upacitaṃ avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun¹⁴ ti.

¹ om. B₁. S. ² aven°, B₁. ³ vibhajja°, S.; visajja°, B. B₁.

⁴ °gāmiṃ, B. B₁. ⁵ om. B.; B₁. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā° ⁷ S. adds ca.

⁸ om. B. B₁. ⁹ B₁. S. add ca.

¹⁰ B₁. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² cti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Taṃ Bhagavā na ovadati, yathā Devadattaṃ Kokālikam *
Sunakkhattaṃ Licchaviputtaṃ, ye vā pan' aññe pi sattā
micchattaniyatā.

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

Te Bhagavā asamatte ovadati, yathā Puṇṇaṃ ca gova-
tikaṃ Acelaṃ ca kukkuravatikaṃ.

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

Taṃ Bhagavā asamattaṃ ovadati, yathā āyasmantaṃ
Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā⁵.

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

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso⁷ anodhiso 'idaṃ diṭṭha-
dhammavedaniyaṃ, idaṃ upapajjavedaniyaṃ, idaṃ aparā-
pariyavedaniyaṃ⁸, idaṃ nirayavedaniyaṃ, idaṃ tiracchā-
navedaniyaṃ, idaṃ pettivisayaavedaniyaṃ, idaṃ asuraveda-
niyaṃ, idaṃ devavedaniyaṃ⁹, idaṃ manussavedaniyaṃ¹⁰ ti,
idaṃ vuccati atitānāgatapaccuppannānaṃ kammamādā-
nānaṃ¹¹ hetuso¹² ṭhānaso anodhiso¹³ vipākavemattatā-ñā-
ṇaṃ pañcamaṃ Tathāgatabalaṃ iti.

6. Tathā samādinnaṃ kammānaṃ samādinnaṃ jhā- *
nānaṃ vimokkhānaṃ samādhīnaṃ¹⁴ samāpattīnaṃ ayaṃ
saṃkilesa idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñāṇaṃ anāvarenaṃ.

Tattha kati jhānāni?

¹ upatṭhitam, B₁.

² pavārayati, S.

³ S. adds ca.

⁴ oṭṭiyati, S.

⁵ °mattikā, B₁.

⁶ āṇañjābhi°, B₁. S.

⁷ om. B₁. S.

⁸ aparāpariyāya°, S.; aparāpara°, B₁.

⁹ devesu ve°, S.

¹⁰ °yam (without ti), B₁.

¹¹ kammānaṃ kammam°, S. ¹² after ṭhānaso, B₁. S.

¹³ om. all MSS.

¹⁴ samādinnaṃ, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

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

Kati samādhī?

Tayo samādhī: savitakko-savicāro-samādhī, avitakko-vi-cāramatto-samādhī, avitakko-avicāro-samādhī.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti¹, nirodha-samāpatti.

Tattha katamo saṃkilesō?

Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesō ye
* ca kukkuṭajjhāyī dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhī, ayam saṃkilesō.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* ṭajjhāyī dve pacchimakā yo vā pana koci visesabhāgiyo samādhī, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yam samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

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

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

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

Iti tesam mudumajjhādhimattatā⁷: ayam mudindriyo, ayam⁸ majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upadissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B₁. S.

³ odānaṃ, S. ⁴ °vuṭṭhānaṃ ko°, S.

⁵ om. B₁. S. ⁶ ādhi°, B₁. ⁷ °majjhābhi°, S.

⁸ om. S.

nam¹ upadissati, mudindriyassa Bhagavā tikkham² dham-
madesanam² upadissati. Tattha³ Bhagavā tikkhindriyassa
samatham upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇam
upadissati, majjhindriyassa Bhagavā⁵ ādīnavañ ca nissara-
ṇañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādīnavañ ca nissaraṇañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjhin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yaṃ ettha ñāṇam hetuso tñānaso⁵ anodhiso 'ayaṃ imaṃ
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evaṃ-dhātuko cāyaṃ ayañ c'assa āsayo ayañ ca⁵
anusayo⁹ iti, idaṃ vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vematatā-ñāṇam sattamaṃ Tathā-
gatabalaṃ iti.

8. Tattha yaṃ anekavihitam pubbenivāsam anussarati,
seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣam pi
jātiyo timsam¹² pi jātiyo cattārisam pi jātiyo paññāsam
pi jātiyo jātisatam pi¹³ jātisahassam pi jātisatasahassam¹⁴
anekāni⁵ pi⁵ jātisatāni⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvaṭṭakappe aneke pi
vivatṭakappe aneke pi samvaṭṭavivatṭakappe amutrāsīm¹⁶
evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukha-
dukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evaṃnāmo evaṃgotto evaṃvaṇṇo
evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B₁.

³ tassa, B₁. ⁴ samatham vi°, S.

⁵ om. B₁. S. ⁶ om. all MSS.

⁷ °passati, B₁; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B₁.

¹⁰ °pariyatta°, B₁. S.

¹¹ dasam, B₁; dasam, S. ¹² tisam, B₁.

¹³ B₁ adds jātiyo. ¹⁴ jātiyo, B₁; om. S.

¹⁵ ca, B₁. ¹⁶ °si, B₁.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁴, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁵ vā pana ussannā ye⁵ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁶, amukāyaṃ⁷ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano¹⁴-sucaritena¹⁴ samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggam¹⁵ lokam upapannā¹³.

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

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

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā¹ pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇāni ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabalam itī.

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

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhitacittassa¹¹ sammāsamkappagocaro sammādiṭṭhipurekkhāro¹² natvāna udayabbayam thīnamiddhābhībhū bhikkhu sabbā duggatiyo jāhe ti

(Cf. p. 47).

Tasmā rakkhitacittassa¹¹ sammāsamkappagocaro ti rakkhitacittassa sammāsamkappagocaro bhavissati ti yujjati, sammāsamkappagocaro sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

¹ S. *inserts* iminā.

² om. S.

³ iminā, B₁.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B₁.

⁷ upapannam, B₁.

⁸ nigato, S.

⁹ °parikkhayam, B. S.

¹⁰ vicaya, B₁. S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B₁. S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, nātvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

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

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B₁. S.

² °nā, S.

³ °ko, B₁; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °na, B₁; °nā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

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

Kokāliko hi Sāriputta-Moggallānesu theresu cittaṃ padosayitvā Mahāpadumaniraye upaṇṇo¹, Bhagavā ca sati-^{*}ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiyā cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā, nātvāna udayabbayan ti dukkha-pariññā, thīnamiddhā-bhibhū bhikkhū ti samudaya-pahānaṃ, sabbā duggatiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaṃ², akusalapakkho akusalapakkhena niddisitaṃ.

Niyutto vibhatti-hārasampāto.

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

² nissitaṃ, B₁.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalam pariñ-
* nātam, dukkham - samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

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

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhibhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S. ² °attham, B. B.₁. ³ nekkhama°, B.

⁴ °sattaṃ, S. ⁵ om. S. ⁶ om. B.₁.

⁷ om. B. ⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tīhi khandhehi saṃgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcindriyāni saṃkhārapariyāpannāni³. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana⁴pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhano-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittam mano viññāṇam, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo⁷ abyāpādasamkappo avi-

¹ om. S.

² paññā°, B.

³ °paripannāni, S.

⁴ ārabho, B.

⁵ visajjito, B. B.

⁶ bhāvato, B.

⁷ nekkhama°, B. B.

himsāsamkappo, ayam vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya¹ - ñāṇaṃ magge-ñāṇaṃ hetumhi² - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ³ abhisamayo sampañivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁴, nirodho⁴ hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaśa akamaniyatā, middhaṃ nāma⁵ yaṃ⁶ kāyassa⁷ linnattam⁷. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocarō ti gāthā.
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocarō sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti (Cf. p.47).

¹ °gāminipaṭi°, B₁. ² hetusmiṃ, B₁. S.

³ yathābhūtaṃ ñāṇa°, B. ⁴ sabbani°, S. ⁵ om. B₁.

⁶ om. B₁. S. ⁷ kāyalī°, B₁. ⁸ apāya°, S.

⁹ uppattiyo, S. ¹⁰ sampāto, B₁.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ pa-
datṭhānaṃ. Citte rakkhite taṃ rakkhitaṃ bhavati kāya-
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammā-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājivato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pa-
bhavati, sammāsatito² sammāsamādhi² pabhavati², sammā-
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiñāṇadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā³ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamam | disalocanena⁵ disā viloketvā⁶
saṃkhipiya aṅkusena hi | nayehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

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

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

¹ °vācāto, B. B₁.

² om. B₁.

³ °so, B₁. S.

⁴ °kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B₁.

⁷ tihi, B. S.

⁸ nidise, B₁; niddese, S.

⁹ pubba°, B₁.

¹⁰ °nīvaraṇaṃ ya, S.

¹¹ °yaṃ, B₁.

¹² °cariyanā, S.

¹³ °pekkhānā, S.

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

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

Ito bahiddhā n'atthi saccavavattānaṃ, kuto catusaccapakāsanā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhaṃsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam⁴, yo kāme paṭisevati so lokam vaḍḍhayati, yo lokam vaḍḍhayati so bahum puññaṃ pasavati⁵ ti. Te evaṃsaññī evaṃdiṭṭhī dukkhena sukhaṃ patthayamānā kāmesu puññaasaññī attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapatiṭiṭā sallānuviddhā niraya-tiracchānāyoni-petāsuresu ummujjanimuḍḍhāni karonto⁸ ugghātanigghātam⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca rogo, samathavipassanā roganigghātakabhesajjam¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjam¹³.

Tattha saṃkilesa dukkhaṃ, tadabhisaṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

¹ attha°, B_r. ² B. adds vā. ³ °naṃ, B_r.

⁴ °tabban ti, B. B_r. ⁵ pasavayati, S.

⁶ B_r adds viharanti. ⁷ °tunā, B_r. ⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com. ¹⁰ °tā, B.

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

¹² gaṇḍabhesajjam, B_r S. ¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato³ upagacchanti, tanhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmiṃ⁵ vā attānaṃ. Ayaṃ vuccati vīsati-vatthukā sakkāyadiṭṭhi. *

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-māsamkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho⁶, silakkhandho samādhikkhandho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkham pariññeyyam⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

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

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ samsārapavatti.

¹ atthato, B₁.

² pa, B. B₁.

³ om. B₁.

⁴ pa, B.

⁵ °smi, B. B₁.

⁶ paññā°, B.

⁷ °gamini pa°, B₁.

⁸ vipari°, B.

⁹ °smi, B₁.

¹⁰ om. B₁. S.

¹¹ pa, B.; om. B₁.

¹² om. S.

¹³ pe, S.

¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

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

Tattha uccheda-sassataṃ samāsato visativatthukā sakkā-
* yadiṭṭhi, vitthārato dvāsattḥi diṭṭhigatāni.

* Tesam paṭipakkho: tecattālisa⁴ bodhipakkkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

* Dvāsattḥi diṭṭhigatāni mohajālaṃ anādi anidhanappavattam⁵. Tecattālisa⁶ bodhipakkkhiyā dhammā nāṇavajiram⁷ mohajālapadālanam.

Tattha moho avijjājālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhavataṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekhanusantataavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito asmiṃ¹⁰ sāsane pabbajito sikkhanusantataavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ¹¹ okkamanto dhammānusārī bhavati, taṇhācarito sammattaniyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇaṃ, yaṃ taṇhācarito dukkhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā apariccattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani^o, B.

³ dukkhasamudayo, B.

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

⁶ °tālisaṃ, B. S. ⁷ °vacīram, B.

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

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

¹³ saddā^o, B. ¹⁴ dandā^o, B. ¹⁵ dukkhā, S.

¹⁶ om. B. ¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājānāti².

Yo panāyaṃ diṭṭhacarito³, ayaṃ ādito yeva kāmehi anathiko bhavati. So tato viveciyamāno khippañ ca paṭinissarati⁴ khippañ ca dhammaṃ ājānāti².

Dukkhā⁵ pi⁶ paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājānanti². Ye tikkhindriyā, te khippañ ca paṭinissaranti khippañ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

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

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. ^{*}

Tenāha: —

Ṭaṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī¹⁶ ca ^{*} lokavivaṭṭānusārī¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivaṭṭam nibbānam.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbaṃ.

Taṃ kathaṃ datṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha datṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S. ² ajā° S. ³ S. adds ca.

⁴ panissarati, S. ⁵ dukkha, B₁. S. ⁶ om. B₁.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyaṃsu, B₁. ¹⁰ om. S.

¹¹ niyissanti, B. S. ¹² catumaggaṃ, B₁.

¹³ ratti°, B₁. ¹⁴ av°, B.; atṭhānavattanattham, B₁.

¹⁵ ojañ (without pi), B₁. S. ¹⁶ ori, B.; °vattānusārī, B₁.

¹⁷ kamma°, B. S.; °so, B₁. ¹⁸ °puñjake, B₁; °buñjake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā³ viññāṇaṭṭhiti. Paṭhamāyam viññāṇaṭṭhiyam paṭhamam agatigamanam, dutiyāyam viññāṇaṭṭhiyam dutiyam agatigamanam, tatiyāyam viññāṇaṭṭhiyam tatiyam agatigamanam, catutthāyam⁴ viññāṇaṭṭhiyam catuttham agatigamanam.

* Tattha yo ca kabalikāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhacaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti⁷ vipallāso, ime diṭṭhacaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B.

³ catutthi, B.; catuttho, B.

⁴ catutthiyam, B.

⁵ kabalimkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānaṃ yañ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpādo-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamaṇaṃ yañ ca dosā agatigamaṇaṃ, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamaṇaṃ yañ ca mohā agatigamaṇaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalīkāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijjā, S.² om. B₁.³ om. S.⁴ kabalīkāre, S.⁵ bhanti^o, S.⁶ dhito, B₁ always.⁷ nāme, S.⁸ sabhava, B₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
 t̥hito saṃsārābhinandiniṃ¹ diṭṭhiṃ² upādiyati, idaṃ vuccati
 diṭṭhupādānaṃ, catutthe vipallāse t̥hito attānaṃ kappiya³
 upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

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

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

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti⁵?

* Anusayato⁶ vā pariyuṭṭhānato vā.

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

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

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

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

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

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

* Tattha rāgasallena nandūpasecanena⁸ viññānena rūpū-

¹ °ni, S.; °nandati, B_r. ² diṭṭhi, S.

³ kappayati, B_r. S. ⁴ attha°, B_r. ⁵⁻⁵ missing in B_r.

⁶ anussaya°, B_r. ⁷ anusappavitṭhā, S.

⁸ °passecanena, B_r, *always*.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti², mānasallena nandūpasecanena viññāṇena saññūpagā³ viññāṇaṭṭhiti², mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇam catūhi dhammehi agatiṃ⁴ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁵ agatiṃ⁵ gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

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

Evam sabbe⁶ kilesā⁶ catūhi vipallāsehi niddisitaḃbā⁷.

b) Tattha imā catasso disā: kabalīkāro⁸-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavāyogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani⁹ attā ti vipallāso attavādupādānaṃ¹⁰ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹¹ disā¹¹.

Tattha yo ca kabalīkāro⁸-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmāyogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

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

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

⁶ sabba°, B₁. ⁷ nidissi°, B₁. ⁸ kabalīkāro, S.

⁹ anattā ti, B₁. ¹⁰ attha°, B₁.

¹¹ catuttha°, B₁. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro¹ yo ca dukkhe su khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññānaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññānāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññānaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññānaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalikāro-āhāro⁴ yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññaṃ gacchanti, viññānāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abhattaṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

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

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

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B₁.

² vipassanāho, S.

³ om. S.

⁴ hāro, B₁; S. has kabalimkārahāro.

⁵ abhattaṃ, B₁.

⁶ attanā, S.

⁷ attakāho, S.

⁸ avijjāya kāya^o, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

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

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

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

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

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

c) Iti sabbe lokavaṭṭānusārino dhammā niyyanti te- *
lokā tīhi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso *
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhībhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, dutiyā paṭipadā dutiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam satipaṭṭhānaṃ, catutthā⁵ paṭipadā catuttham satipaṭṭhānaṃ. Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, dutiyam satipaṭṭhānaṃ dutiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Paṭhamam jhānaṃ paṭhamo vihāro, dutiyam jhānaṃ dutiyo vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānaṃ¹, dutiyo vihāro¹ dutiyam sammappadhānaṃ⁶, tatiyo vihāro tatiyam sammappadhānaṃ⁶, catuttho vihāro catut-

¹ om. S. ² gacchati, B. ³ B₁ adds ti.

⁴ °paṭṭhānā, B₁, and so always written with ṭṭh.

⁵ catutthī, B. ⁶ om. B. S.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānam¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikāta paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikāta dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikāta tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikāta catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.² catutthī, B.³ paṭhamajjh^o, S., and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiṃ¹ asammosaṃ² bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikataṃ mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitaṃ bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhiṭṭhānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikataṃ paññādhiṭṭhānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhiṭṭhānaṃ paripūreti. Saccādhittānaṃ bhāvitaṃ bahulikataṃ chandasamādhiṃ paripūreti, cāgādhiṭṭhānaṃ bhāvitaṃ bahulikataṃ viriyasamādhiṃ paripūreti, paññādhiṭṭhānaṃ bhāvitaṃ bahulikataṃ cittasamādhiṃ paripūreti, upasamādhiṭṭhānaṃ bhāvitaṃ bahulikataṃ vimamsāsamādhiṃ³ paripūreti. Chandasamādhi bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhi bhāvito bahulikato tapam paripūreti, cittasamādhi bhāvito bahulikato buddhiṃ paripūreti, vimamsāsamādhi bhāvito bahulikato sabbupadhipaṭinissaggaṃ⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettāṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti; buddhi bhāvitaṃ bahulikataṃ muditaṃ paripūreti, sabbupadhipaṭinissaggaṃ⁵ bhāvito bahulikato upekkhāṃ paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo *
 satipatṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo
 sammappadhāno paṭhamo acchariyo abbhuto dhammo sac-
 cādhittānaṃ chandasamādhi indriyasamvaro mettā iti

¹ ṭhiti, S.; iti, B₁.

² asamosaṃ, B. B₁.

³ vimamsādhipati, B₁.

⁴ °nisaggaṃ, B₁.

⁵ °nisaggo B₁.

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

* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiyaṃ paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ ditṭhacaritassa⁷ mandassa bhesajjaṃ.

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

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

⁴ catutthī, B. S.; °tthi, B.₁.

⁵ samādhiṭṭhānaṃ, S.

⁶ B.₁. S. *insert* kammaṃ.

⁷ B.₁. S. *add* puggalassa.

⁸ °paṭipadānisaggo, B.₁.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³,
sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁶ ca⁷ veda-
nāsu vedānānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vimo-
kkhamukhaṃ, citte cittānupassitā suññatavimokkhamu-
khaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha paṭhamaṃ¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ
appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā,
catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ
vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro
animittaṃ vimokkhamukhaṃ.

Tattha paṭhamaṃ ca sammappadhānaṃ dutiyaṃ ca
sammappadhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ
sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ
animittaṃ vimokkhamukhaṃ.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹¹ appaṇi-
hitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpa-
samo animittaṃ vimokkhamukhaṃ.

Tattha saccādhittaṃ ca cāgādhittaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhittaṃ suññatā, upasa-
mādhittaṃ animittaṃ vimokkhamukhaṃ.

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

Tattha indriyaṃ samvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhañ, S.

² sukha°, S.

³ °mukkhā, S.

⁴ °ttavi°, B.

⁵ °passanā, B.; °passī viharatā, S.

⁶ °ppadhānaṃ, S.

⁷ om. B., S.

⁸ °passinā B.

⁹ suññatā°, B., S.

¹⁰ °pathamajhānaṃ, B.

¹¹ om. S.

¹² °dhisaggā, B.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā¹ animittam vimokkhamukham.

☆ d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhibhāvanā. Catasso² viññānaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvakā ca hatarāgadosa-mohā³.

☆ Tesam vikkīlitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitam indriyādhiṭṭhānam, vikkīlitam vipariyāsānadhīṭṭhānañ⁵ ca. Indriyāni saddhammagocarō vipariyāsā kilesagocarō.

Ayaṃ vuccati sihavikkīlitassa ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaraṇesu hi ye | kusalākusalā⁹ ti ca.

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

Tesam catunnam puggalānam ayaṃ saṃkilesō: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññānaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B₁. ³ gata°, S. ⁴ °tā, B₁.

⁵ vipariyāsana°, B₁; vipariyāsam nadhiṭṭhānañ, S.

⁶ om. S. ⁷ °se ti, B₁. ⁸ saṃkilesehi, B. S.; om. B₁; S. adds ca. ⁹ kusalā, B₁. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhūtā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamaṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayaṃ ugghaṭitaññū, yo sādharmaṇāya¹, ayaṃ vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathaṃ upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadeśanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṇcitaññussa ādīnavaṇ ca nissaraṇaṇ ca upadissati, neyyassa assādaṇ ca ādīnavaṇ ca nissaraṇaṇ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaṇṇā-sikkhaṃ paññāpayati, adhiccittaṃ vipaṇcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīṇi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

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

¹ °raṇo, B₁.² B₁ adds puggalassa.³ S. adds puggalassa.⁴ B₁. S. add ca.

akusalamūlam¹, tīṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamaśukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāma-dukhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūparikkhā⁶ akusalam kāyakammaṃ akusalam vacīkammaṃ akusalam manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlam adoso-kusalamūlam⁷ amoho-kusalamūlam, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manusucaritaṃ, tayo kusalavitakkā nekkhamavitakko⁸ abyāpādavitaṃ avihīmsāvitakko, tayo samādhīsavitaṃ saviṇṇosamādhī avitaṃ vicāramatto samādhī avitaṃ avicāro samādhī, tisso kusalasaññā nekkhamasaññā⁹ abyāpādasaññā avihīmsāsaññā, tisso viparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūparikkhā¹¹ kusalam kāyakammaṃ kusalam vacīkammaṃ kusalam manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicittasikkhā¹² adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho¹³, tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitaṃ ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti: taṇhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnāṃ puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajañ-

¹ lan ti S.

² akusalā vi°, B₁.

³ viparītā s°, B₁.

⁴ sukhave°, B₁.

⁵ dukkhave°, B₁.

⁶ akusalamūparikkhāro, S.

⁷ aku°, B₁.

⁸ nekkhama°, B₁; nikkhama°, B.

⁹ nekkhama°, B₁; nikkhama°, S.

¹⁰ °tā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicittā°, B. B₁.

¹³ paññā°, B. S.

¹⁴ om. B₁.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovacassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhihijhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhihijhā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvirāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchata⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa aṅkusassa ca
nayassa bhūmī ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttaṃ nayaṣamuṭṭhānaṃ.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanapaṭṭhānaṃ?

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

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

⁶ sovaccaṇ, B₁. ⁷ B₁. S. *add* ca. ⁸ api°, B.; atijjhātā, B₁.

⁹ saṃkhāranār°, S. ¹⁰ om. B₁. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ¹ ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccharitasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccharitavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccharitasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa⁸ sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriya vatthu⁹ bhavati. Tatrupalappiyā¹⁰ samvattati.

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

2. Tattha katamam samkilesabhāgiyaṃ suttam?

*Kāmandhā jālasañchannā*¹¹ taṇhāchadanachādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B₁; S. repeats this phrase.

⁵ duccharitam samki°, S. ⁶ °vodānam bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

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

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā¹ macchā² va kumināmukhe³
jarāmarañam anventi⁴ vaccho khīrapako⁵ va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Cattār' imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idaṃ
avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nihiyati tassa yaso kālapakkhe va candimā ti* (Cf.
A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttaṃ.

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

Idaṃ saṃ^o 10

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

Idaṃ saṃ^o 13

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

Idaṃ saṃ^o 17

¹ °bandhanā°, S.; pamattābandhanā°, B₁; bandhā, all MSS.

² maccho, S. ³ °mukhena, B₁.

⁴ anveti, S.; andheti, B₁. ⁵ khirū°, B.; khīrūpago, S.

⁶ agati, B₁. S. throughout. ⁷ B₁ adds me.

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

¹¹ mahāphavarāho, B₁. ¹² °phuṭṭho, S.; °vuṭṭho, B₁.

¹³ S. adds pe | suttaṃ throughout, unless otherwise anno-
tated. ¹⁴ tad, B₁. S. ¹⁵ tāni, B₁. S.

¹⁶ niyyanti, B₁. ¹⁷ S. omits saṃ^o

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

Idaṃ sam^o

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

Idaṃ sam^o

*Gunnañ ce taramānānaṃ jimhaṃ gacchati puṅgavo
sabbā tā jimhaṃ⁸ gacchanti nette jimhagate sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbam ratṭham dukham seti rājā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ sam^o

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

Idaṃ sam^o

*Phalaṃ ve kadaliṃ hanti phalaṃ veḷum¹³ phalaṃ¹³ naḷaṃ
sakkāro kāpurisaṃ hanti gabbho assātarim¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ sam^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkāraṇā¹⁶
sukhette pūtibijam¹⁷ va saddhammasmiṃ¹⁸ na rūhatī ti.*

Idaṃ sam^o

*Idhāham bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo
iriyati yañ ca paṭipadam paṭipanno yañ ca maggaṃ samārū-*

¹ °mukhena, B₁. ² sakammanā, B. ³ pacca, B₁. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B₁. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ °hā, B. ⁹ evaṃ, S. Com.

¹⁰ sukicca°, B₁. ¹¹ °dhisu, B. B₁. Com.

¹² avici°, B.; avicitam ka°, B₁. ¹³ veḷuph°, S.

¹⁴ °tari, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °nam, B₁. S.

¹⁷ putibi°, B. B₁. ¹⁸ °smi, B₁.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhataṃ nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedaṃ parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduttḥacittaṃ natvāna ekaccam iha puggalaṃ etam atthaṃ viyākāsi Satthā bhikkhūna³ santike: Imasmim cāyaṃ samaye kālaṃ karissati puggalo nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositam. Cittapadosahetū⁵ hi sattā gacchanti duggatiṃ⁶ yathābhataṃ nikkhipeyya evaṃ eva tathāvidho kāyassa bhedaṃ duppañño nirayaṃ so 'papajjati⁷ ti.

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf. It. p. 12 sq.).

Idaṃ sam^o

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

Idaṃ sam^o S. I, p. 209).

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

Idaṃ sam^o

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

Idaṃ sam^o

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

¹ °tan ti, S. ² uppajj°, S. ³ bhikkhūnam, B. S.

⁴ °smi, B₁. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B₁.

⁷ upapa°, S.; upajja°, B₁. ⁸ bhayata, B₁.

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

¹² ca rakkhanti, B. ¹³ °to, B₁; °ti, B.

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

Idaṃ sam^o

*Dukkaraṃ duttitikkhaṇṇaṃ ca aviyattena sāmāññaṃ
bahū hi tattha sambādhā yattha bālo pasīdati* (S. I, p. 7).
*Yo hi atthaṇṇaṃ ca dhammaṇṇaṃ ca bhāsamaṇe Tathāgate
manaṃ padosaye bālo³, moghaṃ kho tassa jīvitaṃ.*

*Etaṇṇa⁴ cāhaṃ⁴ arahāmi dukkhaṇṇaṃ ca ito ca pāpiyataraṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avī-
tarāgo⁵ ti.*

Idaṃ sam^o

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nirutaṃ⁶ maññe akissavan ti*

Idaṃ sam^o

[(S. I, p. 149).

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

*Na hi satthaṃ⁸ sunisitaṃ⁹ visaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsītā yathā ti*

Idaṃ sam^o

[(Cf. Jāt. III, p. 103).

*Yo nindiyaṃ pasaṃsati
taṃ vā nindati yo pasaṃsiyo
vicināti mukhena so kaliṃ¹³
kalinā tena sukhaṃ na vindati.*

*Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayaṃ eva mahattaro kali
yo sugatesu¹⁴ manaṃ padosaye ti.
Sataṃ sahaṣṣānaṃ nirabbudānaṃ¹⁵
chattimsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² °kappati, B₁.

³ balaṃ, B₁.

⁴ etaṃ tassa, B.

⁵ °gā, all MSS.

⁶ nivattaṃ, B₁.

⁷ so all MSS.

⁸ satthaṃ, B₁. S.

⁹ sunissitaṃ, S.

¹⁰ °lam, B₁. S. Com.; hālakalam, B₁.

¹¹ pī ca, S.

¹² pāpeti, B₁; pāneti, S.

¹³ kalī, S.; kali, B₁.

¹⁴ °tena, B₁.

¹⁵ °dāni, B₁.

¹⁶ chattisatippañca, B.

*yam ariyagarahī nirayaṃ upeti
vācaṃ manañ ca pañidhāya pāpakan ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ sam°

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

*Mukhadugga vibhūta³ anariya⁴
bhūnahu pāpaka dukkatakāri
purisanta kali avajātakaputta⁵
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garahasi kibbisakāri
bahūni⁶ duccharitāni caritvā
gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.*

*

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyini ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantam etad avoca:—

*Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phūtañ ca
bahujanam ākiṇṇamanussaṃ sambādhabyūham¹¹. So kho
ahaṃ bhante Bhagavantam vā⁷ payirupāsitvā manobhāva-
niye vā bhikkhū sāyaṇhasamayam Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakatena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayham bhante tasmim samaye
mussat' eva Bhagavantam ārabha sati, mussati dhammam
ārabha sati, mussati saṃgham ārabha sati. Tassa may-
ham bhante evam hoti: Imamhi cāham¹⁴ sāyaṇhasamaye¹⁵
kālam kareyyam¹⁶, kā mam' assa gati ko abhisamparāyo ti?*

¹ B. adds ca. ² anava° B.
³ °tam, B. ⁴ °yam, S.
⁵ °vutta, S. ⁶ B. adds ca, S. ⁷ dha. ⁸ B. B, add kho.
⁹ pāpakaṃ, S. ¹⁰ cira°, S. ¹¹ vatthum, B. S.
¹² sambādhavibhūham, B. ¹³ °vatthu, B. ¹⁴ °nāpi, S.
¹⁵ cāyam, S. ¹⁶ samaye, S. ¹⁷ °yya, B. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakam² te maraṇam bhavissati apāpikā³ kalamkiriyā⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

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

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

Yena bhante ninno yena poṇo yena pabbhāro ti.

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

Idam vāsanābhāgiyam suttaṃ.

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

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

Idam vā⁹

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

*Evam eva manussesu yo hoti setṭhasammato
so ce¹¹ 'va¹¹ dhammam carati pageva itarā pajā,
sabbam rattham sukham seti rājā ce hoti dhammiko ti
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).*

Idam vā⁹

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

¹ B₁ adds idam. ² apāpikam, B. S.

³ °kam, B₁. ⁴ °yam, B₁.

⁵ pa, B. ⁶ om. B. ⁷ pa, B. B₁; om. S.

⁸ pacca, B. B₁. ⁹ B₁. S. in full. ¹⁰ gunṇaṇ, S.

¹¹ B. has ce.

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

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadā tvaṃ ambho purisa passeyyāsi Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsi ti. Dvīhatīham thito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Divāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kalam maññathā ti.

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

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

¹ dha°, B₁ throughout.

² om. B.

³ Purāṇā, B₁.

⁴ magge okkama, S.

⁵ nisinno, all MSS.

⁶ °yam, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissatī ti. *Yadā*¹ *mayam bhante Bhagavantam suṇoma 'Kāsīsu*² *Magadhesu cārikam pakkanto*' ti, *anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dūre no Bhagavā'* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkamissatī'* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī'* ti. *Yadā*³ *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkanto'* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā'* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattiyam*⁴ *cārikam*⁵ *pakkamissatī'* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī'* ti. *Yadā*⁶ *mayam bhante Bhagavantam suṇoma 'Sāvattiyam*⁷ *viharati Jetavane Anāthapiṇḍikassa ārāme'* ti, *anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā'* ti.

Tasmā ti ha thapatayo sambādho gharūvāso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamādāyā ti.

*Atthi kho no bhante*⁸ *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti.*

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

*Idha mayam bhante yadā rājā Pasenadi*⁹ *Kosalo uyyā-nabhūmim gantukāmo hoti, ye te rañño Pasenadissa*⁹ *Kosalassa nāgā opavayhā*¹⁰ *te kappetvā yā tā rañño Pasenadissa*⁹ *Kosalassa pajāpatiyo piyā manāpā tāsam*¹¹ *ekam purato ekam pacchato nisīdāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakarandakassa tāva-d-eva vivariyamānassa, yathā tam rājā-rahena gandhena vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso*¹² *hoti, seyyathā pi*

¹ B. S. add pana.

² after Ma°, B₁.

³ B₁ adds pana.

⁴ Sāvattī, B₁. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B₁.

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

⁹ Passenadi, B₁.

¹⁰ opaguyhā, B₁. S.

¹¹ tā, B₁.

¹² kāyassa sampho°, B₁. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmim̃ kho pana bhante samaye nāgo pi rakkhitaḅbo hoti, tā pi bhaginiyo rakkhitaḅbā honti, attā pi rakkhitaḅbo¹ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsū bhaginīsū pāpakam̃ cittaṃ uppādentā³. Ayaṃ kho no bhante etamhā sambādā añño sambādho sambādhataro c'eva⁴ sambādhasam̃khātataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṅ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham̃⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Saṃghe...¹⁰ vigatamalamaccherena cetasā agāram̃¹¹ ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-saṃvibhāgarato¹².

Inehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham̃¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme . . .¹⁵ Saṃghe . . .¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbaṃ taṃ appaṭivibhattaṃ silavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dānasaṃvibhāgehī ti?

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bhagavā evaṃ jānātī ti (S. V, p. 348 sqq.).

Idaṃ vā¹⁶

¹ °tabbā, S.

² no, B.

³ °to, B. S.

⁴ B₁ adds sambādho.

⁵ avacca°, B₁.

⁶ om. B₁. S.

⁷ pa, B.

⁸ om. B.

⁹ ca, B₁.

¹⁰ ca | pe | B₁.

¹¹ aṅgāram, B₁.

¹² B. Com. add appaṭivibhattaṃ.

¹³ om. B. S.

¹⁴ pa, B. B₁.

¹⁵ pa, B₁.

¹⁶ B. S. in full.

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

Idam vā⁴

*Assatthe⁵ haritobhāse samvirūlhamhi pādape
ekam buddhagataṃ saññaṃ alabhim⁶ 'ham paṭissato⁷.
Aja tiṃsaṃ tato kappā nābhijānāmi duggatim⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsanā¹⁰ ti.*

Idam vā¹¹

*Piṇḍāya Kosalaṃ puram pāvīsi¹² aggapuggalo
anukampako purebhattaṃ taṇhānighātano¹³ muni.
Purisassa vaṭamsako [hatthe]¹⁴ sabbapupphehi 'lamkato,
so addasāsi¹⁵ sambuddhaṃ bhikkhusaṃghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddham upasānikami.
So [taṃ] vaṭamsakam surabhim²⁰ vaṇṇavantaṃ manora-
maṃ²¹.*

sambuddhassa²² upanāmesi²² pasanno sehi pāṇi²³.

*Tato aggisikhā vaṇṇā buddhassa lapanantara
saḥsaramsi vijjur va²⁴ okkā nikkhami ānanā.*

*Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattum parivattetvā²⁵ muddhan²⁵ antaradhāyatha²⁶.*

*Idam disvān²⁷ acchariyaṃ abbhutaṃ lomahaṃsanaṃ
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi²⁸: —*

*Ko hetu sitakammāya²⁹, byākarohi mahāmune,
dhammā loko bhavissati, kaṅkhā³⁰ vitara³⁰ no³⁰ mune.*

Yassa³¹ taṃ³¹ sabbadhammesu sadā nāṇaṃ pavattati

¹ °pphañ ca jitv°, B. S. ² saḥassaṃ kappa°, S.

³ om. B. S. ⁴ vāsanā, B₁; vāsanābhāgiyaṃ, S.

⁵ assatte, B₁. ⁶ °bhi, B₁. Com.; °bhī, S. ⁷ patiyato, B₁.

⁸ °ti, B. B₁. ⁹ tassa, B₁. S. ¹⁰ B₁ adds vā.

¹¹ vāsanā, B₁. S. ¹² pavisati, B₁. S. ¹³ °tako, S. Com.

¹⁴ hattho, S. ¹⁵ addassāsi, S.; B₁ adds naṃ.

¹⁶ pūre°, B. ¹⁷ °maggena, all MSS. ¹⁸ °mānusa°, B.

¹⁹ haṭṭhā, S.; hattho, B₁. ²⁰ surati, S. ²¹ °rammaṃ, B₁.

²² sambuddhassa paṇā°, B₁. ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ °vattetvā, B₁; °vaḍḍetvā, S₁.

²⁶ muddhi°, B₁; buddhantara°, S. ²⁷ °vāna, B₁. S.; disvā, B.

²⁸ abruvi, S. ²⁹ °kamma, B.

³⁰ kaṅkhavitarāṇo, B₁; also S. has vitarāṇo; °khaṃ vi°, Com.

³¹ yass' etaṃ, S.

kaṅkhavematikam¹ theram Ānandaṃ etad abravi: —
 Yo so Ānanda puriso mayi cittaṃ pasādayi
 caturāsīti kappāni duggatiṃ² na gamissati.
 Devesu devasobhaggam dibbam rajjam pasāsiya
 manujesu manujindo rājā ratthe bhavissati.
 So carīmam³ pabbajitvā sacchikatvāna⁴ dhammatam⁵
 paccekabuddho dhūtarāgo Vaṭṭamsako [nāma] bhavissati.
 N'atthi citte pasannamhi appakā nāma dakkhiṇā
 Tathāgate vā sambuddhe atha vā tassa sāvake.
 Evaṃ acintiyā buddhā buddhadhammā acintiyā
 acintiyē⁶ pasannānaṃ pāko⁷ hoti acintiyō ti.
 Idam vā⁸

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

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:
 Pasannacittaṃ nātvāna ekaccam idha puggalaṃ
 etaṃ atthaṃ viyākāsi Satthā bhikkhūna¹² santike:
 Imasmiṃ¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puggalo
 saggasmim¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditam.
 Cittapasādahetū hi sattā gacchanti sugatiṃ
 yathābhataṃ nikkhipeyya evam evaṃ¹⁷ tathāvidho
 kāyassa bheda sappanño saggam so upapajjati ti.
 Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.
 It. p. 13 sq.).

Idam vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² °ti, B₁.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B₁. Com.; B. adds ca. ⁵ dhammaṃ, B. Com.

⁶ °yesu, B₁. S. ⁷ vipāko, B₁. S. ⁸ B₁. S. in full.

⁹ c'assa, B₁. ¹⁰ atth' etaṃ, S. ¹¹ om. B₁. S.

¹² °naṃ, B₁. S. ¹³ imasmiṃ vāye, B₁. ¹⁴ °ka°, B₁.

¹⁵ saggamhi, B. ¹⁶ taññissa B₁. ¹⁷ etaṃ, S.

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

*Kena te tādiso vaṇṇo ānubhāvo jutī ca te
uppujanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate samsa, kissa kammass' idam phalam⁶ —*

*Sā devatā attamanā devarājena pucchitā
* pañhaṃ puṭṭhā⁵ viyākāsi⁶ Sakkassa iti me sutam⁷:
Addhānapaṭipannāham⁸ disvā thūpaṃ manoramam⁹
taṭṭha cittaṃ pasādesi¹⁰ Kassapassa yasassino
padmapupphehi¹¹ pūjesi¹² pasannā sehi pāṇihi¹³.*

*Tass' eva kammassa phalam vipāko
etādisam¹⁴ katapuññā labhanti¹⁵ ti.*

Idam vā¹⁶

*Dānakathā sīlakathā saggakathā puññakathā puññavipā-
kakathā ti⁴.*

Idam vā¹⁷

*Api cāpi paṃsuthūpesu uddissakatesu¹⁸ dasabaladharānaṃ
tattha pi kāraṃ katvā saggesu narā pamodenti¹⁹ ti⁴.*

Idam vā²⁰

*Devaputtasarīraṇṇā sabbe subhagasaṅṅhiti²¹
udakena paṃsum²² temetvā thūpaṃ vadḍheta²³ Kassapaṃ.*

Ayam sugatte²⁴ sugatassa thūpo

mahesino dasabaladhammacārino²⁵

yasmim²⁶ ime devamanujā pasannā

kāraṃ karonto²⁷ jarāmaraṇā pamuccare ti⁴.

Idam vā¹⁷

Uḷāraṃ vata²⁸ tam²⁸ āsi yāham thūpaṃ²⁹ mahesino

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

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B. S.

⁷ suttaṃ, B. S. ⁸ addhāham paṭi°, S.

⁹ °rammaṃ, B. S. ¹⁰ °ti, B. S.

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

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

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

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

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

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

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

²⁹ rūpaṃ, B. S.

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

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

Idaṃ vā¹²

*Sāmākapattodanamattam eva hi¹¹
paccekabuddhasmiṃ¹² adāsi dakkhiṇaṃ
vimuttacitte akhile anāsavo
araṇavihāriṃhi¹³ asaṅgamānase.
Tasmiṃ¹⁴ ca okappayi¹⁵ dhammam uttamaṃ
tasmiṃ¹⁴ ca dhamme paṇidhesi¹⁶ mānasam:
evaṃ vihārihi¹⁷ me saṅgamo siyā
bhavo kudassu¹⁸ pi ca mā apekkhavā.
Tass' eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dīghāyukesu amamesu paṇisu¹⁹
vīsesagāmisu²⁰ ahīnagāmisu²¹.
Tass' eva kammaṃ vipākato ahaṃ
sahassakkhattuṃ tīdasopapajjatha
vicitramālābharaṇānulepīsu
vīsitthakāyūpagato yasassīsu.
Tass' eva kammaṃ vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi²²*

¹ tiṃsaṃ, S.; tisaṃ, B₁. ² oti, B₁.
³ om. S. ⁴ vāsana, S. ⁵ bāttisa°, B.; bāttiṃsa°, B₁.
⁶ °sahassaṃ, B₁. ⁷ pūjesi. S. ⁸ ota, B₁.
⁹ om. B₁. ¹⁰ cakkhu, B. B₁. ¹¹ ti, B₁.
¹² °buddhamhi, B. ¹³ °ramhi, S. ¹⁴ tasmi, B. B₁.
¹⁵ °hi, S. ¹⁶ paṇadhemi, S. ¹⁷ °rihi, B.
¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ °ṇīsu, S. Com.
²⁰ °misu, B. B₁. ²¹ °ṇīsu, Com. ²² °dhāri, S.

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

Idaṃ vā⁶

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

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

Kapilaṃ nāma nagaraṃ svvibhattaṃ mahāpathaṃ
 ākiṇṇaṃ iddhaṃ phitaṃ²³ ca Brahma-dattassa rājino.
 Kummāsaṃ²⁴ vikkīṇiṃ²⁵ tattha Pañcālānaṃ puruttame

¹ °gate, S.

² °bhi, B₁.

³ silāto, B₁.

⁴ mā°, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B₁.

⁸ Sikhin ti, B.; Sikhī ti, B.

⁹ °kam pi, B₁.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B₁.

¹³ °sim, B.

¹⁴ avocāti°, B₁. S.

¹⁵ tuyh' eva, B₁. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B₁; adāsi, S.

¹⁸ °sim, B₁.

¹⁹ timsa, B; tisan, B₁.

²⁰ kappe, B₁.

²¹ °ti, B₁; om. B.

²² °pūjā, S.

²³ pitaṃ, S.

²⁴ kumāsaṃ, B. B₁.

²⁵ vikiṇi, B₁; vikiṇi, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassiṃhaṃ.
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
 Aritṭhaṃ dhuvabhattenā yaṃ me gehasmiṃ² vijjatha.
 Tato ca kattiko³ punṇo punṇamāsi upatṭhitā
 navāṃ dussayugaṃ gayha Aritṭhassopanāmayi⁴.
 Pasannacittaṃ nātvāna paṭigaṇhi naruttamo
 anukampako⁵ kāruṇiko taṇhānighātano⁶ muni.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārāṇasīyaṃ nagare setṭhissa ekaputtako
 addhe kulasmiṃ uppajji⁸ pāṇehi ca piyataro.
 Tato ca viññutaṃ patto devaputtena codito
 pāsādā oruhitvāna sambuddhaṃ upasaṅkami⁹.
 So me dhammam adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādam dukkhassa ca atikkamaṃ¹⁰
 Ariyaṃ 'tthaṅgikaṃ¹¹ maggaṃ dukkhūpasamagāmināṃ
 cattāri ariyasaccāni munidhammam adesayi.
 Tassāhaṃ vacanaṃ sutvā vihariṃ¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattimdivam¹³ atandito¹⁴
 Ajjhattaṅ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppajjare¹⁵ puna.
 Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātimaraṇasaṃsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahasmī¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atinṇapubbaṃ apunabbhavāyū ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasiṃ, B.; addasāsi, B.₁. ² °smi, B. B.₁.
³ °kā, B.₁. S. ⁴ °yim, B. ⁵ °pam, S.
⁶ °nigghātano, B.₁. S. ⁷ °vetvā, S.
⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamanaṃ, B.₁.
¹¹ ariyaṅ ca aṭṭha°, B.₁; ariyā ca aṭṭha°, S.
¹² °ri, B.₁; vihāsi, S. ¹³ rattidi°, B.₁.
¹⁴ ahantito, B.₁. ¹⁵ upa°, B. B.₁. ¹⁶ B.₁ adds ca.
¹⁷ vimutto, B.₁. ¹⁸ ayahasmī, S.
¹⁹ °tari, B.; udadāti, B.₁.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sīlavato avippaṭṭisāro jāyeyya.

Avippaṭṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ² jāyeyya.

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

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

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ³ sukhaṃ vedīyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vedīyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ⁴ yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.

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

Idaṃ nī^o 7

¹ °nā, B. ² pāmujjam, B.

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

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

⁷ B₁. S. in full.

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

Idaṃ ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayamaṃ paccayānaṃ aveḍi ti (Vin. I, p. 2;
 Ud. p. 2).

Idaṃ ni^{o 2}

Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varaṃ
kodhamānamakkhavinayatthaṃ⁴ hi⁵
Tissa brahmacariyaṃ vussati ti (S. II, p. 282).

Idaṃ ni^{o 2}

Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ⁶ paṃsukūlikaṃ
aññātuñchena yāpentaṃ kāmesu anapekkhinan ti (S. II, *
 p. 281).

Idaṃ ni^{o 2}

Kim su jhitvā⁷ sukhaṃ seti⁸ kim su jhitvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadhaṃ rocesi Gotamā ti? —
Kodhaṃ jhitvā¹² sukhaṃ seti kodhaṃ jhitvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadhaṃ ariyā pasamsanti taṃ¹⁴ hi¹⁴ jhitvā¹² na socati ti
 (S. I, p. 161).

Idaṃ ni^{o 2}

Kim¹⁵ sū¹⁵ hane uppatitaṃ¹⁶ kim¹⁷ su jātaṃ vinodaye
kiñ¹⁸ c'assu¹⁸ pajāhe dhīro kissābhisamayo sukho? —

¹ S. in full.

² nibbe, S.

³ akodho, S. ⁴ °vinayanatthaṃ, S.; °vinayanattam, B.

⁵ ti, B. ⁶ ar°, S. ⁷ jhitvā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B. ⁹ jhitvā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B. ¹¹ kiñ c'assa, B. S.

¹² jhitvā, B.; chitvā, B.; chetvā, S. ¹³ °saggassa, S.

¹⁴ samvi, S. ¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppaṭ°, B. Com.; upat°, S.; upatt°, B.

¹⁷ ki, B. ¹⁸ ki ca su, B.

*Kodham hane uppatitam¹ rāgam jātam vinodaye
aviijam pajaje² dhīro saccābhisamayo sukho ti³.*

Idam ni^o 4

- * *Sattiyā viya omatṭho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omatṭho dayhamāne⁵ va³ matthake
sakkāyaditṭhipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idam ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇam āgamma sabbesaṃ jīvitam⁹ addhvaṃ⁹.
Etaṃ bhayaṃ¹⁰ maraṇam pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².*

*Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇam āgamma sabbesaṃ jīvitam addhvaṃ.
Etaṃ bhayaṃ maraṇam pekkhamāno
lokāmisam pajaje santi¹⁵-pekkho ti.*

Idam ni^o 4

- Sukham sayanti munayo na te socanti¹⁶ Māvidha¹⁷
yesam jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto ogham tarati duttaram¹⁸
* virato¹⁹ kāmasaññāya sabbasaṃyojanātito²⁰
nandibhava-parikkhīno²¹ so gambhīre na sīdati ti (Cf.
S. I, p. 53).*

Idam ni^o 4

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

¹ uppaṭṭ°, B.; upat°, B₁. S.

² apa°, B₁.

³ om. B₁.

⁴ nibbedha, S.

⁵ °māno, B₁.

⁶ °je ti, B₁.

⁷ sabbe khayantā, B₁. S. (°nta).

⁸ pam°, S.; sapamussapayā, B₁.

⁹ °ta dhuvam, B₁.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe kh°, B₁. S.

¹⁴ pam°, B₁.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B. B₁.

¹⁹ viratto, B. B₁.

²⁰ °tito, B.; sabbe s°, S.

²¹ nandibhava°, S.; nandirāga°, B.

*Paṭirūpakārī dhuravā utṭhātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokam evam² pecca³ na socati⁴ ti (S. I, **

p. 214sq.).

Idam ni^o 5

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

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutṭhāya¹² manovitakkā
kumārakā dhaṅkam iv' ossajanti? — **

*Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samutṭhāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puṭhū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānam
te naṃ vinodenti suṇhi yakkha
te¹⁹ duttaram ogham imam taranti
atiṇṇapubbam apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni^o 5

¹ gandh°, B. Com.; bandh°, B₁.

² sa ve, S.; evam (=) sa ve, Com. ³ pacca, B₁.

⁴ °ti (without ti), B₁. ⁵ nibbedha, S.

⁶ desato, S. ⁷ yam, B. ⁸ samp°, B₁; sapa°, S.

⁹ after tena, B. ¹⁰ °pi, B₁.

¹¹ nibbe, B₁; nibbedha, S. ¹² °ṭṭhānaya, S.

¹³ °nam, S. ¹⁴ senaha°, B₁. ¹⁵ attha°, B. B₁.

¹⁶ puṭhu, B. S. ¹⁷ visatthā, B. B₁.

¹⁸ yato, S. ¹⁹ ta, B₁. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.

*Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekhā¹ sī-
lasamāhitā² t̥hitattā²*

anāgāriyupetassa³ tut̥thi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tut̥thi ti.

*Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā*

yesaṃ⁴ divā ca ratto ca bhāvanāya rato mano ti.

Dussamādahaṃ⁵ Bhagavā yad idaṃ cittaṃ ti.

*Dussamādahaṃ⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
indriyūpasame ratā*

te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.

Duggamo Bhagavā visamo maggo ti.

Duggame visame vā pi ariyā gacchanti Kāmada

anariyā visame magge papatanti avamsirā

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

Idaṃ ni^o 7

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvut̥thaṃ⁸ dhammarājena pītisañjananaṃ mama.

Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitam uttamaṃ

etena maccā¹⁰ sujjhanti na gottena dhanena vā.

Tasmā hi paṇḍīto poso sampassaṃ attham attano

yoniso vicine dhammaṃ evaṃ tat̥tha visujjhati.

Sāriputto 'va paññāya sīlena¹¹ upasamena ca

yo pi pāraṅgato¹² bhikkhu etāva¹³ paramo siyā ti (S. I,

p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni^o 7

Atītaṃ nānvāgameyya¹⁴ na paṭikaṅkhe¹⁵ anāgataṃ

yad atītaṃ pahīnan taṃ¹⁶ appattañ ca anāgataṃ.

¹ sekha^o, B₁.

² t̥hitat̥thā, S.

³ ana^o, B₁. S.

⁴ ca saṃ, S.

⁵ dussamādarahaṃ, B₁.

⁶ samārahanti, B₁.

⁷ nibbedha, S.

⁸ āvut̥taṃ, B₁; avut̥thaṃ taṃ, S.

⁹ dhammā, B₁.

¹⁰ mavā, S.

¹¹ sīle, B₁.

¹² pārag^o, B₁.

¹³ ettāva, B₁.

¹⁴ na anvā^o, B₁; nanvā^o, S.

¹⁵ ppaṭi^o, B₁.

¹⁶ ti, S.

*Paccuppannañ ca yo¹ dhammaṃ tattha tattha vipassati
asamhiraṃ² asamkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj' eva kiccaṃ³ ātappaṃ⁴, ko jaññā maraṇaṃ suve?
na hi no saṃkar'⁵ antena mahāsenena maccunā.* *

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

Idaṃ ni⁷

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuddhaṃ atikkanta mānusakaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹⁰ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nāṇaṃ paññāya¹⁰ veditabbā paññāya
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttam.

5. Tattha katamaṃ asekhābhāgiyaṃ suttam?

*Yassa selūpamaṃ cittaṃ ṭhitaṃ¹¹ nānupakampati
virattaṃ rajanīyesu kopaneyye¹² na kuppati*

*yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essatī ti
(Ud. p. 41).*

¹ yaṃ, B.

² °hiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbā, B₁.

⁵ saṃgar', S.

⁶ °rato, B₁.

⁷ B₁. S. in full.

⁸ °cakkhuṃ, S.

⁹ °nussakaṃ, B₁.

¹⁰ B₁ adds ca.

¹¹ °tā, B.

¹² °niye, B₁.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca¹ Sāriputtassa cārikā dasamaṃ veyyākaraṇaṃ kātābbaṃ ti.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo
 nihumko² nikkasāvo yatatto³
 vedantaḡū vusitabrahmacariyo⁴
 dhammena so brāhmaṇo⁵ brahmvādam⁶ vadeyya
 yass' ussādā n'atthi kuhiñci⁷ loke ti (Vin. I, p. 3; Ud.
 p. 3).

Idaṃ a^o 8

Bāhitvā pāpake dhamme ye caranti sadā satā
 khñā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti
 (Ud. p. 4).

Idaṃ a^o 11

Yattha āpo ca paṭhavī⁵ tejo vāyo na ḡadhati (S. I,
 p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati¹²
 na tattha candimā bhāti¹³ tamo tattha na vijjati.
 Yadā ca attanā vedi muni monena brāhmaṇo
 atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a^o 14

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
 atha etaṃ pisācaṇ ca pakkulaṇ¹⁵ cātivattatī ti (Ud. p. 5).

Idaṃ a^o 14

Nābhinandati āyantim¹⁶ pakkamantim¹⁷ na socati
 saṅgā Saṅgāmajim¹⁸ muttam¹⁸ tam ahaṃ brūmi brāhma-
 ṇan ti (Ud. p. 6).

Idaṃ a^o 14

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

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

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

⁸ asekhabhāgiyaṃ, S. ⁹ ṇa, B₁.

¹⁰ °smi, B. B₁. ¹¹ S. in full.

¹² pak^o, B₁. ¹³ bhāsati, B₁.

¹⁴ asekhā, S. ¹⁵ vakkalam, S.

¹⁶ °ti, B₁. S. ¹⁷ °ti, all MSS.

¹⁸ °jim uttamaṃ, B₁.

*Na udakena suci¹ hoti bahvettha² nhāyatī jano
yamhi saccañ ca dhammo ca so suci so ca brāhmaṇo ti (Ud. p. 6).*

Idaṃ a^o 3

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam titṭhati Mārasenam
suriyo va obhāsayam antalikkhan ti (Vin. I, p. 2;
Ud. p. 2).*

Idaṃ a^o 3

*Santindriyam passatha iriyamānam
tevijjapattam apahānadhammam,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānam upasaṅkamitvā
ājānīyam⁴ jātibalanisedham⁵
n-idha⁶ namassanti pasānnacittā: —
Namo te purisājañña nāmo te purisuttama
yassa tenābhijānāma kim⁷ tvam⁸ nissāya jhāyasi⁹ ti¹⁰.*

Idaṃ a^o 3

*Sahāyā vat' ime bhikkhū cīrarattam¹¹ sametikā
sameti nesam sādhammo dhamme buddhappavedite¹².
Suvinītā Kappinena dhamme ariyappavedite¹³
dhārenti antimam deham jetvā Māram savāhanan ti
(S. II, p. 285).*

Idaṃ a^o 3

*Na yidaṃ sithilam ārabha na yidaṃ appena thāmasā
nibbānam adhigantabbaṃ¹⁴ sabbaganthappamocanam¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B₁.

³ asekha, S. ⁴ °niyam, S.

⁵ °balaṃ ni^o, S.; °phala^o, B.; °phalaṃ nisedha, B₁.

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

⁸ ti, S. ⁹ °ti, B.

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

¹¹ cira^o, B₁. S.

¹² °buddhapa^o, B₁.

¹³ ariyapa^o, B.

¹⁴ avag^o, B₁.

¹⁵ °gandhapa^o, B.

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

(S. II, p. 278).

Idaṃ a°¹

*Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khīṇāsavo viṣaṃyutto katakicco anāsavo
teviḷḷo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññānassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
nassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṃmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā
viharanti pacchāsamannāgatā.*

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

Idaṃ asekhabhāgiyaṃ suttaṃ.

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

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. *throughout*.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

Channam ativassati vivaṭaṃ nātivassati

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

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

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttaṃ.

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

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā. Yo ca puggalo tamo jotiparāyano yo ca puggalo joti jotiparāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttaṃ.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ?

*Na taṃ dalhaṃ bandhanam āhu dhīrā
yad āyasam⁴ dārujaṃ pabbajaṃ ca
sārattarattā manikūṇḍalesu*

puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dh. v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

*Etaṃ dalhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti*

anapekkhino kāmāsukhaṃ pahāyā ti⁶ (S. I, p. 77; Dh. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

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

¹ 'oti (without ti), S.

² om. S.

³ B₁ adds ti.

⁴ ay°, Com.

⁵ apekkhā, B₁.

⁶ om. B₁.

⁷ B₁ inserts tassa.

virūlhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim̃ patitṭhite viññāṇe virūlhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim̃⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhinibbatti na⁷ hoti. Āyati punabbhavābhinibbattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarāsi mahā udakaṇṇavo. Cakkhum̃⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim̃¹¹ sāvattaṃ sagahaṃ¹²

¹ ca, S. ² seti, S.

³ all MSS. insert tassa. ⁴ om. B₁. S.

⁵ ce, B₁. ⁶ tad, B₁. S. ⁷ om. S.

⁸ hoti, S. ⁹ cakkhu, B₁. S. ¹⁰ om. B.

¹¹ omi, B₁. S. ¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jivhā . . . kāyo . . .⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvattaṃ saga-
haṃ⁶ sarakkhasaṃ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṃ asekho.

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

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

lokantaḡū pāraṅgato² ti vuccatī ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ
byāpādāya¹² pāṇīnaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu abhi-
nandati abhivadati ajjhosāya¹³ tiṭṭhati, ayaṃ vuccati bhik-
khave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ
āpanno yathākāmaṃ karanīyo pāpimato.

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

¹ °sa, B₁.

² pārag°, S.

³ pa, B. B₁.

⁴ pe, S.

⁵ °mi, S.

⁶ °geham, B₁.

⁷ vatvā, B.

⁸ °mi, B₁; ummi, S.

⁹ dukkaraṃ, B₁.

¹⁰ vū°, S.

¹¹ ime, S.

¹² °dhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B₁; om. S.

vadati ajjhosāya tiṭṭhati, ayam vuccati bhikkhave bhikkhu gilabaliso Mārassa anayam āpanno byasanam āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayam saṃkilesa.

Santi ca¹ bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayam vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayam āpanno na byasanam āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotaviññeyyā saddā | pe⁴ | ghāna-jivhākāya-manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayam vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayam āpanno na byasanam āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayam asekho.

Idam saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

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

Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evābhinandati yad abhinandati taṃ bhayam, yassa bhāyati taṃ dukkhan ti
(Ud. p. 32 sq.).

Ayam saṃkilesa.

Bhavappahānāya¹³ kho pan' idam brahmacariyaṃ vussati ti
(Ud. p. 33).

Ayam nibbedho.

¹ S. adds kho.

² anajjh°, S.

³ S. adds ti.

⁴ pa, B.

⁵ om. B.; n', S.

⁶ om. S.

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

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

¹⁰ bhavi, B.

¹¹ ayam bh°, B. Com.

¹² bhavarāgam, B.

¹³ bhavi°, B.; bhavavijjakāhāya, S.

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

Ayaṃ saṃkilesa.

Sabbupādānakkhayaṃ n'atthi dukkhassa sambhavo ti

(Ud. p. 33).

Ayaṃ nibbedho.

Lokam imaṃ passa puthu avijjāya paretam bhūtam bhūtaratam bhavā aparimuttam. Ye hi keci bhavā⁴ sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāmadhammā ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtam sammappaññāya⁵ passato bhavataṇhā pahiyati⁶ vibhavam nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānan ti

(Ud. p. 33).

Ayaṃ nibbedho.

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

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmi, paṭisotagāmi⁸, tthitatto, tinno pāraṅgato thale tithati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmi yo ca¹⁰ tthitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S.

³ bhavamhā, B.

⁴ bhagavā, B.

⁵ dhamma°, B.

⁶ pahinā, B.

⁷ taṇhākhayo, B.

⁸ om. S.

⁹ ca, B.

¹⁰ om. B.

¹¹ °tattho, B. S.

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

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇham dhammam² abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammam abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha³-asukkavipākaṃ accantaṃ⁴ niṭṭham⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇham dhammam abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammam abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭham⁵ nibbānaṃ ārādheti (Cf. A. III, p. 384 sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇham dhammam abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇham dhammam abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

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

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭham⁸ nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭham⁹ nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātam, S.

³ om. S.

⁴ accanta^o, B. B₁; antam, S.

⁵ diṭṭhim, B.

⁶ accanta^o, B. B₁.

⁷ accanta^o, B₁.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkaṃ sukkaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkaṃ² kaṇhasukkaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkaṃ³ kammuttamaṃ kammasetṭhaṃ kammakkhayāya⁴ saṃvattati (A. II, p. 230).

Tattha yañ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yañ ca kammaṃ kaṇhaṃ⁴ sukkaṃ⁴ kaṇhasukkaṃ, ayaṃ saṃkilesa, yañ ca kammaṃ sukkaṃ sukkaṃ, ayaṃ vāsanā, yañ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho⁵.

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

Laddhāna mānusattaṃ⁶ dve kiccaṃ akiccaṃ eva ca sukiccañ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti.

Sukiccañ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojana-vippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanavippahānā jarāmarañā vippamuccanti¹⁰ ti.

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

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu cīvarapiṇḍāpātāsenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbūpadhipaṭṭi-nisaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkaṃ, B. ² B. S. insert kammaṃ.

³ °kkhayā, S. ⁴ kaṇhasukkaṃ, B.; om. B₁.

⁵ B₁. S. add ti. ⁶ manussattaṃ, S. ⁷ sa°, B₁. S.

⁸ ñeva, B₁. ⁹ saggā, B.

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

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

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

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taṇhāsamkilesabhāgiyaṃ suttam taṇhāpakken' eva niddisitaḥham⁵. Tīhi taṇhāhi: kāmatāṇhāya bhava-tāṇhāya vibhavatāṇhāya, yena yena vā pana vatthunā ajjhositā⁶, tena ten' eva⁷ niddisitaḥham⁵. Tassa⁸ vitthāro: chattiṃsa taṇhājāliniyā⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttam diṭṭhipakken' eva niddisitaḥham⁵. Ucheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccaṃ mogham aṇṇān' ti, tena ten' eva niddisitaḥham⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccaritasamkilesabhāgiyaṃ suttam cetanāya¹² cetasikakammena¹³ niddisitaḥham¹⁴, tīhi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttam samathena niddisitaḥham¹⁴, diṭṭhivodānabhāgiyaṃ suttam vipassanāya niddisitaḥham¹⁴, duccaritavodānabhāgiyaṃ suttam sucaritena¹⁵ niddisitaḥham¹⁴.

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

Iminā asubhena¹⁶ kammavipākena idaṃ bālalakkhaṇaṃ nibbattati ti.

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

⁴ B₁ adds ti. ⁵ nidissī^o, B₁. ⁶ ajjhā^o, B.; ajjhosanā, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B₁. S. add taṇhāya.

⁹ taṇhāya jā^o, S. ¹⁰ tassā, B. S.

¹¹ om. B₁. S. ¹² B₁ adds ca.

¹³ cetayitvā ca na kamma, B₁. S. (S. omits na before kamma).

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

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

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

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

Idaṃ vāsanābhāgiyaṃ suttaṃ.

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

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

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

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ sam-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tīhi sucaritehi niddisitabbaṃ¹.
Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitabbaṃ¹.
Asekhabhāgiyaṃ suttaṃ tīhi dhammehi niddisitabbaṃ¹.
Buddhadhammehi paccekabuddhadhammehi sāvaka bhūmiyā
jhāyivisaye niddisitabbaṃ¹ ti.

12. Tattha katame aṭṭhārasa mūlapadā? *

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

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṃ sajjū⁴ khīraṃ va muccati⁵ **
dahantaṃ bālam anveti bhasmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi°, B.

² visa°, B. B₁ throughout.

³ pāpakaṃ taṃ, B. ⁴ sajjā, B. B₁. Com. ⁵ pāvako, S.

Idaṃ lokikaṃ.

*Cattār' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nihīyate tassa yaso kālapakkhe va candimā ti*

(A. II, p. 18).

Idaṃ lokikaṃ.

*Atṭh' ime bhikkhave lokadhammā. Katame atṭha?
Lābho alābho yaso ayaso nindā pasamsā sukhaṃ dukkhaṃ.
Ime kho bhikkhave atṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaram?

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

Idaṃ lokuttaram.

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

*Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.*

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

Idaṃ lokuttaram.

Tattha katamaṃ lokikaṇ ca lokuttaraṇ ca?

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

dve gāthā.

*Yaṃ iha⁸ sukiccaṇ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yaṃ iha¹⁰ saṃyojanavippahānaṃ vā
ti ca saṃyojanapahānā jarāmarañā vippamuccanti¹¹
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṇ ca lokuttaraṇ ca.

¹ B₁. S. add ti.

² sabba, B₁.

³ pa, B₁.

⁴ yassā, B.

⁵ rathā, B₁.

⁶ after sati^o, B₁.

⁷ tanusattaṃ, S.

⁸ imā, S.

⁹ sa^o, B₁. S.

¹⁰ idaṃ, S.

¹¹ vimu^o, S.; ^omuttanti (without ti), B₁.

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

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

Idaṃ lokikaṃ.

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

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

¹ pa, B. B. ²⁻² om. B.

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

⁵ nāli°, S. ⁶ om. S.

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

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

¹¹ siṅha°, B. B. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B.

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

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

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

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya deham
tam sabbam jātikusalō⁶ veditvā
ātāpi so⁷ brahmacariyam careyyā ti (Ud. p. 48).*

Idam sattādhiṭṭhānam.

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

Katamehi sattahi?

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

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbam.

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

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

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B₁; om. B.

³ om. B.

⁴ vāviyataram, B₁; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B₁.

⁸ °ceyamānena, S.

⁹ panupajja°, B₁; sanamajja°, B.

¹⁰ pa, B. B₁.

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

¹² ca a°, B₁. S.

d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañ ca kāmasukhaṃ loke yañ c'idaṃ¹ diviyaṃ¹ sukhaṃ tanhakkhayasukhass' ete kamaṃ n'agghanti² soḷasin³ ti (Ud. p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhiṭṭhānaṃ.

Susukhaṃ vata nibbānaṃ sammāscambuddhadesitaṃ asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti.

Idaṃ dhammādhiṭṭhānaṃ.

Tattha katamaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca?

Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye ratthaṃ sānucaraṃ hantvā ti (Dhp. v. 294 a—c).

Idaṃ dhammādhiṭṭhānaṃ.

Aniḅho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

Chandasamādhipadhānasaṃkhārasamannāgato⁵ iddhipādo.

Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhipadhānasaṃkhārasamannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463sq.).

Idaṃ dhammādhiṭṭhānaṃ.

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati, kāye sukhasaṅṅāñ⁸ ca lahusaṅṅāñ⁸ ca okkamitvā upasampajja viharatī⁹ ti.

Idaṃ sattādhiṭṭhānaṃ.

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

e) Tattha katamaṃ nāṇaṃ?

Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.

Idaṃ nāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di°; I have corrected dipiyaṃ (B.) into diviyaṃ.

² nāggh°, B₁. ³ °si, B₁.

⁴ asso°, B. ⁵ °paṭṭhāna°, B₁ throughout.

⁶ pa, B. B₁. ⁷ cittaṃ, B.

⁸ transposed in B₁.

⁹ °ti (without ti), B. S.

¹⁰ °ti (without ti), B₁.

*Paññā hi setṭhā lokasmiṃ¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātimaraṇasamkḥayan⁴ ti* (Cf.
Idam nāṇaṃ. [It. p. 35].

f) *Tattha katamaṃ ñeyyaṃ?*

*Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)
ditṭhe⁶ dhamme anītihaṃ⁷
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Tān cāhaṃ abhinandāmi
mahesi santim uttamaṃ
yaṃ viditvā sato caraṃ
tare loke visattikaṃ.*

*Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)
uddhaṃ adho tiriyaṃ⁹ cāpi⁹ majjhe
etaṃ viditvā saṅgo ti loke
bhavābhavāya mākāsi taṇhan ti* (S.N. vv. 1066—68).

Idam ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idam dīghaṃ addhānaṃ sandhāvitaṃ saṃsari-
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhanir-
rodhagāminīraṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnā bhavataṇhā khīṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idam avoca Bhagavā, idam vavāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitam¹¹ dīghaṃ addhānaṃ tāsū tāsveva jātisū.*

Tāni etāni ditṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B.

³ sammā pa°, B. S.

⁴ jātijarāmarāṇa°, S. ⁵ °ti, B. S. ⁶ ditṭhe 'va, S. Com.

⁷ °kaṃ, B. B.; anatiḡaṃ, S. ⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B. S. ¹⁰ pa, B. B.

¹¹ saṃsaritaṃ, B. S. ¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññāṇaṃ aniccan ti.

Idaṃ ñeyyaṃ.

Evamaṃ jānaṃ evamaṃ passaṃ ariyasāvako rūpaṃ aniccan ti passati, vedanaṃ² aniccan³ ti passati, saññaṃ . . .⁴ saṃkhāre . . . viññāṇaṃ aniccan ti passati ti.

Idaṃ ñāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇaṃhā parimuccati dukkhaṃ mā ti⁵ vadāmi⁶ ti.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

¹ om. B₁.

² °nā, B.

³ aniccā, B. B₁.

⁴ pe, S.

⁵ om. B₁; B. has dukkhaṃ mā bhiva^o

⁶ °mi (without ti), B₁. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā ti (S. III, p. 48 sq.).

Idaṃ nāṇaṃ.

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

*Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhūsaṃ² pamattā
na te bhavaṃ aṭṭhamam ādiyanti³ ti* (Kh. P. VI,
v. 9).

Idaṃ dassanaṃ.

*Yath' indakhīlo paṭhavīsito⁴ siyā
catubbhi vātehi⁵ asampakampiyo*

¹ so, S. ² bhūsaṃ, B. B₁; bhūsaṃpa°, S.

³ °ti (without ti), B₁. S.

⁴ °viṣṭito, B₁; °viṣṭi sito, S.

⁵ vātebhi, Com.

tathūpamaṃ sappurisaṃ vadāmi

yo ariyasaccāni avecca¹ passatī ti (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno² attanā 'va³ attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo⁴ khīṇapettivisayo⁵ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmī' ti⁷. Katamehi catūhi?

Idha bhikkhave ariyasāvakassa Tathāgate saddhā⁸ nivittā⁸ patittitā virūlhamūlajātā asaṃhāriyā⁹ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmim sahadhammena. Dhamme¹⁰ kho pana nitthaṅgato hoti¹¹, svākkhāto Bhagavatū dhammo sandittiko akāliko ehipassiko opanayiko¹² paccattaṃ veditabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho pan' assa honti itthā kantā piyā manāpā gihī c'eva pabbajitū ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇdehi acchiddehi asabalehi akammāsehi bhujissehi¹⁶ viññuppasatthehi¹⁷ aparāmatthehi¹⁸ samādhisamvattanikehi.

Imehi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo¹⁹ khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā²⁰ dukkhass' antaṃ karissāmī²¹ ti²¹.

¹ āvacca, B₁.

² ak^o, B₁.

³ ca, S.

⁴ °yoniyō, B₁.

⁵ °pitti^o, B₁.

⁶ °kkhattuṃ paramo, B₁. S.

⁷ karissati, S.

⁸ saddhādhivi^o, B₁.

⁹ °hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B₁ adds ti.

¹⁴ pa, B.

¹⁵ B₁ adds pa

¹⁶ bhū^o, B.; pū^o, B₁.

¹⁷ °upassehi, B₁.

¹⁸ om. B.

¹⁹ °yoniyō, B₁. S.

²⁰⁻²⁰ om. B₁. S.

²¹ karoti, B₁. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

Yass' indriyāni¹ subhāvitāni

ajjhattaṃ bahiddhā ca sabbaloke

nibbijja² imaṃ² paraṃ ca lokam³

kālaṃ kaikkhati bhāvitatto⁴ sudanto⁵ ti (S. N.

v. 516).

Ayaṃ bhāvanā.

Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?

Anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ,

sammāsati⁶ dhammapadaṃ, sammāsamādhi dhammapadaṃ.

Imāni kho bhikkhave cattāri dhammapadāni ti (A. II, p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye

pañca saṃgātigo⁸ bhikkhu oghatiṇṇo ti vuccati⁹ ti¹⁰ (S. I,

p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu oghatiṇṇo ti vuccati¹¹ ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?

Anaññātāññassāmītindriyaṃ¹² aññindriyaṃ¹³ aññātā-vindriyaṃ¹⁴.

Katamaṃ ca bhikkhave anaññātāññassāmītindriyaṃ¹⁵?

Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati¹⁶. Anabhisametassa

¹ °n'idha, B₁.

² nibbijjamam, S.

³ lokaṃ ca, B₁.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B₁.

⁸ °ko, S.; °to, B₁.

⁹ °ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ °ko, B₁; saṃgātiko, S.

¹² anaññata°, B.; °ssāmīndriyaṃ, B₁.

¹³ aññatāmīndriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .¹ dukkhanirodhagāminiyā patipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati².

Idaṃ bhikkhave anaññatāññassāmītindriyan³ ti.

Idaṃ dassanaṃ.

Katamañ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāminipati-padā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññindriyaṃ.

Katamañ ca bhikkhave aññātāvindriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ dīṭṭhe 'va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, 'khīnā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññātāvindriyan⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanañ ca bhāvanā ca.

i) *Tattha katamaṃ sakavacanaṃ?*

Sabbapāpass'⁶ akaraṇaṃ kusalass'⁷ upasampadā⁷ sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave duccintitacintī⁸ ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭakammaḥārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni⁹.

¹ pa, B. B.

² pajahati, S.

³ anaññata°, B.

⁴ pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

⁵ aññatā°, S. ⁶ °passa, all MSS.

⁷ kusalassa up°, B. S. ⁸ ducinti°, B. B. ⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaḥāsī ca hoti, sukataḥkammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacaṇaṃ.

k) *Tattha katamaṃ paravacaṇaṃ?*

Paṭhavīsamo n'atthi vitthato

ninno pātālasamo³ na vijjati

Merusamo n'atthi unnato

cakkavatisadisō n'atthi poriso ti.

Idaṃ paravacaṇaṃ.

Hotu devānaṃ inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthān ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthāṃ abhāsī: —

Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵

tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti.

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṅhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad avoca: bhaṇa devānaṃ inda gāthān ti.

Atha kho bhikkhave Sakko devānaṃ indo imaṃ gāthāṃ abhāsī: —

Etad eva ahaṃ maññe bālassa paṭisedhanaṃ

paraṃ saṃkupitaṃ nātva yo sato upasammātī ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānaṃ indena gāthāya devā anumodimsu, asurā tuṅhī ahesuṃ. Atha kho bhikkhave Sakko devānaṃ indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthān ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthāṃ abhāsī: —

¹ °padāni, B₁.

² sukata°, B. S.

³ pādatala°, B₁.

⁴ bālo, B₁.

⁵ °kā, B₁.

⁶ om. B. B₁.

⁷ om. S.

*Etad eva titikkhāya v'ijjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuṅhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avocā: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā² mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantiyā⁴ bhiyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ balaṃ⁸
balassa⁹ dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto¹⁰ saṃgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca
paraṃ saṃkūpitaṃ ṇatvā yo sato upasammati¹¹.*

*Ubhinnaṃ tikicchantānaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuṅhī ahesun ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṅ ca pattaṃ yaṅ ca pattaṃ, ubhayaṃ etaṃ rajānu-
kiṅṇaṃ āturassānusikkhato. Ye ca sikkhāsārā sīlaṃ¹⁴ vataṃ¹⁴ *
jīvitam¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayam eko anto,
ye ca evaṃvādino evaṃditṭhino: n'atthi kāmesu doso ti, ayaṃ*

¹ ajjha°, B.

² om. B. B.

³ bhavā, S.

⁴ khantā, B.

⁵ °ti, B.

⁶ °tu, S.

⁷ °phalaṃ, B. Com.

⁸ om. B.

⁹ bālassa, B.

¹⁰ appa°, S.

¹¹ °sammajjati, B.

¹² santikicch°, S.; pi akujjhantānaṃ, B.

¹³ om. S.

¹⁴ silavataṃ, B.

¹⁵ om. B. S.

¹⁶ S. adds ti.

dutiyo anto. Icc ete ubho antā kaṭasivaddhanā¹ kaṭasiyo²
 * *ditṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oliyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanam.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amaññimsu⁶, vattān tesam n'atthi paññāpanāyā ti.

Idaṃ sakavacanam.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

Rājā Pasenadī⁷ Kosalo Bhagavantam etad avoca: idha
mayham bhante rahogatassa paṭisallīnassa evam cetaso pari-
vitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸
attā ti? Tassa mayham bhante etad ahoṣi: ye kho keci
kāyena duccharitam caranti vācāya duccharitam caranti ma-
nasā duccharitam caranti, tesam appiyo⁸ attā, kiñcāpi te
evam vadeyyuṃ 'piyo no attā' ti. Atha kho tesam appiyo⁹
attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
kareyya, tan te attanā 'va attano karonti, tasmā tesam
appiyo⁹ attā. Ye ca kho keci kāyena sucaritam caranti
vācāya sucaritam caranti manasā sucaritam caranti, tesam
piyo attā, kiñcāpi te evam vadeyyuṃ 'appiyo⁹ no attā' ti.
Atha kho tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evam etaṃ mahārāja, evam¹¹ etaṃ¹¹ mahārāja¹¹. Ye
hi keci mahārāja kāyena duccharitam caranti vācāya duccha-
ritam caranti manasā duccharitam caranti, tesam appiyo⁹
attā, kiñcāpi te evam vadeyyuṃ 'piyo no attā' ti. Atha kho
tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
ronti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja
kāyena sucaritam caranti vācāya sucaritam caranti manasā
sucaritam caranti, tesam piyo attā, kiñcāpi te evam va-
deyyuṃ 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.

¹ kaṭasi°, B. B₁.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B B₁.

⁵ B₁ adds na.

⁶ dhaññisu, S.

⁷ °di, S.; Passe°, B₁.

⁸ apiyo, B₁; nappiyo, S.

⁹ api°, B₁.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

*Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃyuje
na hi taṃ sulabham hoti sukham dukkatakarinā.*

*Antakenādhipannassa³ jahato mānusaṃ bhavaṃ
kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati
kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —*

*Ubho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha
taṃ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati
tañ c'assa anugaṃ hoti chāyā va anapāyini⁸.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰
puññañi paralokasmiṃ patitṭhā honti pāṇinan ti (S. I,
p. 71 sq; cf. p. 93).*

Idaṃ suttaṃ paravacanaṃ.

Anugiti sakavacanaṃ.

Idaṃ sakavacanañ ca paravacanañ ca.

1) Tattha katamaṃ vissajjanīyaṃ?

*Pañhe¹¹ pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ,
idaṃ pahātappaṃ, idaṃ bhāvetappaṃ, idaṃ sacchikātaṃ.
Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹².
Tesaṃ evaṃ¹³ gahitānaṃ ayam attho iti.*

Idaṃ¹⁴ vissajjanīyaṃ.

*Ulāro buddho Bhagavā ti buddha-ulārataṃ dhamma-
svākkhātataṃ saṃghasuppatipattiñ ca ekamsen' eva niddise,
sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe
dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pan'
aññaṃ pi evaṃ jātiyan¹⁷ ti.*

Idaṃ vissajjanīyaṃ.

¹ pa, B. B₁; S. in full. ² pī°, B.

³ °kenādi°, S.; maraṇenābhibhūtaṃ, B.

⁴ kiñci, S. ⁵ anu°, B. B₁. ⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S. ⁸ anu°, all MSS.

⁹ nicc°, B₁. ¹⁰ samva°, S. ¹¹ pariñhe, S.

¹² nibbatti°, S. ¹³ eva, S. ¹⁴ iti, B₁.

¹⁵ S. adds ekamsen' eva niddise. ¹⁶ om. S.

¹⁷ °yaṃ (without ti), B. B₁; °kan, Com.

m) Tattha katamaṃ avissajjanīyaṃ?

*Ākaṅkhatō¹ te naradammasārathī
devamanussā² manasā vicintitaṃ³
sabbe na jaṇṇā kasiṇā pi paṇṇino.
Santaṃ samādhim araññaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?*

Idaṃ avissajjanīyaṃ.

*Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ paṇṇa-
kkhandhe⁶ vimuttikkhandhe vimuttiṇāṇadassanakkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjanīyaṃ.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tiṇṇaṃ ratanānaṃ uppādā⁸ buddharatanassa
phammaratanaṃ saṃgharatanassa kiṃ pamāṇāni⁹? Tiṇi
ratanāni ti.*

Idaṃ avissajjanīyaṃ.

Buddhavisayo avissajjanīyo¹⁰, puggalaparoparaññūtā¹¹
avissajjanīyā.

*Pubbā bhikkhave koṭi na paṇṇāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² taṅhāsamyojanānaṃ sakim nīrayaṃ sakim ti-
racchānayaṇiṃ sakim pettiṃsayaṃ¹³ sakim asurayaṇiṃ
sakim deve sakim manusse sandhāvitaṃ saṃsariṃ. Katamā
pubbā koṭi ti?*

avissajjanīyaṃ.

Na⁵ paṇṇāyati¹⁴ ti sāvakaṇaṃ nāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paṇṇāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijānaṇā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikam bhikkhuṃ ārabba aññataraṃ
bhikkhuṃ evaṃ āha: —

¹ °te, S.

² devā ma°, B.

³ pi ci°, S.

⁴ ettha ko, S.

⁵ om. S.

⁶ paṇṇā°, B.

⁷ °nāya, B₁; karuṇā, S.

⁸ °do, B₁. S.

⁹ °ṇā, B₁.

¹⁰ vi°, S.

¹¹ °varaṇñūtā, B.; °payodaññūtā, S.

¹² attānaṃ, B₁.

¹³ pitti°, B.

¹⁴ °ti (without ti), B₁.

¹⁵ °nānaṃ, S.

¹⁶ appajānaṇā, B₁. S.

¹⁷ atthupa°, B₁. S.

Seyyathā pi bhikkhu vīsatikhāriko Kosalako¹ tilavāho . . .² na tveva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokālika bhikkhu upapanno⁶ Sāriputta-Moggallānesu cittaṃ ūghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yaṃ vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo⁸ ti sabbaṃ taṃ avissajjanīyaṃ.

Idaṃ avissajjanīyaṃ.

Tattha katamaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca?

Yadā so Upako ājīviko Bhagavantaṃ āha: kuhiṃ āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetaṃ loke appaṭivattīyaṃ ti. Upako ājīviko āha: jino ti kho āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jitā me pāpakā dhammā tasmāhaṃ¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjanīyaṃ, katamo jino ti avissajjanīyaṃ, katamo āsavakkhayo rāgakkhayo dosakkhayo mohakkhayo iti¹⁴ vissajjanīyaṃ, kittako¹⁵ āsavakkhayo ti avissajjanīyaṃ.

¹ oliko, B.

² pe, S.

³ eva ko, B.

⁴ aga°, S.

⁵ upa°, B.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ o'khayo, S.

⁹ o'ti, S.

¹⁰ o'dudrati, B.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpan ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpan ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjaniyaṃ. Viññāṇaṃ Tathāgato ti avissajjaniyaṃ. Viññāṇavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāṇe Tathāgato ti avissajjaniyaṃ. Tathāgate viññāṇan ti avissajjaniyaṃ. Aññatra rūpena Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbaṃ | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammaraṇā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marāṇenūbbihhūtassa jahato mānusaṃ bhavaṃ kim⁸ hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati

taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ piṭhasamārūlhaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B₁.

⁶ B₁ omits this phrase.

⁷ uppajj°, S.

⁸ ki, B₁.

⁹ anu°, B. B₁.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam⁴ paṭhavīyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisam, yāvata bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāliṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucāritāni vācāya sucāritāni manasā sucāritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam paṭhavīyam olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucāritāni vācāya sucāritāni manasā sucāritāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvata bho

¹ om. B₁.

² 'mhi, B₁.

³ mahantaṃ, S.

⁴ °ye, S.

⁵ °yā, B₁. S.

⁶ B. adds vā.

⁷ abhiru°, B.

⁸ luddakaṃ, B.; luddhaṃ, B₁.

⁹ kā gati, S.

¹⁰ pacca, B₁.

¹¹ °li, B. B₁.

¹² sammāhaṃ, S.; samohaṃ, B₁.

¹³ °yam, S.

¹⁴ om. S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyā-
nānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatiṃ
pecca¹ gacchāmi ti. So na socati na kilamati na paridevati
na urattāliṃ² kandati na sammohaṃ³ āpajjati, 'kataṃ me⁴
puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa
akataluddassa akatakibbisassa katapuññaassa katakusalassa
katabhīruttāṇassa, taṃ peccabhava⁵ gatiṃ paccanubhavissā-
mi⁶ ti vippatisāro na jāyati. Avippatisārino kho bhikkhave
itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-
kaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccharitāni. Katamāni tiṇi?

Kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ.

Imāni bhikkhave tiṇi duccharitāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸
paṭiladdho brahmacariyavāsāya. Ditthā mayā bhikkhave
cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittharūpaṃ
yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no
kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ.
Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena
. . . yaṃ kiñci manasā dhammaṃ vijānāti anitthadham-
maṃ¹⁰ yeva vijānāti no itthadhammaṃ¹⁰, akantadhammaṃ¹⁰
yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva
vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸

¹ pacca, B.

³ samohaṃ, B.

⁵ pacca°, B. B.

⁷ kālaṃk°, S.

⁹ pa, B.; la, B.

¹¹ B, adds ca.

² oḷi, B. B.

⁴ om. S.

⁶ paccā°, B.

⁸ B. adds bhikkhave.

¹⁰ °rūpaṃ, B. S.

paṭiladdho brahmacariyavāsāya. Ditthā mayā bhikkhave cha phassāyatanikā nāma saggā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati ittharūpaṃ yeva passati no anittharūpaṃ, kantarūpaṃ yeva passati no akantarūpaṃ, manāparūpaṃ yeva passati no amanāparūpaṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe¹ | ghānena . . . jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, itthadhammaṃ² yeva vijānāti no anitthadhammaṃ², kantadhammaṃ³ yeva vijānāti no akantadhammaṃ², manāpadhammaṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴ paṭiladdho brahmacariyavāsāyā ti.

Ayaṃ vipāko.

Satthivassasahassāni paripuṇṇāni sabbaso

niraye⁵ paccamānānaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati

tadā hi pakataṃ pāpaṃ mama⁸ tuyhañ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacāri⁹ hi naro pamatto

yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹

so naṃ adhammo carito hanati¹²

sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴

adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāyittha, sukhass' etaṃ bhikkhave adhivacanaṃ itthassa kantassa piyassa manāpassa,

¹ pa, B.; la, B₁.

² °rūpaṃ, B₁. S.

³ kantā, B₁; °rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B₁.

⁶ paccamānassa, B.

⁷ antaṃ, B₁.

⁸ mamaṃ, B₁.

⁹ °cāri, B₁.

¹⁰ yahi, B. B₁.

¹¹ °ti so, B₁. Com.; °tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi°, B₁.

¹⁵ °tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idamaṃ puññāni. Abhijānāmi kho panāhaṃ bhikkhave dīgharattaṃ katānaṃ¹ puññānaṃ¹ dīgharattaṃ itthaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvattāvivatṭakappe na² imaṃ lokaṃ punar³ āgamāsiṃ⁴, saṃvattamāne sudāhaṃ⁵ bhikkhave kappe Ābhassarūpago homi, vivattamāne kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudāhaṃ⁵ bhikkhave Brahmā homi Mahābrahmā abhibhū anabhibhūto aññadatthudaso⁶ vasavattī. Chattimsakkhattuṃ⁷ kho panāhaṃ bhikkhave Sakko ahoṣiṃ⁸ devānaṃ indo. Anekasatakkhattuṃ⁹ rājā ahoṣiṃ⁸ cakkavattī dhammiko dhammarājā caturanto¹⁰ vijitāvī janapadatthāvariyaṃ sattaratanasamannāgato, ko pana vādo padesarajjassa. Tassa¹¹ mayhaṃ bhikkhave etad ahoṣi: kissa nu kho me idamaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahoṣi: tinnaṃ kho me idamaṃ kammānaṃ phalaṃ, tinnaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa dāmassa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yañ ca dānaṃ yo ca damo yo ca saṃyamo, idamaṃ kammaṃ, yo tappaccayā vipāko paccanubhūto, yaṃ vipāko. Tathā Cullakammavibhaṅgo¹² vattabbo, yaṃ Subhassa¹³ māṇavassa Todeyyaputtassa¹⁴ desitaṃ (Cf. D. I, p. 204 sqq.).

Tattha ye dhammā appāyuka¹⁵-dīghāyukatāya² saṃvattanti bahvābādha¹⁶-appābādhatāya appesakkha-mahe-sakkhatāya dubbajña-suvannatāya¹⁷ nīcakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-pañnavantatāya

¹ puññāni katānaṃ, B₁.

² om. B₁.

³ puna, B₁.

⁴ oṣi, S.; nāgamāsi, B₁.

⁵ punāhaṃ, B₁.

⁶ odatthum d°, B₁.

⁷ chasakkhattuṃ, B.

⁸ oṣi, B₁. S.

⁹ oṭtu, B₁.

¹⁰ ca°, B₁. S.

¹¹ om. S.

¹² cūla°, B.; cūla°, S.

¹³ sutassa, B₁.

¹⁴ Toreyya°, B. B₁.

¹⁵ appāyukatāya, B₁.

¹⁶ bavhā°, S.

¹⁷ osubbannatāya, S.

ca saṃvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighāyukatā | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammañ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

*Vācānurakkhī manasā susaṃvuto
kāyena² ca² akusalaṃ² na kayirā³:
ete tayo kammaṃpathe visodhaye
ārādhaye maggaṃ⁴ isippaveditaṃ ti (Dhp. v. 281).*

Idaṃ kusalaṃ.

*Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵
saṃvutaṃ tīhi thānehi, tam ahaṃ brūmi brāhmaṇaṃ ti
(Dhp. v. 391).*

Idaṃ kusalaṃ.

*Tiṇ' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?
Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.*

Imāni kho bhikkhave tiṇi kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

*Vijjā bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ⁷
samāpattiyā anvadeva⁸ hiriṇ⁹ ca⁹ ottappañ cā ti.*

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

*Yassa accantadussīlyaṃ¹⁰ māluwā¹¹ sālam iv'otataṃ
karoti so tath'¹² attānaṃ¹² yathā naṃ¹³ icchatī diso ti
(Dhp. v. 162).*

Idaṃ akusalaṃ.

*Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ
abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇin¹⁴ ti
(Dhp. v. 161)*

Idaṃ akusalaṃ.

¹ pa, B.; la, B₁.

² c'aku°, B.

³ kariyā, B₁. Com.

⁴ maggaṃ, B₁. S.

⁵ °ṭaṃ, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B₁.

⁸ anveteva, B₁.

⁹ hiri, B. B₁.

¹⁰ °dusilyaṃ, B₁.

¹¹ °vi, B₁.

¹² tattānaṃ, B₁; taṃ attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B₁.

*Dasa kamma-pathe nisevīya
akusalā kusalehi vivajjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalam.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tiṇi?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-
mūlaṃ.*

*Imāni kho bhikkhave tiṇi akusalamūlāni⁴ ti (A. I,
Idaṃ akusalam. [p. 201].*

Tattha katamaṃ kusalaṅ ca akusalaṅ ca?

*Yādisaṃ vapate bjaṃ tādisaṃ harate phalaṃ
kalyāṇakārī⁵ kalyāṇaṃ pāpakārī ca pāpakan⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).*

Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalam,
yaṃ⁷ āha: pāpakārī ca pāpakan ti idaṃ akusalam.

Idaṃ kusalaṅ ca akusalaṅ ca.

*Subhena kammaena vajanti suggatiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaassa vimuttacetaso¹⁰
nibbanti¹¹ te joti^{12-r-iv'}indhanakkhayā.¹²*

Tattha yaṃ āha: subhena kammaena vajanti suggatiṃ¹³
ti idaṃ kusalam, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalam.

Idaṃ kusalaṅ ca akusalaṅ ca.

r) Tattha katamaṃ anuññātaṃ?

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ aṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātaṃ.

¹ so all MSS. ² om. S. ³ oye, B₁.

⁴ oṇi (without ti), B₁. ⁵ oḷkārī yaṃ, S.

⁶ oḷkam (without ti), B₁. ⁷ tattha yaṃ, S.

⁸ apiya^o, B₁. ⁹ asutena, B₁.

¹⁰ oṣā, B₁. S.; vimutti^o, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B₁; nibbāyanti, Com.

¹²⁻¹² joti-d-iv'indana^o, B₁; jodanakkhayā, S. ¹³ oṭī, B₁. S.

¹⁴ vaṇṇaṃ agandhaṃ, B₁.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B₁.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?

Idha bhikkhave bhikkhu pātimokkhasamvarasamvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī¹ samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āradhāviriyo kho pana hoti thāmaṃva dalhaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udāyatthagāminiyā² paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.

Idaṃ anuññātam.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā⁵. Katame dasa?

Vevañṇiyaṃ⁶ ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbam | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātam.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tiṇi karaṇīyāni⁸ ti.

Idaṃ anuññātam.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃmaṃ pemaṃ n'atthi goṇasaṃmaṃ dhanam n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃmaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhanam n'atthi paññāsamaṃ ābhā vutṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādī, B.

² udayabbayagā°, S.

³ samā°, B. B.

⁴ das', B.

⁵ °tabbam, B. S.

⁶ °yam pi, B.

⁷ pa, B. B.

⁸ °ni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ parimaṇaṃ, B.

Tīṇ' imāni bhikkhave akaraṇīyāni. Katamāni tīni?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tīni akaraṇīyāni¹ ti.

Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātāṃ ca paṭikkhittaṃ ca?

Kim² sūḍha² bhītā janatā anekā

maggo c' anekāyatano parutto

pucchāmi taṃ Gotama bhūripaṇṇa

kismiṃ³ ṭhito paralokaṃ na bhāye ti? —

Vācaṃ manaṃ ca paṇidhāya sammā⁴

kāyena pāpāni akubbamāno

bahvannapānaṃ⁵ gharam āvasanto

saddho⁶ mudu saṃvibhāgī vadaññū:

etesu dhammesu ṭhito catūsu

dhammesu ṭhito paralokaṃ na bhāye ti (S. I,
 p. 42 sq.).

Tattha yaṃ āha: vācaṃ manaṃ ca paṇidhāya sammā⁷
 ti⁷ idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ
 paṭikkhittaṃ, bahvannapānaṃ⁸ gharam āvasanto | saddho
 mudu saṃvibhāgī vadaññū | etesu dhammesu ṭhito catūsu |
 dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰

sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ¹¹ ti

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
 ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
 ñātaṃ.

Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitaḍḍhaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ

¹ °ni (without ti), B₁.

² ki su'dha, B₁.

³ kismi, B₁.

⁴ samā, B.; sammādhi, B₁.

⁵ bahvanna°, S.

⁶ sabbo, S.

⁷ sammādhi, B₁; S. omits ti.

⁸ bahvanna°, B₁. S.

⁹ °passa, all MSS.

¹⁰ kusalassa upa°, B₁. S.

¹¹ °naṃ (without ti), all MSS.

¹² p'ahaṃ, B₁; m'ahaṃ, S. throughout.

devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi. Manosamācāram pāham devānam inda duvidhena vadāmi¹ | pe² | Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi.

Kāyasamācāram pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī³ ti. Iti kho pan' etam vuttam, kiñ c'etam paṭicca vuttam?

Yathā rūpañ ca kho kāyasamācāram sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tattha yaṃ jaññā kāyasamācāram 'idaṃ⁴ kho me kāyasamācāram sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpo kāyasamācāro sevitabbo.

Kāyasamācāram pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti. Iti yan taṃ vuttam, idam etam paṭicca vuttam.

Evam vacīsamācāram | pe² |

Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti. Iti kho pan' etam vuttam, kiñ c'etam paṭicca vuttam?

Yathā rūpañ ca kho pariyesanam sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tattha yaṃ jaññā pariyesanam 'imaṃ kho me pariyesanam sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitabbā.

Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti. Iti yan taṃ vuttam, idam etam paṭicca vuttam.

Tattha yaṃ āha⁶: sevitabbam pī ti idam anuññātam, yaṃ āha: na sevitabbam pī ti idam paṭikkhittam.

Idam anuññātañ ca paṭikkhittañ ca.

¹ S. adds sevitabbam asevitabbam pi.

² pa, B. B₁.

³ pi (without ti), S.

⁴ imaṃ, S.

⁵ °ti (without ti), S.

⁶ om. B₁.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*² *setṭho saccānaṃ caturo padā*

virāgo setṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti

(Dhp. v. 273).

*Ayaṃ thavo*³.

Tīṇ' imāni bhikkhave aggāni. Katamāni tīṇi?

Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesam aggam akkhāyati setṭham akkhāyati pavaram akkhāyati, yad idaṃ araham sammāsambuddho.

*Yāvatā bhikkhave dhammānaṃ pañṇatti saṃkhatānaṃ vā asaṃkhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhāyati setṭham akkhāyati pavaram*⁴ *akkhāyati*⁵, *yad idaṃ madanimmadano*⁶ | *pe*⁷ | *nirodho nibbānaṃ.*

*Yāvatā bhikkhave saṃghānaṃ pañṇatti gaṇānaṃ*⁸ *pañṇatti mahājanasannipātānaṃ pañṇatti, Tathāgatasāvaka-saṃgho*⁹ *tesam aggam akkhāyati setṭham akkhāyati pavaram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha purisapuggalā* | *pe*¹⁰ | *puññakhettaṃ lokassā ti.*

* *Sabbalokuttaro Satthā dhammo*¹¹ *ca*¹² *kusalapakkhato*¹³ *gaṇo ca naraśihassa tāni tīṇi visissare.*

Samaṇapadumasañcayo gaṇo

*dhammavaro*¹⁴ *ca vidūna*¹⁵ *sakkato*

*naravaradamako*¹⁶ *ca*¹⁷ *cakkhumā*

tāni tīṇi lokassa uttarī.

* *Satthā ca appātisamo dhammo ca sabbo*¹⁸ *nirūpadāho ariyo ca gaṇavaro tāni khalu visissare*¹⁹ *tīṇi.*

Saccanāmo jino khemo sabbābhibhū saccadhammo

*n'atth' añño tassa uttari ariyasamgho*²⁰ *niccaṃ*²¹ *viññūna*²² *pūjito.*

¹ maggānaṃ 'ṭṭh°, B₁. ² kho, S.

³ om. S. ⁴ °nimadano, B. ⁵ pa, B. B₁.

⁶ gatānaṃ, B₁. ⁷ Tathāgatānaṃ sā°, S.

⁸ dhammo ca kusalamakkhato, B. B₁; dhammā catusalakkhato, S. ⁹ dhammo varo, B₁.

¹⁰ °naṃ, B. Com. ¹¹ narā°, B. ¹² 'va, B₁; om. S.

¹³ sabbe, B₁; B. B. add sukho. ¹⁴ visissare, S.

¹⁵ B₁ adds ca. ¹⁶ nicca, B₁. S. ¹⁷ °naṃ, B. S.

*Tāni tīni lokassa uttari¹
 ekāyanam jātikhayantadassī²
 maggam pajānāti hitānukampī.
 Etena maggena tarimsu³ pubbe⁴
 tarissantī ye cāpi taranti ogham
 tam tādisaṃ devamanussasetṭham
 sattā namassanti visuddhipekkhā ti.*

Ayam thavo ti.

Tattha lokiyam suttam dvīhi suttehi niddisitabbam: *
 samkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram
 pi suttam tīhi suttehi niddisitabbam: dassanabhāgiyena
 ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokiyañ ca
 lokuttarañ ca yasmim sutte yaṃ yaṃ padaṃ dissati sam-
 kilesabhāgiyam vā vāsanābhāgiyam vā, tena tena lokiyān
 ti niddisitabbam, dassanabhāgiyam vā bhāvanābhāgiyam
 vā asekhābhāgiyam vā yaṃ yaṃ padaṃ dissati, tena tena
 lokuttaran ti niddisitabbam.

Vāsanābhāgiyam suttam samkilesabhāgiyassa suttassa *
 nighātāya, dassanabhāgiyam suttam vāsanābhāgiyassa sut-
 tassa nighātāya, bhāvanābhāgiyam suttam dassanabhāgi-
 yassa suttassa paṭinissaggāya, asekhābhāgiyam suttam bhā-
 vanābhāgiyassa suttassa paṭinissaggāya, asekhābhāgiyam
 suttam diṭṭhadhammasukhavihārattham.

Lokuttaram suttam sattādhiṭṭhānam chabbīsatiyā pugga- *
 lehi niddisitabbam. Te tīhi suttehi samanvesitabbā⁵: dassana-
 bhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyam suttam pañcahi puggalehi
 niddisitabbam: ekabijinā kolamkolena sattakkhattupara- *
 mena⁶ saddhānusārīnā dhammānusārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyam suttam imehi pañcahi puggalehi nid-
 disitabbam.

Bhāvanābhāgiyam suttam dvādasahi puggalehi niddisi-
 tabbam: sakadāgāmiphalaśacchikiriyāya paṭipannena, sa-
 kadāgāminā, anāgāmiphalaśacchikiriyāya paṭipannena, anā-

¹ ori, B. B₁.

² °dassi, B. B₁.

³ atarimsu, S.;

attarīsu, B₁; atarīsu, Com.

⁴ sabbena, B₁.

⁵ samānesi°, B₁. S.

⁶ °ttum pa°, B₁.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasāṃkhāraparinibbāyinā, uddhamso-
tena, akanitthagāminā, saddhāvimuttana¹, ditṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitabbaṃ.

Asekhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appaṇihitavimuttana³, ubhatobhāgavimutte-
na, samasīsinā⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabbaṃ.

Evam lokuttaram suttaṃ sattādhiṭṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitabbaṃ.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitabbaṃ. Te caritehi niddiṭṭhā samanvesitabbā⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁸, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁹, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitabbaṃ.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitabbaṃ. Te

¹ °vimuttakena, S.

² ditṭhipattena, B₁. S.

³ apanita°, B.

⁴ °sīsinā, S.; °sisinā, B. B₁. Com.

⁵ °buddhehi, B. B₁.

⁶ om. S.

⁷ samannesi°, B₁.

⁸ rāgacarito, S.

⁹ moha°, S.

silavanto pañca puggalā: pakatisilaṃ, samādānasilaṃ, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitabbaṃ.

Imehi pañcahi dhammehi lokuttaraṃ suttaṃ dhammā-dhiṭṭhānaṃ tīhi suttehi niddisitabbaṃ: dassanābhāgiyena bhāvanābhāgiyena asekkhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattā-dhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhayena niddisitabbaṃ.

Ñāṇaṃ paññāya niddisitabbaṃ: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tiraṇāya² santiraṇāya³ dhamme⁴ nāṇena anvaye- nāṇena khaye- nāṇena anuppāde- nāṇena anaññā-taññassāmitindriyena⁵ aññindriyena aññātāvindriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitabbaṃ. Ñeyyaṃ atitānāgatapaccuppannehi ajjhattikabāhirehi hinappañitehi dūrasantikehi saṃkhatāsaṃkhatēhi kusalākusalābyākatehi, saṃkhepato vā chahi ārammaṇehi niddisitabbaṃ. Ñāṇaṃ ca ñeyyaṃ ca tadubhayena niddisitabbaṃ, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabbaṃ taṃ saṃkhatena asaṃkhatena ca niddisitabbaṃ.

Dassanābhāvanā sakavacanāṃ paravacanāṃ¹ viśajjanīyaṃ avīśajjanīyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ⁷ sutte yathā niddiṭṭhaṃ tathā⁸ upadhārayitvā⁹ labbhamānato¹⁰ niddisitabbaṃ, yaṃ vā⁸ pana kiñci Bhagavā aññataravacanāṃ¹¹ bhāsati, sabbaṃ taṃ yathā niddiṭṭhaṃ dhārayitabbaṃ.

Duvidho hetu: yaṃ ca kammaṃ ye ca¹² kilesā.

Samudayo kilesā¹³.

✱

¹ om. S. ² ti°, B. B₁.

³ santi°, B. B₁. ⁴ dhammena, B₁.

⁵ anaññata°, B.; anaññataññassāmitindriyena, B₁.

⁶ aññatā°, S. ⁷ adutābhayaṃ, S. ⁸ om. B₁.

⁹ upaṭṭhāyayitvā, B₁. ¹⁰ labbhadhānato, S.

¹¹ aññatarāṃ va°, S. ¹² 'va, S. ¹³ 'so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbaṃ: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbaṃ. Kusalañ ca akusalañ ca tadubhayena² niddisitabbaṃ.

Anuññātaṃ Bhagavato anuññātāya³ niddisitabbaṃ. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriya, kappiyānulomo⁴ ti. Yaṃ dissati tāsu tāsu bhūmisu, taṃ kappiyānulomena niddisitabbaṃ. Bhagavatā paṭikkhitaṃ paṭikkhittakāraṇena niddisitabbaṃ. Anuññātāñ ca paṭikkhitañ ca tadubhayena⁵ niddisitabbaṃ.

Thavo⁶ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiya ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalañi, nava padāni akusalañi ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ⁶ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenaḥa āyasmā Mahākaccāno⁷: —

Navahi ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā e te khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

*

Niyuttaṃ sāsanapaṭṭhānaṃ.

¹ om. S. ² °yehi, S.

³ anuññātāya, S.

⁴ kappiyā ti lomo, B₁.

⁵ tavo, B. B₁.

⁶ kuhi, B₁.

⁷ °kaccāyano, S.

⁸ °pādā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitaṃ².

¹ B₁ adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*]
sīripavarādityā lokāhipati Vijayamahādhammarājādhirājā,
*then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitaṃ, then again a few words in Burmese, after
which: nibbānapaccayo hotu [in Burmese].*

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kâ,
rev., second
line).

Tattha ken' aṭṭhena Netti?
Saddhammanayan' aṭṭhena.

Yathā hi taṇhā satte kāmādhavaṃ nayati ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
nayati ti saddhammanay' aṭṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ
nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhānabhūte
patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyantī ti Netti.
Na hi Netti-upadesasannissayena vinā aviparītasuttatthā-
vabodho sambhavati. Tathā hi vuttam: — *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvaṇṇanā
Netti-upadesāyattā Netti ca suttapabhavā, suttam sammā-
sambuddhapabhavan ti.

p. 1. (fol. kai,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-
sālankārahūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacaṇaṃ yathā Mahāmogallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaraṇatthasamganhasena ṭhapitā ti
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan
taṃ Hāra-Niddesa-nigamana Tenāha āyasmā ti ādi-
vacanaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents of our
work it says: — Sā panāyaṃ Nettipakaraṇaparicchedato*

Tattha ken' aṭṭhena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāna-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Haranamattam evā ti hārā, phalūpacārena.

p.1. (fol.kau,
rev., third
line from
bottom).

Atha vā hariyanti vohāriyanti dhammasamvanna-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-
sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogī-
janasarīrasantāpam nidāghaparilāhūpajanitam vūpasameti,
evam ete pi nānāvidharamattharatanapabandhā samvaṇ-
ṇanā visesā attano avayavabhūtaparamattharatanādhiga-
mēna samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-
janahadayaparitāpam kāmarāgādi-kilesahetukam vūpasa-
meti ti.

Atha vā hārayanti aññānādīnam hāram apagamam ka-
ronti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā,
niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bha-
gavā* ti.

Tattha nayan ti samkilese vodānāni ca vibhāgato nā-
pentī ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kāp,
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā
sammā paṭivijjhiyamānā paccayapaccayuppannadhammā-
nam yathākkamasambandhavibhāgabyāpāravirahānurūpaba-
labhāvadassanena asaṅkarato sammutisaccaparamattha-
saccānam sabhāvaṃ pavedayantā paramatthasaccapaṭive-
dhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhū-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamaṃ
hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.
Pālivavatthānato pana Saṃgahavāra-Vibhāgavārasena
duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti
vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Nid-
desa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparītasuttatthāvabodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya samvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol.kha,
obv., last
line).

Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āradham.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakarāṇaṃ kathitaṃ, hārānaya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānaṃ attho dassito, lakkhaṇādīsu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanaṃ atthasamvaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādīni ca yasmā nesam lakkhaṇesu nātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assādādīnavatā ti ādikā Niddesagāthā.

Tāsu assādādīnavatā (1)¹ ti assādo ādīnavatā ti padavibhāgo, ādīnavatā ti ca ādīnavo eva. Keci assādādīnavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhae pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — So tad assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati ti. — Saṃyojanīyesu bhikkhave dhammesu assādānupassino ti ca. Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ*

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anittḥam pi āram-
maṇam itṭhākārena assādentī. Evaṃ vedanāya sabbesaṃ
tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assāda-
vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-
vedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-
sabhāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vi-
sākha vedanā tḥitisukhā vipariṇāmadukkhā, dukkhā vedanā
tḥitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nā-
nasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya
aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-
pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅ-
ge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ
subhasaññādivasena dvāsattḥhiditṭhigatavasena ca vibhāgo
veditabbo. Ādīnavo dukkhā vedanā tisso pi vā dukkhata. Ā-
tha vā sabbe pi tebhūmakā saṅkhārā ādīnavo. Ādīnaṃ
atīviya kapaṇaṃ vāti pavattati ti ādīnavo. Kapaṇama-
nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-
yogena. Yato tattha ādīnavānupassanā āradhavi-passakā-
naṃ yathābhūtanayo ti vuccati. Tathā ca vuttam: — *Yaṃ
bhikkhave paccupādānakkhandhā aniccā dukkhā vipariṇā-
madhammā, ayaṃ pañcasu upādānakkhandhesu ādīnavo ti.*
Tasmā ādīnavo dukkhasaccaniddesabhūtanāṃ jātiyādīnaṃ
aniccatādīnaṃ dvācattālisāya ākārānaṃ ca vasena vibha-
jitvā niddisitabbo.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissa-
rati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-
niddesena ekasesena vā nissaraṇaṃ ti vuttam. Pi (1)-saddo
purimānaṃ pacchimānañ ca sampiṇḍanatto. Tattha ari-
yamaggapakkhe satipaṭṭhānādīnaṃ sattatimsabodhipakkhi-
yadhammānaṃ kāyānupassanādīnañ ca tadantogadhabhe-
dānaṃ vasena nissaraṇaṃ vibhajitvā niddisitabbaṃ, nibbā-
napakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena
vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesa-
bhedena. Yato vā taṃ nissaṭam tesam paṭisambhidāmagge
dassitapabhedānaṃ cakkhādīnaṃ channaṃ dvārānaṃ rū-
pādīnaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattā-
naṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-ceta-
nā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādīnaṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ kesādiṇaṃ battim-sāya ākāraṇaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmadhātu-ādiṇaṃ tissannaṃ dhātūnaṃ kāmabhavādiṇaṃ tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādiṇaṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitabbaṃ.

Phalan (1) ti desanāphalaṃ. Kiṃ pana tan ti? Yaṃ desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Tañ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Tam pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamagassa pubbhāgapaṭipattibhūtā chabbisuddhiyo, yañ ca tasmim̄ khaṇe maggaṃ anabhisambhuṇantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavaḥetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānudittim̄ ūhacca

evaṃ maccutaro siyā (ti idaṃ phalan) ti; (p. 6): —

Dhammo have rakkhati dhammacārin ti idaṃ phalan ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtā pubbhāgapaṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam̄ matena nissaraṇaṃ ti nibbānaṃ eva vuttam̄ siyā. Phalaṃ viya upāyo pi pubbhāgo ti vuttam̄ siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātuṃ. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissaraṇan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇan ti.

Āṇatti (1) ti āṇārahassa Bhagavato veneyyanassa hitasiddhiyā evaṃ paṭipajjāhi ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti āṇatti ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādinam vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kiṃ pan' etesaṃ assādādinam avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānan ti? Niravasesānaṃ yeva. Yasmiṃ hi sutte assādādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañcīto.

Yaṃ pucchitan (2) ti yā pucchā, vicīyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidham byākaraṇaṃ. Ca (2)-saddo sampiṇḍanatto. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanaṃ vicetabban ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānu-sandhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādi-ke parigaṇhāti. Ettāvataṃ vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicināti | pa | anugītiṃ vicināti ti.

¹ sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā adiṭṭhājotanā diṭṭhasamsandanā vimaticchedanā anumati-pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekamsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ samsandetvā pavicayo pubbāparavicayo. Ayaṃ anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādādisu sukhavedanāya iṭṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇaḡaḡaḡalakkhaṇā ti ādinā, vipallāsānaṃ viparītagaḡaḡalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu² dvācattālisādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anīṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādināṃ ādi-antavantatāya aniccaṃ ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi-pubbabhāḡapaṭipadā vibhāḡavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāḡavisesaniddhāraṇavasena ti evaṃ nissaraṇa-vicayo. Phalādināṃ tan taṃ suttadesanāya sāmētabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāḡaniddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugitīnaṃ assādādināṃ ca visesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesaṃ.

² °yātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmī (3) ti byañjanaṃ sandhāyāha, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesāṃ byañjanavicārabhāvato. Vuttaṃ hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttaṃ: — Sabbe hārā sampathamānā nayanti suttatthaṃ byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padaṭṭhaniddhāraṇamukhena hārajojanā, tesāṃ byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinaṃ vicāraṇā ti attho. Kathaṃ pana tesāṃ yuttāyuttajānanā? Catūhi mahāpadesehi avirūjjanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācākabhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanāṃ. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādi-dhamman āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānan (4) ti yaṃ kāraṇaṃ taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evaṃ vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesāṃ sabbesaṃ pi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evaṃ sutte āgatadhammānaṃ padaṭṭhānabhūtā dhammā tesāṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūtadhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttaṃ hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmīñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādi bhāvena rūpakkhan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvaṇṇanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakanam vā tassa sut-tassa desakanam adhippāyo. Byañjanan (6) ti byañjana-nena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nidānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāpa-rānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhā-gena aparabhāgam saṃsandetvā kathanan ti attho. Saṃ-gītivasena vā pubbāparabhūtehi suttantarehi samvaṇṇiya-mānassa suttassa saṃsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbā-parasandhi. Eso hāro catubyūho (6) ti evam nibbaca-nādhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūho-hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhādhatu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakam pamā-dādīnam āsannakāraṇattā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādikumhena āradham suttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammaṃ. Taṃ kusalādivasena anekavidhaṃ. Padaṭṭhānan (8) ti yasmim patitṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātābbādi-nāmavasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avisitṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbaṃ.

Nidditṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadisē bhāvetabbe ti attho. Pahine (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ nidditṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyaṇasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyaṇasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasāṅkhāte tepitake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gaheṭṭabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbinaṃ vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā ānāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojetī ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbaṃ.

Dhamman (11) ti khandhādidhammaṃ. Paññattīhī (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhī (11) ti nikkhepapabhavādivasena anekavidhāhī. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbaṃ.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātu-āyatanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otaraṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otaraṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādīmukhehi suttatthassa otaraṇa-lakkhaṇo otaraṇo-hāro nāmā ti veditabbaṃ.

Vissajjitamhī (13) ti buddhādīhi byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṅ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttaṃ. Yam ārabbhā ti? Sā pana gāthā yaṃ atthaṃ ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṅ ca sodhitam ārambho² ca sodhito ti evaṃ padādīnaṃ sodhitāsodhitabhāvavicāro. Hāro so

¹ āyatanāni.

² ārabbhō.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti veditabbaṃ.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattaṃ eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Viṣiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarākāmatapaṇhā-bhavapaṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādināṃ viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhammaṃ (15) ti yaṃ saṅkhārādikāṃ paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti paramparapaccayabhāvena, anurūpasantānaghaṭṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo saṃvaṇṇanāsaṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā saṃvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhī-ādīnaṃ mūlabhūtā, te tesāṃ

samādhi-ādīnaṃ padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanaṃ c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasankhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanā bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisitum Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjaṃ pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitatanhaṃ avijjaṃ pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, taṃ neti samkilesapakkhaṃ pāpeti samkilesavasena suttatthaṃ yojetī ti adhippāyo. Samathena (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkhaṃ pāpeti. Tattha suttatthaṃ yojetī ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccaṃ, avasesā tebhūmakadhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalam māyāmarīci-ādayo viya abhūtam na hotī ti bhūtam, paṭa-ghaṭādayo viya na sammutisaccamattan ti tatham, akusallassa iṭṭhavipākatābhāvato kusalassa ca anīṭṭhavipākatābhāvato vipāke sati avisamvādakattā avitatham neti, evam eṭesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanāta dattabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeṭi ti attho. Dukkhadāni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttam h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam taṃ nayaṃ āhū (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseṣo, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavatthehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṭi ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipatiṭṭhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseṣo, etaṃ nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīṭitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattam katesu, suttassa atthavissajjanēsū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtadhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abalī ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abalī ti abbhantaram citte evā ti attho. Taṃ khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, taṃ disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammānam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvāsena. Ke pana āneti? Sabbe kusalākusale tan taṃ nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ taṃ nayadisābhūtadhammānam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam yojanakkamam dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Aṅkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasa padāni suttan ti vuttam (p. 1). Tāni padāni niddisituṃ Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharāṇato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atṭhena vaṇṇo? Atthasamvaṇṇanatṭhena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan taṃ attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharanato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānam ākhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti daṭṭhabbam. Padamattasavane pi hi adhiḅārādivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākārahhihitam nibbacanam niruttam. Niddeso (23) ti nibbacanavittthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyoṣite vākye vibhajiyaṃ māne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chaṭṭhavacanam ākāro, chaṭṭhavacanam etassā ti ākārachaṭṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachaṭṭhavacana¹ ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byañjanam sabbam (23) ti yān' imāni akkharādāni niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dipiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyaṃ māno atthā-

¹ ākāra°

² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampātipatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṃ ca paññatti ca vibhajanuttānikammaapaññatti (24). Tattha vibhajanā ti vibhāgakaṛaṇaṃ. Ubhayanāpi niddisaṇaṃ āha. Idha purimaṇayen'eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbaṃ. Uttānikammaṃ pākāṭakaraṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayanāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesaṇkāhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsanādi-vimuttassa desanathassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasantānassa pabodhanakriyānibbatti. So ca suttattho saṅkāsanādi-ākāro ti. Tena vuttaṃ: attho kammaṃ ca niddiṭṭhan ti.

Tiṇi (25) ti lūgavipallāsenā vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānaṃ ca catusaccayojanavasena pavattanato sabbo pāli-attho atthanayattayasahito saṅkāsanādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādi-ke Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbisā. Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidhaṃ yathāvuttaṃ catubbisavi-dhaṃ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamānā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭhaman ti nayehi paṭhamam hārā saṃvaṇṇetabbā ti hāra-

nayānam samvaṇṇanākkamo dassito. Svāyaṃ hāranayānam desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte samvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ pan' ettha kāraṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadeśanāya nissayaphalatadupāyasarirabhūtānaṃ assādādināṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṅ ca samvaṇṇanā viśesānaṃ Vicaya-hārādināṃ paṭiṭṭhābhāvato paṭhamam Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitivā idāni tesu hāre tāva paṭiniddeśavasena vibhajitum tattha katamo desanā-hāro ti ādi āraddham.

p. 6. (fol. 61,
rev., last line
but one).

Evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitam ghaṭitamattam uddiṭṭhamattam yassa niddesa-paṭiniddeśā na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattam paṭivijjhatī ti attho. Ugghaṭitam vā uccalitam utthapitan ti attho. Tam jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitam. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadeśanā taṅkhaṇasahitā eva calanāya hoti. Tato paramparānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammam jānāti avabujjhatī ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇam deseti. Tattha ken' eva tassa atthasiddhito? Vipaṅcitam vitthāritam niddiṭṭham jānāti ti vipaṅcitaññū. Vipaṅcitam vā mandam saṅkham dhammam jānāti ti vipaṅcitaññū. Tassa vipaṅcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nāṭisaṅkhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddeśena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. 62,
rev., third
line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādam ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipaṅcitaññū?

Yassa puggalassa saṃkhittena bhāsitassa vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṅcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbam.

p. 8. (fol.
gam, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgam das-setvā idāni taṃ nāṇavibhāgena dassanto¹ yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādīnam tissannaṃ paññānaṃ anukkamena nibbattaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vīmaṃsā ti pāliyā pāli-atthassa ca vīmaṃsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavīmaṃsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vīmaṃ-sati ti vīmaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

¹ dassanto.

² *The text has sambhavati.*

ṇapaññā. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ ca ākaṅkhanthehi suyyati ti sutam. Kālavacanicchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanaṃ sutam sotadvārānusārena pariyattidhammassa upadhāraṇaṃ ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimamsā ayaṃ sutamayi-paññā ti paccekam viyojetabbam. Tathā ti yathā sutamayi-paññā vimamsādivipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evaṃ cintāmayi cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha paññā bhāvanāmayi ti? Bhāvanāmayam eva hi taṃ ṇāṇaṃ, paṭhamam nibbānadassanato pana dassanaṃ ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetuṃ Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-ñānavibhāgehi desanābhājanam vineyyattayaṃ vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāraṃ niddhāretvā yojetuṃ Sāyaṃ dhammadesanā ti ādi āradham. p.8. (fol. gha, rev., last line but one).

Tatthā ti tassaṃ catusaccadhammadesanāyaṃ. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanaṃ yebhuyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byañjanā ti liṅgavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa. p.8. (fol. ghi, obv., last line).

Evam akkharehi saṅkāsati ti ādinā channaṃ byañjana-padānaṃ byāpāraṃ dassetvā idāni atthapadānaṃ byāpāraṃ dassetuṃ So 'yaṃ dhammavinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato p.9. (fol. ghu, obv., first line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 10. (fol. ghū, obv., third line fr. bottom). Idam vuccati Tathāgatapadam itī pi ti ādisu idam sikkhattayasāṅgahaṃ sāsana¹brahmacariyaṃ Tathāgatagan²dhahatthino paṭipattidesanāgamanehi kilesagahaṃ otta³ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevi⁴tam bhajitan ti pi tassa mahāvajirañānasabbaññutañā⁵dantehi ārañjitaṃ tebhūmakadhammānaṃ ārañjana⁶tṭhānan ti pi vuccati ti attho. Ato c'etan ti yato Tathāgata⁷pada⁸dāibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmaṃ vā sabbasetṭham⁹ cariyān ti paññāyati.

p. 10. (fol. ghū, rev., second line) Anupādā-parinibbānatthatāya Bhagavato desanāya yāva¹d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ Kesam ayaṃ dhammadesanā ti pucchitvā Yogīnan² ti āha. Catusaccakamma³tṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāraṃ payojenti ti.

p. 10. (fol. ghū, obv., sixth line). Nava suttante ti suttageyyā¹dike nava sutte.

p. 10. (fol. ghū, obv., last line but one). Yathā kiṃ bhava ti yena pakārena so vicayo pavatte¹tabbo, tam pakārajātam kiṃ bhava kiṃ disaṃ bhaveyyā² ti attho. Yathā kiṃ bhaveyyā ti pi pāṭho.

p. 14. (f. ghau, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā¹thāyaṃ (S. N. v. 1036) sotānaṃ pari²yuttṭhānānusayappa³hānakiccena saddhiṃ sati paññā ca vuttā. Tam sutvā tappahāne paññā-satisu tiṭṭhantisu tāsāṃ sanissayena nā⁴marūpena bhavitabbaṃ. Tathā ca sativaṭṭam vaṭṭati eva⁵. Kattha nu kho imāsaṃ sanissayānaṃ paññā-satīnaṃ ase⁶sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third fr. bott.). Avijjāvasesā ti dassanamaggena pañnāvasesā avijjā¹ ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvuttesu kāmacchandādipadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmacchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-ñānaṃ ti yena ñānena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañānaṃ khaye-ñānaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-ñānaṃ ti. Idhāpi pubbe vuttanayen' eva arahattaphalañānavasena attho yojetabbo. Atṭhasāliniyaṃ pana khaye-ñānaṃ kilesakkhayakare-ariyamagge-ñānaṃ ti vuttaṃ (cf. Asl. p. 409). Anuppāde-ñānaṃ paṭisandhivasena anuppādabhūte tan taṃ maggavajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-ñānaṃ ti vuttaṃ. Idha pana ubhayaṃ pi arahattañānavasen' eva vibhattaṃ.

Sā pajānanaṭṭhena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sā pajānanaṣabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ apilāpanaṭṭhena ogāhanaṭṭhena satī ti. Evaṃ paññā c'eva satī cā ti padassa atthaṃ vivarivā nāmarūpan ti padassa atthaṃ vivaranta tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu satī-ādīsu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddhanaṃ. Imehi catūhi indriyehi ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. ghāh, obv., fourth line). Idam pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pāṭho, aggo ti attho.

p. 16. (fol. ghāh, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato saṅkappetabbato ca saraṇasaṅkappā ti vuttā.

p. 16. (fol. na, obv., second line). Na kevalam catuttha-iddhipāde eva samādhi nāṇamūlako, atha kho sabbo pi ti dassetum Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānuparivatti ti vuttam. Yadi evam, kasmā? So eva vimamsāsamādhi ti vutto ti vimamsam jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tatha pubbabhāgapaññāya nāṇamūlako adhigamapaññāya nāṇapubbaṅgamo, paccavekkhaṇapaññāya nāṇānuparivatti. Atha vā pubbabhāgapaññāya nāṇamūlako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya nāṇānuparivatti, upacārapaññāya vā nāṇamūlako appanāpaññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivatti ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-nāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresāṇ ca khandham khandhapaṭibandhaṇ ca duppaṭivijjham nāma n'atthi, tathā pacchā samādhissa anāgatam saññānuparivattibhāvena anāgatāsu jātisu asaṃkheyyesu pi saṃvaṭṭavivaṭṭesu attano paresāṇ ca khandham kandhupanibandhaṇ ca duppaṭivijjham nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyaññānuparivattibhāvena anāgatesu sattasu divasesu parasattānam cittam duppaṭivijjham nāma n'atthi, tathā pure atitesu sattasu divasesu parasattānam cittam duppaṭivijjham nāma n'atthi ti attho. Yathā divā ti yathā divasabhāge suriyālokena andhakā-rassa vidhamitattā cakkhumantānam sattānam āpāthagataṃ cakkhuvīññeyyam rūpaṃ suvīññeyyam, tathā rattin ti tathā rattibhāge caturaṅgasamānāgate pi andhakāre vattamāne samādhissa dibbacakkuññānuparivattitāya duppaṭivijjham rūpāyatanam nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

maṃ kenaci tirohitam yañ ca atidūre, taṃ sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
tathā samādhissa dibbasotañāṇanuparivattitāya saddāya-
tane ca netabham. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. ā,
ti sekhe aseke vipassanāpubbaṅgamapahānena ca puccha-
nayogena pucchāvidhinā ti attho. obv., fifth
line).

Bhagavato ca nepakkam ukkaṃsapāramipattam anāva- p.17. (fol. nā,
raṇāṇānadassanena dīpetabban ti anāvараṇāṇāṇam tāva obv., last
line).
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das-
setum Bhagavato sabbam kāyakamman ti ādi vuttam.
Tena sabbattha appaṭihatañāṇadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasaṃsandanam: — Puriso viya sabba- p.18. (fol. tiā,
loko tārakarūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
line from
bottom).
tārakarūpaṇam dassanam viya lokassa cakkhuvīññāṇādīhi
yathāraham chaḷārammaṇajānanam. Tassa purisassa tāra-
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṣṣāni'
ti ādinā gaṇanasāṅketena ajānanam viya lokassa rūpādi-
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākaṭam eva.

Dhammānam salakkhaṇe-ñāṇan ti rūpārūpadham- p.20. (fol. tiu,
mānam kakkhaḷaphusanādi-salakkhaṇe-ñāṇam. Taṃ pana obv., first
line).
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva
hoti, tasmā dhammaṭṭisaṃbhidā atthapaṭṭisaṃbhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. i u,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
line).
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikusalo
vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthuppattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anathuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattāṃ ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20. (fol. iu, rev., fourth line from bottom). Idāni yathānidḍiṭṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. iū, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato ṭhānakaraṇāni āhacca abhīhantvā pavattavacanaṃ, sammāsambuddhena sāmāṃ desitasuttan ti attho. Anusandhivacanan ti sāvaka bhāsitaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītatthan ti yathārutavasena nātabbatthaṃ. Neyyatthan ti niddhāretvā gahetabbatthaṃ. Saṃkilesabhāgiyan ti ādinaṃ attho paṭṭhānavāraṇṇanāyaṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. iū, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇaṃ tāva upadisituṃ Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa paṭiṭṭhānāni ti vuttaṃ hoti. Tatrāyaṃ vacanatto. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. iie, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhata suttassa paḍāni byañjanāni ca. Atthapaḍāni c'eva byañjanapaḍāni

¹ sampannāgato.

cā ti attho. Samvaṇṇakena vā samvaṇṇanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmatṭaṃ pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesu ti vuttam. Atthakathāyaṃ pana tiṇi piṭakāni Suttan ti vuttam. Tam iminā Nettivacanaena aññadatthu saṃsandati c'eva sameti cā ti datthabham, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

p. 22. (fol. 1. e, obv., third line from bottom).

Idāni yadattham idha cattāro mahāpadesā-ābhatā, tam dassetum Catūhi mahāpadesehi ti ādi vuttam.

p. 22. (1. 1. a, obv., last line).

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchitenā ti ādi āradham.

p. 22. (fol. 1. a, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatthena taṇhā, piḷājananato daruddhāraṇato ca visapitam sallam viyā ti sallam, santāpanatthena dhūpāyanā, ākaḍḍhanatthena siṅhasotā saritā viyā ti saritā, allatthena vā saritā.

p. 24. (fol. 1. a, rev., third line from bottom).

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visaṭā ti visattikā, visālā ti visattikā, visakkatī ti visattikā, visamvādikā ti visattikā, visamharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitthata ti visattikā. Sinehanavasena sineho, nānāgatīsu kilamathuppādanena kilamatho, paliveṭhanatthena¹ latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragataṃ pi ākaḍḍhitvā bandhanatthena bandho, āsīsanatthena āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatthena abhinandanā.

¹ °vedhanatthena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 26. (fol. *Yāvatikā nāṇassa bhūmī ti samvaṇṇantassa ācari-*
nāḥ, obv.,
 fifth line). *yassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.*

p. 26. (fol. *Nimittānusārī ti saṅkhāranimittānusārī, tena ten'*
nāḥ, rev.,
 third line). *evā ti niccādīsu yaṃ yaṃ pahīnaṃ, tena ten' eva nimittena.*

p. 27. (fol. *Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa*
cā, obv.,
 third line
 from
 bottom). *padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-*
tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pa-
vattiyā mūlabhūtaṃ avijjāṃ ādiṃ katvā sabhāvadhammā-
naṃ padaṭṭhānaṃ āsanna-kāraṇaṃ niddhārento avijjāya
sabhāvaṃ niddisati: sabbadhammayāthāva-asampañivedha-
lakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
naṃ aviparītasabhāvo na sampañivijjhiyati etena ti sabba-
dhammayāthāva-asampañivedho. So lakkhaṇaṃ etissā ti
sā tathā vuttā. Etena dhammasabhāva-paṭicchādanalakkhaṇā
avijjā ti vuttaṃ hoti. Atha vā sammāpañivedho sampañi-
vedho, tassa paṭipakkho asampañivedho. Kattha pana so
sampañivedhassa paṭipakkho ti? āha: sabbam | pa | lak-
khaṇā ti.

p. 32. (fol. ce, *Tesu anulomato paṭiccasamuppādo yathādassito sarāga-*
 obv., fourth
 line from
 bottom). *sadosa-samoha-saṅkilesapakkhena hātabbo ti vutto, paṭi-*
lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
rāganirodhā ti ādinā pāḷiyaṃ vutto, taṃ sandhāya vitarāga-
vītadosa-vītamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. ce, *Tattha kiccato ti paṭhavi-ādīnaṃ phassādīnaṃ ca*
 obv., last
 line but
 one). *rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato*
tesam tesam vā paccayadhammānaṃ tan taṃ paccayup-
pannadhammassa paccayabhāvasaṅkhātakiccato, lakka-
ṇato ti kakkhalaphusanādi-sabhāvato, sāmāññato ti
ruppāna-namanādito aniccatādito khandhāyatanādito ca,
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-
dato ca, samānanirodhato samānuppādato cā ti attho.
Ettha ca saha-carāṇaṃ samānahetutā samānaphalatā samā-
nabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo
pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavī phasso khandhā dhātu Tisso Phusso p. 33. (fol. ce, rev., last line but one).
 ti¹ evam-ādināmavisesena nāṇaṃ pavattati, ayaṃ sabhāva-
 nirutti nāma. Paṭhavī ti hi evam-ādikāṃ saddaṃ gahetvā
 tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ
 aniyatanāmapaññattigahaṇavasena' eva hoti ti.

After having paraphrased the passage beginning with p. 39. (fol. cau, obv., third line from bottom).
 na ca paṭhaviṃ² nissāya, the Commentary adds: — Vut-
 taṃ h'etaṃ:

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kiṃ tvam nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza
 occurs.

Evam yathānikkhittāya desanāya padaṭṭhānavasena p. 41. (fol. cam, obv., last line but one).
 atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhamma-
 vasena āvaṭṭetukāmo tassa bhūmiṃ dassetuṃ Ayuñjantā-
 naṃ vā sattānaṃ yoge yuñjantānaṃ vā ārambho³ ti ādim
 āha. Tassa' attho: — Yoge bhāvanāyaṃ taṃ ayuñjantānaṃ
 vā sattānaṃ aparipakkañāṇānaṃ vāsanābhāgena āyatim
 pi jānanatthaṃ ayaṃ desanā ārambho³ yuñjantānaṃ vā
 paripakkañāṇānaṃ ti.

Tatthā ti tasmim yathāvutte samathe sati. p. 42. (fol. cāh, obv., third line fr. bottom).

Evam vodānapakkhaṃ nikkhipivā tassa visabhāgadham- p. 42. (fol. cāh, rev., first line).
 mavasena sabhāgavasena cāvattanaṃ dassetvā idāni sam-
 kilesapakkhaṃ nikkhipivā tassa visabhāgadhammavasena
 sabhāgavasena ca āvattanaṃ dassetuṃ Yathā pi mūle ti
 gātham āha.

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāga- p. 43. (fol. cāh, rev., last line but one).
 dhammehi āvattanaṃ, atha kho pāli-āgatehi pi tehi

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² paṭhavī. ³ ārabho.

āvattanam āvatta-hāro ti dassanattham Sabbapāpassa akaraṇam ti gātham āha.

p. 44. (fol. cha, rev., fourth line from bottom).

Atitena vā¹ Vipassinā bhagavatā yathādhigataṃ desitabhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuddesagāthā ti.

p. 44. (fol. chā, obv., first line).

Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāgadhammāvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetuṃ Dhammo have rakkhatī ti gātham āha.

p. 47. (fol. chā, rev., second line).

Tikkhatā ti tikhiṇatā. Sā ca kho na satthakassa viyaṇṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetuṃ Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindatī ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kāci viśesamattā ti sakkā vattum. Ayaṃ pana viśeso na idhādhippeto sabbupapattisamatikkamanassa adhippetatā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti tañ ca nesam tathā pahānaṃ magga-dhammesu indriyānaṃ apāṭavapāṭavapāṭavataṭṭavata-mabhāvena hotī ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutamabhāvo, ayaṃ idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattihi rakkhatī ti.

p. 48. (fol. chī, rev., first line).

So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chī, rev., second line from bottom).

Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānaṃ ca saṃkilesabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, aṭṭhaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā° ⁴ mattaka° ⁵ sampapaṭi°

Yojetabbānī¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānan ti dasseti. p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharmaṇāsādharaṇabhāvehi vibhajitum Tattha katame dhammā sādharmaṇā ti ādi āradham. p. 49. (fol. chī, obv., second line).

Sabbā sā vitarāgehi sādharmaṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajhānasamāpattihi evam-ādīhi pariyāyehi sādharmaṇā. Kusalā samāpatti pana iminā pariyāyena siyā asādharmaṇā. Imaṃ pana dosaṃ passantā keci Yaṃ kiñci | pa | sabbā sā avitarāgehi sādharmaṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharmaṇā ti vuttam, evam sādharmaṇā dhammā na sabbasattānaṃ sādharmaṇatāya sādharmaṇā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakamsakaṃ visayaṃ nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . . p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattiṃ dassetvā idāni bhūmivibhattiṃ padaṭṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha. p.50.(fol.chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgameti, yāya vā nippannaṃ p. 53. (fol. che, rev., last line).

¹ *The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmacariya, and in this manner these (same) four Suttas are to be united.*

² hārā. ³ *All MSS. have nippatti (= skr. niṣpatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nippatti, which, however, is seldom*

atthaṃ paṭipāleti rakkhati, ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Taṃ atthā-nippattim sattasaṅkhāravasena vibhajitvā dassento Piyāṃ vā ñātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammaṃ.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chau, obv., third line). Idaṃ vuttaṃ hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam atthaṃ nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi ñāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. cham, obv., third line). Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānaṃ ti gunnaṃ vaṇesu nilamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesāṃ āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāh, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sātheyyena ca paṭicchādita-sabhāvo bhabbajātikāṃ viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādīni. Ayaṃ indriyehi otaraṇā ti asekhāya vimuttiyā niddhā-ritehi saddhādīhi indriyehi samvaṇṇanāya otaraṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dham- p. 64. (fol. ja,
madhātusaṅgahitā. rev., fifth
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā p. 64. (fol. ja,
pana paṭipattidassanattham Ayam aham asmī ti anānu- rev., fourth
passi ti dassanamaggo idha vutto ti imam attham dasse- line from
tum Ayam aham asmī ti anānupassi¹ ti² ādi vuttam. bottom).

Atthī ti pi na upeti ti sassato attā ca loko cā ti p. 66. (fol. jā,
pi taṇhādīṭṭhi-upāyena² na upeti na gaṇhāti. N'atthī ti obv., second
asassato ti. Atthī n'atthī ti ekaccam sassatam ekaccam line from
asassatan ti. Nev'atthī no n'atthī ti amarāvikkhepa- bottom).
vasena.

No ca ārambhan³ ti na tāva ārambham³ sodheti p. 70. (fol. jā,
ñātum icchitassa atthassa apaniyositattā. rev., last
line).

Suddho ārambhō³ ti ñātum icchitassa atthassa p. 71. (fol. jā,
pabodhitattā sodhito ārambhō³ ti attho. Aññāṇapakkan- rev., last
dānam dvelhakajātānam vā hutvā pucchanakāle pucchitā- line).
nam pucchāvisayo aviyaṭam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṭam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito
nāma hoti.

Saggam gametī ti saggagāminiyo.

p. 73. (fol. jī,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma- p. 75. (fol. jī,
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: — rev., last
Yā c'eva kho panā ti ādim āha. line).

Evam sacca-magga-rūpa-dhammavaśena adhiṭṭhāna-hāram p. 75. (fol. jī,
dassetvā idāni avijjā-vijjādnam pi vasena tam dassetum rev., last
Avijjā ti ekattatā ti ādi vuttam. line).

¹ °passati.

² upayena.

³ ārabbh°

p. 76. (fol. ju,
rev., first
line).

Yathā nagaradvāre palighasankhātāya lamgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ eva¹ yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakamānāgamaṇaṃ pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. ju,
rev., second
line from
bottom).

Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. je,
obv., fourth
line).

Saraṇo samādhī ti akusalacittkekaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyākato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettācetovimutti. Anantaraduke pi es' eva nayo. Sāmisō samādhī ti lokiyasamādhī, so hi anatikantavaṭṭāmisa-lokāmīsatāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhiṅṅo sukhā-paṭipado ca dandhābhiṅṅo, so hi sasaṅkhārena sappayogena cittaṇa paccanīkadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekasabhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayasabhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvāno samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvāno.

p. 77. (fol. je,
rev., first
line).

Āgāḥapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmāssa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sitādīni asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanantassa pana tāni khamati ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā nayōna micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je, rev., second line from bottom).
Sutte vā veyyākarāṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
ajjhattikam dassetum Ayam hi samsāro ti ādi vuttam. Tattha avijjā avijjāya hetū ti vutte Kīṃ ekasmiṃ cittupāde anekā avijjā vijjantī ti āha: Purimikā avijjā pacchīmikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalānam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo yathā ca so hoti, yaṅ ca phalam yo ca tassa viseso, yo ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti, yathā tam arahato cuticcitam. Yo pana attano anurūpassa phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avūpacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jau, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-bhāvanā-pahānānam adhiṭṭhānavisayadassanatthaṅ c'eva tesam adhivacanavibhāgadassanatthaṅ ca. Evaṅ hi bhāvanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam suparikammakatāya bhūmiyā nānāvapaṇṇāni mutta- p. 85. (fol. jam, obv., third line from bottom).
pupphāni pakiranto viya susikkhitasippācariyavicāritesu surattasuvapaṇṇālankāresu nānāvidharamsijālamujjalāni vividhāni maṇiratanāni bandhanto viya mahāpaṭhavim parivattitvā pappatakojaṃ khādāpento viya yojanikamadhu-gaṇḍam pīlitvā sumadhurasam pāyento viya ca āyasmā Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 85. (fol. jāḥ, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-yassa micchāvasena upaṭṭhitākāragahaṇamattam migapota-kānam tiṇapurisakesu puriso ti uppannasaññā viya. Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-ādi-ākārena upaṭṭhahanto tathā sannitṭhānam viya niccā-dito sannitṭhānamattam. Diṭṭhivipallāso pana sabbabalavataro: yaṃ yaṃ ārammaṇam yathā yathā upaṭṭhāti, tathā tathā naṃ sassatādivasena 'idam eva saccam mogham aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso cittavipallāsassa kāraṇam, cittavipallāso diṭṭhivipallāsassa kāraṇam hoti.

p. 86. (fol. jāḥ, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātam dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavica-yamukhena vicaya-hārasampātam dassetum Tattha taṇhā duvidhā ti ādi āradham.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogi, tatthā ti tasmim catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikaroti ti aṅgasantatāya pi āramma-ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-pasamāpattim santato manasikaroti, tato tato rūpāvacara-jhānam avūpasantam hutvā upaṭṭhāti, ten' evāha: Tassa uparimam | pa | saṅghahati.

p. 88. (fol. jhū, obv., fourth line). Ettāvatā paññāvimutti ti vuttassa arahattaphalassa samādhimukhena pubbhāgapaṭipadam dassetvā idāni arahattaphalassamādhim dassetum So samādhī ti ādi vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇāṇehi attano paccavekkhitabbākāra-saṅkhātena pañcavidhena veditabbo.

Appagūṇasāsavasamādhi viya sasamkhārena sappayoge- p.89.(fol.jhū,
na paccanīkadhamme niggayha kilese vāretvā anadhiga- rev., second
tattā na sasamkhāraniggayha-vārivāvaṭo ti. line).

Evam arahattaphalasangamādhim vibhāgena dassetvā idāni p.89.(fol.jhū,
tassa pubbhāgapaṭipadam samādhivibhāgena dassetuṃ rev., last
So samādhi ti vuttam. Tattha so samādhi ti yo so ara- line but
hattaphalasangamādhissa pubbhāgapaṭipadāyam vutto rūpā- one).
vacaracatuṭṭhājānasamādhi.

Idāni tam samādhim ārammaṇavasena vibhajivā dasse- p.89.(fol.jhe,
tuṃ Dasa kaṣiṇāyatanāni ti ādi vuttam. obv., third
line from
bottom).

Yena yena kārenā ti anabhihjhādisu paccuppannasukha- p.89.(fol.jhe,
tādisu ca ākāresu yena yena ākārena vutto . . . rev., fourth
line).

So ariyamaggādhigamāya yuttapayutto yogi kālena p.90.(fol.jhe,
samatham samāpajjanavasena kālena vipassanam samma- rev., last
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ- line but
khātā tisso anupassanā brūheti . . . Tisso anupassanā- one).
uparūparivisesam pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyam atthaṅgikam maggam
bhāvayati ti vuttam.

Idāni yesam puggalānam yattha-sikkhantānam visesato p. 90. (fol.
niyyānamukhāni yesaṅ ca kilesānam paṭipakkhabhūtāni jhai, obv.,
tiṇi vimokkhamukhāni tehi saddhim tāni dassetuṃ Rāga- second line).
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādīnam samucchadavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhan ti vuccati. Adhicittasikkhāyā ti sam-
ādhismim.

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi- p. 90. (fol.
nibbhogena saṅkhāresu atthasuññatā pākāṭā hoti ti visesato jhai, obv.,
last line but
one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth'eva bhijjanaṃ sammāsamaḥitass'eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūrakārino khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhibhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhai, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakiṃ ekacittakkhaṇe'eva catūsu saccesu attanā adhigantabbaṃ adhigacchatī ti na tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādināṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātaṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāgapaṭipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakabhāvaṃ ajānantam pi koci evaṃ vadeyya: idaṃ kuntakipillikaṃ¹ jīvītā voropetvā sakalacakkavāḷagabbhe cakkavattī rajjaṃ paṭipajjāhī ti, n'eva so naṃ jīvītā

¹ kuntakippili°

voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na ghā-tissasi, sisan te chindissāmā ti, sīsam ev'assa chindeyyum, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idam bhavissati ti evaṃ pavattattā kutūhalasankhātena diṭṭha-suta-mutamaṅgalena attano suddhivodānam sadda-heyya.

p. 93. (fol. jham, obv., third line from bottom).

Nanu ca yathā itthilingaṃ evaṃ purisalingaṃ pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālaṃkatvā Brahma-pārisajjānaṃ saha-byataṃ upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayalingābhāve purisaṅṭhānā 'va tattha Brahmāno na itthiṅṭhānā. Tasmā suvuttam etaṃ.

p. 93. (fol. jham, rev., secondline).

Tḥānaso ti taṃ khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p.94. (fol. īa, obv., fourth line).

Tattha-tattha-gāminī ti tattha tath' eva nibbāne gāminī. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāminī sabbatthagāmininaṃ paṭipadānaṃ vibhāgaṃ dassetuṃ Tayo rāsī ti ādi vuttam.

p.96. (fol. ūa, rev., last line but one).

Yathā ca idaṃ nānaṃ cakkhuhātu-ādibhedena upā-diṇṇakasamkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupadiṇṇakasamkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasāvakā upādiṇṇakasamkhāralokass' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasamkhāralokassa pana nānattaṃ na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vaṇṇasaṅṭhānādi-vasena evarūpaṃ nāma

p.97. (fol. ūi, obv., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pitakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vaṭṭam susaṅghānam dusaṅghānam maṭṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṅṭako tikhīṇo hoti, atikhīṇo ujuko kuṭilo kaṅho nīlo odāto hoti ti evam anupādiṇṇasaṅkhāralokassāpi vasena anekadhātu-nānādhātubhāvam jānāti. Sabbaññubuddhānam eva hi etaṃ balaṃ, na aññesaṃ.

p. 98. (fol. nī,
obv., second
line).

Yaṃ lobhavasena dosavasena mohavasena ca kammaṃ karoti ti dasa akusalakammam pathakammaṃ sandhāya vadati. Taṃ hi saṃkiliṭṭhatāya kālakān ti kaṅham, apāyesu nibbattāpanato kālakavipākaṃ ti kaṅhavipākaṃ. Yaṃ saddhāvasena viriyavasena kammaṃ karoti ti dasa kusalakammam pathakammaṃ. Taṃ hi asaṃkiliṭṭhattā paṇḍaran ti sukkaṃ, sagge nibbattāpanato paṇḍaravipākattā sukkavipākaṃ. Yaṃ lobhavasena dosavasena ca mohavasena saddhāvasena ca kammaṃ karoti idaṃ kaṅhasukkaṃ ti vomissakakammaṃ. Kaṅhasukkavipākaṃ ti sukhadukkhavipākaṃ, missakakammaṃ hi katvā akusalavasena tiracchānāyoniyam maṅgalahatthibhāvam upapanno kusalena pavatte sukhaṃ anubhavati, kusalena rājakule nibbato pi akusalena dukkhaṃ vediyati. Yaṃ viriyavasena paññāvasena ca kammaṃ karoti idaṃ akaṅham asukkaṃ akaṅha-asukkavipākaṃ kammakkhayakaran ti catummaggacetaṇā. Taṃ hi yadi kaṅham bhavēyya, kaṅhavipākaṃ dadeyya, yadi sukkaṃ bhavēyya, sukka-upapattipariyāpannaṃ vipākaṃ dadeyya, ubhayavipākassa pana appadānato akaṅha-asukkavipākaṃ ti ayam ettha attho.

p. 98. (fol. nī,
rev., fourth
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānaṃ abhinibbijjhanato abhinibbidhāsaṅkhātānaṃ ariyamaggam adhigantun na ca bhabbo.

Taṃ Bhagavā na ovaḍaṭṭi ti taṃ vipākāvaraṇena p. 99. (fol. ii, rev., fourth line).
 nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā¹
 na ovaḍaṭṭi, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ
 deseti eva Ajātasattu-ādinā² viya.

Evam kilesantarāyamissakaṃ kammantarāyaṃ dassetvā p. 99. (fol. ii, rev., last line but one).
 idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca
 puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaniddese³ vuttānaṃ sabbe- p. 99. (fol. ii, rev., last line).
 saṃ kammānaṃ.

Anantaraphalaniddese vuttakammasamādānapaden' eva p. 99. (fol. ii, obv., fourth line from bottom).
 jhānādini saṃgahetvā dassetuṃ Tathā samādinnaṃ
 kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinna-
 naṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatim
 sukhavipākaṃ ti evam-ādipakārehi samādinnesu kammesu
 saṃkilesa ti paṭipakkhadhamavasena kiliṭṭhabhāvo . . .
 Evam saṃkilissati ti ādisu ayam attho: — Iminā ākārena
 jhānādi-saṃkilissati vodāyati vuṭṭhahati ti jānanañāṇaṃ
 Bhagavato anāvaraṇaṇāṇaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā aṭṭhannaṃ p. 100. (fol. ii, rev., second line).
 tiṇṇaṃ ca suññata-vimokkhādināṃ vasena vuttaṃ. Aṭṭhā
 ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu
 eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-
 pariāyena suññata-vimokkhādayo tayo. Dve ti abhi-
 dhammapariāyena animitta-vimokkhassāsambhavato avasesā
 dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-
 bhanavasena paccanikadhammehi vimuccanato ārammaṇe
 adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkuravatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala^o

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viśeso veditabbo.

p. 100. (fol. *nū*, obv., second line). Kukkuṭaṃ vuccati ajaññā jigucchānamukhena tapparamatā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiyajhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvata ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccattikattā viśesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana viśesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol. *nū*, obv., fifth line). Viśesabhāgiyo samādhī ti paṇehi paṭhamajhānādīhi vuṭṭhitassa saññāmanasikārānaṃ dutiyajhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuṭṭhānañ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol. *nū*, obv., last line but one). Tass' eva samādhissā ti tassa antaraphalaniddese jhānādipariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol. *īe*, obv., first line). Tattha . . . imāya mudumajjhatikkhabhedāya anusāsaniyā, evaṃ-dhātuko ti hīnādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayañ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchepakāro yathābhūtañāṇānulomakhaṇṭipakāro vā āsayo. Idaṃ hi catubbidham āsayaṃ ti: — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayaṃ jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammaṃ katañāṇānañ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmasayo kāmadhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhi-

mutto ti nekkhamam sevantam yeva jānāti. Byāpādam abyāpādam thīnamiddham ālokasaññam sevantam yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinnō ki-
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
 hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-
 vatā sabbaññutaññaṃ adhigataṃ nāma, tasmā yaṃ
 sabbaññutappattā ti ādi vuttaṃ. Ayan tāv' ettha ācari-
 yānaṃ samānattakathā. Paravādi panāha: dasabalaññaṃ
 nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā
 sabbadhammā ti vuttaṃ, tasmā sabbaññutaññaṃ evāyaṃ
 pabhedo ti. Taṃ na tathā daṭṭhabbaṃ. Aññaṃ eva hi
 dasabalaññaṃ, aññaṃ sabbaññutaññaṃ. Dasabalaññaṃ
 hi sakasakakiccaṃ eva jānāti, sabbaññutaññaṃ taṃ pi
 tato avasesaṃ pi jānāti. Dasabalaññesu hi paṭhamam
 kāraṇākāraṇam eva jānāti, dutiyaṃ kamma-paricchedam
 eva, tatiyaṃ dhātunānāttakāraṇam eva, catuttham
 ajjhāsayādhimuttim eva, pañcamaṃ kammavipākantaram
 eva, chaṭṭham jhānādihi saddhim tesam saṃkilesādim
 eva, sattamaṃ indriyānaṃ tikkhamudubhāvam eva, aṭṭhamam
 pubbenivutṭhakhandhasantatim eva, navamaṃ sattānaṃ
 cutupapātam eva, dasamaṃ saccaparicchedakam eva.
 Sabbaññutaññaṃ pana etehi jānitabbañ ca tato uttariṃ
 ca pajānāti. Etesam pana kiccaṃ sabbam na karoti, taṃ
 hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-
 tum na sakkoti, maggo hutvā kilese khetum na sakkoti.
 Api ca paravādi evam pucchitabbo: — Dasabalaññaṃ
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
 ti. Āsavakkhayaññaṃ siyā savitakkasavicāraṃ siyā avi-
 takka-avicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-
 pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
 ekaṃ lokuttaraṃ ti vakkhati. Sabbaññutaññaṃ pana

p. 103. (fol.
ūsu, obv.,
first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
īāb, obv., duggatiyo jahati ti attho, suttamhi vuttam: satiyā cittaṃ
second line). rakkhitabban ti desanānusandhidassanam¹.

p. 106. (fol. Paṭipakkhenā ti Arakkhitena cittenā ti gāhāya
īāb, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. Taṭṭha yaṃ saccāgamanan ti yaṃ saccato aviparītato
obv., last visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanan
line but one). ti pi pāṭho. Tassa yaṃ paṭiṭṭhivisaṃsāra āgamanam, tan
tam visayādhigamo ti attho.

p. 110. (fol. Kāmasukhallikānuyogan ti kāmasukhassa alliya-
ṭau, obv., napayogam kāmesu pātabyatam.
fourth line).

p. 110. (fol. Ugghātanigghātan ti uccāvacabhāvam.
ṭau, rev.,
fifth line).

p. 110. (f. ṭau, Roganigghātakan ti rogadhūpasamanam.
rev., fourth l.
fr. bottom).

p. 111. (fol. Ayaṃ vuccati vīsativatthukā sakkāyaditthī ti
ṭam, obv., ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam
fourth line). catunnam gāhānam vasena vīsativatthukā sati vijjamāne
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha
ditthī ti sakkāyaditthī.

p. 111. (fol. Lokuttarasammāditthī ti paṭhamamagge sammā-
ṭam, obv., ditthī. Anvāyikā ti sammāditthiyā anugāmino. Yadā
fifth line). sammāditthī sakkāyaditthiyā pajahanavasena pavattā, tadā
tassā anugunabhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rūpādike pañcakkhandhe attato upagacchantā rūpādīnaṃ aniccabhāvato ucchijjati attā vinassati paṃamaraṇā ti evaṃ abhinivisanato ucchedavādino ti vuccanti. Ime vuccanti sassatavādino ti ime rūpavantaṃ vā attānaṃ ti ādinā rūpādivinimutto attā añño koci vibhatto ti upagacchantā so nicco dhuvo sassato ti abhinivisanato sassatavādino ti vuccanti.

p. 111. (fol. 1ap, obv., last line).

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassatadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhigatāni (cf. D. I, p. 12 sqq.).¹

p. 112. (fol. 1ap, rev., fourth line).

Tecattāliṣaṃ bodhipakkhiyā dhammā ti anicca-saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko maggo ti ete tecattāliṣaṃ bodhipakkhiyā dhammā. Evaṃ vipassanāvasena paṭipakkhaṃ dassetvā puna samathavasena dassetuṃ Aṭṭha vimokkhā dasa ca kaṣiṇāyatanāni ti vuttaṃ.

p. 112. (fol. 1ap, rev., fifth line).

Anādi anidhanappavattaṃ ti purimāya koṭiyā abhāvato anādi, asati paṭipakkhādhigame santānavasena anupacchedena pavattanaṃ anidhanappavattaṃ.

p. 112. (fol. 1ap, rev., last line but one).

Tattha diṭṭhivicarito ti ādinā vodānapakkhaṃ dasseti.

p. 112. (f. 1āb, obv., third l. fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkaṃ, paṭipadā hi maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa catuddisāsaṃkhātāṃ maggaṃ, tā pana catasso disālocanānaye āgamissanti. Kim atthaṃ puna catukkamaggaṃ

p. 113. (fol. 1āb, rev., fourth line from bottom).

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasaṃgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapentī ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhibhūtesu vasatī ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol.
fā), rev.,
last line).

Ayaṃ vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayaṃ taṇhā-vijjānaṃ vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānaṃ vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmī ti.

p. 113. (fol.
tha, obv.,
first line)

Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūdadhamme niddisantena yasmā c'assa disā-
bhūdadhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇaṃ ekadesena paccāmasitvā Te duvidhena upapa-
rikkhitabbā ti ādi āradham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime saṃkilesadhammā ime
vodānadhammā ti . . . Taṃ dasseti lokavaṭṭānusārī ca lo-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattatī ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānaṃ, taṃ anusarati² anulomanavasena
gacchatī ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol.
tha, rev.,
third line
fr. bottom).

Idāni dasavatthukaṃ kilesapuñjaṃ taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalīkāro-āhāro ti ādim āha.

p. 116. (fol.
thi, obv.,
second line).

Yasmā pana kilesā kusalappavattim nivāretvā cittaṃ
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānaṃ uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttaṃ.

p. 116. (fol.
thi, rev.,
fifth line).

Nandūpasecanenā ti lobhasahagatassa sampayuttāna
ti sahaajātakotiya itarassa upanissayakotiya upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana taṃ
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ o'thanan.

² anussarati.

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāṇenā ti itthambhūtalak-
khaṇe karaṇavacanāṃ.

Idāni āhārādayo-nayānaṃ saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āradddham. thī, obv.,
third line
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavaṭṭānusārino dhammā te-lokadhātutāvaṭṭato¹ thī, rev.,
last line but
one).
niyyanti niccānupassanādīhi tīhi vimokkhamukhehi ti.

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- thū, obv.,
first line).
pasamā cattāro acchariyā abbhutadhammā, saccādhiṭṭhā-
nādmi cattāri adhiṭṭhānāni, chandasamādhībhāvanādayo
catasso samādhībhāvanā, indriyasamvaro tapasaṃkhāto
puññadhammo bojjaṅgabhāvanā sabbūpadhipaṭinissagga-
saṅkhātāṃ nibbānaṃ ca cattāro sukhabhāgiyā dhammā ti
veditabbāṃ.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. thū, obv.,
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu p. 122. (fol.
yena yassa puggalassa vodānaṃ taṃ vibhajitvā dassetum thū, obv.,
third line).
āradddham.

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukhaṃ imāya eva paṭipadāya ijjhati ti niyamo n'atthi, thū, obv.,
fourth line).
yesaṃ pana puggalānaṃ purimāhi dvīhi paṭipadāhi appa-
ñhitena vimokkhamukhena ariyamaggādhiḡamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhiḡamo, tesam puggalānaṃ vasena ayaṃ paṭipadā-
vimokkhamukhasamsandanā.

¹ °dhātūtā°

p. 124. (fol. thū, obv., third line from bottom). Tesam vikkīḷitan ti tesam asantāsanajavaparakkamādi-visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakaṇāṇ ca vikkīḷitaṃ viharaṇaṃ, yad idaṃ āhārādi-kilesavatthusamatikkamanamukhena sapaṇasantāne paṭipadādi-sampādanā, idāni āhārādiṇaṃ paṭipadādihi yena samatikkamaṇaṃ, taṃ nesam paṭipakkhabhāvaṃ dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. thū, rev., second line). Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānaṇaṃ sacchikiriyā ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadanāgādivasena pahānaṃ byantikiriyā¹ anavasesanaṇ ti, idāni taṃ samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhīṭṭhānaṇ ti āha.

p. 124. (fol. thū, rev., last line but one). Idāni ugghaṭitaṇṇū-ādi puggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aṇṇamaṇṇānupavesassa icchitattā sihavikkīḷita-nayato tipukkhalanayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sihavikkīḷita-nayassa bhūmiṃ niddisitivā tato eva ugghaṭitaṇṇū-ādi-puggalattaye niddhāretuṃ tattha Ye² dukkhāya paṭipadāyā ti ādi āradham.

p. 125. (fol. the, obv., second line). Tattha Yo sādharāṇāyā ti dukkhā-paṭipadāya khippābhīṇṇāya sukhā-paṭipadāya dandhābhīṇṇāya ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidaṃ eva daṭṭhabbaṃ: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipaṇcitaṇṇū ti. Ayaṃ ettha adhippāyo. Yasmā pana Aṭṭhasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantaramaggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattamaṃ paṭhamanayānantaraṃ tatiyanayo tatiyanayānantaraṃ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavatī ti imassa visesassa dassanattamaṃ ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tīṇaṃ atthanayānaṃ aṅṅamaṅṅaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiṅṅāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiṅṅāya niyyāti, diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandhābhiṅṅāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiṅṅāya niyyāti . . . Tathāyaṃ pāli: tattha ye diṭṭhacaritā sattā, te kāmesu dosadiṭṭhī, na ca tesam kāmasukhe anu-sayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aṅṅataro vā garuṭṭhāniyo sabrahmacārī 'kamehi n'atthi attho' ti . . .

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca asekhābhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ cā ti evaṃ padantarasamyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ cā ti evaṃ sādharmaṇi katāni purimāni aṭṭha imāni aṭṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anumitabbā ti ādi. Tattha gāthāya gāthā anumitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anumitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti datṭhabbaṃ.

p. 133. (fol. 3^{ai}, rev., third line from bottom). Kokālikam hi miyamānam ovaḍantena āyasmatā Mahā-moggallānena bhāsita imā gāthā ti¹ . . . Vibhūtā ti vigatabhūta akalikavādi . . . bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisantā ti purisādhamā. Kalī ti alakkhipurisa.

p.133.(fol 4o, obv., fourth line). Sambādhabhyūhan ti byūhā vuccanti anibbidhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādā byūhakā, etthā ti sambādhabhyūham. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi rakkhitabbo hoti. Tathā karonto hi sāmi dubbhako eso ti niggahetabbo hoti.

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me sutan ti yathā Bhagavā pañham puṭṭho Sakkassa byākāsi, evaṃ mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutam tam Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattim anupagantvā.

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā . . . Dhammā ti catu-ariyasaccadhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram sugandhabhojanam pariyesantassa uñchanam ñātuñchanam nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissakabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omatṭho, ummatṭho, maṭṭho, vimatṭho. Tattha upari ṭhatvā adhomukham dinnapahāro omatṭho nāma, adho ṭhatvā uddhamukham dinnapahāro ummatṭho nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso sabbo pi vimatṭho nāma. Imasmim pana ṭhāne omatṭho gahito, so hi sabbadāruṇo duruddharaṇasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitam anikkhamitvā vaṇamukham pariyananditvā tiṭṭhati, pubbalohitam nīharitukāme ti mañcena saddhim bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaṅṅāyā ti yāya kāyaci sabbato kāmasaṅṅāyā catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pāṭho. Kāmasaṅṅāyā ti pana bhumma-vacanaṃ hoti. Sagāthakavagge¹ kāmasaṅṅāsū ti pāṭho.

p. 147. (fol. 4hā, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socatī ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate pañṇāna ti ādinā puṭṭhena Bhagavatā bhāsītā ti.

p. 147. (fol. 4hī, obv., third line). Kumārakā dhaṅkam iv'ossajantī ti yathā kumārakā kiḷantā kākaṃ suttena pāde bandhitvā ossajanti khi-penti, evaṃ kusalamanāṃ akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā.

p. 149. (fol. 4hu, rev., last line but one). Saṃkaro² tihi mittakaraṇa-laṅjadāna-balarāsisaṃkaḍḍhanānaṃ nāmaṃ.

p. 155. (fol. 4hai, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭhehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭaṃ, mātugāmasasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. 4ho, rev., first line). Rogaṃ (sic!) vadati attano ti taṃ taṃ attanā phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. 4hau, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Nettī.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakam dasavidham dussīladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayam pubbe pi puññānaṃ akatattā nicakule nibbatto 'idāni puññānaṃ karissāmi' ti puññasaṅkhātaṃ sukkaṃ paṇḍaram dhammaṃ abhijāyati. So tena saggē nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnaṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetam. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesam vuttanāyena eva veditabbam. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho heṭṭhā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol. dhan, rev., third line from bottom).

Evam soḷasavidhena sāsana-paṭṭhānaṃ nānāsuttehi udāharānavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayam paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbataṃ ca dassetuṃ tattha Katame aṭṭhārāsa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavisatividham sāsana-paṭṭhānaṃ uddiṭṭham.

p. 161. (fol. dhan, rev., third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccatī ti pariṇamati. Idaṃ vuttaṃ hoti¹: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatiṃ jahati dadhibhāvaṃ pāpuṇāti, evam eva² pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahavaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya,

p. 161. (fol. dhāh, obv., first line).

¹ See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evam.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādisaṅkhātamaṃ sikkhamaṃ sārato gahevā ʒhitā. Tenāha: Silama vatama jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silama, yaṃ vesabhojanakiccacaraṇādi, taṃ vatama, jivitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upaʒṭṭhānasārā ti etesama silādinama anuʒṭṭhānasārā. Etehi evama samsārasuddhī ti tāni sārato gahevā ʒhitā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṇhābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 7au, obv., third line). Maggo c' anekāyatanaṃ (sic!) pavutto ti aʒṭṭhatim-sārammaṇavasena anekehi kāraṇehi maggo kathito, evama sante kissa bhītā hutvā ayam janatā dvāsaʒṭṭhiditʒhiyo aggahesī ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paʒipakkhehi rāgādihi kilesehi sabbatitʒhiyavādehi aparikkhato.

p. 188. (fol. 7āh, obv., first line). Nirūpadāho ti rāgapariḷāhādihi anupadāho.

p. 189. (fol. 7āh, obv., fifth line). Maggassa hi: —
Maggo pantho patho pajjo añjasaṃ vaʒumaṃyaṃ nāvā uttarasetu ca kullo ca bhisasaṃgamo ti.

p. 189. (fol. 7āh, rev., third line from bottom). Evama duvidhama pi sāsanapaʒṭṭhānaṃ nānāsuttapadāni udāharantena vibhajitvā idāni samkilesabhāgiyādihi sam-sandevā dassetaṃ puna Lokiyama suttaṃ ti ādi āradhama.

¹ lokā.

Evam lokiyatikassa saṅkilesabhāgiyādīhi catūhi padehi p.189. (fol.ta, samsandanam dassetvā iminā nayena sesatikānam sesapa- obv., second dānañ ca samsandanam suviññeyyan ti taṃ anuddharitvā line.) saṅkilesabhāgiyādinam sammatikkamanam dassetum Vāsanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandevā dassetum Lokuttaran p. 189. (fol. ti ādi vuttam. ta, obv., last line.)

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. hattam pāpuṇāti, ayam ekabijī nāma . . . so ekam yeva ta, obv., first line.) mānusakam bhavam nibbattitvā dukkhass' antam karoti, ayam vuccati puggalo ekabijī ti. Yo pana dve vā tīṇi vā kulāni sandhāvitvā samsarivā dukkhass' antam karoti, ayam kolamkolo nāma . . . Yo pana satta bhava samsarivā dukkhass' antam karoti, ayam sattakkhattuparamo nāma . . . Yo saddham dhuram katvā sotāpattimaggam nibbatteti, so maggakkhaṇe saddhānusarī nāma hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam nibbatteti, so maggakkhaṇe dhammānusarī nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. nibbāyati, ayam antarāparinibbāyī, yo pana āyuve- tā, rev., third line.) majjham atikkamitvā arahattam pāpuṇāti, ayam upahacca- parinibbāyī, tathā Avihādisu upapanno asaṅkhārena appayogena arahattam adhigacchati, ayam asaṅkhāra- parinibbāyī, yo pana sasaṅkhārena sampayogena arahattam adhigacchati, ayam sasaṅkhāraparinibbāyī, uddham uparūpari Brahmaloke upapatti soto etassā ti uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti akaniṭṭhagamī . . .

. . . ubhoḥi bhāgehi rūpakāya-nāmakāyasaṅkhātato p. 190. (fol. ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma- ti, obv., third line.) Samasīsīnā ti ettha tividho samasīsī: iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsī ti. Tatra yo ṭhānādisu iriyā- pathesu yen' eva iriyāpathena samannāgato hutvā vipassa- nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayam iriyāpathasamasīsi nāma. Yo pana ekam rogam patvā antoroge eva vipassanam paṭṭhapetvā arahattam patvā ten' eva rogena parinibbāyati, ayam rogasamasīsi nāma. Palibodhasīsam taṇhā, bandhanasīsam māno, parāmāsasīsam diṭṭhi, vikkhepasīsam uddhaccam, kilesasīsam avijjā, adhimokkhasīsam saddhā, paggahasīsam viriyam, upaṭṭhānasīsam sati, avikkhepasīsam samādhi, dassanasīsam paññā, pavattasīsam jīvitindriyam, gocarasīsam vimokkho, saṅkhārasīsam nirodho ti terasasu sīsesu kilesasīsam avijjam arahattamaggo pariyādiyati, pavattasīsam jīvitindriyam cuticittam pariyādiyati. Tattha avijjā-pariyādāyakam cittam jīvitindriyam pariyādātum na sakkoti, jīvitindriyapariyādāyakam avijjam pariyādātum na sakkoti. Aññam avijjāpariyādāyakam cittam, aññam jīvitindriyapariyādāyakam. Yassa c'etam sīsadvayam samam pariyādānam gacchati, so jīvitasamasīsi nāma. Katham pan' idam samam hoti ti? Vārasamatāya. Yasmiṃ hi vāre maggavutṭhānam hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattāri ti ekūnavīsatiṃ paccavekkhaṇāṇāṃ patitṭhāya bhavaṅgam otarivā parinibbāyato imāya vārasamatāya idam ubhayasīsapariyādānam pi samam hoti nāma. Tenāyam puggalo jīvitasamasīsi ti vuccati.

p.191.(fol.ti, rev., third line from bottom). Samudayo-kilesā ti ettha samudayo ti etena samudayapakkhiyā vuttā, kilesā ti ca kilesavanto samkiliṭṭhā ti attho.

p.192.(fol.tu, obv., second line). Ettha ca yathā samkilesabhāgiyādīnam aññamaññam samsaggato anekavidho paṭṭhānabhedo icchito, evam lokiyasattādhitṭhānādi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyam pana ubhayatthā pi ekadesadassanasena āgatattā nayadassanan ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca samkilesabhāgiyādīnam lokiyādīnaṃ ca visum visum saggabhedavasena ayam paṭṭhānabhedo anekavidho labbhati, evam ubhayesam pi samsaggavasena ayam nayo yathāraham

labbhate 'va, labbhati hi lokikaṃ suttaṃ kiñci saṃkilesa-
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttaṃ
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavisatividhaṃ
paṭṭhānaṃ¹ pakkhipitvā aṭṭhavisatividhe ca paṭṭhāne soḷa-
savidhaṃ pakkhipitvā yathārahaṃ dukatikādibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisū
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmiṃ
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
saṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimhā. 'Ten' eva hi
pāḷiyaṃ aññamaññasamsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanaṃ¹ atthavaṇṇanaṃ (1)

Nettipakaraṇaṃ dhiro gambhīraṃ nipuṇaṃ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitatthaṃ yātassa āradhā atthavaṇṇanā
udāharaṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Atthaṃ pakāsayanti sā anākulavinicchayā
samattā sattavīsāya pāḷiyā bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmiṃ sagāravā niccaṃ hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsātū ti. (9)

Badaratitthavihāre vāsina ācariya-Dhammapālena katā
Nettipakaraṇassa atthavaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyini ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthā-
nena viññāṇakkhandhaṃ deseti, āyatanavavatthānena ma-
nāyatanam, dhātuvavatthanena viññāṇadhātum, indriyava-
vatthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānaṃ kusalamūlāni,
akusalānaṃ akusalamūlāni.

Sādhipatikānaṃ adhipati, sabbacittuppādānaṃ indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balag-
gassa rājā pubbaṅgamo, evaṃ eva¹ dhammānaṃ mano
pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena,
abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅga-
maṃ, adosassa abyāpādachandena mano pubbaṅgamaṃ,
amohassa avihimsāchandena mano pubbaṅgamaṃ.

Manoseṭṭhā ti mano tesam dhammānaṃ seṭṭhaṃ viṣiṭṭhaṃ
uttamaṃ pavaraṃ mūlaṃ pamukhaṃ pāmokkhaṃ. Tena
vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena
nimmitā manena nibbattā, mano tesam paccayo. Tena
vuccati: manomayā ti.

¹ evaṃ.

Te pana dhammā chandasamudānitā anāvīlasaṅkappasa-
mutṭhānā phassasamodhānā vedanakkhandho saññākkhandho
saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā
abhippasādo iti. Iminā pasādena upeto samupeto upagato
samupagato sampanno samannāgato. Tena vuccati: pa-
sannēnā ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti
vā ti kāyakammaṃ, iti dasa kusalakammāpathā dassitā.
Tato ti dasavidhassa kusalakammaṃ katattā upacitattā.
Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ
puggalaṃ. Sukhan ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ
ca. Anveti ti anugacchati.

*Idh' assu puriso appahīnānusaṃyo saṃyojanīyesu dhammesu
assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ
anupassanto yathādītṭhaṃ yathāsutaṃ sampattibhavaṃ
pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti.
So yathādītṭhaṃ yathāsutaṃ sampattibhavaṃ patthento
pasādaniyavattusmiṃ cittaṃ pasādeti saddahati okappeti.
So pasannacitto tividhaṃ puññākriyāvattumaṃ anutitṭhati:
dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ
manasā. So tassa vipākaṃ paccanubhoti dītṭhe 'va dhamme
upapajje vā apare vā pariyaṃ. Iti kho paṇ' assa avijjā-
paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññāna-
paccayā nāmarūpaṃ, nāmarūpapaccayā salāyatanaṃ, salāya-
tanapaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.*

Evam santam taṃ sukham anveti.

*Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppaj-
jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ
ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ.
Tesaṃ purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-
yasaccaṃ.

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

Yena pariñānāti, yena pajahati, ayaṃ maggo, yattha ca
maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhābhāvato nissatta-nijjivatṭhena dhammā.

Gāmesu gāmaṇi viya padhānaṭṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vaci-viññattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātābhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacīkammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-nāṇadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādīnaṃ manasā ekalakkhaṇattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnaṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacikkammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa sati-ādisamannāgamo pi nesam anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhasa pac-cayabhūtānaṃ manāpiyarūpādīnaṃ anugamo vutto hoti. Tesam pi kammaṃpaccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādīnaṃ padānaṃ nibbacaṇaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbaṃ, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukkena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayam ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhipatirājā-cittānuparivattino dhammā. Cittassa ekadhammassa sabbe 'va vasam anvaḡu ti evam-ādisamāna-yanena imassā desanāya saṃsandanaṃ desanānusandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā purimanippannā avijjā bhavataṅhā, ayaṃ samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gahetabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādīṭṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhīthavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vahato padam anveti. Ītihi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, tañ ce vacikkammaṃ kāyakammañ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapaṭirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanaṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanaṃ.

Dhammā attabhāvā² ti pariyāyavacanaṃ.

Setṭhaṃ paṭṭhānaṃ pavaraṇaṃ ti pariyāyavacanaṃ.

¹ it°

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātam vedayitan ti pariyāyavacanam.

Anveti anugacchati anubandhatī ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayam manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaphapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahaḷānapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepapaññatti.

Tato nam sukham anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsam nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayam khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇan ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇam, samudayo hotī ti.

Ayam paṭiccasamuppādena otaraṇā ti.

Ayam otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhi na arambhasuddhi².

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi².

¹ ārabho.

² ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi^{*}
cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti
ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhattañ ca byāpādavikkhambhanato
bahiddhā ca okappanato.

Tathā sampattibhava hetubhūto pi vaḍḍhihetubhūto vā
ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvihi ākārehi adhiṭṭhātabbaṃ: hetunā
ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññānaṃ. Tassa nāṇasampayut-
tassa alobho adoso amoho ti tayo sampayuttā hetū, nāṇa-
vippayuttassa alobho adoso ti dve sampayuttā hetū.
Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sam-
patticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pa-
vattamānassa deyyadhammādayo dhammā ti c'ettha veda-
nādīnaṃ iṭṭhārammaṇādayo.

Tathā phasso viññānaṃ vedanādayo pasādassa saddhey-
yavatthukusalābhisaṃkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividdhaṃ: dānamayaṃ,
silamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, silamayassa

^{*} ārabha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti suttaṃ vitthāretabbaṃ.

Kusalacittam sukhassa iṭṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittassa padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānañ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyati ti silamayapuñnakriyavatthu vuttaṃ. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayayaṃ puñnakriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Saṃyamato veraṃ na cīyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakan ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, silena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalaṃ vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusalāmūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttarakusalāmūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekhabhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na cīyati ti dānakathaṃ, silakathaṃ, saggakathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhiṃ sāmukkamsikaṃ dhammadesanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalaṃ āha.

Dadato puññaṃ pavaḍḍhati ti dhammadānaṃ āmisadānaṃ ca vadati. Saṃyamato veraṃ na cīyati ti pāṇātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe ṭhito vipassanākosallaযোগato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnaṃ parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na cīyatī ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇaṃ, phalādīni pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍhatī¹ ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ silamayaṃ bhāvanāmayam puñña-kriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na cīyatī ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nāṇuppadō aññānanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāgavirāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayaṃ vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Silasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ parijānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīnesu anupādisesāya nibbānadhātuyā parinibbāyatī ti atthe sā yutti ti.

Ayaṃ yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññaṃ pavaḍḍhatī ti cāgādhiṭṭhānassa padaṭṭhānaṃ, samyamato veraṃ na cīyatī ti saccādhiṭṭhānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhīṭṭhānassa padaṭṭhānan ti.

Ayaṃ padaṭṭhāno-hārasampāto.

¹ vaḍḍhatī.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na cīyati ti etena hiri-ottappa-
apicchatā-santuṭṭhi-ādayo dassitā. Verāvaḍḍhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhettabbabhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahāti pāpakan ti etena pariññābhisamayā-
dayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā.
Rāgadosamohakkhayā ti etena avasiṭṭhakilesādīnam pi
khayā dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayam lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti
dālididiyaṃ pahānāya. Ye averataṃ icchanti, te pañca
verāni pajahissanti. Ye kusaladhammehi chandikāmā, te
atṭhaṅgikaṃ maggaṃ bhāvessanti. Ye nibbāyitukāmā, te
rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayam catubyūho.

7. Āvatto ti.

Yaṅ ca adadato macchariyaṃ yaṅ ca asaṃyamato veram
yaṅ ca akusalassa pāpassa appahānaṃ, ayam paṭipakkha-
niddesena samudayo. Tassa alobhena ca adosena ca amo-
hena ca dānādīhi pahānaṃ, imāni tīṇi kusalamūlāni. Tesam
paccayo atṭha sammattāni, ayam maggo. Yo rāgadosa-
mohānaṃ khayō, ayam nirodho ti.

Ayam āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayahetu deti, rāgahetu deti, āmisakiñ-
cikkahetu deti, na tassa puññaṃ vaḍḍhati. Yaṅ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vattham yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ padīpeyyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhāsayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na cīyati ti.

Ekamsena bhayūparatassa cīyati. Kiṃ kāraṇaṃ?

Yaṃ asamattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hattham vā chindeyyuṃ, jivantaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na cīyati. Samyamo nāma sīlaṃ. Taṃ catubbidham: cetanāsīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapahāyakā sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na cīyati, asamyamato pi veraṃ na cīyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upacīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasaṃvarato soraccato², veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ °vihedhanattham.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Saṃyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇaṃ ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādīhi indriyehi hoti ti.

Ayaṃ indriyehi otaṇā.

Saṃyamato veraṃ na cīyati ti saṃyamo nāma silakkhandho ti.

Ayaṃ khandhehi otaṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīṇi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanañ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇā ti.

Ayaṃ otaṇo.

13. Sodhanaṃ ti.

Dadato ti ādikā padasuddhi, no āraṃbhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca āraṃbhasuddhi cā ti.

Ayaṃ sodhanaṃ.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° *throughout*.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhim pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhitṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhī yathābhūtañāṇadassanañ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriyavatthu, taṃ sīlassa padaṭṭhānaṃ. Samyamato veraṃ na cīyati ti sīlamayaṃ puñṇakriyavatthu, taṃ samādhissa padaṭṭhānaṃ. Sīlena hi jhānena pi rāgādikilesa na cīyati. Ye pi 'ssa tappaccayā uppajjeyyūṃ, āsavavighātapariḷhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayāṃ puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhitattaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asambodho appaṭivedho dummejhaṃ bālyaṃ asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayō nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

<p>Akaniṭṭhagāmi*, 190 cp. A. IV, p. 380</p> <p>Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236</p> <p>Akallatā, 86 cp. Dh. S. 1156. 1236</p> <p>Akāca (spotless)², 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1</p> <p><i>Akissava</i>³, 132</p> <p>Akusala, 161, 183, 184, 191, 192</p> <p>Akusalakammapatha*(10), 43, 96, 160</p> <p>Akusalapariccāga, 50</p> <p>Akusalamūla* (3), 126</p> <p>Akusalavitakka* (3), 18, 126</p> <p>Akusalasaññā* (3), 126</p> <p>Akusalūpaparikkhā* or 'lapa-rikkhā, see p. 276 n. 2. (3), 126</p> <p>Akkhara*, 4, 8, 9, 38</p> <p>Akkhaṇavedhitā (shooting</p>	<p>without failing), 56 cp. Jāt. II, p. 91, 11</p> <p>Akkhama (a + khama), 77</p> <p>Akhaṇḍakāritā, 45</p> <p>Agati*, 31, 43, 44, 83, 84, 117</p> <p>Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162</p> <p>Aggaphala*, 15, 82</p> <p>Aggi (3), 126</p> <p>Aṅkusa, 2, 4, 127</p> <p>Aṅgaṇa*, 88</p> <p>Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125</p> <p>Ajajjara (not frail), 55 cp. S. IV, p. 369</p> <p><i>Ajjhārūhati</i>⁴, 173</p> <p><i>Ajjholambati</i>, 179</p> <p>Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136</p>
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¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaññan ti attho.

⁴ = ajjhottharati (Com.).

Aññathatta, 22 cp. S. III, p. 37; It. p. 11	Adhipateyyapaccayatā, 80
Aññātāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505	Adhimutti, 28 cp. D. I, p. 2; Mil. ƒ. 169
Aṭṭhamaka (= sotapattimag- gaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅgaṇa, 87
Aṭṭhiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhonacārī ² , 129	Anaññātāññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvatthu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attaññuta*, 29, 80	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
Attasaññā*, 27	Anabhinandita, 16
Attasamāpanidhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiphalasacchikiriyāya paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(ñāṇa), 99
Atthapaṭisambhidā, 20	Anāvaraṇañāṇadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipaññāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq.
Adhipateyya, 54	

¹ The error of the *Andhakās* (cp. K. V. A. p. 67sq.) is repelled by the words *Yā imesu . . . idam saddhindriyam* (*Nett.* p. 19).

² Com.: *Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhonacārī nāma.*

- Aniyyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II,
 p. 280; Mhv. I, p. 167, 11
*Anūtiha*¹, 166 cp. It. p. 28sq.
 Anugīti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186,
 187, 192
 Anuññāta, 192
 Anunaya, 69 cp. Dh. S. 1059;
 Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nib-
 bānadhātu.
 Anupubbi, 1
 Anuppāde-ñāṇa*, 15, 54, 59,
 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessa-
 tion), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80
 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānādhātu - nā-
 ṇa*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyi*, 190 cp.
 A. IV, p. 380
 Anvaye-ñāṇa*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S.
 277 & apacaya = nibbāna,
 cp. K. V. p. 156
 Apaṭṭhita, 16
 Aparāpariyavedaniya, 37, 99
 cp. K. V. p. 611 sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyāye, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28,
 54 cp. Mil. 37; Dh. S. 14.
 23. 290. 1349 (apilāpanatā)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appaṭisandhika, 16
 Appaṭihata, 17, 18 cp. P. V. A.
 p. 280
 Appaṭihatapātīmokkhatā, 50
 Appaṇihitavimutta, 190
 Appaṇihitavimokkhamukha*,
 90, 118, 119, 123, 124, 126
 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa² (4) 119, 120, 124
 cp. Dh. S. 183
 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhātu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12
 cp. Dh. S. 1059. 1136

¹ Com.: Itihāsā ti evaṃ na itikirāyapavattim attapacca-
 kkan ti attho. Cp. J. P. T. S. 1886, p. 111.

² N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20; Jāt. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 ¹ , 98	Avakaddheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (°panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinihāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjādhātu*, 97
Abhilambati, 179	Avijjāpahāna, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisāṅga ² , 110, 112 cp. Jāt. V, p. 6, 8	Aviparītasāññā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avippaṭipādana (incapacity of speaking confusedly), 27
Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1	Avippaṭisāra, 29, 67
Amama ³ , 141	Avissajjaniya, 161, 176, 177, 178, 191
Amoha*, 27	Avihimsā*, 106, 107
Ayoni, 39	Avihimsādhātu*, 97
Ayonisomanasikāra*, 28, 39, 127	Avūpaccheda, 79
Araṇa ⁴ (refuge), 55, 176	Aveccapasāda*, 28, 50
Arahatta*, 15, 82	Asamkhata*, 14, 20, 55, 127, 188, 191
Arahā, 20	Asamkhāraparinibbāyi*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79, 80

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but araṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. araṇa.

Asampatiḍvedha, 27, 79, 80	Ārañña ³ , 145
Asādhāraṇa* ¹ , 49, 50	Ārambha (object), 70, 71, 72, 107
Asāraddha (skr. a + samrab-dha), 88 cp. Vin. III, p. 4; A. II, p. 14	Ārammaṇa* (6), 191
Asubha*, 24, 27	Ārammaṇapaccayatā, 80
Asubhasaññā*, 27	Ālayasamugghāta (the rooting out of feigning), 121, 123
Asekha, 155, 156, 157, 158	Ālokapharaṇa, 89; °ṇatā, 89
Asekhabhāgiya, 21, 128, 149, 150, 151, 152, 154, 155, 156, 157, 158, 161, 189, 190, 191, 192	Āvatta, 1, 2, 3, 81, 105
Assaddhiya, 40	Āvattana, 113 cp. Mil. p. 251
Assāda*, 27, 28	Āvārayati (to bar), 99
Assāsapassāsa, 16	Āviñchati (ā + viñchati, skr. vicchāy, to incline to), 13 cp. S. IV, p. 199
Assirī ² , 62	Āsatti, 12, 128 cp. S. I, p. 212
Ahaṃkāra, 127	Āsava* (4), 31, 114, 115, 116, 118, 119, 124
Ahirika*, 39, 126	Āsavati, 116
Ākāra* (gram.), 4, 8, 9, 38	Āsāṭikā, 59
Ākāra (not gram.), 73, 74	Āsisaṇā, 53 cp. Dh. S. 1059. 1136
Ākāsaṇāñcāyatana*, 26, 39	Āhaccavacana, 21 cp. Mil. p. 148 (āhaccapada); S.B.E. XXXV, p. 209, n. 1
Ākiñcaññāyatana*, 26, 39	Āhaṭaṇā, 59
Āgāḷha, 77, 95 cp. A. I, p. 295 sq.	Āhāra*, 31, 114, 124
Āghātavatthu* (9), 23	Icchā, 18, 23, 24
Āneñja, 87, 99 cp. S. II, p. 82	Icchāvacara, 27
Āpodhātu*, 74	Īñjana*, 88
Āyakusala, 20	Īṭṭhāniṭṭhānubhavana, 28
Āyatana*, 64, 65, 66, 68; (6), 13, 28, 30, 69, 80; (12), 57, 82; (10 rūpīni), 69	Ito bahiddhā*, 93, 110

¹ = āveṇika (Com.).

² = alakkhika (Com.).

³ = āraññaka (Com.).

⁴ = phandanā (Com.).

Idam - saccābhinivesa*, 115, 116, 117, 118, 119	Uddhamsota*, 190 cp. A. IV, p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
Iddhimā, 23	Upagamana, 27
Iddhivisa, 23	Upacaya, 113
Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83	Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
Indriya (sotāpannassa), 18	Upadhi*, 29
<i>Indriya (lokuttara)</i> , 162	Upanayana, 63
Indriyaparopariyatti-vematta- tā-nāna*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavattāna, 28	Upapajjedaniya, 37, 99 cp. K.V. p. 611 sq.
Indriyasamvara, 27, 121, 122, 123	Upaparikkhā, 8, 42
	Uparima, 88
Ukkaṇṭha, 88	Upasampadā (kusalassa), 44
Ugghatitaññū, 7, 8, 9, 125 cp. A. II, p. 135	Upahaccaparinibbāyi*, 190 cp. A. IV, p. 380
Ugghaṭana, 9	Upātivattati, 49
Ugghaṭiyati (denom.), 9	Upādāna*, 28, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
Ugghaṭeti (to open, reveal), 9	Upāyakusala, 20
Ugghātanigghāta, 110	Upāyāsa*, 29
Uccheda, 95, 112, 160	Upekkhā*, 25, 121, 122
Ucchedaditṭhi*, 40, 127	Upekkhādhāta*, 97
Ucchedavāda*, 111	Uppādavaya*, 28, 41
Ucchedavādī, 111	Upeti ² , 66
Uttamaṅga (m.), 56	<i>Upecca</i> ³ , 131
Uttarika, 50	Ubhatobhāgavimutta*, 190
Uttānikamma, 5, 8, 9, 38	Ummujjanimujja, 110
Udatta ¹ , 7, 118, 123	Ussāhanā, 8
<i>Udāna</i> (m.), 174	Ussukka*, 29
Uddhambhāgiya*, 14, 49, 50	

¹ = ulārapañña (Com.).

² = gaṇhāti (Com.).

³ = sañcicca, buddhipubbenā (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabjī*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> ³ , 132
	Kalyānatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera- tion), 15, 19, 28 cp. Dh. S. 12 & Mil. p. 150; 310 (okappeti)	Kasiṇāyatana* (10), 89, 112
Okāra, 42	Kāmaguṇa* (5), 28, 81
Ogha* (4), 31, 114, 115, 116, 117, 118, 119, 124	Kāmadhātu*, 97
Otarāṇa, 1, 2, 4, 107	Kāmarāga*, 28
Otāreti, 21, 22	Kāmasukhallikānuyoga, 110
Ottappa*, 39	Kāya*, 77, 83, 123
Odahana, 29	Kāyagandha, 115, 116, 117, 118, 119
Odhiso, 12	Kāyasakkhī, 190
<i>Opaguyha</i> ¹ , 136	Kāyasamgaha, 91
Opapaccayika, 28	Kāyasampīlana, 29
Oramattika, 62	Kāyānupassitā, 123
Orambhāgiya*, 14	Kilesa*, 113, 116, 117, 191
<i>Oliyati</i> , 174	Kilesapuñja (tenfold), 113
Ovāda (threefold), 91, 92	Kilesabhūmi, 2, 192; (4), 161
	Kilesavinaya, 22
	Kiḷanā, 18
	Kukkuravatika, 99
	Kudassu, 87
<i>Katasī</i> ² , 174 cp. S. II, p. 178	Kusala, 161, 183, 184, 191, 192
Katakicca, 20	Kusalamūla* (3), 126
Kappiyānuloma, 192	Kusalamūlaropanā, 50
Kabaḷikāra-āhāra*, 114, 115, 117, 118	Kusalavitakka*, 126
	Kusalavīmaṃsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sīvathikā (Com.).

³ = aparādha (Com.).

- Kusalūpaparikkhā* or °lapa-
 rikkhā, see p. 276, n. 2, (3),
 126
 Kevala, 10
 Kolamkola*, 189 cp. A. IV,
 p. 381
 Kosajja*, 127

 Khandha*, 29, 57, 64, 65, 66,
 68, 69, 70; (3), 126
 °dhā arūpino (4), 41
 Khama, 77
 Khaye-nāna*, 15, 54, 59, 127,
 191 cp. K.V. p. 230 sqq.
 Khippābhiñña*, 7, 24, 50, 77,
 112, 113, 123, 124, 125

 Gata¹, 2
 Gandha (tie, bond), 31, 54;
 (4), 114, 124
 Gandha², 116
*Garaha*³, 184
 Garuṭṭhaniya, 8
 Gahaṇa, 27
 Gārayha, 52
 Gedha, 18 cp. S. I, p. 73
 Gehasita, 53
 Gomaya, 23
 Govatika, 99

 Cakkhu, 191
 Cakkhurūpaviññānasannipāta
 28
 Catukkamagga, 113

 Catubyūha*, 1, 2, 3, 105
 Citta*, 16, 18, 54, 84, 123
 Cittapasāda, 191
 Cittavikkhepa, 27 cp. S. I,
 p. 126
 Cittasaṃgaha, 91
 Cittasamādhī, 16
 Cittasampīlana, 29
 Cittānupassitā, 123
 Cittekaggatā*, 15, 16, 61 cp.
 Mil. p. 57 (ekaggatā)
 Cintāmayī (paññā), 8, 50, 60
 Cetanākamma*, 43, 113, 160
 Cetanācetasikakamma*, 96
 Cetasikakamma*, 43, 113, 160
 Cetophaṇa, 89
 °natā, 89
 Cetovimutti*, 7, 40, 43, 81,
 82, 87, 127

 Chandasamādhī, 15, 16

 Jaṭā (3), 126
 Jappā, 12 cp. S. I, p. 123
 Jarā*, 29
 Jāti*, 29
 Jīvitindriya*, 29 cp. Dh. S.
 19 &
 Jotanā, 63

 Jhāna* (4), 19, 25, 26, 28,
 87, 88, 99, 100, 119, 121,
 122, 123, 124, 125

¹ = nāta (Com.).³ = gārayha (Com.).² = siddha (Com.).

Jhāyī, 77, 161	Tipukkhala ² (skr. tripuṣkala),
Jhitvā ¹ (skr. jyā, jināti), 145	2, 4, 127 cp. Mhv. II, p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuṣkara)
161, 165, 166, 167, 168, 191;	Tibbagāraṇa, 112
(different species of ño), 108	Tīraṇā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātu*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
Ṭhānāthāna-ñāna*, 94 cp. K.V.	K.V. p. 605
p. 231 sqq.	
Ṭhitibhāgiya, 77	Thava, 161, 188, 189, 192
Taṇhā*, 23, 24, 27, 28, 39, 53, 69,	Thālakā ³ , 79
72, 126; (2), 87; (3), 160;	Thīna*, 86, 108
(36), 37, 38, 95, 160	Thusa, 23
Taṇhācarita, 7, 109, 110, 111,	Dandhābhīṇṇa, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Taṇhānissaya, 65	A. II, p. 149 etc.
Taṇhānusaya, 42, 43	Dama, 77
Taṇhāpakkha, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Taṇhāvīpallāsa, 86	Dassanabala*, 38
Taṇhāvodānabhāgiya, 128, 160	Dassanapariṇṇā, 19
Taṇhāsaṃkilesabhāgiya, 128,	Dassanabhāgiya, 189, 192
160	Dassanabhāvanā, 191
Tatra-tatrābhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedaniya, 37, 99
Tattha-tattha-gāminipaṭi- dā, 96, 97	cp. K.V. p. 611 sq.
Tapa, 121, 122, 123	Diṭṭhappatta (diṭṭhi ^o), 190
Titthaññūtā*, 29, 80 cp. M. I,	Diṭṭhigata (62), 96, 112, 160
p. 223; A. V, p. 349	Diṭṭhicarita, 7, 109, 110, 111,
	112, 113, 114, 115, 118, 122

¹ = vadhitvā (Com.). The spelling jhitvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tīhi pukkhalā, i. e. sobhaṇa (Com.).

³ = dipakapallika (Com.).

- Diṭṭhinissaya, 65
 Diṭṭhipakkha, 53, 88, 160
 Diṭṭhimāna, 37
 Diṭṭhipallāsa, 86
 Diṭṭhivodānabhāgiya, 128, 160
 Diṭṭhisamkilesabhāgiya, 128, 160
 Dibbacakkhu*, 102, 103
 Disā (4), 117, 121, 122
 Disālocana, 2, 4, 124
 Dukkha*, 12, 29, 41, 42, 47, 72
 Dukkhatā (3), 12, 126
 Dukkhanirodha*, 72
 Dukkhadhātu*, 97
 Dukkhanirodhagāminipaṭipadā*, 73
 Dukkhaveḍḍanā*, 67
 Dukkhasaññā*, 27
 Dukkhasamudaya*, 72
 Dukkhā paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.
 Duggati (twofold), 45
 Duccaritavodānabhāgiya, 128, 160
 Duccaritasamkilesabhāgiya, 128, 160
 Dunnaya, 21
 Dunnikkhitta, 21
 Dummañku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70
 Devā, 23
 Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41
 Desanāsandhi, 38
 Domanassa*, 12, 29; (12), 53
 Domanassadhātu*, 97
 Dovacassa, 40, 127
 Dosa*, 13
 Dosacarita, 24, 90, 118, 122, 190
 Dosamukha, 190
 Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
 Dhammakusala, 20, 33
 Dhammacakka, 8, 60
 Dhammatā*, 21, 22, 50 cp. Mil. p. 179
 Dhammadesanā, 8, 10, 38, 125
 Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
 Dhammapaṭisambhidā, 20, 61
*Dhammapada*¹ (4), 170
 Dhammavicayasambojjhaṅga, 191
 Dhammasaññā*, 28
 Dhammasvākkhātata, 50, 175
 Dhammādhittāna, 161, 165, 191
 Dhammānupassitā, 123
 Dhammānuserī, 112, 189
 Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
 Dhamme-ñāṇa*, 54, 82, 127, 191
 Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
 Dhūpāyanā (steaming, but used metaphorically), 24

¹ = dhammakotṭhāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb°, 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb°, 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (mamsūpa°)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), ² 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuṭṭhāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-nāna*, 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya*, 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusari, 25
Nāmarūpa*, 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika*, 29, 31, 52, 63,
Niccasaññā*, 27	83, 92
Nijjīna, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittanhatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha*, 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nivāpapaṭṭha ³ , 129 ⁴
Nindiya ¹ , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmi, 98	Nivaraṇa*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhamma ⁴ , 53, 87, 106, 107

¹ nindaniya (Com.).

² = nibbijjhana (nibbijjana, MS.), padālana, scl. lobhakhandhādinaṃ (Com.).

³ Com.: Kuṇḍakādinaṃ sukarabhāttena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarirakāle gehato bahi nikkhamitūṃ alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
<i>Netta</i> (for <i>nettā</i> , skr. <i>netar</i>), 130	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisīla, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsanā, 5, 8, 9, 38	Paṭipannaka, 50
<i>Pakkula</i> ² , 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisaṃharāṇa, 27, 41
Paccavekkhaṇanimitta, 85	Paṭisaṃkhānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9
Paccupaṭṭhāna, 28	Paṭisandhi, 79, 80
Pacceka Buddha, 190	Paṭhavidhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthanā, 18, 27
Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padatṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pañcupādānakkhandha*, 15, 28	Padabyañjana, 21
Paññakkhandha*, 70, 90, 91, 128	Padasaṃhitā, 33
Paññatti (pañnatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Paññā*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	<i>Pamajjati</i> (skr. <i>pra + mrj</i>), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

¹ = *neyya*; the Cy. on p. 19 (*neyyassa pariññā*) says: —
rūpārūpapariggahanavasena neyyam.

² Com.: *tāya katam akkulam pakkulakaraṇaṇ ca ativattati atikkamati.* See J.P.T.S. 1886, p. 94 sqq.

³ = *niyyāti, vimuccati* (Com.).

<i>Pumuti</i> ¹ , 131	Pahāna, 15, 16, 17, 19, 24, 25, 192
Parato ghosa, 8, 50	Pāṇātipāta*, 27
Paramparahetu, 79	Pātubhavana, 29
Paramparahetutā, 79	Pāmuja*, 29
Paravacana, 161, 172, 173, 174, 175, 191	Pāramitā, 87
Parikkhā, 3, 4, 126 ²	Pāsamsa ⁴ , 52
Parikkhāra, 1, 2, 4, 108	Piyarūpa*, 27
Pariggāhaka ³ , 79	Pihāyanā, 18
Parijānanā, 20, 27	Pitaññutā, 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
Pariññā, 19, 20, 31	Piti*, 29
Parideva, 29	Pitipharaṇa, 89
Paripāliya, 105	Pitipharaṇatā, 89
Paribrūhana, 79	Pitimanatā, 69
Pariyutthāna, 13, 14, 18, 37, 38, 79, 80	Puggala (26), 189, 190; (19), 190; (5), 191
Pariyutthāniya, 18	Pucchā, 18
Pariyetthi, 1, 5	Pujja ⁵ , 52, 56
Pariyodapana, 44	Puñnakiriyavatthu, 50, 128
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Parivattana, 1, 2, 3, 106	Puññapāpasamatikkamapaṭipadā, 96
Palibodha, 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	Puññabhāgiya, 48
Pavāla, 14	Punabbhava*, 28, 79, 80
Pavicaya, 3, 87	Pubbāparānusandhi, 3
Pavicinati, 21	Pubbekatapuññatā, 29
Pavicetabba, 21	Pubbenivāsānussati-nāṇa*, 28, 103
Pasāda*, 28, 50	Ponobhavika, 72
Passaddhi*, 29, 66	

¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B, kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkhā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

Phala*, 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatākusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabhāgiya, 48 ¹ , 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmayi (paññā), 8, 50, 60
Phassa*, 15, 28	<i>Bhusa</i> ¹ , 172
Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Bhūmi, 14, 25
	Bhūri, 54, 191
Bala* (5), 31; (10), 92 sqq.	Magga*, 29, 31, 52, 73, 89, 90
<i>Balīyati</i> ² , 6	Maggavajjha, 23
<i>Buddha-ulāratā</i> , 175	Majjhima, 77
Buddhi, 121, 122, 123, 191	Maññanā, 24 cp. Dh. S. 1116. 1233
Bojjha ³ , 20	Mattaññutā, 29, 80
Bojjhaṅga* (7), 31, 94	Manasānupekkhanā, 8
Bodhaṅga, 31, 83	Manasikāra, 25, 28
Bodhipakkhiya, 31, 83; (43), 112	Mano*, 54
Byañjana* (sixfold), 4, 8, 9, 38	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126
Byañjana (attire), 27	Manda, 7, 118, 122
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Byāpādadhātu*, 97	Mahāpadesa (4), 21, 22
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Bhava*, 28, 29	Mānapahāna, 121, 123
Bhavaṅga (2), 91 cp. Mil. p. 299	Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234
Bhavarāga, 28 cp. Dh. S. 1120	Micchattaniyata, 49, 96, 99 cp. Dh. S. 1028. 1412
Bhavissa (skr. bhaviṣya), 53	Middha, 86, 108
Bhavūpasama, 121, 123	
Bhāvanā, 161, 170, 171, 192	
Bhāvanāpariññā, 19	

¹ Phalan ti pana sāmāññaphalaṃ (Com.).

² = abhibhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = daḥha (Com.).

Muditā*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Mettā*, 24, 25, 121, 122, 124	Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 ¹ ; 217 ¹
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059. 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtanāṇadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāva, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Līnatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
Yogī, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokadhamma (8), 162
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Rāsi (3), 96 cp. K. V. p. 611	Vatthu (10), 114
Rūpa*, 15, 73	
Rūpakāya, 28, 41, 69, 77	

¹ Saṃyuttanikāyavaralañcake, the compound consonant ṅj being often spelt ṅc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Saṃyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.

Vanatha, 81, 82 cp. Dh. S. 1059. 1136	Vipañcayati, 9
Vādānuvāda, 52	Vipañciyati (denom.), 9
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Vikkhambhanatā, 15, 16	Vipallāsavatti, 85
Vikkīlita, 124	Vipallāsavattthu (4), 85
Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)	Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
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Vicinati, 10, 25, 26	Vipākavemattatā-nāṇa*, 99
Vicetabba, 22	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
Vijjā*, 76, 191	Vibhajanā, 5, 8, 9, 38
Viññāna*, 15, 16, 17, 27, 28, 79, 80, 116, 117	Vibhatti, 1, 2, 3, 105 cp. Mil. p. 102; 381
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	Vilometi, 22
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¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

<i>Vivaṭṭate</i> ¹ , 131	<i>Vevacana</i> , 1, 2, 4, 24, 53, 54, 55, 56, 82, 106
<i>Vivaraṇā</i> , 5, 8, 9, 38	<i>Vodāna</i> , 100, 125, 126, 127; (3), 96
<i>Vivicchati</i> (desid. of vid), 11	<i>Vossagga</i> , 16
<i>Vivicchā</i> (skr. vivitsā), 11	<i>Vossaggapariṇāmi</i> , 16 cp. M. I, p. 11
<i>Viveka</i> , 16, 50	
<i>Viveciyamāna</i> ² , 113, 164	
<i>Visaṃvādayati</i> , 91	
<i>Visattikā</i> , 24 cp. Dh. S. 1059. 1136. 1230	<i>Sa-upādisesa</i> [*] , 92. See Nibbā- nadhātu.
<i>Visissati</i> ³ , 188	<i>Samyojana</i> [*] (10), 14, 49
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<i>Vihesā</i> , 25 cp. S. III, p. 132	<i>Samsārapavatti</i> , 39, 112
<i>Vimamsā</i> , 8, 42	<i>Samsita</i> ⁵ , 166
<i>Vimamsāsamādhi</i> , 16	<i>Sakadāgāmi</i> [*] , 189 cp. A. IV, p. 380
<i>Vuṭṭhāna</i> , 100	<i>Sakadāgāmiphalasacchikiri- yāya paṭipanna</i> , 189
<i>Vedanā</i> [*] , 27, 28, 65, 69, 83, 123; (3), 126	<i>Sakalika</i> , 23 cp. S. IV, p. 197; Mil. p. 179
<i>Vedanākkhandha</i> [*] , 68	<i>Sakavacana</i> , 161, 171, 172, 173, 174, 175, 191
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<i>Veneyyatta</i> , 99	<i>Sakkāya</i> , 94, 111
<i>Vebhabyā</i> , 76 cp. Dh. S. 16 &	<i>Sakkāyaditṭhi</i> [*] , 112
<i>Vemattatā</i> , 4, 72, 73, 75, 76, 77, 78, 107, 108 cp. Mil. p. 284; 410	<i>Samkappa</i> [*] , 18; (3), 106, 107 <i>Samkara</i> , 149

¹ = vaṭṭati (Com.).² = vimociyamāna (Com.).³ = atiseti (Com.).⁴ = samantato pallavagahaṇena virūḷha (Com.).⁵ = samsarita (Com.).⁶ = sakyate, sakkā (Com.).

- Samkāsanā, 5, 8, 9, 38
 Saṃkilesa*, 100, 110, 124, 125, 126, 153, 154, 155, 156, 157, 159; (2), 86; (3), 95, 96, 128
 Saṃkilesabhāgiya, 21, 128, 129, 130, 131, 132, 133, 152, 153, 154, 155, 156, 157, 158, 159, 161, 189, 192
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 Satipaṭṭhāna* (4), 3, 7, 19, 28, 31, 83, 94, 119, 120, 121, 122, 123, 124, 125
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 Saddahanā, 15, 19 cp. Dh. S. 12. 25 &
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 Sappurisūpanissaya, 29, 50
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Samanantarahetu, 79	Sammappadhāna* (4), 7, 19, 28, 31, 83, 119, 120, 121, 122, 123, 124, 125
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¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacārī (Com.).

<i>of millet</i>), 141 cp. M. I, p. 343; A. II, p. 206; Jāt. III, p. 144, 25	Suññatavimokkhamukha, 90, 123
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¹ = acchiddacatupārisuddhisilavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvam udakaṃ bahi siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivatti (Com.).

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APPENDIX IV.

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' Ajj' eva kiccam ātappam, and so on.

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