

**Pali Text Society**

*c. 1903*

# TIKAPAṬṬHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART I.

PACCAYAVIBHANGAVĀRA

TOGETHER WITH

BUDDHAGHOSA'S COMMENTARY  
FROM THE PAÑCAPPAKARAṆATTHAKATHĀ

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## EDITOR'S FOREWORD.

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

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

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> Cf. *Jāt.* i., 78 (*Nidāna*).

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

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

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

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

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

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

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

<sup>1</sup> *Buddhism*, 1912, p. 98.



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

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

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

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

<sup>1</sup> See below, p. 11.

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

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

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

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

<sup>1</sup> Pt. VIII. § 12. See *Compendium of Philosophy*, p. 197.

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

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

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

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

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

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

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

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

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

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

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CHIPSTEAD, SURREY.  
August, 1921.

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

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



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## TIKAPATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

### I.

[PACCAYAVIBHANGAVĀRA

Paccayuddesa].

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

[Paccayaniddesa.]

#### 1.

*Hetupaccayo* ti hetū hetusampayuttakānaṃ dhammānaṃ taṅ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo.<sup>1</sup>

#### 2.

*Ārammaṇapaccayo* ti rūpāyatanaṃ cakkhuviññānadhātuyā taṅ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanaṃ sotaviññānadhātuyā

<sup>1</sup> K. adds ti at the end of each paragraph.

. . . gandhāyatanāṃ ghānaviññāṇadhātuyā . . . rasāyatanāṃ jivhāviññāṇadhātuyā . . . phoṭṭhabbāyatanāṃ kāyaviññāṇadhātuyā ; taṅ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanāṃ [cakkhudhātuyā] . . . saddāyatanāṃ . . . gandhāyatanāṃ . . . rasāyatanāṃ . . . phoṭṭhabbāyatanāṃ . . . sabbe dhammā manodhātuyā taṅ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṅ yaṅ dhammaṅ ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesāṅ tesāṅ dhammānaṃ ārammaṇapaccayena paccayo.

3.

*Adhipatipaccayo* ti chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṅ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo. Viriyādhīpati viriyasampayuttakānaṃ . . . cittādhīpati cittasampayuttakānaṃ . . . vīmaṅsādhīpati vīmaṅsasampayuttakānaṃ dhammānaṃ taṅ-samuṭṭhānaṃ ca rūpanāṃ adhipaccayena paccayo.

Yaṅ yaṅ dhammaṅ garuṅ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesāṅ tesāṅ dhammānaṃ adhipatipaccayena paccayo.

4.

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

Purimā<sup>1</sup> purimā kusalā dhammā pacchimānaṅ pacchimānaṅ kusalānaṅ dhammānaṅ anantarapaccayena paccayo . . . avyākatānaṅ dhammānaṅ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṅ pacchimānaṅ akusalānaṅ . . . avyākatānaṅ dhammānaṅ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṅ pacchimānaṅ avyākatānaṅ . . . kusalānaṅ . . . akusalānaṅ dhammānaṅ anantarapaccayena paccayo.

Yesaṅ yesaṅ dhammānaṅ anantarā ye ye dhammā uppajjanti, te te dhammā tesāṅ tesāṅ dhammānaṅ anantarapaccayena paccayo.

## 5.

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

Yesāṅ yesāṅ dhammānaṅ samanantarā ye ye . . . (as in 4) dhammānaṅ samanantarapaccayena paccayo.

## 6.

*Sahajātapaccayo* ti cattāro khandhā arūpino aññamaññaṅ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṅ . . . Okkantikkhaṇe nāma-rūpaṅ aññamaññaṅ sahajātapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānaṅ rūpānaṅ . . . Mahābhūtā upādā-rūpānaṅ sahajātapaccayena paccayo. Rūpino dhammā arūpīnaṅ dhammānaṅ kañci kālaṅ<sup>2</sup> sahajāta- . . . , kañci kālaṅ na-sahajāta-paccayena paccayo.

## 7.

*Aññamañña*paccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṅ aññamaññaṅ paccayena paccayo.

## 8.

*Nissaya*paccayo ti cattāro khandhā arūpino<sup>3</sup> . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaṅ aññamaññaṅ

<sup>1</sup> B. purimā *always*.

<sup>2</sup> Br. kiñci kāle.

<sup>3</sup> K. arūpīno.

nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samuttāhānaṅ rūpānaṅ . . . Mahābhūtā upādā-rūpānaṅ nissayapaccayena paccayo. Cakkhāyatanaṅ cakkhuviññādhātuyā taṅ-sampayuttakānaṅ ca dhammānaṅ . . . Sotāyatanaṅ . . . Ghāṇāyatanaṅ . . . Jivhāyatanaṅ . . . Kāyāyatanaṅ kāyaviññādhātuyā taṅ-sampayuttakānaṅ ca dhammānaṅ nissayapaccayena paccayo. Yaṅ rūpaṅ nissāya<sup>1</sup> manodhātu ca manoviññādhātu ca vattanti, taṅ rūpaṅ manodhātuyā ca manoviññādhātuyā ca taṅ-sampayuttakānaṅ ca dhammānaṅ nissayapaccayena paccayo.

## 9.

*Upanissayapaccayo* ti purimā purimā kusalā dhammā pacchimānaṅ pacchimānaṅ kusalānaṅ dhammānaṅ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṅ pacchimānaṅ kesañci upanissayapaccayena paccayo<sup>2</sup> . . . pacchimānaṅ avyākatānaṅ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṅ pacchimānaṅ (1) akusalānaṅ . . . (2) akusalānaṅ dhammānaṅ kesañci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṅ . . . kusalānaṅ . . . akusalānaṅ dhammānaṅ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanaṅ pi upanissayapaccayena paccayo.

## 10.

*Purejātapaccayo*<sup>3</sup> ti cakkhāyatanaṅ cakkhuviññādhātuyā taṅ-sampayuttakānaṅ ca dhammānaṅ purejātapaccayena paccayo. Sotāyatanaṅ sotaviññādhātuyā, ghāṇāyatanaṅ . . . kāyāyatanaṅ kāyaviññādhātuyā . . . rūpāyatanaṅ cakkhuviññādhātuyā . . . saddāyatanaṅ sotaviññādhātuyā . . . phoṭṭhabbayātanaṅ kāyaviññādhātuyā . . . rūpāyatanaṅ, saddāyatanaṅ . . . phoṭṭhabbayātanaṅ manodhātuyā taṅ-sampayuttakānaṅ ca dhām-

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

<sup>2</sup> B. omits this sentence.

<sup>3</sup> B. *pūre° always*.

mānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya<sup>1</sup> manodhātu ca manoviññādhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññādhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kañci kālaṃ<sup>2</sup> purejāta . . . , kañci kālaṃ na purejāta-paccayena paccayo.

## 11.

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

## 12.

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

## 13.

*Kammaṃpaccayo* ti kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammaṃpaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ kammaṃpaccayena paccayo.

## 14.

*Vipākapaccayo* ti vipākā cattāro khandhā arūpino aññam-aññaṃ vipākapaccayena paccayo.

## 15.

*Āhārapaccayo* ti kabalinkāro<sup>3</sup> āhāro imassa kāyassa āharapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ āharapaccayena paccayo.

## 16.

*Indriyapaccayo* ti cakkhundriyaṃ cakkhuvīññādhātuyā . . . sotindriyaṃ sotavīññādhātuyā . . . kāyindriyaṃ

<sup>1</sup> See p. 4, n. 1, and p. 6 (21).

<sup>2</sup> B. kiñci kāli.

<sup>3</sup> So S.; K. kavaḷ<sup>o</sup>; B. kabalikāro.

kāyaviññānadhātuyā taṅ-sampayuttakānañ ca dhammānaṅ indriyapaccayena paccayo. Rūpajīvitindriyaṅ kaṭattā-rūpānaṅ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṅ dhammānaṅ taṅ-samuṭṭhānānañ ca rūpānaṅ indriyapaccayena paccayo.

17.

*Jhānapaccayo* ti jhānaṅgāni jhānasampayuttakānaṅ dhammānaṅ taṅ-samuṭṭhānañ ca rūpānaṅ jhānapaccayena paccayo.

18.

*Maggapaccayo* ti maggaṅgāni maggasampayuttakānaṅ dhammānaṅ taṅ-samuṭṭhānānañ ca rūpānaṅ maggapaccayena paccayo.

19.

*Sampayuttapaccayo* ti cattāro khandhā arūpino aññamaññaṅ sampayuttapaccayena paccayo.

20.

*Vippayuttapaccayo* ti rūpino dhammā arūpinaṅ dhammānaṅ . . . Arūpino dhammā rūpinaṅ dhammānaṅ vippayuttapaccayena paccayo.

21.

*Atthipaccayo* ti cattāro khandhā arūpino aññamaññaṅ . . . Cattāro mahābhūtā aññamaññaṅ . . . Okkantikkhaṇe nāmarūpaṅ aññamaññaṅ atthipaccayena paccayo. Cittacetasikā dhammā cittasamuṭṭhānaṅ rūpānaṅ . . . Mahābhūtā upādā-rūpānaṅ atthipaccayena paccayo. Cakkhāyatanaṅ cakkhaviññānadhātuyā . . . kāyāyatanaṅ kāyaviññānadhātuyā . . . rūpāyatanaṅ cakkhaviññānadhātuyā . . . phoṭṭhabbāyatanaṅ kāyaviññānadhātuyā taṅ-sampayuttakānañ ca dhammānaṅ atthipaccayena paccayo. Yaṅ rūpaṅ nissāya manodhātu ca manoviññānadhātu ca vattanti, taṅ rūpaṅ manodhātuyā ca manoviññānadhātuyā ca taṅ-sampayuttakānañ ca dhammānaṅ atthipaccayena paccayo.

22.

*Natthipaccayo* ti samanantaraniṛuddhā citta-cetasikā dhammā paccuppanāṇa<sup>1</sup> citta-cetasikāṇaṃ dhammāṇaṃ natthipaccayena paccayo.

23.

*Vigatapaccayo* ti samanantaravigatā citta-cetasikā dhammā paccuppanāṇaṃ citta-cetasikāṇaṃ dhammāṇaṃ vigatapaccayena paccayo.

24.

*Avigatapaccayo* ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkhantik-khaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Citta-cetasikā dhammā cittasamuṭṭhānāṇaṃ rūpāṇaṃ . . . Mahābhūtā upādā-rūpāṇaṃ avigatapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ manodhātuyā . . . Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vat-tanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammāṇaṃ avigatapaccayena paccayo.<sup>2</sup>

PACCAYAVIBHANGAVĀRO NIṬṬHITO.

<sup>1</sup> B. paṭupp°.<sup>2</sup> See p. 4, n. 1.

# BUDDHAGHOSA'S COMMENTARY ON THE PAṬṬHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA.

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

Sammāsambuddhena hi anuloma-paṭṭhāne dvāvīsati tike nissāya TĪKA-PAṬṬHĀNAṆ nāma niddiṭṭhaṃ ; sataṃ duke nissāya DUKA-PAṬṬHĀNAṆ nāma niddiṭṭhaṃ. Tato paraṃ dvāvīsati tike gahetvā dukasate pakkhipitvā DUKA-TĪKA-PAṬṬHĀNAṆ nāma dassesi.<sup>1</sup> Tato paraṃ dukasataṃ gahetvā dvāvīsatiyā tikesu pakkhipitvā TĪKA-DUKA-PAṬṬHĀNAṆ nāma dassesi.<sup>1</sup> Tike pana tikesu yeva pakkhipitvā, TĪKA-TĪKA<sup>2</sup>-PAṬṬHĀNAṆ nāma dassesi,<sup>1</sup> duke ca dukesu<sup>3</sup> pakkhipitvā DUKA-DUKA<sup>2</sup>-PAṬṬHĀNAṆ dassesi.<sup>4</sup> Evaṃ

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

Paccanīka<sup>5</sup>-paṭṭhāne pi dvāvīsati tike nissāya TĪKA-PAṬṬHĀNAṆ nāma. Dukasataṃ nissāya DUKA-PAṬṬHĀNAṆ nāma. Dvāvīsati tike dukasate pakkhipitvā DUKA-TĪKA-PAṬṬHĀNAṆ nāma. Dukasataṃ dvāvīsatiyā tikesu pakkhipitvā TĪKA-DUKA-PAṬṬHĀNAṆ nāma. Tike tikesu yeva pakkhipitvā TĪKA-TĪKA-PAṬṬHĀNAṆ nāma. Duke dukesu yeva

<sup>1</sup> Bm. dassitaṃ.

<sup>2</sup> S. omits second tika and duka.

<sup>3</sup> Bm. adds yeva.

<sup>4</sup> Bm. nāma dassitaṃ.

<sup>5</sup> Bm. °niya



pakkhipitvā DUKA-DUKA-PATTHĀNAṆ nāmā ti evaṅ<sup>1</sup> paccanike<sup>2</sup>  
pi chahi nayahi patthānaṅ niddiṭṭhaṅ. Tena vuttaṅ :

Tikañ ca Patthānavaraṅ dukuttamaṅ  
Dukaṅ tikañ<sup>3</sup> ceva tikaṅ dukañ ca,  
Tikaṅ tikañ ceva dukaṅ dukañ ca,  
Cha paccaniyamhi<sup>4</sup> nayā sugambhirā ti.

Tato paraṅ anuloma-paccaniyesu<sup>5</sup> pi eten' eva upāyena  
cha nayā dassitā. Ten' āha :

Tikañ ca Patthānaṅ varaṅ dukuttamaṅ,  
Dukaṅ tikañ ceva tikaṅ dukañ ca,  
Tikaṅ tikañ ceva dukaṅ dukañ ca,  
Cha anulomapaccaniyamhi nayā sugambhirā ti.

Tad-anantaraṅ paccaniyanulomamhi ete yeva chahi  
nayehi niddiṭṭhaṅ. Ten' āha :

Tikañ ca Patthānavaraṅ dukuttamaṅ,  
Dukaṅ tikañ ceva tikaṅ dukañ ca;  
Tikaṅ tikañ ceva dukaṅ dukañ ca  
Cha paccaniyānulomamhi nayā sugambhirā ti.

Evaṅ anulome cha patthānāni paccanike' cha anuloma-  
paccanike cha paccanikānulome cha patthānāni ti idaṅ  
catuvisati samantapatthāna-samodhānaṅ PATTHĀNA-MAHĀ-  
PAKARAṆAṆ nāmā ti hi vuttaṅ.

Tattha yesaṅ catuvisatiyā samantapatthānaṅ samo-  
dhānavasena taṅ<sup>6</sup> catuvisati samantapatthāna - samo-  
dhānaṅ PATTHĀNAMAHĀPAKARAṆAṆ nāmā ti vuttaṅ, tesañ ceva  
imassa ca pakaraṇassa nām' attho tāva evaṅ veditabbo.

Ken' atthena patthānan ti?

Nānappakārapaccayaṭṭhena. Pakāro hi nānappakārat-  
thaṅ dipeti.

Thāna - saddo paccayatthaṅ. Thānāṭhānakusalatā ti  
ādisu hi paccayo thānan ti vutto. Iti nānappakāraṅ<sup>7</sup>  
paccayānaṅ vasena desitattā imesu catuvisatiyā patthānesu

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

<sup>2</sup> Bm. °niye throughout.

<sup>3</sup> Bm. dukatikañ, and so throughout. S. tikaṅ, and so throughout.

<sup>4</sup> S. °yam pi, and so throughout.

<sup>5</sup> B. °yesu.

<sup>6</sup> Bm. vasen' etaṅ.

<sup>7</sup> Bm. °kāraṅ.

ekekaṃ paṭṭhānaṃ nāma. Imesaṃ pana paṭṭhānānaṃ samūhato sabbaṃ<sup>1</sup> p' etaṃ pakaraṇaṃ paṭṭhānaṃ ti veditaḅbaṃ.

Aparo nayo : ken' aṭṭhena paṭṭhānaṃ ti? Vibhajanaṭṭhena. Paññāpanā-paṭṭhapanā-vivaraṇā-vibhajana-uttānīkammaṃ ti āgataṭṭhānasmiṃ hi vibhajanaṃ<sup>2</sup> paṭṭhānaṃ paññāyati. Iti kusalādīnaṃ dhammānaṃ hetupaccayādivasena vibhattattā imesu catuvisatiyā paṭṭhānesu<sup>3</sup> ekekaṃ paṭṭhānaṃ nāma. Imesaṃ pana paṭṭhānānaṃ samūhato sabbaṃ p' etaṃ pakaraṇaṃ paṭṭhānaṃ nāmā ti veditaḅbaṃ.

Aparo nayo : ken' aṭṭhena paṭṭhānaṃ ti? Paṭṭhitatṭhena, gamaṇatṭhena ti attho. Gotṭhāpaṭṭhitagāvo ti āgataṭṭhānasmiṃ hi yena paṭṭhānena paṭṭhitagāvo ti vutto, taṃ atthato gamaṇaṃ hoti. Iti nātivitthāritanāyesu DHAMMASANĀYI ādisu anissangagamaṇassa sabbaññutaññānassa hetupaccayādibhedabhīnnesu kusalādisu vitthāritanāyalābhato nissangavasena pavattagamaṇattā<sup>4</sup> imesu catuvisatiyā paṭṭhānesu<sup>5</sup> ekekaṃ paṭṭhānaṃ nāma. Imesaṃ pana paṭṭhānānaṃ samūhato sabbaṃ p' etaṃ pakaraṇaṃ paṭṭhānaṃ nāmā ti veditaḅbaṃ.

Tattha anulomamhi tāva paṭṭhānaṃ tikavasena desitattā Tika-paṭṭhānaṃ nāma. Tassa padacchedo tikānaṃ paṭṭhānaṃ ettha atthi ti tika-paṭṭhānaṃ. Tikānaṃ nānappakārakā paccayā etissā desanāya atthi ti attho. Dutiyavikappe pi tikānaṃ paṭṭhānaṃ te va tika-paṭṭhānaṃ. Hetupaccayādivasena tikānaṃ vibhajantā ti attho. Tatiyavikappe hetupaccayādibhedabhīnnaṭṭhānaladdhavitthārā tikāyeva paṭṭhānaṃ tika-paṭṭhānaṃ. Sabbaññutaññānassa nissangagamaṇabhūmi ti attho. Duka-paṭṭhānādisu pi es' eva nayo.

Evaṃ anulome cha paṭṭhānāni viditvā paccaniyādisu pi iminā vupāyena veditaḅbāni. Yasmā paṇ' etāni anulome paccaniye anulomapaccaniye paccaniyānulome, te samanta cha-cha hutvā catuvisati honti, tasmiṃ catuvisati samanta-paṭṭhānāni ti vuccanti. Iti imesaṃ catuvisatiyā khuddaka-paṭṭhāna-sankhātānaṃ samanta-paṭṭhānānaṃ samodhāna-

<sup>1</sup> Bm. sabbam.

<sup>2</sup> S. omīta.

<sup>3</sup> Bm. vibhajanaṭṭhena.

<sup>4</sup> S. °natā.

<sup>5</sup> S. omīta.

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

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

[Paccayavibhangavāraṇṇanā.]

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

## I.

[Uddesavāraṇṇanā.]

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

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

Ārammanapaccayādisu pi es' eva nayo.

## 1.

Tattha hetū ti<sup>1</sup> vacanāvayavakāraṇamūlānam etaṇ adhi-vacanaṇ. Paṭiññā hetū ti ādisu hi loke vacanāvayavo hetū ti vuccati. Sāsane pana : ye dhammā hetuppabhavā ti ādisu kāraṇaṇ.

Tayo kusalā<sup>2</sup> hetū ; tayo akusalā<sup>2</sup> hetū ti ādisu mūlay hetū ti vuccati. Taṇ idh' eva<sup>3</sup> adhippetāṇ.

Paccayo ti ettha pana ayaṇ vacanattho : paṭicca etasma etti ti paccayo ; apacca<sup>4</sup>-kkhāyanaṇ vattatī ti attho. Yo hi dhammo yaṇ dhammaṇ apacca<sup>4</sup>-kkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo ti vuttaṇ hoti.

Lakkhanato pana upakāra<sup>5</sup>-lakkhaṇo paccayo. So hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakārako hoti, so tassa paccayo ti vuccati. Paccayo hetu kāraṇaṇ nidānaṇ sambhavo pabhavo ti ādi<sup>6</sup> atthato ekaṇ,

<sup>1</sup> Above, p. 1.

<sup>2</sup> Bm. *inverts order*. Dhs. § 1058.

<sup>3</sup> Bm. *idha* adhippetāṇ.

<sup>4</sup> Bm. *appacca*°.

<sup>5</sup> Bm. *adds ka*.

<sup>6</sup> Bm. *omits* ādi.



vyāñjanato nānaṃ. Iti mūlatthena hetu, upakāratthena paccayo ti sankhepato: *mūlatthena upakārako dhammo hetupaccayo*. So hi,<sup>1</sup> sāli-ādīnaṃ sāli-bijādini viya, maṇṇipabhādīnaṃ viya ca, maṇṇivaṇṇādayo kusalādīnaṃ kusalādi-bhāvasādhako ti ācariyānaṃ adhippāyo.

Evam sante pana taṃ-samuttāhāna-rūpassa hetupaccayatā na sampajjati. Na hi so tesam kusalādibhavaṃ sādhati; na ca paccayo na hoti. Vuttaṃ h' etaṃ<sup>2</sup>: *hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samuttāhānaṃ ca rūpānaṃ hetupaccayena paccayo ti*.<sup>3</sup> Ahetukacittānaṃ ca vinā etena avyākatabhāvo siddho; sahetukānam pi ca yoniso manasikārādi-paṭibaddho kusalādibhāvo, na sampayuttahetu-paṭibaddho. Yadi ca sampayuttahetu sabhāvato va kusalādibhāvo siyā taṃ<sup>4</sup>-sampayuttesu hetu paṭibaddho<sup>5</sup>; alobho kusalo vā siyā avyākato vā. Yasmā pana ubhayathā pi hoti, tasmā yathā sampayuttesu, evaṃ hetusu pi kusalādītā pariyesitabbā. Kusalādibhāva-sādhana vasena pana hetūnaṃ mūlatthaṃ agahetvā suppatitthitabhāva-sādhana vasena gayhamānena kiñci virujjhati. Laddhahetupaccayā hi dhammā, virūḷhamūlā viya pādapā thirā honti suppatitthitā, ahētukā,<sup>6</sup> tilabijādikā<sup>7</sup> sevālā viya, na suppatitthitā. Iti mūlatthena<sup>8</sup> upakārako ti suppatitthitabhāva-sādhana upakārako dhammo hetupaccayo ti veditabbo.

## 2.

Tato paresu ārammaṇabhāvena<sup>9</sup> upakārako dhammo ĀRAMMAṆAPACCAYO. So rūpāyatanaṃ cakkhvīññādhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabbha, ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo ti<sup>10</sup> osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā va utthahati ceva tiṭṭhati ca, evaṃ citta-cetasikā dhammā rūpādīm ārammaṇaṃ ārabbh' eva

<sup>1</sup> S. omits.<sup>2</sup> B. c'etaṃ.<sup>3</sup> Above, p. 1.<sup>4</sup> S. omits.<sup>5</sup> Bm. hetu baddho.<sup>6</sup> Bm. inserts pana.<sup>7</sup> Bm. °bijākādi sevālā.<sup>8</sup> S. °thenupa°.<sup>9</sup> Bm. °vasena.<sup>10</sup> Above, p. 2.

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

## 3.

Jeṭṭhakatṭhena<sup>1</sup> upakārako dhammo ADHIPATIPACCAYO. So saha-jātārammaṇavasena duvidho. Tattha chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃ-samuttāhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo ti ādi-vacanato chanda-viriya<sup>2</sup>-citta-vīmaṃsāsankhātā cattāro dhammā saha-jātā-dhipatipaccayo ti<sup>3</sup> veditabbā, no ca kho ekato. Yadā hi chandaṃ dhuraṃ chandaṃ<sup>4</sup> jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Es' eva<sup>5</sup> nayo sesesu pi. Yaṃ pana dhammaṃ garukatvā<sup>6</sup> arūpadhammā pavattanti,<sup>7</sup> so nesāṃ ārammaṇādhipati. Tena vuttaṃ: yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppañjanti citta-cetasika dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo ti.<sup>8</sup>

## 4.

Anantarabhāvena upakārako dhammo ANANTARAPACCAYO. Samanantarabhāvena upakārako dhammo SAMANANTARAPACCAYO. Idaṃ paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro: yo h' esa cakkhuviññāṇānantarā manodhātu, manodhātu-anantarā manoviññāṇadhātu ti ādi citta-niyamo, so yasmā purima-purima<sup>9</sup>-cittavasen' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ arūpassa cittuppādassa uppādanasamattho va dhammo anantarapaccayo. Ten' ev' āha: anantarapaccayo ti cakkhuviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo ti<sup>8</sup> ādi.

## 5.

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

<sup>1</sup> S. °thenupa°.<sup>2</sup> B. viriya.<sup>3</sup> S. °jatādi paccayo ti.<sup>4</sup> Bm. omits.<sup>5</sup> Bm. Esa nayo.<sup>6</sup> Bm. garuṃ°.<sup>7</sup> S. vattanti.<sup>8</sup> Above, p. 2.<sup>9</sup> Bm. omits second purima.

viya adhivacana-nirutti dukādisu viya ca. Atthato pana nānaṃ natthi. Yam pi addhānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyaṃ matañ, taṃ nirodhā vuṭṭhahantassa nevasaññā-nāsaññāyatana-ku-salaṃ phalasaṃpattiyā samanantarapaccayena paccayo ti ādīhi virujjhati. Yam pi tattha vadanti dhammāṇaṃ samuṭṭhāpana-samatthataṃ na parihāyati, bhāvanābalena pana vāritattā dhammā samanantaṃ nuppajjanti ti, tam pi kālānantarāya<sup>1</sup> abhāvam eva sādheti. Bhāvanābalena hi tattha kālānantaratā natthi ti. Mayam pi etad eva vadāma. Yasmā ca kālānantaratā natthi, tasmā saman-antarapaccayatā na yujjati. Kālānantaratāya hi tesāṃ samanantarapaccayo hotū ti laddhi, tasmā abhinivesanaṃ<sup>2</sup> akatvā vyañjanamattato v'ettha nānākaraṇaṃ paccetab-baṃ, na atthato. Kathaṃ? Natthi etesaṃ anantaraṃ ti hi anantarā. Saṅghānābhāvato suṭṭhu anantarā ti saman-antarā.

## 6.

Uppajjamāno saha uppajjamānabhāvena<sup>3</sup> upakārako dhammo SAHAJĀTAPACCAYO, pakāsassa padīpo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: *cattāro khandhā arūpino aññamaññaṃ sahajāta-paccayena paccayo; cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,*<sup>4</sup> *citta-cetasikā dhammā cittasamuṭṭhānaṃ rūpānaṃ,*<sup>4</sup> *mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci*<sup>5</sup> *kālaṃ sahajāta-paccayena paccayo, kañci*<sup>5</sup> *kālaṃ na sahajātapaccayena paccayo ti*<sup>6</sup> *idaṃ hadayaavatthum eva sandhāya vuttaṃ.*

## 7.

Aññamaññaṃ uppādanupatthambhana bhāvena upakārako dhammo AÑÑAMAÑÑA-PACCAYO aññamaññupatthambhakaṃ tidaṇḍaṃ viya. So arūpakkhandhādivasena tividho hoti. Yath' āha: *cattāro khandhā arūpino aññamaññapaccayena paccayo; cattāro mahābhūtā; . . . okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo ti.*<sup>6</sup>

<sup>1</sup> Bm. °antarātāya.<sup>2</sup> Bm. saṃ for sanaṃ.<sup>3</sup> S. °bhāve.<sup>4</sup> Bm. adds . . . pa. . . .<sup>5</sup> Bm. kiñci.<sup>6</sup> Above, p. 8.

## 8.

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo NISSAYAPACCAYO tarucittakammādīnaṃ pathavīpatādayo viya. So cattāro khandhā arūpino aññamaññaṃ nissaya-paccayena paccayo ti evaṃ sahaajāte vuttanāyena' eva veditabbo. Chaṭṭho pan' ettha koṭṭhāso: *cakkhāyatanaṃ cakkhuvīññānadhātuyā, sota-ghāna-jivhā-kāyāyatanaṃ kāyavīññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissaya-paccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manovīññānadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manovīññānadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo* ti<sup>1</sup> evaṃ vibhatto.

## 9.

UPANISSAYA-PACCAYO ti ettha<sup>2</sup> pana ayaṃ tāva vacanatto: tad-adhīnavuttatāya<sup>3</sup> attano phalena nissito, na paṭikkhitto ti nissayo. Yathā pana bhūso āyāso upāyāso, evaṃ bhūso nissayo upanissayo. Balavakāraṇass' etaṃ adhivacanaṃ. Tasmā balavakāraṇabhāvena upakārako dhammo upanissaya-paccayo ti veditabbo.

So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ti tividho hoti.

Tattha: *dānaṃ datvā sīlay samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati, sekkhā<sup>4</sup> gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekkhā maggā vuṭṭhahitvā maggaṃ garuṃ katvā paccavekkhanti* ti<sup>5</sup> evam ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhipatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā citta-cetasikā uppajjanti, taṃ niyamato tesāṃ ārammaṇe subalavārammaṇaṃ hoti. Iti garukātabbatṭhena<sup>6</sup> ārammaṇādhipati, balava-

<sup>1</sup> Above, p. 8 f.<sup>2</sup> Bm. idha.<sup>3</sup> Bm. vuttitāya.<sup>4</sup> Bm. sekkhā throughout.<sup>5</sup> Pt. ii., Kusalattika, Pañhavāra, 9.<sup>6</sup> Bm. garukātabbamattaṭṭhena.

kāraṇatthēna ārammaṇūpanissayo ti evam etesaṇ nānattan veditabbaṇ.

Anantarūpanissayo pi *purimā purimā kusalā khandhā*<sup>1</sup> *pacchīmānaṇ pacchīmānaṇ kusalanāṇ khandhānaṇ upanissaya-paccayena paccayo* ti ādinā nayena anantarapaccayena saddhiṇ nānattaṇ akatvā<sup>2</sup> vibhatto. Mātikānikkhepena pana nesāṇ cakkhuviññāṇadhātūnaṇ sampayuttakā ca dhammā manodhātuyā taṇ-sampayuttakānañ ca dhammānaṇ anantarapaccayena paccayo ti ādinā nayena anantarassa ca purimā purimā kusalā dhammā pacchīmānaṇ pacchīmānaṇ kusalanāṇ dhammānaṇ upanissaya-paccayena paccayo ti ādinā nayena upanissayassa ca āgatattā nikkhepaviseso atthi. So pi atthato ekibhāvam eva gacchati. Evaṇ sante pi attano attano anantaraṇ anurūpassa cittuppādassa pavattanasamatthatāya anantaratā purimacittassa pacchima-cittuppādane balavatāya<sup>3</sup> anantarūpanissayatā<sup>4</sup> veditabbā. Yathā hi hetu-paccayādisu kiñci dhammaṇ vinā pi cittaṇ uppajjati, na evaṇ anantaracittaṇ<sup>5</sup> vinā cittaṇ uppatti nāma atthi. Tasmā balavapaccayo hoti. Iti attano attano anantaraṇ anurūpacittuppādavasena anantarapaccayo. Balavakāraṇa-vasena anantarūpanissayo ti evam etesaṇ nānattaṇ veditabbaṇ.

Pakatūpanissayo pana pakato upanissayo pakatūpanissayo. Pakato nāma attano santāne uppādito vā saddhāsīlādi upasevito vā utu-bhojanādi pakatiyā yeva vā upanissayo pakatūpanissayo; ārammaṇānantare hi amisso<sup>6</sup> ti attho. Tassa pakatūpanissayassa<sup>7</sup> *saddhaṇ upanissāya dānaṇ deti, sīlaṇ samādiyati, uposathakammaṇ karoti, ihānaṇ uppādeti, vipassanaṇ uppādeti, maggaṇ uppādeti, abhiññāṇ uppādeti, samāpattiṇ uppādeti, sīlaṇ, sutāṇ, cāgaṇ, paññāṇ upanissāya dānaṇ deti . . . pe . . .*

*Samāpattiṇ uppādeti, saddhā, sīlañ, sutāṇ, cāgo, paññā,*<sup>8</sup> *saddhāya sīlassa sutassa cāgassa paññāya upanissaya pacc-*

<sup>1</sup> S. kusalakkh°. B. *inserts* \*. (K.B.) dhammā, -ānaṇ for khandhā, -ānaṇ. Cf. *above*, p. 4.

<sup>2</sup> Bm. *adds* va.

<sup>3</sup> S. balavatā.

<sup>4</sup> B. °nissatā.

<sup>5</sup> S. anantaraṇ.

<sup>6</sup> Bm. asammisso.

<sup>7</sup> Bm. yo.

<sup>8</sup> S. paññāya.



yena paccayo ti<sup>1</sup> ādinā nayena anekappakārako pabhedo-veditabbo. Iti ime saddhādayo pakatattā ceva balavakāraṇaṭṭhena upanissayā cā ti pakatūpanissayo ti.

10.

Pathamatarāṇ uppajjitvā vattamānabhāvena upakārako dhammo PUREJĀTAPACCAYO. So pañcadvāre vatthārammaṇahadayavattuvasena ekādasavidho hoti. Yath' āha : cakkhāyatanaṇ cakkhuviññāṇadhātuyā taṇ-sampayuttakānañ ca dhammānaṇ purejātapaccayena paccayo. Sota-ghāna<sup>2</sup>-jivhā-kāyāyatanaṇ, rūpāyatanaṇ sadda-gandha-rasa-phoṭṭhabbāyatanaṇ,<sup>3</sup> kāyaviññāṇadhātuyā taṇ-sampayuttakānañ ca dhammānaṇ purejātapaccayena paccayo.<sup>4</sup> Yaṇ rūpaṇ nisāya manodhātu ca manoviññāṇadhātu ca vattanti, taṇ rūpaṇ manodhātuyā taṇ-sampayuttakānañ ca dhammānaṇ purejāta-paccayena paccayo. Manoviññāṇadhātuyā taṇ-sampayuttakānañ ca dhammānaṇ kañci<sup>5</sup> kālaṇ<sup>6</sup> purejāta-paccayena paccayo,<sup>4</sup> kañci kālaṇ na purejātapaccayena paccayo.<sup>7</sup>

11.

Purejātānaṇ rūpadhammānaṇ upatthambhakaṭṭhena<sup>8</sup> upakārako arūpadhammo PACCHĀJĀTA-PACCAYO, gijjhapotaka-<sup>9</sup>sarirānaṇ āharāsā cetanā viya. Tena vuttaṇ : pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.<sup>10</sup>

12.

Āsevanatṭhena anantarānaṇ guṇabalavabhāvāya<sup>11</sup> upakārako dhammo ĀSEVANA-PACCAYO ganthādisu purima-purimābhiyogo viya. So kusalākusala-kiriya-javana-vasena tividho hoti. Yath' āha : purimā purimā kusalā dhammā pacchīmānaṇ pacchīmānaṇ kusalānaṇ dhammānaṇ āsevana-paccayena paccayo. Purimā purimā akusalā . . . pe . . .

<sup>1</sup> Pt. II., Kusalattika Pañhavāra, 9.

<sup>2</sup> S. ghāna- throughout.

<sup>3</sup> S. poṭṭhabb°.

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

<sup>5</sup> Bm. kiñci kālaṇ.

<sup>6</sup> S. kāle.

<sup>7</sup> Above, p. 4.

<sup>8</sup> S. °kattena.

<sup>9</sup> S. °pota°.

<sup>10</sup> Above, p. 5.

<sup>11</sup> B. paḡuṇa°.

*kiriya-avyākatānaṃ dhammānaṃ āsevanapaccayena paccayo ti.*<sup>1</sup>

## 13.

Cittapayogasankhātena kiriyābhāvena upakārako dhammo KAMMAPACCAYO. So nānākhanikāya ceva kusalākusalacetanāya saha-jātāya ca sabbāya pi<sup>1</sup> cetanāya vasena duvidho hoti. Yath' āha: *kusalākusalākammam vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ kammapaccayena paccayo ti.*<sup>1</sup>

## 14.

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo VIPĀKAPACCAYO. So pavatte citta-samutthānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ vipāka<sup>2</sup>-paccayo hoti. Yath' āha: *vipākāvyākato eko khandho tiṇṇaṃ khandhānaṃ cittasamutthānānaṃ ca rūpānaṃ vipākapaccayena paccayo . . . pe . . . Paṭisandhikkhaṇe vipākāvyākato eko khandho . . . pe . . .*<sup>3</sup> *dve khandhā dvinnāṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo. Khandhā ratthussa vipākapaccayena paccayo ti.*<sup>4</sup>

## 15.

Rūpārūpānaṃ upatthambhakatthēna<sup>5</sup> upakārakā cattāro āhārā ĀHĀRAPACCAYO. Yath' āha: *Kabalinkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ āhārapaccayena paccayo ti.*<sup>1</sup> Pañhavāre<sup>6</sup> pana paṭisandhikkhaṇe vipākāvyākatā āhārasampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti pi vuttaṃ.

## 16.

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

<sup>1</sup> Above, p. 5.<sup>2</sup> Bm. omits.<sup>3</sup> S. inserts tayo khandhā.<sup>4</sup> Pañhavāra.<sup>5</sup> S. °kattēna.<sup>6</sup> B. Pañhavāre throughout.

dayo arūpadhammānaṃ yeva sesā rūpā rūpānaṃ paccayo honti. Yath' āha: *cakkhundriyaṃ cakkhaviññāṇadhātuyā . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyaviññāṇadhātuyā taṃ sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ samutthānānaṃ ca rūpānaṃ indriyapaccayena paccayo ti.*<sup>1</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyaḱatā indriyā sampayuttakānaṃ dhammānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo ti pi vuttaṃ.*

## 17.

Upanijjhāyanatthena upakāraḱāni ṭhapetvā dvi<sup>2</sup>-pañca-viññāṇesu sukha-dukkhavedanā-dvayaṃ sabbāni pi kusalā-dibhedāni satta jhānaṅgāni JHĀNAPACCAYO. Yath' āha: *jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ samutthānānaṃ ca rūpānaṃ jhānapaccayena paccayo ti.*<sup>3</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyaḱatāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo ti pi vuttaṃ.*

## 18.

Yato tato vā niyyānatthena upakāraḱāni kusalā-dibhedāni dvādasa maggaṅgāni MAGGAPACCAYO. Yath' āha: *maggāṅgāni maggasampayuttakānaṃ dhammānaṃ taṃ samutthānānaṃ ca rūpānaṃ maggapaccayena paccayo ti.*<sup>3</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyaḱatāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi . . . vuttaṃ. Na*<sup>4</sup> *ete pana dve pi jhānamaggapaccayā yathāsankhyaṃ dvi-pañca-viññāṇāhetukacittesu*<sup>5</sup> *labbhanti ti veditabbā.*

## 19.

Ekavatthuka - ekārammaṇa - ekuppāda - ekanirodha - sankhātena sampayuttabhāvena upakāraḱā arūpadhammā SAM-

<sup>1</sup> Above, p. 5 f.<sup>2</sup> Bm. dve.<sup>3</sup> Above, p. 6.<sup>4</sup> S. omits na.<sup>5</sup> S. inserts na.

PAYUTTAPACCAYO. Yath' āha: cattāro khandhā arūpino añña-  
maññaṃ sampayuttapaccayena paccayo ti.

20.

Ekavattukādi<sup>1</sup> - bhāvānupagamena upakāra-kā rūpino  
dhammā arūpīnaṃ dhammānaṃ,<sup>2</sup> arūpino pi<sup>2</sup> dhammā  
rūpīnaṃ VIPPAYUTTAPACCAYENA PACCAYO. So saha-jāta-pacchā-  
jāta-purejātavasena tividho hoti. Vuttaṃ h' etaṃ : sahajātā  
kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ vippayuttapacca-  
yena paccayo. Pacchājāta-kusalā khandhā purejātassa imassa  
kāyassa vippayuttapaccayena paccayo. Avyākatapadassa pana  
sahajāta-vibhange : paṭisandhikkhaṇe vipākāvya-katā khandhā  
kaṭattā rūpānaṃ vippayuttapaccayena paccayo. Khandhā  
vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo<sup>2</sup>  
ti pi<sup>2</sup> vuttaṃ. Purejātaṃ pana cakkhundriyādivatthu-  
vasena va veditabbaṃ. Yath' āha : purejātaṃ cakkhāyatanaṃ  
cakkhaviññānaṃ . . . pe . . . kāyāyatanaṃ kāyaviññānaṃ  
vippayuttapaccayena paccayo. Vatthu vipākāvya-katānaṃ  
[khandhānaṃ<sup>2</sup>] kiriyāvya-katānaṃ khandhānaṃ, vatthu<sup>3</sup>  
kusalānaṃ khandhānaṃ, vatthu<sup>3</sup> akusalānaṃ khandhānaṃ  
vippayuttapaccayena paccayo ti.<sup>2</sup>

21.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva  
dhammassa upatthambhakaṭṭhena<sup>4</sup> upakārako dhammo  
ATTHIPACCAYO. Tassa arūpakkhandha-mahābhūta-nāma-  
rūpa-cittacetāsika-mahābhūta'-āyatana-vatthivasena satta-  
dhā mātikā nikkhattā. Yath' āha : cattāro khandhā arūpino  
aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā,  
okkāntikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetāsikā dhammā  
citta-samuṭṭhānānaṃ rūpānaṃ, mahābhūtā upādārūpānaṃ,  
cakkhāyatanaṃ cakkhaviññānaṃ adhātuyā . . . pe . . . phoṭṭhabbā-  
yatanaṃ kāyaviññānaṃ adhātuyā taṃ sampayuttakānaṃ ca dham-  
mānaṃ atthipaccayena paccayo. Rūpāyatanaṃ . . . pe . . .  
phoṭṭhabbāyatanaṃ manodhātuyā taṃ sampayuttakānaṃ ca

<sup>1</sup> S. omits ādi.<sup>2</sup> Bm. omits. See Pañhavāra.<sup>3</sup> S. vatthuj.<sup>4</sup> S. °kattena.

*dhammānaṃ atthipaccayena paccayo. Yaṅ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, taṅ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṅ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhavāre pana, sahaṃjātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā, sahaṃjāte tāva : eko khandho tinnaṃ khandhānaṃ citta-samuṭṭhānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayena niddeso kato ; purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato ; pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetāsikānaṃ paccayavasena niddeso kato ; āhāriṇḍriyesu pana kabalinkāro<sup>1</sup> āhāro imassa kāyassa atthipaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.*

22.

Attano anantaṃ uppaṃjamānaṃ arūpadhammānaṃ pavatti okāsassa dānena<sup>2</sup> upakārakā samanantara-niruddhā arūpadhammā NATTHIPACCAYO. Yath' āha : samanantara-niruddhā citta-cetasikā dhammā paccuppanānaṃ<sup>3</sup> citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo ti.<sup>4</sup>

23.

Te eva vigatabhāvena upakārakattā VIGATAPACCAYO. Yath' āha : samanantaravigatā cittacetāsikā dhammā paccuppanānaṃ<sup>3</sup> citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo ti.

24.

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

Imesu pana catuvisatiyā paccayesu asammohatthaṃ :

Dhammato kālato ceva nānappakārabhedato,

Paccayuppanato ceva viññātabbo vinicchayo.

'Tattha dhammato ti imesu hi paccayesu sahetupaccayo<sup>5</sup>

<sup>1</sup> Bm. kabalī°.

<sup>2</sup> S. okāsādānena.

<sup>3</sup> Bm. paṭuppanānaṃ.

<sup>4</sup> Above, p. 7.

<sup>5</sup> Bm. omits sa.

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

*Kālato ti:*

Paccuppannā va hont' ettha paccayā dasa pañca ca.

Atītā eva pañcako te kāle dve pi nissito.

Tayo tikālikā ceva vimuttā cāpi kālato ti.

Etesu hi hetupaccayo saha-jāta-aññamañña-nissaya-purejāta-pacchājāta-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigata-paccayo ti ime paṇṇarasa paccayā paccuppannadhammā va honti. Anantarapaccayo samanantara-āsevana-natthi-vigata-paccayo ti ime pañca atītā yeva honti. Eko pana kamma-paccayo te paccuppannātīte dve pi kāle nissito hoti. Sesā ārammaṇapaccayo adhipatipaccayo upanissayapaccayo ti ime tayo paccayā tikālikā pi honti. Paññattiyā saddhiṃ nibbānassa<sup>1</sup> sangahitattā kālavimuttā pi ti evam ettha kālato pi vinīṇātabbo vinicchayo.

Nānappakārabhedato paccayuppannato ti imesaṃ pana dvinnāṃ padānaṃ attho niddesavāre āvibhavissati ti.<sup>2</sup>

*Uddesavāraṇṇanā samattā.<sup>3</sup>*

<sup>1</sup> S. nibbānassa.

<sup>2</sup> B. has a "doubtful" asterisk here.

<sup>3</sup> Bm. niṭṭhitā.

## II.

[Niddesavāra-vañṇanā.

## 1. Hetupaccayo.]

Idāni sabbe<sup>1</sup> pi te paccaye uddiṭṭha paṭipātiyā niddisitvā dassetuṃ *hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo ti ādim āha.*

Tattha *hetupaccayo* ti catuvisatīyā paccayesu nikkhattapaṭipātiyā sabbapaṭhamaṃ bhājetabbassa paduddhāro. Sesapaccayesu<sup>2</sup> iminā va nayena paṭhamaṃ bhājetabbapadaṃ<sup>3</sup> uddharitvā<sup>4</sup> vissajjanaṃ katan ti veditabbaṃ. Ayaṃ paṇ' ettha sambandho : yo paccayuddese *hetupaccayo* ti uddiṭṭho, so niddesato : *hetu hetusampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo ti evaṃ veditabbo.* Iminā va upāyena sabbapaccayesu bhājetabbassa padassa vissajjamena saddhiṃ sambandho veditabbo. Idāni *hetū hetusampayuttakānaṃ* ti ettha hetusampayuttakānaṃ ti avatvā *hetū hetusampayuttakānaṃ* ti kasmā vuttan ti? Paccayassa ceva paccayuppannānaṃ ca vavatthāpanato. Hetusampayuttakānaṃ ti hi vutte hetunā sampayuttakānaṃ hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante, asuko nāmadhammo hetupaccayena paccayo ti paccayavavatthānaṃ na paññāyeyya. Athā pi hetunā sampayuttakānaṃ hetusampayuttakānaṃ ti atthaṃ agahetvā<sup>5</sup> yesaṃ kesañci sampayuttakānaṃ hetu hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante hetunā vippayuttā cakkhuvīññādayo pi sampayuttakā yeva hetunā sampayuttā kusalādayo pi.

Tattha ayaṃ hetu asukassa nāma sampayuttakadhammassa paccayo ti paccayuppannavavatthānaṃ na paññāyeyya. Tasmā paccayaṃ ceva paccayuppannaṃ ca vavatthāpento *hetu hetusampayuttakānaṃ* ti āha. Tass' attho

<sup>1</sup> Above, p. 1: Paccayaniddesa. Bm. sabbā. <sup>2</sup> Bm. add's pi.

<sup>3</sup> S. bhājetabbaṃ, omitting padaṃ. <sup>4</sup> B. "doubtful" asterisk.

<sup>5</sup> Bm. agghetvā.

hetusampayuttakānaṃ kusalaḍi-dhammānaṃ yo hetu<sup>1</sup> sampayuttako hetu,<sup>2</sup> so hetu-paccayena paccayo. Tatrā pi paccayo ti avatvā hetupaccayenā ti vacanaṃ hetu no aññathā paccayabhāvapaṭisedhanatthaṃ. Ayaṃ hi hetu hetupaccayenā pi paccayo hoti saha-jātādi paccayenā pi. Tatrā 'ssa yvāyaṃ saha-jātādi paccayavasena aññathā pi paccayabhāvo, tassa paṭisedhanatthaṃ hetupaccayenā ti vuttaṃ.

Evaṃ sante pi taṃ-sampayuttakānaṃ ti avatvā kasmā *hetusampayuttakānaṃ* ti vuttan ti? Niddisitaḅbassa apākaṭattā. *Taṃ-sampayuttakānaṃ* ti hi vutte yena te taṃ<sup>3</sup>-sampayuttakā nāma honti, ayaṃ nāma so ti niddisitaḅbo apākaṭo, tassa apākaṭattā yena sampayuttā, te taṃ<sup>3</sup>-sampayuttakā ti vuccanti, taṃ sarūpato dassetuṃ *hetusampayuttakānaṃ* ti vuttaṃ.

*Taṃ-samuṭṭhānānaṃ* ti ettha pana niddisitaḅbassa pākaṭattā taṃ gahaṇaṃ kataṃ. Ayaṃ h' ettha attho : te hetū ceva<sup>4</sup> sampayuttakā ca dhammā samuṭṭhānā etesan ti taṃ-samuṭṭhānāni. Tesāṃ taṃ-samuṭṭhānaṃ, hetuto ceva hetusampayuttadhammehi ca nibbattānaṃ ti attho.

Iminā citta-samuṭṭhānarūpaṃ gaṇhati. Kiṃ pana taṃ cittato aññena pi samuṭṭhāti ti? Āma samuṭṭhāti. Sabbe pi hi cittacetasikā ekato va hutvā rūpaṃ samuṭṭhāpenti. Lokiyadhammadesanāya pana cittassa adhikabhāvato tathāvidhaṃ rūpaṃ cittasamuṭṭhānaṃ ti vuccati. Ten' ev' āha : *cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saha-jātapaccayena paccayo* ti.<sup>5</sup> Yadi evaṃ idhā pi taṃ-samuṭṭhānānaṃ ti avatvā cittasamuṭṭhānānaṃ ti kasmā na vuttan ti? Acittasamuṭṭhānānam pi sangaṇhaṇato. Pañhavārasmiṃ hi *paṭisandhikkhane vipākavyākato hetusampayuttakānaṃ dhammānaṃ*<sup>6</sup> kaṭattā ca rūpānaṃ hetupaccayena paccayo ti āgataṃ. Tassa sangaṇhanatthaṃ idha cittasamuṭṭhānānaṃ ti avatvā taṃ-samuṭṭhānānaṃ ti vuttaṃ. Tass' attho : cittajarūpaṃ ajanayamānā pi te hetu hetusampayuttakā dhammā saha-jātādi-paccayavasena samuṭ-

<sup>1</sup> S. yo yo, *omitting* hetu.

<sup>2</sup> Bm. *omits* hetu.

<sup>3</sup> Bm. *omits* taṃ.

<sup>4</sup> Bm. *adds* hetu-.

<sup>5</sup> *Above*, p. 8 (6).

<sup>6</sup> K. Bm. *khandhānaṃ*. Pt. II., Kusalattika, Pañh., § 1.



ṭhānaṃ etesaṃ ti taṃ-samuṭṭhānāni; tesāṃ taṃ-samuṭṭhānānaṃ pavatte cittaajānaṃ paṭisaṃdhiyaṃ ca kaṭattā rūpānaṃ pi hetu hetupaccayena paccayo ti. Iminā upāyena aññesu pi taṃ-samuṭṭhānānaṃ ti āgataṭṭhānesu attho veditabbo.

Kasmā pan' āyaṃ hetupaṭisaṃdhiyam eva kaṭattā rūpānaṃ hetupaccayo hoti, na pavatteti? Paṭisaṃdhiyaṃ kammajarūpānaṃ cittaapaṭibaddhavuttitāya. Paṭisaṃdhiyaṃ hi kammaja-<sup>1</sup>rūpānaṃ cittaapaṭibaddhā pavatti, cittavasena uppajjanti ceva tiṭṭhanti ca. Tasmiṃ hi<sup>2</sup> khaṇe cittaṃ cittajarūpaṃ janetuṃ na sakkoti. Tāni pi vinā cittena uppajjituṃ vā thātuṃ vā na sakkoti. Ten' ev' āha: *viññāṇapaccayā nāmarūpaṃ*.<sup>3</sup> *Tasmiṃ patitṭhite viññāṇe nāmarūpassa avakanti hoti* ti.<sup>4</sup> Pavattiyaṃ pana tesāṃ citte vijjamāne pi kammaapaṭibaddhā va pavatti, na cittaapaṭibaddhā. Avijjamāne cāpi<sup>5</sup> citte nirodhaṃ samāpannānaṃ uppajjanti yeva.

Kasmā pana paṭisaṃdhiikkhaṇe cittaṃ cittaajarūpaṃ janetuṃ na sakkoti ti? Kammavegakkhittatāya<sup>6</sup> ceva appaṭiṭṭhitavattṭhātāya ca dubbalattā. Taṃ hi tadā kammavegakkhittaṃ apurejātavattṭhukattā ca appaṭiṭṭhitavattṭhukan ti dubbalaṃ hoti, tasmā papāte patitamatto<sup>7</sup> puriso kiñci sippaṃ kātuṃ viya rūpaṃ janetuṃ na sakkoti.

Kammajarūpaṃ eva pan' assa citta-samuṭṭhānarūpaṭṭhāne tiṭṭhati. Taṃ ca kammajarūpass' eva bijatṭhāne tiṭṭhati. Kammaṃ pan' assa khettasadisāṃ, kilesā āpasadisā. Tasmā sante pi khetto āpe ca paṭhamuppattiyaṃ, bijānubhāvena rukkhuppatti viya, paṭisaṃdhiikkhaṇe cittaṃnubhāvena rūpakāyassa uppatti. Bije pana vigate pi pathavi-āpānubhāvena rukkhassa uparūparipavatti viya, vinā pi<sup>8</sup> cittena kammato va kaṭattā rūpānaṃ pavatti hoti ti veditabbā. Vuttam pi c' etaṃ: *kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṃhā sneho* ti.<sup>9</sup>

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

<sup>1</sup> Bm. paṭisaṃdhiyaṃ hi. S. omits kammaja.

<sup>2</sup> B. Tasmiṃ hi *always*.

<sup>3</sup> D., ii. 56.

<sup>4</sup> S., ii. 66.

<sup>5</sup> S. omits ca.

<sup>6</sup> S. °vegakhitta°. B. \*after kamma.

<sup>7</sup> S. patito.

<sup>8</sup> Bm. omits pi.

<sup>9</sup> A., i. 223.

Tattha arūpabhavo nāmokāso nāma. Tatra hi hadaya-vatthumattam pi rūpa-paccayaṅ vinā arūpadhammā va uppajjanti. Asaññabhavo rūpokāso nāma. Tatra hi paṭisandhicittamattam pi arūpapaccayaṅ vinā rūpadhammā va uppajjanti. Pañcavokārabhavo nāmarūpokāso nāma. Tatra hi vatthurūpamattam pi vinā paṭisandhiyaṅ arūpadhammā paṭisandhicittaṅ ca vinā kammajā pi rūpadhammā na uppajjanti; yuganandhā va rūpārūpānaṅ uppatti.

Yathā hi sassāmika-sarājake gehe sadvārapālake rājā-nattiṅ vinā paṭhamapaveso<sup>1</sup> natthi, aparabhāge pana vinā pi ānattiṅ purimānatti-ānubhāven' eva hoti, evam eva pañcavokāre paṭisandhiviññānarājassa<sup>2</sup> saḥajātādi-paccayaṅ vinā rūpassa paṭisandhivasena paṭhamuppatti nāma natthi, aparabhāge pana vinā pi paṭisandhiviññānassa saḥajātādi-paccayānubhāvaṅ purimānubhāvavasena laddhappavesassa kammato pavatti hoti. Asaññabhavo pana yasmā arūpokāso na hoti, tasmā tattha vinā va arūpapaccayā<sup>3</sup> asaññokāsattā rūpaṅ pavattati assāmike suñña-gehe attano gehe ca purisassa paveso viya. Arūpabhavo pi yasmā rūpokaso na hoti, tasmā tattha vinā va rūpapaccayā aññokāsattā arūpadhammā pavattanti. Pañcavokārabhavo pana rūpārūpokāso ti natth' ettha arūpapaccayaṅ vinā paṭisandhikkhaṇe rūpānaṅ uppatti ti. Iti ayaṅ hetu paṭisandhiyam eva kaṭattā rūpānaṅ paccayo hoti, na pavatteti. Nanu ca<sup>4</sup> hetu saḥajātānaṅ hetupaccayena paccayo ti vutte sabbo pi ayam attho gahito hoti? Atha kasmā *hetusampayuttakānaṅ dhammānaṅ tan-samutthānanaṅ ca rūpānaṅ* ti idaṅ gahitaṅ ti? Pavattiyaṅ kaṭattā rūpādīnaṅ paccaya-bhāvapaṭibāhanato. Evaṅ hi satiyāni pavattiyaṅ<sup>5</sup> hetunā saha ekakkhaṇe kaṭattā rūpāni ceva utu-āhāra-samutthānāni ca jāyanti. Tesam pi hetu hetupaccayo ti āpajjeyya. Na ca so tesāṅ paccayo, tasmā tesāṅ paccayabhāvassa paṭibāhanattham etaṅ gahitaṅ ti veditabbaṅ.

Idāni nānappakārabhedato paccayuppannato ti imesaṅ

<sup>1</sup> Bm. paṭhamapaveso nāma natthi.

<sup>2</sup> Sic.

<sup>3</sup> S. °paccayaṅ.

<sup>4</sup> Bm. omits.

<sup>5</sup> S pavattiyaṅ.

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

Tattha kusalahetu bhūmantara-kāmāvacarādibhedena catubbidho.

Akusalahetu kāmāvacaro va.

Vipākahetu kāmāvacarādi-bhedena catubbidho.

Kiriyahetu kāmāvacaro rūpāvacaro arūpāvacaro ti tividho.

Tattha kāmāvacara-kusalahetu nāmato alobhādivasena tividho.

Rūpāvacarādi-kusalahetusu pi es' eva nayo.

Akusalahetu lobhādivasena tividho.

Vipāka-kiriyahetu pana lobhādivasen' eva tayo tayo<sup>1</sup> hontī. Taṃ taṃ citta-sampayogavasena pana tesāṃ tesāṃ<sup>1</sup> hetuṇaṃ nānappakārabhedo yevā ti evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Paccayuppannato ti iminā paccayena ime dhammā uppajjanti, imesaṃ pana<sup>2</sup> dhammānaṃ ayaṃ paccayo ti evam pi viññātabbo<sup>3</sup> ti attho.

Tattha imasmiṃ tāva hetupaccaye kāmāvacara-kusalahetu kāmabhava-rūpabhavesu attanā sampayuttadhammānaṃ ceva cittasamuṭṭhāna-rūpānaṃ ca hetupaccayo hoti;<sup>4</sup> arūpabhava sampayuttadhammānaṃ yeva. Rūpāvacara-kusalahetu kāmabhava-rūpabhavesu yeva sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpānaṃ ca hetupaccayo. Arūpāvacara-kusalahetu kāmāvacara-kusalahetusadisō va. Tathā apariyāpanna - kusalahetu ; tathā akusalahetu. Kāmāvacara-vipākahetu pana kāmabhavasmiṃ yeva attanā<sup>5</sup> sampayuttadhammānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ pavatte cittasamuṭṭhānarūpānaṃ ca hetupaccayo. Rūpāvacaravipākahetu rūpabhava vūttappakāraṇaṃ yeva hetupaccayo. Arūpāvacara<sup>6</sup>-vipākahetu arūpabhava sampayuttakānaṃ yeva hetupaccayo. Apariyāpanna-vipākahetu

<sup>1</sup> S. omits.    <sup>2</sup> Bm. nāma.    <sup>3</sup> S. evaṃ vinicchayo viññātabbo.

<sup>4</sup> S. hetupaccayena paccayo.    <sup>5</sup> S. attano.

<sup>6</sup> Bm. arūpa for arūpāvacara.



kāmabhava-rūpabhavesu sampayuttakānaṅ ceva citta-samuṭṭhānarūpānaṅ ca. Arūpabhave arūpadhammānaṅ yeva hetupaccayo. Kiriya hetusu pana tebhūmakesu pi kusalahetusadisō va paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

*Hetupaccayaniddeso nitthito.*

## 2.

Ārammaṇapaccayaniddese rūpāyatanan ti rūpasankhātaṅ āyatanan. Sesesu pi es' eva nayo. *Cakkhuvīññāna-dhātuyā* ti cakkhuvīññānasankhātāya dhātuyā. Sesapadesu pi es' eva nayo. *Taṅ-sampayuttakānan* ti tāya cakkhuvīññānadhātuyā sampayuttānaṅ tiṇṇaṅ khandhānan ti sabbesam pi cakkhu<sup>1</sup>-pasādavatthukānaṅ catunnaṅ khandhānaṅ rūpāyatanan ārammaṇapaccayena paccayo ti attho. Ito paresu pi es' eva nayo. *Manodhātuyā* ti<sup>2</sup> sampayuttadhammāya tividhāya pi manodhātuyā rūpāyatanādini pañca ārammaṇapaccayena paccayo, no ca kho ekakkhaṇe. *Sabbe dhammā* ti etāni ca rūpāyatanādini pañca avasesā ca sabbe pi ñeyyā dhammā imā cha dhātuyo ṭhapetvā sesāya sampayuttadhammāya manovīññānadhātuyā ārammaṇapaccayena paccayo ti attho. *Yaṅ yaṅ dhammaṅ ārabbhā* ti iminā ye ete etāsaṅ sattannaṅ viññānadhātūnaṅ ārammaṇadhammā vuttā, te tāsāṅ dhātūnaṅ ārammaṇan katvā uppajjanakkhaṇe yeva ārammaṇapaccayo hontī ti dīpeti. Evaṅ hontā pi ca na ekato hontī. Yaṅ yaṅ ārabbhā ye ye uppajjanti, tesāṅ tesāṅ te te visuṅ visuṅ ārammaṇapaccayo hontī ti pi<sup>3</sup> dīpeti. *Uppajjanti* ti idaṅ yathā najjo sandanti, pabbatā tiṭṭhanti ti sabbakālasangahavasena [vuccati<sup>4</sup>] evaṅ vuttan ti veditabbaṅ. Tena ye pi ārabbhā ye<sup>4</sup> uppajjinsu, ye pi uppajjissanti, te sabbe ārammaṇapaccayen' eva uppajjinsu ca uppajjissanti cā ti siddhaṅ hoti. *Cittacetāsikādhammā* ti idaṅ ye ye dhammā ti vuttānaṅ sarūpato

<sup>1</sup> S. °ppa.

<sup>2</sup> Above, p. 2 (2).

<sup>3</sup> B. omits.

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

nidassanaṅ.<sup>1</sup> *Te te dhammā ti te te ārammaṇadhammā. Tesāṅ tesāṅ ti tesāṅ tesāṅ citta-cetasikadhammānaṅ. Ayaṅ tāv' ettha pālivannaṇā.*

Idaṅ pana ārammaṇaṅ nāma rūpārammaṇaṅ, sadda-gandha-rasa-phoṭṭhabba<sup>2</sup>-dhammārammaṇaṅ ti koṭṭhāsato chabbidhaṅ hoti.

Tattha ṭhapetvā paññattiṅ, avasesaṅ bhūmito kāmāvacaraṅ . . . pe . . . apariyāpannaṅ ti catubbidhaṅ hoti.

Tattha kāmāvacaraṅ kusalākusalavipāka-kiriyarūpabhedato pañcavidhaṅ.

Rūpāvacaraṅ kusalavipāka-kiriyato tividhaṅ. Tathā arūpāvacaraṅ.

Apariyāpannaṅ kusalavipākanibbānavasena tividhaṅ hoti.

Sabbam eva vā etaṅ kusalākusala-vipāka-kiriya-rūpanibbāna<sup>3</sup>-paññatti-bhedato sattavidhaṅ hoti.

Tattha kusalaṅ bhūmibhedato catubbidhaṅ hoti. Akusalaṅ kāmāvacaram eva. Vipākaṅ catubhūmakaṅ.<sup>4</sup> Kiriyāṅ tibhūmakaṅ. Rūpaṅ ekabhūmakaṅ kāmāvacaram eva. Nibbānam pi ekabhūmakaṅ apariyāpannam eva. Paññatti bhūmivimuttā<sup>5</sup> ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne paṇ' etasmiṅ ārammaṇe kāmāvacarakusalārammaṇaṅ kāmāvacarassa kusalassa rūpāvacarakusalassa akusalassa kāmāvacara-vipākassa kāmāvacarakiriyassa rūpāvacara-kiriyassa cā ti imesaṅ channaṅ rāsīnaṅ ārammaṇapaccayo hoti. Rūpāvacara-kusalārammaṇaṅ tesu chasu rāsīsu kāmāvacaravipākavajjānaṅ pañcannaṅ rāsīnaṅ ārammaṇapaccayo hoti. Arūpāvacarakusalārammaṇaṅ kāmāvacarakusalassa rūpāvacarakusalassa arūpāvacarakusalassa akusalassa arūpāvacaravipākassa kāmāvacarakiriyassa rūpāvacarakiriyassa arūpāvacarakiriyassa cā ti imesaṅ aṭṭhannaṅ rāsīnaṅ ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaṅ kāmāvacarakiriyassa cā ti imesaṅ aṭṭhannaṅ rāsīnaṅ ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaṅ kāmāvacarakiriyassa cā ti imesaṅ aṭṭhannaṅ rāsīnaṅ ārammaṇapaccayo hoti.

<sup>1</sup> S. dassanaṅ.

<sup>2</sup> S. poṭṭh°.

<sup>3</sup> S. nibbāna.

<sup>4</sup> S. bhūmikaṅ.

<sup>5</sup> Bm. °vinimuttā.



taṅ taṅ paccayuppannā nāma hontī ti evaṃ ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Ārammaṇapaccayaniddeso nitthito.*

3.

Adhipatipaccayaniddese<sup>1</sup> *chandādhīpati* ti chandasankhāto adhipati. Chandaṅ dhuraṅ katvā, chandaṅ jeṭṭhakaṅ katvā, cittupattikāle uppannassa kattukamyatā-chandass' etaṅ nāmaṅ.<sup>2</sup> Seseu pi es' eva nayo.

Kasmā pana yathā hetupaccayaniddese *hetū hetusampayuttakāna* ti vuttaṅ, evaṃ idha adhipati adhipatisampayuttakāna ti avatvā, *chandādhīpati chandasampayuttakāna* ti ādinā nayena desanā katā ti? Ekakkhaṇe abhāvato. Purimanayasmiṅ hi dve tayo hetū ekakkhaṇe pi hetupaccayo honti, mūlaṭṭhena upakārabhāvassa avijahanato. Adhipati pana jeṭṭhakaṭṭhena upakārako, na ca ekakkhaṇe bahu jeṭṭhakā nāma hontī; tasmā ekato uppannānam pi nesāṅ ekakkhaṇe adhipatipaccayabhāvo natthi. Tassa adhipatipaccayabhāvassa ekakkhaṇe abhāvato idha evaṅ desanā katā ti.

Evaṅ saha-jātādhipatiṅ dassetvā idāni ārammaṇādhipatiṅ dassetuṅ *yaṅ yaṅ dhammaṅ garuṅ katvā* ti ādi āradḍhaṅ. Tattha *yaṅ yaṅ dhamma* ti yaṅ yaṅ ārammaṇadhammaṅ. *Garuṅ katvā* ti garukāra-cittikāra-vasena vā assāda<sup>3</sup>-vasena vā garuṅ<sup>4</sup> bhārikaṅ<sup>5</sup> laddhabbaṅ avijahitabbaṅ anavaññātaṅ katvā; *te te dhammā* ti te te garukātabbadhammā. *Tesaṅ tesaṅ* ti tesaṅ tesaṅ garukāradhammaṅ. *Adhipatipaccayenā* ti ārammaṇādhipaccayena paccayo hotī ti ayaṅ tav' ettha pālivaṇṇanā.

Ayaṅ pana adhipati nāma saha-jātārammaṇavasena duvidho.

• Tattha saha-jāto chandādivasena catubbidho.

Tesu ekeko kāmāvacarādivasena bhūmito catubbidho.

<sup>1</sup> Above, p. 2 (8).

<sup>2</sup> Cf. *Asl.*, 212, 370.

<sup>3</sup> S. assādana?

<sup>4</sup> S. garu.

<sup>5</sup> Bm. bhāriyaṅ.



Tattha kāmāvacaro kusalākusala-kiriyavasena tividho.  
Akusalaṅ patvā pan' ettha<sup>1</sup> vīmaṅsādhīpati na labbhati.  
Rūpārūpāvacaro kusalakiriyavasena duvidho.

Apariyāpanno kusalavipākavasena duvidho [va].<sup>2</sup> Ārammaṇādhīpati pana jātibhedato kusala-akusala-vipākakiriya-rūpa-nibbāna<sup>3</sup>-vasena chabbidho ti evam ettha nānappakārabhedato<sup>4</sup> viññātabbo vinicchayo.

Evaṅ bhinne pan' ettha saha-jātādhīpatimhi tāva kāmāvacarakusalakiriyasamkhāto adhipati duhetuka-tihetukesu cittuppādesu chandādinaṅ aññatarāṅ jeṭṭhakaṅ katvā uppattikāle attanā sampayuttadhammānaṅ ceva citta-samuṭṭhānarūpassa ca adhipatipaccayo hoti. Rūpāvacarakusalakiriyasamkhāte pi es' eva nayo. Ayaṅ pana ekanten' eva labbhati. Na hi te dhammā saha-jātādhīpatiṅ vinā uppajjanti. Arūpāvacarakusalakiriyasamkhāto pana pañcavokāre rūpāvacara-adhipati sadiso va. Catuvokāre pana sampayuttadhammānaṅ yeva adhipatipaccayo hoti. Tathā tatthuppanno sabbo pi kāmāvacarādhīpati. Apariyāpanno kusalato pi vipākato pi pañcavokāre ekanten' eva sampayuttadhammānaṅ ca citta-samuṭṭhānarūpanāṅ ca adhipatipaccayo hoti, catuvokāre arūpadhammānaṅ yeva. Akusalo kāmabhava micchattaniyatācittesu dve paṭighacittesu ca<sup>5</sup> ekanten' eva sampayuttānaṅ ca citta-samuṭṭhānarūpanāṅ ca adhipatipaccayo hoti.<sup>6</sup> Aniyato kāmabhavarūpabhavesu attano adhipatikāle tesāṅ yeva. Arūpabhavarūpadhammānaṅ yeva adhipatipaccayo hoti. Ayaṅ tāva saha-jātādhīpatimhi nayo.

Ārammaṇādhīpatimhi pana kāmāvacarakusalo ārammaṇādhīpati kāmāvacarakusalassa lobhasahagatā kusalassā ti imesaṅ dvinnāṅ rāsinaṅ ārammaṇādhīpatipaccayo hoti. Rūpāvacarārūpāvacare pi kusalārammaṇādhīpatimhi es' eva nayo.

Apariyāpannakusalo pana ārammaṇādhīpati kāmāvacarato nānasampayuttakusalassa ceva nānasampayuttakiriyassa ca ārammaṇādhīpatipaccayo hoti.

<sup>1</sup> B. *has asterisk.*

<sup>2</sup> Bm. omits.

<sup>3</sup> Bm. nibbānānaṅ.

<sup>4</sup> Bm. °ppakārato.

<sup>5</sup> S. omits last three words.

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



Akusalo pana ārammaṇādhipati nāma lobhasahagata-cittuppādo vuccati. So lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Kāmāvacaro pana vipākārammaṇādhipati lobhasahagatākusalass' eva ārammaṇādhipati paccayo hoti. Tathā rūpāvacarārūpāvacara-vipākārammaṇādhipati.<sup>1</sup>

Lokuttaro pana vipākārammaṇādhipati kāmāvacarato ñāṇasampayuttakusalakiriyānaṃ yeva ārammaṇādhipati-paccayo hoti.

Kāmāvacarādibhedato pana tividho pi kiriyārammaṇādhipati lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Catusamutthānikarūpasankhāto rūpakkhando ārammaṇādhipati lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Nibbānaṃ kāmāvacarato ñāṇasampayuttakusalassa ñāṇasampayuttakiriyassa lokuttarakusalassa lokuttaravipākassa cā ti<sup>2</sup> imesaṃ catunnaṃ rāsīnaṃ ārammaṇādhipatipaccayo hoti ti evam ettha paccayuppannato pi viññātabbo vinichayo ti.

*Adhipatipaccayaniddeso nīttihito.*

4.

Anantarapaccayaniddese *manodhātuyā* ti vipākamanodhātuyā. *Manoviññādhātuyā* ti santīraṇakiccāya ahetukavipākamanoviññādhātuyā. Tato paraṃ pana voṭṭhapana<sup>3</sup>-javaṇa-tadārammaṇa-bhavanga-kiccā manoviññādhātuyō vattabbā siyuṃ, tā avuttā pi iminā nayena veditabbā ti nayaṃ dassetvā desanā sankhittā.

*Purimā purimā kusalā dhammā* ti<sup>4</sup> ādike ca chaṭṭhanaye tā sangahitā ti pi idha na vuttā ti veditabbā.

Tattha *purimā purimā* ti chasu dvāresu pi anantarātītā kusalajavanadhammā daṭṭhabbā. *Pacchīmānaṃ pacchīmānaṃ* ti anantaraṃ uppajjamānānaṃ yeva. *Kusalānaṃ* ti sadi-

<sup>1</sup> S. *ends sentence at arūpāvacaro.*

<sup>2</sup> S. °vipākassāti.

<sup>3</sup> Bm. voṭṭhabbana. *So again below.*

<sup>4</sup> *Above, p. 8 (4).*



sakusalānaṃ. *Aryākatānaṃ* ti idaṃ pana kusalānantaraṃ tadārammaṇa-bhavanga-phalasaṃpattivasena vuttaṃ. Akusalamūlake *avyākatānaṃ* ti tadārammaṇa-bhavanga-sankhātānaṃ yeva. Avyākatamūlake *avyākatānaṃ* ti āvajjana-javanavasena vā bhavangavasena vā pavattānaṃ kiriyavipākavyākatānaṃ, kiriyamanodhātuto patthāya pana yāva voṭṭhappanakiccā manoviññānadhātu tāva pavattesu vithicittesu pi ayaṃ nayo labbhat'eva. *Kusalānaṃ* ti pañcadvāre voṭṭhappanānantarānaṃ paṭhamajavanakusalānaṃ. *Akusalanānaṃ*<sup>1</sup> ti pade pi es'eva nayo. *Yesaṃ yesaṃ* ti idaṃ sabbesaṃ pi anantarapaccayadhammānaṃ sankhepalakhaṇaṃ ti ayaṃ tāv'ettha pālivannaṇā.

Ayaṃ pana anantarapaccayo nāma, tḥapetvā nibbānaṃ, catubhūmako arūpadhammārāsi yevā ti veditabbo. So jātivāsena kusalākusalavipākakiriyato catudhā bhijjati.

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

Evaṃ bhinne pan'ettha kāmāvacarakusalato anantarapaccayo attanā sadisass'eva kāmāvacarakusalassa anantarapaccayo hoti. Nāṇasampayuttakāmāvacarakusalato pana rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassa ti imesaṃ tinnāṃ<sup>2</sup> rāsīnaṃ anantarapaccayo hoti. Kāmāvacarakusalato ca<sup>3</sup> kāmāvacaravipākassa rūpāvacara<sup>4</sup> arūpāvacaravipākassa nāṇasampayutto lokuttaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacarakusalato rūpāvacarakusalassa nāṇasampayuttakāmāvacaravipākassa rūpāvacaravipākassā ti imesaṃ tinnāṃ rāsīnaṃ anantarapaccayo hoti. Arūpāvacarakusalato tesāṃ dvinnāṃ vipākānaṃ attano kusalassa vipākassa cā ti avisesena catunnaṃ rāsīnaṃ anantarapaccayo hoti; visesena pan'ettha nevaṣaṇṇā-nāsaṇṇāyatana-kusalato anāgāmi-phala-sankhātassa lokuttaravipākassā pi anantarapaccayo hoti. Lokuttarakusalato lokuttaravipākass'eva anantarapaccayo

<sup>1</sup> S. akusalamūlānaṃ ti.

<sup>2</sup> S. omiṭṭa.

<sup>3</sup> S. tinnāṃ *always*.

<sup>4</sup> Bm. °vacarārūpā°.

hoti. Akusalo avisesena akusalassa ceva kusalākusalavipākassa ca ; visesena pan' ettha sukhamajjhatta vedanā sampayutto akusalo rūpāvacara-arūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Kāmāvacaravipāko kāmāvacaravipākassa ñānasampayutto vā ñāṇavippayutto vā vipāko kāmāvacarakiriyāvajjanassa, ñānasampayutto vipāko pan' ettha paṭisandhivasena uppajjamānassa rūpāvacarārūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacaravipāko sahetukāmāvacaravipākassa rūpāvacarārūpāvacara-vipākassa kāmāvacarakiriyāvajjanassā ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Arūpāvacaravipāko ti hetukakāmāvacaravipākassa arūpāvacaravipākassa kāmāvacarakiriyāvajjanassā ti tiṇṇaṃ rāsīnaṃ anantarapaccayo hoti. Lokuttaravipāko tihetukakāmāvacaravipākassa rūpāvacarārūpāvacaralokuttaravipākassā ti catunnaṃ rāsīnaṃ anantarapaccayo hoti. Kāmāvacarakiriyāṃ kāmāvacarakusalassa<sup>1</sup> akusalassa catubhūmakavipākassa tebhūmakakiriyassā ti navannaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacarakiriyāṃ<sup>2</sup> tihetukakāmāvacaravipākassa rūpāvacaravipākassa rūpāvacarakiriyassā ti tiṇṇaṃ rāsīnaṃ anantarapaccayo hoti. Arūpāvacarakiriyāṃ<sup>2</sup> tihetukakāmāvacaravipākassa rūpāvacarārūpāvacara-lokuttaravipākassa arūpāvacarakiriyassā ti pañcannaṃ rāsīnaṃ anantarapaccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Anantarapaccayaniddeso nīṭṭhito.*

5.

Samanantarapaccayaniddeso iminā samānagatiko va. Ime pana dve paccayā mahāvittḥārā, tasmā sabbacittupattivasena tesāṃ upaparikkhitvā vittḥāro gahetabbo.

*Samanantarapaccayaniddeso nīṭṭhito.*

<sup>1</sup> Bm. kusalākusalassa.

<sup>2</sup> S. Ririṃ.

## 6.

Sahajātapaccayaniddese aññamaññān ti añño aññassa. Iminā va etesaṃ dhammānaṃ ekakkhāṇe paccayabhāvañ ceva paccayuppannabhāvañ ca dīpeti. Okkantikkhāṇe ti pañcavokāre<sup>1</sup> paṭisandhikkhāṇe; tasmiṃ hi khāṇe nāmarūpaṃ okkantaṃ viya, pakkhandantaṃ viya, paralokato imaṃ lokaṃ āgantvā pavisaṃtaṃ viya uppajjati; tasmā so khāṇo okkantikkhāṇo ti vuccati. Ettha ca rūpaṃ ti hadaya-vatthumattam eva adhippetāṃ. Taṃ hi nāmassa nāmañ ca tassa aññamaññaṃ sahajātapaccayaṭṭhaṃ pharati. Citta-cetasikā ti pavattiyaṃ cattāro khandhā. Sahajātapaccayena ti ettha cittasamutṭhānarūpā citta-cetasikānaṃ paccayaṭṭhaṃ na pharanti; tasmā aññamaññān ti na vuttaṃ. Tathā upādārūpābhūtānaṃ; rūpino dhammā arūpīnaṃ dhammānaṃ ti hadaya-vatthu catunnaṃ khandhānaṃ. Kiñci<sup>2</sup> kāle ti kismiñci kāle. Sahajātapaccayena ti paṭisandhiṃ sandhāya vuttaṃ. Na sahajātapaccayena ti pavattiṃ sandhāya vuttaṃ.

Ayaṃ pana : cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo ti evaṃ chahi koṭṭhāsehi ṭhito. Tattha tayo koṭṭhāsā aññamaññavasena vuttā, tayo na aññamaññavasena. Tattha paṭhamakoṭṭhāse arūpam eva paccayo ca paccuppannañ ca. Dutiye rūpam eva. Tatiye nāmarūpaṃ. Catutthe paccayo arūpaṃ, paccayuppannaṃ rūpaṃ. Pañcame paccayo pi paccayuppannam pi rūpam eva. Chatṭhe paccayo rūpaṃ, paccayuppannaṃ arūpan ti ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana sahajātapaccayo jātivasena : kusalo, akusalo, vipāko, kiriyaṃ,<sup>3</sup> rūpan ti pañcadhā bhijjati. Tattha kusalo bhūmito catubbidho hoti. Akusalo ekavidho. Vipāko catubbidho. Kiriya-sankhāto tividho. Rūpaṃ ekavidhaṃ kāmāvacaram evā ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha catubhūmakam pi kusalaṃ pañcavokārabhave attanā sampayuttadhammānañ<sup>4</sup> ca saha-

<sup>1</sup> Bm. pañcavokārabhave.

<sup>2</sup> S. kañci.

<sup>3</sup> S. 'kiriya.

<sup>4</sup> Bm. °nañ ceva, omitting what follows till citta-samutṭhāna°.

jātapaccayo hoti. Yaṅ pan' ettha rūpaṅ na samuṭṭhāpeti cittasamuṭṭhānarūpassa ca sahaajātapaccayo hoti. Tathā akusalaṅ. Yaṅ pan' ettha arūpe uppajjati, taṅ arūpa-dhammānaṅ yeva sahaajātapaccayo hoti. Kāmavacara-rūpāvacaravipākaṅ cittasamuṭṭhānarūpassa ceva sampayuttadhammānaṅ ca sahaajātapaccayo hoti. Yaṅ pan' ettha rūpaṅ na samuṭṭhāpeti, taṅ sampayuttadhammānaṅ yeva. Yaṅ paṭisandhiyaṅ uppajjati, taṅ kaṭattā rūpānaṅ cā pi<sup>1</sup> sahaajātapaccayo hoti. Arūpāvacaravipākaṅ sampayuttadhammānaṅ yeva. Lokuttaravipākaṅ pañcavokāre sampayuttadhammānaṅ ceva cittasamuṭṭhānarūpānaṅ ca. Catuvokāre arūpānaṅ yeva. Kāmāvacara-arūpāvacarakiriya pañcavokāre sampayuttānaṅ<sup>2</sup> ceva cittasamuṭṭhānarūpānaṅ ca sahaajātapaccayo hoti, catuvokāre, arūpānaṅ yeva.<sup>3</sup> Rūpāvacara - kiriyaśampayuttadhammānaṅ ceva citta-samuṭṭhānarūpānaṅ ca ekantena sahaajātapaccayo hoti. Catusamuṭṭhānikassa rūpassa kammamuṭṭhānarūpe ekaṅ mahābhūtaṅ tinnāṅ, tīṇi ekassa, dve<sup>4</sup>-tinnāṅ mahābhūtaṅ, mahābhūtā upādā-rūpassa sahaajātapaccayena paccayo. Kāmāvacara - rūpāvacara - paṭisandhikkhane vatthurūpaṅ vipāka - khandhānaṅ<sup>5</sup> sahaajātapaccayena paccayo. Utu-cittāhārasamuṭṭhānesu pana mahābhūtāni aññamaññaṅ ceva upādā-rūpassa ca sahaajātapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Sahaajātapaccayaniddeso niṭṭhito.*

## 7.

Aññamañña-paccayaniddese sahaajātapaccayaniddesassa purimānaṅ tinnāṅ koṭṭhāsānaṅ vasena pāli-āgatā. Tassā tattha vuttasadisā va<sup>6</sup> vaṇṇanā ti puna na gahitā. Ayaṅ pi ca aññamañña-paccayo jātivasena kusalo, akusalo, vipāko, kiriyaṅ,<sup>7</sup> rūpaṅ ti pañcadhā bhinno.

<sup>1</sup> S. cāti.

<sup>3</sup> S. *substitutes* sampayuttakānaṅ.

<sup>5</sup> Bm. -kkhandhā°.

<sup>6</sup> S. *omits*.

<sup>2</sup> Bm. °yuttakānaṅ.

<sup>4</sup> Bm. dvinnāṅ.

<sup>7</sup> S. kiriyaṅ.

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

Evajā bhinne pan' ettha sabbam pi catubhūmakajā kusa-  
lajā attanā sampayuttadhammānajā aññamaññapaccayena  
paccayo. Tathā akusalajā. Vipāke pana kāmāvacararūpā-  
vacara-vipākajā paṭisandhiyajā vatthurūpassa pavatte sam-  
payuttadhammānajā yeva;<sup>1</sup> arūpāvacaralokuttaravipākajā  
sampayuttadhammānajā yeva aññamaññapaccayena paccayo.  
Sabbam pi kiriyaajā sampayuttadhammānajā yeva añña-  
maññapaccayena paccayo. Catusamuṭṭhānika - rūpassa  
kammāsamūṭṭhāne ekaajā mahābhūtaajā tiṇṇajā, tiṇi ekassa,  
dve dvinnajā mahābhūtānajā aññamaññapaccayena pac-  
cayo hoti. Kāmāvacararūpāvacara-paṭisandhiyajā vatthu-  
rūpajā vipākakkhandhānajā aññamaññapaccayena paccayo.  
Utu-cittāhāra-samuṭṭhānesu mahābhūtān' eva mahābhū-  
tānajā aññamaññapaccayena paccayo ti. Evam ettha  
paccayuppannato pi viññātabbo vinicchayo ti.

*Aññamaññapaccayaniddeso niṭṭhito.*

## 8.

Nissayapaccayaniddese saha-jātapaccayaniddessassa puri-  
mānajā pañcannaajā koṭṭhāsānajā vasena saha-jātanissayana-  
yajā<sup>2</sup> dassetvā puna chaṭṭhena koṭṭhāsena purejātanissaya-  
nāyajā dassetuajā cakkhāyatanaajā cakkhaviññānadhātuyā ti<sup>3</sup>  
ādi āradhajā.

Tattha yajā rūpajā nissāyā ti vatthurūpajā sandhāya  
vuttaajā. Taajā hi nissāya tividhā manodhātu, ṭhapetvā arūpa-  
vipākajā, dvāsattatividhā manoviññānadhātū ti imāni  
pañcasattati cittāni vattantī ti ayaajā tāv' ettha pāli-  
vaṇṇanā. Ayam pi nissayapaccayo jātivasena kusalādi-  
bhedato pañcadhā va bhijjati.

Tattha kusalo bhūmito catubbidho va, akusalo ekavidho

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

<sup>2</sup> S. °nissayāni.

<sup>3</sup> Above, p. 4 (8).

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

Evaṅ bhinne pan' ettha catubhūmakam pi kusalaṅ pañcavokāre sampayuttakhandhānaṅ ceva cittasamuṭṭhānarūpassa ca nissayapaccayena paccayo hoti. Tathā akusalaṅ. Yaṅ pan' ettha āruppe<sup>1</sup> uppajjati, taṅ arūpadhamānaṅ yeva nissayapaccayo hoti. Kāmāvacara-rūpāvacaraṭṭhānavipākaṅ pavatte sampayuttadhammānaṅ ceva cittasamuṭṭhānarūpassa ca, paṭisandhiyaṅ kaṭattā rūpassā pi nissayapaccayena paccayo hoti. Arūpāvacaravipākaṅ sampayuttakhandhānaṅ yeva hoti. Lokuttaravipākaṅ pañcavokāre sampayuttakānaṅ ceva cittasamuṭṭhānarūpassa ca nissayapaccayena paccayo hoti, catuvokāre arūpass' eva nissayapaccayo hoti. Kāmāvacara-rūpāvacarakiriyaṅ pañcavokāre sampayuttakānaṅ ceva cittasamuṭṭhānarūpassa ca nissayapaccayo hoti, catuvokāre arūpānaṅ yeva. Rūpāvacarakiriyaṅ<sup>2</sup> sampayuttakānaṅ ceva cittasamuṭṭhānarūpassa ca ekantena nissayapaccayo hoti. Catusamuṭṭhānikarūpassa ca kammaṣamuṭṭhānarūpe ekaṅ mahābhūtaṅ tiṇṇaṅ, tiṇi ekassa, dve dvinnaṅ mahābhūtānaṅ, mahābhūtā upādā-rūpānaṅ, vatthurūpaṅ pañcavokārabhave catubhūmakakusalassa akusalassa, ṭhapetvā āruppavipākaṅ<sup>1</sup> ceva dve pañcaviññānāni ca sesa<sup>3</sup>-tebhūmakavipākassa tebhūmakakiriyaṣṣā ti imesaṅ dhammarāsiṅaṅ<sup>4</sup> nissayapaccayo hoti. Cakkhāyatanādīni pañca-sampayuttakānaṅ cakkhaviññānādīnaṅ nissayapaccayo hoti. Utucittāhārasamuṭṭhānesu pana mahābhūtāni mahābhūtānaṅ ceva upādā-rūpassa ca nissayapaccayena paccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Nissaya paccayaniddeso niṭṭhito.*

9.

Upanissayapaccayaniddese *purimā purimā* ti anantarūpanissaye samanantarātītā labbhanti. Ārammaṇūpanissaya-

<sup>1</sup> Cf. *above*, p. 37, arūpe.   <sup>2</sup> S. kiriya.

<sup>3</sup> S. sesaṅ.

<sup>4</sup> Bm. dhammānaṅ for dhammarāsiṅaṅ

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

*Ārammaṇūpanissayo pakatūpanissayo. Arammaṇūpanissayo dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati ditṭhi uppajjati. Pubbe suciṅṅāni garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati ditṭhi uppajjati. Jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā assādeti abhinandati. Taṃ garuṃ katvā rāgo uppajjati ditṭhi uppajjati. Pakatūpanissayo saddhaṃ upanissāya mānaṃ jappeti ditṭhiṃ gaṇhāti. Sīlaṃ, suttaṃ, cāgaṃ, paññaṃ upanissāya mānaṃ jappeti ditṭhiṃ gaṇhāti. Saddhā, sīlaṃ, suttaṃ, cāgo, paññā rāgassa dosassa mohassa mānassa ditṭhiyā patthanāya upanissayapaccayena paccayo ti<sup>2</sup> imaṃ nayaṃ sandhāya vuttaṅ.*

Kusalena avyākate tayo pi labbhanti. Tathā akusalena akusale. Akusalena pana kusale samanantarātītā na labbhanti. Tena vuttaṅ : *kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti. Idam pi hi : akusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo. Pakatūpanissayo rāgaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādeti, dosaṃ, mohaṃ, mānaṃ, ditṭhiṃ, patthanāṃ, upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppādeti. Rāgo, doso, moho, māno, ditṭhi, patthanā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo. Pāṇaṃ hantrā tassa paṭighātathāya dānaṃ deti ti<sup>2</sup> ādinā nayaṃ Pañhāvāre āgataṃ pakatūpanissayam eva sandhāya vuttaṅ.*

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

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

<sup>1</sup> S. rāsi. Bm. rāsayo\*.

<sup>2</sup> Pt. II., Kusalattika, Pañhāvāra, § 9.



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

*Puggalo* pi *senāsanam* pi ti idaṇ pada<sup>1</sup>-dvayañ pakatūpanissayavasena vuttaṇ. Idaṇ hi dvayaṇ kusalākusala-pavattiyā balavapaccayo hoti. Paccayabhāvo c' assa pan' ettha pariyāyavasena veditabbo.<sup>2</sup> Ayaṇ tāv' ettha pāli-vannaṇā.

Ayaṇ pana upanissayapaccayo nāma saddhiṇ ekaccāya paññattiyā sabbe pi catubhūmakadhammā. Vibhāgato pana ārammaṇūpanissayādivasena tividho hoti. Tattha ārammaṇūpanissayo ārammaṇādhipatinā ninnānākaraṇo ti heṭṭhāvuttanayen' eva nānappakārabhedato gahetabbo. Anantarūpanissayo anantarapaccayena ninnānākaraṇo. So pi heṭṭhā vuttanayen' eva nānappakārabhedato gahetabbo.<sup>3</sup> Paccayuppannato pi nesay tattha vuttanayen' eva vinicchayo veditabbo.

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

Evaṇ bhinne pan' ettha tebhūmakakusalo catubhūmakassā<sup>4</sup> pi kusalassa akusalassa vipākakiriyaṇ ti catunnaṇ rāsīnaṇ pakatūpanissayo hoti. Lokuttaro akusalass' eva na hoti. Amhākaṇ ācariyena lokuttaradhammo nibbattito ti iminā pana nayena aññesaṇ akusalassā pi hoti. Yassa vā uppajjissati, tassā pi anuttaresu vimokkhesu pi 'haṇ upaṭṭhāpayato iminā nayena hoti yeva. Akusalo sabbesam pi catubhūmakānaṇ khandhānaṇ pakatūpanissayo hoti. Tathā tebhūmako vipāko. Lokuttaravipāke heṭṭhimāni tīni phalāni akusalass' eva na honti. Upariṭṭhimaṇ<sup>5</sup> kusalassā pi. Purimanayena pana aññesaṇ vā yassa vā uppajjissati, tassa santāne sabbo pi lokuttaravipāko sabbesaṇ

<sup>1</sup> Bm. *omits*.

<sup>2</sup> Bm. *adds* ti.

<sup>3</sup> Bm. *veditabbo*.

<sup>4</sup> S. bhūmikassā.

<sup>5</sup> S. *uparimaṇ*.

kusalādīnaṃ arūpakkhādhānaṃ pakatūpanissayo hoti. Kiri-yasankhāto pi pakatūpanissayo catubhūmakānaṃ kusalā<sup>1</sup>-dikhandhānaṃ hoti yeva. Tathā rūpasankhāto. Sayāṃ pana rūpaṃ imasmiṃ Paṭṭhāna-mahāpakaraṇe āgatana-yena upanissayapaccayaṃ na<sup>2</sup> labbhati.<sup>3</sup> Suttantikapariyāyena pana labbhatī ti<sup>4</sup> vattuṃ vaṭṭati. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Upanissayapaccayaniddeso nīṭṭhito.*

10.

Purejātapaccayaniddese *purejātapaccayena paccayo* ti ettha purejātaṃ nāma yassa paccayo hoti, tato purimatarāṃ jātiṃ jātikkhāṇaṃ atikkamitvā ṭhitikkhāṇaṃ pattaṃ. *Cakkhāyatanaṃ* ti ādi-vatthu purejātavasena vuttaṃ. *Rupāyatanaṃ* ti ādi ārammaṇapurejātavasena. *Kiñcikāle*<sup>5</sup> *purejātapaccayenā* ti pavattiṃ sandhāya vuttaṃ. *Kiñcikāle na purejātapaccayenā* ti patisandhiṃ sandhāya vuttaṃ. Evaṃ sabbathā pi pañcadvāre vatthārammaṇavasena manodvāre vatthuvasen' ev' āyaṃ pāli-āgatā.

Pañhavāre pana *ārammaṇapurejātaṃ sekhā vā puthujānā vā cakkhuṃ aniccato dukkhato anattato vipassantī* ti āgatattā manodvāre pi ārammaṇapurejātaṃ labbhat' eva. Idha pana sāvasesavasena desanā katā ti ayaṃ tāv ettha pālivaṇṇanā.

Ayaṃ pana purejātapaccayo suddharūpam eva hoti. Tañ ca kho uppādakkhāṇaṃ atikkamitvā ṭhitippattaṃ aṭṭhārasavidhaṃ rūparūpam eva. Taṃ sabbam pi vatthu purejātaṃ ārammaṇapurejātan ti dvidhā ṭhitaṃ.

Tattha *cakkhāyatanaṃ . . . pe . . . kāyāyatanaṃ vatthurūpan* ti idaṃ vatthu purejātaṃ nāma. Sesāṃ imāya pāliyā āgatañ ca anāgatañ ca vaṇṇo, saddo, gandho, raso, catasso dhātuyo, tīṇi indriyāni, kabalīkāro āhāro ti dvādasa-

<sup>1</sup> Bm. akusalā.

<sup>2</sup> Bm. *has asterisk*.

<sup>3</sup> Bm. labhati.

<sup>4</sup> Bm. labhatī ti.

<sup>5</sup> S. kanci°.

vidhaṃ rūpaṃ ārammaṇapurejātapaccayo<sup>1</sup> ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne paṇ' ettha cakkhāyatanaṃ dvinnaṃ cakkhuvīññānaṃ purejātapaccayena paccayo. Tathā itarāṇi cattāri sotaviññānādīnaṃ. Vatthurūpaṃ pana, ṭhapetvā pañcaviññānāni, cattāro ca āruppavipāke, sesānaṃ sabbesam pi catubhūmakānaṃ kusalākusalavyākātānaṃ cittacetasikānaṃ purejātapaccayo hoti. Rūpādīni pana pañcadvārārammaṇāni<sup>2</sup> dve pañcaviññānānaṃ ceva manodhātūnaṃ ca ekanten' eva purejātapaccayo honti. Aṭṭhārasavidham pi paṇ' etaṃ rūparūpaṃ kāmāvacarakusalassa, rūpāvacarato abhiññā kusalassa, akusalassa. tadārammaṇabhāvino kāmāvacaravipākassa, kāmāvacarakiriyassa, rūpāvacarato abhiññā kiriyassā ti imesaṃ channaṃ rāsīnaṃ purejātapaccayo hoti ti. Evam ettha paccuppannato pi viññātabbo vinicchayo ti.

*Purejātapaccayaniddeso niṭṭhito.*

## 11.

Pacchājātapaccayaniddese *pacchājātā* ti<sup>3</sup> yassa kāyassa paccayo honti, tasmiṃ uppajjitvā ṭhite jātā. *Purejātassā* ti tesāṃ uppādato paṭhamataṃ jātassa jātikkhaṇaṃ atikkamitvā ṭhitippattassa. *Imassa kāyassā* ti imassa catusamuṭṭhānika - tisamuṭṭhānikabhūta - upādā - rūpasankhātassa kāyassa. Ettha ca tisamuṭṭhānikakāyo ti āhāra-samuṭṭhānassa abhāvato brahmāpārisajjādīnaṃ kāyo veditabbo. Ayam ettha pāli-vaṇṇanā.

Ayaṃ pana pacchājātapaccayo nāma sankhepatto, ṭhapetvā āruppavipāke, avasesā catubhūmakā arūpakkhandhā. So jātivasena kusalākusalavipākakiriyabhedena catudhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne paṇ' ettha pañcavokārabhave uppannaṃ catubhūmakakusalaṃ ca akusalaṃ ca uppādakkhaṇaṃ atikkamitvā ṭhitippattassa catusamuṭṭhānika-tisamuṭṭhānika-

<sup>1</sup> S. purejātaṃ nāmā ti.

<sup>2</sup> Bm. omits dvārā.

<sup>3</sup> Above, p. 5 (11).

rūpakāyassa pacchājātapaccayo hoti. Vipāke pi, t̄hapetvā patisandhivipākaṅ, avaseso kāmāvacararūpāvacaravipāko tass' eva ekantena pacchājātapaccayo hoti. Lokuttaro pi pañcavokāre uppannavipākass'<sup>1</sup> eva pacchājātapaccayo hoti. Tebhūmakakiriya pi pañcavokāre uppannā va vuttappakārassa kāyassa pacchājātapaccayo hoti ti. Evam ettha paccayuppannato pi viññatabbo vinichayo ti.

*Pacchājātapaccayaniddeso nītt̄hito.*

## 12.

Āsevanapaccayaniddese *purimā purimā* ti sabbanayesu samanantarā ti tāva dat̄ṭhabbā. Kasmā pan' ettha anantarapaccaye viya *purimā purimā kusalā dhammā pacchimānaṅ pacchimānaṅ avyākatānaṅ dhammānaṅ* ti ādinā nayena bhinnajātikehi saddhiṅ niddeso na kato ti? Attano gatiṅ gāhāpetuṅ asammattatāya. Bhinnajātikā hi bhinnajātikānaṅ arūpadhammānaṅ āsevanaguṇena paṅuṇa-balavabhāvaṅ sādhayamānā attano kusalādibhāvasankhātaṅ gatiṅ gāhāpetuṅ na sakkonti; tasmā tehi saddhiṅ niddesaṅ akatvā ye ye saṅvasanā sankhātena āsevanena paṅuṇatara-balavatarabhāva-visiṭṭhaṅ attano kusalādibhāvasankhātaṅ gatiṅ gāhāpetuṅ sakkonti, tesaṅ tehi samānajātikeh' eva saddhiṅ niddeso kato ti veditabbo.

Atha vipākāvyākataṅ kasmā na gahitan ti? Āsevanābhāvena. Vipākaṅ hi kammavasena vipākabhāvappattaṅ kammapariṇāmitaṅ hutvā vattati, nirussāhaṅ dubbalaṅ ti āsevanaguṇena attano sabhāvaṅ gāhāpetvā paribhāvetvā neva aññaṅ vipākaṅ uppādetuṅ sakkoti, na purimavipākānubhāvaṅ gahetvā uppajjitun ti. Kamma<sup>2</sup>-vegakkhittaṅ pana patitaṅ viya hutvā uppajjati ti sabbathā pi vipāke āsevaṅ natthi ti āsevanābhāvena vipākaṅ na gahitaṅ. Kusalākusalakiriyaṅantaraṅ uppajjamānam pi c' etaṅ kammaṭṭibaddhavuttitāya āsevanaguṇaṅ na gaṅhatī ti kusalādayo pi' ssa āsevanapaccayo na honti. Api ca nānā-

<sup>1</sup> Bm. °vipāko tass' eva.

<sup>2</sup> Bm. *has asterisk.*

jātikattā p'ete na honti yeva. Bhūmito pana ārammaṇato vā nānājātikattaṅ nāma natthi; tasmā kāmāvacarakusalakiriyā] mahaggatakusalakiriyānam pi sankhārarammaṇaṅ ca anulomakusalaṅ nibbānārammaṇassa gotrabhu-kusalassa āsevanapaccayo hoti yevā ti ayaṅ tāv' ettha pālivannaṇā.

Ayaṅ pana āsevanapaccayo jātito tāva kusalo, akusalo, kiriyāvvyākato ti tidhā ṭhito.

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

Evaṅ bhinne pan' ettha kāmāvacarakusalaṅ attano anantarassa kāmāvacarakusalass' eva. Yaṅ pan' ettha ñāṇasampayuttaṅ taṅ attanā sadisavedanassa rūpāvacarakusallassa arūpāvacarakusalassa lokuttarakusalassā ti imesaṅ rāsinaṅ<sup>1</sup> āsevanapaccayo hoti. Rūpāvacarakusalaṅ pana rūpāvacarakusalass' eva; arūpāvacarakusalaṅ arūpāvacarakusalass' eva; akusalaṅ pana akusalass' eva āsevanapaccayo hoti. Kiriyato pana kāmāvacara-kiriyasankhāto tāva kāmāvacara-kiriyass' eva. Yo pan' ettha ñāṇasampayutto, so attanā sadisavedanassa rūpāvacarakiriyassa arūpāvacarakiriyassā ti imesaṅ rāsinaṅ<sup>1</sup> āsevanapaccayo hoti. Rūpāvacarakiriyasankhāto pana rūpāvacarakiriyass' eva arūpāvacarakiriyasankhāto arūpāvacarakiriyass' eva āsevanapaccayo hoti. Vipāko pana ekadhammassā pi ekadhammo pi vā koci vipākassa āsevanapaccayo natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Āsevanapaccayaniddeso nitṭhito.*

### 13.

Kammaṇapaccayaniddese *kamman* ti cetanākammaṅ ceva. *Kaṭattā ca rūpānaṅ* ti kammaṇassa kaṭattā uppannarūpānaṅ. *Kammaṇapaccayena* ti anekānam pi kappakoṭīnaṅ matṭhake

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

attano phalaṃ uppādetuṃ samatthena nānākkhaṇika-kamma-paccayenā ti attho.

Kusalākusalaṃ hi kammaṃ attano pavattikkhaṇe phalaṃ na deti. Yadi dadeyya, yaṃ manusso devalokūpagakusala-kammaṃ karoti; tass' ānubhāvena tasmiṃ yeva khaṇe devo bhaveyya. Yasmiṃ pana khaṇe taṃ kataṃ, tato aññasmiṃ khaṇe avijjamānam pi kevalaṃ kaṭattā yeva ditṭh' eva dhamme uppajjetvā<sup>1</sup> apare vā pariyāye avasesapaccaya-samāyoge sati phalaṃ uppādeti, niruddhā pi purimasippādiki-riyā viya kālantare pacchimasippādi-kiriyāya; tasmā nānākkhaṇika kamma-paccayo ti vuccati.

*Cetanā sampayuttakānaṃ dhammānaṃ* ti yā kāci cetanā attanā sampayuttakānaṃ dhammānaṃ. *Taṃ-samuṭṭhānānaṃ* ti iminā paṭisandhikkhaṇe kaṭattā rūpam pi gaṇhāti.<sup>2</sup> *Kamma-paccayenā* ti idaṃ saha-jāta-cetanaṃ sandhāya vuttaṃ. Kusalādisu hi yā kāci saha-jāta-cetanā sesadhammānaṃ cittappayogasankhātena kiriyabhāvena upakārikā<sup>3</sup> hoti; tasmā saha-jāta-kamma-paccayo ti vuccati. Tāv' ayaṃ ettha pālivannaṇā.

Ayaṃ pana kamma-paccayo atthato catubhūmika<sup>4</sup>-cetanā-mattam eva. So jātibhedato kusalo, akusalo, vipāko, kiriyā ti catudhā bhijjati. Tattha kusalo bhūmito kāmāvacarādivasena catudhā bhijjati. Akusalo ekadhā va. Vipāko catudhā. Kiriyā tidhā vā ti. Evam ettha nānapakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha saha-jātā kāmāvacarakusala-cetanā pañcavokāre attanā sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayuttakhandhānaṃ yeva saha-jāta-kamma-paccayena<sup>5</sup> paccayo hoti. Uppajjitvā niruddhā pana attano vipākānaṃ<sup>6</sup> kaṭattā ca rūpānaṃ nānākkhaṇikakamma-paccayena paccayo hoti. Sā ca kho pañcavokāre yeva, na aññattha. Saha-jātā rūpāvacarakusalacetanā attanā sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpānaṃ ca ekanten' eva saha-jāta-kamma-paccayena paccayo. Uppajjitvā niruddhā pana

<sup>1</sup> Bm. upapajjetvā.      <sup>2</sup> Bm. gaṇhāti.      <sup>3</sup> S. upakāro.

<sup>4</sup> S. bhūmaka.      <sup>5</sup> Bm. omits.      <sup>6</sup> Bm. inserts khandhānaṃ.

attano vipākānañ ceva kaṭattā rūpānañ ca nānākkhaṇīkakkammappaccayena paccayo.<sup>1</sup> Arūpāvacarā pana lokuttarā ca sahajātā kusalacetanā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca, catuvokāre sampayuttakhandhānaṃ yeva sahajātakammappaccayena paccayo. Uppajjitvā niruddhā pan' esā duvidhā pi attano attano vipākakkhandhānaṃ yeva nānākkhaṇīkakkammappaccayena paccayo. Sahajātā akusalacetanā pañcavokāre attanā sampayuttakhandhānaṃ ceva cittasamuṭṭhānarūpānañ ca catuvokāre arūpakkhandhānaṃ yeva sahajātakammappaccayena paccayo. Uppajjitvā niruddhā pana vipākakkhandhānañ ceva kaṭattā rūpānañ ca nānākkhaṇīkakkammappaccayena paccayo. Kāmāvacararūpāvacarato vipākacetanā attanā sampayuttadhammānaṃ pavatte cittasamuṭṭhānarūpānaṃ paṭisandhiyaṃ kaṭattā rūpānañ ca sahajātakammappaccayena paccayo. Arūpāvacaravipākacetanā attanā sampayuttadhammānaṃ yeva sahajātakammappaccayena paccayo. Lokuttaravipākacetanā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca, catuvokāre arūpass'<sup>2</sup> eva sahajātakammappaccayena paccayo. Tebhūmikā kiriyacetanā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca sahajātakammappaccayena paccayo. Yā pan' ettha āruppe uppajjati, sā<sup>3</sup> arūpadhammānaṃ yeva sahajātakammappaccayena paccayo ti. Evam ettha paccayuppannato viññātabbo vinicchayo ti.

*Kammappaccayaniddeso niṭṭhito.*

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14.

Vipākappaccayaniddese *vipākā cattāro khandhā* ti yasmā kammassamuṭṭhānā pi rūpā vipākā na honti, tasmā *vipākā* ti vatvā *cattāro khandhā* ti vuttaṃ. Evam ayaṃ paḷi arūpadhammānaṃ yeva vipākappaccayavasena āgatā.

Pañhavāre pana *vipākāryākato eko khandho tiṇṇaṃ*<sup>4</sup>

<sup>1</sup> S. omits this sentence.

<sup>2</sup> S. arūpāvacarass'.

<sup>3</sup> Bm. has asterisk.

<sup>4</sup> S. tiṇṇannaṃ.

*khandhānaṃ cittasamutthānaṃ ca rūpānaṃ vipākapaccayena paccayo*; *paṭisandhikkhaṇe vipākāvyākato eko khandho tiṇṇaṃ*<sup>1</sup> *khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo* ti āgatattā cittasamutthāna-kammasamutthānaṃ rūpānam pi vipākapaccayo labbhati. Idha pana sāvasavasena desanā katā ti ayaṃ tāv' ettha pālivañṇanā.

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

Evaṃ bhinne pan' ettha kāmāvacararūpāvacaravipāko attanā sampayuttadhammānaṃ<sup>2</sup> pavatte cittasamutthānarūpānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ ca vipākapaccayo hoti. Arūpāvacaravipāko sampayuttadhammānaṃ yeva lokuttaravipāko pañcavokāre sampayuttadhammānaṃ ceva cittasamutthānarūpānaṃ ca catuvokāre sampayuttakhandhānaṃ<sup>3</sup> yeva vipākapaccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Vipākapaccayaniddeso nitṭhito.*

15.

Āhārapaccayaniddese *kabalīnkāro āhāro* ti catusantatisamutthāne rūpe oḷā āhāro nāma. Yo pana yasmā kabalīṇ<sup>4</sup> karitvā ajjhoharito va āhārakiccaṃ karoti, na pahitṭhito; tasmā āhāro ti avatvā kabalīnkāro āhāro ti vuttaṃ. Kabalīṇ<sup>4</sup> karitvā ajjhoharitabbaṃ vatthu kattā vā kabalīnkāroti nāmam etaṃ<sup>5</sup> tassa. *Arūpino āhārā* ti phassacetanā viññāṇāhārā. *Taṃ-samutthānānaṃ* ti idhā pi kammasamutthānāni gahitān' eva. Vuttaṃ h' etaṃ Paṭihavāre: *paṭisandhikkhaṇe vipākāvyākato āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo* ti. Ayaṃ tāv' ettha pālivañṇanā.

Ayaṃ pana āhārapaccayo sankhepato kabalīnkāro āhāro, phasso, cetanā, viññāṇaṃ ti cattāro dhammā honti.<sup>6</sup> Tattha, ṭhapetvā kabalīnkārāhāraṃ, sesā tayo arūpāhārā jātivasena

<sup>1</sup> S. tiṇṇannaṃ.

<sup>2</sup> S. khandhānaṃ.

<sup>3</sup> S. dhammānaṃ.

<sup>4</sup> Bm. kabalāṇaṃ.

<sup>5</sup> S. ev' etaṃ.

<sup>6</sup> S. ii. 11.



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

Evaṇ bhinne pan' ettha catubhūmakā<sup>1</sup> pi tayo kusalā āhārā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca āhārapaccayena paccayo. Thapetvā pana rūpāvacaraṇ, avasesā āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Akusalāhāresu pi es' eva nayo. Catubhūmaka - vipākāhārā pana sabbattha sampayuttakānaṇ<sup>2</sup> āhārapaccayo honti. Kāmāvacara-rūpāvacaravipākā pan' ettha pañcavokāre uppajjamānā pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṇ kaṭattā rūpassā pi āhārapaccayo honti. Lokuttarā<sup>3</sup> cittasamuṭṭhānarūpass' eva. Āruppe uppannā rūpassa paccayo na honti. Tebhūmakā pi tayo kiriyāhārā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Catusantati-samuṭṭhāno kabalīkārāhāro kiñcāpi imassa kāyassā ti avisesato vutto, visesato pan' āyam ettha āhārasamuṭṭhānarūpassa janako ceva anupālako ca hutvā āhārapaccayena paccayo hoti. Sesa-tisantāti-samuṭṭhānassa anupālako va hutvā āhārapaccayena paccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Ahārapaccayaniddeso nitthito.*

16.

Indriyapaccayaniddese *cakkhundriyan* ti cakkhusan-khātaṇ indriyaṇ. *Indriyapaccayenā* ti sayā purejāto hutvā arūpadhammānaṇ uppādato paṭṭhāya yāva bhangā indriyapaccayena paccayo hoti. Sotindriyādisu pi es' eva nayo.

<sup>1</sup> S. bhūmikā.

<sup>2</sup> *Sic both* Bm. S.

<sup>3</sup> S. lokuttara.

*Arūpino indriyā* ti ettha arūpa-jīvitindriyam pi sangahitaṅ. *Taṅ-samuṭṭhānānaṅ* ti ettha hetthāvuttanayen' eva kaṭattā rūpam pi sangahitaṅ. Vuttaṅ h' etaṅ Pañhavāre: *paṭisandhikkhaṇe vipākāvyaḅatā indriyā sampayuttakānaṅ khandhānaṅ kaṭattā ca rūpānaṅ indriyapaccayena paccayo* ti. Evaṅ tāv' ettha pālivañṇanā veditabbā.

Ayaṅ pana indriyapaccayo itthindriya-purisindriya-vajjānaṅ samavīsatiyā indriyānaṅ vasena ṭhito. Itthindriya-purisindriyāni hi kiñcāpi itthilinga-purisingādīnaṅ bijabhūtāni, kalalādikāle pana vijjamānesu pi [taṅ<sup>1</sup>] tesu itthilinga-purisingādīnaṅ<sup>2</sup> abhāvātāni<sup>3</sup> neva tesāṅ, na aññesaṅ indriyapaccayataṅ pharanti. Indriyapaccayo hi attano vijjamāne khaṇe<sup>4</sup> avinibbatta-<sup>5</sup>dhammānaṅ indriyapaccayataṅ aphaṇanto nāma natthi, tasmā tāni indriyapaccayo na honti. Yesāṅ pan' etāni bijabhūtāni, tesāṅ tāni suttantikapariyāyena pakatūpanissayabhāvaṅ bhajanti. Iti indriyapaccayo samavīsati<sup>6</sup> indriyānaṅ vasena ṭhito ti veditabbo.

So jātito kusalakusalāvipākakiriyarūpavasena pañcadhā bhijjati. Tatha kusalo bhūmivasena catudhā. Akusalo kāmāvacaro va. Vipāko catudhā. Kiriyāsankhāto tidhā. Rūpaṅ kāmāvacaram evā ti evaṅ anekadhā bhijjati ti. Evaṅ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṅ bhinne pan' ettha catubhūmako pi kusalindriyapaccayo pañcavokāre sampayuttadhammānaṅ ceva citta-samuṭṭhānarūpassa ca [indriyapaccayena paccayo hoti<sup>7</sup>]. Tathā akusalo. Ṭhapetvā pana rūpāvācarakusalaṅ, avaseso kusalākusalo āruppe sampayuttadhammānaṅ yeva indriyapaccayena paccayo. Catubhūmako pi vipākindriyapaccayo ekanten' eva sampayuttakānaṅ indriyapaccayena paccayo. Kāmāvacara-rūpāvācarā pan' ettha pañcavokāre uppajjanato pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṅ kaṭattā rūpassā pi indriyapaccayena paccayo honti. Lo-

<sup>1</sup> S. *omits*.

<sup>2</sup> Bm. abhāvābhāvātāni.

<sup>3</sup> Bm. avinibbhutt°.

<sup>4</sup> Bm. *omits this clause*.

<sup>5</sup> S. °lingānaṅ.

<sup>6</sup> Bm. °mānakkhaṇe.

<sup>7</sup> Bm. °vīsatiyā.

kuttarā citta-samuṭṭhānarupass' eva. Āruppe uppannā lokuttaravipākā indriyā rūpassa paccayo na honti. Tebhūmakā [pi<sup>1</sup>] kiriyindriyā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānaṃ yeva indriyapaccayataṃ pharanti. Cakkhundriyādivasena chabbidhe rūpindriye cakkhundriyaṃ kusalākusalavipākato sampayuttadhammānaṃ dvinnāṃ cakkhuviññāṇānaṃ, sotindriyādini tathāvidhānaṃ yeva sotaviññāṇādinaṃ, rūpajīvitindriyaṃ attanā saha-jātarūpānaṃ t̥hitikkhane indriyapaccayena paccayo. Sahajātapaccayatā pana tassa natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Indriyapaccayaniddeso nitthito.*

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17.

Jhānapaccayaniddese *jhānaṅgāni* ti<sup>2</sup> dve pañcaviññānavajjesu sesacittesu uppannāni vitakkavicārapītisomanassadomanassupekkhācittakaggatāsankhātāni satta aṅgāni. Pañcannaṃ pana viññāṇakāyānaṃ abhinipātamattattā tesu vijjamānāni pi upekkhāsukhadukkhaṇi upanijjhānākārassa abhāvato jhānaṅgāni ti na uddhātāni. Tattha pacchinnattā pana sesāhetukesu pi jhānaṅgaṃ na uddhaṭam eva.

*Taṃ-samuṭṭhānānaṃ* ti idhā pi kaṭattā rūpaṃ sangahitaṃ ti veditabbaṃ. Vuttaṃ h' etaṃ Pañhavāre: *paṭisandhikkhane vipākāvyākātāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo* ti. Ayaṃ tāv' ettha pālivaṇṇaṃ.

Ayaṃ pana jhānapaccayo sattannaṃ jhānaṅgaṇaṃ vasena t̥hito pi jātibhedato pi kusalākusalavipākakiriyavasena catudhā bhijjati. Puna bhūmivasena catudhā ekadhā catudhā tidhā ti dvādasadhā bhijjati ti. Evam ettha nānappa-kārabhedato viññātabbo vinicchayo.

<sup>1</sup> Bm. *omits*.

<sup>2</sup> *Above*, p. 6.

Evañ bhinne pan' ettha catubhūmakam pi kusalaṅ jhānangaṅ pañcavokāre sampayuttadhammānaṅ ceva citta-samutṭhānarūpassa ca. Ṭhapetvā rūpāvacaraṅ, avasesaṅ āruppe sampayuttadhammānaṅ yeva jhānapaccayena paccayo. Akusale pi es' eva nayo. Kāmāvacara-rūpāvacara-vipākaṅ pavatte sampayuttadhammānaṅ ceva cittasamutṭhānarūpassa ca, paṭisandhiyaṅ sampayuttadhammānaṅ ceva kaṭattā rūpassa ca, āruppavipākaṅ sampayuttadhammānaṅ yeva; yañ ca āruppe lokuttaravipākaṅ uppajjati, tañ ca, pañcavokāre pana taṅ cittasamutṭhānarūpassa pi jhānapaccayena paccayo hoti. Tebhūmakam pi kiriyaḥhānangaṅ pañcavokāre sampayuttadhammānaṅ ceva citta-samutṭhānarūpassa ca, yaṅ pan' ettha āruppe uppajjati, taṅ sampayuttadhammānaṅ yeva jhānapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

*Jhānapaccayaniddeso nittḥito.*

## 18.

Maggapaccayaniddese *maggangāni* ti ahetukacittuppā-davajjesu sesacittesu uppannāni paññā vitakko sammāvācā-kammant'-ājīvā viriyaṅ sati samādhi, micchādittḥi micchāvācā-kammant'-ājīvā ti imāni dvādasangāni. Maggassa pana hetu-pacchimakattā ahetukacittesu maggangāni na uddhātāni. *Taṅ-samutṭhānanan* ti idhā pi kaṭattā rūpaṅ sanga-hitam eva. Vuttaṅ h' etaṅ Pañhavāre: *paṭisandhikkhaṅ vipākāvyaḥkātāni maggangāni sampayuttakānaṅ khandhānaṅ kaṭattā ca rūpānaṅ maggapaccayena paccayo* ti. Ayaṅ tāv' ettha pālivannaṅ.

Ayaṅ pana maggapaccayo dvādasannaṅ maggangānaṅ vasena ṭhito pi jātibhedato kusalādivasena catudhā. Kusalādīnaṅ ca kāmāvacarādi-bhūmibhedato dvādasavidhaṅ<sup>1</sup> bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha catubhūmakam pi kusala-

<sup>1</sup> Bm. dvādasadhā.

maggangaṇ pañcavokāre sampayuttadhammānaṅ ceva citta-samuṭṭhānarūpassa ca ṭhapetvā rūpāvacaraṇ avasesaṇ āruppe sampayuttadhammānaṇ yeva maggapaccayena paccayo ti<sup>1</sup> sabbaṇ jhānapaccaye viya vitthāretabban ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Maggapaccayaniddeso nitṭhito.*

19.

Sampayuttapaccayaniddese pāli uttānatthā<sup>2</sup> eva. Ayaṇ pana sampayuttapaccayo nāma sankhepato sabbe pi arūpino khandhā. Pabhedato pan' essa jātito kusalādīnaṇ bhūmito ca kāmāvacarādīnaṇ vasena anekadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakesu<sup>3</sup> pi kusalakkhandhesu eko khandho tiṇṇaṇ khandhānaṇ, tayo ekassa, dve dvinnan ti evaṇ sabbe pi aññamaññaṇ sampayuttapaccayena paccayo. Akusalavipāka-kiriya-khandhesu pi es' eva nayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Sampayuttapaccayaniddeso nitṭhito.*

20.

Vippayuttapaccayaniddese rūpino dhammā arūpinan ti idan tāva hadayavattuno ceva cakkhundriyādīnaṅ ca vasena veditabbaṇ. Rūpadhammesu hi ete yeva cha koṭṭhāsā arūpakkhandhānaṇ vippayuttapaccayena paccayo<sup>4</sup> honti. Rūpāyatanādayo pana ārammanadhammā kiñcāpi vippayuttadhammā, vippayuttapaccayā pana na honti. Kiñkāraṇā? Sampayogāsankāya abhāvato. Arūpino hi khandhā cakkhādīnaṇ vatthūnaṇ abhantarato nikkhantā<sup>5</sup> viya uppajanti. Tattha āsankā hoti: kin nu kho, ete etehi

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

<sup>2</sup> S. °nattham eva.

<sup>3</sup> S. bhūmikesu.

<sup>4</sup> S. vippayuttapaccayo.

<sup>5</sup> Bm. nikkhamantā

sampayuttā, udāhu vippayuttā ti? Ārammaṇadhammā pana vatthunissayena uppajjamānānaṅ ārammaṇamattā honti ti natthi tesu sampayogāsankā; iti sampayogāsankāya abbhāvato na te vippayuttapaccayā. Hadayavatthu-ādisu yeva<sup>1</sup> pan' āyaṅ vippayuttapaccayatā veditabbā. Vuttam pi c' etaṅ Pañhavāre: vatthu<sup>2</sup> kusalānaṅ khandhānaṅ vippayuttapaccayena paccayo; vatthu<sup>2</sup> akusalānaṅ khandhānaṅ vippayuttapaccayena paccayo; cakkhāyatanāṅ cakkhaviññānaṅ vippayuttapaccayena paccayo; sota-, ghāna-,<sup>3</sup> jivhā-, kāyāyatanāṅ kāyaviññānaṅ vippayuttapaccayena paccayo; vatthu vipākāryākatānaṅ kiriyāryākatānaṅ khandhānaṅ vippayuttapaccayena paccayo ti.

Arūpino dhammā rūpīnaṅ ti idaṅ pana catunnaṅ khandhānaṅ vasena veditabbaṅ. Arūpadhammesu hi cattāro khandhā va saha-jāta-purejātānaṅ rūpadhammānaṅ vippayuttapaccayena paccayo honti. Nibbānaṅ pana, arūpam pi samānaṅ, rūpassa vippayuttapaccayo na hoti. Catūhi sampayogo, catūhi vippayogo ti hi vuttaṅ. Iti catunnaṅ arūpakkhandhānaṅ yeva vippayuttapaccayatā veditabbā. Vuttam pi c' etaṅ Pañhavāre; saha-jātā kusalā khandhā citta muṭṭhānānaṅ rūpānaṅ vippayuttapaccayena paccayo; pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo; paṭisandhikkhaṇe vipākāryākatā khandhā kaṭattā rūpānaṅ vippayuttapaccayena paccayo; khandhā vatthussa vippayuttapaccayena<sup>4</sup> paccayo ti. Evaṅ tāv' ettha pālivaṇṇanā veditabbā.

Āyaṅ pana vippayuttapaccayo nāma sankhepato pañcavokārabhave vattamānā rūpārūpadhammā. Tesu rūpaṅ vatthuno cakkhādīnaṅ ca vasena chadhā bhinnaṅ, arūpaṅ pañcavokārabhave uppannakusalākusala - vipākakiriyavasena catudhā bhinnaṅ. Tassa<sup>5</sup> bhūmito kāmāvacarādivasena catudhā ekadhā tidhā tidhā ti ekādasadhā bhedo hoti. Āruppavipākaṅ hi vippayuttapaccayo na hoti ti. Evam ettha nānappa-kārabhedato viññātabbo vinicchayo.

Evaṅ bhinne pan' ettha pañcavokārabhave uppannaṅ

<sup>1</sup> Bm. eva.

<sup>2</sup> S. vatthuy.

<sup>3</sup> S. ghāna.

<sup>4</sup> Bm. has only vatthussāti evaṅ . . .

<sup>5</sup> S. Tattha.

catubhūmakam pi kusalaṃ akusalaṃ ca attanā-samuṭṭhāpita-cittasamuṭṭhāna-rūpassa sahaajāta-vippayuttapaccayena paccayo hoti.<sup>1</sup> Uppādakkhaṇaṃ pana atikkamitvā ṭhitikkhaṇaṃ pattassa purejātassa catusamuṭṭhānika-tisamuṭṭhānikarūpakāyassa pacchājāta - vippayuttapaccayena paccayo hoti.<sup>2</sup> Ettha catusamuṭṭhānikakāyo ti āhārasamuṭṭhānassa abhāvato Brahmaṃpārisajjādināṃ kāyo vedītabbo. Kāmāvacara-rūpāvacaravipākaṃ pana pavatte cittasamuṭṭhānassa paṭisandhiyaṃ kaṭattā<sup>3</sup> rūpassa ca sahaajāta-vippayuttapaccayena paccayo hoti. Lokuttaravipākaṃ cittasamuṭṭhāna-rūpass' eva. Tividham pi pan' etaṃ purejātassa catusamuṭṭhānika-tisamuṭṭhānika kāyassa pacchājāta-vippayuttapaccayena paccayo. Tebhūmakam pi kiriyaṃ cittasamuṭṭhānassa sahaajāta-vippayuttapaccayena paccayo. Purejātassa catusamuṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-vippayuttapaccayena paccayo. Chadhā ṭhitesu pana rūpesu vatthurūpaṃ paṭisandhikkhaṇe kāmāvacara-rūpāvacaravipākānaṃ sahaajāta-vippayuttapaccayena paccayo. Pavatte uppajjamānānaṃ catubhūmaka-kusalānaṃ akusalānaṃ dve pañca viññāṇavajjānaṃ tebhūmaka-vipākānaṃ tebhūmakakiriyaṇāṃ ca purejāta-vippayuttapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇādināṃ purejātavippayuttapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Vippayuttapaccaya-niddeso niṭṭhito.*

## 21.

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

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

<sup>1</sup> Bm. ti only.

<sup>2</sup> Bm. ti only, followed by an asterisk.

<sup>3</sup> S. omits. Bm. has asterisk.

raṅ indriyaṅ ti imesaṅ vasena āgatattā pacchājāta-āhārin-driyavasenaṅ pi atthipaccayo labbhati.

Idha pana sāvasesavasena<sup>1</sup> desanā katā ti ayaṅ tāv' ettha pālivannanā.

Ayaṅ pana atthipaccayo nāma duvidho : aññamaññato, na aññamaññato<sup>2</sup> ca. Tattha aññamaññaṅ tividhaṅ : arūpaṅ arūpena, rūpaṅ rūpena, rūpārūpaṅ rūpārūpena. *Cattāro khandhā arūpino* ti ettha hi sabbacittuppattivasena arūpaṅ arūpena vuttaṅ. *Cattāro mahābhūtā* ti ettha sabbasantati-vasena rūpaṅ rūpena, *okkantikkhaṇe nāma rūpan* ti ettha paṭisandhikhandhānaṅ ceva vatthuno ca vasena rūpārūpaṅ rūpārūpena vuttaṅ. Na aññamaññaṅ pi tividhaṅ : arūpaṅ rūpassa, rūpaṅ rūpassa, rūpaṅ arūpassa. *Citta-cetasikā dhammā* ti ettha hi pañcavokāravasena arūpaṅ rūpassa vuttaṅ. *Mahābhūtā upāda-rupānaṅ* ti ettha sabbasantativasena rūpaṅ rūpassa, cakkhāyatanaṅ cakkhuviññānadhātuyā ti ādisu vatthārammaṇavasena rūpaṅ arūpassa atthipaccayo ti vuttaṅ. Api c' esa atthipaccayo nāma sankhepato khaṇattayapattaṅ<sup>3</sup> nāmañ ceva rūpaṅ ca vattamānā pañcakkhandhā ti pi vattuṅ vaṭṭati. So jātibhedato kusalākusalavipāka-kiriyarūpavasena pañca-dhā bhijjati. Tattha kusalo sahaajāta-pacchājātavasena duvidho hoti. Tathā akusalo vipāka-kiriyasankhāto ca. Tesu kusalo kāmāvacarādibhedena catudhā bhijjati. Akusalo kāmāvacaro va. Vipāko catubhūmakō. Kiriyasankhāto tibhūmakō. Rūpasankhāto atthipaccayo kāmāvacaro va. So pana sahaajāta-purejātavasena duvidho. Tattha pañca vatthūni ārammaṇāni ca purejātān' eva. Hadayavattu sahaajātaṅ vā hoti purejātaṅ vā. Pañhavāre pana āgato āhāro indriyaṅ ca sahaajātādibhedāṅ na labbhātī ti.<sup>4</sup> Evam ettha nānappakārabhedato viññātabbo vinnichayo.

Evāṅ bhinne pan' ettha catubhūmakakusalo pi sahaajāto atthipaccayo pañcavokāre *eko khandho tinnaṅ khandhānaṅ* ti ādinā nayena aññamaññaṅ khandhānaṅ ceva citta-

<sup>1</sup> S. sāvasesena.

<sup>2</sup> Bm. °ppattaṅ.

<sup>3</sup> S. aññato, na aññato.

<sup>4</sup> Bm. labbhātīti.



samuṭṭhānarūpassa ca. Thapetvā pana rūpāvacarakusalaṃ avaseso āruppe sampayutta-khandhānaṃ yeva saha-jāta-kusalo atthipaccayena paccayo hoti. Catubhūmako paṇ' esa pañcavokāre catusamuṭṭhānika-tisamuṭṭhānika-kāyassa pacchājāto kusalo atthi-<sup>1</sup> paccayo hoti. Akusale pi es' eva nayo. So pi hi pañcavokāre sampayutta-khandhānaṃ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayutta-khandhānaṃ yeva sahajātā kusalo atthipaccayena paccayo. Pañcavokāre catusamuṭṭhānika - tisamuṭṭhānikakāyassa pacchājātā kusalo atthipaccayena paccayo. Vipākato pana kāmāvacararūpāvacarō atthipaccayo niyamen' eva paṭisandhikkhaṇe khandhānaṃ ceva katattā rūpassa ca sahajāta-atthipaccayena paccayo. Pavatte pana sampayuttakhandhānaṃ ceva cittasamuṭṭhānarūpassa ca sahajāta-atthipaccayena paccayo. Thitippattassa catusamuṭṭhānika - tisamuṭṭhānikakāyassa pacchājāta - atthipaccayena paccayo. Arūpāvacaravipāko pana āruppe uppannalokuttaravipāko ca attanā sampayuttakhandhānaṃ yeva sahajāta-atthipaccayena paccayo. Pañcavokāre lokuttaravipāko sampayuttakhandhānaṃ ceva cittasamuṭṭhānarūpassa ca sahajāta-atthipaccayena paccayo. Catusamuṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Kiriya to rūpāvacarō atthipaccayo sampayutta-khandhānaṃ ceva citta-samuṭṭhānarūpassa ca sahajāta-atthipaccayena paccayo. Catusamuṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Kāmāvacara<sup>2</sup>-rūpāvacarō pana āruppe sampayuttakhandhānaṃ ceva pañcavokāre cittasamuṭṭhānarūpassā pi sahajāta-atthipaccayena paccayo. Catusamuṭṭhānika-tisamuṭṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Rūpasankhāto pana atthipaccayo sahajāto, purejāto, āhāro, indriyan ti catubbidho. Tattha sahajātarūpa - atthipaccayo catusamuṭṭhānavasena catudhā tiṭṭhati.<sup>3</sup> Tattha kamma-samuṭṭhāno ekaṃ<sup>4</sup> mahābhūtaṃ tiṇṇaṃ mahābhūtānaṃ, tiṇi ekassa, dve dvinnaṃ, mahābhūtā upādā-rūpanān ti

<sup>1</sup> Bm. *adds* paccayena.

<sup>2</sup> Bm. °vacarā.

<sup>3</sup> Bm. ṭhito.

<sup>4</sup> S. *omits*, but *inserts* sahajāta-rūpa-atthipaccayo.

evaṃ sahaajāta-atthipaccayena paccayo hoti. Paṭisandhikhaṇe vatthurūpaṃ<sup>1</sup> kāmāvacara-rūpāvacaravipākakkhandhānaṃ sahaajāta-atthipaccayena paccayo hoti. Tesāṃ pi tisamuṭṭhānikarūpaṃ ekaṃ mahābhūtaṃ tinnāṃ mahābhūtānaṃ, tīṇi ekassa, dve dvinnaṃ, mahābhūtānaṃ, upādā-rūpānaṃ ti evaṃ sahaajāta-atthipaccayena paccayo hoti. Purejāta - atthipaccayo pana vatthupurejāta - ārammaṇa-purejātavasena duvidho hoti. So duvidho pi heṭṭhā purejātapaccaye vuttanayen' eva yojetvā gahetabbo. Āhāra-atthipaccayo pi heṭṭhā kabalinkārāhārapaccaye yojitanayen' eva yojetabbo.

Idha pan' esa attano aniruddhakkhaṇe paccayabhāvena atthipaccayo ti vutto. Rūpa-jīvitindriyam pi heṭṭhā indriye rūpa-jīvitindriyayojanāyaṃ vuttanayen' eva gahetabbaṃ.<sup>2</sup>

Idha pana tam pi attano aniruddhakkhaṇe yeva paccaya-bhāvena atthipaccayo ti vuttan ti evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Atthipaccayaniddeso nūttito.*

## 22.

Natthipaccayaniddese *samanantarāniruddho*<sup>3</sup> ti aññena cituppādena anantarikā hutvā samanantarāṃ niruddho.<sup>3</sup> *Paccuppannānaṃ*<sup>4</sup> ti paccayuppannānaṃ. Iminā natthipaccayassa okāsādānaṭṭhena natthipaccayabhāvaṃ sādheti. Purimesu hi nirodhavasena pacchimānaṃ pacchimānaṃ<sup>5</sup> pavattanokāsaṃ adentesu tesāṃ [adentesu<sup>6</sup>] paccayuppannabhāvo<sup>7</sup> na siyā ti. Ayam ettha pālivannaṃ.

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

<sup>1</sup> S. rūpānaṃ.

<sup>3</sup> Bm. niruddhā. *Above*, p. 7.

<sup>5</sup> Bm. *omits.*

<sup>2</sup> Bm. yojetabbaṃ.

<sup>4</sup> Bm. paṭuppannānaṃ.

<sup>7</sup> Bm. paṭuppannaṃ.

<sup>6</sup> Bm. *omits.*

Idha pana samanantara-niruddhā citta-cetasikā dhammā paccayuppanānaṃ<sup>1</sup> citta-cetasikānaṃ dhammānaṃ ti sabbe pi te nirodhuppādasena sāmāññato dassitā ti.

*Natthipaccayaniddeso nitthito.*

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23.

Vigatapaccayaniddese *samanantaravigatā* ti samanantarāram eva vigatā. Iminā vigatapaccayassa vigacchamānabhāven'<sup>2</sup> eva paccayabhāvaṃ dasseti ti natthipaccayassa ca imassa ca vyaññanamatte yeva nāpattaṃ, na atthe ti.

*Vigatapaccayaniddeso nitthito.*

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24.

Avigatapaccayaniddese *cattāro khandhā* ti ādīnaṃ sabbākārena atthipaccayaniddese vuttanāyena' eva attho vedītabbo. [Tattha anekadhammānaṃ eka-paccayabhāvato ti etesu hi ṭhapetvā,<sup>3</sup>] imassā pi hi paccayassa atthipaccayena saddhiṃ vyaññanamatte yeva nānattaṃ, na atthe ti.

*Avigatapaccayaniddeso nitthito.*

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III.

Idāni evaṃ uddesa-niddesato<sup>4</sup> dassitesu imesu catuvīsatiyā-paccayesu *nānacārassa visadabhāvattayaṃ* (1) anekadhammānaṃ ekapaccayabhāvato, (2) ekadhammassa anekapaccayabhāvato, (3) ekapaccayassa anekapaccayabhāvato, (4) paccayasabhāgato, (5) paccayavisabhāgato, (6) yugala-kato, (7) janakājanakato, (8) sabbatṭhānikāsabbatṭhānikato, (9) rūpaṃ rūpassā ti ādi vikappato, (10) bhavabhedato ti imesaṃ dasannaṃ padānaṃ vasena pakīṇṇakavinicchayo vedītabbo.

<sup>1</sup> Bm. paṭuppanānaṃ.

<sup>3</sup> Bm. *omits from* Tattha.

<sup>2</sup> S. *viggacchanabhāven'*.

<sup>4</sup> S. *uddesato only*.

Tattha (1) *anekadhammaṇaṅ ekapaccayabhāvato* ti etesu hi, ṭhapetvā kamma-paccayaṅ, avasesesu tevīsatiyā-paccayesu anekadhammā ekeko<sup>1</sup> paccayo honti. Kamma-paccayo pana eko cetanā-dhammo yevā ti. Evaṅ tāv' ettha anekadhammaṇaṅ ekapaccayabhāvato viññātabbo<sup>2</sup> vinicchayo veditabbo.

(2) *Ekadhammassa anekapaccayabhāvato* ti hetupaccaye tāva amoho ekadhammo.<sup>3</sup> So purejāta-kammāhāra-jhāna-paccayo va na hoti; sesānaṅ viśatiyā paccayānaṅ vasena paccayo hoti. Alobhādosā indriya-maggapaccayā pi na honti; sesānaṅ atthārasannaṅ paccayānaṅ vasena paccayo honti. Lobhadosamohā vipākapaccayo<sup>4</sup> pi na honti; sesānaṅ sattarasannaṅ paccayānaṅ vasena paccayo honti. Doso adhipatipaccayo pi na hoti; sesānaṅ soḷasannaṅ paccayānaṅ vasena paccayo hoti.

Ārammaṇapaccaye rūpāyatanaṅ cakkhuvīññādhātuyā ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo. Tathā manodhātuyā ahetukamanovīññādhātuyā ca. Sahetukāya pana ārammaṇādhipati-ārammaṇūpanissaya-vasenā pi paccayo hoti. Iminā nayena sabbesaṅ ārammaṇapaccayadhammaṇaṅ anekapaccayabhāvo veditabbo.

Adhipatipaccaye ārammaṇādhipatino ārammaṇapaccaye vuttanayena<sup>5</sup> anekapaccayabhāvo veditabbo. Sahajāta-dhipatīsu vīmaṅsā amoha-hetu viya viśatidhā paccayo hoti. Chando hetu - purejāta - kamma - āhāra - indriya - jhāna-maggapaccayo na hoti; sesānaṅ sattarasannaṅ paccayānaṅ vasena paccayo hoti. Cittaṅ hetu-purejāta-kamma-jhāna-maggapaccayo na hoti; sesānaṅ ekūnavīsatiya-paccayānaṅ vasena paccayo hoti. Viriyaṅ hetu-purejāta-kammāhāra-jhānapaccayo na hoti; sesānaṅ ekūnavīsatiyā vasena paccayo hoti.

Anantarapaccaye *cakkhuvīññādhātū* ti ādinā nayena vuttesu catūsū khandhesu vedanākkhandho hetu-purejāta-kammāhāra-maggapaccayo na hoti; sesānaṅ ekūnavīsatiyā

<sup>1</sup> Bm. ekato.<sup>2</sup> Bm. omits.<sup>3</sup> Bm. eko.<sup>4</sup> So both S. Bm.<sup>5</sup> Bm. nayan' eva.

vasena paccayo hoti. Saññākkhandho indriya-jhānapaccayo pi na hoti; sesānaṃ sattarasannaṃ vasena paccayo hoti. Sankhārakkhandhe hetu hetupaccaye vuttanayena, chanda-viriyaṇi adhipatipaccaye vuttanayen' eva paccayo honti. Phasso hetu - purejāta - kamma-indriya-jhāna-magga paccayo na hoti, sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Cetanā hetu-purejāta-indriya-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vitakko hetu - purejāta - kammāhārindriya-paccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vicāro maggapaccayo pi na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Piti tesāṃ yeva aṭṭhārasannaṃ vasena paccayo hoti. Cित्तेkaggatā hetu-purejāta-kammāhārapaccayo na hoti; sesānaṃ vīsatiyā vasena paccayo hoti. Saddhā hetu-purejāta-kammāhāra-jhāna-maggapaccayo na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Sati tehi ceva maggapaccayena cā ti ekūnavīsatiḍhā<sup>1</sup> paccayo hoti. Jīvitindriyaṃ sandhāya vuttānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Hirottappaṃ tato indriyapaccayaṃ apānetvā sesānaṃ sattarasannaṃ vasena paccayo hoti. Tathā kāyapassaddhā tīni yugalakāni.<sup>2</sup> 'Yevāpanakesu'<sup>3</sup> adhimokkhamanasikāra-tatramajjhataṭṭhākaruṇā-muditā ca. Viratiyo pana tehi ceva maggapaccayena cā ti aṭṭhārasadhā paccayo honti. Micchādiṭṭhi tato vipākapaccayaṃ apānetvā sattarasadhā, micchāvācā-kammantājīvā tehi ceva kammāhārapaccayehi cā ti ekūnavīsatiḍhā.<sup>4</sup> Ahirikaṃ anottappaṃ māno thīnaṃ middhaṃ uddhaccaṃ ti ime hetu-purejāta-kamma-vipākāhāra-indriyajhāna-maggapaccayā na honti; sesānaṃ pana soḷasannaṃ paccayānaṃ vasena paccayo honti. Vicikicchā-issā-macchariyakukkuccāni tato adhipatipaccayaṃ apānetvā pannarasadhā. Viññāṇakkhandhassa adhipatipaccaye [vuttanayen' eva<sup>5</sup>] anekapaccayabhāvo veditaḍḍo.

Samanantarapaccaye pi es' eva nayo.

<sup>1</sup> Bm. S. °vīsatiyā.

<sup>2</sup> Bm. yugalāni ; *Dhs.* §§ 40 ff.

<sup>3</sup> Cf. *Asl.* 181 f.

<sup>4</sup> S. °vīsatiyā.

<sup>5</sup> Bm. *omits phrase.*

Sahajātapaccaye catusu tāva khandhesu ekekassa dhammassa anekapaccayabhāvo vuttanayen' eva veditabbo. Cattāri mahābhūtāni ārammaṇa<sup>1</sup>-ārammaṇādhipati-sahajāta-aññamañña-nissaya-upanissaya-purejāta-atthi-avigatavasena navadhā paccayo honti. Hadayavatthu<sup>2</sup> tesañ ceva vippayuttassa ca vasena dasadhā paccayo hoti.

Aññamaññapaccaye apubbaṅ natthi.

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

Upanissaye apubbaṅ natthi.

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

Ettakan ev' ettha apubbaṅ pacchājātādisu apubbaṅ natthi.

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

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

(3) *Ekapaccayassa anekapaccayabhāvato* ti hetupaccayādisu yassa kassaci ekassa paccayassa yen' ākārena, yen' atthena, yo paccayuppannāṇaṅ paccayo hoti, taṅ ākāraṅ, taṅ atthaṅ avijahitvā va aññehi pi yeh' ākārehi, yehi atthehi so tasmiṅ yeva khaṇe tesañ dhammāṇaṅ anekapaccayabhāvaṅ gacchati. Tato anekapaccayabhāvato tassa vinicchayo veditabbo ti attho, seyyathidaṅ: amoho hetupaccayo. So hetupaccayattaṅ<sup>3</sup> avijahanto va adhipati-sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-atthi-avigatāṇaṅ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṅ gacchati. Alobha-adosā tato adhipati-indriya-maggapaccaye tayo apanetvā sesānaṅ vasena anekapaccayabhāvaṅ gacchanti. Idaṅ vipāka-hetusu yeva labbhati. Kusalakiriyesu pana vipākapacca-

<sup>1</sup> S. *omits*.

<sup>2</sup> S. °vatthuj.

<sup>3</sup> S. °atthaṅ; so below.

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

Ārammanapaccayo taṃ ārammanapaccayattaṃ avijahantaṃ yeva ārammaṇādhipati-nissaya-upanissaya-purejāta-vippayutta-atthi-avigatānaṃ vasena aparehi pi sattaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Ayam ettha ukkaṭṭhaparicchedo. Arūpadhammānaṃ pana atitānāgatānaṃ vā rūpadhammānaṃ ārammanapaccayabhāve sati, ārammaṇādhipati-ārammaṇūpanissayamattaṃ yeva uttariṃ labbhati.<sup>1</sup>

Adhipatipaccaye vīmaṃsā amohasadisā. Chando adhipatipaccayo<sup>2</sup> adhipatipaccayattaṃ avijahanto va saha-jāta-aññamañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi atṭhah' ākārehi anekapaccayabhāvaṃ gacchati. Viriyaṃ tesaṃ ceva indriya-magga-paccayaṇaṃ cā ti imesaṃ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaṃ gacchati. Cittaṃ tato maggapaccayaṃ apanetvā āhārapaccayaṃ pakkhipitvā imesaṃ vasena adhipatipaccayato uttariṃ<sup>3</sup> dasah' ākārehi anekapaccayabhāvaṃ gacchati. Ārammaṇādhipatino pana heṭṭhā ārammanapaccaye vuttanāyena' eva anekapaccayabhāvo vedittabbo.

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

Sahajātapaccayo saha-jātapaccayattaṃ avijahanto va hetu-adhipati-aññamañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi cuddasaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkaṭṭhaparicchedo. Vatthu saha-jātādinaṃ pana vasena' ettha hetupaccayādinaṃ abhāvo pi vedittabbo.

Aññamaññapaccaye pi es' eva nayo.

<sup>1</sup> Bm. uttarilabbhati. <sup>2</sup> S. omits °paccayo adhipati°. <sup>3</sup> Bm. uttari.

Nissayapaccayo paccayattaṅ<sup>1</sup> avijahanto va catuvisatiyā paccayesu attano paccayattaṅ<sup>1</sup> ceva anantara-samanantara-pacchājāta-āsevana-natthi-vigatapaccaye ca cha apanetvā sesānaṅ vasena aparehi pi sattarasah' ākārehi anekapaccayabhāvaṅ gacchati. Ayam pi ukkaṭṭhaparicchedo va. Vatthu nissayādīnaṅ pana vasen' ettha hetupaccayādīnaṅ abhāvo veditabbo.

Upanissayapaccaye ārammaṇūpanissayo ārammaṇādhipati sadiso. Anantarūpanissayo anantarūpanissayapaccayattaṅ<sup>2</sup> avijahanto va anantara-samanantara-kamma-āsevana-natthi-vigatānaṅ vasena aparehi pi chahi ākārehi anekapaccayabhāvaṅ gacchati. Ariyamaggacetanā yeva c'ettha kammapaccayataṅ labhati. Na sesadhammā pakātūpanissayo va purejātapaccayo attano purejātapaccayattaṅ avijahanto va ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-indriya-vippayutta-atthi-avigatānaṅ vasena aparehi pi atṭhah' ākārehi anekapaccayabhāvaṅ gacchati. Ayam pi ukkaṭṭhaniddeso va. Ārammaṇa-purejāte pan' ettha nissaya-indriya-vippayutta-paccayatā na labbhati. Ito uttarim pi labbhamānālabbhamānaṅ<sup>3</sup> veditabbaṅ.

Pacchājātapaccayo<sup>4</sup> attano pacchājātapaccayabhāvaṅ avijahanto va vippayutta-atthi-avigatānaṅ vasena aparehi pi tīh' ākārehi anekapaccayabhāvaṅ gacchati.

Āsevanapaccayo āsevanapaccayattaṅ avijahanto va anantara-samanantarūpanissaya-natthi-vigatānaṅ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṅ gacchati.

Kammapaccayo kammapaccayattaṅ avijahanto va ekakkhaniko tāva sahajāta-aññamañña-nissaya-vipāka-āhārasampayutta-vippayutta-atthi-avigatānaṅ vasena aparehi pi navah' ākārehi anekapaccayabhāvaṅ gacchati. Nānākkhaniko upanissayanantara<sup>5</sup>-samanantara-natthi-vigatānaṅ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṅ gacchati. Vipākapaccayo vipākapaccayattaṅ avijahanto va hetu-adhipati-sahajāta-aññamañña-nissaya-kamma-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-vigatā-

<sup>1</sup> S. nissayaṭṭhaṅ.    <sup>2</sup> S. °upanissayaṭṭhaṅ.    <sup>3</sup> S. °labbhamānānaṅ.

<sup>4</sup> S. paccaye.

<sup>5</sup> Bm. upanissaya-anantara.



naṅ vasena aparehi pi cuddasāh' ākārehi anekapaccayabhāvaṅ gacchati.

Ahārapaccaye kabalīkāro āhāro āhārapaccayattaṅ avijahanto va atthi-avigatānaṅ vasena aparehi pi dvih' ākārehi anekapaccayabhāvaṅ gacchati. Sesā tayo āhārapaccayattaṅ avijahantā va yathānurūpaṅ adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - indriya - sampayutta - vippayutta-atthi-avigatānaṅ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṅ gacchanti.

Indriyapaccaye rūpino pañcindriyā indriyapaccayattaṅ avijahantā va nissaya-purejāta-vippayutta-atthi-avigatānaṅ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṅ gacchanti. Rūpajivitindriyam pi indriyapaccayattaṅ avijahantaṅ yeva atthi-avigatavasena aparehi pi dvih' ākārehi anekapaccayabhāvaṅ gacchati. Arūpino indriyāni pi yathānurūpaṅ indriyapaccayattaṅ avijahantān' eva hetu-adhipati - sahajāta - aññamañña - nissaya - vipāka - āhāra - jhāna-magga - sampayutta - vippayutta - atthi - avigatānaṅ vasena aparehi pi terasah' ākārehi anekapaccayabhāvaṅ gacchanti.

Jhānapaccayo jhānapaccayattaṅ avijahanto va yathānurūpaṅ sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-<sup>1</sup>-atthi-avigatānaṅ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaṅ gacchati.

Maggapaccayo maggapaccayattaṅ avijahanto va yathānurūpaṅ jhānapaccaye vuttānaṅ dasannaṅ hetu-adhipatīnañ cā ti imeṣaṅ vasena aparehi pi dvādasah' ākārehi anekapaccayabhāvaṅ gacchati.

Sampayuttapaccayo sampayuttapaccayattaṅ avijahanto va yathānurūpaṅ hetu-adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - āhāra - indriya - jhāna - magga - atthi - avigatānaṅ vasena aparehi pi terasah' ākārehi anekapaccayabhāvaṅ gacchati.

Vippayuttapaccayo vippayuttapaccayattaṅ avijahanto va anantara-samanantara-āsevana - sampayutta - natthi-vigata-sankhāte cha paccaye apanetvā sesānaṅ vasena yathānurūpaṅ aparehi pi sattarasah' ākārehi anekapaccayabhāvaṅ

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

gacchati. Tattha rūpassa ca arūpassa ca paccayavibhāgo veditabbo.

Atthipaccayo atthipaccayattaṅ avijahanto va anantara-samanantara-āsevana-natthi-vigatasankhāte pañca paccaye apanetvā sesānaṅ vasena yathānurūpaṅ aparehi pi<sup>1</sup> atthā-rasah' ākārehi anekapaccayabhāvaṅ gacchati.

Natthipaccaya-vigatapaccayā anantarapaccayasadisā.

Avigatapaccayo atthipaccayasadiso yevā ti. Evam ettha ekapaccayassa anekapaccayabhāvato pi viññātabbo vinicchayo.<sup>2</sup>

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

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

(6) *Yugalakato*<sup>3</sup> ti etesu ca atthasarikkhatāya saddasarikkhatāya kālapaṭipakkhatāya hetuphalakāya aññamañña-paṭipakkhatāyā ti imehi kāraṇehi yugalakato<sup>3</sup> viññātabbo vinicchayo. Anantara-samanantarāhi atthasarikkhatāya ekaṅ yugalakaṅ<sup>4</sup> nāma. Nissayūpanissayā saddasarikkhatāya, purejāta-pacchājātā kālapaṭipakkhatāya. Kammappaccaya<sup>5</sup>-vipākappaccayā hetuphalatāya sampayutta-vippayuttapaccayā aññamañña-paṭipakkhatāya ekaṅ yugalakaṅ<sup>4</sup> nāma. Tathā atthi-natthi-paccayā vigatāvigatapaccayaṅ cā ti evam ettha yugalakato pi viññātabbo vinicchayo.

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

<sup>1</sup> Bm. omīta.

<sup>2</sup> Bm. (*here only*) vinicchayo veditabbo.

<sup>3</sup> S. yugalato.

<sup>4</sup> S. yugalaṅ.

<sup>5</sup> S. paccayā.

khaṅiko kammappaccayo natthi-vigatappaccayā ti ime paccayā janakā yeva, na ajanakā. Pacchājātapaccayo kevalaṅ upatthambhako yeva, na janako. Sesā janakā ca ajanakā ca upatthambhakā cā ti attho. Evam ettha janakājanakato pi viññātabbo vinicchayo.

(8) *Sabbatṭhānikāsabbatṭhānikato* ti etesu ca saha-jāta-nissaya-atthi-avigatappaccayā sabbatṭhānikā nāma. Sabbesaṅ sankhatānaṅ rūpārūpadhammānaṅ ṭhānabhūtā kāraṇabhūtā ti attho. Etehi vinā uppajjamāno ekadhammo pi natthi ti. Ārammaṇa-ārammaṇādhipati-anantara-samanantarānantarūpanissaya-pakatūpanissaya-purejāta<sup>1</sup>-āsevana-sampayutta-atthi<sup>2</sup>-natthi-vigatappaccayā asabbatṭhānikā nama, na sabbesaṅ rūpārūpadhammānaṅ ṭhānabhūtā. Arūpakkhandhānaṅ yeva pana ṭhānabhūta kāraṇabhūtā ti attho. Arūpadhammā yeva hi etehi uppajjanti, na rūpadhammā. Purejāta<sup>2</sup> pacchājātā pi asabbatṭhānikā, arūpā<sup>3</sup> rūpānaṅ<sup>3</sup> yeva yathākkamena<sup>2</sup> paccayabhāvato. Vuttā va sesā pi<sup>2</sup> ekaccānaṅ<sup>4</sup> rūpārūpadhammānaṅ uppatti hetuto na sabbatṭhānikā ti. Evam ettha sabbatṭhānikāsabbatṭhānikato pi viññātabbo vinicchayo.

(9) *Rūpaṅ rūpassā ti adi vikappato* ti etesu ca catuvīsatiyā paccayesu ekappaccayo pi ekantena rūpam eva hutvā rūpass' eva paccayo nāma natthi, ekantena pana rūpam eva<sup>1</sup> hutvā arūpass' eva paccayo nāmā ti atthi.

Kataro pan' eso ti? Purejātapaccayo. Purejātapaccayo hi ekantena rūpam eva hutvā arūpass' eva paccayo ti.<sup>5</sup> Ekantena rūpam eva hutvā rūpārūpass' eva paccayo nāmā ti pi natthi, ekantena pana arūpaṅ hutvā arūpass' eva paccayo nāma atthi.

Kataro pan' eso ti? Anantara-samantara-āsevana-sampayutta-natthi-vigatavasena chabbidho.<sup>6</sup> So hi sabbo pi<sup>7</sup> ekantena arūpam eva hutvā arūpass' eva paccayo hoti.

<sup>1</sup> Bm. omits.

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

<sup>3</sup> S. rūpānaṅ only.

<sup>4</sup> S. ekakkhandhānaṅ.

<sup>5</sup> S. hoti.

<sup>6</sup> S. adds hoti.

<sup>7</sup> S. sabbehi pi.

Ekantena arūpam eva hutvā pi<sup>1</sup> ekantena rūpass' eva paccayo nāmā ti pi atthi.

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

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

Kataro pan' eso ti? Ārammaṇapaccayo ceva upanissaya-paccayo ca. Idaṅ hi dvayaṅ<sup>2</sup> ekantena rūpārūpam eva hutvā arūpass' eva paccayo hoti. Ekantena rūpārūpam eva hutvā pana rūpārūpass' eva paccayo nāmā ti pi atthi.

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

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

PACCAYANIDDESAVĀRAVAṆṆANĀ NITṬHITĀ.

<sup>1</sup> S. omīts.

<sup>2</sup> S. yaṅ yaṅ.



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