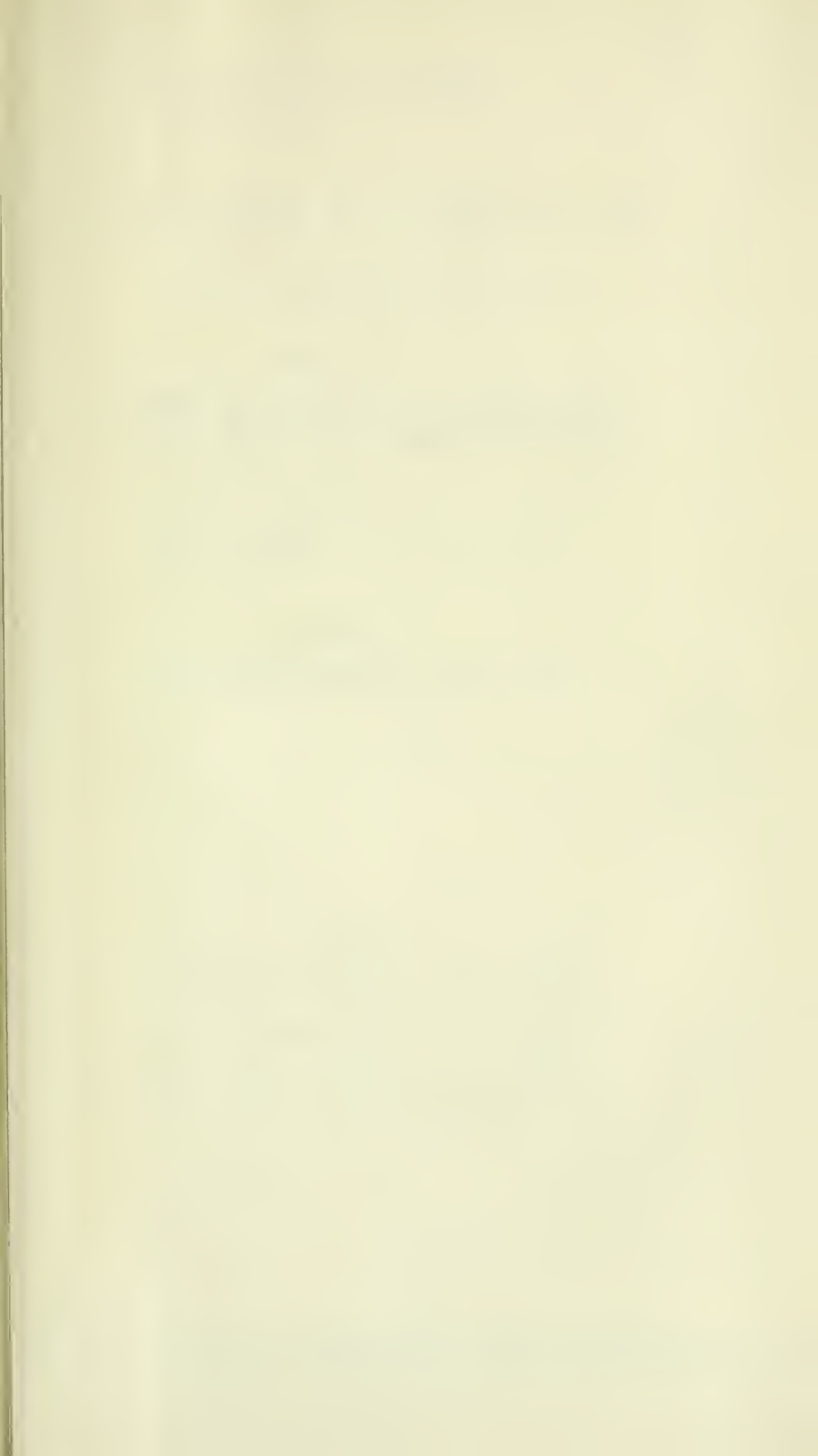


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66
Pali Text Society

TIKAPAṬṬHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART III.

TIKAPAṬṬHĀNA (*concluded*), TOGETHER WITH A
DIGEST OF THE FIVE OTHER PAṬṬHĀNAS

AND

THE COMMENTARY (*concluded*)

EDITED BY

MRS. RHYS DAVIDS, D.Litt., M.A.

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EDITORIAL NOTE

HERE ends the long work. Our edition of the text tails off in a way worthy of Buddhaghosa's own method in his Commentaries, as may be seen in the Commentary to this text. The Editorial condensation exercised in the latter is less drastic than that employed in the Siamese edition of the Tipitaka. There nothing whatever of the Tikapaṭṭhāna after the Vipākattika has been published, whether through lack of time (this was an element in the conditions of production),¹ or of financial wherewithal, or of patience, does not appear. That there will be found some to demur at the excisions may well be. But I judged that neither student, not editor, nor Pali Text Society, could in decency be expected to expend another grain of energy over the work.

The Commentary has not been condensed by a word. But then it could hardly have petered out more swiftly than it does. And I felt I could have shaken Buddhaghosa by the hand (with Western effrontery) when I came upon these words (p. 351, last paragraph): "The Book of the Paṭṭhāna as text is infinite, immeasurable. To one who would say: 'I will comment on its meaning step by step,' life would not suffice however excessively long it were." He is, as we should expect, not disposed to go further and say, it would be waste of time even if so well-disposed a commentator could have lived long enough. That is for us to say. And if we do not feel it, then are we only fit to live in the little old bygone world of Buddhaghosa. It was perhaps a wonderful piece of wordy architectonic in the days of the Porāṇā—those

¹ R. C. Chalmers in J.R.A.S., 1898, 4 f.

ancestral teachers who built it up, perhaps without writing, but a good while, I am disposed to think, after the time of Asoka and the Council of Patna. (Else would the Kathāvatthu be the seventh and last book, and not the Paṭṭhāna.) But it has been handed down in the Buddhist monkish world of the Theravāda bolstered up by the cloudy rhetoric of praise bestowed on it by Buddhaghosa in the Atthasālinī,¹ and also by the profound ignorance of its contents in all but here and there a few eminent monastics like the venerable Ledi Mahāthera of our day. Now, at any rate, anyone among us who knows a little Pali can walk up and inspect what is on the pedestal.

The special relation of the plan of the Paṭṭhāna to the Abhidhamma-mātikā (given at the beginning of the Dhammasangani), the much more ancient digest or heads of discourse alluded to in the Vinaya, the allusion to two or three of the (twenty-four) paccayas in the Kathāvatthu—these will make the existence of a roman letter edition of no small interest to the historical inquirer.

Beyond this I would here only point out that the quite interesting psychological term *bhavanga* is first met with, as a working tool, in the Tikapaṭṭhāna. It occurs once in the Anguttara in a category of four dhammas (ii, 79)—*rūpaṅgaṇ*, *vedanaṅgaṇ*, *saññāṅgaṇ*, *bhavangaṇ*—and is paraphrased in the Commentary as *atthabhāvo*. In the Sumangala-Vilāsini and Sammoha-Vinodani,² the writer refers *bhavanga* to the *uppatti-bhava*—that is, to that automatic flux or continuum of our vital experience which is due to our past karma, as distinct from the *kammabhava*, or that which we put into our lives as fresh contribution in this life.³

¹ P. 13 f., cf. *Expositor*, p. 17.

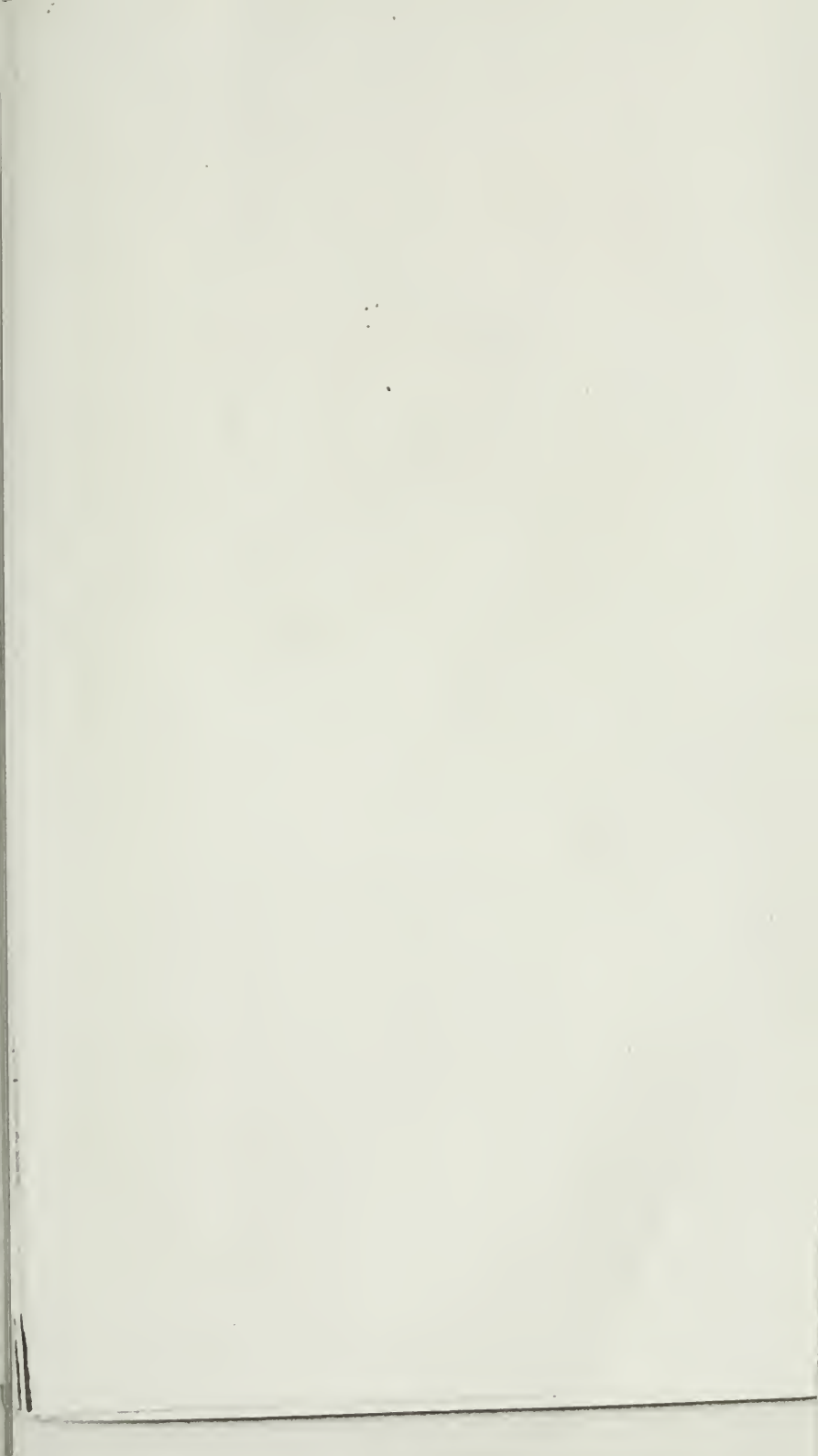
² Sum. V. i, 194; Sam. V. 356.

³ Cf. S.Z.A. in *Compendium*, 262, and on *bhavanga* cf. Index, *op. cit.*

The Index was compiled by Mrs. Helen Stede, after some delay due to ill health. Its contents refer to the whole of the Paṭṭhāna, including the portion of the Dukapaṭṭhāna published in 1908, and also to the whole of the Commentary.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,
March, 1923.



CONTENTS

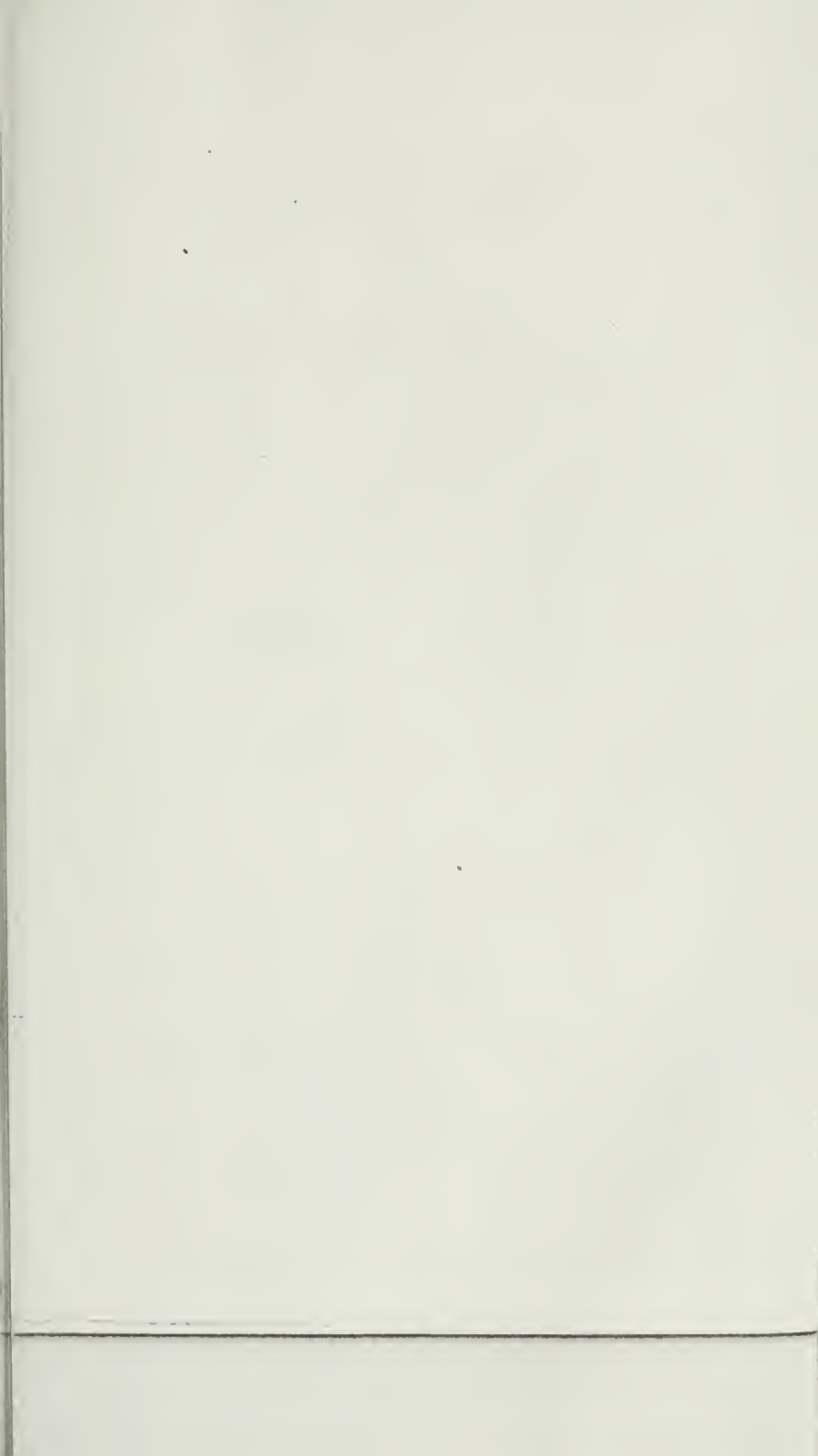
TIKAPAṬṬHĀNA:

	PAGE
PART III.—II. VEDANĀTTIKAṆ - - -	317
III. VIPĀKATTIKAṆ - - -	328
IV. UPĀDIṆṆATTIKAṆ - - -	331
V.—XXII. THE REMAINING TIKAS -	333
 DUKAPAṬṬHĀNA - - -	 336
DUKA-TIKAPAṬṬHĀNA - - -	340
TIKA-DUKAPAṬṬHĀNA - - -	341
TIKA-TIKAPAṬṬHĀNA - - -	342
DUKA-DUKAPAṬṬHĀNA - - -	343

BUDDHAGHOSA'S COMMENTARY (*concluded*):

VEDANĀTTIKAPAṬṬHĀNASSA VAṆṆANĀ -	345
VIPĀKATTIKA-VAṆṆANĀ - - -	350
UPĀDIṆṆUPĀDĀNIYATTIKA-VAṆṆANĀ -	352
SESATTIKĀNI - - - -	353
DUKAPAṬṬHĀNAVAṆṆANĀ - - -	356
DUKA-TIKAPAṬṬHĀNAVAṆṆANĀ - - -	358
TIKA-DUKAPAṬṬHĀNAVAṆṆANĀ - - -	360
TIKA-TIKAPAṬṬHĀNAVAṆṆANĀ - - -	361
DUKA-DUKAPAṬṬHĀNAVAṆṆANĀ - - -	362
NIGAMANANṆ - - -	363

INDEX - - - - -	371
-----------------	-----



[II. VEDANĀTTIKAN]

PAṬICCAVĀRO

[Anulomaṇ.]

1.

(i) *Sukkhāya vedanāya sampayuttāṇ dhammaṇ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.*

Sukkhāya vedanāya sampayuttāṇ ekaṇ khandhaṇ paṭicca dve khandhā, dve khandhe paṭicca eko khandho. Paṭisandhikkhaṇe sukhāya vedanāya sampayuttāṇ ekaṇ khandhaṇ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.

(ii) *Dukkhāya vedanāya sampayuttāṇ dhammaṇ paṭicca dukkhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.*

Dukkhāya vedanāya sampayuttāṇ ekaṇ khandhaṇ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.

(iii) *Adukkhamasukkhāya vedanāya sampayuttāṇ dhammaṇ paṭicca adukkhamasukkhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.¹*

Adukkhamasukkhāya vedanāya sampayuttāṇ ekaṇ khandhaṇ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.² Paṭisandhikkhaṇe . . . (as under i).

2-10.

(i) *Sukkhāya . . . uppajjati ārammaṇapaccayā . . . adhipatipaccayā. (Adhipatīyā paṭisandhi natthi) . . . anantara-paccayā, samanantarapaccayā, saha-jātapaccayā, aññamañña-paccayā, nissaya-paccayā, upanissaya-paccayā, purejātapaccayā.*

Sukkhāya vedanāya sampayuttāṇ ekaṇ . . . dve . . . vatthūṇ purejātapaccayā . . .³ sankhittāṇ . . .

¹ There are only these three general propositions (i-iii) employed in this vāra. They will be represented by i, ii, iii in connexion with the several paccayas.

² This constant refrain will be represented by ekaṇ, dve.

³ Cf. above, p. 79.

12-14.¹

(i) *Sukhāya . . . uppajjati āsevanapaccayā . . . kamma-paccayā, vipākapaccayā.*

Sukhāya vedanāya sampayuttaṅ ekaṅ, dve. Paṭisandhikkhaṇe sukhāya . . . (as above).

(ii) *Dukkhāya . . . uppajjati vipākapaccayā.*

Dukkkhasahagataṅ kāyaviññānasahagataṅ² ekaṅ, dve.

(iii) *Adukkhamasukhāya . . . uppajjati vipākapaccayā.*

Adukkhamasukhāya vedanāya sampayuttaṅ ekaṅ, dve. Paṭisandhikkhaṇe . . . ekaṅ dve.

15-20.

(i) *Sukhāya . . . uppajjati āharapaccayā . . . indriyapaccayā, jhānapaccayā, maggapaccayā, sampayuttapaccayā, vip-payuttapaccayā.*

Sukhāya vedanāya sampayuttaṅ ekaṅ, dve. Vatthuṅ vippayuttapaccayā. Paṭisandhikkhaṇe sukhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā.

(ii) *Dukkhāya . . . uppajjati vippayuttapaccayā.*

Dukkhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā.

(iii) *Adukkhamasukhāya . . . uppajjati vippayuttapaccayā.*

Adukkhamasukhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā. Paṭisandhikkhaṇe . . . pe . . . vatthuṅ vippayuttapaccayā . . . sankhittaṅ . . .

21-24.

Atthipaccayā, natthipaccayā, vigatapaccayā, avigatapaccayā . . .

[Anuloma-gaṇanā.]

H 3 Ā 3 . . . sankhittaṅ . . . Avg 3.

Hetupaccayā

Ā 3 V 2 Avg 3.

Ārammaṇapaccayā adhipatipaccayā

H 3 V 2 Avg 2 . . . sankhittaṅ . . .

¹ Text passes over No. 11.

² K. omits sahagataṅ; below also.

Āsevanapaccayā

H 3 K 3 Āh 3 Avg 3.

Vipākapaccayā

H 2 A 2 . . . *sankhittay* . . . Pu 3 Jh 2 Avg 3
 Ā 3 K 3 M 2

Jhānapaccayā . . . maggapaccayā

H 3 V 2 Avg 3.

Avigatapaccayā

H 3 Nat 3 Vg 3.

(*Yathā Kusalattikassa paccanīyagaṇanā evaṃ vitthāretabbaṃ.*)

[Paccanīya.]

1 (*na-hetu*).

(i) *Sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati na-hetupaccayā.*

Ahetukaṃ sukhāya¹ vedanāya sampayuttaṃ ekaṃ, dve.

(ii) *Dukkhāya . . . na-hetupaccayā.*

Dukkhasahagataṃ kāyaviññāṇasahagataṃ ekaṃ, dve . . .

[*Paccanīya-gaṇanā.*]

Na-H 3	Na-Pa 3	Na-Jh 3
Na-A 3	. . . <i>pe</i> . . .	Na-M 3
Na-Pu 2	Na-V 3	Na-Vpp 2

Na-hetupaccayā

Na-A 3	Na-Ās 3	Na-Jh 3
Na-Pu 1	Na-K 2	Na-M 3
Na-Pa 3	Na-V 2	Na-Vpp 1

Na-hetupaccayā na-adhipati-, na-purejātapaccayā

Na-Pa 1 . . . *pe* . . . Na-V 1 Na-Vpp 1.

Na-hetu-, na-adhipati-, na-purejāta- . . . na-vipāka-, na-maggapaccayā

Na-Vpp 1.

The rest mainly follows the Kusalattika.

The other two Gaṇanās follow.

Paticcavāro nitthito.

¹ K. ahetukasukhāya.

Sahajātavāro, Paccaya-, Nissaya-, Saṅsaṭṭha- and Sampayutta-vāras are stated as following. One section only, from the first and the last, is given.

[Pañhavāro.]

1.

(i) *Sukhāya vedanāya sampayutto dhammo sukhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Sukhāya vedanāya sampayuttā hetū¹ sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo. Paṭisandhikkhaṇe sukhāya vedanāya sampayuttā hetū sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo.

(ii) *Dukkhāya vedanāya sampayutto dhammo dukkhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Dukkhāya vedanāya sampayuttā hetū sampayuttakānaṅ dhammānaṅ hetupaccayena paccayo.

(iii) *Adukkhamasukhāya vedanāya sampayutto dhammo adukkhamasukhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Adukkhamasukhāya vedanāya sampayuttā hetū sampayuttakā-vedanāya sampayuttā hetū sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo.

2.

(i) *Sukhāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṅ datvā, silaṅ samādiyivā, uposathakammaṅ katvā, sukhāya vedanāya sampayuttena cittena paccavekkhati. Sukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, sukhāya vedanāya sampayuttena cittena paccavekkhati. Ariyā sukhāya vedanāya sampayuttena cittena sukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti. Pubbe samudāciṅṅe kilese jānanti. Sukhāya vedanāya sampayutte khandhe sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato

¹ K. sampayutto hetu throughout this hetu section.

vipassati assādeti abhinandati;¹ taṃ ārabhha sukhāya vedanāya sampayutto rāgo . . . diṭṭhi uppajjati. Sukhāya vedanāya sampayutte khandhe ārabhha sukhāya vedanāya sampayuttā khandhā uppajjanti

(iv)² *Sukhāya vedanāya sampayutto dhammo dukkhāya vedanāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṃ . . . (as in i) katvā, vippaṭisārissa domanassaṃ uppajjati sukhāya vedanāya sampayutte jhāne [pahīne]³ vippaṭisārissa domanassaṃ uppajjati; sukhāya vedanāya sampayutte khandhe ārabhha dukkhāya vedanāya sampayuttā khandhā uppajjanti.

(v) *Sukhāya vedanāya sampayutto dhammo adukkhama-sukhāya vedanāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṃ . . . katvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhati. Sukhāya vedanāya sampayuttā jhānā, maggā, phalā vuṭṭhahitvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhati. Ariyā adukkhamasukhāya vedanāya sampayuttena cittena sukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudāciṇṇe kilese jānanti. Sukhāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandati;⁴ taṃ ārabhha adukkhamasukhāya vedanāya sampayutto rāgo . . . diṭṭhi . . . vicikicchā . . . uddhaccaṃ uppajjati. Cetopariyañāṇena sukhāya vedanāya sampayuttacittasamangissa cittaṃ jānāti.⁵ Sukhāya vedanāya sampayuttā khandhā cetopariyañāṇassa, pubbenivāsānussatiñāṇassa, yathākammūpagañāṇassa, anā-

¹ So B. K. gives these three verbs in the plural:—vipassanti, etc., and connects, in one sentence, all these psychological sequences with one subject.—Ariyā.

² Other six formulæ are now brought into play, thus:—

(iv) Sukhāya . . . dukkhāya (S,D) (vii) D . . . A

(v) Sukhāya . . . adukkhamasukhāya (S,A) (viii) A . . . S

(vi) Dukkāya . . . sukhāya (D,S) (ix) A . . . D

³ B. parihīne.

⁴ K. vipassanti assādenti abhinandanti.

⁵ K. jānanti.

gataṅsaññāṇassa, āvajjanāya ārammaṇapaccayena paccayo. Sukhāya vedanāya sampayutte khandhe ārabba adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(ii) *Dukkhāya . . . dukkhāya . . . ārammaṇap. pacc.*

Dosaṅ ārabba doso uppajjati, moho uppajjati;¹ dukkhasahagataṅ kāyaviññāṇaṅ ārabba doso uppajjati, moho uppajjati. Dukkhāya vedanāya sampayutte khandhe ārabba dukkhāya vedanāya sampayuttā khandhā uppajjanti.

(vi) *Dukkhāya vedanāya sampayutto dhammo sukhāya . . . ārammaṇap. pacc.*

Ariyā sukhāya vedanāya sampayuttena cittena dukkhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudāciṅṅe kilese jānanti. Dukkhāya vedanāya sampayutte khandhe sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassanti. Dukkhāya vedanāya sampayutte khandhe ārabba sukhāya vedanāya sampayuttā khandhā uppajjanti.

(vii) *Dukkhāya vedanāya sampayutto dhammo adukkhamasukhāya . . . ārammaṇap. pacc.*

Ariyā adukkhamasukhāya vedanāya sampayuttena cittena dukkhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti; pubbe samudāciṅṅe kilese jānanti. Dukkhāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassanti, cetopariyaññāṇena dukkhāya vedanāya sampayuttacittasamangissa cittaṅ jānanti. Dukkhāya vedanāya sampayuttā khandhā cetopariyaññāṇassa, pubbenivāsānussatiññāṇassa, yathākammūpa-gaṇāṇassa, anāgataṅsaññāṇassa, āvajjanāya ārammaṇapaccayena paccayo. Dukkhāya vedanāya sampayutte khandhe ārabba adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(iii) *Adukkhamasukhāya . . . ārammaṇap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena dānaṅ . . . katvā, adukkhamasukhāya vedanāya sampayut-

¹ B. *inserts* Dukkhāya vedanāya sampayuttaṅ mohaṅ ārabba moho uppajjati, doso uppajjati.

tena cittena paccavekkhanti, adukkhamasukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhanti. Ariyā adukkhamasukhāya vedanāya sampayuttena cittena adukkhamasukhāya vedanāya sampayutte pahīne kilese. vikkhambhite kilese paccavekkhanti; pubbe samudāciṇṇe kilese jānanti. Adukkhamasukhāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandanti;¹ taṃ ārabha adukkhamasukhāya vedanāya sampayutto rāgo, ditṭhi, vicikicchā, uddhaccaṃ uppajjati. Cetopariyañāṇena adukkhamasukhāya vedanāya sampayuttacittasamangissa cittaṃ jānanti. Ākāsānañcāyatanāṃ viññāṇañcāyatanassa,² . . . ākiñcaññāyatanāṃ nevasaññānāsaññāyatanassa, ārammaṇapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttā khandhā iddhividhaññāṇassa, cetopariyañāṇassa, pubbenivāsānussatiññāṇassa, yathūkkammūpagaññāṇassa, anāgataṅsaññāṇassa, āvajjanāya ārammaṇapaccayena paccayo. Adukkhamasukhāya vedanāya sampayutte khandhe ārabha adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(viii) *Adukkhamasukhāya vedanāya sampayutto dhammo sukhāya . . . ārammaṇap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena dānaṃ . . . katvā, sukhāya vedanāya sampayuttena cittena paccavekkhanti. Adukkhamasukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, sukhāya vedanāya sampayuttena cittena paccavekkhanti. Ariyā sukhāya vedanāya sampayuttena cittena adukkhamasukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilesepaccavekkhanti. Pubbe samudāciṇṇe kilese jānanti. Adukkhamasukhāya vedanāya sampayutte khandhe³ sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandati;⁴ taṃ ārabha su-

¹ K. vipassanti assādeti abhinandanti. B. *by a slip has vipassanti assādeti, etc.*

² K. . . . pe . . .

³ K. *inserts ārabha.*

⁴ K. *as before.* B. *again has vipassanti, then singular verbs.*

khāya vedanāya sampayutto rāgo . . . diṭṭhi uppajjati.¹
 Adukkhamasukhāya vedanāya sampayutte khandhe ārabba
 sukhāya vedanāya sampayuttā khandhā uppajjanti.

(ix) *Adukkhamasukhāya vedanāya sampayutto dhammo
 dukkhāya . . . arammanap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena
 dānaṅ . . . katvā, vippaṭisāriṣṣa domanassaṅ uppajjati.
 Adukkhamasukhāya vedanāya sampayutte jhāne pahīne
 vippaṭisāriṣṣa domanassaṅ uppajjati. Adukkhamasukhāya
 vedanāyā sampayutte khandhe ārabba dukkhāya veda-
 nāya sampayuttā khandhā uppajjanti.

3.

*The adhipati-paccaya section offers no new matter and
 is not commented on.*

4.

(i) *Sukhāya . . . anantarap. paccayena paccayo.*

Purimā purimā sukhāya vedanāya sampayuttā khandhā
 pacchimānaṅ pacchimanāṅ sukhāya vedanāya sampayutta-
 kūnaṅ khandhūnaṅ anantarapaccayena paccayo. Sukhāya
 vedanāya sampayuttaṅ anulomaṅ sukhāya vedanāya sampa-
 yuttassa gotrabhussa anantarap. pacc. anulomaṅ vodānassa,
 gotrabhū maggassa, vodānaṅ maggassa, maggo phalassa,
 phalaṅ phalassa, anulomaṅ sukhāya vedanāya sampayuttāya
 phalasaṃpattiyā anantarapaccayena paccayo. Sukhāya
 vedanāya sampayuttā khandhā sukhāya vedanāya sampa-
 yuttassa vuṭṭhānassa anantarap. pacc.²

(v) *Sukhāya vedanāya . . . adukkhamasukhāya . . .*

Sukhāya vedanāya sampayuttaṅ cuticittaṅ adukkhamasukhāya vedanāya sampayuttassa uppatticittassa anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ bhavaṅgaṅ āvajjanaṅ anantarapaccayena paccayo. Sukhasahagataṅ kāyaviññāṇaṅ vipākamanodhātuyā anantarapaccayena paccayo. Sukhāya vedanāya sampayuttā vipākamanoviññāṇadhātu kiriyāmanoviññāṇadhātuyā anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ bhavaṅgaṅ adukkhamasukhāya vedanāya sampayuttassa bha-

¹ K. . . . pe . . .

² K. omits sentence.

vangassa anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ kusalākusalaṅ adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa, kiriyaṅ vuṭṭhānassa, phalaṅ vuṭṭhānassa. . . .

(ii) *Dukkhāya . . . anantarap. pacc.*

Purimā purimā dukkhāya vedanāya sampayuttā khandhā pacchimānaṅ pacchimānaṅ dukkhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarapaccayena paccayo.

(vii) *Dukkhāya . . . adukkhamasukhāya . . .*

Dukkhasahagataṅ kāyaviññānaṅ vipākamanodhātuyā anantarapaccayena paccayo. Dukkhāya vedanāya sampayuttā khandhā adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa anantarapaccayena paccayo.

(iii) *Adukkhamasukhāya . . . anantarap. pacc.*

Purimā purimā adukkhamasukhāya vedanāya sampayuttā khandhā pacchimānaṅ pacchimānaṅ adukkhamasukhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ anulomaṅ adukkhamasukhāya vedanāya sampayuttassa gotrabhussa anantarapaccayena paccayo. Anulomaṅ vodānassa, gotrabhū maggassa, vodānaṅ maggassa, maggo phalassa, phalaṅ phalassa, anulomaṅ phalasaṃpattiyā, nirodhā vuṭṭhahantassa, nevasaññānāsaññāyatanaṅ adukkhamasukhāya vedanāya sampayuttāya phalasaṃpattiyā anantarapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttā khandhā. Adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa anantarapaccayena paccayo.

(viii) *Adukkhamasukhāya . . . sukhāya*

Adukkhamasukhāya vedanāya sampayuttaṅ cuticittaṅ sukhāya vedanāya sampayuttassa uppaticcittassa anantarapaccayena paccayo. Āvajjanā sukhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarap. paccayo. Vipākamanodhātu sukhāya vedanāya sampayuttāya vipākamanoviññānadhātuyā anantarap. paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ bhavaṅgaṅ sukhāya vedanāya sampayuttassa bhavaṅgassa anantarap. paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ kusalākusalaṅ sukhāya vedanāya sampayuttassa . . . kiriyaṅ . . . phalaṅ vuṭṭhā-

nassa nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṅ sukhāya vedanāya sampayuttāya phalasaṃpattiyā anantaraṃ paccayo.

(ix) *Adukkhamasukhāya . . . dukkhāya . . .*

Āvajjanaṃ dukkhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarapaccayena paccayo.

The remaining paccayas are treated as in the Kusalattika.

[Gaṇanā.]

H 3	S 7	U 9	V 3 . . . pe . . .	Nat 7
Ā 9	Sj 3	Ās 3	Sp 3	Vg 7
A 5	Añ 3	K 8	At 3	Avg 3
An 7	N 3			

Hetupaccayā

A 2	N 3	M 2	At 3
Sj 3	V 2	Sp 3	Avg 3
Añ 3	I 2		

Hetu-sahajāta-aññamañña-nissaya-sampayutta-atthi-avigatan ti 3

H-Sj-Añ-N-V-M-Sp-At-Avg 2
H-Sj-Añ-N-I-M-Sp-At-Avg 2
H-Sj-Añ-N-V-I-M-Sp-At-Avg 2
H-A-Sj-Añ-N-I-M-Sp-At-Avg 2
H-A-Sj-Añ-N-V-I-M-Sp-At-Avg 2

Ārammaṇapaccayā

A 4	U 4	Ā-A-U ti 4.
-----	-----	-------------

Adhipatipaccayā

H 2	Añ 3	V 2	M 3	At 3
Ā 4	N 3	Āh 3	Sp 3	Avg 3
Sj 3	U 4	I 3		

A-Ā-U ti 4. A-Sj-Añ-N-

- | | |
|------------------------|--|
| (i) Sp-At-Avg 3 | (iv) V-Āh-I-Sp-At-Avg 2 |
| (ii) V-Sp-At-Avg 2 | (v) I-M-Sp-At-Avg ti 3 |
| (iii) Āh-I-Sp-At-Avg 3 | (vi) V-I-M-Sp-At-Avg ti 2 ¹ |

Adhipati-hetu-sahajāta-aññamañña-nissaya

- | | |
|------------------------|---------------------------|
| (i) I-M-Sp-At-Avg ti 2 | (ii) V-I-M-Sp-At-Avg ti 2 |
|------------------------|---------------------------|

(The rest of the Anuloma calls for no commentarial remark.)

Pañhavārassa anulomaṅ.

¹ K. adds three other ghaṇanāni (vii-ix) commencing similarly.

[Paccanīya.]

*Sukhāya vedanāya sampayutto dhammo sukhāya . . . āram-
maṇapaccayena . . . kammaṇapaccayena paccayo . . .*

[Gaṇanā.]

Na-H 9 Na-Ā 9 . . . pe . . . No-Avg 9.

Na-hetupaccayā

Na-Ā 9 . . . sankhittaṃ . . . No-Avg 9.

Na-hetupaccayā na-ārammaṇapaccayā

Na-A 9 Na-U 8 . . . sankhittaṃ . . . No-Avg 9.

Na-hetupaccayā . . . sankhittaṃ . . . na-āsevana-, na-vipāka-, na-
āhāra- . . . sankhittaṃ . . .

No-Avg 8.

Na-hetumūlakaṃ.

*Yathā Kusalattikassa paccanīya-gaṇanā gaṇitā, evaṃ imaṃ pi
asaṃmuyhantena sabbaṃ mūlakaṃ gaṇetabbāṃ.*

Paccanīyaṃ.

*Yathā Kusalattikassa anulomaṇapaccanīyā-paccanīyānuloma-gaṇanā
sajjhāyamaggena gaṇitā, evaṃ gaṇetabbāṃ.*

Paccanīyānulomaṃ.

VEDANĀTTIKAṆ NIṬṬHITAṆ.¹

¹ K. adds dutiyaṃ.

NOTE.—In the remaining pages, only those sentences are printed in full concerning which the Commentary has something to say.

[III. VIPĀKATTIKAN]

PAṬICCAVĀRO.]

1.

(i) *Vipākay dhammay paṭicca vipāko dhammo uppajjati hetupaccayā.*

Vipākay ekay khandhaṃ paṭicca tayo khandhā; dve khandhe paṭicca dve khandhā. Paṭisandhikkhaṇe vipākay ekay khandhaṃ paṭicca tayo khandhā; dve . . . dve khandhā.

(ii) *Vipākay dhammay paṭicca nevavipākanavipākadhammadhammo¹ uppajjati hetupaccayā.*

Vipāke khandhe paṭicca cittasamuṭṭhāṇaṃ rūpaṃ. Paṭisandhikkhaṇe vipāke khandhe paṭicca kaṭattārūpaṃ.

(iii) *Vipākay dhammay paṭicca vipāko ca nevavipākanavipākadhammadhammo ca dhammā uppajjanti hetupaccayā*

. . . (iv) *Vipākadhammadhammay paṭicca vipākadhammadhammo . . . (v) Vipākadhammadhammay paṭicca neva-vipāka-na-vip.-dh.-dhammo . . . (vi) Vipākadhammadhammay paṭicca vipākadhammo ca neva-vip.-na-vip.-dh.-dhammo . . . (vii) Neva-vip.-na-vip.-dh.-dhammay paṭicca neva-vip.-na-vip.-dh.-dhammo . . . (viii) Neva-vip.-na-vip.-dh.-dhammay paṭicca vipāko dhammo . . . (ix) Neva-vip.-na-vip.-dh.-dhammay paṭicca vipāko dhammo ca neva-vip.-na-vip.-dh.-dhammo ca . . . (x) Vipākaṇ ca neva-vip.-na-vip.-dh.-dhammaṇ ca paṭicca vipāko dhammo . . . (xi) Vipākaṇ ca neva-vip.-na-vip.-dh.-dhammaṇ ca paṭicca neva-vip.-na-vip.-dh.-dhammo . . . (xii) Vipākaṇ ca neva-vip.-na-vip.-dh.-dhammaṇ ca paṭicca vipāko dhammo ca neva-vip.-na-vip.-dh.-dhammo ca . . . (xiii) Vipākadhammadhammaṇ ca neva-vip.-na-vip.-dh.-dhammaṇ ca paṭicca neva-vip.-na-vip.-dh.-dhammo uppajjati hetupaccayā. . . .²*

The other 23 paccayas are then dealt with.

¹ Vipākadhamma-dhammā ti vipākā sabhāvadhammā. *Asl.* 42.

² Each of these general propositions is, as usual, applied to some case of khandhas, mahābhūtas, etc.

[Anulomaṃ.]

H 13	Añ 7	K 13	Vpp 13
Ā 5	N 13	V 9	At 13
A 9	U 5	Āh 13 . . . pe . . .	Nat 5
An 5	Pu 3	M 13	Vg 5
S 5	Ās 2	Sp 5	Avg 13
Sj 13			

Hetupaccayā

Ā 5 . . . pe . . . Avg 13.

(Yathā Kusalattikassa gaṇanā evaṃ gaṇetabbā.)

Āsevanapaccayā

H 2 . . . pe . . .	K 2	Avg 2
Pu 2	Āh 2 . . . pe . . .	

Vipākapaccayā

H 9	S 3	U 3	M 9	Nat 3
Ā 3	Sj 9	Pu 1	Sp 3	Vg 3
A 5	Añ 6	K 9	Vpp 9	Avg 9
An 3	N 9	Āh 9 . . . pe . . .	At 9	

Anulomagaṇanā niṭṭhitā.

[Paccanīyaṃ.]

Vipākaṃ dhammaṃ paṭicca vipāko dhammo uppajjati na-hetupaccayā . . .

(followed by eleven other general propositions.)¹

The other paccayas up to No. 23 follow, and then the other two gaṇanās.

Paṭiccavāro niṭṭhito.

The next five vāras follow, and then the Pañhavāra. Passing over the first (hetu) section, the second (ārammaṇa) runs:—

Vipāko dhammo vipākassa dhammassa ārammanapaccayena paccayo.

Vipāke khandhe aniccato dukkhato anattato vipassati assādeti, abhinandati; taṃ ārabhha rāgo . . . diṭṭhi . . . vicikicchā . . . uddhaccaṃ . . . domanassaṃ uppajjati. Kusalākusale niruddhe vipāke tad-ārammaṇatā uppajjati . . .

¹ The Gaṇanā and Commentary give ten only.

Three general propositions follow, then this one:—

Vipākadhammadhammā neva - vipāka - na - vipākadhamma-
dhammassa ārammaṇapaccayena paccayo.

Arahā maggā vuṭṭhahitvā maggaṅ paccavekkhati; pubbe
suciṇṇāni paccavekkhati. Arahā pahīne kilēse paccavek-
khati. vikkhambhite kilēse paccavekkhati;¹ pubbe samudā-
ciṇṇe kilēse jānāti. Vipākadhammadhamme khandhe aniccatto
dukkhato anattato vipassati; cetopariyañāṇena vipākadham-
madhamma cittasamangissa cittaṅ jānāti. Ākāsānañcāya-
tanakusalaṅ viññāṇañcāyatanakiriyassa ārammaṇapaccayena
paccayo. Ākiñcaññāyatanakusalaṅ nevasaññānāsaññāyata-
nakiriyassa ārammaṇapaccayena paccayo. Vipākadhamma-
dhammā khandhā cetopariyañāṇassa, pubbenivāsānussatiñā-
ṇassa, yathākammūpagañāṇassa, anāgataṅsañāṇassa, āvajja-
nāya ārammaṇapaccayena paccayo.

The next comment is on the Gaṇanā (anulomaṅ):—

H 7	S 7 ²	U 9	K 9	Jh 7 ²	At 13
Ā 9	Sj 11	Pu 3	V 3	M 7	Nat 7
A 10	Añ 7	Pa 3	Āh 7	Sp 3 ²	Vg 7
An 7	N 13 ²	Ās 2	I 9	Vpp 5	Avg 13

Hetupaccayā

A 7	N 7	M 7	At 7
Sj 7	V 3	Sp 3	Avg 7
Añ 5	I 7	Vpp 3	

Yathā Kusalattike pañhavārassa anulomagaṇanā gaṇitā vitthāretabbā.

Anulomaṅ.

The other three gaṇanās follow.

VIPĀKATTIKAṅ NIṬṬHITAṅ.³

¹ B. omits this clause.

² K. gives a different figure.

³ K. inserts tatiyaṅ.

The Siamese edition of the Tikapaṭṭhāna apparently ends here. I have inspected two copies of that edition of the Piṭakas without discovering the conclusion. The Burmese edition is complete.

[IV. UPĀDIṆṆATTIKAṆ

PAṬICCAVĀRO

Anulomaṇ.]

1.

(i) *Upādiṇṇupādāniyaṇ dhammaṇ paṭicca upadiṇṇupādāniyo dhammo uppajjati hetupaccayā.*

Upādiṇṇupādāniyaṇ ekaṇ khandhaṇ (cf. p. 317) . . . Paṭisandhikkhaṇe upādiṇṇupādāniyaṇ ekaṇ khandhaṇ (cf. p. 317) . . . dve khandhā kaṭattā ca rūpaṇ. Khandhe paṭicca vatthu, vatthu . . . khandhā. Upādiṇṇupādāniyaṇ ekaṇ mahābhūtaṇ paṭicca tayo . . . dve . . . dve . . . mahābhūte paṭicca kaṭattā-rūpaṇ upādārūpaṇ. . . .

In this Tika the three correlated terms are upādiṇṇupādāniya, anupādiṇṇupādāniya, and anupādiṇṇa-anupādāniya dhammas.

In the Paṇḥavāra, at No. 10 of the paccayas (purejāta):—

Upādiṇṇupādāniyo dhammo upādiṇṇupādāniyassa dhammassa purejātapaccayena paccayo.

(a) Ārammaṇa-, (b) vatthu-purejātaṇ.

(a) Sekhā vā puthujjanā vā cakkhuṇ aniccato dukkhato anattato vipassanti, assādentī, abhinandanti; taṇ ārabba rāgo, domanassaṇ uppajjati. Kusalākusale niruddhe vipāke tad-ārammaṇatā uppajjati . . . sotaṇ . . . upādiṇṇupādāniye rūpe . . . pe . . . phoṭṭhabbe, vatthuṇ . . . tad-ārammaṇatā uppajjati. Upādiṇṇupādāniyaṇ rūpāyatanaṇ kāyaviññāṇassa purejātapaccayena paccayo.

(b) Cakkhāyatanaṇ cakkhuviññāṇassa . . . kāyāyatanaṇ kāyaviññāṇassa, vatthu upādiṇṇupādāniyaṇaṇ khandhānaṇ purejātapaccayena paccayo. . . .

15 (āhāra).

Upādiṇṇupādāniyo dhammo upādiṇṇupādāniyassa dhammassā āhārapaccayena paccayo.

Upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ āhārapaccayena paccayo. Paṭisandhikkhaṇe upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārap. . . . p. . . . Upādiṇṇupādāniyo kabalīnkāro āhāro upādiṇṇupādāniyassa kāyassa āhārap. . . . p. . . .

Upādiṇṇupādāniyo dhammo anupādiṇṇupādāniyassa dhammassa āhārap. . . . p. . . .

Upādiṇṇupādāniyā āhārā cittasamuṭṭhānānaṃ rūpānaṃ āhārap. . . . p. . . . Upādiṇṇupādāniyo kabalīnkāro āhāro anupādiṇṇupādāniyassa kāyassa āhārap. . . . p. . . .

Upādiṇṇupādāniyo dhammo upādiṇṇupādāniyassa ca anupādiṇṇupādāniyassa ca dhammassa āhārap. . . . p. . . .

Upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ āhārapaccayena paccayo.

(The remainder of the Tika, analogous to the preceding Tikas, is not commented upon.)

UPĀDIṆṆATTIKANĀṆ NIṬṬHITAṆ.

[THE REMAINING TIKAS]

5. SANKILIṬṬHASANKILESİKATTIKA.

- (1) Sankiliṭṭha-sankilesika, (2) asankiliṭṭha-sankilesika,
(3) asankiliṭṭha-asankilesika.

6. VITAKKATTIKA.¹

- (1) Savitakka - savicāra, (2) avitakka - vicāramatta,
(3) avitakka-avicāra.

7. PĪTITTIKA.

- (1) Pītisahagata, (2) sukhasahagata, (3) upekhāsahagata.

(The following passage in 7 is commented upon:—)

Sukhasahagato dhammo upekhāsahagatassu dhammassa anantarapaccayena paccayo.

Sukhasahagataṅ cuticcitaṅ upekhāsahagatassa uppatticit-
tassa anantarap. . . p. . . Sukhasahagataṅ bhavangaṅ
āvajjanāya anantarap. . . p. . . Sukhasahagatā vipāka-
manoviññāpadhātu kiriyāmanoviññāpadhātuyā anantarap.
. . . p. . . Sukhasahagataṅ bhavangaṅ upekhāsahagatassa
bhavangassa anantarap. . . p. . .

8. DASSANATTIKA.

- (1) Dassanena pahātabba, (2) bhāvanāya pahātabba,
(3) neva-dassanena-na-bhāvanāya pahātabba.

(The following passage in 8 is commented upon:—)

In the Pañhavāre § 1 (ārammaṇa):—

*Dassanena pahātabbo dhammo dassanenu pahātabba-dham-
massa ārammaṇapaccayena paccayo.*

¹ One passage in this Tika is commented upon (below, p. 353). In the Kusalattika it occurs in the Pañhāvāra § 9, Upanissaya (p. 166), but I cannot find it in the corresponding section of this Tika, nor in other sections. Yathākaṃmūpagaññaṅ without parikaṃmaṅ occurs in the second (Ārammaṇa) section.

Dassanena pahātabbaṇ rāgaṇ assādeti, abhinandati; taṇ ārabba dassanena pahātabbo rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati. . . .

9. DASSANENA PAHĀTABBAHETUKATTIKA.

(1) Dassanena pahātabbahetuka, (2) bhāvanāya pahātabbahetuka, (3) neva-dassanena-na-bhāvanāya pahātabbahetuka.

(The sentence commented upon in the Tatiyapada is as follows:—)

In the Pañhavāra § 1 (hetu):—

Dassanena pahātabbahetuko dhammo dassanena pahātabbahetukassa ca neva-dassanena-na-bhāvanāya pahātabbahetukassa ca dhammassa hetupaccayena paccayo.

Dassanena pahātabbahetukā hetū sampayuttakānaṇ khandhānaṇ cittasamuṭṭhānānaṇ ca rūpānaṇ hetup. . . . p. . . . Bhāvanāya tīṇi . . . pe . . . neva-dassanena-na-bhāvanāya ekaṇ.

Neva-dassanena-na-bhāvanāya pahātabbahetuko dhammo dassanena pahātabbahetukassa dhammassa hetup. . . . p. . . .

Vicikicchāsahagato moho sampayuttakānaṇ khandhānaṇ hetup. . . . p. . . .

Neva-dassanenu . . . pe . . . hetuko dhammo bhāvanāya pahātabbahetukassa dhammassa hetup. . . . p. . . .

Uddhaccasahagato moho . . . (as above, and so for two more general propositions).

10. ĀCAYAGĀMITTIKA.

(1) Ācayagāmi, (2) apacayagāmi, (3) nevācayagāmi-na-apacayagāmi.

11. SEKHAṬTIKA.

(1) Sekha, (2) asekha, (3) neva-sekha-nāsekha.

12. PARITTATTIKA.

(1) Paritta, (2) mahaggata, (3) appamāṇa.

13. PARITTĀRAMMAṆATTIKA.

(1) Parittārammaṇa, (2) mahaggatārammaṇa, (3) appamāṇārammaṇa.

(Here the passage commented upon appears to be that in the Pañhavāra:—)

§ 2 (ārammaṇa):—*Appamāṇārammaṇo dhammo mahaggatārammaṇassa dhammassa ārammaṇapaccayo paccayo.*

Ariyā appamāṇārammaṇacetanā cetopariyaññāṇaṇ paccavekkhanti.

(And in § 14 [kamma]:—)

Appamāṇārammaṇo dhammo parittārammaṇassa dhammassa kammaṇ . . . p . . .

Nānākhaṇikā appamāṇārammaṇā cetanā vipākāṇaṇ parittārammaṇāṇaṇ khandhāṇaṇ kammaṇ . . . p . . .

14. HĪNATTIKA.

(1) Hīna, (2) majjhima, (3) pañita.

15. MICCHATTATTIKA.

(1) Micchattaniyata, (2) sampattaniyata, (3) aniyata.

16. MAGGĀRAMMAṆATTIKA.

(1) Maggārammaṇa, (2) maggahetuka, (3) maggādhipati.

. . . na-hetupaccayo. Ahetukaṇ maggārammaṇaṇ ekaṇ khandhaṇ paṭicca tayo khandhā. . . .

17. UPPANNATTIKA.

(1) Uppanna, (2) anuppanna, (3) uppādi.

18. ATĪTATTIKA.

(1) Atīta, (2) anāgata, (3) paccuppanna.

19. ATĪTĀRAMMAṆATTIKA.

(1) Atītārammaṇa, (2) anāgatārammaṇa, (3) paccuppannārammaṇa.

20. AJJHATTATTIKA.

(1) Ajjhatta, (2) bahiddhā, (3) ajjhatta-bahiddhā.

21. AJJHĀTTARAMMAṆATTIKA.

(1) Ajjhāttārammaṇa, (2) bahiddhārammaṇa, (3) ajjhatta-bahiddhārammaṇa.

TIKAPATTHĀNAṇ NIṬṬHITAṇ.

DUKAPAṬṬHĀNA

The first half of this Paṭṭhāna was published in full in 1906. The contents comprise those portions of the Abhidhamma-mātikā (Dhs. p. 1 f.), entitled Hetugocchaka, Cūlantaraduka, and the Gocchakas:—Āsava, Saṅyojana, Gantha, Ogha (Yoga=Ogha cf. Dhs. § 1151), Nīvaraṇa, and Parāmāsa. The distinctive character of Duka-procedure may be seen in this volume.

The contents of the remainder of the work are those enumerated in the Abhidhamma-mātikā under the heads Mahantaradukaṅ, Upādāna- and Kilesagocchakaṅ and Piṭṭhidukaṅ (Dhs. pp. 5-7):—

SĀRAMMAṆADUKA.

Sārammanā, anārammaṇā dhammā.

CITTADUKA.

Cittā, no-cittā dhammā.

CETASIKADUKA.

Cetāsikā, acetāsikā dhammā.

CITTASAMPAYUTTADUKA.

Cittasampayuttā, cittavippayuttā dhammā.

CITTASAṆSAṬṬHADUKA.

Cittasaṅsaṭṭhā, cittavisaṅsaṭṭhā dhammā.

CITTASAMUṬṬHĀNADUKA.

Cittasamuṭṭhāna, no-cittasamuṭṭhānā dhammā.

CITTASAHABHUDUKA.

Cittasahabhuno, no-cittasahabhuno dhammā.

CITTĀNUPARIVATTIDUKA.

Cittānuparivattino, no-cittānuparivattino dhammā.

CITTASAṄSATṬHA-SAMUṬṬHĀNADUKA.

Cittasaṅsaṭṭhasamuṭṭhānā, no-cittasaṅsaṭṭhasamuṭṭhānā dhammā.

CITTASAṄSATṬHA-SAMUṬṬHĀNA-SAHABHUDUKA.

CITTASAṄSATṬHA-SAMUṬṬHĀNĀNUPARIVATTI DUKA.

(In each the two terms are analogous to the foregoing, and in the text they are declared to be similar to them and are not elaborated.)

AJJHATTIKADUKA.

Ajjhattikā, bāhirā dhammā.

UPĀDĀDUKA.

Upādā, no-upādā dhammā.

UPĀDINṆADUKA.

Upādinnā, anupādinnā dhammā.

UPĀDĀNADUKA.

Upādānā, anupādānā dhammā.

UPĀDĀNIYADUKA.

Upādāniyā, anupādāniyā dhammā
(yathā Lokiyadukaṅ evaṅ kātabbaṅ; cf. *Dukapaṭ-
tḥāna*, pp. 135-49).

UPĀDĀNASAMPAYUTTADUKAṅ.

Upādānasampayuttā, upādānavippayuttā dhammā.

UPĀDĀNO-CEVA-UPĀDĀNIYADUKA.

Upādānā-ceva-upādāniyā, upādāniyā-ceva-no-ca-upā-
dānā dhammā.

UPĀDĀNO-CEVA-UPĀDĀNASAMPAYUTTADUKA.

Upādānā-ceva-upādānasampayuttā-ca, upādānasampa-
yuttā-ceva-no-ca-upādānā dhammā.

UPĀDĀNAVIPPAYUTTA-UPĀDĀNIYADUKA.

The second term is anupādāniyā dhammā

KILESADUKA.

Kilesā, no-kilesā dhammā.

SANKILESIKADUKA.

Sankilesikā, asankilesikā dhammā
(yathā LOKIYADUKA).

SANKILIṬṬHADUKA.

Sankilitthā, asankiliṭṭhā dhammā.

KILESASAMPAYUTTADUKA.

Kilesasampayuttā, kilesavippayuttā dhammā.

KILESA-CEVA-SANKILESIKADUKA.

Kilesa-ceva-sankilesikā, sankilesikā - ceva - no - ca - kilesā
dhammā.

KILESA-CEVA-SANKILIṬṬHADUKA

(*analogous to foregoing*).

KILESA-CEVA-KILESASAMPAYUTTADUKA.**KILESAVIPPAYUTTA-SANKILESIKADUKA.****DASSANENA PAHĀTABBADUKA.**

Dassanena pahātabbā, na dassanena pahātabbā dhammā.

BHĀVANĀYA PAHĀTABBADUKA

(*as foregoing*).

DASSANENA-PAHĀTABBAHETUKADUKA.

Dassanena-pahātabbahetukā, na dassanena . . .

BHĀVANĀYA-PAHĀTABBAHETUKADUKA

(*as foregoing*).

SAVITAKKADUKA.

Savitakkā, avitakkā dhammā.

SAVICĀRADUKA

(*as foregoing*).

SAPPĪTIKADUKA

Sappītikā, appītikā dhammā.

PĪTISAHAGATADUKA

(*contradictory term: na pītisahagata*).

SUKHASAHAGATADUKA

(contradictory term: na sukhāsahagata).

UPEKHĀSAHAGATADUKA

(contradictory: na upekhāsahagata).

KĀMĀVACARADUKA.

RŪPĀVACARADUKA.

ARŪPĀVACARADUKA.

PARIYĀPANNADUKA.

NIYYĀNIKADUKA.

NIYATADUKA.

SA-UTTARADUKA.

SARAṆADUKA.

(The 8 contradictories are the term stated with a- prefixed.)

DUKA-TIKA-PAṬṬHĀNA

(The distinctive method of this and the last two Paṭṭhānas is described in outline in the Commentary, and is illustrated here by the opening section in each.)

[Hetu-kusala-dukatikaya.

1. Hetu.]

Hetuṃ kusalaṃ dhammaṃ paṭicca hetu-kusalo dhammo uppajjati hetupaccayā.

Hetuṃ kusalaṃ dhammaṃ paṭicca na-hetu-kusalo dhammo uppajjati hetupaccayā.

Hetuṃ kusalaṃ dhammaṃ paṭicca hetu-kusalo ca na-hetu-kusalo ca dhammā uppajjanti hetupaccayā

(and so on in a ninefold permutation).¹

Some of the remaining paccayas (2, Ārammaṇa, etc.) follow ; cf. Commentary.

The vāras following the Paṭiccavāra are only indicated as gandhiṃ vitthāretabbaṃ.

The Pañhavāra follows and the Hetu-kusala-dukatika is said to be finished. Hetu is then associated similarly with sukhāya vedānāya.

Hetuṃ sukhāya vedānāya sampayuttaṃ dhammaṃ paṭicca . . . and with all the other Tikas successively down to the anidassana-appaṭighā dhammā of the last Tika in the Mātikā.

The rest of the Hetu-gocchaka therein is then associated in turn with the Kusalattika. This completes the Hetugocchaka-kusala-duka-tika.

In this way all the Dukas are associated severally with the Tikas.

¹ Letting HK represent hetukusala and hK na-hetukusala, the full scheme is as follows :—

HK—HK	hK—Kh	HK and hK—HK
HK—hK	hK—HK	HK and hK—hK
HK—HK and hK	hK—HK and hK	HK and hK—HK and hK

TIKA-DUKAPATTHĀNA

The Tika:—kusala-akusala-avyākata—is now put before the one term hetu.

Kusalaṃ hetuṃ dhammaṃ paṭicca . . . Akusalaṃ hetuṃ . . . Avyākataṃ hetuṃ . . . hetupaccayā.

After but three general propositions the next two paccayas:—ārammaṇapaccayā, adhipatipaccayā are substituted in order, and very briefly.

Other vāras are only indicated. The Pañhavāra follows.

After this the second Tika (Vedanā) is likewise associated with hetu, and the remaining Tikas to anidassana-appaṭigha.

Hetu is then replaced by the rest of the Hetugocchaka in succession. So for all the Tikas and Dukas, this Paṭṭhāna ending with the combination:—

Anidassana-appaṭighaṃ saraṇaṃ dhammaṃ paṭicca anidassana-appaṭigho saraṇo dhammo uppajjati hetupaccayā.

TIKA-DUKAPATTHĀNAṆ NITTHITAṆ.

TIKA-TIKAPATTHĀNA

Kusalaṃ sukhāya vedanāya sampayuttarū dhammaṃ paṭicca kusalo sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā. . . . Akusalaṃ . . . Avyākataṃ . . .

Hetuyā tīṇi. Ārammaṇe tīṇi. Avigate tīṇi.

Sahajātavāram pi Sampayuttavāram pi Paṭiccavārasa-disaṇ.

The foregoing is given as it stands. The Pañhavāra follows briefly, as in the Paṭiccavāra. Then—

Hetuyā tīṇi. Ārammaṇe nava.

Yathā Kusalattike Pañhavāraṇ, evaṃ vitthāretabbaṇ.

Then follows briefly a Paṭiccavāra of akusala coupled with dukkhāya vedanāya, and of avyākata coupled with the same, with the other two vāras indicated, and Pañhavāra referred to as above.

The kusala trio are then coupled with the other Tikas. Then the Vedanāttika replaces the kusala trio, and so on.

All is very summarily stated.

TIKA-TIKAPATTHĀNAṆ NIṬṬHITAṆ.

DUKA-DUKAPATTHĀNA

Here each duka is coupled with every other duka in turn.

Hetuy sahetukay dhammay paṭicca hetu-sahetuko dhammo uppajjati hetupaccayā.

Hetuy sahetukay dhammay paṭicca nahetu-sahetuko dhammo. . . .

Hetuy sahetukay dhammay paṭicca hetu-sahetuko ca nahetu-sahetuko ca dhammo. . . .

The last combination is:—

Saraṇay hetuy dhammay paṭicca. . . .

Araṇay nahetuy dhammay paṭicca araṇo nahetu dhammo uppajjati hetupaccayā.

Sabbattha vitthāro.

DUKA-DUKAPATTHĀNAY NIṬṬHITAṆ.

The six books of method (cha nayā) so far given are now called collectively the ANULOMA PATTHĀNA, wherein the Tikas and Dukas are contemplated for the most part as positive or affirmative states. There now follow six books of corresponding negative or denying method, wherein the terms assume as their normal shape a negative or privative form.

PACCANĪYA PATTHĀNA.

(I) Tikapatthāna.

Nakusalay dhammay paṭicca nakusalo dhammo uppajjati hetupaccayā.

Akusalay avyākataṇ ekaṇ khandhaṇ paṭicca akusalo avyākato tayo khandhā cittasamutthānaṇ ca rūpaṇ, etc.

This is very briefly stated and is entitled the

Paccaniyatikapatthāna.

The Paccanīyadukapaṭṭhāna follows:—

Nahetuṃ dhammaṃ paṭicca nahetu dhammo . . . and then the other four Paṭṭhānas:—Paccanīyadukatika, etc.

Then comes the ANULOMA-PACCANĪYAPATṬHĀNA, beginning:—

Kusalaṃ dhammaṃ paṭicca na-kusalo dhammo uppajjati hetupaccayā.

Kusale khandhe paṭicca cittasamuṭṭhanaṃ rūpaṃ.

Kusalaṃ dhammaṃ paṭicca na-akusalo dhammo. . . .

Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā citta-samuṭṭhānaṃ ca rūpaṃ.

Kusalaṃ dhammaṃ paṭicca avyākato. . . . Kusalaṃ dhammaṃ paṭicca na-akusalo ca na-avyākato ca dhammā uppajjanti hetupaccayā. . . . Kusalaṃ dhammaṃ paṭicca na kusalo ca na akusalo ca dhammā uppajjanti. . . .

Then the first term becomes akusalaṃ, then avyākataṃ.

So for the other five methods.

Finally comes the PACCANĪYĀNULOMAPATṬHĀNA, beginning:—

Na-kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati hetupaccayā.

Akusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā; dve khandhe paṭicca dve khandhā.

Na kusalaṃ dhammaṃ paṭicca avyākato dhammo. . . .

Vipākāvyākataṃ kiriyāvyākataṃ ekaṃ. . . .

Na akusalaṃ . . . kusalo . . .

Na akusalaṃ . . . avyākato . . .

Na akusalaṃ . . . kusalo ca avyākato ca . . .

Then three na-avyākata propositions.

The other five methods follow, ending with the Duka-duka, and the final words—

Dhammapaccanīyānulomapaṭṭhānaṃ niṭṭhitaṃ.

Anulomadukatikapaṭṭhānato patthāya yāva pariyoṣānā tiṅsamattehi bhāṇavārehi paṭṭhānaṃ.

BUDDHAGHOSA'S COMMENTARY

(Concluded)

VEDANĀTTIKAPATTHĀNASSA VAÑÑANĀ

Vedanāttike tisso vedanā. Rūpaṅ nibbānaṅ ti ime dhammā na labbhanti. Tasmā *ekaṅ khandhaṅ paṭicca dve khandhū* ti¹ ādi vuttaṅ.

Paṭisandhikkhaṇe sukhāya vedanāyū ti² sahetukapaṭisandhivasena vuttaṅ. Dukkavedanā pana³ paṭisandhiyaṅ na labbhati ti dutiyavāre paṭisandhigahaṇaṅ na kataṅ.

Tatīyavāre *paṭisandhikkhaṇe* ti⁴ sahetuka-paṭisandhivasena vuttaṅ. Sesam ettha ito paresu ca paccayesu yathā pālim eva niyyāti, sabbattha tayo vārā vuttā. Tena vuttaṅ *hetuyā tīṇi . . . pe . . . avigate tīṇi* ti.⁵ Paccayasāṅsandane pana sahetukāya vipākadukkavedanāya abhāvato hetumūlakanāya *vipāke dve* ti⁶ vuttaṅ. Adhipati-ādīhi saddhiṅ saṅsandanesu pi vipāke dve yeva. Kasmā? [Dve]⁷ vipāke dukkavedanāya adhipati-jhāna-maggānaṅ abhāvato. Yehi ca saddhiṅ saṅsandane vipāke dve vārā labbhanti. Vipākena saddhiṅ saṅsandanesu tesu pi dve yeva.

Paccanīye na-purejāte āruppe ca paṭisandhiyaṅ ca dukkavedanāya abhāvato dve vārā āgatā. Na-vippayutte pi āruppe dukkhābhāvato dve yeva. Sabba arūpadhammapariggāhakā pana saha-jātādayo paccayā imasmiṅ paccanīyavāre parihāyanti. Kasmā? Vedanā sampayuttassa dhammassa vedanāsampayuttaṅ paṭicca saha-jātādīhi vinā anuppattito, pacchājātapaccayaṅ ca vinā uppattito. Paccayasāṅsandane pana *na-purejāte*⁸ *ekaṅ* ti āruppe⁹ ca paṭisandhiyaṅ ca sahetukā adukkham-asukhavedanā sampayuttaṅ sandhāya vuttaṅ.

¹ Above, p. 317.

² Above, *ibid.*

³ Bm. *omits.*

⁴ Above, *ibid.*

⁵ Above, p. 318.

⁶ *Ibid.*

⁷ B. *omits.*

⁸ Above, p. 319.

⁹ Bm. *omits.*

Na-kamme dve ti ahetuka-kiriya-sampayutta-cetanāvasena vuttaṇ. Sukhāya hi adukkham-asukhāya vedanāya sampayutte dhamme paṭicca tāhi vedanāhi sampayuttā ahetuka-kiriyaacetanā uppajjanti. Na-hetupaccayā [na-kammapaccayā]¹ na-vipāke pi es' eva nayo.

Na-vippayutte ekan ti āruppe āvajjanavasena vuttaṇ. Iminā upāyena sabbasaṅsandanesu gaṇanā veditabbā.

Anuloma-paccaniye paccaniya²-laddha-paccayā eva paccaniyato tiṭṭhanti.

Paccaniyānulome sabbā rūpadhamma-pariggāhakā saha-jātādayo anulomato va tiṭṭhanti, na paccaniyato. Ahetukassa pana cittuppādassa adhipati natthi ti adhipatipaccayo anulomato na tiṭṭhati. Paṭiccavārādisu pana pacchājāto anulomato na labbhati yevā ti parihīno. Ye c' eṭṭha anulomato labbhanti, te paccaniyato labbhamānehi saddhiṇ parivattetvā pi yojitā yeva. Tesu tīhi dve ekan ti tayo va vāraparicchedā. Te sabbattha yathānurūpaṇ sallakkhetabbā. Yo cāyaṇ Paṭiccavāre vutto; Sahajātavārādisu pi ayam eva vaṇṇanānayo.

Pañhavāre pana *sampayuttakānaṇ khandhānaṇ* ti³ tena saddhiṇ sampayuttakānaṇ khandhānaṇ tehi yeva vā hetūhi sukhavedanādihi vā.

Vipparisārisā ti⁴ dānādisu tāva; kasmā mayā idaṇ katan? Duṭṭhu me katan! akatan seyyo siyā ti evaṇ vipparisārisā. Jhānaparihāniyaṇ pana parihīnam me jhānaṇ mahā jāniyo vat' amhi ti evaṇ vipparisārisā. *Moho uppajjati* ti⁵ dosasampayuttamoho. Tathā⁶ *mohaṇ ārabbhā* ti dosasampayuttamoham eva (p. 322, n.).

Sukhāya vedanāya sampayuttaṇ bhavaṅgaṇ adukkham-asukhāya vedanāya sampayuttassa bhavaṅgassā ti⁷ tadārammaṇa-sankhātaṇ piṭṭhibhavaṅgaṇ mūlabhavaṅgassa.

Vuṭṭhānassā ti tadārammaṇassa vā, bhavaṅgassa vā. Ubhayam pi h' etaṇ kusalākusalajavanato vuṭṭhitattā vuṭṭhānan ti vuccati.

Kiriyaṇ vuṭṭhānassā ti ettha pi es' eva nayo.

¹ Bm. omits.

² S. omits.

³ Above, p. 320.

⁴ Above, p. 321.

⁵ Above, p. 322.

⁶ S. substitutes Evaṇ.

⁷ Above, p. 324.

Phalaṃ vuṭṭhānassā ti phalacittaṃ bhavangassa. Bhavangena hi phalato vuṭṭhito nāma hoti.

Parato *vuṭṭhānan* ti āgataṭṭhānesu pi es' eva nayo.

Dukkhāya vedanāya sampayuttā khandhā ti¹ domanassa-sampayuttā tiakusalā khandhā.

Adukkham-asukhāya vedanāya sampayuttassa vuṭṭhānassā ti tadārammaṇasankhātassa āgantukabhavangassa vā upekkhāsampayutta mūlabhavangassa vā. Sace pana somanassasahagataṃ mūlabhavangaṃ hoti, tadārammaṇassa ca uppattikāraṇaṃ na hoti, javanassa ārammaṇato aññasmim pi ārammaṇe adukkham-asukhavedanaṃ akusalavipākaṃ uppajjat' eva. Tam pi hi javanato vuṭṭhitattā vuṭṭhānan ti vuccati.

Sahajātapaccayādi-niddesā uttānatthā yeva. Na h' ettha kiñci atthi, yaṃ na sakkā siyā heṭṭhā vuttanayena vedetuṃ, tasmā sādhukaṃ sallakkhetabbaṃ.²

Idāni yasmiṃ yasmiṃ paccaye ye ye vārā laddhā, sabbe te sankhipitvā gaṇanāya dassetuṃ *hetuyā tīṇī*³ ti ādi vuttaṃ. Tattha sabbāni tīṇi suddhānaṃ tiṇṇaṃ padānaṃ vasena vedittabbāni. *Arammaṇe nava* ekamūlakekāvasānāni. *Adhipatīyā* pañca sahajātādhipativasena amissakāni tīṇi, ārammaṇādhipativasena ca sukhāya sampayutto, sukhāya sampayuttassa, adukkham-asukhāya sampayutto, adukkham-asukhāya sampayuttassā ti dve, tāni na gaṇetabbāni. Sukhāya pana sampayutto adukkham-asukhāya, adukkham-asukhāya sampayutto sukhāyā ti imāni dve gaṇetabbāni ti evaṃ pañca.

Anantara-samanantaresu sattū ti sukhā dvinnaṃ; tathā dukkhā, adukkham-asukhā tiṇṇaṃ pi ti evaṃ satta.

Upanissaye navā ti sukhasampayutto sukhasampayuttassa tihi upanissayehi, dukkhasampayuttassa pakatūpanissayen' eva. Upekkhāsampayuttassa tihi pi. Dukkhasampayutto dukkhasampayuttassa anantara-pakatūpanissayehi, sukhasampayuttassa pakatūpanissayena, adukkham-asukhasampayuttassa dvidhā. Adukkham-asukhasampayutto adukkham-asukhasampayuttassa tidhā pi; tathā sukhasampayut-

¹ Above, p. 325.

² Bm. upalakkhetabbaṃ.

³ Above, p. 326.

tassa dukkhasampayuttassa anantara-pakatūpanissayehi ti evaṇ nava. Paccayabhedato pan' ettha pakatūpanissayā nava; anantarūpanissayā satta.

Ārammaṇūpanissayā cattāro ti vīsati upanissayā. Purejātā vā pacchājātā pan' ettha na vijjanti.¹ Na hi purejāta-pacchājātā vā arūpadhammā arūpadhammānaṇ paccayā honti.

Kamme atthā ti sukhasampayutto sukhasampayuttassa dvidhā pi; dukkhasampayuttassa nānākhaṇikato va; tathā itarassa. Dukkhasampayutto dukkhasampayuttassa dvidhā pi; sukhasampayuttassa natthi; itarassa nānākhaṇikato va. Adukkham-asukhasampayutto adukkhama-sukhasampayuttassa dvidhā pi; itaresaṇ nānākhaṇikato ti evaṇ aṭṭha. Paccayabhedato pan' ettha nānākhaṇikā aṭṭha; saha-jātā tīṇi ti ekādasa kamma-paccayā. Yathā ca purejāta-pacchājātā, evaṇ vippayuttapaccayo p' ettha chijjati. Arūpadhammā hi arūpadhammānaṇ vippayuttapaccayā na honti. Natthi-vigatesu tattha anantara-[samanantara]²sadisā va.

Evam ettha tīṇi, pañca, satta, aṭṭha, ṇavā ti pañca gaṇana-pariechedā. Tesāṇ vasena paccayasāṇsandane ūnataragaṇanena saddhiṇ saṇsandanesu atirekaṇ ca alabbhamānaṇ ca apanetvā gaṇanā veditabbā.

Hetuyā saddhiṇ ārammaṇaṇ na labbhati. Tathā anantarādayo.

Adhipatiyā dve ti dukkhapadaṇ ṭhapetvā sesāni dve. Dukkhasampayutto hi hetu adhipati nāma natthi, tasmā so na labbhati ti apanīto. Sesadvayesu pi es' eva nayo. Iti hetumūlake dve yeva gaṇanaparicchedā; tesāṇ vasena cha ghaṭanāni vuttāni. Tesu paṭhamaṇ avipākabhūtānaṇ ṇāṇa-vippayutta-mirādhipatidhammānaṇ vasena vuttaṇ.

Dutiyaṇ tesāṇ yeva vipākabhūtānaṇ.

Tatiya-catutthāni tesāṇ yeva ṇāṇasampayuttānaṇ.

Pañcamaṇ avipākabhūta-sādhipati amohavasena.

Chaṭṭhaṇ vipākabhūta-sādhipati amohavasena.

Paṭhamaṇ vā sabbahetuvaseṇa; dutiyaṇ sabbavipāka-hetuvaseṇa; tatiyaṇ sabbā moha-hetuvaseṇa; catutthaṇ sabbavipāka-amohahetuvaseṇa; pañcamaṇ sabba-sādhipati

¹ S. chijjanti. Cf. below.

² Bm. omits.

amohavasena; chaṭṭhaṅ sabba - sādhipati - vipāka - amohavasena.

Ārammaṇamūlake *adhipatīyā cattārī* ti ārammaṇādhipati-vasena sukhaṅ sukhassa, adukkham-asukhassa, adukkham-asukhaṅ adukkham-asukhassa, sukhassā ti evaṅ cattārī.

Upanissaye pi ārammaṇūpanissayavasena cattāro vuttā. Ghaṭanāni pan' ettha ekam eva.

Adhipatimūlakādisu pi heṭṭhā vuttanayen' eva yaṅ labbhati yañ ca na labbhati, taṅ sabbaṅ sādhukaṅ sallakkhetvā saṅsandanaḡhaṭana-ḡaṇanā veditabbā.

Paccanīyanayamhi Kusalattike vuttanayen' eva anulomato paccaye uddharitvā, tattha laddhānaṅ vārānaṅ vasena paccanīyato ḡaṇanavasena *na-hetuyā navā*¹ ti sābbapaccayesu nava vārā dassitā. Te ekamūlakekāvasānānaṅ navannaṅ vissajjanānaṅ vasena sukhāya vedanāya sampayutto dhammo sukhāya vedanāya sampayuttassa dhammassa na-hetupaccayena paccayo sukhāya vedanāya sampayuttena cittena *dānaṅ datvā* ti ādinā nayena pāḷi uddharitvā dassetabbā.

Paccayasāṅsandane pan' ettha *na-hetupaccayā na-upanissaye atthā*² ti nānākhaṇikakammaḡpaccayavasena veditabbā. Dubbalakammaṅ hi vipākassa na upanissayaṅ hoti kevalaṅ pana nānākhaṇikakammaḡpaccayen' eva paccayo hoti. Sesam ettha anulomapaccanīya-paccanīyānulomesu ca tesāṅ tesāṅ paccayānaṅ yoge laddhavāravasena sakkā heṭṭhā vuttanayen' eva ḡaṇetuṅ; tasmā na vitthāritan ti.

Vedanāttikavaṇṇanā niṭṭhitā.

¹ Above, p. 327.

² Ibid.

[VIPĀKATTIKAVANĪANĀ]

Vipākattike *vipākay dhammaṃ paṭicca vipāko dhammo uppajjati hetupaccayū* ti¹ ye [hetupaccaye]² terasa vārā vuttā, te sankhipitvā gaṇanāya dassetuṃ *hetuyā terasā* ti³ vuttaṃ. *Ārammaṇe pañcā* ti ādisu pi es' eva nayo. Evam ettha terasa, pañca, nava, satta, tiṇi, dve ti cha gaṇanaparicchedā; tesañ vasena paccayaasaṅsandane heṭṭhā vuttanayen' eva gaṇanā veditabbā.

Paccanīye *vipākay dhammaṃ paṭicca vipāko dhammo uppajjati na-hetupaccayū* ti yena hetupaccaye dasa vārā vuttā, te sankhipitvā gaṇanāya dassetuṃ *na-hetuyā dasū* ti⁴ vuttaṃ. *Na-ārammaṇe pañcā* ti ādisu pi es' eva nayo. Evam ettha dasa, pañca, terasa, dvādasa, dve, ekaṃ, nava, tiṇi ti aṭṭha gaṇanaparicchedā; tesañ vasena paccayaasaṅsandane heṭṭhā vuttanayen' eva vitthārato gaṇanā veditabbā. Pāli pana sankhittā etesaṃ yeva va pana laddhagaṇanaparicchedānaṃ vārānaṃ vasena saṅsanditvā anuloma-paccanīyaṃ paccanīyanulomaṃ ca veditabbaṃ.

Sahajātavāro iminā va ekagatiko. Paccaya-Nissaya-Saṅsaṭṭha-Sampayuttavārā yathā pāliṃ eva niyyanti.

Pañhavāre *kusalākusale niruddhe* ti⁵ etasmiṃ vipassanāvāsena pavatte akusale sārājjanādivāsena pavatte akusale ca niruddhe. *Vipāko tadārammaṇatā uppajjati* ti kāmāvacaravipāko tadārammaṇatāya uppajjati. Ye pana vipassanājavanānaṃ vicikicchā-uddhaccānaṃ ca pariyoṣāne tadārammaṇaṃ natthi ti vadanti, te imāya tantiyā paṭisedhetabbā. *Ākāsānañcāyatanakusalaṃ viññāṇaṇcāyatanassa kiriyassa ārammaṇapaccayena paccayo* ti⁶ arahattaṃ patvā asamāpannapubbā samāpattiyo paṭilomato samāpajjantassa vasen' etaṃ vuttaṃ. Iminā upāyena sabbavissajjanesu sādhukaṃ pāliṃ upaparikkhitvā attho veditabbo.

¹ Above, p. 328.

² B. omits.

³ Above, *ibid.*

⁴ Above, p. 329.

⁵ Above, *ibid.*

⁶ Above, p. 330.

’etuyā satta, ārammaṇe nava adhipatīyā dasā ti¹ ādisu pi saha-jātādhipativasena, ārammaṇādhipativasena, saha-jāta-nissayavasena, purejātanissayavasena, anantarūpanissaya-vasena, ārammaṇūpanissayavasena, pakatūpanissayavasena, saha-jāta-vippayuttavasena, purejāta-pacchājāta-vippayutta-vasenā ti yattha yattha, yathā yathā yattakāni vissajjanāni labbhanti, tattha tattha, tathā tathā, tāni sabbāni sallakkhe-tabbāni. Tathā paccaniyādisu anulomavasena vāruddhara-ṇaṇ anulomato laddhavārāṇaṇ paccaniyato gaṇanapaccaya saṅsandanaṇ anuloma-paccaniye paccaniyānulome ca suddhi-kesu ceva saṅsandanavasena ca pavattesu hetumūlakādisu labbhamānavāraṇaṇā alabbhamānānaṇ alabbhamānā ti sabbaṇ heṭṭhā vuttanaye eva veditabbaṇ.

Yathā c’ ettha, evaṇ ito paresu pi tika-dukesu.

Paṭṭhāṇapakaraṇaṇ hi pālito va anantaṇ aparimāṇaṇ. Tassa pada-paṭipatīyā atthaṇ vaṇṇayissāmī ti paṭipannassa atidighāyukassā pi āyu nappahoti, na c’ assa ekadesaṇ vaṇṇe-tvā, sesamhi nayato dassiyamāne na sakkā attho jānituṇ. Tasmā ito paraṇ ettakam pi avatvā, sesesu tika-dukesu heṭṭhā vuttappakārattā² yaṇ yaṇ avassaṇ vattabbaṇ, taṇ tad eva vakkhāma. Yaṇ pana avatvā gamissāma, taṇ pālī-nayan’ eva veditabbaṇ ti.

Vipākattikavaṇṇanā nīṭṭhitā.

¹ Above, p. 330.

² B. avuttap°.

[UPĀDIṆṆUPĀDĀNIYATTIKAṆ]

UpādiṆṆupādāniyattikassa pañhavāre, *vatthu upādiṆṆupādāniyānaṃ khandhānaṃ purejātapaccayena paccayo* ti¹ pavattiṃ sandhāya vuttaṃ. Paṭisandhiyaṃ pana [taṃ]² purejātaṃ na hoti.

UpādiṆṆupādāniyo kabalīkārāhāro upādiṆṆupādāniyassa kāyassa āhārapaccayena paccayo ti³ ettha upādiṆṆupādāniyo kabalīkārāhāro nāma kammaṣamuttāhānaṃ rūpānaṃ abbhantaragatā ojā. *UpādiṆṆupādāniyassa kāyassā* ti tass' eva kammaṣamuttāhānaṃ rūpakāyassa āhārapaccayena paccayo. Rūpajīvitindriyaṃ viya kaṭattā-rūpānaṃ anupālana-upatthambhanavasena paccayo, na janakavasena. [Ubhinnaṃ pi vā upatthambhanavasena' eva vutto.]⁴ Yaṃ pana maṇḍūkādāyo gilivā tthitānaṃ ahi-ādīnaṃ kāyassa jīvamānakamaṇḍūkādi-sarīre ojā āhārapaccayena paccayo ti vadanti, taṃ na gaheṭṭabbaṃ. Na hi jīvamānakasarīre ojā aññassa sarīrassa āhārapaccayataṃ sādheti.

AnupādiṆṆupādāniyassa kāyassā ti ettha pana janakavasena pi labbhati.

UpādiṆṆupādāniyassa ca anupādiṆṆupādāniyassa cā ti ettha ekassa upatthambhakavasena, ekassa janakavasena ubhinnaṃ pi vā upatthambhakavasena' eva vutto. Dve pana āhārā ekato paccayā hontā upatthambhakā va hontī, na janakā.

Sesam ettha pālim eva sādhukaṃ oloketvā veditabbaṃ.

¹ Above, p. 331.

² B. inserts.

³ Above, p. 332.

⁴ B. omits sentence.

[SESATTIKĀNI]

SANKILIṬṬHA-SANKILESİKATTIKE sabbaṅ Kusalattike vuttanayānusāren' eva veditabbaṅ.

VITAKKATTIKE *yathā*kammūpagaññassa *parikamma*ṃ ti dibbacakkhuparikammaṃ eva tassa uppādanatthāya parikammaṅ. Uppannassa pana vaḷaṅjanakāle parikammaṅ sandhāy' etaṅ vuttaṅ.

Sesam ettha yathā pāḷim eva niyyāti.

PĪTITTIKE *sukhasahagataṅ bhavaṅgaṅ* upekkhāsahagatassa *bhavaṅgassa anantarapaccayenā* ti¹ tadārammaṇabhavangamūlabhavangānaṅ vasena vuttaṅ. Sesam ettha sabbaṅ pāḷi-vasen' eva veditabbaṅ.

DASSANATTIKE *dassanena pahātabbo rāgo uppajjati* ti² ādisu dassanena pahātabbo puthujjanassa uppajjati, bhāvanāya pahātabbo sotāpannassa pī ti evaṅ uparimassa uparimassa heṭṭhimā heṭṭhimā n' uppajjanti ti veditabbā. Dassanena pahātabbo dhammo bhāvanāya pahātabbassa ekena pi paccayena paccayo na hoti.

Sesam ettha pāḷiṅ anugantvā Kusalattike vuttalakkhaṇa-vasen' eva veditabbaṅ.

PAHĀTABBAHETUKATTIKE dassanena pahātabba-hetukādi-
naṅ vibhāgo Aṭṭhakathākāṇḍe vuttanayen' eva veditabbo.³
Vicikicchā-uddhaccasahagato moho ahetukattā tatiyapāde pavīṭṭho. Evam ettha yesaṅ dassana-bhāvanāhi pahātabbo hetu atthi, te pahātabba-hetukā. Yesaṅ so natthi, ten' eva dassanena na bhāvanāya pahātabba-hetukā ti imaṅ pahātabba-hetuka-vibhāgaṅ ñatvā, sesaṅ Dassanena-pahātabbattike ceva Kusalattike ca dassitalakkhaṇānusāren' eva veditabbaṅ.

¹ *Above*, p. 333.

² *Above*, p. 334.

³ *Asl.* 43 f.

ACĀYAGĀMITTIKE ca Paṭiccavāra-Saṃsaṭṭhavāresu Anulomaṃ Kusalattikasadisam eva. Sesam viśaṃjanato gaṇanato ca yathā pālim eva niyyāti.

SEKHATTIKE asekhō dhammo sekhassa dhammassa na kenaci paccayena paccayo. Sekhō asekhassa anantara-pakatūpanissayo pana hoti.

Sesam ettha yathā pālim eva niyyāti.

Tathā PARITTATTIKE.

PARITTĀRAMMAṆATTIKE *appamāṇārammaṇā cetanā* ti sehānaṃ gotrabhū-cetanā; paccavekkhaṇa-cetanā ti pi vattuṃ vaṭṭati.

Vipākānaṃ parittārammaṇānaṃ ti paṭisandhiyaṃ kammaṃ ārammaṇaṃ katvā, pavatte cakkhuvīññāṇādivasena rūpādi ārammaṇaṃ tadārammaṇavasena javanena gahitaparittārammaṇaṃ ca ārammaṇaṃ katvā uppannānaṃ. Ye pana gotrabhu-cittena natthi paṭisandhī ti vadanti, te iminā suttena paṭisedhetabbā.

Sesam ettha pālinayen' eva veditabbaṃ.

HĪNATTIKO Sankiliṭṭhattikasadisō.

MICCHATTATTIKE micchattaniyato sammattaniyatassa, sammattaniyato vā micchattaniyatassa kenaci paccayena paccayo na hoti. Micchattaniyato vā sammattaniyato saha-jātādhipatirahito nāma natthi. Sammattaniyato ekantato vatthu-¹purejātaṃ natthi. Micchattaniyate siyā ārammaṇa-purejātaṃ. Aniyataṃ cittaṃ ārabba niyatā micchādīṭṭhi uppajjeya. Sesa niyataṃ ārabba niyataṃ na uppajjati.² Micchattaniyataṃ garuṃ katvā na koci dhammo uppajjati. Kusalo micchattassa upanissayapaccayo na hoti.

Sesam ettha pāliyaṃ vuttanayen' eva veditabbaṃ.

MAGGĀRAMMAṆATTIKE Paṭiccavārassa Anulome vipākāpaccayo natthi. Kamma-paccaye pi imasmiṃ tike nānākhaṇikaṃ na labbhati. Tathā Uppannattika-Atītattikesu.

¹ Bm. ārammaṇa.

² S. uppajjati.

Paccaniye *ahetukaṃ maggārammaṇaṃ* ti *ahetukaṃ maggārammaṇaṃ āvajjanaṃ sandhāy' etaṃ vuttaṃ.*

Sesam ettha pāli-anusāren' eva veditabbaṃ.

UPPANNATTIKE ca ATĪTATTIKE ca Paṭicceavārādayo natthi; Pañhavāramattam eva labbhati. Kasmā? Paṭicceavārādayo hi saha-jāta-purejātānaṃ yeva honti.

Ime ca tikā atītānāgatamissakā. Uppannattike c' ettha anantarabhāgiyā pi paccayā na labbhanti. Kasmā? Uppannattike atītassa abhāvato. Uppanno ca anuppanno eā ti ime c' ettha dve dhammā uppannassa anuppannassa eā ti imesaṃ dvinnaṃ na kenaci paccayena paccayo. Anuppanno ca uppādī eā ti ime pana dve uppannassa ārammaṇūpanissayavasena dvīhi paccayehi paccayā.

Sesam ettha pāliyaṃ āgatanayen' eva veditabbaṃ.

Atītattike paccuppannaṃ atītānāgatassa atītānāgataṃ ca atītānāgatassa na kenaci paccayena paccayo. Nibbānaṃ pana dvīsu pi imesu Tikesu neva paccayato na paccayuppannato labbhati.

Sesam idhā pi pāliyaṃ āgatanayen' eva veditabbaṃ.

AJJHATTATTIKE ajjhatabahiddhā-padaṃ na gahitaṃ. Ajjhatabahiddhāsankhātā hi ubho rāsayo neva ekato paccayā honti, na paccayuppannā; tasmā hatthatale ṭhapitassa sāsapassa vaṇṇo pi hatthatalavaṇṇena saddhiṃ ekato ārammaṇaṃ na hotī ti veditabbo.

Yathā ca ajjhatabahiddhā-padaṃ, evam ettha AJJHATTĀRAMMAṆATTIKE pi ajjhatabahiddhārammaṇapadaṃ na labbhati.

Sesaṃ yathā pālim eva niyyāti.

SANIDASSANATTIKE pi pālivasen' eva attho gahetabbo. Gaṇanā p' ettha pāliyaṃ āgatavāre sankhipitvā heṭṭhā vuttanayen' eva saṅsandanesu saṅsanditvā veditabbā ti.

DHAMMĀNULOME. TIKAPATTHĀNAVAṆṆANĀ NITṬHITĀ.

DUKAPATṬHĀNAVANĀNĀ

Dukapatṭhāne pi sabbadukesu pañhavissajjanāni¹ ceva gaṇanā ca pāliyaṃ āgatanayaṇ' eva veditabbā.

Api c' ettha sahetuka-hetusampayuttadukānaṃ vissajjanaṃ hetudukavissajjanasadiṣaṃ. Tathā hetu-ceva-sahetuka-hetu-ceva-hetusampayuttadukānaṃ. Tathā sappaccaya-sankhatadukānaṃ. *Idaṃ dukaṃ yathā sappaccayadukaṃ evaṃ kātabban* ti² idaṃ yasmā sappaccayo viya appaccayena sankhato pi asankhatena saddhiṃ yojanaṃ labbhati, tasmā vuttaṃ.

Sārammaṇa-Cittasampayutta-saṃsaṭṭhadukā pi sadisavissajjanā yeva; tathā Āsava-Ogha-Yoga-gocchakā. Ete hi tayo aññamaññaṃ sadisavissajjanā yeva.

Api ca Loka-Sāsava-Saṃyojana-Nivaraṇiya-Parāmaṭṭha-Sankilesikadukā Āsavavippayutta-Sāsava-Saṃyojanavippayutta-Saṃyojana-Nivaraṇiya-Ganthavippayutta-Ganthaniya-Nivaraṇavippayutta-Nivaraṇiya-Parāmāsavippayutta-Parāmaṭṭha-Kilesavippayutta-Sankilesika-Pariyāpanna-Sa-uttaradukā ti ime pi dukā samānā.

Kilesadukaṃ Saṃyojanadukasadiṣaṃ.

Saṃkiliṭṭha-Kilesasampayutta-Nivaraṇasampayutta-Dassanena-pahātabba-Saraṇadukā pi samānā. Tathā Kilesā-ceva-sankiliṭṭha-Nivaraṇā-ceva-nivaraṇasampayutta-Kilesā-ceva-Kilesasampayuttadukā. Iminā nāyena³ sabbesaṃ attha-to sadisānaṃ dukānaṃ vissajjanāni sadisāṇ' eva hontī ti veditabbāni.

Sabbasmim pi pana Patṭhāne Kenaci-viññeyya-dukaṃ na labbhati.⁴

Āsavā-ceva-āsavasampayuttā-ca, Saṃyojanā-ceva-saṃyo-

¹ Bm. pañhā.

² *Duka* p. 90.

³ S. upāyena.

⁴ *This Duka is one of the Cūlantara Dukas in the Dhammasaṅgaṇī. Cf. there, pp. 3, 193 f.*

janasampayuttā-ca, Gaṇṭhā - ceva - gaṇṭhasampayuttā - ca, Nīvaraṇā- ceva - nīvaraṇasampayuttā-ca, Kilesā- ceva - sankiliṭṭhā-cā ti evarūpesu dukesu vipākapaccayo ceva nānākhāṇika-kammaḥpaccayo ca na labbhati.

Na-hetu-saḥetuka-na-hetu-ahetukesu hetuḥpaccayo natthi. Hetu- ceva - hetusampayuttā-ca, Āsavā- ceva - āsavasampayuttā-ca, Gaṇṭhā- ceva - gaṇṭhasampayuttā-cā ti imesu dukesu na-hetu-na-jhāna-na-maggā na labbhanti. Saṇyōjanā- ceva - saṇyōjanasampayuttā-ca nīvaraṇā- ceva - nīvaraṇasampayuttā ca, Kilesā- ceva - kilesasampayuttā-ca, Kilesā- ceva - sankiliṭṭhā-cā ti imesu pana vicikicchā-uddhaccasahagatassa mohassa vasena na-hetuḥpaccayo labbhati.

Na-jhāna-na-maggaḥpaccayā na labbhanti ti evaṇ sabbadukesu labbhamānālabbhamānaṇ upaparikkhitvā pāḷivasen' eva vāraḥgaṇānā veditaḥbbā ti.

DUKAPATṬHĀNAṆ NIṬṬHITAṆ.

[DUKA-TIKA-PATṬHĀNAVANĀNĀ]

Duka-tika-patṭhāne *hetuṅ kusalaṅ dhammaṅ paṭicca hetu kusalo dhammo uppajjati hetupaccayā* ti evaṅ pañhamatt' uddhāravasen' eva sankhepato desanā katā.

Kusalaṅ alobhaṅ paṭicca adoso amoho ti ādinā pana nayena vitthāro vattabbo. Siyā so heṭṭhā dassitanayena sakkā avutto pi jānitun ti ekapade pi ekapaccayo¹ vā na vutto. Yā pan'esā sankhepato desanā katā, sā evaṅ katā ti veditabbā. Hetudukena hi saddhiṅ kusalapadaṅ yojetvā Paṭiccavāre Anulomassa ceva Paccanīyassa ca vasena sabbe labbhamāna-kapaccayā dassita. Anulomapaccanīya-Paccanīyanulomanayā ceva Sahajātavārādayo ca na dassitā; kevalaṅ Paṭicca-vārasadisaraṅ yeva vitthāretabban ti vuttaṅ.

Pañhavāre pi pañhe pi² avissajjetvā kevalaṅ pañhuddhāramattaṅ katvā, Anulomapaccanīyavasen' eva labbhamānapaccayā dassitā.

Yathā ca kusalapadaṅ, evaṅ akusala-avyākatapadāni pi hetudukena saddhiṅ yojetvā *hetu-kusaladuka-tikaṅ nitṭhitan* ti vuttaṅ.

Tato paraṅ *hetum sukhāya vedanāya sampayuttaṅ dhamman* ti ādinā nayena hetuvedanā-duka-tikādini ekavīsati dukatikāni dassitāni.

Yasmā pana hetu nāma sanidassana-sappaṭigho, anidassana-sappaṭigho vā natthi, tasmā hetupadena saddhiṅ sanidassana-sappaṭigha-anidassana-sappaṭighapadāni na³ yojitāni.

Evaṅ hetudukena saddhiṅ labbhamānakavasena dvā-vīsati tike yojetvā, puna te sahetukadukādīhi saraṇadukapariyosānehi sabbadukehi saddhiṅ yojitā. Tattha yaṅ yaṅ padaṅ yena yena padena saddhiṅ yojanaṅ na gacchati, taṅ taṅ pāliyaṅ yeva na labbhati ti vuttaṅ. Evam ettha ekena dukena saddhiṅ dvā-vīsati tike yojetvā, puna aparena dvā-vīsati

¹ S. ekapaccayena.

² Bm. pañham pi.

³ S. omits.

aparena¹ dvā-vīsati ti paṭipāṭiyā duka-sate labbhamānaduka-
padehi saddhiṃ dvā-vīsati tikā yojitā ti dvā-vīsati tike gaheṭvā,
dukasate pakkhipitvā, duka-tika-paṭṭhānaṃ nāma desitaṃ.

Tattha yesu yesu ṭhānesu nayaṃ dassetvā, pāḷiyā sankhepo
kato, tesu tesu ṭhānesu dassitanayānurūpena tassa² vitthāro
veditabbo ti.

DUKA-TIKA-PATṬHĀNAṆ NIṬṬHITAṆ.

¹ S. apare . . . apare.

² B. tassā.

[TIKA-DUKA-PATTHĀNAVANĀNĀ]

Tika-dukapaṭṭhāne pi *kusalaṃ hetuṃ dhammaṃ paṭicca hetu kusalo hetudhammo uppajjati hetupaccayā* ti pañhamattuddhāra-vasen' eva desanā katā. Tattha yathā heṭṭhā hetudukena saddhiṃ kusala padaṃ yojetvā, sabbapaccayavasena sabbavāresu sankhepato desanā katā, evam idha Kusalattikena saddhiṃ hetupadaṃ yojetvā sabbapaccayavasena sabbavāresu sankhepato desanā katā. Yathā ca hetupadaṃ, evaṃ na-hetupadam pi Kusalattikena saddhiṃ yojetvā Kusalattika-hetudukaṃ¹ niṭṭhāpitaṃ.

Tato paraṃ *sukhāya vedanāya sampayuttaṃ hetuṃ dhamman ti ādinā* nayena Vedanāttika-Hetudukādini² eka-vīsati tika-dukāni dassitāni. Evaṃ dvā-vīsatiyā tikehi saddhiṃ hetudukaṃ yojetvā, puna tehi yeva saddhiṃ sahetuka-dukādayo saraṇadukapariyosānā labbhamānavasena sabbadukā yojitā. Idhā pi yaṃ yaṃ padaṃ yojanaṃ na gacchati, taṃ taṃ pāliyaṃ yeva paṭikkhittaṃ. Evaṃ duka-sataṃ gahetvā, dvā-vīsatiyā tikesu pakkhipitvā tika-dukapaṭṭhānaṃ desitaṃ.

Tatrā pi yena yena nayena pāliyaṃ sankhitto, so so nayo vitthārato veditabbo ti.

TIKA-DUKAPAṬṬHĀNAṆ NIṬṬHITAṆ.

¹ S. kusalattike hetu°.

² S. vedanattike hetu°.

[TIKA-TIKAPATTHĀNAVANĀNĀ]

TIKA-TIKAPATTHĀNE pi kusalaṃ sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca kusalo sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā ti pañhuddhārasen' eva Sankhepato desanā katā. Ettha ca Kusalattika-Vedanāttikādīhi Vedanāttikādayo ca¹ Kusalattikenā ti, evaṃ tikesu yeva tikā pakkhittā. Yena yena ca padena saddhiṃ yaṃ yaṃ padaṃ yojanaṃ na² gacchati, taṃ taṃ hāpetvā labbhamānasen' eva sabbapaccayesu vārā ca gaṇananayā ca dassitā. Tasmā te sādhukaṃ pāliyaṃ³ upaparikkhitvā veditabbā.

Yathā ca Kusalattikaṃ Vedanāttikādīhi Vedanāttikādayo ca tena saddhiṃ yojetvā veditabbā, tathā ekekaṃ tikaṃ sesehi sesā ca tehi saddhiṃ yojetvā veditabbā ti.

TIKA-TIKAPATTHĀNAṆ NITTHITAṆ.

¹ S. *inserts*: tena saddhiṃ yojetvā, tathā ekekaṃ sesehi sesā ca tehi saddhiṃ yojetvā veditabbā ti ettha ca kusalattika-vedanāttikādayo . . .

² S. *omits*.

³ B. pāliṃ.

[DUKA-DUKAPAṬṬHĀNAVAṆṆANĀ]

Duka-dukapaṭṭhāne pi *hetu-sahetukaṇ dhammaṇ paṭicca hetu-sahetuko dhammo uppajjati hetupaccayā* ti¹ pañhuddhāra-vasen' eva sankhepato desanā katā. Tattha hetudukaṇ sahetukadukādihi sahetukadukādini ca tena saddhiṇ yojitāni. Ekekaṇ pana dukaṇ sesehi sesā ca tehi saddhiṇ paṭipāṭiyā yojetabbā. Idaṇ hi Duka-dukapaṭṭhānaṇ nāma dukesu yeva duke pakkhipitvā desitaṇ. Ten' ettha sabbadukehi saddhiṇ sabbadukānaṇ yojanā veditabbā, pāḷi pana sankhittā. Yena yena ca padena saddhiṇ yaṇ yaṇ padaṇ yojanaṇ na gacchati, taṇ taṇ hāpetvā va desanā katā ti.

DUKA-DUKAPAṬṬHĀNAṆ NIṬṬHITAṆ.

¹ *Above*, p. 343.

[NIGAMANAN]

Ettāvatā:—

Tikañ ca paṭṭhānaṃ varaṃ dukuttamaṃ, dukaṃ tikaṃ ceva
tikaṃ dukañ ca

tika-tikañ ceva duka-dukañ ca cha anulomamhi nayā
sugambhīrā ti

Aṭṭhakathāyaṃ vuttagāthāya dīpitā dhammānulomapaṭ-
ṭhāne¹ cha nayā middiṭṭhā honti. Paccayavasena paṇ' ettha
ekekasmīṃ paṭṭhāne anulomādayo cattāro cattāro nayā ti
ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṃ ANULOMA-
PAṬṬHĀNAṃ yeva veditabbaṃ.

Idāni kusalādīnaṃ padānaṃ paṭikkhepavasena dhammānaṃ
paccanīyapaṭṭhānaṃ dassetuṃ *na-kusalayaṃ dhammaṃ paṭicca
na-kusalo dhammo uppajjati hetupaccayā* ti ādi āraddhaṃ.
Tattha *na-kusalayaṃ dhammaṃ paṭiccā* ti kusalassa paccaya-
bhāvaṃ vāreti, *na-kusalo dhammo uppajjati* ti kusalassa uppatt-
tiṃ vāreti; tasmā *akusalāvyākutaṃ ekaṃ khandhaṃ paṭicca
kusalāvyākutaṃ tayo khandhā cittasamutṭhānañ ca rūpaṃ* ti
evam ādinā nayaṇ' ettha pañhaṃ viśajjitabbaṃ. Tasmīṃ
tasmīṃ paccaye laddhagaṇanā pana pāliyaṃ vuttā yeva.

Ye pi vārā sadisavissajjanā, te pi tatth' eva dassitā, tasmā
sabbam ettha heṭṭhā vuttanayānusārena pāliṃ upaparikkhi-
tvā veditabbaṃ. Yathā c' ettha, evaṃ Dukapaṭṭhāne, Duka-
tikaṃ paṭṭhāne, Tika-dukaṃ paṭṭhāne, Tika-tikaṃ paṭṭhāne, Duka-
dukaṃ paṭṭhāne ca.

Ettāvatā:—

Tikañ ca paṭṭhānavaraṃ dukuttamaṃ dukaṃ tikaṃ ceva
tikaṃ dukañ ca

tika-tikaṃ ceva duka-dukañ ca cha paccanīyamhi nayā
sugambhīrā ti

¹ B. °anulomatṭhāne.

Aṭṭhakathāyaṇ vuttagāthāya dīpitā dhammapaccanīya-paṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekasmiṇ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṇ PACCANĪYA-PATṬHĀNAṆ yeva veditabbaṇ.

Idāni kusalādisu dhammesu paccayadhammaṇ apaṭikkhipitvā paccayuppannassa kusalādibhāvapaṭikkhepavasena dhammānaṇ anulomapaccanikatāya laddhanāmaṇ ANULOMA-PACCANĪYAPATṬHĀNAṆ dassetuṇ kusalaṇ dhammaṇ paṭicca na-kusalo dhammo uppajjati hetupaccayā ti ādi āradhaṇ. Tattha kusalaṇ dhammaṇ paṭiccā ti kusalassa paccayabhāvaṇ anujānāti. Na-kusalo dhammo uppajjati ti kusalass' eva uppattiṇ vāreti, tasmā kusale khandhe paṭicca cittasamuṭṭhānaṇ rūpaṇ ti ādinā nayena vissajjanaṇ dassitaṇ, taṇ sabbaṇ pāliṇ oloketvā sādhukaṇ sallakkhetabbaṇ. Yam pi yena sadisaṇ, yañ ca yattha labbhati, yo ca yesaṇ vissajjanānaṇ yesu paccayesu gaṇanāparicchedo, so sabbo pāliyaṇ dassito; tasmā pāli yeva ettha attho. Yathā c' ettha, evaṇ dukapaṭṭhānādisu pi ti.

Ettāvata:—

Tikañ ca paṭṭhānavaraṇ dukuttamaṇ dukaṇ tikañ ceva tika-dukañ ca

tika-tikañ ceva duka-dukañ ca cha anulomapaccanīyamhi nayā sugambhīrā ti

Aṭṭhakathāyaṇ vuttagāthāya dīpitā dhammānulomapaccanīyapaṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekasmiṇ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catuvīsati-nayapaṭimaṇḍitaṇ anulomapaccanīya-paṭṭhānaṇ yeva veditabbaṇ.

Idāni kusalādisu dhammesu paccayadhammaṇ paṭikkhipitvā paccayuppannassa kusalādibhāvena appaṭikkhepavasena dhammānaṇ paccanīyānulomatāya laddhanāmaṇ Paccanīyānuloma-Paṭṭhānaṇ dassetuṇ na kusalaṇ dhammaṇ paṭicca akusalo dhammo uppajjati hetupaccayā ti ādi āradhaṇ.

Tattha na kusalaṇ dhammaṇ paṭiccā ti kusalassa paccayabhāvaṇ vāreti, akusalo dhammo uppajjati ti akusalassa uppatt-

tiṅ anujānāti. Na kusalaṅ hi akusalaṅ avyākataṅ vā, tañ ca saha-jātapaccayaṅ katvā uppajjamāno kusalo nāma natthi; tasmā¹ akusalāvyākatavasena desanā katā. Tattha akusalaṅ ekaṅ khandhaṅ paṭicca tayo khandhā ti evaṅ na-kusalaṅ dhammaṅ paṭicca vissajjanaṅ veditabbaṅ. *Avyākato dhammo uppajjati hetupaccayā* ti ayaṅ pana pañho *vipākāvyākataṅ kiriyāvyākataṅ ekaṅ khandhaṅ paṭicca tayo khandhā citta-samutthānaṅ ca rūpaṅ* ti vissajjito va. Iti sabbapañhesu avissajjitassa atthānurūpaṅ vissajjitassa ca pāli-āgatam eva vissajjanaṅ. Ekekaṣmiṅ ca tika-duke vārappabhedapaccaya-ḡaṇanāvidhānaṅ sabbaṅ heṭṭhā vuttanayānusāren' eva veditabbaṅ.

Ettāvatā ca:—

Tikaṅ ca paṭṭhānavaraṅ dukuttamaṅ dukaṅ-tikaṅ ceva
tikaṅ-dukaṅ ca

tika-tikaṅ ceva duka-dukaṅ ca cha paccanīyānulomamhi
nayā sugambhīrā ti

Aṭṭhakathāyaṅ vuttagāthāya dīpitā dhammā paccanīyā-nulome paṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekaṣmiṅ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṅ paccanīyānulomapaṭṭhānaṅ yeva veditabbaṅ. Evaṅ dhammā-nulomādivasena catusu vāresu ekekaṣmiṅ catu-vīsatiyā² nayānaṅ vasena channavuti nayā honti. Tattha paccayanaye agahetvā ekekaṣmiṅ paṭṭhāne tika-dukādīnaṅ yeva channaṅ channaṅ nayānaṅ vasen' etaṅ catuvīsatiyā nayapaṭimaṇḍitaṅ samantapaṭṭhāna-mahāpakaraṇaṅ veditabbaṅ.

Keci pana: kusalārammaṇo dhammo akusalārammaṇo dhammo ti ādinā nayena ārammaṇamātikaṅ nāma ṭhapetvā kusalārammaṇo dhammo kusalārammaṇassa dhammassa hetu-paccayena paccayo ti ārammaṇapaṭṭhānaṅ nāma dassetvā, aparam pi phassādīnaṅ vasena pi phassapaṭṭhānaṅ nāma uddharitvā dassenti. Taṅ neva pāliyaṅ, na Aṭṭhakathāsu sandissati ti idha na vicāritaṅ. Saṅgīti-ārūḷha-pālivāsen' eva pan' esā vaṇṇanā katā ti veditabbaṅ.

¹ S. *continues*: akusalāvyākataṅ ca [sam]paṭicca tayo khandhā cittasamutthānaṅ ca rūpaṅ ti evaṅ vissajjanaṅ veditabbaṅ.

² B. *repeats the number*.

Ettāvatā ca:—

Sammūlhāyatthapajā¹ tantākulādi bhāvam āpannā
nekavidhadukkhā gahanaṇ saṅsāraṇ nātivattanti.
paccayabhede kusalo loke garu tam pi paccayākāraṇ
atinippunagambhiraṇ javanabhūmiṇ Buddhañāṇassa.
kusalādi-dhammabhedāṇ nissāyanayehi vividhagaṇa-
nehi

vitthārento sattamam Abhidhammappakaraṇaṇ Satthā.
suvihitasanniṭṭhāno Paṭṭhānaṇ nāma yaṇ pakāsesi
saddhāya samāraddhā yā aṭṭhakathā mayā tassa
ācariyaṇaṇ vādaṇ avihāya Vibhajjavādisissānaṇ
atibahuvidhantarāye lokamhi anantarāyena
sā evaṇ ajja kathā cuddasamattehi bhānavārehi
atthaṇ pakāsayanti Paṭṭhānavarassa sakalassa
sanniṭṭhānaṇ pattā yath' eva niṭṭhaṇ tathā bahujanassa
sampāpuṇantu sīghaṇ kalyāṇā sabbasankappā.

Ettāvatā:—

Sattappakaraṇaṇ nātho Abhidhammam adesayi
devātidevo devānaṇ devalokamhi yaṇ pure
tassa aṭṭhakathā ekā sakalassā pi niṭṭhitā
ciraṇṭhitatthaṇ Dhammassa niṭṭhapentena taṇ mayā.
yaṇ pattāṇ kusalaṇ tassa ānubhāvena pāṇino
sabbe Saddhammarājassa ūatvā Dhammaṇ sukhā-
vahaṇ

pāpuṇantu visuddhāya sukhāya paṭipattiyā
asokam anupāyasaṇ nibbānasukham uttamaṇ.
ciraṇṭtiṭṭhatu Saddhammo ! Dhamme hontu sagāravā
sabbe pi sattā ! Kālena sammā devo pavassatu !
yathā rakkhiṇsu porāṇā surājāno tath' ev' imaṇ
rājā rakkhatu Dhammena attano va pajaṇ pajaṇ ti.

PATṬHĀNAPAKARAṆAṬṬHAKATHĀ NIṬṬHITĀ.
NIṬṬHITĀ CA ABHIDHAMMA-PIṬAKAṬṬHAKATHĀ.

¹ B. and S. sammūlhā attā pajā. Should it be Sammūlhāyattā
pajā ?

[Colophon.]

Paramavisuddhasaddhā buddhiviriyaṇaṇḍitena sīlācāra-
 jva-maddavādiguṇasamudayasamudhiteṇa sakasamaya-sama-
 yantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannā-
 gatena tiṇḍakapariyattippabhede sātthakathe satthu sāsane
 appatihataññāṇappabhāvena mahāveyyākaraṇeṇa karaṇasam-
 patti jaṇitasukhaviniggata - madhurodāravacana - netāvaṇṇa-
 yuttena yutta-mutta-vādinā vādivareṇa mahākavināpabhinnā-
 paṇisambhidā parivāre¹ chaḷabhiññā paṇisambhidādiṇḍakapariyattip-
 paṇisambhidādiṇḍakapariyattipparivāreṇa uttarimūssadhammesuppatitthitabuddhāṇaṇ
 theravaṇṇasappadīpāṇaṇ therāṇaṇ Mahāvihāravāsīṇaṇ vaṇṇsā-
 lankārabhūteṇa vipula-visuddhabuddhinā

BUDDHAGHOSO

ti garūṇi gaḷitanāmadheyyena² therena kathā ayaṇ sakalassā pi

ABHIDHAMMAPITAKASSA ATTHAKATHĀ.

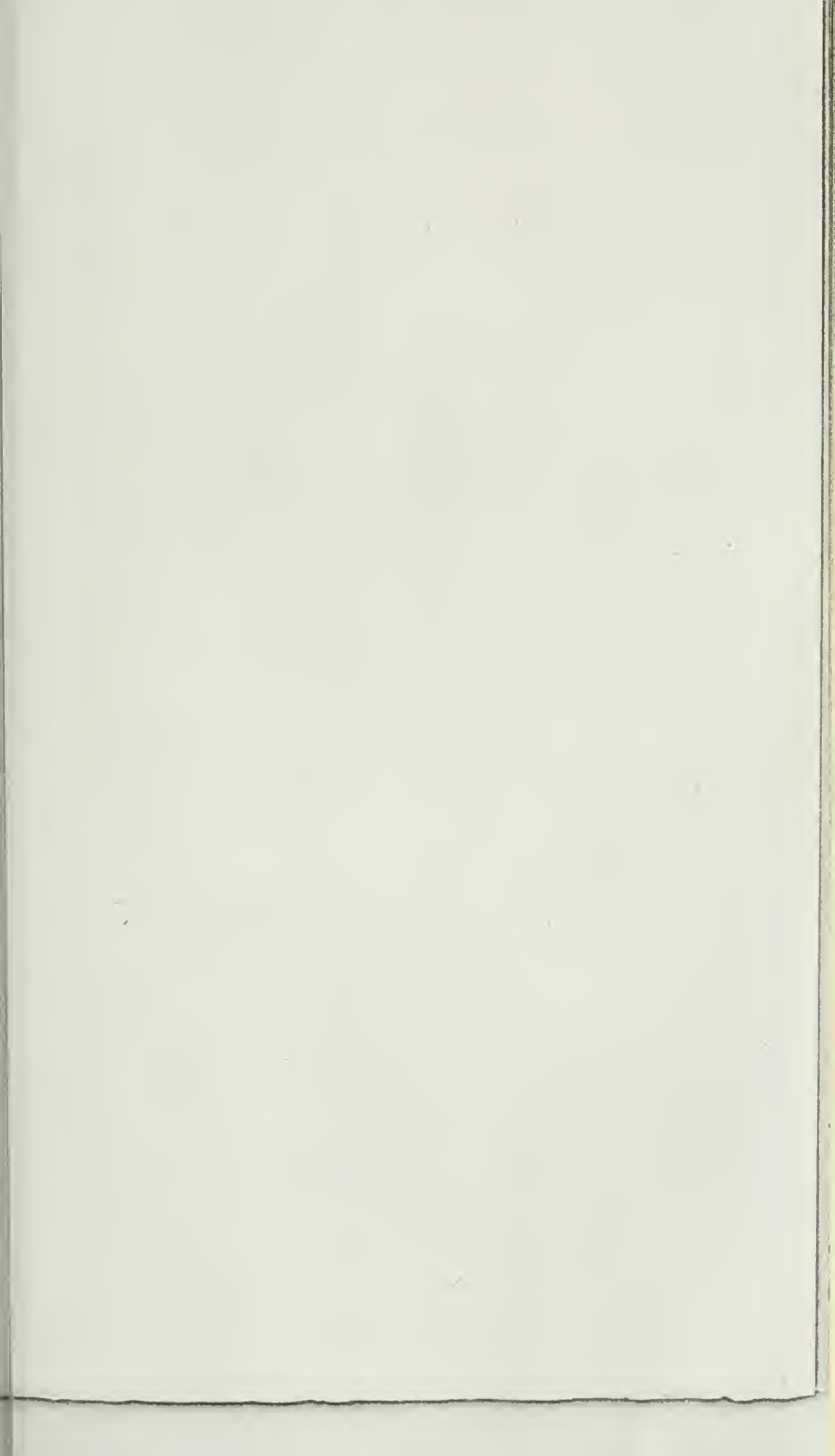
Tāva tiṇḍhatu lokasmiṇ lokaniṇḍharāṇesinaṇ
 dassenti kulaputtāṇaṇ nayaṇ paññāvisuddhiyā,
 yāva Buddho ti nāmaṇ pi Buddhacittassa tādino
 lokamhi lokasetṇḍhassa³ pavattati mahesino ti.

¹ Bm. paṇivāre.² Bm. stars this word.³ Bm. jeṇḍṇhassa.



INDEX TO THE PAṬṬHĀNA

This comprises references to both Tikapaṭṭhāna and Commentary, Vols. I.-III., and Dukapaṭṭhāna I., edition 1906. These four volumes contain all six divisions of the Paṭṭhāna, either in full or in digest, as well as the Commentary on the six. Only important and interesting terms have been indexed. Unmarked references are to the work entitled Tikapaṭṭhāna and Commentary; references to Dukapaṭṭhāna I. are marked D; where confusion is possible, references to the former work are marked T.



INDEX

A.

akusalahetu (3 fold) 27
 aggamagga 272
 Ajjhatta - (ārammaṇa -)tika
 335, 355
 aññamañña (def.) 14, 36;
 °(3 fold) 56; °paccaya 3,
 62 sq.; D 27; °vāra freq.
 e.g. D 107
 Atṭhakathā 242 sq., 363 sq.
 Atīta-(ārammaṇa-)tika 335,
 355
 attā: °ukkaṅsana 279; attan'
 ātāpa 169
 attha-sarikkhatā 66
 atthi-paccaya 6; (7 fold) 20;
 55 sq., 66; °vāra freq. e.g.
 D 53, 101, 117, 131, 165,
 191, 213, 233, 255, 279,
 301, 313, 347
 addhānantarata, 14
 adhipati (2 fold) 31; °paccaya
 2, 13, 32 sq., 60 sq., 68;
 D 26; °vāra freq. e.g.
 D 11 sq., 63, 87, 183, 241,
 251, 271, 343
 anantara-paccaya 2, 13, 34
 sq., 60 sq., 67; D 26; °vāra
 freq. e.g. D 12 sq., 45,
 65, 97, 141, 161, 185, 197,
 227, 273, 297, 331
 anantariya-kamma 282
 anāgat-aṅsa-ñāpa 322
 anicca, dukkha, anatta 156,
 157, 171, 178
 Anulomapaṭṭhāna (the term)
 363

Anulomapaccanīpaṭṭhāna (the
 term) 364
 Aneka-vāra freq. e.g. 77, 143,
 321
 apacca-kkhāya 11 (in defn. of
 paccaya)
 appatitṭhita-vatthutā 25
 apariyāpanna (3 fold) 29
 abhijjhā 168
 Abhidhamma-ppakarana 366;
 °mātikā 241, 242 sq.
 arahā 155, 167, 171, 178
 ariyā D 43, 309, 342; °mag-
 gacetanā 63, 64
 arūpa 54; (v.l. āruppa) 143;
 °avacara 27; °kkhandha
 67; °dhamma 67
 arūpino dhammā 54
 avayava 11
 avigatapaccaya 7, 21, 66
 avyākata 34
 assādeti 40, 323

Ā.

ākāsānañc-āyatana 154 etc.,
 165 etc.
 āgantukabhavanga 347
 Ācāya - gāmi - tika 334, (so
 read for acāya°) 354
 ātāpeti 279
 āpodhātu D 105 sq., 110
 āyatana (cakkhu etc.) D 124
 sq., 131 sq., 221
 āyatanāni D 105 sq
 āyāsa 15
 ārammaṇa (6 fold) 29; °dham-
 mā 53, 54; °paccaya 1, 12,

29, 38 sq., 60 sq., 68;
 D 25, 221, 225; °vāra
 freq. e.g. D 9 sq., 39, 43,
 61, 71, 75, 111, 127, 159,
 201, 209, 225, 269, 283,
 295, 309, 317, 329, 351
 āruppa 47, 53, 57, 247, 264;
 °vipāka 52, 54
 āvajjanā 159, 160
 āsankā 53
 Āsavaduka etc. D 153 sq.; see
 also T 356
 āsavā (the 4) D 153, 158, 195,
 199
 āsevana-paccaya 5, (def.) 17,
 44; °vāra freq. e.g. D 16, 79
 āhāra: °āsa 17; °kicca 48;
 °paccaya 5, (def.) 18, 62
 sq.; °vāra D 115, 189

I.

itthi: °indriya 50; °ubbandhi-
 tukāmā (in sim.) 280;
 °linga 50
 iddhividha-ñāṇa 154 etc.;
 D 10
 indriya: °paccaya 5, 18, 50,
 65; °vāra freq. e.g. D 17
 isisattama 8

U.

ukkaṭṭhapariccheda 63, 64
 uttānikamma 10
 uddesa 11, 59; °vāra 231
 uddhacca 108, 122, 139, 143,
 152, 255, 259; D 4 sq., 24,
 170 sq., 183, 186, 189 sq.,
 265 sq.; °nīvaraṇa D 289
 sq.
 upakāra 11
 upakārikā 46
 upatthambhaka 67, 284 sq.,
 352

upanissaya (def.) 15; (3 fold)
 15 sq., 62 sq.; °paccaya 4,
 15, 41; °vāra freq. e.g. D
 13 sq., 113, 211, 229, 253,
 312, 345

upariṭṭhima 41

upādā-rūpa 249, 250

Upādinna: °upādāniya-ttika
 352; °tika 331, 332

upāyāsa 15

uposathakamma (see dānaṅ
 datvā passage)

uppajjati (def.) 247

Uppanna-ttika 335, 355

uppādakkhaṇa 55

ussuka 232

Ū.

ūnataragaṇanā 259, 266

E.

ekakkhaṇika 250

ekībhāva 16

O.

okāsā (3) 25

okkanti 3, 6, 14; °kkhaṇa 36,
 56, 269

Oghaduka D 288 sq.; see also
 T 356

ojā 48

osāpitatta 12

K.

kaṭatta 5; °rūpa 250

kattukamyatā 31

kappakoṭī 45

kabālinkāra 5, 48; °āhāra-
 paccaya 58

kamma 45, 280; (as khetta)
 25; °ja-rūpa 25; °paccaya

5, (def.) 18, 45 sq., 66;
 °vāra freq. e.g. D 49, 99,

129, 163, 231, 299, 333;
 °vega 44; °vegakkhittatā
 25; °veyyāvaccā 279
 kāma: °āvacara etc. 273 sq.;
 (5 fold) 29; °āvacarakusa-
 lahetu (3 fold) 27; °echan-
 danivarana etc. D 289 sq.;
 °bhava 27; °rāgasanyoja-
 naṅ etc. D 205 sq.
 kāya 43; °ganthā (the 3) D
 245 sq., 282 sq.; °passad-
 dha 61
 kāyika sukha and dukkha
 169 sq.
 kāla: °paṭipakkhatā 66; -kā-
 lato 22
 kālāntaratā 14
 kiriya 29, 36, 39, 159, 160;
 kiriya at 34 (3 fold) 44;
 —in cpds. kiriya: °āvyākata-
 tā dhammā 5; °āvyākato
 (3 fold) 45; °āhāra 49;
 °indriya 51; °cetanā 47;
 °jhānanga 52; °manodhā-
 tu 276; °manoviññāna-
 dhātu 324; °samāpatti
 170; °hetu (3 fold) 27
 Kilesaduka 356
 kusala 232, 272; (4 fold) 29,
 34, (3 fold) 45; (°akusala
 and avyākata) 69 sq., 107
 sq.; °akusala, kiriya and
 vipāka in various relations
 273 sq.; °indriya 50;
 °ttika 69, 229, 232, 239,
 242, 243, 246, 349, 360,
 361; °hetu (4 fold) 27
 Kenaci-viññeyyaduka D 150
 sq.; see also T 356
 kevalaṅ 46, 58, 266
 kosajja 268
 Kh.
 khandha 73 sq.; -khandhā (4)
 3, 5 sq., 269; °arūpino 56

G.

gaṇanā D 152, 180; (bahu°,
 ūnatara°, samāna°) 254;
 °pariccheda 364
 gati 44
 Ganthaduka etc. D 245 sq.;
 see also T 356
 gamana 10
 garuṅ katvā 40
 garukāra 31
 gahaṇa 24
 giṃjhāpotaka (in sim.) 17
 gocchaka 356; D 237
 gotrabhu 15, 45, 154, 172, 325
 (see also dānaṅ datvā
 passage)

Gh.

ghaṭanā 289-297, 311 sq., 348
 ghaṭitatta 309

C.

cakka: with *bandhati* or
karoti to make (complete)
 the cycle (of words), to
 make up a logical chain or
 syllogism D 153, 167, 195,
 196, 236, 289, 293; °ban-
 dhagamana T 310
 cakkhu: dibba 165 sq.; °āya-
 tana etc. 55, 112 sq., 140;
 °indriya 49, 53; °viññā-
 ṇadhātu 60
 catuvokāra 46 sq.
 cāga 277; °vā 279
 citta 60, 63; °ekaggatā 61;
 °cetasikā dhammā 2, 12,
 13, 14, 24, 28, 36, 56, 59;
 °paṭibaddha 25; °samuṭ-
 ṭhānaṅ rūpaṅ 75 sq., 107
 sq., 137 sq., 247 sq., 251,
 269; D 1 sq.
 cittikāra 31

Cūlantaraduka D 169, 204,
216, 259, 324, 337
cetanā 144
cetopariyañāṇa 321; D 10,
42
cora 280

Ch.

chanda, 13, 31, 60, 63

J.

janaka 66
jappeti, 40, 166, 278
javana 256, 347; °kiriya 250;
°vīthi 272
jīvitindriya 50, 61

Jh.

jhāna 165; °angāni (7) 51;
°paccaya 6, 19, 65; °pari-
hāni 346

Ñ.

ñāṇacāra 59

T.

ṭhāna 9; °aṭhāna 167
ṭhitikkhaṇa 55

T.

Tathāgata 241
tantākula 366
tad-avimuttā (read adhi° for
avi°) 278
ti: °daṇḍa (in sim.) 14;
°mūlaka 237, as tikamū-
laka at 233
Tika: °Tikapatṭhāna 240,
342; °Tikapatṭhānavan-
ṇanā 361; °Dukapatṭhāna
240, 341; °Dukapatṭhā-
navanṇanā 360; °Patṭhā-
na 8, 10, 246

Th.

theravaṇsa 367

D.

Dassanattika 333, 353
dāna (datvā) 154, 157, 165 sq.,
269, 320, 349; D 9, 42 sq.,
61 sq., 75, 86, 97, 112,
127, 140 sq., 159 sq., 182,
210, 225, 250 sq., 269 sq.,
283, 295 sq., 309, 317, 329,
342, 351

dibba: °cakkhu 278; D 54;
°sota D 54

Duka: °Tikapatṭhāna 240,
340; °Tika-Patṭhānavan-
ṇanā 358; °Dukapatṭhāna
241, 343; °Dukapatṭhāna-
vanṇanā 362; °Patṭhāna
(remainder) 8, 336, 339;
°patṭhānavanṇanā 356

dukkha 283

deva: °parisā 241

desanā-vilāsa 21, 261

domanassa D 170 sq., 183,
186, 189 sq.

Dh.

Dhamma 366

dhamma: °to 21 sq.; °rāsi
39; dhammā 28

Dhammasaṅgaṇi 10

Dhammasenāpati 241

N.

natthi-paccaya 7, 21, 58, 66
nadi (in sim.) 28

nayadassana 241

Nahetupaccaya 255; D 207,
219; °vāra D 37.

nānākhanika 46, 172, 250, 259
(see also *sahajāta*); D 242
(so read for nānākāhanika
and p. 243 in list of cor-

rections); °kammappaccaya 349
 nāma: °okāsa 26; °rūp' okāsa 26
 Nārammanappaccaya D 29
 Nigamana 363
 nigguna 231
 nijjina 281
 nijja 231
 Niddesa 11, 21, 23, 59, 273; °vāra 73-93; °vāraṇṇanā 246-260
 ninnānākarāṇa 41, 265, 267; D 169, 196, 198, 204, 216, 237, 259, 324
 nibbāna (see dānaṇ datvā passage) 29, 33, 54, 170; °arammaṇa 45
 niyatamicchādiṭṭhi 168
 nirussāha 18
 nillopa 167, 280
 nissanga 10
 nissaya: °paccaya 3, (def.) 15; °vāra 137, 140, 231; °vāra-vaṇṇanā 265
 Nivaraṇaduka etc. D 289 sq.; see also T 356
 nuppajjati 283
 neka (*for* aneka) 366

P.

pakiṇṇaka 59, 296 sq.
 Paccanīya 242 sq.; °ānuloma-paṭṭhāna 365; °tikapaṭṭhāna etc. 343-344; °paṭṭhāna (the term) 364
 paccaya 9 (=thāna); (various) 59 sq.; paccayā (the 24) 73-86, 153-180, 97-102, 233-251, 285 sq.; negative 86-97, 102, 107, 255, 256; °vāra 110-137, 230; D 33, 73, 123, 125, 137, 177, 179, 263, 293, 307, 327; °vāra-vaṇṇanā 261 sq.; °vi-

bhanga 230; °vibhanga-niddesa 272; vibhanga-vāra 249, 268; °visabhāga 66; °sabhāga 66
 pacchājāta 43; °paccaya 5, 17, 43 sq., 68; °vāra D 15
 pañcavokāra 26
 paññavā 279
 paññāpanā 10
 pañhavāra 18 sq., 21, 231; °gaṇanā 180-229; °vaṇṇanā 268-285; °vibhanga 153-180
 paṭikkhittatta 305
 paṭighāta 282
 paṭicca (=paṭi+icca) 232; °vāra 69-107, 230, 243 sq., 260 sq.; D 171, 173, 237, 239, 261, 291
 paṭibāhana 26, 282
 paṭisandhi 249; °khana 26, 74 sq., 110, 161, 163, 173 sq., 178, 247, 258, 345; °vipāka 258
 paṭisambhidā 167, 265, 278
 Paṭṭhāna 8, 10, 242, 366; °pakaraṇa 351; °mahāpakaraṇa 9, 11, 42
 paṭṭhita 10
 Paṇṇatti: °vāra 69-73, 231, 243 sq.; °vāraṇṇanā 231-246
 patthanā 168, 281
 pathavīpaṭa 15
 paḍīpa (in sim.) 14
 paduddhāra 23
 panthadūhana 280
 papañcayati 13
 Parāmāsaduka etc. D 153 sq.; see also T 356
 parikkappapucchā 231
 parikamma 165 sq., 278
 Paritta: °ārammaṇattika 334, 354; °tika 334, 354
 paripantha 280

paribhandañāna 278
 pariyaṭṭhi-mūlakaj-dukkaṇ
 169
 Pahābbahetukattika 334, 353
 pānātipāta etc. 168, 281
 pādapa (in sim.) 12
 pīti 61; °tika 333, 353
 Pucchāvāra 231
 putthujjanā 155
 pubbe-nivāsānussatiñāna 321
 purisalinga 50
 purejāta 42; (ārammaṇa°, vat-
 thu°) D 15, 48, 67, 114,
 163, 187, 212, 230, 254,
 275, 299, 312, 333, 346;
 °paccaya 4, 42 sq., 62 sq.,
 67; (11 fold) 17; °vāra
 freq. e.g. D 15, 187, 275
 Porāṇā 259

Ph.

phalasamāpatti 34, 272
 phassa 61
 phuṭakāya (-°) 279
 phoṭṭhabbāyatana D 105 sq.,
 114, 117

B.

bāhira 77 sq., 249
 bujghanaka 230 sq., 261, 265,
 268
 Buddha 367; °ghosa 367
 brahmapārisajjā 43, 55

Bh.

bhaṇḍassāmika 281
 bhavanga 34, 159, 160, 169,
 272, 346
 bhavaveda 68
 bhāvanābala 14
 bhinnajātika 44
 bhusa 15
 bhūtā 261
 bhūmi 10, ° and ārammaṇa 45

M.

magga (the 4) 154, 157, 165,
 166, 167; °phala, nibbāna
 155, 158; °angāni (12) 19,
 52; °ārammaṇattika 335,
 354; °paccaya 6, 19, 52, 65
 maṇippabhā 12
 maṇḍūka (in sim.) 352
 manoviññānadhātu 38
 mahaggatakusala 45
 Mahā: °pakaraṇa 365; °bhūta
 39, 56, 58, 74 sq., 248,
 251; °vihāra 367
 Mātikā-Nikkhepavāra 11
 mātughātaka etc. 167 sq., 170
 mātughātikamma 281
 māna 166, 278
 micchatta 32; °tika 335, 354
 missakatta 291
 mūla 11; D 226, 240, 241;
 (=cakka) D 225; (reason)
 D 272, 275, 297, 312, 320;
 °bhavanga 347
 mūlaka (eka°, du°, ti° etc.)
 233 sq., 237, 239 sq., 252,
 253; (-°hetu, ārammaṇa°
 etc. with ref. to the 24
 paccayas) 288sq.; negative
 304-310
 Moggallāna 284
 moha 108, 122, 139, 143, 152,
 259

Y.

yathākammūpagañāna 321
 Yamaka 8
 yugalaka 66

R.

rāga 155, 167
 rājāṇatti (in sim.) 26
 rāsi 29 sq., 33, 34 sq., 40;
 rāsi (6) 43, 45
 rūpa 36, 38, 54, 262; °āya-
 tana 28; °āvacara 27;

- (3 fold) 29; °okāsa 26;
°kkhandha 33
Rūpiduka D 121, 122 sq.; see
also T 356
rūlhi 253
- L.
- lokuttara 44; °kusala 275;
°dhamma 41; °vipāka 52,
55, 57
Lokiyaduka D 135 sq., 304,
324; see also T 356
lobha, moha, dosa D 9 sq.,
18 sq.
- V.
- vavatthāna, 23
vācanāmagga 239 (sic)
vāra 363; °pariccheda 263
vāritatta 14
vikkhambhita 155, 320 sq.;
D 10
vigatapaccaya 7, 21, 59; a°
59
vicikicchā 61, 108, 122, 139,
143, 152, 155, 171, 179,
255, 259, 275; D 4, 24, 170
sq., 183, 186, 189 sq.,
265 sq.; °nīvaraṇa D 289
sq.
viññāna (cakkhu etc.) D 110
sq., 114, 124 sq., 131 sq.;
°kkhandha 61
vitakka 61; °tika 333, 353
vippatīsarīn 321, 346
vippayutta: °paccaya 6, 53 sq.,
65; (3 fold) 20; °vāra 17,
freq. e.g. D 51, 81, 145,
277
vipāka 44, 328; (a° and sa°)
292; °indriya 50; °kiriya-
hetu 27; °tika 328-330;
(Com. on) 350, 351; °pac-
caya 5, 18, 48; °mano-
viññānadhātu 324; °vāra
D 17; °hetu (4 fold) 27
- Vibhanga 252
vibhajana 10
Vibhajjavādi 366
virīya 60, 63
visadabhāva 59
vīmaṇsā 2
vuṭṭhāna 272, 346
vedanā (sukhā, dukkhā, aduk-
kha-m-asukhā) 317 sq.;
°tika 246, ° sq.; °tika-
paṭṭhāna (Com. on) 345 sq.
vokāra: eka° 68; °catu° 32,
36, 37, 39, 48; pañca° 32,
36, 37, 39, 46 sq., 48, 50,
52, 53, 54, 56 sq., 68, 248,
256, 259, 261
votthappana 34; °kiriya 276
vodāna 15, 157, 159, 160,
170, 172, 325 (see dānaṅ
datvā passage)
- S.
- Saṅyojanaduka etc. D 205 sq.;
see also T 356
saṅsandana 264
Saṅsaṭṭhavāra 141-151, 231;
freq. e.g. D 95, 157, 223,
341; °vaṇṇanā T 266
Sankiliṭṭha - Sankilesikattika
333, 353
Saṅkhataduka D 90; see also
T 356
sankhārakkhandha 61
sangītikāla 241
sanghabheda 167, 171
saññā: °kkhandha 61
sati 61
saddasarikkhatā 66
Saddhamma 366; °rājā 366
saddhā 61, 166, 282; (def.) 277
Sanidassana: °tika 355; °duka
D 91 sq.; see also T 356
santati 48, 249
santīraṇakicca 33
sandhi 280

- Sappacaya-duka D 85 sq.;
see also T 356
- Sappaṭṭigha-duka D 105 sq.;
see also T 356
- sabba: °tṭhānika 67; °pac-
caya-sangahaka 300
- samanantarapaccaya 3, 13,
61 sq.; D 26
- samasatṭhividha 273
- samānagatika (identical) 35
- samudāciṇṇa 320
- samphaṇ palapati 167, 169,
170
- samphappalāpa 168, 281
- sampayuttakā-khandhā D 1
sq.
- Sampayutta: °paccaya 6, 20,
53, 65; °vāra 152, 153, 231;
°vannaṇā 267
- sammūḷha 366
- sahajāta (and nānākkhaṇika)
D 16, 49, 80, 99, 115, 129
sq., 144, 164, 189, 231,
254, 276, 299, 312, 333,
346; (and purejāta, pac-
chājāta) D 17 sq., 52 sq.,
81 sq., 100 sq., 113, 145 sq.,
164 sq., 190 sq., 213, 231
sq., 255 sq., 277 sq., 300 sq.,
313 sq., 334, 347; °paccaya
3, 14, 36 sq., 62 sq.; D 26;
°vāra 107-109, 230, 243 sq.,
261; freq. e.g. D 35, 47,
339; °vannaṇā T 260
- sādheti 58
- silā 154, 157, 165 sq., 269, 277;
°bbataparāmāsa D 245,
282 sq.
- sīlavā 279
- Sīhalabhāsā 259
- sukha (kāyika) 283
- sutavā 279
- suttantikapariyāyā 42, 50
- sū 280
- Sekha: 155; °tika 334, 354
- sevāla (in sim.) 12

H.

- hadayavatthu 17, 26, 53, 54,
56, 62, 256
- hasituppādakiriya 276
- hirottappa 61
- Hinattika 335, 354
- hetṭhima 41
- hetu 11, 233, 239 (4 fold)
27; (9 fold) 252; °duka
T 358; D 1 sq.; see also
T 356; °paccaya 1, 23, 60
sq., 287, 317, 320; D 8;
°paccayavāra D 41; °vāra
freq. e.g. D 139, 151, 181,
249, 267, 285
- hetuka: sa° and a°-dukaṇ
D 24 sq.

ERRATA

A few of these are pointed out in the Index by the kind act of Dr. W. Stede. He also suggests, in p. 866, l. 1 for Sammūḷhāyattha-psjā read sammūḷhā-y-aṭṭā puḷā.





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