

# Pali Text Society

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## The Vibhaṅga

BEING

*THE SECOND BOOK OF THE ABHIDHAMMA  
PIṬAKA*

EDITED BY

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TO

MY HUSBAND

‘KALYĀNAMITTE BHĀJAMĀNO API BĀLO PANDITO ASSA.’

KISĀ-GOTAMĪ THERĪ.

## CORRIGENDA

[*THE errors indicated in the first four sections below are so obvious that the reader will have rectified them as he read without consulting this list. Pilloried they must be none the less by way of apology, but it was held sufficient to present them in groups. Those in the last section are also mostly very obvious, but their faultiness calls for somewhat more distinct specification.*]

### *False Quantity in a, ā, i, ī, u, ū.*

*Page 3, l. 14 (abbhattaṅgatā); 5, l. 6 from foot (saññā); 9, l. 9 (adukkhamaśukhāya); 10, l. 7 from foot (viññāṇaṇ); 11 (daṭṭhabbaṇ); 35 (pahātabbahetuko); 45 (akusalo); 66, ll. 21 and 2 from foot (cattāro); 75, l. 17 (hetu); 78, l. 4 from foot (parāmatṭhañ); 83, l. 7 from foot (seyathidaṇ); 87, l. 13 (mahābhūtāṇ); 88 (jivhāviññāṇaṇ); 89 (vedanākkhandho); 91, l. 3 (vipāka-); 92 (appamañārammaṇā); 92, l. 22, 93, l. 5 from foot (siyā); 94, l. 16 (-payutta-anāsavā); 94, l. 25 (saṅyojaniyā); 96, l. 14 (upādā); 96, l. 23 (kilesavippayuttā); 96, l. 33 (kilesā); 96, l. 36, and 97, l. 38 (siyā); 102, l. 6 from foot (esā); 105 (pāripūriyā); 105 (vitakkavicārāṇaṇ); 107 (taṇhā); 111, l. 2 (avasesā); 111, l. 14 from foot (dukkhani-); 112 (pattiyā); 117, last line (nīvaraṇasaṃpayuttaṇ); 119, l. 6 (siyā); 120, l. 2 (upādā-); 125, l. 6 (anaññātanasaṃmītiṇḍriyaṇ); 133, last line (apariyāpannā); 138 (paridevitaṇaṇ); 145, l. 5 (Yā); 157, l. 9 from foot (cattāro); 163, l. 4 (-paccayā); 167, l. 2 (cetosaṃphassaṇaṇ); 169 (jāti); 171 (-kavicārāṇaṇ); 171 (jhāṇaṇ); 172 (kusalamūlā); 173 (mano); 174 (chaṭṭhāyataṇaṇaṇ); 180 (vipākaṇ . . . sotaviññāṇaṇ); 181 (yaṇ yaṇ vā, also title: -saṅkhāramūlakaṇ); 182, n. 1 (Kāmaṇvacara . . .); 183 (vitakkavicārāṇaṇ); 184, n. 2 (Aṇyākata-); 194 (nahāru); 199 (santaṇ); 199, n. 4 (°pāripūri); 200, l. 9 (bhāvaṇāpāripūri); 200, ll. 21, 22 (ca); 201, l. 15 (tañ); 211, l. 8*

from foot (sammāvāyāmo); 214, l. 3 (pagganhātīti); 214, l. 17 (jhānaṅ); 215 (Nīyyānikā); 222 (bhāvetīti); 223, l. 7 (ca); 225, l. 12 (āsavā); 226 (title: iddhipāda . . .); 229 (kāmehi); 236 (-ājivo); 238 (sammāvāyāmo); 253 (tajjā . . . tajjā); 256 (viññāṇadhātu); 266 (pītiyā); 268, l. 1 (eva); 271 (-vip̐payutta-anāsavā); 272 (tathā); 274 (tattha); 276 (viññāṇadhātu and sampayuttaṅ); 277 (mettāyitattaṅ); 279, 280, n. (vitakkavicāraṅ); 285 (pānātipātā); 287, l. 1 (ñāṇasampayuttaṅ); 290 (veramaṇī); 292 (Bahirā); 295 (rūpūpapattiyā); 302, l. 9 (saññā); 308 (sāsavā, anāsavā); 310 (-savicārā . . . -vicāramattā); 317, last line (nānā-); 318 (sihanādaṅ); 319, ll. 22, 25 (ārammaṇe, ārammaṇā); 328 (viññāṇaṅ); 329 (sa-uttaraṅ); 339 (nānādhātuṅ); 342 (rūpī); 344 (sihanādaṅ); 350, 354 (uṇṇāmo); 361 (avijjālāṅgī); 375 (sacchikatvā); 380 (vivādāmūlāni); 381 (saṅsaggārāmatā); 393, l. 21 (vā), l. 29 (neva-saññī-); 399, l. 14 (yathā); 405, l. 3 (kāmadhātuṅ); 407 (cittāni).

*Misprint for ṅ, ñ, or n.*

Page 1, l. 5 from foot (rūpaṅ); 10, l. 5 (viññāṇaṅ); 77, l. 12 (saṅyojanavip̐payutta-); 87, 88 (viññāṇaṅ); 108 (dukkhaṅ); 109 (kilesāṅ); 123 (saddhindriyaṅ); 135 (vacisaṅkhāro); 144 (sañcetaṅ); 153 (viññāṇaṅ); 164 (cittaṅ); 201 (upekhāsambojjhaṅgassa); 204 (dandhābhiñṇaṅ); 219 (vimaṅsā, twice); 268 (pañcaṅgikaṅ); 310, 311 (uppannā, paccuppannā); 319 (apacayaṅgāmiṅ); 321 (Pañcannaṅ, dhammaṅ); 331 (viññāṇaṅcāyatana . . .); 358 (vañcanā); 363 (sañjānaṅ); 375 (dit̐thupadānaṅ); 399, l. 31 (apāhaṅ).

*Dropped Letters.*

Page 7 (abhisāṅkhipitvā); 9 (samāpannassa); 67 (-khandho); 81 (pahātabbahetukā); 109 (paṭipadāya); 162, 163 (nāmarūpapaccayā); 200 (anuppannassa); 208 (dhammacchando); 233 (Sappaccayā); 246 (micchā); 261 (cittassa); 278 (karuṇāyitattaṅ); 260 (mettāsahagataṅ); 290 (ñānavip̐payuttaṅ); 386 (pattiyā).

*Dropped Dot under Letter.*

Page 43 (anīvaraṅiyo); 82 (pavālaṅ); 83 (kheḷo); 95 (parāmat̐thā); 118 (nīvaraṅiyaṅ, nīvaraṅiyā); 121 (Tīṅi); 144 (paṅḍaraṅ); 145 (paṅḍigāho); 240 (dukkhāpaṭipadaṅ);

257 (paṭhamañ); 269, 270, 271 (ṭhapetvā); 306 (asaṅkiliṭṭha-); 317, 335, 337 (aṭṭhānañ, ṭhānato); 330, 375 (ṭhapetvā); 349 (Aṭṭhakaṅ); 353 (ohīlanā); 358, 359 (diṭṭhigataṅ); 407 (tīṇi).

## Other Errata.

- Page 82, read aṭṭhimiñjā.  
 „ 86, „ paranimmitavasavattideve (K. reads °vatti).  
 „ 86, „ āghātavatthūsu.  
 „ 86, „ dussanā, duss . . . &c. (K. reads one s).  
 „ 92, „ ahetukā.  
 „ 93, l. 4, read cāti.  
 „ 94, l. 20, „ siyā.  
 „ 96, read siyā upādā siyā no upādā.  
 „ 102, „ manosamphasso.  
 „ 106, „ sammāsaṅkappo.  
 „ 111, l. 9 from foot, read kilesā.  
 „ 113, l. 7 „ „ Dve saccā.  
 „ 119, read samuṭṭhānānuparivattino (twice).  
 „ 171, „ etassa.  
 „ 183, „ Yasmiṅ.  
 „ 233, „ cittasaṅsaṭṭhā.  
 „ 251, dele note 2.  
 „ 253, read padoso.  
 „ 253, „ liyitattaṅ (B: liy° always).  
 „ 262, „ Yo.  
 „ 263, n. 2, read atireko.  
 „ 271, l. 12, dele hiatus.  
 „ 272, read Catasso.  
 „ 283, „ upādiṇṇupā-.  
 „ 286, close up veramaṇi.  
 „ 286, read velā.  
 „ 287, last line, close up -ṭhā nā.  
 „ 294, 299, read paṭibhāṇapaṭisambhidā.  
 „ 295, read niruttipaṭisambhidā.  
 „ 317, 318, 339, read tathāgato throughout.  
 „ 329, l. 11, read neti. Ye . . .  
 „ 335, read Paṭhamajjhāna . . .  
 „ 338, „ nirayaṅ.  
 „ 342, „ pacceti, jhāyī.  
 „ 343, „ anekavihitayaṅ.  
 „ 349, „ saṅyojanāni, antaggāhikā.  
 „ 350, close up Itaritaracivara and foll.  
 „ 368, read adukkhamasukhaṅ.

- Page 368, read mohakasāvo.  
 „ 373, „ saccavip̄ṭāṭikulena (K: °kūlena).  
 „ 377, „ kaṅkhati after saṅghe.  
 „ 387, „ maññasīti?  
 „ 393, *dele* repetition of yathā so suddo . . . vā.  
 „ 396, read manusso siyan ti vā.  
 „ 402, „ bāvīsatindriyāni.  
 „ 426, „ bhāventi.

*There are besides, especially in the first fifty pages, a number of cases where the compositor's erroneous division of words at the end of a line has remained uncorrected.*

#### ADDENDA

- Page 2, n. 7: S<sup>d</sup> reads [a-]cittikataṅ.  
 „ 246, n. 4, and 352, n. 22: S<sup>d</sup> reads cāṭukamyatā.

## TABLE OF CONTENTS.

	PAGE
PREFACE - - - - -	xi
<b>I. KHANDHAVIBHAṆḂGA</b>	
Suttantabhājaniya - - - - -	1
Abhidhammabhājaniya	
Rūpakkhandha - - - - -	12
Vedanākkhandha - - - - -	15
Saññākkhandha - - - - -	28
Saṅkhārakkhandha - - - - -	40
Viññāṇakkhandha - - - - -	58
Pañhāpucchaka - - - - -	61
<b>II. ĀYATANA VIBHAṆḂGA</b>	
Suttantabhājaniya - - - - -	70
Abhidhammabhājaniya - - - - -	70
Pañhāpucchaka - - - - -	78
<b>III. DHĀTUVIBHAṆḂGA</b>	
Suttantabhājaniya - - - - -	82
Abhidhammabhājaniya - - - - -	87
Pañhāpucchaka - - - - -	90
<b>IV. SACCAVIBHAṆḂGA</b>	
Suttantabhājaniya - - - - -	99
Abhidhammabhājaniya - - - - -	106
Pañhāpucchaka - - - - -	112
<b>V. INDRIYAVIBHAṆḂGA</b>	
Abhidhammabhājaniya - - - - -	122
Pañhāpucchaka - - - - -	124
<b>VI. PACCAYĀKĀRAVIBHAṆḂGA</b>	
Suttantabhājaniya - - - - -	135
Abhidhammabhājaniya	
Mātikā - - - - -	138
Paccayacatukka - - - - -	144
Hetukacatukka - - - - -	148
Sampayuttacatukka - - - - -	158

VI. PACCAŸĀKĀRAVIBHAᅇGA— <i>continued</i>		
Aññamaññacatukka	-	158
Akusalacitta	-	164
Kusalamūla	-	169
Kusalavipākasarjkhāramūlaka	-	173
Akusalavipākasarjkhāramūlaka	-	180
Kiriyaasarjkhāramūlaka	-	182
Kusalamūlavipākamūlaka	-	184
Akusalavipākamūlaka	-	190
VII. SATIPAᅇᅇHĀNAVIBHAᅇGA		
Suttantabhājaniya	-	193
Abhidhammabhājaniya	-	202
Pañhāpucchaka	-	205
VIII. SAMMAPPAᅇHĀNAVIBHAᅇGA		
Suttantabhājaniya	-	208
Abhidhammabhājaniya	-	210
Pañhāpucchaka	-	214
IX. IDDEHIPĀDAVIBHAᅇGA		
Suttantabhājaniya	-	216
Abhidhammabhājaniya	-	220
Pañhāpucchaka	-	224
X. BOJJHAᅇGAVIBHAᅇGA		
Suttantabhājaniya	-	227
Abhidhammabhājaniya	-	229
Pañhāpucchaka	-	232
XI. MAGGAVIBHAᅇGA <sup>1</sup>		
Suttantabhājaniya	-	235
Abhidhammabhājaniya	-	236
Pañhāpucchaka	-	241
XII. JHĀNAVIBHAᅇGA		
Mātikā	-	244
Suttantabhājaniya	-	245
Abhidhammabhājaniya	-	263
Pañhāpucchaka	-	269
XIII. APPAMAÑÑAVIBHAᅇGA		
Suttantabhājaniya	-	272
Abhidhammabhājaniya	-	276
Pañhāpucchaka	-	282
XIV. SIKKHĀPADAVIBHAᅇGA		
Abhidhammabhājaniya	-	285
Pañhāpucchaka	-	291

<sup>1</sup> Aᅇᅇhasālinī, p. 7 reads Maggaᅇgavibhaᅇga.



*Table of Contents*

ix

	PAGE
<b>XV. PAṬISAMBHIDĀVIBHAṄGA</b>	
Suttantabhājanīya - - -	- 298
Abhidhammabhājanīya - - -	- 294
Pañhāpucchaka - - -	- 308
<b>XVI. NĀṆAVIBHAṄGA</b>	
Mātikā - - - -	- 306
Ekaka - - - -	- 319
Duka - - - -	- 322
Tika - - - -	- 324
Catukka - - - -	- 328
Pañcavidhena . . . dasavidhena nāṇavatthu	- 384
<b>XVII. KHUDDAKAVATTHUVIBHAṄGA</b>	
Mātikā - - - -	- 345
Ekaka - - - -	- 350
Duka - - - -	- 357
Tika - - - -	- 361
Catukka - - - -	- 378
Pañcaka - - - -	- 377
Chakka - - - -	- 380
Sattaka - - - -	- 382
Aṭṭhaka - - - -	- 385
Navaka - - - -	- 389
Dasaka - - - -	- 391
Aṭṭhārasa taṇhāvicaritāni - - -	- 392
<b>XVIII. DHAMMAHADAYAVIBHAṄGA</b>	
APPENDIX - - - -	- 437
INDEX OF WORDS AND SUBJECTS - - -	- 439

## PREFACE

THIS, the first European edition of the Vibhaṅga, is the work of Miss Chalmers, sister of Mr. Robert Chalmers, C.B., who transcribed it from the Siamese printed edition of the Buddhist canonical books. She completed the tedious and ungrateful task by the beginning of 1903. The further work of collation and publication was handed over to me during the following summer, and was begun in September, 1903. I have compared the Siamese, word for word, with the Sinhalese of a palm-leaf MS. obtained by Professor Rhys Davids in 1884 from the Vanavāsa Vihāra in Ceylon. A copy of the Burmese printed edition of the Vibhaṅga reached me only as the present text was being printed. I have collated all differences of reading in the Sinhalese and Siamese with the Burmese.

As to choice of reading in cases of discrepancy, I could wish that the present edition made a better show of consistency than it does. One gravitates naturally toward the traditions of Ceylon, as being the most venerable. My Sinhalese MS. proved, however, to be full of inconsistencies as well as slips of the stylus to an extent which might have congested my footnotes far more than they reveal. Hence I have only followed the Sinhalese outright where it has consistently followed the tradition of its schools—viz., in the *vy* of such words as *avyākata*, *vyāpāda*, *vyāsana*, &c., where Burma and Siam write *by-*; in *upekhā*, *sekhā*, *vimokha*, instead of the *-kkha* of both the latter; in the *niggaḥīta* before 'y' instead of the doubled 'ñ,' and so on. Where it shows frequent inconsistency I have followed usually the Burmese and its

younger sister, the Siamese—*e.g.*, in *mahā* (Sinh. often *maha*), *phoṭṭhabba* (Sinh. often *poṭṭhabba*), in many uses of the cerebral ‘ṇ,’ often rejected by the Sinh., especially in *paṇīta*, *taṇhā*, *tīṇi*, and of the cerebral ‘ḷ,’ as in *saḷāyatana*, and in the preference of ‘u’ to ‘ū’ in the plural, *e.g.*, in *hetu*. Here and there, it should be confessed, the Siamese has been suffered to stand, less because the reading specially commended itself than because it was first in the field for purposes of this present edition. And at this early stage of Pali scholarship it is scarcely legitimate to speak of authority in readings.

I have again ventured, as in the previous volume issued by the Pali Text Society, to use the tailed ‘ṇ’ for *niggaḥīta*. Its *lakkaṇa* is unmistakable, even if it does not commend itself for beauty; and to expect anyone who has experienced the boon of it to turn back to the cumbrous ‘in’ and ‘ñ’ is not reasonable.

For the tabulation of terms and phrases in the *Mātikā*’s and elsewhere I am alone responsible. The sole idea has been, of course, to economize time and effort for the reader. But in all elisions (*peyyāla*’s) I have simply followed one or more of the texts collated, all of which elide frequently, though not with mutual uniformity.

It will be noticed that very many of these excisions are given, not only on occasion of repetitions in the answers, but also at their earliest occurrence. See, for instance, on pp. 2, 3 the enumeration of *rūpaṇ sukhumāṇ* and *rūpaṇ santike*, on pp. 71, 72—in the Siamese edition, at all events—the description of the *āyatanāni*, on pp. 106, 107 that of some of the *maggaṅgāni*, and more especially on pp. 178, 179, where the *dhammā* forming the content of a *citta*, good or bad, are elided except the first and last terms (*phasso . . . pe . . . avikkhepo*), although, by reason of the . . . *pe . . .*, we cannot but infer that we may take as read the lists given in the opening replies of the *Dhamma-Saṅgaṇi*, and repeated later on in that work, in connections similar to

those in which they occur in the cited passages of the Vibhaṅga (*cf.*, *e.g.*, Dh. S., §§ 499 *fol.*). In other words, the present book seems by Buddhists to have ranked second in the seven of its Piṭaka not accidentally, but as a sequel to the Dhamma-Saṅgaṇi, requiring, in those who came to the study of it, a familiarity with the categories and formulas of the latter work—that is, with the first book of the Abhidhamma. In fact, the Buddhist student who had achieved proficiency in the methods and phraseology of the Dhamma-Saṅgaṇi would find himself already half-way towards proficiency in the Vibhaṅga at the first recitation of it. There is, practically speaking, no formula or category in the first book that is not taken up and applied in the second, with the exception of the meditations on *Asubha*, *Appaṇihita*, *Animitta*, The Four *Magga*'s, and the Twenty *Mahānaya*'s. Even the summarizing appendix to the Dhamma-Saṅgaṇi finds once an echo, fortunately very brief, in the summary of the Four *Paṭisambhidā* ending the *Abhidhammabhāṇiya*, on p. 303 of the present work. The diction in these few lines is not on all fours with that of the context, either here or in the other vibhaṅgas, but is identical with that in the Appendix alluded to, and the paragraph is probably an interpolation. On the other hand, the older and possibly contemporary fragment of *Atthakathā* ending the *Nikkhepaṅga* of the Dhamma-Saṅgaṇi finds, in our book, a much more expanded and integral parallel—a somewhat similar commentary forming a large proportion of five of the vibhaṅgas.

The extent to which the Vibhaṅga supplements the remarkable contribution to Buddhist psychology yielded by the Dhamma-Saṅgaṇi is disappointingly slight. The compiler or compilers make but little use of the fine opportunity afforded by the subject of the first vibhaṅga. There is in that division nothing to compare with the analysis of *rūpa* in the prior work; scarcely any affirmation of independent value, save, perhaps, the pregnant *Ekavidhena*'s of the several *skandhas*, where the *saṅkhārakkhandha* alone is said to be *citta-*

sampayutta, not phassasampayutta.<sup>1</sup> We have then to pass to the *Nāṇavatthu-vibhaṅga* before we come to some generalizations of fresh psychological interest on the five modes of sense-consciousness.

But although the *Vibhaṅga* is so largely anticipated by the *Dhamma-Saṅgaṇi*, it is by no means covered by the latter work, either in method or in matter. It contains, in the first place, a great number of terms and many definitions which find no place in the prior compilation. To name only a few that are of intrinsic interest, *māyā*, as 'deception' is graphically described (p. 357), on ethical ground only, absolutely without metaphysical implications—this single view of the term holding good, I believe, for the whole of the *Tipiṭaka*.

Again, we find, on p. 249, the words *bodhipakkhiyā* (or, in the Siamese, °*kā*) *dhammā*. The term occurs already, as we know, in the *Saṅyutta Nikāya* (v, 327, and 337-9). But whereas it is there applied to the Five Indriyas—faith, energy, mindfulness, concentration, and wisdom—it here refers to the Seven *Bojjhaṅga*'s—mindfulness, investigation (of *dhamma*), energy, joy, serenity, concentration, equanimity. Both of the groups are, in the *Saṅyutta*, said to conduce to *bodha*—*bodhāya saṅvattanti*—but only the former are explicitly classed as *bodha-* or *bodhi-pakkhiyā* (or -*kā*) *dhammā*. There is no indication, either there, or, so far as we know, elsewhere in the *Piṭakas*, of the inclusion of both groups under the aggregate of thirty-seven *bodhipakkhiyā-dhammā* that we find in the *Commentaries* and the *Saddharma-puṇḍarika*, and the mention of which in the *Netti-pakarāṇa* went to influence the late Prof. Edmund Hardy in assigning the date of that work.<sup>2</sup>

<sup>1</sup> Buddhaghosa has some remarks of psychological value on the *saññākkaṅkhaṇa*.

<sup>2</sup> *Netti-pakarāṇa*, P. T. S., 1902; pp. xxx *fol.* It adds to the poignancy of my regret at the untimely passing away of this fine scholar, untiring worker, and

Buddhaghosa, in commenting on the term in the Jhānavibhaṅga of the present work, assumes that all the thirty-seven were virtually included by the Buddha, when imparting this portion of the Dhamma, but that only the Bojjhaṅga's were set forth explicitly, because of their special suitability for the practice of lokiyā,<sup>1</sup> as well as of lokuttara Jhāna—that is to say, of Jhāna practised with a view to rebirth, as well as of that which was cultivated by aspirants to Nirvāna ('... niyyānikaṅ apaccaya gāmiṅ').<sup>2</sup>

It is, however, more probable that, at the time when the Mahāvagga of the Saṅguttā Nikāya, and, perhaps, not very long after, the Vibhaṅga, were compiled, the extension of bodhipakkhiyā dhammā as a technical term was by no means fixed, but that more time was required for the accretion under the common name of those other aggregates, the cultivation of which is said to have been urged on the brethren by the aged Buddha in his last address in the Kūṭāgāra-sālā at Vesālī. If this be so, we should understand the question, in the Saṅguttā Nikāya and in the Vibhaṅga:—*Katame bodhipakkhiyā dhammā?*—as meaning not 'Which are *the* . . .' but 'Which are bodhipakkhiyā dhammā?'

We do indeed find the 37 dhammā aggregated under a class-name in the Piṭakas, at least in the Abhidhamma Piṭaka, to wit in the Vibhaṅga itself (p. 372). But that

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genial critic that I did not submit the passage in the Vibhaṅga I am now discussing, when I first came across it several months ago. In the brief Dharmasarīrasūtra, recently deciphered by Dr. Stöner (Sitzber. of the Berlin Academy, November, 1904), the number appears as fixed at 37.

<sup>1</sup> *Ettāvataṅ sabbe pi sattatiṅsa bodhipakkhiyadhamme samūhato gahetvā lokiyāya pi bhāvanāya ekārammaṇe ekato pavattanasamatthe bojjhaṅge yeva dassento satta bojjhaṅgā ti ādim āha. Te lokiya-lokuttaramissakā va kathitā veditabbā.*

<sup>2</sup> *Cf. my Psychological Ethics, p. 82, n. 2; Dh. S., § 277.*

class-name is *saddhamma*. And it is interesting to see that, when the *Jātaka-atthakathā* was written, *both saddhamma and bodhipakkhiyā dhammā* were equivalent class-names for the 37 (*Jāt. v, 483*).

One more point worthy of notice in this brief foreword is that the four ethical exercises, termed in the *Dh. S. brahmavihārā*, are in the *Vibhaṅga* called by the name of *Appamaññāyo*. The former term is used in the *Sutta Piṭaka* repeatedly—in the *Dīgha* and *Majjhima Nikāyas*, and, for the *Mettā* at least, in the *Khuddakapāṭha*—but, so far as I know, the name here used has not hitherto been met with in the *Tipiṭaka*.<sup>1</sup>

The tendency in the *Vibhaṅga*—in which the texts all show vacillation—to substitute a masculine form in the plural of certain leading terms of neuter gender—*āyatana*, *saccā*, *indriyā*, *bojjhaṅgā*, *jhānā*, *viññāṇā*—may also find mention here.

In the next place the *Vibhaṅga*, besides following with a fair show of symmetry an arrangement of matter peculiar to itself, makes an extended application of that organon or vehicle for the cultivation of the moral intellect which we find both set out, and to some extent applied, in the *Dhamma-Saṅgaṇi*. By organon or vehicle I mean, firstly, analysis of concrete moral consciousness, as well as of *rūpa* as the *Stoff* of consciousness, but in itself unmoral, *avyākata* (*Dh. S.*, §§ 1 *fol.*, and §§ 583 *fol.*); secondly, the scheme of concentrative discipline of thought entitled *Jhāna*. Now, in the *Vibhaṅga*, in the opening chapter devoted to the five skandhas or constituents of personality, we do not find, under *rūpakkaṅdha*, a repetition of the analysis of *rūpa*, as given in the *Dhamma-Saṅgaṇi* under the more general head of *sabbāṅ rūpaṅ*; but we do find an inquiry into the properties of the other four skandhas. Thus, the two books between them complete

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<sup>1</sup> The list constituting the *Dharmasarīrasūtra* (see prev. page) gives both terms as apparently distinct series.

the logical analysis of the skandhas, as the compilers of Abhidhamma envisaged the process.

That process, be it said by the way, should, for all its forbidding appearance, possess no small interest for us, in that it resembles our more modern logical procedure known as Determination, or the conjunctive and disjunctive combination of terms, far more than the older system of classification by way of genus, species, and differentia. This latter method would, of course, have been repugnant to Buddhists, as involving the philosophical principle of substance and coinhering qualities, a principle that is graphically immortalized in every Porphyrian tree. For the Buddhist, things and our ideas of things were not analyzable into substance and qualities. They were aggregates—the interpretations by *mano* or *viññāna* of the various forms of impression or 'contact'—*phassa*. These were analyzable into a number of relations or aspects making up the Buddhist view of life and the universe. And to understand any given term, or name of an aggregate, was to know it in all the relations, under all the aspects that were recognised in their philosophy and ethics.<sup>1</sup>

Next, with regard to *Jhāna*, the *Vibhanga* again appears as extending the methods of the *Dhamma-Saṅgaṇi*. The prior work, concerned throughout with the investigation of things as *dhammā*, is content to state, for every variety of rapt contemplation, that the concrete consciousness at the time is analyzable into a number of constant, and a few

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<sup>1</sup> Professor Walleser, in his interesting and valuable contribution to a synthesis of Buddhist philosophy (*Die philosophische Grundlage des älteren Buddhismus*, Heidelberg, 1904), describes the procedure as: 'dass alle [dem zu erläuternden Begriffe] untergeordneten Spezialbegriffe aufgezählt werden, d. h. dass sein Umfang definiert wird.' I would venture to suggest *co-ordinated equivalent concepts* for 'untergeordneten,' etc. *Adhivacānāni* the Buddhist would call them. They are by no means exhausted in their collective 'Umfang' by that of the term defined.



varying *dhammā*. The Vibhaṅga, without upsetting this aspect of Jhāna, and, for that matter, quoting the formula of it now and again, is more concerned to present Jhāna, itself a general way of access to meditation, as applied to the cultivation of special disciplines in self-mastery. It shows how consciousness, as it becomes concentrated by way of Jhāna stages, is to be focussed on to a given series of concepts taken in order; for example, the Satipaṭṭhānā, Bojjhaṅgā, &c. This method is, to a limited extent, introduced already in the Dhamma-Saṅgaṇi (pp. 52-55). But in the Vibhaṅga it is followed with this difference: The concrete consciousness at the time (*tasmīṃ samaye . . . hoti*) is interpreted, not in terms of *dhammā* as such, but as consisting in the given concept or series of concepts which is being 'focussed.' These are, of course, themselves *dhammā*, but they are taken synthetically, not analytically. For instance, in the Sacca-vibhaṅga, where this applied Jhāna is first introduced, the constant *schema* of the Dhamma-Saṅgaṇi and its *application* may be seen on p. 112 and pp. 106-111 respectively.

It may be noted incidentally that, among the various forms or schemes of Jhāna, the Vibhaṅga makes use of *Suññata*, but not of *Appaṇihita* or *Animitta* (*cf.* Dh. S., §§ 344 *fol.*, 505 *fol.*). And further, that, even in the vibhaṅga devoted to the subject of Jhāna, the physical side of the exercise is dismissed in the briefest possible terms: solitude, the one posture, the, so to speak, local concentration of the representative imagination. No mention of later terms such as *kammaṭṭhāna*, *appanā*, *parikamma*, *upacāra*; and only one *kaṣiṇa*—that of *paṭhavī*—alluded to! The one hint we obtain that the procedure was akin to that described so circumstantially in later works, like the 'Visuddhi Magga,' or the 'Yogāvacara's Manual' (edited by Professor Rhys Davids, P.T.S., 1896), is the Atthakathā's comment: *sati upaṭṭhitā . . . nāsikagge vā mukhanimutte vā* (p. 252). Buddhaghosa's Commentary explains this as referring to

‘the middle portion of the upper lip, where strikes the air breathed from the nose.’ He also refers to further explanations in the Paṭisambhidā.<sup>1</sup>

Finally, as to procedure not found in the prior work, the Vibhaṅga, starting as do the Dāthukathā, Puggalapaññatti, and Yamaka, with *khandhā, dhātuyo, āyatanāni*,<sup>2</sup> *saccāni*—that is to say, with the consideration of elements or constituents in man, in the universe, and in the supreme truths about both—goes on to deal with the *indriyāni*,<sup>3</sup> that is, with man as having faculties, in other words, as potent to modify the resultants of those combined elements. Next comes the *Paccayākāra* (not termed in this work *Paṭicasamuppāda*), the great question of the facts of life as conditioned or mutually dependent, and then nine groups of ethical culture, by which that great network might best be discerned and those modifications brought to pass. The next book surveys the whole field of *ñāṇa*—cognition or knowledge—from its bases (*vatthūni*) in the messages of sense up to the insight of a *tathāgata*, or perfectly wise being. The next investigates all the modes of *kilesa* or corruption by which insight is hindered. And the last book, suggesting by its fine title, the Heart of the Dhamma, more than it contains, gives a number of summaries and a good deal of affirmation, much of it mythological, about the conditions of life in this and other spheres—in human beings and other beings.

The method followed in each book or *vibhaṅga*, with a few exceptions, is to set out the category or series forming the subject in phraseology drawn *verbatim*, or com-

<sup>1</sup> Now being edited by Mr. Arnold C. Taylor.

<sup>2</sup> Cf. S. i., 196: ‘So me dhammaṃ adesesi khandhe āyatanāni dhātuyo ca.’

<sup>3</sup> The Dh. K. and Pp. follow the *Vibhaṅga* here; the Y. places the *indriyayamaka* after the *saṅkhāra- and anusaya-yamakāni*.

piled approximately *verbatim*, from the Nikāyas, where the treatment makes for edification. Next, the subject is analyzed in terms of Abhidhamma—that is, of the Dhamma-Saṅgaṇi—where the intention is analysis with a view to mental clearness and consistency, and cultivation by way of Jhāna. Lastly, the terms of the subject are submitted to logical determination with reference to certain philosophical ideas. This division is termed Pañhāpucchakā or catechism, and must have remained a traditional name of this mode of mental training, since Buddhaghosa, in his Atthasālinī and Sammoha-vinodanī, uses it without comment.

We may say, then, that the Vibhaṅga was conceived as a manual for students no less than was the Dhamma-Saṅgaṇi. In it, as in all the seven Abhidhamma books, there is no intention on the part of the compilers of setting forth their ethical philosophy or psychological ethics in any complete and systematic order. Acquaintance with the Dhamma is, as I have said elsewhere,<sup>1</sup> taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the intension of ethical notions, and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered throughout the Sutta-piṭaka. This, coupled with the evident fact of its having been, as tradition tells, compiled, not in writing, but for oral teaching and for learning by rote (possibly with the help of leading terms written down as notes), makes it and all Abhidhamma matter so impossible as food for the reader. Our own books of symbolic logic and other advanced methods of formal logic are not so very possible for him either. The Buddhists had no symbols, or used sets of words approximately as such. They had attained to the consciousness of a wonderful order existing in the subjective experience of man. Without the stimulus which, from one mysterious set of conditions or another, impels

<sup>1</sup> *Psychological Ethics . . . the Dhamma-Saṅgaṇi*, xxvii.

some races to study the stars and the rest of external nature, they turned their growing powers of observation and analysis on to the investigation of that inner cosmos. Clearness and consistency in the definition or determination of ideas was of the first importance, both from the intangible nature of their subject-matter, and from their lack of tangible or visible registering apparatus. And the only possible way in some cases for the burdened memory to find its way to and fro was no doubt that endless but orderly repetition of a verbal frame-work, wherein, it might be, only one term of a series was varied at a time.

Some day I believe that the Buddhist revivalists will take council and compile a version of the Abhidhamma so adapted to the economy and other altered conditions of the written word as to be interesting and stimulating even to alien readers.

C. A. F. RHYS DAVIDS.

'Nālandā,' LONDON, S.E.,  
December, 1904.

*The texts collated are referred to as :*

K = *Siamese printed edition.*

S<sup>d</sup> = *Sinhalese, palm-leaf MS., belonging to us.*

B = *Burmese printed edition.*

# VIBHAṄGA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA

## I

[KHANDHA-VIBHAṄGA]

PAÑCAKHANDHĀ : rūpakkhandho vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhandho ?

Yaṅ<sup>1</sup> kiñci rūpaṅ atitānāgatapaccuppannaṅ ajjhattaṅ  
vā bahiddhā vā oḷārikaṅ vā sukhumāṅ vā hīnaṅ vā paṇi-  
taṅ vā yaṅ dūre<sup>2</sup> santike vā, tad-ekajjhaṅ abhisañyūhitvā  
abhisañkhipitvā :<sup>3</sup> ayaṅ vuccati rūpakkhandho.

Tattha katamaṅ rūpaṅ atitaṅ ?

Yaṅ rūpaṅ atitaṅ niruddhaṅ vigataṅ vipariṇataṅ  
atthaṅgataṅ abbatthagaṅgataṅ<sup>4</sup> uppajjitvā vigataṅ atitaṅ  
atitaṅsena saṅgahitaṅ<sup>5</sup>—cattāro ca mahābhūtā catunnañ  
ca mahābhūtānaṅ upādāya rūpaṅ—idaṅ vuccati rūpaṅ  
atitaṅ.

Tattha katamaṅ rūpaṅ anāgataṅ ?

Yaṅ rūpaṅ ajātaṅ abhūtaṅ asaṅjātaṅ anibbattaṅ  
anabhinibbattaṅ apātubhūtaṅ anuppannaṅ asamuppan-  
naṅ anuṭṭhitaṅ asamuṭṭhitaṅ anāgataṅ anāgataṅsena saṅ-  
gahitaṅ<sup>6</sup>—cattāro ca mahābhūtā catunnañ ca mahā-  
bhūtānaṅ upādāya rūpam—idaṅ vuccati rūpaṅ anāgataṅ.

Tattha katamaṅ rūpaṅ paccuppannaṅ ?

Yaṅ rūpaṅ jātaṅ bhūtaṅ saṅjātaṅ nibbattaṅ abhinib-  
battaṅ pātubhūtaṅ uppannaṅ samuppannaṅ uṭṭhitaṅ sam-  
uṭṭhitaṅ paccuppannaṅ paccuppannaṅsena saṅgahitaṅ—

<sup>1</sup> Cf. S. III, 47 ; II, 252 ; *quoted* K.V. 140, 150.

<sup>2</sup> S<sup>d</sup> *adds* vā *here only*.

<sup>3</sup> Cf. Mil. 46.

<sup>4</sup> So B. and K. S<sup>d</sup> : atthagataṅ abbatthagataṅ *always*.

<sup>5</sup> S<sup>d</sup> : saṅgahitaṅ *here only*.

<sup>6</sup> So S<sup>d</sup>.

cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ paccuppannaṃ.

Tattha<sup>1</sup> katamaṃ rūpaṃ ajjhattaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ<sup>2</sup> pātipuggalikaṃ upādinnaṃ<sup>3</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ bahiddhā?

Yaṃ rūpaṃ tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pātipuggalikaṃ upādinnaṃ—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ bahiddhā.

Tattha katamaṃ rūpaṃ oḷarikaṃ<sup>4</sup>?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ: idaṃ vuccati rūpaṃ oḷarikaṃ.

Tattha katamaṃ rūpaṃ sukhumanṃ?

Itthindriyaṃ<sup>5</sup> . . . pe . . . kabaḷiṅkāro āhāro: idaṃ vuccati rūpaṃ sukhumanṃ.

Tattha katamaṃ rūpaṃ hīnaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ uññātaṃ avaññātaṃ hīlitaṃ<sup>6</sup> paribhūtaṃ acitīkataṃ,<sup>7</sup> hīnaṃ hīnamataṃ<sup>8</sup> hīnasammataṃ, anitṭhaṃ akantaṃ amanāpaṃ—rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ paṇītaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ anuññātaṃ anavaññātaṃ, ahīlitaṃ aparibhūtaṃ citīkataṃ paṇītaṃ paṇītamataṃ<sup>9</sup> paṇītasammataṃ, itṭhaṃ kantaṃ manāpaṃ: rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ paṇītaṃ.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya<sup>10</sup> rūpaṃ hīnaṃ paṇītaṃ daṭṭhabbaṃ.

Tattha<sup>11</sup> katamaṃ rūpaṃ dūre?

Itthindriyaṃ . . . pe . . . kabaḷiṅkāro āhāro, yaṃ vā pan' aññaṃ pi<sup>12</sup> atthi rūpaṃ anāsanne anupakkaṭṭhe<sup>13</sup> dūre asantike: idaṃ vuccati rūpaṃ dūre.

<sup>1</sup> Cf. Dh. S., §§ 1044-45. <sup>2</sup> So B. and K. S<sup>d</sup>: niyataṃ.

<sup>3</sup> So B. *always*. K. and S<sup>d</sup>: upādinnaṃ. Cf. Dh. S., §§ 1044-45; M. I, 188, 422. Franke, *Vienna Journal*, vol. vii., p. 355. <sup>4</sup> Cf. Dh. S., §§ 675-76 and 596.

<sup>5</sup> See *Psychological Ethics* (Dh. S. trans.), p. 208, n 1.

<sup>6</sup> S<sup>d</sup>: uhlitaṃ *here only*. B: hilitaṃ.

<sup>7</sup> B: acittīkataṃ. <sup>8</sup> S<sup>d</sup> *omits*. <sup>9</sup> So S<sup>d</sup>.

<sup>10</sup> So B. and S<sup>d</sup>. K: upādāya upādāya *always*.

<sup>11</sup> Cf. Dh. S., §§ 677, 678. <sup>12</sup> S<sup>d</sup>: aññaṃ pi. *So below*.

<sup>13</sup> S<sup>d</sup>: na vupakkaṭṭhe. B: avupakkaṭṭhe.

Tattha katamaṃ rūpaṃ santike ?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ, yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ āsanne upakkaṭṭhe<sup>1</sup> avidūre santike : idaṃ vuccati rūpaṃ santike.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya rūpaṃ dūre santike datṭhabbaṃ.

Tattha katamo vedanākkhandho ?

Yā<sup>2</sup> kāci vedanā atitānāgatapaccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇita vā yā dūre santike vā, tad-ekajjhaṃ abhisañjyūhitvā abhisañkhipitvā : ayaṃ vuccati vedanākkhandho.

Tattha katamā vedanā atitā ?

Yā vedanā atitā niruddhā vigatā vipariṇatā atthaṅgatā abbhataṅgata uppajjitvā vigatā atitā atitaṅsena saṅgahitā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā atitā.

Tattha katamā vedanā anāgatā ?

Yā vedanā ajatā abhūtā asaṅjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgaṅsena saṅgahitā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā anāgatā.

Tattha katamā vedanā paccuppannā ?

Yā vedanā jātā bhūtā saṅjātā<sup>3</sup> nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṅsena saṅgahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā paccuppannā.

Tattha katamā vedanā ajjhata ?

Yā vedanā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādiṇṇā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā ajjhata.

Tattha katamā vedanā bahiddhā ?

Yā vedanā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādiṇṇā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā bahiddhā.

Tattha katamā vedanā oḷārikā ?

Akusalā vedanā oḷārikā, kusalāvvyākatā vedanā sukhumā. Kusalākusalā vedanā oḷārikā, avvyākatā vedanā sukhumā.

<sup>1</sup> S<sup>d</sup> : vup<sup>o</sup>.

<sup>2</sup> Cf. S. III, 47 ; II, 253.

<sup>3</sup> S<sup>d</sup> omits saṅjātā.

<sup>4</sup> So S<sup>d</sup>.

Dukkhā vedanā oḷārikā, sukhā ca adukkhamasukhā ca<sup>1</sup> vedanā sukhumā. Sukhadukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā oḷārikā, samāpannassa vedanā sukhumā. Sāsavā vedanā oḷārikā, anāsavā vedanā sukhumā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā oḷārikā sukhumā daṭṭhabbā.

Tattha katamā vedanā hīnā?<sup>2</sup>

Akusalā vedanā hīnā, kusalāvyākatā vedanā paṇitā. Kusalākusalā vedanā hīnā, avyākatā vedanā paṇitā. Dukkhā vedanā hīnā, sukhā ca adukkhamasukhā ca vedanā paṇitā. Sukhadukkhā vedanā hīnā, adukkhamasukhā vedanā paṇitā. Asamāpannassa vedanā hīnā, samāpannassa vedanā paṇitā. Sāsavā vedanā hīnā, anāsavā vedanā paṇitā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā hīnā paṇitā daṭṭhabbā.

Tattha katamā vedanā dūre?

Akusalā vedanā kusalāvyākatāhi<sup>3</sup> vedanāhi dūre, kusalāvyākatā vedanā akusalāya vedanāya dūre. Kusalā vedanā akusalāvyākatāhi vedanāhi dūre, akusalāvyākatā vedanā kusalāya vedanāya dūre. Avyākatā vedanā<sup>4</sup> kusalākusalāhi vedanāhi dūre, kusalākusalā vedanā avyākatāya vedanāya dūre. Dukkhā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre, sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre. Sukhā vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre, dukkhā ca adukkhamasukhā ca vedanā<sup>5</sup> sukhāya vedanāya dūre. Adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre, sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre, samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre, anāsavā vedanā sāsavāya vedanāya dūre. Ayaṇ vuccati vedanā dūre.

Tattha katamā vedanā santike?

Akusalā vedanā akusalāya vedanāya santike, kusalā<sup>6</sup> vedanā kusalāya vedanāya santike, avyākatā vedanā avyākatāya vedanāya santike. Dukkhā vedanā dukkhāya vedanāya santike, sukhā vedanā sukhāya vedanāya santike, adukkhamasukhā vedanā adukkhamasukhāya vedanāya

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

<sup>2</sup> B: hīnā paṇitā?

<sup>3</sup> S<sup>d</sup>: akusalāvyākatāhi.

<sup>4</sup> S<sup>d</sup>: avyākatāya vedanāya.

<sup>5</sup> S<sup>d</sup> dukkhāya ca adukkhamasukhā ca vedanāhi.

<sup>6</sup> S<sup>d</sup>: akusalā.



santike. Asamāpannassa vedanā asamāpannassa vedanāya santike, samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike, anāsavā vedanā anāsavāya vedanāya santike.

Ayaṃ vuccati vedanā santike.

Taṃ taṃ vā pana vedanaṃ upādāy' upādāya vedanā dūre santike datṭhabbā.

Tattha katamo saññākkhandho ?

Yā kāci saññā atitānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, tad-ekajjhaṃ abhisamjyūhitvā abhisamkhipitvā : ayaṃ vuccati saññākkhandho.

Tattha katamā saññā atitā ?

Yā saññā atitā niruddhā vigatā vipariṇatā atthaṅgatā abbatthaṅgatā uppajjitvā vigatā atitā atitaṅsena saṅgahitā—cakkhusamphassajā saññā sotāsamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāya-samphassajā saññā manosamphassajā saññā — ayaṃ vuccati saññā atitā.

Tattha katamā saññā anāgatā ?

Yā saññā ajātā abhūtā asaṅjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṅsena saṅgahitā—cakkhusamphassajā saññā . . . pe<sup>1</sup> . . . manosamphassajā saññā—ayaṃ vuccati saññā anāgatā.

Tattha katamā saññā paccuppannā ?

Yā saññā jātā bhūtā saṅjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppanaṅsena saṅgahitā — cakkhusamphassajā saññā . . . pe . . . manosamphassajā sannā—ayaṃ vuccati saññā paccuppannā.

Tattha katamā saññā ajjhattā ?

Yā saññā tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā<sup>2</sup> pāṭipuggalikā upādiṇṇā — cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā—ayaṃ vuccati saññā ajjhattā.

Tattha katamā saññā bahiddhā ?

Yā saññā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādiṇṇā—cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā—ayaṃ vuccati saññā bahiddhā.

<sup>1</sup> S<sup>d</sup> and B. do not condense throughout these sections.

<sup>2</sup> So S<sup>d</sup>.

Tattha katamā saññā oḷārikā?

Paṭighasamphassajā saññā oḷārikā, adhivacanasamphassajā saññā sukhumā. Akusalā saññā oḷārikā, kusalāvyākata saññā sukhumā. Kusalākusalā saññā oḷārikā, avyākata saññā sukhumā. Dukkāya vedanāya sampayuttā saññā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhumā. Sukhadukkāhi vedanāhi sampayuttā saññā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saññā sukhumā. Asamāpannassa saññā oḷārikā, samāpannassa saññā sukhumā. Sāsavā saññā oḷārikā, anāsavā saññā sukhumā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā oḷārikā sukhumā daṭṭhabbā.

Tattha katamā saññā hīnā?<sup>1</sup>

Akusalā saññā hīnā, kusalāvyākata saññā paṇitā. Kusalākusalā saññā hīnā, avyākata saññā paṇitā. Dukkāya vedanāya sampayuttā saññā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā paṇitā. Sukhadukkāhi vedanāhi sampayuttā saññā hīnā, adukkhamasukhāya vedanāya sampayuttā saññā paṇitā. Asamāpannassa saññā hīnā, samāpannassa saññā paṇitā. Sāsavā saññā hīnā, anāsavā saññā paṇitā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā hīnā paṇitā daṭṭhabbā.

Tattha katamā saññā dūre?

Akusalā saññā kusalāvyākatahi saññāhi dūre, kusalāvyākata saññā akusalāya saññāya dūre; kusalā saññā akusalāvyākatahi saññāhi dūre, akusalāvyākata saññā kusalāya saññāya dūre; avyākata saññā kusalākusalāhi saññāhi dūre, kusalākusalā saññā avyākataya saññāya dūre. Dukkāya vedanāya sampayuttā saññā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya dūre; sukhāya vedanāya sampayuttā saññā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya dūre; adukkhamasukhāya vedanāya sampayuttā saññā suhadukkāhi vedanāhi sampayuttāhi saññāhi dūre, suhadukkāhi vedanāhi sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya dūre. Asamāpannassa saññā samāpannassa saññāya dūre, samā-

<sup>1</sup> B : hīnā paṇitā?

pannassa saññā asamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre, anāsavā saññā sāsavāya saññāya dūre. Ayaṅ vuccati saññā dūre.

Tattha katamā saññā santike?

Akusalā saññā akusalāya saññāya santike, kusalā saññā kusalāya saññāya santike, avyākata saññā avyākatāya saññāya santike. Dukkāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya santike,<sup>1</sup> sukkhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike, adukkhamasukkhāya vedanāya sampayuttā saññā adukkhamasukkhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā asamāpannassa saññāya santike, samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike, anāsavā saññā anāsavāya saññāya santike. Ayaṅ vuccati saññā santike.

Taṅ taṅ va pana saññaṅ upādāy' upādāya saññā dūre santike datṭhabbā.

Tattha katamo saṅkhārakkhandho?

Ye<sup>2</sup> keci saṅkhārā atītānāgatapaccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, tad-ekajjaṅ abhisañyūhitvā abhisankhāpitvā: ayaṅ vuccati saṅkhārakkhandho.

Tattha katame saṅkhārā atitā?

Ye saṅkhārā atitā niruddhā vigatā vipariṇatā atthaṅgatā abbhataṅgatā uppajjitvā vigatā atitā atitaṅsena saṅgahitā — cakkhusamphassajā cetanā sotāsamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāya-samphassajā cetanā manosamphassajā cetanā—ime vuccanti saṅkhārā atitā.

Tattha katame saṅkhārā anāgatā?

Ye saṅkhārā ajatā abhūtā asaṅjatā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṅsena saṅgahitā — cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā—ime vuccanti saṅkhārā anāgatā.

Tattha katame saṅkhārā paccuppannā?

Ye saṅkhārā jatā bhūtā saṅjatā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā pac-

<sup>1</sup> S<sup>d</sup>: dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttā (sic) sukhāya vedanāya sampayuttāya santike saññāya santike.

<sup>2</sup> S. III, 47; II, 253.

cuppannā paccuppanṇaṅsena saṅgahitā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā paccuppanṇā.

Tattha katame saṅkhārā ajjhattā?

Ye saṅkhārā tesañ tesañ sattānaṅ ajjhattaṅ paccattaṅ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā ajjhattā.

Tattha katame saṅkhārā bahiddhā?

Ye saṅkhārā tesañ tesañ parasattānaṅ parapuggalānaṅ ajjhattaṅ paccattaṅ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā bahiddhā.

Tattha katame saṅkhārā oḷārikā?

Akusalā saṅkhārā oḷārikā, kusalāvyaḷakatā saṅkhārā sukhumā; kusalākusalā saṅkhārā oḷārikā, avyaḷakatā saṅkhārā sukhumā. Dukkāya vedanāya sampayuttā saṅkhārā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhumā; sukhadukkāhi vedanāhi sampayuttā saṅkhārā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhumā. Asamāpannassa saṅkhārā oḷārikā, samāpannassa saṅkhārā sukhumā. Sāsavā saṅkhārā oḷārikā, anāsavā saṅkhārā sukhumā.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā oḷārikā sukhumā daṭṭhabbā.

Tattha katame saṅkhārā hīnā?<sup>1</sup>

Akusalā saṅkhārā hīnā, kusalāvyaḷakatā saṅkhārā paṇitā; kusalākusalā saṅkhārā hīnā, avyaḷakatā saṅkhārā paṇitā. Dukkāya vedanāya sampayuttā saṅkhārā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā paṇitā; sukhadukkāhi vedanāhi sampayuttā saṅkhārā hīnā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā paṇitā. Asamāpannassa saṅkhārā hīnā, samāpannassa saṅkhārā paṇitā. Sāsavā saṅkhārā hīnā, anāsavā saṅkhārā paṇitā.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā hīnā paṇitā daṭṭhabbā.

Tattha katame saṅkhārā dūre?

Akusalā saṅkhārā kusalāvyaḷakatehi saṅkhārehi dūre, kusalāvyaḷakatā saṅkhārā akusalehi saṅkhārehi dūre; kusalā saṅkhārā akusalāvyaḷakatehi saṅkhārehi dūre; akusalāvyaḷakatā saṅkhārā kusalehi saṅkhārehi dūre;

<sup>1</sup> B: hīnā paṇitā? (See p. 10.)

avyākatā saṅkhārā kusalākusalehi saṅkhārehi dūre ; kusalākusalā saṅkhārā avyākatehi saṅkhārehi dūre. Dukkhāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre ; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre ; adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhadukkhāhi vedanāhi sampayuttehi saṅkhārehi dūre, sukhadukkhāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannessa saṅkhārā samāpannessa saṅkhārehi dūre, samāpannessa saṅkhārā asamāpannessa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre ; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike ?

Akusalā saṅkhārā akusalānaṅ saṅkhārānaṅ santike, kusalā saṅkhārā kusalānaṅ saṅkhārānaṅ santike, avyākatā saṅkhārā avyākatānaṅ saṅkhārānaṅ santike. Dukkhāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike ; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike ; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike. Asamāpannessa saṅkhārā asamāpannessa saṅkhārānaṅ santike ; samāpannessa saṅkhārā samāpannessa saṅkhārānaṅ santike. Sāsavā saṅkhārā sāsavānaṅ saṅkhārānaṅ santike ; anāsavā saṅkhārā anāsavānaṅ saṅkhārānaṅ santike. Ime vuccanti saṅkhārā santike.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā dūre santike daṭṭhabbā.

Tattha katamo viññāṇakkhandho ?

Yaṅ<sup>1</sup> kiñci viññāṇaṅ atītānāgatapaccuppannaṅ ajjhattaṅ vā bahiddhā vā olārikaṅ vā sukhumaṅ vā hīnaṅ vā paṇītaṅ vā yaṅ dūre santike vā, tad-ekajjhaṅ abhisañjūhitvā abhisañhipitvā : ayaṅ vuccati viññāṇakkhandho.

Tattha katamaṅ viññāṇaṅ atītaṅ ?

<sup>1</sup> S. III, 47 ; II, 253.

Yaṅ viññāṇaṅ atitaṅ niruddhaṅ vigataṅ vipariṇataṅ atthaṅgataṅ abbatthaṅgataṅ uppajjitvā vigataṅ atitaṅ atitaṅsena saṅgahitaṅ — cakkhaviññāṇaṅ sotaviññāṇaṅ ghaṇaviññāṇaṅ jivhāviññāṇaṅ kāyaviññāṇaṅ manoviññāṇaṅ—idaṅ vuccati viññāṇam atitaṅ.

Tattha katamaṅ viññāṇaṅ anāgataṅ ?

Yaṅ viññāṇaṅ ajātaṅ abhūtaṅ asaṅjātaṅ anibbattaṅ anabhinibbattaṅ apātubhūtaṅ anuppannaṅ asamuppannaṅ anuṭṭhitaṅ asamuṭṭhitaṅ anāgataṅ anāgataṅsena saṅgahitaṅ — cakkhaviññāṇaṅ . . . pe . . . manoviññāṇaṅ—idaṅ vuccati viññāṇaṅ anāgataṅ.

Tattha katamaṅ viññāṇaṅ paccuppannaṅ ?

Yaṅ viññāṇaṅ jātaṅ bhūtaṅ saṅjātaṅ nibbattaṅ abhinibbattaṅ pātubhūtaṅ uppannaṅ samuppannaṅ uṭṭhitaṅ samuṭṭhitaṅ paccuppannaṅ paccuppannaṅsena saṅgahitaṅ — cakkhaviññāṇaṅ . . . pe . . . manoviññāṇaṅ—idaṅ vuccati viññāṇaṅ paccuppannaṅ.

Tattha katamaṅ viññāṇaṅ ajjhattaṅ ?

Yaṅ viññāṇaṅ tesā tesā sattānaṅ ajjhattaṅ paccattaṅ niyakaṅ pātipuggalikaṅ upādiṇṇaṅ — cakkhaviññāṇaṅ . . . pe . . . manoviññāṇaṅ—idaṅ vuccati viññāṇaṅ ajjhattaṅ.

Tattha katamaṅ viññāṇaṅ bahiddhā ?

Yaṅ viññāṇaṅ tesā tesā parasattānaṅ parapuggalānaṅ ajjhattaṅ paccattaṅ niyakaṅ pātipuggalikaṅ upādiṇṇaṅ—cakkhaviññāṇaṅ . . . pe . . . manoviññāṇaṅ—idaṅ vuccati viññāṇaṅ bahiddhā.

Tattha katamaṅ viññāṇaṅ olārikaṅ ?

Akusalaṅ viññāṇaṅ olārikaṅ ; kusalāvyākatā viññāṇā sukhumā ; kusalākusalaṅ viññāṇā olārikā ; avyākataṅ viññāṇaṅ sukhumaṅ. Dukkāya vedanāya sampayuttaṅ viññāṇaṅ olārikaṅ ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhumā. Sukhadukkāhi vedanāhi sampayuttā viññāṇā olārikā,<sup>1</sup> adukkhamasukhāya vedanāya sampayuttaṅ viññāṇaṅ sukhumaṅ. Asamāpannassa viññāṇaṅ olārikaṅ, samāpannassa viññāṇaṅ sukhumaṅ. Sāsavaṅ viññāṇaṅ olārikaṅ, anāsavaṅ viññāṇaṅ sukhumaṅ.

Taṅ taṅ vā pana viññāṇaṅ upādāy' upādāya viññāṇaṅ olārikaṅ sukhumaṅ dattṭhabbaṅ.

Tattha katamaṅ viññāṇaṅ hīnaṅ ?<sup>2</sup>

Akusalaṅ viññāṇaṅ hīnaṅ, kusalāvyākatā viññāṇā

<sup>1</sup> So B. and K. S<sup>d</sup>: sampayuttaṅ viññāṇaṅ olārikaṅ.

<sup>2</sup> B: hīnaṅ paṇitaṅ? (See p. 8.)

pañitā; kusalākusalā viññāṇā hīnā; avyākataṃ viññāṇaṃ pañitaṃ.<sup>1</sup> Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ hīnaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā pañitā;<sup>2</sup> sukhadukkhāhi vedanāhi sampayuttā viññāṇā hīnā,<sup>3</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ pañitaṃ. Asamāpannassa viññāṇaṃ hīnaṃ; samāpannassa viññāṇaṃ pañitaṃ. Sāsavaṃ viññāṇaṃ hīnaṃ; anāsavaṃ viññāṇaṃ pañitaṃ.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ hīnaṃ pañitaṃ datṭhabbāṃ.

Tattha katamaṃ viññāṇaṃ dūre?

Akusalaṃ viññāṇaṃ kusalāvyākatehi viññāṇehi dūre, kusalāvyākata viññāṇā<sup>4</sup> akusalā viññāṇā dūre, kusalaṃ viññāṇaṃ akusalāvyākatehi viññāṇehi dūre; akusalāvyākata viññāṇā kusalā viññāṇā dūre, avyākataṃ viññāṇaṃ kusalākusalehi viññāṇehi dūre, kusalākusalā viññāṇā<sup>5</sup> avyākata viññāṇā dūre. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>6</sup> dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>7</sup> sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhadukkhāhi vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhāhi vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṃ samāpannassa viññāṇā<sup>7</sup> dūre, samāpannassa viññāṇaṃ asamāpannassa viññāṇā dūre. Sāsavaṃ viññāṇaṃ anāsavā viññāṇā dūre; anāsavaṃ viññāṇaṃ sāsavā viññāṇā dūre. Idaṃ vuccati viññāṇaṃ dūre.

Tattha katamaṃ viññāṇaṃ santike?

Akusalaṃ viññāṇaṃ akusalassa viññāṇassa santike;

<sup>1</sup> S<sup>d</sup>: akusalāvyākataṃ viññāṇaṃ pañitaṃ. Kusalākusalā viññāṇaṃ hīnaṃ.

<sup>2</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ pañitaṃ.

<sup>3</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ hīnaṃ.

<sup>4</sup> S<sup>d</sup>: kusalāvyākataṃ viññāṇaṃ.

<sup>5</sup> S<sup>d</sup>: kusalākusalaṃ viññāṇaṃ.

<sup>6</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ.

<sup>7</sup> S<sup>d</sup> has viññāṇaṃ altered to viññāṇā.

kusalaṃ viññāṇaṃ kusalassa viññāṇassa santike ; avyākataṃ viññāṇam avyākatassa viññāṇassa santike. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya vedanāya sampayuttassa viññāṇassa santike ; sukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya vedanāya sampayuttassa viññāṇassa santike ; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇaṃ asamāpannassa viññāṇassa santike ; samāpannassa viññāṇaṃ samāpannassa viññāṇassa santike. Sāsavaṃ viññāṇaṃ sāsavassa viññāṇassa santike ; anāsavaṃ viññāṇaṃ anāsavassa viññāṇassa santike. Idaṃ vuccati viññāṇaṃ santike.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ dūre santike datṭhabbaṃ.

#### SUTTANTABHĀJANIYAṆ.<sup>1</sup>

Pañcakkhandhā : rūpakkhandho vedanakkhandho saññakkhandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhandho ?

Ekavidhena<sup>2</sup> rūpakkhandho : sabbhaṃ rūpaṃ na hetu ahetukaṃ hetuvippayuttaṃ sappaccayaṃ saṅkhataṃ rūpaṃ<sup>3</sup> lokiyaṃ sāsavaṃ saṃyojaniyaṃ ganthaniyaṃ oghaniyaṃ yoganiyaṃ nīvaraṇiyaṃ<sup>4</sup> parāmaṭṭhaṃ upādāniyaṃ<sup>5</sup> saṅkilesikaṃ avyākataṃ anārammaṇaṃ acetasikaṃ cittavippayuttaṃ neva-vipāka-na-vipākadharmadhammaṃ asaṅkiliṭṭhasaṅkilesikaṃ na savitakka-savicāraṃ na avitakka-vicāramattaṃ avitakka-avicāraṃ na pītisahagataṃ na sukhasahagataṃ na upekhasahagataṃ neva dassanena na bhāvanāya pahātabbaṃ neva dassanena na bhāvanāya pahātabbahetukaṃ neva ācayagāmi na apacayagāmi<sup>6</sup> neva sekhaṃ nāsekhaṃ parittaṃ kāmāvacaraṃ na rūpāvacaraṃ na arūpāvacaraṃ pariyāpannaṃ no aparīyāpannaṃ aniyataṃ aniyānikaṃ uppannaṃ chahi viññāṇehi viññeyaṃ aniccaṃ jarābhīhūtaṃ. Evaṃ ekavidhena rūpakkhandho.

<sup>1</sup> So B. and S<sup>d</sup>. K : °bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>2</sup> Cf. Dh. S. §§ 584, 595.

<sup>3</sup> So B. and K. S<sup>d</sup> :—sappaccayaṃ saṅkhataṃ rūpiyaṃ. On rūpiyaṃ cf. *Psychological Ethics* (Dh. S. trans.), p. 168, n. 4.

<sup>4</sup> S<sup>d</sup> : nīvaraṇiyaṃ.

<sup>5</sup> S<sup>d</sup> : upādāniyaṃ.

<sup>6</sup> K : nevācayagāmināpacayagāmiṃ ; so B. with °gāmi.



Duvidhena<sup>1</sup> rūpakkhandho: atthi rūpaṃ upādā, atthi rūpaṃ no upādā.<sup>2</sup> Atthi rūpaṃ upādinnaṃ, atthi rūpaṃ anupādinnaṃ. Atthi rūpaṃ upādinṇupādāniyaṃ, atthi rūpaṃ anupādinṇupādāniyaṃ.<sup>3</sup> Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ. Atthi rūpaṃ sappatighaṃ, atthi rūpaṃ appatighaṃ. Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ. Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ. Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti. Atthi rūpaṃ cittasamuṭṭhānaṃ, atthi rūpaṃ na cittasamuṭṭhānaṃ. Atthi rūpaṃ cittasahabhu, atthi rūpaṃ na cittasahabhu.<sup>4</sup> Atthi rūpaṃ cittānuparivatti, atthi rūpaṃ na cittānuparivatti. Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bāhiraṃ. Atthi rūpaṃ oḷārikaṃ, atthi rūpaṃ sukhumāṃ. Atthi rūpaṃ dūre, atthi rūpaṃ santike . . . pe.<sup>5</sup> . . . Atthi rūpaṃ kabaḷiṅkāro āhāro, atthi rūpaṃ na kabaḷiṅkāro āhāro. Evaṃ duvidhena rūpakkhandho.<sup>6</sup>

Tividhena rūpakkhandho: yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādā, atthi no upādā.<sup>7</sup> Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinnaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinṇupādāniyaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ . . . pe.<sup>8</sup> . . . Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kabaḷiṅkāro āhāro; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kabaḷiṅkāro āhāro, atthi na kabaḷiṅkāro āhāro. Evaṃ tividhena rūpakkhandho.

Catubbidhena rūpakkhandho: yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi sappatighaṃ, atthi appatighaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi sappatighaṃ, atthi

<sup>1</sup> Cf. Dh. S. §§ 585, 596 foll.

<sup>2</sup> K: anupādā (no upādā?). B: nupādā. S<sup>d</sup> has only no upādā. Cf. Dh. S. § 585.

<sup>3</sup> S<sup>d</sup> begins its . . . pe . . . here, and includes the elision given in the text. S<sup>d</sup> and K: upādinno, as above.

<sup>4</sup> K: °sahābhū. <sup>5</sup> For elided contents see Dh. S. § 585.

<sup>6</sup> S<sup>d</sup> adds:—Yathā rūpakkhandhe vibhattaṃ tathā idha vibhajitabbaṃ.

<sup>7</sup> K: anupādā, and so below. B: nupādā. . . .

<sup>8</sup> For elided portion see Dh. S. § 586.

appaṭighaṇ.<sup>1</sup> Yan taṇ rūpaṇ upādā, taṇ atthi oḷarikaṇ, atthi sukhumanṇ; yan taṇ rūpaṇ no upādā, taṇ atthi oḷarikaṇ, atthi sukhumanṇ. Yan taṇ rūpaṇ upādā, taṇ atthi dūre, atthi santike; yan taṇ rūpaṇ no upādā, taṇ atthi dūre, atthi santike . . . pe . . . Diṭṭhaṇ suttaṇ mutaṇ viññātaṇ rūpaṇ.<sup>2</sup> Evaṇ catubbidhena rūpakkhandho.

Pañcavidhena<sup>3</sup> rūpakkhandho: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu yañ ca rūpaṇ upādā. Evaṇ pañcavidhena rūpakkhandho.

Chabbidhena rūpakkhandho: cakkhuvīññeyaṇ rūpaṇ sotavīññeyaṇ rūpaṇ ghānavīññeyaṇ rūpaṇ jivhāvīññeyaṇ rūpaṇ kāyavīññeyaṇ rūpaṇ manovīññeyaṇ rūpaṇ. Evaṇ chabbidhena rūpakkhandho.

Sattavidhena rūpakkhandho: cakkhuvīññeyaṇ rūpaṇ . . . pe . . . manodhātuvīññeyaṇ rūpaṇ manovīññānadhātuvīññeyaṇ<sup>4</sup> rūpaṇ. Evaṇ sattavidhena rūpakkhandho.

Aṭṭhavidhena rūpakkhandho: cakkhuvīññeyaṇ rūpaṇ . . . pe . . . kāyavīññeyaṇ rūpaṇ atthi sukhasamphassaṇ, atthi dukkhasamphassaṇ, manodhātuvīññeyaṇ rūpaṇ manovīññānadhātuvīññeyaṇ rūpaṇ. Evaṇ aṭṭhavidhena rūpakkhandho.

Navavidhena rūpakkhandho: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ itthindriyaṇ purisindriyaṇ jivitindriyaṇ yañ ca rūpaṇ na indriyaṇ. Evaṇ navavidhena rūpakkhandho.

Dasavidhena rūpakkhandho: cakkhundriyaṇ . . . pe . . . jivitindriyaṇ na indriyaṇ rūpaṇ atthi sappaṭighaṇ, atthi appaṭighaṇ. Evaṇ dasavidhena rūpakkhandho.

Ekādasavidhena rūpakkhandho: cakkhāyatanaṇ sotāyatanaṇ ghānāyatanaṇ jivhāyatanaṇ kāyāyatanaṇ rūpāyatanaṇ saddāyatanaṇ gandhāyatanaṇ rasāyatanaṇ phoṭṭhabbāyatanaṇ yañ ca rūpaṇ anidassanaṇ appaṭighaṇ dhammāyatanapariyāpannaṇ. Evaṇ ekādasavidhena rūpakkhandho.

Ayaṇ vuccati rūpakkhandho.<sup>5</sup>

RŪPAKKHANDHO NITṬHITO.

<sup>1</sup> S<sup>d</sup> begins its . . . pe . . . here. Dh. S. elides nothing (§ 587).

<sup>2</sup> K. puts rūpaṇ in brackets with ' ? ' Cf. Dh. S. § 587.

<sup>3</sup> Cf. Dh. S. §§ 588 foll.

<sup>4</sup> This is doubtless the right reading in Dh. S. § 590.

<sup>5</sup> K. omits.

1.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto.

Duvidhena vedanākkhandho: atthi sahetuko, atthi ahētuko.

Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena vedanākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena vedanākkhandho: atthi sukhindriyaṃ, atthi dukkhindriyaṃ, atthi somanassindriyaṃ, atthi domanassindriyaṃ, atthi upekhindriyaṃ.

Chabbidhena vedanākkhandho: cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā. Evaṃ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā manodhātusamphassajā vedanā manoviññāṇadhātusamphassajā vedanā. Evaṃ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā. Evaṃ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā atthi dukkhā, manodhātusamphassajā vedanā manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena vedanākkhandho.

[The Ten Categories of the Vedanākkhandha are now repeated 27 times with the object of presenting in varying form the Twofold (duvidhena) and Threefold (tividhena) Categories. The Single Category and seven

*last Categories (ekavidhena, catubbidhena, &c.) remain unchanged, the last seven being always elided under . . . pe . . . Only the varying Categories are given below.]*

## 2.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :<sup>1</sup>

atthi { vipāko,  
vipākadhammadhammo,<sup>2</sup>  
neva-vipāka-na-vipākadhammadhammo ;<sup>3</sup>

atthi { upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
anupādiṇṇ'anupādāniyo ;

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko ;

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;<sup>4</sup>

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanāya na bhāvanāya pahātabbo ;

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;

atthi { ācayagāmī,  
apacayagāmī,  
neva ācayagāmī na apacayagāmī ;<sup>5</sup>

atthi { sekho,  
asekho,  
neva sekho nāsekho ;

atthi { paritto,  
mahaggato,  
appamaṇo ;

<sup>1</sup> Cf. Dh. S. §§ 987-1049.

<sup>2</sup> S<sup>d</sup> has avipāka° here only.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . after this down to Evaṅ, &c.

<sup>4</sup> K : avitakkāvicāro.

<sup>5</sup> B. and K : nevācayagamīnāpacayagāmī.

- atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamañārammaṇo ;
- atthi { hīno,  
majjhimo,  
paṇīto ;
- atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;
- atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;
- atthi { uppanno,  
anuppanno,  
uppādi ;
- atthi { atīto,  
anāgato,  
paccuppanno ;
- atthi { atītārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;
- atthi { ajjhatto,  
bahiddho,  
ajjhatabhiddho ;<sup>1</sup>
- atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo ;
- . . . pe . . . Evaṃ dasavidhena vedanākkhandho.

3.

Duvidhena vedanākkhandho :<sup>2</sup>

- atthi { hetusampayutto,  
hetuvippayutto ;
- atthi { na hetu sahetuko,  
na hetu ahetuko ;
- atthi { lokiyo,  
lokuttaro ;
- atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;

<sup>1</sup> So S<sup>d</sup> and B. K: bahiddho (bahiddhā?), atthi ajjhat-  
tabhiddho.

<sup>2</sup> S<sup>d</sup> under Duvidhena vedanāk° has only atthi sahetuko,  
atthi ahetuko. The text to p. 21 follows K.

- atthi { sāsavo,  
anāsavo ;
- atthi { āsavasampayutto,  
āsavavippayutto ;
- atthi { āsavavippayutta-sāsavo,<sup>1</sup>  
āsavavippayutta-anāsavo ;
- atthi { saṅgyojaniyo,  
asaṅgyojaniyo ;
- atthi { saṅgyojanasampayutto,  
saṅgyojanavippayutto ;
- atthi { saṅgyojanavippayutta-saṅgyojaniyo,  
saṅgyojanavippayutta-asāṅgyojaniyo ;

*So for oghaniyo, yoganiyo, nīvaraniyo.*

- atthi { parāmaṭṭho,  
aparāmaṭṭho ;
- atthi { parāmāsasampayutto,  
parāmāsavippayutto ;
- atthi { parāmāsavippayutta-parāmaṭṭho,  
parāmāsavippayutta-aparāmaṭṭho ;
- atthi { upādiṇṇo,  
anupādiṇṇo ;
- atthi { upādāniyo,  
anupādāniyo ;
- atthi { upādānasampayutto,  
upādānavippayutto ;
- atthi { upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi { saṅkilesiko,  
asaṅkilesiko ;
- atthi { sankiliṭṭho,  
asaṅkiliṭṭho ;
- atthi { kilesasampayutto,  
kilesavippayutto ;
- atthi { kilesavippayutta-saṅkilesiko,  
kilesavippayutta-asaṅkilesiko ;

*So for dassanena pahātabbo, bhāvanāya pahātabbo, dassanena and bhāvanāya pahātabbahetuko.*

- atthi { savitakko,  
avitakko ;
- atthi { savicāro,  
avicāro ;

<sup>1</sup> K : sāsavavippayutta-sāsavo.

- atthi { sappīṭiko,  
appīṭiko ;  
atthi { pītisahagato,  
na pītisahagato ;  
atthi { kāmāvacaro,  
na kāmāvacaro ;

*So for rūpāvacaro, and arūpāvacaro.*

- atthi { pariyāpanno,  
apariyāpanno ;<sup>1</sup>  
atthi { niyyāniko,<sup>2</sup>  
aniyyāniko ;  
atthi { niyato,  
aniyato ;  
atthi { sa-uttaro,  
anuttaro ;  
atthi { saraṇo,  
araṇo.<sup>3</sup>

Tividhena vedanākkhandho :

- atthi { kusalo,  
akusalo,  
avyākato ;  
. . . pe . . . Evaṃ dasavidhena vedanākkhandho.

4.

Duvidhena vedanākkhandho :

- atthi { saraṇo,  
araṇo.<sup>4</sup>

Tividhena vedanākkhandho :<sup>5</sup>

- atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo.  
. . . pe . . . Evaṃ, &c.

DUKAMŪLAKAṆ.<sup>6</sup>

<sup>1</sup> S<sup>d</sup>: na pariyāpanno *here only*.

<sup>2</sup> S<sup>d</sup>: nīyāniko.

<sup>3</sup> S<sup>d</sup>: asaraṇo *here only*.

<sup>4</sup> So S<sup>d</sup>.

<sup>5</sup> S<sup>d</sup> and B : atthi vipāko, atthi vipākadhammadhammo,  
atthi neva-vipāka-na-vipākadhammadhammo . . . pe . . .  
atthi upādiṇṇupādāniyo . . . pe . . . atthi ajjhattāram-  
maṇo &c.

<sup>6</sup> S<sup>d</sup>: Dukamūlako niṭṭhito.

## 5.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
. . . pe . . . Evaṇ, &c.

## 6.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
araṇo.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
. . . pe . . . Evaṇ, &c.

## 7.

Duvidhena vedanākkhandho :<sup>2</sup>

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :<sup>3</sup>

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
. . . pe . . . Evaṇ, &c.

<sup>1</sup> B and S<sup>d</sup> : . . . atthi hetusampayutto, atthi hetuvip-payutto. S<sup>d</sup> only: Tividhena vedanākkhandho: atthi vipāko, atthi vipākadhammadhammo, atthi neva-vipāka-na-vipāka-dhammadhammo [pe is omitted]. Evaṇ, &c.

<sup>2</sup> B has an extra section: atthi na hetu sahetuko &c., as in 3, much condensed. Tividhena, as in 6.

<sup>3</sup> K has . . . pe . . . inserted here. B repeats Tividhena of 2 (p. 16).



8.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
araṇo.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṇ dasavidhena vedanākkhandho.<sup>2</sup>

TIKAMŪLAKAṆ.<sup>3</sup>

9.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṇ, &c.

10.

Duvidhena vedanākkhandho :

atthi { hetusampayutto,  
hetuvippayutto.

<sup>1</sup> B. and S<sup>d</sup> under 8 read the full Duvidhena categories except the first pair, as given under 3. For Tividhena S<sup>d</sup> has only the first triplet, as given under 6, B. following K.

<sup>2</sup> S<sup>d</sup> here continues with two extra variants in Duvidhena and Tividhena : — (8a) Duvidhena :—sahetuko, ahetuko. Tividhena :—full list, much condensed, except first triplet (cf. 2), beginning at vipāko. (8b) Duvidhena :—full list, much condensed, except the first pair (cf. 3), beginning with hetusampayutto. Tividhena :—last triplet only (cf. 8). There seemed insufficient justification for inserting these repetitions in the text.

<sup>3</sup> S<sup>d</sup> : Tikamūlakaṇ niṭṭhitaṇ.

Tividhena vedanākkhandho :

atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evaṇ, &c.

11.

Duvidhena vedanākkhandho :

atthi { na hetu sahetuko,  
na hetu ahetuko.

Tividhena vedanākkhandho :

atthi { upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
anupādiṇṇ' anupādāniyo ;  
... pe ... Evaṇ, &c.

12.

Duvidhena vedanākkhandho :

atthi { lokiyo,  
lokuttaro.

Tividhena vedanākkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko ;  
... pe ... Evaṇ, &c.

13.

Duvidhena vedanākkhandho :

atthi { kenaci viññeyyo,  
kenaci na viññeyyo.

Tividhena vedanākkhandho :

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;  
... pe ... Evaṇ, &c.

14.

Duvidhena vedanākkhandho :

atthi { sāsavo,  
anāsavo.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo ;  
. . . pe . . . Evaṇ, &c.

15.

Duvidhena vedanākkhandho :

atthi { āsavasampayutto,  
āsavavippayutto.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;  
. . . pe . . . Evan, &c.

16.

Duvidhena vedanākkhandho :

atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo.

Tividhena vedanākkhandho :

atthi { ācayagāmī,  
apacayagāmī,  
nevācayagāmī na apacayagāmī ;  
. . . pe . . . Evaṇ, &c.

17.

Duvidhena vedanākkhandho :

atthi { saṇyojaniyo,  
asaṇyojaniyo.

Tividhena vedanākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
. . . pe . . . Evaṇ, &c.

18.

Duvidhena vedanākkhandho :

atthi { saṇyojanasampayutto,  
saṇyojanavippayutto.

Tividhena vedanākkhandho :

atthi { paritto,  
mahaggato,  
appamāṇo ;  
. . . pe . . . Evaṇ, &c.

19.

Duvidhena vedanākkhandho :

atthi { saṅyojanavippayutta-saṅyojaniyo,  
saṅyojanavippayutta-asāṅyojaniyo.

Tividhena vedanākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamāṇārammaṇo ;  
. . . pe . . . Evaṇ, &c.

20.

Duvidhena vedanākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena vedanākkhandho :

atthi { hīno,  
majjhimo,  
paṇīto ;  
. . . pe . . . Evaṇ, &c.

21.

Duvidhena vedanākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena vedanākkhandho :

atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;  
. . . pe . . . Evaṇ, &c.

22.

Duvidhena vedanākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena vedanākkhandho :

atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;  
. . . pe . . . Evaṃ, &c.

23.

Duvidhena vedanākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tividhena vedanākkhandho :

atthi { uppanno,  
anuppanno,  
uppādi ;  
. . . pe . . . Evaṃ, &c.

24.

Duvidhena vedanākkhandho :

atthi { oghasampayutto,  
oghavippayutto.

Tividhena vedanākkhandho :

atthi { atīto,  
anāgato,  
paccuppanno ;  
. . . pe . . . Evaṃ, &c.

25.

Duvidhena vedanākkhandho :

atthi { oghavippayutta-oghaniyo,  
oghavippayutta-anoghaniyo.

Tividhena vedanākkhandho :

atthi { atitārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
. . . pe . . . Evaṃ, &c.

26.

Duvidhena vedanākkhandho :

atthi { yoganiyo,  
ayoganiyo.

Tividhena vedanākkhandho :

atthi { ajjhatto,  
 bahiddho,  
 ajjhatabhiddho ;  
 . . . pe . . . Evaṇ, &c.

27.

Duvidhena vedanākkhandho :

atthi { yogasampayutto,  
 yogavippayutto.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
 bahiddhārammaṇo,  
 ajjhatabhiddhārammaṇo.  
 . . . pe . . . Evaṇ dasavidhena vedanākkhandho.

UBHATO VADḌHAKAYA.

1.

Sattavidhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṇ sattavidhena vedanākkhandho.

Aparo pi sattavidhena vedanākkhandho :<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṇ sattavidhena vedanākkhandho.

Catuvīsatividhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; sotasamphassapaccayā vedanākkhandho . . . pe . . . ghānasamphassapaccayā vedanākkhandho . . . pe . . . jivhāsamphassapaccayā vedanākkhandho . . . pe . . . kāyasamphassapaccayā vedanākkhandho . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṇ catuvīsatividhena vedanākkhandho.

Aparo pi catuvīsatividhena vedanākkhandho : cakkhu-

<sup>1</sup> B and S<sup>d</sup> here insert atthi vipāko . . . pe . . .

samphassapaccayā vedanākkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā vedanākkhandho . . . pe . . . ghānasamphassapaccayā vedanākkhandho . . . pe . . . jivhāsamphassapaccayā vedanākkhandho . . . pe . . . kāyasamphassapaccayā vedanākkhandho . . . pe . . . manosamphassapaccayā vedanākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ catuvisa-tividhena vedanākkhandho.

Tiṅsavidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ tiṅsavidhena vedanākkhandho.

Bahuvidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Aparo pi bahuvidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhat-

<sup>1</sup> B and S<sup>d</sup> here insert atthi vipāko . . . pe . . .

<sup>2</sup> B and S<sup>d</sup> here insert atthi vipāko . . . pe . . .

tārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabāhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno ; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Ayaṃ vuccati vedanākkhandho.<sup>1</sup>

Tattha katamo saññakkhandho? Ekavidhena saññakkhandho : phassasampayutto.

Duvidhena saññakkhandho : atthi sahetuko, atthi abhetuko.

Tividhena saññakkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena saññakkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno.

Pañcavidhena saññakkhandho : atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena saññakkhandho : cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jīvhasamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ chabbidhena saññakkhandho.

Sattavidhena saññakkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ sattavidhena saññakkhandho.

Aṭṭhavidhena saññakkhandho ; cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā : atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ aṭṭhavidhena saññakkhandho.

Navavidhena saññakkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā manoviññāṇadhātusamphassajā saññā : atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena saññakkhandho.

Dasavidhena saññakkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā : atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā : atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena saññakkhandho.

<sup>1</sup> S<sup>a</sup> : Vedanākkhandho niṭṭhito.



[These Ten Categories are repeated, as in the case of Vedanākkhandho, with varying Duvidhena and Tividhena. The only additional variant is the first triplet given below. The Ekavidhena, being unvarying, is here again omitted.]

## 2.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto,  
          { adukkhamasukhāya vedanāya sampayutto ;

atthi { vipāko,  
          { vipākadhammadhammo ;  
          { neva vipāka-na-vipākadhammadhammo ;

. . . pe<sup>1</sup> . . .

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

3.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto ;

atthi { na hetu sahetuko,  
          { na hetu ahetuko ;

atthi { lokiyo,  
          { lokuttaro ;

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo ;

atthi { sāsavo,  
          { anāsavo ;

atthi { āsavasampayutto,  
          { āsavavippayutto ;

<sup>1</sup> So S<sup>d</sup> down to Evaṃ. . . . K gives the text in full as for Vedanākkhandho (2). B gives only first triplet.

<sup>2</sup> S<sup>d</sup> and B insert another series (2a) before 3, giving under Duvidhena only the pair atthi sahetuko . . . ahetuko (as in 2), and under Tividhena the full Tikaṃ, abbreviated, starting from atthi vipāko. . . .

- atthi { āsavavippayutta-sāsavo,  
 atthi { āsavavippayutta-anāsavo ;  
 atthi saṅyojaniyo . . .  
 atthi ganthaniyo . . .  
 atthi oghaniyo . . .  
 atthi yoganiyo . . .  
 atthi nīvaraniyo . . .  
 atthi { parāmatṭho,  
 atthi { aparāmatṭho ;  
 atthi { upādinno,  
 atthi { anupādinno ;  
 atthi { upādāniyo,  
 atthi { anupādāniyo ;  
 atthi { upādānasampayutto,  
 atthi { upādānavippayutto ;  
 atthi { upādānavippayutta-upādāniyo,  
 atthi { upādānavippayutta-anupādāniyo ;  
 atthi { saṅkilesiko,  
 atthi { asaṅkilesiko ;  
 atthi { saṅkiliṭṭho,  
 atthi { asaṅkiliṭṭho ;  
 atthi { kilesasampayutto,  
 atthi { kilesavippayutto ;  
 atthi { kilesavippayutta-saṅkilesiko,  
 atthi { kilesavippayutta-asaṅkilesiko ;  
 atthi { dassanena pahātabbo,  
 atthi { na dassanena pahātabbo ;  
 atthi bhāvanāya pahātabbo . . .  
 atthi dassanena pahātabbahetuko . . .  
 atthi bhāvanāya pahātabbahetuko . . .  
 atthi { savitakko,  
 atthi { avitakko ;  
 atthi { savicāro,  
 atthi { avicāro ;  
 atthi { sappīṭiko,  
 atthi { appīṭiko ;  
 atthi { pītisahagato,  
 atthi { na pītisahagato ;  
 atthi sukhasahagato . . .  
 atthi upekhāsahagato . . .  
 atthi kāmāvacaro . . .  
 atthi rūpāvacaro . . .  
 atthi arūpāvacaro . . .  
 atthi { pariyāpanno,  
 atthi { apariyāpanno ;

atthi niyyāniko . . .

atthi niyato . . .

atthi { sa-uttaro,  
          { anuttaro;

atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :

atthi { kusalo,<sup>1</sup>  
          { akusalo,  
          { avyākato;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

4.

Duvidhena saññākkhandho :

atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :<sup>2</sup>

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo ;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

DUKAMŪLAKAṆ.<sup>3</sup>

5.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahेतuko.

Tividhena saññākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato;

. . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> and B have here again atthi vipāko, &c., and full Tikaṇ somewhat abbreviated. See under vedanākkhandho (2, 3).

<sup>2</sup> K inserts . . . pe . . . here, though not in vedanākkhandho (4). S<sup>d</sup> and B begin with atthi sukhāya vedanāya sampayutto, giving the full Tikaṇ abbreviated. S<sup>d</sup> adds: Yathā kusalattike vitthāro evaṃ sabbe pi tikā vitthāretabbā.

<sup>3</sup> S<sup>d</sup> adds niṭṭhitaṇ.

6.

Duvidhena<sup>1</sup> saññākkhandho :atthi { saraṇo,  
araṇo.

Tividhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṇ, &amp;c.

7.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { sahetuko,  
ahetuko.Tividhena saññākkhandho :<sup>3</sup>atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṇ, &amp;c.

8.<sup>4</sup>Duvidhena saññākkhandho :<sup>5</sup>atthi { saraṇo,  
araṇo.

<sup>1</sup> B and S<sup>d</sup>, for 6, read . . . duvidhena . . . atthi hetu-sampayutto . . . vippayutto. B adds . . . pe . . . atthi saraṇo . . . araṇo. S<sup>d</sup>: Tividhena . . . atthi sukhāya vedanāya sampayutto . . . pe. . . B: Tividhena as in text.

<sup>2</sup> S<sup>d</sup> has the full Dukaṇ (from na hetu sahetuko), abbreviated, and, under Tividhena, atthi kusalo . . . with . . . pe. . . Evaṇ, &c.

<sup>3</sup> K here inserts . . . pe. . . B here follows 2 (p. 29).

<sup>4</sup> S<sup>d</sup> has here again an extra series (7a), giving under Duvidhena . . . atthi sahetuko . . . ahetuko only, and, under Tividhena, atthi sukhāya vedanāya sampayutto . . . with the remainder of Tikaṇ, abbreviated. Under 8 S<sup>d</sup> has: Duvidhena . . . atthi hetusampayutto . . . and full Dukaṇ, abbreviated, and, under Tividhena, the same as in the text (8).

<sup>5</sup> K inserts . . . pe. . . B: atthi hetusampayutto . . . vippayutto . . . pe . . . atthi saraṇo . . . araṇo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,  
 bahiddhārammaṇo,  
 ajjhattabahiddhārammaṇo.  
 . . . pe . . . Evaṇ dasavidhena saññākkhandho.  
 TIKAMŪLAKAṆ.<sup>1</sup>

9.

Duvidhena saññākkhandho :

atthi { sahetuko,  
 ahetuko.

Tividhena saññākkhandho :

atthi { kusalo,  
 akusalo,  
 avyākato ;  
 . . . pe . . . Evaṇ, &c.

10.

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
 hetuvippayutto.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
 dukkhāya vedanāya sampayutto,  
 adukkhamasukhāya vedānaya sampayutto ;  
 . . . pe . . . Evaṇ, &c.

11.

Duvidhena saññākkhandho :

atthi { na hetu sahetuko,  
 na hetu ahetuko.

Tividhena saññākkhandho :

atthi { vipāko,  
 vipākadhammadhammo,  
 neva vipāka-na-vipākadhammadhammo ;  
 . . . pe . . . Evaṇ, &c.

<sup>1</sup> S<sup>d</sup> adds niṭṭhitaja.

12.

Duvidhena saññākkhandho :

atthi { lokiyo,  
          { lokuttaro.

Tividhena saññākkhandho :

atthi { upādiṇṇupādāniyo,  
          { anupādiṇṇupādāniyo,  
          { anupādiṇṇ' anupādāniyo ;  
... pe ... Evaṇ, &c.

13.

Duvidhena saññākkhandho :

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo.

Tividhena saññākkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-asaṅkilesiko ;  
... pe ... Evaṇ, &c.

14.

Duvidhena saññākkhandho :

atthi { sāsavo,  
          { anāsavo.

Tividhena saññākkhandho :

atthi { savitakka-savicāro,  
          { avitakka-vicāramatto,  
          { avitakka-avitakko ;  
... pe ... Evaṇ, &c.

15.

Duvidhena saññākkhandho :

atthi { āsavasampayutto,  
          { āsavavippayutto.

Tividhena saññākkhandho :

atthi { pītisahagato,  
          { sukhasahagato,  
          { upekhāsahagato ;  
... pe ... Evaṇ, &c.

16.

Duvidhena saññākkhandho :

atthi { āsavavippayutta-sāsavo,  
          { āsavavippayutta-anāsavo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanena na bhāvanāya pahātabbo ;  
    . . . pe . . . Evaṇ, &c.

17.

Duvidhena saññākkhandho :

atthi { saṇḍojaniyo,  
          { asaṇḍojaniyo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbahetuko,  
          { bhāvanāya pahātabbahetuko,  
          { neva dassanena na bhāvanāya pahātabbahetuko ;  
    . . . pe . . . Evaṇ, &c.

18.

Duvidhena saññākkhandho :

atthi { saṇḍojanasampayutto,  
          { saṇḍojanavippayutto.

Tividhena saññākkhandho :

atthi { ācayagāmī,  
          { apacayagāmī,  
          { nevācayagāmī na apacayagāmī.<sup>1</sup>  
    . . . pe . . . Evaṇ, &c.

19.

Duvidhena saññākkhandho :

atthi { saṇḍojanavippayutta-saṇḍojaniyo,  
          { saṇḍojanavippayutta-asāṇḍojaniyo.

<sup>1</sup> K : neva ācayagāmī nāpacayagāmī. B : neva ācayagāmīnāpacayagāmī.

Tividhena saññākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
. . . pe . . . Evaṇ, *ḍc.*

20.

Duvidhena saññākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena saññākkhandho :

atthi { paritto,  
mahaggato,  
appamaṇo ;  
. . . pe . . . Evaṇ, *ḍc.*

21.

Duvidhena saññākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena saññākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamaṇārammaṇo ;  
. . . pe . . . Evaṇ, *ḍc.*

22.

Duvidhena saññākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena saññākkhandho :

atthi { hīno,  
majjhimo,  
paṇīto ;  
. . . pe . . . Evaṇ, *ḍc.*

23.

Duvidhena saññākkhandho :

atthi { oghaniyo,  
anoghaniyo.



Tividhena saññākkhandho :

atthi { micchattaniyato,  
 { sammattaniyato,  
 { aniyato;  
 . . . pe . . . Evaṇ, &c.

24.

Duvidhena saññākkhandho :

atthi { oghasampayutto,  
 { oghavippayutto.

Tividhena saññākkhandho :

atthi { maggārammaṇo,  
 { maggahetuko,  
 { maggādhipati;  
 . . . pe . . . Evaṇ, &c.

25.

Duvidhena saññākkhandho :

atthi { oghavippayutta-oghaniyo,  
 { oghavippayutta-anoghaniyo.

Tividhena saññākkhandho :

atthi { uppanno,  
 { anuppanno,  
 { uppādi;  
 . . . pe . . . Evaṇ, &c.

26.

Duvidhena saññākkhandho :

atthi { yoganiyo,  
 { ayoganiyo.

Tividhena saññākkhandho :

atthi { atīto,  
 { anāgato,  
 { paccuppanno;  
 . . . pe . . . Evaṇ, &c.

27.

Duvidhena saññākkhandho :

atthi { yogasampayutto,  
 { yogavippayutto.

Tividhena saññākkhandho :

atthi { atitārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
. . . pe . . . Evaṇ, &c.

28.

Duvidhena saññākkhandho :

atthi { yogavippayutta-yoganiyo,  
yogavippayutta-ayoganiyo.

Tividhena saññākkhandho :

atthi { ajjhatto,  
bahiddho,  
ajjhatabahiddho ;  
. . . pe . . . Evaṇ, &c.

29.

Duvidhena saññākkhandho :

atthi { nīvaraṇiyo,  
anīvaraṇiyo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṇ dasavidhena saññākkhandho.

UBHATOVADḌHAKAṆ.<sup>1</sup>

Sattavidhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato,                      atthi { kāmāvacaro,  
rūpāvacaro,  
arūpāvacaro,  
apariyāpanno.

Evaṇ sattavidhena saññākkhandho.

Aparo pi sattavidhena saññākkhandho :

atthi<sup>2</sup> { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhā-                      atthi { kāmāvacaro,  
rammaṇo,                                      rūpāvacaro,  
apariyāpanno.

Evaṇ sattavidhena saññākkhandho.

<sup>1</sup> S<sup>d</sup>: ubhatovadḍhikaṇ niṭṭhitaṇ.

<sup>2</sup> S<sup>d</sup>. gives, in brief, the whole Tikaṇ: atthi sukhāya vedanāya sampayutto . . . pe . . . atthi ajjhattārammaṇo, &c. B gives first and last triplet only.

Catuvīsatividhena saññākkhandho: cakkhusamphassa-paccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Aparo pi catuvīsatividhena saññākkhandho: cakkhusamphassapaccayā saññākkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Tiṅsavidhena saññākkhandho: cakkhusamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ tiṅsavidhena saññākkhandho.

Bahuridhena saññākkhandho<sup>2</sup>: cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi

<sup>1</sup> S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . . B inserts first of these triplets only.

<sup>2</sup> S<sup>d</sup> omits this paragraph.

kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ bahuvidhena saññākkhandho.

Aparo pi bahuvidhena saññākkhandho:<sup>1</sup> cakkhusamphassapaccayā saññākkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ bahuvidhena saññākkhandho.

Ayaṃ vuccati saññākkhandho.<sup>3</sup>

## 1

Tattha katamo saṅkhārakkhandho?

Ekavidhena saṅkhārakkhandho: cittasampayutto.

Duvidhena saṅkhārakkhandho: atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catuvidhena saṅkhārakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saṅkhārakkhandho: atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena saṅkhārakkhandho: cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosamphassajā cetanā. Evaṃ chabbidhena saṅkhārakkhandho.

Sattavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, manod-

<sup>1</sup> S<sup>d</sup> gives only this version of bahuvidhena saññākkhandho.

<sup>2</sup> S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . . B. inserts only the first of these triplets.

<sup>3</sup> S<sup>d</sup> adds Saññākkhandho niṭṭhito.

hātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā. Evaṃ sattavidhena saṅkhārakkhandho.

Aṭṭhavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā. Evaṃ aṭṭhavidhena saṅkhārakkhandho.

Navavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ navavidhena saṅkhārakkhandho.

Dasavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, atthi sukhasahagatā, atthi dukkhasahagatā; manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ dasavidhena saṅkhārakkhandho.

[The Categories are now repeated as in the foregoing Khandhā with varying Duvidhena and Tividhena. The omitted Categories Ekavidhena, &c., are to be read as set forth under Section 1.]

## 2.

Duvidhena saṅkhārakkhandho:

atthi { hetu,  
na hetu.

Tividhena saṅkhārakkhandho:

atthi { sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukhāya vedanāya sampayutto;  
. . . pe<sup>1</sup> . . . Evaṃ dasavidhena saṅkhārakkhandho.

3.<sup>2</sup>

Duvidhena saṅkhārakkhandho:

atthi { sahetuko,  
ahetuko;

<sup>1</sup> So S<sup>d</sup>. B. and K give the full Tikāṃ.

<sup>2</sup> S<sup>d</sup> has another series inserted here; under Duvidhena: atthi hetu . . . na hetu; under Tividhena, full Tikāṃ abbreviated, beginning atthi vipāko. . . .

- atthi {hetusampayutto,  
hetuvippayutto ;
- atthi {hetu ceva sahetuko ca,  
sahetuko ceva na ca hetu ;
- atthi {hetu ceva hetusampayutto ca,  
hetusampayutto ceva na ca hetu ;
- atthi {na hetu sahetuko,  
na hetu ahetuko.
- atthi {lokiyo,  
lokuttaro ;
- atthi {kenaci viññeyyo,  
kenaci na viññeyyo ;
- atthi {āsavo,  
no āsavo ;
- atthi {sāsavo,  
anāsavo ;
- atthi {āsavasampayutto,  
āsavavippayutto ;
- atthi {āsavo ceva sāsavo ca,  
sāsavo ceva no ca āsavo ;
- atthi {āsavo ceva āsavasampayutto ca,  
āsavasampayutto ceva no ca āsavo ;
- atthi {āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo ;
- atthi {saṅgyojanaṃ,  
no saṅgyojanaṃ ;
- atthi {saṅgyojaniyo,  
asaṅgyojaniyo ;
- atthi {saṅgyojanasampayutto,  
saṅgyojanavippayutto ;
- atthi {saṅgyojanaṃ ceva saṅgyojaniyo ca,  
saṅgyojaniyo ceva no ca saṅgyojanaṃ ;
- atthi {saṅgyojanaṃ ceva saṅgyojanasampayutto ca,  
saṅgyojanasampayutto ceva no ca saṅgyojanaṃ ;
- atthi {saṅgyojanavippayutta-saṅgyojaniyo,  
saṅgyojanavippayutta-asaṅgyojaniyo ;
- atthi {gantho,  
no gantho ;
- atthi {ganthaniyo,  
aganthaniyo ;
- atthi {ganthasampayutto,  
ganthavippayutto ;
- atthi {gantho ceva ganthaniyo ca,  
ganthaniyo ceva no ca gantho ;
- atthi {gantho ceva ganthasampayutto ca,  
ganthasampayutto ceva no ca gantho ;

- atthi { ganthavippayutta-ganthaniyo,  
 { ganthavippayutta-aganthaniyo ;
- atthi { ogho,  
 { no ogho ;
- atthi { oghaniyo,  
 { anoghaniyo ;
- atthi { oghasampayutto,  
 { oghavippayutto ;
- atthi { ogho ceva oghaniyo ca,  
 { oghaniyo ceva no ca ogho ;
- atthi { ogho ceva oghasampayutto ca,  
 { oghasampayutto ceva no ca ogho ;
- atthi { oghavippayutta-oghaniyo,  
 { oghavippayutta-anoghaniyo ;
- atthi { yogo,  
 { no yogo ;
- atthi { yoganiyo,  
 { ayoganiyo ;
- atthi { yogasampayutto,  
 { yogavippayutto ;
- atthi { yogo ceva yoganiyo ca,  
 { yoganiyo ceva no ca yogo ;
- atthi { yogo ceva yogasampayutto ca,  
 { yogasampayutto ceva no ca yogo ;
- atthi { yogavippayutta-yoganiyo,  
 { yogavippayutta-ayoganiyo ;
- atthi { nīvaraṇaṅ,  
 { no nīvaraṇaṅ ;
- atthi { nīvaraṇiyo,  
 { anīvaraṇiyo ;
- atthi { nīvaraṇasampayutto,  
 { nīvaraṇavippayutto ;
- atthi { nīvaraṇaṅ ceva nīvaraṇiyo ca,  
 { nīvaraṇiyo ceva no ca nīvaraṇaṅ ;
- atthi { nīvaraṇaṅ ceva nīvaraṇasampayutto ca,  
 { nīvaraṇasampayutto ceva no ca nīvaraṇaṅ ;
- atthi { nīvaraṇavippayutta-nīvaraṇiyo,  
 { nīvaraṇavippayutta-anīvaraṇiyo ;
- atthi { parāmāso,  
 { no parāmāso ;
- atthi { parāmatṭho,  
 { aparāmatṭho ;
- atthi { parāmāsasampayutto,  
 { parāmāsavippayutto ;
- atthi { parāmāso ceva parāmatṭho ca,  
 { parāmatṭho ceva no ca parāmāso ;

- atthi { parāmāsavippayutta-parāmatṭho,  
parāmāsavippayutta-aparāmatṭho ;
- atthi { upādiṇṇo,  
anupādiṇṇo ;
- atthi { upādānaṇ,  
no upādānaṇ ;
- atthi { upādāniyo,  
anupādāniyo ;
- atthi { upādānasampayutto,  
upādānavippayutto ;
- atthi { upādānaṇ ceva upādāniyo ca,  
upādāniyo ceva no ca upādānaṇ ;
- atthi { upādānaṇ ceva upādānasampayutto ca,  
upādānasampayutto ceva no ca upādānaṇ ;
- atthi { upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi { kilesa,  
no kilesa ;
- atthi { saṅkilesiko,  
asaṅkilesiko ;
- atthi { saṅkiliṭṭho,  
asaṅkiliṭṭho ;
- atthi { kilesasampayutto,  
kilesavippayutto ;
- atthi { kilesa ceva saṅkilesiko ca,  
saṅkilesiko ceva no ca kilesa ;
- atthi { kilesa ceva saṅkiliṭṭho ca,  
saṅkiliṭṭho ceva no ca kilesa ;
- atthi { kilesa ceva kilesasampayutto ca,  
kilesasampayutto ceva no ca kilesa ;
- atthi { kilesavippayuttasaṅkilesiko,  
kilesavippayutta-asaṅkilesiko ;
- atthi { dassanena pahātabbo,  
na dassanena pahātabbo ;
- atthi { bhāvanāya pahātabbo,  
na bhāvanāya pahātabbo ;
- atthi { dassanena pahātabbahetuko,  
na dassanena pahātabbahetuko ;
- atthi { bhāvanāya pahātabbahetuko,  
na bhāvanāya pahātabbahetuko ;
- atthi { savitakko,  
avitakko ;
- atthi { savicāro,  
avicāro ;
- atthi { sappīṭiko,  
appīṭiko ;



- atthi { pītisahagato,  
na pītisahagato ;
- atthi { sukhāsahagato,  
na sukhāsahagato ;
- atthi { upekhāsahagato,  
na upekhāsahagato ;
- atthi { kāmāvacaro,  
na kāmāvacaro ;
- atthi { rūpāvacaro,  
na rūpāvacaro ;
- atthi { arūpāvacaro,  
na arūpāvacaro ;
- atthi { pariyāpanno,  
apariyāpanno ;
- atthi { niyyāniko,  
aniyyāniko ;
- atthi { niyato,  
aniyato ;
- atthi { sa-uttaro,<sup>1</sup>  
anuttaro ;
- atthi { saraṇo,  
araṇo.<sup>2</sup>

Tividhena saṅkhārakkhandho :

- atthi { kusalo,  
ākusalo,  
avyākato ;
- . . . pe . . . Evaṃ, &c.

## 4.

Duvidhena saṅkhārakkhandho :

- atthi { saraṇo,  
araṇo.

Tividhena saṅkhārakkhandho :

- atthi<sup>3</sup> { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saṅkhārakkhandho.

DUKAMŪLAKAṆ.<sup>4</sup>

<sup>1</sup> K : uttaro.

<sup>2</sup> K : asaraṇo.

<sup>3</sup> B. and S<sup>d</sup> give the full Tikāṇ, abbreviated, beginning atthi sukhāya vedanāya sampayutto. . . .

<sup>4</sup> S<sup>d</sup> adds niṭṭhitaṇ, and always.

## 5.

Duvidhena saṅkhārakkhandho :

atthi {  
 (hetu,  
 na hetu.

Tividhena saṅkhārakkhandho :

atthi {  
 (kusalo,  
 akusalo,  
 avyākato ;  
 . . . pe . . . Evaṇ, &c.

## 6.

Duvidhena saṅkhārakkhandho :

atthi<sup>1</sup> {  
 (saraṇo,  
 araṇo.

Tividhena saṅkhārakkhandho :

atthi {  
 (kusalo,  
 akusalo,  
 avyākato ;  
 . . . pe . . . Evaṇ, &c.

## 7.

Duvidhena saṅkhārakkhandho :

atthi<sup>2</sup> {  
 (hetu,  
 na hetu,

Tividhena saṅkhārakkhandho :

atthi {  
 (ajjhattārammaṇo,  
 bahiddhārammaṇo,  
 ajjhatabahiddhārammaṇo.  
 . . . pe . . . Evaṇ, &c.

8.<sup>3</sup>

Duvidhena saṅkhārakkhandho :

atthi {  
 (saraṇo,  
 araṇo.

Tividhena saṅkhārakkhandho :

atthi {  
 (ajjhattārammaṇo,  
 bahiddhārammaṇo.  
 ajjhatabahiddhārammaṇo.  
 . . . pe . . . Evaṇ dasavidhena saṅkhārakkhandho.

TIKAMŪLAKAṆ.

<sup>1</sup> S<sup>d</sup>: atthi sahetuko, atthi ahetuko.

<sup>2</sup> S<sup>d</sup> gives abbreviated form of full Tikaj<sup>1</sup> beginning atthi hetusampayutto. . . .

<sup>3</sup> S<sup>d</sup> omits this section.

9.

Duvidhena saṅkhārakkhandho :

atthi {hetu,  
na hetu.

Tividhena saṅkhārakkhandho :

atthi {kusalo,  
akusalo,  
avyākato ;  
. . . pe . . . Evaṇ, *ċc.*

10.

Duvidhena saṅkhārakkhandho :

atthi {sahetuko,  
ahetuko.

Tividhena saṅkhārakkhandho :

atthi {sukkhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukkhāya vedanāya sampayutto ;  
. . . pe . . . Evaṇ, *ċc.*

11.

Duvidhena saṅkhārakkhandho :

atthi {hetusampayutto,  
hetuvippayutto.

Tividhena saṅkhārakkhandho :

atthi {vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
. . . pe . . . Evaṇ, *ċc.*

12.

Duvidhena saṅkhārakkhandho :

atthi {hetu ceva sahetuko ca,  
sahetuko ceva na ca hetu.

Tividhena saṅkhārakkhandho :

atthi {upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
anupādiṇṇ' anupādāniyo ;  
. . . pe . . . Evaṇ, *ċc.*

## 13.

Duvidhena saṅkhārakkhandho :

atthi { hetu ceva hetusampayutto ca,  
{ hetusampayutto ceva na ca hetu.

Tividhena saṅkhārakkhandho :

{ saṅkiliṭṭha-saṅkilesiko,  
atthi { asaṅkiliṭṭha-saṅkilesiko,  
{ asaṅkiliṭṭha-asaṅkilesiko ;  
. . . pe . . . Evaṇ, *āc.*

## 14.

Duvidhena saṅkhārakkhandho :

atthi { na hetu sahetuko,  
{ na hetu ahetuko.

Tividhena saṅkhārakkhandho :

{ savitakka-savicāro,  
atthi { avitakka-vicāramatto,  
{ avitakka-avicāro ;  
. . . pe . . . Evaṇ, *āc.*

## 15.

Duvidhena saṅkhārakkhandho :

atthi { lokiyo,  
{ lokuttaro.

Tividhena saṅkhārakkhandho :

{ pītisahagato,  
atthi { sukhāsaḥagato,  
{ upekhāsaḥagato ;  
. . . pe . . . Evaṇ, *āc.*

## 16.

Duvidhena saṅkhārakkhandho :

atthi { kenaci viññeyyo,  
{ kenaci na viññeyyo.

Tividhena saṅkhārakkhandho :

{ dassanena pahātabbo,  
atthi { bhāvanāya pahātabbo,  
{ neva dassanena na bhāvanāya pahātabbo ;  
. . . pe . . . Evaṇ, *āc.*

17.

Duvidhena saṅkhāraḅḅhandho :

atthi { sāsavō,  
          { anāsavō.

Tividhena saṅkhāraḅḅhandho :

atthi { ācayagāmī,  
          { apacayagāmī,  
          { nevācayagāmī na apacayagāmī ;  
    . . . pe . . . Evaṇ, &c.

18.

Duvidhena saṅkhāraḅḅhandho :

atthi { āsavasampayutto,  
          { āsavavippayutto.

Tividhena saṅkhāraḅḅhandho :

atthi { sekho,  
          { asekhō,  
          { neva sekho nāsekho ;  
    . . . pe . . . Evaṇ, &c.

19.

Duvidhena saṅkhāraḅḅhandho :

atthi { āsavo ceva sāsavo ca,  
          { sāsavo ceva no ca āsavo.

Tividhena saṅkhāraḅḅhandho :

atthi { paritto,  
          { mahaggato,  
          { appamaṇo ;  
    . . . pe . . . Evaṇ, &c.

20.

Duvidhena saṅkhāraḅḅhandho :

atthi { āsavo ceva āsavasampayutto ca,  
          { āsavo ceva no ca āsavo.

Tividhena saṅkhāraḅḅhandho :

atthi { parittārammaṇo,  
          { mahaggatārammaṇo,  
          { appamaṇārammaṇo ;  
    . . . pe . . . Evaṇ, &c.

## 21.

Duvidhena saṅkhārakkhandho :

atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo.

Tividhena saṅkhārakkhandho

atthi { hīno,  
majjhimo,  
paṇīto ;  
. . . pe . . . Evaṃ, &c.

## 22.

Duvidhena saṅkhārakkhandho

atthi { saṅyojanaṃ,  
no saṅyojanaṃ.

Tividhena saṅkhārakkhandho :

atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;  
. . . pe . . . Evaṃ, &c.

## 23.

Duvidhena saṅkhārakkhandho

atthi { saṅyojaniyo,  
asaṅyojaniyo.

Tividhena saṅkhārakkhandho :

atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;  
. . . pe . . . Evaṃ, &c.

## 24.

Duvidhena saṅkhārakkhandho :

atthi { saṅyojanasampayutto,  
saṅyojanavippayutto.

Tividhena saṅkhārakkhandho :

atthi { uppanno,  
anuppanno,  
uppādi ;  
. . . pe . . . Evaṃ, &c.

25.

Duvidhena saṅkhārakkhandho :

atthi { saṅyojanañ ceva saṅyojaniyo ca,  
 { saṅyojaniyo ceva no ca saṅyojanaṅ.

Tividhena saṅkhārakkhandho :

atthi { atīto,  
 { anāgato,  
 { paccuppanno;  
 . . . pe . . . Evaṅ, *ĕc.*

26.

Duvidhena saṅkhārakkhandho :

atthi { saṅyojanañ ceva saṅyojanasampayutto ca,  
 { saṅyojanasampayutto ceva no ca saṅyojanaṅ.

Tividhena saṅkhārakkhandho :

atthi { atītārammaṇo,  
 { anāgatārammaṇo,  
 { paccuppannārammaṇo ;  
 . . . pe . . . Evaṅ, *ĕc.*

27.

Duvidhena saṅkhārakkhandho :

atthi { saṅyojanavippayutta-saṅyojaniyo,  
 { saṅyojanavippayutta-asāṅyojaniyo.

Tividhena saṅkhārakkhandho :

atthi { ajjhatto,  
 { bahiddho,  
 { ajjhattabahiddho ;  
 . . . pe . . . Evaṅ, *ĕc.*

28.

Duvidhena saṅkhārakkhandho :

atthi { gantho,  
 { no gantho.

Tividhena saṅkhārakkhandho :

atthi { ajjhattārammaṇo,  
 { bahiddhārammaṇo,  
 { ajjhattabahiddhārammaṇo.  
 . . . pe . . . Evaṅ dasavidhena saṅkhārakkhandho.

UBHATO VADḌHAKAṆ.<sup>1</sup>

<sup>1</sup> S<sup>d</sup> : ubhato-vadḍhanakayaṅ niṭṭhitayaṅ.

Sattavidhena saṅkhārakkhandho :

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evañ sattavidhena saṅkhārakkhandho.

Aparo pi sattavidhena saṅkhārakkhandho :

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhatabhiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evañ sattavidhena saṅkhārakkhandho.

Catuvīsatividhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evañ catuvīsatividhena saṅkhārakkhandho.

Aparo pi catuvīsatividhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evañ catuvīsatividhena saṅkhārakkhandho.

Tiṅsavidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā

<sup>1</sup> S<sup>d</sup> and B insert beginning of full Tikāṅ : atthi sukhāya vedanāya sampayutto. . . atthi vipāko . . . pe . . .

<sup>2</sup> S<sup>d</sup> inserts atthi vipāko . . . pe . . . B inserts only atthi sukhāya vedanāya sampayutto . . . pe . . .



. . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṃ tiṅsavidhena saṅkhārakkhandho.

Bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhā-samphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṃ bahuvidhenasaṅkhārakkhandho.

Aparo pi bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto . . . pe . . .,<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā, . . . pe . . . manosamphassajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Ayaṃ vuccati saṅkhārakkhandho.<sup>2</sup>

### 1.

Tattha katamo viññāṇakkhandho?

Ekavidhena viññāṇakkhandho: phassasampayutto.

<sup>1</sup> S<sup>d</sup> inserts atthi vipāko.

<sup>2</sup> S<sup>d</sup>: . . . pe . . . saṅkhārakkhandho nitthito.

Duvidhena viññāṇakkhandho : atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena viññāṇakkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena viññāṇakkhandho : atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena viññāṇakkhandho : cakkhuvīññāṇaṇ sota-viññāṇaṇ ghanaviññāṇaṇ jivhāvīññāṇaṇ kāyaviññāṇaṇ manoviññāṇaṇ. Evaṇ chabbidhena viññāṇakkhandho.

Sattavidhena viññāṇakkhandho : cakkhuvīññāṇaṇ . . . pe . . . kāyaviññāṇaṇ manodhātu manoviññāṇadhātu. Evaṇ sattavidhena viññāṇakkhandho.

Aṭṭhavidhena viññāṇakkhandho : cakkhuvīññāṇaṇ . . . pe . . . kāyaviññāṇaṇ : atthi sukhasahagataṇ, atthi dukkhasahagataṇ, manodhātu, manoviññāṇadhātu. Evaṇ aṭṭhavidhena viññāṇakkhandho.

Navavidhena viññāṇakkhandho : cakkhuvīññāṇaṇ . . . pe . . . kāyaviññāṇaṇ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṇ navavidhena viññāṇakkhandho.

Dasavidhena viññāṇakkhandho : cakkhuvīññāṇaṇ . . . pe . . . kāyaviññāṇaṇ atthi sukhasahagataṇ, atthi dukkhasahagataṇ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṇ dasavidhena viññāṇakkhandho.

*[These Ten Categories are now repeated, as in the case of foregoing Khandhā. Only the varying factors—Duvidhena, Tividhena—are given. The others are to be understood as set forth under Section 1.]*

## 2.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :

atthi { sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukhāya vedanāya sampayutto ;

- atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
. . . pe . . .
- atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.<sup>1</sup>  
. . . pe . . . Evaṃ dasavidhena viññāṇakkhandho.

3.<sup>2</sup>

Duvidhena viññāṇakkhandho :<sup>3</sup>

- atthi { hetusampayutto,  
hetuvippayutto ;
- atthi { na hetu sahetuko,  
na hetu ahetuko ;
- atthi { lokiyo,  
lokuttaro ;
- atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;
- atthi { sāsavo,  
anāsavo ;
- atthi { āsavasampayutto,  
āsavavippayutto ;
- atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo ;
- atthi { saṅyojaniyo,  
asaṅyojaniyo ;
- atthi { saṅyojanasampayutto,  
saṅyojanavippayutto ;
- atthi { saṅyojanavippayutta-saṅyojaniyo,  
saṅyojanavippayutta-asaṅyojaniyo ;
- atthi ganthaniyo . . .
- atthi oghaniyo . . .
- atthi yoganiyo . . .
- atthi nīvaraṇiyo . . .

<sup>1</sup> So S<sup>d</sup>, which, however, omits the first triplet. K. and B. give full Tikaṇ.

<sup>2</sup> S<sup>d</sup> gives here an additional series; under Duvidhena only sahetuko, ahetuko; under Tividhena: . . . vipāko . . . pe . . . ajjhattārammaṇo . . .

<sup>3</sup> Much abbreviated in S<sup>d</sup>.

- atthi {parāmatṭho,  
{aparāmatṭho ;
- atthi {parāmāsasampayutto,  
{parāmāsavippayutto ;
- atthi {parāmāsavippayutta-parāmatṭho,  
{parāmāsavippayutta-aparāmatṭho ;
- atthi {upādiṇṇo,  
{anupādiṇṇo ;
- atthi {upādānasampayutto,  
{upādānavippayutto ;
- atthi {upādānavippayutta-upādāniyo,  
{upādānavippayutta-anupādāniyo ;
- atthi {saṅkilesiko,  
{asaṅkilesiko ;
- atthi {saṅkilitṭho,  
{asaṅkilitṭho ;
- atthi {kilesasampayutto,  
{kilesavippayutto ;
- atthi {kilesavippayutta-saṅkilesiko,  
{kilesavippayutta-asaṅkilesiko ;
- atthi {dassanena pahātabbo,  
{na dassanena pahātabbo ;
- atthi bhāvanāya pahātabbo . . .
- atthi dassanena pahātabbahetuko . . .
- atthi bhāvanāya pahātabbahetuko . .
- atthi {savitakko,  
{avitakko ;
- atthi savicāro . . .
- atthi sappīṭiko . . .
- atthi {pīṭisahagato,  
{na pīṭisahagato ;
- atthi sukhasahagato . . .
- atthi upekhāsahagato . . .
- atthi {kāṃāvacaro,  
{na kāṃāvacaro ;
- atthi rūpāvacaro . . .
- atthi arūpāvacaro . . .
- atthi {pariyāpanno,  
{apariyāpanno ;
- atthi niyyāniko . . .
- atthi niyato . . .
- atthi sa-uttaro . . .
- atthi saraṇo . . .

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato.  
. . . pe . . . Evaṇ, &c.

4.

Duvidhena viññāṇakkhandho :

atthi { saraṇo,  
araṇo.

Tividhena viññāṇakkhandho :<sup>1</sup>

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
. . . pe . . . Evaṇ, &c.

DUKAMŪLAKAṆ.

5.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato;  
. . . pe . . . Evaṇ, &c.

6.

Duvidhena viññāṇakkhandho :<sup>2</sup>

atthi { saraṇo,  
araṇo.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato;  
. . . pe . . . Evaṇ, &c.

<sup>1</sup> S<sup>d</sup> and B. give first and last triplets of full Tikaj :  
sukhāya vedanāya sampayutto. . . .

<sup>2</sup> S<sup>d</sup> has instead hetusampayutto, hetuvippayutto.  
B. follows S<sup>d</sup>, but adds . . . pe . . . atthi saraṇo . . .

## 7.

Duvidhena viññāṇakkhandho :<sup>1</sup>

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
. . . pe . . . Evaṇ, &c.

8.<sup>3</sup>

Duvidhena viññāṇakkhandho :<sup>4</sup>

atthi { saraṇo,  
araṇo.

Tividhena viññāṇakkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
. . . pe . . . Evaṇ, &c.

TIKAMŪLAKAJ.

## 9.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
. . . pe . . . Evaṇ, &c.

<sup>1</sup> S<sup>d</sup> has instead na hetu sahetuko, and full Dukaṇ greatly abbreviated.

<sup>2</sup> S<sup>d</sup> as in Section 6. B. inserts : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

<sup>3</sup> S<sup>d</sup> gives an additional series ; under Duvidhena : . . . sahetuko, ahetuko ; under Tividhena, first and last terms (sukhāya vedanāya, &c.) of full Tikaṇ.

<sup>4</sup> S<sup>d</sup> : na hetu sahetuko, and abbreviated Dukaṇ. B. inserts : atthi hetusampayutto, atthi hetuvippayutto ; . . . pe . . .

10.

Duvidhena viññāṇakkhandho :

atthi {hetusampayutto,  
{hetuvippayutto.

Tividhena viññāṇakkhandho :

(sukhāya vedanāya sampayutto,  
atthi - dukkhāya vedanāya sampayutto.  
(adukkhamasukhāya vedanāya sampayutto ;  
. . . pe . . . Evaṃ, &c.

11.

Duvidhena viññāṇakkhandho :

atthi {na hetu sahetuko,<sup>1</sup>  
{na hetu ahेतuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

(vipāko,  
atthi - vipākadhammadhammo,  
(neva-vipāka-na-vipākadhammadhammo ;  
. . . pe . . . Evaṃ, &c.

12.

Duvidhena viññāṇakkhandho :

atthi {lokiyo,  
{lokuttaro.

Tividhena viññāṇakkhandho :

(upādiṇṇupādāniyo,  
atthi - anupādiṇṇupādāniyo,  
(anupādiṇṇ'anupādāniyo ;  
. . . pe . . . Evaṃ, &c.

NOTE. — Yathā saññākkhandhassa Ubhatovadḍhanakaṃ evaṃ viññāṇakkhandhassa vitthāretabbaṃ.<sup>3</sup>

UBHATO VADḌHAKAṆ.

<sup>1</sup> S<sup>d</sup> has instead atthi nīvaraṇiyo. . . .

<sup>2</sup> S<sup>d</sup> has instead atthi ajjhattārammaṇo. . . .

<sup>3</sup> So S<sup>d</sup>. K. and B. give full text as for saññākkhandho, pp. 34 foll.

**Sattavidhena viññāṇakkhandho :**

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

**Aparo pi viññāṇakkhandho :**

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhatabhiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

Catuvīsatividhena viññāṇakkhandho : cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kusalo, atthi akusalo,  
atthi avyākato; sotasamphassapaccayā . . . ghānasam-  
phassapaccayā . . . jivhāsamphassapaccayā . . . kāyasam-  
phassapaccayā . . . manosamphassapaccayā viññāṇak-  
khandho atthi kusalo, atthi akusalo, atthi avyākato;  
cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. Evay  
catuvīsatividhena viññāṇakkhandho.

Aparo pi catuvīsatividhena viññāṇakkhandho : cakkhu-  
samphassapaccayā viññāṇakkhandho atthi<sup>2</sup> ajjhattāram-  
maṇo, atthi bahiddhārammaṇo, atthi ajjhata-bahiddhā-  
rammaṇo : sotasamphassapaccayā . . . ghānasamphassa-  
paccayā . . . jivhāsamphassapaccayā . . . kāyasamphassa-  
paccayā . . . manosamphassapaccayā viññāṇakkhandho  
atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi  
ajjhatabhiddhārammaṇo; cakkhuvīññāṇaṇ . . . pe . . .  
manovīññāṇaṇ. Evay catuvīsatividhena viññāṇakkhandho.

Tiysavidhena viññāṇakkhandho : cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpā-  
vacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasam-  
phassapaccayā . . . ghānasamphassapaccayā . . . jivhāsam-  
phassapaccayā . . . kāyasamphassapaccayā . . . manosam-  
phassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhu-

<sup>1</sup> S<sup>d</sup> and B : atthi sukhāya vedanāya sampayutto . . .  
atthi ajjhattārammaṇo . . .

<sup>2</sup> S<sup>d</sup> and B. insert atthi vipāko . . . pe . . .



viññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ tiṇṣavidhena viññāṇakkhandho.

Bahuvidhena viññāṇakkhandho: cakkhusamphassa-paccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhuviññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Aparo pi bahuvidhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhuviññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Ayaṃ vuccati viññāṇakkhandho.

ABHIDHAMMABHĀJANIYAṆ.<sup>2</sup>

Pañcakkhandhā: — rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati avyākata,<sup>3</sup> kati sukhāya vedanāya sampayuttā . . . pe . . . kati saraṇā, kati araṇā?

<sup>1</sup> S<sup>d</sup>: atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . ., &c. B., as S<sup>d</sup>, but omitting atthi vipāko . . .

<sup>2</sup> So K. and B. S<sup>d</sup>: Viññāṇakkhandho niṭṭhito. Abhidhammabhājanīyaṇ niṭṭhitaṇ.

<sup>3</sup> In K. and B. . . . pe . . . begins here, the following question being omitted.

Rūpakkhandho avyākato; cattāro khandhā siyā kusalā siyā akusalā siyā avyākata. Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, ādukkhamasukhāya vedanāya sampayuttā ti pi; tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Rūpakkhandho neva-vipākana-vipākadhammadhammo; cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipākana-vipākadhammadhammā. Rūpakkhandho siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo; cattāro khandhā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.<sup>1</sup> Rūpakkhandho asaṅkiliṭṭha-saṅkilesiko; cattāro khandhā siyā saṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā saṅkiliṭṭha-saṅkilesikā. Rūpakkhandho avitakka-avicāro; tayo khandhā siya savitakka-savicārā siyā avitakka-avicāramattā siyā avitakka-avicārā; saṅkhārakkhandho siyā savitakka-savicāro siyā avitakka-avicāramatto siya avitakka-avicāro, siyā na vattabbo savitakka-savicāro<sup>2</sup> ti pi avitakka-avicāramatto ti pi avitakka-avicāro ti pi. Rūpakkhandho na vattabbo pītisahagato ti pi sukhāsahagato ti pi upekhāsahagato ti pi; vedanākkhandho siyā pītisahagato na sukhāsahagato na upekhāsahagato siyā na vattabbo pītisahagato ti. Tayo khandhā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhāsahagatā ti pi upekhāsahagatā ti pi. Rūpakkhandho neva dassanena na bhāvanāya pahātabbo; cattāro khandhā siyā dassanena pabātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkhandho neva dassanena na bhāvanāya pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkhandho neva ācayagāmī na apacayagāmī; cattāro khandhā siyā ācayagāmīno siyā apacayagāmīno siyā neva ācayagāmīno na apacayagāmīno. Rūpakkhandho neva sekho nāsekho; cattāro khandhā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā. Rūpakkhandho paritto; cattāro khandhā siyā parittā siyā mahaggatā siyā appamāṇā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā

<sup>1</sup> K : anupādiṇṇanupādāniyā.

<sup>2</sup> S<sup>d</sup> has savicāro only.

ti pi mahaggatārammaṇā ti pi appamañārammaṇā ti pi. Rūpakkhandho majjhimo; cattāro khandhā siyā hīnā siyā majjhimā siyā paṇitā. Rūpakkhandho aniyato; cattāro khandhā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppannā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhata - bahiddhā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhata-bahiddhārammaṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhata-bahiddhārammaṇā ti pi. Cattāro khandhā anidassana - appaṭighā; rūpakkhandho siyā sanidassana-sappaṭigho siyā anidassana-sappaṭigho siyā anidassana-sappaṭigho.

Cattāro khandhā na hetū;<sup>1</sup> saṅkhārakkhandho siyā hetu siyā na hetu. Rūpakkhandho ahetuko; cattāro khandhā siyā sahetukā siyā ahetukā. Rūpakkhandho hetuvippayutto; cattāro khandhā siyā hetusampayuttā siyā hetuvippayuttā. Rūpakkhandho na vattabbo hetu ceva sahetuko cāti<sup>2</sup> pi, sahetuko ceva na ca hetūti pi;<sup>3</sup> tayo khandhā na vattabbā hetū ceva sahetukā cāti pi, siyā sahetukā ceva na ca hetū, siyā na vattabbā sahetukā ceva na ca hetū ti pi;<sup>3</sup> saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā sahetuko ceva na ca hetu, siyā na vattabbo hetu ceva sahetuko cāti pi sahetuko ceva na ca hetūti pi.<sup>3</sup> Rūpakkhandho na vattabbo hetu ceva hetusampayutto cāti pi, hetusampayutto ceva na ca hetūti pi;<sup>3</sup> tayo khandhā na vattabbā hetū ceva hetusampayuttā cāti pi, siyā hetusampayuttā ceva na ca hetū, siyā na vattabbā hetusampayuttā ceva na ca hetūti pi; saṅkhārakkhandho siyā hetū ceva hetusampayutto ca, siyā hetusampayutto ceva na ca hetu, siyā na vattabbo hetu ceva hetusampayutto cāti pi hetusampayutto ceva na ca hetūti pi. Rūpakkhandho na<sup>5</sup> hetu

<sup>1</sup> S<sup>d</sup> never has hetū.

<sup>2</sup> S<sup>d</sup> and B. omit ca before ti and ti pi always.

<sup>3</sup> S<sup>d</sup>: hetu ti pi.

<sup>4</sup> S<sup>d</sup>: hetu.

<sup>5</sup> S<sup>d</sup> has na ca.

ahetuko ; tayo khandhā siyā na hetū sahetukā siyā na hetū ahetukā ; saṅkhārakkhandho siyā na hetu sahetuko siyā na hetu ahetuko siyā na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.

Sappaccayā. Saṅkhatā. Cattāro khandhā anidassanā ; rūpakkhandho siyā sanidassano siyā anidassano. Cattāro khandhā appaṭighā ; rūpakkhandho siyā sappatigho siyā appaṭigho. Rūpakkhandho rūpaṅ ; cattāro khandhā arūpā. Rūpakkhandho lokiyo ; cattāro khandhā siyā lokiya siyā lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā.

Cattāro khandhā no āsavā ; saṅkhārakkhandho siyā āsavo siyā no āsavo.<sup>1</sup> Rūpakkhandho sāsavo ; cattāro khandhā siyā sāsavā siyā anāsavā. Rūpakkhandho āsavavippayutto ; cattāro khandhā siyā āsavasampayuttā siyā āsavavippayuttā. Rūpakkhandho na vattabbo āsavo ceva sāsavo cāti,<sup>2</sup> sāsavo ceva no ca āsavo ; tayo khandhā na vattabbā āsavā ceva sāsavā cāti,<sup>2</sup> siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo āsavo ceva sāsavo cāti pi sāsavo ceva no ca āsavo ti pi. Rūpakkhandho na vattabbo āsavo ceva āsavasampayutto cāti pi āsavasampayutto ceva no ca āsavo ti pi ; tayo khandhā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo āsavo ceva āsavasampayutto cāti pi, āsavasampayutto ceva no ca āsavo ti pi. Rūpakkhandho āsavavippayutta-sāsavo ; cattāro khandhā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Cattāro khandhā no saṅyojanā ; saṅkhārakkhandho siyā saṅyojanaṅ siyā no saṅyojanaṅ. Rūpakkhandho saṅyojaniyo ; cattāro khandhā siyā saṅyojaniya siyā asaṅyojaniya. Rūpakkhandho saṅyojanavippayutto ; cattāro khandhā siyā saṅyojanasampayuttā siyā saṅyojanavippayuttā. Rūpakkhandho na vattabbo saṅyojanaṅ ceva saṅyojaniyo cāti, saṅyojaniyo ceva no ca saṅyojanaṅ ; tayo khandhā na vattabbā saṅyojanā ceva saṅyojaniya cāti, siyā saṅyojaniya

<sup>1</sup> S<sup>d</sup> : siyā no āsavo siyā no anāsavo.

<sup>2</sup> S<sup>d</sup> and B. : ti only.

ceva no ca saṅyojanā, siyā na vattabbā saṅyojaniyā ceva no ca saṅyojanā ti; saṅkhārakkhandho siyā saṅyojanañ ceva saṅyojaniyo ca, siyā saṅyojaniyo ceva no ca saṅyojanañ, siyā na vattabbo saṅyojanañ ceva saṅyojaniyo cāti pi saṅyojaniyo ceva no ca saṅyojanan ti pi. Rūpakkhandho na vattabbo saṅyojanañ ceva saṅyojanasampayutto cāti pi, saṅyojanasampayutto ceva no ca saṅyojanan ti pi; tayo khandhā na vattabbā saṅyojanā ceva saṅyojanasampayuttā cāti, siyā saṅyojanasampayuttā ceva no ca saṅyojanā, siyā na vattabbā saṅyojanasampayuttā ceva no ca saṅyojanā ti; saṅkhārakkhandho siyā saṅyojanañ ceva saṅyojanasampayutto ca, siyā saṅyojanasampayutto ceva no ca saṅyojanañ, siyā na vattabbo saṅyojanañ ceva saṅyojanasampayutto cāti pi, saṅyojanasampayutto ceva no ca saṅyojanan ti pi. Rūpakkhandho saṅyojanavippayutta-saṅyojaniyo; cattāro khandhā siyā saṅyojanavippayutta-saṅyojaniyā siyā saṅyojanavippayutta-asāṅyojaniyā, siyā na vattabbā saṅyojanavippayutta-saṅyojaniyā ti pi saṅyojanavippayutta-asāṅyojaniyā ti pi.

Cattāro khandhā no ganthā; saṅkhārakkhandho siyā gantho siyā no gantho. Rūpakkhandho ganthaniyo; cattāro khandhā siyā ganthaniyā siyā aganthaniyā. Rūpakkhandho ganthavippayutto; cattāro khandhā siyā ganthasampayuttā siyā ganthavippayuttā. Rūpakkhandho na vattabbo gantho ceva ganthaniyo cāti, ganthaniyo ceva no ca gantho; tayo khandhā na vattabbā ganthā ceva ganthaniyā cāti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā ganthaniyā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo gantho ceva ganthaniyo cāti pi, ganthaniyo ceva no ca gantho ti pi. Rūpakkhandho na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi; tayo khandhā na vattabbā ganthā ceva ganthasampayuttā cāti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi. Rūpakkhandho ganthavippayutta-ganthaniyo; cattāro khandhā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā, siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

Cattāro khandhā no oghā . . . pe . . . no yogā . . . pe . . .

Cattāro khandhā no nīvaraṇā;<sup>1</sup> saṅkhārakkhandho siyā nīvaraṇaṅ siyā no nīvaraṇaṅ. Rūpakkhandho nīvaraṇiyo, cattāro khandhā siyā nīvaraṇiyā siyā anīvaraṇiyā; rūpakkhandho nīvaraṇavippayutto, cattāro khandhā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Rūpakkhandho na vattabbo nīvaraṇañ ceva nīvaraṇiyo cāti, nīvaraṇiyo ceva no ca nīvaraṇaṅ; tayo khandhā na vattabbā nīvaraṇañ ceva nīvaraṇiyā cāti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā nīvaraṇiyā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇañ ceva nīvaraṇiyo ca, siyā nīvaraṇiyo ceva no ca nīvaraṇaṅ, siyā na vattabbo nīvaraṇaṅ ceva nīvaraṇiyo cāti pi nīvaraṇiyo ceva no ca nīvaraṇan ti pi. Rūpakkhandho no vattabbo nīvaraṇañ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi; tayo khandhā no vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇañ ceva nīvaraṇasampayutto ca, siyā nīvaraṇasampayutto ceva no ca nīvaraṇaṅ, siyā na vattabbo nīvaraṇañ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi. Rūpakkhandho nīvaraṇavippayutta-nīvaraṇiyo; cattāro khandhā siyā nīvaraṇavippayutta-nīvaraṇiyā, siyā nīvaraṇavippayutta-anīvaraṇiyā, siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

Cattāro khandhā no parāmāsā; saṅkhārakkhandho siyā parāmāso siyo no parāmāso. Rūpakkhandho parāmattho; cattāro khandhā siyā parāmatthā siyā aparāmatthā. Rūpakkhandho parāmāsavippayutto; tayo khandhā siyā parāmāsasampayuttā siyā parāmāsavippayuttā; saṅkhārakkhandho siyā parāmāsasampayutto siyā parāmāsavippayutto siyā na vattabbo parāmāsasampayutto ti pi parāmāsavippayutto ti pi. Rūpakkhandho na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso; tayo khandhā no vattabbā parāmāsā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāsā, siyā na vattabbā parāmatthā ceva no ca parāmāsā ti; saṅkhārakkhandho siyā parāmāso ceva parāmattho ca, siyā parāmattho ceva no ca parāmāso, siyā na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso ti pi. Rūpakkhandho parāmāsavippayutta-parāmattho; cattāro khandhā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippa-

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to the next paragraph.

yutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Rūpakkhando anārammaṇo; cattāro khandhā sarammaṇā. Cattāro khandhā no citta; viññāṇakkhandho cittaṃ.<sup>1</sup> Tayo khandhā cetasikā; dve khandhā acetasikā. Tayo khandhā cittasampayuttā; rūpakkhando cittavippayutto; viññāṇakkhandho na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi. Tayo khandhā citta-saṃsaṭṭhā; rūpakkhando citta-visaṃsaṭṭho; viññāṇakkhandho na vattabbo cittena saṃsaṭṭho ti pi cittena visaṃsaṭṭho ti pi. Tayo khandhā cittasamuṭṭhānā; viññāṇakkhandho no cittasamuṭṭhāno; rūpakkhando siyā cittasamuṭṭhāno siyā no cittasamuṭṭhāno. Tayo khandhā cittasahabhuno; viññāṇakkhandho no cittasahabhū; rūpakkhando cittasahabhū siyā no cittasahabhū. Tayo khandhā cittānuparivattino; viññāṇakkhandho no cittānuparivatti; rūpakkhando siyā cittānuparivatti siyā no cittānuparivatti. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānā; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānā. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānānuparivattino; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānānuparivattino.

Tayo khandhā bāhirā; viññāṇakkhandho ajjhattiko;<sup>2</sup> rūpakkhando siyā ajjhattiko, siyā bāhiro. Cattāro khandhā no upādā;<sup>3</sup> rūpakkhando siyā upādā siyā no upādā, siyā upādiṇṇo siyā anupādiṇṇo.

Cattāro khandhā no upādānā; sanjkhārakkhandho siyā upādānaṃ siyā no upādānaṃ. Rūpakkhando upādāniyo; cattāro khandhā siyā upādāniyā siyā anupādāniyā. Rūpakkhando upādānavippayutto; cattāro khandhā siyā upādānasampayuttā siyā upādānavippayuttā. Rūpakkhando na vattabbo upādānaṃ ceva upādāniyo cāti, upādāniyo ceva no ca upādānaṃ; tayo khandhā na vattabbā upādānā ceva upādāniyā cāti, siyā upādāniyā ceva no ca upādānā, siyā na vattabbā upādāniyā ceva no ca upādānā ti; sanjkhārakkhandho siyā upādānaṃ ceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādāniyo cāti pi, upādāniyo ceva no ca upādānaṃ ti pi. Rūpakkhando na vattabbo upādānaṃ ceva upādānasam-

<sup>1</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>2</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>3</sup> K: nupādā and nupādānā always.

payutto cāti pi, upādānasampayutto ceva no ca upādānan ti pi; tayo khandhā na vattabbā upādānā ceva upādānasampayuttā cāti, siyā upādānasampayuttā ceva no ca upādānā, siyā na vattabbā upādānasampayuttā ceva no ca upādānā ti; saṅkhārakkhandho siyā upādānaṃ ceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādānasampayutto ti pi, upādānasampayutto ceva no ca upādānan ti pi. Rūpakkhandho upādānavippayutta - upādāniyo; cattāro khandhā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā, siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Cattāro khandhā no kilesā; saṅkhārakkhandho siyā kilesa siyā no kilesa; rūpakkhandho saṅkilesiko; cattāro khandhā siyā saṅkilesikā siyā asaṅkilesikā; rūpakkhandho asaṅkiliṭṭho; cattāro khandhā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā; rūpakkhandho kilesavippayutto; cattāro khandhā siyā kilesasampayuttā siyā kilesavippayuttā. Rūpakkhandho na vattabbo kilesa ceva saṅkilesiko cāti, saṅkilesiko ceva no ca kilesa; tayo khandhā na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesā, siyā na vattabbā saṅkilesikā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva saṅkilesiko ca, siyā saṅkilesiko ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkilesiko cāti pi, saṅkilesiko ceva no ca kilesa ti pi. Rūpakkhandho na vattabbo kilesa ceva saṅkiliṭṭho cāti pi saṅkiliṭṭho ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesā, siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva saṅkiliṭṭho ca, siyā saṅkiliṭṭho ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkiliṭṭho cāti pi, saṅkiliṭṭho ceva no ca kilesa ti pi. Rūpakkhandho na vattabbo kilesa ceva kilesasampayutto cāti pi, kilesasampayutto ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva kilesasampayuttā cāti, siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kilesa, siyā na vattabbo kilesa ceva kilesasampayutto cāti pi kilesasampayutto ceva no ca kilesa ti pi. Rūpakkhandho kilesavippayutta-saṅkilesiko;<sup>1</sup> cattāro khandhā siyā kilesa-

<sup>1</sup> S<sup>d</sup>: kilesasampayutta-saṅkilesiko.



vippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesavippayutta-asāṅkilesikā ti pi.

Rūpakkhando na dassanena pahātabbo ; cattāro khandhā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Rūpakkhando na bhāvanāya pahātabbo ; cattāro khandhā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Rūpakkhando na dassanena pahātabbahetuko ; cattāro khandhā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Rūpakkhando na bhāvanāya pahātabbahetuko ; cattāro khandhā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā. Rūpakkhando avitakko ; cattāro khandhā siyā savitakkā siyā avitakkā. Rūpakkhando avicāro ; cattāro khandhā siyā savicārā siyā avicārā. Rūpakkhando appītiko ; cattāro khandhā siyā sappītikā siyā appītikā. Rūpakkhando na pītisahagato ; cattāro khandhā siyā pītisahagatā siyā na pītisahagatā. Dve khandhā na sukkasahagatā ; tayo khandhā siyā sukkasahagatā siyā na sukkasahagatā. Dve khandhā na upekkāsahagatā ; tayo khandhā siyā upekkāsahagatā siyā na upekkāsahagatā. Rūpakkhando kāmāvacaro ; cattāro khandhā siyā kāmāvacarā siyā na kāmāvacarā. Rūpakkhando na rūpāvacaro ; cattāro khandhā siyā rūpāvacarā siyā na rūpāvacarā. Rūpakkhando na arūpāvacaro ; cattāro khandhā siyā arūpāvacarā siyā na arūpāvacarā. Rūpakkhando pariyaṇṇo ; cattāro khandhā siyā pariyaṇṇā siyā aparīyaṇṇā. Rūpakkhando anīyaṇṇiko ; cattāro khandhā siyā anīyaṇṇikā siyā anīyaṇṇikā. Rūpakkhando aniyato ; cattāro khandhā siyā niyatā siyā aniyatā. Rūpakkhando sa-uttaro ; cattāro khandhā siyā sa-uttarā siyā anuttarā. Rūpakkhando araṇo ; cattāro khandhā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

KHANDHAVIBHAṆṬO PAṬHAMO SAMATTO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> adds *niṭṭhitaṇ*.

<sup>2</sup> K. and B. omit *paṭhamo*. B. and S<sup>d</sup> omit *samatto*, B. substituting *niṭṭhito*.

## II

## ĀYATANAVIRHAṆḂO

DVĀDASĀYATANĀNI : cakkhāyatanaṇ) rūpāyatanaṇ) sotāyatanaṇ) saddāyatanaṇ) ghānāyatanaṇ) gandhāyatanaṇ) jivhāyatanaṇ) rasāyatanaṇ) kāyāyatanaṇ) phoṭṭhabbāyatanaṇ) manāyatanaṇ) dhammāyatanaṇ).

Cakkhuṇ) aniccaṇ) dukkhaṇ) anattā vipariṇāmadhammaṇ) ; rūpā aniccā dukkhā anattā vipariṇāmadhammā ; sotaṇ) aniccaṇ) dukkhaṇ) anattā vipariṇāmadhammaṇ) ; saddā aniccā dukkhā anattā vipariṇāmadhammā ; ghānaṇ) aniccaṇ) dukkhaṇ) anattā vipariṇāmadhammaṇ) ; gandhā aniccā dukkhā anattā vipariṇāmadhammā ; jivhā aniccā dukkhā anattā vipariṇāmadhammā ; rasā aniccā dukkhā anattā vipariṇāmadhammā ; kāyo aniceo dukkho anattā vipariṇāmadhammo ; phoṭṭhabbā aniccā dukkhā anattā vipariṇāmadhammā ; maṇo aniceo dukkho anattā vipariṇāmadhammo ; dhammā aniccā dukkhā anattā vipariṇāmadhammā.

SUTTANTABHĀJANĪYAṆ).<sup>1</sup>

Dvādasāyatanaṇi :

cakkhāyatanaṇ)	rūpāyatanaṇ)
sotāyatanaṇ)	saddāyatanaṇ)
ghānāyatanaṇ)	gandhāyatanaṇ)
jivhāyatanaṇ)	rasāyatanaṇ)
kāyāyatanaṇ)	phoṭṭhabbāyatanaṇ)
manāyatanaṇ)	dhammāyatanaṇ).

Tattha katamaṇ) cakkhāyatanaṇ) ?

Yaṇ) cakkhuṇ) catunnaṇ) mahābhūtānaṇ) upādāya pasādo<sup>2</sup> attabhāvo pariyāpanno anidassano sappatiḡho : — yena

<sup>1</sup> So K. also.

<sup>2</sup> K. elides the rest of this paragraph. See Dh. S. § 597.

cakkhunā anidassanena sappatighena rūpaṃ sanidassanaṃ sappatighaṃ passi vā passati vā passissati vā passe vā—cakkhuṃ p'etaṃ, cakkhāyatanāṃ p'etaṃ, cakkhudhātu p'esā, cakkhundriyaṃ p'etaṃ, loko p'eso, dvārā p'esā, samuddo p'eso, paṇḍaraṃ p'etaṃ, khettaṃ p'etaṃ, vatthuṃ p'etaṃ, nettaṃ p'etaṃ, nayaṇaṃ p'etaṃ, orimaṃ tīraṃ p'etaṃ, suñño gāmo p'eso : idaṃ vuccati cakkhāyatanāṃ.

Tattha katamaṃ sotāyatanāṃ<sup>1</sup> . . . ghāṇāyatanāṃ . . . jivhāyatanāṃ . . . kāyāyatanāṃ ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p'eso : idaṃ vuccati kāyāyatanāṃ.

Tattha katamaṃ manāyatanāṃ ?

Ekavidhena manāyatanāṃ : phassasampayutto. Duvidhena manāyatanāṃ : atthi sahetukaṃ, atthi ahetukaṃ. Tividhena manāyatanāṃ : atthi kusalaṃ, atthi akusalaṃ, atthi avyākataṃ.<sup>3</sup> Catubbidhena manāyatanāṃ : atthi kāmāvacaraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi apariyāpannaṃ. Pañcavidhena manāyatanāṃ : atthi sukhindriyasampayuttaṃ, atthi dukkhindriyasampayuttaṃ, atthi somanassindriyasampayuttaṃ, atthi domanassindriyasampayuttaṃ, atthi upekhindriyasampayuttaṃ. Chabbidhena manāyatanāṃ : cakkhaviññāṇaṃ . . . pe . . . manoviññāṇaṃ. Sattavidhena manāyatanāṃ : cakkhaviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ manodhātu manoviññāṇadhātu. Atthavidhena manāyatanāṃ : cakkhaviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Navavidhena manāyatanāṃ : cakkhaviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ, *etc.* Dasavidhena manāyatanāṃ : cakkhaviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena manāyatanāṃ.<sup>4</sup>

<sup>1</sup> See Dh. S. §§ 601, 605, 609 for full answers. S<sup>d</sup> and B. give them in full. K. as above.

<sup>2</sup> See Dh. S. § 613.

<sup>3</sup> K. has here . . . pe . . . Evaṃ dasavidhena manāyatanāṃ.

<sup>4</sup> B. continues: Ekavidhena manāyatanāṃ : phassasampayuttaṃ. Duvidhena and Tividhena, as on p. 54 § 2 . . . pe . . . Evaṃ bahavidhena manāyatanāṃ. Idaṃ vuccati manāyatanāṃ.

Tattha katamaṃ rūpāyatanay?

Yaṃ rūpaṃ catunnaṃ mahābhūtanay upādāya vaṇṇa-nibhā . . . pe<sup>1</sup> . . . rūpadhātu p'esā : idaṃ vuccati rūpāyatanay.

Tattha katamaṃ saddāyatanay . . . gandhāyatanay . . . rasāyatanay . . . phoṭṭhabbāyatanay?<sup>2</sup>

Paṭhavīdhātu<sup>3</sup> . . . pe . . . phoṭṭhabbadhātu p'esā : idaṃ vuccati phoṭṭhabbāyatanay.

Tattha katamaṃ dhammāyatanay?

Vedanākkhandho saññākkhandho saṅkhārakkhandho, yaṅ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanay pariyāpannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho : phassasampayutto.<sup>4</sup> Duvidhena vedanākkhandho : atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . . Evaṃ dasavidhena vedanākkhandho . . . pe . . . . Evaṃ bahuvīdhena vedanākkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho : phassasampayutto . . . pe<sup>5</sup> . . . . Evaṃ bahuvīdhena saññākkhandho. Ayaṃ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho : cittasampayutto . . . pe.<sup>6</sup> . . . . Duvidhena saṅkhārakkhandho : atthi sahetu, atthi na hetu. Tividhena saṅkhārakkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . . Evaṃ dasavidhena saṅkhārakkhandho . . . pe . . . . Evaṃ bahuvīdhena saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ?

Itthindriyaṃ . . . pe . . . . kabaliṅkāro āhāro :<sup>7</sup> idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ.

Tattha katamā asaṅkhatā<sup>8</sup> dhātu?

<sup>1</sup> So K. S<sup>d</sup> and B. give each reply in full, as in Dh. S. §§ 617, 621, 625, 629.

<sup>2</sup> See Dh. S. § 648.

<sup>3</sup> B: pathavī°.

<sup>4</sup> K. begins its pe here.

<sup>5</sup> K. omits to Evaṃ bahuvīdhena. . . .

<sup>6</sup> S<sup>d</sup> elides as in the preceding reply.

<sup>7</sup> Cf. Dh. S. §§ 660 with 596.

<sup>8</sup> B: asaṅkhatā ca dhātu.

Rāgakkhayo dosakkhayo mohakkhayo : ayaṇ vuccati asaṅkhatā<sup>1</sup> dhātu.

Idaṇ vuccati dhammāyatanāṇ.

ABHIDHAMMABHĀJANIYAṆ.<sup>2</sup>

Dvādasāyatanāni ; cakkhāyatanāṇ rūpāyatanāṇ . . . pe . . . manāyatanāṇ dhammāyatanāṇ. Dvādasannaṇ āyatanānaṇ kati kusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Dasāyatanā avyākata ; dvāyatanā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi ; manāyatanāṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ ; dhammāyatanāṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasāyatanā neva vipāka-na-vipākadhammadhammā ;<sup>1</sup> dvāyatanā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañcāyatanā upādiṇṇupādāniyā ; saddāyatanāṇ anupādiṇṇupādāniyaṇ ;<sup>3</sup> cattārāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇā-anupādāniyā ;<sup>4</sup> dvāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇā-anupādāniyā.

Dasāyatanā asaṅkiliṭṭha-saṅkilesikā ; dvāyatanā siyā saṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā saṅkiliṭṭha-saṅkilesikā.

Dasāyatanā avitakka-avicārā ; manāyatanāṇ siyā savitakka-savicāraṇ siyā avitakka-vicāramattaṇ siyā avitakka-avicāraṇ ; dhammāyatanāṇ siyā savitakka-savicāraṇ siyā avitakka-vicāramattaṇ siyā avitakka-avicāraṇ siyā na vattabbaṇ savitakka-savicāran ti pi avitakka-vicāramattan ti pi avitakka-avicāran ti pi.

Dasāyatanā na vattabbā pītisahagatā ti pi sukhāsahagatā ti pi upekkhāsahagatā ti pi ; dvāyatanā siyā pītisahagatā

<sup>1</sup> B : asaṅkhatā ca dhātu.

<sup>2</sup> So K. also.

<sup>3</sup> See Dh. S. §§ 654, 656.

<sup>4</sup> K : anupādiṇṇā-anupādāniyā.

siyā sukhāsahagatā siyā upekhāsahagatā, siyā na vattabbā pītisahagatā ti pi sukhāsahagatā ti pi upekhāsahagatā ti pi.

Dasāyatanā neva dassanena na bhāvanāya pahātabbā; dvāyatanā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Dasāyatanā neva dassanena na bhāvanāya pahātabbahetukā; dvāyatanā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasāyatanā neva ācayagāmino<sup>1</sup> na apacayagāmino; dvāyatanā siyā ācayagāmino siyā apacayagāmino<sup>2</sup> siyā neva ācayagāmino na apacayagāmino.

Dasāyatanā neva sekhā nāsekhā; dvāyatanā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Dasāyatanā parittā; dvāyatanā siyā parittā siyā mahagatā siyā appamaṇā.

Dasāyatanā anārammaṇā; dvāyatanā siyā parittārammaṇā siyā mahagatārammaṇā siyā appamaṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahagatārammaṇā ti pi appamaṇārammaṇā ti pi.

Dasāyatanā majjhimā; dvāyatanā siyā hīnā siyā majjhimā siyā paṇitā.

Dasāyatanā aniyatā; dvāyatanā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Dasāyatanā anārammaṇā; dvāyatanā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Pañcāyatanā siyā uppannā siyā uppādino, na vattabbā anuppannā ti; saddāyatanāṃ siyā uppannaṃ siyā anuppannaṃ, na vattabbāṃ uppāditi; pañcāyatanā siyā uppannā siyā anuppannā siyā uppādino; dhammāyatanāṃ siyā uppannaṃ siyā anuppannaṃ siyā uppādi siyā na vattabbāṃ uppannaṃ ti pi anuppannaṃ ti pi uppāditi pi.

Ekādasāyatanā siyā atitā siyā anāgatā siyā paccuppannā; dhammāyatanāṃ siyā atitaṃ siyā anāgataṃ siyā paccuppannaṃ siyā na vattabbāṃ atitaṃ ti pi anāgataṃ ti pi paccuppannaṃ ti pi.

Dasāyatanā anārammaṇā; dvāyatanā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na

<sup>1</sup> S<sup>d</sup> and B : nevācaya°.

<sup>2</sup> S<sup>d</sup> omits the second alternative.

vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasāyatanaṃ anārammaṇā; dvāyatanaṃ siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpāyatanaṃ sanidassana-sappaṭighaṃ; navāyatanaṃ anidassana-sappaṭighā; dvāyatanaṃ anidassana-sappaṭighā.

Ekādasāyatanaṃ na hetū; dhammāyatanaṃ siyā hetu siyā na hetu.

Dasāyatanaṃ ahetukā; dvāyatanaṃ siyā sahetukā siyā ahetukā. Dasāyatanaṃ hetuvippayuttā; dvāyatanaṃ siyā hetusampayuttā siyā hetuvippayuttā. Dasāyatanaṃ na vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā ceva na ca hetū ti pi;<sup>2</sup> manāyatanaṃ na vattabbāṃ hetū ceva sahetukaṃ cāti, siyā sahetukaṃ ceva na ca hetu, siyā na vattabbāṃ sahetukaṃ ceva na ca hetūti;<sup>3</sup> dhammāyatanaṃ siyā hetu ceva sahetukaṃ ca, siyā sahetukaṃ ceva na ca hetu, siyā na vattabbāṃ hetu ceva sahetukaṃ cāti pi sahetukaṃ ceva na ca hetūti pi. Dasāyatanaṃ na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi; manāyatanaṃ na vattabbāṃ hetu ceva hetusampayuttaṃ cāti, siyā hetusampayuttaṃ ceva na ca hetu, siyā na vattabbāṃ hetusampayuttaṃ ceva na ca hetūti; dhammāyatanaṃ siyā hetu ceva hetusampayuttaṃ ca siyā hetusampayuttaṃ ceva na ca hetu siyā na vattabbāṃ hetu ceva hetusampayuttaṃ cāti pi hetusampayuttaṃ ceva na ca hetūti pi. Dasāyatanaṃ na hetū ahetukā; manāyatanaṃ siyā na hetu sahetukaṃ siyā na hetu ahetukaṃ; dhammāyatanaṃ siyā na hetu sahetukaṃ siyā na hetu ahetukaṃ siyā na vattabbāṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.

Ekādasāyatanaṃ sappaccayaṃ; dhammāyatanaṃ siyā sappaccayaṃ siyā appaccayaṃ.

Ekādasāyatanaṃ saṅkhatā; dhammāyatanaṃ siyā saṅkhatāṃ siyā asaṅkhatāṃ.

Ekādasāyatanaṃ anidassanaṃ: rūpāyatanaṃ sanidassanaṃ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> and B. always read ti pi without ca.

<sup>2</sup> S<sup>d</sup> omits ti pi.

<sup>3</sup> S<sup>d</sup>: ti pi.

<sup>4</sup> S<sup>d</sup>: Rūpāyatanaṃ anidassanaṃ: ekādasā āyatana (sic) anidassanaṃ (sic). B. inverts order of the sentences.

Dasāyatanā sappatighā; dvāyatanā appatighā.

Dasāyatanā rūpā; manāyatanāṃ arūpaṃ; dhammāyatanāṃ siyā rūpaṃ siyā arūpaṃ.

Dasāyatanā lokiya; dvāyatanā siyā lokiya siyā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanā no āsavā; dhammāyatanāṃ siyā āsavo siyā no āsavo. Dasāyatanā sāsavā; dvāyatanā siyā sāsavā siyā anāsavā. Dasāyatanā āsavavippayuttā; dvāyatanā siyā āsavasampayuttā siyā āsavavippayuttā. Dasāyatanā na vattabbā āsavā ceva sāsavā cāti,<sup>1</sup> sāsavā ceva no ca āsavā; manāyatanāṃ na vattabbāṃ āsavo ceva sāsavañ cāti, siyā sāsavañ ceva no ca āsavo, siyā na vattabbāṃ sāsavañ ceva no ca āsavo ti; dhammāyatanāṃ siyā āsavo ceva sāsavañ ca, siyā sāsavañ ceva no ca āsavo, siyā na vattabbāṃ āsavo ceva sāsavañ cāti pi sāsavañ ceva no ca āsavo ti pi. Dasāyatanā na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; manāyatanāṃ na vattabbāṃ āsavo ceva āsavasampayuttañ cāti, siyā āsavasampayuttañ ceva no ca āsavo, siyā na vattabbāṃ āsavasampayuttañ ceva no ca āsavo ti; dhammāyatanāṃ siyā āsavo ceva āsavasampayuttañ ca, siyā āsavasampayuttañ ceva no ca āsavo siyā na vattabbāṃ āsavo ceva āsavasampayuttañ cāti pi, āsavasampayuttañ ceva no ca āsavo ti pi. Dasāyatanā āsavavippayutta-sāsavā; dvāyatanā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Ekādasāyatanā no sañjjojanā; dhammāyatanāṃ siyā sañjjojanāṃ siyā no sañjjojanāṃ. Dasāyatanā sañjjojanīyā; dvāyatanā siyā sañjjojanīyā siyā asañjjojanīyā. Dasāyatanā sañjjojanavippayuttā; dvāyatanā siyā sañjjojanasampayuttā siyā sañjjojanavippayuttā. Dasāyatanā na vattabbā sañjjojanā ceva sañjjojanīyā cāti, sañjjojanīyā ceva no ca sañjjojanā; manāyatanāṃ na vattabbāṃ sañjjojanāñ ceva sañjjojanīyaṃ cāti, siyā sañjjojanīyañ ceva no ca sañjjojanāṃ, siyā na vattabbāṃ sañjjojanīyañ ceva no ca sañjjojanāṃ ti; dhammāyatanāṃ siyā sañjjojanāñ ceva sañjjojanīyañ ca, siyā sañjjojanīyañ ceva no ca sañjjojanāṃ, siyā na vattabbāṃ sañjjojanāñ ceva sañjjojanīyañ cāti pi sañjjojanīyañ ceva no ca sañjjojanāṃ ti pi. Dasāyatanā na vattabbā sañjjojanā ceva sañjjojanasampayuttā cāti pi sañjjojanasampayuttā ceva no ca sañjjojanā ti pi; manā-

<sup>1</sup> S<sup>d</sup> and B. omit ca in such passages.



yatanāṃ na vattabbāṃ saṃyojanaṃ ceva saṃyojanasampayuttaṃ cāti, siyā saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojanasampayuttaṃ ceva no ca saṃyojanan ti; dhammāyatanāṃ siyā saṃyojanaṃ ceva saṃyojanasampayuttaṃ ca, siyā saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojanaṃ ceva saṃyojanasampayuttaṃ cāti pi, saṃyojanasampayuttaṃ ceva no ca saṃyojanan ti pi. Dasāyatanā saṃyojanavippayutta-saṃyojaniyā; dvāyatanā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi, saṃyojanavippayutta-asāyojaniyā ti pi.

Ekādasāyatanā no ganthā; dhammāyatanāṃ siyā gantho siyā no gantho. Dasāyatanā ganthaniyā; dvāyatanā siyā ganthaniyā siyā aganthaniyā. Dasāyatanā ganthavippayuttā; dvāyatanā siyā ganthasampayuttā siyā ganthavippayuttā. Dasāyatanā na vattabbā ganthā ceva ganthaniyā cāti, ganthaniyā ceva no ca ganthā; manāyatanāṃ na vattabbāṃ gantho ceva ganthaniyāṃ cāti, siyā ganthaniyāṃ ceva no ca gantho, siyā na vattabbāṃ ganthaniyāṃ ceva no ca gantho ti; dhammāyatanāṃ siyā gantho ceva ganthaniyāṃ ca, siyā ganthaniyāṃ ceva no ca gantho, siyā na vattabbāṃ gantho ceva ganthaniyāṃ cāti pi, ganthaniyāṃ ceva no ca gantho ti pi. Dasāyatanā na vattabbā ganthā ceva ganthasampayuttā cāti pi, ganthasampayuttā ceva no ca ganthā ti pi; manāyatanāṃ na vattabbāṃ gantho ceva ganthasampayuttaṃ cāti<sup>1</sup> siyā ganthasampayuttaṃ ceva no ca gantho, siyā na vattabbāṃ ganthasampayuttaṃ ceva no ca gantho ti;<sup>2</sup> dhammāyatanāṃ siyā gantho ceva ganthasampayuttaṃ ca, siyā ganthasampayuttaṃ ceva no ca gantho, siyā na vattabbāṃ gantho ceva ganthasampayuttaṃ cāti pi, ganthasampayuttaṃ ceva no ca gantho ti pi. Dasāyatanā ganthavippayutta-ganthaniyā; dvāyatanā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi, ganthavippayutta-aganthaniyā ti pi.

Ekādasāyatanā no oghā . . . pe . . . no yogā . . . pe<sup>3</sup> . . . no nīvaraṇā: dhammāyatanāṃ siyā nīvaraṇāṃ siyā no nīvaraṇāṃ<sup>4</sup> Dasāyatanā nīvaraṇiyā; dvāyatanā

<sup>1</sup> S<sup>d</sup>: ti pi.

<sup>2</sup> S<sup>d</sup>: ti pi.

<sup>3</sup> K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> omits this final phrase.

siyā nīvarañiyā siyā anīvarañiyā. Dasāyatanā nīvarañavippayuttā ; dvāyatanā siyā nīvarañasampayuttā siyā nīvarañavippayuttā. Dasāyatanā na vattabbā nīvarañā ceva nīvarañiyā cāti, nīvarañiyā ceva no ca nīvarañā ; manāyatanāṃ na vattabbāṃ nīvarañāṃ ceva nīvarañiyaṃ cāti, siyā nīvarañiyaṃ ceva no ca nīvarañāṃ, siyā na vattabbāṃ nīvarañiyaṃ ceva no ca nīvarañan ti ; dhammāyatanāṃ siyā nīvarañāṃ ceva nīvarañiyaṃ ca siyā nīvarañiyaṃ ceva no ca nīvarañāṃ, siyā na vattabbāṃ nīvarañāṃ ceva nīvarañiyaṃ cāti pi nīvarañiyaṃ ceva no ca nīvarañan ti pi. Dasāyatanā na vattabbā nīvarañā ceva nīvarañasampayuttā cāti pi, nīvarañasampayuttā ceva no ca nīvarañā ti pi ; manāyatanāṃ na vattabbāṃ nīvarañāṃ ceva nīvarañasampayuttaṃ cāti, siyā nīvarañasampayuttaṃ ceva no ca nīvarañāṃ, siyā na vattabbāṃ nīvarañasampayuttaṃ ceva no ca nīvarañan ti ; dhammāyatanāṃ siyā nīvarañāṃ ceva nīvarañasampayuttaṃ ca, siyā nīvarañasampayuttaṃ ceva no ca nīvarañāṃ, siyā na vattabbāṃ nīvarañāṃ ceva nīvarañasampayuttaṃ cāti pi nīvarañasampayuttaṃ ceva no ca nīvarañan ti pi. Dasāyatanā nīvarañavippayutta-nīvarañiyā ; dvāyatanā siyā nīvarañavippayutta-nīvarañiyā siyā nīvarañavippayutta-anīvarañiyā siyā na vattabbā nīvarañavippayutta-nīvarañiyā ti pi nīvarañavippayutta-anīvarañiyā ti pi.

Ekādasāyatanā no parāmāsā ; dhammāyatanāṃ siyā parāmāso siyā no parāmāso. Dasāyatanā parāmatṭhā ; dvāyatanā siyā parāmatṭhā siyā aparāmatṭhā. Dasāyatanā parāmāsavippayuttā ; manāyatanāṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ ; dhammāyatanāṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā na vattabbāṃ parāmāsasampayuttan ti pi parāmāsavippayuttan ti pi. Dasāyatanā na vattabbā parāmāsā ceva parāmatṭhā cāti, parāmatṭhā ceva no ca parāmāsā ; manāyatanāṃ na vattabbāṃ parāmāso ceva parāmatṭhāṃ cāti, siyā parāmatṭhāṃ ceva no ca parāmāso, siyā na vattabbāṃ parāmatṭhāṃ ceva no ca parāmāso ti ; dhammāyatanāṃ siyā parāmāso ceva parāmatṭhāṃ ca,<sup>1</sup> siyā parāmatṭhāṃ ceva no ca parāmāso, siyā na vattabbāṃ parāmāso ceva parāmatṭhāṃ cāti pi, parāmatṭhāṃ ceva no ca parāmāso ti pi. Dasāyatanā parāmāsavippayutta-parāmatṭhā ; dvāyatanā siyā parāmāsavippayutta-parāmatṭhā siyā parāmāsavippayutta-aparāmatṭhā siyā na vattabbā parāmāsa-

<sup>1</sup> Sd : aparāmatṭhāṃ.

vippayutta-parāmatṭhā ti pi parāmāsavippayutta-aparāmatṭhā ti pi.

Dasāyatanā anārammaṇā; manāyatanāṃ sārammaṇāṃ; dhammāyatanāṃ siyā sārammaṇāṃ siyā anārammaṇāṃ.

Manāyatanāṃ cittaṃ; ekādasāyatanā no citta. Ekādasāyatanā acetasikā; dhammāyatanāṃ siyā cetasikaṃ siyā acetasikaṃ. Dasāyatanā cittavippayuttā; dhammāyatanāṃ siyā cittasampayuttaṃ siyā cittavippayuttaṃ; manāyatanāṃ na vattabbaṃ cittaena sampayuttan ti pi cittaena vippayuttan ti pi. Dasāyatanā cittavisaṃsaṭṭhā; dhammāyatanāṃ siyā cittaṃsaṃsaṭṭhaṃ siyā cittavisaṃsaṭṭhaṃ; manāyatanāṃ na vattabbaṃ cittaena saṃsaṭṭhan ti pi cittaena visaṃsaṭṭhan ti pi. Chāyatanā no cittaṃsamutṭhānā; chāyatanā siyā cittaṃsamutṭhānā siyā no cittaṃsamutṭhānā. Ekādasāyatanā no cittaṃsahabhuno; dhammāyatanāṃ siyā cittaṃsahabhu siyā no cittaṃsahabhu. Ekādasāyatanā no cittaṃnuparivattino; dhammāyatanāṃ siyā cittaṃnuparivatti siyā no cittaṃnuparivatti. Ekādasāyatanā no cittaṃsaṃsaṭṭha-samutṭhānā; dhammāyatanāṃ siyā cittaṃsaṃsaṭṭha-samutṭhānāṃ siyā no cittaṃsaṃsaṭṭha-samutṭhānāṃ. Ekādasāyatanā no cittaṃsaṃsaṭṭha-samutṭhānā-sahabhuno; dhammāyatanāṃ siyā cittaṃsaṃsaṭṭha-samutṭhānā-sahabhu siyā no cittaṃsaṃsaṭṭha-samutṭhānā-sahabhu. Ekādasāyatanā no cittaṃsaṃsaṭṭha-samutṭhānānuparivattino; dhammāyatanāṃ siyā cittaṃsaṃsaṭṭha-samutṭhānānuparivatti siyā no cittaṃsaṃsaṭṭha-samutṭhānānuparivatti.

Chāyatanā ajjhattikā; chāyatanā bāhirā. Navāyatanā upādā; dvāyatanā no upādā;<sup>1</sup> dhammāyatanāṃ siyā upādā siyā no upādā. Pañcāyatanā upādinna; saddāyatanāṃ anupādinnaṃ; chāyatanā siyā upādinna siyā anupādinna.

Ekādasāyatanā no upādānā;<sup>2</sup> dhammāyatanāṃ siyā upādānaṃ siyā no upādānaṃ. Dasāyatanā upādāniyā; dvāyatanā siyā upādāniyā siyā anupādāniyā. Dasāyatanā upādānavippayuttā, dvāyatanā siyā upādānasampayuttā siyā upādānavippayuttā. Dasāyatanā na vattabbā upādānā ceva upādāniyā cāti, upādāniyā ceva no ca upādānā; manāyatanāṃ na vattabbaṃ upādānaṃ ceva upādāniyaṃ cāti, siyā upādāniyaṃ ceva no ca upādānaṃ siyā na vattabbaṃ upādāniyaṃ ceva no ca upādānaṃ ti; dhammāyatanāṃ siyā upādānaṃ ceva upādāniyaṃ ca, siyā upādāniyaṃ ceva no ca upādānaṃ, siyā na vattabbaṃ upādānaṃ

<sup>1</sup> K: 'nupādā.

<sup>2</sup> K: 'nupādānā *always*.

ceva upādāniyañ cāti pi upādāniyañ ceva no ca upādānan ti pi. Dasāyatanā na vattabbā upādānā ceva upādāna-sampayuttā cāti pi, upādānasampayuttā ceva no ca upādānā ti pi, manāyatanaj na vattabbaj upādānañ ceva upādānasampayuttañ cāti, siyā upādāna-sampayuttañ ceva no ca upādānaj, siyā no vattabbaj upādānasampayuttañ ceva no ca upādānan ti; dhammāyatanaj siyā upādānañ ceva upādānasampayuttañ ca, siyā upādānasampayuttañ ceva no ca upādānaj, siyā na vattabbaj upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānan ti pi. Dasāyatanā upādānavippayutta-upādāniyā; dvāyatanā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-anupādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Ekādasāyatanā no kilesā; dhammāyatanaj siyā kilesa siyā no kilesa. Dasāyatanā saṅkilesikā; dvāyatanā siyā saṅkilesikā siyā asaṅkilesikā. Dasāyatanā asaṅkiliṭṭhā; dvāyatanā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Dasāyatanā kilesavippayuttā; dvāyatanā siyā kilesasampayuttā siyā kilesavippayuttā. Dasāyatanā na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā; manāyatanaj na vattabbaj kilesa ceva saṅkilesikañ cāti, siyā saṅkilesikañ ceva no ca kilesa, siyā na vattabbaj saṅkilesikañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva saṅkilesikañ ca, siyā saṅkilesikaj ceva no ca kilesa, siyā na vattabbaj kilesa ceva saṅkilesikañ cāti pi, saṅkilesikaj ceva no ca kilesa ti pi. Dasāyatanā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; manāyatanaj na vattabbaj kilesa ceva saṅkiliṭṭhañ cāti, siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbaj saṅkiliṭṭhañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva saṅkiliṭṭhañ ca, siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbaj kilesa ceva saṅkiliṭṭhaj cāti pi, saṅkiliṭṭhañ ceva no ca kilesa ti pi. Dasāyatanā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; manāyatanaj na vattabbaj kilesa ceva kilesasampayuttañ cāti, siyā kilesasampayuttañ ceva no ca kilesa, siyā na vattabbaj kilesasampayuttañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva kilesasampayuttañ ca, siyā kilesasampayuttañ ceva no ca kilesa, siyā na vattabbaj kilesa ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kilesa ti pi. Dasāyatanā kilesavippayutta-saṅkilesikā; dvāyatanā siyā kilesavippayutta-saṅkilesikā siyā

kilesavippayutta-asañkilesikā siyā na vattabbā kilesavippayutta - sañkilesikā ti pi kilesavippayutta - asaṅkilesikā ti pi.

Dasāyatanā dassanena pahātabbā; dvāyatanā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dasāyatanā na bhāvanāya pahātabbā; dvāyatanā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā.

Dasāyatanā na dassanena pahātabbahetukā; dvāyatanā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dasāyatanā na bhāvanāya pahātabbahetukā; dvāyatanā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Dasāyatanā avitakkā; dvāyatanā siyā savitakkā siyā avitakkā. Dasāyatanā avicārā; dvāyatanā siyā savicārā siyā avicārā.

Dasāyatanā appitīkā; dvāyatanā siyā sappitīkā siyā appitīkā. Dasāyatanā na pītisahagatā; dvāyatanā siyā pītisahagatā siyā na pītisahagatā. Dasāyatanā na sukhasahagatā; dvāyatanā siyā sukhasahagatā siyā na sukhasahagatā. Dasāyatanā na upekhāsahagatā; dvāyatanā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasāyatanā kāmāvacarā; dvāyatanā siyā kāmāvacarā siyā na kāmāvacarā. Dasāyatanā na rūpāvacarā; dvāyatanā siyā rūpāvacarā siyā na rūpāvacarā. Dasāyatanā na arūpāvacarā; dvāyatanā siyā arūpāvacarā siyā na arūpāvacarā. Dasāyatanā pariyāpannā; dvāyatanā siyā pariyāpannā siyā apariyāpannā.

Dasāyatanā aniyānikā; dvāyatanā siyā niyyānikā siyā aniyānikā. Dasāyatanā aniyatā; dvāyatanā siyā niyatā siyā aniyatā.

Dasāyatanā sa-uttarā; dvāyatanā siyā sa-uttarā siyā anuttarā.

Dasāyatanā araṇā; dvāyatanā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṅ.

ĀYATANAVIBHAṅGO SAMATTO DUTIYO.<sup>1</sup>

<sup>1</sup> B. and S<sup>d</sup> substitute niṭṭhito for samatto. Only S<sup>d</sup> adds dutiyo.

## III

## DHĀTUVIBHAṄGO

CHA dhātuyo : paṭhavīdhātu,<sup>1</sup> āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññānadhātu.

Tattha katamā paṭhavīdhātu ?

Paṭhavīdhātu dvayaṅ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā paṭhavīdhātu ?<sup>1</sup>

Yaṅ ajjhattaṅ paccattaṅ kakkhaḷaṅ kharigataṅ kakkhaḷattaṅ kakkhaḷabhāvo ajjhattaṅ upādinnaṅ, seyyathīdaṅ :<sup>2</sup> kesā lomā nakhā dantā taco maṅsaṅ nahāru<sup>3</sup> atthi atthimiñjaṅ<sup>4</sup> vakkaṅ hadayaṅ yakanaṅ kilomakaṅ pihakaṅ papphāsaṅ antaṅ antagaṇaṅ udariyaṅ karisaṅ, yaṅ vā pan' aññam pi atthi ajjhattaṅ paccattaṅ kakkhaḷaṅ kharigataṅ kakkhaḷattaṅ kakkhaḷabhāvo ajjhattaṅ upādinnaṅ : ayaṅ vuccati ajjhattikā paṭhavīdhātu.

Tatha katamā bāhirā paṭhavīdhātu ?

Yaṅ bāhiraṅ kakkhaḷaṅ kharigataṅ kakkhaḷattaṅ kakkhaḷabhāvo bahiddhā anupādinnaṅ, seyyathīdaṅ : ayo lohaṅ tipu sīsaṅ sajjhu<sup>5</sup> muttā maṇi veḷuriyo saṅkho silā pavāḷaṅ rajataṅ jātarūpaṅ lohitaṅko<sup>6</sup> masāragallaṅ tiṅgaṅ kaṭṭhaṅ sakkharā kathalā<sup>6</sup> bhūmi pāsāno<sup>7</sup> pabbato ; yaṅ vā pan' aññam pi atthi bāhiraṅ kakkhaḷaṅ kharigataṅ kakkhaḷattaṅ kakkhaḷabhāvo bahiddhā anupādinnaṅ : ayaṅ vuccati bāhirā paṭhavīdhātu.

Yā ca ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu, tad-ekajjhaṅ abhisanyūhitvā abhisankhipitvā : ayaṅ vuccati paṭhavīdhātu.

<sup>1</sup> B : paṭhavī° *always*.

<sup>2</sup> K. *punctuates thus* : upādinnaṅ : seyyathīdaṅ ? *So below.*

<sup>3</sup> K and B : nhāru.

<sup>4</sup> *So S<sup>d</sup>*. K and B : atthimiñjaṅ.

<sup>5</sup> B and S<sup>d</sup> : sajjhaṅ.

<sup>6</sup> K and B : lohitaṅgo.

<sup>7</sup> S<sup>d</sup> and B : sakkharaṅ, kathalaṅ.

<sup>8</sup> S<sup>d</sup> : pāsāno.

Tattha katamā āpodhātu ?

Āpodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā āpodhātu ?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ<sup>1</sup> bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ : pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo singhānikā lasikā muttaṃ, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā āpodhātu.

Tattha katamā bāhirā āpodhātu ?

Yaṃ bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ, seyyathidaṃ : mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso khīraṃ dadhi sappi navanitaṃ telaṃ madhu phāṇitaṃ bhummaṇi vā udakāṇi antalikkhāṇi vā, yaṃ vā pan' aññam pi atthi bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā āpodhātu.

Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tad-ekajjhaṃ abhisañyūhitvā abhisañkhipitvā : ayaṃ vuccati āpodhātu.

Tattha kāmā tejjodhātu ?

Tejjodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā tejjodhātu ? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ : yena ca santappati yena ca jirate<sup>2</sup> yena ca paridayhati<sup>3</sup> yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā tejjodhātu.

Tattha katamā bāhirā tejjodhātu ?

Yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ, seyyathidaṃ : kaṭṭhaggi sakalikaggi tiṇaggi gomayaggi thusaggi saṅkāraggi indaggi aggisantāpo suriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo<sup>4</sup> dhaññasannicayasantāpo bhasmāsannicayasantāpo, yaṃ vā pan' aññam pi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā tejjodhātu.

<sup>1</sup> S<sup>d</sup> : sineho sinehagataṃ.   <sup>2</sup> S<sup>d</sup> : jiriyati.   B : jirayati.

<sup>3</sup> S<sup>d</sup> : ḍayhati.   K : paridayhati.

<sup>4</sup> S<sup>d</sup> : tinā<sup>o</sup>.

Yā ca ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tad-ekajjhaṅ abhisanyūhitvā abhisañkhipitvā : ayaṅ vuccati tejodhātu.

Tattha katamā vāyodhātu ?

Vāyodhātu dvayaṅ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā vāyodhātu ?

Yaṅ ajjhattaṅ paccattaṅ vāyo vāyogataṅ thambhitattaṅ rūpassa ajjhattaṅ<sup>1</sup> upādinnaṅ, seyyathidaṅ : uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā aṅgamāṅgānusārino vātā satthakavātā khurakavātā<sup>2</sup> uppalakavātā assāso passāso,<sup>3</sup> yaṅ vā pan' aññam pi atthi ajjhattaṅ paccattaṅ vāyo vāyogataṅ thambhitattaṅ rūpassa ajjhattaṅ upādinnaṅ : ayaṅ vuccati ajjhattikā vāyodhātu.

Tattha katamā bāhirā vāyodhātu ?

Yaṅ bāhiraṅ vāyo vāyogataṅ thambhitattaṅ rūpassa bahiddhā anupādinnaṅ, seyyathidaṅ : puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sitā vātā unhā<sup>4</sup> vātā parittā vātā adhimattā vātā kalā vātā verambhavātā pakkhavātā supaṇṇavātā<sup>5</sup> tālavaṇṭa-vātā vidhūpanavātā ; yaṅ vā pan' aññam pi atthi bāhiraṅ vāyo vāyogataṅ thambhitattaṅ rūpassa bahiddhā anupādinnaṅ : ayaṅ vuccati bāhirā vāyodhātu.

Yā ca ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, tad-ekajjhaṅ abhisanyūhitvā abhisañkhipitvā : ayaṅ vuccati vāyodhātu.

Tattha katamā ākāsadhātu ?

Ākāsadhātu dvayaṅ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā ākāsadhātu ?

Yaṅ ajjhattaṅ paccattaṅ ākāso ākāsatataṅ aghaṅ aghagataṅ vivaro vivaragataṅ asamphuṭṭhaṅ maṅsalohitehi ajjhattaṅ upādinnaṅ, seyyathidaṅ :—Kaṇṇacchiddaṅ nāsacchiddaṅ mukhadvāraṅ, yena ca asitapitakhāyitasāyitaṅ ajjhoharati, yattha ca asitapitakhāyitasāyitaṅ santiṭṭhati, yena ca asitapitakhāyitasāyitaṅ adhobhāgaṅ nikkhamati, yaṅ vā pan' aññam pi atthi ajjhattaṅ paccattaṅ ākāso ākāsatataṅ aghaṅ aghagataṅ vivaro vivaragataṅ asamphuṭṭhaṅ maṅsalohitehi ajjhattaṅ upādinnaṅ : ayaṅ vuccati ajjhattikā ākāsadhātu.

Tattha katamā bāhirā ākāsadhātu ?

Yaṅ bāhiraṅ ākāso ākāsatataṅ aghaṅ aghagataṅ vivaro

<sup>1</sup> S<sup>d</sup> adds paccattaṅ.

<sup>2</sup> S<sup>d</sup> : satthakā vātā khurakā vātā.

<sup>3</sup> S<sup>d</sup> adds iti vā.

<sup>4</sup> S<sup>d</sup> : unhā.

<sup>5</sup> S<sup>d</sup> : supanna°.



vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bahirā ākāsadhātu.

Yā ca ajjhātikā ākāsadhātu yā ca bahirā ākāsadhātu, tad-ekajjaṃ abhisañjyūhitvā abhisañkhipitvā : ayaṃ vuccati akāsadhātu.

Tattha katamā viññāṇadhātu ?

Cakkhaviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manoviññāṇadhātu : ayaṃ vuccati viññāṇadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekhādhātu avijjādhātu.

Tattha katamā sukhadhātu ?<sup>1</sup>

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā : ayaṃ vuccati sukhadhātu.

Tattha katamā dukkhadhātu ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā : ayaṃ vuccati dukkhadhātu.

Tattha katamā somanassadhātu ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati somanassadhātu.

Tattha katamā domanassadhātu ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā : ayaṃ vuccati domanassadhātu.

Tattha katamā upekhādhātu ?

Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā : ayaṃ vuccati upekhādhātu.

Tattha katamā avijjādhātu ?

Yaṃ aññāṇaṃ adassanaṃ<sup>2</sup> anabhisamayo ananubodho asambodho appaṭivedho asaṅgāhanā aparīyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakammaṃ dummejjhaṃ balyaṃ<sup>3</sup> asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjā-

<sup>1</sup> See Dh. S., §§ 10, 18, 416, 417, 153, 390 ; cf. 1162.

<sup>2</sup> K. has . . . pe . . . here down to avijjālaṅgī.

<sup>3</sup> B : balyaṃ.

pariyutthānaṃ avijjālaṅgī, moho akusalamūlaṃ : ayaṃ vuccati avijjadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : kāmadhātu, vyāpādhātu, vihiṃsādhātu, nekkhammadhātu, avyāpādhātu, avihīṃsādhātu.

Tattha katamā kāmadhātu ?

Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā vyappaṇā cetaso abhiniropāṇā micchāsaṅkappo : ayaṃ vuccati kāmadhātu. Heṭṭhato avīcinirayaṃ pariyaṅgaṃ karitvā uparito paranimmitavasavatti deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyaṅgaṇā khandha-dhātu-āyatanaṃ, rūpaṃ vedanā sañña saṅkhārā viññāṇaṃ : ayaṃ vuccati kāmadhātu.

Tattha katamā vyāpādhātu ?

Vyāpādapāṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vyāpādhātu. Dasasu vā āghātavatthūsu cittaṃ āghāto<sup>1</sup> paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittaṃ vyāpatti manopadoso kodho kujjhaṇā kujjhitattaṃ doso dūsaṇā dūsitattaṃ vyāpatti vyāpajjaṇā vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuro po anattamaṇaṭṭā cittaṃ : ayaṃ vuccati vyāpādhātu.

Tattha katamā vihiṃsādhātu ?

Vihīṃsāpaṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vihiṃsādhātu. Idh'ekacco paṇiṇā<sup>3</sup> vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññātaraññātarena satte viheṭṭeti, yā evarūpā heṭṭhaṇā viheṭṭhaṇā hiṃsaṇā vihiṃsaṇā rosaṇā virosaṇā parūpaḥhato : ayaṃ vuccati vihiṃsādhātu.

Tattha katamā nekkhammadhātu ?

Nekkhammapāṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu.

Tattha katamā avyāpādhātu ?

Avyāpādapāṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati avyāpādhātu.

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati avyāpādhātu.

Tattha katamā avihīṃsādhātu ?

Avihīṃsāpaṭisaṃyutto takko vitakko saṅkappo appanā

<sup>1</sup> See Dh. S., § 1137.

<sup>2</sup> S<sup>d</sup> and B. omit this word.

<sup>3</sup> S<sup>d</sup> : paṇiṇā.

vyappanā cetaso abhiniropanā sammāsaṅkappo : ayaṅ vuccati avihīṣādhātu.

Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṅ karuṇā cetovimutti : ayaṅ vuccati avihīṣādhātu.

Imā cha dhātuyo.

Iti imāni tīṇi chakkāni tad-ekajjhaṅ abhisamgyūhitvā abhisamkhipitvā aṭṭhārasadhātuyo honti.

SUTTANTABHĀJANIYAṅ.<sup>1</sup>

Aṭṭhārasa dhātuyo : cakkhudhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu.

Tattha katamā cakkhudhātu ?

Yaṅ cakkhuṅ catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p' eso : ayaṅ vuccati cakkhudhātu.

Tattha katamā rūpadhātu ?

Yaṅ rūpaṅ catunnaṅ mahābhūtānaṅ upādāya vaṇṇanibhā . . . pe . . . rūpadhātu p' esā : ayaṅ vuccati rūpadhātu.

Tattha katamā cakkhuviññāṇadhātu ?

Cakkhuñ ca paṭicca rūpe ca uppajjati cittaṅ mano mānaṣaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇam viññāṇakkhandho tajjā cakkhuviññāṇadhātu : ayaṅ vuccati cakkhuviññāṇadhātu.

Tattha katamā sotadhātu ?

Yaṅ sotaṅ catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṅ vuccati sotadhātu.

Tattha katamā saddadhātu ?

Yo saddo catunnaṅ mahābhūtānaṅ upādāya anidassano sappatigho . . . pe . . . saddadhātu p' esā : ayaṅ vuccati saddadhātu.

Tattha katamā sotaviññāṇadhātu ?

Sotañ ca paṭicca sadde ca uppajjati cittaṅ mano mānaṣaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā sotaviññāṇadhātu : ayaṅ vuccati sotaviññāṇadhātu.

Tattha katamā ghānadhātu ?

<sup>1</sup> K. *adds* niṭṭhitaṅ.

<sup>2</sup> See above pp. 70 foll.

Yaṅ ghānaṅ catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṅ vuccati ghānadhātu.

Tattha katamā gandhadhātu?

Yo gandho catunnaṅ mahābhūtānaṅ upādāya anidassano sappatigho . . . pe . . . gandhadhātu p' esā: ayaṅ vuccati gandhadhātu.

Tattha katamā ghānaviññādhātu?

Ghānañ ca paṭicca gandhe ca uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā ghānaviññādhātu: ayaṅ vuccati ghānaviññādhātu.

Tattha katamā jivhādhātu?

Yā jivhā catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṅ vuccati jivhādhātu.

Tattha katamā rasadhātu?

Yo raso catunnaṅ mahābhūtānaṅ upādāya anidassano sappatigho . . . pe . . . rasadhātu p' esā: ayaṅ vuccati rasadhātu.

Tattha katamā jivhāviññādhātu?

Jivhañ ca paṭicca rase ca uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā jivhāviññādhātu: ayaṅ vuccati jivhāviññādhātu.

Tattha katamā kāyadhātu?

Yo kāyo catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṅ vuccati kāyadhātu.

Tattha katamā phoṭṭhabbadhātu?

Paṭhavīdhātu . . . pe . . . phoṭṭhabbadhātu p' esā: ayaṅ vuccati phoṭṭhabbadhātu.

Tattha katamā kāyaviññādhātu?

Kāyañ ca paṭicca phoṭṭhabbe ca uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā kāyaviññādhātu: ayaṅ vuccati kāyaviññādhātu.

Tattha katamā manodhātu?

Cakkhaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā manodhātu; sotaviññādhātuyā . . . pe . . . ghānaviññādhātuyā jivhāviññādhātuyā kāyaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇam viññāṇakkhandho tajjā mano-

dhātu ; sabbadhammesu vā pana paṭhamasamannāhāro :<sup>1</sup>  
ayaṅ vuccati manodhātu.

Tattha katamā dhammadhātu ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho,  
yañ ca rūpaṅ anidassanaṅ appaṭighaṅ dhammāyatana-  
pariyāpannaṅ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho ?

Ekavidhena vedanākkhandho : phassasampayutto. Du-  
vidhena vedanākkhandho : atthi sahetuko, atthi ahetuko.  
Tividhena vedanākkhandho : atthi kusalo, atthi akusalo,  
atthi avyākato . . . pe . . . evaṅ bahuvidhena vedanā-  
kkhandho. Ayaṅ vuccati vedanākkhandho.

Tattha katamo saññākkhandho ?

Ekavidhena saññākkhandho : phassasampayutto. Du-  
vidhena saññākkhandho : atthi sahetuko, atthi ahetuko.  
Tividhena saññākkhandho : atthi kusalo, atthi akusalo,  
atthi avyākato . . . pe . . . evaṅ bahuvidhena saññā-  
kkhandho.

Ayaṅ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho ?

Ekavidhena saṅkhārakkhandho : cittasampayutto. Du-  
vidhena saṅkhārakkhandho : atthi hetu, atthi na hetu.  
Tividhena saṅkhārakkhandho : atthi kusalo, atthi aku-  
salo, atthi avyākato . . . pe . . . evaṅ bahuvidhena  
saṅkhārakkhandho. Ayaṅ vuccati saṅkhārakkhandho.

Tattha katamaṅ rūpaṅ anidassanaṅ appaṭighaṅ dham-  
māyatanapariyāpannaṅ ?

Itthindriyaṅ . . . pe . . . kabalīṅkāro āhāro :<sup>2</sup> idaṅ  
vuccati rūpaṅ anidassanaṅ appaṭighaṅ dhammāyatana-  
pariyāpannaṅ.

Tattha katamā asaṅkhatā dhātu ?<sup>3</sup>

Rāgakkhāyo dosakkhāyo mohakkhāyo ; ayaṅ vuccati  
asaṅkhatā dhātu.

Ayaṅ vuccati dhammadhātu.

Tattha katamā manoviññānadhātu ?

Cakkhuviññānadhātuyā uppajjitvā niruddhasamanan-  
tarā uppajjati<sup>4</sup> manodhātu, manodhātuyā pi uppajjitvā

<sup>1</sup> S<sup>d</sup> and B add : uppajjitvā cittaṅ mano mānasaṅ  
hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ  
viññānaṅ viññānakkhandho tajjā manodhātu : . . .

<sup>2</sup> See above p. 72, n 7.

<sup>3</sup> S<sup>d</sup> : asaṅkhatā ca dhātu.

<sup>4</sup> S<sup>d</sup> : uppajjati cittaṅ mano mānasaṅ tajjā mano-  
dhātuyā pi uppajjitvā. . . .

niruddhasamanantarā uppajjati cittaṃ mano mānaṣaṃ . . . pe . . . tajjā manoviññāṇadhātu ; sotaviññāṇadhātuyā . . . pe . . . ghānaviññāṇadhātuyā, jivhāviññāṇadhātuyā, kāyaviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati<sup>1</sup> manodhātu, manodhātuyā pi uppajjitva niruddhasamanantarā uppajjati cittaṃ mano mānaṣaṃ . . . pe . . . tajjā manoviññāṇadhātu ; manañ ca paṭicca dhamme ca uppajjati cittaṃ mano mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Ayaṃ vuccati manoviññāṇadhātu.

### ABHIDHAMMABHĀJANIYAṆ.<sup>2</sup>

Aṭṭhārasa dhātuyo :—cakkhūdhātu rūpadhātu cak-khūviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu. Aṭṭhārasannaṃ dhātūnaṃ kati kusalā, kati akusalā, kati avyākata . . . pe . . . kati saraṇā, kati araṇā ?

Soḷasa dhātuyo avyākata. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākata.

Dasā dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dasā dhātuyo neva vipāka-na-vipākadhammadhammā.

<sup>1</sup> S<sup>d</sup> : uppajjati cittaṃ mano mānaṣaṃ tajjā manodhātuyā pi. . . .

<sup>2</sup> K : °bhājanīyaṇ.

Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva vipāka - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva - vipaka - na - vipākadhammadhamma.

Dasa dhātuyo upādinnupādāniyā. Saddadhātu anupādinnupādāniyā. Pañca dhātuyo siyā upādinnupādāniyā siyā anupādinnupādāniyā. Dve dhātuyo siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinna-anupādāniyā.

Soḷasa dhātuyo asaṅkiliṭṭha-saṅkilesikā. Dve dhātuyo siyā saṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā.

Pannarasa dhātuyo avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññādhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakka-vicāramattā ti pi avitakka-avicārā ti pi.

Dasa dhātuyo na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Pañca dhātuyo upekhāsahagatā. Kāyaviññādhātu na pītisahagatā, siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā sukhasahagatā ti. Dve dhātuyo siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Soḷasa dhātuyo neva dassanena na bhāvanāyā pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā bhāvanāyā pahātabbā siyā neva dassanena na bhāvanāyā pahātabbā.

Soḷasa dhātuyo neva dassanena na bhāvanāyā pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā bhāvanāyā pahātabbahetukā siyā neva dassanena na bhāvanāyā pahātabbahetukā.

Soḷasa dhātuyo neva ācayagāminiyo<sup>1</sup> na apacayagāminiyo. Dve dhātuyo siyā ācayagāminiyo siyā apacayagāminiyo siyā neva ācayagāminiyo na apacayagāminiyo.

Soḷasa dhātuyo neva sekhā nāsekhā. Dve dhātuyo siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Soḷasa dhātuyo parittā. Dve dhātuyo siyā parittā siyā mahagatā siyā appamāṇā.

<sup>1</sup> K. reads always °gāmino. B. nevācayagāmināpacaya-gāmino.

Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appamaṇārammaṇā siyā na vattaḅbā parittārammaṇā ti pi mahaggaṭārammaṇā ti pi appamaṇārammaṇā ti pi.

Soḷasa dhātuyo majjhimā. Dve dhātuyo siyā hīnā siyā majjhimā siyā paṇitā.

Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā micchataniyatā siyā sammattaniyatā siyā aniyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattaḅbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi. Dve dhātuyo siyā maggārammaṇā siyā maggaḥetukā siyā maggādhīpatino siyā na vattaḅbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi.

Dasa dhātuyo siyā uppannā siyā uppādinō na vattaḅbā anuppannā ti. Saddadhātu siyā uppannā siyā anuppannā na vattaḅbā uppādinīti. Cha dhātuyo siyā uppannā siyā anuppannā siyā uppādinīyo.<sup>1</sup> Dhammadhātu siyā uppannā siyā anuppannā siyā uppādinī siyā na vattaḅbā uppannā ti pi anuppannā ti pi uppādinīti pi.

Sattarasa dhātuyo siyā atitā siyā anāgatā sayā paccuppannā. Dhammadhātu siyā atitā siyā anāgatā siyā paccuppannā siyā na vattaḅbā atitā ti pi anāgatā ti pi paccuppannā ti pi.

Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḅbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siyā na vattaḅbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpadhātu sanidassana-sappaṭighā. Nava dhātuyo anidassana-sappaṭighā. Aṭṭha dhātuyo anidassana-appaṭighā.

Sattarasa dhātuyo na hetū. Dhammadhātu siyā hetu siya na hetu. Soḷasa dhātuyo ahetukā; dve dhātuyo siyā sahetukā siyā ahatukā. Soḷasa dhātuyo hetuvip-

<sup>1</sup> K and B: °pādinō.



payuttā ; dve dhātuyo siyā hetusampayuttā siyā hetuvip-payuttā. Soḷasa dhātuyo na vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā<sup>2</sup> ceva na ca hetū<sup>3</sup> ti pi ; manoviññāna-dhātu na vattabbā hetū ceva sahetukā cūti pi,<sup>4</sup> siyā sahetukā ceva na ca hetu siyā na vattabbā sahetukā ceva na ca ahetūti ; dhammadhātu siyā hetu ceva sahetukā ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā hetu ceva sahetukā cāti pi, sahetukā ceva na ca hetūti pi. Soḷasa dhātuyo na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetū ti pi. Manoviññāna-dhātu na vattabbā hetu ceva hetusampayuttā cāti, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetusampayuttā ceva na ca hetūti ; dhammadhātu siyā hetu ceva hetusampayuttā ca, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetu ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi. Soḷasa dhātuyo na hetu ahetukā ; manoviññāna-dhātu siyā na hetu sahetukā siyā na hetu ahetukā ; dhammadhātu siyā na hetu sahetukā siyā na hetu ahetukā siyā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sattarasa dhātuyo sappaccayā.<sup>5</sup> Dhammadhātu siyā sappaccayā siyā appaccayā.

Sattarasa dhātuyo saṅkhatā ; dhammadhātu siyā saṅkhatā siya asaṅkhatā.

Sattarasa dhātuyo anidassanā. Rūpadhātu sanidas-sanā.<sup>6</sup>

Dasa dhātuyo sappatighā. Aṭṭha dhātuyo appatighā.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpaṅ siyā arūpaṅ.

Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā ; dhammadhātu siya āsavo siyā no āsavo. Soḷasa dhātuyo sāsavā ; dve dhātuyo siyā sāsavā siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā ; dve dhātuyo siyā āsavasampayuttā<sup>7</sup> siyā āsavavippayuttā. Soḷasa dhātuyo na vattabbā āsavā ceva sāsavā cāti, sāsavā

<sup>1</sup> S<sup>d</sup> omits ca throughout these alternatives.

<sup>2</sup> S<sup>d</sup> : hetukā.

<sup>3</sup> S<sup>d</sup> never has hetū.

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

<sup>5</sup> S<sup>d</sup> : siyā sappaccayā.

<sup>6</sup> S<sup>d</sup> and B. invert the order of these two clauses.

<sup>7</sup> S<sup>d</sup> omits siyā āsavasampayuttā.

ceva no ca āsavā;<sup>1</sup> manoviññāṇadhātu na vattabbā āsavo ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā sāsavā ceva no ca āsavo ti; dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavā cāti pi sāsavā ceva no ca āsavo ti pi. Soḷasa dhātuyo na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; manoviññāṇadhātu na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavo ceva āsavasampayuttā cā ti pi āsavavippayuttā<sup>2</sup> ceva no ca āsavo ti pi. Soḷasa dhātuyo āsavavippayutta-sāsavā; dve dhātuyo siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Sattarasa dhātuyo no saṅyojanā; dhammadhātu siyā saṅyojanaṅ siyā no saṅyojanaṅ. Soḷasa dhātuyo saṅyojaniyā; dve dhātuyo sujā saṅyojaniyā siyā asaṅyojaniyā. Soḷasa dhātuyo saṅyojanavippayuttā. Dve dhātuyo siyā saṅyojanasampayuttā siyā saṅyojanavippayuttā. Soḷasa dhātuyo na vattabbā saṅyojanā ceva saṅyojaniyā cāti, saṅyojaniyā ceva no ca saṅyojanā.<sup>3</sup> Manoviññāṇadhātu na vattabbā saṅyojanaṅ ceva saṅyojaniyā cāti, siyā saṅyojaniyā ceva no ca saṅyojanaṅ, siyā na vattabbā saṅyojaniyā ceva no ca saṅyojanan ti; dhammadhātu siyā saṅyojanaṅ ceva saṅyojaniyā ca, siyā saṅyojaniyā ceva no ca saṅyojanaṅ, siyā na vattabbā saṅyojanaṅ ceva saṅyojaniyā cāti pi saṅyojaniyā ceva no ca saṅyojanan ti pi. Soḷasa dhātuyo na vattabbā saṅyojanā ceva saṅyojanasampayuttā cāti pi saṅyojanasampayuttā ceva no ca saṅyojanā ti pi; manoviññāṇadhātu na vattabbā saṅyojanaṅ ceva saṅyojanasampayuttā cāti siyā saṅyojanasampayuttā ceva no ca saṅyojanaṅ, siyā na vattabbā saṅyojanasampayuttā ceva no ca saṅyojanan ti; dhammadhātu siyā saṅyojanaṅ ceva saṅyojanasampayuttā ca, siyā saṅyojanasampayuttā ceva no ca saṅyojanaṅ siyā na vattabbā saṅyojanaṅ ceva saṅyojanasampayuttā cāti pi saṅyojanasampayuttā ceva no ca saṅyojanan ti pi. Soḷasa dhātuyo saṅyojanavippayutta-saṅyojaniyā;

<sup>1</sup> S<sup>d</sup> *alds* ti.

<sup>2</sup> S<sup>d</sup>: °sampayuttā.

<sup>3</sup> S<sup>d</sup>: saṅyojanaṅ.

dve dhātuyo siyā saṅyojanavippayutta-saṅyojaniyā siyā saṅyojanavippayutta-asāṅyojaniyā siyā na vattabbā saṅyojanavippayutta-saṅyojaniyā ti pi saṅyojanavippayutta-asāṅyojaniyā ti pi.

Sattarasa dhātuyo no ganthā . . . pe . . . <sup>1</sup> no oghā . . . no yogā . . . no nīvaraṇā. . . .

. . . Sattarasa dhātuyo no parāmāsā ; dhammadhātu siyā parāmāso siyā no parāmāso. Soḷasa dhātuyo parāmatṭhā ; dve dhātuyo siyā parāmatṭhā siyā aparāmatṭhā. Soḷasa dhātuyo parāmāsavippayuttā ; manoviññāṇadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā ; dhammadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā siyā no vattabbā parāmāsasampayuttā ti pi parāmāsavippayuttā ti pi. Soḷasa dhātuyo na vattabbā parāmāsā ceva parāmatṭhā cāti, parāmatṭhā ceva no ca parāmāsā ; manoviññāṇadhātu na vattabbā parāmāsā ceva parāmatṭhā cāti, siyā parāmatṭhā ceva no ca parāmāso siyā na vattabbā parāmatṭhā ceva no ca parāmāso ti ; dhammadhātu siyā parāmāso ceva parāmatṭhā ca siyā parāmatṭhā ceva no ca parāmāso siyā na vattabbā parāmāso ceva parāmatṭhā cāti pi, parāmatṭhā ceva no ca parāmāso ti pi. Soḷasa dhātuyo parāmāsavippayutta-parāmatṭhā ; dve dhātuyo siyā parāmāsavippayutta-aparāmatṭhā siyā na vattabbā parāmāsavippayutta-parāmatṭhā ti pi parāmāsavippayutta-aparāmatṭhā ti pi.

Dasa dhātuyo anārammaṇā ; satta dhātuyo sārammaṇā ; dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Ekādasa dhātuyo no cittā ; satta dhātuyo cittā.<sup>2</sup> Sattarasa dhātuyo acetāsikā ; dhammadhātu siyā cetāsikā siyā acetāsikā. Dasa dhātuyo cittavippayuttā ; dhammadhātu siyā cittasampayuttā siyā cittavippayuttā ; satta dhātuyo na vattabbā cittaena sampayuttā ti pi cittaena vippayuttā ti pi. Dasa dhātuyo cittaviśaṅsatṭhā ; dhammadhātu siyā cittaviśaṅsatṭhā siyā cittaviśaṅsatṭhā ; satta dhātuyo na vattabbā cittaena viśaṅsatṭhā ti pi cittaena viśaṅsatṭhā ti pi. Dvādasa dhātuyo no cittasamuṭṭhānā ; cha dhātuyo siyā cittasamuṭṭhānā siyā no cittasamuṭṭhānā.

<sup>1</sup> K. repeats the foregoing distinctions in full for the Ganthas and the Nīvaraṇas, but elides those on the Oghas and Yogas, which come between these two categories.

<sup>2</sup> S<sup>d</sup> and B: Satta dhātuyo siyā cittā ; ekādasa dhātuyo no cittā.

Sattarasa dhātuyo no cittasahabhuno ; dhammadhātu siyā cittasahabhū siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattino ; dhammadhātu siyā cittānuparivatti siyā no cittānuparivatti.<sup>1</sup> Sattarasa dhātuyo no cittaṣaṅsatṭha-samuṭṭhānā ; dhammadhātu siyā cittaṣaṅsatṭha-samuṭṭhānā siyā no cittaṣaṅsatṭha-samuṭṭhānā. Sattarasa dhātuyo no cittaṣaṅsatṭha-samuṭṭhāna-sahabhuno ; dhammadhātu siyā cittaṣaṅsatṭha-samuṭṭhāna-sahabhū siyā no cittaṣaṅsatṭha-samuṭṭhāna-sahabhū. Sattaraso dhātuyo no cittaṣaṅsatṭha-samuṭṭhānānuparivattino ; dhammadhātu siyā cittaṣaṅsatṭha-samuṭṭhānānuparivattini<sup>2</sup> siyā no cittaṣaṅsatṭha-samuṭṭhānānuparivattini.<sup>2</sup>

Dvādasa dhātuyo ajjhattikā. Cha dhātuyo bāhirā.

Nava dhātuyo upādā. Aṭṭha dhātuyo no upādā. Dhammadhātu siyā upādā siyā upādā.

Dasa dhātuyo upādiṇṇā. Saddadhātu anupādiṇṇā. Satta dhātuyo siyā upādiṇṇā siyā anupādiṇṇā.

Sattarasa dhātuyo no upādānā. . . . pe . . .<sup>3</sup>

Sattarasa dhātuyo no kilesā ; dhammadhātu siyā kilesa siyā no kilesa. Soḷasa dhātuyo saṅkilesikā ; dve dhātuyo siyā saṅkilesikā siyā asaṅkilesikā. Soḷasa dhātuyo asaṅkiliṭṭhā ; dve dhātuyo siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Soḷasa dhātuyo kilesavippayutta ; dve dhātuyo siyā kilesasampayuttā siyā kilesavippayuttā. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā ; manoviññānadhātu na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesa, siyā na vattabbā saṅkilesikā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkilesikā ca, siyā saṅkilesikā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi ; manoviññānadhātu na vattabbā kilesa ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkiliṭṭhā ca siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkiliṭṭhā cāti pi<sup>4</sup> saṅkiliṭṭhā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā<sup>5</sup> ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā<sup>6</sup> ti pi ; manoviñ-

<sup>1</sup> S<sup>d</sup> : °vatti ti.

<sup>2</sup> K. °parivatti. B. °parivatti.

<sup>3</sup> So S<sup>d</sup>. K. and B. give these relations in full.

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

<sup>5</sup> S<sup>d</sup> kilesa.

<sup>6</sup> K : kilesa.

nāṇadhātu na vattabbā kilesa ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesasampayuttā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva kilesampayuttā ca siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesa ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesa ti pi. Soḷasa dhātuyo kilesavippayuttasaṅkilesikā. Dve dhātuyo siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesavippayutta-asāṅkilesikā ti pi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Soḷasa dhātuyo na bhāvanāya pahātabbahetukā. Dve dhātuyo siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Pannarasa dhātuyo avitakkā; manoviññādhātu savitakkā; dve dhātuyo siyā savitakkā siyā avitakkā. Pannarasa dhātuyo avicārā; manodhātu savicārā; dve dhātuyo siyā savicārā siyā avicārā.

Soḷasa dhātuyo appitikā; dve dhātuyo siyā sappitikā siyā appitikā. Soḷasa dhātuyo na pītisahagatā; dve dhātuyo siyā pītisahagatā siyā na pītisahagatā. Pannarasa dhātuyo na sukhasahagatā; tisso dhātuyo siyā sukhasahagatā siyā na sukhasahagatā. Ekādasa dhātuyo na upekhāsahagatā; pañca dhātuyo upekhāsahagatā; dve dhātuyo siyā upekhāsahagatā siyā na upekhāsahagatā.

Soḷasa dhātuyo kāmāvacarā; dve dhātuyo siyā kāmāvacarā siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā; dve dhātuyo siyā rūpāvacarā siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā; dve dhātuyo siyā arūpāvacarā siyā na arūpāvacarā. Soḷasa dhātuyo pariyaṇṇā; dve dhātuyo siyā pariyaṇṇā siyā apariyaṇṇā.

Soḷasa dhātuyo aniyānikā; dve dhātuyo siyā niyyānikā siyā aniyānikā.

Soḷasa dhātuyo aniyatā; dve dhātuyo siyā niyatā siyā aniyatā.

Soḷasa dhātuyo sa-uttarā; dve dhātuyo siyā sa-uttarā siyā anuttarā.

Soḷasa dhātuyo araṇā; dve dhātuyo siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

DHĀTUVIBHAṆGO SAMATTO TATIYO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> adds *nitthitaṅ*.

<sup>2</sup> S<sup>d</sup> and B : *nitthito for samatto*. S<sup>d</sup>, *here only, omits the number of the Vibhaṅga*.

## IV

## SACCAVIBHAṄGO

CATTĀRI ariyasaccāni: dukkhaṇ ariyasaccaṇ dukkhasamudayo<sup>1</sup> ariyasaccaṇ dukkhanirodho<sup>2</sup> ariyasaccaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ.

Tattha katamaṇ dukkhaṇ ariyasaccaṇ ?

Jāti pi dukkhā jarā pi dukkhā<sup>3</sup> maraṇam pi dukkhaṇ sokaparidevadukkhadomanassupāyāsā pi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho yam<sup>4</sup> p' icchaṇ na labhati tam<sup>5</sup> pi dukkhaṇ; saṅkhittena pañcupādānakkhandhā pi<sup>6</sup> dukkhā.

Tattha katamā jāti ?

Yā tesañ tesañ sattānaṇ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṇ pātubhāvo āyatanānaṇ paṭilābho: ayaṇ vuccati jāti.

Tattha katamā jarā ?

Yā tesañ tesañ sattānaṇ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṇ pāliccaṇ valittacatā<sup>7</sup> āyuno saṅhāni indriyānaṇ paripāko: ayaṇ vuccati jarā.

Tattha katamaṇ maraṇaṇ ?

Yā tesañ tesañ sattānaṇ tamhi tamhi sattanikāye cuti cavanatā bhedo antaradhānaṇ maccu maraṇaṇ kālakiriya khandhānaṇ bhedo kalevarassa nikkhepo jivitindriyassa upacchedo: idaṇ vuccati maraṇaṇ.

Tattha katamo soko ?

Nātivyaśanena<sup>8</sup> vā phuṭṭhassa bhogavyaśanena vā phuṭṭhassa rogaśyāsanena vā phuṭṭhassa sīlavyaśanena vā

<sup>1</sup> S<sup>d</sup> and B: °samudayaṇ.

<sup>2</sup> S<sup>d</sup> and B: °nirodhaṇ.

<sup>3</sup> So M. iii, 249; D. ii, 305. S. v, 421 adds vyādhi pi dukkhā. Cf. below p. 101.

<sup>4</sup> S<sup>d</sup> and B: yaṇ.

<sup>5</sup> So S<sup>d</sup>. B: taṇ.

<sup>6</sup> S<sup>d</sup> and B. omit pi.

<sup>7</sup> So S<sup>d</sup> and B (as in D. ii, 305; Dh. S. § 644). K: vallitacatā.

<sup>8</sup> K and B.: °byaśanena.

phuṭṭhassa ditṭhiviyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṅ anto-soko antoparisoko cetaso parijjhāyanā domanassaṅ soka-sallaṅ : ayaṅ vuccati soko.

Tattha katamo paridevo ?

Nātiviyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa silavyasanena vā phuṭṭhassa ditṭhiviyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṅ paridevitattaṅ vācā palāpo vip-palāpo lālapo lālapanā lālapitattaṅ :<sup>1</sup> ayaṅ vuccati paridevo.

Tattha katamaṅ dukkhaṅ ?

Yaṅ kāyikaṅ asātaṅ kāyikaṅ dukkhaṅ kāyasamphassaṅ asātaṅ dukkhaṅ vedayitaṅ kāyasamphassaṅ asātā dukkhā vedanā : idaṅ vuccati dukkhaṅ.

Tattha katamaṅ domanassaṅ ?

Yaṅ cetasikaṅ asātaṅ cetasikaṅ dukkhaṅ cetosamphassaṅ asātaṅ dukkhaṅ vedayitaṅ cetosamphassaṅ asātā dukkhā vedanā : idaṅ vuccati domanassaṅ.

Tattha katamo upāyāso ?

Nātiviyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa silavyasanena vā phuṭṭhassa ditṭhiviyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṅ upāyāsitattaṅ : ayaṅ vuccati upāyāso.

Tattha katamo appiyehi sampayogo dukkho ?

Idha yassa te honti aniṭṭhā akantā amanāpā rūpā<sup>2</sup> saddā gandhā rasā phoṭṭhabbā ye vā pan'assa te honti anatthakāmā ahitakāmā aphāsukāmā ayogakkhemakāmā, yā tehi saṅgati samāgamo samodhānaṅ missībhāvo : ayaṅ vuccati appiyehi sampayogo dukkho.

Tattha katamo piyehi vippayogo dukkho ?

Idha yassa te honti iṭṭhā kantā manāpā<sup>3</sup> rūpā saddā gandhā rasā phoṭṭhabbā, ye vā pan'assa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā, mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā<sup>4</sup> vā ñātisālohita<sup>5</sup> vā, yā tehi asaṅgati asamāgamo asamodhānaṅ amissībhāvo : ayaṅ vuccati piyehi vippayogo dukkho.

<sup>1</sup> S<sup>d</sup> and B. : lālapitattaṅ *always*.

<sup>2</sup> S<sup>d</sup> : amanāparūpā.

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup> vāmaccā.

<sup>5</sup> So K. and B. S<sup>d</sup> : ñāti vā sālohita vā.



Tattha katamaṅ yaṃ<sup>1</sup> p'icchaṅ na labhati tam pi dukkhaṅ ?

Jātidhammānaṅ sattānaṅ evaṅ icchā uppajjati : aho vata mayaṅ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti, na kho pan'etaṅ icchāya pattabbaṅ : idam pi yaṃ<sup>2</sup> p'icchaṅ na labhati tam pi dukkhaṅ. Jarādhammānaṅ sattānaṅ . . . pe . . . vyādhidhammānaṅ sattānaṅ maraṇadhammānaṅ sattānaṅ sokaparidevadukkhadomanassupāyāsadhammānaṅ sattānaṅ evaṅ icchā uppajjati : aho vata mayaṅ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyun ti, na kho pan'etaṅ icchāya pattabbaṅ : idam pi yaṃ<sup>3</sup> p'icchaṅ na labhati tam pi dukkhaṅ.

Tattha katame saṅkhittena pañcupādānakkhandhā pi<sup>4</sup> dukkhā ?

Seyyathidaṅ : rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkharūpādānakkhandho viññānūpādānakkhandho : ime vuccanti saṅkhittena pañcupādānakkhandhā pi dukkhā.

Idaṅ vuccati dukkhaṅ ariyasaccaṅ.

Tattha katamaṅ dukkhasamudayo<sup>5</sup> ariyasaccaṅ ?

Yāyaṅ taṇhā<sup>6</sup> ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathidaṅ : kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho pan'esā taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati ?

Yaṅ loke piyarūpaṅ sātārūpaṅ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

Kiṅ ca loke piyarūpaṅ sātārūpaṅ ?

Cakkhuṅ loke piyarūpaṅ sātārūpaṅ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṅ . . . pe . . . ghānaṅ . . . jivhā . . . kāyo . . .<sup>7</sup> mano loke piyarūpaṅ sātārūpaṅ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

Rūpā<sup>8</sup> loke piyarūpaṅ sātārūpaṅ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā

<sup>1</sup> K, B and S<sup>d</sup> : yaṅ. B has also taṅ pi. <sup>2</sup> So K and S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> : idaṅ pi yaṅ. <sup>4</sup> S<sup>d</sup> omits.

<sup>5</sup> S<sup>d</sup> and B : samudayaṅ. <sup>6</sup> S<sup>d</sup> : taṇhā always.

<sup>7</sup> S<sup>d</sup> does not condense. B. repeats only loke. <sup>8</sup> S<sup>d</sup> : rūpaṅ.

loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhuviññāṇaṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṇ . . . pe . . . ghānaviññāṇaṇ . . . jivhāviññāṇaṇ . . . kāyaviññāṇaṇ . . . manoviññāṇaṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkuṣasamphasso loke piyarūpaṇ sātārūpaṇ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphasso loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkuṣasamphassajā vedanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, etth'esā nivisamānā nivisati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasañcetanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasasañcetanā . . . phoṭṭhabbasañcetanā . . . dhammasañcetanā loke piyarūpaṇ sātārūpaṇ etth'esā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpatañhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddatañhā . . . pe . . . gandhatañhā . . . rasatañhā . . . phoṭṭhabbatañhā . . . dhammatañhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavicāro loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sadda-  
vicāro . . . pe<sup>1</sup> . . . gandhavicāro . . . rasavicāro . . .  
phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṇ  
sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha  
nivisamānā nivisati.

Idaṇ vuccati dukkhasamudayo ariyasaccaṇ.

Tattha katamaṇ dukkhanirodho<sup>2</sup> ariyasaccaṇ ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinis-  
saggo mutti anālayo.

Sā kho pan'esā taṇhā kattha pahiyamānā pahiyati,  
kattha nirujjhamānā nirujjhati?

Yaṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahi-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Kiṇ ca loke piyarūpaṇ ?

Cakkuṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā  
pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotaṇ . . . pe . . . ghānaṇ . . . jivhā . . . kāyo . . .  
mano loke piyarūpaṇ sātārūpaṇ, etth'esā taṇhā pahiyamānā  
pahiyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahi-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddā  
. . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . .  
dhammā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahi-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhuviññāṇaṇ loke piyarūpaṇ sātārūpaṇ etth'esā  
taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotaviññāṇaṇ . . . pe . . . ghānaviññāṇaṇ . . . jivhā-  
viññāṇaṇ . . . kāyaviññāṇaṇ . . . manoviññāṇaṇ loke piya-  
rūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha niruj-  
jhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṇ sātārūpaṇ etth'esā  
taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotasamphasso . . . pe . . . ghānasamphasso . . .  
jivhāsamphasso . . . kāyasamphasso . . . manosamphasso  
loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā  
pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṇ sātārūpaṇ  
etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā  
nirujjhati. Sotasamphassajā vedanā . . . pe . . . ghāna-  
samphassajā vedanā . . . jivhāsamphassajā vedanā . . .  
kāyasamphassajā vedanā . . . manosamphassajā vedanā

<sup>1</sup> S<sup>d</sup> does not condense.

<sup>2</sup> S<sup>d</sup> and B : nirodhaṇ.

loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasa-sañcetanā . . . phoṭṭhabbasañcetanā . . . dhamma-sañcetanā loke piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddataṇhā . . . pe . . . gandhataṇhā . . . rasataṇhā . . . phoṭṭhabbataṇhā . . . dhammataṇhā loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavitakko . . . pe . . . gandhavitakko . . . rasa-vitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavicāro . . . pe . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Idaṇ vuccati dukkhanirodho ariyasaccaṇ.

Tattha katamaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ ?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṇ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī.

Tattha katamā sammādiṭṭhi ?

Dukkhe ñāṇaṇ dukkhasamudaye ñāṇaṇ dukkhanirodhe ñāṇaṇ dukkhanirodhagāminiyā paṭipadāya ñāṇaṇ : ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo ?

Nekkhammasaṅkappo avyāpādasāṅkappo avihiṅsāsaṅkappo : ayaṇ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Musāvādā veramaṇī<sup>1</sup> pisunāya<sup>2</sup> vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī: ayaṅ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pānātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī: ayaṅ vuccati sammākammanto.

Tattha katamo sammā-ājivo?

Idha ariyasāvako micchā-ājivaṅ pahāya sammā-ājivena jīvaṅ kappeti: ayaṅ vuccati sammā-ājivo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ anuppādāya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati, uppannānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ pahānāya . . . pe<sup>3</sup> . . . anuppannānaṅ kusalānaṅ dhammānaṅ uppādāya . . . pe . . . uppannānaṅ kusalānaṅ dhammānaṅ tṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati: ayaṅ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī<sup>4</sup> sampajāno satimā vineyya loke abhijjhādomanassaṅ vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṅ: ayaṅ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṅ savicāraṅ vivekajaṅ pīti-sukhaṅ paṭhamaṅ jhānaṅ<sup>5</sup> upasampajja viharati; vitakkavicārānaṅ vūpasamā ajjhattaṅ sampasādanaṅ cetaso ekodibhāvaṅ avitakkaṅ avicāraṅ samādhijaṅ pitisukhaṅ dutiyaṅ<sup>6</sup> jhānaṅ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṅ ca kāyena paṭisaṅvedenti yaṅ taṅ ariyā ācikkhanti: upekhako satimā sukhavihārī ti, tatiyaṅ jhānaṅ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubb'eva somanassadomanassaṅ atthaṅgamā<sup>7</sup> adukkhamasukhaṅ upekhāsatipārisuddhiṅ catutthaṅ jhānaṅ upasampajja viharati: ayaṅ vuccati sammāsamādhi.

<sup>1</sup> S<sup>d</sup>: veramaṇī; B: veramaṇi.

<sup>2</sup> S<sup>d</sup>: pisunāya; B: pisunāvācā, and pharusavācā.

<sup>3</sup> S<sup>d</sup> does not condense.

<sup>4</sup> S<sup>d</sup>: ātāpi.

<sup>5</sup> S<sup>d</sup>: 'pathamajhānaṅ.

<sup>6</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup>: atthaṅgamā.

Idaṃ vuccati dukkhanirodhagāminī paṭipadā ariya-saccaṃ.

SUTTANTABHĀJANĪYAṃ.

Cattāri saccāni dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā.

i.

Tattha katamo dukkhasamudayo ?

Taṇhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhanimānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Taṇhāya pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha<sup>1</sup> bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicce'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇṇaṃ ; tasmīṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamaḍhi.

Tattha katamā sammādiṭṭhi ?

Yā paññā pajānaṇā . . . pe<sup>2</sup> . . . amoho dhammavicyayo sammādiṭṭhi dhammavicyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo ?

Yo takko vitakko . . . pe<sup>3</sup> . . . sammāsaṅkappaṃ maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā ?

Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇi akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Yā tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇi akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto

<sup>1</sup> Dh. S. § 277.

<sup>2</sup> Dh. S. §§ 292 ; 297 foll.

<sup>3</sup> S<sup>d</sup> does not condense.

sammākammanto maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājivo ?

Yā micchā ajīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto sammā-ājivo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammā-ājivo.

Tattha katamo sammavāyāmo ?

Yo cetasiko viriyārambho . . . pe . . . sammavāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammavāyāmo.

Tattha katamā sammāsati ?

Yā sati anussati . . . pe . . . sammāsati satissambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi ?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati dukkhanirodhagāminī paṭipadā. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

ii.

Tattha katamo dukkhasamudayo ?

Taṇha ca avasesā ca kilesā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca akusalā dhammā tīṇi ca kusalamūlāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti : sammāditṭhi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.<sup>1</sup>

<sup>1</sup> B : °gāminipaṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya<sup>1</sup>  
sampayuttā.<sup>2</sup>

## iii.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā  
dhammā : ayaṅ vuccati dukkhasamudayo.

Tattha katamaṅ dukkhaṅ ?

Tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā  
dhammā sāsavā kusalākusalānaṅ dhammānaṅ vipākā ye  
ca dhammā kiriyā neva kusalā nākusalā na ca kamma-  
vipākā sabbaṅ ca rūpaṅ : idaṅ vuccati dukkham.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṅ ca kilesānaṅ avasesānaṅ ca  
akusalānaṅ dhammānaṅ pahānaṅ : ayaṅ vuccati duk-  
khanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idhe bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti  
niyyānikaṅ apacayaḡamiṅ diṭṭhigatānaṅ pahānāya paṭha-  
māya bhūmiyā pattiyaṅ vivicca kāmehi . . . pe . . .  
paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ  
dandhābhinnāṅ, tasmīṅ samaye aṭṭhaṅgiko maggo hoti :  
sammādiṭṭhi . . . pe . . . sammāsamādhi.<sup>3</sup> Ayaṅ vuc-  
cati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya  
sampayuttā.<sup>4</sup>

## iv.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā  
tiṇi ca kusalamūlāni sāsavāni : ayaṅ vuccati dukkhasa-  
mudayo.

Tattha katamaṅ dukkhaṅ ?

Avasesā ca sāsavā dhammā sāsavā kusalākusalānaṅ  
dhammānaṅ vipākā ye ca dhammā kiriyā neva kusalā  
nākusalā na ca kammavipākā sabbaṅ ca rūpaṅ : idaṅ  
vuccati dukkhaṅ.

<sup>1</sup> S<sup>d</sup> : °gāminipaṭipadāya.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> S<sup>d</sup> : . . . pe . . .

<sup>4</sup> So S<sup>d</sup>.

<sup>5</sup> S<sup>d</sup> adds . . . pe . . .



Tattha katamo dukkhanirodho ?

Tañhāya ca avasesānañ ca kilesānam avasesānañ<sup>1</sup> ca akusalānaṃ dhammānaṃ tiṇṇannañ<sup>2</sup> ca kusalamūlānaṃ sāsavānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya pathamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti : sammāditthi . . . pe . . . sammāsamādhi.<sup>3</sup> Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya<sup>4</sup> sampayuttā.<sup>5</sup>

v.

Tattha katamo dukkhasamudayo ?

Tañhā ca avasesā ca kilesā avasesā ca akusalā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Tañhāya ca avasesānañca kilesānaṃ avasesānañ ca akusalānaṃ dhammānaṃ tiṇṇannañ ca<sup>6</sup> kusalamūlānaṃ sāsavānaṃ avasesānañ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya pathamāya bhūmiyā pattiyā vivicc'eva kāmehi. . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti : sammāditthi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.<sup>7</sup>

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

<sup>2</sup> S<sup>d</sup> : tinnāṃ. B. tiṇṇāñ.

<sup>3</sup> S<sup>d</sup> adds . . . pe . . .

<sup>4</sup> S<sup>d</sup> : °gāminipaṭipadāya.

<sup>5</sup> S<sup>d</sup> adds . . . pe . . .

<sup>6</sup> S<sup>d</sup> : tinnannaṃ. B. tiṇṇāñ.

<sup>7</sup> S<sup>d</sup> adds . . . pe . . .

## vi.

Cattāri saccāni: dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsāmādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṃ . . . pe . . . amoho dhammaviccayo sammādiṭṭhi dhammaviccayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsāmādhī?

Yā cittassa ṭhiti . . . pe . . . sammāsāmādhī samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsāmādhī.

Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā . . . pe . . .<sup>1</sup>

<sup>1</sup> B. omits . . . pe . . .

## vii.

Tattha katamo dukkhasamudayo ?

Tañhā ca avasesa ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Tañhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tiṇṇannaṃ ca<sup>1</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . pathamaṃ<sup>2</sup> jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇṇaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti : sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

## viii.

Cattāri saccāni; dukkhaṃ dukkhasamudayo dukkhānirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo ?

Tañhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca kilesāṃ avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Tañhāya pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> B. tiṇṇāṃ ca . . . S<sup>d</sup> : tinnāṃ ca.

<sup>2</sup> S<sup>d</sup> : pathamajhānaṃ.

niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya pattiya, vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti : ayaṅ vuccati dukkhanirodhagāminī paṭipadā . . . pe . . .<sup>1</sup>

## ix.

Tattha katamo dukkhasamudayo?

Taṅhā ca avasesā ca kilesā avasesā akusalā dhammā tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṅ vuccati dukkhasamudayo.

Tattha katamaṅ dukkhaṅ?

Sāsavā kusalākusalānaṅ dhammānaṅ vipākā ye ca dhammā kiriya neva kusalā nākusalā na ca kammavipākā sabbaṅ ca rūpaṅ : idaṅ vuccati dukkhaṅ.

Tattha katamo dukkhanirodho?

Taṅhāya ca avasesānaṅ ca kilesānaṅ avasesānaṅ ca akusalānaṅ dhammānaṅ tiṇṇannaṅ ca<sup>2</sup> kusalamūlānaṅ sāsavānaṅ avasesānaṅ ca sāsavānaṅ kusalānaṅ dhammānaṅ pahānaṅ : ayaṅ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti, . . . pe . . . avikkhepo hoti . . . pe . . . : ayaṅ vuccati dukkhanirodhagāminī paṭipadā.

ABHIDHAMMABHĀJANIYAṅ.<sup>3</sup>

Cattāri ariyasaccāni : dukkhaṅ ariyasaccaṅ dukkhanirodho ariyasaccaṅ dukkhanirodhagāminī paṭipadā ariyasaccaṅ. Catunnaṅ ariyasaccānaṅ kati kusalā, kati akusalā, kati avyākata . . . pe . . . kati saraṇā, kati araṇā?

Samudayasaccaṅ akusalaṅ ; maggasaccaṅ kusalaṅ ; nirodhasaccaṅ avyākataṅ ; dukkhasaccaṅ siyā kusalaṅ siyā akusalaṅ siyā avyākataṅ.

Dve saccā siyā sukhāya vedanāya sampayuttā siyā aduk-

<sup>1</sup> B. *omits* . . . pe . . .

<sup>2</sup> B. tiṇṇaṅ ca . . . S<sup>d</sup> : tinnānaṅ ca.

<sup>3</sup> *So also* K.

khamasukhāya vedanāya sampayuttā ; nirodhasaccaṇ na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi ; adukkhamasukhāya vedanāya sampayuttan ti pi ; dukkhasaccaṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dve saccā vipākadhammadhammā ; nirodhasaccaṇ neva-vipāka-na-vipākadhammadhammaṇ ; dukkhasaccaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ siya neva-vipāka-na-vipākadhammadhammaṇ.

Samudayasaccaṇ anupādiṇṇupādāniyaṇ ; dve saccā anupādiṇṇa-anupādāniyā ; dukkhasaccaṇ siyā upādiṇṇupādāniyaṇ siyā anupādiṇṇupādāniyaṇ.

Samudayasaccaṇ saṅkiliṭṭha-saṅkilesikaṇ ; dve saccā asaṅkiliṭṭha-asaṅkilesikā ; dukkhasaccaṇ siyā saṅkiliṭṭha-saṅkilesikaṇ siyā asaṅkiliṭṭha-saṅkilesikaṇ.

Samudayasaccaṇ savitakka-savicāraṇ ; nirodhasaccaṇ avitakka-avicāraṇ ; maggasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ ; dukkhasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ siyā na vattabbaṇ savitakka-savicāran ti pi avitakka-avicāramattan ti pi avitakka-avicāran ti pi.

Dve saccā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā ; nirodhasaccaṇ na vattabbaṇ pītisahagatan ti pi sukhasahagatan ti pi upekhāsahagatan ti pi ; dukkhasaccaṇ siyā pītisahagataṇ siyā sukhasahagataṇ siyā upekhāsahagataṇ siyā na vattabbaṇ pītisahagatan ti pi sukhasahagatan ti pi upekhāsahagatan ti pi.

Dve saccā neva dassanena na bhāvanāya pahātabbā ; samudayasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ ; dukkhasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ siyā neva dassanena na bhāvanāya pahātabbaṇ.

Dve saccāṇ neva dassanena na bhāvanāya pahātabbahetukā ; samudayasaccaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ ; dukkhasaccaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ siyā neva dassanena na bhāvanāya pahātabbahetukaṇ.

Samudayasaccaṇ ācayagāmi ; maggasaccaṇ apacayagāmi ;

nirodhasaccaṅ neva ācayagāmi na apacayagāmi;<sup>1</sup> dukkhasaccaṅ siyā ācayagāmi siyā neva ācayagāmi na apacayagāmi.

Maggasaccaṅ sekhaṅ; tīni saccā neva sekhā nāsekhā.

Samudayasaccaṅ parittaṅ; dve saccā appamāṇā; dukkhasaccaṅ siyā parittaṅ siyā mahaggataṅ.

Nirodhasaccaṅ anārammaṇaṅ; maggasaccaṅ appamāṇārammaṇaṅ; samudayasaccaṅ siyā parittārammaṇaṅ siyā mahaggatārammaṇaṅ na appamāṇārammaṇaṅ siyā na vattaḅbaṅ parittārammaṇan ti pi mahaggatārammaṇan ti pi; dukkhasaccaṅ siyā parittārammaṇaṅ siyā mahaggatārammaṇaṅ siyā appamāṇārammaṇaṅ siyā na vattaḅbaṅ parittārammaṇan ti pi mahaggatārammaṇan ti pi appamāṇārammaṇan ti pi.

Samudayasaccaṅ hīnaṅ; dve saccā paṇīṭā; dukkhasaccaṅ siyā hīnaṅ siyā majjhimaṅ.

Nirodhasaccaṅ aniyataṅ; maggasaccaṅ sammattaniyataṅ; dve saccā siyā micchattaniyatā siyā aniyatā.

Nirodhasaccaṅ anārammaṇaṅ; samudayasaccaṅ na vattaḅbaṅ maggārammaṇan ti pi maggahetukan ti pi maggādhipatīti pi;<sup>2</sup> maggasaccaṅ na maggārammaṇaṅ siyā maggahetukaṅ siyā maggādhipatī<sup>3</sup> siyā na vattaḅbaṅ maggahetukan ti pi<sup>4</sup> maggādhipatīti pi;<sup>2</sup> dukkhasaccaṅ siyā<sup>5</sup> maggārammaṇaṅ na maggahetukaṅ, siyā maggādhipatī siyā na vattaḅbaṅ maggārammaṇan ti pi maggādhipatīti pi.<sup>2</sup>

Dve saccā siyā uppānā siyā anuppānā na vattaḅbā uppādino ti; nirodhasaccaṅ na vattaḅbaṅ uppānān ti pi anuppānān ti pi uppādīti pi; dukkhasaccaṅ siyā uppānaṅ siyā anuppānaṅ siyā uppādi.

Tīni saccā<sup>6</sup> siyā atīṭā siyā anāgatā siyā paccuppānā; nirodhasaccaṅ na vattaḅbaṅ atītan ti pi anāgatan ti pi paccuppānān ti pi.

Nirodhasaccaṅ anārammaṇaṅ; maggasaccaṅ na vattaḅbaṅ atītārammaṇan ti pi anāgatārammaṇan ti pi paccuppānārammaṇan ti pi; dve saccā<sup>7</sup> siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppānārammaṇā siyā na vattaḅbaṅ atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppānārammaṇā ti pi.

<sup>1</sup> So K, as well as S<sup>d</sup>. B: nevācayagāmi-nāpacayagāmi.

<sup>2</sup> S<sup>d</sup>: maggādhipatīn ti pi. <sup>3</sup> S<sup>d</sup>: °ādhipatīn.

<sup>4</sup> S<sup>d</sup> omits maggahetukan ti pi.

<sup>5</sup> B omits siyā.

<sup>6</sup> S<sup>d</sup> and B: saccāni.

<sup>7</sup> So S<sup>d</sup> and B.

Nirodhasaccaṅ bahiddhā ; tīṇi saccā siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Nirodhasaccaṅ anārammaṇaṅ ; maggasaccaṅ bahiddhārammaṇaṅ ; samudayasaccaṅ siyā ajjhattārammaṇaṅ siyā bahiddhārammaṇaṅ siyā ajjhattabahiddhārammaṇaṅ ; dukkhasaccaṅ siyā ajjhattārammaṇaṅ siyā bahiddhārammaṇaṅ siyā ajjhattabahiddhārammaṇaṅ siyā na vattabbaṅ ajjhattārammaṇaṅ ti pi bahiddhārammaṇaṅ ti pi ajjhattabahiddhārammaṇaṅ ti pi.

Tīṇi saccā<sup>1</sup> anidassana-appaṭighā ; dukkhasaccaṅ siyā sanidassana-sappaṭighaṅ siyā anidassana-sappaṭighaṅ siyā anidassana-appaṭighaṅ.

Samudayasaccaṅ hetu ; nirodhasaccaṅ na hetu ; dve saccā<sup>2</sup> siyā hetū<sup>3</sup> siyā na hetū.<sup>3</sup> Dve saccā sahetukā ; nirodhasaccaṅ ahetukaṅ ; dukkhasaccaṅ siyā sahetukaṅ siyā ahetukaṅ. Dve saccā hetusampayuttā ; nirodhasaccaṅ hetuvippayuttaṅ ; dukkhasaccaṅ siyā hetusampayuttaṅ siyā hetuvippayuttaṅ. Samudayasaccaṅ hetu ceva sahetukaṅ ca ; nirodhasaccaṅ na vattabbaṅ hetu ceva sahetukaṅ cāti pi sahetukaṅ ceva na ca hetūti pi ;<sup>4</sup> maggasaccaṅ siyā hetu ceva sahetukaṅ ca siyā sahetukaṅ ceva na ca hetu ; dukkhasaccaṅ siyā hetu ceva sahetukaṅ ca siyā sahetukaṅ ceva na ca hetu siyā<sup>5</sup> na vattabbaṅ hetu ceva sahetukaṅ cāti pi sahetukaṅ ceva na ca hetūti pi ; samudayasaccaṅ hetu ceva hetusampayuttaṅ ca ; nirodhasaccaṅ na vattabbaṅ hetu ceva hetusampayuttaṅ cāti pi hetusampayuttaṅ ceva na ca hetūti pi ;<sup>4</sup> maggasaccaṅ siyā hetu ceva hetusampayuttaṅ ca siyā hetusampayuttaṅ ceva na ca hetu ; dukkhasaccaṅ siyā hetu ceva hetusampayuttaṅ ca siyā hetusampayuttaṅ ceva na ca hetu siyā na vattabbaṅ hetu ceva hetusampayuttaṅ cāti pi hetusampayuttaṅ ceva na ca hetūti pi. Nirodhasaccaṅ na hetu ahetukaṅ ; samudayasaccaṅ na vattabbaṅ na hetu sahetukan ti pi na hetu ahetukan ti pi ; maggasaccaṅ siyā na hetu sahetukan siyā na vattabbaṅ na hetu sahetukan ti ;<sup>6</sup> dukkhasaccaṅ siyā na hetu sahetukaṅ siyā na hetu ahetukaṅ siyā na vattabbaṅ na hetu sahetukan ti pi na hetu ahetukan ti pi.

<sup>1</sup> S<sup>d</sup> and B : saccāni.      <sup>2</sup> So S<sup>d</sup> and B.      <sup>3</sup> S<sup>d</sup> : hetu.

<sup>4</sup> S<sup>d</sup> *inverts the order of these two clauses on samudayasaccaṅ and nirodhasaccaṅ.*

<sup>5</sup> S<sup>d</sup> *omits the clause introduced by this siyā.*

<sup>6</sup> S<sup>d</sup> and B : siyā na vattabbaṅ na hetu sahetukan ti pi na hetu ahetukan ti pi.

Tiṇi saccā<sup>1</sup> sappaccayā ; nirodhasaccaṅ appaccayaṅ.

Tiṇi saccā saṅkhatā ; nirodhasaccaṅ asaṅkhatāṅ.

Tiṇi saccā anidassanā ; dukkhasaccaṅ siyā sanidassanaṅ siyā anidassanaṅ.

Tiṇi saccā appaṭighā ; dukkhasaccaṅ siyā sappatighaṅ siyā appaṭighaṅ.

Tiṇi saccā rūpā ; dukkhasaccaṅ siyā rūpaṅ siyā arūpaṅ.

Dve saccā<sup>2</sup> lokiyā ; dve saccā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Samudayasaccaṅ āsavo ; dve saccā no āsavā ; dukkhasaccaṅ siyā āsavo siyā no āsavo. Dve saccā sāsavā ; dve saccā anāsavā. Samudayasaccaṅ āsavasampayuttaṅ ; dve saccā āsavavippayuttā ; dukkhasaccaṅ siyā āsavasampayuttaṅ siyā āsavavippayuttaṅ. Samudayasaccaṅ āsavo ceva sāsavaṅ ca ; dve saccā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccaṅ siyā āsavo ceva sāsavaṅ ca siyā sāsavaṅ ceva no ca āsavo. Samudayasaccaṅ āsavo ceva āsavasampayuttaṅ ca ; dve saccā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccaṅ siyā āsavo ceva āsavasampayuttaṅ ca siyā āsavasampayuttaṅ ceva no ca āsavo siyā na vattabbaṅ āsavo ceva āsavasampayuttaṅ cāti pi āsavasampayuttaṅ ceva no ca āsavo ti pi. Dve saccā āsavavippayutta-anāsavā ; samudayasaccaṅ na vattabbaṅ āsavavippayutta-sāsavaṅ ti pi āsavavippayutta-anāsavaṅ ti pi ; dukkhasaccaṅ siyā āsavavippayutta-sāsavaṅ siyā na vattabbaṅ āsavavippayutta-sāsavaṅ ti pi āsavavippayutta-anāsavaṅ ti pi.<sup>4</sup>

Samudayasaccaṅ saṅyojanaṅ ; dve saccā no saṅyojanā ; dukkhasaccaṅ siyā saṅyojanaṅ siyā no saṅyojanaṅ. Dve saccā saṅyojaniyā ; dve saccā asaṅyojaniyā. Samudayasaccaṅ saṅyojanasampayuttaṅ ; dve saccā saṅyojanavippayuttā ; dukkhasaccaṅ siyā saṅyojanasampayuttaṅ siyā saṅyojanavippayuttaṅ. Samudayasaccaṅ saṅyojanaṅ ceva saṅyojaniyaṅ ca ; dve saccā na vattabbā saṅyojanā ceva saṅyojaniyā cāti pi saṅyojaniyā ceva no ca saṅyojanā ti pi ; dukkhasaccaṅ siyā saṅyojanaṅ ceva saṅyojaniyaṅ ca siyā saṅyojaniyaṅ ceva no ca saṅyojanaṅ. Samudayasaccaṅ saṅyojanaṅ ceva saṅyojanasampayuttaṅ ca ; dve

<sup>1</sup> S<sup>d</sup> and B : saccāni always.

<sup>2</sup> So S<sup>d</sup> and B.

<sup>3</sup> S<sup>d</sup> inverts order of clauses : samudayasaccaṅ . . . and dve saccā and in following sentences also.

<sup>4</sup> K omits last clause.



saccā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi;<sup>1</sup> dukkhasaccaṃ siyā saṃyojanañ ceva saṃyojanasampayuttañ ca siyā saṃyojanasampayuttañ ceva no ca saṃyojanaṃ siya na vattabbaṃ saṃyojanañ ceva saṃyojanasampayuttañ cāti pi saṃyojanasampayuttañ ceva no ca saṃyojanaṃ ti pi. Dve saccā saṃyojanavippayutta-asāṃyojanīyā; samudayasaccaṃ na vattabbaṃ saṃyojanavippayutta-sāṃyojanīyan ti pi. Saṃyojanavippayutta-asāṃyojanīyan ti pi; dukkhasaccaṃ siyā saṃyojanavippayutta-sāṃyojanīyaṃ siyā na vattabbaṃ saṃyojanavippayutta-sāṃyojanīyan ti<sup>2</sup> pi saṃyojanavippayutta-asāṃyojanīyan<sup>2</sup> ti pi.

Samudayasaccaṃ gantho; dve saccā no ganthā; dukkhasaccaṃ siyā gantho siyā no gantho. Dve saccā ganthaniyā; dve saccā aganthaniyā. Dve saccā ganthavippayuttā; dve saccā siyā ganthasampayuttā siyā ganthavippayuttā. Samudayasaccaṃ gantho ceva ganthaniyañ ca; dve saccā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthaniyañ ca siyā ganthaniyañ ceva no ca gantho. Samudayasaccaṃ gantho ceva ganthasampayuttañ ca siyā na vattabbaṃ gantho ceva ganthasampayuttañ cāti; dve saccā na vattabbā gantho ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthasampayuttañ ca siyā ganthasampayuttañ ceva no ca gantho siyā na vattabbaṃ gantho ceva ganthasampayuttañ cāti pi ganthasampayuttañ ceva no ca gantho ti pi. Dve saccā ganthavippayutta-aganthaniyā; dve saccā siyā ganthavippayutta-ganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti<sup>3</sup> pi siyā ganthavippayutta-aganthaniyā ti pi.<sup>3</sup>

Samudayasaccaṃ ogho . . . pe . . . yogo . . . pe . . .<sup>4</sup> nīvaraṇaṃ; dve saccā no nīvaraṇā;<sup>5</sup> dukkhasaccaṃ siyā nīvaraṇaṃ<sup>6</sup> siyā no nīvaraṇaṃ. Dve saccā nīvaraṇīyā; dve saccā anīvaraṇīyā. Samudayasaccaṃ nīvaraṇasampayuttaṃ; dve saccā nīvaraṇavippayuttā; dukkhasaccaṃ siyā nīvaraṇasampayuttaṃ siyā nīvaraṇavippayuttaṃ. Samuda-

<sup>1</sup> S<sup>d</sup> *inverts order of clauses*: samudayasaccaṃ . . . and dve saccā.

<sup>2</sup> K *omits last clause*.

<sup>3</sup> K *omits last clause*.

<sup>4</sup> S<sup>d</sup> *repeats samudayasaccaṃ*.

<sup>5</sup> S<sup>d</sup>: nīvaraṇaṃ (*sic*).

<sup>6</sup> So S<sup>d</sup>.

yasaccaṃ nīvaraṇaṃ ceva nīvaraṇiyaṃ ca ; dve saccā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti pi nīvaraṇiyā ceva no ca nīvaraṇā ti pi ; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraṇiyaṃ ca siyā nīvaraṇiyaṃ ca siyā nīvaraṇiyaṃ ca no ca nīvaraṇaṃ. Samudayasaccaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca ; dve saccā na vattabbā nīvaraṇā<sup>1</sup> ceva nīvaraṇasampayuttā cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā<sup>1</sup> ti pi ; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca siyā nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ siyā na vattabbāṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ ti pi. Dve saccā nīvaraṇavippayutta-anīvaraṇiyā ; samudayasaccaṃ na vattabbāṃ nīvaraṇavippayutta-nīvaraṇiyaṃ ti pi nīvaraṇavippayutta-anīvaraṇiyaṃ ti pi ; dukkhasaccaṃ siyā nīvaraṇavippayutta-nīvaraṇiyaṃ siyā na vattabbāṃ nīvaraṇavippayutta-nīvaraṇiyaṃ ti pi nīvaraṇavippayutta-anīvaraṇiyaṃ ti pi.<sup>2</sup>

Tiṇi saccā<sup>3</sup> no parāmāsā ; dukkhasaccaṃ siyā parāmāso siyā no parāmāso. Dve saccā parāmaṭṭhā ; dve saccā aparāmaṭṭhā. Dve saccā parāmāsavippayuttā ; samudayasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ ; dukkhasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā na vattabbāṃ parāmāsampayuttaṃ ti pi parāmāsavippayuttaṃ ti pi. Samudayasaccaṃ na vattabbāṃ parāmāso ceva parāmaṭṭhaṃ cāti, parāmaṭṭhaṃ ceva no ca parāmāso ; dve saccā na vattabbā parāmāsā ceva parāmaṭṭhā cāti pi parāmaṭṭhā ceva no ca parāmāsā ti pi ;<sup>4</sup> dukkhasaccaṃ siyā parāmāso ceva parāmaṭṭhaṃ ca siyā parāmaṭṭhaṃ ceva no ca parāmāso. Dve saccā parāmāsavippayutta-aparāmaṭṭhā ; dve saccā siyā parāmāsavippayutta-parāmaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.<sup>5</sup>

Dve saccā sārammaṇā ; nirodhasaccaṃ anārammaṇaṃ ; dukkhasaccaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Tiṇi saccā<sup>6</sup> no cittaṃ ; dukkhasaccaṃ siyā cittaṃ siyā no cittaṃ. Dve saccā cetasikā ; nirodhasaccaṃ acetasiṅgaṃ ; dukkhasaccaṃ siyā cetasikaṃ siyā acetasiṅgaṃ. Dve saccā

<sup>1</sup> S<sup>d</sup> : nīvaraṇaṃ.

<sup>2</sup> K omits last clause.

<sup>3</sup> S<sup>d</sup> and B : saccāni.

<sup>4</sup> S<sup>d</sup> inverts order of these clauses as above.

<sup>5</sup> K omits last clause.

<sup>6</sup> So K and S<sup>d</sup>. B : saccāni.

cittasampayuttā ; nirodhasaccaṇ cittavippayuttaṇ ; dukkhasaccaṇ siyā cittasampayuttaṇ siyā cttavippayuttaṇ siyā na vattabbaṇ cittaena sampayuttan ti pi cittaena vippayuttan ti pi. Dve saccā cittaṇsaṇsaṭṭhā ; nirodhasaccaṇ cttavisāṇsaṭṭhaṇ ; dukkhasaccaṇ siyā cittaṇsaṇsaṭṭhaṇ siyā cttavisāṇsaṭṭhaṇ siya na vattabbaṇ cittaena ṇsaṇsaṭṭhan ti pi cittaena viṇsaṇsaṭṭhan ti pi. Dve saccā cttasamuttāhānā ; nirodhasaccaṇ no cttasamuttāhānāṇ ; dukkhasaccaṇ siyā cttasamuttāhānāṇ siyā no cttasamuttāhānāṇ. Dve saccā cttasahabhuno ; nirodhasaccaṇ no cttasahabhu ; dukkhasaccaṇ siyā cttasahabhu siyā no cttasahabhu. Dve saccā cttānuparivattino ; nirodhasaccaṇ no cttānuparivatti ; dukkhasaccaṇ siyā cttānuparivatti siyā no cttānuparivatti. Dve saccā cttasāṇsaṭṭhasamuttāhānā ; nirodhasaccaṇ no cttasāṇsaṭṭha-samuttāhānāṇ ; dukkhasaccaṇ siyā cttasāṇsaṭṭha-samuttāhānāṇ siyā no cttasāṇsaṭṭha-samuttāhānāṇ. Dve saccā cttasāṇsaṭṭha-samuttāhānā-sahabhuno ; nirodhasaccaṇ no cttasāṇsaṭṭha-samuttāhānā-sahabhu ; dukkhasaccaṇ siyā cttasāṇsaṭṭha-samuttāhānā-sahabhu siyā no cttasāṇsaṭṭha-samuttāhānā-sahabhu. Dve saccā cttasāṇsaṭṭha-samuttāhānānuparivattino, nirodhasaccaṇ no cttasāṇsaṭṭha-samuttāhānuparivatti ; dukkhasaccaṇ siyā cttasāṇsaṭṭha-samuttāhānānuparivatti siyā no cttasāṇsaṭṭha-samuttāhānānuparivatti.

Tiṇi saccā<sup>1</sup> bāhirā ; dukkhasaccaṇ siyā ajjhattikaṇ siyā bāhiraṇ.

Tiṇi saccā<sup>1</sup> no upādā ;<sup>2</sup> dukkhasaccaṇ siyā upādā siyā no upādā.

Tiṇi saccā<sup>1</sup> anupādiṇṇā ; dukkhasaccaṇ siyā upādiṇṇāṇ siyā anupādiṇṇāṇ.

Samudayasaccaṇ upādānaṇ ; dve saccā no upādānā ;<sup>3</sup> dukkhasaccaṇ siyā upādānaṇ siyā no upādānaṇ. Dve saccā upādāniyā ; dve saccā anupādāniyā. Dve saccā upādānavippayuttā ; dve saccā siyā upādānasampayuttā siyā upādānavippayuttā. Samudayasaccaṇ upādānaṇ ceva upādāniyaṇ ca ; dve saccā na vattabba upādānā ceva upādāniyā cāti pi upādāniyā ceva no ca upādānā ti pi ;<sup>4</sup> dukkhasaccaṇ siyā upādānaṇ ceva upādāniyaṇ ca siyā upādāniyaṇ ceva no ca upādānaṇ. Samudayasaccaṇ siyā upādānaṇ ceva upādānasampayuttaṇ ca siyā na vattabbaṇ

<sup>1</sup> So S<sup>d</sup>. B : saccāni.

<sup>2</sup> K : nupādā.

<sup>3</sup> K : nupādānā.

<sup>4</sup> S<sup>d</sup> *inverts order of clauses as above.*

upādānañ ceva upādānasampayuttañ cāti;<sup>1</sup> dve saccā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi;<sup>2</sup> dukkhasaccaṃ siyā upādānañ ceva upādānasampayuttañ ca siyā upādānasampayuttañ ceva no ca upādānaṃ siyā na vattabbāṃ upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānaṃ ti pi. Dve saccā upādānavippayutta-anupādāniyā ; dve saccā siyā upādānavippayutta-upādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.<sup>3</sup>

Samudayasaccaṃ kilesa ; dve saccā no kilesā ; dukkhasaccaṃ siyā kilesa siyā no kilesa. Dve saccā saṅkilesikā ; dve saccā asaṅkilesikā. Samudayasaccaṃ saṅkiliṭṭhaṃ ; dve saccā asaṅkiliṭṭhā ; dukkhasaccaṃ siyā saṅkiliṭṭhaṃ siyā asaṅkiliṭṭhaṃ. Samudayasaccaṃ kilesasampayuttaṃ ; dve saccā kilesasampayuttā ; dukkhasaccaṃ siyā kilesasampayuttaṃ siyā kilesavippayuttaṃ. Samudayasaccaṃ kilesa ceva saṅkilesikañ ca ; dve saccā na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesā ti pi;<sup>4</sup> dukkhasaccaṃ siyā kilesa ceva saṅkilesikañ ca siyā saṅkilesikañ ceva no ca kilesa. Samudayasaccaṃ kilesa ceva saṅkiliṭṭhañ ca ; dve saccā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi ; dukkhasaccaṃ siyā kilesa ceva saṅkiliṭṭhañ ca siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbāṃ kilesa ceva saṅkiliṭṭhañ cāti pi saṅkiliṭṭhañ ceva no ca kilesa ti pi. Samudayasaccaṃ kilesa ceva kilesasampayuttañ ca ; dve saccā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi ; dukkhasaccaṃ siyā kilesa ceva kilesasampayuttañ ca siyā kilesasampayuttañ ceva no ca kilesa siyā na vattabbāṃ kilesa ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kilesa ti pi. Dve saccā kilesavippayutta-asaṅkilesikā ; samudayasaccaṃ na vattabbāṃ kilesavippayutta-saṅkilesikaṃ ti pi kilesavippayutta-asaṅkilesikaṃ ti pi ; dukkhasaccaṃ siyā kilesavippayutta-saṅkilesikaṃ siyā na vattabbāṃ kilesavippayutta-saṅkilesikaṃ ti pi kilesavippayutta-asaṅkilesikaṃ ti pi.<sup>5</sup>

<sup>1</sup> S<sup>d</sup> adds pi.

<sup>2</sup> S<sup>d</sup> inverts order of clauses as above.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>d</sup> inverts order, as above, in this and the next sentences.

<sup>5</sup> K omits last clause.

Dve saccā na dassanena pahātabbā; dve saccā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā; dve saccā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā; dve saccā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā; dve saccā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Samudayasaccaṅ savitakkaṅ; nirodhasaccaṅ avitakkaṅ; dve saccā siyā savitakkā siyā avitakkā.

Samudayasaccaṅ savicāraṅ; nirodhasaccaṅ avicāraṅ; dve saccā siyā savicārā siyā avicārā.

Nirodhasaccaṅ appitikaṅ: tīṇi saccā<sup>1</sup> siyā sappitikaṅ siyā appitikaṅ. Nirodhasaccaṅ na pītisahagataṅ; tīṇi saccā<sup>1</sup> siyā pītisahagatā siyā na pītisahagatā. Nirodhasaccaṅ na sukhasahagataṅ; tīṇi saccā<sup>1</sup> siyā sukhasahagatā siyā na sukhasahagatā. Nirodhasaccaṅ na upekhāsahagataṅ; tīṇi saccā<sup>1</sup> siyā upekhāsahagatā siyā na upekhāsahagatā.

Samudayasaccaṅ kāmāvacaraṅ; dve saccā na kāmāvacarā; dukkhasaccaṅ siyā kāmāvacaraṅ siyā na kāmāvacaraṅ. Tīṇi saccā<sup>2</sup> rūpāvacarā; dukkhasaccaṅ siyā rūpāvacaraṅ siyā na rūpāvacaraṅ. Tīṇi saccā<sup>2</sup> na arūpāvacarā; dukkhasaccaṅ siyā arūpāvacaraṅ siyā na arūpāvacaraṅ. Dve saccā pariyāpannā; dve saccā apariyāpannā.

Maggasaccaṅ niyyānikaṅ; tīṇi saccā<sup>2</sup> aniyyānikā.

Maggasaccaṅ niyataṅ; nirodhasaccaṅ aniyataṅ; dve saccā siyā niyatā siyā aniyatā.

Dve saccā sa-uttarā; dve saccā anuttarā.

Samudayasaccaṅ saraṇaṅ; dve saccā araṇā; dukkhasaccaṅ siyā saraṇaṅ siyā araṇān ti.

### PAÑHĀPUCCHAKAṅ.

#### SACCAVIBHAṅGO SAMATTO CATUTTHO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> and B : saccāni.

<sup>2</sup> So S<sup>d</sup>. B : saccāni.

<sup>3</sup> S<sup>d</sup> adds *niṭṭhitaṅ, niṭṭhito to the two titles respectively, and omits samatto*. K. omits *catuttho*. B. has only *niṭṭhito after saccavibhaṅgo*.

## V.

## INDRIYAVIBHAṄGO.

BĀVISATINDRIYĀNI: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ<sup>1</sup> sukkindriyaṃ dukkindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ<sup>2</sup> satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññatāññassāmītidriyaṃ<sup>3</sup> aññindriyaṃ aññatāvindriyaṃ.

Tattha katamaṃ cakkhundriyaṃ ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>4</sup> . . . suñño gāmo p'eso: idaṃ vuccati cakkhundriyaṃ.

Tattha katamaṃ sotindriyaṃ . . . ghānindriyaṃ . . . jivhindriyaṃ . . . kāyindriyaṃ ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p'eso: idaṃ vuccati kāyindriyaṃ.

Tattha katamaṃ manindriyaṃ ?

Ekavidhena manindriyaṃ: phassasampayuttaṃ . . . pe<sup>6</sup> . . . evaṃ bahuvidhena manindriyaṃ. Idaṃ vuccati manindriyaṃ.

Tattha katamaṃ itthindriyaṃ ?

Itthiyā<sup>6</sup> itthilingaṃ itthinimittaṃ itthikuttaṃ itthākappo itthittaṃ itthibhāvo: idaṃ vuccati itthindriyaṃ.

Tattha katamaṃ purisindriyaṃ ?

Purisassa purisalingaṃ purisanimittaṃ purisakuttaṃ

<sup>1</sup> S<sup>d</sup> places jīvitindriyaṃ before itthindriyaṃ always.

<sup>2</sup> B has viriy<sup>o</sup> always.

<sup>3</sup> K. has always: anaññatāññassamīto.

<sup>4</sup> See above, p. 70, 71.

<sup>5</sup> S<sup>d</sup> and B give the remaining vidhena's nearly in full. They are identical with those given on pp. 53, 54.

<sup>6</sup> See Dh.S. §§ 633-635.

purisākappo purisattaṃ purisabhāvo : idaṃ vuccati purisindriyaṃ.

Tattha katamaṃ jīvitindriyaṃ ?

Duvidhena jīvitindriyaṃ :<sup>1</sup> atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.<sup>2</sup>

Tattha katamaṃ rūpaṃ jīvitindriyaṃ ?

Yo<sup>3</sup> tesañ rūpīnaṃ dhammānaṃ āyu tṭhiti yapaṇā yāpaṇā iriyaṇā vattanā pālanā jīvitaṃ jīvitindriyaṃ : idaṃ vuccati rūpaṃ jīvitindriyaṃ.

Tattha katamaṃ arūpaṃ jīvitindriyaṃ ?

Yo tesañ arūpīnaṃ dhammānaṃ āyu tṭhiti yapaṇā yāpaṇā iriyaṇā vattanā pālanā jīvitaṃ jīvitindriyaṃ : idaṃ vuccati arūpaṃ jīvitindriyaṃ.

Tattha katamaṃ sukhindriyaṃ ?

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukkhā vedanā : idaṃ vuccati sukhindriyaṃ.

Tattha katamaṃ dukkhindriyaṃ ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā : idaṃ vuccati dukkhindriyaṃ.

Tattha katamaṃ somanassindriyaṃ ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukkhā vedanā : idaṃ vuccati somanassindriyaṃ.

Tattha katamaṃ domanassindriyaṃ ?

Yo cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā : idaṃ vuccati domanassindriyaṃ.

Tattha katamaṃ upekhindriyaṃ ?

Yaṃ cetasikaṃ neva-sātaṃ-nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukkhā vedanā : idaṃ vuccati upekhindriyaṃ.

Tattha katamaṃ saddhindriyaṃ ?

Yā<sup>4</sup> saddhā saddhanaṃ okappaṇā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ : idaṃ vuccati saddhindriyaṃ.

Tattha katamaṃ viriyindriyaṃ ?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasamphaggāho

<sup>1</sup> S<sup>d</sup> and B : Jīvitindriyaṃ duvidhena.

<sup>2</sup> B : atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.

<sup>3</sup> Dh.S. § 19.

<sup>4</sup> Dh.S. §§ 12-16.

viriyaṅ viriyindriyaṅ viriyabalaṅ sammāvāyāmo : idaṅ vuccati viriyindriyaṅ.

Tattha katamaṅ satindriyaṅ ?

Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asamussanatā<sup>1</sup> sati satindriyaṅ satibalaṅ sammāsati : idaṅ vuccati satindriyaṅ.

Tattha katamaṅ samādhindriyaṅ ?

Yā cittassa ṭhiti saṅṭhiti aviṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṅ samādhibalaṅ sammāsamādhi : idaṅ vuccati samādhindriyaṅ.

Tattha katamaṅ paññindriyaṅ ?

Yā paññā pajānanā vicayo pavicayo . . . pe<sup>2</sup> . . . amoho dhammavicayo sammādiṭṭhi : idaṅ vuccati paññindriyaṅ.

Tattha katamaṅ anaññātāññassāmitindriyaṅ ?

Yā<sup>3</sup> tesāṅ dhammānaṅ aññātānaṅ aditṭhānaṅ appattānaṅ aviditānaṅ asacchikatānaṅ sacchikiriyaṅ paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : idaṅ vuccati anaññātāññassāmitindriyaṅ.

Tattha katamaṅ aññindriyaṅ ?

Yā<sup>4</sup> tesāṅ dhammānaṅ ñātānaṅ ditṭhānaṅ pattānaṅ veditānaṅ sacchikatānaṅ sacchikiriyaṅ paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : idaṅ vuccati aññindriyaṅ.

Tattha katamaṅ aññātāvindriyaṅ ?

Yā<sup>5</sup> tesāṅ aññātāvīnaṅ dhammānaṅ aññā paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : idaṅ vuccati aññātāvindriyaṅ.

#### ABHIDHAMMABHĀJANIYAṆ.<sup>6</sup>

Bāvisatindriyāni : cakkhundriyaṅ sotindriyaṅ ghānindriyaṅ jivhindriyaṅ kāyindriyaṅ manindriyaṅ itthindriyaṅ purisindriyaṅ jivitindriyaṅ<sup>7</sup> sukhindriyaṅ dukkhindriyaṅ somanassindriyaṅ domanassindriyaṅ upekhindriyaṅ sad-dhindriyaṅ viriyindriyaṅ satindriyaṅ samādhindriyaṅ

<sup>1</sup> S<sup>d</sup> : apammussanatā.

<sup>2</sup> S<sup>d</sup> gives the full text.

<sup>3</sup> Dh.S. § 296.

<sup>4</sup> Dh.S. § 364.

<sup>5</sup> Dh.S. § 555.

<sup>6</sup> K, here and after : Abhidhammabhājanīyaṅ.

<sup>7</sup> S<sup>d</sup> puts this before itthindriyaṅ.



paññindriyaṅ anaññātaññassāmītindriyaṅ aññindriyaṅ  
aññātāvindriyaṅ.

Bāvisatindriyaṅ<sup>1</sup> kati kusalā kati akusalā kati avyākataḥ  
. . . pe . . . kati saraṇā kati araṇā ?

Dasindriyā avyākataḥ. Domanassindriyaṅ akusalaṅ.  
Aaññātaññassāmītindriyaṅ kusalaṅ. Cattāriṅdriyā siyā  
kusalā siyā avyākataḥ. Cha indriyā siyā kusalā siyā  
akusalā siyā avyākataḥ.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttā  
ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasu-  
khāya vedanāya sampayuttā ti pi. Cha indriyā siyā sukhāya  
vedanāya sampayuttā siyā adukkhamasukhāya vedanāya  
sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampa-  
yuttā siyā dukkhāya vedanāya sampayuttā siyā adukkham-  
asukhāya vedanāya sampayuttā. Jīvitindriyaṅ siyā  
sukhāya vedanāya sampayuttaṅ siyā dukkhāya vedanāya  
sampayuttaṅ siyā adukkhamasukhāya vedanāya sampayuttaṅ  
siyā na vattabbaṅ sukhāya vedanāya sampayuttan ti pi  
dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya  
vedanāya sampayuttan ti pi.

Sattindriyā neva-vipāka-na-vipākadhammadhammā.  
Tīṇindriyā vipākā. Dvīndriyā vipākadhammadhammā.  
Aññindriyaṅ siyā vipākaṅ siyā vipākadhammadhammaṅ.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Navindriyā upādiṇṇupādāniyā. Domanassindriyaṅ anu-  
pādiṇṇupādāniyaṅ. Tīṇindriyā anupādiṇṇa-anupādāniyā.  
Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādā-  
niyā siyā anupādiṇṇa-anupādāniyā.

Navindriyā asaṅkiliṭṭha-saṅkilesikā. Domanassindriyaṅ  
saṅkiliṭṭha-saṅkilesikaṅ. Tīṇindriyā asaṅkiliṭṭha-asāṅ-  
kilesikā. Tīṇindriyā siyā asaṅkiliṭṭha-saṅkilesikā siyā  
asaṅkiliṭṭha-asāṅkilesikā. Cha indriyā siyā saṅkiliṭṭha-  
saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
asaṅkilesikā.

Navindriyā avitakka-avicārā. Domanassindriyaṅ savi-  
takka-savicāraṅ. Upekhindriyaṅ siyā savitakka-savicāraṅ  
siyā avitakka-avicāraṅ. Ekādasindriyā siyā savitakka-  
savicārā siyā avitakka-avicāramattā siyā avitakka-avicārā.

Ekādasindriyā na vattabbā pītisahagatā ti pi sukhasaha-  
gatā ti pi upekhāsahagatā ti pi. Somanassindriyaṅ siyā  
pītisahagataṅ, na sukhasahagataṅ na upekhāsahagataṅ

<sup>1</sup> S<sup>d</sup>: bāvisatīnaṅ indriyaṅ.

siyā na vattabbaṃ pītisahagatan ti. Cha indriyā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Cattārindriyā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṃ siyā dassanena pahātabbaṃ siyā bhāvanāya pahātabbaṃ. Cha indriyā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ. Cha indriyā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā neva ācayagāmino<sup>1</sup> na apacayagāmino.<sup>1</sup> Domanassindriyaṃ ācayagāmi.<sup>2</sup> Anaññātāññassāmitindriyaṃ apacayagāmi.<sup>2</sup> Aññindriyaṃ siyā apacayagāmi<sup>3</sup> siyā neva ācayagāmi na apacayagāmi. Navindriyā siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Dasindriyā neva sekhā nasekhā. Dvindriyā sekhā. Aññātāvindriyaṃ asekhāṃ. Navindriyā siyā sekhā siyā asekhā siyā neva sekhā nasekhā.

Dasindriyā parittā. Tīṇḍriyā appamaṇā. Navindriyā siyā parittā siyā mahaggatā siyā appamaṇā.

Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tīṇḍriyā appamaṇārammaṇā. Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ na appamaṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇan ti pi mahaggatārammaṇan ti pi. Navindriyā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamaṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamaṇārammaṇā ti pi.

Navindriyā majjhimā. Domanassindriyaṃ hīnaṃ. Tīṇḍriyā paṇitā. Tīṇḍriyā siyā majjhimā siyā paṇitā. Cha indriyā siyā hīnā siyā majjhimā siyā paṇitā.

Dasindriyā aniyatā. Anaññātāññassāmitindriyaṃ sammattaniyataṃ. Cattārindriyā siyā sammattaniyatā siyā aniyatā. Domanassindriyaṃ siyā micchattaniyataṃ siyā

<sup>1</sup> Sd : °gāmīno. B : nevācayagāminapaccayagāmīno.

<sup>2</sup> Sd : °gāmī. <sup>3</sup> So Sd.

aniyataṇ. Cha indriyā siyā micchattaniyatā siyā sammataniyatā siyā aniyatā.

Sattindriyā anārammaṇā. Cattāriṇḍriyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Anaññātaññassāmītindriyaṇ na maggārammaṇaṇ maggahetukaṇ siyā maggādhipati siyā na vattabbaṇ maggādhipatīti. Aññindriyaṇ na maggārammaṇaṇ siyā maggahetukaṇ siyā maggādhipati siyā na vattabbaṇ maggahetukan ti pi maggādhipatīti<sup>1</sup> pi. Navindriyā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Dasindriyā siyā uppunnā siyā uppādino na vattabbā anuppunnā ti. Dvindriyā siyā uppunnā siyā anuppunnā na vattabbā uppādino ti. Dasindriyā siyā uppunnā siyā anuppunnā siyā uppādino.

Siyā atitā siyā anāgatā siyā paccuppunnā.

Sattindriyā anārammaṇā. Dvindriyā paccuppunnārammaṇā. Tiṇḍriyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppunnārammaṇā ti pi. Dasindriyā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppunnārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppunnārammaṇā ti pi.

Siyā ajjhataṇ siyā bahiddhā siyā ajjhatabhiddhā.

Sattindriyā anārammaṇā. Tiṇḍriyā bahiddhārammaṇā. Cattāriṇḍriyā siyā ajjhataṇrammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Aṭṭhḍriyā siyā ajjhataṇrammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā siyā na vattabbā ajjhataṇrammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabhiddhārammaṇā ti pi.

Pañcḍriyā anidassana-sappaṭighā. Sattarasindriyā anidassana-sappaṭighā.

Cattāriṇḍriyā hetū;<sup>2</sup> aṭṭhārasindriyā na hetū. Sattindriyā sahetukā; navindriyā ahetukā; cha indriyā siyā sahetukā siyā ahetukā. Sattindriyā hetusampayuttā; navindriyā hetuvippayuttā; cha indriyā siyā hetusampayuttā siyā hetuvippayuttā. Cattāriṇḍriyā hetū ceva sahetukā ca; navindriyā na vattabbā hetū ceva sahetukā cāti pi sahetukā ceva na ca hetūti pi; tiṇḍriyā na vattabbā hetū ceva sahetukā cāti sahetukā ceva na ca hetū. Cha indriyā na vattabbā hetū ceva sahetukā cāti siyā sahetukā ceva na ca hetū siyā na vattabbā sahetukā ceva na ca hetūti. Cattāriṇḍriyā hetū ceva hetusampayuttā

<sup>1</sup> S<sup>d</sup> opatin ti pi.

<sup>2</sup> S<sup>d</sup>: hetu.

ca ; navindriyā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi ;<sup>1</sup> tiṇḍindriyā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; cha indriyā na vattabbā hetū ceva hetusampayuttā cāti siyā hetusampayuttā ceva na ca hetū siyā na vattabbā hetusampayuttā ceva na ca hetūti. Navindriyā na hetū ahetukā ; tiṇḍindriyā na hetū sahetukā ; cattārindriyā na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi ; cha indriyā siyā na hetū sahetukā siyā na hetū ahetukā.

Sappaccayā. Saṅkhatā. Anidassanā.

Pañcindriyā sappatighā. Sattarasindriyā appatighā.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṅ siyā rūpaṅ siyā arūpaṅ.

Dasindriyā lokiya. Tiṇḍindriyā lokuttarā. Navindriyā siyā lokiya siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Dasindriyā sāsavā ; tiṇḍindriyā anāsavā ; navindriyā siyā sāsavā siyā anāsavā. Paññarasindriyā āsavavippayuttā ; domanassindriyaṅ āsavasampayuttaṅ ; cha indriyā siyā āsavasampayuttā siyā āsavavippayuttā. Dasindriyā na vattabbā āsavā ceva sāsavā cāti sāsavā ceva no ca āsavā ; tiṇḍindriyā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; navindriyā na vattabbā āsavā ceva sāsavā cāti siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Paññarasindriyā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; domanassindriyaṅ na vattabbā āsavo ceva āsavasampayuttaṅ cāti āsavasampayuttaṅ ceva no ca āsavo ; cha indriyā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayutta ceva no ca āsavā siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti. Navindriyā āsavavippayutta-sāsavā ; tiṇḍindriyā āsavavippayutta-anāsavā ; domanassindriyaṅ na vattabbā āsavavippayutta-sāsavan ti pi āsavavippayutta-anāsavan ti pi ; tiṇḍindriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā ; cha indriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

No saṅyojanā. Dasindriyā saṅyojaniyā ; tiṇḍindriyā asaṅyojaniyā ; navindriyā siyā saṅyojaniyā siyā asaṅyojaniyā. Paññarasindriyā saṅyojanavippayuttā ; domanassindriyaṅ saṅyojanasampayuttaṅ ; cha indriyā siyā

<sup>1</sup> S<sup>d</sup> puts the navindriyā clause first.

saṅyojanasampayuttā siyā saṅyojanavippayuttā. Dasindriyā na vattabbā saṅyojanā ceva saṅyojaniyā cāti saṅyojaniyā ceva no ca saṅyojanā; tñindriyā na vattabbā saṅyojanā ceva saṅyojaniyā cāti pi saṅyojaniyā ceva no ca saṅyojanā ti pi; navindriyā na vattabbā saṅyojanā ceva saṅyojaniyā cāti siyā saṅyojaniyā ceva no ca saṅyojanā siyā na vattabbā saṅyojaniyā ceva no ca saṅyojanā ti. Paññarasindriyā<sup>1</sup> na vattabbā saṅyojanā ceva saṅyojanasampayuttā cāti pi saṅyojanasampayuttā ceva no ca saṅyojanā ti pi; domanassindriyaṅ na vattabbaṅ saṅyojanañ ceva saṅyojanasampayuttañ cāti saṅyojanasampayuttañ ceva no ca saṅyojanaṅ; cha indriyā na vattabbā saṅyojanā ceva saṅyojanasampayuttā cāti siyā saṅyojanasampayuttā ceva no ca saṅyojanā siyā na vattabbā saṅyojanasampayuttā ceva no ca saṅyojanā ti. Navindriyā saṅyojanavippayutta-saṅyojaniyā; tñindriyā saṅyojanavippayutta-asāṅyojaniyā; domanassindriyaṅ na vattabbaṅ saṅyojanavippayutta-saṅyojaniyan ti pi saṅyojanavippayutta-asāṅyojaniyan ti pi; tñindriyā siyā saṅyojanavippayutta-saṅyojaniyā siyā saṅyojanavippayutta-asāṅyojaniyā; cha indriyā siyā saṅyojanavippayutta-saṅyojaniyā siyā saṅyojanavippayutta-asāṅyojaniyā siyā na vattabbā saṅyojanavippayutta-saṅyojaniyā ti pi saṅyojanavippayutta-asāṅyojaniyā ti pi.

No ganthā. Dasindriyā ganthaniyā; tñindriyā aganthaniyā; navindriyā siyā ganthaniyā siyā aganthaniyā. Paññarasindriyā ganthavippayuttā; domanassindriyaṅ ganthasampayuttaṅ; cha indriyā siyā ganthasampayuttā siyā ganthavippayuttā. Dasindriyā na vattabbā ganthā ceva ganthaniyā cāti ganthaniyā ceva no ca ganthā; tñindriyā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; navindriyā na vattabbā ganthā ceva ganthaniyā cāti siyā ganthaniyā ceva no ca ganthā siyā na vattabbā ganthaniyā ceva no ca ganthā ti. Paññarasindriyā na vattabbā ganthā ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; domanassindriyaṅ na vattabbaṅ gantho ceva ganthasampayuttañ cāti ganthasampayuttañ ceva no ca gantho; cha indriyā na vattabbā ganthā ceva ganthasampayuttā cāti siyā ganthasampayuttā ceva no ca ganthā siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti. Navindriyā ganthavippayutta-ganthaniyā; tñindriyā gan-

<sup>1</sup> B: Paññaras° *always*.

thavippayutta-aganthaniyā; domanassindriyaṃ na vattabbaṃ ganthavippayutta-ganthaniyaṃ ti pi ganthavippayutta-aganthaniyaṃ ti pi; tñindriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā; cha indriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

No oghā . . . pe . . . No yogā . . . pe . . .

No nīvaraṇā. Dasindriyā nīvaraṇiyyā; tñindriyā anīvaraṇiyyā; navindriyā siya nīvaraṇiyyā siyā anīvaraṇiyyā. Paṇṇarasindriyā nīvaraṇavippayuttā; domanassindriyaṃ nīvaraṇasampayuttaṃ; cha indriyā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti nīvaraṇiyyā ceva no ca nīvaraṇā; tñindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti pi nīvaraṇiyyā ceva no ca nīvaraṇā ti pi; navindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti siyā nīvaraṇiyyā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇiyyā ceva no ca nīvaraṇā ti. Paṇṇarasindriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā<sup>1</sup> cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi; domanassindriyaṃ na vattabbaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ ti pi; cha indriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cāti siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti. Navindriyā nīvaraṇavippayutta-nīvaraṇiyyā; tñindriyā nīvaraṇavippayutta-anīvaraṇiyyā; domanassindriyaṃ na vattabbaṃ nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi; tñindriyā siyā nīvaraṇavippayutta-nīvaraṇiyyā siyā nīvaraṇavippayutta-anīvaraṇiyyā; cha indriyā siyā nīvaraṇavippayutta-nīvaraṇiyyā siyā nīvaraṇavippayutta-anīvaraṇiyyā siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyyā ti pi nīvaraṇavippayutta-anīvaraṇiyyā ti pi.

No parāmāsā. Dasindriyā parāmatṭhā; tñindriyā aparāmatṭhā; navindriyā siyā parāmatṭhā siyā aparāmatṭhā. Soḷasindriyā parāmāsavippayuttā; cha indriyā siyā parāmāsavippayuttā siyā parāmāsavippayuttā. Dasindriyā na vattabbā parāmāsā ceva parāmatṭhā cāti parāmatṭhā ceva no ca parāmāsā; tñindriyā na vattabbā parāmāsā ceva

<sup>1</sup> S<sup>d</sup> omits from nīvaraṇasampayuttā to siyā nīvaraṇasampayuttā, inclusive, . . . lines below.

parāmatṭhā cāti pi parāmatṭhā ceva no ca parāmāsā ti pi; navindriyā na vattabbā parāmāsā ceva parāmatṭhā cāti siyā parāmatṭhā ceva no ca parāmāsā siyā na vattabbā parāmatṭhā ceva no ca parāmāsā ti. Dasindriyā parāmāsavippayutta-parāmatṭhā; tiṇindriyā parāmāsavippayutta-aparāmatṭhā; tiṇindriyā siyā parāmāsavippayutta-parāmatṭhā siyā parāmāsavippayutta-aparāmatṭhā; cha indriyā siyā parāmāsavippayutta-parāmatṭhā siyā parāmāsavippayutta-aparāmatṭhā siyā na vattabbā parāmāsavippayutta-parāmatṭhā ti pi parāmāsavippayutta-aparāmatṭhā ti pi.

Sattindriyā anārammaṇā; cuddasindriyā sārammaṇā; jīvitindriyaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Ekavisatindriyaṇ no citta; manindriyaṇ cittaṇ.<sup>1</sup> Terasindriyā cetāsikā; aṭṭhindriyā acetāsikā; jīvitindriyaṇ siyā cetāsikaṇ siyā acetāsikaṇ. Terasindriyā cittaṣampayuttā; sattindriyā cittaṣavippayuttā; jīvitindriyaṇ siyā cittaṣampayuttaṇ siyā cittaṣavippayuttaṇ; manindriyaṇ na vattabbā cittaṇa ṣampayuttaṇ ti pi cittaṇa vippayuttaṇ ti pi. Terasindriyā cittaṣaṇṣatṭhā; sattindriyā cittaṣiṇṣatṭhā; jīvitindriyaṇ siyā cittaṣiṇṣatṭhaṇ siyā cittaṣiṇṣatṭhaṇ; manindriyaṇ na vattabbā cittaṇa ṣaṇṣatṭhaṇ ti pi cittaṇa ṣiṇṣatṭhaṇ ti pi. Terasindriyā cittaṣamuṭṭhānā; aṭṭhindriyā no cittaṣamuṭṭhānā; jīvitindriyaṇ siyā cittaṣamuṭṭhānaṇ siyā no cittaṣamuṭṭhānaṇ. Terasindriyā cittaṣasābhuno; aṭṭhindriyā no cittaṣasābhuno; jīvitindriyaṇ siyā cittaṣasābhū siyā no cittaṣasābhū. Terasindriyā cittaṇuparivattino; aṭṭhindriyā no cittaṇuparivattino; jīvitindriyaṇ siyā cittaṇuparivatti siyā no cittaṇuparivatti. Terasindriyā cittaṣaṇṣatṭha-samuṭṭhānā; aṭṭhindriyā no cittaṣaṇṣatṭha-samuṭṭhānā; jīvitindriyaṇ siyā cittaṣaṇṣatṭha-samuṭṭhānaṇ siyā no cittaṣaṇṣatṭha-samuṭṭhānaṇ. Terasindriyā cittaṣaṇṣatṭha-samuṭṭhāna-sābhuno; aṭṭhindriyā no cittaṣaṇṣatṭha-samuṭṭhāna-sābhuno; jīvitindriyaṇ siyā cittaṣaṇṣatṭha-samuṭṭhāna-sābhū siyā no cittaṣaṇṣatṭha-samuṭṭhāna-sābhū. Terasindriyā cittaṣaṇṣatṭha-samuṭṭhānānuparivattino; aṭṭhindriyā no cittaṣaṇṣatṭha-samuṭṭhānānuparivattino; jīvitindriyaṇ siyā cittaṣaṇṣatṭha-samuṭṭhānānuparivatti siyā no cittaṣaṇṣatṭha-samuṭṭhānānuparivatti.

Cha indriyā ajjhakkā; soḷasindriyā bāhirā.

<sup>1</sup> S<sup>d</sup> inverts order of these two clauses,

Sattindriyā upādā; cuddasindriyā no upādā;<sup>1</sup> jivitin-  
driyaṅ siyā upādā siyā no upādā.<sup>2</sup>

Navindriyā upādiṇṇā; cattāridriyā anupādiṇṇā; nav-  
indriyā siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.<sup>3</sup> Dasindriyā upādāniyā; tīṇindriyā anupā-  
dāniyā; navindriyā siyā upādāniyā siyā anupādāniyā.  
Soḷasindriyā upādānavippayuttā; cha indriyā siyā upādāna-  
sampayuttā siyā upādānavippayuttā. Dasindriyā na vat-  
tabbā upādānā ceva upādāniyā cāti upādāniyā ceva no ca  
upādānā; tīṇindriyā na vattabbā upādānā ceva upādāniyā  
cāti pi upādāniyā ceva no ca upādānā ti pi; navindriyā na  
vattabbā upādānā ceva upādāniyā cāti siyā upādāniyā ceva  
no ca upādānā siyā na vattabbā upādāniyā ceva no ca  
upādānā ti. Soḷasindriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti pi upādānasampayuttā ceva no  
ca upādānā ti pi; cha indriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti siyā upādānasampayuttā ceva no  
ca upādānā siyā na vattabbā upādānasampayuttā ceva no  
ca upādānā ti. Dasindriyā upādānavippayutta-upādāniyā;  
tīṇindriyā upādānavippayutta-anupādāniyā; tīṇindriyā siyā  
upādānavippayutta - upādāniyā siyā upādānavippayutta-  
anupādāniyā;<sup>4</sup> cha indriyā siyā upādānavippayutta-upā-  
dāniyā siyā upādānavippayutta-anupādāniyā siyā na vat-  
tabbā upādānavippayutta-upādāniyā ti pi upādānavip-  
payutta-anupādāniyā ti pi.

No kilesā. Dasindriyā saṅkilesikā; tīṇindriyā asaṅ-  
kilesikā; navindriyā siyā saṅkilesikā siyā asaṅkilesikā.  
Paṇṇarasindriyā asaṅkiliṭṭhā; domanassindriyaṅ saṅkiliṭ-  
ṭhaṅ; cha indriyā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Paṇ-  
ṇarasindriyā kilesavippayuttā; domanassindriyaṅ kilesa-  
sampayuttaṅ; cha indriyā siyā kilesasampayuttā siyā  
kilesavippayuttā. Dasindriyā na vattabbā kilesā ceva  
saṅkilesikā cāti saṅkilesikā ceva no ca kilesā; tīṇindriyā  
na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva  
no ca kilesā ti pi; navindriyā na vattabbā kilesā ceva saṅ-  
kilesikā cāti siyā saṅkilesikā ceva no ca kilesā siyā na  
vattabbā saṅkilesikā ceva no ca kilesikā ti. Paṇṇarasin-  
driyā no vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā  
ceva no ca kilesā ti pi; domanassindriyaṅ na vattabbāṅ

<sup>1</sup> Both K. and S<sup>d</sup> have nupādā; S<sup>d</sup> here only.

<sup>2</sup> S<sup>d</sup>: no upādā.

<sup>3</sup> K: Nupādānā.

<sup>4</sup> S<sup>d</sup> here only: °vippayuttānupādāniyā.



kilesa ceva saṅkiliṭṭhañ cāti saṅkiliṭṭhañ ceva no ca kilesa ; cha indriyā na vattabbā kilesā ceva saṅkiliṭṭhā cāti siyā saṅkiliṭṭhā ceva no ca kilesā siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti. Paññarasindriyā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi ; domanassindriyaṇ na vattabbaṇ kilesa ceva kilesasampayuttañ cāti kilesasampayuttañ ceva no ca kilesa ; cha indriyā na vattabbā kilesā ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti. Navindriyā kilesavippayutta-saṅkilesikā ; tñindriyā kilesavippayutta-asāṅkilesikā ; domanassindriyaṇ na vattabbaṇ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi ; tñindriyā siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā ; cha indriyā siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā cāti pi kilesavippayutta-asāṅkilesikā cāti pi.

Paññarasindriyā na dassanena pahātabbā ; sattindriyā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Paññarasindriyā na bhāvanāya pahātabbā ; sattindriyā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Paññarasindriyā na dassanena pahātabbahetukā ; sattindriyā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Paññarasindriyā na bhāvanāya pahātabbahetukā ; sattindriyā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Navindriyā avitakkā ; domanassindriyaṇ savitakkaṇ ; dvādasindriyā siyā savitakkā siyā avitakkā. Navindriyā avicārā ; domanassindriyaṇ savicāraṇ ; dvādasindriyā siyā savicārā siyā avicārā.

Ekādasindriyā appītikā ; ekādasindriyā siyā sappītikā siyā appītikā. Ekādasindriyā na pītisahagatā ; ekādasindriyā siyā pītisahagatā siyā na pītisahagatā. Dvādasindriyā na sukhasahagatā ; dasindriyā siyā sukhasahagatā siyā na sukhasahagatā. Dvādasindriyā na upekhāsahagatā ; dasindriyā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasindriyā kāmāvacarā ; tñindriyā na kāmāvacarā ; navindriyā siyā kāmāvacarā siyā na kāmāvacarā. Terasindriyā rūpāvacarā ; navindriyā siyā rūpāvacarā siyā na rūpāvacarā. Cuddasindriyā arūpāvacarā ; aṭṭhindriyā siyā arūpāvacarā siyā na arūpāvacarā. Dasindriyā pariyāpannā ; tñindriyā aparīyāpannā ; navindriyā siyā parīyāpannā siyā aparīyāpannā.

Ekādasindriyā aniyyānikā ; anaññātaññassāmītindriyaṅ niyyānikaṅ ; dasindriyā siyā niyyānikā siyā aniyyānikā.

Dasindriyā aniyatā ; anaññātaññassāmītindriyaṅ niyataṅ ; ekādasindriyā siyā niyatā siyā aniyatā.

Dasindriyā sa-uttarā ; tīṇindriyā anuttarā ; navindriyā siyā sa-uttarā siyā anuttarā.

Paṇṇarasindriyā araṇā ; domanassindriyaṅ saraṇaṅ ; cha indriyā siyā saraṇā siyā araṇā ti.

### PAÑHĀPUCCHAKAṅ.

#### INDRIYA-VIBHAṀGO SAMATTO PAÑCAMO.<sup>1</sup>

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<sup>1</sup> K. omits *niṭṭhitaṅ and pañcamo*. S omits *samatto*. B : *niṭṭhito only*.

## VI

## PACCAYĀKĀRA-VIBHAṅGO

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ so-kaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhanirodhe aññāṇaṇ dukkhanirodhagāminiyā paṭipadāya aññāṇaṇ : ayaṇ vuccati avijjā.

Tattha katame avijjāpaccayā saṅkhārā?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro<sup>1</sup> kāyasāṅkhāro vacisaṅkhāro cittasāṅkhāro.

Tattha katamo puññābhisaṅkhāro?

Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā silāmayā bhāvanāmayā : ayaṇ vuccati puññābhisaṅkhāro.

Tattha katamo apuññābhisaṅkhāro?

Akusalā cetanā kāmāvacarā : ayaṇ vuccati apuññābhisaṅkhāro.

Tattha katamo āneñjābhisaṅkhāro?<sup>1</sup>

Kusalā cetanā arūpāvacarā : ayaṇ vuccati āneñjābhisaṅkhāro.

Tattha katamo kāyasāṅkhāro? Kāyasañcetanā kāyasāṅkhāro . . . Vacisañcetanā vacisaṅkhāro . . . Mano-sañcetanā cittasāṅkhāro.

Ime vuccanti avijjāpaccayā saṅkhārā.

<sup>1</sup> Sd : ānañjābhisaṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Cakkhaviññāṇaṅ sotaviññāṇaṅ ghānaviññāṇaṅ jivhā-  
viññāṇaṅ kāyaviññāṇaṅ manoviññāṇaṅ : idaṅ vuccati saṅ-  
khārapaccayā viññāṇaṅ.

Tattha katamaṅ viññāṇapaccayā nāmarūpaṅ ?

Atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho :<sup>1</sup>  
idaṅ vuccati nāmaṅ.

Tattha katamaṅ rūpaṅ ?

Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṅ  
upādāya rūpaṅ ; idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati viññāṇa-  
paccayā nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā saḷāyatanaṅ ?

Cakkhāyatanaṅ sotāyatanaṅ ghānāyatanaṅ jivhāyatanaṅ  
kāyāyatanaṅ manāyatanaṅ : idaṅ vuccati nāmarūpapaccayā  
saḷāyatanaṅ.

Tattha katamo saḷāyatanapaccayā phasso ?

Cakkhusamphasso sotasamphasso ghānasamphasso jivhā-  
samphasso kāyasamphasso manosamphasso : ayaṅ vuccati  
saḷāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā ?

Cakkhusamphassajā vedanā sotasamphassajā vedanā  
ghānasamphassajā vedanā jivhāsamphassajā vedanā kāya-  
samphassajā vedanā manosamphassajā vedanā : ayaṅ vuc-  
cati phassapaccayā vedanā.

Tattha katamā vedanāpaccayā tanhā ?

Rūpatanḥā saddatanḥā gandhatanḥā rasatanḥā phoṭṭhab-  
batanḥā dhammatanḥā : ayaṅ vuccati vedanāpaccayā tanḥā.

Tattha katamaṅ tanhāpaccayā upādānaṅ ?

Kāmupādānaṅ diṭṭhupādānaṅ sīlabbatupādānaṅ attavā-  
dupādānaṅ : idaṅ vuccati tanhāpaccayā upādānaṅ.

Tattha katamo upādānapaccayā bhavo ?

<sup>1</sup> K : Vedanā saññā cetanā phasso manasikāro : idaṅ . . .  
Cf. Dh. S. § 1309.

Duvidhena bhavo:<sup>1</sup> atthi kammabhavo, atthi uppattibhavo.

Tattha katamo kammabhavo?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro: ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo.

Tattha katamo uppattibhavo?

Kāmapbhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo neva-saññā-nāsaññābhavo, ekavokārabhavo catuvokārabhavo pañcavokārabhavo: ayaṃ vuccati uppattibhavo. Iti ayaṃ ca kammabhavo ayañ ca uppattibhavo,<sup>2</sup> ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho: ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātipaccayā jarāmarāṇaṃ?

Atthi jarā, atthi marāṇaṃ.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā<sup>3</sup> khaṇḍiccaṃ pāliccaṃ valittacatā<sup>4</sup> āyuno saṅghāni indriyānaṃ paripāko: ayaṃ vuccati jarā.

Tattha katamaṃ marāṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu marāṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa upacchedo: idaṃ vuccati marāṇaṃ.

Iti ayañ ca jarā idaṃ ca marāṇaṃ, idaṃ vuccati jātipaccayā jarāmarāṇaṃ.

Tattha katamo soko?

Nātiviyasanena vā phutṭhassa bhogavyasanena vā phutṭhassa rogavyasanena vā phutṭhassa silavyasanena vā phutṭhassa diṭṭhiviyasanena vā phutṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha-dhammena phutṭhassa soko socanā socitattaṃ anto soko anto parisoko cetaso pariñhāyanā domanassaṃ sokasallaṃ: ayaṃ vuccati soko.

Tattha katamo paridevo?

Nātiviyasanena vā phutṭhassa bhogavyasanena vā phutṭ-

<sup>1</sup> B: Bhavo duvidhena. <sup>2</sup> S<sup>d</sup> omits from Iti to this word.

<sup>3</sup> B: jiraṇatā always.

<sup>4</sup> K: vallitacatā always.

thassa rogavyasanena vā phutthassa silavyasanena vā phutthassa ditthiviyasanena vā phutthassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena phutthassa dukkhadhammena phutthassa ādevo paridevo ādevanā paridevanā ādevitattaṅ paridevitattāṅ vācā palāpo vippalāpo lālapo lālappanā<sup>1</sup> lālapitattaṅ:<sup>2</sup> ayaṅ vuccati paridevo.

Tattha katamaṅ dukkhaṅ?

Yaṅ kāyikaṅ asātaṅ kāyikaṅ dukkhaṅ kāyasamphassaṅ asātaṅ dukkhaṅ vedayitaṅ kāyasamphassajā asātā dukkhā vedanā: idaṅ vuccati dukkhaṅ.

Tattha katamaṅ domanassaṅ?

Yaṅ cetasikaṅ asātaṅ cetasikaṅ dukkhaṅ cetosamphassaṅ asātaṅ dukkhaṅ vedayitaṅ cetosamphassajā asātā dukkhā vedanā: idaṅ vuccati domanassaṅ.

Tattha katamo upāyāso?

Nātiviyasanena vā phutthassa bhogavyasanena vā phutthassa rogavyasanena vā phutthassa silavyasanena vā phutthassa ditthiviyasanena vā phutthassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phutthassa āyāso upāyāso āyāsitattaṅ upāyāsitattaṅ: ayaṅ vuccati upāyāso.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṅ hoti, pātubhāvo hoti: tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

SUTTANTABHĀJANIYAṅ.

MĀTIKĀ.

i.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanāṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

ii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṅ,

<sup>1</sup> K: lālapānā. B: lālapo lālappanā lālapitattaṅ.

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

upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iv.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccayacatukkaṇ.<sup>1</sup>

v.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ, viññāṇapaccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmahetukaṇ; chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vi.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ, viññāṇapaccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ

<sup>1</sup> So B. only. S<sup>d</sup> has Pathamacatukkaṇ.

viññāṇahetukaṅ, nāmarūpapaccayā chaṭṭhāyatanaṅ nāmarūpahetukaṅ, chaṭṭhāyatanaṅpaccayā phasso chaṭṭhāyatana-hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṅ taṇhāhetukaṅ upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

viii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṅ saṅkhārahetukaṅ, viññāṇapaccayā nāmarūpaṅ viññāṇahetukaṅ, nāmarūpapaccayā saḷāyatanaṅ nāmarūpahetukaṅ, saḷāyatanaṅpaccayā phasso saḷāyatana-hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṅ taṇhāhetukaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucatuṅkaṅ dutiyaṅ.<sup>1</sup>

ix.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ, chaṭṭhāyatanaṅpaccayā phasso chaṭṭhāyatana-sampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

x.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xi.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāma-

<sup>1</sup> Sd : Hetuka°. B omits dutiyaṅ.



rūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xii.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,<sup>1</sup> nāmarūpapaccayā salāyatanaṃ<sup>2</sup> nāmasampayuttaṃ, salāyatanapaccayā<sup>3</sup> phasso salāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Sampayuttacatukkaṃ tatiyaṃ.<sup>4</sup>

## xiii.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmaṃ nāmapaccayā pi viññāṇaṃ, nāmapaccayā chaṭṭhāyatanaṃ chaṭṭhāyatanapaccayā pi nāmaṃ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xiv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmaṃ nāmapaccayā pi viññāṇaṃ, nāmapaccayā phasso phassapaccayā pi nāmaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> So K and B. S<sup>d</sup>. omits nāmaṃ.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> chaṭṭhāyo.

<sup>4</sup> B omits tatiyaṃ.

## xv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanapaccayā pi nāmarūpaṇ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xvi.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā saḷāyatanaṇ saḷāyatanapaccayā<sup>1</sup> pi nāmarūpaṇ, saḷāyatanapaccayā phasso phassapaccayā pi saḷāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti jātipaccayā jarāmaṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Aññamaññacetukkaṇ.<sup>2</sup>

## xvii.

Saṅkhārapaccayā avijjā,<sup>3</sup> avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāma-

<sup>1</sup> S<sup>d</sup> and B revert here and in following lines to chaṭṭhāyatanaṇ.

<sup>2</sup> So B only.

<sup>3</sup> K and B have, after avijjā, as follows: . . . pe . . . Viññāṇapaccayā avijjā Nāmapaccayā avijjā, . . . Chaṭṭhāyatanapaccayā avijjā. . . Phassapaccayā avijjā. . . Vedanāpaccayā avijjā. . . Taṇhāpaccayā avijjā. . . Upādānapaccayā avijjā . . . pe . . . Avijjā paccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā maraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

paccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

## xviii.

Viññānapaccayā avijjā, avijjāpaccayā saṅkhāro,<sup>1</sup> saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, . . . pe . . . samudayo hoti.

## xix.

Nāmapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xx.

Chaṭṭhāyatanapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xxi.

Phassapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

## xxii.

Vedanāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

## xxiii.

Taṇhāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ . . . pe . . . samudayo hoti.

## xxiv.

Upādānapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ . . . pe . . . samudayo hoti.

MAṬIKĀ NIṬṬHITĀ.<sup>2</sup>

<sup>1</sup> So K.

<sup>2</sup> K. and B. omit niṭṭhitā.

i.<sup>1</sup>

Katame dhammā akusalā ?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti somanasasahagataṇ ditthigatasampayuttaṇ, rūpārammaṇaṇ vā<sup>2</sup> saddārammaṇaṇ vā gandhārammaṇaṇ vā rasārammaṇaṇ vā phoṭṭhabbārammaṇaṇ vā dhammārammaṇaṇ vā, yaṇ yaṇ vā pan'ārabbha ; tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tatthā katamā avijjā ?

Yaṇ aññānaṇ adassanaṇ . . . pe<sup>3</sup> . . . avijjālaṅgi moho akusalamūlaṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṇ :<sup>4</sup> ayaṇ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññānaṇ ?

Yaṇ cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññānaṇ viññānakkhandho tajjā manoviññānadhātu : idaṇ vuccati saṅkhārapaccayā viññānaṇ.

Tattha katamaṇ viññānapaccayā nāmaṇ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati viññānapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ ?

Yaṇ cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññānaṇ viññānakkhandho tajjā manoviññānadhātu : idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṇ : ayaṇ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā ?

Yaṇ cetasiṇ sātā cetasiṇ sukhaṇ cetosamphassaṇ sātā sukhaṇ vedayitaṇ cetosamphassajā sātā sukhā vedanā : ayaṇ vuccati phassapaccayā vedanā.

<sup>1</sup> *First of the Dvādasa Akusalacittāni.* Dh. S. §§ 365-430.

<sup>2</sup> S<sup>d</sup> : . . . pe . . . down to dhammārammaṇaṇ vā.

<sup>3</sup> See above p. 85. S<sup>d</sup> gives text in full.

<sup>4</sup> S<sup>d</sup> and B : cetayitattaṇ always.

Tattha katamā vedanāpaccayā taṇhā ?

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo : ayaṇ vuccati vedanāpaccayā taṇhā.

Tattha katamaṇ taṇhāpaccayā upādānaṇ ?

Ya diṭṭhi diṭṭhigataṇ<sup>1</sup> diṭṭhigahanaṇ diṭṭhikantāro diṭṭhivīsūkāyikaṇ diṭṭhivipphandaṇ diṭṭhisañyojanaṇ gāho patiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṇ titthāyatanaṇ vipariyesagāho :<sup>2</sup> idaṇ vuccati taṇhāpaccayā upādānaṇ.

Tattha katamo upādānapaccayā bhavo ?

Ṭhapetvā upādānaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññānākkhandho : ayaṇ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti ?

Yā tesañ<sup>3</sup> dhammānaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo : ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmarānaṇ ?

Atthi jarā, atthi marānaṇ.

Tattha katamā jarā ?

Yā tesañ dhammānaṇ jarā jīraṇatā āyuno saṅhāni : ayaṇ vuccati jarā.

Tattha katamaṇ marānaṇ ?

Yo tesañ dhammānaṇ khayō vayo bhedo paribhedo aniccataṇ antaradhānaṇ : idaṇ vuccati marānaṇ.

Iti ayaṇ ca jarā idaṇ ca marānaṇ, idaṇ vuccati jātipaccayā jarāmarānaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti : evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti ; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>4</sup>

## ii.

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpac-

<sup>1</sup> Dh. S. § 381. K. and B. have . . . pe . . . down to titthāyatanaṇ.

<sup>2</sup> K : vipariyesaggāho.

<sup>3</sup> Only B has tesañ tesañ here and below. Cf. p. 136.

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

cayā upādānaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā ?<sup>1</sup>

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅ :<sup>2</sup> ayaṅ vuccati avijjāpaccayā saṅkhāro ?

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ mano māsaṅ . . . pe . . . tajjā manoviññānadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ.

Tattha katamaṅ viññāṇapaccayā nāmaṅ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati viññāṇapaccayā nāmaṅ.

Nāmapaccayā phasso ti : tattha katamaṅ nāmaṅ ?

Thapetvā phassaṅ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṅ vuccati nāmaṅ.

Tattha katamo nāmapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati nāmapaccayā phasso . . . pe<sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

### iii.

Tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmarūpaṅ, nāmarūpapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanaṅpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅ : ayaṅ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ mano māsaṅ . . . pe . . . tajjā manoviññānadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ.

<sup>1</sup> See p. 85.

<sup>2</sup> S<sup>d</sup> and B : cetayitattaṅ, and always.

<sup>3</sup> S<sup>d</sup> gives the text in full.

<sup>4</sup> So S<sup>d</sup>.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo sotāyatanassa upacayo ghāṇāyatanassa upacayo jivhāyatanassa upacayo kāyāyatanassa upacayo, yaṇ vā pan'aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ citta-samuttānaṇ : idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ.

Nāmarūpapaccayā chaṭṭhāyatanan ti : atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati : idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanajaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu : idaṇ vuccati nāmarūpapaccayā chaṭṭhāyatanajaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso samphusanā samphusitattaṇ : ayaṇ vuccati chaṭṭhāyatanapaccayā phasso . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iv.

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇajaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanajaṇ, saḷāyatanapaccayā phasso, phassa-paccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarajaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇajaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho akusalamūlaṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇ : ayaṇ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇajaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu : idaṇ vuccati saṅkhārapaccayā viññāṇajaṇ.

Tattha katamaṅ viññāṇapaccayā nāmarūpaṅ?

Atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṅ vā paṇ' aññaṃ pi atthi rūpaṅ cittaṅ cittaḥetukaṅ cittasamuṭṭhānaṅ : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati viññāṇapaccayā nāmarūpaṅ.

Nāmarūpapaccayā saḷāyatanan ti : atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cattāro ca mahābhūtā yaṅ ca rūpaṅ nissāya manoviññāṇadhātu vattati : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ : idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā saḷāyatanan?

Cakkhāyatanan sotāyatanan ghāṇāyatanan jivhāyatanan kāyāyatanan manāyatanan : idaṅ vuccati nāmarūpapaccayā saḷāyatanan.

Tattha katamaṅ saḷāyatanapaccayā<sup>1</sup> phasso?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati saḷāyatanapaccayā<sup>1</sup> phasso . . . pe<sup>2</sup> . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Paccayacatukkaṅ niṭṭhitaṅ.<sup>3</sup>

## v.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇan saṅkhārahetukaṅ, viññāṇapaccayā nāmaṅ viññāṇahetukaṅ, nāmapaccayā chaṭṭhāyatanan nāmahetukaṅ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṅ taṇhāhetukaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatanapaccayā.

<sup>2</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> K. has no final title. B. omits niṭṭhitaṅ. S<sup>d</sup> reads Pathama° for Paccaya°.



Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko ?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ ?

Yaṃ cittaṃ mano māsaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇa-hetukaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇa-hetukaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāma-hetukaṃ ?

Yaṃ cittaṃ mano māsaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ nāma-hetukaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko.

Tattha katamā phassapaccayā vedanā phassahetukā ?

Yaṃ cetasiṅgaṃ sātāṃ cetasiṅgaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātāṃ sukhaṃ vedanā : ayaṃ vuccati phassapaccayā vedanā phassahetukā.

Tattha katamā vedanāpaccayā taṇhā vedanāhetukā ?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṃ vuccati vedanāpaccayā taṇhā vedanāhetukā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāhetukaṃ ?

Yā diṭṭhi diṭṭhigataṃ<sup>2</sup> diṭṭhigahaṇaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphandaṃ diṭṭhisañyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ tiṭṭhāyatanaṃ vipariyesagāho : idaṃ vuccati taṇhāpaccayā upādānaṃ taṇhāhetukaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> S<sup>d</sup> cuts this answer short, but gives all the remaining questions and answers, condensing the latter.

## vi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassaheṭukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko ?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇahetukaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇahetukaṃ.

Nāmapaccayā phasso nāmahetuko ti : tattha katamaṃ nāmaṃ ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso nāmahetuko ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso nāmahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## vii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassaheṭukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo,

bhavapaccayaḅ jāti, jātipaccayaḅ jarāmarañḅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamaḅ avijjā?

Yaḅ aññāḅañḅ adassanaḅ . . . pe . . . avijjālaḅgī moho akusalamūlaḅ : ayaḅ vuccati avijjā.

Tattha katamo avijjāpaccayaḅ saḅkhāro avijjāhetuko?

Yā cetanaḅ sañcetaḅaḅ sañcetaḅyitattaḅ : ayaḅ vuccati avijjāpaccayaḅ saḅkhāro avijjāhetuko.

Tattha katamaḅ saḅkhārapaccayaḅ viññāḅañḅ saḅkhārahetukaḅ?

Yaḅ cittaḅ mano māsaḅañḅ, . . . pe . . . tajaḅ mano-viññāḅadhātu : idaḅ vuccati saḅkhārapaccayaḅ viññāḅañḅ saḅkhārahetukaḅ.

Tattha katamaḅ viññāḅapaccayaḅ nāmarūpaḅ viññāḅa-  
hetukaḅ?

Atthi nāmaḅ, atthi rūpaḅ. Tattha katamaḅ nāmaḅ? Vedanākkhandho saññākkhandho saḅkhārakkhandho : idaḅ vuccati nāmaḅ. Tattha katamaḅ rūpaḅ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaḅ vā paḅ'aññamaḅ pi atthi rūpaḅ cittaḅañḅ cittaḅhetukaḅ cittasamuḅḅhāḅañḅ : idaḅ vuccati rūpaḅ.

Iti idaḅ ca nāmaḅ idaḅ ca rūpaḅ, idaḅ vuccati viññāḅapaccayaḅ nāmarūpaḅ viññāḅa-  
hetukaḅ.

Nāmarūpapaccayaḅ chaḅḅhāyatanañḅ nāmarūpahetukan ti :  
atthi nāmaḅ, atthi rūpaḅ.

Tattha katamaḅ nāmaḅ? Vedanākkhandho saññākkhandho saḅkhārakkhandho : idaḅ vuccati nāmaḅ. Tattha katamaḅ rūpaḅ? Yaḅ rūpaḅ nissāya manoviññāḅadhātu vattati : idaḅ vuccati rūpaḅ.

Iti idaḅ ca nāmaḅ idaḅ ca rūpaḅ, idaḅ vuccati nāmarūpaḅ.

Tattha katamaḅ nāmarūpapaccayaḅ chaḅḅhāyatanañḅ nāmarūpahetukaḅ?

Yaḅ cittaḅ mano māsaḅañḅ . . . pe . . . tajaḅ mano-viññāḅadhātu : idaḅ vuccati nāmarūpapaccayaḅ chaḅḅhāyatanañḅ nāmarūpahetukaḅ.

Tattha katamo chaḅḅhāyatanapaccayaḅ phasso chaḅḅhāyatanahetuko?

Yo phasso phusaḅaḅ samphusaḅaḅ samphusitattaḅ : ayaḅ vuccati chaḅḅhāyatanapaccayaḅ phasso chaḅḅhāyatanahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti.

<sup>1</sup> K : hotiti.

## viii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetaṅgaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetaṅgaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetaṅgaṃ, saḷāyatanapaccayā phasso saḷāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṃ aññaṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetaṅgaṃ?

Yaṃ cittaṃ mano māsaṃ . . . pe . . . tājā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetaṅgaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetaṅgaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaṃhetukaṃ cittasamuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇahetaṅgaṃ.

Nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetaṅgaṃ ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ<sup>2</sup> nāmarūpahetaṅgaṃ?

<sup>1</sup> Sd : hotiti.

<sup>2</sup> So Sd ; see below.

Cakkhāyatanāṅ . . . pe . . . manāyatanāṅ : idaṅ vuccati nāmarūpapaccayā saḷāyatanāṅ nāmarūpahetukaṅ.

Tattha katamo saḷāyatanapaccayā<sup>1</sup> phasso saḷāyatana-hetuko ?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati saḷāyatanapaccayā phasso saḷāyatana-hetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhak-khandhassa samudayo hotīti.

Hetucatukkaṅ niṭṭhitaṅ dutiyaṅ.<sup>2</sup>

ix.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāsam-payutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā chaṭṭhāyatanāṅ nāmasampayuttaṅ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampa-yuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upā-dānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jāra-maraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī.<sup>3</sup>

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsam-payutto ?

Yā cetanā sañcetanā sañcetaṅgī : ayaṅ vuccati avijjāpaccayā saṅkhāro avijjāsam-payutto.

Tattha katamaṅ saṅkhārapaccayā viññāṇam saṅkhāra-sampayuttaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajjā mano-viññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ.

Tattha katamaṅ viññāṇapaccayā nāmaṅ viññāṇasam-payuttaṅ ?

Vedanākkhandho saññākkhandho saṅkhāra-kkhandho : idaṅ vuccati viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ ?

Tattha katamaṅ nāmapaccayā chaṭṭhāyatanāṅ nāma-sampayuttaṅ ?

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana<sup>o</sup> to end of section.

<sup>2</sup> K. omits this line. B omits niṭṭhitaṅ dutiyaṅ. S<sup>d</sup> : Hetucacatukkaṅ.

<sup>3</sup> S<sup>d</sup> : hotīti.

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu : idaṅ vuccati nāmapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatana-sampayutto ?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatana-sampayutto.

Tattha katamā phassapaccayā vedanā phassasampayuttā ?

Yaṅ cetasikaṅ sātaṅ cetasikaṅ sukhaṅ cetosamphassa-jaṅ sātaṅ sukhaṅ vedayitaṅ cetosamphassajā sātā sukhā vedanā : ayaṅ vuccati phassapaccayā vedanā phassasampayuttā ?

Tattha katamā vedanāpaccayā taṇhā vedanāsampayuttā ?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṅ vuccati vedanāpaccayā taṇhā vedanāsampayuttā.

Tattha katamaṅ taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ ?

Yā diṭṭhi diṭṭhigataṅ . . . pe . . . titthāyatanaṅ vipariyesagāho<sup>2</sup> : idaṅ vuccati taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ . . . pe<sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

#### x.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāma-ṛaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto ?

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> K : vipariyesagāho.

<sup>4</sup> K : hotīti.

Yā cetanā sañcetanā sañcetaṅgataṅgā: ayaṅ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ?

Yaṅ cittaṅ mano mānaṅ, . . . pe . . . tajaṅ mano-viññāṇadhātu: idaṅ vuccati saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ.

Tattha katamaṅ viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ.

Nāmapaccayā phasso nāmasampayutto ti: tattha katamaṅ nāmaṅ?

Thapetvā phassaṅ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idaṅ vuccati nāmaṅ.

Tattha katamo nāmapaccayā phasso nāmasampayutto?

Yo phasso phusaṅ samphusaṅ samphusitaṅgataṅgā: ayaṅ vuccati nāmapaccayā phasso nāmasampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xi.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmarūpaṅ viññāṇasampayuttaṅ nāmaṅ,<sup>1</sup> nāmarūpapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>2</sup>

Tattha katamā avijjā?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ: ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetaṅgataṅgā: ayaṅ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

<sup>1</sup> So S<sup>d</sup>, K and B.

<sup>2</sup> K: hotīti.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ?

Yaṅ cittaṅ mano mānaṣaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ.

Tattha katamaṅ viññāṇapaccayā nāmarūpaṅ viññāṇasampayuttaṅ?

Atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaṅ vā paṇ'aññaṃ pi atthi rūpaṅ cittaṅ cittaḥetukaṅ cittasamutṭhānaṅ : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati viññāṇapaccayā nāmarūpaṅ viññāṇasampayuttaṅ.

Nāmarūpapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ ti : atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Yaṅ rūpaṅ nissāya manoviññāṇadhātu vattati : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ?

Yaṅ cittaṅ mano mānaṣaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu : idaṅ vuccati nāmarūpapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ.

Tattha katamo chaṭṭhāyatanaṅ paccayā phasso chaṭṭhāyatanaṅ sampayutto?

Yo phasso phusaṇā samphusaṇā samphusitattaṅ : ayaṅ vuccati chaṭṭhāyatanaṅ paccayā phasso chaṭṭhāyatanaṅ sampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xii.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmarūpaṅ viññāṇasampayuttaṅ, nāmaṅ, nāmarūpapaccayā saḷāyatanaṅ nāmasampayuttaṅ, saḷāyatanaṅ paccayā<sup>1</sup> phasso saḷāyatanaṅ sampayutto,<sup>1</sup> phassa-

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana°.



paccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṅ aññānaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ: ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetaṅgitaṅ: ayaṅ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamaṅ saṅkhārapaccayā viññānaṅ saṅkhārasampayuttaṅ?

Yaṅ cittaṅ mano mānaṅ, . . . - pe . . . tajaṅ mano-viññānadhātu: idaṅ vuccati saṅkhārapaccayā viññānaṅ saṅkhārasampayuttaṅ.

Tattha katamaṅ viññānapaccayā nāmarūpaṅ viññānasampayuttaṅ?

Atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaṅ vā paṇ' aññaṃ pi atthi rūpaṅ cittaṅgitaṅ cittaṅhetukaṅ cittasamuṭṭhānaṅ: idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati viññānapaccayā nāmarūpaṅ viññānasampayuttaṅ nāmaṅ.

Nāmarūpapaccayā saḷāyatanaṅ nāmasampayuttaṅ ti: atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cattaro ca mahābhūtā yaṅ ca rūpaṅ nissāya manoviññānadhātu vattati: idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā saḷāyatanaṅ<sup>2</sup> nāmasampayuttaṅ?<sup>3</sup>

Cakkhāyatanaṅ . . . pe . . . manāyatanaṅ: idaṅ vuccati nāmarūpapaccayā saḷāyatanaṅ nāmasampayuttaṅ.<sup>3</sup>

<sup>1</sup> K : hotiti.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> and B add chaṭṭhāyatanaṅ.

Tattha katamo saḷāyatanapaccayā<sup>1</sup> phasso saḷāyatana-sampayutto ?<sup>1</sup>

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati saḷāyatanapaccayā phasso saḷāyatana-sampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkakkhandhassa samudayo hotīti.<sup>2</sup>

Sampayuttacatukkaṅ niṭṭhitaṅ tatiyaṅ.<sup>3</sup>

xiii.

Tasmiṅ samāye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā ; saṅkhārapaccayā viññāṇaṅ viññāṇapaccayā pi saṅkhāro ; viññāṇapaccayā nāmaṅ nāmapaccayā pi viññāṇaṅ ; nāmapaccayā chaṭṭhāyatanaṅ chaṭṭhāyatana-paccayā pi nāmaṅ ; chaṭṭhāyatana-paccayā phasso phassa-paccayā pi chaṭṭhāyatanaṅ : phassa-paccayā vedanā vedanā-paccayā pi phasso ; vedanā-paccayā taṇhā taṇhā-paccayā pi vedanā ; taṇhā-paccayā upādānaṅ upādāna-paccayā pi taṇhā ; upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañceta-yitattaṅ : ayaṅ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajjā mano-viññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ.

Tattha katamo viññāṇapaccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañceta-yitattaṅ : ayaṅ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamaṅ viññāṇapaccayā nāmaṅ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati viññāṇapaccayā nāmaṅ.

Tattha katamaṅ nāmapaccayā pi viññāṇaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajjā mano-viññāṇadhātu : idaṅ vuccati nāmapaccayā pi viññāṇaṅ.

<sup>1</sup> Sd and B : chaṭṭhāyatana°. <sup>2</sup> Sd adds . . . pe . . .

<sup>3</sup> K. omits this line. B omits niṭṭhitaṅ tatiyaṅ.

<sup>4</sup> So also K.

Tattha katamañ nāmapaccayā chaṭṭhāyatanañ ?

Yañ cittañ mano mānañ . . . pe . . . tājā mano-  
viññāṇadhātu: idañ vuccati nāmapaccayā chaṭṭhāyatanañ.

Tattha katamañ chaṭṭhāyatanapaccayā pi nāmañ ?

Vedanākkhandho saññākkhandho sañkhārakkhandho :  
idañ vuccati chaṭṭhāyatanapaccayā pi nāmañ.

Tattha katamo chaṭṭhāyatanapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattañ : idañ  
vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamañ phassapaccayā pi chaṭṭhāyatanañ ?

Yañ cittañ mano mānañ . . . pe . . . tājā mano-  
viññāṇadhātu: idañ vuccati phassapaccayā pi chaṭṭhāya-  
tanañ.

Tattha katamā phassapaccayā vedanā ?

Yañ cetasikañ sātañ cetasikañ sukhañ cetosamphassa-  
jañ sātañ sukhañ vedayitañ cetosamphassajā sātā sukhā  
vedanā : ayañ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pi phasso ?

Yo phasso phusanā samphusanā samphusitattañ : ayañ  
vuccati vedanāpaccayā pi phasso.

Tattha katamā vedanāpaccayā tañhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayañ  
vuccati vedanāpaccayā tañhā.

Tattha katamā tañhāpaccayā pi vedanā ?

Yañ cetasikañ sātañ cetasikañ sukhañ cetosamphas-  
sajañ sātañ sukhañ vedayitañ cetosamphassajā sātā  
sukhā vedanā : ayañ vuccati tañhāpaccayā pi vedanā.

Tattha katamañ tañhāpaccayā upādānañ ?

Yā ditthi ditthigatañ . . . pe . . . titthāyatanañ vipari-  
yesagāho:<sup>1</sup> idañ vuccati tañhāpaccayā upādānañ.

Tattha katamā upādānapaccayā pi tañhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayañ  
vuccati upādānapaccayā pi tañhā.

Tattha katamo upādānapaccayā bhavo ?

Ṭhapetvā upādānañ vedanākkhandho saññākkhandho  
sañkhārakkhandho viññāṇakkhandho: ayañ vuccati upā-  
dānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti ?

Yā tesañ dhammānañ jāti sañjāti nibbatti abhinibbatti  
pātubhāvo: ayañ vuccati bhavapaccayā jāti.

Tattha katamañ jātipaccayā jarāmaṇañ ?

Atthi jarā, atthi maṇañ. Tattha katamā jarā ? Yā  
tesañ dhammānañ jarā jiraṇatā āyuno sañhāni: ayañ

<sup>1</sup> K : vipariyesaggāho.

vuccati jarā. Tattha katamaṅ maraṇaṅ? Yo tesañ dhammānaṅ khayō vayo bhedo paribhedo aniccatā antaradhānaṅ: idaṅ vuccati maraṇaṅ.

Iti ayañ ca jarā idañ ca maraṇaṅ, idaṅ vuccati jātipaccayā jarāmarāṇaṅ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṅ hoti, pātubhāvo hoti; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xiv.

Tasmiṅ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā; saṅkhārapaccayā viññānaṅ viññānapaccayā pi saṅkhāro; viññānapaccayā nāmaṅ nāmapaccayā pi viññānaṅ; nāmapaccayā phasso phassapaccayā pi nāmaṅ; phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā; taṇhāpaccayā upādānaṅ, upādānapaccayā bhavo; bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṅ aññānaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ: ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṅgī: ayaṅ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā?

Yaṅ aññānaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ: ayaṅ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṅ saṅkhārapaccayā viññānaṅ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajjā mano-viññānadhātu: idaṅ vuccati saṅkhārapaccayā viññānaṅ.

Tattha katamo viññānapaccayā pi saṅkhāro?

Yā cetanā sañcetanā sañcetaṅgī: ayaṅ vuccati viññānapaccayā pi saṅkhāro.

Tattha katamaṅ viññānapaccayā nāmaṅ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati viññānapaccayā nāmaṅ.

Tattha katamaṅ nāmapaccayā pi viññānaṅ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajjā mano-viññānadhātu: idaṅ vuccati nāmapaccayā pi viññānaṅ.<sup>1</sup>

<sup>1</sup> S<sup>d</sup> omits the following question and reply.

Nāmapaccayā phasso ti : tattha katamaṃ nāmaṃ ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso.

Tattha katamaṃ phassapaccayā pi nāmaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati phassapaccayā pi nāmaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xv.

Tasmiṃ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpapaccayā pi viññāṇaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ chaṭṭhāyatanaṃ pi nāmarūpaṃ, chaṭṭhāyatanaṃ phasso phassapaccayā pi chaṭṭhāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano māsaṃ . . . pe . . . tajjā mano viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ ?

Atthi nāmaṃ atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatanaṃ

upacayo . . . pe . . . kāyāyatanassa upacayo yaṅ vā pan' aññam pi atthi rūpaṅ cittajaṅ cittahetukaṅ cittasamuttānaṅ : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati viññāṇapaccayā nāmarūpaṅ.

Nāmarūpapaccayā pi viññāṇan ti : atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Yaṅ rūpaṅ nissāya manoviññāṇadhātu vattati : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā pi viññāṇaṅ?

Yaṅ cittaṅ mano mānaṣaṅ . . . pe . . . tajaṅ manoviññāṇadhātu : idaṅ vuccati nāmarūpapaccayā pi viññāṇaṅ.

Nāmarūpapaccayā chaṭṭhāyatanan ti : atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Yaṅ rūpaṅ nissāya manoviññāṇadhātu vattati : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā chaṭṭhāyatanaṅ?

Yaṅ cittaṅ mano mānaṣaṅ . . . pe . . . tajaṅ manoviññāṇadhātu : idaṅ vuccati nāmarūpapaccayā chaṭṭhāyatanaṅ.

Tattha katamaṅ chaṭṭhāyatanapaccayā pi nāmarūpaṅ?

Atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṅ vā pan' aññam pi atthi rūpaṅ cittajaṅ cittahetukaṅ cittasamuttānaṅ : idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati chaṭṭhāyatanapaccayā pi nāmarūpaṅ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamaṅ phassapaccayā pi chaṭṭhāyatanaṅ?

Yaṅ cittaṅ mano mānaṣaṅ . . . pe . . . tajaṅ manoviññāṇadhātu : idaṅ vuccati phassapaccayā pi chaṭṭhāyatanaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xvi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpaccayā pi viññāṇaṃ, nāmarūpaccayā saḷāyatanāṃ saḷāyatanapaccayā pi nāmarūpaṃ, saḷāyatanapaccayā phasso phassapaccayā pi saḷāyatanāṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaṃhetukaṃ citta-samutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

Nāmarūpaccayā pi viññāṇaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṅ nāmarūpapaccayā pi viññāṇaṅ?

Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu: idaṅ vuccati nāmapaccayā pi viññāṇaṅ.

Nāmarūpapaccayā saḷāyatanaṅ ti: atthi nāmaṅ, atthi rūpaṅ.

Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cattāro ca mahābhūtā yaṅ ca rūpaṅ nissāya manoviññāṇadhātu vattati: idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati nāmarūpaṅ.

Tattha katamaṅ nāmarūpapaccayā saḷāyatanaṅ?

Cakkhāyatanaṅ . . . pe . . . manāyatanaṅ: idaṅ vuccati nāmarūpapaccayā saḷāyatanaṅ.

Tattha katamaṅ saḷāyatanaṅ<sup>1</sup> pi nāmarūpaṅ?

Atthi nāmaṅ, atthi rūpaṅ. Tattha katamaṅ nāmaṅ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati nāmaṅ. Tattha katamaṅ rūpaṅ? Cakkhāyatanaṅ upacayo . . . pe . . . kāyāyatanaṅ upacayo yaṅ vā pan' aññam pi atthi rūpaṅ cittaṅ cittaṅ citta-samuṭṭhānaṅ: idaṅ vuccati rūpaṅ.

Iti idaṅ ca nāmaṅ idaṅ ca rūpaṅ, idaṅ vuccati saḷāyatanaṅ pi nāmarūpaṅ.

Tattha katamo saḷāyatanaṅ<sup>2</sup> phasso?

Yo phasso phusaṅ samphusaṅ sanphusitattaṅ: ayaṅ vuccati saḷāyatanaṅ phasso?

Tattha katamaṅ phassaṅ<sup>3</sup> pi saḷāyatanaṅ?

Cakkhāyatanaṅ . . . pe . . . manāyatanaṅ: idaṅ vuccati phassaṅ pi saḷāyatanaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>2</sup>

Aññamaññacattakkaṅ niṭṭhitaṅ.<sup>3</sup>

2—4.

Katame dhammā akusalā?

Yasmiṅ samaye<sup>4</sup> akusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ diṭṭhigatasampayuttaṅ saṅkhārena<sup>5</sup> . . . pe . . . somanassasahagataṅ diṭṭhigatavippayuttaṅ

<sup>1</sup> S<sup>d</sup> and B: chatthāyatana<sup>o</sup> henceforth. <sup>2</sup> S<sup>d</sup>: hoti.

<sup>3</sup> K omits this line. S<sup>d</sup>: aññamaññapaccayacattakkaṅ. B. omits niṭṭhitaṅ.

<sup>4</sup> Dh. S. § 365 foll. <sup>5</sup> K. omits . . . pe . . .



. . . somanassasahagatañ ditṭhigatavippayuttañ sasañkhārena, rūpārammaṇañ vā . . . pe . . . dhammārammaṇañ vā yañ yañ vā pan' ārabba, tasmiṇ samaye avijjāpaccayā sañkhāro, sañkhārapaccayā viññāṇañ, viññāṇapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamañ avijjā?

Yañ aññāṇañ adassanañ . . . pe . . . avijjālaṅgī moho akusalamūlañ : ayañ vuccati avijjā.<sup>1</sup>

Tattha katamo avijjāpaccayā sañkhāro?

Yā cetanā sañcetanā sañcetañ : ayañ vuccati avijjāpaccayā sañkhāro . . . pe . . .

Tattha katamo taṇhāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā : ayañ vuccati taṇhāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhañ vedanākkhandho saññākkhandho sañkhāra-kkhandho viññāṇakkhandho : ayañ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .<sup>2</sup>

## 5.

Katame dhammā akusalā?

Yasmiṇ samaye akusalañ cittañ uppannañ hoti upēkhā-sahagatañ ditṭhigatasampayuttañ rūpārammaṇañ vā . . . pe . . . dhammārammaṇañ vā yañ yañ vā pan' ārabba, tasmiṇ samaye avijjāpaccayā sañkhāro, sañkhārapaccayā viññāṇañ, viññāṇapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānañ, upādāna-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> begins its . . . pe . . . here.

<sup>2</sup> S<sup>d</sup> and B. omit . . . pe . . . at end of every section. Presumably the contents of pp. 145-64 are to be applied to each akusalañ cittañ.

<sup>3</sup> S<sup>d</sup> omits the following questions, passing on to the next 'Katame dhammā akusalā.'

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalaṅ : ayaṅ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṅ cetasikaṅ neva sātāṅ nāsātāṅ cetosamphassajaṅ adukkhamasukhaṅ vedayitaṅ cetosamphassajā adukkhamasukhā vedanā : ayaṅ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakhandhassa samudayo hotīti . . . pe . . .

6—8.

Katame dhammā akusalā ?

Yasmiṅ samaye akusalaṅ cittaṅ uppannaṅ hoti upekhā-sahagataṅ diṭṭhigatasampayuttaṅ sasaṅkhārena . . . upekhā-sahagataṅ diṭṭhigatavippayuttaṅ . . . upekhā-sahagatā diṭṭhigatavippayuttaṅ sasaṅkhārena, rūpārammaṇaṅ vā . . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā paṇ'ārabbha, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakhandhassa samudayo hoti . . . pe . . .

9—10.

Katame dhammā akusalā ?

Yasmiṅ samaye akusalaṅ cittaṅ uppannaṅ hoti domanassasahagataṅ paṭighasampayuttaṅ . . . domanassasahagataṅ paṭighasampayuttaṅ sasaṅkhārena, rūpārammaṇaṅ vā . . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā paṇ'ārabbha, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā paṭighaṅ, paṭighapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ : ayaṅ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṅ cetasikaṅ asātaṅ cetasikaṅ dukkhaṅ cetosamphas-  
sajaṅ asātaṅ dukkhaṅ vedayitaṅ cetosamphasajāṅ asātā  
dukkhā vedanā : ayaṅ vuccati phassapaccayā vedanā.

Tattha katamaṅ vedanāpaccayā paṭighañ ?

Yo cittassa āghāto<sup>1</sup> paṭighāto<sup>2</sup> pativirodho kopo pakopo  
sampakopo doso padoso sampadoso cittassa vyāpatti  
manopadoso kodho kujjhanā kujjhitattaṅ doso dussanā  
dussitattaṅ vyāpatti vyajjanā virodho paṭivirodho caṇḍik-  
kaṅ asuro po anattamanatā cittassa : idaṅ vuccati vedanā-  
paccayā paṭighañ.

Tattha katamo paṭighapaccayā adhimokkho ?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṅ vuccati paṭighapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Ṭhapetvā adhimokkhaṅ vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāṇakkhandho : idaṅ  
vuccati adhimokkhapaccayā bhavo . . . pe . . . tena  
vuccati evam etassa kevalassa dukkhakkhandhassa samu-  
dayo hotīti . . . pe . . .

## 11.

Katame dhammā akusalā ?

Yasmiṅ samaye akusalaṅ cittaṅ uppannaṅ hoti upe-  
khāsahagataṅ vicikicchāsampayuttaṅ rūpārammaṇaṅ vā  
. . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā pan'  
ārabha, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅ-  
khārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāma-  
paccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā vicikicchā, vici-  
kicchāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-  
maraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti.

Tattha katamā avijjā ?<sup>3</sup>

Yaṅ aññaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṅ : ayaṅ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṅ cetasikaṅ neva sātaṅ nāsātaṅ cetosamphasajaṅ  
adukkhamasukhaṅ vedayitaṅ cetosamphasajā aduk-  
khamasukhā vedanā : ayaṅ vuccati phassapaccayā vedanā.

<sup>1</sup> Cf. Dh. S. § 1060.

<sup>2</sup> K and B have . . . pe . . . to caṇḍikkaṅ.

<sup>3</sup> S<sup>d</sup> excises here, and under § 12, to ayaṅ vuccati avijjā.

Tattha katamā vedanāpaccayā vicikicchā?

Yā<sup>1</sup> kaṅkhā kaṅkhāyanā kaṅkhāyitattaṅ vimati vicikicchā dvelhakaṅ dvedhāpatho<sup>2</sup> saṅsayo anekaṅsagāho āsappanā parisappanā अपरियोगāhanā thambhitattaṅ<sup>3</sup> cittassa manovilekko: ayaṅ vuccati vedanāpaccayā vicikicchā.

Tattha katamo vicikicchāpaccayā bhavo?

Thapetvā vicikicchā vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṅ vuccati vicikicchāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti . . . pe . . .

## 12.

Katame dhammā akusalā?

Yasmiṅ samaye akusalaṅ cittaṅ uppannaṅ hoti upekkhāsahagataṅ uddhaccasampayuttaṅ rūpārammaṇaṅ vā . . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā paṇ'ārabbha, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanaṅ pacco, phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṅ, uddhaccapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgi moho akusalamūlaṅ: ayaṅ vuccati avijjā . . . pe<sup>4</sup> . . .

Tattha katamā phassapaccayā vedanā?

Yaṅ cetasikaṅ neva sātaṅ nāsātaṅ cetosamphassajaṅ adukkhamasukhaṅ vedayitaṅ cetosamphassajā adukkhamasukhā vedanā: ayaṅ vuccati phassapaccayā vedanā.

Tattha katamaṅ vedanāpaccayā uddhaccaṅ?

Yaṅ<sup>5</sup> cittassa uddhaccaṅ avūpasamo cetaso vikkhepo bhantattaṅ cittassa: idaṅ<sup>6</sup> vuccati vedanāpaccayā uddhaccaṅ.

Tattha katamo uddhaccapaccayā adhimokkho?

<sup>1</sup> Dh. S. § 425.

<sup>2</sup> B: dvidhāpatho.

<sup>3</sup> B: chambhitattaṅ. Cf. *Psychological Ethics*, p. 242, n. 3.

<sup>4</sup> S<sup>d</sup> omits down to next question.

<sup>5</sup> Dh. S. § 429.

<sup>6</sup> K: ayaṅ.

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṇ vuccati uddhacepaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññānakkhandho : ayaṇ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etassa kevalassa dukkhakkhandhassa samudayo hotiti . . .  
pe . . .

### AKUSALACITTAṆ NIṬṬHITAṆ.<sup>1</sup>

#### 1.<sup>2</sup>

Katamā dhammā kusalā ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ  
hoti somanassasahagataṇ ṇāṇasampayuttaṇ, rūpāra-  
maṇaṇ vā . . . pe . . . dhammāramaṇaṇ vā yaṇ yaṇ  
vā pan' ārabba, tasmiṇ samaye kusalamūlapaccayā  
saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā  
nāmaṇ. nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapac-  
cayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,  
bhavapaccayā jāti, jātipaccayā jarāmaṇaṇ. Evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā ?

Alobho<sup>3</sup> adoso amoho.

Tattha katamo alobho ?

Yo alobho alubbhanā alubbhitattaṇ asārāgo asārajjanā  
asārajjitattaṇ anabhijjhā alobho kusalamūlay : ayaṇ vuc-  
cati alobho.

Tattha katamo adoso ?

Yo adoso adussanā<sup>4</sup> adussitattaṇ avyāpādo avyāpaj-  
jhaṇ<sup>5</sup> adoso kusalamūlay : ayaṇ vuccati adoso.

Tattha katamo amoho ?

Yā paññā pajānanā . . . pe<sup>6</sup> . . . amoho dhammavi-  
cayo sammādiṭṭhi : ayaṇ vuccati amoho.

Ime vuccanti kusalamūlā.

<sup>1</sup> So K. as well as S<sup>d</sup>. B : akusalaniddeso.

<sup>2</sup> First of the Kāmāvacara-aṭṭha-mahācittāni. Dh. S.  
§§ 1-159.

<sup>3</sup> Cf. Dh. S. § 32 foll.

<sup>4</sup> K : adūsanā, adūsitattaṇ.

<sup>5</sup> S<sup>d</sup> : avyāpajjhā. B : abyāpajjo. Cf. Dh. S. § 33.

<sup>6</sup> Dh. S. § 34.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaññā : ayaṅ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā ?

Yaṅ cetasikaṅ sātāṅ cetasikaṅ sukhaṅ cetosamphassa-  
jaṅ sātāṅ sukhaṅ vedayitaṅ cetosamphassajā sātā sukhā  
vedanā : ayaṅ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pasādo ?

Yā saddhā saddahanā okappanā abhippasādo : ayaṅ  
vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho ?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṅ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Thapetvā adhimokkhaṅ vedanākkhandho saññā-  
kkhandho saṅkhārakkhandho viññānakkhandho : ayaṅ vuc-  
cati adhimokkhapaccayā bhavo . . . pe<sup>2</sup> . . . tena vuccati  
evam etassa kevalassa dukkhakkhandhassa samudayo  
hotīti.

2-8.<sup>3</sup>

Katame dhammā kusalā ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ  
hoti somanassasahagataṅ ñāṇasampayuttaṅ sasaṅkhārena,  
. . . somanassasahagataṅ ñāṇavippayuttaṅ . . . somanassa-  
sahagataṅ ñāṇavippayuttaṅ sasaṅkhārena . . . upekhāsa-  
hagataṅ ñāṇasampayuttaṅ . . . upekhāsahagataṅ ñāṇa-  
sampayuttaṅ sasaṅkhārena . . . upekhāsahagataṅ ñāṇa-  
vippayuttaṅ . . . upekhāsahagataṅ ñāṇavippayuttaṅ  
sasaṅkhārena, rūpārammaṇaṅ vā . . . pe . . . dhammā-  
rammaṇaṅ vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye  
kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ,  
viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ,  
chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā,  
vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhi-  
mokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhan-  
dhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup> abbreviates as in text. K. and B give detailed treat-  
ment of kusalacittāni thus : 2-4, 5 and 6, 7 and 8.

Tattha katame kusalamūlā ?

Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>2</sup>

Katame dhammā kusalā ?

Yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanaṅ, phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha<sup>3</sup> katame kusalamūlā ? Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā ?

Yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti vitak-kavicāraṅgaṅ vūpasamā dutiyaṅ jhānaṅ . . . tatiyaṅ jhānaṅ . . . catutthaṅ jhānaṅ . . . paṭhamāṅ jhānaṅ . . . pañcamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapac-

<sup>1</sup> S<sup>d</sup> gives after . . . pe . . . Tattha katamā vedanā, &c.

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

<sup>3</sup> Rūpāvacarakusalaṅ. Cf. Dh. S. §§ 161-174. S<sup>d</sup> omits all questions and answers.

<sup>4</sup> This section is omitted in K. and B. S<sup>d</sup> gives it.

cayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassa-paccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

Katame dhammā kusalā?

Yasmiṇ samaye<sup>1</sup> arūpūpapattiyā maggaṇ bhāveti<sup>2</sup> . . . pe . . . sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassa-paccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūla? Aloho adoso amoho . . . pe . . .

Ime vuccanti kusalamūla.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇyitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātāṇ nāsātāṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaṇā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā kusalā?<sup>3</sup>

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicce' eva kāmehi . . . pe . . . paṭhamaṇ

<sup>1</sup> Arūpāvacarakusalaṇ. Cf. Dh. S. §§ 265-76. S<sup>d</sup> inserts rūpūpapattiyā maggaṇ bhāveti . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to lokuttaraṇ jhānaṇ in next section. Dh. S. §§ 265-8.

<sup>3</sup> Lokuttaraṇ cittaṇ. Cf. Dh. S. 277 foll.



jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etesaṅ dhammānaṅ samudayo hoti.

Tattha katame kusalamūlā ?

Alobho adoso amoho . . . pe . . .

Tattha katamo amoho ?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpanaṅ : ayaṅ vuccati amoho.

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṅ : ayaṅ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . evam etesaṅ dhammānaṅ samudayo hotiti : evam etesaṅ dhammānaṅ saṅgati hoti, samāyamo hoti, samodhānaṅ hoti, pātubhāvo hoti ; tena vuccati evam etesaṅ dhammānaṅ samudayo hotiti.

### KUSALAMŪLAṅ NIṬṬHITAṅ.<sup>2</sup>

Katame dhammā avyākata ?

Yasmiṅ<sup>3</sup> samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṅ cakkhuvīññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rūpārammaṇaṅ, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṅ : ayaṅ vuccati saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ māno mānaṅ . . . pe . . . tajaṅ cakkhuvīññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ.

Tattha katamaṅ viññāṇapaccayā nāmaṅ ?

<sup>1</sup> So S<sup>d</sup>. K and B abbreviate less.

<sup>2</sup> B : kusalaniddeso.

<sup>3</sup> Kusalavipākāni pañcaviññāṇāni. Cf. Dh. S. § 431.

Vedanākkhandho saññākkhandho saṅkhārakkhandho :  
idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ cakkhu-  
viññānadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatanaṃ paccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ  
vuccati chaṭṭhāyatanaṃ paccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ  
adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkham-  
asukhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññānakkhandho : ayaṃ vuccati vedanāpaccayā bhavo  
. . . pe<sup>1</sup> . . . tena vuccati evam etassa kevalassa duk-  
khakkhandhassa samudayo hotīti. . . .

v.<sup>2</sup>

Tasmiṃ samaye saṅkhārapaccayā viññānaṃ saṅkhārahe-  
tukaṃ, viññānapaccayā nāmaṃ viññānaḥhetukaṃ, nāma-  
paccayā chaṭṭhāyatanaṃ nāmaḥhetukaṃ, chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaḥhetuko, phassapaccayā vedanā phassaḥhetukā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

ix.

Tasmiṃ samaye saṅkhārakkhandho viññānaṃ saṅkhāra-  
sampayuttaṃ, viññānapaccayā nāmaṃ viññānasampayut-  
taṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ,  
chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaḥhetuko,  
phassapaccayā vedanā phassasampayuttā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ.<sup>4</sup>  
Evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

xiii.

Tasmiṃ samaye saṅkhārapaccayā viññānaṃ viññāna-  
paccayā pi saṅkhāro, viññānapaccayā nāmaṃ nāmapac-

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> See above, Mātikā, pp. 139, 140.

<sup>3</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.

<sup>4</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.

cayā pi viññāṇaṅ, nāmapaccayā chaṭṭhāyatanaṅ, phassa-paccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañā.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

Katame dhammā avyākatā ?

Yasmiṅ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṅ sotaviññāṇaṅ<sup>2</sup> uppannaṅ hoti upekhāsahagataṅ saddārammaṇaṅ,<sup>3</sup> ghānaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ gandhārammaṇaṅ, jivhāviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rasārammaṇaṅ, kāyaviññāṇaṅ uppannaṅ hoti sukhasahagataṅ phoṭṭhabbārammaṇaṅ ; tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanaṅpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañā. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati saṅkhāro . . . pe . . .<sup>5</sup>

Tattha katamā phassapaccayā vedanā ?

Yaṅ kāyikaṅ sātāṅ kāyikaṅ sukhaṅ kāyasamphassaṅgataṅ sātāṅ sukhaṅ vedayitaṅ kāyasamphassaṅgataṅ sātā sukhaṅ vedanā : ayaṅ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo ?

Ṭhapetvā vedanaṅ saññākkhandho saṅkhārakkhandho viññāṇakkhandho : ayaṅ vuccati vedanāpaccayā bhavo . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā ?

Yasmiṅ<sup>6</sup> samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . ārammaṇaṅ vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye saṅkhāra-

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa kevalassa, *etc.*

<sup>2</sup> Dh. S. § 443.

<sup>3</sup> S<sup>d</sup> inserts here . . . pe . . .

<sup>4</sup> S<sup>d</sup>: hotīti. B excises to next section.

<sup>5</sup> S<sup>d</sup> gives full text.

<sup>6</sup> Kusalavipākā manodhātu. Cf. Dh. S. § 455.

paccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano māsaṇ . . . pe . . . tajaṇ mano-dhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā? Yaṇ cetasikaṇ neva sātāṇ nāsātāṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā sātā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittaṇ adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhāraṇkkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Tasmiṇ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabba, tasmiṇ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> Kusalavipākā somanassasahagatā manoviññāṇadhātu. Cf. Dh. S. § 469.

<sup>3</sup> K: Evam etassa kevalassa, &c. Tattha katamo saṅkhāro . . . adhimokkhapaccayā bhavo . . . pe . . . tena vuccati, &c. B. condenses also, but less.

Katame dhammā avyākatā ?<sup>1</sup>

Yasmiṅ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññānadhātu uppannaṅ hoti upekhāsahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā ?

Yasmiṅ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa upacitattā vipākā manoviññānadhātu uppannā hoti somanassasahagatā ñānasampayuttā . . . somanassasahagatā ñānasampayuttā saṅkhārena . . . somanassasahagatā ñānavippayuttā . . . somanassasahagatā ñānavippayuttā saṅkhārena . . . upekhāsahagatā ñānasampayuttā . . . upekhāsahagatā ñānasampayuttā saṅkhārena . . . upekhāsahagatā ñānavippayuttā . . . upekhāsahagatā ñānavippayuttā saṅkhārena, rūpārammaṇaṅ vā . . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṅ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgītatanaṅ : ayaṅ vuccati saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññānaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajaṅ mano-viññānadhātu : idaṅ vuccati saṅkhārapaccayā viññānaṅ . . . pe . . .

Tattha katamo vedanāpaccayā pasādo ?

<sup>1</sup> So S<sup>d</sup> and B. K. omits this section. Cf. Dh.S. § 484 : Kusalavipākā upekhāsahagatā manoviññānadhātu.

<sup>2</sup> Attha mahāvīpākā. Dh.S. § 498.

<sup>3</sup> S<sup>d</sup> omits the following down to tena vuccati evam etassa . . . hotīti on the following page.

Yā saddhā saddahanā okappanā abhippasādo: ayaṅ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho ?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā : ayaṅ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Ṭhapetvā adhimokkhaṅ vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho : ayaṅ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā ?

Yasmiṅ<sup>1</sup> samaye rūpūpapattiyā maggaṅ bhāveti vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavīkaṣiṇaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṅ vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavīkaṣiṇaṅ ; tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>3</sup> dhammā avyākatā ?

Yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti vitakka-vicārānaṅ vūpasamā dutiyaṅ jhānaṅ . . . tatiyaṅ jhānaṅ . . . catutthaṅ jhānaṅ . . . pathamaṅ jhānaṅ . . . pañcamaṅ jhānaṅ upasampajja viharati pathavīkaṣiṇaṅ, tasmiṅ samaye phasso hoti . . . avikkhepo hoti : ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṅ sukhassa ca pahānā . . . pe . . . pañcamaṅ jhānaṅ upasampajja viharati pathavīkaṣiṇaṅ, tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā

<sup>1</sup> Rūpāvacaravipākā. Dh.S. § 499.

<sup>2</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa, &c.

<sup>3</sup> So S<sup>d</sup>. K. and B. omit this section. Cf. Dh.S. § 500.

bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakhandhassa samudayo hotiti.

Katame dhammā avyākataṅ ?

Yasmiṅ<sup>1</sup> samaye arūpūpapattiyā maggaṅ bhāveti . . . pe . . . sabbaso ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa<sup>2</sup> kusalassa kammassa katattā upacitattā vipākaṅ sabbaso ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati; tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṅ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākataṅ ?

Yasmiṅ<sup>4</sup> samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayaḡamiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ suññataṅ; tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Arūpāvacaravipākā. Dh.S. §§ 501-4. B. omits . . . pe . . .

<sup>2</sup> S<sup>d</sup>: rūpāvacarassa.

<sup>3</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa &c. . . hotiti.

<sup>4</sup> Suddhikapaṭipadā. Cf. Dh.S. § 505.

bhavapaccayā jāti, jātipaccayā jarāmarañañ. Eva m  
etesañ dhammāṇañ samudayo hoti<sup>1</sup> . . . pe . . .

KUSALAVIPĀKA-SANJKHĀRAMŪLAKAṆ NIṬṬHITAṆ.<sup>2</sup>

Katame<sup>3</sup> dhammā avyākatā ?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā  
viṇṇāṇañ cakkhaviṇṇāṇañ uppannaṇ hoti upekhāsahagataṇ  
rūpārammaṇañ . . . pe<sup>4</sup> . . . sotāviṇṇāṇañ uppannaṇ hoti  
upekhāsahagataṇ saddārammaṇañ . . . pe . . . ghāna-  
viṇṇāṇañ uppannaṇ hoti upekhāsahagataṇ gandhāram-  
maṇañ . . . pe . . . jivhāviṇṇāṇañ uppannaṇ hoti upe-  
khāsahagataṇ rasārammaṇañ . . . pe . . . kāyaviṇṇāṇañ  
uppannaṇ hoti dukkhasahagataṇ phoṭṭhabbārammaṇañ,  
tasmiṇ samaye saṅkhārapaccayā viṇṇāṇañ, viṇṇāṇapaccayā  
nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Eva m  
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccati  
saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viṇṇāṇañ ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā kāya-  
viṇṇāṇadhātu : idaṇ vuccati saṅkhārapaccayā viṇṇāṇañ  
. . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyasamphas-  
sajaṇ asātaṇ dukkhaṇ vedayitaṇ kāyasamphassaṇā asātā  
dukkhā vedanā : ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo ?

Ṭhapetvā vedanaṇ saññākkhandho saṅkhārakkhandho  
viṇṇāṇakkhandho : ayaṇ vuccati vedanāpaccayā bhavo  
. . . pe . . . tena vuccati eva m etassa kevalassa dukkhak-  
khandhassa samudayo hotīti.

Katame<sup>5</sup> dhammā avyākatā ?

<sup>1</sup> S<sup>d</sup> : Tattha katamo saṅkhāro . . . &c., giving full text  
to dukkhakkhandhassa samudāyo hotīti.

<sup>2</sup> K and B. omit this title.

<sup>3</sup> Akusalavipākā avyākatā. Dh.S. § 556.

<sup>4</sup> S<sup>d</sup> gives the next four viṇṇāṇāṇi in a separate section.

<sup>5</sup> S<sup>d</sup> omits this section. Dh.S. § 562.



Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṅ yaṅ vā pan' ārabba, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanāṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata ?

Yasmiṅ<sup>2</sup> samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ va pan' ārabba, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanāṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṅ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṇaṅ ?

Yaṅ cittaṅ mano mānaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu : idaṅ vuccati saṅkhārapaccayā viññāṇaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

#### AKUSALAVIPĀKA-SANĀKHARĀMŪLAKAN NIṬṬHITAṅ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> omits the following sentences to tena vuccati evam etassa, &c.

<sup>2</sup> Dh.S. § 564.

<sup>3</sup> S<sup>d</sup> omits remainder of section (down to title).

<sup>4</sup> K and B. omit this title.

Katame<sup>1</sup> dhammā avyākatā ?

Yasmiṅ samaye manodhātu uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṅ yaṅ vā pan' ārabba<sup>2</sup> . . . pe . . . manoviññādhātu<sup>3</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabba . . . pe . . . manoviññādhātu<sup>4</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabba, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe.<sup>5</sup> . . .

Katame dhammā avyākatā ?

Yasmiṅ<sup>6</sup> samaye manoviññādhātu uppannā hoti, kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā ñāṇasampayuttā . . .<sup>7</sup> somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabba, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo,

<sup>1</sup> Kamāvacarakiriyā. Dh.S. § 566.

<sup>2</sup> S<sup>d</sup> first completes this section in the usual way, but with more than usual condensation.

<sup>3</sup> Dh.S. § 568.

<sup>4</sup> Dh.S. § 574.

<sup>5</sup> S<sup>d</sup> adds the usual questions and answers highly condensed.

<sup>6</sup> Dh.S. § 576.

<sup>7</sup> Neither K nor S<sup>d</sup> inserts . . . where it stands in the text.

bhavapaccayā jāti, jātipaccayā jarāmaraññaṅ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṅ<sup>2</sup> samaye rūpāvacaraṅ jhānaṅ bhāveti kiriyaṅ neva kusalaṅ nākusalaṅ na ca kammavipākaṅ diṭṭhadhammasukhavihāraṅ, vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅñaṅ, tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṅ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṅ<sup>4</sup> samaye rūpāvacaraṅ jhānaṅ bhāveti kiriyaṅ neva kusalaṅ nākusalaṅ na ca kammavipākaṅ diṭṭhadhammasukhavihāraṅ, vitakkavicāraṅ vūpasamā . . . dutiyaṅ jhānaṅ . . . tatiyaṅ jhānaṅ . . . catutthaṅ jhānaṅ . . . paṭhamaṅ jhānaṅ . . . pañcamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅñaṅ, tasmiṅ samaye saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti.

Katame dhammā avyākatā?

Yasmiṅ<sup>5</sup> samaye arūpāvacaraṅ jhānaṅ bhāveti kiriyaṅ neva kusalaṅ nākusalaṅ na ca kammavipākaṅ diṭṭhadhammasukhavihāraṅ, sabbaso . . . pe<sup>6</sup> . . . ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatā sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye saṅkhārapaccayā viññā-

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, *etc.* . . . hotiti.

<sup>2</sup> Rūpāvacarakiriya. Dh.S. § 577.

<sup>3</sup> S<sup>d</sup> . . . pe . . . tena vuccati evam etassa . . . hotiti.

<sup>4</sup> K. and B. omit this section. Cf. Dh.S. § 578.

<sup>5</sup> Arūpāvacarakiriya. Dh.S. §§ 579-82. B omits . . . pe . . .

<sup>6</sup> K. and B. omit . . . pe . . .

ṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

KIRIYĀ-SAṄKHĀRAMŪLAKAṆ NIṬṬHITAṆ.<sup>2</sup>

1(i)<sup>3</sup>

Katame dhammā kusalā ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabha, tasmiṇ samaye avijjāpaccayā<sup>4</sup> saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro . . . pe<sup>5</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

(ii)

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ.<sup>6</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hotīti. S<sup>d</sup> thereupon rehearses the varied formula: Tasmiṇ samaye saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ . . . saṅkhārasampayuttaṇ . . . viññāṇapaccayā pi saṅkhāro.

<sup>2</sup> K. omits this line. B. has only Avyākatā-niddeso.

<sup>3</sup> Kāmāvacara-aṭṭha-mahācittāni. Cf. Dh.S. §§ 1-159.

<sup>4</sup> K and B have . . . pe . . . only to Tattha katamā . . . vedanā.

<sup>5</sup> See above Mātikā i, pp. 137 foll.

<sup>6</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hotīti.

(iii)

Tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmarūpaṅ, nāmarūpapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassa-paccayā vedanā, vedānapaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(iv)

Tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmarūpaṅ, nāmarūpapaccayā salāyatanaṅ, salāyatanapaccayā phasso, phassapaccayā vedanā, vedānapaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

2—8.

Katame dhammā kusalā ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti eomanassasahagataṅ ñāṇasampayuttaṅ sasaṅkhārena . . . somanassasahagataṅ ñāṇavippayuttaṅ . . . somanassasahagataṅ ñāṇavippayuttaṅ sasaṅkhārena . . . upekhāsahagataṅ ñāṇasampayuttaṅ . . . upekhāsahagataṅ ñāṇasampayuttan sasaṅkhārena . . . upekhāsahagataṅ ñāṇavippayuttaṅ . . . upekhāsahagataṅ ñāṇavippayuttaṅ sasaṅkhārena, rūpārammaṇaṅ vā . . . pe . . . dhammārammaṇaṅ vā yaṅ yaṅ vā paṇ' ārabha, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedānapaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, vivicc'eva

<sup>1</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>3</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.

kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavīkasiṅṇaṅ, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṅ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā kusalā ?

Yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, vitakka-vicarānaṅ vūpasamā . . . pe . . . dutiyaṅ jhānaṅ . . . tatiyaṅ jhānaṅ . . . catutthaṅ jhānaṅ . . . paṭhamaṅ jhānaṅ . . . pañcamaṅ jhānaṅ upasampajja viharati paṭhavīkasiṅṇaṅ, tasmiṅ samaye avijjāpaccayā saṅkhāro . . . pe<sup>3</sup> . . . jarāmarañṇaṅ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā ?

Yasmiṅ samaye arūpūpapattiyā maggaṅ bhāveti, sabbaso . . . pe<sup>5</sup> . . . ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhasa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ ditthigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhīñṇaṅ, tasmiṅ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatana-paccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> K. and B. omit this section. <sup>3</sup> S<sup>d</sup> gives full text.

<sup>4</sup> S<sup>d</sup> omits this section. <sup>5</sup> K. and B. omit . . . pe . . .

vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññ. Evam etesañ dhammāññ samudayo hoti . . . pe . . .<sup>1</sup>

Katame dhammā avyākatā?

Yasmiñ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaj cakkhaviññāññ uppanññ hoti, upekhāsahagatañ rūpārammaññ, tasmiñ samaye kusalamūlapaccayā sañkhāro, sañkhārapaccayā viññāññ, viññāññapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatanañpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo kusalamūlapaccayā sañkhāro?

Yā cetanā sañcetanā sañcetaññtataññ: ayañ vuccati kusalamūlapaccayā sañkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Katame dhammā avyākatā?

Yasmiñ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaj sotaviññāññ uppanññ hoti upekhāsahagatañ saddārammaññ . . . ghānaviññāññ uppanññ hoti upekhāsahagatañ gandhārammaññ . . . jivhāviññāññ uppanññ hoti upekhāsahagatañ rasārammaññ . . . kāyaviññāññ uppanññ hoti sukhasahagatañ phoṭṭhabbārammaññ,<sup>3</sup> . . . manodhātu uppanññ hoti upekhāsahagatā, rūpārammaññā vā . . . pe . . . phoṭṭhabbārammaññā vā yañ yañ vā pan'ārabbha<sup>3</sup> . . . pe . . . manoviññāññadhātu uppanññ hoti somanassasahagatā rūpārammaññā vā . . . pe . . . dhammārammaññā vā yañ yañ vā pan'ārabbha<sup>3</sup> . . . pe . . . manoviññāññadhātu uppanññ hoti upekhāsahagatā rūpārammaññā vā . . . pe . . . dhammārammaññā vā yañ yañ vā pan'ārabbha, tasmiñ samaye kusalamūlapaccayā sañkhāro, sañkhārapaccayā viññāññ, viññāññapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatanañpaccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup> adds, in condensed form, the usual catechism.

<sup>2</sup> B appends here Avijjāmūlakakusala-niddeso, the more fitting place being end of preceding section.

<sup>3</sup> S<sup>d</sup> concludes this separately.

vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup> . . .

Katame dhammā avyākatā ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññānadhātu uppannā hoti somanassasahagatā ñānasampayuttā . . . somanassasahagatā ñānasampayuttā saṅkhārena . . . somanassasahagatā ñānavippayuttā . . . somanassasahagatā ñānavippayuttā saṅkhārena . . . upekhāsahagatā ñānasampayuttā . . . upekhāsahagatā ñānasampayuttā saṅkhārena . . . upekhāsahagatā ñānavippayuttā . . . upekhāsahagatā ñānavippayuttā saṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṃ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā ?

Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ<sup>3</sup> . . . pe . . . vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamaṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā

<sup>1</sup> S<sup>d</sup> gives a fraction of the usual catechism.

<sup>2</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hotīti.

<sup>3</sup> K and B omit these sections; S<sup>d</sup> deals with them collectively in one separate-section.



jarāmarañāṅ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā avyākatā?

Yasmiṅ samaye arūpūpapattiyā maggaṅ bhāveti sabbaso . . . pe . . . ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṅ sabbaso ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati; tasmiṅ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañāṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ ditthigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc'eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ suññataṅ; tasmiṅ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṅ, viññānapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañāṅ. Evam etesaṅ dhammānaṅ samudayo hoti.<sup>3</sup>

KUSALAMŪLA-VIPĀKAMŪLAKAṅ NIṬṬHITAṅ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, &c.

<sup>2</sup> S<sup>d</sup> omits this section. B. omits . . . pe . . .

<sup>3</sup> S<sup>d</sup> gives the catechism condensed.

<sup>4</sup> K. omits this line. B has Kusalamūlakavipāka-niddeso.

Katame dhammā avyākatā ?

Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākaṅ cakkhaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rūpārammaṇaṅ ; tasmiṅ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṅ : ayaṅ vuccati akusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti.

Katame dhammā avyākatā ?

Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākaṅ sotaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ saddārammaṇaṅ . . . ghānaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ gandhārammaṇaṅ . . . jivhāviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rasārammaṇaṅ . . . kāyaviññāṇaṅ uppannaṅ hoti dukkhasahagataṅ phoṭṭhabbārammaṇaṅ . . . manodhātu<sup>1</sup> uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṅ yaṅ vā pan'ārabbha, tasmiṅ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṅ. Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā ?

Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan'ārabbha, tasmiṅ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā

<sup>1</sup> S<sup>d</sup> takes this into a separate section.

<sup>2</sup> S<sup>d</sup> : tena vuccati evam etassa . . . hotiti.

jāti, jātipaccayā jarāmarañāṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṅgataṅ : ayaṅ vuccati akusalamūlapaccayā saṅkhāro.

Tattha katamaṅ saṅkhārapaccayā viññāṅaṅ ?

Yaṅ cittaṅ mano māsaṅ . . . pe . . . tajaṅ mano-viññāṅadhātu : idaṅ vuccati saṅkhārapaccayā viññāṅaṅ.

Tattha katamaṅ viññāṅapaccayā nāmaṅ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṅ vuccati viññāṅapaccayā nāmaṅ.

Tattha katamaṅ nāmapaccayā chaṭṭhāyatanaṅ ?

Yaṅ cittaṅ mano māsaṅ . . . pe . . . tajaṅ mano-viññāṅadhātu : idaṅ vuccati nāmapaccayā chaṭṭhāyatanaṅ.

Tattha katamo chaṭṭhāyatanapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṅ : ayaṅ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā ?

Yaṅ cetasaṅ neva sātaṅ nāsātaṅ cetosamphassaṅgā adukkhamaṅgā vedayitaṅ cetosamphassaṅgā adukkhamaṅgā vedanā : ayaṅ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho ?

Yo cittaṅ adhimokkho adhimuccanā tad-adhimuttatā : ayaṅ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Thapetvā adhimokkhaṅ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṅakkhandho : ayaṅ vuccati vedanāpaccayā bhavo.

Tattha katamā bhavapaccayā jāti ?

Yā tesāṅ dhammāṅgā jāti sañjāti nibbatti abhinibbatti pātubhāvo : ayaṅ vuccati bhavapaccayā jāti.

Tattha katamaṅ jātipaccayā jarāmarañāṅ ?

Atthi jarā, atthi marañāṅ. Tattha katamā jarā ? Yā tesāṅ dhammāṅgā jarā jiraṅatā āyuno saṅghāni : ayaṅ vuccati jarā. Tattha katamaṅ marañāṅ ? Yo tesāṅ dhammāṅgā khayā vayo bhedo paribhedo aniccataṅ aṅtaradhāṅgā : idaṅ vuccati marañāṅ.

Iti ayaṅ ca jarā idaṅ ca marañāṅ : idaṅ vuccati jātipaccayā jarāmarañāṅ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti : evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhāṅgā hoti, pātubhāvo hoti ;

tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Akusalavipāka-mūlakaṃ niṭṭhitaṃ.<sup>1</sup>

ABHIDHAMMABHĀJANIYAṆ<sup>2</sup> NIṬṬHITAṆ.<sup>3</sup>

PACCAYĀKĀRAVIBHAṆṄO SAMATTO CHAṬṬHO.<sup>4</sup>

<sup>1</sup> K. omits this title.

<sup>2</sup> K. °bhājanīyaṇ.

<sup>3</sup> S<sup>d</sup> adds this note: Kusalākusala-solasikā samūlā nesaṃ paccayā nesaṃ vipākā saṃvaḍḍhitā, tehi saṃkhārapaccayā paṭhama-catukka-kusala-avijjā tassa paccayo ekanālo vipākasmiṃ tehi kusalākusala-mūlakā. Vicikicchā dasa viññāṇe abhimokkho na labhati. Ahetuke vā kusale pasādo nūpalabbhati.

<sup>4</sup> S<sup>d</sup>: Paṭiccasamuppādavibhaṅgo niṭṭhito chaṭṭho. K. and B. omit chaṭṭho. B has niṭṭhito for samatto.

## VII.

## SATIPAṬṬHĀNAVIBHAṆḂO.

CATTĀRO satipaṭṭhānā : idha bhikkhu ajjhattaṅ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpī<sup>1</sup> sampajāno satimā vineyya loke abhiijjhādomanassaṅ ; ajjhattaṅ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṅ ; ajjhattaṅ citte cittānupassī viharati, bahiddhā citte cittānupassī viharati, ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṅ ; ajjhattaṅ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṅ.

Kaṭhañ ca bhikkhu ajjhattaṅ kāye kāyānupassī viharati ?

Idha bhikkhu ajjhattaṅ kāyaṅ uddhaṅ pādatalā adho kesamatthakā<sup>2</sup> tacapariyantaṅ pūraṅ nānappakārassa<sup>3</sup> asucino paccavekkhati : atthi imasmiṅ kāye kesā lomā nakhā dantā taco maṅsaṅ nahārū<sup>4</sup> aṭṭhī<sup>5</sup> aṭṭhimiñjā<sup>6</sup> vakkāṅ hadayaṅ yakanāṅ kilomakaṅ pihakaṅ papphāsaṅ antaṅ antagaṇaṅ udariyaṅ karisaṅ pittaṅ semhaṅ pubbo lohitaṅ sedo medo assu vasā kheḷo siṅghāṅikā lasikā muttan ti.<sup>7</sup> So taṅ nimittaṅ āsevati bhāveti bahulikaroti svāvatthitaṅ<sup>8</sup> vavatthāpeti.<sup>9</sup> So taṅ nimittaṅ āsevitvā bhāvetvā bahulikarivā svāvatthitaṅ vavatthāpetvā bahiddhā kāye cittaṅ upasaṅharati.

<sup>1</sup> S<sup>d</sup> : ātāpī *always*.

<sup>2</sup> K : uddhampādatalā adhokesa<sup>o</sup> *always*.

<sup>3</sup> S<sup>d</sup> : pūraṅnāna<sup>o</sup> *always*. K : pūraṅnāna<sup>o</sup> *always*.

<sup>4</sup> S<sup>d</sup> : nahāru. B : nhāru. <sup>5</sup> B : aṭṭhī.

<sup>6</sup> K and B : °miñjaṅ. <sup>7</sup> B. *omits ti always*.

<sup>8</sup> K : svavatthitaṅ *always*.

<sup>9</sup> K : avatthap<sup>o</sup> *always*. B : vavatthap<sup>o</sup> *always*.

Kathaṅ ca bhikkhu bahiddhā kāye kāyānupassī viharati?

Idha bhikkhu bahiddhā kāyaṅ uddhaṅ pādatalā adho kesamatthakā tacapariyaṅtaṅ pūraṅ nānappakārassa asucino paccavekkhati: atthi'ssa kāye<sup>1</sup> kesā lomā nakhā dantā taco maṅsaṅ nahārū<sup>2</sup> aṭṭhi<sup>2</sup> aṭṭhimiñjā<sup>2</sup> vakkāṅ hadayaṅ yakanāṅ kilomakāṅ pihakāṅ papphāsaṅ antaṅ antaṅaṅaṅ udariyaṅ karisaṅ pittaṅ semhaṅ pubbo lohitaṅ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan ti. So taṅ nimittaṅ āsevati bhāveti bahulikaroti svāvatthitaṅ<sup>2</sup> vavattāpeti.<sup>2</sup> So taṅ nimittaṅ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṅ vavattāpetvā ajjhattabahiddhā kāye cittaṅ upasaṅharati.

Kathaṅ ca bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati?

Idha bhikkhu ajjhattabahiddhā kāyaṅ uddhaṅ pādatalā adho kesamatthakā tacapariyaṅtaṅ pūraṅ nānappakārassa asucino paccavekkhati: atthi kāye<sup>3</sup> kesā lomā nakhā dantā taco maṅsaṅ nahāru aṭṭhi aṭṭhimiñjā vakkāṅ hadayaṅ yakanāṅ kilomakāṅ pihakāṅ papphāsaṅ antaṅ antaṅaṅaṅ udariyaṅ karisaṅ pittaṅ semhaṅ pubbo lohitaṅ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan ti. Evaṅ bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṅ.

**A n u p a s s ī t i :** tattha katamā anupassanā?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhammavicayo sammāditṭhi: ayaṅ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato<sup>5</sup> uppanno samuppanno samannāgato, tena vuccati anupassīti.

**V i h a r a t i t i :** iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

**Ā t ā p ī t i :** tattha katamaṅ ātappaṅ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṅ vuccati ātappaṅ. Iminā ātappena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati ātāpī ti.

**S a m p a j ā n o t i :** tattha katamaṅ sampajaññaṅ?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhammavicayo sammāditṭhi: idaṅ vuccati sampajaññaṅ. Iminā sampajaññaṅena upeto hoti samupeto upāgato samupāgato

<sup>1</sup> S<sup>d</sup>: atthi kāye.

<sup>2</sup> Cf. preceding page.

<sup>3</sup> So K. B: imasmiṅ kāye.

<sup>4</sup> Cf. below p. 250.

<sup>5</sup> S<sup>d</sup>: upagato samupagato *always*.

uppanno samuppanno samannāgato, tena vuccati sam-  
pajāno ti.

S a t i m ā t i : tattha katamā sati ?

Yā sati anussati . . . pe . . . sammāsati : ayaṃ vuccati  
sati. Imāya satiyā upeto hoti samupeto upāgato samup-  
āgato uppanno samuppanno samannāgato, tena vuccati  
satimā ti.

V i n e y y a l o k e a b h i j j h ā d o m a n a s s a n t i :  
tattha katamo loko ?

Sveva kāyo loko, pañca pi upādānakkhandhā loko :  
ayaṃ vuccati loko.

Tattha katamā abhijjhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ  
vuccati abhijjhā.

Tattha katamaṃ domanassaṃ ?

Yaṃ cetasaṃ asātaṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ  
asātaṃ dukkhā vedanā : idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imambhā  
loke vinitā honti paṭivinitā santā samitā vūpasantā  
atthaṅgatā abbhathāṅgatā<sup>1</sup> appitā vyappitā sositā  
visositā vyantikatā, tena vuccati vineyya loka abhijjhā-  
domanassaṃ ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ vedanāsu vedanānupassī  
viharati ?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno :<sup>3</sup> sukhaṃ  
vedanaṃ vediyāmiti<sup>3</sup> pajānāti, dukkhaṃ vedanaṃ vedi-  
yamāno :<sup>3</sup> dukkhaṃ vedanaṃ vediyāmiti pajānāti, aduk-  
khamasukhaṃ vedanaṃ vediyamāno : adukkhamasukhaṃ  
vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ  
vediyamāno : sāmisaṃ sukhaṃ vedanaṃ vediyāmiti  
pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno :  
nirāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ  
vā sukhaṃ vedanaṃ vediyamāno : sāmisaṃ dukkhaṃ  
vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā dukkhaṃ  
vedanaṃ vediyamāno : nirāmisaṃ sukhaṃ vedanaṃ vedi-  
yāmiti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ  
vediyamāno : sāmisaṃ adukkhamasukhaṃ vedanaṃ vedi-  
yāmiti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ  
vediyamāno : nirāmisaṃ adukkhamasukhaṃ vedanaṃ

<sup>1</sup> So K., B. and S<sup>d</sup>.

<sup>2</sup> B. adds here Kāyānupassanā-niddeso.

<sup>3</sup> K and B : vedaya° always.

vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvattṭhitaṃ vavatthāpeti.<sup>1</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvattṭhitaṃ vavatthāpetvā ajjhattaṃ vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanaṃ vedayāmīti pajānāti, dukkhaṃ vedanaṃ vediyamānaṃ: dukkhaṃ vedanaṃ vediyāmīti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamānaṃ: adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvattṭhitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvattṭhitaṃ vavatthāpetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ: sukhā vedanā ti pajānāti, dukkhaṃ vedanaṃ: dukkhā vedanā ti pajānāti, adukkhamasukhaṃ vedanaṃ: adukkhamasukhā vedanā ti pajānāti, sāmisaṃ sukhaṃ vedanaṃ: sāmisaṃ sukhā vedanā ti pajānāti, nirāmisaṃ sukhaṃ vedanaṃ: nirāmisaṃ sukhā vedanā ti pajānāti, sāmisaṃ dukkhaṃ vedanaṃ: sāmisaṃ dukkhā vedanā ti pajānāti, nirāmisaṃ dukkhaṃ vedanaṃ: nirāmisaṃ dukkhā vedanā ti pajānāti, sāmisaṃ adukkhamasukhaṃ vedanaṃ: sāmisaṃ adukkhamasukhā vedanā ti pajānāti, nirāmisaṃ adukkhamasukhaṃ vedanaṃ: nirāmisaṃ adukkhamasukhā vedanā ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ.

A n u p a s s ī   t i . . . p e <sup>2</sup> . . . v i h a r a t i t i . . . p e . . . ā t ā p ī   t i . . . p e . . . s a m p a j ā n o   t i . . .

<sup>1</sup> Cf. p. 193, nn. 8, 9.

<sup>2</sup> K. omits these . . . pe . . . s.



pe . . . satimā ti . . . pe . . . vineyya loka  
abhijjhādomanassan ti: tattha katamo loko?

Sā yeva<sup>1</sup> vedanā loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ  
asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imamhi loka  
vinitā honti pativinitā santā samitā vūpasantā atthaṅgatā  
abbhatthagatā<sup>2</sup> appitā vyappitā sositā visositā vyantikātā,  
tena vuccati vineyya loka abhijjhādomanassan ti.<sup>3</sup>

Kathaṃ ca bhikkhu ajjhataṃ citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ me cittaṃ  
ti pajānāti, vītarāgaṃ vā cittaṃ: vītarāgaṃ me cittaṃ ti  
pajānāti, sadosaṃ vā cittaṃ: sadosaṃ me cittaṃ ti  
pajānāti, vītadosaṃ vā cittaṃ: vītadosaṃ me cittaṃ ti  
pajānāti, samohaṃ vā cittaṃ: samohaṃ me cittaṃ ti  
pajānāti, vītamohaṃ vā cittaṃ: vītamohaṃ me cittaṃ ti  
pajānāti, saṅkhittaṃ vā cittaṃ: saṅkhittaṃ me cittaṃ ti  
pajānāti, vikkhittaṃ vā cittaṃ: vikkhittaṃ me cittaṃ ti  
pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ me  
cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: amahag-  
gataṃ me cittaṃ ti pajānāti; sa-uttaraṃ vā cittaṃ:  
sa-uttaraṃ me cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ:  
anuttaraṃ me cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ:  
samāhitaṃ me cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ:  
asamāhitaṃ me cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ:  
vimuttaṃ me cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ:  
avimuttaṃ me cittaṃ ti pajānāti. So taṃ nimittaṃ  
āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti.  
So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvat-  
thitaṃ vavatthāpetvā bahiddhā citte cittaṃ upasaṅharati.

Kathaṃ ca bhikkhu bahiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā'ssa cittaṃ: sarāgassa cittaṃ  
ti pajānāti, vītarāgaṃ vā'ssa cittaṃ: vītarāgassa cittaṃ  
ti pajānāti, sadosaṃ vā'ssa cittaṃ: sadosassa cittaṃ

<sup>1</sup> B: sā va.

<sup>2</sup> Sd. atthagatā abbhatthagatā.

<sup>3</sup> B. has here Vedānānupassanā-niddeso.

ti pajānāti, vitadosaṃ vā'ssa cittaṃ : vitadosassa cittaṃ  
 ti pajānāti, samohaṃ vā'ssa cittaṃ : samohassa cittaṃ  
 ti pajānāti, vitamohaṃ vā'ssa cittaṃ : vitamohassa  
 cittaṃ ti pajānāti, saṅkhittaṃ vā'ssa cittaṃ : saṅkhit-  
 tassa cittaṃ ti pajānāti, vikkhittaṃ vā'ssa cittaṃ : vik-  
 khittassa cittaṃ ti pajānāti, mahaggataṃ vā'ssa cittaṃ :  
 mahaggatassa cittaṃ ti pajānāti, amahaggataṃ vā'ssa  
 cittaṃ : amahaggatassa cittaṃ ti pajānāti, sa-uttaraṃ vā  
 'ssa cittaṃ : sa-uttarassa cittaṃ ti pajānāti, anuttaraṃ vā  
 'ssa cittaṃ : anuttarassa cittaṃ ti pajānāti, samāhitaṃ  
 vā'ssa cittaṃ : samāhitassa cittaṃ ti pajānāti, asamā-  
 hitaṃ vā'ssa cittaṃ : asamāhitassa cittaṃ ti pajānāti,  
 vimuttaṃ vā'ssa cittaṃ : vimuttassa cittaṃ ti pajānāti,  
 avimuttaṃ vā'ssa cittaṃ : avimuttassa cittaṃ ti pajānāti.  
 So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvattitaṃ  
 vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulika-  
 ritvā svāvattitaṃ vavatthāpetvā ajjhatabhiddhā citte  
 cittaṃ upasaṅharati.

Kathaṃ ca bhikkhu ajjhatabhiddhā citte cittaṇupassī  
 viharati ?

Idha bhikkhu sarāgaṃ vā cittaṃ : sarāgaṃ cittaṃ ti  
 pajānāti, vitarāgaṃ vā cittaṃ : vitarāgaṃ cittaṃ ti pajānāti,  
 sadosaṃ vā cittaṃ : sadosaṃ cittaṃ ti pajānāti, vitadosaṃ  
 vā cittaṃ : vitadosaṃ cittaṃ ti pajānāti, samohaṃ vā  
 cittaṃ : samohaṃ cittaṃ ti pajānāti, vitamohaṃ vā cittaṃ :  
 vitamohaṃ cittaṃ ti pajānāti, saṅkhittaṃ vā cittaṃ : saṅ-  
 khittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ : vikkhittaṃ  
 cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ : mahaggataṃ  
 cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ : amahaggataṃ  
 cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ : sa-uttaraṃ cittaṃ  
 ti pajānāti, anuttaraṃ vā cittaṃ : anuttaraṃ cittaṃ ti  
 pajānāti, samāhitaṃ vā cittaṃ : samāhitaṃ cittaṃ ti  
 pajānāti, asamāhitaṃ vā cittaṃ : asamāhitaṃ cittaṃ ti  
 pajānāti, vimuttaṃ vā cittaṃ : vimuttaṃ cittaṃ ti  
 pajānāti, avimuttaṃ vā cittaṃ : avimuttaṃ cittaṃ ti  
 pajānāti. Evaṃ bhikkhu ajjhatabhiddhā citte cittaṇu-  
 passī viharati ātāpī sampajāno satimā vineyya loke  
 abhijjhādomanassaṃ.

Anupassī ti . . . pe . . . viharatī ti . . . pe  
 . . . ātāpī ti . . . pe . . . sampajāno ti . . . pe  
 . . . satimā ti . . . pe . . . vineyya loke  
 abhijjhādomanassan ti : tattha katamo loko ?

Taṃ yeva cittaṃ loko, pañca pi upādānakkhandhā loko :  
 ayaṃ vuccati loko.

Tattha katamā abhijjhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati abhijjhā.

Tattha katamaṅ domanassaṅ ?

Yaṅ cetasikaṅ asātaṅ cetasikaṅ dukkhaṅ cetosamphassaṅ asātaṅ dukkhaṅ vedayitaṅ cetosamphassajā asātā dukkhā vedanā : idaṅ vuccati domanassaṅ.

Iti ayaṅ ca abhijjhā idaṅ ca domanassaṅ imamhi loke vinitā honti paṭivinitā santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā<sup>1</sup> appitā vyappitā sositā visositā vyantikātā : tena vuccati vineyya loke abhijjhādomanassaṅ ti.<sup>2</sup>

Kathaṅ ca bhikkhu ajjhattaṅ dhammesu dhammānupassī viharati ?

Idha bhikkhu santaṅ vā ajjhattaṅ kāmacchandaṅ : atthi me ajjhattaṅ kāmacchando ti pajānāti, asantaṅ vā ajjhattaṅ kāmacchandaṅ : natthi me ajjhattaṅ kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṅ hoti, taṅ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṅ anuppādo hoti, taṅ ca pajānāti, santaṅ vā ajjhattaṅ vyāpādaṅ . . . pe . . .<sup>3</sup> santaṅ vā ajjhattaṅ thīnamiddhaṅ . . . pe . . . santaṅ vā ajjhattaṅ uddhaccakukkuccaṅ . . . pe . . . santaṅ vā ajjhattaṅ vicikicchā : atthi me ajjhattaṅ vicikicchā ti pajānāti, asantaṅ vā ajjhattaṅ vicikicchā : natthi me ajjhattaṅ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṅ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṅ hoti, taṅ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṅ anuppādo hoti, taṅ ca pajānāti. Santaṅ vā ajjhattaṅ satisambojjhaṅgaṅ : atthi me ajjhattaṅ satisambojjhango ti pajānāti, asantaṅ vā ajjhattaṅ satisambojjhaṅgaṅ : natthi me ajjhattaṅ satisambojjhango ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri<sup>4</sup> hoti, taṅ ca pajānāti. Santaṅ vā ajjhattaṅ dhammavicaya-sambojjhaṅgaṅ<sup>5</sup> . . . pe . . . santaṅ vā ajjhattaṅ viriya-sambojjhaṅgaṅ . . . pe . . . santaṅ vā ajjhattaṅ pitisa-

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> B. has here Cittānupassanā-niddeso.

<sup>3</sup> S<sup>d</sup> and B. give each case in full. K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> and K : °pāripūri always. Cf. D. II., 303.

<sup>5</sup> S<sup>d</sup> has . . . pe . . . for this case only, then contracts without . . . pe . . .

bojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ passaddhi-sambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : atthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : natthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, yathā ca anupannassa upekhā-sambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhā-sambojjhaṅgassa bhāvanāparipūrī hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavattāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvatthitaṃ vavattāpetvā bahiddhā dhammesu cittaṃ upasaṃharati.

Kathañ ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā'ssa kāmacchandaṃ : atthi'ssa kāmacchando ti pajānāti, asantaṃ vā'ssa kāmacchandaṃ : natthi'ssa kāmacchando ti pajānāti, yathā ca anupannassa kāmacchandassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ ca pajānāti, yathā cā pahīnassa kāmacchandassa āyatiṃ anuppādo hoti, tañ cā pajānāti. Santaṃ vā'ssa vyāpādan<sup>1</sup> . . . pe . . . santan vā'ssa thinamiddhaṃ . . . pe . . . santaṃ vā'ssa uddhaccakukkucaṃ . . . pe . . . santaṃ vā'ssa vicikicchā : atthi'ssa vicikicchā ti pajānāti, asantaṃ vā'ssa vicikicchā : natthi'ssa vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā'ssa satisambojjhaṅgaṃ : atthi'ssa satisambojjhaṅgo ti pajānāti, asantaṃ vā'ssa satisambojjhaṅgaṃ : natthi'ssa satisambojjhaṅgo ti pajānāti, yathā ca anupannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāparipūrī hoti, tañ ca pajānāti, santaṃ vā'ssa dhammavicaya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa viriya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa pītisambojjhaṅgaṃ . . . pe . . .<sup>2</sup> santaṃ vā'ssa passaddhisambojjhaṅgaṃ, santaṃ vā'ssa samādhisambojjhaṅgaṃ, santaṃ vā'ssa upekhā-sambojjhaṅgaṃ : atthi'ssa upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā'ssa upekhā-samboj-

<sup>1</sup> S<sup>d</sup> gives each case in full. K. omits . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to santaṃ vā'ssa upekhā°.

jhaṅgaṃ : natthi'ssa upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvattitaṃ vavattāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvattitaṃ vavattāpetvā ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā kāmaccandaṃ : atthi kāmaccando ti pajānāti, asantaṃ vā kāmaccandaṃ : natthi kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti tañ ca pajānāti, yathā ca anuppannassa kāmaccandassa pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā vyāpādaṃ . . . pe . . .<sup>1</sup> santaṃ vā thīnamiddhaṃ . . . pe . . . santaṃ vā uddhaccakukkuccaṃ . . . pe . . . santaṃ vā vicikicchā : atthi vicikicchā ti pajānāti, asantaṃ vā vicikicchā : natthi vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañ ca pajānāti. Santaṃ vā satisambojjhaṅgaṃ : atthi satisambojjhaṅgo ti pajānāti, asantaṃ vā satisambojjhaṅgaṃ : natthi satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti, santaṃ vā dhammavicayasambojjhaṅgaṃ,<sup>2</sup> santaṃ vā viriyasambojjhaṅgaṃ, santaṃ vā pītisambojjhaṅgaṃ, santaṃ vā passaddhisambojjhaṅgaṃ, santaṃ vā samādhisambojjhaṅgaṃ . . . pe . . .<sup>3</sup> santaṃ vā upekhāsambojjhaṅgaṃ : atthi upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā upekhāsambojjhaṅgaṃ : natthi upekhāsambojjhaṅgo ti pajānāti yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti. Evaṃ bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Anupassī ti : tattha katamā anupassanā?

<sup>1</sup> S<sup>d</sup> gives each following case in condensed form.

<sup>2</sup> B. gives . . . pe . . . at each excision.

<sup>3</sup> So S<sup>d</sup>.

Yā paññā pajānanā . . . pe . . . amoho dhammavicyayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato uppanno samuppanno sammannāgato, tena vuccati anupassī ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

Ātāpīti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti . . . pe . . . samannāgato, tena vuccati ātāpīti.

Sampajāno ti: tattha katamaṃ sampajāñaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicyayo sammādiṭṭhi: idaṃ vuccati sampajāñaṃ. Iminā sampajāññena upeto hoti . . . pe . . . samannāgato, tena vuccati sampajāno ti.

Satimāti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti . . . pe . . . samannāgato, tena vuccati satimāti.

Vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Te va dhammā loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphasajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphasajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṅgatā abbatthaṅgatā<sup>1</sup> appitā vyappitā sositā visositā vyanṭikatā, tena vuccati vineyya loko abhijjhādomanassan ti.

#### SUTTANTABHĀJANIYAṆ.<sup>2</sup>

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyanupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> K: °bhājanīyaṇ.

Kathaṅ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ kāye kāyānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ vedanāsu vedanānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ citte cittānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ dhamme dhammānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

<sup>1</sup> S<sup>d</sup> has viharati.

Kathaṅ ca bhikkhu kāye kāyānupassī viharati ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ suññataṅ kāye kāyānupassī,<sup>1</sup> yā tasmiṅ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: idaṅ vuccati satipaṭṭhānaṅ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ ca bhikkhu vedanāsu vedanānupassī viharati ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhinnāṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ suññataṅ vedanāsu vedanānupassī, yā tasmiṅ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: idaṅ vuccati satipaṭṭhānaṅ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṅ ca bhikkhu citte cittānupassī viharati ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamāṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhinnāṅ suññataṅ citte cittānupassī, yā tasmiṅ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: idaṅ vuccati satipaṭṭhānaṅ. Avasesā dhammā satipaṭṭhānasampayuttā.

<sup>1</sup> S<sup>d</sup> omits viharati here and below.



Kathañ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ dhammesu dhammānupassī, yā tasmiṇ samaye sati anusati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati satipaṭṭhānaṇ. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamaṇ satipaṭṭhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ dhammesu dhammānupassī; yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati satipaṭṭhānaṇ. Avasesā dhammā satipaṭṭhānasampayuttā.

#### ABHIDHAMMABHĀJANIYAṆ.<sup>1</sup>

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ, vedanāsu<sup>2</sup> vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ.

<sup>1</sup> K: °bhājanīyaṇ. S<sup>d</sup> adds niṭṭhitaṇ.

<sup>2</sup> S<sup>d</sup>: vedanāsu citte dhammesu dhammānupassī.

Catunnaṃ satipaṭṭhānānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Siyā kusalā siyā avyākata. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā; anupādiṇṇa-anupādāniyā; asaṅkiliṭṭha-asaṅkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino. Siyā sekhā siyā asekhā. Appamāṇā, appamāṇarammaṇā, paṇitā. Siyā sammattaniyatā siyā aniyatā. Maggārammaṇā, siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino; siyā atītā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatā-rāmmaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā, anidassana-appaṭighā. Na hetū,<sup>1</sup> sahetukā, hetusampayuttā, na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū-sahetukā. Sappaccayā, saṅkhatā. Anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi, na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi, āsavavippayutta-anāsavā. No saṅyojanā . . . pe . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmāsā . . . pe . . . Sārammaṇā, no cittā, cetasikā, cittasampayuttā, cittaśaṅsatṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino, cittaśaṅsatṭha-samuṭṭhānā, cittaśaṅsatṭha-samuṭṭhānā-sahabhuno, cittaśaṅsatṭha-samuṭṭhānānuparivattino. Bāhirā, no upādā, anupādiṇṇā.<sup>2</sup> No upādānā<sup>3</sup> . . . no kilesā . . . . Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā; siyā savicārā siyā avicārā. Siyā sappitikā siyā

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> Sd: bāhirānopādā anupādiṇṇā.

<sup>3</sup> Sd: no'pādānā. K: nupādānā.

appītikā; siyā pītisahagatā siyā na pītisahagatā, siyā su-  
khasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā  
siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā,  
nā arūpāvacarā,<sup>1</sup> apariyāpannā. Siyā niyyānikā siyā aniy-  
yānikā; siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAJ<sup>2</sup>SATIPAṬṬHĀNAVIBHAṆGO SAMATTO SATTAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> omits na arūpāvacarā.

<sup>2</sup> K and S<sup>d</sup> omit.

<sup>3</sup> S<sup>d</sup> and B substitute niṭṭhito for samatto. K. and B. omit sattamo.

## VIII.

## SAMMAPPADHĀNAVIBHAṄGO.

CATTĀRO sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Tattha katame anuppannā pāpakā akusalā dhammā?

Tiṇi akusalāmūlāni : lobho doso moho, tad-ekatthā ca kilesā, taṃ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṃ-samutthānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ : ime vuccanti anuppannā pāpakā akusalā dhammā.

Iti imesaṃ anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammachando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañjaneti utthāpeti samutthāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatiṭi ; tattha katamo vāyāmo?

Yo cetāsiko viriyārambho . . . pe<sup>1</sup> . . . sammāvāyāmo,

<sup>1</sup> Dh. S. § 22.

ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samu-  
peto upāgato samupāgato,<sup>1</sup> uppanno samuppanno saman-  
nāgato, tena vuccati vāyamatīti.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe<sup>2</sup> . . . sammāvāyāmo:  
idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati  
āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yay cittaṃ mano mānaṃ . . . pe . . . tajjā manoviñ-  
ñāpadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti  
sappaggaṇhāti upatthambheti paccupatthambheti, tena  
vuccati cittaṃ paggaṇhātīti.

Padahaṭṭīti: tattha katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahaṭṭīti.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ chandaṃ janeti vāyamati viriyaṃ ārabhati  
cittaṃ paggaṇhāti padahaṭṭīti?

Tattha katame uppannā pāpakā akusalā dhammā?

Tiṇi akusalamūlāni: lobho doso moho tad-ekatṭhā ca  
kilesā, taṅ-sampayutto vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññānākkhandho, taṅ-samuṭṭhānaṃ  
kāyakammaṃ vacīkammaṃ manokammaṃ: ime vuccanti  
uppannā pāpakā akusalā dhammā.

Iti imesaṃ uppannānaṃ pāpakānaṃ akusalānaṃ dham-  
mānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ āra-  
bhāti cittaṃ paggaṇhāti padahaṭṭīti.

Chandaṃ janetīti<sup>3</sup> . . . pe . . . vāyamatīti  
. . . pe . . . viriyaṃ ārabhatīti . . . pe . . . cittaṃ  
paggaṇhātīti . . . pe . . . padahaṭṭīti: tattha  
katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahaṭṭīti.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dham-  
mānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ āra-  
bhāti cittaṃ paggaṇhāti padahaṭṭīti?

<sup>1</sup> S<sup>d</sup>: upagato samupagato *always*.

<sup>2</sup> Dh. S. § 13. B: viriya° *always*.

<sup>3</sup> K. and B. repeat the commentary with excisions.

Tattha katame anuppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samuṭṭhānaṇṇ kāyakammaṇṇ vacīkammaṇṇ manokammaṇṇ : ime vuccanti anuppannā kusalā dhammā. Iti imesaṇṇ anuppannānaṇṇ kusalānaṇṇ dhammānaṇṇ uppādāya chandaṇṇ janeti vāyamatī viriyaṇṇ ārabhati cittaṇṇ paggaṇṇhātī padahati.

Chandaṇṇ janetīti . . . vāyamatīti . . . viriyaṇṇ ārabhatīti . . . cittaṇṇ paggaṇṇhātīti . . . padahatīti : tattha katamaṇṇ padhānaṇṇ ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇṇ vuccati padhānaṇṇ. Iminā padhānena upeto hoti . . . . . samannāgato, tena vuccati padahatīti.

Kathaṇṇ ca bhikkhu uppannānaṇṇ kusalānaṇṇ dhammānaṇṇ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇṇ janeti vāyamatī viriyaṇṇ ārabhati cittaṇṇ paggaṇṇhātī padahati?

Tattha katame uppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samuṭṭhānaṇṇ kāyakammaṇṇ vacīkammaṇṇ manokammaṇṇ : ime vuccanti uppannā kusalā dhammā. Iti imesaṇṇ uppannānaṇṇ kusalānaṇṇ dhammānaṇṇ ṭhitiyā asammosāya bhīyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṇṇ janeti vāyamatī viriyaṇṇ ārabhati cittaṇṇ paggaṇṇhātī padahati.

Ṭhitiyā ti : yā ṭhiti so asammoso ; yo asammoso so bhīyyobhāvo ; yo bhīyyobhāvo taṇ vepullaṇṇ ; yaṇ vepullaṇṇ sā bhāvanā ; yā bhāvanā sā pāripūri.<sup>1</sup>

Chandaṇṇ . . . janetīti . . . vāyamatīti . . . viriyaṇṇ ārabhatīti . . . cittaṇṇ paggaṇṇhātīti . . . padahatīti : tattha katamaṇṇ padhānaṇṇ ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇṇ vuccati padhānaṇṇ. Iminā padhānena upeto hoti . . . . . pe . . . samannāgato, tena vuccati padahatīti.

#### SUTTANTABHĀJANIYAṇṇ.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> : Yā ṭhiti so asammoso bhīyyobhāvo, taṇ-vephullaṇṇ, yaṇ vepullaṇṇ sā bhāvanāya pāripūri. Cf. p. 213.

<sup>2</sup> K obhājanīyaṇṇ. S<sup>d</sup> adds niṭṭhitaṇṇ.

Cattāro sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,<sup>1</sup> uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiiyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṅ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiiṅṅaṃ, tasmīṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañjaneti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti,<sup>2</sup> tena vuccati chandaṃ janetīti.

Vāyamati : tattha katamo vāyāmo?

Yo cetasiko viriyārambho nikkamo parakkamo uyāmo vāyāmo ussāho ussolhi<sup>3</sup> thāmo dhiti<sup>4</sup> asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggaḥo viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvayāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti : tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvayāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ :

<sup>1</sup> S<sup>d</sup> breaks off here down to Kathaṅ ca.

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

<sup>3</sup> K and B : ussolhi. Cf. M. i., 103 ; Dh. S. § 289.

<sup>4</sup> B : ṭhiti.

idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññānadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.



Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhatīti . . . padahatīti; tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vīce' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmiṃ samaye uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Ṭhitiyā ti: yā ṭhiti so<sup>1</sup> asammoso; yo asammoso so bhīyyobhāvo; yo bhīyyobhāvo taṃ vepullaṃ; yaṃ vepullaṃ sā bhāvanā; yā bhāvanā sā pāripūri.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti saṅjaneti utṭhāpeti samutṭhāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ<sup>2</sup> vuccati vāyāmo. Iminā vāyāmena upeto hoti . . . pe . . .<sup>3</sup> samannāgato, tena vuccati vāyamatīti.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati

<sup>1</sup> S<sup>d</sup>: yā asammosā; ya (*sic*) asammoso so bhīyobhāvo . . . yaṃ vepullaṃ sā bhāvanā sā pāripūri.

<sup>2</sup> K.: idaṃ.

<sup>3</sup> S<sup>d</sup> gives full text.

āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhātīti.

Cittayaṃ paggaṇhātīti: tattha katamaṃ yā cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . (ijjā) mano-viññānadhātu: ayaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhātīti sampaggaṇhātīti upatthambhēti paccupatthambhēti, tena vuccati cittaṃ paggaṇhātīti.

Paḍaḥātīti; tattha katamaṃ sammappadhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Tattha katamaṃ sammappadhānaṃ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pabhānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandabhīññaṃ, yo tasmiṃ samaye cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.<sup>1</sup>

#### ABHIDHAMMABHĀJANIYAṃ.<sup>2</sup>

Cattāro sammappadhānā: idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhātīti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pabhānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhātīti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhātīti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhātīti padahati.

Catunnaṃ sammappadhānānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadham-

<sup>1</sup> S<sup>d</sup>: . . . pe . . .

<sup>2</sup> K: obhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

madhammā ; anupādiṇṇa - anupādāniyā ; asaṅkiliṭṭha - asaṅkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino ; sekhā. Appamaṇā ; appamaṇārammaṇā ; paṇitā ; sammattaniyatā. Na maggārammaṇā ; maggahetukā ; siyā maggādhipatino siyā na vattabbā maggādhipatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattābahiddhā ; bahiddhārammaṇā ; anidassana-appaṭighā. Na hetū, sahetukā, hetusampayuttā ; na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū ; na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; na hetū sahetukā. Sappaccayā ; saṅkhatā ; anidassanā ; appaṭighā ; arūpā ; lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā. No saṅyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . Sārammaṇā. No cittā ; cetasikā ; cittasampayuttā ; cittasaṅsaṭṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittānuparivattino ; cittasaṅsaṭṭhasamuṭṭhānā ; cittasaṅsaṭṭha-samuṭṭhāna-sahabhuno ; cittasaṅsaṭṭha-samuṭṭhānānuparivattino. Bāhirā ; no upādā ; anupādiṇṇā. No upādānā ;<sup>1</sup> no kilesā. Na dassanena pahātabbā, na bhāvanāya pahātabbā ; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā ; siyā savicārā siyā avicārā. Siyā sappītikā, siyā appītikā ; siyā pītisahagatā siyā na pītisahagatā ; siyā sukhasahagatā, siyā na sukhasahagatā ; siyā upekhāsahagatā, siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā ; apariyāpannā. Niyyānikā ; niyatā ; anuttarā ; araṇā ti.

## PAÑHĀPUCCHAKAṆ.

SAMMAPPADHĀNAVIBHAṆGO SAMATTO AṬṬHAMO.<sup>2</sup><sup>1</sup> K : nupādānā.<sup>2</sup> K. omits aṭṭhamo. S<sup>d</sup> and B. have niṭṭhito for samatto.

## IX.

## IDDHIPĀDAVIBHAṄGO.

CATTĀRO iddhipādā: idha bhikkhu chanda-samādhi-padhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi - padhānasañkhārasamannāgataṃ<sup>1</sup> iddhipādaṃ bhāveti, citta-samādhi-padhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsā-samādhi-padhāna-sañkhārasamannāgataṃ<sup>2</sup> iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhāna-sañkhārasamannāgataṃ iddhipādaṃ bhāveti?

Chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppanānaṃ<sup>3</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasañkhārā.

Iti ayaṃ ca chandasamādhi ime ca padhānasañkhārā, tad-ekajjaṃ abhisañyūhitvā abhisañkhipitvā chanda-samādhi-padhāna-sañkhāro tveva<sup>4</sup> saṅkhyāṃ gacchati.

Tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando.

<sup>1</sup> B. *has viriya*<sup>o</sup> *always*.

<sup>2</sup> B. *has vīmaṃsā always*.

<sup>3</sup> S<sup>d</sup> *has . . . pe . . . down to uppanānaṃ kusalānaṃ, &c.*

<sup>4</sup> S<sup>d</sup>: *te va*.

Tattha katamo samādhi?

Yā cittassa ñhiti saññhiti avatṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ<sup>1</sup> sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasañkhāro?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussolhi<sup>2</sup> thāmo dhiti<sup>3</sup> asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ<sup>4</sup> sammāvāyāmo: ayaṃ vuccati padhānasañkhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasañkhārena upeto hoti samupeto upagato samupagato uppanno samuppanno samannāgato, tena vuccati chanda-samādhi-padhānasañkhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ijghanā samijghanā lābho paṭilābho patti sampatti phusanā<sup>5</sup> sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sāññākkhandho sañkhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāvetīti:<sup>6</sup> te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu viriya-samādhi-padhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti?

Viriyaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati viriya-samādhi. So anuppannānaṃ . . . pe<sup>7</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ ñhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasañkhārā.

Iti ayaṃ ca viriyasamādhi ime ca padhāna-sañkhārā tad-ekajjaṃ abhisañyūhitvā abhisañkhipitvā viriya-samādhipadhāna-sañkhāro tveva sañkhyaṃ gacchati.

Tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati viriyaṃ.

<sup>1</sup> S<sup>d</sup> has . . . pe . . . from saññhiti inclusive. Dh. S. §§ 11, 15, 24, 54, 57.

<sup>2</sup> K and B: ussolhi. Cf. p. 211. <sup>3</sup> B: ñhiti.

<sup>4</sup> S<sup>d</sup> has . . . pe . . . from °ārambho.

<sup>5</sup> S<sup>d</sup>: phassanā always. Cf. p. 257.

<sup>6</sup> S<sup>d</sup>: °pādam bhāvetīti. <sup>7</sup> K. and B. give text in full.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe<sup>1</sup> . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca viriyena iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesay dhammāṇay iddhi samiddhi ijghanā samijghanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa vedanākkhandho saññākkhandho saykhārakkhandho viññāṇakkhandho.

Iddhipāday bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipāday bhāvetiti.

Kathaṃ ca bhikkhu citta-samādhi-padhānasaykhārasamannāgataṃ iddhipāday bhāveti?

Cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekagataṃ: ayaṃ vuccati cittasamādhi. So anuppannāṇay . . . pe<sup>1</sup> . . . uppannāṇay kusalāṇay dhammāṇay t̥hitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca cittasamādhi ime ca padhānasaykhārā tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā citta-samādhi-padhānasaykhāro<sup>2</sup>. tveva<sup>3</sup> saykhyāṃ gacchati.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca cittaena iminā ca samādhinā iminā ca pa-

<sup>1</sup> K and B. give full text. See p. 217.

<sup>2</sup> S<sup>d</sup>: °khārā.

<sup>3</sup> S<sup>d</sup> tve only.

dhānaṣaṅkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi-padhānaṣaṅkhārasamannāgato ti.

Iddhīti; yā tesañ dhammānaṅ iddhi samiddhi ij-  
jhanā samijjhanā lābho paṭilābho patti sampatti phu-  
sana sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṣṣa vedanākkhandho sañ-  
nākkhandho saṅkhārakkhandho viññāṇakkhandho.

Iddhipādaṅ bhāvetīti: te dhamme āsevati  
bhāveti bahulikaroti, tena vuccati iddhipādaṅ bhāvetīti.

Kathaṅ ca bhikkhu vīmaṅṣā-samādhi-padhānaṣaṅkhāra-  
samannāgataṅ iddhipādaṅ bhāveti?

Vīmaṅṣā ce bhikkhu adhipatiṅ karitvā labhati samū-  
dhiṅ labhati cittassa ekaggataṅ: ayaṅ vuccati vīmaṅṣā-  
samādhi. So anuppannānaṅ . . . pe<sup>1</sup> . . . uppannānaṅ  
kusalānaṅ dhammānaṅ tṭhitiyā asammosāya bhīyyobhā-  
vāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāya-  
mati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati: ime  
vuccanti padhānaṣaṅkhārā.

Iti ayaṅ ca vīmaṅṣā-samādhi ime ca padhānaṣaṅkhārā,  
tad-ekajjhaṅ abhisāṅyūhitvā abhisāṅkhipitvā vīmaṅṣā-  
samādhipadhānaṣaṅkhāro tveva saṅkhaṅ gacchati.

Tattha katamā vīmaṅṣā?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo  
sammādiṭṭhi: ayaṅ vuccati vīmaṅṣā.

Tattha katamo samādhi?

Yā cittassa tṭhiti . . . pe . . . sammāsamādhi: ayaṅ  
vuccati samādhi.

Tattha katamo padhānaṣaṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
ayaṅ vuccati padhānaṣaṅkhāro.

Iti imāya ca vīmaṅṣāya iminā ca samādhinā iminā ca  
padhānaṣaṅkhārena upeto hoti . . . pe . . . samannāgato,  
tena vuccati vīmaṅṣā-samādhi-padhānaṣaṅkhārasamannā-  
gato ti.

Iddhīti: yā tesañ dhammānaṅ iddhi samiddhi ij-  
jhanā samijjhanā lābho paṭilābho patti sampatti phu-  
sanā sacchikiriyā upasampadā.

<sup>1</sup> K. and B. give full text.

Iddhipādo ti : tathābhūtassa vedanākkhandho sañ-  
nākkhandho saṅkhārakkhandho viññānakkhandho.

Iddhipādaṃ bhāvetīti : te dhamme āsevati  
bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

SUTTANTABHĀJANIYAṂ.<sup>1</sup>

Cattāro iddhipādā : idha bhikkhu chanda-samādhi-pa-  
dhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-  
samādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ bhā-  
veti, citta-samādhi-padhānasaṅkhārasamannāgataṃ iddhi-  
pādaṃ bhāveti, vīmaṃsā-samādhi-padhānasaṅkhārasaman-  
nāgataṃ iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhānasaṅkhāra-  
samannāgataṃ iddhipādaṃ bhāveti ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayagāmiyaṃ diṭṭhigatānaṃ pahānāya pa-  
ṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . .  
paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandhābhiññaṃ, tasmīṃ samaye chanda-samādhi-padhāna-  
saṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamo chando ?

Yo chando chandikatā kattukamyatā kusalā dhammac-  
chando : ayaṃ vuccati chando.

Tattha katamo samādhi ?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-  
dhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ  
vuccati samādhi.

Tattha katamo padhānasaṅkhāro ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ  
vuccati padhānasaṅkhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca  
padhānasaṅkhārena upeto hoti . . . pe . . . samannāgato,  
tena vuccati samādhi-padhāna-saṅkhārasamannāgato ti.

Iddhīti : yā tesāṃ dhammānaṃ iddhi samiddhi  
ijjhanā samijjhanā lābho paṭilābho patti sampatti  
phusaṇā sacchikiriyā upasampadā.

<sup>1</sup> K : °bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.



Idhipādo ti: tathābhūtaṣṣa phasso vedanā . . . pe<sup>1</sup>  
 . . . paggāho avikkhepo.

Iddhipādaṇ bhāvetīti: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathaṇ ca bhikkhu viriyasamādhi-padhānaṣṣkhāra-  
 samannāgataṇ iddhipādaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti  
 niyyānikaṇ apacaya-gāmiṇ diṭṭhigatānaṇ pahānāya paṭha-  
 māya bhūmiyā patiyā, vivicc' eva kāmehi . . . pe . . .  
 paṭhamaṇ jhānaṇ upasampajja viharati dukkhapaṭipadaṇ  
 dandhābhinnāṇ, tasmīṇ samaye viriya-samādhi-padhāna-  
 ṣṣkhārasamannāgataṇ iddhipādaṇ bhāveti.

Tattha katamaṇ viriyaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ  
 vuccati viriyaṇ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-  
 dhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ  
 vuccati samādhi.

Tattha katamo padhānaṣṣkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ  
 vuccati padhānaṣṣkhāro.

Iti iminā ca viriyena iminā ca samādhinā iminā ca  
 padhānaṣṣkhārena upeto hoti . . . pe . . . samannāgato,  
 tena vuccati viriya-samādhi-padhānaṣṣkhārasamannāgato  
 ti.

Iddhīti: yā tesāṇ dhammānaṇ iddhi samiddhi  
 ijjhanā samijjhanā lābho paṭilābho patti sampatti  
 phusaṇā sacchikiriya upasampadā.

Iddhipādo ti: tathābhūtaṣṣa phasso vedanā . . .  
 pe . . . paggāho avikkhepo.

Iddhipādaṇ bhāvetīti: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathaṇ ca bhikkhu citta-samādhi-padhānaṣṣkhāra-  
 samannāgataṇ iddhipādaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti

<sup>1</sup> So S<sup>d</sup>, K. and B. Cf. Dh. S. § 1.

niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye citta-samādhi-padhāna-saṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhi.

Tattha katamo padhānasaṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyamo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati padhānasaṅkhāro.

Iti iminā ca cittaṃ iminā ca samādhinā iminā ca padhānasaṅkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta - samādhi - padhānasaṅkhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ijghanā samijghanā lābho paṭilābho patti sampatti phusaṇā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa phasso vedanā . . . pe . . . paggāho avikkhepo.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu vimaṃsā-samādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye vimaṃsā-samādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamā vimaṃsā?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati vimaṃsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-

dhisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati samādhī.

Tattha katamo padhānasaṅkhāro ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati padhānasaṅkhāro.

Iti iminā cā vīmaṅsāya iminā ca samādhinā iminā ca padhānasaṅkhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vīmaṅsā-samādhī-padhānasaṅkhārasamannāgato ti.

I d d h i t i ; yā tesāṅ dhammānaṅ iddhi samiddhi ijjanā samijjanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

I d d h i p ā d o ti : tathābhūtaṣṣa phasso vedanā . . . pe . . . paggāho avikkhepo.

I d d h i p ā d a ṅ b h ā v e t i t i : te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṅ bhāvetiti.<sup>1</sup>

Cattāro iddhipādā : chandiddhipādo viriyiddhipādo cit-tiddhipādo vīmaṅsiddhipādo.

Tattha katamo chandiddhipādo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhapaṭipadaṅ dandhābhiññaṅ, yo tasmiṅ samaye chando chandikatā kattukamyatā kusalo dhammacchando : ayaṅ vuccati chandiddhipādo. Avasesā dhammā chandiddhipādasampayuttā.

Tattha katamo viriyiddhipādo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhapaṭipadaṅ dandhābhiññaṅ, yo tasmiṅ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati viriyiddhipādo. Avasesā dhammā viriyiddhipādasampayuttā.

Tattha katamo cittiddhipādo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti

<sup>1</sup> S<sup>d</sup> *appends* Abhidhammabhājanīyaṅ here as well as below.

niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, yaṃ tasmiṃ samaye cittaṃ mano māna-saṃ . . . pe . . . tajjā manoviññānadhātu : ayaṃ vuccati cittiddhipādo. Avasesā dhammā cittiddhipādasampayuttā.

Tattha katamo vīmaṃsiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati vīmaṃsiddhipādo. Avasesā dhammā vīmaṃsiddhipādasampayuttā.

#### ABHIDHAMMA BHĀJANĪYAṆ.<sup>1</sup>

Cattāro iddhipādā : idha bhikkhu chanda-samādhi-padhāna-saṃkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi . . .<sup>2</sup> citta-samādhi . . . vīmaṃsā-samādhi-padhāna-saṃkhārasamannāgataṃ iddhipādaṃ bhāveti.

Catunnaṃ iddhipādānaṃ kati kusalā kati akusalā kati avyakatā . . . pe . . . kati saraṇā kati araṇā ?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā, Vipākadhammadhammā ; anupādiṇṇa-anupādāniyā ; asaṅkiliṭṭha-asaṅkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhāsahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā ; neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino ; sekhā. Appamāṇā ; appamāṇārammaṇā ; paṇitā. Sammattaniyatā. Na maggārammaṇā, maggahetukā, na maggādhipatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhatabhiddhā ; bahiddhārammaṇā ; anidassana-appaṭighā.

<sup>1</sup> K : obhājanīyaṃ. S<sup>d</sup> adds nitṭhitaṃ.

<sup>2</sup> S<sup>d</sup> gives full text.

Vimaṇsiddhipādo hetu ; tayo iddhipādā na hetū.<sup>1</sup> Sahe-  
tukā ; hetusampayuttā. Vimaṇsiddhipādo hetu ceva sahe-  
tuko ca ; tayo iddhipādā na vattabbā hetū ceva sahetukā  
cāti, sahetukā ceva na ca hetū. Vimaṇsiddhipādo hetu  
ceva hetusampayutto ca ; tayo iddhipādā na vattabbā hetū  
ceva hetusampayuttā cāti, hetusampayuttā ceva na ca  
hetū ; tayo iddhipādā na hetū sahetukā. Vimaṇsiddhipādo  
na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.  
Sappaccayā ; saṅkhatā ; anidassanā ; appaṭighā ; arūpā ;  
lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā.<sup>2</sup>

No āsavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā  
ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na  
vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasam-  
payuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṅyojanā . . . pe<sup>3</sup> . . . no ganthā . . . pe . . .  
no oghā . . . pe . . . no yogā . . . pe . . . no nīvaranā  
. . . pe . . . no parāmāsā . . . pe . . . sārammaṇā.

Tayo iddhipādā no cittā ; cittiddhipādo cittaṅ ;<sup>4</sup> tayo  
iddhipādā cetāsikā ; cittiddhipādo acetāsiko ; tayo iddhi-  
pādā cittasampayuttā ; cittiddhipādo na vattabbo cittena  
sampayutto ti pi cittena vippayutto ti pi ; tayo iddhipādā  
cittasaṅsaṭṭhā ; cittiddhipādo na vattabbo cittena saṅ-  
saṭṭho ti pi cittena visaṅsaṭṭho ti pi ; tayo iddhipādā  
cittasamuṭṭhānā, cittiddhipādo no cittasamuṭṭhāno ; tayo  
iddhipādā cittasahabhuno,<sup>5</sup> cittiddhipādo no cittasahabhū ;<sup>5</sup>  
tayo iddhipādā cittānuparivattino ; cittiddhipādo no cittā-  
nuparivatti ; tayo iddhipādā cittasaṅsaṭṭha-samuṭṭhānā,  
cittiddhipādo no cittasaṅsaṭṭha-samuṭṭhāno ; tayo iddhi-  
pādā cittasaṅsaṭṭha-samuṭṭhāna-sahabhuno, cittiddhipādo  
no cittasaṅsaṭṭha-samuṭṭhāna-sahabhū ; tayo iddhipādā  
cittasaṅsaṭṭha-samuṭṭhānānuparivattino ; cittiddhipādo no  
cittasaṅsaṭṭha-samuṭṭhānānuparivatti.

Tayo iddhipādā bhāhirā ; cittiddhipādo ajjhattiko ;<sup>4</sup> no  
upādā ;<sup>6</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>7</sup> No  
kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na  
dassanena pahātabbahetukā, na bhāvanāya pahātabba-  
hetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā

<sup>1</sup> S<sup>d</sup> hetu *always*.

<sup>2</sup> S<sup>d</sup> omits these three words.

<sup>3</sup> K. omits these . . . pe . . .

<sup>4</sup> S<sup>d</sup> inverts the order of these two clauses.

<sup>5</sup> S<sup>d</sup> : °sahabhū.

<sup>6</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>7</sup> S<sup>d</sup> : no'pādānā. K : nupādānā. Only B. has . . . pe . . .

avicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā, siyā sukhasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Niyyanīkā; niyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

IDDHIPADAVIBHAṆGO SAMATTO NAVAMO.<sup>2</sup>

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

<sup>2</sup> K. omits navamo. S<sup>d</sup> omits samatto. S<sup>d</sup> and B. have nitthito for samatto.

## X.

## BOJJHAṄGAVIBHAṄGO.

SATTA bojjhaṅgā: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anusaritā. Ayaṅ vuccati satisambojjhaṅgo.

So tathā-sato viharanto taṅ dhammaṅ paññāya vicinati pavicinati<sup>1</sup> parivīmaṅsaṅ āpajjati. Ayaṅ vuccati dhammavicayasambojjhaṅgo.

Tassa taṅ dhammaṅ paññāya vicinato pavicinato<sup>2</sup> parivīmaṅsaṅ āpajjato āradhayaṅ hoti viriyaṅ asallīnaṅ. Ayaṅ vuccati viriyasambojjhaṅgo.<sup>3</sup>

Āradhāviriyaṅ upapajjati pīti nirāmisā. Ayaṅ vuccati pītisambojjhaṅgo.

Pitimanassa kāyo pi passambhati<sup>4</sup> cittaṅ pi passambhati. Ayaṅ vuccati passaddhisambojjhaṅgo.

Passaddhakāyaṅ sukhino cittaṅ samādhiyati. Ayaṅ vuccati samādhisambojjhaṅgo.

So tathāsamāhitaṅ cittaṅ sādhukaṅ ajjupekkhitā hoti. Ayaṅ vuccati upekhāsambojjhaṅgo.

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsambojjhaṅgo.

<sup>1</sup> S<sup>d</sup>: pavicarati. B: pavicinati pavicarati.

<sup>2</sup> S<sup>d</sup>: pavicarato. B: pavicinato pavicarato.

<sup>3</sup> B: vīriya<sup>o</sup> *always*.

<sup>4</sup> S<sup>d</sup>: kāyo ti upassambhati.

Tattha katamo satisambojjhaṅgo ?

Atthi ajjhattaṅ dhammesu sati, atthi bahiddhā dhammesu sati. Yadā pi ajjhattaṅ dhammesu sati, tadā pi satisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi bahiddhā dhammesu sati, tadā pi satisambojjhaṅgaṅ abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo dhammavicayasambojjhaṅgo ?

Atthi ajjhattaṅ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadā pi ajjhattaṅ dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi bahiddhā dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo viriyasambojjhaṅgo ?

Atthi kāyikaṅ viriyaṅ, atthi cetasikaṅ viriyaṅ. Yadā pi kāyikaṅ viriyaṅ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi cetasikaṅ viriyaṅ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo pītisambojjhaṅgo ?

Atthi savitakka-savicārā pīti, atthi avitakka-avicārā pīti. Yadā pi savitakka-savicārā-pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi avitakka-avicārā pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo passaddhisambojjhaṅgo ?

Atthi kāyappassaddhi, atthi cittappassaddhi. Yadā pi kāyappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi cittappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo samādhisambojjhaṅgo ?

Atthi savitakka-savicāro samādhi, atthi avitakka-avicāro samādhi. Yadā pi savitakka-savicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi avitakka-avicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.

Tattha katamo upekhāsambojjhaṅgo ?

Atthi ajjhattaṅ dhammesu upekhā, atthi bahiddhā dhammesu upekhā. Yadā pi ajjhattaṅ dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati. Yadā pi bahiddhā dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṅvattati.



Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu satisambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganisitaṃ nirodhanisitaṃ vossaggaparīṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti . . . viriyasambojjhaṅgaṃ bhāveti . . . pītisambojjhaṅgaṃ bhāveti . . . passaddhisambojjhaṅgaṃ bhāveti . . . samādhisambojjhaṅgaṃ bhāveti . . . upekhāsambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganisitaṃ nirodhanisitaṃ vossaggaparīṇāmiṃ.

### SUTTANTABHĀJANIYAṆ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmīṃ samaye satta bojjhaṅgā honti: satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati satisambojjhaṅgo.

Tattha katamo dhammavicayasambojjhaṅgo?

Yā paññā pajānaṃ . . . pe<sup>4</sup> . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tattha katamo viriyasambojjhaṅgo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati viriyasambojjhaṅgo.

Tattha katamo pītisambojjhaṅgo?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa pītisambojjhaṅgo: ayaṃ vuccati pītisambojjhaṅgo.

<sup>1</sup> S<sup>d</sup> and B give full text.

<sup>2</sup> K: °bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>3</sup> Cf. below p. 250, and Dh. S. § 292.

Tattha katamo passaddhisambojjhaṅgo ?

Yā vedanākkhandhassa saññākkhandhassa saṅkhāra-khandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattaṅ<sup>1</sup> passaddhisambojjhaṅgo : ayaṅ vuccati passaddhisambojjhaṅgo.

Tattha katamo samādhisambojjhaṅgo ?

Yā cittassa tṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati samādhisambojjhaṅgo.

Tattha katamo upekhāsambojjhaṅgo ?

Yā upekhā upekhanā<sup>2</sup> ajjupekkhanā majjhataṭṭā cittassa upekhāsambojjhaṅgo : ayaṅ vuccati upekhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattaḥi bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā : satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayaḡāmiṅ ditṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, yā tasmiṅ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā dhammavicayasambojjhaṅgasampayuttā . . . Avasesā dhammā viriyasambojjhaṅgasampayuttā . . . Avasesā dhammā pītisambojjhaṅgasampayuttā . . . Avasesā dhammā passaddhisambojjhaṅgasampayuttā . . . Avasesā dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekhāsambojjhaṅgo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayaḡāmiṅ ditṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, yā tasmiṅ samaye upekhā upekhanā ajjupekkhanā majjhataṭṭā cittassa upekhāsambojjhaṅgo : ayaṅ vuccati upekhāsambojjhaṅgo. Avasesā dhammā upekhāsambojjhaṅgasampayuttā.

<sup>1</sup> Sd : paṭippassambhitatthaṅ.

<sup>2</sup> Sd omits.

Satta bojjhaṅgā : satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ ; tasmiṃ samaye satta bojjhaṅgā honti : satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Yā sati anussati . . . pe . . . sammāsati : satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ ayaṃ vuccati satisambojjhaṅgo . . . pe . . .<sup>1</sup>

Tattha katamo upekhāsambojjhaṅgo ?

Yā upekhā upekhanā<sup>2</sup> ajjupekkhanā majjhataṭṭā cittaṃ upekhāsambojjhaṅgo : ayaṃ vuccati upekhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā : satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ<sup>3</sup>; yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā

<sup>1</sup> S<sup>d</sup> rehearses the names of the intermediate Bojjhaṅgas.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits.

dhammavicayasambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā viriyasambojjhaṅgasampayuttā . . . Avasesā  
 dhammā pītisambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā passaddhisambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekhāsambojjhaṅgo ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti  
 niyyānikaṅ apacaya-gāmiṅ diṭṭhigatānaṅ pahānāya paṭha-  
 māya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .  
 paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ  
 dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass' eva lokut-  
 tarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ  
 vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasam-  
 pajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ suññataṅ<sup>1</sup>;  
 yā tasmiṅ samaye upekhā upekhanā ajjupekkhanā maj-  
 jhattatā cittassa upekhāsambojjhaṅgo: ayaṅ vuccati upe-  
 khāsambojjhaṅgo. Avasesā dhammā upekhā sambojjhaṅga-  
 sampayuttā.

#### ABHIDHAMMABHĀJANIYAṅ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-  
 sambojjhaṅgo viriyasambojjhaṅgā pītisambojjhaṅgo pas-  
 saddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsamboj-  
 jhaṅgo.

Sattannaṅ bojjhaṅgānaṅ kati kusalā kati akusalā kati  
 avyākata . . . pe . . . kati saraṇā kati araṇā ?

Siyā kusalā siyā avyākata. Pītisambojjhaṅgo sukhāya  
 vedanāya sampayutto ; cha bojjhaṅgā siyā sukhāya vedan-  
 āya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Siyā vipākā siyā vipākadhammadhammā ;  
 anupādiṇṇa-anupādāniyā. Asaṅkiliṭṭha-asankilesikā. Siyā  
 savitakka-savicāra siyā avitakka-vicāramattā siyā avitakka-  
 avicārā. Pītisambojjhaṅgo pītisahagato, sukhasahagato,  
 na upekhā sahatatā ; cha bojjhaṅgā siyā pītisahagatā siyā  
 sukhasahagatā siyā upekhāsahagatā. Neva dassanena na  
 bhāvanāya pahātabbā. Neva dassanena na bhāvanāya  
 pahātabbahetukā. Siyā apacaya-gāmino siyā neva ācaya-  
 gāmino na apacaya-gāmino. Siyā sekhā siyā asekhā.  
 Appamāṇā ; appamāṇārammaṇā ; paṇitā. Siyā sammat-

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

<sup>2</sup> K : °bhājanīyaṅ. S<sup>d</sup> adds nitṭhitaṅ.

taniyatā, siyā aniyatā. Na maggārammaṇā; siyā magga-hetukā siyā maggādhipatino siyā na vattabbā magga-hetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppanā; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppanārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

Dhammavicayasambojjhaṅgo hetu; cha bojjhaṅgā na hetū.<sup>1</sup> Sahetukā; hetusampayuttā. Dhammavicayasambojjhaṅgo hetu ceva sahetuko ca; cha bojjhaṅgā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Dhammavicayasambojjhaṅgo hetu ceva hetusampayutto ca; cha bojjhaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Cha bojjhaṅgā na hetū sahetukā; dhammavicayabojjhaṅgo na vattabbo na hetu sahetuko ti pi na hetu sahetuko ti pi. Sappacayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No asāvā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṅyojanā . . . pe<sup>2</sup> . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no paramāsā . . . sarammaṇā.

No cittā; cetasikā; cittasampayuttā; cittisaṅsatṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittisaṅsatṭha-samuṭṭhānā; cittisaṅsatṭha-samuṭṭhānasahabhuno; cittisaṅsatṭha-samuṭṭhānānuparivattino.

Bāhirā. No upādā;<sup>3</sup> anupādiṇṇā. No upādānā. . . .<sup>4</sup> No kilesā. . . .<sup>5</sup>

Na dassanena pahātabbā; na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā; na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā avicārā. Pīṭisambojjhaṅgo appīṭiko; cha bojjhaṅgā siyā sappīṭikā siyā appīṭikā. Pīṭisambojjhaṅgo na pīṭisahagato; cha bojjhaṅgā siyā pīṭisahagatā siyā na pīṭisahagatā. Pīṭisambojjhaṅgo sukhasahagato; cha bojjhaṅgā

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> B. *has* . . . pe . . . *throughout*. K and S<sup>d</sup> *have no breaks*.

<sup>3</sup> K and S<sup>d</sup>: nupādā. <sup>4</sup> K *omits* No. <sup>5</sup> S<sup>d</sup>: kilesikā.

siyā sukhasahagatā siyā na sukhasahagatā. Pīṭisamboj-  
jhaṅgo na upekhāsahagato; cha bojjaṅgā siyā upekhāsa-  
hagatā siyā na upekhāsahagatā.

Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā<sup>1</sup> siyā aniyyānikā; siyā  
niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ NIṬṬHITAṆ.<sup>2</sup>

BOJJAṆḂAVIBHAṆGO SAMATTO DASAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup>: niyānikā.

<sup>2</sup> K. *omits* niṭṭhitaṇ.

<sup>3</sup> S<sup>d</sup> *and* B. *omit* samatto. K. *and* B *omit* dasamo.

XI.

MAGGAVIBHAṄGO.

ARIYO atthangiko maggo, seyyathidaṅ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi ?

Dukkhe ñāṇaṅ dukkhasamudaye ñāṇaṅ dukkhanirodhe ñāṇaṅ dukkhanirodhagāminiyā paṭipadāya ñāṇaṅ : ayaṅ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo ?

Nekkhammasaṅkappo, avyāpādasāṅkappo, avihiṅsāsaṅkappo : ayaṅ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā ?

Musāvādā veramaṇi, pisuṇāya vācāya veramaṇi, pharusāya vācāya veramaṇi, samphappalāpā veramaṇi : ayaṅ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Pāṇātipatā<sup>1</sup> veramaṇi, adinnādānā veramaṇi, kāmesu micchācārā veramaṇi : ayaṅ vuccati sammākammanto.

Tattha katamo sammā-ājīvo ?

Idha ariyasāvako micchā-ājīvaṅ pahāya sammā-ājīvena jīvaṅ kappeti : ayaṅ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo ?

Idha bhikkhu anuppanānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ anuppādāya chandaṅ janeti vāyamati viriyaṅ<sup>2</sup> ārabhati cittaṅ paggaṇhāti padahati, uppanānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ pahānāya<sup>3</sup> . . . pe . . . anuppanānaṅ kusalānaṅ dhammānaṅ uppādāya . . . uppanānaṅ kusalānaṅ dhammānaṅ tṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati : ayaṅ vuccati sammāvāyāmo.

<sup>1</sup> S<sup>d</sup> : pāṇātipatā.

<sup>2</sup> B : viriyaṅ *always*.

<sup>3</sup> K. and B. do not condense.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu . . . citte . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhī?

Idha bhikkhu vivicc' eva kāmehi vivicca<sup>1</sup> akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajaṃ jhānaṃ upasampajja viharati; vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati: ayaṃ vuccati sammāsamādhī.

Ariyo atthaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāajivo sammāvāyāmo saṃmāsati sammāsamādhī.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ nirodhanissitaṃ vossaggapariṇāmiyaṃ . . . pe . . . sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammāajivaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ bhāveti, sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiyaṃ.

SUTTANTABHĀJANIYAṆ.<sup>2</sup>

Aṭṭhaṅgiko maggo: sammādiṭṭhi . . . pe . . . sammāsamādhī.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiyaṃ<sup>3</sup> diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .

<sup>1</sup> S<sup>d</sup> condenses each of the Jhāna formulae.

<sup>2</sup> K: °bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . down to sammāajivo.



paṭhamañ jhānañ upasampajja viharati dukkhāpaṭipadañ dandabhīṇṇañ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṇā . . . pe<sup>1</sup> . . . amoho dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyaṇ akaraṇañ anajjhāpatti velā-anatikkamo setughāto sammāvācā maggaṅgañ maggapariyāpannañ: ayañ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tihi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyaṇ akaraṇañ anajjhāpatti velā-anatikkamo setughāto sammākammanto maggaṅgañ maggapariyāpannañ: ayañ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Yā micchā-ājīvā ārati virati paṭivirati veramaṇī akiriyaṇ akaraṇañ anajjhāpatti velā-anatikkamo setughāto sammā-ājīvo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammāsati.

Tattha katamo sammāsamādhī?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhī samādhī-sambojjhaṅgo maggaṅgañ maggapariyāpannañ: ayañ vuccati sammāsamādhī.

Ayañ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhī.

<sup>1</sup> Dh. S. § 292 foll.

Tattha katamo pañcaṅgiko maggo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye pañcaṅgiko maggo hoti : sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi ?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo ?

Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati ?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi ?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati pañcaṅgiko maggo. Avasesā dhammā pañcaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo : sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi ?

Idhi bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, yā tasmīṃ samaye paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiyaṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye cittaṃ ṭhiti . . . pe . . . sammāsamādhi, samādhisambojjhaṅgo, maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinaṃ sampayuttā.

Aṭṭhaṅgiko maggo: sammāditṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiyaṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye aṭṭhaṅgiko maggo hoti: sammāditṭhi . . . pe . . . sammāsamādhi.

Tattha<sup>1</sup> katamā sammāditṭhi?

Yā paññā pajānaṇā . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāditṭhi.

Tattha katamo sammāsaṅkappo . . . sammāvācā . . . sammākammanto . . . sammā-ājivo . . . sammāvāyāmo . . . sammāsati . . .

Tattha katamo sammāsamādhi?

Yā cittaṃ ṭhiti . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo: sammāditṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamo pañcaṅgiko maggo?

<sup>1</sup> K. and B. omit the following analysis, going on to Ayaṃ vuccati aṭṭhaṅgiko maggo. . . .

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamānaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamānaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ suññataṅ; tasmiṅ samaye pañcaṅgiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.<sup>1</sup>

Ayaṅ vuccati pañcaṅgiko maggo. Avasesā dhammā pañcaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamānaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamānaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ suññataṅ; yā tasmiṅ samaye pañña pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamānaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>d</sup> here repeats the analysis above, p. 238. K. and B. again omit it.

avikkhepo hoti : ime dhammā kusalā. Tass' eva lokutarassa kusalassa jhānassa katattā bhāvitattā vipākaṅ vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhīṇṇaṅ suññataṅ ; yā tasmiṅ samaye cittassa ṭhiti<sup>1</sup> saññhiti avatṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṅ samādhibalaṅ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ : ayaṅ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinā sampayuttā.

ABHIDHAMMABHĀJANIYAṅ.<sup>2</sup>

Ariyo aṭṭhaṅgiko maggo, seyyathīdaṅ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājivo sammāvāyāmo sammāsati sammāsamādhi.

Aṭṭhannaṅ maggaṅgānaṅ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Siyā kusalā siyā avyākata. Sammāsaṅkappo sukhāya vedanāya sampayutto ; satta maggaṅgā siyā sukhāya vedanāya sampayuttā siyā adukkhāmasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā. Anupādiṇṇā ; anupādāniyā ; asaṅkiliṭṭha-asaṅkilesikā.

Sammāsaṅkappo avitakka-vicāramatto ; satta maggaṅgā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Sammāsaṅkappo pītisahagato, sukhasahagato, na upekhāsahagato ; satta maggaṅgā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbāhetukā.

Siyā apacayaḡāmino siyā neva ācayaḡāmino na apacayaḡāmino. Siyā sekhā siyā asekhā. Appamāṇā ; appamāṇārammaṇā. Pañitā. Siyā sammattaniyatā siyā aniyatā. Na maggaḡārammaṇā ; siyā maggaḡāhetukā siyā maggaḡāhipatino siyā na vattabbā maggaḡāhetukā ti pi maggaḡāhipatino ti pi.

Siyā uppānnā siyā anuppānnā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppānnā. Na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppānnārammaṇā ti pi. Siyā ajjhāttā siyā bahiddhā siyā ajjhāttābahiddhā. Bahiddhārammaṇā ; anidassana-appaṭighā.

<sup>1</sup> S<sup>d</sup> contracts formula.

<sup>2</sup> K : °bhājanīyaṅ. S<sup>d</sup> adds nitṭhitaṅ.

Sammādiṭṭhi hetu ; satta maggaṅgā na hetū<sup>1</sup>; sahetukā; hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca; satta maggaṅgā na vattabbā hetū<sup>1</sup> ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca; satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā; sammādiṭṭhi na vattabbā na hetu sahetukā ti pi, na hetu ahetakā ti pi.

Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṅyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittasaṅsatṭhā; cittaśamuttānā; cittaśahabhuno; cittaṇuparivattino; cittaśaṅsatṭha - samuttānā; cittaśaṅsatṭha - samuttānāśahabhuno; cittaśaṅsatṭha-samuttānāṇuparivattino.

Bāhirā; no upādā;<sup>2</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>3</sup> No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Sammāsaṅkappo avitakko; satta maggaṅgā siyā savitakkā siyā avitakkā. Sammāsaṅkappo savicāro; satta maggaṅgā siyā savicārā siyā avicārā. Sammāsaṅkappo sappitiko; satta maggaṅgā siyā sappitikā siyā appitikā. Sammāsaṅkappo pītisahagato; satta maggaṅgā siyā pītisahagatā siyā na pītisahagatā. Sammāsaṅkappo sukhasahagato; satta maggaṅgā siyā sukhasahagatā siyā na sukhasahagatā.<sup>4</sup> Sammāsaṅkappo na upekhāsahagato; satta maggaṅgā siyā upekhāsahagatā siyā na upekhāsahagatā.

<sup>1</sup> S<sup>d</sup>: hetu *always*.

<sup>2</sup> K: nupādā. S<sup>d</sup>: nopādā.

<sup>3</sup> K and S<sup>d</sup>: nupādānā. *Both omit both pe's.*

<sup>4</sup> S<sup>d</sup> omits *this sentence.*

Na kāmāvacarā; na rūpāvacarā; na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā siyā aniyyānikā; siyā  
niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

MAGGAVIBHAṆGO SAMATTO EKĀDASAKO.<sup>2</sup>

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

<sup>2</sup> S<sup>d</sup> omits samatto. K. and B. omit ekādasako. B. has  
niṭṭhito.

## XII.

## JHĀNAVIBHAṄGO.

[Mātikā.]

Idha bhikkhu pātimokkhasaṅgavarasaṅvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro bhojane mattaññū, pubbarattāpararattaṅ jāgariyaṅuyogaṃ anuyutto,<sup>1</sup> sātaccaṅ nepakkaṅ bodhipakkhikāṅ dhammāṅ bhāvanāṅuyogamaṅuyutto. So abhikkante paṭikkante sampajānakārī<sup>2</sup> hoti, ālokite vilokite sampajānakārī<sup>2</sup> hoti, sammiñjite pasārite sampajānakārī<sup>2</sup> hoti, saṅghātipattacīvaradhāraṇe sampajānakārī<sup>3</sup> hoti, asite<sup>4</sup> pite khāyite sāyite sampajānakārī<sup>3</sup> hoti, uccārapassāvakaṃme sampajānakārī<sup>3</sup> hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī<sup>2</sup> hoti. So vivittaṅ senāsanaṅ bhajati araṅṅaṅ rukkhamūlaṅ pabbataṅ kandaṅ<sup>5</sup> giriguhaṅ susānaṅ vanapatthaṅ<sup>6</sup> abbhokāsaṅ palālapuṅṅaṅ appasaddaṅ appanigghosaṅ vijanavātaṅ manussarāhaseyyakaṅ paṭisallānasārūpaṅ.<sup>7</sup> So araṅṅagato vā rukkhamūlagato vā suṅṅāgāragato vā nisīdati pallaṅkaṅ ābhujitvā ujuṅ kāyaṅ paṇidhāya<sup>8</sup> parimukhaṅ satīṅ upatṭhapetvā. So abhijjhaṅ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṅ parisodheti; vyāpādapadosaṅ pahāya avyāpannacitto viharati, sabbapāṇabhūtahitānukampī<sup>9</sup> vyāpādapadosā cittaṅ parisodheti; thinamiddhaṅ<sup>10</sup> pahāya vigatathīnamiddho viharati, āloka-saññī sato sampajāno thinamiddhā cittaṅ parisodheti; uddhaccakukkuccaṅ pahāya anuddhato viharati, ajjhattaṅ

<sup>1</sup> K and S<sup>d</sup> insert a second yutto.<sup>2</sup> S<sup>d</sup>: °kāri.<sup>3</sup> So too S<sup>d</sup>.<sup>4</sup> S<sup>d</sup>: asīte.<sup>5</sup> S<sup>d</sup>: pabbatakandaṅ.<sup>6</sup> B: vanapattaṅ.<sup>7</sup> S<sup>d</sup> and B: °sārūpaṅ.<sup>8</sup> S<sup>d</sup>: paṇidhāya.<sup>9</sup> K. omits.<sup>10</sup> B: thinamiddhaṅ always.



vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchō viharati, akathaṅkathī kusalesu dhammesu vicikicchāya cittaṃ<sup>1</sup> parisodheti. So ime pañca nīvarāṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe,<sup>2</sup> vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti<sup>3</sup> tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā<sup>4</sup> adukkhamasukhaṃ<sup>5</sup> upekhāsati parisuddhiṃ<sup>6</sup> catutthaṃ jhānaṃ upasampajja viharati; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā<sup>4</sup> nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāsaṇaṅcāyatanaṃ upasampajja viharati; sabbaso ākāsaṇaṅcāyatanaṃ samatikkamma: anantaṃ viññānaṃ ti viññāṇaṅcāyatanaṃ upasampajja viharati; sabbaso viññāṇaṅcāyatanaṃ samatikkamma: natthi kiñcīti ākiñcaṇṇāyatanaṃ upasampajja viharati; sabbaso ākiñcaṇṇāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaṃ upasampajja viharati.

MĀTIKĀ NIṬṬHITĀ.<sup>7</sup>

Idhāti: imissā diṭṭhiyā imissā khāntiyā imissā ruciyaṃ imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvācane imasmiṃ brahmacariye imasmiṃ satthu sāsane, tena vuccati idhāti.

Bhikkhūti: samaññāya bhikkhu, paṭiññāya bhikkhu, bhikkhatīti bhikkhu, bhikkhako ti bhikkhu, bhikkhācariyaṃ ajjhupagato ti bhikkhu, bhinnapatadharoti bhikkhu, bhindati pāpake akusale dhamme ti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhu,

<sup>1</sup> S<sup>d</sup>: cittaṃ. In the three preceding instances, S<sup>d</sup>: citta-parisodheti.

<sup>2</sup> S<sup>d</sup>: dubbalī°.

<sup>3</sup> S<sup>d</sup>: sukhaṃ viharī ti.

<sup>4</sup> S<sup>d</sup>: atthaṅgamā.

<sup>5</sup> S<sup>d</sup>: adukkhaṃ asukhaṃ.

<sup>6</sup> S<sup>d</sup>: parisuddhiṃ.

<sup>7</sup> K. and B omit niṭṭhitā.

odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekho bhikkhu, asekho bhikkhu, neva sekho nāsekho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṅghena ñatticatutthena kammena akuppena tñānārahena upasampanno ti bhikkhu.

**Pātimokkhan ti:** silaṃ patitthā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ<sup>1</sup> kusalānaṃ dhammānaṃ samāpattiyā.

**Samvaro ti:** kāyiko avitikkamo<sup>2</sup> vācasiko avitikkamo kāyikavācasiko avitikkamo.

**Samvuto ti:** iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto ti.

**Viharatīti:** iriyati vattati pāleti yapeti yāpeti carati viharati. tena vuccati viharatīti.

**Ācāragocarasampanno ti:** atthi ācāro, atthi anācāro.

Tattha katamo anācāro?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo: ayaṃ vuccati anācāro. Sabbam pi dussilyaṃ anācāro. Idh' ekacco veludānena<sup>3</sup> vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā dantakaṭṭhadānena vā pātukamyatāya<sup>4</sup> vā muggasūpatāya<sup>5</sup> vā pārībhataṭṭatāya<sup>6</sup> vā jaṅghapesanikena<sup>7</sup> vā aññataraññatarena buddhapaṭikuṭṭhena micchā-ājīvena jīvitāṃ kappeti: ayaṃ vuccati anācāro.

Tattha katamo ācāro?

Kāyiko avitikkamo, vācasiko avitikkamo, kāyikavācasiko avitikkamo:<sup>8</sup> ayaṃ vuccati ācāro. Sabbo pi silasaṃvaro ācāro. Idh' ekacco na veludānena<sup>3</sup> na pattadānena na pupphadānena na phaladānena na sinānadānena na dantakaṭṭhadānena na pātukamyatāya<sup>4</sup> na muggasūpatāya<sup>5</sup> na pārībhataṭṭatāya<sup>6</sup> na jaṅghapesanikena<sup>7</sup> na aññataraññatarena buddhapaṭikuṭṭhena micchā-ājīvena jīvitāṃ kappeti: ayaṃ vuccati ācāro.

**Gocaro ti:** atthi gocaro, atthi agocaro.

Tattha katamo agocaro?

<sup>1</sup> B: mokhaṃ pamokhaṃ

<sup>2</sup> B: avitikkamo *always*.

<sup>3</sup> S<sup>d</sup>: veṭṭhudānena.

<sup>4</sup> S<sup>d</sup> and B: cātukamyatāya.

<sup>5</sup> S<sup>d</sup>: muggasuppatāya; B: muggasupyatāya.

<sup>6</sup> S<sup>d</sup>: pārībhataṭṭatāya.

<sup>7</sup> S<sup>d</sup>: jaṅghapesaniyena.

<sup>8</sup> S<sup>d</sup> omits these two words.

Idh' ekacco vesiyāgocaro vā hoti, vidhavāgocaro<sup>1</sup> vā<sup>2</sup> thullakumārigocaro<sup>3</sup> vā paṇḍakagocaro vā bhikkhunīgocaro<sup>4</sup> vā pānāgāragocaro vā, saṅsattho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṅsaggena,<sup>5</sup> yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni<sup>6</sup> akkosakaparibhāsakāni anatthakāmāni ahitakāmāni aphāsukāmāni ayogakkhemakāmāni bhikkhūnaṅ bhikkhuninaṅ upāsakānaṅ upāsikānaṅ, tathārūpāni kulāni sevati bhajati payirūpāsati: ayaṅ vuccati agocaro.

'Tattha katamo gocaro ?

Idh' ekacco na vesiyāgocaro hoti na vidhavāgocaro<sup>7</sup> na thullakumārigocaro<sup>8</sup> na paṇḍakagocaro na bhikkhunīgocaro na pānāgāragocaro asaṅsattho<sup>9</sup> viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṅsaggena<sup>5</sup> yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvappajotāni isivātaparivātāni<sup>12</sup> atthakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṅ bhikkhuninaṅ upāsakānaṅ upāsikānaṅ tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṅ vuccati gocaro.

Iti iminā ca ācārena iminā ca gocarena upeto hoti . . . pe . . . samannāgato, tena vuccati ācāragocarasampanno ti.

Aṇumattesu<sup>13</sup> vajjesu bhayadassāvī ti: tattha katame aṇumattā vajjā ?

Yāni tāni vajjāni appamattakāni oramattakāni lahusāni lahusammatāni saṅyamakaraṇīyāni saṅvarakaraṇīyāni cittuppādakaraṇīyāni manasikārapaṭibaddhāni: ime vuccanti aṇumattā vajjā. Iti imesu aṇumattesu vajjesu vajjadassāvī ca hoti bhayadassāvī ca ādinavadassāvī<sup>14</sup> ca nissaraṇadassāvī ca, tena vuccati aṇumattesu vajjesu bhayadassāvī ti.

<sup>1</sup> K. and S<sup>d</sup>: vesiya° and vidhava°.

<sup>2</sup> S<sup>d</sup> has hoti after each vā.

<sup>3</sup> B: thullakumāri°.

<sup>4</sup> B: bhikkhuni°.

<sup>5</sup> S<sup>d</sup> and B. omit gihi.

<sup>6</sup> K. omits. S<sup>d</sup>: anopānā°.

<sup>7</sup> S<sup>d</sup>: vidhavā° here only.

<sup>8</sup> S<sup>d</sup>: thullakumāriya° here only.

<sup>9</sup> K: na saṅsattho.

<sup>10</sup> So K. also.

<sup>11</sup> K: kāsāvappaj°.

<sup>12</sup> S<sup>d</sup>: isivātapati°. B: isivātapati°. Cf. J. iii. 142; Sad. S. 41; Smp. 316; MBV. 114; Mil. 19; Mil. transl. I, 30, n 1.

<sup>13</sup> S<sup>d</sup>: Anu° always.

<sup>14</sup> B: ādinava°.

Samādāya sikkhati sikkhāpadesūti:  
tattha katamā sikkhā?

Catasso sikkhā: bhikkhūnaṃ bhikkhusikkhā bhikkhūnānaṃ bhikkhunīsikkhā upāsakānaṃ upāsakasikkhā upāsikānaṃ upāsikasikkhā. Ima vuccanti sikkhāyo. Iti imāsu sikkhāsu sabbena sabbaṃ sabbathā sabbaṃ asesāṃ nissesāṃ samādāya vattati, tena vuccati samādāya sikkhati sikkhāpadesūti.

Indriyesu guttadvāro ti: atthi indriyesu guttadvāratā, atthi indriyesu<sup>1</sup> aguttadvāratā.

Tattha katamā indriyesu<sup>2</sup> aguttadvāratā?

Idh' ekacco cakkhunā rūpaṃ<sup>3</sup> disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṅvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṅvaraṃ na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṅvaraṃ āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ manindriyaṃ asaṅvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṅvaraṃ na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṅvaraṃ āpajjati: yā imesaṃ channaṃ indriyānaṃ agutti agopanaṃ anārakkho asaṅvaro: ayaṃ vuccati indriyesu aguttadvāratā.

Tattha katamā indriyesu guttadvāratā?

Idh' ekacco cakkhunā rūpaṃ<sup>4</sup> disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṅvutaṃ viharantaṃ abhijjhādomanassa pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṅvaraṃ paṭipajjati rakkhati cakkhundriyaṃ, cakkhundriye saṅvaraṃ āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ manindriyaṃ asaṅvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṅvaraṃ paṭipajjati, rakkhati manindriyaṃ, manindriye saṅvaraṃ āpajjati: yā imesaṃ channaṃ indriyānaṃ gutti gopanaṃ ārakkho saṅvaro: ayaṃ vuccati

<sup>1</sup> B. omits this indriyesu.

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

<sup>3</sup> S<sup>d</sup>: rūpā. Cf. Dh. S. §§ 1345, 1347.

<sup>4</sup> So S<sup>d</sup>.

indriyesu guttadvāratā. Imāya indriyesu guttadvāratāya upeto hoti . . . pe . . . samannāgato, tena vuccati indriyesu guttadvāro ti.

Bhojane mattaññū ti: atthi bhojane mattaññutā, atthi bhojane<sup>1</sup> amattaññutā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya manāya maṇḍanāya vibhūsanāya: yā tattha asantuṭṭhitā amattaññutā appaṭisaṅkhā bhojane: ayaṃ vuccati bhojane amattaññutā.

Tattha katamā bhojane mattaññutā?

Idh' ekacco paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ ca vedanaṃ paṭisaṅkhāmi navaṃ ca vedanaṃ na uppādessāmi, yatrā ca me bhavissati anavajjatā ca phāsuvihāro cāti: yā tattha santuṭṭhitā mattaññutā paṭisaṅkhā bhojane: ayaṃ vuccati bhojane mattaññutā. Imāya bhojane mattaññutāya upeto hoti . . . pe . . . samannāgato, tena vuccati bhojane mattaññū ti.

Kathaṃ ca bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti?

Idha bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ parhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pādena pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā, rattiyaṃ pacchimaṃ yāmaṃ paccutthāya caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti.<sup>3</sup>

Sāta ccaṇ ti: yo cetasiko viriyārambho . . pe<sup>4</sup> . . . sammāvāyāmo.

Nepakkanti: yā paññā pajānanā . . pe<sup>5</sup> . . . amoho dhammavicayo sammāditṭhi.

Bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto ti: tattha katame bodhipakkhikā dhammā?

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-sambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo pas-saddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsam-

<sup>1</sup> S<sup>d</sup> and B omit.

<sup>2</sup> K. and S<sup>d</sup>: vihiṃsup<sup>o</sup>.

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

<sup>4</sup> See page 217.

<sup>5</sup> See next page.

bojjhaṅgo: ime vuccanti bodhipakkhikā dhammā. Iti ime<sup>1</sup> bodhipakkhike dhamme āsevati bhāveti bahulikaroti, tena vuccati bodhipakkhikānaṃ dhammānaṃ<sup>2</sup> bhāvanānuyogamanuyutto ti.

Kathaṅ ca bhikkhu abhikkante paṭikkante sampajānakārī<sup>3</sup> hoti. ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattacivaradhāreṇa sampajānakārī hoti, asite pīte<sup>4</sup> khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave sampajānakārī hoti?

Idha bhikkhu sato sampajāno abhikkamati,<sup>5</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṅghātipattacivaradhāreṇa, sato sampajānakārī hoti asite pīte<sup>4</sup> khāyite sāyite, sato sampajānakārī hoti uccārapassāvakamme, sato sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave.

Sato ti: tattha katamā sati?

Yā sati anussati<sup>6</sup> paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā<sup>7</sup> sati satindriyaṃ satibalaṃ sammāsati: ayaṃ vuccati sati.

Sampajāno ti: tattha katamaṃ sampajānaṃ?

Yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūri medhā pariṇāyikā vipassanā sampajānaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññā-āloko paññā-obhāso paññā-pajjoto paññā-ratanāṃ amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajānaṃ.

Iti imāya ca satiyā iminā ca sampajānaṃ upeto hoti . . . pe . . . samannāgato. Evaṃ bhikkhu sato sampajāno abhikkamati,<sup>8</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṅghātipattacivaradhāreṇa, sato

<sup>1</sup> B: Iti te. K. omits iti ime.

<sup>2</sup> S<sup>d</sup> has bodhipakkhiyānaṃ dhammānaṃ.

<sup>3</sup> So S<sup>d</sup> also, but thrice °kāri. Cf. above, p. 244.

<sup>4</sup> S<sup>d</sup>: asite always. B: pite. <sup>5</sup> K: caṅkamati.

<sup>6</sup> S<sup>d</sup> contracts this and next answer as usual.

<sup>7</sup> B: asaymussanatā. <sup>8</sup> So also K.

sampajānakārī hoti asite pīte khāyite sāyite, sato sampajānakārī hoti uccārapassāvakkamme, sato sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave ti.<sup>1</sup>

Vivittan ti: santike ce pi senāsanāy hoti tañ ca anākiṇṇāy<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṇ vivittaṇ. Dūre ce pi senāsanāy hoti tañ ca anākiṇṇāy<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṇ vivittaṇ.

Senāsanān ti: mañco pi senāsanāy, piṭham<sup>3</sup> pi senāsanāy, bhisi pi senāsanāy, bimbohanam<sup>4</sup> pi senāsanāy, vihāro pi senāsanāy, addhayogo pi senāsanāy, pāsādo pi senāsanāy, aṭṭo pi senāsanāy, mālo<sup>5</sup> pi senāsanāy, lenam<sup>6</sup> pi senāsanāy, guhā pi senāsanāy, rukkhamūlam pi<sup>7</sup> senāsanāy, veḷugumbo pi senāsanāy, yattha vā pana bhikkhū paṭikkamanti sabbam etaṇ senāsanāy.

Bhajatīti: imaṇ vivittaṇ senāsanāy bhajati sambhajati sevati nisevati saṇsevati, tena vuccati bhajatīti.<sup>8</sup>

Araññān ti: nikkhamitvā bahi-indakhilā<sup>9</sup> sabbam etaṇ araññāy.

Rukkhamūlan ti: rukkhamūlaṇ yeva rukkhamūlaṇ. Pabbato yeva pabbato. Kandarā yeva kandarā. Giriguhā yeva giriguhā. Susānaṇ yeva susānaṇ. Abbhokāso yeva abbhokāso. Palālapuñjo<sup>10</sup> yeva palālapuñjo.

Vanapatthan<sup>11</sup> ti: durānam<sup>12</sup> etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti vanasaṇḍānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti bhiysanākanānam<sup>13</sup> etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti salomahaṇsānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti pariyaṇtānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti na manussupacārānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti durabhisambhavānam etaṇ senāsanānaṇ adhivacanaṇ.

Appasaddan ti: santike ce pi senāsanāy hoti tañ ca anākiṇṇāy gahaṭṭhehi pabbajitehi, tena taṇ appasaddaṇ. Dure ce pi senāsanāy hoti tañ ca anākiṇṇāy gahaṭṭhehi pabbajitehi, tena taṇ appasaddaṇ.

Appanigghosan ti: yad eva taṇ appasaddaṇ tad eva taṇ appanigghosaṇ, yad eva taṇ appanigghosaṇ

<sup>1</sup> K. and B. omit ti. B. adds sampajānakārī hoti.

<sup>2</sup> K: anākiṇṇāy.

<sup>3</sup> K and B: piṭhaṇ.

<sup>4</sup> K: bimbohanaṇ. B: bibbohanaṇ.

<sup>5</sup> B: mālo.

<sup>6</sup> K: lenaṇ. B: leṇaṇ.

<sup>7</sup> K and B: °mūlaṇ.

<sup>8</sup> S<sup>d</sup> and B: vuccati vivittaṇ senāsanāy bhajatīti.

<sup>9</sup> B: indakhilā.

<sup>10</sup> S<sup>d</sup>: °puñjaṇ.

<sup>11</sup> B: vanapattan always.

<sup>12</sup> S<sup>d</sup>: durānaṇ.

<sup>13</sup> B: bhisana°.

tad eva taṃ vijanavātaṃ, yad eva taṃ vijanavātaṃ tad eva taṃ manussarāhaseyyakaṃ, yad eva taṃ manussarāhaseyyakaṃ tad eva taṃ paṭisallānasārūpaṃ.<sup>1</sup>

Arañṇagato vā rukkhamaḷagato vā suññāgāragato vā ti: arañṇagato vā hoti rukkhamaḷagato vā suññāgāragato vā.

Nisīdati pallaṅkaṃ ābhujitvā ti: nisinno hoti pallaṅkaṃ ābhujitvā.

Ujjuṃ kāyaṃ paṇidhāyāti: ujuko hoti kāyo ṭhito paṇihito.

Parimukhaṃ satiṃ upaṭṭhapetvā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimutte vā, tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā ti.

Abhijjhāṃ loke pahāyāti: tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamo loko?

Pañcupādānakkhandhā loko: ayaṃ vuccati loko.

Ayaṃ abhijjhāṃ imamhi loke santā hoti samitā vūpasantā atthaṅgatā abbhataṅgatā appitā vyappitā sositā visositā vyanṭikatā,<sup>2</sup> tena vuccati abhijjhāṃ loke pahāyāti.

Vigatābhijjhena cetasā ti: tattha katamā cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe<sup>3</sup> . . . tajaṃ mano-viññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ vigatābhijjhāṃ hoti, tena vuccati vigatābhijjhena cetasā ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Abhijjhāya cittaṃ parisodhetīti: tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe<sup>3</sup> . . . tajaṃ mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya abhijjhāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati abhijjhāya cittaṃ parisodhetīti.

<sup>1</sup> S<sup>d</sup> and B: °sārūppaṃ.

<sup>2</sup> S<sup>d</sup>: vyanṭikatā *always*.

<sup>3</sup> See above, p. 144.



Vyāpādapadosaṃ pahāyāti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo so padaso. Yo padoso so vyāpādo.

Iti ayaṃ ca vyāpādo ayaṃ ca padoso santā honti<sup>3</sup> samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vyāpādapadosaṃ pahāyāti.

Avyāpannacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . taja mano-viññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ avyāpannaṃ hoti: tena vuccati avyāpannacitto ti.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Vyāpādapadosā cittaṃ parisodhetīti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto . . . pe . . . caṇḍikkaṃ asuropo anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . taja mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā vyāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vyāpādapadosā cittaṃ parisodhetīti.

Thīnamiddhaṃ<sup>4</sup> pahāyāti: atthi thinaṃ, atthi middhaṃ.

Tattha katamaṃ thinaṃ?

Yā cittassa akalyatā akammaññatā oliyanā salliyānā linaṃ liyanā liyyitattaṃ thinaṃ thiyānā thiyitattaṃ cittassa: idaṃ vuccati thinaṃ.

Tattha katamaṃ middhaṃ?

<sup>1</sup> K: dūsanā dūsitattaṃ.

<sup>2</sup> S<sup>d</sup>: hoti.

<sup>3</sup> S<sup>d</sup> and B omit.

<sup>4</sup> B: thina<sup>o</sup> always.

Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyika<sup>1</sup> soppaṃ<sup>2</sup> supanā supitattaṃ: idaṃ vuccati middhaṃ.

Iti idaṃ ca thīnaṃ idaṃ ca middhaṃ santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikātā, tena vuccati thīnamiddhaṃ pabāyāti.

Vigatathīnamiddho ti: tassa thīnamiddhassa cattattā vantattā muttattā pahīnattā paṇinissaṭṭhattā pahīnapaṇinissaṭṭhattā, tena vuccati vigatathīnamiddho ti.

Viharatīti . . . pe . . . tena vuccati viharatīti.

Ālokasaññīti: tattha katamā saññā?

Yā saññā sañjānanā sañjānitattaṃ: ayaṃ vuccati saññā. Ayaṃ saññā ālokā hoti vivaṭā parisuddhā pariyodātā, tena vuccati ālokasaññīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajāñaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammādiṭṭhi: idaṃ vuccati sampajāñaṃ.

Iti imāya ca satiyā iminā ca sampajāññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Thīnamiddhā parisodhetīti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittassa akalyatā . . . pe . . . thīyitattaṃ cittassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

Yā kāyassa akalyatā . . . pe . . . supitattaṃ: idaṃ vuccati middhaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tājja mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā thīnamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thīnamiddhā cittaṃ parisodhetīti.

Uddhacca kukkucçaṃ pahāyāti: atthi ud-dhaccaṃ, atthi kukkucçaṃ.

<sup>1</sup> S<sup>d</sup>: pacalāyikaṃ.

<sup>2</sup> S<sup>d</sup>: suppaṃ. B: suppaṃ *both times*; suppanā suppitattaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittaṣṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā: yaṃ evarūpaṃ kukkuccaṃ kukkucceyanā kukkucceyitattaṃ cetaso vipparisāro manovilekko: idaṃ vuccati kukkuccaṃ.

Iti idaṃ ca uddhaccaṃ idaṃ ca kukkuccaṃ santā honti samitā vūpasantā atthaṅgatā abbhaththaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati uddhaccakukkuccaṃ<sup>1</sup> pahāyāti.

Anuddhato ti: tassa uddhaccakukkucassa cattattā vantattā muttattā pahinattā paṇinissaṭṭhattā pahinapaṇinissaṭṭhattā, tena vuccati anuddhato ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Ajjhattan ti: yaṃ ajjhattaṃ paccattaṃ.

Vūpasantacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ manoviññādhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ ajjhattaṃ santaṃ hoti samitaṃ vūpasantaṃ, tena vuccati ajjhattaṃ vūpasantacitto ti.

Uddhaccakukkucce cittaṃ parisodhetīti: atthi uddhaccaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittaṣṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā . . . pe<sup>2</sup> . . . manovilekko: idaṃ vuccati kukkuccaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ manoviññādhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imabhā uddhaccakukkucce sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati uddhaccakukkucce cittaṃ parisodhetīti.

Vicikicchāṃ pahāyāti: tattha katamā vicikicchā?

Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dvelhakaṃ dvedhāpatho saṃsayo anekasaṃsāgho āsappanā parisappanā aparīyogāhanā thambhitattaṃ cittaṣṣa manovilekko: ayaṃ vuccati vivikicchā. Ayaṃ

<sup>1</sup> S<sup>d</sup>: kukkucam.

<sup>2</sup> S<sup>d</sup> gives full text.

vicikicchā santā hoti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati vicikicchāṃ pahāyāti.

Tiṇṇavicikicchoti: imaṃ vicikicchāṃ tiṇṇo hoti uttiṇṇo nittiṇṇo<sup>1</sup> pāragato pāramanuppatto, tena vuccati tiṇṇavicikicchoti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Akathaṅkathī kusalesu dhammesūti: vicikicchāya kusalesu dhammesu na kaṅkhati na vicikicchati akathaṅkathī hoti nikkathaṅkatho vigatakaṅkatho,<sup>2</sup> tena vuccati akathaṅkathī kusalesu dhammesūti.

Vicikicchāya cittaṃ parisodhetīti: tattha katamā vicikicchā?

Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ . . . pe . . . thambhitattaṃ cittassa manovilekko: ayaṃ vuccati vicikicchā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññādhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vicikicchāya cittaṃ parisodhetīti.

Ime pañca nīvaraṇe pahāyāti: ime pañca nīvaraṇā santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati ime pañca nīvaraṇe pahāyāti.

Cetaso upakkilese ti: ime pañca nīvaraṇā cittassa upakkileṣā.

Paññāya dubbalikaraṇe ti: imehi pañcehi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhati, tena vuccati paññāya dubbalikaraṇe ti.

Vivicc' eva kāmehi vivicca akusalehi dhammehīti: tattha katame kāmā?

Chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo: ime vuccanti kāmā.

Tattha katame akusalā dhammā?

Kāmacchando vyāpādo thīnamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā.

<sup>1</sup> B: utiṇṇo nittiṇṇo.

<sup>2</sup> B: nikkathaṅkathī vikathaṅkatho.

Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti, tena vuccati vivicca' eva kāmehi vivicca akusalehi dhammehīti.

Savitakkañ savicāraṇ ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo: ayañ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayañ vuccati vicāro.

Iti iminā ca vitakkena iminā ca vicārena upeto hoti . . . pe . . . samannāgato, tena vuccati savitakkañ savicāraṇ ti.

Vivekajāṇ ti: vitakko vicāro pītisukhañ cittassa ekaggatā: te imamhi viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati vivekajāṇ ti.

Pītisukhaṇ ti: atthi pīti, atthi sukhañ.

Tattha katamā pīti?

Yā pīti pāmojjañ āmodanā pamodanā hāso pahāso vitti odaggañ attamanatā cittassa: ayañ vuccati pīti.

Tattha katamañ sukhañ?

Yañ cetasañ sātāñ cetasañ sukhañ cetosamphassañ sātāñ sukhañ vedayitañ cetosamphassañ sātā sukhā vedanā: idañ vuccati sukhañ.

Idañ sukhañ imāya pītiyā sahaḡatañ hoti sahaḡatañ saṅsaṭṭhañ sampayuttañ, tena vuccati pītisukhaṇ ti.

Paṭhamāṇ ti: gaṇanānupubbata<sup>1</sup> paṭhamañ. Idañ pathamañ samāpajjati paṭhamañ.

Jhānaṇ ti: vitakko vicāro pītisukhañ cittassa ekaggatā.

Upasampajjati: yo paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā<sup>2</sup> sacchikiriya upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Vitakka-vicāraṇaṇ vūpasamā ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko . . . pe . . . sammāsaṅkappo: ayañ vuccati vitakko.

Tattha katamo vicāro?

<sup>1</sup> K: °pubbato.

<sup>2</sup> S<sup>d</sup>: phassanā *always*.

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṇ vuccati vicāro.

Iti ayaṇ ca vitakko ayaṇ ca vicāro santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vitakkavicāraṇaṇ vūpasamā ti.

Ajjhattanti: yaṇ ajjhattaṇ paccattaṇ.

Sampasādananti: yā saddhā saddahanā okappaṇā abhippasādo.

Cetaso ekodibhāvananti: yā cittassa ṭhiti . . . pe . . . sammāsamādhī.

Avitakkaṇ avicārananti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko . . . pe . . . sammāsaṅkappo: ayaṇ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṇ vuccati vicāro.

Iti ayaṇ ca vitakke ayaṇ ca vicāro santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati avitakkaṇ avicārananti.

Samādhijananti: sampasādo pītisukhaṇ cittassa ekaggatā:<sup>1</sup> te imamhi samādhimhi jātā honti sañjātā nibbattā abhinibbatta pātubhūtā, tena vuccati samādhijananti.

Pītisukhananti: atthi pīti, atthi sukhaṇ.

Tattha katamā pīti?

Yā pīti pāmojjaṇ . . . pe . . . attamanatā cittassa: ayaṇ vuccati pīti.

Tattha katamaṇ sukhaṇ?

Yaṇ cetasikaṇ sātāṇ . . . pe . . . sukhā vedanā: idaṇ vuccati sukhaṇ.

Iti sukhaṇ imaya pītiyā sahaḡataṇ hoti sahaḡataṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati pītisukhananti.

Dutiyānanti: gaṇanānupubbatā<sup>2</sup> dutiyaṇ. Idaṇ dutiyaṇ samāpajjatiṇti dutiyaṇ.

Jhānananti sampasādo pīti sukhaṇ cittassa ekaggatā.

Upasampajjāti: yo dutiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyaṇ upasampadā.

<sup>1</sup> Sd omits cittassa ekaggatā.

<sup>2</sup> K: °pubbato.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Pītiyā ca virāgā ti: tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittassa: ayaṃ vuccati pīti. Ayaṃ pīti santā hoti samitā vūpasantā atthaṅgatā abbatthāṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati pītiyā ca virāgā ti.

Upekhako ti: tattha katamā upekhā?

Yā upekhā upekhanā ajjupekkhanā majjhataṭṭā cittassa: ayaṃ vuccati upekhā. Imāya upekhāya upeto hoti . . . pe . . . samannāgato, tena vuccati upekhako ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ.

Iti imāya ca satiyā iminā ca sampajaññaena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Sukhañ ca kāyena paṭisaṃvedetīti: tattha katamaṃ sukhaṃ?

Yaṃ cetasaṃ sātāṃ cetasaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātā sukhaṃ vedanā: idaṃ vuccati sukhaṃ.

Tattha katamo kāyo?

Saññakkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati kāyo.

Idaṃ sukhaṃ iminā kāyena paṭisaṃvedeti, tena vuccati sukhañ ca kāyena paṭisaṃvedetīti.

Yantaṃ ariyā ācikkhantīti: tattha katame ariyā?

Ariyā vuccanti buddhā ca buddhasāvaka ca. Te imaṃ ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajjanti uttānikaronti<sup>1</sup> pakāsentī, tena vuccati yantaṃ ariyā ācikkhantīti.

Upekhako satimā sukhavihārī ti. Tattha katama upekhā?

Yā upekhā upekhanā ajjupekkhanā majjhataṭṭā cittassa: ayaṃ vuccati upekhā.

<sup>1</sup> S<sup>d</sup> and B.: uttānikaronti.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṅ vuccati sati.

Tattha katamaṅ sukhaṅ?

Yaṅ cetasikaṅ sātaṅ . . . pe<sup>1</sup> . . . sukhā vedanā: idaṅ vuccati sukhaṅ.

Iti imāya ca upekhāya imāya ca satiyā iminā ca sukhena samannāgato iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati upekhako satimā sukhavihārī ti.

Tatīyaṅ ti: gaṇanānupubbata<sup>2</sup> tatīyaṅ. Idaṅ tatīyaṅ samāpajjātīti tatīyaṅ.

Jhānaṅ ti: upekhā sati sampajaññaṅ sukhaṅ cittassa ekagatā.

Upasampajjāti: yo tatīyassa jhānassa lābho patilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sukhassa ca pahānā dukkhassa ca pahānā ti: atthi sukhaṅ, atthi dukkhaṅ.

Tattha katamaṅ sukhaṅ? Yaṅ kāyikaṅ sātaṅ kāyikaṅ sukhaṅ kāyasamphassaṅ sātaṅ sukhaṅ vedayitaṅ kāyasamphassajā sātā sukhā vedanā: idaṅ vuccati sukhaṅ. Tattha katamaṅ dukkhaṅ? Yaṅ kāyikaṅ asātaṅ kāyikaṅ dukkhaṅ kāyasamphassaṅ asātaṅ dukkhaṅ vedayitaṅ kāyasamphassajā asātā dukkhā vedanā: idaṅ vuccati dukkhaṅ.

Iti idaṅ ca sukhaṅ idaṅ ca dukkhaṅ santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā soṣitā visositā vyantikatā, tena vuccati sukkhassa ca pahānā dukkhassa ca pahānā ti.

Pubbe va somanassa domanassaṅ ti: atthi somanassaṅ, atthi domanassaṅ.

Tattha katamaṅ somanassaṅ? Yaṅ cetasikaṅ sātaṅ cetasikaṅ sukhaṅ cetosamphassaṅ sātaṅ sukhaṅ vedayitaṅ cetosamphassajā sātā sukhā vedanā: idaṅ vuccati somanassaṅ.

Tattha katamaṅ domanassaṅ? Yaṅ cetasikaṅ asātaṅ cetasikaṅ dukkhaṅ cetosamphassaṅ asātaṅ dukkhaṅ vedayitaṅ cetosamphassajā asātā dukkhā vedanā: idaṅ vuccati domanassaṅ.

Iti idaṅ ca somanassaṅ idaṅ ca domanassaṅ pubbe va

<sup>1</sup> K. gives full text. Cf. above, p. 257.

<sup>2</sup> K: °pubbato.



santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikātā; tena vuccati pubbe 'va somanassadomanassānaṅ atthaṅgamā ti.

Adukkhamasukhan ti: yaṅ cetasikaṅ neva sātāṅ nāsātāṅ cetosamphassaṅ adukkhamasukhaṅ vedayitaṅ cetosamphassajā adukkhamasukhā vedanā, tena vuccati adukkhamasukhan ti.

Upekhasatipārisuddhin ti: tattha katamā upekhā?

Yā upekhā upekhanā ajjupekkhanā majjhattatā citassa: ayaṅ vuccati upekhā.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṅ vuccati sati.

Ayaṅ sati imāya upekhāya vivaṭā hoti parisuddhā pariyodātā, tena vuccati upekhasatipārisuddhin ti.

Catutthan ti: gaṇanānupubbata<sup>1</sup> catutthaṅ. Idaṅ catutthaṅ samāpajjatīti catutthaṅ.

Jhānan ti: upekhā sati cittassa ekaggatā.

Upasampajjāti: yo catutthassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyaṅ upasampadā.

Viharatīti: iriyati . . . pe . . . viharatīti, tena vuccati viharatīti.

Sabbaso rūpasasāññānaṅ samatikkamā ti: tattha katamā rūpasasāññāyo?

Yā<sup>2</sup> rūpāvacarasamāpatti samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa<sup>3</sup> vā saññā sañjānanā sañjānitattam: imā vuccanti rūpasasāññāyo. Imā rūpasasāññāyo atikkanto hoti vitikkanto<sup>4</sup> samatikkanto, tena vuccati sabbaso rūpasasāññānaṅ samatikkamā ti.

Paṭighasasāññānaṅ atthaṅgamā ti: tattha katamā paṭighasasāññāyo?<sup>5</sup>

Rūpasasāññā saddasāññā gandhasāññā rasasāññā phoṭṭhabasāññā: imā vuccanti paṭighasasāññāyo. Imā paṭighasasāññāyo santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikātā, tena vuccati paṭighasasāññānaṅ atthaṅgamā ti.

Nānattasāññānaṅ amanasikārā ti: tattha katamā nānattasāññāyo?<sup>6</sup>

Yā<sup>2</sup> asamāpannassa manodhātu samaggissa vā mano-

<sup>1</sup> K: °pubbato.

<sup>3</sup> S<sup>d</sup>: diṭṭhadhamme, &c.

S<sup>d</sup> and B.: °saññā.

<sup>2</sup> S<sup>d</sup> and B. omit yā.

<sup>4</sup> B.: vitikkanto *always*.

<sup>6</sup> S<sup>d</sup> and B.: °saññā.

viññānadhātu samāṅgissa vā saññā sañjānanā sañjānitataṅ : ima vuccanti nānattasaññāyo. Imā nānattasaññāyo na manasikaroti, tena vuccati nānattasaññānaṅ amana-sikārā ti.

Ananto ākāso ti : tatha katamo ākāso ?

Yō ākāso ākāsatāṅ aghaṅ aghagataṅ vivaro vivara-gataṅ asamphuṭṭhaṅ catūhi mahābhūtehi : ayaṅ vuccati ākāso. Tasmiṅ ākāse cittaṅ ṭhapeti saṅṭhapeti anantaṅ pharati, tena vuccati ananto ākāso ti.

Ākāśānañcāyatanaṅ ti : ākāśānañcāyatanaṅ samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-hārissa<sup>1</sup> vā cittacetasikā dhammā.

Upasampajjāti : yo ākāśānañcāyatanaṅ lābho paṭilābho patti sampatti phusanā sacchikiriyā upa-sampadā.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākāśānañcāyatanaṅ samatik-kammā ti : imaṅ<sup>2</sup> ākāśānañcāyatanaṅ atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso ākāśānañ-cāyatanaṅ samatikkammā ti.

Anantaṅ viññānaṅ ti : taṅ yeva ākāsaṅ viñ-ñānena phuṭṭhaṅ manasikaroti anantaṅ pharati, tena vuccati anantaṅ viññānaṅ ti.

Viññānañcāyatanaṅ ti : viññānañcāyatanaṅ samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-hārissa vā cittacetasikā dhammā.

Upasampajjāti : yo viññānañcāyatanaṅ lābho paṭilābho patti sampatti phusanā sacchikiriyā upa-sampadā.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso viññānañcāyatanaṅ samatik-kammā ti : imaṅ viññānañcāyatanaṅ atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso viññānañ-cāyatanaṅ samatikkammā ti.

Natthi kiñcīti : taṅ yeva viññānaṅ abhāveti vibhāveti antaradhāpeti natthi kiñcīti passati, tena vuccati natthi kiñcīti.

Ākiñcāññāyatanaṅ ti : ākiñcāññāyatanaṅ samā-pannassa vā uppannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

<sup>1</sup> So Sd.

<sup>2</sup> Sd omits.

U pasampajjāti: yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākiñcaññāyatanāṅ samatikkammā ti; imaṅ ākiñcaññāyatanāṅ atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso ākiñcaññāyatanāṅ samatikkammā ti.

Neva-saññī-nāsaññī ti: taṅ yeva ākiñcaññāyatanāṅ santato manasikaroti saṅkhārāvasesasamāpattiṅ bhāveti, tena vuccati neva-saññī-nāsaññī ti.

Neva-saññā-nāsaññāyatanāṅ ti: neva-saññā-nāsaññāyatanāṅ samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

U pasampajjāti: yo neva-saññā-nāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

#### SUTTANTABHĀJANIYAṅ.<sup>1</sup>

Cattāri jhānāni: paṭhamaṅ jhānaṅ, dutiyaṅ jhānaṅ, tatiyaṅ jhānaṅ, catutthaṅ jhānaṅ.

Tattha katamaṅ paṭhamaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye rūpūpapattiyaṅ maggaṅ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavikasinaṅ, tasmiṅ samaye pañcaṅgikaṅ jhānaṅ hoti: vitakko vicāro pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati paṭhamaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.<sup>2</sup>

Tattha katamaṅ dutiyaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye rūpūpapattiyaṅ maggaṅ bhāveti, vitakkavicāraṅ vūpasamā . . . pe . . . dutiyaṅ jhānaṅ upasampajja viharati paṭhavikasinaṅ, tasmiṅ samaye tivaṅgikaṅ jhānaṅ hoti: pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati dutiyaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

<sup>1</sup> K: °bhājanīyaṅ.

<sup>2</sup> K: NOTE. Imassa niddesassa uddeso matikāyaṅ na nissati, tasmā ayaṅ vā niddeso anireko siyā, so vā uddeso ūno.

Tattha katamaṅ tatiyaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti pītiyā ca virāgā . . . pe . . . tatiyaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye dvaṅgikaṅ jhānaṅ hoti : sukhaṅ cittassa ekaggatā. Idaṅ vuccati tatiyaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṅ catutthaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, sukhasa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ ; tasmiṅ samaye dvaṅgikaṅ jhānaṅ hoti : upekhā cittassa ekaggatā. Idaṅ vuccati catutthaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, vivicc' eva kāmehi . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ ; tasmiṅ samaye pañcaṅgikaṅ jhānaṅ hoti : vitakko vicāro pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati paṭhamaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, avitakkaṅ vicāramattaṅ vivekaṅ pītisukhaṅ dutiyaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye caturāṅgikaṅ jhānaṅ hoti : vicāro pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati dutiyaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, vitakkavicārānaṅ vūpasamā . . . pe . . . tatiyaṅ jhānaṅ hoti upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye tivaṅgikaṅ jhānaṅ hoti : pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati tatiyaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye dvaṅgikaṅ jhānaṅ hoti : sukhaṅ cittassa ekaggatā. Idaṅ vuccati catutthaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti, sukhasa ca pahānā . . . pe . . . pañcamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye dvaṅgikaṅ jhānaṅ hoti : upekhā cittassa ekaggatā. Idaṅ vuccati pañcamaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṅ samaye arūpūpapattiyā maggaṅ

bhāveti, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaśaṇñāsahagataṇ, sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye duvaṅgikaṇ jhānaṇ hoti : upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ.

Cattāri jhānāni : paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye pañcaṅgikaṇ jhānaṇ hoti : vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṇ dutiyaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya, vitakkavicāraṇaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye tivāṅgikaṇ jhānaṇ hoti : pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ tatiyaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya, pītiya ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṅgikaṇ jhānaṇ hoti : sukhaṇ cittassa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ catutthaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiya sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṅgikaṇ jhānaṇ hoti : upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikam apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭh-

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni, p. 266.

amāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye pañcaṅgikaṇ jhānaṇ hoti : vitakko vicāro pīti sukhaṇ cittaassa ekaggaṭā. Idaṇ vuccati pathamaṇ jhanaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā, avitakkaṇ vicāramattaṇ vivekaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye caturāṅgikaṇ jhānaṇ hoti : vicāro pīti sukhaṇ cittaassa ekaggaṭā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā vitakka-vicāraṇaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye tivāṅgikaṇ jhānaṇ hoti : pīti sukhaṇ cittaassa ekaggaṭā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā, pītiya virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṅgikaṇ jhānaṇ hoti : sukhaṇ cittaassa ekaggaṭā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā, sukhasa ca pahānā . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṅgikaṇ jhānaṇ hoti : upekhā cittaassa ekaggaṭā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : pathamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ pathamaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati pathavīkaṣiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati pathavīkaṣiṇaṇ ; tasmiṇ

samaye pañcaṅgikaṅ jhānaṅ hoti: vitakko vicāro pīti sukhaṅ cittassa ekaggatā. Idaṅ vuccati paṭhamaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṅ dutiyaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye rūpūpapattiyā maggaṅ bhāveti vitakkavicāraṇaṅ vūpasamā . . . pe . . . dutiyaṅ<sup>1</sup> jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammasa katattā upacitattā vipākaṅ vitakkavicāraṇaṅ vūpasamā . . . pe . . . dutiyaṅ jhānaṅ . . . pe . . . tatiyaṅ jhānaṅ . . . pe . . . catutthaṅ jhānaṅ . . . pe . . . paṭhamaṅ jhānaṅ . . . pe . . . pañcamaṅ jhānaṅ upasampajja viharati paṭhavikasiṅgaṅ; tasmiṅ samaye duvaṅgikaṅ jhānaṅ hoti: upekhā cittassa ekaggatā. Idaṅ vuccati pañcamaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṅ samaye arūpūpapattiyā maggaṅ bhāveti . . .<sup>2</sup> sabbaso ākiñcaññāyatanāṅ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṅ sukhasa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammasa katattā upacitattā vipākaṅ sabbaso ākiñcaññāyatanāṅ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṅ sukhasa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati; tasmiṅ samaye duvaṅgikaṅ jhānaṅ hoti: upekhā cittassa ekaggatā. Idaṅ vuccati catutthaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

Cattāri<sup>3</sup> jhānāni: paṭhamaṅ jhānaṅ, dutiyaṅ jhānaṅ, tatiyaṅ jhānaṅ, catutthaṅ jhānaṅ.

Tattha katamaṅ paṭhamaṅ jhānaṅ?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpatipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>d</sup> enumerates the other Jhānas here, not in the next sentence, substituting, after vipākaṅ, sukhasa ca pahānā pañcamaṅ jhānaṅ, &c.

<sup>2</sup> S<sup>d</sup> has here . . . pe . . . repeating arūpūpapattiyā maggaṅ bhāveti.

<sup>3</sup> S<sup>d</sup> commences this section at Idha . . .

avikkhepo hoti : ime dhammā kusalā. Tass' evā lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṃ dutiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiyā, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekhā cittassa ekaggatā. Idha vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ paṭhamaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti<sup>2</sup> kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākaṃ diṭṭhadhammasukhavihāraṃ, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekhā cittassa ekaggatā. Idaṃ vuccati

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni.

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to arūpāvacaraṃ jhānaṃ (on next page).



pañcamāṅ jhānaṅ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṅ samaye arūpāvacaraṅ jhānaṅ bhāveti kiriyaṅ neva kusalaṅ nākusalaṅ na ca kamma-vipākaṅ ditṭhadhammasukhavihāraṅ, sabbaso ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññā-sahagataṅ, sukhasa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmīṅ samaye duvaṅgikaṅ jhānaṅ hoti : upekhā cittaassa ekaggatā. Idaṅ vuccati catutthaṅ jhānaṅ. Avasesā dhammā jhānasampayuttā.

### ABHIDHAMMABHĀJANĪYAṅ.<sup>1</sup>

Cattāri jhānāni :<sup>2</sup> idha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakko savicāraṅ vivekajaṅ pītisukhaṅ paṭhamaṅ jhānaṅ upasampajja viharati ; vitakka-vicāraṅ vūpasamā ajjhattaṅ sampasādanaṅ cetaso ekodibhāvaṅ avitakkaṅ avicāraṅ samādhijaṅ pīti sukhaṅ dutiyaṅ jhānaṅ upasampajja viharati ; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṅvedeti, yan taṅ ariyā ācikkhanti : upekhako satimā sukhavihārī ti tatiyaṅ jhānaṅ upasampajja viharati ; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānaṅ atthaṅgamā adukkhamasukhaṅ upekhā-satipārisuddhiṅ catutthaṅ jhānaṅ upasampajja viharati.

Catunnaṅ jhānaṅ kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saraṇā kati araṇā ?

Siyā kusalā siyā avyākātā.

Tiṅ<sup>3</sup> jhānā<sup>4</sup> etth' uppannaṅ, sukhaṅ vedanaṅ thapetvā, sukhāya vedanāya sampayuttā ; catutthaṅ jhānaṅ etth' uppannaṅ adukkhamasukhaṅ vedanaṅ thapetvā, adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā.

<sup>1</sup> K : °bhājanīyaṅ.

<sup>2</sup> S<sup>d</sup> has instead : paṭhamaṅ jhānaṅ, &c. . . . catutthaṅ jhānaṅ. Then : Catunnaṅ jhānaṅ kati kusalā, &c.

<sup>3</sup> S<sup>d</sup> : tiṅ always.

<sup>4</sup> B. : jhānāni always after tiṅ ; S<sup>d</sup> sometimes only. K. : jhānā always, except after cattāri.

Paṭhamaṃ jhānaṃ, etth' uppanne vitakka-vicāre thapetvā, savitakka-savicāraṃ; tiṇi jhānā avitakka-avicāra.

Dve jhānā,<sup>1</sup> etth' uppannaṃ piṭiṃ thapetvā, pītisahagatā; tiṇi jhānā, etth' uppannaṃ sukhaṃ thapetvā, sukhasahagatā; catutthaṃ jhānaṃ, etth' uppannaṃ upekkhaṃ thapetvā, upekkhāsahagataṃ.

Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbahetukā.

Siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Siyā mahaggatā siyā appamaṇā. Tiṇi jhānā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi, siyā appamaṇārammaṇā siyā na vattabbā appamaṇārammaṇā ti;<sup>2</sup> catutthaṃ jhānaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇā siyā appamaṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi appamaṇārammaṇaṃ ti pi. Siyā majjhimā siyā paṇitā.

Siyā sammattaniyatā siyā aniyatā.

Tiṇi jhānā na maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi; catutthaṃ jhānaṃ siyā maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggārammaṇaṃ ti pi maggahetukan ti pi maggādhipatiti pi.

Siyā uppannā siyā anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppannā. Tiṇi jhānā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi; catutthaṃ jhānaṃ siyā atitārammaṇaṃ siyā anāgatārammaṇaṃ siyā paccuppannārammaṇaṃ siyā na vattabbaṃ atitārammaṇaṃ ti pi anāgatārammaṇaṃ ti pi paccuppannārammaṇaṃ ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Tiṇi jhānā bahiddhārammaṇā: catutthaṃ jhānaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ siyā na vattabbaṃ ajjhattārammaṇaṃ ti pi bahiddhārammaṇaṃ ti pi ajjhattabahiddhārammaṇaṃ ti pi. Anidassana-appaṭighā.

Na hetū. Sahetukā. Hetusampayuttā. Na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccaya; saṅkhatā. Anidassanā; appaṭighā; arūpā.

<sup>1</sup> So S<sup>d</sup>, K. and B.

<sup>2</sup> K. adds pi.

Siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Siyā sāsavā siyā anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavaṣampayuttā cāti pi āsavaṣampayuttā ceva no ca āsavā ti pi. Siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā.

No saṅgyojanā . . . pe . . . . No ganthā . . . . No oghā . . . . No yogā . . . . No nivaranaṅ . . . . No parāmāsā . . . . Sārammaṇā.

No cittā. Cetasikā. Cittasampayuttā ; . . . cittasaṅsatṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittānuparivattino ; cittasaṅsatṭha-samuṭṭhānā ; cittasaṅsatṭha-samuṭṭhānasahabhuno ; cittasaṅsatṭha-samuṭṭhānanuparivattino. Bāhirā ; no upādā :<sup>1</sup> siyā upādiṅṇā siyā anupādiṅṇā.

No upādānā.<sup>2</sup> No kilesā.

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Paṭhamaṅ jhānaṅ, etth' uppannaṅ vitakkaṅ ṭhapetvā, savitakkaṅ ; tiṇi jhānā avitakkā. Paṭhamaṅ jhānaṅ, etth' uppannaṅ vicāraṅ ṭhapetvā, savicāraṅ ; tiṇi jhānā avicārā. Dve jhānā, etth' uppannaṅ pīti ṭhapetvā, sappītikā. Dve jhānā appītikā. Dve jhānā, etth' uppannaṅ pītiṅ ṭhapetvā, pītisahagatā ; dve jhānā na pītisahagatā.

Tiṇi jhānā, etth' uppannaṅ sukhaṅ ṭhapetvā, sukhasahagatā ; catutthaṅ jhānaṅ na sukhasahagataṅ. Catutthaṅ jhānaṅ, etth' uppannaṅ upekhaṅ ṭhapetvā, upekhasahagataṅ ; tiṇi jhānā na upekhasahagatā.

Na kāmāvacarā ; siyā rūpāvacarā ; siyā na rūpāvacarā ; tiṇi jhānā na arūpāvacarā,<sup>3</sup> catutthaṅ jhānaṅ siyā arūpāvacaraṅ siyā na arūpāvacaraṅ. Siyā pariyāpannā siyā apariyāpannā.

Siyā niyyānikā siyā aniyyānikā. Siyā niyatā siyā aniyatā. Siyā sa-uttarā siyā anuttarā. Araṇā ti.

### PAÑHĀPUCCHAKAṅ.

#### JHĀNAVIBHAṅGO SAMATTO DVĀDASAKO.<sup>4</sup>

<sup>1</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>2</sup> K : nupādānā.

<sup>3</sup> S<sup>d</sup> omits this phrase.

<sup>4</sup> K. and B. omit dvādasako. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XIII.

## APPAMAÑÑAVIBHAṄGO.

CATASSO appamaññāyo : idha bhikkhu mettāsahagatena cetasā ekaṅ disaṅ pharitvā viharati, tathā dutiyaṅ tathā tatiyaṅ tathā catutthaṅ, iti uddham adho tiriyaṅ sabbadhi sabbattatāya sabbāvantaṅ lokaṅ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; karuṇāsahagatena cetasā ekaṅ disaṅ pharitvā viharati, tathā dutiyaṅ tathā tatiyaṅ tathā catutthaṅ, iti uddham adho tiriyaṅ sabbadhi sabbattatāya sabbāvantaṅ lokaṅ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; muditāsahagatena cetasā ekaṅ disaṅ pharitvā viharati tathā dutiyaṅ tathā tatiyaṅ tathā catutthaṅ, iti uddham adho tiriyaṅ sabbadhi sabbattatāya sabbāvantaṅ lokaṅ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; upekhāsahagatena cetasā ekaṅ disaṅ pharitvā viharati, tathā dutiyaṅ tathā tatiyaṅ tathā catutthaṅ, iti uddham adho tiriyaṅ sabbadhi sabbattatāya sabbāvantaṅ lokaṅ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

Kathaṅ ca bhikkhu mettāsahagatena cetasā ekaṅ disaṅ pharitvā viharati ?

Seyyathā pi nāma ekaṅ puggalaṅ piyaṅ manāpaṅ disvā mettāyeyya, evam eva sabbe satte mettāya pharati.

Tattha katamā mettā ?

Yā sattesu metti mettāyanā mettāyitattaṅ mettā cetovimutti : ayaṅ vuccati mettā.

Tattha katamaṅ cittaṅ ?

Yaṅ cittaṅ mano mānasaṅ hadayaṅ<sup>1</sup> paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho

<sup>1</sup> S<sup>d</sup> condenses as before, cf. p. 144 *passim*.

tajjā manoviññānadhātu : idaṃ vuccati cittaṃ. Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaḡḡhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Ekaṃ disaṃ ti : puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti : pharitvā adhimuccivā.

Viharatīti : iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti : yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvantaṃ lokan ti : sabbena sabbaṃ sabbathā<sup>1</sup> sabbaṃ asesāṃ nissesaṃ pariādāya vacanam etaṃ sabbadhi sabbattatāya sabbāvantaṃ lokan ti.

Mettāsaḡagatena cetasā ti : tattha katamā mettā ?

Yā sattesu metti mettāyanā mettāyitattaṃ mettā-cetovimutti : ayaṃ vuccati mettā.

Tattha katamaṃ cittaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaḡḡhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Vipulenāti : yaṃ vipulaṃ taṃ mahaggaḡataṃ. Yaṃ mahaggaḡataṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avāpajjho.<sup>1</sup>

Pharitvā ti : pharitvā<sup>2</sup> adhimuccivā.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṃ ca bhikkhu karuṇāsaḡagatena cetasā ekaṃ disaṃ pharitvā viharati ?

Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durupetaṃ disvā karuṇāyeyya, evam eva sabbe satte karuṇāya pharati.

Tattha katamā karuṇā ?

Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā.

Tattha katamaṃ cittaṃ ?

<sup>1</sup> Sd : sabbatthā.

<sup>2</sup> B : abyāpajjo *always*.

Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu: idaṅ vuccati cittaṅ.

Idaṅ cittaṅ imāya karuṇāya sahaḡataṅ hoti sahaḡataṅ saṅsaṅṡhaṅ sampayuttaṅ, tena vuccati karuṇāsaḡatena cetasā ti.

Ekaṅ disaṅ ti: puratthimaṅ vā disaṅ pacchimaṅ vā disaṅ uttaraṅ vā disaṅ dakkhiṅaṅ vā disaṅ uddhaṅ vā adho vā tiriyaṅ vā vidisaṅ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . tena vuccati viharatīti.

Tathā dutiyaṅ ti: yath' eva ekaṅ disaṅ tathā dutiyaṅ disaṅ tathā tatiyaṅ disaṅ tathā catutthaṅ disaṅ tathā uddhaṅ tathā adho tathā tiriyaṅ tathā vidisaṅ.

Sabbadhi sabbattatāya sabbāvantaṅ lokan ti: sabbena sabbaṅ sabbathā<sup>1</sup> sabbaṅ asesayaṅ nissesaṅ pariyādāya<sup>2</sup> vacanam etaṅ sabbadhi sabbattatāya sabbāvantaṅ lokan ti.

Karuṇāsaḡatena cetasā ti: tattha katamā karuṇā?

Yaṅ sattesu karuṇā karuṇāyanā karuṇāyitattaṅ karuṇā-cetovimutti: ayaṅ vuccati karuṇā.

Tattha katamaṅ cittaṅ?

Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajaṅ mano-viññāṇadhātu: idaṅ vuccati cittaṅ.

Idaṅ cittaṅ imāya karuṇāya sahaḡataṅ hoti sahaḡataṅ saṅsaṅṡhaṅ sampayuttaṅ, tena vuccati karuṇāsaḡatena cetasā ti.

Vipulenāti: yaṅ vipulaṅ taṅ mahaggaṅ. Yaṅ mahaggaṅ taṅ appamaṅaṅ. Yaṅ appamaṅaṅ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Kathaṅ ca bhikkhu muditāsaḡatena cetasā ekaṅ disaṅ pharitvā viharati?

Seyyathā pi nāma ekaṅ puggalaṅ piyaṅ manāpaṅ disvā mudito assa, evam eva<sup>3</sup> sabbe satte muditāya pharati.

Tattha katamā muditā?

Yā sattesu muditā muditāyanā muditāyitattaṅ muditā-cetovimutti: ayaṅ vuccati muditā.

<sup>1</sup> So S<sup>d</sup>.    <sup>2</sup> S<sup>d</sup>: nissesaṅpariyādāya.    <sup>3</sup> S<sup>d</sup>: evam evaṅ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-  
viññāṇadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡataṃ  
saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati muditāsaḡatena  
cetasā ti.

Ekaṃ disaṃ ti : puratthimaṃ vā disaṃ pacchimaṃ vā  
disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho  
vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Tathā dutiyaṃ ti : yath' eva ekaṃ disaṃ tathā  
dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ  
tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvantaṃ  
lokaṃ ti : sabbena sabbhaṃ sabbathā sabbhaṃ asesāṃ  
nissesaṃ pariyādāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya  
sabbāvantaṃ lokaṃ ti.

Muditāsaḡatena cetasā ti : tattha katamā  
muditā?

Yā sattesu muditā muditāyanā muditāyitattaṃ muditā-  
cetovimutti : ayaṃ vuccati muditā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-  
viññāṇadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡataṃ  
saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati muditāsaḡatena  
cetasā ti.

Vipulenāti : yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ  
mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero.  
Yo avero so avyāpajjho.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Kathaṃ ca bhikkhu upekhāsaḡatena cetasā ekaṃ disaṃ  
pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ neva manāpaṃ na  
amanāpaṃ disvā upekhako assa, evam eva<sup>2</sup> sabbe satte  
upekhāya pharati.

Tattha katamā upekhā?

<sup>1</sup> S<sup>d</sup> : asesā nissesaṃpariyādāna vacanam.

<sup>2</sup> S<sup>d</sup> : evam evaṃ.

Yā sattesu upekhā upekhāyanā upekhāyitattaṅ upekhā-cetovimutti: ayaṅ vuccati upekhā.

Tattha katamaṅ cittaṅ?

Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajaṅ mano-viññānadhātu: idaṅ vuccati cittaṅ.

Idaṅ cittaṅ imāya upekhāya sahaḡataṅ hoti sahaḡataṅ saṅsaṅṡhaṅ saṅpayuttaṅ, tena vuccati upekhāsaḡatena cetāsā ti.

Ekaṅ disaṅ ti: puratthimaṅ vā disaṅ pacchimaṅ vā disaṅ uttaraṅ vā disaṅ dakkhiṅaṅ vā disaṅ uddhaṅ vā adho vā tiriyaṅ vā vidisaṅ vā.

Pharivā ti: pharivā adhimuccivā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṅ ti: yath' eva ekaṅ disaṅ tathā dutiyaṅ disaṅ tathā tatiyaṅ disaṅ tathā catutthaṅ disaṅ tathā uddhaṅ tathā adho tathā tiriyaṅ tathā vidisaṅ.

Sabbadhi sabbattatāya sabbāvantaṅ lokan ti: sabbena sabbāṅ sabbathā sabbāṅ asesāṅ nisesāṅ pariyādāya<sup>1</sup> vacanam etaṅ sabbadhi sabbattatāya sabbāvantaṅ lokan ti.

Upekhāsaḡatena cetāsā ti: tattha katamā upekhā?

Yā sattesu upekhā upekhāyanā upekhāyitattaṅ upekhā-cetovimutti: ayaṅ vuccati upekhā

Tattha katamaṅ cittaṅ?

Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajaṅ mano-viññānadhātu: idaṅ vuccati cittaṅ.

Idaṅ cittaṅ imāya upekhāya sahaḡataṅ hoti sahaḡataṅ saṅsaṅṡhaṅ saṅpayuttaṅ, tena vuccati upekhāsaḡatena cetāsā ti.

Vipulenāti: yaṅ vipulaṅ taṅ mahaggaṅ. Yaṅ mahaggaṅ taṅ appamaṅaṅ. Yaṅ appamaṅaṅ so avero. Yo avero so avyāpajjho.

Pharivā ti: pharivā adhimuccivā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

SUTTANTABHĀJANIYAṅ.<sup>2</sup>

Catasso appamaṅṅāyo: mettā karuṅā muditā upekhā.  
Tattha katamā mettā?

<sup>1</sup> See p. 275, n 1.

<sup>2</sup> K: °bhājanīyaṅ.



Idha<sup>1</sup> bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tatthā katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā, Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

<sup>1</sup> Cf. Dh. S. §§ 251-62.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyittaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ<sup>1</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇā sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye

<sup>1</sup> S<sup>d</sup>. here includes the following paragraphs by adding : . . . tatiyaṃ jhānaṃ . . . paṭhamaṃ jhānaṃ . . . catutthaṃ jhānaṃ upasampajja, &c.

karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti :  
ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sam-  
payuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ  
upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye  
muditā muditāyanā muditāyitattaṃ muditā-cetovimutti :  
ayaṃ vuccati muditā. Avasesā dhammā muditāya sam-  
payuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ  
bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ<sup>1</sup>  
jhānaṃ . . . tatiyaṃ jhānaṃ . . . paṭhamaṃ jhanaṃ . . .  
catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ,  
yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ  
muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā  
dhammā muditāya sampayuttā.

Tattha katamā upekhā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ  
bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmiṃ  
samaye upekhā upekhāyanā upekhāyitattaṃ upekhā-ceto-  
vimutti : ayaṃ vuccati upekhā. Avasesā dhammā upekhāya  
sampayuttā.

Catasso appamaññāyo : mettā, karuṇā, muditā, upekhā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ  
upasampajja viharati mettāsahagataṃ, tasmiṃ samaye  
phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā  
kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . .  
paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā  
tasmiṃ samaye mettā mettāyanā mettāyitattaṃ mettā-ceto-  
vimutti : ayaṃ vuccati mettā. Avasesā dhammā mettāya  
sampayuttā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ  
bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ

<sup>1</sup> K : tatiyaṃ jhānaṃ upasampajja viharati, &c. *Then another paragraph for Fourth jhāna.*

jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā - cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . catutthaṃ<sup>2</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

<sup>1</sup> So S<sup>d</sup>. K. and B. arrange the condensation thus: Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . catutthaṃ, &c.

<sup>2</sup> So S<sup>d</sup>. K. and B. condense as in the former paragraph.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmiṃ samaye upekhā upekhāyanā upekhāyitattaṃ upekhā - cetovimutti : ayaṃ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo : mettā karuṇā muditā upekhā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ :

<sup>1</sup> K. and B. condense as in foregoing paragraphs.

yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā . . . pe . . .

Tattha katamā muditā . . . pe . . .<sup>1</sup>

Tattha katamā upekhā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākaṃ diṭṭhadhammasukhavihāraṃ, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmiṃ samaye upekhā upekhāyanā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā. Avasesā dhammā upekkhāya sampayuttā.

#### ABHIDHAMMABHĀJANIYAṂ.<sup>2</sup>

Catasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ: iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamaññena averena ayāpajjhena pharitvā viharati; karuṇāsahagatena cetasā . . . pe . . .<sup>3</sup> muditāsahagatena cetasā . . . pe . . . upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamaññena averena ayāpajjhena pharitvā viharati.

Catunnaṃ appamaññānaṃ kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saraṇā kati araṇā?

<sup>1</sup> S<sup>d</sup> gives full text. K. omits all . . . pe . . .

<sup>2</sup> K: °bhājanīyaṃ.

<sup>3</sup> So S<sup>d</sup>. B. and K. give full text.

Siyā kusalā siyā avyākatā.

Tisso appamaññāyo<sup>1</sup> sukhāya vedanāya sampayuttā; upekhā adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiṭṭhāpādāniyā siyā anupādiṇṇupādāniyā. Asaṅkiliṭṭha-saṅkilesikā.

Tisso appamaññāyo siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; upekhā avitakka-avicārā.

Tisso appamaññāyo siyā pītisahagatā<sup>2</sup> siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā pītisahagatā ti; upekhā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāminiyo<sup>3</sup> siyā neva ācayagāminiyo na apacayagāminiyo<sup>3</sup> Neva sekhā nāsekhā.

Mahaggatā; na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamaññārammaṇā ti pi. Majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Siyā uppānā siyā anuppānā siyā uppādiniyo.<sup>4</sup> Siyā atitā siyā anāgatā siyā paccuppānā. Na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi<sup>5</sup> paccuppānārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhatabhiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

Mettā hetu; tisso appamaññāyo na hetū. Sahetukā; hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tisso appamaññāyo na hetū sahetukā; mettā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sappaccayā, saṅkhatā. Anidassanā; appaṭighā; arūpā; lokiya; kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Sāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā, na vattabbā

<sup>1</sup> K. has here, and once below, appamaññāño.

<sup>2</sup> S<sup>d</sup>: siyā pītisahagatā sukhassa ca sahatukā, na upekhāsahagatā, siyā na vattabbā pītisahagatā ti upekhāsahagatā.

<sup>3</sup> B. and K. °gāmino.

<sup>4</sup> B. and K: uppādino.

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

āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayuttasāsavā.

No saṅgojanā . . . pe . . . No ganthā . . . No oghā  
. . . No yogā . . . No nīvaraṇā . . . No parāmāsā . . .  
Sārammaṇā.

No cittā. Cetasikā; cittasampayuttā; cittaṣaṅsaṭṭhā;  
cittasamuṭṭhānā; cittaśābhuno; cittaṇuparivattiniyo;<sup>1</sup>  
cittaṣaṅsaṭṭha - samuṭṭhānā; cittaṣaṅsaṭṭha - samuṭṭhānā-  
śābhuno; cittaṣaṅsaṭṭha-samuṭṭhānāṇuparivattiniyo.

Bāhirā. No upādā<sup>2</sup> Siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā . . . pe . . .<sup>3</sup>

No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na  
dassanena pahātabbahetukā, na bhāvanāya pahātabba-  
hetukā.

Tisso appamaññāyo siyā savitakkā siyā avitakkā; upekhā  
avitakkā. Tisso appamaññāyo siyā savicārā siyā avicārā;  
upekhā avicārā. Tisso appamaññāyo siyā sappītikā siyā  
appītikā; upekhā appītikā. Tisso appamaññāyo siyā pīti-  
śahagatā siyā na na pītisahagatā; upekhā na pītisahagatā.  
Tisso appamaññāyo sukhasahagatā; upekhā na sukha-  
śahagatā. Upekhā upekhāśahagatā; tisso appamaññāyo  
na upekhāśahagatā.

Na kāmāvacarā;<sup>4</sup> rūpāvacarā; na arūpāvacarā; pariya-  
pannā.

Aniyyānikā; aniyatā. Sa-uttarā; araṇā ti.

### PAÑHĀPUCCHAKAṆ.

#### APPAMAÑÑĀVIBHAṆGO SAMATTO TERASAMO.<sup>5</sup>

<sup>1</sup> K and B : °parivattino.

<sup>2</sup> K : nupādā.

<sup>3</sup> K : nupādānā. B. alone gives . . . pe . . .

<sup>4</sup> S<sup>d</sup> inserts na.

<sup>5</sup> K. omits terasamo; S<sup>d</sup> omits samatto. Neither has  
niṭṭhito.



## XIV.

## SIKKHĀPADAVIBHAJGO.

PAÑCA sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṇ, adinnādānā veramaṇī sikkhāpadaṇ, kāmesu micchācārā veramaṇī sikkhāpadaṇ, musāvādā veramaṇī sikkhāpadaṇ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

(a) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, pāṇātipātā viramantassa yā tasmiṇ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyaṇ akaranaṇ anajjhāpatti velā-anatikkamo setughāto: idaṇ vuccati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā dhammā veramaṇiyaṇ sampayuttā.

(b) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, pāṇātipātā viramantassa yā tasmiṇ samaye cetaṇā sañcetaṇā sañceta-yitattaṇ: idaṇ vuccati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā dhammā cetaṇāya sampayuttā.

(c) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, pāṇātipātā viramantassa phasso vedanā . . .<sup>1</sup> paggāho avikkhepo: idaṇ vuccati pāṇātipātā veramaṇī sikkhāpadaṇ.

(a\*) Tattha<sup>2</sup> katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasaṇkhārena . . . pe<sup>3</sup> . . . somanassasahagataṇ ñāṇavippayuttaṇ . . .

<sup>1</sup> Only B. indicates any hiatus here. Cf. above passim and Dh. S. § 1, passim. K. and B. omit vedanā throughout.

<sup>2</sup> S<sup>d</sup> gives this paragraph on p. 287, and omits (b\*) and (c\*).

<sup>3</sup> K. omits . . . pe . . .

pe<sup>1</sup> . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena . . . pe . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . pe . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena . . . pe . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . pe . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena, pāṇātipātā viramantassa yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇi akiriya akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto: idaṃ vuccati pāṇātipātā veramaṇi sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b\*) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena, pāṇātipātā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetaṃ: idaṃ vuccati pāṇātipātā veramaṇi sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena, pāṇātipātā viramantassa phasso vedanā . . . paggāho avikkhepō: idaṃ vuccati pāṇātipātā veramaṇi sikkhāpadaṃ.

Tattha katamaṃ adinnādānā veramaṇi sikkhāpadaṃ?  
 . . . pe<sup>2</sup> . . .

kāmesu micchācārā veramaṇi sikkhāpadaṃ? . . .  
 pe . . .

musāvādā veramaṇi sikkhāpadaṃ? . . . pe . . .

(a) surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇi akiriya akaraṇaṃ anajjhāpatti vetā-anatikkamo setughāto: idaṃ vuccati surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṃ surāmerayamajjapamādaṭṭhānaṃ veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ

<sup>1</sup> K. omits remaining . . . pe' . . . s.

<sup>2</sup> S<sup>d</sup> gives in full the three paragraphs corresponding to (a), (b) and (c) only, in the case of this and the next two sikkhāpadāni.

hoti somanassasahagataṃ nāṇasāṃpayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetaṃyitattaṃ : idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa phasso vedanā . . . paggāho avikkhepo : idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ.

(a\*) Tattha<sup>1</sup> katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ sasaṅkhārena . . . somanassasahagataṃ nāṇavippayuttaṃ . . . somanassasahagataṃ nāṇavippayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ nāṇasampayuttaṃ, . . . upekhāsahagataṃ nāṇasampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ nāṇavippayuttaṃ . . . upekhāsahagataṃ nāṇavippayuttaṃ sasaṅkhārena, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye surāmerayamajjapamādatṭhānā ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velānatikkamo setughāto : idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ nāṇavippayuttaṃ sasaṅkhārena, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetaṃyitattaṃ : idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ nāṇavippayuttaṃ sasaṅkhārena. surāmerayamajjapamādatṭhānā viramantassa phasso ve-

<sup>1</sup> S<sup>d</sup> inserts here the paragraph (a\*), p. 285, down to upekhāsahagataṃ nāṇavippayuttaṃ sasaṅkhārena, and then continues surāmerayamajjapamādatṭhānā as above.

danā . . . paggāho avikkhepo: idaṇ vuccati surāmeraya-  
majjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

Pañca sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṇ,  
adinnādānā veramaṇī sikkhāpadaṇ, kāmesu micchācārā  
veramaṇī sikkhāpadaṇ, musāvādā veramaṇī sikkhāpadaṇ,  
surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

(a) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?  
Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ  
hoti somanassasahagataṇ ṇāṇasampayuttaṇ

hīnaṇ . . . pe<sup>1</sup> . . .  
majjhimaṇ . . . pe . . .  
paṇītaṇ . . . pe . . .  
chandāhipateyyaṇ . . . pe . . .  
viriyāhipateyyaṇ . . . pe . . .  
cittāhipateyyaṇ . . . pe . . .  
vīmaṇsāhipateyyaṇ . . .

chandāhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ  
. . . viriyāhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇī-  
taṇ . . . cittāhipateyyaṇ hīnaṇ . . . majjhimaṇ . . .  
paṇītaṇ . . . vīmaṇsāhipateyyaṇ hīnaṇ . . . majjhimaṇ  
. . . paṇītaṇ,<sup>2</sup> pāṇātipātā viramantassa yā tasmiṇ samaye  
pāṇātipātā ārati virati paṭivirati veramaṇī akiriya āka-  
raṇaṇ anajjhāpatti velā-anatikkamo setughāto: idaṇ vuc-  
cati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā dhammā  
veramaṇiyā sampayuttā.

(b) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?  
Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ  
hoti somanassasahagataṇ ṇāṇasampayuttaṇ hīnaṇ . . .  
majjhimaṇ . . . paṇītaṇ, chandāhipateyyaṇ . . . viriyā-  
hipateyyaṇ . . . cittāhipateyyaṇ . . . vīmaṇsāhipa-  
teyyaṇ . . . chandāhipateyyaṇ hīnaṇ . . . majjhimaṇ  
. . . paṇītaṇ . . . viriyāhipateyyaṇ hīnaṇ . . . majjhi-  
maṇ . . . paṇītaṇ . . . cittāhipateyyaṇ hīnaṇ . . . maj-  
jhimaṇ . . . paṇītaṇ . . . vīmaṇsāhipateyyaṇ hīnaṇ . . .  
majjhimaṇ . . . paṇītaṇ, pāṇātipātā viramantassa yā  
tasmiṇ samaye cetanā sañcetanā sañcetaṇyitattaṇ: idaṇ  
vuccati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā  
dhammā cetanāya sampayuttā.

(c) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

<sup>1</sup> K. omits all . . . pe . . . See Dh. S. § 269.

<sup>2</sup> S<sup>d</sup> here omits the following, ending as under paragraph  
(c), p. 287, then reverting to (b) above, contracts the next 5  
replies into one paragraph.

Yasmiñ samaye kāmāvacarañ kusalañ cittañ uppannañ hoti somanassasahagatañ ñāṇasampayuttañ hīnañ . . . majjhimañ . . . paṇītañ . . . chandāhipateyyañ . . . viriyādhipateyyañ . . . cittādhipateyyañ . . . vīmaṇṣādhipateyyañ . . . chandāhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ . . . viriyādhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ . . . cittādhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ . . . vīmaṇṣādhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ, pāṇātipātā viramantassa phasso vedanā . . . paggāho avikkhepo : idaṅ vuccati pāṇātipātā veramaṇī sikkhāpadaṅ.

(a\*—c\*) Tattha katamañ pāṇātipātā veramaṇī sikkhāpadaṅ ?

Yasmiñ samaye kāmāvacarañ kusalañ cittañ uppannañ hoti somanassasahagatañ ñāṇasampayuttañ sasaṅkhārena . . . somanassasahagatañ ñāṇavippayuttañ . . . somanassasahagatañ ñāṇavippayuttañ sasaṅkhārena . . . upekhāsahagatañ ñāṇasampayuttañ sasaṅkhārena . . . upekhāsahagatañ ñāṇavippayuttañ . . . upekhāsahagatañ ñāṇavippayuttañ sasaṅkhārena hīnañ . . . majjhimañ . . . paṇītañ . . . chandāhipateyyañ . . . viriyādhipateyyañ . . . cittādhipateyyañ . . .<sup>1</sup> chandāhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ . . . viriyādhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ, cittādhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ, pāṇātipātā viramantassa yā tasmiñ samaye pāṇātipātā āraṭi virati paṭivirati veramaṇī akiriya akaraṇaṅ anajjhāpatti velā-anatikkamo setughāto : idaṅ vuccati pāṇātipātā veramaṇī sikkhāpadaṅ. Avasesā dhammā veramaṇiyā sampayuttā . . . pe . . . Avasesā dhammā cetanāya sampayuttā . . . pe . . . phasso vedanā . . . paggāho avikkhepo : idaṅ vuccati pāṇātipātā veramaṇī sikkhāpadaṅ.

(a) Tattha katamañ adinnādānā veramaṇī sikkhāpadaṅ . . . kāmesu micchācārā veramaṇī sikkhāpadaṅ . . . musāvādā veramaṇī sikkhāpadaṅ . . . surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṅ ?

Yasmiñ samaye kāmāvacarañ kusalañ cittañ uppannañ hoti somanassasahagatañ ñāṇasampayuttañ hīnañ . . . majjhimañ . . . paṇītañ . . . chandāhipateyyañ . . . viriyādhipateyyañ . . . cittādhipateyyañ . . . vīmaṇṣādhipateyyañ . . . chandāhipateyyañ hīnañ . . . majjhimañ . . . paṇītañ . . .

<sup>1</sup> All texts omit vīmaṇṣādhipateyyañ (in conjunction with consciousness which is ñāṇavippayuttañ).

viriyādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
 cittādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
 vīmaṇsādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ,  
 surāmerayamajjapamādatṭhānā viramantassa yā tasmīṃ  
 samaye surāmerayamajjapamādatṭhānā ārati virati paṭi-  
 virati veramaṇi akiriya akaraṇaṃ anajjhāpatti velā-ana-  
 tikkamo setughāto: idaṃ vuccati surāmerayamajjapamā-  
 datṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā vera-  
 maṇiyā sampayuttā . . . pe . . . (b) avasesā dhammā  
 cetanāya sampayuttā . . . pe . . . (c) phasso vedanā . . .  
 paggāho avikkhepo: idaṃ vuccati surāmerayamajjapamā-  
 datṭhānā veramaṇi sikkhāpadaṃ.

(a\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā  
 veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena  
 . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassa-  
 sahagataṃ ñāṇavippayuttaṃ sasaṅkhārena . . . upekhā-  
 sahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇa-  
 sampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ ñāṇa-  
 vippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṅ-  
 khārena hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandh-  
 ādhipeyyaṃ . . . viriyādhipeyyaṃ . . . cittādhipe-  
 teyyaṃ . . . chandhādhipeyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . viriyādhipeyyaṃ hīnaṃ . . . majjhi-  
 maṃ . . . paṇītaṃ . . . cittādhipeyyaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇītaṃ, surāmerayamajjapamādatṭhānā vira-  
 mantassa yā tasmīṃ samaye surāmerayamajjapamādatṭhānā  
 ārati virati paṭivirati veramaṇi akiriya akaraṇaṃ anaj-  
 jhāpatti velā-anatikkamo setughāto: idaṃ vuccati surāme-  
 rayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā  
 dhammā veramaṇiyā sampayuttā . . . pe (b\*) . . . Avasesā  
 dhammā cetanāya sampayuttā . . . pe (c\*) . . . phasso  
 vedanā . . . paggāho avikkhepo: idaṃ vuccati surāmeraya-  
 majjapamādatṭhānā veramaṇi sikkhāpadaṃ.

Katame dhammā sikkhā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ  
 vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'  
 ārabha, tasmīṃ samaye phasso<sup>1</sup> hoti . . . pe . . . avik-  
 khepo hoti: ime dhammā sikkhā.

<sup>1</sup> S<sup>d</sup> adds vedanā and omits pe.

Katame dhammā sikkhā ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ ñāṇasampayuttaṅ sasaṅkhārena . . . somanassasahagataṅ ñāṇavippayuttaṅ . . . somanassasahagataṅ ñāṇavippayuttaṅ sasaṅkhārena . . . upekhāsahagataṅ ñāṇasampayuttaṅ . . . upekhāsahagataṅ ñāṇasampayuttaṅ sasaṅkhārena . . . upekhāsahagataṅ ñāṇavippayuttaṅ . . . upekhāsahagataṅ ñāṇavippayuttaṅ sasaṅkhārena, rūpāramaṇaṅ vā . . . pe . . . dhammāramaṇaṅ vā, yaṅ yaṅ vā pan' ārabhā ; tasmiṅ samaye phasso hoti<sup>1</sup> . . . pe . . . avikkhepo hoti ; ime dhammā sikkhā.

Katame dhammā sikkhā ?

Yasmiṅ samaye rūpāpattiyā maggaṅ bhāveti<sup>2</sup> . . . pe . . . arūpāpattiyā maggaṅ bhāveti . . . pe . . .<sup>3</sup> lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ ditthigātānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhīṇṇaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā sikkhā.

ABHIDHAMMABHĀJANIYAṅ.<sup>4</sup>

Pañca sikkhāpadāni : pānātipātā veramaṇi sikkhāpadaṅ, adinnādānā veramaṇi sikkhāpadaṅ, kāmesu micchācārā veramaṇi sikkhāpadaṅ, musāvādā veramaṇi sikkhāpadaṅ, surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṅ. Pañcannaṅ sikkhāpadānaṅ<sup>5</sup> kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saraṇā kati araṇā ?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadhammadhammā. Anupādiṇṇupādāniyā. Asaṅkiliṭṭha - saṅkilesikā.

Savitakka-savicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena bhāvanāya pahātabbahetukā.

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> gives nearly full text: the jhānas, and the arūpajhānaṅ : sabbaso ākiñcaññāyatanaṅ samatikkamma, &c., both ending as in preceding paragraph.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. °bhājanīyaṅ.

<sup>5</sup> S<sup>d</sup> : pañcasikkhāpadānaṅ.

Ācayagāmino. Neva sekhā nāsekhā. Parittā; parittārammaṇā; majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti.

Siyā atitā siyā anāgatā siyā paccuppanā. Paccuppanārammaṇā.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Bahiddharammaṇā; anidassana-appatighā.

Na hetū; sahetukā; hetusampayuttā; na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetu, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; na hetū sahetukā. Sappaccayā; saṅkhatā; anidassanā; appatighā; arūpā; lokiyā; kenaci viññeyyā, kenaci na viññeyyā.

No āsavā; sāsavā; āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-sāsavā.

No saṅyojanā. . . . No ganthā. . . . No oghā. . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittaṣaṅsatthā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittaṣaṅsatthā - samuṭṭhānā; cittaṣaṅsatthā - samuṭṭhānasahabhuno; cittaṣaṅsatthā-samuṭṭhānānuparivattino.

Bahirā; no upādā;<sup>1</sup> anupādiṇṇā.

No upādānā.<sup>2</sup> . . . . No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Savitakka-savicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukhasahagatā siyā na sukhasahagatā. Siyā upekhāsahagatā siyā na upekhāsahagatā.

Kāmāvacarā; na rūpāvacarā; na<sup>3</sup> arūpāvacarā; pariyaṇṇā. Aniyānikā; aniyatā. Sa-uttarā. Araṇā ti.

### PAÑHĀPUCCHAKAṆ.

#### SIKKHĀPADAVIBHAṆḂO SAMATTO CUDDASAMO.<sup>4</sup>

<sup>1</sup> K: nupādā. S<sup>d</sup>: no' pādā.

<sup>2</sup> K: nupādānā. S<sup>d</sup>: no' pādānā. <sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> S<sup>d</sup> omits Pañhāpucchakaṇ and samatto. K. omits cuddasamo. B. has niṭṭhito.



## XV.

## PAṬISAMBHIDĀVIBHAṄGO.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Dukkhe ñāṇaṃ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. Dukkhanirodhe ñāṇaṃ atthapaṭisambhidā. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā. Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Hetumhi ñāṇaṃ dhammapaṭisambhidā. Hetuphale ñāṇaṃ atthapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yehi dhammehi te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

<sup>1</sup> S<sup>d</sup> : tattha, and always.

<sup>2</sup> S<sup>d</sup> : yamhā dhammā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jarāmarañe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇasamudaye ñāṇaṃ dhammapaṭisambhidā. Jarāmarāṇanirodhe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jātiyā ñāṇaṃ,<sup>1</sup> bhava ñāṇaṃ, upādāne ñāṇaṃ, taṇhāya ñāṇaṃ, vedanāya ñāṇaṃ, phasse ñāṇaṃ, saḷāyatane ñāṇaṃ, nāmarūpe ñāṇaṃ, viññāṇe ñāṇaṃ,<sup>1</sup> saṅkhāresu ñāṇaṃ atthapaṭisambhidā. Saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā. Saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Tattha katamā dhammapaṭisambhidā ?

Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ<sup>2</sup> udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ<sup>3</sup> ayaṃ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitassa atthaṃ jānāti : ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho ti : ayaṃ vuccati atthapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

SUTTANTABHĀJANIYAṆ.<sup>4</sup>

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā

<sup>1</sup> S<sup>d</sup> inserts . . . pe . . .

<sup>2</sup> S<sup>d</sup> : gāthā.

<sup>3</sup> The 'Navagaṇaṃ Buddhavacaṇaṃ.' See Vin. III, 8 ; M., I., 133 ; A. II., 7, 103, 108 ; P.P., 43, 62.

<sup>4</sup> Both K. and S<sup>d</sup> : °bhājanīyaṇ.

pan' ārabhha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti; ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabhha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiya maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe<sup>1</sup> . . .

<sup>1</sup> B. and K. omit . . . pe . . . S<sup>d</sup> here repeats the formula giving the second-fourth, with first-fifth Jhānas in one and the same reply.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhaminā kusalā?

Yasmiṅ samaye arūpūpapattiyā maggaṅ bhāveti sabbaso ākiñcaññāyatanaṅ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṅ sukhassa ca pahānā . . . pe . . . catutthaṅ jhānaṅ upasampajja viharati, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñānaṅ dhammapaṭisambhidā. Tesāṅ vipāke ñānaṅ atthapaṭisambhidā. Yāya niruttiyā tesāṅ dhammānaṅ paññatti hoti, tatra dhammaniruttābhilāpe ñānaṅ niruttipaṭisambhidā. Yena bhānena tāni ñānāni jānāti: imāni ñānāni idam atthajotakānīti, nānesu ñānaṅ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ ditthigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . pathamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñānaṅ dhammapaṭisambhidā. Tesāṅ vipāke ñānaṅ atthapaṭisambhidā. Yāya niruttiyā tesāṅ dhammānaṅ paññatti hoti, tatra dhammaniruttābhilāpe ñānaṅ niruttipaṭisambhidā. Yena ñānena tāni ñānāni jānāti: imāni ñānāni idam atthajotakānīti, nānesu ñānaṅ paṭibhānapaṭisambhidā . . . pe . . .<sup>1</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṅ samaye akusalaṅ cittaṅ uppannaṅ hoti somanasasahagataṅ ditthigatasampayuttaṅ, rūpārammaṅaṅ vā . . . pe . . . dhammārammaṅaṅ vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā akusalā. Imesu dhammesu ñānaṅ dhammapaṭisambhidā. Tesāṅ vipāke ñānaṅ atthapaṭisambhidā. Yāya niruttiyā tesāṅ dhammānaṅ paññatti hoti, tatra dhammaniruttābhilāpe ñānaṅ niruttipaṭisambhidā. Yena ñānena tāni ñānāni jānāti: imāni ñānāni idam atthajotakānīti, nānesu ñānaṅ paṭibhānapaṭisambhidā.

<sup>1</sup> B. and K. omit . . . pe . . .

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā ?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ diṭṭhigatasampayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena . . . domanassasahagataṃ paṭighasampayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ vicikicchāsampayuttaṃ . . . upekhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāniti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāniti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti

upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhāviññāṇaṃ uppaññaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmaiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, sukhindriyaṃ hoti, jivitindriyaṃ hoti ye vā pana tasmaiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata ?

Yasmaiṃ samaye kāmāvacarassa kusalassa kammaassa katattā upacitattā<sup>1</sup> vipākā manodhātu<sup>2</sup> uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmaiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jivitindriyaṃ hoti ye vā pana tasmaiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata ?

Yasmaiṃ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmaiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jivitindriyaṃ hoti ye vā pana tasmaiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino

<sup>1</sup> S<sup>d</sup> omits this word here only.

<sup>2</sup> Cf. Dh. S. §§ 445 foll.

dhammā: ime dhammā avyākatā. Imesu dhammesu . . . pe . . . ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . tasmiṇ samaye phasso hoti . . . upekhindriyaṇ hoti ye vā . . . arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu . . . pe . . . ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabha, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesañ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakanīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesañ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena

ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.<sup>1</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye arūpūpapattiyā maggaṇ bhāveti sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanasaññāśahagataṇ, sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanasaññāśahagataṇ sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.<sup>2</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

<sup>1</sup> *There is no sign in any of the texts that the remaining Jhānas are here to be taken as read.*

<sup>2</sup> *S<sup>d</sup> adds . . . pe . . .*



Katame dhammā avyākatā ?

Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākaṅ cakkhaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rūpārammaṇaṅ . . . pe<sup>1</sup> . . . sotaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ saddārammaṇaṅ . . . pe . . . ghānaviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ gandhārammaṇaṅ ; . . . pe . . . jivhāviññāṇaṅ uppannaṅ hoti upekhāsahagataṅ rasārammaṇaṅ . . . pe . . . kāyaviññāṇaṅ uppannaṅ hoti dukkhasahagataṅ phoṭṭhabbārammaṇaṅ, tasmiṅ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṅ hoti, dukkhaṅ hoti, cittassa ekaggatā hoti, manindriyaṅ hoti, dukkhindriyaṅ hoti, jīvitindriyaṅ hoti, ye vā pana tasmiṅ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākatā. Imesu dhammesu ñāṇaṅ atthapaṭisambhidā. Yāya niruttiyā tesāṅ dhammāṅ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā ?

Yasmiṅ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabha, tasmiṅ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṅ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṅ hoti, upekhindriyaṅ hoti, jīvitindriyaṅ hoti ye vā pana tasmiṅ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākatā. Imesu dhammesu ñāṇaṅ atthapaṭisambhidā. Yāya niruttiyā tesāṅ dhammāṅ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā ?

Yasmiṅ samaye manodhātu uppannā hoti kiriya neva kusalā nākusalā na ca kammavipākā upekhāsahagatā

<sup>1</sup> K. omits pe. S<sup>d</sup> has it here only.

rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe<sup>1</sup> . . . manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabhha, tasmīṇ samaye phasso hoti, vedanā hoti, sañña hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, viriyindriyaṇ hoti, samādhindriyaṇ hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jivitindriyaṇ hoti ye va pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisāmbhidā. Yāya niruttiyā tesāṇ dhammaṇaṇ paññatti hoti ; tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisāmbhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhānapaṭisāmbhidā.

Tisso paṭisāmbhidā : atthapaṭisāmbhidā niruttipaṭisāmbhidā paṭibhānapaṭisāmbhidā.

Katame dhammā avyākatā ?

Yasmiṇ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā . . . pe . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena . . . rūpāvacaraṇ jhānaṇ bhāveti<sup>2</sup> kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivicc' eva kāmehi . . . paṭhamaṇ . . . dutiyaṇ . . . tatiyaṇ . . . catutthaṇ . . . paṭhamaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ . . . arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ, sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati ; tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisāmbhidā. Yāya nirut-

<sup>1</sup> K and B. give this answer in full.

<sup>2</sup> S<sup>d</sup> omits the next six lines, continuing at sabbaso, &c.

tiyā tesañ dhammānaṅ paññatti hoti, tatra dhammanirut-  
tābhilāpe ñānaṅ niruttipatisambhidā. Yena ñānena tāni  
ñānāni jānāti: imāni ñānāni idam atthajotakānīti, ñānesu  
ñānaṅ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipatisambhidā paṭibhāṇasambhidā.

Tisso paṭisambhidā kāmāvacarakusalato<sup>1</sup> catūsu ñāna-  
sampayuttesu cittuppādesu, kiriyato catūsu ñānasampayut-  
tesu cittuppādesu uppajjanti. Atthapaṭisambhidā etesu  
ceva uppajjati catūsu ca maggesu catūsu ca phalesu  
uppajjati.

#### ABHIDHAMMA BHĀJANIYAṅ.<sup>2</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipatisambhidā paṭibhāṇapaṭisambhidā.  
Catunnaṅ paṭisambhidānaṅ kati kusalā kati akusalā kati  
avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā.

Siyā sukhāya vedanāya sampayuttā siyā adukkhamā-  
sukhāya vedanāya sampayuttā.

Tisso paṭisambhidā siyā vipākadhammadhammā siyā  
nevavipāka-na-vipākadhammadhammā; atthapaṭisambhidā  
siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-  
na-vipākadhammadhammā. Tisso paṭisambhidā anupādiṅ-  
ṇupādāniyā; atthapaṭisambhidā siyā anupādiṅṇupādāniyā  
siyā anupādiṅṇa-anupādāniyā.

Tisso paṭisambhidā asaṅkiliṭṭha-sankilesikā,<sup>3</sup> atthapaṭi-  
sambhidā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
asaṅkilesikā.

Tisso paṭisambhidā savitakka-savicārā, atthapaṭisam-  
bhidā siyā savitakka-savicārā siyā avitakka-vicāramattā  
siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasaha-  
gatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva das-  
sanena na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā siyā ācayagāminiyo<sup>4</sup> siyā neva  
ācayagāminiyo na apacayagāminiyo; atthapaṭisambhidā

<sup>1</sup> S<sup>d</sup>: kāmāvacaraṅ kusalato.

<sup>2</sup> K: °bhājanīyaṅ.

<sup>3</sup> S<sup>d</sup> adds asaṅkiliṭṭha-asaṅkilesikā, omitting the rest of  
the sentence.

<sup>4</sup> B. and K. have the masculine plural throughout: °gāmino.

siyā ācayagāminī siyā apacayagāminī siyā neva ācayagāminī na apacayagāminī. Tisso paṭisambhidā neva sekhā<sup>1</sup> nāsekhā, atthapaṭisambhidā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Tisso paṭisambhidā parittā; atthapaṭisambhidā siyā parittā siyā appamāṇā. Niruttipaṭisambhidā parittārammaṇā; tisso paṭisambhidā siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appamāṇārammaṇā. Tisso paṭisambhidā majjhimā, atthapaṭisambhidā siyā majjhimā, siyā paṇitā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā sammattaniyatā siyā aniyatā.

Niruttipaṭisambhidā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatini<sup>2</sup> ti pi; atthapaṭisambhidā na maggārammaṇā, siyā maggahetukā siyā maggādhipatini<sup>3</sup> siyā na vattabbā maggahetukā ti pi maggādhipatini ti pi; dve paṭisambhidā siyā maggārammaṇā, na maggahetukā siyā maggādhipatiniyo<sup>4</sup> siyā na vattabbā maggārammaṇā ti pi maggādhipatiniyo<sup>4</sup> ti pi.

Tisso paṭisambhidā siyā uppannā siyā anuppannā na vattabbā uppādiniyo<sup>5</sup> ti; atthapaṭisambhidā siyā uppannā siyā anuppannā siyā uppādini.

Siyā atitā siyā anāgatā siyā paccuppannā. Niruttipaṭisambhidā paccuppannārammaṇā; dve paṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā; atthapaṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Niruttipaṭisambhidā bahiddhārammaṇā; tisso paṭisambhidā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Anidassana-appaṭighā.

Hetū, sahetukā, hetusampayuttā, hetū ceva sahetukā ca, hetū ceva hetusampayuttā ca, na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā. Tisso paṭisambhidā lokiyā; atthapaṭisambhidā siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Tisso paṭisambhidā sāsavā; atthapaṭisambhidā siyā sāsavā siyā anāsavā. Āsavavippayuttā. Tisso

<sup>1</sup> B., K. and S<sup>d</sup> have this plural.

<sup>2</sup> K: °patino. <sup>3</sup> So S<sup>d</sup> and K. <sup>4</sup> B. and K.: °patino.

<sup>5</sup> B. and K.: uppādino.

paṭisambhidā na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; atthapaṭisambhidā na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Tisso paṭisambhidā āsavavippayutta-sāsavā; atthapaṭisambhidā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā.<sup>1</sup>

No saṅyojanā. . . . No ganthā. . . . No oghā. . . .  
No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . .  
Sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittaśaṅsatṭhā; cittasamuṭṭhānā; cittaśahabhuno; cittaṇuparivattino; cittaśaṅsatṭha-samuṭṭhānā; cittaśaṅsatṭha-samuṭṭhānaśahabhuno, cittaśaṅsatṭha-samuṭṭhānānuparivattino. Bāhirā; no upādā<sup>2</sup>; anupādiṇṇā.

No upādānā.<sup>3</sup> . . .

No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā savitakkā; atthapaṭisambhidā siyā savitakkā siyā avitakkā. Tisso paṭisambhidā savicārā; atthapaṭisambhidā siyā savicārā siyā avicārā. Siyā sapṭikā siyā appṭikā. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukhasahagatā siyā na sukhasahagatā. Siyā upekhāsahagatā,<sup>4</sup> siyā na upekhāsahagatā.

Tisso paṭisambhidā kāmāvacarā; atthapaṭisambhidā siyā kāmāvacarā siyā na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Tisso paṭisambhidā pariyāpannā; atthapaṭisambhidā siyā pariyāpannā siyā apariyāpannā. Tisso paṭisambhidā aniyyānikā; atthapaṭisambhidā siyā niyyānikā siyā aniyyānikā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā niyatā siyā aniyatā. Tisso paṭisambhidā sa-uttarā; atthapaṭisambhidā siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAJ.<sup>5</sup>

PAṬISAMBHIDĀVIBHAṆḂGO SAMMATTO PANNARASAMO.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> has . . . pe . . . here.

<sup>2</sup> K. and Sp: nupādā.

<sup>3</sup> K. and S<sup>d</sup>: nupādānā.

<sup>4</sup> S<sup>d</sup> omits these two words.

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

<sup>6</sup> K. omits pannarasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XVI.

## NĀṆAVIBHAṆGO.

(Mātikā.)

Ekavidhena nāṇavatthu :

Pañcaviññāṇā

na hetu

ahetukā

hetuvippayuttā

sappaccayā

saṅkhata

arūpā

lokiyā

sāsavā

saṅyojaniyā

ganthaniyā

oghaniyā

yoganiyā

nīvaraniyā

parāmatthā

upādāniyā

saṅkilesikā

avyākatā

sārammaṇā

acetasikā

vipākā

upādinn' upādāniyā

asaṅkilittha-saṅkilesikā

na savitakka-savicārā

na avitakka-vicāramattā

avitakka-avicārā

na pītisahagatā

neva dassanena na bhāvanāya pahātabbā

neva dassanena na bhāvanāya pahātabbahetukā

neva ācayagāmino na apacayagāmino

neva sekhā nāsekhā  
 parittā  
 kāmāvacarā  
 na rūpāvacarā  
 na arūpāvacarā  
 pariyāpannā  
 no apariyāpannā  
 aniyatā<sup>1</sup>  
 aniyyānikā  
 uppannāmanoviññāṇa-viññeyyā<sup>2</sup>  
 aniccā  
 jarābhibhūtā.

Pañca viññāṇā

uppannavatthukā uppannārammaṇā  
 pure-jātavatthukā pure-jātārammaṇā  
 ajjhattikavatthukā bāhirārammaṇā  
 asambhinnavatthukā asambhinnārammaṇā  
 nānāvatthukā nānārammaṇā  
 na<sup>3</sup> aññamaññassa gocaravisaṇṇaṃ paccanubhonti  
 na asamannāhārā uppajjanti  
 na amanasikārā uppajjanti  
 na abbokiṇṇā uppajjanti  
 na apubbaṇṇaṃ acarimaṇṇaṃ uppajjanti  
 na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā.

Pañcahi viññāṇehi na kañci<sup>4</sup> dhammaṇṇaṃ paṭivijānāti  
 aññatra abhinipātamattā.

Pañcannaṇṇaṃ viññāṇānaṇṇaṃ samanantarā pi na kañci  
 dhammaṇṇaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>5</sup> iriyāpathaṇṇaṃ kappeti.

Pañcannaṇṇaṃ viññāṇānaṇṇaṃ samanantarā pi na kañci<sup>5</sup> iriyā-  
 pathaṇṇaṃ kappeti.

Pañcahi viññāṇehi na kāyakammaṇṇaṃ na vacīkammaṇṇaṃ  
 paṭṭhapeti.

Pañcannaṇṇaṃ viññāṇānaṇṇaṃ samanantarā pi na kāyakam-  
 maṇṇaṃ na vacīkammaṇṇaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṇṇaṃ dhammaṇṇaṃ samā-  
 diyati.

Pañcannaṇṇaṃ viññāṇānaṇṇaṃ samanantarā pi na kusalā-  
 kusalaṇṇaṃ dhammaṇṇaṃ samādiyati.

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

<sup>2</sup> B. uppannāmanoviññāṇa°.

<sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> So S<sup>d</sup>, but kiñci in next sentence. B: kiñci.

<sup>5</sup> S<sup>d</sup> and B: kiñci.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na upapajjati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na upapajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passati.

Yāthāvakaṃ vatthuvibhāvanā<sup>1</sup> paññā.

Evam ekavidhena ñāṇavatthū.

Duvidhena ñāṇavatthū :

lokiyā	}	paññā,
lokuttarā		
kenaci viññeyyā	}	paññā,
kenaci na viññeyyā		
sāsava	}	paññā,
anāsava		
āsavavippayutta-sāsavā	}	paññā,
āsavavippayutta-anāsavā		
saṃjjojanīyā	}	paññā, <sup>2</sup>
asaṃjjojanīyā		
saṃjjojanavippayutta-saṃjjojanīyā	}	paññā,
saṃjjojanavippayutta-asaṃjjojanīyā		
ganthaniyā	}	paññā, <sup>2</sup>
aganthaniyā		
ganthavippayutta-ganthaniyā	}	paññā,
ganthavippayutta-aganthaniyā		
oghanīyā	}	paññā,
anoghanīyā		
oghavippayutta-oghanīyā	}	paññā,
oghavippayutta-anoghanīyā		
yoganiyā	}	paññā, <sup>3</sup>
ayoganiyā		
yogavippayutta-yoganiyā	}	paññā,
yogavippayutta-ayoganiyā		
nīvaraṇīyā	}	paññā, <sup>3</sup>
anīvaraṇīyā		
nīvaraṇavippayutta-nīvaraṇīyā	}	paññā,
nīvaraṇavippayutta-anīvaraṇīyā		

<sup>1</sup> S<sup>d</sup> : yāvāthākavatthū°, but cf. p. 322. K : yāthavatthavibhāvanā.

<sup>2</sup> S<sup>d</sup> omits this alternative.

<sup>3</sup> So also S<sup>d</sup>.



parāmatṭhā }  
 aparāmatṭhā } paññā,<sup>1</sup>  
 parāmāsavippayutta-parāmatṭhā }  
 parāmāsavippayutta-aparāmatṭhā } paññā,  
 upādiṇṇā }  
 anupādiṇṇā } paññā,  
 upādāniyā }  
 anupādāniyā } paññā,  
 upādānavippayutta-upādāniyā }  
 upādānavippayutta-anupādāniyā } paññā,  
 saṅkilesikā }  
 asaṅkilesikā } paññā,  
 kilesavippayutta-saṅkilesikā }  
 kilesavippayutta-asaṅkilesikā } paññā,  
 savitakkā }  
 avitakkā } paññā,  
 savicārā }  
 avicārā } paññā,  
 sappītikā }  
 appītikā } paññā,  
 pītisahagatā }  
 na pītisahagatā } paññā,<sup>1</sup>  
 sukhasahagatā }  
 na sukhasahagatā } paññā,  
 upekhāsahagatā }  
 na upekhāsahagatā } paññā,  
 kāmāvacarā }  
 na kāmāvacarā } paññā,  
 rūpāvacarā }  
 na rūpāvacarā } paññā,  
 arūpāvacarā }  
 na arūpāvacarā } paññā,  
 pariyāpannā }  
 aparīyāpannā } paññā,  
 niyyānikā }  
 anīyyānikā } paññā,  
 niyatā }  
 aniyatā } paññā,  
 sa-uttarā }  
 anuttarā } paññā,  
 atthajāpikā }  
 jāpitatthā } paññā,

Evay duvidhena ñāṇavatthu.

<sup>1</sup> S<sup>d</sup> omits this alternative.

Tividhena ñāṇavatthu :

cintāmayā <sup>1</sup>	}	paññā,
sutamayā		
bhāvanāmayā		
dānamayā	}	paññā,
sīlamayā		
bhāvanāmayā		
adhisīle	}	paññā,
adhicitte <sup>2</sup>		
adhipaññāya		
āyakosallaṅ	}	
apāyakosallaṅ		
upāyakosallaṅ,		
vipākā	}	paññā,
vipākadhammadhammā		
neva-vipāka-na-vipākadhammadhammā		
upādiṇṇupādāniyā	}	paññā,
anupādiṇṇupādāniyā		
anupādiṇṇā-anupādāniyā		
savitakka-savicārā	}	paññā,
avitakka-vicaramattā		
avitakka-avicārā		
pītisahagatā	}	paññā,
sukhasahagatā		
upekhāsahagatā		
ācayagāmini	}	paññā,
apacayagāmini		
neva ācayagāmini na apacayagāmini		
sekhā	}	paññā,
asekhā		
neva sekhā nāsekhā		
parittā	}	paññā,
mahaggatā		
appamāṇā		
parittārammaṇā	}	paññā,
mahaggatārammaṇā		
appamāṇārammaṇā		
maggārammaṇā	}	paññā,
maggahetukā		
maggādhipatini		
uppaññā	}	paññā,
anuppannā		
uppādinī		

<sup>1</sup> S<sup>d</sup> : cittāmayā.

<sup>2</sup> S<sup>o</sup> : adhicittena.

atitā	}	paññā,
anāgatā		
paccuppaññā		
atitārammaṇa	}	paññā,
anāgatārammaṇā		
paccuppannārammaṇā		
ajjhata	}	paññā,
bahiddhā		
ajjhatabhiddhā		
ajjhata	}	paññā.
bahiddhārammaṇā		
ajjhatabhiddhārammaṇā		

Savitakka-savicārā paññā :

atthi	{	vipākā
	{	vipākadhammadhammā
	{	neva-vipāka-na-vipākadhammadhammā,
atthi	{	upādiṇṇupādāniyā
	{	anupādiṇṇupādāniyā
	{	anupādiṇṇa-anupādāniyā,
atthi	{	pīṭisahagatā
	{	sukhasahagatā
	{	upekhāsahagatā,
atthi	{	ācayagāminī
	{	apacayagāminī
	{	neva ācayagāminī na apacayagāminī,
atthi	{	sekhā
	{	asekhā
	{	neva sekhā nāsekhā,
atthi	{	parittā
	{	mahaggatā
	{	appamāṇā,
atthi	{	parittārammaṇā
	{	mahaggatārammaṇā
	{	appamāṇārammaṇā,
atthi	{	maggārammaṇā
	{	maggahetukā
	{	maggādhipatini,
atthi	{	uppannā
	{	anuppannā
	{	uppādinī,
atthi	{	atitā
	{	anāgatā
	{	paccuppannā,

- atthi { atitārammaṇā  
anāgatārammaṇā  
paccuppannārammaṇā,  
atthi { ajjhattā  
bahiddhā  
ajjhattabahiddhā,  
atthi { ajjhattārammaṇā  
bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Avitakka-vicāramattā paññā :

- atthi { vipākā  
vipākadhammadhammā  
neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
anupādiṇṇa-anupādāniyā,  
atthi { ācayagāminī  
apacayagāminī  
neva ācayagāminī na apacayagāminī,  
atthi { sekhā  
asekhā  
neva sekhā nāsekhā,  
atthi { uppannā  
anuppannā  
uppādini,  
atthi { atitā  
anāgatā  
paccuppannā,  
atthi { ajjhattā  
bahiddhā  
ajjhattabahiddhā.

Avitakka-avicārā paññā :

- atthi { vipākā  
vipākadhammadhammā  
neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
anupādiṇṇa-anupādāniyā,  
atthi { pītisahagatā  
sukhasahagatā  
upekhāsahagatā,  
atthi { ācayagāminī  
apacayagāminī  
neva ācayagāminī na apacayagāminī,

- atthi { sekhā  
asekhā  
neva sekhā nāsekhā,  
parittārammaṇā  
atthi { mahaggatārammaṇā  
appamānārammaṇā,  
maggārammaṇā  
atthi { maggaHetukā  
maggādhīpatinī,  
uppannā  
atthi { anuppannā  
uppādinī,  
atītā  
atthi { anāgatā  
paccuppannā,  
atītārammaṇā  
atthi { anāgatārammaṇā  
paccuppannārammaṇā,  
ajjhattā  
atthi { bahiddhā  
ajjhattabahiddhā,  
ajjhattārammaṇā  
atthi { bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Pītisahagatā paññā . . . pe<sup>1</sup> . . . sukhasahagatā paññā :

- atthi { vipākā  
vipākadhammadhammā  
neva vipāka-na-vipākadhammadhammā,  
upādiṇṇupādāniyā  
atthi { anupādiṇṇupādāniyā  
anupādiṇṇa-anupādāniyā,  
savitakka-savicārā  
atthi { avitakka-vicāramattā  
avitakka-avicārā,  
ācāyagāminī  
atthi { apacāyagāminī  
neva ācāyagāminī na apacāyagāminī,  
sekhā  
atthi { asekhā  
neva sekhā nāsekhā,  
parittā  
atthi { mahaggatā  
appamāṇā,

<sup>1</sup> B. and K. omit . . . pe . . .

- atthi { parittārammaṇā  
mahaggatārammaṇā  
appamaṇārammaṇā,  
atthi { maggārammaṇā  
maggahetukā  
maggādhipatinī,  
atthi { uppannā  
anuppannā  
uppādinī,  
atthi { atitā  
anāgatā  
paccuppannā,  
atthi { atitārammaṇā  
anāgatārammaṇā  
paccuppannā,  
atthi { ajjhattā  
bahiddhā  
ajjhattabahiddhā,  
atthi { ajjhattārammaṇā  
bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Upekhāsahagatā paññā :

- atthi { vipākā  
vipākadhammadhammā  
neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
anupādiṇṇa-anupādāniyā,  
atthi { ācayagāminī  
apacayagāminī  
neva ācayagāminī na apacayagāminī,  
atthi { sekhā  
asekhā  
neva sekhā nāsekhā,  
atthi { parittā  
mahaggatā  
appamaṇā,  
atthi { parittārammaṇā  
mahaggatārammaṇā  
appamaṇārammaṇā,  
atthi { maggārammaṇā  
maggahetukā  
maggādhipatinī,

- atthi { uppannā  
anuppannā  
uppādinī,  
atitā  
anāgatā  
paccuppannā,  
atitārammaṇā  
anāgatārammaṇā  
paccuppannārammaṇā,  
ajjhattā  
bahiddhā  
ajjhattabahiddhā,  
ajjhattārammaṇā  
bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Evañ tividhena ñāṇavatthu.

Catubbidhena ñāṇavatthu :

- kammasakataṇ  
saccānulomikaṇ  
maggasamaṅgissa  
phalāsamaṅgissa ) } ñāṇaṇ,  
dukkhe  
dukkhasamudaye  
dukkhanirodhe  
dukkhanirodhagāminiyā paṭipadāya ) } ñāṇaṇ,  
kāṇāvacarā  
rūpāvacarā  
arūpāvacarā ) } paññā,  
apariyāpannā  
dhamme  
anvaye  
paricce  
sammati ) } ñāṇaṇ.

Atthi paññā :

- { ācayāya no apacayāya  
apacayāya no ācayāya  
ācayāya ceva apacayāya ca  
neva ācayāya no apacayāya ;  
{ nibbidāya no paṭivedhāya  
paṭivedhāya no nibbidāya  
nibbidāya ceva paṭivedhāya ca  
{ neva nibbidāya no paṭivedhāya ;

hānabhāginī	}	paññā,
ṭhitibhāginī		
visesabhāginī		
nibbedhabhāginī		
catasso paṭisambhidā,		
catasso paṭipadā, <sup>1</sup>		
cattāri ārammaṇāni,		
jarāmarane	}	ñāṇaṇ, <sup>2</sup>
jarāmaranaṣamudaye		
jarāmaranaṇirodhe		
jarāmaranaṇirodhagāminiyā paṭipadāya		
jātiyā ñāṇaṇ . . . pe <sup>3</sup> . . .		
bhave ñāṇaṇ . . . pe . . .		
upādāne ñāṇaṇ . . . pe . . .		
taṇhāya ñāṇaṇ . . . pe . . .		
vedanāya ñāṇaṇ . . . pe . . .		
phasse ñāṇaṇ . . . pe . . .		
saḷāyatane ñāṇaṇ . . . pe . . .		
nāmarūpe ñāṇaṇ . . . pe . . .		
viññāṇe ñāṇaṇ . . . pe . . .		
saṅkhāresu	}	ñāṇaṇ.
saṅkhārasamudaye		
saṅkhāraṇirodhe		
saṅkhāraṇirodhagāminiyā paṭipadāya		

Evay catubbidhena ñāṇavatthu.

Pañcavidhena ñāṇavatthu :

pañcaṅgiko sammāsamādhi  
pañcañāṇiko sammāsamādhi.<sup>4</sup>

Evay pañcavidhena ñāṇavatthu.

Chabbidhena ñāṇavatthu :

chasu abhiññāsu paññā.<sup>5</sup>

Evay chabbidhena ñāṇavatthu.

Sattavidhena ñāṇavatthu :

satta sattari<sup>6</sup> ñāṇavatthūni.

Evay sattavidhena ñāṇavatthu.

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

<sup>2</sup> Cf. S. II, 56-59.

<sup>3</sup> K. omits pe throughout.

<sup>4</sup> S<sup>d</sup> inverts the order of these two groups, but not below (p. 334).

<sup>5</sup> K. omits paññā.

<sup>6</sup> B: sattati. Cf. S. II, 59, 60.



**Aṭṭhavidhena ñāṇavatthu :**

catūsu<sup>1</sup> maggesu, catūsu<sup>1</sup> phalesu paññā.

Evayṃ aṭṭhavidhena ñāṇavatthu.

**Navavidhena ñāṇavatthu :**

navasu anupubbavihārasamāpattisu paññā.

Evayṃ navavidhena ñāṇavatthu.

**Dasavidhena ñāṇavatthu :**

dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

**Katamāni dasa ?**

Idha Tathāgato ṭhānaṃ ca ṭhānato atthānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti, yam pi Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato atītānāgatapaccuppanānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato atītānāgatapaccuppanānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sabbatthagāminiyṃ paṭipadaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sabbatthagāminiyṃ paṭipadaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ nanā-

<sup>1</sup> S<sup>d</sup>: catusu.

dhimuttikataṃ yathābhūtaṃ pajānati, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānati, yam pi Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti: idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato jhānavimokhasamādhisamāpattinaṃ<sup>1</sup> saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato jhānavimokhasamādhisamāpattinaṃ saṅkilesaṃ<sup>2</sup> vodānaṃ vuṭṭhānaṃ<sup>3</sup> yathābhūtaṃ pajānāti; idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yam pi Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Evam dasavidhena nānavatthu.

MĀTIKĀ.<sup>4</sup>

<sup>1</sup> B. and K: °vimokkha°.

<sup>2</sup> S<sup>d</sup>: °pattinasāṅkilesaṃ.

<sup>3</sup> S<sup>d</sup>: uṭṭhānaṃ.

<sup>4</sup> S<sup>d</sup>: mātikaṃ.





ñāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati; kāyaviññāṇassa uppannasamanantarā jivhaviññāṇaṇ na uppajjati, jivhaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati.

Pañca viññāṇā anābhoga<sup>1</sup> ti: pañcannaṇ viññāṇaṇ natthi āvajjana vā ābhogo vā samannāhāro vā manasikāro vā.

Pañcahi viññāṇehi na kañci<sup>2</sup> dhammaṇ paṭivijānātīti: pañcahi viññāṇehi na kañci<sup>2</sup> dhammaṇ paṭivijānāti. Aññatra abhinipātamattā ti: aññatra āpāthamattā.

Pañcaññaṇ viññāṇānaṇ samanantarā pi na kañci<sup>2</sup> dhammañ paṭivijānātīti: pañcannaṇ viññāṇānaṇ samanantarā manodhātuyā pi na kañci<sup>2</sup> dhammaṇ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>2</sup> iriyāpathaṇ kappetīti: pañcahi viññāṇehi na kañci<sup>2</sup> iriyāpathaṇ kappeti gamanaṇ vā ṭhānaṇ vā nisajjaṇ vā seyyaṇ vā.

Pañcannaṇ viññāṇānaṇ samanantarā pi na kañci<sup>2</sup> iriyāpathaṇ kappetīti: pañcannaṇ viññāṇānaṇ samanantarā manodhātuyā pi na kañci<sup>2</sup> iriyāpathaṇ kappeti gamanaṇ vā ṭhānaṇ vā nisajjaṇ vā seyyaṇ vā.

Pañcahi viññāṇehi na kāyakammaṇ na vacīkammaṇ paṭṭhapetīti: pañcahi viññāṇehi na kāyakammaṇ na vacīkammaṇ paṭṭhapeti.

Pañcannaṇ viññāṇānaṇ samanantarā pi na kāyakammaṇ na vacīkammaṇ paṭṭhapetīti: pañcannaṇ viññāṇānaṇ samanantarā manodhātuyā pi na kāyakammaṇ na vacīkammaṇ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṇ dhammaṇ samādiyātīti: pañcahi viññāṇehi na kusalākusalaṇ dhammaṇ samādiyati.

Pañcannaṇ viññāṇānaṇ samanantarā pi na kusalākusalaṇ dhammaṇ samādiyātīti: pañcannaṇ viññāṇānaṇ samanantarā manodhātuyā pi na kusalākusalaṇ dhammaṇ samādiyati.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhātīti: pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.

Pañcannaṇ viññāṇānaṇ samanantarā pi na samāpajjati na vuṭṭhātīti: pañcannaṇ

<sup>1</sup> S<sup>d</sup>: abhogo.

<sup>2</sup> S<sup>d</sup> and B: kiñci.

viññāṇāṇaṇ samanantarā manodhātuyā pi na samāpajjati na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na upajjatīti: pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi na cavati na uppajjatīti: pañcannaṇ viññāṇāṇaṇ samanantarā manodhātuyā pi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṇ passatīti: pañcahi viññāṇehi na supati na paṭibujjhati na supinaṇ passati.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi na supati na paṭibujjhati na supinaṇ passatīti: pañcannaṇ viññāṇāṇaṇ samanantarā manodhātuyā pi na supati na paṭibujjhati na supinaṇ passati.

Evaṇ yāthāvatthavibhāvanā<sup>1</sup> paññā.

Evaṇ ekavidhena ṇāṇavatthu.

एकाकाṇ.<sup>2</sup>

Tisu bhūmīsu kusalāvyākate paññā lokiyā paññā; catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

Sabbā 'va paññā kenaci viññeyyā, kenaci na viññeyyā.

Tisu bhūmīsu kusalāvyākate paññā sāsavā paññā; catūsu maggesu catūsu phalesu paññā anāsavā paññā.<sup>3</sup>

Tisu bhūmīsu kusalāvyākate paññā āsavavippayutta-sāsavā paññā; catūsu maggesu catūsu phalesu paññā āsavavippayutta-anāsavā paññā.

Tisu bhūmīsu kusalāvyākate paññā saṇyojanīyā paññā; catūsu maggesu catūsu phalesu paññā asaṇyojanīyā paññā.

Tisu bhūmīsu kusalāvyākate<sup>4</sup> paññā saṇyojanavippayutta-saṇyojanīyā paññā; catūsu maggesu catūsu phalesu paññā saṇyojanavippayutta-asāṇyojanīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā aganthaniyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthavippayutta-ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā ganthavippayutta-aganthaniyā paññā.

Tisu bhūmīsu kusalāvyākate paññā oghanīyā paññā; catūsu maggesu catūsu phalesu paññā anoghanīyā paññā.

<sup>1</sup> Sd: yāthāvakāvattuvibhāvanā. B: yāthāvakā°.

<sup>2</sup> K. omits.

<sup>3</sup> Sd omits paññā.

<sup>4</sup> Sd kusalāvyākatesu.

Tisu bhūmīsu kusalāvyākate paññā oghavippayutta-oghanīyā paññā ; catūsu maggesu catūsu phalesu paññā oghavippayutta-anoghanīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā yoganiyā paññā ; catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

Tisu bhūmīsu kusalāvyākate paññā yogavippayutta-yoganiyā paññā ; catūsu maggesu catūsu phalesu paññā yogavippayutta-ayoganiyā paññā.

Tisu bhūmīsu kusalāvyākate paññā nīvaraṇīyā paññā ; catūsu maggesu catūsu maggesu paññā anīvaraṇīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā nīvaraṇavippayutta-nīvaraṇīyā paññā ; catūsu maggesu catūsu phalesu paññā nīvaraṇavippayutta-anīvaraṇīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā parāmaṭṭhā paññā ; catūsu maggesu catūsu phalesu paññā aparāmaṭṭhā paññā.

Tisu bhūmīsu kusalāvyākate paññā parāmāsavippayutta-parāmaṭṭhā paññā ; catūsu maggesu catūsu phalesu paññā parāmāsavippayutta-aparāmaṭṭhā paññā.

Tisu bhūmīsu vipāke paññā upādiṇṇā paññā ; tisu bhūmīsu kusale<sup>1</sup> tisu bhūmīsu kiriyāvyākate catūsu maggesu catūsu phalesu paññā anupādiṇṇā paññā.

Tisu bhūmīsu kusalāvyākate paññā upādānīyā paññā ; catūsu maggesu catūsu phalesu paññā anupādānīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā upādānavippayutta-upādānīyā paññā ; catūsu maggesu catūsu phalesu paññā upādānavippayutta-anupādānīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā saṅkilesikā paññā ; catūsu maggesu catūsu phalesu paññā asaṅkilesikā paññā.

Tisu bhūmīsu kusalāvyākate paññā kilesavippayutta-saṅkilesikā paññā ; catūsu maggesu catūsu phalesu paññā kilesavippayutta-asaṅkilesikā paññā.

Vitakkasampayuttā paññā savitakkā paññā ; vitakkavippayuttā paññā avitakkā paññā.

Vicārasampayuttā paññā savicārā paññā ; vicaravippayuttā paññā avicārā paññā.

Pītisampayuttā paññā sappītikā paññā ; pītivippayuttā paññā appītikā paññā.

Pītisampayuttā paññā pītisahagatā paññā ; pītivippayuttā paññā na pītisahagatā paññā.

<sup>1</sup> S<sup>u</sup> : kusalesu.

Sukhasampayuttā paññā sukhasahagatā paññā ; sukha-  
vippayuttā paññā na sukhasahagatā paññā.

Upekhāsampayuttā paññā upekhāsahagatā paññā ; upe-  
khāvippayuttā paññā na upekhāsahagatā paññā.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā ;  
rūpāvacarā<sup>1</sup> arūpāvacarā<sup>1</sup> aperiyaṇṇā paññā na kāmā-  
vacarā paññā.

Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā ;  
kāmāvacarā,<sup>2</sup> arūpāvacarā,<sup>2</sup> aperiyaṇṇā paññā na rūpā-  
vacarā paññā.

Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā ;  
kāmāvacarā rūpāvacarā aperiyaṇṇā paññā na arūpāva-  
carā paññā.

Tīsu bhūmīsu kusalāvyākate paññā pariyaṇṇā paññā ;  
catūsu maggesu catūsu phalesu paññā aperiyaṇṇā  
paññā.

Catūsu maggesu catūsu phalesu<sup>3</sup> paññā niyyānikā  
paññā ; tīsu bhūmīsu kusale<sup>4</sup> catūsu bhūmīsu vipāke tīsu  
bhūmīsu kiriyāvyākate paññā aniyyānikā paññā.

Catūsu maggesu paññā niyatā paññā, tīsu bhūmīsu  
kusale<sup>5</sup> catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyāvyākate  
paññā niyatā paññā.

Tīsu bhūmīsu kusalāvyākate paññā sa-uttarā paññā ;  
catūsu maggesu catūsu phalesu paññā anuttarā paññā.

Tattha katamā atthajāpikā paññā ?

Catūsu bhūmīsu kusale arahato abhiññāṇṇaṃ uppādentassa  
samāpattiṃ uppādentassa kiriyāvyākate paññā atthajāpikā  
paññā ; catūsu bhūmīsu vipāke arahato uppanāya abhiñ-  
ñāya uppanāya samāpattiyaṃ kiriyāvyākate paññā jāpi-  
tatthā paññā.

Evāṃ duvidhena nāṇavatthu.

DUKAṆ.<sup>6</sup>

Tattha katamā cintāmayā<sup>7</sup> paññā ?

Yogavīhitesu vā kammāyatanesu yogavīhitesu vā sip-  
pāyatanesu yogavīhitesu vā vijjāṭṭhānesu kammassakataṃ  
vā saccānulomikaṃ vā rūpaṃ aniccaṃ ti vā vedanā  
aniccaṃ ti vā saññā aniccā ti vā saṅkhārā aniccā ti vā

<sup>1</sup> S<sup>d</sup> repeats paññā.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits catūsu phalesu.

<sup>4</sup> S<sup>d</sup> : kusalesu.

<sup>5</sup> S<sup>d</sup> : kusalesu.

<sup>6</sup> K. omits.

<sup>7</sup> So S<sup>d</sup>. Cf. p. 310.



viññāṇaṅ aniccan ti vā, yaṅ evarūpiṅ anulomikaṅ khantiṅ diṭṭhiṅ ruciṅ mutiṅ pekkhaṅ dhammanijjhānakhantiṅ parato assutvā paṭilabhati: ayaṅ vuccati cintāmayā paññā.

Tattha katamā sutamayā paññā?

Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjaṭṭhānesu kammassakataṅ vā saccānulomikaṅ vā: rūpaṅ aniccan ti vā: vedanā aniccā ti vā: saññā aniccā ti vā: saṅkhārā aniccā ti vā: viññāṇaṅ aniccan ti vā, yaṅ evarūpiṅ anulomikaṅ khantiṅ diṭṭhiṅ ruciṅ mutiṅ pekkhaṅ dhammanijjhānakhantiṅ parato sutvā paṭilabhati: ayaṅ vuccati sutamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā dānamayā paññā?

Dānaṅ ārabba dāṇadhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṅ vuccati dānamayā paññā.

Tattha katamā silamayā paññā?

Silaṅ ārabba silādhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṅ vuccati silamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā adhisile paññā?

Pāṭimokkhasaṅvarasaṅvutassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṅ vuccati adhisile paññā.

Tattha katamā adhicitte paññā?

Rūpāvacara-arūpāvacarasamāpattiṅ samāpajantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṅ vuccati adhicitte paññā.

Tattha katamā adhipaññāya paññā? Catūsu maggesu catūsu phalesu paññā: ayaṅ vuccati adhipaññāya paññā.

Tattha katamaṅ āyakoṣallaṅ?

Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahiyanti; ime vā pana ime<sup>1</sup> dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṅvattantiti: yā tattha paññā pajānanā . . . pe . . .

<sup>1</sup> So S<sup>d.</sup>, B. and K. have: ime vā pana me dhamme, but in the Corrigenda K. has me (ime).

amoho dhammavicayo sammādiṭṭhi: idaṅ<sup>1</sup> vuccati āyako-  
sallaṅ.

Tattha katamaṅ apāyakosallaṅ?

Ime dhamme manasikaroto anuppannā ceva kusalā  
dhammā na uppajjanti, uppannā ca kusalā dhammā  
nirujjhanti; ime vā pana dhamme manasikaroto anup-  
pannā ceva akusalā dhammā uppajjanti, uppannā ca  
akusalā dhammā bhīyyobhāvāya vepullāya saṅvattantīti :  
yā tattha paññā pajānanā . . . pe . . . amoho dhamma-  
vicayo sammādiṭṭhi: idaṅ vuccati apāyakosallaṅ.

Sabbā pi tatr' upāyā paññā upāyakosallaṅ.

Catūsu bhūmīsu vipāke paññā vipākā paññā. Catūsu  
bhūmīsu kusale paññā vipākadhammadhammā paññā.  
Tīsu bhūmīsu kiriyāvāyācate paññā neva-vipāka-na-vipā-  
kadhammadhammā paññā.

Tīsu bhūmīsu vipāke paññā upādiṇṇupādāniyā paññā.  
Tīsu bhūmīsu kusale,<sup>2</sup> tīsu bhūmīsu kiriyāvāyācate paññā  
anupādiṇṇ' upādāniyā paññā. Catūsu maggesu catūsu  
phalesu paññā anupādiṇṇa-anupādāniyā paññā.

Vitakkavicārasampayuttā paññā savitakka - savicārā  
paññā. Vitakkavippayuttā vicārasampayuttā paññā avi-  
takka-vicāramattā paññā. Vitakkavicāravippayuttā paññā  
avitakka-avicārā paññā.

Pītisampayuttā paññā pītisahagatā paññā. Sukhasam-  
payuttā paññā sukhasahagatā paññā. Upekhāsampayuttā  
paññā upekhāsahagatā paññā.

Tīsu bhūmīsu kusale paññā ācayagāminī paññā. Catūsu  
bhūmīsu paññā apacayagāminī paññā. Tīsu bhūmīsu  
kiriyāvāyācate paññā neva ācayagāminī na apacayagāminī  
paññā.

Catūsu maggesu tīsu phalesu paññā sekhā paññā.  
Upariṭṭhime arahattaphale paññā asekhā paññā. Tīsu  
bhūmīsu kusale, tīsu bhūmīsu vipāke,<sup>3</sup> tīsu bhūmīsu  
kiriyāvāyācate paññā neva sekhā nāsekhā paññā.

Kāmāvacarakusalāvāyācate paññā parittā paññā. Rūpā-  
vacara - arūpāvacarakusalāvāyācate<sup>4</sup> paññā mahagga-  
tā paññā. Catūsu maggesu catūsu phalesu paññā appamāṇā  
paññā.

Tattha katamā parittārammaṇā paññā ?

<sup>1</sup> S<sup>d</sup>: ayaṅ.

<sup>2</sup> S<sup>d</sup>: kusalesu.

<sup>3</sup> So S<sup>d</sup>. and B. K. omits these last three words.

<sup>4</sup> K and B: rūpāvacarārūpāvacara°.

Paritte dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittārammaṇā paññā.

Tattha katamā mahaggatārammaṇā paññā?

Mahaggate dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati mahaggatārammaṇā paññā.

Tattha katamā appamaṇārammaṇā paññā?

Appamaṇe dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamaṇārammaṇā paññā.

Tattha katamā maggārammaṇā paññā?

Ariyamaggaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati maggārammaṇā paññā.

Catūsu maggesu paññā maggahetukā paññā.

Tattha katamā maggādhipatini paññā?

Ariyamaggaṇ adhipatiṇ karitvā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati maggādhipatini paññā.

Catūsu bhūmisu vipāke paññā siyā uppannā siyā uppādinī, na vattabbā anuppannā ti. Catūsu bhūmisu kusale, tisu bhūmisu kiriyāvāyākatē paññā siyā uppannā siyā anuppannā, na vattabbā uppādinī ti.

Sabbā va paññā siyā atitā siyā anāgatā siyā paccuppannā.

Tattha katamā atitārammaṇā paññā?

Atite dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati atitārammaṇā paññā.

Tattha katamā anāgatārammaṇā paññā?

Anāgate dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati anāgatārammaṇā paññā.

Tattha katamā paccuppannārammaṇā paññā?

Paccuppanne dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati paccuppannārammaṇā paññā.

Sabbā va paññā siyā ajjhattā siyā bahiddhā siyā ajjhatabhiddhā.

Tattha katamā ajjhattārammaṇā paññā?

Ajjhatte dhamme ārabba yā uppajjati paññā pajānanā

. . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati ajjhattārammaṇā paññā.

Tattha katamā bahiddhārammaṇā paññā?

Bahiddhā dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati bahiddhārammaṇā paññā.

Tattha katamā ajjhatabahiddhārammaṇā paññā?

Ajjhatabahiddhā dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati ajjhatabahiddhārammaṇā paññā.

Ēvaṇ tividhena ñāṇavatthu.

### ТИКАṆ.<sup>1</sup>

Tattha katamaṇ kammassakataṇ ñāṇaṇ?

Atthi dinnāṇ, atthi yitṭhaṇ, atthi hutaṇ, atthi sukata-dukkaṭānaṇ kammaṇaṇ phalavipāko, atthi ayaṇ loko, atthi paro loko,<sup>2</sup> atthi mātā, atthi pitā. atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā sacchikatvā pavedentiti: yā evarūpā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ<sup>3</sup> vuccati kammassakataṇ ñāṇaṇ. Thapetvā saccānulomikaṇ ñāṇaṇ sabbā pi sāsavā kusalā paññā kammassakataṇ ñāṇaṇ.

Tattha katamaṇ saccānulomikaṇ ñāṇaṇ?

Rūpaṇ aniccan ti vā vedanā aniccā ti vā saññā aniccā ti vā saṅkhārā aniccā ti vā viññāṇaṇ aniccan ti vā yā evarūpā anulomikā khanti<sup>4</sup> diṭṭhi ruci muti pekkhā dhammanijjhānakhanti: idaṇ vuccati saccānulomikaṇ ñāṇaṇ.

Catūsu maggesu paññā maggasaṃgissa ñāṇaṇ.

Catūsu phalesu paññā phalasaṃgissa ñāṇaṇ.

Maggasaṃgissa ñāṇaṇ dukkhe p' etaṇ ñāṇaṇ dukkhasamudaye p' etaṇ ñāṇaṇ dukkhanirodhe p' etaṇ ñāṇaṇ dukkhanirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ dukkhe ñāṇaṇ?

Dukkhaṇ ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati dukkhe ñāṇaṇ. Dukkhasamudayaṇ ārabha . . . pe . . . dukkhanirodhaṇ ārabha . . . pe . . . dukkhanirodhagā-

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup> and B: paraloko.

<sup>3</sup> S<sup>d</sup>: ayaṇ.

<sup>4</sup> B: evarūpī. S<sup>d</sup>: anulomikaṇ khantiṇ diṭṭhiṇ, &c.

miniṃ paṭipadaṃ<sup>1</sup> arabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: idaṃ vuccati dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā. Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā. Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā. Catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

Tattha katamaṃ dhamme ñāṇaṃ ?

Catūsu maggesu catūsu phalesu paññā dhamme ñāṇaṃ.

So iminā dhammena ñātena diṭṭhena pattena viditena pariyoḡāḡhena atītānāgate nayaṃ neti<sup>2</sup> ye hi keci atitam addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhāññiṃsu dukkhasamudayaṃ abbhāññiṃsu dukkhanirodhaṃ abbhāññiṃsu dukkhanirodhagāminiṃ paṭipadaṃ abbhāññiṃsu, imaṃ yeva te dukkhaṃ abbhāññiṃsu, imaṃ yeva te dukkhasamudayaṃ abbhāññiṃsu, imaṃ yeva te dukkhanirodhaṃ abbhāññiṃsu, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abbhāññiṃsu. Ye hi pi keci anāgatam addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abhijānissanti dukkhasamudayaṃ abhijānissanti dukkhanirodhaṃ abhijānissanti dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti, imaṃ yeva te dukkhaṃ abhijānissanti, imaṃ yeva te dukkhasamudayaṃ abhijānissanti, imaṃ yeva te dukkhanirodhaṃ abhijānissanti, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: idaṃ vuccati anvaye ñāṇaṃ.

Tattha katamaṃ paricce ñāṇaṃ ?

Idha bhikkhu parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti: sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajānāti: sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajānāti, vitadosaṃ vā cittaṃ . . . pe . . . samohaṃ vā cittaṃ . . . vitamohaṃ vā cittaṃ . . . saṃkhittaṃ vā cittaṃ . . . vikkhittaṃ vā cittaṃ . . . mahaggataṃ vā cittaṃ . . . amahaggataṃ vā cittaṃ . . . sā-uttaraṃ vā cittaṃ . . . anuttaraṃ vā cittaṃ . . . samāhitaṃ vā cittaṃ . . . asamāhitaṃ vā cittaṃ . . . vimuttaṃ vā cittaṃ: vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: avimuttaṃ cittaṃ ti pajānāti: yā tattha

<sup>1</sup> S°: °gāminipaṭipadaṃ.

<sup>2</sup> S<sup>d</sup>: atītānāgate naye iti: ye hi, &c.

<sup>3</sup> K. and B. omit pi.

paññā pajānanā . . . pe . . . amoho dhammavicayo sam-  
māditṭhi : idaṃ vuccati paricce ñāṇaṃ.

Thapetvā dhamme ñāṇaṃ,<sup>1</sup> anvaye ñāṇaṃ, paricce  
ñāṇaṃ, avasesā paññā sammatiñāṇaṃ.

Tattha katamā paññā ācayāya no apacayāya ?

Kāmāvacarakusale paññā ācayāya no apacayāya.  
Catūsu maggesu paññā apacayāya no ācayāya. Rūpā-  
vacara-arūpāvacarakusale<sup>2</sup> paññā ācayāya ceva apacayāya  
ca. Avasesā paññā neva ācayāya no apacayāya.

Tattha katamā paññā nibbidāya no paṭivedhāya ?

Yāya paññāya kāmesu vitarāgo hoti, na ca abhiññāyo  
paṭivijjhati na ca saccāni : ayaṃ vuccati paññā nibbidāya  
no paṭivedhāya.

Sveva paññāya kāmesu vitarāgo samāno abhiññāyo  
paṭivijjhati, na ca saccāni : ayaṃ vuccati paññā paṭived-  
hāya no nibbidāya.

Catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca.  
Avasesā paññā neva nibbidāya no paṭivedhāya.

Tattha katamā hānabhāginī paññā ?

Paṭhamassa jhānassa lābhiṃ<sup>3</sup> kāmasahagatā saññāmana-  
sikārā samudācaranti hānabhāginī paññā. Tad-anudham-  
matā sati santiṭṭhati tṭhitibhāginī paññā Avitakkasaha-  
gatā saññāmanasikārā samudācaranti visesabhāginī paññā.  
Nibbidāsahagatā<sup>4</sup> saññāmanasikārā samudācaranti virāgū-  
pasāṅhitā<sup>5</sup> nibbedhabhāginī paññā.

Dutiyassa jhānassa lābhiṃ vitakkasahagatā saññāmana-  
sikārā samudācaranti hānabhāginī paññā. Tad-anu-  
dhammatā sati santiṭṭhati tṭhitibhāginī paññā. Upekhāsa-  
hagatā saññāmanasikārā samudācaranti visesabhāginī  
paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti  
virāgūpasāṅhitā<sup>4</sup> paññā.

Tatīyassa jhānassa lābhiṃ pītisahagatā saññāmanasi-  
kārā samudācaranti hānabhāginī paññā. Tad-anudham-  
matā sati santiṭṭhati tṭhitibhāginī paññā. Adukkhama-  
sukhasahagatā saññāmanasikārā samudācaranti visesa-

<sup>1</sup> S<sup>d</sup> repeats thapetvā in all three clauses.

<sup>2</sup> K : rūpāvacarārūpāvacara°.

<sup>3</sup> B : lābhī throughout. S<sup>d</sup> : lābhi throughout.

<sup>4</sup> S<sup>d</sup> : nibbidāya saḥagatā throughout.

<sup>5</sup> K : °sañhitā, and B : °saññitā, throughout.

bhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

Catutthassa jhānassa lābhiṃ sukhasahagatā<sup>1</sup> saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

Ākāsānañcāyatanassa lābhiṃ rūpasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

Viññāṇañcāyatanassa lābhiṃ ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

Ākiñcaññāyatanassa lābhiṃ viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Neva-saññā-nāsaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

Tattha katamā catasso paṭisambhidā ?

Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā. Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhāṇapaṭisambhidā. Imā catasso paṭisambhidā.

Tattha katamā catasso paṭipadā ?

Dukkhā paṭipadā dandhābhiññā paññā, dukkhā paṭipadā khippābhiññā paññā, sukhā paṭipadā dandhābhiññā paññā, sukhā paṭipadā khippābhiññā paññā.

Tattha katamā dukkhā paṭipadā dandhābhiññā paññā ?

<sup>1</sup> S<sup>d</sup>: upekhā sukhasahagatā. B: upekkhāsahagatā.

<sup>2</sup> S<sup>d</sup>: tattha.

Kicchena kasirena samādhiṃ uppādentassa dandhaṃ taṅṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā dukkhā paṭipadā khippābhiññā paññā?

Kicchena kasirena samādhiṃ uppādentassa khippaṃ taṅṭhānaṃ<sup>2</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā khippābhiññā paññā.

Tattha katamā sukhā paṭipadā dandhābhiññā paññā?

Akicchena akasirena samādhiṃ uppādentassa dandhaṃ taṅṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamā sukhā paṭipadā khippābhiññā paññā?

Akicchena akasirena samādhiṃ uppādentassa khippaṃ taṅṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamāni cattāri ārammaṇāni?

Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

Tattha katamā parittā parittārammaṇā paññā?

Samādhissa na<sup>3</sup> nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa<sup>4</sup> yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā parittārammaṇā paññā.

Tattha katamā parittā appamāṇārammaṇā paññā?

Samādhissa na nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā appamāṇārammaṇā paññā.

Tattha katamā appamāṇā parittārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati appamāṇā parittārammaṇā paññā.

Tattha katamā appamāṇā appamāṇārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho

<sup>1</sup> S<sup>d</sup>: taṅṭhānaṃ.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits na here only.

<sup>4</sup> S<sup>d</sup> has parantassa always.



dhammavicayo sammādiṭṭhi: ayaṅ vuccati appamāṇā appamāṇārammaṇā paññā.

Imāni cattāri ārammaṇāni.

Maggasamaṅgissa ñāṇaṅ jarāmarañe p' etaṅ ñāṇaṅ jarāmarañasamudaye p' etaṅ ñāṇaṅ jarāmarañanirodhe p' etaṅ ñāṇaṅ jarāmarañanirodhagāminiyā paṭipadāya p' etaṅ ñāṇaṅ.

Tattha katamaṅ jarāmarañe ñāṇaṅ?

Jarāmarañāṅ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ vuccati jarāmarañe ñāṇaṅ. Jarāmarañasamudayaṅ ārabba . . . pe<sup>1</sup> . . . jarāmarañanirodhaṅ ārabba . . . pe . . . jarāmarañanirodhagāminiṅ paṭipadaṅ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ vuccati jarāmarañanirodhagāminiyā paṭipadāya ñāṇaṅ.

Maggasamaṅgissa ñāṇaṅ jātiyā p' etaṅ ñāṇaṅ . . . pe<sup>1</sup> . . .

bhave p' etaṅ ñāṇaṅ . . . pe . . .

upādāne p' etaṅ ñāṇaṅ . . . pe . . .

taṅhāya p' etaṅ ñāṇaṅ . . . pe . . .

vedanāya p' etaṅ ñāṇaṅ . . . pe . . .

phasse p' etaṅ ñāṇaṅ . . . pe . . .

salāyatane p' etaṅ ñāṇaṅ . . . pe . . .

nāmarūpe p' etaṅ ñāṇaṅ . . . pe . . .

viññāṇe p' etaṅ ñāṇaṅ . . . pe . . .

Ṣaṅkhāre p' etaṅ ñāṇaṅ, ṣaṅkhārasamudaye p' etaṅ ñāṇaṅ, ṣaṅkhāranirodhe p' etaṅ ñāṇaṅ, ṣaṅkhāranirodhagāminiyā paṭipadāya p' etaṅ ñāṇaṅ.

Tattha katamaṅ ṣaṅkhāresu ñāṇaṅ?

Ṣaṅkhāre ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ vuccati ṣaṅkhāresu ñāṇaṅ. Ṣaṅkhārasamudayaṅ ārabba . . . pe . . . ṣaṅkhāranirodhaṅ ārabba . . . pe . . . ṣaṅkhāranirodhagāminiṅ paṭipadaṅ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ vuccati ṣaṅkhāranirodhagāminiyā paṭipadāya ñāṇaṅ.

Ēvaṅ catubbidhena ñāṇavatthu.

CATUKKAṆ.<sup>2</sup>

<sup>1</sup> K. omits all 'pe's.

<sup>2</sup> K. and B. omit.

Tattha katamo pañcaṅgiko sammāsamādhi?

Pitipharanaṭā sukhapharaṇaṭā cetopharaṇaṭā ālokapharaṇaṭā paccavekkhaṇānimittaṅ.

Dvisu jhānesu pañña pitipharanaṭā. Tisu jhānesu pañña sukhapharaṇaṭā. Paracitte ñāṇaṅ cetopharaṇaṭā. Dibbacakkhu ālokapharaṇaṭā. Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇaṅ paccavekkhaṇānimittaṅ. Ayaṅ vuccati pañcaṅgiko sammāsamādhi.

Tattha katamo pañcañāṇiko sammāsamādhi?

Ayaṅ samādhi paccuppannasukho ceva āyatiñ ca sukha-vipāko ti : paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi ariyo<sup>1</sup> nirāmisso ti : paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi akāpurisasevito<sup>2</sup> ti : paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi santo paṇito paṭippassaddhiladdho ekodibhāvādhigato na ca sasaṅkhāraniggayhavaritavato<sup>3</sup> ti : paccattaṅ yeva ñāṇaṅ uppajjati. So kho panāṇaṅ imaṅ samādhiṅ sato 'va samāpajjāmi sato 'va vuṭṭhahāmiti :<sup>4</sup> paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ pañcañāṇiko sammāsamādhi.

Evaṅ pañcavidhena ñāṇavatthu.

Tattha katamā chasu abhiññāsu pañña?

Iddhividhe ñāṇaṅ, sotadhātuvisuddhiyā ñāṇaṅ, paracitte ñāṇaṅ, pubbenivāsānussatiñāṇaṅ, sattānaṅ cutūpapāte ñāṇaṅ, āsavānaṅ khaye ñāṇaṅ. Imā<sup>5</sup> chasu abhiññāsu pañña.

Evaṅ chabbidhena ñāṇavatthu.

Tattha katamāni sattasattari<sup>6</sup> ñāṇa vatthūni?

Jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, atītam<sup>7</sup> pi addhānaṅ jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, anāgatam<sup>7</sup> pi addhānaṅ jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, yam<sup>8</sup> p' issa taṅ dhammatṭhitiñāṇaṅ tam<sup>8</sup> pi khayadhammaṅ vayadhammaṅ virāgadhammaṅ nirodhadhammaṅ ti ñāṇaṅ.

Bhavaṅgaccayā jātitī ñāṇaṅ . . . pe<sup>9</sup> . . .

<sup>1</sup> S<sup>d</sup>: aparāpariyo.

<sup>2</sup> B: mahāpurisa<sup>o</sup>.

<sup>3</sup> B: na sasaṅkhāraniggayhavaritagato. K: °nigayha<sup>o</sup>.  
S<sup>d</sup>: sasaṅkhaniggayha<sup>o</sup>.

<sup>4</sup> S<sup>d</sup>: utṭhahāmiti.

<sup>5</sup> S<sup>d</sup>: imāsu.

<sup>6</sup> S<sup>d</sup> and B: sattasattati.

<sup>7</sup> K. and B: atītaṅ.

<sup>8</sup> So K. B: yaṅ.

<sup>9</sup> S<sup>d</sup>: . . . pe . . . here only; B., throughout. K. does not indicate hiatus at all.

Upādānapaccayā bhavo ti ñāṇaṇ . . . pe . . .

Tañhāpaccayā<sup>1</sup> upādānan ti ñāṇaṇ . . . pe . . .

Vedanāpaccayā<sup>2</sup> taṇhā ti ñāṇaṇ . . . pe . . .

Phassapaccayā vedanā ti ñāṇaṇ . . . pe . . .

Salāyatanapaccayā phasso ti ñāṇaṇ . . . pe . . .

Nāmarūpapaccayā salāyatanan ti ñāṇaṇ . . . pe . . .

Viññānapaccayā nāmarūpan ti ñāṇaṇ . . . pe . . .

Sanjkhārapaccayā viññānan ti ñāṇaṇ . . . pe . . .

Avijjāpaccayā sanjkhārā ti ñāṇaṇ, asati avijjāya natthi sanjkhārā ti ñāṇaṇ, atītam<sup>3</sup> pi addhānaṇ avijjāpaccayā sanjkhārā ti ñāṇaṇ, asati avijjāya natthi sanjkhārā ti ñāṇaṇ, anāgatam<sup>3</sup> pi addhānaṇ avijjāpaccayā sanjkhārā ti ñāṇaṇ, asati avijjāya natthi sanjkhārā ti ñāṇaṇ, yam<sup>3</sup> p' issa taṇ dhammaṭṭhitiñāṇaṇ tam<sup>3</sup> pi khayadhammaṇ vaya-dhammaṇ virāgadhammaṇ nirodhadhamman ti ñāṇaṇ. Imāni sattasattari<sup>4</sup> ñāṇavatthūni.

Evaṇ sattavidhena ñāṇavatthu.

Tattha katamā catūsu maggesu catūsu phalesu paññā?

Sotāpattimagge paññā sotāpattiphale paññā; sakadāgā-mimagge paññā, sakadāgāmiphale paññā; anāgāmimagge paññā, anāgāmiphale paññā; arahattamagge paññā, arahat-taphale paññā; imā catūsu maggesu catūsu phalesu paññā.

Evaṇ aṭṭhavidhena ñāṇavatthu.

Tattha katamā navasu anupubbavihārasamāpattisu paññā?

Paṭhamajjhāmasamāpattiyā paññā, dutiyajjhānasamā-pattiyā paññā, tatiyajjhānasamāpattiyā paññā, catutthaj-jhānasamāpattiyā paññā; ākāsaṇāñcāyatanasamāpattiyā paññā, viññāṇaṇcāyatanasamāpattiyā paññā, ākiñcaññā-yatana-samāpattiyā paññā, neva-saññā-nāsaññāyatana-samāpattiyā paññā; saññāvedayitanirodhasamāpattiyā vuṭṭhitassa paccavekkhaṇāñāṇaṇ. Imā<sup>5</sup> navasu anupub-bavivihārasamāpattisu paññā.

Evaṇ navavidhena ñāṇavatthu.

Tattha katamaṇ tathāgatassa ṭhānaṇ ca ṭhānato aṭṭhā-naṇ ca aṭṭhānato yathābhūtaṇ ñāṇaṇ?

Idha tathāgato: aṭṭhānam etaṇ anavakāso yaṇ diṭṭhi-sampanno puggalo<sup>6</sup> kañci<sup>7</sup> sanjkhāraṇ niccato upagaccheyya,

<sup>1</sup> S<sup>d</sup>: taṇhāya paccayā.

<sup>2</sup> So also S<sup>d</sup>.

<sup>3</sup> So too K. B. as above.

<sup>4</sup> S<sup>d</sup> and B: °sattati.

<sup>5</sup> So also S<sup>d</sup>.

<sup>6</sup> S<sup>d</sup>: sampannapuggalo.

<sup>7</sup> B: kiñci throughout.

n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puthujjano kañci saṅkhāraṅ niccato upagaccheyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ diṭṭhisampanno puggalo kañci saṅkhāraṅ sukhato<sup>1</sup> upagaccheyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puthujjano kañci saṅkhāraṅ sukhato upagaccheyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ diṭṭhisampanno puggalo kañci dhammaṅ attato upagaccheyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puthujjano kañci dhammaṅ attato upagaccheyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ diṭṭhisampanno puggalo māraṅ jīvītā voropeyya,<sup>2</sup> n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puthujjano māraṅ jīvītā voropeyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ diṭṭhisampanno puggalo pitarāṅ jīvītā voropeyya . . . pe<sup>3</sup> . . . arahantaṅ jīvītā voropeyya . . . duṭṭhena cittena tathāgatassa lohitaṅ uppādeyya . . . saṅhaṅ bhindeyya . . . aññaṅ satthāraṅ uddiseyya . . . aṭṭhamaṅ bhavaṅ nibbatteyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ kho etaṅ vijjati yaṅ puthujjano aṭṭhamaṅ bhavaṅ nibbatteyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṅ acarimaṅ uppajjeyyūṅ, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ ekissā lokadhātuyā eko arahāṅ sammāsambuddho uppajjeyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṅ acarimaṅ uppajjeyyūṅ, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ ekissā lokadhātuyā eko rājā cakkavatti uppajjeyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ itthi<sup>4</sup> arahāṅ assa sammāsambuddho, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puriso arahāṅ assa sammāsambuddho, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ itthi rājā assa cakkavatti, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puriso rājā assa cakkavatti, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ itthi<sup>4</sup> Sakkattaṅ kāreyya,<sup>5</sup>

<sup>1</sup> S<sup>d</sup>: saṅkhārasukhato.

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to pitarāṅ.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. and B: itthi.

<sup>5</sup> S<sup>d</sup>: Sakatatkareyya, then Marattaṅ kāreyya, &c.  
B. and K: kareyya always.

Mārattaṅ kāreyya, Brahmattaṅ kāreyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ puriso Brahmattaṅ kāreyya,<sup>1</sup> ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ kāyaduccaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ vacīduccaritassa . . . yaṅ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ manoduccaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ kāyasucaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ vacīsucaritassa . . . yaṅ mano-sucaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ kāyaduccaritasamaṅgī<sup>2</sup> taṅ-nidānā<sup>3</sup> tappaccayā kāyassa bheda param<sup>4</sup> marañā sugatiṅ saggaṅ lokaṅ uppajjeyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ kāyaduccaritasamaṅgī taṅ-nidānā<sup>5</sup> tappaccayā kāyassa bheda param marañā apāyaṅ duggatiṅ vinipātaṅ nirayaṅ uppajjeyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ vacīduccaritasamaṅgī . . . yaṅ manoduccaritasamaṅgī taṅ-nidānā tappaccayā kāyassa bheda param marañā sugatiṅ saggaṅ lokaṅ uppajjeyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ manoduccaritasamaṅgī taṅ - nidānā<sup>6</sup> tappaccayā kāyassa bheda param marañā apāyaṅ duggatiṅ vinipātaṅ nirayaṅ uppajjeyya, ṭhānam etaṅ vijjatīti pajānāti; aṭṭhānam etaṅ anavakāso yaṅ kāyasucaritasamaṅgī taṅ-nidānā tappaccayā kāyassa bheda param marañā apāyaṅ duggatiṅ vinipātaṅ nirayaṅ uppajjeyya, n' etaṅ ṭhānaṅ vijjatīti pajānāti; ṭhānañ ca kho etaṅ vijjati yaṅ kāyasucaritasamaṅgī taṅ-nidānā<sup>6</sup> tappaccayā kāyassa bheda param marañā sugatiṅ

<sup>1</sup> S<sup>d</sup> : brahmattakāreyya.      <sup>2</sup> S<sup>d</sup> : samaṅgi *always*.

<sup>3</sup> B. and K : taṅ-nidānaṅ *always*.

<sup>4</sup> K : paraṅ *always*.      <sup>5</sup> S<sup>d</sup> : taṅ-nidānatappaccayā.

<sup>6</sup> S<sup>d</sup> : tannidānā.

saggaṃ lokaṃ uppajjeyya, t̄hānam etaṃ vijjatīti pajānāti; at̄thānam etaṃ anavakāso yaṃ vacīsucaritasamaṅgī taṃ-nidānā tappaccayā kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ niriyaṃ uppajjeyya, n' etaṃ t̄hānaṃ vijjatīti pajānāti; t̄hānañ ca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī . . .<sup>1</sup> yaṃ<sup>2</sup> manosucaritasamaṅgī taṃ-nidānā<sup>3</sup> tappaccayā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjeyya,<sup>4</sup> t̄hānam etaṃ vijjatīti<sup>5</sup> pajānāti. Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya,<sup>6</sup> taṃ taṃ t̄hānaṃ; ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā<sup>7</sup> uppādāya,<sup>6</sup> taṃ taṃ at̄thānaṃ ti: yā tattha paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa t̄hānañ ca t̄hānato at̄thānañ ca at̄thānato yathābhūtaṃ ñānaṃ.

Tattha katamā tathāgatassa atītānāgatapaccuppannaṃ kammasamādānaṃ t̄hānaṃ hetuso vipākaṃ yathābhūtaṃ ñānaṃ ?

Idha tathāgato pajānāti: atth' ekaccāni pāpakāni kammasamādānāni gatisampattiṭṭhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhisampattiṭṭhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālasampattiṭṭhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni<sup>8</sup> payogasampattiṭṭhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni gativipattiṃ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhivipattiṃ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālavipattiṃ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni payogavipattiṃ āgamma vipacanti; atth' ekaccāni kalyāṇāni kammasamādānāni gativipattiṭṭhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhivipattiṭṭhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni kālavipattiṭṭhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni payogavipattiṭṭhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni gatisampattiṃ āgamma vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhisampattiṃ āgamma vipacanti,

<sup>1</sup> S<sup>d</sup> omits yaṃ vacīsucaritasamaṅgī. K. and B. have no hiatus.

<sup>2</sup> S<sup>d</sup>: yam.      <sup>3</sup> S<sup>d</sup>: tannidānā.      <sup>4</sup> S<sup>d</sup>: uppajjati.

<sup>5</sup> S<sup>d</sup>: uppajjatīti.      <sup>6</sup> B: upādāya.

<sup>7</sup> B: apaccayā. S<sup>d</sup>: nappaccayā.

<sup>8</sup> S<sup>d</sup> leaps from here to kālavipattiṃ without pe.

atth' ekaccāni kalyāṇāni kammaśamādānāni kālasampattiṅ āgamma vipacanti, atth' ekaccāni kalyāṇāni kammaśamādānāni payogasampattiṅ āgamma vipacanti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ tathāgatassa atitānāgatapaccuppannāṅ kammaśamādānāṅ tñāso hetuso vipākaṅ yathābhūtaṅ ñāṇaṅ.

Tattha katamaṅ tathāgatassa sabbatthagāminiṅ paṭipadaṅ yathābhūtaṅ ñāṇaṅ?

Idha tathāgato: ayaṅ maggo ayaṅ paṭipadā nirayagāmini<sup>1</sup> ti pajānāti, ayaṅ maggo ayaṅ paṭipadā tiracchānagāmini<sup>2</sup> ti pajānāti, ayaṅ maggo ayaṅ paṭipadā pittivisaya-gāmini<sup>3</sup> ti pajānāti, ayaṅ maggo ayaṅ paṭipadā manus-salokagāmini ti pajānāti, ayaṅ maggo ayaṅ paṭipadā devalokagāmini ti pajānāti, ayaṅ maggo ayaṅ paṭipadā nibbānagāmini ti pajānāti . . . yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ tathāgatassa sabbatthagāminiṅ paṭipadaṅ yathābhūtaṅ ñāṇaṅ.

Tattha katamaṅ tathāgatassa anekadhātuṅ nānādhātuṅ<sup>4</sup> lokaṅ yathābhūtaṅ ñāṇaṅ?

Idha tathāgatho khandhanānattaṅ pajānāti, dhātunānattaṅ pajānāti, āyatananānattaṅ pajānāti, anekadhātuṅ nānādhātuṅ<sup>4</sup> lokanānattaṅ<sup>5</sup> pajānāti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṅ tathāgatassa anekadhātuṅ nānādhātuṅ<sup>4</sup> lokaṅ yathābhūtaṅ ñāṇaṅ.

Tattha katamaṅ tathāgatassa sattānaṅ nānādhimuttikataṅ yathābhūtaṅ ñāṇaṅ?

Idha tathāgato pajānāti:<sup>6</sup> santi sattā hīnādhimuttikā, santi sattā paṇitādhimuttikā; hīnādhimuttikā sattā hīnādhimuttike satte sevanti bhajanti payirupāsanti,<sup>7</sup> paṇitādhimuttikā sattā paṇitādhimuttike satte sevanti bhajanti payirupāsanti;<sup>8</sup> atītam pi addhānaṅ hīnādhimuttikā sattā hīnādhimuttike satte seviṅsu bhajiṅsu payirupāsiṅsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṅsu bhajiṅsu payirupāsiṅsu; anāgatam pi addhānaṅ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇitādhimuttikā sattā paṇitādhimuttike

<sup>1</sup> B: °gāmī throughout.

<sup>2</sup> S<sup>d</sup>: tiracchānāyonigāminī. So B. with °gāmī.

<sup>3</sup> S<sup>d</sup>: petti°. <sup>4</sup> S<sup>d</sup> and B: anekadhātunānādhātulokaṅ.

<sup>5</sup> K: lokaṅ. <sup>6</sup> Cf. S. II. 154.

<sup>7</sup> B: payirupāsanti always. <sup>8</sup> S<sup>d</sup>: payirupāsenti.

satte sevissanti bhajissanti payirupāsissantiti: yā tattha paññā pajānānā . . . pe . . . amoho dhammavicayo sammāditthi: idaṇ tathāgataṣṣa sattānaṇ nānādhimutti-kataṇ yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgataṣṣa parasattānaṇ parapugga-lānaṇ indriyaparopariyattaṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgato sattānaṇ āsayaṇ pajānāti, anusayaṇ pajānāti, caritaṇ pajānāti, adhimuttiṇ pajānāti, appara-jakkhe mahārajakkhe<sup>1</sup> tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye<sup>2</sup> bhabbābhabe<sup>3</sup> satte pajānāti.<sup>4</sup>

Katamo ca<sup>5</sup> sattānaṇ āsayo?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṇ jīvaṇ taṇ sarīraṇ ti vā aññaṇ jīvaṇ aññaṇ sarīraṇ ti vā hoti tathāgato param<sup>6</sup> maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: iti bhavaditthiṣannissitā vā sattā honti vibhavaditthiṣannissitā vā, ete vā pana ubho anto anupagamma idappaccayatā-paṭiccasamuppan-nesu dhammesu anulomikā khanti<sup>7</sup> paṭiladdhā hoti, yathābhūtaṇ vā ñāṇaṇ: ayaṇ sattānaṇ āsayo.

Katamo ca<sup>8</sup> sattānaṇ anusayo?

Sattānusayā: kāmarāgānusayo paṭighānusayo mānānu-sayo ditthānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Yaṇ loke piyarūpaṇ sātārūpaṇ ettha sattānaṇ rāgānusayo anuseti; yaṇ loke appiyarūpaṇ asātārūpaṇ ettha sattānaṇ paṭighānusayo anuseti: iti imesu dvisu dhammesu avijjā anupatitā, tadekattho māno ca ditthi ca vicikicchā ca daṭṭhabbā: ayaṇ sattānaṇ anusayo.

Katamañ ca<sup>8</sup> sattānaṇ caritaṇ?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅ-khāro<sup>9</sup> paritabhūmako vā mahābhūmako vā: idaṇ sattānaṇ caritaṇ.

Katamaṇ ca sattānaṇ adhimutti?

Santi sattā hīnādhimuttikā, santi sattā paṇitādhimuttikā; hīnādhimuttikā sattā<sup>10</sup> hīnādhimuttike satte sevanti bha-

<sup>1</sup> S<sup>d</sup>: maha°.

<sup>2</sup> K.: dūviñ°.

<sup>3</sup> B., K. and S. invert order of these five pairs in the analysis following.

<sup>4</sup> Except this last instance S<sup>d</sup> has jānāti throughout this sentence.

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

<sup>6</sup> So K. throughout.

<sup>7</sup> S<sup>d</sup>: anulomiyā khantiyā.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> S<sup>d</sup> āṇaṇñābhisaṅkhāro.

<sup>10</sup> S<sup>d</sup> omits.



janti payirupā santi, paṇitādhimuttikatā sattā<sup>1</sup> paṇitādhimuttike satte sevanti bhajanti payirupāsanti; atitam pi addhānaṃ hīnādhimuttikā<sup>2</sup> sattā hīnādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu; anāgatam pi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇitādhimuttikā sattā paṇitādhimuttike satte sevissanti bhajissanti payirupāsissanti: ayaṃ sattānaṃ adhimutti.

Katame te sattā mahārajakkhā?

Dasa<sup>3</sup> kilesavattāni: lobho doso moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Yesaṃ sattānaṃ imāni dasa kilesavattāni āsevitāni bhāvitāni bahulikātāni ussadagatāni: ime te sattā mahārajakkhā.

Katame te sattā apparajakkhā?

Yesaṃ sattānaṃ imāni dasa kilesavattāni anāsevitāni abhāvitāni abahulikātāni anussadagatāni: ime te sattā apparajakkhā.

Katame te sattā mudindriyā?

Pañcindriyāni: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Yesaṃ sattānaṃ imāni pañcindriyāni anāsevitāni abhāvitāni abahulikātāni anusadagatāni: ime te sattā mudindriyā.

Katame te sattā tikkhindriyā?

Yesaṃ sattānaṃ imāni pañcindriyāni āsevitāni bhāvitāni bahulikātāni ussadagatāni: ime te sattā tikkhindriyā.

Katame te sattā dvākārā?

Ye te sattā pāpāsaya pāpānusaya pāpacaritā pāpādhimuttikā mahārajakkhā mudindriyā: ime te sattā dvākārā.

Katame te sattā svākārā?

Ye te sattā kalyāṇāsaya kalyāṇacaritā kalyāṇādhimuttikā apparajakkhā tikkhindriyā: ime te sattā svākārā.

Katame te sattā duviññāpayā?<sup>4</sup>

Ye va te sattā dvākārā te va te sattā duviññāpayā. Yeva te sattā svākārā te va te sattā suviññāpayā.

Katame te sattā abhabbā?

Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ: ime te sattā abhabbā.

<sup>1</sup> S<sup>d</sup> omits.      <sup>2</sup> S<sup>d</sup> omits down to anāgatam pi.

<sup>3</sup> S<sup>d</sup>: Yesaṃ sattānaṃ imāni dasa, &c., repeating on next line.

<sup>4</sup> K: dūviññāpayā.

Katame te sattā bhabbā ?

Ye te sattā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṇ okkamitoṇ kusalesu dhammesu sammattaṇ : ime te sattā bhabbā ti : yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi : idaṇ tathāgatassa parasattānaṇ para-puggalānaṇ indriyaparopariyattaṇ yathābhūtaṇ ṇānaṇ.

Tattha katamaṇ tathāgatassa jhānavimokhasamādhisamāpattinaṇ<sup>1</sup> saṅkilesaṇ vodānaṇ vuṭṭhānaṇ yathābhūtaṇ ṇānaṇ ?

Jhāyīti : cattāro jhāyī : atth' ekacco jhāyī sampattiṇ yeva samānaṇ vipattīti pacceti, atth' ekacco jhāyī vipattiṇ yeva samānaṇ sampattīti pacceti, atth' ekacco jhāyī sampattiṇ yeva samānaṇ sampattīti pacceti, atth' ekacco jhāyī vipattiṇ yeva samānaṇ vipattīti pacceti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī : atth' ekacco jhāyī dandhaṇ samāpajjati khippaṇ vuṭṭhāti, atth' ekacco jhāyī khippaṇ samāpajjati dandhaṇ vuṭṭhāti, atth' ekacco jhāyī dandhaṇ samāpajjati dandhaṇ vuṭṭhāti, atth' ekacco jhāyī khippaṇ samāpajjati khippaṇ vuṭṭhāti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī : atth' ekacco jhāyī samādhismiṇ samādhikusalo hoti na samādhismiṇ samāpattikusalo ; atth' ekacco jhāyī samādhismiṇ samāpattikusalo hoti na samādhismiṇ samādhikusalo ; atth' ekacco jhāyī samādhismiṇ samādhikusalo ca hoti samādhismiṇ samāpattikusalo ca ; atth' ekacco jhāyī neva samādhismiṇ samādhikusalo hoti na samādhismiṇ samāpattikusalo. Ime cattāro jhāyī.

Jhānaṇ ti : cattāri jhānāni : paṭhamaṇ jhānaṇ dutiyaṇ jhānaṇ tatiyaṇ jhānaṇ catutthaṇ jhānaṇ.

Vimokho ti : atṭha vimokhā : rūpi rūpāni passati : ayaṇ paṭhamo vimokho. Ajjhattaṇ arūpasaññī bahiddhā rūpāni passati : ayaṇ dutiyo vimokho. Subhan tveva<sup>2</sup> adhimutto hoti : ayaṇ tatiyo vimokho. Sabbaso rūpasaññānaṇ samatikkamā paṭighasaññānaṇ atthagamā<sup>3</sup> nānattasaññānaṇ amanasikārā : ananto ākāso ti ākāsaṇāñcāyatanaṇ upasampajja viharati : ayaṇ catuttho vimokho. Sabbaso ākāsaṇāñcāyatanaṇ samatikkamma : anantaṇ viññānaṇ ti viññānañcāyatanaṇ upasampajja viharati : ayaṇ pañcama vimokho. Sabbaso viññānañcāyatanaṇ

<sup>1</sup> B. and K : °vimokkha° throughout.

<sup>2</sup> S<sup>d</sup> : subhan ti. B : subhan teva.

<sup>3</sup> S<sup>d</sup> : atthagamā.

samatikkamma : natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati : ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaṃ upasampajja viharati : ayaṃ sattamo vimokkho. Sabbaso neva-saññā-nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati : ayaṃ aṭṭhamo vimokkho.

Samādhīti : tayo samādhī : savitakka-savicāro samādhī, avitakka-vicāramatto samādhī, avitakka-avicāro samādhī.

Samāpattīti : nava anupubbavīhārasamāpattīyo : paṭhamajjhānasamāpattī dutiyajjhānasamāpattī tatiyajjhānasamāpattī catutthajjhānasamāpattī akāsānañcāyatana-samāpattī viññāṇañcāyatana-samāpattī ākiñcaññāyatana-samāpattī neva-saññā-nāsaññāyatana-samāpattī saññāvedayitanirodhasamāpattī.

Sanjīlesanīti : hānabhāgiyo dhammo.

Vodānanīti : visesabhāgiyo dhammo.

Vuṭṭhānanīti : vodānam pi vuṭṭhānaṃ.

Tamhā tamhā samādhimhā vuṭṭhānam pi vuṭṭhānanīti yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhī : idaṃ tathāgatassa jhānavimokhasamādhīsamāpattīnaṃ sanjīlesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgatassa pubbe nivāsānussatiṃ yathābhūtaṃ ñānaṃ ?

Idha tathāgato anekavīhitaṃ pubbe nivāsaṃ anussarati, seyyathīdaṃ : Ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo<sup>1</sup> catasso pi jātiyo pañca pi jātiyo, dasam pi jātiyo, vīsam pi<sup>2</sup> jātiyo tiṅsam pi<sup>3</sup> jātiyo cattālīsam pi jātiyo paññāsam pi jātiyo, jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe : Amutr' āsiṃ evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evam āhāro evaṃ sukhadukkhapaṭisaṃvedī evam āyupariyanto, so tayo cuto amutra udapādiṃ, tatrapāsiṃ<sup>4</sup> evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evam āhāro evaṃ sukhadukkhapaṭisaṃvedī evam āyupariyanto, so tato cuto idhūpapanno<sup>5</sup> ti : iti sākāraṃ sa-uddesaṃ anekavehitaṃ pubbenivāsaṃ anussarati :<sup>6</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhī : idaṃ tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ ñānaṃ.

<sup>1</sup> S<sup>d</sup> cuts the formula short, down to iti.

<sup>2</sup> B and K : vīsampi.

<sup>3</sup> K : tiṅsaṃpi, and so on.

<sup>4</sup> K : tatrapāsiṃ.

<sup>5</sup> K : idhupa<sup>o</sup>.

<sup>6</sup> B : anussaratīti.

Tattha katamaṅ tathāgatassa sattānaṅ cutūpapātaṅ yathābhūtaṅ ñānaṅ?

Idha tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate<sup>1</sup> yathākammupage satte pajānāti: ime vata bhonto sattā bhāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṅ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṅ param maraṇā apāyaṅ duggatiṅ vinipātaṅ nirayaṅ uppannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṅ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṅ param maraṇā sugatiṅ saggaṅ lokaṅ uppannā ti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti:<sup>2</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādīṭṭhi: idaṅ tathāgatassa sattānaṅ cutūpapātaṅ<sup>3</sup> yathābhūtaṅ ñānaṅ.

Tattha katamaṅ tathāgatassa āsavānaṅ khaye yathābhūtaṅ ñānaṅ?

Idha tathāgato āsavānaṅ khayā anāsavaṅ cetovimuttiṅ<sup>4</sup> paññāvimuttiṅ diṭṭh' eva dhamme sayāṅ abhiññā sacchikatvā upasampajja viharati:<sup>5</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādīṭṭhi: idaṅ tathāgatassa āsavānaṅ khaye<sup>6</sup> yathābhūtaṅ ñānaṅ ti.<sup>7</sup>

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabbhaṭṭhānaṅ paṭijānāti parisāsu sihanadaṅ nadati brahmacakkaṅ pavatteti.

Evāṅ dasavidhena ñāṇavatthū.

#### ÑĀNAVIBHAṄGO SAMATTO SOLASAMO.<sup>8</sup>

<sup>1</sup> S<sup>d</sup> has here . . . pe . . . down to yathākammupage below.

<sup>2</sup> B. and S<sup>d</sup> pajānātīti.

<sup>3</sup> S<sup>d</sup>: cutupapātaṅ.

<sup>4</sup> K: cetovimuttaṅ.

<sup>5</sup> B. and S<sup>d</sup>: viharatīti.

<sup>6</sup> K: khayaṅ.

<sup>7</sup> S<sup>d</sup> omits ti. K. and B. end this Vibhaṅga here. S<sup>d</sup> gives the concluding appanā.

<sup>8</sup> K. omits solasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XVII.

## KHUDDAKAVATTHUVIBHAṆṬO.

(Mātikā.)

Jātimado	rattaññumado
gottamado	piṇḍapātikamado
ārogyamado	anavaññattimado <sup>1</sup>
yobbanamado	iriyāpathamado
jīvitamado	iddhimado
lābhamado	yasamado <sup>2</sup>
sakkāramado	sīlamado
garukāramado	jhānamado
purekkhāramado	sippamado
parivāramado	ārohamado
bhogamado	pariṇāhamado
vaṇṇamado	saṅghānamado
sutamado	pāripūrimado
paṭibhānamado	mado <sup>3</sup>

pamādo ;

thambho	arati
sārambho	tandī <sup>5</sup>
aticchatā	vijambhikā <sup>6</sup>
mahicchatā	bhattasammado
pāpicchatā	cetaso līnattaṇ <sup>7</sup>
siṅgaṇ	kuhanā
tintiṇaṇ	lapanā
cāpalyaṇ <sup>4</sup>	nemittikatā <sup>8</sup>
asabhāgavutti	nippesikatā

<sup>1</sup> S<sup>d</sup>: anavattaññimado. B: anavasaññātamado (Cf. It., p. 72).

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

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> S<sup>d</sup>: cāpallaṇ.

<sup>5</sup> K. and S<sup>d</sup>: tandi.

<sup>6</sup> B: °bhitā.

<sup>7</sup> S<sup>d</sup>: olīnattaṇ. B: cetaso calinattaṇ.

<sup>8</sup> S<sup>d</sup>: nemittikā.

lābhena lābhaṃ jigīṣanatā<sup>1</sup>  
 seyyo' ham asmīti māno,  
 sadiso 'ham asmīti māno,  
 hīno 'ham asmīti māno ;  
 seyyassa seyyo 'ham asmīti māno,  
 seyyassa sadiso 'ham asmīti māno,  
 seyyassa hīno 'ham asmīti māno ;  
 sadisassa seyyo 'ham asmīti māno,  
 sadisassa sadiso 'ham asmīti māno,  
 sadisassa hīno 'ham asmīti māno ;  
 hīnassa seyyo 'ham asmīti māno,  
 hīnassa sadiso 'ham asmīti māno,  
 hīnassa hīno 'ham asmīti māno,

māno <sup>2</sup>	omāno
atimāno	adhimāno
mānātimāno	asmimāno

micchāmāno ;

ñātivitakko  
 janapadavitakko  
 amaravitakko<sup>3</sup>  
 parānuddayatāpaṭisaṇyutto<sup>4</sup> vitakko  
 lābhasakkārasilokapaṭisaṇyutto vitakko  
 anavaññattipaṭisaṇyutto vitakko.

एकाकाṇ.<sup>5</sup>

Kodho ca upanāho ca,  
 makkho<sup>6</sup> ca palāso ca,<sup>7</sup>  
 issā ca macchariyaṃ ca,  
 māyā ca sātheyyaṃ ca,  
 avijjā ca bhavataṇhā ca  
 bhavaditṭhi ca vibhavaditṭhi ca,  
 sassataditṭhi ca ucchedaditṭhi ca,  
 antavādītṭhi ca anantavādītṭhi ca,  
 pubbantānuditṭhi ca aparantānuditṭhi ca,  
 ahirikaṃ ca anottappaṃ ca,  
 dovacassatā ca pāpamittatā ca,  
 anajjavo<sup>8</sup> ca amaddavo ca,  
 akkhanti ca asoraccaṃ ca,  
 asākhalyaṃ ca appaṭisaṇthāro ca,

<sup>1</sup> S<sup>d</sup> : nijigīṣanatā. B : nijigīsanatā. <sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> : amarā.

<sup>4</sup> K : °udayatā°.

<sup>5</sup> K. and S<sup>d</sup> omit.

<sup>6</sup> S<sup>d</sup> : makko.

<sup>7</sup> B : palāso.

<sup>8</sup> K : anājjavō.

indriyesu aguttadvāratā ca bhojane amattaññutā ca,  
 muṭṭhasaccaṇ ca asampajaññaṇ ca,  
 silavipatti ca diṭṭhivipatti ca,  
 ajjhattaṇ saṇyojanaṇ ca bahiddhā saṇyojanaṇ ca.  
 DUKAṆ.

Tiṇi akusalamūlāni  
 tayo akusalavitakkā  
 tisso akusalasañña  
 tisso akusaladhātuyo  
 tiṇi duccaritāni  
 tayo āsavā  
 tiṇi saṇyojanāni  
 tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 tisso esanā  
 tisso vidhā  
 tiṇi tamāni<sup>1</sup>  
 tiṇi bhayāni  
 tiṇi titthāyatanāni  
 tayo kiñcanā  
 tiṇi aṅgaṇāni  
 tiṇi malāni  
 tiṇi visamāni  
 aparāni pi tiṇi visamāni  
 tayo aggī  
 tayo kasāvā  
 apare pi tayo kasāvā  
 assādaditṭhi attānuditṭhi micchādītṭhi  
 arati vihesā adhammacariyā  
 dovacassatā pāpamittatā nānattasañña  
 uddhaccaṇ kosajjaṇ pamādo  
 asantutṭhitā<sup>2</sup> asampajaññatā mahicchatā  
 ahirikaṇ anottappaṇ pamādo  
 anādariyaṇ dovacassatā pāpamittatā  
 assaddhiyaṇ avadaññutā kosajjaṇ  
 uddhaccaṇ asaṇvaro dussilyaṇ  
 ariyaṇ adassanakamyatā<sup>3</sup> saddhammaṇ asotu-  
 kamyatā<sup>3</sup> upārambhacittatā  
 muṭṭhasaccaṇ asampajaññaṇ cetaso vikkhepo

<sup>1</sup> S<sup>d</sup> *inverts order of this and next term.*

<sup>2</sup> K: asantutṭhatā.

<sup>3</sup> S<sup>d</sup>: °kammata.

ayoniso manasikāro kummaggasevaṇā cetaso  
linattaṇ.<sup>1</sup>

ТИКАṆ.

Cattāro āsavā  
cattāro khandhā  
cattāro oghā  
cattāro yogā  
cattāri upādānāni  
cattāro taṇhuppādā  
cattāri agatigamanāni  
cattāro vipariyesā  
cattāro anariyavohārā  
apare pi cattāro anariyavohārā<sup>2</sup>  
cattāri duccarītāni  
aparāni pi cattāri duccarītāni  
cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni<sup>3</sup>  
catasso diṭṭhiyo.

САТУККАṆ.

Pañcorambhāgiyāni saṇyojanāni  
pañcuddhambhāgiyāni saṇyojanāni  
pañca macchariyāni  
pañca saṅgā  
pañca sallā  
pañca cetokhilā  
pañca cetaso vinibandhā  
pañca nīvaraṇāni  
pañca kammāni anantarakāni<sup>4</sup>  
pañca diṭṭhiyo  
pañca verā  
pañca vyaśanā  
pañca akkhantiyā ādinavā  
pañca bhayāni  
pañca diṭṭhadhammanibbānavādā.

PAÑCAKAṆ.

<sup>1</sup> S<sup>d</sup>: olinattaṇ.

<sup>2</sup> S<sup>d</sup> omits this clause.

<sup>3</sup> S<sup>d</sup> omits these three clauses.

<sup>4</sup> S<sup>d</sup>: anantariyāni. B. and K: ānantarikāni. (See Dh. S., § 1028; Asl., p. 358.)



Cha vivādamūlāni cha chandarāgagehasitā<sup>1</sup> dhammā cha virodhavatthūni cha taṇhākāyā cha agāravā cha parihāniyā dhammā apare pi cha parihāniyā dhammā cha somanassupavicārā cha domanassupavicārā<sup>2</sup> cha upekhupavicārā cha gehasitāni somanassāni cha gehasitāni domanassāni cha gehasitā upekhā cha ditṭhiyo.<sup>3</sup>

CHAKKAṆ.

Satta anusayā<sup>4</sup> satta pariyutṭhānāni<sup>5</sup> satta saṅgyojanāni<sup>6</sup> satta asaddhammā satta duccharitāni satta mānā satta ditṭhiyo.

SATTAKAṆ.

Aṭṭha kilesavatthūni aṭṭha kusitavatthūni aṭṭhasu lokadhammesu cittassa paṭighāto aṭṭha anariyavohārā aṭṭha micchattā aṭṭha purisadosā aṭṭha asaṅṅivādā aṭṭha neva-saṅṅi-nāsaṅṅivādā.<sup>7</sup>

AṬṬHAKAṆ.

Nava āghātavatthūni<sup>8</sup> nava purisamalāni navavidhā mānā nava taṇhāmūlakā dhammā nava iṅjitāni nava maṅṅitāni nava phanditāni nava papaṅcitāni nava saṅkhatāni.

NAVAKAṆ.

Dasa kilesavatthūni dasa āghātavatthūni<sup>8</sup> dasa akusalakammapathā dasa saṅgyojanāni dasa micchattā dsa-vatthukā micchādītṭhi dasavatthukā anattaḡāhikā<sup>9</sup> ditṭhi.

DASAKAṆ.

Aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṅ abhisāṅgyūhitvā abhisāṅkhipitvā chaṭṭiṅsa taṇhāvicaritāni honti. Iti atitāni chaṭṭiṅsa taṇhāvicaritāni, anāḡatāni chaṭṭiṅsa taṇhāvicaritāni, paccuppannāni chaṭṭiṅsa taṇhāvicaritāni,<sup>10</sup> tad-ekajjhaṅ abhisāṅgyūhitvā abhisāṅkhipitvā aṭṭhasataṅ taṇhāvicaritaṅ hoti; yāni ca dvāsatṭhi-ditṭhigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

MĀTIKĀ.<sup>11</sup>

<sup>1</sup> K: °rāḡā gehasitā. B. omits gehasitā dhammā.

<sup>2</sup> S<sup>d</sup>: somanassa vicārā, cha upekhupavicārā.

<sup>3</sup> S<sup>d</sup>: cha gehasitāni somanassāni cha gehasitāni upekhā (sic) ca ditṭhiyo.

<sup>4</sup> S<sup>d</sup>: sattānusayā.

<sup>5</sup> K: pariyutṭhānā.

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

<sup>7</sup> K. and S<sup>d</sup>: saṅṅi°.

<sup>8</sup> S<sup>d</sup>; aḡhātā°.

<sup>9</sup> S<sup>d</sup>: anattaḡāhikā. B: antaḡḡāh°.

<sup>10</sup> S<sup>d</sup> omits this clause.

<sup>11</sup> K. omits.

Tattha katamo jātimado?

Jātiṅ paṭicca mado majjanā majjitattaṅ māno maññānā<sup>1</sup> maññitattaṅ uṇṇati uṇṇamo<sup>2</sup> dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati jātimado.

Tattha katamo gottamado?

Gottaṅ paṭicca ārogyaṅ<sup>3</sup> paṭicca yobbanāṅ paṭicca jīvitaṅ paṭicca lābhaṅ paṭicca sakkāraṅ paṭicca garukāraṅ paṭicca purekkhāraṅ paṭicca parivāraṅ paṭicca bhogaṅ paṭicca vaṇṇaṅ paṭicca sutāṅ paṭicca paṭibhānaṅ paṭicca rattaññutaṅ paṭicca piṇḍapātikattaṅ paṭicca anavaññattiṅ<sup>4</sup> paṭicca iriyāpathaṅ paṭicca iddhiṅ paṭicca yasaṅ paṭicca silaṅ paṭicca jhānaṅ paṭicca sippaṅ paṭicca ārohaṅ paṭicca pariṇāhaṅ paṭicca saṅghānaṅ paṭicca pāripūriṅ paṭicca mado majjanā majjitattaṅ māno maññānā maññitattaṅ uṇṇati uṇṇamo dhajo sampaggāho ketukamyatā<sup>5</sup> cittassa: ayaṅ vuccati pāripūrimado.

Tattha katamo mado?

Yo mado majjanā majjitattaṅ māno maññānā<sup>6</sup> maññitattaṅ uṇṇati uṇṇamo dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati mado.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṅ kusalānaṅ vā dhammānaṅ bhāvanāya asakkakiriyaṭā asātaccakiriyaṭā aniṭṭhitakiriyaṭā<sup>7</sup> olinavuttitā<sup>8</sup> nikkhittachandata nikkhittadhurata<sup>9</sup> anāsevanā abhāvanā abahulikammaṅ anadhiṭṭhānaṅ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjitattaṅ: ayaṅ vuccati pamādo.

Tattha katamo thambho?

Yo thambho thambhanā thambhitattaṅ kakkhaliyaṅ phāruḷiyaṅ ujucittatā amudutā: ayaṅ vuccati thambho.

Tattha katamo sārambho?

Yo sārambho paṭisārambho sārambhanā paṭisārambhanā paṭisārambhitattaṅ: ayaṅ vuccati sārambho.

Tattha katamā aticchatā?

Itaritaracivara piṇḍapātasenāsanagilānapaccayabhesajja-parikkhārehi pañcahi vā kāmaguṇehi asantutṭhassa bhīy-

<sup>1</sup> Cf. Dh. S., § 1116. S<sup>d</sup>: maññitā nearly always.

<sup>2</sup> K. and B. have uṇṇamo throughout.

<sup>3</sup> K. has . . . pe . . . inserted here. So B, and repeated at each phrase.

<sup>4</sup> B: anavaññātaṅ.

<sup>5</sup> S<sup>d</sup>: °kammata.

<sup>6</sup> So S<sup>d</sup>. <sup>7</sup> K and B: anaṭṭhita°.

<sup>8</sup> B: olina°.

<sup>9</sup> B: °dhurata.

yokamyatā : yā evarūpā icchā icchāgataṇ aticchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati aticchatā.

Tattha katamā mahicchatā ?

Itaritaracivarapindapātāgilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhīyyokamyatā : yā evarūpā icchā icchāgataṇ mahicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati mahicchatā.

Tattha katamā pāpicchatā ?

Idh' ekacco assaddho samāno : saddho ti maṇ jano jānātūti icchati, dussīlyo samāno : sīlavā ti maṇ jano jānātūti icchati, appassuto samāno : bahussuto ti maṇ jano jānātūti, saṅgaṇikārāmo samāno : pavivitto ti maṇ jano jānātūti icchati, kusīto samāno : āradhaviṛiyo ti maṇ jano jānātūti icchati, muṭṭhassati samāno : upaṭṭhitassatīti maṇ jano jānātūti icchati, asamāhito samāno : samāhito ti maṇ jano jānātūti icchati, duppañño samāno : paññavā<sup>1</sup> ti maṇ jano jānātūti icchati, akhīṇāsavo samāno : khīṇāsavo ti maṇ jano jānātūti icchati : yā evarūpā icchā icchāgataṇ pāpicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati pāpicchatā.

Tattha katamaṇ siṅgaṇ ?

Yaṇ siṅgaṇ siṅgaratā caturatā<sup>2</sup> cāturiyaṇ parikkhattatā parikkhattiyaṇ :<sup>3</sup> idaṇ vuccati siṅgaṇ.

Tattha katamaṇ tintiṇaṇ ?

Yaṇ tintiṇaṇ tintiṇāyanā<sup>4</sup> tintiṇāyitattaṇ loluppaṇ loluppāyanā loluppāyitattaṇ puñcikatā sādūkamyatā :<sup>5</sup> idaṇ vuccati tintiṇaṇ.

Tattha katamaṇ cāpalyaṇ ?<sup>6</sup>

Civaramaṇḍanā pattamaṇḍanā senāsanaṇaṇḍanā, imassa vā pūtikāyassa<sup>7</sup> bahirānaṇ vā parikkhārānaṇ<sup>8</sup> maṇḍanā vibhūsanā kelanā<sup>9</sup> parikelanā<sup>10</sup> giddhikatā giddhikattaṇ,<sup>11</sup> capalatā cāpalyaṇ : idaṇ vuccati cāpalyaṇ.

Tattha katamā asabhāgavutti ?<sup>12</sup>

Mātari vā pitari vā jeṭṭhe vā bhātari ācariyesu<sup>13</sup> vā uppajjhāye<sup>14</sup> vā Buddhhe vā sāvakesu vā aññataraññataresu vā<sup>15</sup> garuṭṭhāniyesu vippaṭikulaḡāhitā<sup>16</sup> vipaccanīkasātata,<sup>17</sup>

<sup>1</sup> K : paññavā.

<sup>2</sup> B : caturatā

<sup>3</sup> K : pārikkhatiyaṇ. B : pārikkhattiyaṇ.

<sup>4</sup> S<sup>d</sup> : tiṇāsana.

<sup>5</sup> B and K : sādhu°.

<sup>6</sup> S<sup>d</sup> : cāpallaṇ.

<sup>7</sup> B : pūti°.

<sup>8</sup> S<sup>d</sup> : °khāraṇ.

<sup>9</sup> S<sup>d</sup> : kelasana. B : kelana.

<sup>10</sup> S<sup>d</sup> : parikelāsana.

<sup>11</sup> S<sup>d</sup> : gedhikatā gedhikattaṇ.

<sup>12</sup> S<sup>d</sup> : °vuttitā.

<sup>13</sup> S<sup>d</sup> : ācariye.

<sup>14</sup> K : uppajjhāyesu.

<sup>15</sup> K. omits.

<sup>16</sup> K : vippaṭikūla°.

<sup>17</sup> S<sup>d</sup> : kāsātata. B : °nika°.

anādariyaṃ anādaratā<sup>1</sup> agāravatā appaṭissavatā:<sup>2</sup> ayaṃ vuccati asabhāgavutti.<sup>3</sup>

Tattha katamā arati?

Pantesu vā senāsanesu aññataraññataresu vā adhikusa-lesu dhammesu vā<sup>4</sup> arati aratikā anabhirati anabhiramaṇā ukkaṅṅhitā paritassitā:<sup>5</sup> ayaṃ vuccati arati.

Tattha katamā tandī?<sup>6</sup>

Yā tandī tandiyanā tandimanakatā, ālasyaṃ<sup>7</sup> ālasāyanā<sup>8</sup> ālasāyitattaṃ: ayaṃ vuccati tandī.

Tattha katamā vijambhikā?<sup>9</sup>

Yā kāyassa jambhanā vijambhanā ānāmanā<sup>10</sup> vināmanā sannāmanā paṇāmanā<sup>11</sup> vyādhiyakaṃ: ayaṃ vuccati vijambhikā.

Tattha katamo bhattasammado?

Yā bhuttāvissa bhattamucchā bhattakilamatho bhatta-parilāho<sup>12</sup> kāyaduṭṭhullaṃ: ayaṃ vuccati bhattasammado.

Tattha katamaṃ cetaso linattaṃ?<sup>13</sup>

Yā cittassa akalyatā<sup>14</sup> akammaññatā oliyanā salliyānā liṅgaṃ liyanā liyitattaṃ thīnaṃ thiyānā thiyitattaṃ<sup>15</sup> cittassa: idaṃ vuccati cetaso linattaṃ.

Tattha katamā kuhanā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa paccayapatisevanasaṅkhātena vā sāmantaṃjappitena vā iriyāpathassa vā aṭṭhapanā<sup>16</sup> ṭhapanā saṅṭhapanā bhākuṭikā<sup>17</sup> bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ: ayaṃ vuccati kuhanā.

Tattha katamā lapanā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ ālapanā lapanā<sup>18</sup> sallapanā ullapanā samullapanā unnāhanā<sup>19</sup> samunnāhanā ukkācanā<sup>20</sup> samukkācanā anuppiyabhāṇitā<sup>21</sup> pātukamyatā<sup>22</sup> muggasuppatā pāribbhaṭṭatā:<sup>23</sup> ayaṃ vuccati lapanā.

Tattha katamā nemittikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-

<sup>1</sup> B: anādariyatā.

<sup>2</sup> B: appati°.

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> K. and B. omit vā.

<sup>5</sup> S<sup>d</sup>: paritassitā.

<sup>6</sup> K and S<sup>d</sup>: tandī.

<sup>7</sup> S<sup>d</sup>: ālass°.

<sup>8</sup> B: ālasāyanā.

<sup>9</sup> B: vijambhitā.

<sup>10</sup> S<sup>d</sup>: anāmanā.

<sup>11</sup> S<sup>d</sup>: paṇāmanā.

<sup>12</sup> S<sup>d</sup>: °lāho.

<sup>13</sup> S<sup>d</sup>: olinattaṃ.

B: calinattaṃ.

<sup>14</sup> S<sup>d</sup>: akallatā.

<sup>15</sup> B: li°, and thi°.

<sup>16</sup> B: āṭhapanā.

<sup>17</sup> B: bhākuṭitā.

<sup>18</sup> S<sup>d</sup>: omits.

<sup>19</sup> S<sup>d</sup>: ullāhanā samullāhanā.

<sup>20</sup> K: °kāpanā.

<sup>21</sup> S<sup>d</sup>: °bhāsītā.

<sup>22</sup> S<sup>d</sup>: cātu°. B: cātu°.

<sup>23</sup> K. and B: muggasupatā pāribbhaṭṭatā. Cf. Mil. 370.

katassa yaṅ paresaṅ nimittaṅ nimittakammaṅ obhāso obhāsakammaṅ sāmantaṅjappā parikathā: ayaṅ vuccati nemittikatā.

Tattha katamā nippesikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yaṅ paresaṅ akkosanā vambhanā garahanā ukkhepanā samukkhepanā khipanā saṅkhipanā pāpanā sampāpanā: avaṇṇahāriyā parapiṭṭhimaṅsikatā:<sup>1</sup> ayaṅ vuccati nippesikatā.

Tattha katamā lābhena lābhaṅ jigijṅsanatā?<sup>2</sup>

Lābhasakkārasilokasannissito pāpiccho icchāpakato ito laddhaṅ āmisaṅ amutra haratī amutra vā laddhaṅ āmisaṅ idha āharatī: yaṅ evarūpā āmisena āmisassa eṭṭhi gavetṭhi pariyetṭhi esanā gavesanā pariyesanā: ayaṅ vuccati lābhena lābhaṅ jigijṅsanatā.<sup>2</sup>

Tattha katamo seyyo 'ham asmīti māno?

Idh' ekacco<sup>3</sup> jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaṅ jappeti: yo evarūpo māno maññanā maññitattaṅ uṇṇati uṇṇāmo<sup>4</sup> dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati seyyo 'ham asmīti māno.

Tattha katamo sadiso 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaṅ jappeti: yo evarūpo māno maññanā maññitattaṅ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati sadiso 'ham asmīti māno.

Tattha katamo hīno 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā omānaṅ jappeti: yo evarūpo omāno omaññanā omaññitattaṅ hilānā ohilānā ohilittattaṅ attuññā<sup>5</sup> attavaññā attaparibhavo: ayaṅ vuccati hīno 'ham asmīti māno.

<sup>1</sup> B. and K: avaṇṇahārikā.

<sup>2</sup> B: nijjīsanatā.

<sup>3</sup> S<sup>d</sup>: ekacco ti vā.

<sup>4</sup> So S<sup>d</sup>, K., B. Cf. Dh. S., § 1116.

<sup>5</sup> S<sup>d</sup>: yo evarūpo omāno maññanā maññitattaṅ gilānā gilitattaṅ attaññutā. B: hil°.

Tattha katamo seyyassa seyyo 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa seyyo 'ham asmīti māno.

Tattha katamo seyyassa sadiso 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa sadiso 'ham asmīti māno.

Tattha katamo seyyassa hīno 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi hīnaṇ attānaṇ dahati, so taṇ nissāya omānaṇ jappeti: yo evarūpo omāno omaññanā omaññitattaṇ hīlanā ohīlanā ohīlitattaṇ attuññā<sup>1</sup> attavaññā<sup>2</sup> attaparibhavo:<sup>3</sup> ayaṇ vuccati seyyassa hīno 'ham asmīti māno.

Tattha katamo sadisassa seyyo 'ham asmīti māno?

Idh' ekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe<sup>4</sup> . . . aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati sadisassa seyyo 'ham asmīti māno . . . pe<sup>5</sup> . . .

Tattha katamo hīnassa sadiso 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo

<sup>1</sup> S<sup>d</sup>: attaññaṇ.

<sup>2</sup> K: attā°.

<sup>3</sup> S<sup>d</sup>: attaparibhavo.

<sup>4</sup> S<sup>d</sup> gives full text.

<sup>5</sup> K. proceeds without . . . pe . . . to the next question. S<sup>d</sup> and B. give the full alternation of Tattha katamo sadisassa sadiso . . . sadisassa hīno . . . hīnassa seyyo, &c.

dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati hinassa sadiso 'ham asmīti māno.

Tattha katamo hinassa hīno 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi hīnaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ omāno omaññanā omaññitattaṇ hīlanā ohīlanā ohīlitattaṇ attuññā attavaññā<sup>1</sup> attaparibhavo: ayaṇ vuccati hinassa hīno 'ham asmīti māno.

Tattha katamo māno?

Yo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati māno.

Tattha katamo atimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi<sup>2</sup> attānaṇ atimaññāti: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati atimāno.

Tattha katamo mānātimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā pubbakāle<sup>3</sup> parehi sadisaṇ attānaṇ dahati aparakāle<sup>4</sup> attānaṇ seyyaṇ dahati parehi hīnaṇ na dahati: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati mānātimāno.

Tattha katamo omāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā omānaṇ jappeti: yo evarūpo omāno omaññanā omaññitattaṇ hīlanā ohīlanā ohīlitattaṇ attuññā<sup>5</sup> attavaññā<sup>6</sup> attaparibhavo, ayaṇ vuccati omāno.

Tattha katamo adhimāno?

Appatte pattasaññitā,<sup>7</sup> akate katasaññitā,<sup>8</sup> anadhigate adhigatasaññitā, asacchikate sacchikatasaññitā: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati adhimāno.

<sup>1</sup> S<sup>d</sup>: attaññā attavaññā. K: attā°.

<sup>2</sup> K: pare. K. and S<sup>d</sup> omit attānaṇ.

<sup>3</sup> K and B: pubbakālaṇ.

<sup>4</sup> K and B: aparakālaṇ.

<sup>5</sup> So S<sup>d</sup>.

<sup>6</sup> K: attā°.

<sup>7</sup> S<sup>d</sup>: patti°.

<sup>8</sup> S<sup>d</sup> omits these two words.

Tattha katamo asmimāno ?

Rupe asmīti māno,<sup>1</sup> asmīti chando, asmīti anusayo ; vedanāya saññāya saṅkhāresu viññāṇe asmīti māno, asmīti chando, asmīti anusayo : yo evarūpo māno maññanā maññitattaṅ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa : ayaṅ vuccati asmimāno.

Tattha katamo micchāmāno ?

Idh' ekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjaṭṭhānena pāpakena vā sutena pāpakena vā paṭibhāṇena pāpakena vā silena pāpakena vā vatena pāpakena vā silabbatena pāpikāya vā diṭṭhiyā aññataraññatarena vatthunā mānaṅ jappeti : yo evarūpo māno maññanā maññitattaṅ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa : ayaṅ vuccati micchāmāno.

Tattha katamo ñātivitakko ?

Ñātake ārabba gehasito takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo : ayaṅ vuccati ñātivitakko.

Tattha katamo janapadavitakko ?

Janapadaṅ ārabba gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati janapadavitakko.

Tattha katamo amaravitakko ?<sup>2</sup>

Dukkarakārikāpaṭisaṅyutto<sup>3</sup> vā diṭṭhigatapaṭisaṅyutto vā<sup>4</sup> gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati amaravitakko.

Tattha katamo parānuddayatāpaṭisaṅyutto<sup>5</sup> vitakko ?

Idh' ekacco<sup>6</sup> gihisaṅsaṭṭho viharati hasanandī sahasokī sukhitesu sukhitu dukkhitesu dukkhito uppannesu kiccarapaṇīyesu attanā va<sup>7</sup> yogaṅ āpajjati : yo tattha gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati parānuddayatāpaṭisaṅyutto vitakko.

Tattha katamo lābhasakkārasilokapaṭisaṅyutto vitakko ?

Lābhasakkārasilokaṅ ārabba gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati lābhasakkārasilokapaṭisaṅyutto vitakko.

Tattha katamo anavaññattipaṭisaṅyutto vitakko ?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā : mā maṅ

<sup>1</sup> S<sup>d</sup> omits these three words. B : rūpaṅ . . . vedanā, &c.

<sup>2</sup> S<sup>d</sup> : amarā<sup>o</sup>. <sup>3</sup> B : dukkarakaritā<sup>o</sup>.

<sup>4</sup> S<sup>d</sup> : diṭṭhi vā paṭisaṅyutto vā. <sup>5</sup> K : parānuddayatā<sup>o</sup>.

<sup>6</sup> S<sup>d</sup> omits the entire answer. <sup>7</sup> B : vā.



pare avajāniṅsūti : yo tattha gehasito takko vitakko . . .  
pe . . . micchāsaṅkappo : ayaṇ vuccati anavaññattipaṭisaṇ-  
yutto vitakko.

## EKAKAṆ.

Tattha katamo kodho ?

Yo kodho kujjhanā kujjhitattaṇ doso dussanā dussi-  
tattaṇ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṇ<sup>2</sup> virodho  
paṭivirodho caṇḍikkaṇ asuro po anattamanatā cittassa :  
ayaṇ vuccati kodho.

Tattha katamo upanāho ?

Pubbakāle kodho, aparakāle<sup>3</sup> upanāho : yo evarūpo  
upanāho upanahanā upanahitattaṇ<sup>4</sup> aṭṭhapanā<sup>5</sup> ṭhapanā  
saṅṭhapanā anusaṅsandanaṇ anuppabandhanaṇ<sup>6</sup> daḥhi-  
kammaṇ kodhassa : ayaṇ vuccati upanāho.

Tattha katamo makkho ?

Yo makkho makkhiyanā<sup>7</sup> inakkhiyitattaṇ niṭṭhuriyaṇ  
niṭṭhuriyakammaṇ : ayaṇ vuccati makkho.

Tattha katamo palāso ?

Yo palāso palāsāyanā palāsāyitattaṇ,<sup>8</sup> palāsāhāro vivā-  
datṭhānaṇ yugaggāho appaṭinissaggo : ayaṇ vuccati palāso.

Tattha katamā issā ?

Yā paralābhasakkāragarukāramānanavandanapūjanāsu  
issā issāyanā issāyitattaṇ, usūyā usūyanā usūyitattaṇ,<sup>9</sup>  
ayaṇ vuccati issā.

Tattha katamaṇ macchariyaṇ ?

Pañca macchariyāni : āvāsamacchariyaṇ kulamacchari-  
yaṇ lābhamacchariyaṇ vaṇṇamacchariyaṇ dhammac-  
chariyaṇ : yaṇ evarūpaṇ maccheraṇ maccharāyanā mac-  
charāyitattaṇ vevicchaṇ kadariyaṇ kaṭukañcukatā<sup>10</sup> agga-  
hitattaṇ cittassa : idaṇ vuccati macchariyaṇ.

Tattha katamā māyā ?

Idh' ekacco kāyena duccharitaṇ caritvā vācāya duccharitaṇ  
caritvā manasā duccharitaṇ caritvā tassa paṭicchādanahetu  
pāpikaṇ icchaṇ paṇidahati : mā maṇ jaññā ti icchati,—

<sup>1</sup> K : dus°.

<sup>2</sup> B. and S<sup>d</sup> of these three give only vyāpajjanā.

<sup>3</sup> K : pubbakālaṇ . . . aparakālaṇ.

<sup>4</sup> S<sup>d</sup> : upanayihanā upanayihitattaṇ. B : upanayhanā.  
K. drops the y in the Corrigenda.

<sup>5</sup> B : aṭṭhapanā. <sup>6</sup> S<sup>d</sup> : anubandhanaṇ. <sup>7</sup> B : makkhiyanā.

<sup>8</sup> S<sup>d</sup> omits. B. has paḷ°. <sup>9</sup> B : ussū°.

<sup>10</sup> K : kaṭa°. Cf. Dh. S., transl., p. 300, n. 2.

mā maṇ jaññā ti saṅkappeti,<sup>1</sup>—mā maṇ jaññā ti vācaṇ<sup>2</sup> bhāsati,—mā maṇ jaññā ti kāyena parakkamati: yā evarūpā māyā māyāvitā accasarā<sup>3</sup> vaṇcanā nikati vikīraṇā<sup>4</sup> pariharaṇā<sup>5</sup> guhanā pariguhanaṇā chādanā paricchādanā anuttānikammaṇ anāvikkammaṇ vocchādanā pāpakiriya: ayaṇ vuccati māyā.

Tattha katamaṇ sāṭheyyaṇ<sup>6</sup> ?

Idh' ekacco saṭho<sup>7</sup> hoti parisāṭho: yaṇ tattha saṭhaṇ saṭhatā sāṭheyyaṇ kakkaratā kakkariyaṇ<sup>8</sup> parikkhattatā<sup>9</sup> parikkhattiyaṇ:<sup>10</sup> idaṇ vuccati sāṭheyyaṇ.

Tattha katamā avijjā<sup>11</sup> ?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamā bhavataṇhā ?

Yo bhavesu bhavacchando bhavarāgo bhavanandī bhavataṇhā bhavasineho<sup>12</sup> bhavapariāho bhavamucchā bhavajhosānaṇ: ayaṇ vuccati bhavataṇhā.

Tattha katamā bhavaditṭhi ?

Bhavissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati bhavaditṭhi.

Tattha katamā vibhavaditṭhi ?

Na bhavissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho:<sup>13</sup> ayaṇ vuccati vibhavaditṭhi.

Tattha katamā sassataditṭhi ?

Sassato attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati sassataditṭhi.

Tattha katamā ucchedaditṭhi ?

Ucchijjissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati ucchedaditṭhi.

Tattha katamā antavā ditṭhi ?

Antavā attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati antavā ditṭhi.

<sup>1</sup> K: saṅkappati.

<sup>2</sup> S<sup>d</sup>: vācam.

<sup>3</sup> B. and K: accāsarā. Cf. M. I., 304; § i., 239: v, 218, n. 8.

<sup>4</sup> S<sup>d</sup>: vikiraṇā. B: vikkiraṇā. <sup>5</sup> S<sup>d</sup>: pariharinā.

<sup>6</sup> K: sāth<sup>o</sup>; below, satho. Cf. M. I., 529.

<sup>7</sup> B: saṭṭho. <sup>8</sup> K: kakkhalatā kakkhaliyaṇ.

<sup>9</sup> S<sup>d</sup>: parikkhattā. K: parikkhattatā.

<sup>10</sup> S<sup>d</sup>: parikkhattiyaṇ. K: parikkhattiyaṇ.

<sup>11</sup> Cf. above p. 85, and Dh. S., §§ 1311 foll.

<sup>12</sup> So both K. and S<sup>d</sup>. B: °sneho. <sup>13</sup> K: °yesaggāho.

Tattha katamā anantavā ditṭhi?

Anantavā attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati anantavā ditṭhi.

Tattha katamā pubbantānudiṭṭhi?

Pubbantaṇ ārabba yā uppajjati ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati pubbantānudiṭṭhi.

Tattha katamā aparantānudiṭṭhi?

Aparantaṇ ārabba yā uppajjati ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati aparantānudiṭṭhi.

Tattha katamaṇ ahirikaṇ?

Yaṇ na hiriyati hiriyitabbena,<sup>1</sup> na hiriyati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati ahirikaṇ.

Tattha katamaṇ anottappaṇ?

Yaṇ na ottappati ottappitabbena,<sup>2</sup> na ottappati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati anottappaṇ.

Tattha katamā dovacassatā?

Sahadhammike<sup>3</sup> vuccamāne dovacassāyaṇ<sup>4</sup> dovacassiyaṇ dovacassatā vippaṭikūlagāhitā vipaccanikasātā,<sup>5</sup> anādariyaṇ anādaratā agāravatā appaṭissavatā<sup>6</sup>: ayaṇ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā yā tesāṇ sevanā nisevanā saṅsevanā bhajānā sambhajanā bhatti sambhatti sampavaṅkatā:<sup>7</sup> ayaṇ vuccati pāpamittatā.

Tattha katamo anajjavo?

Yo anajjavo anajjavatā jimhatā<sup>9</sup> vaṅkatā kuṭilatā: ayaṇ vuccati anajjavo.

Tattha katamo amaddavo?

Yā amudutā amaddavatā kakkhalatā<sup>10</sup> kathinatā,<sup>11</sup> phārusiyaṇ ujucittatā amuducittatā:<sup>12</sup> ayaṇ vuccati amaddavo.

<sup>1</sup> S<sup>d</sup>: hiriyatabbe, or, the following negative particle has been omitted. Cf. p. 370. B: hiriyitabbena.

<sup>2</sup> S<sup>d</sup>: ottappitabbe, or, as in preceding note.

<sup>3</sup> B: °dhammikenā.

<sup>4</sup> S<sup>d</sup> omits. B. puts dovacassatā first, and adds a fourth: dovacassitā, but not on p. 371.

<sup>5</sup> S<sup>d</sup>: vipaṭikula° vipaccanikasattā. B: vipaṭikula° vipaccanika°.

<sup>6</sup> B. and S<sup>d</sup>: appati°.

<sup>7</sup> S<sup>d</sup>: °kataṇ.

<sup>8</sup> K: anājjo°.

<sup>9</sup> K: jimhitā.

<sup>10</sup> S<sup>d</sup>: kakkhaliyaṇ. B: kakkhaliyaṇ phārusiyaṇ kakkhalatā katinatā.

<sup>11</sup> S<sup>d</sup> omits.

<sup>12</sup> S<sup>d</sup> and B: amudutā.

Tattha katamā akkhanti?

Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkaṇ asuro po anattamanatā cittassa : ayaṇ vuccati akkhanti.

Tattha katamaṇ asoraccaṇ?

Kāyiko vītikkamo<sup>1</sup> vācasiko vītikkamo kāyikavācasiko vītikkamo : idaṇ vuccati asoraccaṇ. Sabbam<sup>2</sup> pi dussīlyaṇ asoraccaṇ.

Tattha katamaṇ asākhalyaṇ?

Yā sā vācā aṇḍakā kakkasā<sup>3</sup> parakaṭukā parābhisajjani kodhasāmantā asamādhisaṇvattanikā tathārūpiṇ vācaṇ bhāsita hoti : yā tattha asaṇhavācatā asakhilavācatā pharusavācatā : idaṇ vuccati asākhalyaṇ.

Tattha katamo appatisanthāro?

Dve paṭisanthārā : āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idh' ekacco appaṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā : ayaṇ vuccati appaṭisanthāro.

Tattha katamā indriyesu aguttadvārātā?

Idh' ekacco cakkhunā rūpaṇ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ cakkhundriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati cakkhundriyaṇ cakkhundriye na saṇvaraṇ āpajjati, sotena saddaṇ sutvā,<sup>4</sup> ghānena gandhaṇ ghāyitvā, jivhāya rasaṇ sāyitvā, kāyena phoṭṭhabbaṇ phusitvā, manasā dhammaṇ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ manindriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassa pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati manindriyaṇ manindriye na saṇvaraṇ āpajjati : yā imesaṇ channaṇ indriyaṇaṇ agutti agopanaṇ anārakkho asaṇvaro : ayaṇ vuccati indriyesu aguttadvārātā.

Tattha katamā bhojane amattaññūtā?

Idh' ekacco appaṭisaṇkhā ayoniso āhāraṇ āhāreti davāya madāya maṇḍanāya vibhūsanāya : yā tattha asantutṭhitā<sup>5</sup> amattaññūtā appaṭisaṇkhā bhojane : ayaṇ vuccati bhojane amattaññūtā.

Tattha katamaṇ muṭṭhasaccaṇ?

Yā asati<sup>6</sup> ananussati appaṭissati asati<sup>7</sup> asaraṇatā adhāraṇatā pilāpanatā sammussanatā :<sup>8</sup> idaṇ vuccati muṭṭhasaccaṇ.

<sup>1</sup> B : vitik°.

<sup>2</sup> B : sabbaṇ.

<sup>3</sup> S<sup>d</sup> : kakkhasā.

<sup>4</sup> Only B. inserts 'pe 's.'

<sup>5</sup> K : asantutṭhatā.

<sup>6</sup> K : assati.

<sup>7</sup> S<sup>d</sup> and B. omit.

<sup>8</sup> S<sup>d</sup> : apilāpanatā pammosanatā.

K : samusanatā.

Tattha katamaṇ asampajaññaṇ ?

Yaṇ aññaṇaṇ adassanaṇ . . . pe . . . avijjālaṅgi moho akusalamūlaṇ : idaṇ vuccati asampajaññaṇ.

Tattha katamā silavipatti ?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo : ayaṇ vuccati silavipatti. Sabbam pi dussilyaṇ silavipatti.

Tattha katamā ditthivipatti ?

Natthi dinnāṇ, natthi yiṭṭhaṇ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā sacchikatvā pavedentīti : yā evarūpā ditthi ditthigataṇ . . . pe . . . vipariyesagāho : ayaṇ vuccati ditthivipatti. Sabbā pi micchādītthi ditthivipatti.

Tattha katamaṇ ajjhattaṇ saṇyojanaṇ ?

Pañcorambhāgiyāni saṇyojanāni ajjhattaṇ saṇyojanaṇ. Pañcuddhambhāgiyāni saṇyojanāni bahiddhā saṇyojanaṇ.

### DUKAṆ.

Tattha katamāni tīṇi akusalamūlāni ?

Lobho doso moho.

Tattha katamo lobho ?<sup>2</sup>

Yo rāgo sārāgo anunayo anurodho nandī nandīrāgo<sup>3</sup> cittassa sārāgo icchā mucchā ajjhosānaṇ gedho pali-gedho<sup>4</sup> saṅgo paṅko eja māyā janikā sañjanaṇi<sup>5</sup> sibbinī<sup>6</sup> jālinī saritā<sup>7</sup> visattikā suttaṇ visaṭā āyuhāni<sup>8</sup> dutiyā paṇidhi bhavanetti vanaṇ vanatho<sup>9</sup> santhavo sineho<sup>10</sup> apekhā paṭibandhu āsā āsiṅsanā āsiṅsitattaṇ rūpāsā saddāsā<sup>11</sup> gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappā<sup>12</sup> jappānā jappitattaṇ loluppaṇ<sup>13</sup> loluppāyanā loluppāyitattaṇ puñ-cikatā<sup>14</sup> sādūkamyatā<sup>15</sup> adhammarāgo visamalobho nikanti

<sup>1</sup> S<sup>d</sup> gives full text. Cf. Dh. S., § 1362, and above, p. 328.

<sup>2</sup> Dh. S., § 1059.

<sup>3</sup> S<sup>d</sup> : nandi nandīrāgo.

<sup>4</sup> S<sup>d</sup> : paṭigedho. B : pari<sup>o</sup>.

<sup>5</sup> S<sup>d</sup> : sañjani.

<sup>6</sup> S<sup>d</sup> : sibbini.

<sup>7</sup> S<sup>d</sup> : sariṇā.

<sup>8</sup> S<sup>d</sup> : āyuhāni. B : visadā āyuhāni. <sup>9</sup> S<sup>d</sup> : vanato.

<sup>10</sup> So K. and S<sup>d</sup>. B : sneho.

<sup>11</sup> S<sup>d</sup> : saddāhasā.

<sup>12</sup> S<sup>d</sup> and B. omit.

<sup>13</sup> S<sup>d</sup> inserts ; loluppanā.

<sup>14</sup> B : pucchañjikatā.

<sup>15</sup> B, K. and Asl., p. 365, sādūkamyatā. S<sup>d</sup> reads sādu<sup>o</sup>.

Possibly one should read sādu<sup>o</sup> in the Atthasālini, as more congruous with the context : manāpe visaye kāmētīti.

nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā<sup>2</sup> saddataṇhā<sup>3</sup> gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṇṇ āvaraṇaṇṇ nīvaraṇaṇṇ chādanaṇṇ<sup>4</sup> bandhanaṇṇ upakilesa anusayo pariyuṭṭhānaṇṇ latā vevicchaṇṇ dukkhamūlaṇṇ dukkhanidānaṇṇ dukkhappabhavo<sup>5</sup> Mārapāso Mārabalisaṇṇ Māravisayo taṇhānādi taṇhājālaṇṇ taṇhāgaddulaṇṇ taṇhāsamuddo abhijjhā lobho akusalamūlaṇṇ : ayaṇṇ vuccati lobho.

Tattha katamo doso ?

Anatthaṇṇ<sup>6</sup> me acariti āghāto jāyati ; anatthaṇṇ me caratīti āghāto jāyati ; anatthaṇṇ me carissatīti āghāto jāyati ; piyassa me manāpassa anatthaṇṇ acari, anatthaṇṇ carati, anatthaṇṇ carissatīti āghāto jāyati ; appiyassa me amanāpassa atthaṇṇ acari, atthaṇṇ carati, atthaṇṇ carissatīti āghāto jāyati ; atṭhāne vā pana āghāto jāyati : yo evarūpo cittassa āghāto paṭighāto paṭighaṇṇ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṇṇ doso dussanā dussitattaṇṇ<sup>7</sup> vyāpatti vyāpajjanā vyāpajjitattaṇṇ<sup>8</sup> virodho paṭivirodho caṇḍikkaṇṇ asuropo anattamanatā cittassa : ayaṇṇ vuccati doso.

Tattha katamo moho ?

Dukkhe aññānaṇṇ dukkhasamudaye aññānaṇṇ dukkhanirodhe aññānaṇṇ dukkhanirodhagāminiyā paṭipadāya annānaṇṇ ; pubbante aññānaṇṇ aparante aññānaṇṇ pubban-tāparante aññānaṇṇ idappaccayatāpaṭiccasamuppannesu dhammesu aññānaṇṇ, yaṇṇ evarūpaṇṇ aññānaṇṇ adassanaṇṇ . . . pe<sup>9</sup> . . . avijjālaṇṇī moho akusalamūlaṇṇ : ayaṇṇ vuccati moho.

Imāni tīṇi akusalamūlāni.

Tattha katame tayo akusalavitakkā ?

Kānavitakko vyāpādavitakko vihiṇsāvitakko.

Tattha katamo kānavitakko ? Kāmapaṭisaṇṇyutto takko vitakko . . . pe<sup>10</sup> . . . micchāsaṇṇkappo : ayaṇṇ vuccati kānavitakko.

<sup>1</sup> S<sup>d</sup> has tatthanā, and omits next two terms.

<sup>2</sup> S<sup>d</sup> and Dh. S. omit. But the second rūpa is not synonymous with the first.

<sup>3</sup> S<sup>d</sup> : saddahataṇhā. <sup>4</sup> B : chādanaṇṇ. <sup>5</sup> S<sup>d</sup> °pabhāvo.

<sup>6</sup> S<sup>d</sup> : anattham. <sup>7</sup> K : dūsanā dūsit°. <sup>8</sup> S<sup>d</sup> and B. omit.

<sup>9</sup> S<sup>d</sup> gives full text.. See above p. 85.

<sup>10</sup> S<sup>d</sup> gives full text. See above p. 86.

Tattha katamo vyāpādavitaṅko?

Vyāpādapatisaṅyutto takko vitaṅko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati vyāpādavitaṅko.

Tattha katamo vihiṅsāvitaṅko?

Vihīṅsāpatisaṅyutto takko vitaṅko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati vihiṅsāvitaṅko.

Ime tayo akusalavitaṅkā.

Tattha katamā tisso akusalasaññā?

Kāmasaññā vyāpādasaññā vihiṅsasaññā.

Tattha katamā kāmasaññā?

Kāmapatisaṅyutto saññā sañjānanā sañjānitattaṅ : ayaṅ vuccati kāmasaññā.

Tattha katamā vyāpādasaññā?

Vyāpādapatisaṅyuttā saññā sañjānanā sañjānitattaṅ : ayaṅ vuccati vyāpādasaññā.

Tattha katamā vihiṅsasaññā?

Vihīṅsāpatisaṅyuttā saññā sañjānanā sañjānitattaṅ : ayaṅ vuccati vihiṅsasaññā.

Imā tisso akusalasaññā.

Tattha katamā tisso akusaladhātuyo?

Kāmadhātu vyāpādadhātu vihiṅsādhātu.

Tattha katamā kāmadhātu?

Kāmavitaṅko kāmadhātu . . . Vyāpādavitaṅko vyāpādadhātu . . . Vihiṅsāvitaṅko vihiṅsādhātu.

Tattha katamo kāmavitaṅko?

Kāmapatisaṅyutto takko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati kāmavitaṅko.

Tattha katamo vyāpādavitaṅko? Vyāpādapatisaṅyutto takko vitaṅko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati vyāpādavitaṅko.

Tattha katamo vihiṅsāvitaṅko?

Vihīṅsāpatisaṅyutto takko vitaṅko . . . pe . . . micchāsaṅkappo : ayaṅ vuccati vihiṅsāvitaṅko.

Imā tisso akusaladhātuyo.

Tattha katamāni tīṇi duccharitāni?

Kāyaduccharitaṅ vaciduccharitaṅ manoduccharitaṅ.

Tattha katamaṅ kāyaduccharitaṅ?

Pāṇātipāto adinnādānaṅ kāmesu micchācāro : idaṅ vuccati kāyaduccharitaṅ.

Tattha katamaṅ vaciduccharitaṅ?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : idaṅ vuccati vaciduccharitaṅ.

Tattha katamaṅ manoduccharitaṅ?

Abhijjhā vyāpādo micchādītthi: idaṃ vuccati manoduc-  
caritaṃ.

Tattha katamaṃ kāyaduccaritaṃ?

Akusalaṃ kāyakammaṃ kāyaduccaritaṃ. Akusalaṃ vacī-  
kammaṃ vacīduccaritaṃ. . . . Akusalaṃ manokammaṃ  
manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ?

Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ. . . .  
Akusalā vacisañcetanā akusalaṃ vacikammaṃ. . . . Aku-  
salā manosañcetanā akusalaṃ manokammaṃ.

Imāni tīṇi duccaritāni.

Tattha katame tayo āsavā?

Kāmāsavo bhavāsavo avijjāsavo.

Tattha katamo kāmāsavo?

Yo kāmesu kāmaccchando<sup>1</sup> kāmarāgo kāmanandī kāma-  
taṇhā kāmāsineho kāmapariḷāho kāmamucchā kāmajjho-  
sānaṃ: ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavaccchando . . . pe<sup>2</sup> . . . bhavajjhosānaṃ:  
ayaṃ vuccati bhavāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññānaṃ . . . pe . . . avijjālangī moho aku-  
salamūlaṃ: ayaṃ vuccati avijjāsavo.

Ime tayo āsavā.

Tattha katamāni tīṇi saṃyojanāni?

Sakkāyadītthi vicikicchā silabbataparāmāso.

Tattha katamā sakkāyadītthi?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadham-  
massa akovido ariyadhamme avinīto, sappurisānaṃ adas-  
sāvī sappurisdhammassa akovido sappurisdhamme  
avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā  
attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ  
. . . saññaṃ . . . saṅkhāre . . . viññānaṃ attato saman-  
upassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ,  
viññānasmiṃ vā attānaṃ: yā evarūpā dītthi dītthigataṃ  
. . . pe . . . vipariyesagāho: ayaṃ vuccati sakkāyadītthi.

Tattha katamā vicikicchā?

Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vici-  
kicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati  
vicikicchati; pubbante kaṅkhati vicikicchati, aparante  
kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikic-

<sup>1</sup> K. and B. have pe to kāmajjhosānaṃ. <sup>2</sup> Dh. S., § 1120.



chatī, idappaccayatā-paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati : yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṇ<sup>1</sup> vimati vicikicchā dvelhakaṇ dvedhāpatho saṅsayo anekaṅsagāho āsappanā parisappanā अपरियोगāhanā<sup>2</sup> thambhitattaṇ cittaassa manovilekho : ayaṇ vuccati vicikicchā.

Tattho katamo silabbataparāmāso ?

Ito bahiddhā samaṇabrāhmaṇānaṇ silena suddhi vatena suddhi silabbatena suddhīti : yā evarūpā ditthi ditthigataṇ . . . pe<sup>3</sup> . . . vipariyesagāho : ayaṇ vuccati silabbataparāmāso.

Imāni tīni saṅyojanāni.

Tattha katamā tisso taṇhā ?

Kāmatataṇhā bhavataṇhā vibhavataṇhā ?

Tattha katamā bhavataṇhā ?<sup>4</sup>

Bhavaditthisahagato rāgo sārāgo anunayo anurodho nandi nandirāgo<sup>5</sup> cittaassa sārāgo : ayaṇ vuccati bhavataṇhā.

Tattha katamā vibhavataṇhā ?

Ucchedaditthisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati vibhavataṇhā.

Avasesā taṇhā kāmatataṇhā.

Tattha katamā kāmatataṇhā ?

Kāmadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati kāmatataṇhā.

Rūpadhātu<sup>6</sup> . . . arūpadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati bhavataṇhā.

Ucchedaditthisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati vibhavataṇhā.

Imā tisso taṇhā.

Tattha katamā aparā pi tisso taṇhā ?

Kāmatataṇhā rūpatataṇhā<sup>7</sup> arūpatataṇhā.

Tattha katamā kāmatataṇhā ?

Kāmadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati kāmatataṇhā.

<sup>1</sup> K. and B. have pe to thambhitattaṇ. <sup>2</sup> S<sup>d</sup> : pariyo°.

<sup>3</sup> Dh. S., § 1119. B : vipariyesagāho.

<sup>4</sup> K., B. and S<sup>d</sup> take the analysis in this order.

<sup>5</sup> K., B. and S<sup>d</sup> have pe for these four terms.

<sup>6</sup> S<sup>d</sup> gives the question to this and next answer. K. and B. omit question.

<sup>7</sup> S<sup>d</sup> reads rūpatataṇhā first here, but not in the analysis.

Tattha katamā rūpaṇhā?

Rūpadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati rūpaṇhā.

Tattha katamā arūpaṇhā?

Arūpadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati arūpaṇhā.

Imā tisso taṇhā.

Tatthā katamā aparā pi tisso taṇhā?

Rūpaṇhā arūpaṇhā nirodhaṇhā.

Tattha katamā rūpaṇhā?

Rūpadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati rūpaṇhā.

Tattha katamā arūpaṇhā?

Arūpadhātupaṭisaṅyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati arūpaṇhā.

Tattha katamā nirodhaṇhā?

Ucchedaṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṅ vuccati nirodhaṇhā.

Imā tisso taṇhā.

Tattha katamā tisso esanā?

Kāmesanā bhavesanā brahmacariyesanā.

Tattha katamā kāmesanā?

Yo kāmesu kāmacchando . . . pe<sup>1</sup> . . . kāmajjhosānaṅ : ayaṅ vuccati kāmesanā.

Tattha katamā bhavesanā?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosānaṅ : ayaṅ vuccati bhavesanā.

Tattha katamā brahmacariyesanā?

Sassato loko ti vā asassato loko ti vā . . . pe<sup>2</sup> . . . neva hoti na na hoti tathāgato param maraṇā ti vā yā evarūpā diṭṭhi diṭṭhigataṅ . . . pe . . . vipariyesagāho : ayaṅ vuccati brahmacariyesanā.

Tattha katamā kāmesanā?

Kāmarāgo tad-ekaṭṭhaṅ akusalaṅ kāyakammaṅ vacikammaṅ manokammaṅ : ayaṅ vuccati kāmesanā.

Bhavarāgo<sup>3</sup> tad-ekaṭṭhaṅ akusalaṅ kāyakammaṅ vacikammaṅ manokammaṅ : ayaṅ vuccati bhavesanā.

<sup>1</sup> S<sup>d</sup> gives full text. See under tayo āsavā, p. 364.

<sup>2</sup> So K., B. and S<sup>d</sup>. See Dh. S., § 1099.

<sup>3</sup> S<sup>d</sup> does not suppress the question to this and following statement. B. suppresses next question only.

Antaggāhikā diṭṭhi tad-ekaṭṭhaṇ akusalaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ayaṇ vuccati brahmacariyesanā.

Imā tisso esanā.

Tattha katamā tisso vidhā?

Seyyo 'ham asmīti vidhā. Sadiso 'ham asmīti vidhā.

Hīno 'ham asmīti vidhā.

Imā tisso vidhā.

Tattha katamāni tīṇi bhayāni?

Jātibhayaṇ jarābhayaṇ maraṇabhayaṇ.

Tattha katamaṇ jātibhayaṇ?

Jātiṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ lomahaṇso cetaso utrāso : idaṇ vuccati jātibhayaṇ.

Tattha katamaṇ jarābhayaṇ?

Jaraṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ lomahaṇso cetaso utrāso : idaṇ vuccati jarābhayaṇ.

Tattha katamaṇ maraṇabhayaṇ?

Maraṇaṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ lomahaṇso cetaso utrāso : idaṇ vuccati maraṇabhayaṇ.

Imāni tīṇi bhayāni.

Tattha katamāni tīṇi tamāni?

Atītaṇ vā<sup>1</sup> addhānaṇ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṇ vā addhānaṇ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā<sup>2</sup> paccuppannaṇ addhānaṇ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Imāni tīṇi tamāni.

Tattha katamāni tīṇi titthāyatanāni?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇḍiṭṭhī<sup>3</sup> yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabban taṇ pubbe katahetūti.

Idha pan'<sup>4</sup> ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇḍiṭṭhī : yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabban taṇ issaranimmānahetūti.

Idha pan' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇḍiṭṭhī : yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti

<sup>1</sup> K. omits vā.

<sup>2</sup> K. omits etarahi vā.

<sup>3</sup> K. and B : evaṇḍiṭṭhi always.

<sup>4</sup> S<sup>d</sup> : pana ekacco.

sukhaṃ vā dukkhaṃ vā adukkhamasukkaṃ vā sabbaṃ taṃ  
 ahetu appaccayāti.

Imāni tīṇi tittḥāyatanāni.

Tattha katame tayo kiñcana?

Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ. Ime  
 tayo kiñcana.

Tattha katamāni tīṇi aṅgaṇāni?

Rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇaṃ. Imāni tīṇi  
 aṅgaṇāni.

Tattha katamāni tīṇi malāni?

Rāgo malaṃ doso malaṃ moho malaṃ. Imāni tīṇi  
 malāni.

Tattha katamāni tīṇi visamāni?

Rāgo visamaṃ doso visamaṃ moho visamaṃ. Imāni tīṇi  
 visamāni.

Tattha katamāni aparāni pi tīṇi visamāni?

Kāyavisamaṃ vacīvisamaṃ manovisamaṃ. Imāni tīṇi  
 visamāni.

Tattha katame tayo aggī?

Rāgaggi dosaggi mohaggi.

Ime tayo aggī.

Tattha katame tayo kasāvā?

Rāgakasāvo dosakasāvo mohakasāvo. Ime tayo kasāvā.

Tattha katame apare pi tayo kasāvā?

Kāyakasāvo vacīkasāvo manokasāvo. Ime tayo kasāvā.

Tattha katamā assādadiṭṭhi?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti  
 evaṃdiṭṭhi: natthi kāmesu doso ti, so kāmesu pātavyataṃ  
 āpajjati. Ayaṃ vuccati assādadiṭṭhi.

Tattha katamā attānudiṭṭhi?<sup>1</sup>

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadham-  
 massa akovido ariyadhamme avinīto sappurisānaṃ adassāvī  
 sappurisadhammassa akovido sappurisadhamme avinīto,  
 rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani  
 vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . .  
 saṃkhāre . . . viññānaṃ attato samanupassati, viññāṇa-  
 vantaṃ vā attānaṃ, attani vā viññānaṃ, viññāṇasmiṃ vā  
 attānaṃ: yā evarūpādiṭṭhi diṭṭhigataṃ . . . pe . . . vipari-  
 yesagāho: ayaṃ vuccati attānudiṭṭhi.

<sup>1</sup> Cf. S., iii., 185; iv., 148.

Tattha katamā micchādīṭṭhi ?

Natthi dinnāṃ, natthi yīṭṭhāṃ . . . pe<sup>1</sup> . . . ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavēdētīti : yā evarūpā dīṭṭhi dīṭṭhigatāṃ . . . pe . . . vipariyesagāho : ayaṃ vuccati micchādīṭṭhi.<sup>2</sup>

Sassatadīṭṭhi assādadīṭṭhi sakkāyadīṭṭhi attānudīṭṭhi ucchedadīṭṭhi micchādīṭṭhi.

Tattha katamā aratī ?

Pantesu vā senāsanesu aññataraññataresu vā<sup>3</sup> adhikusalesu dhammesu aratī<sup>3</sup> aratikā anabhiratī anabhiramanā ukkaṅṅhitā paritassitā<sup>4</sup> : ayaṃ vuccati aratī.

Tattha katamā vihesā ?

Idh' ekacco pāṇinā vā leḍḍunā vā daḍḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭṭheti : yā evarūpā heṭṭhanā viheṭṭhanā hiṅsanā vihiṅsanā rosanā virosanā parūpaghāto : ayaṃ vuccati vihesā.

Tattha katamā adhammacariyā ?

Kāyena adhammacariyā visamacariyā, vācāya adhammacariyā visamacariyā, manasā adhammacariyā visamacariyā : ayaṃ vuccati adhammacariyā.

Tattha katamā dovaccassatā ?

Sahadhammike vuccamāne dovaccassāyaṃ dovaccassiyaṃ dovaccassatā<sup>5</sup> vippatikūlagāhitā vipaccanikasātataṃ anādariyaṃ anādaratā agāravatā appaṭissavatā : ayaṃ vuccati dovaccassatā.

Tattha katamā pāpamittatā ?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā, yā tesāṃ sevānā nisevānā saṅsevanā bhajanā sambhajanā bhattī sambhattī taṅ - sampavaṅkatā : ayaṃ vuccati pāpamittatā.

Tattha katamā nānattasaññā ?

Kāmasaññā vyāpādasaññā vihiṅsāsāññā : ayaṃ vuccati nānattasaññā. Sabbā pi akusalasaññā nānattasaññā.

Tattha katamaṃ uddhaccaṃ ?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa : idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kosajjaṃ ?

Kāyaduccarite vā vaciduccarite vā manoduccarite vā

<sup>1</sup> See below, p. 392.

<sup>2</sup> S<sup>d</sup> continues dīṭṭhigatamasassatadīṭṭhi, &c.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> So S<sup>d</sup>. See p. 352, n. 5.

<sup>5</sup> So also B. Cf. p. 359 for variants in B.

pañcasu vā kāmagaṇesu cittassa vossaggo vossaggānuppa-  
dānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhittachandatā nikkhittadhuratā<sup>3</sup> anāsevanā abhāvanā  
abahulikammaṃ anadīṭṭhānaṃ ananuyogo pamādo: idaṃ  
vuccati kosajjaṃ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmagaṇesu cittassa vossaggo vossaggānuppa-  
dānaṃ kusalānaṃ vā<sup>4</sup> dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhittachandatā nikkhittadhuratā<sup>3</sup> anāsevanā abhāvanā  
abahulikammaṃ anadīṭṭhānaṃ ananuyogo pamādo: yo  
evarūpo pamādo pamajjanā pamajjitattaṃ: ayaṃ vuccati  
pamādo.

Tattha katamā asantutṭhitā?<sup>5</sup>

Itaritaracīvara piṇḍa pātasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmagaṇehi asantutṭhassa<sup>6</sup>  
bhiyyokamyatā: yā evarūpā icchā icchāgataṃ asantu-  
ṭṭhitā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati asantutṭhitā.

Tattha katamā asampajaññatā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṃ: ayaṃ vuccati asampajaññatā.

Tattha katamā mahicchatā?

Itaritaracīvarapiṇḍa pātasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmagaṇehi asantutṭhassa<sup>7</sup>  
bhiyyokamyatā: yā evarūpā icchā icchāgataṃ mahicchatā  
rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati  
mahicchatā.

Tattha katamaṃ ahirikaṃ?

Yaṃ na hiriyati hiriyatabbena,<sup>8</sup> na hiriyati pāpakānaṃ  
akusalānaṃ dhammānaṃ samāpattiyā: idaṃ vuccati ahirikaṃ.

Tattha katamaṃ anottappaṃ?

Yaṃ na ottappitabbena,<sup>8</sup> na ottappati pāpakānaṃ akusa-  
lānaṃ dhammānaṃ samāpattiyā: idaṃ vuccati anottappaṃ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmagaṇesu cittassa vossaggo vossaggānuppa-

<sup>1</sup> K and B: anāṭṭhitakir°. <sup>2</sup> B: olinā°.

<sup>3</sup> B: °dhuratā. <sup>4</sup> S<sup>d</sup> omits. <sup>5</sup> K: asantutṭhatā.

<sup>6</sup> S<sup>d</sup>: asantutṭhissa. <sup>7</sup> So also S<sup>d</sup>.

<sup>8</sup> So also S<sup>d</sup>. See above, p. 359.

dānaṅ kusalānaṅ vā dhammānaṅ bhāvanāya asakkaccakiriyatā asātaçcakiriyatā anitthitakiriyatā<sup>1</sup> olinavuttitā nikkhattachandatā nikkhattadhuratā anāsevanā abhāvanā abahulikammaṅ anadhittānaṅ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjitattaṅ: ayaṅ vuccati pamādo.

Tattha katamaṅ anādariyaṅ?

Yaṅ anādariyaṅ anādaratā agāravatā appaṭissavatā<sup>2</sup> anaddā anaddāyanā anaddāyitattaṅ<sup>3</sup> asīlyaṅ<sup>4</sup> acittikāro<sup>5</sup> idaṅ vuccati anādariyaṅ.

Tattha katamā dovacassatā<sup>6</sup>

Sahadhammike vuccamāne dovacassāyaṅ dovacassiyaṅ dovacassatā vippatikūlagāhitā vipaccanikasātataṅ anādariyaṅ anādaratā agāravatā appaṭissavatā: ayaṅ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppañña: yā tesāṅ sevanā nisevanā saṅsevanā bhajanā sambhajanā bhatti sambhatti taṅ - sampavaṅkatā: ayaṅ vuccati pāpamittatā.

Tattha katamaṅ assaddhiyaṅ?

Idh' ekacco assaddho hoti, na saddahati Buddhaṅ vā dhammaṅ vā saṅghaṅ vā: yaṅ evarūpaṅ assaddhiyaṅ assaddahanā anokappanā anabhippasādo: idaṅ vuccati assaddhiyaṅ.

Tattha katamā avadaññutā?

Pañca macchariyāni: āvāsamacchariyaṅ kulamacchariyaṅ lābhamacchariyaṅ vaṇṇamacchariyaṅ dhammacchariyaṅ: yaṅ evarūpaṅ maccheraṅ maccharāyanā<sup>7</sup> maccharāyitattaṅ vevicchaṅ kadariyaṅ katukañcukatā<sup>8</sup> agga-hitattaṅ cittassa: ayaṅ vuccati avadaññutā.

Tattha katamaṅ kosajjaṅ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmāgūnesu cittassa vossaggo vossaggānuppādānaṅ kusalānaṅ vā dhammānaṅ bhāvanāya asakkaccakiriyatā<sup>9</sup> asātaçcakiriyatā anitthitakiriyatā<sup>10</sup> olinavuttitā

<sup>1</sup> K and B: anatthita°. <sup>2</sup> B: appati°.

<sup>3</sup> K: anādā anādāyanā anādāyitattaṅ.

<sup>4</sup> S<sup>d</sup> and B: asīlyaṅ.

<sup>5</sup> So S<sup>d</sup>. K: acitikāro. B: acittikāro. Read acitti° on p. 2. Cf. Mil. 229, 230. <sup>6</sup> See p. 359.

<sup>7</sup> S<sup>d</sup>: maccherayanā, but maccharāyitattaṅ.

<sup>8</sup> See p. 357. <sup>9</sup> S<sup>d</sup>: °kiriya. <sup>10</sup> See p. 370, nn. 1-3.

nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulikammaṅ anadhiṭṭhānaṅ ananuyogo pamādo : idaṅ vuccati kosajjaṅ.

Tattha katamaṅ uddhaccaṅ ?

Yaṅ cittassa uddhaccaṅ avūpasamo cetaso vikkhepo bhantattaṅ cittassa : idaṅ vuccati uddhaccaṅ.

Tattha katamo asaṅvaro ?

Idh' ekacco cakkhunā rūpaṅ disvā nimittaggāhī<sup>1</sup> hoti anuvyañjanaggāhī<sup>1</sup> yatvādhikaraṇam enaṅ cakkhundriyaṅ asaṅvutaṅ viharantaṅ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṅ,<sup>2</sup> tassa saṅvarāya na paṭipajjati, na rakkhati cakkhundriyaṅ, cakkhundriye na saṅvaraṅ āpajjati, sotena saddaṅ sutvā . . . ghānena gandhaṅ ghāyivā . . . jivhāya rasaṅ sāyivā . . . kāyena phoṭṭhabbaṅ phusivā . . . manasā dhammaṅ viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enaṅ manindriyaṅ asaṅvutaṅ viharantaṅ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṅ, tassa saṅvarāya na paṭipajjati, na rakkhati manindriyaṅ, manindriye na saṅvaraṅ āpajjati<sup>3</sup> : ayaṅ vuccati asaṅvaro.

Tattha katamaṅ dussilyaṅ ?<sup>4</sup>

Kāyiko vitikkamo<sup>5</sup> vācasiko vitikkamo kāyikavācasiko vitikkamo : idaṅ vuccati dussilyaṅ.

Tattha katamā ariyānaṅ adassanakamyatā ?

Tattha katame ariyā ?

Ariyā vuccanti Buddhā ca Buddhasāvaka ca. Yā imesaṅ ariyānaṅ adassanakamyatā adaṭṭhukamyatā asametukamyatā asamāgantukamyatā : ayaṅ vuccati ariyānaṅ adassanakamyatā.

Tattha katamā saddhammaṅ asotukamyatā ?

Tattha katamo saddhammo ?

Cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo : ayaṅ vuccati saddhammo. Yā imassa saddhammassa asotukamyatā assavanakamyatā<sup>6</sup> anuggahetukamyatā adhāretukamyatā : ayaṅ vuccati saddhammaṅ asotukamyatā.

Tattha katamā upārambhacittatā ?

<sup>1</sup> B : one g only.

<sup>2</sup> B : anvāsa°.

<sup>3</sup> S<sup>d</sup> adds (Cf. above, p. 360) : yā imesaṅ channaṅ indriyānaṅ agutti agopanaṅ anārakkho asaṅvaro : ayaṅ, &c.

<sup>4</sup> B : dussilyaṅ.

<sup>5</sup> B : vitikk°.

<sup>6</sup> B : asaṅv°.



Tattha katamo upārambho?

Yo upārambho anupārambho upārambhanā anupārambhanā anupārambhitattaṇ uññā avaññā paribhavo randaḡavēsītā<sup>1</sup> ayaṇ vuccati upārambhacittatā.

Tattha katamaṇ muṭṭhasaccaṇ?

Yā<sup>2</sup> asati ananussati appaṭṭissati asati<sup>3</sup> asaraṇatā adhāraṇatā pilāpanatā<sup>4</sup> sammussanātā<sup>5</sup>: idaṇ vuccati muṭṭhasaccaṇ.

Tattha katamaṇ asampajaññaṇ?

Yaṇ aññaṇaṇ adassanaṇ . . . pe . . . avijjālangī moho akusalamūlaṇ: idaṇ vuccati asampajaññaṇ.

Tattha katamo cetaso vikkhepo?

Yaṇ cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattaṇ cittassa: ayaṇ vuccati cetaso vikkhepo.

Tattha katamo ayoniso manasikāro?

Anicce niccan ti ayoniso manasikāro, dukkhe sukhan ti ayoniso manasikāro, anattani attā ti ayoniso manasikāro, asubhe subhan ti ayoniso manasikāro, saccavipparīkūlena<sup>6</sup> vā cittassa āvaṭṭanā anvaṭṭanā<sup>7</sup> ābhogo samannāhāro manasikāro: ayaṇ vuccati ayoniso manasikāro.

Tattha katamā kummaggasevanā?

Tattha katamo kummaggo?

Micchādītṭhi micchāsaṇkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi: ayaṇ vuccati kummaggo. Yā imassa kummaggassa sevanaṇ nisevanaṇ saṇsevanaṇ bhajanaṇ sambhajanaṇ bhatti sambhatti taṇ - sampavaṇkatā: ayaṇ vuccati kummaggasevanaṇ.

Tattha katamaṇ cetaso līnattaṇ?<sup>8</sup>

Yā cittassa akalyatā akammaññatā oliyanaṇ<sup>9</sup> salliyanaṇ līnaṇ liyanaṇ liyitattaṇ thīnaṇ<sup>9</sup> thīyanaṇ thīyitattaṇ cittassa: ayaṇ vuccati cetaso līnattaṇ.

TIKAṇ.

Tattha katame cattāro āsavā?

Kāmāsavo bhavāsavo dītṭhāsavo avijjāsavo.

Tattha katamo kāmāsavo?

<sup>1</sup> Cf. A. IV. 25.

<sup>2</sup> S<sup>d</sup> omits yā.

<sup>3</sup> S<sup>d</sup> and B. omit.

<sup>4</sup> So also S<sup>d</sup>. See above, p. 360.

<sup>5</sup> S<sup>d</sup>: pammossanatā.

<sup>6</sup> B: °kulena.

<sup>7</sup> K: āvajjanaṇ anāvajjanaṇ. B: āvaṭṭanaṇ anāvāṭṭanaṇ.

<sup>8</sup> B: calinattaṇ.

<sup>9</sup> B: li° and thī°.

Yo kāmesu kāmacchando kāmarāgo kāmanandi kāma-  
taṇhā kāmasineho<sup>1</sup> kāmapipāso kāmapariḷāho kāmamucchā  
kāmajjhosānaṇ: ayaṇ vuccati kāmasavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavacchando . . . pe . . . bhavajjho-  
sānaṇ: ayaṇ vuccati bhavāsavo.

Tattha katamo diṭṭhāsavo?

Sassato loko ti vā assassato loko ti vā antavā loko ti  
vā anantavā loko ti vā taṇ jivaṇ taṇ sarīran ti vā aññaṇ  
jivaṇ aññaṇ sarīran ti vā hoti tathāgato param maraṇā  
ti vā na hoti tathāgato param maraṇā ti vā hoti ca na  
ca hoti tathāgato param maraṇā ti vā neva hoti na na  
hoti tathāgato param maraṇā ti vā: yā evarūpā diṭṭhi  
diṭṭhigataṇ . . . pe . . . vipariyesagāho:<sup>2</sup> ayaṇ vuccati  
diṭṭhāsavo. Sabbā pi micchādiṭṭhi diṭṭhāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññaṇaṇ : . . pe . . . avijjālaṅgī moho  
akusalamūlaṇ: ayaṇ vuccati avijjāsavo.

Ime cattāro āsavā.

Tattha katame cattāro ganthā?<sup>3</sup>

Abhijjhā kāyagantho vyāpādo kāyagantho silabbata-  
parāmāso kāyagantho idaṇ-saccābhiniveso kāyagantho.

Tattha katamo abhijjhā kāyagantho?

Yo rāgo sārāgo . . . pe<sup>4</sup> . . . abhijjhā lobho akusala-  
mūlaṇ: ayaṇ vuccati abhijjhā kāyagantho.

Tattha katamo vyāpādo kāyagantho?

Anatthaṇ me acarīti . . . pe<sup>5</sup> . . . caṇḍikkaṇ asuro po  
anattamanatā cittassa: ayaṇ vuccati vyāpādo kāyagantho.

Tattha katamo silabbataparāmāso kāyagantho?

Ito bahiddhā samaṇabrāhmaṇānaṇ sīlena suddhi vatena  
suddhi sīlabbatena suddhīti: yā evarūpā diṭṭhi diṭṭhi-  
gataṇ . . . pe . . . vipariyesaggāho: ayaṇ vuccati sīlab-  
bataparāmāso kāyagantho.

Tattha katamo idaṇ-saccābhiniveso kāyagantho?

Sassato loko: idam eva saccaṇ mogham aññaṇ ti vā,  
asassato loko: idam evā saccaṇ mogham aññaṇ ti vā  
. . . pe . . . neva hoti na na hoti tathāgato param  
maraṇā: idam eva saccaṇ mogham aññaṇ ti vā: yā  
evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:

<sup>1</sup> B: °sneho.      <sup>2</sup> K: °yesaggāho.

<sup>3</sup> S<sup>d</sup> excises down to cattāro oghā (next page).

<sup>4</sup> See above, p. 361, under lobho. Cf. Dh. S., §§ 1135 foll.

<sup>5</sup> See above, p. 362, under doṣo.

ayaṇ vuccati idaṇ-saccābhiniveso kāyagantho. Thapetvā silabbataparāmāsaṇ kāyaganthaṇ sabbā pi micchādītthi idaṇ-saccābhiniveso kāyagantho.

Ime cattāro ganthā.

Tattha katame cattāro oghā? . . . cattāro yogā? . . . cattāri upādānāni?

Kāmupādānaṇ diṭṭhupādānaṇ silabbatupādānaṇ attavādupādānaṇ.

Tattha katamaṇ kāmupādānaṇ?

Yo kāmesu kāmacchando . . . pe . . . kāmajjhosaṇaṇ : idaṇ vuccati kāmupādānaṇ.

Tattha katamaṇ diṭṭhupādānaṇ?

Natthi dinnāṇ natthi yiṭṭhaṇ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā sacchikatva pavedentīti : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho :<sup>2</sup> idaṇ vuccati diṭṭhupādānaṇ. Thapetvā silabbatupādānaṇ ca attavādupādānaṇ ca sabbā pi micchādītthi diṭṭhupādānaṇ.

Tattha katamaṇ silabbatupādānaṇ?

Ito bahiddhā samaṇabrahmaṇaṇaṇ silena suddhi vatena suddhi silabbatena suddhiti : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : idaṇ vuccati silabbatupādānaṇ.

Tattha katamaṇ attavādupādānaṇ?

Idha assutavā puthujjano ariyānaṇ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṇ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṇ attato samanupassati rūpavantaṇ vā attānaṇ attani vā rūpaṇ rūpasmiṇ vā attānaṇ ; vedanaṇ . . . saññaṇ . . . saṅkhāre . . . viññānaṇ attato samanupassati viññānavantaṇ vā attānaṇ attani vā viññānaṇ viññānasmiṇ vā attānaṇ : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : idaṇ vuccati attavādupādānaṇ. Imāni cattāri upādānāni.

Tattha katame cattāro taṇhuppādā?

Civarahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, senāsanahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, itibhavābhavahetu vā bhikkhuno taṇhā uppajjamānā uppajjati : ime cattāro taṇhuppādā.

Tattha katamāni cattāri agatigamanāni?

<sup>1</sup> See below, p. 392.

<sup>2</sup> K : °yesagāho always.

Chandāgatiṅ gacchati dosāgatiṅ gacchati mohāgatiṅ gacchati bhayāgatiṅ gacchati : yā evarūpā agati<sup>1</sup> agati-gamaṇaṅ<sup>2</sup> chandagamaṇaṅ vaggagamaṇaṅ vārigamaṇaṅ : imāni cattāri agatigamaṇāni.

Tattha katame cattāro vipariyesā?

Anicce niccan ti saññāvipariyeso cittavipariyeso diṭṭhi-vipariyeso, dukkhe sukhan ti saññāvipariyeso cittavi-pariyeso diṭṭhivipariyeso, anattani attā ti saññāvipari-yeso cittavipariyeso diṭṭhivipariyeso, asubhe subhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso : ime cat-tāro vipariyesā.

Tattha katame cattāro anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute<sup>3</sup> sutavādītā, amute mutavā-ditā, aviññāte viññātavādītā : ime cattāro anariyavohārā.

Tattha katame apare pi cattāro anariyavohārā?

Diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavā-ditā, viññāte aviññātavādītā : ime cattāro anariyavohārā.

Tattha katamāni cattāri duccharitāni?

Pānātipāto adinnādānaṅ kāmesu micchācāro musāvādo : imāni cattāri duccharitāni.

Tattha katamāni aparāni pi cattāri duccharitāni?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : imāni cattāri duccharitāni.

Tattha katamāni cattāri bhayāni?

Jātibhayaṅ jarābhayaṅ vyādhibhayaṅ maraṇabhayaṅ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Rājabhayaṅ corabhayaṅ aggibhayaṅ udakabhayaṅ : imāni cattāri bhayāni.

Tattha<sup>4</sup> katamāni aparāni pi cattāri bhayāni?

Ūmibhayaṅ kumbhīlabhayaṅ āvaṭṭabhayaṅ susukā-bhayaṅ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Attānuvādabhayaṅ parānuvādabhayaṅ daṇḍabhayaṅ duggatibhayaṅ : imāni cattāri bhayāni.

Tattha katamā catasso diṭṭhiyo?

Sayaṅkataṅ sukhadukkhan ti saccato thetato diṭṭhi uppajjati ; parakataṅ sukhadukkhan ti saccato thetato

<sup>1</sup> B. omits.

<sup>2</sup> B : °gamaṇā throughout.

<sup>3</sup> B : assute.

<sup>4</sup> In K this section follows next section.

diṭṭhi uppajati; sayañkataṇ ca parakataṇ ca sukhaduk-  
khan ti saccato thetato diṭṭhi uppajati; asayaṅkāraṇ  
aparaṅkāraṇ<sup>1</sup> adhiccasamuppannaṇ sukhadukkhan ti sac-  
cato thetato diṭṭhi uppajati: imā catasso diṭṭhiyo.

## CATUKKAṆ.

Tattha katamāni pañcorambhāgiyāni saṅyojanāni?  
Sakkāyaditṭhi vicikicchā silabbataparāmāso kama-  
chando vyāpādo: imāni pañcorambhāgiyāni saṅyojanāni.  
Tattha katamāni pañcuddhambhāgiyāni saṅyojanāni?  
Rūparāgo arūparāgo māno uddhaccaṇ avijjā: imāni  
pañcuddhambhāgiyāni saṅyojanāni.

Tattha katamāni pañca macchariyāni?  
Āvāsamacchariyaṇ kulamacchariyaṇ lābhamacchariyaṇ  
vaṇṇamacchariyaṇ dhammacchariyaṇ: imāni pañca  
macchariyāni.

Tattha katame pañca saṅgā?  
Rāgasanṅo dosasanṅo mohasanṅo mānasanṅo diṭṭhi-  
saṅgo: ime pañca saṅgā.

Tattha katame pañca sallā?  
Rāgasallaṇ dosasallaṇ mohasallaṇ mānasallaṇ diṭṭhi-  
sallaṇ: ime pañca sallā.

Tattha katame pañca cetokhilā?  
Satthari kaṅkhati vicikicchati nādhimuccati na sampa-  
sīdati, dhamme kaṅkhati vicikicchati nādhimuccati na  
sampasīdati, saṅghe vicikicchati nādhimuccati na sampa-  
sīdati, sikkhāya kaṅkhati vicikicchati nādhimuccati na  
sampasīdati, sabrahmacārisu<sup>2</sup> kupito hoti anattamano  
āhatacitto<sup>3</sup> khilajāto: ime pañca cetokhilā.

Tattha katame pañca cetaso vinibandhā?  
Kāme avitarāgo hoti avigatachando avigatapemo avi-  
gatapipāso avigataparilāho avigatataṇho, kāye avitarāgo  
hoti . . . pe<sup>4</sup> . . . rūpe avitarāgo hoti avigatachando  
avigatapemo avigatapipāso avigataparilāho avigatataṇho,

<sup>1</sup> K: asayaṅkataṇ aparaṅkataṇ. <sup>2</sup> S<sup>d</sup>: °cārisu.

<sup>3</sup> S<sup>d</sup>: āhatanacitto. B: āhaṭa°.

<sup>4</sup> So S<sup>d</sup> and B, without . . . pe . . . K. gives repetition.

yāvadatthaṃ udarāvadehakaṃ bhujjivā seyyasukhaṃ phasasukhaṃ<sup>1</sup> middhasukhaṃ anuyutto viharati, aññatarāṃ devanikāyaṃ<sup>2</sup> pañdhāya brahmacariyaṃ carati : iminā 'haṃ silena vā vatena vā tapena vā<sup>3</sup> brahmacariyena vā devo vā bhavissāmi devaññataro vā ti : ime pañca cetaso vini-bandhā.

Tattha katamāni pañca nīvaraṇāni ?

Kāmacchandanivaraṇaṃ vyāpādanīvaraṇaṃ thīnamiddhanivaraṇaṃ<sup>4</sup> uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ : imāni pañca nīvaraṇāni.

Tattha katamāni pañca kammāni ānantarikāni ?<sup>6</sup>

Mātā jīvitā voropetā<sup>6</sup> hoti, pitā jīvitā voropetā hoti, arahā<sup>7</sup> jīvitā voropetā hoti, dutṭhena cittena tathāgatassa lohitaṃ uppāditāṃ hoti, saṅgho bhinno hoti : imāni pañca kammāni ānantarikāni.<sup>5</sup>

Tattha katamā pañca diṭṭhiyo ?

Saññī attā hoti arogo<sup>8</sup> param maraṇā ti : itth' eke abhivadanti, asaññī attā hoti arogo param maraṇā ti : itth' eke abhivadanti, neva-saññī nāsaññī attā hoti arogo param maraṇā ti : itth' eke abhivadanti, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti diṭṭhadhammanibbānaṃ vā pan' eke<sup>9</sup> abhivadanti : imā pañca diṭṭhiyo.

Tattha katame pañca verā ?

Pānātipāto adinnādānaṃ kāmesu micchācāro musāvādo surāmerayamajjapamādatṭhānā<sup>10</sup> : ime pañca verā.

Tattha katame pañca vyasanā ?

Nātivyasaṇaṃ bhogavyasaṇaṃ rogavyasaṇaṃ sīlavyasaṇaṃ diṭṭhivyasaṇaṃ : ime pañca vyasanā.

Tattha katame pañca akkhantiyā ādinavā ?

Bahuno janassa appiyo hoti amanāpo, verabahulo ca<sup>11</sup> hoti, vajjabahulo ca,<sup>11</sup> sammūlho kālaṃ karoti, kāyassa

<sup>1</sup> K. and B : passasukhaṃ.

<sup>2</sup> K : devakāyaṃ.

<sup>3</sup> S<sup>d</sup> omits this alternative.

<sup>4</sup> B : thina<sup>o</sup>.

<sup>5</sup> S<sup>d</sup> : ānantariyāni.

<sup>6</sup> K : voropitā *once*, and voropito *twice*. B : *thrice*.

<sup>7</sup> B : arahanto.

<sup>8</sup> K : āraḅho *thrice*.

<sup>9</sup> S<sup>d</sup> : vā aneke.

<sup>10</sup> K : °ṭṭhānaṃ.

<sup>11</sup> K. omits ca.

bhedā param marañā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjati : ime pañca akkhantiya ādinavā.

Tattha katamāni pañca bhayāni?

Ājivikabhayaṇ<sup>1</sup> asilokabhayaṇ parisasārajjabhayaṇ marañabhayaṇ duggatibhayaṇ : imāni pañca bhayāni.

Tattha katame pañca ditṭhadhammanibbānavādā?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇ-ditṭhi :<sup>2</sup> yato kho bho ayaṇ attā pañcahi kāmagaṇehi samappito samaggbhūto<sup>3</sup> paricāreti, ettāvata kho bho ayaṇ attā paramaditṭhadhammanibbānappatto<sup>4</sup> hotīti, itth' eke sato sattassa paramaditṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ<sup>6</sup> attā ettāvata paramaditṭhadhammanibbānappatto<sup>4</sup> hoti. Taṇ kissa hetu? Kāmā hi bho aniccā dukkhā vipariṇāmadhammā, tesāṇ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho bho ayaṇ attā vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati, ettāvata kho bho<sup>7</sup> ayaṇ attā paramaditṭhadhammanibbānappatto hotīti, itth' eke sato sattassa paramaditṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata paramaditṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha vitakkitaṇ vicāritaṇ, etena etaṇ olārikaṇ akkhāyati. Yato kho bho yaṇ attā vitakkavicāraṇaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati, ettāvata kho bho ayaṇ attā paramaditṭhadhammanibbānappatto hotīti, itth' eke sato sattassa paramaditṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata paramaditṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha pitigataṇ cetaso ubbillāvitaṇ,<sup>8</sup> etena etaṇ olārikaṇ akkhāyati. Yato kho bho ayaṇ attā pītiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati, ettāvata kho bho ayaṇ attā paramaditṭhadhamma-

<sup>1</sup> K : ājivaka°.

<sup>2</sup> K., B., and S<sup>d</sup> : °ditṭhi.

<sup>3</sup> B : samaggbhūto.

<sup>4</sup> S<sup>d</sup> : °nibbānaṇ patto throughout.

<sup>5</sup> S<sup>d</sup> : yan.

<sup>6</sup> S<sup>d</sup> : nevakkho ayaṇ.

<sup>7</sup> S<sup>d</sup> omits.

<sup>8</sup> S<sup>d</sup> : ubbillāvitattaṇ.

K : ubbillāvitaṇ. B : uppillāvitaṇ.

nibbānappatto hotīti : itth' eke sato sattassa parama-  
diṭṭhadhammanibbānaṃ paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>1</sup>  
tvaṃ vadasi, n' eso natthīti vadāmi, no ca kho bho<sup>2</sup> ayaṃ  
attā ettāvata paramadiṭṭhadhammanibbānappatto hoti. Taṃ  
kissa hetu ? Yad eva tattha sukhaṃ<sup>3</sup> cetaso ābhogo etena  
etaṃ olārikaṃ akkhāyati. Yato kho bho ayaṃ attā su-  
khassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasa-  
maja viharati, ettāvata kho bho ayaṃ attā paramadiṭṭha-  
dhammanibbānappatto hotīti : itth' eke sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññāpentī.

Ime pañca diṭṭhadhammanibbānavādā.

### PAÑCAKAṆ.

Tattha katamāni cha vivādamulāni ?<sup>4</sup>

Kodho makkho issā sāṭheyyaṃ<sup>5</sup> pāpicchatā sandiṭṭhi-  
parāmāsītā :<sup>6</sup> imāni cha vivādamulāni.

Tattha katame cha chandarāgagehasitā<sup>7</sup> dhammā ?

Manāpikesu<sup>8</sup> rūpesu gehasito rāgo sārāgo . . . pe . . .  
cittassa sārāgo, manāpikesu saddesu . . . manāpikesu  
gandhesu . . . manāpikesu rasesu . . . manāpikesu  
phoṭṭhabbesu . . . manāpikesu dhammesu gehasito rāgo  
sārāgo . . . pe . . . cittassa sārāgo : ime cha chandarāgā  
gehasitā dhammā.

Tattha katamāni cha virodhavatthūni ?

Amanāpikesu rūpesu cittassa āghāto paṭighāto<sup>9</sup> . . . pe  
. . . caṇḍikkaṃ asuro po anattamanatā cittassa, amanā-  
pikesu saddesu . . . amanāpikesu gandhesu . . . amanā-  
pikesu rasesu . . . amanāpikesu phoṭṭhabbesu . . .  
amanāpikesu dhammesu cittassa āghāto paṭighāto<sup>9</sup> paṭi-  
ghaṇṇaṃ paṭivirodho . . . pe . . . caṇḍikkaṃ asuro po anatta-  
manatā cittassa : imāni cha virodhavatthūni.

Tattha katame cha taṇhākāyā ?

Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭ-  
ṭhabbatāṇhā dhammataṇhā : ime cha taṇhākāyā.

<sup>1</sup> S<sup>d</sup> : yan.

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

<sup>3</sup> S<sup>d</sup> : sukham iti. B : sukhapīti.

<sup>4</sup> Cf. A. III. 334, 335.

<sup>5</sup> K : sāṭheyyaṃ.

<sup>6</sup> S<sup>d</sup> : °parāmāsītā.

<sup>7</sup> K. and B : °rāgā gehasitā.

<sup>8</sup> B : manāpiyesu throughout.

<sup>9</sup> S<sup>d</sup> : āghātā paṭighātā.



Tattha katame cha agāravā?

Satthari agāravo viharati appaṭiṣso<sup>1</sup> dhamme . . . saṅghe . . . sikkhāya . . . appamāde . . . paṭisanthāre<sup>2</sup> agāravo viharati appaṭiṣso: ime cha agāravā.

Tattha katame cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā saṅsaggāramatā papañcārāmatā: ime cha parihāniyā dhammā.

Tattha katame apare pi cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā dovacassatā pāpamittatā: ime cha parihāniyā dhammā.

Tattha katame cha somanassupavicārā?

Cakkhunā rūpaṅ disvā somanassaṭṭhāniyaṅ rūpaṅ upavicarati, sotena saddaṅ sutvā . . . ghānena gandhaṅ ghāyivā . . . jivhāya rasaṅ sāyivā . . . kāyena phoṭṭhabbaṅ phusivā . . . manasā dhammaṅ viññāya somanassaṭṭhāniyaṅ dhammaṅ upavicarati: ime cha somanassupavicārā.

Tattha katame cha domanassupavicārā?

Cakkhunā rūpaṅ disvā domanassaṭṭhāniyaṅ rūpaṅ upavicarati, sotena saddaṅ sutvā . . . ghānena gandhaṅ ghāyivā . . . jivhāya rasaṅ sāyivā . . . kāyena phoṭṭhabbaṅ phusivā . . . manasā dhammaṅ viññāya domanassaṭṭhāniyaṅ dhammaṅ upavicarati: ime cha domanassupavicārā.

Tattha katame cha upekhūpavicārā?

Cakkhunā rūpaṅ disvā upekhaṭṭhāniyaṅ rūpaṅ upavicarati, sotena saddaṅ sutvā . . . ghānena gandhaṅ ghāyivā . . . jivhāya rasaṅ sāyivā . . . kāyena phoṭṭhabbaṅ phusivā . . . manasā dhammaṅ viññāya upekhaṭṭhāniyaṅ dhammaṅ upavicarati: ime cha upekhūpavicārā.

Tattha katamāni cha gehasitāni somanassāni?

Manāpikesu rūpesu gehasitaṅ cetasikaṅ sātaṅ cetasikaṅ sukhaṅ cetosamphassaṅ sātaṅ sukhaṅ vedayitaṅ, cetosamphassajā sātā sukhā vedanā, manāpikesu saddesu . . . manāpikesu gandhesu . . . manāpikesu rasesu . . . manāpikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasitaṅ cetasikaṅ sātaṅ cetasikaṅ sukhaṅ cetosamphassaṅ sātaṅ

<sup>1</sup> S<sup>d</sup> and B: appaṭiṣso.

<sup>2</sup> B: paṭisandhāre.

sukhaṃ vedayitaṃ, cetosamphassaajā sātā sukhā vedanā : imāni cha gehasitāni somanassāni.

Tattha katamāni cha gehasitāni domanassāni?

Amanāpikesu rūpesu . . .<sup>1</sup> amanāpikesu saddesu . . .  
amanāpikesu gandhesu . . . amanāpikesu rasesu . . .  
amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu  
gehasitaṃ cetasiṅgaṃ asātaṃ cetasiṅgaṃ dukkhaṃ cetosam-  
phassaajā asātaṃ dukkhaṃ vedayitaṃ, cetosamphassaajā  
asātā dukkhā vedanā : imāni cha gehasitāni domanassāni.

Tattha katame cha gehasitā upekhā?

Upekkhatthānīyesu<sup>2</sup> rūpesu . . . upekkhatthānīyesu saddesu  
. . . upekkhatthānīyesu . . . gandhesu upekkhatthānīyesu  
rasesu . . . upekkhatthānīyesu phoṭṭhabbesu . . . upekkha-  
tthānīyesu dhammesu gehasitaṃ cetasiṅgaṃ neva sātāṃ  
nāsātāṃ cetosamphassaajā adukkhamasukhaṃ vedayitaṃ,  
cetosamphassaajā adukkhamasukhā vedanā : imā cha  
gehasitā upekhā.

Tattha katamā cha diṭṭhiyo?

Atthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Natthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Attanā va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Attanā va<sup>3</sup> anattānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Anattanā va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Atha vā pan' assa evaṃ diṭṭhi hoti :<sup>4</sup> so me ayaṃ attā vado  
vedeyyo tatra dīgharattaṃ kalyāṇapāpakānaṃ dhammānaṃ  
vipākaṃ paccanubhoti : na so jāto nāhosi,<sup>5</sup> na so jāto na  
bhavissati, nicca dhuvo sassato avipariṇāmadhammo ti  
vā pan' assa<sup>6</sup> saccato thetato diṭṭhi uppajjati.

Imā cha diṭṭhiyo.

CHAKKAṆ.

<sup>1</sup> K. gives here, as well as after dhammesu, the description of dukkhaṃ, which in S<sup>d</sup> only follows dhammesu.

<sup>2</sup> K : upekkhatthānīyesu always.

<sup>3</sup> K. omits va. B : vā. See M. I., 8.

<sup>4</sup> K. omits this introductory clause. S<sup>d</sup> omits diṭṭhi.

<sup>5</sup> S<sup>d</sup> : na ahosi. <sup>6</sup> K. omits pan'.

Tattha katame satta anusayā?

Kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo: ime satta anusayā.

Tattha katame satta pariyuṭṭhānā?<sup>1</sup>

Kāmarāgapariyuṭṭhānaṃ paṭighapariyuṭṭhānaṃ mānapariyuṭṭhānaṃ diṭṭhipariyuṭṭhānaṃ vicikicchāpariyuṭṭhānaṃ bhavarāgapariyuṭṭhānaṃ avijjāpariyuṭṭhānaṃ: ime satta pariyuṭṭhānā.

Tattha katamāni satta saṃyojanāni?

Kāmarāgasāṃyojanaṃ paṭighasāṃyojanaṃ mānasāṃyojanaṃ diṭṭhisāṃyojanaṃ vicikicchāsāṃyojanaṃ bhavarāgasāṃyojanaṃ avijjāsāṃyojanaṃ: imāni satta saṃyojanāni.

Tattha katame satta asaddhammā?

Assaddho hoti, ahiriko hoti, anottāpi<sup>2</sup> hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti: ime satta asaddhammā.

Tattha katamāni satta duccharitāni?

Pānātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisuṇā vācā pharusā vācā samphappalāpo: imāni satta duccharitāni.

Tattha katame satta mānā?

Māno atimāno mānātimāno omāno adhimāno asmimāno micchāmāno. Ime satta mānā.

Tattha katamā satta diṭṭhiyo?

Idh'ekacco<sup>3</sup> samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī:<sup>4</sup> yato kho bho ayaṃ attā rūpī cātummahābhūṭiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho<sup>5</sup> ayaṃ attā sammā samucchinnō hotīti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

Tam aṅṅo evam āha: atthi kho bho eso attā yaṃ<sup>6</sup> tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṃ attā ettāvatā sammā samucchinnō hoti. Atthi kho bho aṅṅo attā dibbo rūpī kāmāvacaro kabaḷiṅkārahārabhakkho,

<sup>1</sup> In S<sup>d</sup> these follow the saṃyojanāni.

<sup>2</sup> K and B: anottappī. S<sup>d</sup>: anottāpi.

<sup>3</sup> D. i. 34, 35.

<sup>4</sup> K., B., and S<sup>d</sup>: : °diṭṭhi.

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

<sup>6</sup> So K., B., and S<sup>d</sup>.

taṅ tvaṅ na jānāsi na passasi, tam ahaṅ jānāmi passāmi; so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param marañā, ettāvata kho bho<sup>1</sup> ayaṅ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṅ vināsaṅ vibhavaṅ paññāpentī.

Tam añño evam āha: atthi kho bho<sup>1</sup> eso attā yaṅ tvaṅ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṅ attā ettāvata sammā samucchinnno hoti. Atthi kho bho añño attā dibbo rūpimayo<sup>2</sup> sabbāṅgapaccāṅgī ahinindriyo, taṅ tvaṅ na jānāsi na passasi, tam ahaṅ jānāmi passāmi; so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param marañā, ettāvata kho bho ayaṅ attā sammā samucchinnno hotīti itth' eke sato sattassa ucchedaṅ vināsaṅ vibhavaṅ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṅ tvaṅ vadesi, neso natthīti vadāmi; no ca kho bho ayaṅ attā ettāvata sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso rūpasaññānaṅ samatikkamā<sup>3</sup> paṭighasaññānaṅ atthagamā<sup>4</sup> nānattasaññānaṅ amanasikarā: ananto ākāso ti ākāsaṇaṅcāyatanūpago, taṅ tvaṅ na jānāsi na<sup>5</sup> passasi, tam ahaṅ jānāmi passāmi; so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param marañā, ettāvata kho bho ayaṅ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṅ vināsaṅ vibhavaṅ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṅ tvaṅ vadesi, n' eso natthīti vadāmi; no ca kho bho ayaṅ attā ettāvata sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso ākāsaṇaṅcāyatanāṅ samatikkamma:<sup>6</sup> Anantaṅ viññānaṅ ti viññānaṅcāyatanūpago, taṅ tvaṅ na jānāsi na passasi, tam ahaṅ jānāmi passāmi; so kho bho<sup>7</sup> attā yato kāyassa bheda ucchijjati vinassati na hoti param marañā, ettāvata kho bho ayaṅ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṅ vināsaṅ vibhavaṅ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṅ tvaṅ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṅ attā ettāvata sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso viññānaṅcāyatanāṅ samatikkamma: natthi kiñcīti ākiñcaññāyatanūpago, taṅ tvaṅ na jānāsi na passasi

<sup>1</sup> S<sup>d</sup> omits.<sup>2</sup> K: rūpamayo. B: rūpimayo. Cf.

D. I. 34: rūpī manomayo.

<sup>3</sup> S<sup>d</sup>: samatikkamma.<sup>4</sup> S<sup>d</sup>: atthagamā.<sup>5</sup> S<sup>d</sup> omits.<sup>6</sup> S<sup>d</sup> omits.<sup>7</sup> S<sup>d</sup>: na passasīti.

tam ahaṇ jānāmi passāmi : so<sup>1</sup> kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṇ attā sammā samucchinno hotiti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpentī.

Tam aṅṅo evam āha : atthi kho bho eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata sammā samucchinno hoti. Atthi kho bho aṅṅo attā sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanūpago, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi ; so<sup>2</sup> kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṇ attā sammā samucchinno hotiti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpentī.

Imāni satta diṭṭhiyo.

### SATTAKAṆ.

Tattha katamāni aṭṭha kilesavatthūni ?

Lobho doso moho māno diṭṭhi vicikicchā thīnaṇ uddhaccaṇ : imāni aṭṭha kilesavatthūni.

Tattha katamāni aṭṭha kusītavatthūni ?

Idha bhikkhunā kammaṇ kattabbaṇ hoti. Tassa evaṇ hoti : kammaṇ<sup>3</sup> kho me kattabbaṇ bhavissati, kammaṇ kho pana me karontassa kāyo kilamissati, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyaṇ. Idaṇ paṭhamaṇ kusītavatthu.<sup>4</sup>

Puna ca paraṇ bhikkhunā kammaṇ kataṇ hoti. Tassa evaṇ hoti : ahaṇ kho kammaṇ akāsiṇ, kammaṇ kho pana me karontassa kāyo kilanto, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyaṇ. Idaṇ dutiyaṇ kusītavatthu.<sup>5</sup>

Puna ca paraṇ bhikkhunā maggo gantabbo hoti. Tassa

<sup>1</sup> S<sup>d</sup> inserts ca.

<sup>2</sup> S<sup>d</sup> inserts ca.

<sup>3</sup> S<sup>d</sup> : Ahaṇ kho kammaṇ akāsiṇ ; kammaṇ kho bho kattabbaṇ, &c.

<sup>4</sup> K. has °vatthuṇ throughout.

<sup>5</sup> S<sup>d</sup> calls this section also paṭhamaṇ kusītavatthu, then repeats the section verbatim for dutiyaṇ kusītavatthu, only writing kilamanto for kilanto.

evaṃ hoti: Maggo kho bho<sup>1</sup> me gantabbo bhavissati, maggaṃ kho bho me gacchantassa kāyo kilamissati; handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ tatiyaṃ kusitavathu.

Puna ca paraṃ bhikkhunā maggo gato hoti. Tassa evaṃ hoti: ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ catutthaṃ kusitavathu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ pañcamaṃ kusitavathu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko<sup>2</sup> akammañño māsācitaṃ maññe. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ chaṭṭhaṃ kusitavathu.

Puna ca paraṃ bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti: uppanno kho me ayaṃ appamattako ābādho, atthi kappo nipajjitug. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ sattamaṃ kusitavathu.

Puna ca paraṃ bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti: ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamaṃ kusitavathu.

Imāni aṭṭha kusitavathūni.

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

<sup>2</sup> B. for garuko reads kilanto.

Tattha katamesu atthasu lokadhammesu cittassa paṭighāto ?

Lābhe sārāgo alābhe paṭivirodho yase sārāgo ayase paṭivirodho pasasāya sārāgo nindāya paṭivirodho sukhe sārāgo dukkhe paṭivirodho. Imesu atthasu lokadhammesu cittassa paṭighāto.

Tatth katame attha anariyavohārā ?

Adiṭṭhe diṭṭhavādītā, asute sutavādītā, amute mutavādītā, aviññāte viññatavādītā ; diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavādītā, viññāte aviññatavādītā. Ime attha anariyavohārā.

Tattha katame attha micchattā ?

Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājivo micchāvāyāmo micchāsati micchāsamādhi. Ime attha micchattā.

Tattha katame attha purisadosā ?

Idha bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno : na sarāmi<sup>1</sup> na sarāmiti asatiyā<sup>2</sup> nibbēheti.<sup>3</sup> Ayaṃ paṭhamo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṃ yeva paṭippharati : Kin nu<sup>4</sup> kho tvaṃ bālassa avyattassa bhaṇitena ? Tuvam<sup>5</sup> pi nāma maṃ<sup>6</sup> bhaṇitabbaṃ mañña-sīti. Ayaṃ dutiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakass' eva<sup>7</sup> paccāropeti ;<sup>8</sup> tuvam<sup>5</sup> pi kho 'si itthannāmaṃ āpattiyā āpanno, tvaṃ<sup>9</sup> tāva paṭhamaṃ paṭikarohīti. Ayaṃ tatiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno aññaññaṃ paṭicarati bahiddhā kathaṃ apanāmeti kopaṇā ca dosaṇā ca appaccayaṇā ca pātukaroti. Ayaṃ catuttho purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyā codenti. So

<sup>1</sup> K : nassarāmi.

<sup>2</sup> S<sup>d</sup> : assatibhāvā nibbēheti.

<sup>3</sup> B : nibbedheti. K. corrects dh to ṭh.

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

<sup>5</sup> K : tvaṃ pi. B : tvaṃ.

<sup>6</sup> S<sup>d</sup> : nāmaṃ omitting maṃ.

<sup>7</sup> S<sup>d</sup> : codakassa ceva. B : codakaṃ yeva.

<sup>8</sup> S<sup>d</sup> : °ropīti.

<sup>9</sup> K : tvaṃ.

bhikkhu bhikkhūhi āpattiyā codiyamāno saṅghamajjhe bāhā vikkhepakaj bhanti. Ayaṅ pañcama purisadoso.

Puna ca paraṅ bhikkhū bhikkhuṅ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno anādiyitvā<sup>1</sup> saṅghaṅ anādiyitvā<sup>1</sup> codakaṅ sāpattiko va yena<sup>2</sup> kāmaṅ pakkamati. Ayaṅ chaṭṭho purisadoso.

Puna<sup>3</sup> ca paraṅ bhikkhū bhikkhuṅ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno : nevāhaṅ<sup>4</sup> āpanno 'mhi na<sup>5</sup> panāhaṅ anāpanno 'mhīti tuṅhībhūto<sup>6</sup> saṅghaṅ viheseti. Ayaṅ sattamo purisadoso.

Puna ca paraṅ bhikkhūhi bhikkhuṅ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno evam āha : kin nu kho<sup>7</sup> tumhe āyasmanto atibālhaṅ mayi vyāvata<sup>8</sup> ?<sup>8</sup> Idān' āhaṅ sikkhaṅ paccakkhāya hīnāyāvattissāmīti,<sup>9</sup> so sikkhaṅ paccakkhāya hīnāyāvattitvā evam āha : idāni kho tumhe āyasmanto attamanā hothāti. Ayaṅ aṭṭhamo purisadoso.

Ime aṭṭha purisadosā.

Tattha katame aṭṭha asaṅṅivādā ?

Rūpī attā hoti arogo<sup>10</sup> param marañā asaṅṅīti naṅ paṅṅāpenti.

Arūpī attā hoti arogo param marañā usaṅṅīti naṅ paṅṅāpenti.

Rūpī ca arūpī ca attā hoti arogo param marañā asaṅṅīti naṅ paṅṅāpenti.

Neva rūpī nārūpī attā hoti arogo param marañā asaṅṅīti<sup>11</sup> naṅ paṅṅāpenti.

Antavā attā hoti arogo param marañā asaṅṅīti naṅ paṅṅāpenti.

Anantavā attā hoti arogo param marañā saṅṅīti naṅ paṅṅāpenti.

<sup>1</sup> K : anādayitvā.

<sup>2</sup> S<sup>d</sup> : sāpattiko kodhavasena pakkamati. B : āpattiko va yena. . . .

<sup>3</sup> B. puts this paragraph before preceding one.

<sup>4</sup> K. omits from n'evāhaṅ to 'mhīti inclusive.

<sup>5</sup> S<sup>d</sup> : omits na.

<sup>6</sup> S<sup>d</sup> and B. : tuṅhi<sup>o</sup>.

<sup>7</sup> S<sup>d</sup> : kiṅ kho.

<sup>8</sup> K : vyāvataḥā.

<sup>9</sup> B : °vattiyāmīti.

<sup>10</sup> K : āraḅo throughout.

<sup>11</sup> S<sup>d</sup> : neva-saṅṅī-nāsaṅṅī. S<sup>d</sup> then inserts the following : Arūpī attā hoti arogo param marañā neva-saṅṅī-nāsaṅṅī. Antavā attā hoti, &c.



Antavā ca anantavā ca attā hoti arogo param marañā asaṅṅhīti naṇ paṅṅāpentī.

Neva antavā nānantavā attā hoti arogo param marañā asaṅṅhīti naṇ paṅṅāpentī. Ime aṭṭha asaṅṅhīvadā.

Tattha katame aṭṭha neva-saṅṅhī-nāsaṅṅhīvadā?

Rūpī attā hoti arogo param marañā nevasaṅṅhīnāsaṅṅhīti naṇ paṅṅāpentī.

Arūpī attā hoti arogo param marañā neva-saṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Rūpī ca arūpī ca attā hoti arogo param marañā nevasaṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Neva rūpī nārūpī attā hoti arogo param marañā nevasaṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Antavā attā hoti arogo param marañā neva-saṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Anantavā attā hoti arogo param marañā neva-saṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Antavā ca anantavā ca attā hoti arogo param marañā neva-saṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Neva antavā nānantavā attā hoti arogo param marañā nevasaṅṅhī-nāsaṅṅhīti naṇ paṅṅāpentī.

Ime aṭṭha nevasaṅṅhī-nāsaṅṅhīvadā.

#### АТТНАКАṆ.

Tattha katamāni nava āghātavatthūni?

Anatthaṇ<sup>1</sup> me acarīti āghāto jāyati.

Anatthaṇ me caratīti āghāto jāyati.

Anatthaṇ me carissatīti āghāto jāyati.

Piyassa me manāpassa anatthaṇ acari . . . anatthaṇ carati . . . anatthaṇ carissatīti āghāto jāyati.

Appiyassa me amanāpassa atthaṇ acari . . . atthaṇ carati . . . atthaṇ carissatīti āghāto jāyati.

Imāni nava āghātavatthūni.

Tattha katamāni nava purisamalāni?

Kodho makkho issā macchariyaṇ māyā sāṭṭheyyaṇ<sup>2</sup> musāvādo pāpicchā micchādīṭṭhi: imāni nava purisamalāni.

Tattha katame navavidhā mānā?<sup>3</sup>

Seyyassa seyyo 'ham asmiti māno.

<sup>1</sup> S<sup>d</sup>: anatham throughout.

<sup>2</sup> K: sath<sup>o</sup>.

<sup>3</sup> S<sup>d</sup>: nava vidhamānā.

Seyyassa sadiso 'ham asmīti māno.  
 Seyyassa hīno 'ham asmīti māno.  
 Sadisassa seyyo 'ham asmīti māno.  
 Sadisassa sadiso 'ham asmīti māno.  
 Sadisassa hīno 'ham asmīti māno.  
 Hīnassa seyyo 'ham asmīti māno.  
 Hīnassa sadiso 'ham asmīti māno.  
 Hīnassa hīno 'ham asmīti māno.  
 Ime navavidhā mānā.

Tattha katame nava taṇhāmūlakā dhammā?

Taṇhaṇ paṭicca pariyesanā, pariyesanaṇ paṭicca lābho,  
 lābhaṇ paṭicca vinicchayo, vinicchayaṇ paṭicca chandarāgo,  
 chandarāgaṇ paṭicca ajjhosānaṇ, ajjhosānaṇ paṭicca parig-  
 gaho, pariggahaṇ paṭicca macchariyaṇ, macchariyaṇ  
 paṭicca ārakkho, ārakkhādhikaraṇaṇ daṇḍhādāna<sup>1</sup>-sathā-  
 dāna-kalaha<sup>2</sup>-viggaha-vivāda-tuvaṇṭuvaṇ pesuṇṇa-musā-  
 vādo aneke pāpakā akusalā dhammā sambhavanti.

Ime nava taṇhāmūlakā dhammā.

Tattha katamāni nava iñjitāni?

Asmīti: iñjitam etaṇ.

Ayam<sup>3</sup> aham asmīti: iñjitam etaṇ.

Bhavissan ti: iñjitam etaṇ.

Na bhavissan ti: iñjitam etaṇ.

Rūpī bhavissan ti: iñjitam etaṇ.

Arūpī bhavissan ti: iñjitam etaṇ.

Saññī bhavissan ti: iñjitam etaṇ.

Asaññī bhavissan ti: iñjitam etaṇ.

Neva-saññī-nāsaññī bhavissan ti: iñjitam etaṇ.

Imāni nava iñjitāni.

Tattha katamāni nava maññitāni . . . nava phandi-  
 tāni . . . nava papañcitāni . . . nava saṅkhatāni?<sup>4</sup>

Asmīti:<sup>5</sup> saṅkhatam etaṇ.

Ayam aham asmīti: saṅkhatam etaṇ.

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

<sup>2</sup> S<sup>d</sup>: kalahaṇ viggaha-vivāda-tuvaṇṭuvaṇ. K. separates the whole compound. Cf. M. i., 110, 410.

<sup>3</sup> S<sup>d</sup> has here Amahamasmīti, repeats it for 3, and omits eighth iñjitaṇ. B. has Ahaṇ asmīti twice, and omits fourth iñjitaṇ.

<sup>4</sup> S<sup>d</sup>: sasāṅkhatāni.

<sup>5</sup> S<sup>d</sup>: Asmin ti . . . ahasmin ti . . . amahasmin ti . . . bhavissan ti . . . rūpī, &c. B: asmīti . . . aham asmīti . . . ayam aham asmīti, &c., also omitting na bhavissan ti. . . .

Bhavissan ti : saṅkhatam etaṃ.  
 Na bhavissan ti : saṅkhatam etaṃ.  
 Rūpī bhavissan ti : saṅkhatam etaṃ.  
 Arūpī bhavissan ti : saṅkhatam etaṃ.  
 Saññī bhavissan ti : saṅkhatam etaṃ.  
 Asaññī bhavissan ti : saṅkhatam etaṃ.  
 Neva-saññī-nāsaññī bhavissan ti : saṅkhatam etaṃ.  
 Imāni nava saṅkhatāni.

## NAVAKAṆ.

Tattha katamāni dasa kilesavatthūni?<sup>1</sup>  
 Lobho doso moho māno ditṭhi vicikicchā thīnaṃ<sup>2</sup> uddhaccaṃ  
 ahirikaṃ anottappaṃ.  
 Imāni dasa kilesavatthūni.

Tattha katamāni dasa āghātavatthūni?  
 Anatthaṃ<sup>3</sup> me acarīti āghāto jāyati.  
 Anatthaṃ me caratīti āghāto jāyati.  
 Anatthaṃ me carissatīti āghāto jāyati.  
 Piyassa me manāpassa anatthaṃ acari . . . anatthaṃ  
 carati . . . anatthaṃ carissatīti āghāto jāyati.  
 Appiyassa me amanāpassa atthaṃ acari . . . atthaṃ  
 carati . . . atthaṃ carissatīti āghāto jāyati; atthāne vā  
 pana āghāto jāyati.  
 Imāni dasa āghātavatthūni.

Tattha katame dasa akusalakammapathā?  
 Pānātipāto adinnādānaṃ kāmesu micchācāro musāvādo  
 pisuṇā vācā pharusā vācā samphappalāpo abhijjhā  
 vyāpādo micchādītṭhi.  
 Ime dasa akusalakammapathā.

Tattha katamāni dasa saṅyojanāni?  
 Kāmarāgasāṅyojanaṃ paṭighasāṅyojanaṃ mānasāṅyo-  
 janaṃ ditṭhisāṅyojanaṃ vicikicchāsāṅyojanaṃ sīlabbataparā-  
 māsasāṅyojanaṃ bhavarāgasāṅyojanaṃ issāsāṅyojanaṃ mac-  
 chariyasāṅyojanaṃ avijjāsāṅyojanaṃ : imāni dasa saṅyo-  
 janāni.

Tattha katamā dasa micchattā?  
 Micchādītṭhi micchāsāṅkappo micchāvācā micchākam-  
 manto micchā-ājīvo micchāvāyāmo micchāsati micchā-

<sup>1</sup> Dh. S. § 1229. <sup>2</sup> B: thi°. <sup>3</sup> S<sup>d</sup>: anattham throughout.

samādhi micchāñāṇaṃ micchāvimutti : ime dasa micchattā.

Tattha katamā dasavatthukā micchādīṭṭhi?

Natthi dinnāṃ, natthi yīṭṭhāṃ, natthi hutāṃ, natthi sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko,<sup>1</sup> natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedentīti :<sup>2</sup> ayaṃ dasavatthukā micchādīṭṭhi.

Tattha katamā dasavatthukā antaggāhikā dīṭṭhi?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ<sup>3</sup> taṃ sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā hoti tathāgato param maraṇāti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā : ayaṃ dasavatthukā antaggāhikā dīṭṭhi.

#### DASAKAṆ.

Tattha katamāni aṭṭhārasa taṇhāvicarītāni ajjhattikassa upādāya ?

Asmīti hoti  
 Itth' asmīti hoti  
 Ev' asmīti hoti  
 Aññath' asmīti hoti<sup>4</sup>  
 Bhavissan ti hoti  
 Itthaṃ bhavissan ti hoti  
 Evaṃ bhavissan ti hoti  
 Aññathā bhavissan ti hoti  
 As' asmīti<sup>5</sup> hoti  
 Sāt' asmīti<sup>6</sup> hoti  
 Siyan ti hoti  
 Itthaṃ siyan ti hoti  
 Evaṃ siyan ti hoti  
 Aññathā siyan ti hoti<sup>7</sup>

<sup>1</sup> K : phalavipāko.

<sup>2</sup> K. omits iti.

<sup>3</sup> S<sup>d</sup> : jīvaṃ.

<sup>4</sup> B : aññathāsmīti. . . .

<sup>5</sup> S<sup>d</sup> : Bhavissāmīti.

<sup>6</sup> S<sup>d</sup> : sat'asmīti.

<sup>7</sup> S<sup>d</sup> adds : Aññathā pi siyan ti honti hoti, making 19 vicarītāni.

Apāhaṅ siyan ti hoti  
 Apāhaṅ itthaṅ siyan ti hoti<sup>1</sup>  
 Apāhaṅ evaṅ siyan ti hoti  
 Apāhaṅ aññathā siyan ti hoti.

Kathaṅ ca asmīti hoti?

Kaṅci dhammaṅ anavakāriṅ<sup>2</sup> karitvā rūpaṅ<sup>3</sup> vedanaṅ saññaṅ saṅkhāre viññānaṅ : asmīti chandaṅ paṭilabhati, asmīti mānaṅ paṭilabhati, asmīti ditṭhiṅ paṭilabhati. Tasmīṅ sati imāni papañcitāni honti : itth' asmīti vā ev' asmīti vā aññath' asmīti vā.<sup>4</sup>

Kathaṅ ca itth' asmīti<sup>5</sup> hoti?

Khattiyo 'smīti vā brāhmaṇo 'smīti vā vesso 'smīti vā suddo 'smīti vā gahaṭṭho 'smīti vā pabbajito 'smīti vā devo 'smīti vā manusso 'smīti vā rūpī 'smīti vā arūpī 'smīti vā saññī 'smīti vā asaññī 'smīti vā neva-saññī-nāsaññī 'smīti vā. Evaṅ itth' asmīti<sup>5</sup> hoti.

Kathaṅ ca ev' asmīti hoti?

Parapuggalaṅ upanidhāya<sup>6</sup> : yathā so khattiyo tathā 'haṅ khattiyo 'smīti vā, yathā so brāhmaṇo tathā 'haṅ brāhmaṇo 'smīti vā, yathā so vesso tathā 'haṅ vesso 'smīti vā, yathā so suddo tathā 'haṅ suddo 'smīti vā, yathā so gahaṭṭho tathā 'haṅ gahaṭṭho 'smīti vā, yathā so pabbajito tathā 'haṅ pabbajito 'smīti vā, yathā so devo tathā 'haṅ devo 'smīti vā, yathā so manusso tathā 'haṅ manusso 'smīti vā, yathā so rūpī tathā 'haṅ rūpī 'smīti vā, yathā so arūpī tathā 'haṅ arūpī 'smīti vā, yathā so saññī tathā 'haṅ saññī 'smīti vā, yathā so asaññī tathā 'haṅ asaññī 'smīti vā, yathā so neva-saññī-nāsaññī tathā 'haṅ neva-saññī-nāsaññī 'smīti vā. Evaṅ ev' asmīti<sup>7</sup> hoti.

Kathaṅ ca aññath' asmīti<sup>8</sup> hoti?

Parapuggalaṅ upanidhāya : yathā so khattiyo nāhaṅ tathā khattiyo 'smīti vā, yathā so brāhmaṇo nāhaṅ tathā brāhmaṇo 'smīti vā, yathā so vesso nāhaṅ tathā vesso 'smīti vā, yathā so suddo nāhaṅ tathā suddo 'smīti vā, yathā so gahaṭṭho nāhaṅ tathā gahaṭṭho 'smīti vā, yathā so pabbajito nāhaṅ tathā pabbajito 'smīti vā, yathā so devo nāhaṅ devo 'smīti vā, yathā so manusso nāhaṅ tathā

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

<sup>2</sup> B : kiñci dhammaṅ anavakāri.

<sup>3</sup> S<sup>d</sup> : rūpā vedanā saññā, &c. <sup>4</sup> B : aññathāsmīti . . .

<sup>5</sup> S<sup>d</sup> : asmiṅ ti, but not in the answer.

<sup>6</sup> K : paraṅ puggalaṅ throughout. <sup>7</sup> S<sup>d</sup> : asmiṅ ti.

<sup>8</sup> K., here and next page only, has aññathā 'smīti.

manusso 'smīti vā, yathā so rūpī<sup>1</sup> nāhaṇ tathā rūpī 'smīti vā, yathā so arūpī nāhaṇ tathā arūpī 'smīti vā yathā so saññī nāhaṇ tathā saññī 'smīti vā, yathā so asaññī nāhaṇ tathā asaññī 'smīti vā, yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī 'smīti vā. Evaṇ aññathasmīti<sup>2</sup> hoti.

Kathaṇ ca bhavissan ti hoti?

Kaṅci dhammaṇ anavakāriṇ<sup>3</sup> karitvā rūpaṇ vedanaṇ saññaṇ saṅkhāre viññāṇaṇ : bhavissan ti chandaṇ paṭilabhati,<sup>4</sup> bhavissan ti mānaṇ paṭilabhati, bhavissan ti diṭṭhiṇ paṭilabhati. Tasmaṇ sati imāni papañcitāni honti : itthaṇ bhavissan ti vā evaṇ bhavissan ti vā aññathā bhavissan ti vā.

Kathaṇ ca itthaṇ bhavissan ti hoti?

Khattiyo bhavissan ti vā brāhmaṇo bhavissan ti vā vesso bhavissan ti vā suddo bhavissan ti vā gahaṭṭho bhavissan ti vā pabbajito bhavissan ti vā devo bhavissan ti vā manusso bhavissan ti vā rūpī bhavissan ti vā arūpī bhavissan ti vā saññī bhavissan ti vā asaññī bhavissan ti vā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ itthaṇ bhavissan ti hoti.

Kathaṇ ca evaṇ bhavissan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo tathā 'haṇ khattiyo bhavissan ti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaññī tathā 'haṇ neva-saññī-nāsaññī bhavissan ti vā. Evaṇ evaṇ bhavissan ti hoti.

Kathaṇ ca aññathā bhavissan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo nāhaṇ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ aññathā bhavissan ti hoti.

Kathaṇ ca as' asmīti<sup>6</sup> hoti?

Kaṅci dhammaṇ anavakāriṇ karitvā rūpaṇ<sup>3</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ : nicco 'smi, dhuvo 'smi, sassato 'smi, avipariṇāmadhammo 'smīti : evaṇ as' asmīti hoti.

<sup>1</sup> S<sup>d</sup> : rūpi.

<sup>2</sup> S<sup>d</sup> has °smin ti and 'smīti about equally often through the foregoing paragraph.

<sup>3</sup> See prev. page, nn. 2 and 3.

<sup>4</sup> S<sup>d</sup> omits next clause.

<sup>5</sup> S<sup>d</sup> and B. give full text.

<sup>6</sup> S<sub>9</sub> S<sup>d</sup>.

Kathaṅ ca sātasmīti<sup>1</sup> hoti?

Kaṅci dhammaṅ anavakāriṅ karitvā rūpaṅ<sup>2</sup> vedanaṅ saññaṅ saṅkhāre viññānaṅ : ucchijissāmi vinassissāmi na bhavissāmīti : evaṅ sātasmīti<sup>1</sup> hoti.

Kathaṅ ca siyaṅ ti hoti?

Kaṅci dhammaṅ anavakāriṅ karitvā rūpaṅ<sup>2</sup> vedanaṅ saññaṅ saṅkhāre viññānaṅ : siyaṅ ti chandaṅ paṭilabhati, siyaṅ ti mānaṅ paṭilabhati,<sup>3</sup> siyaṅ ti ditṭhiṅ paṭilabhati. Tasmiṅ sati imāni papañcitāni honti : itthaṅ siyaṅ ti vā evaṅ siyaṅ ti vā aññathā siyaṅ ti vā.

Kathaṅ ca itthaṅ siyaṅ ti hoti?

Khattiyo siyaṅ ti vā brāhmaṇo siyaṅ ti vā vesso siyaṅ ti vā suddo siyaṅ ti vā gahaṭṭho siyaṅ ti vā pabbajito siyaṅ ti vā devo siyaṅ ti vā manusso siyaṅ ti vā rūpi<sup>4</sup> siyaṅ ti vā arūpi<sup>4</sup> siyaṅ ti vā saññi siyaṅ ti vā asaññi siyaṅ ti vā neva-saññi-nāsaññi siyaṅ ti vā. Evaṅ itthaṅ siyaṅ ti hoti.

Kathaṅ ca evaṅ siyaṅ ti hoti?

Parapuggalaṅ upanidhāya : yathā so khattiyo tathā 'haṅ khattiyo siyaṅ ti vā, yathā so brāhmaṇo tathā 'haṅ brāhmaṇo siyaṅ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi tathā 'haṅ neva-saññi-nāsaññi siyaṅ ti vā. Evaṅ evaṅ siyaṅ ti hoti.

Kathaṅ ca aññathā siyaṅ ti hoti?

Parapuggalaṅ upanidhāya : yathā so khattiyo nāhaṅ tathā khattiyo siyaṅ ti vā, yathā so brāhmaṇo nāhaṅ tathā brāhmaṇo siyaṅ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi, nāhaṅ tathā neva-saññi-nāsaññi siyaṅ ti vā. Evaṅ aññathā siyaṅ ti hoti.

Kathaṅ ca apāhaṅ siyanti hoti?

Kaṅci dhammaṅ anavakāriṅ karitvā rūpaṅ<sup>2</sup> vedanaṅ saññaṅ saṅkhāre viññānaṅ : apāhaṅ siyaṅ ti mānaṅ paṭilabhati, apāhaṅ siyaṅ ti chandaṅ paṭilabhati, apāhaṅ siyaṅ ti ditṭhiṅ paṭilabhati. Tasmiṅ sati imāni papañcitāni honti : apāhaṅ itthaṅ siyaṅ ti vā apāhaṅ evaṅ siyaṅ ti vā apāhaṅ aññathā siyaṅ ti vā.

Kathaṅ ca apāhaṅ itthaṅ siyaṅ ti hoti?

Apāhaṅ khattiyo siyaṅ ti vā apāhaṅ brāhmaṇo siyaṅ ti vā apāhaṅ vesso siyaṅ ti vā apāhaṅ suddo siyaṅ ti vā apāhaṅ gahaṭṭho siyaṅ ti vā apāhaṅ pabbajito

<sup>1</sup> S<sup>d</sup> : sat 'asmīti.

<sup>2</sup> See p. 393, nn. 2 and 3.

<sup>3</sup> So S<sup>d</sup>. (Cf. prev. page, n. 4.)

<sup>4</sup> So S<sup>d</sup>. (Cf. prev. page, n. 1.)

<sup>5</sup> S<sup>d</sup> gives full text.

siyan ti vā apāhaṇ devo siyan ti va apāhaṇ manusso vā apāhaṇ rūpī<sup>1</sup> siyan ti vā apāhaṇ arūpī siyan ti vā apāhaṇ saññī siyan ti vā apāhaṇ asaññī siyan ti vā apāhaṇ neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ itthaṇ siyan ti hoti.

Kathaṇ ca apāhaṇ evaṇ siyan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo apāhaṇ tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṇ tathā neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ evaṇ siyan ti hoti.

Kathaṇ ca apāhaṇ aññathā siyan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo apāhaṇ na tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ na tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṇ na tathā neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ aññathā siyan ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya?

Iminā asmīti hoti

Iminā itth' asmīti<sup>3</sup> hoti

Iminā ev' asmīti<sup>3</sup> hoti

Iminā aññath' asmīti<sup>4</sup> hoti

Iminā bhavissan ti hoti

Iminā itthaṇ bhavissan ti hoti

Iminā evaṇ bhavissan ti hoti

Iminā aññathā bhavissan ti hoti

Iminā as' asmīti<sup>5</sup> hoti

Iminā sāt' asmīti<sup>6</sup> hoti

Iminā siyan ti hoti

Iminā itthaṇ siyan ti hoti

Iminā evaṇ<sup>7</sup> siyan ti hoti

Iminā aññathā siyan ti hoti

Iminā apāhaṇ siyan ti hoti

Iminā apāhaṇ itthaṇ siyan ti hoti

Iminā apāhaṇ evaṇ siyan ti hoti

Iminā apāhaṇ aññathā siyan ti hoti.

Kathaṇ ca iminā asmīti hoti?

<sup>1</sup> So S<sup>d</sup>.                      <sup>2</sup> S<sup>d</sup> gives full text.

<sup>4</sup> S<sup>d</sup> has aññathāsmīti here only.

<sup>6</sup> S<sup>d</sup> : sat 'asmīti.

<sup>3</sup> S<sup>d</sup> : asmin ti.

<sup>5</sup> S<sup>d</sup> : iminā asmīti.

<sup>7</sup> S<sup>d</sup> omits evaṇ.



Kaṅci dhammaṅ anavakāriṅ<sup>1</sup> karitvā rūpaṅ<sup>2</sup> vedanaṅ saññaṅ saṅkhāre viññānaṅ : iminā asmīti chandaṅ paṭilabhati, iminā asmīti mānaṅ paṭilabhati, iminā asmīti ditṭhiṅ paṭilabhati. Tasmiṅ sati imāni papañcitāni honti : iminā itth' asmīti vā iminā ev' asmīti vā iminā aññath'asmīti<sup>3</sup> vā.

Kathaṅ ca iminā itth' asmīti hoti ?

Iminā khattiyo 'smīti vā iminā brāhmaṇo 'smīti vā iminā vesso 'smīti vā iminā suddo 'smīti vā iminā gahaṭṭho 'smīti vā iminā pabbajito 'smīti vā iminā devo 'smīti vā iminā manusso 'smīti vā iminā rūpī 'smīti vā iminā arūpī 'smīti vā iminā saññī 'smīti vā iminā asaññī 'smīti vā iminā neva-saññī-nāsaññī 'smīti vā. Evaṅ iminā itth' asmīti hoti.

Kathaṅ ca iminā ev' asmīti hoti ?

Parapuggalaṅ upanidhāya : yathā so khattiyo iminā tathā 'haṅ khattiyo 'smīti vā, yathā so brāhmaṇo iminā tathā 'haṅ brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññī-nāsaññī iminā tathā 'haṅ neva-saññī-nāsaññīsmīti vā. Evaṅ iminā ev' asmīti hoti.

Kathaṅ ca iminā aññath'asmīti<sup>5</sup> hoti ?

Parapuggalaṅ upanidhāya : yathā so khattiyo iminā nāhaṅ tathā khattiyo 'smīti vā, yathā so brāhmaṇo iminā nāhaṅ tathā brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññī-nāsaññī iminā nāhaṅ tathā neva-saññī-nāsaññī 'smīti va. Evaṅ iminā aññath'asmīti hoti.

Kathaṅ ca iminā bhavissan ti hoti ?

Kaṅci dhammaṅ anavakāriṅ<sup>6</sup> karitvā rūpaṅ vedanaṅ saññaṅ saṅkhāre viññānaṅ : iminā bhavissan ti chandaṅ paṭilabhati, iminā bhavissan ti mānaṅ paṭilabhati, iminā bhavissan ti ditṭhiṅ paṭilabhati. Tasmiṅ sati imāni papañcitāni honti : iminā itthaṅ bhavissan ti vā iminā evaṅ bhavissan ti vā iminā aññathā bhavissan ti vā.

Kathaṅ ca iminā itthaṅ bhavissan ti hoti ?

<sup>7</sup>Iminā khattiyo bhavissan ti vā iminā brāhmaṇo bhavissan ti vā iminā vesso bhavissan ti vā iminā suddo bhavissan ti vā iminā gahaṭṭho bhavissan ti vā iminā pabbajito bhavissan ti vā iminā devo bhavissan

<sup>1</sup> B : Kiṅci dhammaṅ avakārī. K : avakāriṅ.

<sup>2</sup> S<sup>d</sup> : rūpā vedanā, &c.

<sup>3</sup> S<sup>d</sup> : asmin ti.

<sup>4</sup> S<sup>d</sup> gives full text.

<sup>5</sup> K. and B : aññathāsmīti.

<sup>6</sup> S<sup>d</sup> inserts iminā. See n. 1.

<sup>7</sup> S<sup>d</sup> inserts : Kaṅci dhammaṅ before iminā khattiyo, &c.

ti vā iminā manusso bhavissan ti vā iminā rūpī bhavissan ti vā iminā arūpī bhavissan ti vā iminā saññī bhavissan ti vā iminā asaññī bhavissan ti vā iminā neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā itthaṃ bhavissan ti hoti.

Kathaṃ ca iminā evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā tathā 'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brahmaṇo bhavissan ti vā . . . pe<sup>1</sup> . . . yathā so neva-saññī-nāsaññī iminā tathā 'haṃ neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā evaṃ bhavissan ti hoti.

Kathaṃ ca iminā aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā nāhaṃ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo bhavissan ti vā, . . . pe . . . yathā so neva-saññī-nāsaññī iminā nāhaṃ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā aññathā bhavissan ti hoti.

Kathaṃ ca iminā as' asmīti hoti?

Kaṅci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā nicco 'smi dhuvo 'smi sassato 'smi avipariṇāmadhammo 'smīti. Evaṃ iminā as' asmīti hoti.

Kathaṃ ca iminā sāt' asmīti<sup>4</sup> hoti?

Kaṅci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā ucchijjissāmi vinassissāmi na bhavissāmīti. Evaṃ iminā sāt' asmīti<sup>4</sup> hoti.

Kathaṃ ca iminā siyaṃ ti hoti?

Kaṅci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā siyaṃ ti chandaṃ paṭilabhati iminā siyaṃ ti mānaṃ paṭilabhati iminā siyaṃ ti ditṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti : iminā itthaṃ siyaṃ ti vā. Iminā evaṃ siyaṃ ti vā iminā aññathā siyaṃ ti vā.

Kathaṃ ca iminā itthaṃ siyaṃ ti hoti?

Iminā khattiyo siyaṃ ti vā iminā brāhmaṇo siyaṃ ti vā iminā vesso siyaṃ ti vā iminā suddo siyaṃ ti vā iminā gahaṭṭho siyaṃ ti vā iminā pabbajito siyaṃ ti vā iminā devo siyaṃ ti vā iminā manusso siyaṃ ti vā iminā rūpī siyaṃ ti vā iminā arūpī siyaṃ ti vā iminā

<sup>1</sup> S<sup>d</sup> gives the text condensed.

<sup>3</sup> S<sup>d</sup> : rūpā vedanā, &c.

<sup>2</sup> K. and B : ava<sup>o</sup>.

<sup>4</sup> S<sup>d</sup> : sat'asmīti.

saññī siyan ti vā iminā asaññī siyan ti vā iminā neva-  
saññī-nāsaññī siyan ti vā. Evaṅ iminā itthaṅ siyan ti  
hoti.

Kathaṅ ca iminā evaṅ siyan ti hoti ?

Parapuggalaṅ upanidhāya : yathā so khattiyo iminā  
tathā 'haṅ khattiyo siyan ti vā, yathā so brāhmaṇo  
iminā tathā 'haṅ brāhmaṇo siyan ti vā . . . pe . . .  
yathā so neva-saññī-nāsaññī iminā tathāhaṅ neva-saññī-  
nāsaññī siyan ti vā. Evaṅ iminā evaṅ siyan ti hoti.

Kathaṅ ca iminā aññathā siyan ti hoti ?

Parapuggalaṅ upanidhāya : yathā so khattiyo iminā  
nāhaṅ tathā khattiyo siyan ti vā, yathā so brāhmaṇo  
iminā nāhaṅ tathā brāhmaṇo siyan ti vā . . . pe . . .  
yathā so neva-saññī-nāsaññī iminā nāhaṅ tathā neva-  
saññī-nāsaññī siyan ti vā. Evaṅ iminā aññathā siyan  
ti hoti.

Kathaṅ ca iminā apāhaṅ siyan ti hoti ?

Kaṅci dhammaṅ anavakāriṅ<sup>1</sup> karitvā rūpaṅ vedanaṅ<sup>2</sup>  
saññaṅ saṅkhāre viññāṇaṅ : iminā apāhaṅ siyan ti  
chandaṅ paṭilabhati, iminā apāhaṅ siyan ti mānaṅ paṭi-  
labhati, iminā apāhaṅ siyan ti ditṭhiṅ paṭilabhati.  
Tasmiṅ sati imāni papañcitāni honti : iminā apāhaṅ  
itthaṅ siyan ti vā iminā apāhaṅ evaṅ siyan ti vā iminā  
apāhaṅ aññathā siyan ti vā.

Kathaṅ ca iminā apāhaṅ itthaṅ siyan ti hoti ?

Iminā apāhaṅ khattiyo siyan ti vā iminā apāhaṅ  
brāhmaṇo siyan ti vā iminā apāhaṅ vesso siyan ti vā  
iminā apāhaṅ suddo siyan ti vā iminā apāhaṅ gahaṭṭho  
siyan ti vā iminā apāhaṅ pabbajito siyan ti vā iminā  
apāhaṅ devo siyan ti vā iminā apāhaṅ manusso siyan ti  
vā iminā apāhaṅ rūpī siyan ti vā iminā apāham arūpī  
siyan ti vā iminā apāhaṅ saññī siyan ti vā iminā  
apāhaṅ asaññī siyan ti vā iminā apāhaṅ neva-saññī-  
nāsaññī siyan ti vā. Evaṅ iminā apāhaṅ itthaṅ siyan  
ti hoti.

Kathaṅ ca iminā apāhaṅ evaṅ siyan ti hoti ?

Parapuggalaṅ upanidhāya : yathā so khattiyo iminā  
apāhaṅ tathā khattiyo siyan ti vā, yathā so brāhmaṇo  
iminā apāhaṅ tathā brāhmaṇo siyan ti vā . . . pe . . .  
yathā so neva-saññī-nāsaññī iminā apāhaṅ tathā neva-  
saññī-nāsaññī siyan ti vā. Evaṅ iminā apāhaṅ evaṅ  
siyan ti hoti.

Kathaṅ ca iminā apāhaṅ aññathā siyan ti hoti ?

<sup>1</sup> K. and B : ava°.

<sup>2</sup> S<sup>d</sup> : rūpā vedanā, &c.

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā apāhaṃ na tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo iminā apāhaṃ na tathā brāhmaṇo siyaṃ ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṃ na tathā neva-saññī-nāsaññī siyaṃ ti vā. Evaṃ iminā apāhaṃ aññathā siyaṃ ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāyā.

Iti<sup>1</sup> imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṃ abhisañyūhitvā abhisañkhipitvā chattiṅsa taṇhāvicaritāni honti.

Iti evarūpāni<sup>2</sup> atitāni chattiṅsa taṇhāvicaritāni anāgatāni chattiṅsa taṇhāvicaritāni paccuppannāni chattiṅsa taṇhāvicaritāni, tad-ekajjhaṃ abhisañyūhitvā abhisañkhipitvā aṭṭhasataṃ taṇhāvicaritaṃ<sup>3</sup> hoti.

Tattha katamāni dvāsaṭṭhi diṭṭhigatāni Brahmajāle<sup>4</sup> veyyakaraṇe vuttāni Bhagavatā?

Cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, solasa saññīvādā,<sup>5</sup> aṭṭha asaññīvādā, aṭṭha neva-saññī-nāsaññīvādā,<sup>6</sup> satta ucchedavādā, pañca diṭṭhadhammanibbānavādā. Imāni dvāsaṭṭhi diṭṭhigatāni Brahmajāle veyyakaraṇe vuttāni Bhagavatā.

KHUDDAKAVATTHUVIBHAṄGO SAMATTO SATTARASAMO.<sup>7</sup>

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: Imāni evarūpāni, &c.

<sup>3</sup> B: aṭṭha taṇhāvicaritasataṃ.

<sup>4</sup> D. I, 44-5.

<sup>5</sup> K: saññīvādā . . . asanni<sup>o</sup>.

<sup>6</sup> So also K.

<sup>7</sup> S<sup>d</sup>: cuddavatthukaṃ sattarasamaṃ. K. and B. omit sattarasamo. B. has niṭṭhito for samatto.

## DHAMMAHADAYAVIBHAṄGO.

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā  
dvādasāyatanāni  
aṭṭhārāsa dhātuyo  
cattāri saccāni  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame pañcakkhandhā?

Rūpakkhandho  
vedanākkhandho  
saññākkhandho  
saṅkhārakkhandho  
viññāṇakkhandho :

ime vuccanti pañcakkhandhā.

Tattha katamāni dvādasāyatanāni?

Cakkhāyatanāṅ	rūpāyatanāṅ
sotāyatanāṅ	saddāyatanāṅ
ghāṇāyatanāṅ	gandhāyatanāṅ
jivhāyatanāṅ	rasāyatanāṅ
kāyāyatanāṅ	phoṭṭhabbāyatanāṅ
manāyatanāṅ	dhammāyatanāṅ :

imāni vuccanti dvādasāyatanāni.

Tattha katamā aṭṭhārāsa dhātuyo?

Cakkhudhātu rūpadhātu cakkhaviññāṇadhātu  
sotadhātu saddadhātu sotaviññāṇadhātu

ghānadhātu gandhadhātu ghānaviññāṇadhātu  
 jivhadhātu rasadhātu jivhaviññāṇadhātu  
 kāyadhātu phoṭṭhabbhadhātu kāyaviññāṇadhātu  
 manodhātu dhammadhātu manoviññāṇadhātu :  
 imāni vuccanti aṭṭhārassa dhātuyo.

Tattha katamāni cattāri saccāni ?

Dukkhasaccaṃ  
 samudayasaccaṃ  
 maggasaccaṃ  
 nirodhasaccaṃ :

imāni vuccanti cattāri saccāni.

Tattha katamāni bāvisasatindriyāni ?

Cakkhundriyaṃ	somanassindriyaṃ
soṭindriyaṃ	domanassindriyaṃ
ghānindriyaṃ	upekkindriyaṃ
jivhindriyaṃ	saddhindriyaṃ
kāyindriyaṃ	viriyindriyaṃ
manindriyaṃ	satindriyaṃ
itthindriyaṃ	samādhindriyaṃ
purisindriyaṃ	paññindriyaṃ
jivitindriyaṃ <sup>1</sup>	anaññātāññassāmītidriyaṃ
sukkindriyaṃ	aññindriyaṃ
dukkhindriyaṃ	aññātāvindriyaṃ :

imāni vuccanti bāvisatindriyāni.

Tattha katame nava hetū ?

Tayo kusalahetū  
 tayo akusalahetū  
 tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu : ime tayo kusalahetū.

Tattha katame tayo akusalahetū ?

Lobho akusalahetu doso akusalahetu moho akusalahetu : ime tayo akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū.  
 Ime vuccanti nava hetū.

Tattha katame cattāro āhārā ?

Kabaḷiṅkāro āhāro  
 phassāhāro

<sup>1</sup> S<sup>d</sup> puts this before purisindriyaṃ.

manosañcetanāhāro  
viññāṇāhāro :

ime vuccanti cattāro āhārā.

Tattha katame satta phassā ?

Cakkhusamphasso  
sotasamphasso  
ghānasamphasso  
jivhāsamphasso  
kāyasamphasso  
manodhātusamphasso  
manoviññāṇadhātusamphasso :

ime vuccanti satta phassā.

Tattha katamā satta vedanā ?

Cakkhusamphassajā vedanā  
sotasamphassajā vedanā  
ghānasamphassajā vedanā  
jivhāsamphassajā vedanā  
kāyasamphassajā vedanā  
manodhātusamphassajā vedanā  
manoviññāṇadhātusamphassajā vedanā :

imā vuccanti satta vedanā.

Tattha katamā satta saññā ?

Cakkhusamphassajā saññā  
sotasamphassajā saññā  
ghānasamphassajā saññā  
jivhāsamphassajā saññā  
kāyasamphassajā saññā  
manodhātusamphassajā saññā  
manoviññāṇadhātusamphassajā saññā :

imā vuccanti satta saññā.

Tattha katamā satta cetanā ?

Cakkhusamphassajā cetanā  
sotasamphassajā cetanā  
ghānasamphassajā cetanā  
jivhāsamphassajā cetanā  
kāyasamphassajā cetanā  
manodhātusamphassajā cetanā  
manoviññāṇadhātusamphassajā cetanā :

imā vuccanti satta cetanā.

Tattha katamāni satta cittāni ?

Cakkhuviññāṇaṃ  
sotaviññāṇaṃ  
ghānaviññāṇaṃ

jivhāviññāṇaṅ  
kāyaviññāṇaṅ  
manodhātu  
manoviññāṇadhātu :

imāni vuccanti satta cittāni.

Kāmadhātuyā kati khandhā . . . pe . . . kati cittāni?

Kāmadhātuyā

pañcakkhandhā  
dvādasāyatanāni  
aṭṭhārasa dhātuyo  
tīṇi saccāni<sup>1</sup>  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame kāmadhātuyā pañcakkhandhā ?

Rūpakkhandho . . . pe . . . viññāṇakkhandho : ime vuccanti kāmadhātuyā pañcakkhandhā.

Tattha katamāni kāmadhātuyā dvādasāyatanāni ?

Cakkhāyatanāṅ rūpāyatanāṅ . . . pe . . . manāyatanāṅ dhammāyatanāṅ : imāni vuccanti kāmadhātuyā dvādasāyatanāni.

Tattha katamā kāmadhātuyā aṭṭhārasa dhātuyo ?

Cakkhudhātu rūpadhātu cakkhuvīññāṇadhātu . . . pe . . . manodhātu dhammadhātu manoviññāṇadhātu : imā vuccanti kāmadhātuyā aṭṭhārasa dhātuyo.

Tattha katamāni kāmadhātuyā tīṇi saccāni ?<sup>1</sup>

Dukkasaccaṅ samudayasaccaṅ maggasaccaṅ : imāni vuccanti kāmadhātuyā tīṇi saccāni.

Tattha katamāni kāmadhātuyā bāvisatindriyāni ?

Cakkhundriyaṅ . . . pe . . . aññindriyaṅ aññātāvindriyaṅ : imāni vuccanti kāmadhātuyā bāvisatindriyāni.

Tattha katame kāmadhātuyā nava hetū ?

Tayo kusalahetū tayo akusalahetū tayo avyākatahetū : ime vuccanti kāmadhātuyā nava hetū.<sup>2</sup>

<sup>1</sup> So K. also. Cf. above, pp. 114 following.

<sup>2</sup> S<sup>d</sup>: Tattha katame tayo kusalā hetū, &c., as above, p. 402.



Tattha katame kāmadhātuyā cattāro āhārā? Kabaliṅkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti kāmadhātuyā cattāro āhārā.

Tattha katame kāmadhātuyā satta phassā?

Cakkhusamphasso . . . pe . . . manoviññāṇadhātu-samphasso: ime vuccanti kāmadhātuyā satta phassā.

Tattha katamā kāmadhātuyā satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittāni? Cakkhuvīññāṇaṇṇa . . . pe . . . manodhātu manoviññāṇadhātu: imāni vuccanti kāmadhātuyā satta cittāni.

Rūpadhātuyā kati khandhā . . . pe . . . kati cittāni?  
Rūpadhātuyā

pañcakkhandhā  
cha āyatanāni  
nava dhātuyo  
tīni saccāni  
cuddasindriyāni  
atṭha hetū  
tayo āhārā  
cattāro phassā  
catasso vedanā  
catasso saññā  
catasso cetanā  
cattāri cittāni.

Tattha katame rūpadhātuyā pañcakkhandhā?

Rūpakkhando . . . pe . . . viññāṇakkhandho: ime vuccanti rūpadhātuyā pañcakkhandhā.

Tattha katamāni rūpadhātuyā cha āyatanāni?

Cakkhāyatanāṇaṇṇa rūpāyatanāṇaṇṇa sotāyatanāṇaṇṇa saddāyatanāṇaṇṇa manāyatanāṇaṇṇa dhammāyatanāṇaṇṇa: imāni vuccanti rūpadhātuyā cha āyatanāni.

Tattha katamā rūpadhātuyā nava dhātuyo?

Cakkhudhātu rūpadhātu cakkhuvīññāṇadhātu sota-dhātu saddadhātu sotaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu: imāni vuccanti rūpadhātuyā nava dhātuyo.

Tattha katamāni rūpadhātuyā tīni saccāni?

Dukkhāsaccaṇṇa samudayasaccaṇṇa maggasaccaṇṇa: imāni vuccanti rūpadhātuyā tīni saccāni.

Tattha katamāni rūpadhātuyā cuddasindriyāni?

Cakkhundriyaṇṇa sotindriyaṇṇa manindriyaṇṇa jivitindriyaṇṇa<sup>1</sup>

<sup>1</sup> So S<sup>d</sup> and B. K omits, giving thirteen only.

somanassindriyaṅ upekhindriyaṅ saddhindriyaṅ viriyindriyaṅ satindriyaṅ samādhindriyaṅ paññindriyaṅ anaññātaññassāmītindriyaṅ<sup>1</sup> aññindriyaṅ aññātāvindriyaṅ : imāni vuccanti rūpadhātuyā cuddasindriyāni.

Tattha katame rūpadhātuyā aṭṭha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu : ime tayo kusalahetū.

Tattha katame dve akusalahetū ?

Lobho akusalahetu moho akusalahetu : ime dve akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṅ dhammānaṅ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū : ime vuccanti rūpadhātuyā aṭṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇāhāro : ime vuccanti rūpadhātuyā tayo āhārā.

Tattha katame rūpadhātuyā cattāro phassā ?

Cakkhusamphasso sotasamphasso manodhātusamphasso manoviññāṇadhātusamphasso : ime vuccanti rūpadhātuyā cattāro phassā.

Tattha katamā rūpadhātuyā catasso vedanā<sup>2</sup> . . . catasso saññā . . . catasso cetanā . . . cattāri cittāni ?

Cakkhuviññāṇaṅ sotaviññāṇaṅ manodhātu manoviññāṇadhātu : imāni vuccanti rūpadhātuyā cattāri cittāni.

Arūpadhātuyā kati khandhā . . . pe<sup>2</sup> . . . kati cittāni ?

Arūpadhātuyā

cattāro khandhā

dve āyatanāni<sup>3</sup>

dve dhātuyo

tīṇi saccāni

ekādasindriyāni

aṭṭha hetū

tayo āhārā

eko phasso

ekā vedanā

ekā saññā

ekā cetanā

ekaṅ cittaṅ.

<sup>1</sup> K : anaññat°. <sup>2</sup> S<sup>d</sup> condenses nothing. <sup>3</sup> S<sup>d</sup> : dvāyat°.

Tattha katame arūpadhātuyā cattāro khandhā ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho : ime vuccanti arūpadhātuyā cattāro khandhā.

Tattha katamāni arūpadhātuyā dve āyatanāni ?<sup>1</sup>

Manāyatanañ dhammāyatanañ : imāni vuccanti arūpadhātuyā dve āyatanāni.

Tattha katamā arūpadhātuyā dve dhātuyo ?

Manoviññānadhātu dhammadhātu : imā vuccanti arūpadhātuyā dve dhātuyo.

Tattha katamāni arūpadhātuyā tīni saccāni ?

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ : imāni vuccanti arūpadhātuyā tīni saccāni.

Tattha katamāni arūpadhātuyā ekādasindriyāni ?

Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ aññindriyaṃ aññātāvindriyaṃ : imāni vuccanti arūpadhātuyā ekādasindriyāni.

Tattha katame arūpadhātuyā aṭṭha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū : ime vuccanti arūpadhātuyā aṭṭha hetū.<sup>2</sup>

Tattha katame arūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññānāhāro : ime vuccanti arūpadhātuyā tayo āhārā.

Tattha katame arūpadhātuyā eko phasso ?

Manoviññānadhātusamphasso : ayaṃ vuccati arūpadhātuyā eko phasso.

Tattha katamā arūpadhātuyā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ ?

Manoviññānadhātu : idan vuccati arūpadhātuyā ekaṃ cittaṃ.

Apariyāpanne kati khandhā . . . pe . . . kati cittāni ?

Apariyāpanne

cattāro khandhā

dve āyatanāni

dve dhātuyo

dve saccāni

dvādasindriyāni

cha hetū

tayo āhārā

<sup>1</sup> S<sup>d</sup> : dvāyat<sup>o</sup>.

<sup>2</sup> S<sup>d</sup> gives the analysis, the eight causes being those given for rūpadhātu above.

eko phasso  
ekā vedanā  
ekā saññā  
ekā cetanā  
ekaṃ cittaṃ.

Tattha katame aperiyaṅpanne cattāro khandhā ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho : ime vuccanti aperiyaṅpanne cattāro  
khandhā.

Tattha katamāni aperiyaṅpanne dve āyatanāni ?

Manāyatanāṃ dhammāyatanāṃ : imāni vuccanti aperiyaṅ-  
panne dve āyatanāni.

Tattha katamāni aperiyaṅpanne dve dhātuyo ?

Manoviññāṇadhātu dhammadhātu : imā vuccanti aperi-  
yaṅpanne dve dhātuyo.

Tattha katamāni aperiyaṅpanne dve saccāni ?

Maggasaccaṃ nirodhasaccaṃ : imāni vuccanti aperiyaṅ-  
panne dve saccāni.

Tattha katamāni aperiyaṅpanne dvādasindriyāni ?

Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekhin-  
driyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhin-  
driyaṃ paññindriyaṃ anaññātāññassāmītidriyaṃ<sup>1</sup> aññin-  
driyaṃ aññātāvindriyaṃ : imāni vuccanti aperiyaṅpanne  
dvādasindriyāni.

Tattha katame aperiyaṅpanne cha hetū ?

Tayo kusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu :  
ime tayo kusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato alobho adoso amoho :  
ime tayo avyākatahetū : ime vuccanti aperiyaṅpanne cha  
hetū.

Tattha katame aperiyaṅpanne tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇāhāro : ime  
vuccanti aperiyaṅpanne tayo āhārā.

Tattha katamo aperiyaṅpanne eko phasso ?

Manoviññāṇadhātusamphasso : ayaṃ vuccati aperiyaṅ-  
panne eko phasso.

Tattha katamā aperiyaṅpanne ekā vedanā . . . ekā  
saññā . . . ekā cetanā . . . ekaṃ cittaṃ ?

<sup>1</sup> K : anañña°.

Manoviññāṇadhātu :<sup>1</sup> idaṃ vuccati अपरियāpanne ekaṃ cittaṃ.

Pañcannaṃ khandhānaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā . . . pe . . . sattannaṃ cittaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā ?

Rūpakkhandho kāmādhātupariyāpanno. Cattāro khandhā siyā kāmādhātupariyāpannā siyā no kāmādhātupariyāpannā.

Dasāyatanaṃ kāmādhātupariyāpannā. Dve āyatanaṃ siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Soḷasa dhātuyo kāmādhātupariyāpannā. Dve dhātuyo siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Samudayasaccaṃ kāmādhātupariyāpannaṃ. Dve saccā na kāmādhātupariyāpannā. Dukkhasaccaṃ siyā kāmādhātupariyāpannaṃ siyā na kāmādhātupariyāpannaṃ.

Dasindriyā kāmādhātupariyāpannā. Tīṇindriyā na kāmādhātupariyāpannā. Navindriyā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Tayo akusalahetū kāmādhātupariyāpannā. Cha hetū siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Kabaliṅkāro āhāro kāmādhātupariyāpanno. Tayo āhārā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Cha phassā kāmādhātupariyāpannā. Manoviññāṇadhātu-samphasso siyā kāmādhātupariyāpanno siyā na kāmādhātupariyāpanno.

Cha vedanā, cha saññā, chā cetanā, cha cittaṃ kāmādhātupariyāpannā. Manoviññāṇadhātu siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Pañcannaṃ khandhānaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā . . . pe . . . sattānaṃ cittaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā ?

Rūpakkhandho na rūpadhātupariyāpanno. Cattāro

<sup>1</sup> S<sup>d</sup>: Tattha katamā अपरियāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā ? Manoviññāṇadhātusamphassajā cetanā : ayaṃ vuccanti अपरियāpanne ekā cetanā. Tattha katamaṃ . . . ekaṃ cittaṃ ? &c.

khandhā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Dasāyatanā na rūpadhātupariyāpannā. Dve āyatanā<sup>1</sup> siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Solaṣa dhātuyo na rūpadhātupariyāpannā. Dve dhātuyo siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tiṇi saccāni<sup>2</sup> na rūpadhātupariyāpannā. Dukkhasaccaṇ siyā rūpadhātupariyāpannaṇ siyā na rūpadhātupariyāpannaṇ.

Terasindriyā na rūpadhātupariyāpannā. Navindriyā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tayo akusalahetū na rūpadhātupariyāpannā. Cha hetū siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Kabaḷiṅkāro āhāro na rūpadhātupariyāpanno. Tayo āhārā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Cha phassā na rūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā rūpadhātupariyāpanno siyā na rūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na<sup>3</sup> rūpadhātupariyāpannā. Manoviññāṇadhātu siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Pañcannaṇ khandhānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā . . . pe . . . sattannaṇ cittānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā?

Rūpakkhandho na arūpadhātupariyāpanno. Cattāro khandhā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Dasāyatanā na arūpadhātupariyāpannā. Dve āyatanā<sup>1</sup> siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Solaṣa dhātuyo na arūpadhātupariyāpannā. Dve dhātuyo siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tiṇi saccā na<sup>4</sup> arūpadhātupariyāpannā. Dukkhasaccaṇ siyā arūpadhātupariyāpannaṇ siyā na arūpadhātupariyāpannaṇ.

Cuddasindriyā na arūpadhātupariyāpannā. Aṭṭhindriyā

<sup>1</sup> S<sup>d</sup>: dvāyat<sup>o</sup>.

<sup>2</sup> K: saccā.

<sup>3</sup> S<sup>d</sup>: cha cittāni rūpadhātu<sup>o</sup>, &c.

<sup>4</sup> S<sup>d</sup>: tiṇi saccāni arūpadhātu<sup>o</sup>.

siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā. Cha hetū siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Kabaḷiṅkāro āhāro na arūpadhātupariyāpanno. Tayo āhārā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno siyā na arūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na arūpadhātupariyāpannā. Manoviññāṇadhātu siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Pancannaṃ khandhānaṃ kati pariyāpannā, kati अपariयāpannā ; . . . पे . . . sattannaṃ cittānaṃ kati pariyāpannā, kati अपariयāpannā ?

Rūpakkhandho pariyāpanno. Cattāro khandhā siyā pariyāpannā siyā अपariयāpannā.

Dasāyatanā pariyāpannā. Dve āyatanā<sup>1</sup> siyā pariyāpannā siyā अपariयāpannā.

Solaṣa dhātuyo pariyāpannā. Dve dhātuyo siyā pariyāpannā siyā अपariयāpannā.

Dve saccā pariyāpannā. Dve saccā अपariयāpannā.

Dasindriyā pariyāpannā. Tīṇindriyā अपariयāpannā. Navindriyā siyā pariyāpannā siyā अपariयāpannā.

Tayo akusalahetū pariyāpannā. Cha hetū siyā pariyāpannā siyā अपariयāpannā.

Kabaḷiṅkāro āhāro pariyāpanno. Tayo āhārā siyā pariyāpannā siyā अपariयāpannā.

Cha phassā pariyāpannā. Manoviññāṇadhātusamphasso siyā pariyāpanno siyā अपariयāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā pariyāpannā. Manoviññāṇadhātu siyā pariyāpannā siyā अपariयāpannā.

Kāmadhātuyā uppattikkhaṇe<sup>2</sup> kati khandhā pātubhavanti . . . पे . . . kati cittāni pātubhavanti ?

Kāmadhātuyā uppattikkhaṇe sabbesaṃ pañcakkhandhā pātubhavanti, kassaci ekādasāyatanāni pātubhavanti,

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> B. and K: upapatti° throughout.

kassaci dasāyatanāni pātubhavanti, kassaci aparāni dasāyatanāni pātubhavanti, kassaci navāyatanāni pātubhavanti, kassaci sattāyatanāni pātubhavanti; kassaci ekādasa dhātuyo pātubhavanti, kassaci dasa dhātuyo pātubhavanti, kassaci aparā dasa dhātuyo pātubhavanti, kassaci nava dhātuyo pātubhavanti, kassaci satta dhātuyo pātubhavanti, sabbesaṅ ekaṅ saccaṅ pātubhavati, kassaci cuddasindriyāni pātubhavanti, kassaci terasindriyāni pātubhavanti, kassaci aparāni terasindriyāni pātubhavanti, kassaci dvādasindriyāni pātubhavanti, kassaci dasindriyāni pātubhavanti, kassaci navindriyāni pātubhavanti, kassaci aparāni navindriyāni pātubhavanti, kassaci aṭṭhindriyāni pātubhavanti, kassaci aparāni aṭṭhindriyāni pātubhavanti, kassaci satindriyāni pātubhavanti, kassaci pañcindriyāni pātubhavanti, kassaci cattāringriyāni pātubhavanti; kassaci tayo hetū pātubhavanti, kassaci dve hetū pātubhavanti, keci ahetukā pātubhavanti; sabbesaṅ cattāro āhārā pātubhavanti; sabbesaṅ eko phasso pātubhavati; sabbesaṅ ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṅ cittaṅ pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṅ katame pañcakhandhā pātubhavanti?

Rūpakkhandho . . . pe . . . viññāṇakkhandho. Kāmadhātuyā uppattikkhaṇe sabbesaṅ ime pañcakhandhā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasāyatanāni pātubhavanti?

Kāmāvacaraṇaṅ devānaṅ paṭhamakappikānaṅ manusānaṅ opapātikānaṅ petānaṅ opapātikānaṅ asurānaṅ opapātikānaṅ tiracchānagatānaṅ nerayikānaṅ paripuṇṇāyatanānaṅ uppattikkhaṇe ekādasāyatanāni pātubhavanti: cakkhāyatanāṅ rūpāyatanāṅ sotāyatanāṅ<sup>1</sup> ghānāyatanāṅ gandhāyatanāṅ jivhāyatanāṅ rasāyatanāṅ kāyāyatanāṅ phoṭṭhabbāyatanāṅ manāyatanāṅ dhammāyatanāṅ. Kāmadhātuyā uppattikkhaṇe etesaṅ imāni ekādasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasāyatanāni pātubhavanti?

Opaṭātikānaṅ petānaṅ opapātikānaṅ asurānaṅ opapātikānaṅ tiracchānagatānaṅ nerayikānaṅ jaccandhānaṅ<sup>2</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: rūpāyatanāṅ sotāyatanāṅ ghānāyatanāṅ gandhāyatanāṅ jivhāyatanāṅ

<sup>1</sup> All texts omit saddāyatanāṅ.

<sup>2</sup> S<sup>d</sup>: jaccakkhandhānaṅ.



rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni dasāyatanāni pātubhavanti?

Opaṭīkānaṃ petānaṃ opaṭīkānaṃ asurānaṃ opaṭīkānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabhadhirānaṃ<sup>1</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: cakkhāyatanāṃ rūpāyatanāṃ ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa navāyatanāni pātubhavanti?

Opaṭīkānaṃ petānaṃ opaṭīkānaṃ asurānaṃ opaṭīkānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabhadhirānaṃ uppattikkhaṇe navāyatanāni<sup>2</sup> pātubhavanti: rūpāyatanāṃ ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattāyatanāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe sattāyatanāni pātubhavanti: rūpāyatanāṃ gandhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasa dhātuyo pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ opaṭīkānaṃ petānaṃ opaṭīkānaṃ asurānaṃ opaṭīkānaṃ tiracchānagatānaṃ nerayikānaṃ paripuñṇāyatanānaṃ uppattikkhaṇe ekādasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu sotadhātu ghāṇadhātu gandhadhātu jivhadhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasa dhātuyo pātubhavanti?

Opaṭīkānaṃ petānaṃ opaṭīkānaṃ asurānaṃ opaṭī-

<sup>1</sup> S<sup>d</sup>: jaccandhabhadhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>d</sup>: nava āyat°.

tikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe dasa dhātuyo pātubhavanti: rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhādhatu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññānadhātu dhammadhātu.<sup>1</sup> Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti?

Opaṭṭikānaṃ petānaṃ opapāṭikānaṃ asurānaṃ opapāṭikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabhadhirānaṃ<sup>2</sup> uppattikkhaṇe dasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu ghānadhātu gandhadhātu jivhādhatu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññānadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa nava dhātuyo pātubhavanti?

Opaṭṭikānaṃ petānaṃ opapāṭikānaṃ asurānaṃ opapāṭikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabhadhirānaṃ uppattikkhaṇe nava dhātuyo pātubhavanti: rūpadhātu ghānadhātu gandhadhātu jivhādhatu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññānadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa satta dhātuyo pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe satta dhātuyo pātubhavanti: rūpadhātu gandhadhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññānadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā satta dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ saccaṃ pātubhavati.

Kāmadhātuyā uppattikkhaṇe kassa cuddasindriyāni pātubhavanti?

Kāmāvacarānaṃ devānaṃ sahetukānaṃ ñānasampayuttānaṃ uppattikkhaṇe cuddasindriyāni pātubhavanti: cak-khundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyin-

<sup>1</sup> S<sup>d</sup> adds manodhātu, making eleven.

<sup>2</sup> S<sup>d</sup>: jaccandhabhadhirānaṃ, which is inconsistent with context.

driyaṃ manindriyaṃ<sup>1</sup> itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekhindriyaṃ vā, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cuddasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa terasindriyāni pātubhavanti?

Kāmāvacarānaṃ devānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni terasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekhindriyaṃ vā<sup>3</sup> saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dvādasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe dvādasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe dasindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasindriyāni pātubhavanti.

<sup>1</sup> S<sup>d</sup> inserts manindriyaṃ after satindriyaṃ.

<sup>2</sup> S<sup>d</sup> places this throughout before itthindriyaṃ vā.

<sup>3</sup> S<sup>d</sup> here omits vā.

Kāmadhātuyā uppattikkhaṇe kassa navindriyāni pātubhavanti?

Gabbhaseyyakānaṅ sattānaṅ sahetukānaṅ nānavippayuttānaṅ uppattikkhaṇe navindriyāni pātubhavanti: kāyindriyaṅ manindriyaṅ itthindriyaṅ vā purisindriyaṅ vā jivitindriyaṅ somanassindriyaṅ vā upekhindriyaṅ vā, saddhindriyaṅ viriyindriyaṅ satindriyaṅ samādhindriyaṅ. Kāmadhātuyā uppattikkhaṇe etesaṅ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni navindriyāni pātubhavanti?

Opaṭātikānaṅ petānaṅ opaṭātikānaṅ asurānaṅ opaṭātikānaṅ tiracchānagatānaṅ nerayikānaṅ paripunnāyatanānaṅ uppattikkhaṇe navindriyāni pātubhavanti: cakkhundriyaṅ sotindriyaṅ ghānindriyaṅ jivhindriyaṅ kāyindriyaṅ manindriyaṅ itthindriyaṅ vā purisindriyaṅ vā jivitindriyaṅ upekhindriyaṅ. Kāmadhātuyā uppattikkhaṇe etesaṅ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aṭṭhindriyāni pātubhavanti?

Opaṭātikānaṅ petānaṅ opaṭātikānaṅ asurānaṅ opaṭātikānaṅ tiracchānagatānaṅ nerayikānaṅ jaccandhānaṅ uppattikkhaṇe aṭṭhindriyāni pātubhavanti: sotindriyaṅ ghānindriyaṅ jivhindriyaṅ kāyindriyaṅ manindriyaṅ itthindriyaṅ vā purisindriyaṅ vā jivitindriyaṅ upekhindriyaṅ. Kāmadhātuyā uppattikkhaṇe etesaṅ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni aṭṭhindriyāni pātubhavanti?

Opaṭātikānaṅ petānaṅ opaṭātikānaṅ asurānaṅ opaṭātikānaṅ tiracchānagatānaṅ nerayikānaṅ jaccabādhirānaṅ<sup>1</sup> uppattikkhaṇe aṭṭhindriyānaṅ pātubhavanti: cakkhundriyaṅ ghānindriyaṅ<sup>2</sup> jivhindriyaṅ kāyindriyaṅ manindriyaṅ itthindriyaṅ vā purisindriyaṅ vā jivitindriyaṅ upekhindriyaṅ. Kāmadhātuyā uppattikkhaṇe etesaṅ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattindriyāni pātubhavanti?

Opaṭātikānaṅ petānaṅ opaṭātikānaṅ asurānaṅ opaṭātikānaṅ tiracchānagatānaṅ nerayikānaṅ jaccandhabādhirānaṅ uppattikkhaṇe sattindriyāni pātubhavanti: ghānin-

<sup>1</sup> S<sup>d</sup>: jaccandhabādhirānaṅ, which is inconsistent with context.

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

driyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa pañcindriyāni pātubhavanti ?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ ṭhapetvā napaṇṣakānaṃ uppattikkhaṇe pañcindriyāni pātubhavanti : kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa cattārindriyāni pātubhavanti ?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ napaṇṣakānaṃ uppattikkhaṇe cattārindriyāni pātubhavanti. Kāyindriyaṃ manindriyaṃ jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cattārindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa tayo hetū pātubhavanti ?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe tayo hetū pātubhavanti : alobho vipākahetu adoso vipākahetu amoho vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime tayo hetū pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dve hetū pātubhavanti ?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe dve hetū pātubhavanti : alobho vipākahetu adoso vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime dve hetū pātubhavanti. Avasesā sattā ahetukā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame cattāro āhārā pātubhavanti ?

Kabaliṅkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamo eko phasso pātubhavati ?

Manoviññāṇadhātusamphasso. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ayaṃ eko phasso pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamā ekā

vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṅ cittaṅ pātubhavati?

Manoviññāṇadhātu. Kāmadhātuyā uppattikkhaṇe sabbesaṅ idaṅ ekaṅ cittaṅ pātubhavati.

Rūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittaṅi pātubhavanti?

Rūpadhātuyā uppattikkhaṇe ṭhapetvā asaññasattānaṅ devānaṅ

pañcakkhandhā pātubhavanti  
 pañcāyatanāni pātubhavanti  
 pañca dhātuyo pātubhavanti  
 ekaṅ saccaṅ pātubhavati  
 dasindriyāni pātubhavanti  
 tayo hetū pātubhavanti  
 tayo āhārā pātubhavanti  
 eko phasso pātubhavati  
 ekā vedanā . . .  
 ekā saññā . . .  
 ekā cetanā . . .  
 ekaṅ cittaṅ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katame pañcakkhandhā pātubhavanti?

Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Rūpadhātuyā uppattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamāni pañcāyatanāni pātubhavanti?

Cakkhāyatanāṅ rūpāyatanāṅ sotāyatanāṅ manāyatanāṅ dhammāyatanāṅ. Rūpadhātuyā uppattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu rūpadhātu sotadhātu manoviññāṇadhātu dhammadhātu. Rūpadhātuyā uppattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamaṅ ekaṅ saccaṅ pātubhavati?

Dukkhasaccaṅ. Rūpadhātuyā uppattikkhaṇe idaṅ ekaṅ saccaṅ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamāni dasindriyāni pātubhavanti?

Cakkhundriyaṅ sotindriyaṅ manindriyaṅ jīvitindriyaṅ somanassindriyaṅ vā<sup>1</sup> upekhindriyaṅ vā saddhindriyaṅ<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omits vā.

<sup>2</sup> S<sup>d</sup> has vā.

viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Rūpadhātuyā uppattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Rūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhārā manosañcetanāhāro viññānāhāro. Rūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññānadhātusamphasso pātubhavati. Rūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññānadhātu. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

Asaññasattānaṃ devānaṃ uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Asaññasattānaṃ devānaṃ uppattikkhaṇe eko khandho pātubhavati: rūpakkhandho. Dve āyatanāni pātubhavanti: rūpāyatanāṃ dhammāyatanāṃ. Dve dhātuyo pātubhavanti: rūpadhātu dhammadhātu. Ekaṃ saccaṃ pātubhavati: dukkhasaccaṃ. Ekindriyaṃ pātubhavati: rūpajīvitindriyaṃ. Asaññasattā devā ahetukā anāhārā aphasakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Arūpadhātuyā uppattikkhaṇe  
cattāro khandhā pātubhavanti  
dve āyatanāni pātubhavanti  
dve dhātuyo pātubhavanti  
ekaṃ saccaṃ pātubhavati  
atthindriyāni pātubhavanti  
tayo hetū pātubhavanti  
tayo āhārā pātubhavanti  
eko phasso pātubhavati  
ekā vedanā . . .  
ekā saññā . . .

ekā cetanā . . .

ekajaṃ cittaṃ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katame cattāro khandhā pātubhavanti?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññānākkhandho. Arūpadhātuyā uppattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamāni dvē āyatanāni pātubhavanti?

Manāyatanajaṃ dhammāyatanajaṃ. Arūpadhātuyā uppattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamā dve dhātuyo pātubhavanti?

Manoviññāṇadhātu dhammadhātu. Arūpadhātuyā uppattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Arūpadhātuyā uppattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti?

Manindriyaṃ jīvitindriyaṃ upekhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Arūpadhātuyā uppattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Arūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhāro manosañcetanāhāro viññāṇāhāro. Arūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Arūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññāṇadhātu. Arūpadhātuyā uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.



Kāmāvacarā dhammā, na kāmāvacarā dhammā; rūpāvacarā dhammā, na rūpāvacarā dhammā; arūpāvacarā dhammā, na arūpāvacarā dhammā; pariyāpannā dhammā, apariyāpannā dhammā.

Katame dhammā kāmāvacarā?

Heṭṭhato<sup>1</sup> avicinirayaṇ pariyantaṇ karitvā uparito paranimmitavasavattideve<sup>2</sup> anto karitvā yaṇ etasmiṇ antare etthāvacarā ettha pariyāpannā khandhadhātu-āyatanā<sup>3</sup> rūpaṇ<sup>4</sup> vedanā saññā saṅkhārā viññāṇaṇ: ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā?

Rūpāvacarā arūpāvacarā apariyāpannā: ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā?

Heṭṭhato brahmalokaṇ pariyantaṇ karitvā uparito akaniṭṭhe deve anto karitvā yaṇ etasmiṇ antare etthāvacarā ettha pariyāpannā samāpannassa vā<sup>5</sup> uppannassa vā diṭṭhadhammasukhavihārissa<sup>6</sup> vā cittacetasikā dhammā: ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā?

Kāmāvacarā arūpāvacarā apariyāpannā: ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā?

Heṭṭhato ākāśānañcāyatanūpage<sup>7</sup> deve pariyantaṇ karitvā uparito neva-saññā-nāsaññāyatanūpage deve anto karitvā yaṇ etasmiṇ antare etth' āvacarā ettha pariyāpannā samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa<sup>8</sup> vā cittacetasikā dhammā: ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā?

Kāmāvacarā rūpāvacarā apariyāpannā: ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā?

Sāsavā kusalākusalāvyākata dhammā kāmāvacarā rūpāvacarā arūpāvacarā: rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ime dhammā pariyāpannā.

Katame dhammā apariyāpannā?

Maggā ca maggaphalāni ca asaṅkhata ca<sup>9</sup> dhātu: ime dhamma apariyāpannā.

<sup>1</sup> Dh. S. § 1280 *fol.*

<sup>3</sup> B: khandhā.

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

<sup>7</sup> B: °upage.

<sup>2</sup> K: parinimmitavattī.

<sup>4</sup> S<sup>d</sup> and B: rūpā.

<sup>6</sup> S<sup>d</sup>: diṭṭhadhamme sukha°.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> S<sup>d</sup> omits ca.

Devā ti: tayo devā: sammatidevā, uppattidevā, visuddhidevā. Sammatidevā nāma rājāno deviyo kumārā. Uppattidevā nāma cātummahārājike deve upādāya tad-upari devā. Visuddhidevā nāma arahanto vuccanti.

Dānaṇ datvā silaṇ samādiyitvā<sup>1</sup> uposathakammaṇ katvā kattha uppajjanti?

Dānaṇ datvā silaṇ samādiyitvā<sup>1</sup> uposathakammaṇ katvā, appekacce gahapatimahāsālānaṇ saḥavyataṇ uppajjanti,<sup>2</sup> appekacce brāhmaṇamahāsālānaṇ saḥavyataṇ uppajjanti, appekacce khattiyamahāsālānaṇ saḥavyataṇ uppajjanti, appekacce cātummahārājikānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce tāvatiṇsānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce yāmānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce tusitānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce nimmānaratiṇaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce parinammitavasavattinaṇ devānaṇ<sup>3</sup> saḥavyataṇ uppajjanti.

Manussānaṇ kittakaṇ āyuppamānaṇ?

Vassasataṇ appaṇ vā bhiiyo vā.

Cātummahārājikānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yāni mānussakāni<sup>4</sup> paññāsa vassāni cātummahārājikānaṇ devānaṇ eso eko rattindivo, tāya rattiyaṇ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo<sup>5</sup> saṇvaccharo, tena saṇvaccharena dibbāni pañca vassasatāni cātummahārājikānaṇ devānaṇ āyuppamānaṇ.

Manussagaṇānāya<sup>6</sup> kittakaṇ hoti?

Navutivassasatasahassāni.

Tāvatiṇsānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yaṇ mānussakaṇ<sup>7</sup> vassasataṇ tāvatiṇsānaṇ devānaṇ eso eko rattindivo, tāya rattiyaṇ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṇvaccharo, tena saṇvaccharena dibbaṇ vassasahassaṇ tāvatiṇsānaṇ devānaṇ āyuppamānaṇ.

Manussānaṇ<sup>8</sup> gaṇānāya kittakaṇ hoti?

Tisso ca vassakoṭiyo saṭṭhiṇ ca<sup>9</sup> vassasatasahassāni.

Yāmānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yāni mānussakāni<sup>10</sup> dve vassasatāni yāmānaṇ devānaṇ eso

<sup>1</sup> K: samādayitvā.

<sup>2</sup> In B. and K. the order is (1) khattiya . . . (2) brāhmaṇa . . . (3) gahapati . . .

<sup>3</sup> S<sup>d</sup> omits pāranimmita from the compound. K: pari°.

<sup>4</sup> S<sup>d</sup>: mānussānaṇ. K: mānusa°. <sup>5</sup> S<sup>d</sup>: dvādasi°.

<sup>6</sup> B. and K: mānussānaṇ. <sup>7</sup> S<sup>d</sup>: one s.

<sup>8</sup> So S<sup>d</sup>. <sup>9</sup> B: saṭṭhi ca.

<sup>10</sup> So S<sup>d</sup>.

eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṅvaccharo, tena saṅvaccharena dibbāni dve vassasahassāni yāmaṇaṃ devānaṃ āyuppamaṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Cuddasa ca vassakoṭiyo cattārīsaṅ ca vassasatasahassāni.

Tusitānaṃ<sup>1</sup> devānaṃ kittakaṃ āyuppamaṇaṃ?

Yāni mānussakāni<sup>2</sup> cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasasamāsiyo saṅvaccharo, tena saṅvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamaṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Sattapaññāsa vassakoṭiyo saṭṭhiṅ ca vassasatasahassāni.

Nimmānaratiṇaṃ devānaṃ kittakaṃ āyuppamaṇaṃ?

Yāni mānussakāni<sup>2</sup> aṭṭha vassasatāni nimmānaratiṇaṃ devānaṃ eso eko rattindivo tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasasamāsiyo saṅvaccharo, tena saṅvaccharena dibbāni aṭṭha vassasahassāni nimmānaratiṇaṃ devānaṃ āyuppamaṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Dve vassakoṭīsatāni tisso ca<sup>3</sup> vassakoṭiyo cattārīsaṅ ca<sup>4</sup> vassasatasahassāni.

Paranimmitavasavattiṇaṃ devānaṃ kittakaṃ āyuppamaṇaṃ?

Yāni mānussakāni soḷasa vassasatāni paranimitavasavattiṇaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṅvaccharo, tena saṅvaccharena dibbāni soḷasa vassasahassāni paranimitavasavattiṇaṃ devānaṃ āyuppamaṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Nava ca vassakoṭīsatāni ekavīsaṅ ca vassakoṭiyo saṭṭhiṅ ca vassasatasahassāni.<sup>5</sup>

Cha ete<sup>6</sup> kāmāvacarā sabbakāmasamiddhino,  
Sabbesaṃ ekasaṅkhāto āyu bhavati kittako?  
Dvādasakoṭīsatāṃ tesāṃ aṭṭhaviśaṅ ca<sup>7</sup> koṭiyo  
Paññāsasatasahassāni<sup>8</sup> vassaggena pakāsītā ti.

<sup>1</sup> B : tusitānaṃ.

<sup>2</sup> S<sup>d</sup> and K. have one s.

<sup>3</sup> S<sup>d</sup> : tissa ca. K : tinsaṃ ca.

<sup>4</sup> S<sup>d</sup> : cattārīsā vassa°. K : cattārīsaṅ, and so above.

<sup>5</sup> K. and B. add iti.

<sup>6</sup> K : chappi : cha ete.

<sup>7</sup> S<sup>d</sup> : aṭṭhavisā ca.

<sup>8</sup> S<sup>d</sup> omits °sata°.

Paṭhamāy jhānaṃ<sup>1</sup> parittaṃ bhāvetvā kattha uppajjanti?

Paṭhamāy jhānaṃ parittaṃ bhāvetvā brahmapārisajjānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Kappassa tatiyo bhāgo.<sup>2</sup>

Paṭhamāy jhānaṃ majjhimaṃ bhāvetvā kattha uppajjanti?

Paṭhamāy jhānaṃ<sup>3</sup> majjhimaṃ bhāvetvā brahmapurohitānaṃ<sup>4</sup> devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Upaddhakappo.

Paṭhamāy jhānaṃ paṇītaṃ bhāvetvā kattha uppajjanti?

Paṭhamāy jhānaṃ paṇītaṃ bhāvetvā mahābrahmānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Kappo.<sup>5</sup>

Dutiyaṃ jhānaṃ parittaṃ bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaṃ parittaṃ bhāvetvā parittābhānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Dve kappā.

Dutiyaṃ jhānaṃ majjhimaṃ bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamaṇābhānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Cattāro kappā.

Dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā abhassarānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Aṭṭha kappā.

Tatiyaṃ jhānaṃ parittaṃ bhāvetvā kattha uppajjanti?

Tatiyaṃ jhānaṃ parittaṃ bhāvetvā parittasubhānaṃ devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ?

Solasa kappā.

Tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā kattha uppajjanti?

Tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamaṇasubhānaṃ devānaṃ saḥavyataṃ uppajjanti.

<sup>1</sup> S<sup>d</sup>: paṭhamajjhānaṃ.

<sup>2</sup> K: tatiyo (catuttho?).

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup>: °porohitānaṃ.

<sup>5</sup> K: eko kappo.

Tesaṃ kittakaṃ āyuppamaṇaṃ ?

Dvattiṃsa<sup>1</sup> kappā.

Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha uppajjanti ?

Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā subhakiṇhānaṃ<sup>2</sup> devānaṃ saḥavyataṃ uppajjanti.

Tesaṃ kittakaṃ āyuppamaṇaṃ ?

Catusaṭṭhi kappā.

Catutthaṃ jhānaṃ bhāvetvā, ārammaṇanānattatā manasikāranānattatā chandanānattatā paṇidhinānattatā adhimokkhanānattatā abhinihāranānattatā<sup>3</sup> paññānānattatā appekacce asaññasattānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce vehapphalānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce avihānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce atappānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce sudassānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce sudassīnaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce akaniṭṭhānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce ākāsaṇāṇcāyatanūpagānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce viññāṇāṇcāyatanūpagānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce ākiñcaṇṇāyatanūpagānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce neva-saññānāsaññāyatanūpagānaṃ devānaṃ saḥavyataṃ uppajjanti.

Asaññasattānaṃ ca vehapphalānaṃ cā devānaṃ kittakaṃ āyuppamaṇaṃ ?

Pañca kappasatāni.

Avihānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Kappasahassaṃ.

Atappānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Dve kappasahassāni.

Sudassānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Cattāri kappasahassāni.

Sudassīnaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Attha kappasahassāni.

Akaniṭṭhānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Solasa kappasahassāni.

Ākāsaṇāṇcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Viṣati kappasahassāni.

Viññāṇāṇcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamaṇaṃ ?

Cattārīsa<sup>4</sup> kappasahassāni.

<sup>1</sup> B : bātiṃsa.

<sup>2</sup> S<sup>d</sup> : subhakinnānaṃ.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> K : cattārīsa.

Ākiñciññāyatanūpagāṇaṇ devānaṇ kittakaṇ āyuppa-  
māṇaṇ ?

Saṭṭhi kappasahassāni.

Neva-saññā-nāsaññāyatanūpagāṇaṇ devānaṇ kittakaṇ  
āyuppamāṇaṇ ?

Caturāsīti kappasahassāni.

Ukkhittā puññatejēna kāmarūpagatī<sup>1</sup> gatā  
Bhavaggaṭam pi<sup>2</sup> sampattā puna gacchanti duggatiṇ  
Tāva-dighāyukā sattā cavanti āyusaṅkhayā.  
Natthi koci bhavo nicco : iti vuttaṇ Mahesinā.  
Tasmā hi dhīrā nipakā nipuṇā atthacintakā.  
Jarāmarāṇamokkhāya bhaventi maggam uttamaṇ,  
Bhāvayitvā sucimaggaṇ nibbānogadhagāmināṇ,  
Sabbāsava pariññāya parinibbanti anāsava ti.

Pañcannaṇ khandhānaṇ<sup>3</sup> kati abhiññeyyā, kati pariñ-  
ñeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikā-  
tabbā, kati na pahātabbā, na bhāvetabbā, na sacchikā-  
tabbā . . . pe . . . sattannaṇ cittaṇaṇ kati abhiñ-  
ñeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā,  
kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na  
sacchikātabbā ?

Rūpakkhando abhiññeyyo pariññeyyo na pahātabbo  
na bhāvetabbo na sacchikātabbo. Cattāro khandhā  
abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā  
siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā siyā  
na sacchikātabbā.

Dasāyatanā abhiññeyyā pariññeyyā na pahātabbā na  
bhāvetabbā na sacchikātabbā. Dve āyatanā abhiññeyyā  
pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-  
kātabbā siyā na pahātabbā na bhāvetabbā na sacchi-  
kātabbā.

Soḷasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā  
na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiñ-  
ñeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā  
sacchikātabbā siyā na pahātabbā na bhāvetabbā na  
sacchikātabbā.

Samudayasaccaṇ abhiññeyyaṇ pariññeyyaṇ pahātabbaṇ  
na bhāvetabbaṇ na sacchikātabbaṇ. Maggasaccaṇ abhiñ-  
ñeyyaṇ pariññeyyaṇ na pahātabbaṇ<sup>4</sup> bhāvetabbaṇ na

<sup>1</sup> B. and K: kāmarūpagatiṇ.

<sup>2</sup> K: vā pi. B: °gataṇ.

<sup>3</sup> S<sup>d</sup>: pañcakhandhānaṇ.

<sup>4</sup> S<sup>d</sup> inserts na.

sacchikātabbaṃ. Nirodhasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Dukkhasaccaṃ abhiññeyyaṃ pariññeyyaṃ siyā pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ siyā na pahātabbaṃ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Anaññatāññassāmitindriyaṃ<sup>1</sup> abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Aññindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ siyā bhāvetabbaṃ siyā<sup>2</sup> sacchikātabbaṃ. Aññatāvindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Tīṇindriyā<sup>3</sup> abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na bhāvetabbā<sup>4</sup> na sacchikātabbā. Cha indriyā<sup>5</sup> abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariññeyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā<sup>6</sup> na sacchikātabbā siyā na bhāvetabbā. Tayo avyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā siyā sacchikātabbā siyā na sacchikātabba.

Kabaliṅkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na<sup>7</sup> bhāvetabbo na sacchikātabbo. Tayo āhārā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātusamphasso abhiññeyyo pariññeyyo siyā pahātabbo siyā bhāvetabbā siyā sacchikātabbo siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātu abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-

<sup>1</sup> K : anaññat°.

<sup>3</sup> S<sup>d</sup> : °indriyaṇi.

<sup>5</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup> omits na.

<sup>2</sup> S<sup>d</sup> inserts na.

<sup>4</sup> S<sup>d</sup> inserts siyā.

<sup>6</sup> S<sup>d</sup> inserts siyā.

kātabbā siyā nā pahātabbā na bhāvetabbā na sacchi-kātabbā.

Pañcannaṅ khandhānaṅ kati sārammaṇā, kati anārammaṇā . . . pe . . . sattannaṅ cittānaṅ kati sārammaṇā, kati anārammaṇā?

Rūpakkhando anārammaṇo. Cattāro khandhā sārammaṇā.

Dasāyatanaṅ anārammaṇā. Manāyatanaṅ sārammaṇaṅ. Dhammāyatanaṅ siyā sārammaṇaṅ siyā anārammaṇaṅ.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Dve saccā<sup>1</sup> sārammaṇā. Nirodhasaccaṅ anārammaṇaṅ. Dukkhasaccaṅ siyā sārammaṇaṅ siyā anārammaṇaṅ.

Satindriyā anārammaṇā. Cuddasindriyā sarammaṇā. Jīvitindriyaṅ siyā sārammaṇaṅ siyā anārammaṇaṅ.

Nava hetū sārammaṇā.

Kabaliṅkāro āhāro anārammaṇo. Tayo āhārā sārammaṇā.

Satta phassā<sup>2</sup> . . . satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā sārammaṇā.

Pañcannaṅ khandhānaṅ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā . . . pe . . . sattannaṅ cittānaṅ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā?

Rūpakkhando<sup>3</sup> anārammaṇo. Cattāro khandhā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Dasāyatanaṅ anārammaṇā. Manāyatanaṅ siyā sārammaṇārammaṇaṅ siyā anārammaṇārammaṇaṅ siyā anārammaṇaṅ. Dhammāyatanaṅ siyā sārammaṇārammaṇaṅ siyā anārammaṇārammaṇaṅ siyā anārammaṇaṅ.

Dasa dhātuyo anārammaṇā. Cha dhātuyo anārammaṇārammaṇā. Manoviññādhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Dhammadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā siyā anārammaṇā.

Nirodhasaccaṅ anārammaṇaṅ. Maggasaccaṅ anārammaṇārammaṇaṅ. Samudayasaccaṅ siyā sārammaṇārammaṇaṅ siyā anārammaṇārammaṇā siyā anārammaṇā.<sup>4</sup>

<sup>1</sup> So also S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> adds sārammaṇā.

<sup>3</sup> S<sup>d</sup> omits down to cha dhātuyo exclusive.

<sup>4</sup> S<sup>d</sup> omits these two words.



Dukkhaccaṅ siyā sārammaṇārammaṇaṅ siyā anārammaṇārammaṇaṅ siyā anārammaṇaṅ.

Sattindriyā anārammaṇā. Pañcindriyā anārammaṇārammaṇā. Navindriyā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Jīvitindriyaṅ siyā sārammaṇārammaṇaṅ siyā anārammaṇārammaṇaṅ siyā anārammaṇaṅ.

Nava hetū siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Kabaliṅkāro āhāro anārammaṇo. Tayo āhārā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Cha phassā anārammaṇārammaṇā. Manoviññāpadhātusamphasso siyā sārammaṇārammaṇo siyā anārammaṇārammaṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā anārammaṇārammaṇā. Manoviññāpadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Pañcannaṅ khandhānaṅ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā . . . pe . . . sattannaṅ cittānaṅ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā?

Rūpakkhandho siyā diṭṭho siyā suto siyā muto siyā viññāto<sup>1</sup> siyā na diṭṭho na suto na muto na viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā viññātā.

Rūpāyatanaṅ diṭṭhaṅ na sutāṅ na mutaṅ na viññātaṅ. Saddāyatanaṅ na diṭṭhaṅ sutāṅ na mutaṅ viññātaṅ. Gandhāyatanaṅ . . . rasāyatanaṅ . . . phoṭṭhabbāyatanaṅ na diṭṭhaṅ na sutāṅ mutaṅ viññātaṅ. Sattāyatanaṅ na diṭṭhā na sutā na mutā viññātā.

Rūpadhātu diṭṭhā na sutā na mutā viññātā. Saddadhātu na diṭṭhā sutā na mutā viññātā. Gandhadhātu . . . rasadhātu . . . phoṭṭhabbhadhātu na diṭṭhā na sutā mutā viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā viññātā.

Tiṇi saccāni<sup>2</sup> na diṭṭhā na sutā na mutā viññātā. Dukkhaccaṅ siyā diṭṭhaṅ siyā sutāṅ siyā mutaṅ siyā na diṭṭhaṅ na sutāṅ na mutaṅ viññātaṅ.

Bāvisatindriyā na diṭṭhā na sutā na mutā viññātā.

Nava hetū na diṭṭhā na sutā na mutā viññātā.

Cattāro āhārā na diṭṭhā na sutā na mutā viññātā.

<sup>1</sup> K. omits siyā viññāto.

<sup>2</sup> K. corrects its text to saccā.

Satta phassā na diṭṭhā na sutā na mutā viññātā.

Satta vedanā . . . satta saññā . . . satta cetanā . . .  
satta cittā na diṭṭhā na sutā na mutā viññātā.

Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati avyākata; . . . pe . . . sattannaṃ cittānaṃ kati kusalā, kati akusalā, kati avyākata?

Rūpakkhandho avyākato. Cattāro khandhā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanā avyākata. Dve āyatanā siyā kusalā siyā akusalā siyā avyākata.

Soḷasa dhātuyo avyākata. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākata.

Samudayasaccaṃ akusalaṃ. Maggasaccaṃ kusalaṃ. Nirodhasaccaṃ avyākataṃ. Dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā avyākataṃ.

Dasindriyā avyākata. Domanassindriyaṃ akusalaṃ. Anaññātāññassāmīndriyaṃ<sup>1</sup> kusalaṃ. Cattāriṅdriyā<sup>2</sup> siyā kusalā siyā avyākata. Cha indriyā siyā kusalā siyā akusalā siyā avyākata.

Tayo akusalahetū akusalā. Tayo kusalahetū kusalā. Tayo avyākatahetū avyākata.

Kabalīṅkāro āhāro avyākato. Tayo āhārā siyā kusalā siyā akusalā siyā avyākata.

Cha phassā avyākata. Manoviññāṇadhātusamphasso siyā kusalo siyā akusalo siyā avyākato.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā avyākata. Manoviññāṇadhātu siyā kusalā siyā akusalā siyā avyākata.

Pañcannaṃ khandhānaṃ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā . . . pe . . . sattannaṃ cittānaṃ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?

Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā<sup>3</sup> siyā adukkhamasukhāya vedanāya sampayuttā.

<sup>1</sup> K : anaññat°.

<sup>2</sup> S<sup>d</sup> : °indriyāni.

<sup>3</sup> S<sup>d</sup> omits this second alternative.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Manāyatanāṅ siyā sukhāya vedanāya sampayuttaṅ siyā dukkhāya vedanāya sampayuttaṅ siyā adukkhamasukhāya vedanāya sampayuttaṅ. Dhammāyatanāṅ siyā sukhāya vedanāya sampayuttaṅ siyā dukkhāya vedanāya sampayuttaṅ siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabbāṅ sukhāya vedanāya sampayuttaṅ ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasa dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññānadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññānadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu<sup>1</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dve saccā<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṅ na vattabbāṅ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Dukkhasaccaṅ siyā dukkhāya vedanāya sampayuttaṅ siyā sukhāya vedanāya sampayuttaṅ siyā adukkhamasukhāya vedanāya sampayuttaṅ siyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Cha indriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Tiṇindriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya

<sup>1</sup> S<sup>d</sup> omits from dhammadhātu to siyā na vattabbā exclusive.

<sup>2</sup> S<sup>d</sup> : saccāni.

sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jivitindriyaṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Ḍoso akusalahetu dukkhāya vedanāya sampayutto. Satta hetū siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Kabaḷiṅkāro āhāro na vattabbo sukhāya vedanāya sampayutto ti pi dukkhāya vedanāya sampayutto ti pi adukkhamasukhāya vedanāya sampayutto ti pi. Tayo āhārā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyasamphasso<sup>1</sup> siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātu-samphasso siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Pañca saññā . . . pañca cetanā . . . pañca citta adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇaṇ<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañcannaṇ khandhānaṇ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā . . . pe . . . sattannaṇ cittaṇaṇ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā?

Rupakkhandho neva-vipāka-na-vipākadhammadhammo. Cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd : kāyaviññāṇadhātusamphasso.

<sup>2</sup> Sd : °viññāṇadhātu.

Dasāyatanaṅ neva - vipāka - na - vipākadhammadhammā. Dve āyatanaṅ<sup>1</sup> siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Dasa dhātuyo neva-vipāka-na-vipākadhammadhammā. Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva - vipāka - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Dve saccāni vipākadhammadhammā. Nirodhasaccaṅ neva - vipāka - na - vipākadhammadhammaṅ. Dukkhasaccaṅ siyā vipākaṅ siyā vipākadhammadhammaṅ siyā neva-vipāka-na-vipākadhammadhammaṅ.

Sattindriyā neva - vipāka - na - vipākadhammadhammā. Tinindriyā<sup>2</sup> vipākā. Dve indriyā<sup>3</sup> vipākadhammadhammā. Aññindriyaṅ siyā vipākaṅ siyā vipākadhammadhammaṅ. Navindriyā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo avyākatahetū siyā vipākā siyā neva-vipāka-na-vipākadhammadhammā.

Kabaḷiṅkāro āhāro neva - vipāka - na - vipākadhammadhammo. Tayo āhārā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañca phassā vipākā. Manodhātusamphasso siyā vipāko siyā neva - vipāka - na - vipākadhammadhammo. Manoviññāṇadhātusamphasso siyā vipāko siyā vipākadhammadhammo siyā neva - vipāka - na - vipākadhammadhammo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā vipākā. Manodhātu siyā vipākā siyā neva - vipāka - na - vipākadhammadhammā. Manoviññāṇadhātu siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.<sup>4</sup>

Pañcannaṅ khandhānaṅ kati upādiṇṇupādāniyā, kati anupādiṇṇupādāniyā,<sup>5</sup> kati anupādiṇṇa-anupādāniyā . . . pe . . . sattannaṅ cittānaṅ kati upādiṇṇupādāniyā, kati anupādiṇṇupādāniyā, kati anupādiṇṇa-anupādāniyā.

Rūpakkhandho siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Cattāro khandhā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> So both K. and S<sup>d</sup>.

<sup>3</sup> B. and K: dvindriyā.

<sup>4</sup> Dh. S. §§ 990-2; cf. §§ 653-6.

<sup>5</sup> S<sup>d</sup> places its . . . pe . . . here.

Pañcāyatanā upādiṇṇupādāniyā. Saddāyatanāṅ anupādiṇṇupādāniyaṅ. Cattārāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve āyatanā<sup>1</sup> siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasa dhātuyo upādiṇṇupādāniyā. Saddadhātu anupādiṇṇupādāniyā. Pañca dhātuyo upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Samudayasaccaṅ anupādiṇṇupādāniyaṅ. Dve saccā anupādiṇṇa-anupādāniyā. Dukkhasaccaṅ siyā upādiṇṇupādāniyaṅ siyā anupādiṇṇupādāniyaṅ.

Navindriyā upādiṇṇupādāniyā. Domanassindriyaṅ anupādiṇṇupādāniyaṅ. Tiṇindriyā anupādiṇṇa-anupādāniyā. Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Tayo akusalahetū anupādiṇṇupādāniyā. Tayo kusalahetū siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Tayo avyākatahetū siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Kabaliṅkāro āhāro siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Tayo āhārā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañca phassā upādiṇṇupādāniyā. Manodhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Manoviññānadhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo siyā anupādiṇṇa-anupādāniyo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā upādiṇṇupādāniyā. Manodhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Manoviññānadhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañcannaṅ khandhānaṅ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā . . . pe . . . sattannaṅ cittānaṅ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā?

Rūpakkhando avitakka-avicāro. Tayo khandhā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Saṅkhārakkhandho siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro siyā na vattabbo

<sup>1</sup> Sd : dvāyatanāni.

savitakkā-savicāro ti pi avitakkavicāramatto ti pi avitakka-avicāro ti pi.

Dasāyatanaṃ avitakka-avicārā. Manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dhammāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbaṃ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Pañnarasa dhātuyo avitakka-avicārā. Manodhātu savitakka-savicārā. Manoviññādhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā siyā na vattabbaṃ savitakka-savicārā ti pi avitakkavicāramattā ti pi<sup>1</sup> avitakka-avicārā ti pi.

Samudayasaccaṃ savitakka-savicāraṃ. Nirodhasaccaṃ avitakka-avicāraṃ. Maggasaccaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dukkhasaccaṃ siyā na vattabbaṃ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Navindriyā avitakka-avicārā. Domanassindriyaṃ savitakka-savicāraṃ. Upekhindriyaṃ siyā savitakka-savicāraṃ siyā avitakka-avicāraṃ. Ekādasindriyā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Tayo akusalahetū savitakka-savicārā. Cha hetū siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Kabaḷiṅkaro āhāro avitakka-avicāro. Tayo āharā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañca phassā avitakka-avicārā. Manodhātusamphasso savitakka - savicāro. Manoviññādhātusamphasso siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññādhātu siyā savitakka - savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañcannaṃ khandhānaṃ kati rūpā, kati arūpā . . . pe . . . sattannaṃ cittaṃ kati rūpā, kati arūpā ?

Rūpakkhando rūpaṃ. Cattāro khandhā arūpā.

<sup>1</sup> S<sup>d</sup> omits this second alternative.

Dasāyatanā rūpā. Manāyatanāṅ arūpaṅ. Dhammāyatanāṅ siyā rūpaṅ siyā arūpaṅ.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhamma-dhātu siyā rūpā siyā arūpā.<sup>1</sup>

Tiṇi saccā arūpā. Dukkhasaccaṅ siyā rūpaṅ siyā arūpaṅ.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṅ siyā rūpaṅ siyā arūpaṅ.

Nava hetū arūpā.

Kabaliṅkāro āhāro rūpaṅ. Tayo āhārā arūpā.

Satta phassā arūpā.

Satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā arūpā.

Pañcannaṅ khandhānaṅ kati lokiya, kati lokuttarā . . . pe . . . sattannaṅ cittānaṅ kati lokiya, kati lokuttarā?

Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiya siyā lokuttarā.

Dasāyatanā lokiya. Dve āyatanā<sup>2</sup> siyā lokiya siyā lokuttarā.

Soḷasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā lokuttarā.

Dve saccā lokiya. Dve saccā lokuttarā.

Dasindriyā lokiya. Tiṇindriyā lokuttarā. Navindriyā siyā lokiya siyā lokuttarā.

Tayo akusalahetū lokiya. Cha hetū siyā lokiya siyā lokuttarā.

Kabaliṅkāro āhāro lokiyo. Tayo āhārā siyā lokiya siyā lokuttarā

Cha phassā lokiya. Manoviññāṇadhātusamphasso siyā lokiyo siyā lokuttaro.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā lokiya. Manoviññāṇadhātu siyā lokiya siyā lokuttarā.<sup>3</sup>

Abhiññā dve<sup>4</sup> ārammaṇā diṭṭhā kusalavedanā Vipākā ca upādiṇṇā vitakkarūpena<sup>5</sup> lokiya ṭi.

DHAMMAHADAYAVIBHAṅGO SAMATTO.<sup>6</sup>

VIBHAṅGAPPAKARAṆAṆ NIṬṬHITAṆ.

<sup>1</sup> K. *has* rūpaṅ, arūpaṅ.

<sup>2</sup> S<sup>d</sup>: dvāyat<sup>o</sup>.

<sup>3</sup> K. *adds* ti.

<sup>4</sup> S<sup>d</sup> *omits* dve.

<sup>5</sup> K: takka<sup>o</sup>.

<sup>6</sup> S<sup>d</sup> *omits* samatto, but *adds* a brief metrical summary.



## APPENDIX

PASSAGES in the successive Suttantabhājanīyāni quoted or compiled from the Sutta Piṭaka :

- Khandhavibhaṅga**, pp. 1, 3, 5, 7, 9 :—M. iii, 16 ; S. iii, 47-48 ; *cf.* ii, 125, 252, 253 ; iii, 136, 224 ; iv, 382. *For cattāro ca mahābhūtā, &c.* (p. 1), *v.* M. i, 53, 185. The detailed catechism belongs more to Abhidhamma, *cf.* Dh. S., pp. 187, 148.
- Āyatanavibhaṅga**, p. 70 :—M. iii, 217-18 ; 278 *fol.* ; S. iv, 1 *fol.*
- Dhātuvibhaṅga**, pp. 82-85 :—M. i, 185 *fol.* ; 421 *fol.*  
 p. 85 :—? *cf.* S. v, 207, 209 *on* pañcīndriyāni.  
 p. 87 :—S. ii, 151, 152.  
 pp. 87-90 :—S. ii, 140.
- Saccavibhaṅga**, pp. 99-106 :—D. ii, 305-313 ; M. iii, 248-252 (Vin. i, 10) ; S. v, 420.
- Paccayākāravibhaṅga**, p. 135 :—D. ii, 56 ; M. i, 263 ; S. ii, 2-4 (*note the absence of abhisankhārā*).
- Satipaṭṭhānavibhaṅga**, pp. 193-202 :—D. ii, 290 *fol.* ; M. i, 56 *fol.* ; *cf.* S. v, 141 *fol.*
- Sammappadhānavibhaṅga**, p. 208 :—D. (iii) Saṅgīti Sutta ; M. ii, 11 ; A. ii, 15, 74.
- Iddhipādavibhaṅga**, pp. 216-19 :—M. i, 103 ; S. v, 254.
- Bojjhaṅgavibhaṅga**, p. 227 :—S. v, 71 ; M. iii, 85 *fol.*  
 p. 228 :—(? *not traced.*)  
 p. 229 :—S. v, 63, 64, 72.
- Maggavibhaṅga**, pp. 235, 236 :—D. ii, 311-313 ; M. iii, 251, 252 ; S. v, 8-10.  
 p. 236 :—S. v, 2 *fol.*
- Jhānavibhaṅga**, p. 244 :—D. i, 63 ; M. i, 33 ; A. ii, 22, 40 ; D. i, 70-71 ; M. iii, 3 (Vin. i, 39 ; ii, 158) ; D. i, 73-75, 112
- Appamaññavibhaṅga**, p. 272 :—D. ii, 186, 250 ; M. i, 283, 297, 335, 351, 369 ; S. v, 115, 116.
- Sikkhāpadavibhaṅga**, p. 285 :—Khp. ii ; A. iii, 170, 204 ; *cf.* S., v, 387.
- Paṭisambhidāvibhaṅga**, p. 293 :—? *cf.* Khp. 2 ; A. ii, 160.

*It is not claimed that any of these groups of references is exhaustive. Two of the citations are from the Vinaya Piṭaka.*



## INDEX OF WORDS AND SUBJECTS

- aṅsa (-aṅsena saṅgahita) 1 *fol.*; anek° gāho, 168, 365.  
**Akusala**, *see* Kusala *generally*, *also pp.* 144-69, 296.  
 (°mūla) 190, 208; (°hetu) 402.  
**Agatigamanāni** (cattāri) 376.  
**Agāravā** (cha) 381.  
**Agga** (°hitatta) 357; (vass°) 423.  
**Aggi** (tayo) 368.  
**Agha**, 84.  
**Aṅgaṇa** (tīni) 368.  
**Accasarā**, 358.  
**Ajjava** (an°) 359.  
**Ajjhatta** (khandhā) 1-3, 17, 26, 63; (āyatanā, &c.) *see*  
*each Pañhāpucchaka*; (paccavekkhati) 193 *fol.*;  
 (sati) 228; (paññā) 327; (arūpasāññi) 342; (saṅyo-  
 jana) 361. *See also* Jhāna (cattāri).  
**Ajjhattika**, 13, 67, 79, 82-4, 96, 119, 131, 319, 392-6.  
**Ajjhupekkhanā**, 230 *fol.*  
**Ajjhupekkhitā**, 227.  
**Ajjhena**, 353.  
**Aññathābhāva**, 379.  
**Aññātāvindriya**. *See* Indriya (bāvisati).  
**Aññindriya**. *See* Indriya (bāvisati).  
**Atīta** (khandhā) 1-10, 17, 25, 51, 63; (āyatanā, &c.)  
*see each Pañhāpucchaka*; (paññā) 327;  
 (kaṅkhati) 367; (°ārammaṇa) *see each Pañhāpuc-*  
*chaka*.  
**Attā** (ayaṅ) 379, 383-4; (rūpi, &c.) 388; (attato) 336;  
 (attabhāvo) 70 *fol.*; (°anuditṭhi) 368; (attavāda) 136,  
 375; (attuññā, attavaññā) 353-5; (°paribhavo) 353-5;  
 (°anuvāda) 376; (attānaṅ dahati) 354, 355. *See also*  
 Diṭṭhi.  
**Anattā** (dvādasāyatanāni), 70; (anattani) 376.  
**Attha** (paṭisambhidā) 293 *fol.*; (°jotakāni) 295 *fol.*;  
 (°jāpika) 324; (°cintaka) 426.

- Atthaṅgata, 1, 3, &c., 195, *passim*.  
 Atthaṅgama, 105, *passim*.  
 Addā (an°) 371.  
 Adhipati, 216 *fol.*  
 Adhipateyya, 288.  
 Adhimutta, 342.  
 Adhimutti, 340, 341.  
 Adhimuttika, 339 *fol.*  
 Adhimokkha, 165 *fol.*, 425.  
 Adhivācana (saññā) 6.  
 Adhivāsanatā (an°) 360.  
 Anaññātāññassāmītindriya. *See* Indriya  
 (bāvisati).  
 Anāgata. *See* Atīta.  
 Anicca, 373; (rūpa) 12; (pañca viññāṇā) 319; (khandhā)  
 324, 328; (dvādasāyatanāni) 70.  
 Anuddayatā (par°) 356.  
 Anunaya, 145.  
 Anupassanā (= paññā) 194.  
 Anupassī (kayā°, vedanā°, citta°, dhammā°) 105, 193  
*fol.*, 236.  
 Anuppabandhanā, 357.  
 Anuppiyabhāṇitā, 352.  
 Anurodha, 145.  
 Anuvāda, 376.  
 Anusaṅsandana, 357.  
 Anusaya, 356; (satta) 340, 383.  
 Anvaya, 329.  
 Anumatta, 244, 247 (*cf.* M. iii., 134; A. ii, 22).  
 Apacaya, 330; (°gāmi) 12, 16 *fol.*; (āyatanā, &c.) *see*  
*each* Pañhāpucchaka; (pañca viññāṇā) 319;  
 (paññā) 326; (jhāna) 106.  
 Appanā, vyappanā. *See* Saṅkappa.  
 Appamaññāyo (catasso) 272-84.  
 Appamaṇa (khandhā) 16, 24, 36, 49, 62; (āyatanā,  
 &c.) *see each* Pañhāpucchaka; (paññā) 326-7.  
 Abbokijja, 320.  
 Abbatthaṅgata. *See* Atthaṅgata.  
 Abhijjhā, 195, 244, 252, 362, 364, 391; *and see*  
 Gantha (cattāro). (°domanassa) 105, 193 *fol.*;  
 (vigatābhijjho ceto) 244, 252.  
 Abhiññā, 228, 324; (cha) 334; (dandhabhiñña) 109  
*fol.*, 173, 211 *fol.*, 229 *fol.*  
 Abhinipāta, 321.  
 Abhiniropanā, 87, *and see* Saṅkappa.

- Abhinivesa**, 145. *See also* Sacca.  
**Abhinihāra**, 425.  
**Abhisañkhāra** (puñña°, āneñja°) 135, 340.  
**Abhisañkhipitvā**, 1, 2, 82-7, 216  *foll.*, 400.  
**Abhisañyūhitvā**, 1, 2, 82-7, 216  *foll.*, 400.  
**Arahaṇ**, 324, 336; (= visuddhidevā) 422.  
**Arahatta** (°phala) 326.  
**Ariya**, 372. *See* Jhāna (tatiya).  
**Avakāriṇ**, 393  *foll.*  
**Avaññatti** (an°) 350, 356.  
**Avadaññutā**, 371.  
**Avannaḥāriya**, 353.  
**Avijjā**, 135  *foll.* 358, 377. (°āsava) 364, 373; (°laṅgī) 144  *passim.* *See* Moha, Anusaya, Avijjā, Saṇyojana.  
**Asura**, 412  *foll.*  
**Assaddhiya**, 371.  
**Avyākata** [abyākata] (rūpa) 12; (vedanā) 3, 4, 26; (saññā) 6, 7; (saṅkhārā) 8, 9; (viññāṇa) 10-12, 319; (pañcakkhandhā), 62, 430; (mano) 71; (dvādasāyatanā) 73; (dhātuyo) 90; (nirodhasacca) 112; (dhammā) 173  *foll.*, 187, 297  *foll.*; (kāmaṇvacarakusala°) 326, 329; (bojjhaṅgā) 232; (maggāṅgā) 241; (jhāna) 269; (appamaññāyo) 283; (paññā) 322; (hetū) 402.  
**Assāda** (°diṭṭhi) 368.  
**Ākāra** (dv°, sv°) 341; (paccay°) 135  *foll.*  
**Ākāsa**. *See* Dhātu.  
**Āghāta**, 167, 362; (nava °vatthūni) 389; (dasa) 391.  
**Ācāya**, 330; (°gāmi), 12, 16  *foll.*, and *see each* Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 326.  
**Ācāra** (°gocarasampanna) 244, 246 (*cf.* Mil. 368, 370, quoting Vin. iii, 185).  
**Ājīva** (sammā) 105, 107, 235; (micchā°) 246.  
**Ājīvika** (°bhaya) 379.  
**Ātappa** (= vāyāma) 194.  
**Ātāpī**, 193  *foll.*  
**Ādaratā**, ādariya, 352, 359; (an°) 371.  
**Ādāya**, 245.  
**Ādīnava**, 247; (pañca) 378.  
**Āneñja**, 135, 340.  
**Āpatha** (micch°) 145; (dvedh°) 168.  
**Ābhoga**, 320.  
**Āmisa**, 353; (sa°, nir°) 195; (°paṭisanthāra) 360.  
**Āyakosalla**, 325; (ap°) 326.

- Āyatana, 2 *passim*, esp. 70-81; (sal<sup>o</sup>) 135, 136 *fol.*, 294; (chaṭṭh<sup>o</sup>) 138 *fol.*; (dvādasa) 401 *fol.*; (titth<sup>o</sup>) 145, 367; (ākiñcaññ<sup>o</sup>) 172, 189, 262, 263; nevasañña-nāsañña<sup>o</sup>) 179; (viññānañc<sup>o</sup>) 262; (kamm<sup>o</sup>) 324, 353, 356; (sipp<sup>o</sup>) 324, 353, 356; (paripuṇṇ<sup>o</sup>) 412 *fol.*
- Āyuppamaṇa, 422 *fol.*
- Ārambha (s<sup>o</sup>) 350; (up<sup>o</sup>) 372, 373.
- Ārammaṇa, 12, 79, 92, 319, 425; (cattāri) 332; (adj.) 17 *fol.*, 74, 144 *fol.* and *passim*; (s<sup>o</sup>, an<sup>o</sup>) 326-8, 428-9, and see each Pañhāpucchaka; (pañca viññānā) 319.
- Ārāma, 351.
- Ārāmata, 381.
- Ālasya, 352.
- Āloka (°pharaṇatā) 334.
- Āvacara, kām<sup>o</sup>, rūp<sup>o</sup>, arūp<sup>o</sup> (khandhā) 12-69; (manāyatanaṇ) 71; (dhammā) 421. (pañca viññānā) 319; (kām<sup>o</sup> kusalaṇ) 324, 330, and see Citta. (rūpārūp<sup>o</sup> -samāpatti) 325. See also each Pañhāpucchaka.
- Āvajjana, 320.
- Āvatthita (sv<sup>o</sup>) 193 *fol.*
- Āvaraṇa, 341, 342.
- Āsaya, 340.
- Āsava, 426; (tayo) 364; (cattāro) 373; (saṅkhārakhandho) 42, 64; (āyatana, &c.) see each Pañhāpucchaka. (°sampayutta, &c.) 18 and *passim*; (āsavaṇaṇ khayō) 334, 344; (khiṇ<sup>o</sup>) 351; (sāsava) *passim*.
- Āhāra (cattāro) 401 *fol.*; (kabalīṅkāra) 2, 13, 72, 89, 383; (samann<sup>o</sup>) 320; (paṭhamasamann<sup>o</sup>) 89.
- Icchatā (ati<sup>o</sup>) 350; (mah<sup>o</sup>, pāp<sup>o</sup>), 351, 370.
- Icchā, 101, 357, 361, 370; (°pakata) 352.
- Ijjhanā, 217 *fol.*; (sam<sup>o</sup>) 217 *fol.*
- Iñjita (nava) 390.
- Itthi, 336, 337, and see Indriya.
- Idappaccayatā, 340, 362, 365.
- Iddhi, 334; (°pāda) 216 *fol.*; (cattāro) 216-26; (sam<sup>o</sup>) 217.
- Indriya (rūpa) 13; (cakkhu, &c.) 71 *fol.*; (itth<sup>o</sup>) 2, 14, 72, 89, 122, 415 *fol.*; (puris<sup>o</sup>) 122, 415 *fol.*; (pañca) 15, 341; (aṭṭha) 14; (bāvisati) 122-34, 401 *fol.*; (jivit<sup>o</sup>) 123, 137; (mud<sup>o</sup>) 341; (°paropariyattaṇ)

- 340, 342; (tikkh<sup>o</sup>) 341; (indriyānaṃ paripāko) 137; (indriyesu guttadvārata) 248, 360; (ahīn<sup>o</sup>) 384.
- I t t h a (kanta manāpa), 2, 100, 337.
- I s s ā, 380, 391.
- U k k ā c a n ā, 352.
- U ñ ñ ā (att<sup>o</sup>) 353 foll.
- U t t a r a (sa<sup>o</sup>, an<sup>o</sup>) 19-69, and see each Pañhāpucchaka; (paññā) 324.
- U t t ā n i k a m m a, 259, 358.
- U d d h a c c a, 168, 369, 372, 377, and see Kilesa, Nivaraṇa. (°sampayutta) 168.
- U ṇ ṇ a t i. } See M ā n a.  
U ṇ ṇ ā m a. }
- U p a k a ṭ ṭ h a, 2, 3.
- U p a c a y a, 147, 151 foll.
- U p a d h i, 338.
- U p a n ā h a, 357.
- U p a p a t t i (rūp<sup>o</sup>) 171 foll., 263 foll., 277 foll., 291 foll., 299; (arūp<sup>o</sup>) 172 foll., 267, 291, 296, 300.
- U p a v i c ā r ā (cha) 381.
- U p ā d ā, 12, 67, and see each Pañhāpucchaka.
- U p ā d ā n a (cattāri) 375; (saṅkhārakkhandha) 44, 67; (āyatana, &c.) see each Pañhāpucchaka. (°sampayutta) 18, 30, 44, 56, 67, 79, 119, 132; (°kkhandhā) 101; (nidāna) 135, 136 foll.
- U p ā d ā n i y a, 12, 13, 18, 30, 44, 56, 67, 73, 79, 119, 125, 132, 319, 326.
- U p ā d i ṇ ṇ a (khandhā) 2 foll., 433, and see each Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 323.
- U p ā y ā s a, 100, 135, 138 foll.
- U p ā s a k a, °i k ā, 247; (°sikkhā) 248.
- U p e k h a n ā, 230.
- U p e k h ā [upekkhā] (indriya) 15, 54, 71, 123; (°dhātu) 85; (°sahagata) 12, 30, 34, 56, 62, 69, and see each Pañhāpucchaka. (°sampayutta) 324; (paññā) 326 (°sambojjhaṅga). See B o j j h a ṅ g a (satta). (ajjhataṃ, bahiddhā dhammesu) 228; (°upavicāra) 381; (gehasitā) 382. See also A p p a m m a ñ ñ ā - y o, J h ā n a (cattāri).
- U p o s a t h a, 422.
- U p p a t t i (°bhava) 137; (°kkhaṇa) 411 foll. (°devā) 422.
- U p p a n n a, 12, 17, 50, and see each Pañhāpucchaka. (°vatthuka, °ārammaṇa) 319; (°samanantara) 320 (paññā) 327.

- Uppāda (citt°) 303; (taṇh°) 375.  
 Uppādi, 17, 50, 74, 92, 114, 127, 206, 215, 224, 233, 241, 270, 283, 292, 304.  
 Upādiṇṇa (khandhā), 2-62; (āyatanā, &c.) *see each* Pañhāpucchaka; (paññā) 326.  
 Ussada (°gata) 341.
- Ekaggatā (cittassa) 216 *fol.*  
 Ekodibhāva (cetaso) 105. *See* Jhāna (dutiya). (°adhigata), 334.  
 Eṭṭhi (gav°, pariy°), 353.  
 Esanā (gav°, pariy°) 353; (tisso) 366.
- Okappanā, 170.  
 Ogha (cattāro) 375; (saṅkhārakkhandha) 43, 65 (āyatanā, &c.) *see each* Pañhāpucchaka. (°samyuttā) 26 *fol.*, 77, 117, 129.  
 Oghanīya, 12, 25, 30, 43, 55, 77, 117, 129, 319, 322.  
 Ottappa (an°) 341, 359, 370, 391.  
 Odhiso, 246.  
 Opapātika, 412 *fol.*  
 Opāna-bhūta, 247 (*cf.* D. i, 137; M. i. 379).  
 Oramattaka, 247.  
 Olārika, 1, 13, 379.  
 Olinavuttitā, 350.
- Katukañcukatā, 357, 371.  
 Kappika (pathama°) 412 *fol.*  
 Kamma (kusala) 173 *fol.*, 266 *fol.*, 297 *fol.*; (°vipāka) 106, 182, 268, 281, 282; (°bhava) 137; (°ssakata) 324, 328; (°āyatana) 324; (°samādāna) 338, 344; (°āvarana) 342; (yathā-°upaga) 344; (°pathā, dasa) 391; (obhāsa°, °ārāmatā) 381; (apaccakkha°) 85; (kāya°, &c.) 208, 321, 366; (nimitta°) 353; (dalhī°) 357; (nitthuriya°) 357; (uttānī°) 358; (anāvi°) 358; (uposatha°) 422.  
 Kammāni, 328 (pañca ānantarikāni) 378.  
 Kammaññatā (a°) 373.  
 Kammanta (sammā°), 105, 106, 235.  
 Kamyatā (kattu°) 208; (ketu°), *see* Māna. (sād[h]u°) 351, 361; (cātu°, pātu°) 246, 352; (adassana°, asotu°) 372.  
 Karuṇā, 87, *and see* Appamaññāyo.  
 Kalevara (°ssa nikkhepo) 137.  
 Kasāva (tayo) 368.



- K a s i n a** (paṭhavi°). *See* J h ā n a references.
- K ā m a**, 379; (°dhātu) 86, 363, 404; (°tanhā) 101, 365; (°rāga) *see* A n u s a y a. (°guṇa) 350, 370, 379; (°vitakka) 362; (saññā) 363; (°āvacara) *see* Ā v a c a r a. (°upādāna) 136, 375; (°āsava) 364, 373; (°bhava) 137; (°esana) 366; (°ogha, °yoga) 375; (°rūpagati) 426; (kāma) 368, *and see* J h ā n a (paṭhama).
- K ā y a**, 193, 244, 252; (°viññāna) 180; (°anupassī) 193 *fol.*, 236; (passaddha°) 227; (pūti°) 351. *See also* D u c c a r i t a.
- K ā s ā v ā** (°pajjota) 247.
- K i ṅ c a n a** (tayo) 368.
- K i r i y ā** (dhammā) 106 *fol.*; (manodhātu) 182, 301; (manoviññānadhātu) 182, 302; (jhāna) 268, 281, 282; (sacchi°) 217 *fol.*; (°avyākata) 323; (a°) 285.
- K i r i y a t ā** (asakkacca°, asātacca°, anitṭhita°) 350, 370, 371.
- K i l e s a** (saṅkhārakkhandha) 44, 68; (āyatanā, &c.) *see each* P a ṅ h ā p u c c h a k a. (°sampayutto, &c.) 18, 30, 44, 56, 68, 80, 96, 120, 323; (atṭha °vatthūni) 385; (dasa) 341; (upak°) 245, 256; (°āvaraṇa) 342.
- K u s a l a** (vedanā) 3, 4, 15, 19 *fol.*; (saññā) 6, 7; (cetanā) 135; (saṅkhārā) 8, 9; (viññāna) 10-12; (pañcakkhandhā) 61, 62, 430; (mano) 71; (citta) 169-73, 184, 285 *fol.*, 294 *fol.*; (dhammā) 105 *and passim*; (āyatanā, &c.) *see each* P a ṅ h ā p u c c h a k a. (°mūla) 169 *fol.*, 210; (°mūlapaccaya) 169 *fol.*; (adhi°) 352. *See also* K a m m a.
- K u s i t a** (atṭha °vatthūni) 385-6.
- K u h a n ā**, 352.
- K e ḷ a n ā**, 351.
- K o ḍ h a**, 357.
- K o s a j j a**, 369, 371.
- K o s a ḷ l a** (aya°, apaya°) 325-6.
- K h a t t i y a**, 393 *fol.*, 422.
- K h a n t i**, 245, 325, 328, 340; (dhammanijjhāna°) 325, 328; (ak°) 360, 378.
- K h a n d h a**, 1-69, 101, 208, 230, 324, 356, 401 *fol.*, 421; (khandhānaṃ bhedo) 137; (dukkha°) 135 *fol.*
- K h a ṇ a** (ekak°) 320; (uppatti°) 411 *fol.*
- K h a m a n a t ā** (ak°) 360.
- K h e t t a** (cakkhu, &c.) 71 *fol.*

- Gantha (cattāro) 374; (saṅkhārakkhandha) 42, 51, 65; (āyatanā, *ḍc.*) *see each* Pañhāpucchaka. (°sampayutta, *ḍc.*) 18, 24, 30, 36, 42, 55, 65, 77, 117, 129.
- Ganthaniya, 12, 18, 24, 30, 36, 55, 65, 77, 117, 129, 319, 322.
- Gabbhaseyyaka, 413 *foll.*
- Gāha, 145; (patiggāha) 145; (vipariyesa°) 145, 358; (anekaṅsa°) 168; (pag°) 285 *foll.*; (yugag°) 357.
- Gāhanā ([a-]pariyo°) 168.
- Giddhikata, 351.
- Guhanā, 358.
- Gehasita (dhammā) 380; (somanassāni) 381.
- Gocara, 247; (a°) 246, 247; (°visaya) 319.
- Cakka (vatti) 336; (brahma°) 317 *foll.*, 344.
- Cakkhu (dibba) 344.
- Caturatā, Cāturiya, 351.
- Catatta, 254, 255.
- Cāpalya, 351.
- Citikata, cittikata, 2.
- Citta, *see* Mano, *and each* Pañhāpucchaka. (paricce nāṇa) 329; (kusalakāmāvacara°) 169, 184, 285 *foll.*, 294 *foll.*; (akusala) 144-69, 296; (adhi°) 325; (para°) 334; (°uppāda) 247; (°sampayutta, °samutthāna, *ḍc.*) 12, 13, 40 *foll.*, 67, *and see each* Pañhāpucchaka. (°ja, °hetuka, *ḍc.*) 147, 151 *foll.* (°adhipateyya, 288; (°anupassī) 197 *foll.*; (°samādhi) 218; (°vipariyesa) 376; (satta cittāni) 401, 403 *foll.*
- Cittaka, 419.
- Cittatā (amudu°) 359; (upārambha°) 372.
- Cittikāro (a°) 371.
- Cintāmaya, 324.
- Cetanaka, 419.
- Cetanā, 285 *foll.*; (saṅkhārā), 7, 8, 40 *foll.*, 53, 144; (satta) 401, 403 *foll.*
- Cetasika, 12, 67, *and see each* Pañhāpucchaka. (citta°) 421.
- Ceto (mettāsahagata, *ḍc.*) 272 *foll.*; (cetasā ceto paricca) 329; (°vimutti) 86, 87; (cetaso abhiniropanā) 87, 287; (°pharaṇatā) 334; (cetaso utrāso) 367; (°khila, pañca) 377.
- Chanda, 105, 356, 393; (sammappadhāna) 208-15;

- (°samādhi) 216 *fol.*; (kāmac°) 199, 377; (°adhipateyya) 288; (°agati) 376; (°nānattatā) 425.
- Chandātā (nikkhitta°), 350, 370, 371, and *see* Vāyāma, Viriya.
- Chandika, 342; (ac°) 341.
- Chandīkatā, 208.
- Chambhitatta, 367.
- Jaṅghapesanika, °iya, 246 (*cf.* 'Questions of Milinda,' ii, 287).
- Jaccandha, 412 *fol.*; (°badhira) 413.
- Jaccabadhira, 413.
- Jambhanā, 352.
- Jarā, 99 *fol.*; (°maraṇa) 135, 137 *fol.*, 294, 333 *fol.*, 426; (°abhibhūta) 12, 319; (°bhaya) 367.
- Jāgariya, 244, 249.
- Jāti, 99 *fol.*, 294, 334, 343, 350; (nidāna) 135, 137 *fol.*; (°bhaya) 367.
- Jāpitattha, 324.
- Jigijñsanatā, 353.
- Jimhatā, 359.
- Jhāna, 244-71, 350; (cattāri) 105, 171, 236, 245, 257-61, 263 *fol.*, 330, 335, 342, 379-80, 424-5; (kusala) 268; (arūpa) 245, 261-3, 331, 335, 384; (lokuttara) *see* Lokuttara. (pañca) 171; (pañcaṅgika) 263; (caturāṅgika) 264; (tivāṅgika) 263, 265; (duvaṅgika) 264 *fol.*; (rūpāvacara) 183, 268, 281; (arūpāvacara) 183, 245, 261-3, 269; (appamañña°) 277 *fol.*
- Jhāyin, 342; (cattāro) 342.
- Nāta, (anuñ°) 2; (uñ°) 2; (avañ°) 2.
- Ñāṇa, 104, 235, 306 *fol.*, 328-30. *See also* Paṭisambhidā. (°sampayutta, *etc.*) 169 *fol.*, 184, 285 *fol.*, 414 *fol.*; (°vatthu) 306-44; (micchā°) 392; (añ°) *see* Avijjā, Moha.
- Takka, 86, 237, 356.
- Tathāgata, 335 *fol.*, 340.
- Tandi, 352.
- Taṇṭhāna, 332.
- Taṇhā, 294; (dukkhasamudaya) 107; (tisso) 101, 365; (°uppādā, cattāro) 375; (cha °kāyā) 380; (rūpa°, sadda°, *etc.*) 104; (rūpa°, arūpa°) 365, 366; (nirodha°)

- 366; (taṇhāya pahānaṃ) 106 *fol.*; (nidāna) 135, 136 *fol.*; (°mūlakā dhammā) 390; (°vicarītāni) 392 *fol.*
- Tamāni** (tīni) 367.
- Titthiya**, 247.
- Tintiṇa**, 351.
- Tiṇṇa** (ut°, nit°) 256
- Tiracchāna**, 339, 412 *fol.*
- Tīra** (orima) 71 *fol.*
- Tejo** (puñña°) 426. *See Dhātu.*
- Thambha**, 350.
- Thambhitatta**, 168.
- Thambhēti** (upat° paccupat°) 209 *fol.*
- Thina**, 352. *See Kilesa, Nivaraṇa.*
- Thīyanā**, 352.
- Dassana**, 12, 16 *fol.*, and *see each Pañhāpucchaka*; (pañca viññāṇā) 319.
- Dassāvī**, 247.
- Dāna**, 247, 422; (adinnā°) *see Sikkhāpada* (pañca). (°maya) 135, 325.
- Diṭṭhi**, 145, 245, 325, 328, 341, 393 *fol.*; (catasso) 376; (pañca) 378; (cha) 382; (satta) 383; (bhava°) 340, 358, 365; (vibhava°, uccheda°), 340, 358, 365; (sassata°) 358 (sammā°) 104 *fol.*, 344, and *see Paññā, Magga*; (micchā°) 361, 364, 373, 389, 391, 392; (sakkāya°) 364, 377; (anu°) 359; (assāda°) 368; (antaggāhikā) 367, 392; (°āsava) 373; (°upādāna) 136; °sampanno, *opposite of puthujjana*, 366; (°vipatti) 361; (°vipariyesa) 376; (saṅga, &c.) 377; (dvāsaṭṭhi °gatāni) 400.
- Dukkha**, 328; (vedanā) 3, 4 *fol.*, and *see each Pañhāpucchaka*; (indriya) 15, 54, 71, 123; (dvādasāyatanāni) 70; (°dhātu) 85; (ariyasacca) 99-121; (nidāna) 138 *fol.*; (dukkhe ṇāṇa) *see Paṭisambhidā* (attha°); (sayajkata, &c.) 376.
- Duccarita** (tīni) 106, 337, 344, 350, 357, 363, 369, 370; (cattāri) 106, 237, 376; (satta) 383; (°samangin) 337.
- Dūre**, 1 *fol.*
- Deva**, 86, 395, 412 *fol.*, 422-6; (°loka) 339; paṭhamakappika) 412.
- Domanassa**, 15, 54, 71, 138 *fol.*; (domanassāni) 382; (°dhātu) 85; (somanassa°) *see Jhāna* (catuttha). (abhijjhā°) 105, 193, 236; (°indriya) 123; (°sahagata) 166; (°upavicāra) 381.

- Dovacassatā**, 359, 369, 371.  
**Dosa**, 86, 167, 208, 341, 357, 362, 391, 402; (purisa°, atṭha) 387; (kiñcana, aggi, &c.) 368, 377; (°kkhaya) 73, 89; (a°) 169, 210, 402.  
**Dvāra** (gutta°) 248.  
**Dvārā** (cakkhu, &c.) 71 foll.  
**Dhamma** (suttaṃ, &c.) 294; (dhamme nāṇaṃ) 293 foll., 329; (°paṭisambhidā) 293 foll.; (°āyatana) 70, 72 foll.; (°dhātu) 87, 89; (°cariya) 369; (°vicaya) 106, and see under Paññā and Bojjhaṅga (satta); (°cchanda) 208; (diṭṭha°) 268, 281 foll.; (sad°) 372; (satta asad°) 383.  
**Dhammā**, 105, 228, 293, 294 foll., 320; (°anupassī) 199 foll.  
**Dhātu** (catasso) 14, 72; (cha) 82-7; (atṭhārasa) 87-98, 401 foll.; (cakkhu°, &c.) 71 foll.; (viññāṇa°) 85; (mano°) 175, 182, 301; (manoviññāṇa°) 87, 89, 175, 182 foll., 302; (sota° visuddhi) 334; (kāma°, vyāpāda°, &c.) 86, 363; (sukha°, &c.) 85; (loka°) 336; (nānā° loka) 339; (akusala°) 363; (kāma°, rūpa°, arūpa°) 404-7, 409-20.  
**Dhiti**, 211.  
**Dhuratā** (nikkhitta°) 350, 370, 371, and see Vāyāma, Viriya.  
**Nandī**, 145, 361; (hasa°) 356.  
**Napuṇsaka**, 417.  
**Namanā** (ā°, panamanā, vi°, san°) 352.  
**Naya** (nayaṃ neti) 329. C: nayanasadisaṃ . . . harati peseti.  
**Nayana** (cakkhu, &c.) 71 foll.  
**Nahanā**, 352.  
**Nānatta**, 342; (°saññā) 369.  
**Nānattatā**, 425.  
**Nāma**, 136 foll., 294; (°rūpa) 135, 136 foll.  
**Nikāmalābhin**, 332.  
**Nikāya** (satta°) 137.  
**Nicca**, 335, 426.  
**Nidassana** (sa°, a°) 13, 64, 70 foll., and see each Pañhāpucchaka.  
**Niṭṭhuriya**, 357.  
**Nipaka**, 426.  
**Nipuṇa**, 426.  
**Nippesikatā**, 353.

- Nibbāna, 228; (°gāminī) 339, 426; (diṭṭhadhamma°) 379.  
 Nibbidā, 330.  
 Nibbedha, 330.  
 Nimitta, 193 *fol.*; (paccavekkhanā°) 334; (°kamma) 353.  
 Nimāna (issara°) 367.  
 Niyaka. *See* Ajjhatta.  
 Niyata, 12, 19, 31, 45, 56; (pañca viññāṇā) 319; (paññā) 324; (micchatta°, sammatta°) 17, 24, 37, 63. *See also each* Pañhāpucchaka.  
 Niyāma, 342.  
 Niyyānika, 12, 19, 31, 45, 56, *and see each* Pañhāpucchaka *and* Jhāna (lokuttara). (pañca viññāṇā) 319; (paññā) 324.  
 Niraya, 86, 337.  
 Nirutti. *See* Paṭisambhidā.  
 Nirodha, 99 *fol.*, 229.  
 Nissaraṇa, 247.  
 Nissita (viveka° . . . nirodha°) 229.  
 Nivaraṇa, 43, 66, *and see each* Pañhāpucchaka. (°sampayutta, &c.) 18, 30, 55, 78, 117, 130; (pañca) 199, 244, 252-6, 378.  
 Nivaraṇiya, 12, 18, 30, 43, 55, 66, 77, 117, 130, 319, 323.  
 Nekkhama (°dhātu) 86; (°saṅkappo) 104, 235.  
 Netta (cakkhu, &c.) 71 *fol.*  
 Nepakka, 244, 249; (sati°) 227.  
 Nemittikatā, 352.  
 Nerayika, 412 *fol.*  
 Thapanā, 352, 357; (aṭ°) 352, 357; (saṇ°) 352, 357.  
 Thāna (thānato) 335 *fol.*; (thānaso) 338; (adhiṭ°) 350; (vijjaṭ°) 324, 353, 356.  
 Thiti, 208 *fol.*, 210, 230, 235, 330; (dhammaṭ°) 334.  
 Paccatta, 2, 3, 5, 8, 10, 258, 334.  
 Paccaya (sap°) 12, 64, 319, *and see each* Pañhāpucchaka. (-paccaya) 26, 27, *and passim.* (°ākāra) 135 *fol.*, 333.  
 Paccavekkhanā, 334.  
 Paccuppanna. *See* Atita.  
 Paññatti, 295 *fol.*  
 Paññā, 322-8; (sammādiṭṭhi) 106 *fol.*, 237, 325; (°indriya) 124; (amoha) 169 *fol.*, 325; (sampajañña) 194; (adhi°) 325; (āvacara°) 329; (dandh-, khipp-

- ābhīñṇā) 331; (paññāya vicināti) 227; (°nānattatā) 425.
- Paḍhāna (cattāri sammapp°) 105, 208-15; (°saṅkhārā) 216 *fol.*
- Paṭikuṭṭha (Buddha°) 246. *See reference s. Ācāra.*
- Paṭigha (saññā) 6, 342; (°sampayutta) 166; (sap°, app°) 13, 64, 70 *fol.*, and *see each* Pañhāpucchaka. *See also* Anusaya, Pariyutṭhāna, Saṅyोजना (dasa).
- Paṭighāta, 387.
- Paṭiccasaṃmuppanna, 340, 362.
- Paṭipadā (ariyasacca) 99, 104 *fol.*; (dukkhā) 109 *fol.*, 173, 211 *fol.*, 229 *fol.*, 331; (sukhā) 332; (sabbatthagāminī) 339.
- Paṭibāḷha, 338.
- Paṭibhāna (°paṭisambhidā) 293 *fol.*
- Paṭivedha, 330.
- Paṭisambhidā (catasso) 293-305, 331.
- Paṭisanthāra (dve) 360; (ap°) 360.
- Paṭisallāna, 244, 252.
- Paṇidhi, 425.
- Paṇita, 206, 215, 224, 232, 241, 270, 334, 424-5, and *see* Hīna.
- Paṇḍara (cakkhu, &c.) 71 *fol.*; (mano, citta) 87 and *passim.*
- Papañcita, 394 *fol.*; (nava) 390.
- Pamāda, 350, 370.
- Payoga, 338.
- Parapiṭṭhimāṅsikatā, 353.
- Parāmatṭha, 12, 18, 56, 66, 78, 95, 118, 130, 319, 323.
- Parāmāsa, 43, 66, and *see each* Pañhāpucchaka. (°sampayutta) 18, 43, 56, 66, 78, 95, 118, 130; (silabbata°) 136, 364, 374 *fol.*, 391.
- Parāmāsītā (sanditṭhi) 380.
- Parikkhattatā, parikkhattiya, 351, 358.
- Paricca, 329.
- Paritta, 12, 16, 24, 36, 49, 62, 74, 91, 114, 126, 292, 304, 319, 326, 332, 424.
- Parideva, 100, 137.
- Parinibbanti, 426.
- Pariṇāmi (vossagga°) 229.
- Pariyāpanna and Apariyāpanna, 12, 15, 19, 28-30, 38, 45, 52, 56, 70, and *see each* Pañhāpucchaka; (pañca viññāṇā) 319; (magga°) 106 *fol.*; (kāmadhātu°, &c.) 409-11; (a° paññā) 324.

- Pariyuṭṭhānā (satta) 383.  
 Pariyogāḷha, 329.  
 Pariharaṇā, 358.  
 Parihāniyā dhammā, 381 (*cf.* D. ii, 75 *fol.*;  
     A. iv, 16 *fol.*).  
 Pasāda (cakkhu, &c.) 70 *fol.*, 87, *fol.*, 169 *fol.*;  
     (vedanāpaccayā) 170; (°paccaya) 170; (abhip°) 170.  
 Passaddhi (°sambojjhaṅga). *See* Bojjhaṅga (satta);  
     (kāyap°) 228; (paṭip°) 230.  
 Pātubhāvo, 411 *fol.*; *and see* Jāti.  
 Pānāgāra, 247.  
 Pāṭimokkha, 244, 246, 325.  
 Pāṭukamyatā, *also* cāṭukamyatā *and* cāṭukamyatā,  
     246, 352. *Cf.* reference s. Ācāra.  
 Pāpamittatā, 359, 369, 371.  
 Pāragato, 256.  
 Pāramanupatto, 256.  
 Pāripūrī, 199, 210, 325, 350, 386.  
 Pāribhaṭṭyatā, *or* paribhaṭṭatā, 246. *Cf.* reference s.  
     Ācāra.  
 Pittivisaya, 339.  
 Pīti, 105, *and see* Jhāna (cattāri). (°sahagatā, sappītikā,  
     appītikā) 12, 19, 30, 44 *fol.*, 56, 62, 69, 323, 330,  
     *and see each* Pañhāpucchaka. (°sampayuttā)  
     323, 326; (nirāmisā) 227; (savitakka-savicārā) 228;  
     (°pharaṇatā) 334; (°mano) 227; (°sambojjhaṅga) *see*  
     Bojjhaṅga (satta).  
 Puggala, 335; (para°) 393 *fol.*  
 Puñña. *See* Abhisankhāra, Tejo.  
 Pubbenivāsānussati, 334, 343.  
 Purisa (°indriya) *see* Indriya; (kāpurisasevita) 334.  
 Pekkha, 325, 328.  
 Petā, 412 *fol.*
- Phanditāni (nava) 390.  
 Phala (cattāri) 322, 325, 335; (arahatta°) 326, 335;  
     (°vipāka) 328, 392; (°samangin) 328.  
 Phassa, 135, 136, 144 *fol.*, 231 *fol.*, 266 *fol.*, 279 *fol.*,  
     285 *fol.*, 294 *fol.* (satta) 401, 403 *fol.*; (°sam-  
     payutta) 15, 28, 53.  
 Phassaka, 419.
- Bahiddhā. *See* Ajjhatta references.  
 Bāhira, 13, 396-400, *and see* Ajjhattika references.  
 Bojjhaṅga, 106 *fol.*; (satta) 199-205; 227-34.



- Bodhi** (°pakkhiyā dhammā) 244, 249. (K: °pakkhikā.)  
**Brahmacariya** (°esanā) 366.  
**Brahmatta**, 337.  
**Brāhmaṇa**, 398  *foll.*, 422. .  
**Bhattasammada**, 352.  
**Bhabba**, 341, 342.  
**Bhaya** (tīṇi) 367; (cattāri) 376; (pañca) 379; (°dassāvī) 244, 247.  
**Bhava**, 294, 358; (atṭhama) 336; (°taṇhā) 101, 358, 365; (°rāga)  *see Anusaya*. (°āsava) 364, 373; (vibhavataṇhā) 101, 358, 365; (°esanā) 366; (°agga) 426; (nidāna) 135-7  *foll.*; (kamma°) 137; (uppatti°) 137; (itibhavābhava) 375.  
**Bhākuṭikā**, 352.  
**Bhāvanā**, 12, 16  *foll.*, 350,  *and see each Pañhāpucchaka*. (°maya) 135, 325; (°pāripūri) 199  *foll.*, 210, 325; (°anuyoga) 244, 249; (pañca viññāṇā) 319.  
**Bhikkhu** (18  *explanations of*), 245, 246.  
**Bhūta** (mahā°).  *See s. v.* (tathā°) 217; (yathā°) 335  *foll.*  
**Bhūmaka**, 340.  
**Bhūmi** (paṭhamā) 172  *and passim*. (tisso) 322  *foll.*  
**Makka**, 357, 380, 389.  
**Magga** (atṭhaṅgika) 104-6, 235-43; (pañcaṅgika) 110  *foll.*, 237-40; (cattāro) 322, 325, 328, 335; (kum°) 145, 373; (°aṅga, °pariyāpanna) 106; (°samaṅgin) 328, 333; (°ārammaṇa, °hetuka, °adhipati) 17, 25, 63, 327,  *and see each Pañhāpucchaka*. (uttama) 426; (suci°) 426.  
**Macchariya**, 357, 389, 391; (pañca) 357, 371, 377.  
**Majjhima**, 17, 24, 36, 50, 63, 74, 92, 114, 126, 270, 288, 292, 424.  
**Majjhattatā**, 230.  
**Maññitāni** (nava) 390.  
**Mata**, 2.  
**Mattaññutā**, 249, 360.  
**Mada**, 345, 350.  
**Maddava**, (a°) 359.  
**Manasikāra**, 320, 325, 330 (°paṭibaddha) 247; (yoniso) 373; (°nānattatā) 425.  
**Manāpika**, 380-2.  
**Mano**, 87, 144  *foll.*; (pīti°) 227; (āyatanaṅ) 70  *foll.*, 87, 144; (°samphassajā) 7, 8; (°indriyaṅ) 87, 122;

- (°viññāṇaṇ) 10, 144, 319, 403; (°dhātu) 14, 71, 87, 88, 144, 175, 181, 182, 302, 321, 403; (°viññāṇa-dhātu) 14, 71, 87, 89, 144, 176, 181, 182, 299, 302; (°viññeyya) 14; (°padoso) 167; (°vilekho) 168; (°kammaṇ) 208.
- Maṇḍanā**, 351.
- Marāṇa**, 99 *fol.*; (°bhayaṇ) 367; (°mokho) 426.
- Malāni** (tīṇi) 368; (nava purisa°) 389.
- Mahaggata**, 16, 24, 36, 49, 62, 74, 91, 114, 126, 270, 304, 326; (citta) 197.
- Mahābhūta**, 13; (cattāro) 1, 2, 70 *fol.*, 87, and see **Dhātu** (catasso).
- Māna**, 350, 353-5, 377, 393; (satta) 383; (navavidhā) 389. See also **Anusaya**, **Kilesa**. (o°, ati°, mānāti°, adhi°, asmi°, micchā°) 353-5.
- Mānasa**, 144 *fol.*
- Māyā**, 357, 361, 389.
- Māratta**, 337.
- Māsācīta**, 386. C<sup>y</sup> = tintamāso . . . garuko ti adhip-pāyo.
- Miccha** (°āpatho) 145.
- Micchatta**, 145; (aṭṭha) 387; (dasa) 391.
- Muggasūpatā**, or °suppatā, °supyatā, 246, 352; (*Cf.* 'Questions of Milinda,' ii., 287).
- Muta**, 14, 429-30.
- Muti**, 325, 328.
- Muditā**. See **Appamaññāyo**.
- Muṭṭhasacca**, 360, 373.
- Mūla** (kusala°) 106 *fol.*, 3, 169; (akusala°) 86, 361.
- Mettā**, 86, 272 *fol.*
- Mettāyanā**, mettāyitatta, metti. See **Mettā**.
- Mokha**, 426.
- Moha**, 208, 341, 361, 391, 402; (avijjā) 85; (aññāṇaṇ) 362; (kiñcanaṇ, aggi, &c.) 368, 377; (°kkhayo) 73, 89. **Amoha**, 210, 402; (paññā) 106 *fol.*, 169.
- Yoga**, 356; (°vihita) 324; (°kkhemo) 247.
- Yogā**, yoganiya, see under **Oghā**, oghaniya.
- Rajakkha**, 341.
- Rati** (ā°, vi°, paṭivi°) 285 *fol.*; (a°) 352, 369.
- Raṇa** (sa°, a°) 19 *fol.*, and see each **Pañhāpucchaka**.
- Rāga** (chanda°) 390; (nandi°) 101, 145; (rūpa°, arūpa°, 377; (kāma°, bhava°) see **Saṇyojana** (dasa).

- (=taṇhā) 145 *fol.*; (abhijjhā) 195; (=kiñcanaṃ, *ḍc.*) 368, 377; (°kkhayo) 73, 89; (sārāga) 145 *fol.*, *passim.*
- Ruci, 245, 325, 328.
- Rūpa (khandha) 1-3, 12-14, 86, 435-6. *See also each Pañhāpucchaka.* (piya° sāta°) 101 *fol.*; (sabbāṃ) 106; (jīvitindriyaṃ) 123, 419; (nāma°) *see Nāma.* (nidāna) 136; (°āyatanāṃ) 72, 100 *fol.*; (°dhātu) 87, 405; (arūpa) 319, 435, 436; (a° dhātu) 406.
- Rūpin, 123, 342 (*lege rūpī*).
- Rūpiya, 12, *n.* 3.
- Lapanā, 352.
- Lābhasakkārasiloka, 352 *fol.*
- Lālapa, 138.
- Līna, 352, 373.
- Līnatta, 352, 373.
- Līyanā, 352; (o°) 352, 373.
- Loka, 101 *fol.*, 193 *fol.*, 195 *fol.*, 340, 358, 374; (°dhātu) 336; (cakkhu, *ḍc.*) 71 *fol.*; (nānādhātu) 339; (°dhammā, aṭṭha) 387; (brahma°) 421.
- Lokiya, 12, 17 *fol.*, 76, 93, 116, 128, 271, 319, 436; (paññā) 322.
- Lokuttara, 17 *fol.*, 76, 93, 116, 128, 206, 215, 225, 233, 242, 271, 436; (jhāna) 106 *fol.*, 172, 179, 186, 203-5, 211, 229 *fol.*, 236 *fol.*, 296, 300.
- Lobha, 208, 341, 361, 391, 402; (a°) 169, 210, 402, 417, 419, 420.
- Vatthu, 353; (cakkhu, *ḍc.*) 71 *fol.*; (dasa āghātavathūni) 86; (ñāṇa°) 306-44; (kilesa°) 341, 385, 391; (virodha°) 380.
- Vatthuka (uppanna°, *ḍc.*) 319; (micchādiṭṭhi) 392.
- Vatṭanā (cittassa a°, an°) 373.
- Vavatthāpeti, 193 *fol.*
- Vācā (sammā) 105, 106, 235.
- Vātā, 84.
- Vāyāma, 123, 211; (sammā) 104, 105, 107, 194, 235; (viriyasambojjhaṅga) *see* Bojjhaṅga (satta).
- Vāyamati, 208-15.
- Vikīraṇa, 358.
- Vikkhepa, 373; (a°) 178 *fol.*, 231 *fol.*, 266 *fol.*, 279 *fol.*, 285 *fol.*
- Vicaya (dhamma°). *See* Bojjhaṅga (satta). (pa°), 228.

- Vicāra (rūpa°) 108; (sa°) 12 *and passim* (sa° pīti) 228; (sa° paññā) 323. *See also under Vitakka.*
- Vicikicchā, 168, 341, 364; (°sampayutta) 167. *See also Anusaya, Kilesa, Nivaraṇa (pañca), Saṃyojana (dasa).*
- Vijambhikā, 352.
- Vijjā, 324.
- Viññatti, 13.
- Viññāna (khandha) 9-12, 53-61, 86, 144; (pañca) 306-8, 319-22; (cha) 12; (cakkhu° . . . mano°) 10, 71  *foll.*, 85, 87, 103, 173, 403; (°dhātu) 85, 87; (=mano) 87, 88, *and passim*; (°ñcāyatanā) *see* Jhāna (arūpa). (nidāna) 135, 136  *foll.*; (viññāṇe ñāṇa) 294.
- Viññāpaya (du°, su°) 341.
- Vitakka, 86, *and see* Saṅkappa (sammā) *and* Jhāna. (rūpa°, sadda°,  *&c.*) 104; (ñāti°,  *&c.*) 356; (akusala°) 362; (°rūpa) 436; (sa°) 12, 16, 434, *and passim.* (sa° pīti) 228; (sa° paññā) 323.
- Vidhā (tisso) 367.
- Vinicchaya, 390.
- Vinibandhā (pañca) 377. (*Cf.* M. i, 103; A. iii, 249).
- Vipaccanikasātātā, 351, 359, 371.
- Vipatti (sīla°, ditṭhi°) 361.
- Vipariṇata, 1, 3, 5, 7, 10.
- Vipariṇāmadhamma, 379; (dvādasāyatanāni) 70.
- Vipariyesā (cattāro) 376.
- Vipāka, 16  *foll.*, 319, 326, 337, 432, *and see each* Pañhāpucchaka; (vipāke ñāṇa) 295; (phala°) 328, 392; (sukha°) 334; (adj.) 326; (°dhamma) 12, 16  *foll.*, 73, 90, 113, 125,  *passim*; (°āvaraṇa) 342; (°hetu) 417.
- Vibhajjanti, 259. (B: vibhajanti.)
- Vibhāvanā (yāthāvattha°) 342, 343.
- Vimutta (citta) 197.
- Vimutti (ceto°) 86, 272  *foll.*, 344; (paññā°) 344; (micchā°) 392.
- Vimokha, 342; (aṭṭha) 342, 343.
- Viriya, 10; (°indriya) 123; (°adhipateyya) 288; (ārabhati) 105, 208-15; (°ārambha) 107, 194, 208; (°sambojjhaṅga) *see* Bojjhaṅga (satta). (kāyika, cetasika) 228.
- Vivāda (cha °mūlāni) 380.
- Visamāni (tīṇi) 368.
- Vihīṇsā (°dhātu) 86, 363; (°vitakko) 363; (°saññā) 363; Avihīṇsā (°dhātu) 86; (°saṅkappo) 104, 235.

- Vihesā**, 369.  
**Vīmaṅṣā**, 222; (°samādhi) 219; (°adhipateyya) 288; (pari°) 227.  
**Vūpakatṭha**. See **Upa°**.  
**Vedanaka**, 419.  
**Vedanā** (khandha), 3, 5, 15-28, 72, 73, 89; (satta) 401, 403 *fol.*; (sukhā, dukkhā) *see s.r.v.*; (cakkhusamphasajā, &c.) 103; (nidāna) 135, 136 *fol.*; (°anupassī) 195 *fol.*; (vedanāya ñāṇaṇ) 294.  
**Vera** (pañca) 378.  
**Vesiyā**, 247.  
**Vessa**, 393 *fol.*  
**Vokāra** (°bhavo) 137.  
**Vodāna**, 343.  
**Vossagga**, 229, 350.  
**Vohāra** (anariya°, cattāro) 376; (atṭha) 387.  
**Vyasana**, 99 *fol.*, 137; (pañca) 378.  
**Vyadhīyaka**, 352.  
**Vyāpāda**, 364, 377, 391; (°dhātu) 86, 363; (°vitakko) 363; (°saññā) 363; **Avyāpāda**, 169; (°dhātu) 86; (°saṅkappo) 104, 235; (°padoso) 244, 253. *See also Gantha* (cattāro).  
**Sakkatta**, 336, 337.  
**Saṅkappa** (micchā) 86, 356, 373; (sammā°) 86, 104 *fol.*, 235 *fol.*  
**Saṅkiliṭṭha**, saṅkilesika, 12, 16, 18 *fol.*, and *see each Pañhāpucchaka*. (pañca viññāṇā) 319; (paññā) 323.  
**Saṅkilesa**, 342.  
**Saṅkhata**, 12, 64, 75, 93, 116, 128, 206, 215, 225, 233, 242, 270, 283, 304, 319; (a°) *see Dhātu*. (nava saṅkhatāni) 390.  
**Saṅkhāra**, (koci) 335, 336; (khandha) 7-9, 40-53, 72, 86, 89; (nidāna) 135 *fol.*, 294, 333, 335; (avijjapaccayā) 135 *fol.*, 335; (padhāna°) 216 *fol.*; (sasāṅkhārena) 164 *fol.*, 177, 285 *fol.*, 295.  
**Saṅga** (pañca) 377.  
**Saṅgha**, 336.  
**Saṅyojana**, 42, 64, and *see each Pañhāpucchaka*. (tīni) 364; (satta) 383; (dasa) 377, 391 (ajjhatta, bahiddhā) 361; (°sampayutta) 18 *fol.*, 76, 94, 116, 128.  
**Saṅyojaniya**, 12, 18 *fol.*, 64, 76, 94, 116, 128, 319, 322.

- Saṅvacchara**, 422-3.  
**Saṅvara**, 244, 246, 372.  
**Saṅsaya**, 168.  
**Sacca** (cattāri) 99 *fol.*, 401 *fol.*; (ariya) 99-121; (°anulomika) 324, 328; (°vippaṭikulaṅ) 373; (idaṅ °abhini-  
veso) 374.  
**Sañcetanā**, 102, 104, 144, 285 *fol.*; (mano° āhāro) 403; (kāya°, vacī°, mano°) 135.  
**Sañcetaṅgā**, 144, *and other Saṅkhāra references.*  
**Saññaka**, 419.  
**Saññā** (khandha) 5-7, 28-40, 72, 86, 89; (rūpa°, sadda°, &c.) 102, 104; (°manasikāro) 330, 331; (°bhavo) 137; (°vipariyeso) 376; (nevasaññā-nāsaññāsahagata) 172, 179; (akusala°) 363; (nānatta°) 369; (saññāyo) 342; (satta) 401, 403 *fol.*  
**Saññitā** (patta°, kata°, adhigata°, sacchikata°) 355.  
**Saññī** (a° vādā, atṭha) 388; (saṅkhatā) 391.  
**Satta**, 86, 87, 99, 101, 137, 339 *fol.*, 426; (para°) 2, 3, 5, 8, 10, 329, 340; (cutūpapāto) 334, 344; (asañña°) 418, 419; (°nikāyo) 137.  
**Sati**, 195; (sammā°) 104 *fol.*, 195 *fol.*, 236 *fol.*; (°indriyaṅ) 124; (°paṭṭhānā) 193 *fol.*; (°sambojjhaṅgo). *See Bojjhaṅga* (satta). (°nepakka) 227; (ajjhat-  
taṅ, bahiddhā, dhammesu) 228.  
**Satimā**, 193 *fol.* *See also Jhāna* (third).  
**Sato**, 334; (tathā°) 227.  
**Saddhā** (°indriyaṅ) 123; (°pasādo) 170.  
**Santike**. *See Dūre.*  
**Santuṭṭhitā** (a°) 370.  
**Sappanā** (a°, pari°) 168.  
**Sabhāgavutti** (a°) 351.  
**Samādhi**, 217 *fol.*, 332, 342; (°indriyaṅ) 124; (chanda°, viriya°, citta°, vīmaṅsā°) 216 *fol.*; (sammā°) 105, 217, 236 *fol.*, 334; (sambojjhaṅga) *see Bojjhaṅga* (satta). (savitakka-savicāra) 228; (°samāpatti) 342; (a-°saṅvattanika) 360,  
**Samāpatti**, 325, 335, 342.  
**Samāpanna**, 4-12, 325.  
**Samiddhin** (sabbakāma°) 423.  
**Samudda** (cakkhu, &c.) 71 *fol.*  
**Sampajañña**, 194; (a°) 361, 373.  
**Sampajaññatā** (a°) 370.  
**Sampajāna**, 105, 193 *fol.*; (°kāri) 244, 250 *fol.*  
**Samphassa**, 102, 403 (°ja) 5, *and passim.*  
**Sambojjhaṅga**. *See Bojjhaṅgā* (satta).

- Sambodhi, 228.  
 Sambhavati, 135.  
 Sambhinna, 319.  
 Sammosa (a°) 208 *fol.*, 210, 235.  
 Saritā, 227; (anus°) 227.  
 Salla (pañca) 377.  
 Sallīna (a°) 227.  
 Sākhalya (a°) 360.  
 Sātacca, 244, 249.  
 Sāṭheyya, 358, 380, 389.  
 Sāro (bhikkhu) 246.  
 Sikkhā (catasso) 248; (°pada) 244, 248; (pañca) 285-92.  
 Singa, 351.  
 Singāratā, 351.  
 Sināna (°dāna) 246. Cf. 'Questions of Milinda,' ii, 286.  
 Sila (°maya) 135, 325; (°bbata) 136, 364, 374, 375, 377; (adhi°) 325; (°vipatti) 361.  
 Silya (dus°) 372.  
 Sukha (vedanā) 3, 4, and *passim*; (°indriyaṅ) 15, 54, 71, 123; (°dhātu) 85; (ditṭhadhamma°) 268, 281 *fol.*; (°pharaṇatā) 334; (sayañkata, &c.) 376; (°sahagata) 12, 28, 34, 56, 62, 69, 74, 81, 97; (°samyuttā pañña) 324; (paṭisaṅvedeti) 105.  
 Sukhuma (khandhā) 1-10.  
 Suñña (gāma) 71 *fol.*, 87, 88.  
 Suññatā, 204, 268.  
 Sutamaya, 325.  
 Sudda, 393 *fol.*  
 Surāmerayamajjapamādatṭhāna. See Sikkhāpada (pañca).  
 Sekha, 12, 16 *fol.*, and see each Pañhāpucchaka; (pañca viññāṇā) 319; (pañña) 326.  
 Setughāto, 285.  
 Soka, 99 *fol.*; 137 *fol.*; (°sallaṅ) 137.  
 Somanassa, 15, 54, 71; (somanassāni) 381; (°dhātu) 85; (°indriyaṅ) 123; (°sahagata) 144 *fol.*, 164, 169, *fol.*, 184, 285 *fol.*, 294 *fol.*; (°upavicāro) 381.  
 Soracca (a°) 360.  
  
 Hadaya, 87, 88, 144 (dhamma°) 401-36.  
 Hānabhāgini, 330, 331.  
 Hānabhāgiya, 343.  
 Hirika (a°) 341, 359, 370, 391.

- Hīna, 1, 2, 4, 6, 8, 10, 17, 24, 36, 50, 74, 92, 114, 126, 288, 339 *fol.*, 353-5; (hīnāy'āvattati) 388.
- Hīlana, ohīlanā, 353-5.
- Hīlita, 2.
- Hetu, 12, 17 *fol.*, 29 *fol.*, and *see each* Pañhāpucchaka; (pañca viññāṇā) 319; (nava) 401 *fol.*; (pubbe kata<sup>o</sup>) 367; (issaranimmāna<sup>o</sup>) 367; (vipāka<sup>o</sup>) 417; (hetumhi ñāṇaṇ) *see* Paṭisambhidā. (°phalaṇ) *see ditto.* (manussā, &c., sahetukā) 414 *fol.*; (a<sup>o</sup>) 367.



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