

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

1913—1914

EDITED BY

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London

PUBLISHED FOR THE PALI TEXT SOCIETY

BY

HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.

1914_

Journal of the Pali Text Society.

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REPORT OF THE PALI TEXT SOCIETY FOR 1913-1914

IN this Journal, beside the usual statements of work done and of finance, we present three articles dealing chiefly with matters of philosophic analysis or Abhidhamma. No. III. continues the series of commentaries contained in the 'Five-fold Book' attributed to Buddhaghosa. Of this series, the Commentary on the Kathāvatthu appeared in the Journal for 1889; that on the Dhātukathā was published with that text in 1892; that on the Yamaka was issued in the Journal 1910-12. There remains only the Paṭṭhāna Commentary. This is ready for press, but would need nearly a Journal to itself, as did the section on the Kathāvatthu.

Article II. shows us the eminent Anuruddhācariya, author of the philosophical compendium Abhidhammattha-Sangaha, as a poet, with more scope for his metrical gift than was possible when he was composing mnemonic verses for the latter work. The poem is a notable specimen of mediæval Pali, and is very comprehensive in its range. Both of these works as well as the other surviving work by the same author—the Paramatthavinicchaya—are numbered among the nine classical summaries of doctrine entitled in Burma, Mr. S. Z. Aung has told us, the Little-finger-manuals. The other six are Buddhadatta's Abhidhammāvātāra and Rūpārūpavibhāga, Saccasankhepa by Dhammapāla, Kassapa's Mohavicchedanī, Khema's Khemapakarāṇa and Saddhamma Jotipāla's Nāmācārādīpaka. The Rev. A. P. Buddhadatta has also prepared for us an edition

of the first named of his distinguished namesake's works. And the other five we hope to bring out in due time.

Article II. should render the English reader better acquainted with the thought of the eminent Burmese scholar and publicist, the Thera Ledi Sadaw. A list of his previous writings may be found in Mrs. Bodi's *Pali Literature in Burma*. The Thera is desirous of communicating his views to Europeans interested in Buddhism and the history of religious philosophy. But he has at present no one at hand capable of interpreting the Pali in which he usually writes. Hence the necessity imposed in the present case upon the two intermediaries who, while anxious to forward his wishes, have with some difficulty carved out time to attempt the task. At their request Ledi Sadaw has consented to prepare another dissertation on the philosophy of Relations (*paccayanayo*) contained in the *Paṭṭhāna*, a work which more perhaps than any other in the Canon needs to be brought by exposition within the focus of European traditions of thought. But the need for a special interpreter remains.

As to the texts now in preparation, the Society has to record the completion of the *Dhammapada Commentary* by the late H. C. Norman, a fit memorial of a tragically brief but fruitfully strenuous career. A short volume of general indexes to the work is being completed by his colleague, Pandit Lakshman Śāstrī, whom we may yet see lifting the fallen torch of Pali research at Benares.

Of the canonical texts yet unedited by the Pali Text Society, the work of collating Singhalese and Burmese MSS. with the Siamese printed edition of the *Mahā* and *Culla Niddesas* is now well advanced, and we trust before long to go to press with the former part. An edition of the *Apadāna* has been commenced by Miss M. E. Lilley; a new edition of the *Dhammapada* has been completed by the Rev. S. Sumangala, of the *Paramadhamma Cetiya Oriental College*, Ceylon, and will be issued this autumn; and the *Tikapāṭṭhāna* will get into print as soon as a vacancy occurs.

For the present we have to cope with the printing of a rising tide of notable commentaries, those, to wit, on the Khuddakapāṭha, the Sutta Nipāta, the Anguttara, and the Dīgha Nikāya, as announced at the end of this volume. Hence the Society, if its finances, which are steady, could be temporarily doubled, would be in a position, so far as materials go, to double its issues.

No translation is forthcoming for this year, but Mr. S. Z. Aung is well advanced with the Kathāvatthu, and Rev. Sumangala with Sanyutta Nikāya I., Mrs. Rhys Davids collaborating in both cases.

No very positive progress with the new Dictionary is yet to be reported. Here the chief obstacle is the reverse of that in the case of the texts. We publish a notable list of contributed funds, but still wait for sufficient consecutive materials to print any one of the projected volumes. Lexicography is not the most attractive form of research. We hope before long to effect a needed reform in a state of affairs that alone prevents us from issuing for the Pali Text Society a clean bill of health.

C. A. F. RHYS DAVIDS,
Hon. Secretary and Co.-Editor.

NOTE.—Separate copies of Articles I., II , III.
may be obtained at a proportionate price.

I

NĀMARŪPAPARICCHEDO

MAHĀVIHĀRA-VANŚĀLAŅKĀRABHŪTENĀ
TIPIṬAKADHĀRINĀ SADDASATTHAṆṆAVA-PĀRAGENA
KUSAGGAŅĀṆINĀ

ANURUDDHA-MAHĀTHERASĀMINĀ

VIRACITO.

Laṅkādiṭṭe

Ambalangoda-nagare Aggārāma-vihāre vasantena

BUDDHADATTA-BHIKKHUNĀ

lekhaka-pamāda-patita-pāṭha-haraṇa-vasena parisodhito.

VIŅŅĀPANAN.

Sakala-satthu-pāvacaṇaṇṇava-pāragatena mahāveyyāka-
raṇena suvimala-vipula-buddhinā Anuruddha-mahāthera-
sāminā parama-vicitta-naya-samannāgate Abhidhamme
pāṭavam icchantānaṇ ᾗdhunikānam upakārāya sattappaka-
raṇe Abhidhamma-Piṭake sāram ādāya viracito panāyaṇ
Nāmarūpa-paricchedo Laṅkādiṭṭikehi cevāñña-desiyehi ca
ādhunikehi cirakālaṇ uggahaṇa-dhāraṇādihi sādhu-
kam āsevito pi vipariṇāma-dhamma-vasenādhunā Laṅkādiṭṭe
ceva Marammaratṭhādisu ca bahuso apākāṭabhāvaṇ patto
gantho pi cāyaṇ dullabhataṇ sampatto hoti.

Tathā pi vicittanaya-maṇḍitass' imassa ganthassa nāmaṇ
paṇḍita-janesu supākāṭam eva pavattittha, cirakālaṇ ugga-
haṇādihi anāsevito panāyaṇ gantho bahuso yeva pamāda-
patita-pāṭhehi dūsito ākula-vyākulibhūto ca ahosi. Yādā
panāhaṇ Abhidhammam uggahaṇatthāya Marammaratṭ-

ṭhaṅ sampatvā (1906 vassato yāva 1911 vassā) tattha vihāsiṅ, tadāhaṅ Rangoon-nagare (*Bernard Free Library*) pottha-kālayaṅ gantvā porāṇakāni dullabhapotthakāni pariyesanto, Nāmarūpaparicchedādayo ca tesāṅ ṭikāyo ca alabhiṅ. Tasmīṅ antare Laṅkādiṇe Batapole-gāme Subhaddārāma-vāsī Dhammapālatthero Maramma-potthakena saddhiṅ saṅsandetvā parisodhanatthāya Sihalakkharehi likhitaṅ Nāmarūpaparicchedaṅ mama santikaṅ pesesi, tadāhaṅ taṅ potthakaṅ Maramma-potthakena saṅsandetvā tattha bahūni dūsita-pāṭhāni apanetvā (29/10/1908 divase) niṭṭhāpesiṅ. Tato pacchā pi porāṇaṭikāya saṅsandetvā bahūni ṭhānāni parisodhetvā, 1911 -me vasse Laṅkādiṇaṅ sampatvā ettha vasanto, aññehi Sihalapotthakehi ceva Visuddhimaggādīhi ca saṅsandetvā yathāsattiyā parisodhetvā English-akkharehi likhitvā (6/7/1912 divase) niṭṭhāpesiṅ.

Imassa pana ganthassa porāṇā abhinavāti dve ṭikāyo santīti Ganthavaṅsādīsu dissati, tathā pi atisaṅkhittā porāṇaṭikā yeva amhehi laddhā, abhinavaṭikā pana Rangoonnagare potthakālaye pi na vijjati. Tatheva Sihalabhāsāya vā Marammabhāsāya vā katā atthavaṅṇanā pi amhehi na laddhā, Paramatthavinicchayādīnaṅ pana aññesaṅ ganthānaṅ Sihalika-Mārammikā atthavaṅṇanāyo saṅvijjanti, tathā porāṇābhinavā ṭikāyo pi, imassa ganthassa tāsāṅ atthavaṅṇanānañca abhinavaṭikāya ca aladdhattā dūsitapāṭhaharaṅaṅ ativiya dukkaṅ ahoṣi, tasmā yeva katipayāni ṭhānāni parisodhetuṅ na viśahimha, tathā pi laddhabbapayojanassa ūnabhāvo na hotīti ca, amhākaṅ parissamo tattaññūnaṅ paṇḍitānaṅ pamodāvaho hotīti ca maññāma.

Imassa pana Nāmarūpaparicchedassa kattā Anuruddhā-cariyo Jambudīpe Kāñcipure¹ Kāveri²-nagare jāto, Laṅkādiṇe Mahāvihāraṅsīkānaṅ therānaṅ santikā dhamma-vinayādīṅ uggaṅhitvā tīsu Piṭakesu ceva saddasatthe ca pāragato taṅ Mahāvihāraṅvayaṅ ativiya sobhesi. So pañācariyo kālena kālaṅ Jambudīpe Tambaraṭṭhe ceva Laṅkādiṇe Mūlasoma-vihāre ca viharanto sāsana-saṅgahaṅ akāsi, vuttaṅ hi Paramatthavinicchayassa nigamana :

¹ Kañjivera.

² Kāvira.

Setthe Kāñcīpure¹ ratthe, Kāvīra²-nagare vare,
kule sañjāta-bhūtena, bahussutena ñāṇinā
Anuruddhena therena, Anuruddha-yasassinā,
Tambaratthe vasantena, nagare Rāja³-nāmake-ti.

Abhidhammatthasaṅgaha-nigamane ca :

Puññaena tena vipulena tu Mūlasomaṇ,
dhaññādhivāsa-muditoditam āyugantaṇ,
paññāvadāta-guṇa-sobhita-lajjibhikkhū,
maññantu puñña-vibhavodaya-maṅgalāya iti.

Iminā pana Anuruddhācariyena na ayam eva Nāmarūpa-
paricchedo viracito, athāpare Abhidhammatthasaṅgaho,
Paramatthavinicchayo, Anuruddhasatakanti tayo ganthāpi
viracitā. Tesu pana ganthesu Abhidhammatthasaṅgaho
Sīhalādīpe ceva Marammaratthādīsu ca tehi tehi akkharehi
muddāpito samāno ābidhammikānaṇ hatthasārabhūto
anekehi tikā-atthavaṇṇanādīhi parivārito gaganatale puṇ-
ṇacando viya tārāgaṇaparivuto supākato vattati. Anurud-
dhasatakam pi Laṅkādīpe Dodanduvagāme Selabimbārāmā-
dhipatinā C. A. Siri Seelakkhandha-mahānāyaka-therapā-
dena likhitāya Sakkata-tikāya samāyojetvā 1899-me vasse
(*Buddhist Text Society of India*) nāmāya samitiyā muddā-
petvā pākāṭikatā. Vuttaṇ hi tassa Anuruddhasatakassa
nigamane :

Jyotsnā himaṇso-r-iva yanmukhendora—
nisyandate sūkti-rasav sudhīrah :
idaṇ vyadhattottarmūla-hāra—
ratnānkuropasthavirānuruddhah iti.

Idaṇ pana Anuruddhasatakaṇ Buddhagaṇavaṇṇanā-
mukhena Sakkata (Sanskrit) bhāsāya viracitaṇ hoti.
Ekacce pana Nāmarūpaparicchedādīnaṇ kattā añño, Anu-
ruddhasatakassa kattā añño, Anuruddhasatakassa kattā
Uttaramūla-nikāyikoti dissamānattāti vadanti, taṇ tathā vā
no vāti vinicchitūṇ na sakkoma. “Mahāvihāravāsīnaṇ
vācanāmagga-nissitanti” vacanassa attano ganthesu dis-
samānattā Nāmarūpaparicchedādīnaṇ kattā Anuruddhā-
cariyo Mahāvihāravaṇṇasiko yevāti ñāyate.

¹ Kañjivare.

² Kāveri.

³ Tañja-.

Iminā panācariyena viracitesu tisu abhidhamma-saṅgaha-potthakesu Abhidhammatthasaṅgaho yeva bahuso ugga-hana-dhāraṇādisu āsevito hoti, itare pana dve gāthā-bandhato atthānaṃ duravabodhato Abhidhammatthasaṅgahā mahantatarato ca ādhunikānaṃ parisilane sukhāvahā nāhesuṃ, tasmā te ādhunikehi appaso yeva āsevitā ahesuṃ.

Ayaṃ panācariyo asukasmiṃ kāle avasīti kālaniyamo tena katesu ganthesu vā aññesu Mahāvaṇṣādisu vā na saṃvijjate, tathāpi Abhidhammatthasaṅgahassa porāṇaṭṭikākāro Mahākassapathero 1714 (A.B.) matte Buddhavasse ito 742 mat-tānaṃ vassānaṃ upari Udumbaragirivihāre avasīti paññā-yati, Abhidhammatthasaṅgahassa Sihaḷatthavaṇṇanā-kāro Sāriputtamahātherapādo ceva tasseva Vibhāvanī-ṭṭikākāro Sumaṅgalamahātherapādo ca (A.D. 1153) 1696 -me Buddha-vasse ito 759 vassānaṃ upari pattarajjābhisekassa Mahā-parakkamabāhu-rañño kāle avasiṃsu, tasmā Anuruddhā-cariyo tato pubbe athavā ito aṭṭhasatādhikānaṃ vassānaṃ upari sāsana-saṅgahaṃ akāsīti ñāyate.

Iminācariyena vutthapubbo Mūlasomavihāro ca asu-kasmiṃ ṭhāne atthīti na pākato, tathā pi 866 (A.D.) 952 (A.D.) vassānaṃ antare Puḷatthinagare (Polonnaruwa) kārāpitoti itihāsaññūnaṃ mataṃ.

Ye ye bhavantā imasmiṃ ganthaparisisodhane potthakā-nuppādānādi-vasena amhākaṃ upakārino ahesuṃ tesu bhavantānaṃ amhākaṃ thutiṃ sampāpayāma. Amhākam ācariyabhūta-sa Ambalagoda-nagare Aggārāmādhipatino "Saddhammavaṇṣajotipāla Siri Dhammādhāra Rājaguru" iti laddha-rājalañchanassa mahātherapādassa nāmaṃ pi gāravapubbaṅgamaṃ anussarāma.

2456 -me Buddhavasse Pabbāsāḷhamāsassa kāḷapakkhacuddasamiyaṃ Suddhāvāre (July 12, 1912) Ambalangodanagare Aggārāme vasantena Buddhadatta-tena Bhikkhunā likhitvā niṭṭhāpitaṃ.

NĀMARŪPAPARICCHEDA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Sammā sammābhisambuddhaṃ, dhammaṃ dhammappa-
kāsaṇaṃ,
saṅghaṃ saṅghuttaṃ loka vanditvā vandanārahaṃ,
- 2 nāmarūpaparicchedaṃ pavakkhāmi samāsato
mahāvihāravāsīnaṃ vaṇṇanānayanissitaṃ.
- 3 tattha cittaṃ, cetasikaṃ, nibbānaṃ ti mataṃ tidhā
nāmaṃ : rūpaṃ tu duvidhaṃ, bhūtopādāya-bhedato.
- 4 kāmabhūmādibhedena, tattha cittaṃ catubbidhaṃ
cetoyuttā dvipaṇṇāsa, dhammā cetasikā matā.
- 5 cakkhu-sota-ghāna-jivhā-kāyaviññāṇadhātuyo,
sampaṭicchana-cittaṃ ca, tathā santīraṇadvayaṃ.
- 6 somanassasahagataṃ, upekkhāsahitaṃ ti ca,
iccāhetukacittāni, puññapākāni aṭṭhadhā.
- 7 somanassayutaṃ tattha, hitvā santīraṇaṃ tathā,
sattākusalapākāni, tān' evāti viniddise.
- 8 pañcadvāra-manodvārāvajjanaṃ hasanaṃ ti ca,
kriyācittam udiritaṃ, tividham pi ahetukaṃ.
- 9 evaṃ aṭṭhārasavidhaṃ, māsaṃ hot' ahetukaṃ,
mūlabhedenākusalaṃ, cittaṃ tu tividhaṃ mataṃ.
- 10 somanassasahagataṃ, upekkhāsahitaṃ tathā,
diṭṭhigatasampayuttaṃ, vippayuttaṃ ti bheditaṃ.
- 11 asaṅkhāraṃ sasaṅkhāraṃ iti bhinnaṃ pun' aṭṭhadhā,
lobhamūlaṃ pakāsentī, tatthākusalamāsaṃ.

- 12 domarassasahagataṃ, paṭighena samāyutaṃ,
dosamūlam asaṅkhāraṃ, sasaṅkhāraṃ ti pi dvidhā.
- 13 vicikicchāsahagataṃ, uddhaccasahitaṃ ti ca,
mohamūlaṃ ca duvidhaṃ, upekkhāya samāyutaṃ.
- 14 dvādasākusalān' evaṃ, cittāniti vibhāvaye,
hitvāhetuka-pāpāni, sobhaṇāni tato paraṃ
- 15 somanassasahagataṃ, upekkhāsahitaṃ tathā,
dvidhā nāṇena saṃyuttaṃ, vippayuttaṃ ti bheditaṃ.
- 16 asaṅkhāraṃ sasaṅkhāraṃ iti bhinnaṃ pun' aṭṭhadhā,
sahetukāmāvacara-puññapākakriyā¹ bhave.
- 17 kāme tevīsa pākāni, puññā-puññāni vīsati,
ekādasa kriyā ceti, catupaññāsa sabbathā.
- 18 takka-cāra-pīti-sukh' ekaggatā-sahitaṃ pana,
paṭhamajjhānakusalaṃ, vipākāṃ ca kriyā tathā.
- 19 dutiyaṃ takkato hīnaṃ, tatiyaṃ tu vicārato,
catutthaṃ pītito hīnaṃ upekkh' ekaggatāyutaṃ.
- 20 pañcamaṃ pañcadasadhā, rūpāvacaram iritaṃ,
pañcamaajjhānam ev' ekam arūpāvacaraṃ pana.
- 21 ākāsañācāyatanaṃ, puññapākakriyā tathā,
viññāṇācāyatanaṃ ca, ākiñcaññāyatanaṃ,
nevasaññānāsaññāyatanaṃ dvādasadhā bhave.
- 22 sotāpattimaggacittaṃ, phalacittaṃ tathāparaṃ,
sakadāgām'anāgāmī, arahattaṃ ti aṭṭhadhā.
- 23 jhānaṅgayogabhedena, katv' ekekaṃ tu pañcadhā,
vitthārānuttaraṃ cittaṃ, cattālīsavidhaṃ bhave.
- 24 rūpāvacaracittāni, gayhantānuttarāni ca,
paṭhamādijjhānabhede, āruppañcāpi pañcame.
- 25 dvādasākusalān' evaṃ, kusalān' ekavīsati,
chattiṃs' eva vipākāni, kriyācittāni vīsati.
- 26 ekavīsasataṃ vātha, ekūṇānavutividdhaṃ,
cittaṃ taṃ-sampayogena, bhinnā cetasikā tathā.

- 27 phasso ca vedanā saññā, cetan' ekaggatā tathā,
jivitaṃ manasikāro, sabbasādhāraṇā matā.
- 28 takka-cārādhimokkhā ca, viriyaṃ chanda-pītiyo,
pakiṇṇakā ca akkhātā, terasaññāsamānakā.

¹ kriyaṃ bhave.

- 29 pakinṇakā na viññāṇe, vitakko dutiyādisu,
vicāro tatiyādimhi, adhimokkho tu kaṅkhate.
- 30 santiraṇa-manodhātut-tikesu viriyaṇ tathā,
catutthasukhite pīti, chando hetumhi momuhe.
- 31 chasatṭhi pañcapaññāsa, ekādasa ca solasa,
sattati vīsati ceva, tāni cittāni dipaye.
- 32 mohāhirika'nottappam uddhaccaṇ sabbapāpajaṇ,
issā-maccherakukkucca-dosā tu paṭighe tathā.
- 33 lobho lobhesu diṭṭhī ca, diṭṭhiyutte viyuttake,
māno ca thīnamiddhan tu, sasaṅkhāresu pañcasu.
- 34 kaṅkhite vicikicchā ti, cuddasākusalān' ime,
dvādasākusalesveva, niyamena vavatthitā.
- 35 saddhā sati hirottappaṇ, alobhādosamajjhata,
kāyacittāna-passaddhi, lahutā mudutā tathā.
- 36 kammaññatā ca pāguññaṇ ujutā ti yugā cha ca,
ekūṇavisati dhammā aññamaññāvīyogino,
ekūṇasatṭhi cittesu, sobhaṇesu vavatthitā.
- 37 sammāvācā ca kammantājivo ti viratī imā.
lokuttare sadā sabbā, saha kāmasubhe visuṇ.
- 38 karuṇā muditā nānā, rūpe pañcamavajjite,
kadāci kāme kusale, kriyācitte sahetuke.
- 39 tihetukesu cittesu, paññā sabbattha labbhati,
ete saddhādayo dhammā, pañcavisati sobhaṇā.
- 40 issā-macchera-kukkuccā, viratī karuṇādayo,
nānā kadāci māno ca, thīnamiddhaṇ tathā saha
- 41 satta sabbattha jāyanti, catudhammā yathārahaṇ
cuddasākusalesveva, sobhaṇesveva sobhaṇā.
- 42 dvepaññāsa pan' icc' evaṇ, dhamme saṅgayha mā-
nase,
labbhamāne vibhāveyya, paccekasmiṇ vicakkhaṇo.
- 43 sobhaṇ' aññasamānā ca, paṭhame viratī vinā,
dutiyaṇ takkaṇ ca, vicāraṇ tatiyaṇ.
- 44 catutthādisu pītiṇ ca, karuṇādiṇ ca pañcame,
hitvān' evaṇ niyojeyya, saṅkhipitvāna pañcadhā.
- 45 pañcatiṇsa catuttiṇsa, tettiṇsa ca yathākkamaṇ,
dvattiṇsa tiṇsa evātha, jāyantīti mahaggate.
- 46 gahetvā viratī sabbā, hitvāna karuṇādayo,
paṭhame dutiyādimhi, vitakkādiṇ vinā tathā.

- 47 pañcadhā va gaṇeyy' evaṇ, chattiṅsa ca yathākkamaṇ
pañcatiṅsa catuttiṅsa, tettiṅsadvayam uttare.
- 48 sobhaṇaññasamānā ca, kāmesu kusale kriye,
hitvā viratiyo pāke, viratī karuṇādayo.
- 49 nāṇayutte somanasse, viyutte nāṇavajjitā,
upekkhake pītihīnā, vippayutte dvayaṇ vinā.
- 50 catudhā tividhesvevaṇ, vigaṇeyya dvayaṇ dvayaṇ,
na sant' upekkhāsahite, karuṇāditi kenaci.
- 51 atṭhatiṅsa sattatiṅsa-dvayaṇ chattiṅsakaṇ subhe
pañcatiṅsa catuttiṅsa-dvayaṇ tettiṅsakaṇ kriye.
- 52 tettiṅsa pāke dvattiṅsa, dvayekattiṅsakaṇ bhave,
sahetukāmāvacara-puñña-pāka-kriyāmane.
- 53 mohādayo samānā ca, paṭhame lobhaditṭhiyā,
tatiye lobhamānena, jāyantekūṇavīsati.
- 54 atṭhārasa pītihīnā, pañcame sattame tathā,
navame dosa-kukkucca-maccharissāhi vīsati.
- 55 paṭhamādisu vuttā ca, dutiyādisu jāyare,
thinamiddhen' ekavīsa, vīsa dvevīsaticcamā.
- 56 chanda-pīti-thin'uddhacce, kaṅkhate nicchayaṇ vinā
pañcadas' eva kaṅkhāya, asubhesu vibhāvaye.
- 57 site samānā nicchandā, dvādas' ekādas' eva tu,
pītiṇ hitvāna voṭṭhabbe, viriyaṇ sukhatīraṇe.
- 58 dvayaṇ hitvā manodhātu-upekkhātīraṇe dasa,
satta sādharmaṇā eva, pañcaviññānasambhavā.
- 59 iti cetasi sambhūtā, dvepaññāsa yathārahaṇ,
ñeyyā cetasikā dhammā, cetobhedappabheditā.
- 60 suññatañ cānimittañ ca, tathāppaṇihitan ti ca,
tividhākāram irenti, nibbāṇam amataṇ budhā.
- 61 yaṇ ārabba pavattaṇ taṇ, tatthānuttaramānasaṇ,
suññatādivimokkhā ti, nāmam ālambato labhe.
- 62 sopādisesanibbāṇadhātu c' ettha tathāparā,
anupādisesā cāti, dvidhā dhammaniyāmato.
- 63 tad-etaṇ vānanikkhantaṇ, accantaṇ santalakkhaṇaṇ
assāsakaraṇarasaṇ, khemabhāvo ti gayhati.
- 64 taṇ nāmetīti nibbāṇaṇ, namantīti tato pare,
tepaññāsa hi nāmāni, catupaññāsa sabbathā.
- 65 cittacetasikayojanānayaṇ,
cittam uttamam idaṇ pakāsitaṇ,

sādhū cetasī nidhāya paṇḍitā,
sādhū sāsanaḍharā bhavanti te.

- 66 buddhappavattam avagāhitabodhiñānam
iccābhiddhammam avagāhitasabbadhammaṃ,
ogayha nāmagatarāsīm asesayitvā,
saṅgayha sabbam idha yojitam ādarena.

*Iti Nāmarūpaparicchede
nāmatthassa vibhāgo paṭhamo paricchedo.*

DUTIYO PARICCHEDO.

- 67 Sabhāvo lakkhaṇaṃ nāma, kiccasampajjanā raso,
gayhākaro upaṭṭhānaṃ, padaṭṭhānaṃ tu paccayo.
68 attūpaladdhisāṅkhātā,¹ sampattā ca paṇ' atthato,
lakkhaṇa-rasupaṭṭhānā, vohāro gocarodito.²
69 tepaññāsa sabhāvesu, tasmā bhedaṃ yathārahaṃ,
lakkhaṇādippakārehi, pavakkhāmi ito paraṃ.
70 cintetīti bhava cittaṃ, cintanāmatam eva vā,
sampayuttāthavā tena, cintetīti ca gocaraṃ.
71 phusatīti bhava phasso, phusaṇaṃ vātha kevalaṃ
sampayuttāthavā tena, phusantīti ca gocaraṃ.
72 evaṃ kattari bhāve ca, karaṇe ca yathārahaṃ,
tepaññāsa sabhāvesu, saddanibbacanaṃ naye.
73 ālambānaṃ cittaṃ, taṃ vijānaṇalakkhaṇaṃ,
sahajādhittānaṃ, cintākappo ti gayhati.
74 ālambānaṃ samodhāno, phasso phusaṇalakkhaṇo,
saṅghaṭṭanaṃ tattha, sannipāto ti gayhati.
75 vedanāṇalambānaṃ, sā vedayitalakkhaṇā,
gocaraṇubhavaṇaṃ, anubhuttīti gayhati.
76 ākāraṅgaṇaṃ saññā, sā sañjānaṇalakkhaṇā,
nimituppādanaṃ, upalakkhaṇā ti gayhati.
77 cetanā cittaṃ vipphāra, sāyaṃ byāpāralakkhaṇā,
kammantāyūhanaṃ, saṅghānaṃ ti gayhati.
78 ekaggatā avikkhepo, sāvisaṅghāralakkhaṇā,
sampaṇḍanaṃ citta-samodhānaṃ ti gayhati.

¹ atthūpaladdhi-°.

² vohāraṃ gocaroditā.

- 79 yāpanaṃ saha-jātānam anupālanalakkhaṇaṃ,
jīvitaṃ jīvanarasaṃ, āyubandhoti gayhati.
- 80 saraṇā manasīkāro, samannāhāralakkhaṇo,
saṃyojanaraso citta-paṭipattiti gayhati.
- 81 saṅkappalakkhaṇo takko, saha-jābhiniropano,
ālabhāhananaraso, sannirūho ti gayhati.
- 82 vicāro anusandhāno, anumajjanalakkhaṇo,
cittānuyojanaraso, anupekkhā ti gayhati.
- 83 adhimokkho asaṃsappo susanniṭṭhānalakkhaṇo,
niccalāpādanaraso, dalhavuttiti gayhati.
- 84 viriyaṃ pana vāyāmo, paggahussāhalakkhaṇo,
kiccāsaṃsidanaraso, upatthambho ti gayhati.
- 85 ālabhatthikatā chando, kattukāmalakkhaṇo,¹
ālabhanesanaraso, hatthādānaṃ ti gayhati.
- 86 saha-jātānupharaṇā, sampiyāyanalakkhaṇā,
sampaṇḍanarasā pīti, pāmujjam iti gayhati.
- 87 ceto saddhanaṃ saddhā, bhūtokappanalakkhaṇā,
hitapakkhandhanarasā, adhimuttiti gayhati.
- 88 asaṃmohasabhāvesu, sati dhāraṇalakkhaṇā,
dhammāpilāpanarasā, appamādo ti gayhati.
- 89 hiri jigucchā pāpesu, sā harāyanalakkhaṇā,
hīla-saṅkocanarasā, pāpalajjā ti gayhati.
- 90 pāpasārajjam ottappaṃ, ubbeguttāsallakkhaṇaṃ,
bhaya-saṅkocanarasaṃ, avissāso ti² gayhati.
- 91 alobho anabhissāṅgo, apariggahalakkhaṇo,
muttappavattanaraso, asaṃsaggo ti gayhati.
- 92 adoso citta-sākhallyaṃ, abyāpajjanalakkhaṇo,
saṃhappavattanaraso, sammabhāvo ti gayhati.
- 93 amoho khalitābhāvo, paṭivijjhanalakkhaṇo,
visayobhāsanaraso, paṭibodho ti gayhati.
- 94 tatramajjhatapekkhā, samīkaraṇalakkhaṇā,
apakkhapātānarasā, samavāho ti gayhati.
- 95 passaddhi kāyacittānaṃ, darathābhāvalakkhaṇā,
appaṭibandhanarasā, sitibhāvo ti gayhati.
- 96 lahutā kāyacittānaṃ, adandhākāralakkhaṇā,
avitthārarasā³ sallahukavuttiti gayhati.

¹ kattukāmana-°.² avissāso ti.³ avipphāra-°.

- 97 mudutā kāyacittānaṃ, kakkhaḷābhāvalakkhaṇā,
kiccāvirodhanarasā, anukūlyan ti gayhati.
- 98 kammaññatā ubhinnaṃ pi, alaṅkiccassa lakkhaṇā
pavatti-sampattirasā, yoggabhāvo ti gayhati.
- 99 tathā pāguññatā dvinnaṃ, visadākāralakkhaṇā,
sukhappavattanarasā, seribhāvo ti gayhati.
- 100 ujutā kāyacittānaṃ, kuṭṭilābhāvalakkhaṇā,
jīmhanimmaddanarasā, ujuvuttiti gayhati.
- 101 sammāvācā vacīsuddhi, vācāsaṃyamalakkhaṇā
micchāvācoramarasā, vacīvelā ti gayhati.
- 102 sammākammaṃ kriyāsuddhaṃ, sammākarāṇalakkha-
ṇaṃ,
micchākammoramaraṇaṃ, kriyāvelā ti gayhati.
- 103 sammājīvo visuddheṭṭhi, akliṭṭhājīvalakkhaṇo,
micchājīvoramaraso, sammā vuttiti gayhati.
- 104 karuṇādīnasattesu, dukkhāpanayalakkhaṇā,
soṭṭhitā patthanarasā, anukampā ti gayhati.
- 105 sukhaṭṭhitesu¹ muditā, anumodanalakkhaṇā,
ceto vikāsanarasā, avirodho ti gayhati.
- 106 ceto sārājjanā lobho, apariccāgalakkhaṇo,
ālabbagijjhanaraso, abhilaggo ti gayhati.
- 107 ceto byāpajjanaṃ doso, sampadussanalakkhaṇo,
ālabhanāghātaraso, caṇḍikkam iti gayhati.
- 108 ceto sammuyhanaṃ moho, so sammuyhanalakkhaṇo,
sabhāvacchādanaraso,² andhabhāvo ti gayhati.
- 109 pāpājīgucchāhiraṇaṃ, nillajjākāralakkhaṇaṃ,
pāpopalāpanarasaṃ, malaggāho ti gayhati.
- 110 asārājjaṃ anottappam anuttāsanalakkhaṇaṃ,
pāpapakkhandanarasaṃ, pāgabbham iti gayhati.
- 111 diṭṭhi daḷhaviṇṇāso, sā parāmāsāsalakkhaṇā,
tucchābhinivesanarasā, micchāgāho ti gayhati.
- 112 asmīti-maññanā māno, so samunnatilakkhaṇo,
ketusampaggaharaso, ahaṅkāro ti gayhati.
- 113 parasampattīsu issā, akkhamākāralakkhaṇā,
ceto vikucanarasā, vimukhattan ti gayhati.
- 114A pariggāhesu maccheraṃ, sannigūhanalakkhaṇaṃ
sāmaññāsāhanarasaṃ, veviccham iti gayhati.

¹ sukhedhitesu.

² dandhabhāvo.

- 114B cetopahananaṃ thīnaṃ, taṃ saṅsīdanalakkhaṇaṃ,
ussāhabhañjanarasaṃ, saṅkhittattan ti gayhati.
- 115 vighāto sahaḷātānaṃ, middhaṃ mohanalakkhaṇaṃ,
sattisambhañjanarasaṃ, āturattan ti gayhati.
- 116 uddhaccaṃ cittavikkhepo, avūpasamalakkhaṇaṃ,
cetonaṃvaṭṭhānarasaṃ, bhantattam iti gayhati.
- 117 vipparisāro¹ kukkucam-anusocanalakkhaṇaṃ,
attānusocanarasaṃ, pacchātāpo ti gayhati.
- 118 kaṅkhāyaṇā vicikicchā, asanniṭṭhānalakkhaṇā,
anekagāhanarasaṃ, appatiṭṭhā ti gayhati.
- 119 icc' evaṃ lakkhaṇādihi, vibhāveyya vicakkhaṇo,
tepaṇṇāsa sabhāvesu, sabhāvākāralakkhaṇaṃ.
- 120 lakkhaṇatthakusalā salakkhaṇaṃ,
lakkhaṇatthaparame hi lakkhaṇaṃ
lakkhaṇuggahasukhāya vaṇṇayaṇṇaṃ,
lakkhaṇādīmuḅhato salakkhaṇaṃ.
- 121 atthaṃ tam ittham anugamma may 'ettha vuttam
atthānam atthanayanattham anekadhā pi,
pattheyyam ettha vacanathanayehi nāṇam
atthesu buddhavacanathanayattihikēhi.

Iti Nāmarūpaparicchede

*lakkhaṇarasupaṭṭhānavibhāgo nāma
dutiyo paricchedo.*

TATIYO PARICCHEDO.

- 122 Evaṃ bhedappabhedesu, tesveva puna saṅghaṃ,
sabhāvattthavisesehi, pavakkhāmi ito paraṃ.
- 123 asādhāraṇāṇāno hi, satthā vatthuvivecako,
saṅghatvā sabhāgehi, dhamme dassesi cakkhumā.
- 124 diṭṭhī' bhinivesatṭhena, yathābhūtasabhāvato,
param āmasat'iccekā, parāmāso ti bhāsītā.
- 125 kilesāsucibhāvena,² vanassāsavaraso viya,
ālimpantā va santānaṃ, savantīti pakāsītā.

¹ vipparisāri.

² varassāsavaraso.

- 126 kāmataṇhā bhavataṇhā, diṭṭhāvijjā ti āsavā,
cattāro āsavatṭhena, tayo dhammā sabhāvato.
- 127 te ev' oghā ti vuttā ca dvārālabhābhivāhino,
ottharivā parābhūte, harantā paṇino bhava.
- 128 yogā ti c' āhu te eva, pāṇinaṇ bhavayantake,
dvārālabhābhisambandhā, yantabaddhā va yojitā.
- 129 santānam adhigaṇhantā, māluvā va mahātaruṇ,
gaṇhantā daḥham ālambaṇ, maṇḍūkam iva pannago.
- 130 kāmataṇhā ca diṭṭhī ca, upādānā catubbidhā,
diṭṭhi diṭṭhi-sīlabbatam attavādo ti bheditā.
- 131 kāyena kāyaṇ gaṇthentā, duppamuñcānuveṭṭhino,
kathitā kāyagaṇthā ti, taṇhā-byāpāda-diṭṭhiyo.
- 132 sīlabbataparāmāso, iti diṭṭhi vibheditā,
idaṇ-saccābhiniveso, iti c' evaṇ catubbidhā.
- 133 nekkhammaṇ palibodhentā, bhāvanāparipanthakā,
santānam aṇḍakosā va, pariyoṇandhakā ti ca.
- 134 kāmaccchando ca byāpādo, thīnamiddhaṇ ca saṇsayo,
avijjuddhaccakukkuccam iti nīvaraṇā matā.
- 135 āgāḥaṇ pariyaḍāya, ogayh' anupavattino,
yāpparogā va santānam anusentiti bhāsītā.
- 136 kāmārāgo bhavarāgo, paṭigho mānadiṭṭhiyo,
kaṅkhāvijjā ti satt' eva, cha dhammānusayā matā.
- 137 dvārālabhaṇabaddhāni, pāṇinaṇ bhavamaṇḍale,
saṇyojanāni vuttāni, pāsabandhā va pakkhinaṇ.
- 138 kāmārūparūparāgo, paṭigho mohasaṇsayo,
diṭṭhi sīlabbato māno, uddhaccena siyuṇ dasa
- 139 rūpārūparāguddhaccam abhidhamme vinā puna,
bhavarāg' issā-maccheraṇ, gahetvā dasadhā siyuṇ.
- 140 saṅklesayanti santānaṇ, upaghātenti paṇino,
sahajāte klesentiti, kilesāti pakāsītā.
- 141 lobho doso ca moho ca, diṭṭhi māno ca saṇsayo,
thīnā'hirika'nottappam uddhaccena siyuṇ dasa.
- 142 navasaṅgahitā ettha, diṭṭhi-lobhā pakāsītā,
sattasaṅgahitāvijjā, paṭigho pañcasaṅgaho.
- 143 catusaṅgahitā kaṅkhā, mānuddhaccā tisaṅgahā,
dukasaṅgahitaṇ thīnaṇ, kukkuccam ekasaṅgahaṇ.
- 144 middhāhirikanottappam issā macchariyaṇ tathā,
icc' evaṇ dasadhā vuttā, pāpakesveva saṅgahā.

- 145 parāmās'āsav'oghā ca, yogupādāna-ganthato,
nīvaranānusayato, saṅgojanakilesato.
- 146 cuddaseva tu saṅkhepā, sattapannāsa bhedato,
yathādhammānusārena, cittuppādesu yojaye.
- 147 tatopare noparāmāsādibhedita¹-saṅgahā,²
cittaṅ cetasiṅ rūpaṅ, nibbāṇam iti dipaye.
- 148 iccākusaladhammānaṅ, ñatvā saṅgaham uttaraṅ
missakā nāma viññeyyā, yathāsambhāvato kathaṅ ?
- 149 lobho doso ca moho ca, ekantākusalā tayo,
alobhādosāmoho ca, kusalābyākatā tathā.
- 150 pādapass' eva mūlāni, thirabhāvāya paccayā,
mūlabhāvena dhammānaṅ, hetudhammā cha dipitā.
- 151 vitakko ca vicāro ca, pīti c' ekaggatā tathā,
somanassaṅ domanassaṅ, upekkhā ti ca vedanā.
- 152 āhaccupanijjhāyantā, nijjhānaṭṭhena paccayā,
jhānadhammā ti satt' āhu, pañca vatthusabhāvato.
- 153 sammāditṭhi ca saṅkappo, vāyāmo viratittayaṅ,
sammāsati samādhī ca, micchāditṭhi ca sambhavā.
- 154 sammā micchā ca nīyantā, nīyānaṭṭhena paccayā,
maggāṅgā dvādasakkhātā, nava dhammā sabhāvato.
- 155 attabhāvaṅ pavattentā, ojaṭṭhamakavedanaṅ,
paṭisandhināmarūpam āharantā³ yathākkamaṅ.
- 156 kabalīṅkāro āhāro, phasso sañcetanā tathā,
viññāṇam iti cattāro, āhārā ti pakāsītā.
- 157 dhammānaṅ saha-jātānaṅ, indriyaṭṭhena paccayā,
attānam issaraṭṭhena, anuvattāpakā tathā.
- 158 saddhā ca sati paññā ca, viriy' ekaggatāpi ca,
vedanā jīvitaṅ cittaṅ, aṭṭha rūpindriyāni ca.
- 159 kataṅ jīvitam ekan tu, sukhaṅ dukkhan ti vedanā,
somanassaṅ domanassaṅ, upekkhā ti ca bheditā.
- 160 paññādimagge naññātāñ-ñassāmītindriyaṅ bhava,
majjhe aññīndriyaṅ ante, aññātāvindriyaṅ tathā.
- 161 solas' eva sabhāvena, indriyatthavibhāgato,
indriyānīti vuttāni, bāvisati vibhāvaye.
- 162 dalhādhiṭṭhitasantānā, vipakkhehi akampiyā,
balavantasabhāvena, baladhammā pakāsītā.

¹ -sādibhedehi.² saṅkhatā, saṅgatā.³ -māpādentā

- 163 saddhā sati hirottappaṃ, viriy' ekaggatā tathā,
paññāhirikanottappam icc' evaṃ navadhā matā.
- 164 jetthā pubbaṅgamaṭṭhena, puññāpuññappavattiyaṃ
paccayādhipateyyena, sahañānaṃ yathārahaṃ.
- 165 cattārodhipatī vuttā, ādhipaccasabhāvato,
chando cittaṃ ca viriyaṃ, vīmaṃsāti ca tādīnā.
- 166 pañcasaṅgahitā paññā, vāyām' ekaggatā pana,
catusaṅgahitā cittaṃ, sati ceva tisaṅgahā.
- 167 saṅkappo vedanā saddhā, dukasaṅgahita matā,
ekekasaṅgahā sesā, aṭṭhavīsati bhāsītā,
icc' evaṃ sattadhā bhedo, vutto missakasaṅgaho.
- 168 hetu-jhānaṅga-maggaṅga-āhārindriyato tathā,
balādhipatito ceva, puññāpuññādīmissato,
chattīṃs' eva sabhāvena, catusaṭṭhi pabhedato.

- 169 icc' evaṃ saṅgahetvāna, vibhāveyya tato paraṃ,
cittuppādappabhedesu, yathāsambhavato kathaṃ ?
- 170 sitāvajjana-viññāṇa-sampañcchana-tiraṇā,
aṭṭhārasāhetukā ca, momūhā c' ekahetukā.
- 171 sesā tu kusalā ñāṇa-viyuttā ca dvihetukā,
cittuppādā pare satta-cattālīsa tihetukā.
- 172 pañcaviññāṇam'ajjhānaṃ, dvijhānaṅgikam īritaṃ,
catuttha-pañcamajjhānaṃ, tījjhānaṃ tatiyaṃ mataṃ.
- 173 catujjhānan tu dutiyaṃ, kāme ca sukhavajjitā,
pañcajjhānan tu paṭhamaṃ, kāme ca sukhitā matā.
- 174 paṭhamānuttarajjhānaṃ, aṭṭhamaggaṅgikaṃ mataṃ,
sattamaggaṅgikaṃ nāma, sesajjhānam anuttaraṃ.
- 175 lokiyaṃ paṭhamajjhānaṃ, tathā kāme tihetukā,
pañcamaggaṅgikā nāma, cittuppādā pakāsītā.
- 176 sesaṃ mahaggataṃ jhānaṃ, sampayuttā ca diṭṭhiyā,
ñāṇena vippayuttā ca, catumaggaṅgikā matā.
- 177 paṭigh' uccayuttā ca, vippayuttā ca diṭṭhiyā,
tīmaggaṅgā dumaggaṅgaṃ, kaṅkhitaṃ samudiritaṃ.
- 178 na hontāhetuke maggā, cittaṭṭhiti ca kaṅkhite,
viratāniyatattā ca, lokiyesu nā uddhaṭā.
- 179 kāmesu kabalīnkāro, anāhārā asaṅgīno,
cittuppādesu sabbattha, āhārattayam īritaṃ.

- 180 indriyāni vibhāveyya, navadhānuttare budho,
atthadhā samudīreyya, lokiyesu tihetuke.
- 181 sattadhā pana nāṇena, vippayutte pakāsaye,
sitavotthapanāpuñṇe, pañcadhā kaṅkhite pana.
- 182 catudhā tividhā sese, cittuppāde samīraye,
tihetukā sattabalā, cha balā tu dvihetukā.
- 183 catubbalā akusalā, kaṅkhitāṃ tibalaṃ mataṃ,
dvibalaṃ sita-votthappam abalaṃ sesam iritaṃ.
- 184 javane 'dhipatīnan tu, yo koc' eko tihetuke,
dvihetuke vākusale, vīmaṃsā n'opalabbhati.
- 185 lokiyesu vipākesu, mohamūle ahetuke,
yathāsambhava-vuttittā, natthādhipati koci pi.
- 186 sambhoti kāyaviññāṇe, puññapāke sukhindriyaṃ,
dukkhindriyam pi tatth' eva, pāpapākamhi bhāsitaṃ.
- 187 santīraṇaṃ ca hasanaṃ, somanassāni soḷasa,
paṭhamādi-catuḷḷhānaṃ somanassayutaṃ bhava.
- 188 domanassayutā dveva, cittuppādā pakāsītā,
tad-añṇe pana sabbe pi, pañcapaṇṇās' upekkhakā.
- 189 vedanā-sampayogaṃ ca, vinibbhujj' evam atthadhā,
hetuyogādi-bhedehi, cittuppādā samiritā.
- 190 taṃ taṃ viyoga-bhedaṃ ca, paccakam atha missitaṃ,
yathā-vuttānusārena, yathāsambhavato naye.
- 191 icc' evaṃ pana yojetvā, cittuppādesu missitaṃ,
tato ñeyyā visuddhā ca, bodhipakkhiyasaṅgahā.
- 192 kāye ca vedanā-citte, dhammesu ca yathārahaṃ,
asubhaṃ dukkham-aniccānattatī supatthitā.
- 193 sammāsati pan' icc' ekā, kiccagocarabhedato,
satipatthāna-nāmena, cattāro ti pakāsītā.
- 194 uppannānuppanna-pāpa-pahānanuppādanāya ca,
anuppannuppannāpāpa-nibbatti-abhivuddhiyā.
- 195 padahantassa vāyāmo, kiccābhoga-vibhāgato,
sammappadhāna-nāmena, cattāro ti pakāsītā.
- 196 iddhiyā pādabhūtattā, iddhipādā ti bhāsītā,
chando cittaṃ ca viriyaṃ, vīmaṃsā ti catubbidhā.
- 197 pañca saddhā satī paññā, viriy' ekaggatā tathā,
indriyān' indriyaṭṭhena, balatthēna balāni ca.
- 198 satī dhammavicayo ca, tathā viriya-pītiyo,
passaddh' ekaggatopekkhā, bujjhantassaṅgabhāvato.

- 199 bojjaṅgā ti visesena, satta dhammā pakāsitā,
niyyānatthēna maggaṅgā, sammāditthādi atthadhā.
200 chasaṅgah' ettha vāyāmo, sati-paññā samiritā,
pañcasaṅgahitā nāma, samādhi catusaṅgaho.
201 saddhā dusaṅgahā vuttā, sesā ekekaṅgahā,
iccevaṅ sattadhā bhedo, bodhipakkhiya-saṅgaho.
202 satipaṭṭhāna-sammappadhānā iddhipādato,
indriya-bala-bojjaṅgā, maggabhedā ca bhāsītā.
203 chando cittam upekkhā ca, saddhā passaddhi-pītiyo,
sammāditthi ca saṅkappo, vāyāmo viratittayaṅ.
204 sammāsati samādhīti, dīpitā bodhipakkhiyā,
cuddasā dhammato honti, sattatiṅsa pabhedato.
205 yehi dhammehi bujjhanto, saccāni paṭivijjhati,
samattānuttare honti, navā saṅkappa-pītiyo.
206 pubbabhāge pi labbhanti, lokiyamhi yathārahaṅ,
nibbedha-bhāvanākāle, chabbisuddhippavattiyaṅ.
207 icc' evaṅ tividhābhedaṅ, vibhāveyya yathārahaṅ,
sabhāva-bheda-bhinnānaṅ, sabhāvattthehi saṅgahaṅ.
208 bhedasaṅgahavidūhi vaṇṇitaṅ,
bhedasaṅgaha-vimutti-sāsane,
bhedasaṅgaha-nayattham uttamaṅ,
bhedasaṅgahamukhaṅ pakāsitaṅ.
209 dhammasabhāva-vibhāga-budh' evaṅ,
dhammadisampati-sāsanadhamme,
dhammavibhūti-vibhūsita-cittā,
dhammarasāmata-bhāgi bhavantu.

*Iti Nāmarūpaparicchede bheda-
saṅgaha-ribhāgo nāma
tatiyo paricchedo.*

CATUTTHO PARICCHEDO.

- 210 Ito paraṅ kiccato ca, dvārālambaṇa-vatthuto,
bhūmi-puggalato ṭhānā, janakā ca yathārahaṅ.
211 saṅgaho ca pavattī ca, paṭisandhippavattisū,
cittuppāda-vasen' eva, saṅkhipitvāna nīyate.

- 212 rūpārūpamahāpākā, upekkhātīraṇadvayaṇ
cuti-sandhi-bhavaṅgāni, cittān' ekūṇavīsati.
- 213 āvajjanan tu yugalaṇ, dassanaṇ savanaṇ tathā,
ghāyanaṇ sāyanaṇ ceva, phusanaṇ sampatičhanaṇ.
- 214 tīni tīraṇacittāni, ekaṇ votthapanan matan,
pañcadvāre manodvāre, tad-āvajjananāmakaṇ.
- 215 pañcapaṇṇāsa javana-kiccānīti viniddise,
kriyā c' āvajjanaṇ hitvā, kusalākusalaṇ phalaṇ.
- 216 tad-ālambaṇacittāni, bhavant' ekādas' eva hi,
mahāvīpākacittāni, aṭṭha santīraṇattayaṇ.
- 217 pañcakiccan ti bhāsanti, upekkhātīraṇadvayaṇ,
catukiccā mahāpākā, tikakiccā mahaggatā.
- 218 dukiccam iti voṭṭhabbaṇ, sukhatīraṇam iritaṇ,
pañcaviññāṇa-javana-manodhātuttikaṇ pana.
- 219 ekakiccan ti bhāsanti, aṭṭhasaṭṭhi vibhāvino,
icc' evaṇ kiccabhedena, cittuppādā vavatthitā.
- 220 cakkhu-sota-ghāna-jivhā-kāyadhātu yathākkamaṇ
pañcadvārā bhavaṅgan tu, manodvāraṇ pavuccati.
- 221 ghānādayo tayo rūpe, pañca cakkhādayo tathā,
arūpe natth' ubhayattha, tad-ālambaṇamānasaṇ.
- 222 cha dvārā vīthicittāni, satta kāmesu rūpīsu,
dvārattayaṇ cha cittāni, manodvāram arūpīsu.
- 223 patīsandhādibhūtā hi, avasāne cutiṭṭhitā,
majjhe bhavaṅgaṇ chetvāna, paccakaṇ vīthi jāyati.
- 224 rūpād' ārammaṇe cakkhuppasādādīmhi ghaṭṭite,
āvajjanādayo honti, bhavaṅgadvicālā paraṇ.
- 225 pariṇāme bhavaṅgassa, ālambe gahaṇārahe,
tathā vīthi manodvāre, yathāsambhavato bhave.
- 226 āvajjā pañcaviññāṇaṇ, sampatičchana-tīraṇaṇ,
voṭṭhabba-kāmajavanaṇ, tadālambaṇamānasaṇ.
- 227 satt' evaṇ vīthicittāni, cittuppādā catuddasa,
catupaṇṇāsa vitthārā, pañcadvāre yathārahaṇ.
- 228 uppādaṭṭhiti-bhaṅgānaṇ, vasā cittakkhaṇattayaṇ,
rūpānaṇ ṭhiti ekūṇa-paṇṇāsaṇ ca duke dukaṇ.
- 229 paritte atiparitte ca, mahante atimahantake,
voṭṭhabba-moghajavanaṇ, tad-ālamban ti taṇ kamā.
- 230 āvajjanaṇ ca javanaṇ, manodvāre tu gocare,
vibhūte tu tad-ālambaṇ, vitthārā sattasaṭṭhi te.

- 249 pañcappasāde nissāya, paccekan tu yathākkamaṃ,
pañcaviññāṇayugaḷaṃ, bhavatīti pakāsitaṃ.
- 250 kāmāpakāni sesāni, maggāvajjanam ādito,
hasanaṃ paṭighaṃ rūpāvacaṃ vaṭṭhunissitaṃ.
- 251 dve cattāḷisa nissāya, anissāya ca jāyare,
anissāya vipākāni, āruppe ti samīritā.¹
- 252 icc' evaṃ vaṭṭhubhedena, cittuppādā pakāsītā,
tato paraṃ vibhāveyya, bhūmibhedena paṇḍito.
- 253 niraye petaloke ca, tiracchānāsura tathā,
pāpakammopapajjanti, pāpapakāya sandhiyā.
- 254 bhūmissitesu devesu, manussesu pi hīnakā,
ahetukāya jāyanti, puññapakāya sandhiyā.
- 255 cātummahārājikā ca, tāvatiṅsā ca yāmakā,
tusitā ceva nimmānaratino vasavattino.
- 256 iccevaṃ chasu devesu, manussesu ca jāyare,
mahāvīpakasandhīhi, kāmāpuññakatā janā.
- 257 brahmāṇaṃ pārisajjā ca, tathā brahmapurohitā,
mahābrahmā ca jāyanti, paṭhamajjhānasandhiyā.
- 258 parittā appamañābhā, jāyantābhassarā tathā,
dutiyaajjhānapakāya, tatiyāya ca sandhiyā.
- 259 parittasubhāppamaṇa-subhā ca subhakiṇṇhakā,
catutthāya tu jāyanti, tatiyaajjhānabhūmiyā.
- 260 vehapphalā asaṅṅi ca, suddhāvāsā ti sattasu,
pañcamāya ca jāyanti, asaṅṅi cittavajjitā.
- 261 avihā ca atappā ca, sudassā ca sudassino,
akaṇiṭṭhāti pañc' ete, suddhāvāsā pakāsītā.
- 262 ākāsānañcāyatana-pākādihi yathākkamaṃ,
ākāsānañcāyatana-bhūmikādisu jāyare.
- 263 cuti-sandhi-bhavaṅgāṇaṃ, vasā pakā mahaggaṭā,
kāme sahetuka-pākā, tad-ālambāṇato pi ca.
- 264 yathāvutta-niyāmena, bhūmiv'etāsu jāyare,
cittuppādesu sabbattha, nattevāsaṅṅiṇo matā.
- 265 ghāna-jivhā-kāyadhātu-nissitaṃ mānasaṃ tathā,
paṭighadvayam icc' evam utṭhahanta'tṭha kāmīsu.
- 266 cakkhusotaṅ ca viññāṇaṃ, manodhātu ca tīraṇaṃ,
kāma-rūpesu jāyanti, yathāsambhavato dasa.

¹ arūpe tiṅsamīritā.

- 267 voṭṭhabba-kāmapuññāni, vippayuttāni diṭṭhiyā,
uddhaccasahitaṃ ceti, sabbatth' etāni cuddasa.
- 268 kaṅkhatāṃ diṭṭhiyuttāni, suddhāvāsavivajjite,
sitaṃ ca rūpajavanam arūpā'pāya-vajjite
- 269 kāmakriyā sahetū ca, uddhaṃ lokuttarattayaṃ,
catutthāruppajavanaṃ, sabbatthā'pāyavajjite.
- 270 sesamāruppajavanaṃ, hitvāpāyaṃ yathākkamaṃ,
uddhamāruppabhūmisu, jāyatiti vibhāvaye.
- 271 sotāpattiphalādīni, cattārānuttarāni tu,
suddhāvāsam apāyaṃ ca, hitvā sabbattha jāyare.
- 272 suddhāvāsam apāyaṃ ca, hitvā'rūpaṃ ca sabbatthā,
paṭhamānuttaro maggo, sesatṭhānesu jāyati.
- 273 sattatiṅsa apāyesu, kāmesīti pakāsita,
pañcapaṇṇāsa suddhesu, rūpesvekūnasattati.
- 274 cha-cattālisa āruppe, uppajjanti yathārahaṃ,
icc' evaṃ bhūmibhedena, cittuppādā pakāsita.
- 275 tihetusatte sabbāni, dvihetāhetuke pana,
parittāni vivajjetvā, ñāna-pāka-kriyā-jave.
- 276 puthujjanānaṃ sambhonti, diṭṭhiyuttaṃ ca kaṅkhatāṃ,
sotāpannāditinṇam pi, phalaṃ hoti yathāsakaṃ.
- 277 vitarāgassa javanaṃ, kriyā c' antimanuttaraṃ,
puthujjanādi-tinṇam pi, paṭighaṃ samudhitaṃ.
- 278 javā puthujjanādīnaṃ, catunnaṃ sesasāsavā,
sāsavā vajjapākāni, pañcannam api dīpaye.
- 279 puthujjanesu tesatṭhi, sotāpannādikadvaye,
ekūnasatṭhi cittāni, anāgāmikapuggale.
- 280 sattapaṇṇāsa jāyanti, tepaññāsa anāsave,
maggaṭṭhesu sako maggo, puggalesu ayaṃ nayo.
- 281 tihetu-kāmacutiyā, sabbā pi paṭisandhiyo,
dvihetāhetucutiyā, kāmvācāra-sandhiyo.
- 282 rūpāvacāra-cutiyā, aheturahitā siyuṃ,
ārūppārūppacutiyā, hetṭhimārūppavajjitā.
- 283 paṭisandhi tathā kāme, tihetu-paṭisandhiyo,
bhavantīti ca medhāvī, cutisandhinayaṃ naye.
- 284 cutiyānantaraṃ hoti, paṭisandhi tato paraṃ,
bhavaṅgaṃ taṃ pana chetvā, hoti āvajjanaṃ tato.
- 285 aṇiṭṭhe pāpapākā ca, cakkhuviññānakādayo,
iṭṭhe tu puññapākā ca, yathāsambhavato siyuṃ.

- 286 pubbe vuttanayen' eva, vīthicittāni yojaye,
pañcadvāre yathāyogaṇ, manodvāre ca paṇḍito.
- 287 santīraṇa-tad-ālambam itthālambe pavattati,
sukhitaṇ itthamajjhatte, anitthe ca upekkhitaṇ.
- 288 sukho p' etaṇ tad-ālambaṇ, upekkhā-kriyato paraṇ,
na hoti domanassamhā, somanassan tu sabbathā.
- 289 tato'pekkhā-tad-ālambaṇ, sukhitakriyato paraṇ,
aññattha niyamo natthi, tad-ālambappavattiyā.
- 290 somanassabhavaṅgassa, javane domanassite,
tad-ālambe asamhonte, upekkhātiraṇaṇ bhave.
- 291 parikammopacārānuloma-gotrabhuto paraṇ,
pañcamaṇ vā catutthaṇ vā, javanaṇ hoti appaṇā.
- 292 catujjhānaṇ sukho p'eta-ñāyuttānanantaraṇ,
upekkhā-ñāyuttānaṇ, pañcamaṇ jāyate paraṇ.
- 293 puthujjanānaṇ sekkhānaṇ, kāmapuñña tihetuto,
tietu-kāmakriyato, vītarāgānam appaṇā.
- 294 āvajja-pañcaviññāṇa-sampaticchana-tīraṇaṇ,
paṭisandhi-cutī sabbā, rūpārūpādikkappaṇā.
- 295 nirodhā vuṭṭhahantassa, upariṭṭhaphaladvayaṇ,
pañcābhiñña tathā maggā, ekacittakkhaṇā matā.
- 296 dvikkhattuñ hi nirodhassa, samāpattikkhaṇe pana,
catutthāruppajavanaṇ, tadālambañ ca sabbathā.
- 297 dvikkhattuṇ vātha tikkhattuṇ, maggassānantaraṇ
phalaṇ
bhavaṅgādi ca voṭṭhabbaṇ, javanādi sakiṇ pana.
- 298 tihetukāmajavanaṇ, appaṇā-ghatitaṇ pana,
tikkhattuṇ vā catukhattuṇ, manodvāre pavattati.
- 299 chadvāresu pan' aññattha, javanaṇ kāmadhātujaṇ,
pañcadvāre cha vā satta, samuppajjanti sam-
bhavā.
- 300 samāpattibhavaṅgesu, niyamo na samīrito,
vīthicittāvasāne tu, bhavaṅgaṇ cuti bhāvaye.
- 301 iccānantarabhedena, cittuppādaṭṭhitiṇ cutiṇ,
ñatvā gaṇeyya saṅgayha, labbhamānavasā kathaṇ.
- 302 pañcadvārāvajjanato, dasa cittāni dipaye,
sesāvajjanato pañca-cattāḷisan ti bhāsitaṇ.
- 303 pañcaviññānato pāpa-vipākā sampaticchanā,
param' ekaṇ duve puñña-vipākā sampaticchanā.

- 304 santīraṇadvihetumhā, pākā dvādasa jāyare,
tihetu-kāmapākamhā, ekavīsati bhāsītā.
- 305 rūpāvacarapākamhā, param' ekūnavīsati,
navatthārūpapākamhā, satta cha vā yathākkamaṇ.
- 306 paṭighamhā tu satteva, sitamhā teras' abravuṇ,
dvihetu-puññāpuññamhā, ekavīsati bhāvaye.
- 307 dvihetu-kāmakriyato, aṭṭhārasa upekkhakā,
sukhitamhā sattarasa, vibhāventi vicakkhaṇā.
- 308 kāmapuññā tihetumhā, tettiṇs' eva upekkhakā,
sukhitamhā tīpaṇṇāsa, bhavantīti pakāsitaṇ.
- 309 tihetukāmakriyato, catuvīsati' upekkhakā,
sukhitamhā tu dīpeyya, pañcavīsati paṇḍito.
- 310 dasa rūpajavamh' ekādasa dvādasa terasa,
yathākkamaṇ pañcadasa, āruppā paridīpaye.
- 311 phalamhā cuddas' ev' āhu, maggamhā tu sakaṇ
phalaṇ
paraṇ saṅgaham icc' evaṇ, vigaṇeyya visārado.
- 312 pañcadasamh ādāvajjam ekavīsatiṭo paraṇ,
ekamhā pañcaviññāṇaṇ, pañcamhā sampatiṇchanaṇ.
- 313 sukhasantiraṇaṇ hoti, pañcavīsatiṭo paraṇ,
sambhoti sattatiṇsamhā, upekkhātīranadvayaṇ.
- 314 bhavanti cattālīsamhā, sukhapākā dvihetukā,
tath' ekacattālīsamhā, upekkhāya samāyutā.
- 315 honti sattatiṭo kāme, sukhapākā tihetukā,
dvisattatiṭimhā jāyanti, upekkāsahitā puna.
- 316 ekūnasatthito rūpā, pākā pākā arūpino,
kāmaṭṭhacattālīsamhā, tath' eka-dvi-ti-hīnato.¹
- 317 phaladvayaṇ catukkamhā, pañcamhāntaphaladvayaṇ
tikā mahaggatajavā, maggā kāmajavadvayā.
- 318 cittuppādānam icc' evaṇ, gaṇito pubbasāṅgaho,
ñeyyo 'yaṇ ṭhānabhedo ti, pubbāparaniyāmito.
- 319 rūpapāka-mahāpākā, manodhātu ca tīraṇaṇ,
rūpam eva janentīti, vuttā ekūnavīsati.
- 320 appaṇājavanaṇ sabbaṇ, mahaggatam anuttaraṇ,
iriyaṇpatha-rūpāni, janentīti samīritaṇ.
- 321 voṭṭhabbaṇ kāmajavanam abhiññā ca yathārahaṇ,
iriyaṇpatha-viññatti-rūpaṇaṇ janakā siyuṇ.

¹ tateka°.

- 322 pañcaviññānam āruppā, vipākā ca na kiñcīpi,
sabbesaṃ paṭisandhī ca, cuti cārahato tathā.
- 323 rūpādittayam icc' evaṃ, samuṭṭhāpeti mānasaṃ,
uppajjamānam eveti, ñeyyo janakasaṅgaho.
- 324 iti kiccādibhedesu, paccekasmiṃ pakāsitaṃ,
nayaṃ vuttānusārena, samāsetvā viyojaye.
- 325 panuṇṇa-sammohamalassa sāsane,
vikiṇṇa-vatthūhi suganthitaṃ nayaṃ,
pakiṇṇam ogayha paṇ' atthaniṇṇaye,
vitiṇṇa-kaṅkhā va bhavanti paṇḍitā.
- 326 bahunayavinibaddhaṃ kullam etaṃ gahetvā,
jinavaccanasamuddaṃ kāmam ogayha dhīrā,
hitasakalasaṃmatthaṃ vatthusāraṃ haritvā,
hadayaratanagabbhaṃ sādhu sampūrayantu.
- Iti Nāmarūpaparicchede pakiṇ-
ṇakavibhāgo nāma catut-
tho paricchedo.*

PAÑCAMO PARICCHEDO.

- 327 vibhāgaṃ pana kammānaṃ, pavakkhāmi ito paraṃ,
kamma-pāka-kriyābhede, amohāya samāsato.
- 328 kammappaccayakammaṃ ti, cetanā va samīritā,
tathāpi nānākhaṇikā, puññāpuññā va cetanā.
- 329 deti pākam adhiṭṭhāya, sampayutte yathārahaṃ,
kammaṃs' āyūhanatṭhena, pavattattā hi cetanā.
- 330 klesānusayasantāne, pākadhammā hi jāyare,
pahīnānusayānan tu, kriyāmatthaṃ pavattati.
- 331 mūlabhāvā ca sabbesaṃ, tath' ev' āvajjanadvayaṃ,
janitāni ca kammehi, vipākāni pavattare.
- 332 cittuppādavasena' eva, kammaṃ tettiṃsadhā ṭhitā,¹
kammacatukkabhedehi, vibhāveyya vicakkaṇo.
- 333 paccuppannādi-kaṇhādi-janakādi-karādito,
diṭṭhadhammādi-kāmādi-bhedā chaddhā yathākathaṃ.

¹ dhammā tettiṃsadhā ṭhitā.

- 334 yaṅ pāpaṅ sukhavokiṇṇam akicchena kariyati,
paccuppannasukhakammam āyatiṅ dukkhapākadaṅ.
- 335 kicchena dukkhavokiṇṇaṅ, yadi pāpaṅ kariyati,
paccuppanne ca taṅ dukkham āyatiṅ dukkhapākadaṅ.
- 336 kicchena dukkhavokiṇṇaṅ, yadi puññaṅ kariyati,
paccuppannamhi taṅ dukkham āyatiṅ sukhapākadaṅ.
- 337 yaṅ puññaṅ sukhavokiṇṇam akicchena kariyati,
paccuppanne sukhañ ceva, āyatiṅ sukhapākadaṅ.
- 338 visasayaṅsatthamadhuraṅ, svisaṅ tittakaṅ tathā,
gomutta-madhubhesajjam iccopammaṅ yathākkamaṅ.
- 339 samādāne vipāke ca, sukhadukkhappabheditaṅ,
kammam evaṅ catuddhā ti, pakāśenti tathāgatā.
- 340 ānantariya-kammādi, ekantakaṭuk' āvahaṅ,
kaṇhaṅ kaṇhavipākaṅ ti, kammaṅ duggatigāmikaṅ.
- 341 paṭhamajjhānakammādi, ekantena sukhāvahaṅ,
sukkaṅ sukkavipākaṅ ti, kammaṅ saggūpapattikaṅ.
- 342 vokiṇṇakammaṅ vokiṇṇa-sukhadukkhūpapattikaṅ,
kaṇhaṅ sukkaṅ kaṇhasukka-vipākaṅ ti samīritaṅ.
- 343 akaṇhasukkam irenti, akaṇhasukkapākadaṅ,
kammaṅ lokuttaraṅ loke, gatikkammakkhaya' āvahaṅ.
- 344 iti vaṭṭappavattamhi, klesavodānabheditaṅ,
kammakkhayaena saṅgayha, catudhā kammam iritaṅ.
- 345 janakañ cev' upatthambham upapilopaghātakaṅ,
catudhā kiccabhedena, kammam evaṅ pavuccati.
- 346 janeti janakaṅ pākaṅ, taṅ chindatupapilakaṅ
taṅ pavattet' upatthambhaṅ, taṅ ghātetvopaghātakaṅ
- 347 karoti attano pākassāvakāsan ti bhāsitaṅ,
pākadāyaka-kammaṅ tu, yaṅ kiñci janakaṅ bhava.
- 348 bādhamānaka-kammaṅ tu, taṅ pākamupapilakaṅ,
upaghātakaṅ irenti, tad-upacchedakaṅ vade.
- 349 garumāsannam āciṇṇaṅ, kaṭattākammunā saha,
kammaṅ catubbidhaṅ pāka-pariyāyappabhedato.
- 350 mahaggatānantariyaṅ, garukammaṅ ti vuccati,
kataṅ cintitam āsannamāsannamaṅena hi.
- 351 bāhullena samāciṇṇam āciṇṇaṅ ti pavuccati,
sesaṅ puññamaṅpuññañ ca, kaṭattākammam iritaṅ.
- 352 ditthadhamme vedaniyam upapajjāpare tathā,
pariyāyavedaniyam iti cāhosikkammunā.

- 353 pākakālavasenātha, kālātītavasena ca,
 catudh' evam pi akkhātaṃ, kammam ādiccabandhunā
 354 diṭṭhadhammavedaniyaṃ, paṭhamaṃ javanaṃ bhava,
 aladdhāsevanattā vā, asamatthaṃ bhavantare.
 355 vedaniyantupapajja, pariyośanam iritaṃ,
 pariniṭṭhitakammattā, vipaccati anantare.
 356 sesāni vedaniyāni, pariyaṃpare pana,
 laddhāsevanato pākaṃ, janenti sati paccaye.
 357 vuccantāhosikammāni, kālātītāni sabbathā,
 ucchinnataṃhāmūlāni, paccayālābhato tathā.
 358 catudhā puna kāmādi-bhūmibhedena bhāsitaṃ,
 puññāpuññavasā dvedhā, kāmāvacarikaṃ bhava.
 359 apuññaṃ tattha sāvajjam anīṭṭhaphaladāyakaṃ,
 taṃ kammaṃ phassa-dvārehi, duvidhaṃ sampavattati.
 360 kāyadvāraṃ vacīdvāraṃ, manodvāraṃ ti tādinaṃ,
 kammadvārattayaṃ vuttaṃ, phassadvārā cha dipitā.
 361 kammadvāre manodvāre, pañcadvārā samohitā,
 phassadvāra-manodvāraṃ, kammadvārattayaṃ kathaṃ.
 362 tathā hi kāyaviññattiṃ, janetvā jātacetanā,
 kāyakammaṃ vacīkammaṃ, vacībhedappavattikā.
 363 viññattidvayasampattā, manokammaṃ ti vuccati,
 bhedo' yaṃ pariyaṃyena, kammānam iti dipito.
 364 pāṇaghātādikaṃ kammaṃ, kāye bhāhullavuttito,
 kāyakammaṃ vacīkammaṃ, musāvādādikaṃ tathā.
 365 abhijjhādi-manokammaṃ, tīsu dvāresu jāyati,
 dvīsu dvāresu sesāni, bhedo' yaṃ paramatthato.
 366 phassadvāre manodvāre, viññattidvayam iritaṃ,
 pañcadvāre dvayaṃ natthi, ayam ettha vinicchayo.
 367 akkhantaññāna-kosaṃ, dussilyaṃ muṭṭhasaccatā,
 iccāsaṃvarabhedena, aṭṭhadvāresu jāyati.
 368 kammadvārattayaṃ ceva, pañcadvārā tathāpare,
 asaṃvarānaṃ pañcannaṃ, aṭṭhadvārā pakāsītā.
 369 tattha kammaṃpathappattaṃ, patisandhiphalāvahaṃ,
 pāṇaghātādi-bhedena, dasadhā sampavattati.
 370 pānātipāto pharusāṃ, byāpādo ca taothāparo,
 ecc' evaṃ tividhaṃ kammaṃ, dosamūlehi jāyati.
 371 micchācāro abhijjhā ca, micchādiṭṭhi tathāparā,
 icc' evaṃ tividhaṃ kammaṃ, lobhamūlehi jāyati.

- 372 theyyādānaṃ musāvādo, piṣuṇaṃ sampalāpanaṃ
kammaṃ catubbidham p' etaṃ, dvimūlehi pavattati.
- 373 chandā dosā bhayā mohā, pāpaṃ kubbanti pāṇino,
tasmā chandādi-bhedena, cattālīsavidhaṃ bhave.
- 374 iccāpuññaṃ pakāsentī, caturāpāyasādhakaṃ,
aññatthāpi pavattamhi, vipattiphalaśādhanaṃ.
- 375 tividhaṃ paṇa puññaṃ tu, anavajjī' iṭṭhapākadaṃ,
dānaṃ sīlaṃ bhāvanā ca, tīsu dvāresu jāyati.
- 376 mahatta-gāravā snehā, dayā-saddhupakārato,
bhogājīvābhayaḍḍhamme, dadato dānaṃ iritaṃ.
- 377 puññaṃ ācāra-vāriṭṭaṃ, vattam ārabha kubbato,
pāpā ca viramantassa, hoti sīlamayaṃ tadā.
- 378 dāna-sīla-vinimuttaṃ, bhāvanā ti pavuccati,
puññaṃ bhāventi santāne, yasmā tena hitavahaṃ.
- 379 janetvā kāyaviññattiṃ, yadā puññaṃ karīyati,
kāyakammaṃ tadā hoti, dānaṃ sīlaṃ ca bhāvanā.
- 380 vaciviññattiyā saddhiṃ, yadā puññaṃ karīyati,
vacikammaṃ manokammaṃ, vinā viññattiyā kataṃ.
- 381 taṃ taṃ dvārikam evāhu, taṃ taṃ dvārikapāpato,
viramantassa viññattiṃ, vinā vā saha vā puna.
- 382 dānaṃ sīlaṃ bhāvanā ca, veyyāvaccāpacāyanā,
pattānumodanā patti-dānaṃ dhammassa desanā.
savanaṃ diṭṭhujjukammam icc' evaṃ dasadhā ṭṭitaṃ.
- 383 kāmapuññaṃ pakāsentī, kāme sugatisādhakaṃ,
aññatthāpi pavattamhi, sampattiphalaśādhakaṃ.
- 384 cittuppādappabhedena, kammaṃ vīsatiḍḍhā ṭṭitaṃ,
kāmaḍḍvacaram icc' evaṃ, vibhāventi vibhāvino.
- 385 rūpāvacarikaṃ kammam appaṇābhāvanāmayāṃ,
kaṣiṇādikam ārabha, manodvāre pavattati.
- 386 paṭhav' āpo ca tejo ca, vāyo nīlaṃ ca pītakaṃ,
lohitodātam ākāsam āloko ti vīsārāḍḍā.
- 387 kaṣiṇāni das' īrenti, ādikammikayogino,
uddhumātaṃ vinīlaṃ ca, vipubbaka-vikhāḍḍitaṃ.¹
- 388 vicchiddakaṃ ca vikkhittaṃ, hatavikkhitta-lohitaṃ,
pulaḍḍvaṃ aṭṭhikaṃ ceti, asubhaṃ dasadhā ṭṭitaṃ.
- 389 buddhe dhamme ca saṅghe ca, sīle cāge ca attano,
devatopasaṃmāyaṃ ca, vuttānussati²-bhāvanā.

¹ °vikhāyitaṃ.

² sattānussati-.

- 390 maraṇe sati nām' ekā, tathā kāyagatā sati,
ānāpānasatī cevaṇ, dasadhānussat' iritā.
- 391 mettā karuṇā muditā, upekkhā-bhāvanā ti ca,
catubrahmavihārā ca, appamañña ti bhāsītā.
- 392 āhāre tu paṭikkūla-saññ' ekā ti pakāsītā,
catudhātuvavatthānaṇ, catudhātu-pariggaho.
- 393 cattāro'ruppakā ceti, cattālisa samāsato,
kammaṭṭhānāni vuttāni, samathe bhāvanānaye.
- 394 ānāpānañ ca kasiṇā, pañcakajjhānikā taṇiṇ,
paṭhamajjhānikā vuttā, koṭṭhāsā'subhabhāvanā.
- 395 mettādayo catujjhānā, upekkhā pañcamī matā,
ārūppārūppakā sesā, upacārasamādhikā.
- 396 kasiṇāsubha-koṭṭhāse, ānāpāne ca jāyati,
paṭibhāgo tam-ārabbha, tattha vattati appaṇā.
- 397 kammaṭṭhānesu sesesu, paṭibhāgo na vijjati,
tathā hi sattavohāre, appamañña pavattare.
- 398 kasiṇuggahāṭim ākāsaṇ, paṭhamārūppamānasaṇ,
paṭhāmārūppakābhāvam ākiñcaññañ ca gocaraṇ.
- 399 ārūppā sampavattanti, ālambitvā yathākkamaṇ,
aññattha pana sabbattha, nappavattati appaṇā.
- 400 parikammaṇ parikamma-samādhī ca tato paraṇ,
upacārappaṇā ceti, bhāvanā'yaṇ catubbidhā.
- 401 parikammanimittañ ca, uggaho ca tato paraṇ,
paṭibhāgo ti tīṇ' eva, nimittāni pakāsayuṇ.
- 402 nimittaṇ gaṇhato pubbam ādikammikayogino,
parikammanimittan ti, kasiṇādikam iritaṇ.
- 403 tasmiṇ pana nimittamhi, ārabhantassa bhāvanaṇ,
paṭhamaṇ parikamman ti, bhāvanā pi pavuccati.
- 404 cittenuggahite tasmiṇ, manodvāre vibhāvite,
tad-uggahanimittan tu, samuppannan ti vuccati.
- 405 pañcadvāraṇinimuttā, tam-ārabbha samāhitā,
parikammasamādhīti, bhāvanā sā pakāsītā.
- 406 uggahākārasambhūtaṇ, vatthudhammavimuccitaṇ,
paṭibhāganimittan ti, bhāvanāmayam iritaṇ.
- 407 rūpādivisaṇ hitvā, taṇ-ārabbha tato paraṇ,
bhavaṇgantaritaṇ hutvā, manodvāraṇ pavattati.
- 408 sikhāpattasamādhānam upakklesavimuccitaṇ,
upacārasamālhīti, kāmāvacaram iritaṇ.

- 409 paṭibhāganimittamhi, upacārasamādhito,
bhāvanā phalanipphannā, samuppajjati appaṇā.
- 410 purimaṇ purimaṇ katvā, vasībhūtaṇ tato paraṇ,
olārikaṅgamohāya, sukhumaṅgappavattiyā.
- 411 appaṇā padahantassa, pavattati yathākkamaṇ,
vitakkādivinimuttā, vicārādisamāyutā.
- 412 āvajjanā ca vasitā, taṇ samāpajjanā tathā,
vutṭhānādhiṭṭhānā paccavekkhaṇā ti ca pañcadhā.
- 413 vitakkaṅ ca vicāraṅ ca, saḥātikkamato pana,
catukkajjhānam appeti, pañcakaṅ ca visuṇ visuṇ.
- 414 appaṇāya ca paccekaṇ, jhānassāpi visuṇ visuṇ,
icchitabbā hi sabbattha, parikammādi-bhāvanā.
- 415 taṇ parittaṇ majjhimaṅ ca, paṇītan ti vibhajjati,
vimokkho ca vasībhūtam abhibhāyatanan ti ca.
- 416 parittātiparittādi-gocaran ti catubbidhaṇ,
dukkhāpaṭipadaṇ dandhābhiññam icc' ādito tathā.
- 417 taṇ chanda-citta-viriya-vīmaṇsādhipatheyyato,
visesatṭhiti-nibbedha-hānabhāgiyato pi ca.
- 418 pañcadhā jhānabhedena, catudhālambabhedato,
samādhibhāvanāpuññam appaṇāpattam īritaṇ.
- 419 itī vikkhambhitaklesaṇ, rūpalokūpapattikaṇ,
rūpāvacarakamman ti, vibhāventi visāradā.
- 420 arūpāvacaraṇ kammaṇ, catudhāruppasādhanāṇ,
rūpadhamma-vibhāgena, bhāvitan ti pavuccati.
- 421 catupārisuddhisīlaṇ, dhutaṅgaparivāritaṇ,
sīlavisuddhisāṅkhātaṇ, pūrayitvā tato paraṇ.
- 422 patvā cittavisuddhiṅ ca, sopacārasamādhikaṇ,
tathā ditṭhivisuddhiṅ ca, nāmarūpapariggahaṇ.
- 423 kaṅkhāvitaraṇaṇ nāma, paccayaṭṭhitidassanaṇ,
visodhetvā maggāmagga-ñāṇadassanam eva ca.
- 424 tato paraṇ vipassanto, visuddhīsu samāhito,
sampādetvā paṭipadā-ñāṇadassanam uttamaṇ.
- 425 tato pappoti medhāvī, visuddhiṇ ṅāṇadassanaṇ,
catumaggasamaññātaṇ, sāmaññaphaladāyakaṇ.
- 426 chabbisuddhikkamen' evaṇ, bhāvetabbaṇ yathākkamaṇ,
kammaṇ lokuttaraṇ nāma, sabbadukkhakkhayāvahaṇ.
- 427 itī channaṇ catukkānaṇ, vasā kammaṇ vibhāvaye,
yena kammavisesena, santānam abhisāṅkhataṇ.

- 428 bhūmi-bhava-yoni-gati-ṭhiti-vāsesu sambhavā,
paṭisandhādibhāvena, pākāya parivattati.
- 429 sāyaṇ kammāsamaññātā, kammajāti yathārahaṇ,
janeti rūpārūpāni, manosañcetanā kathaṇ.
- 430 bhūmi lokuttarā ceva, lokiyā-ti dvidhā ṭhitā,
parittā ca mahaggatā, appamāṇā ti bheditā.
- 431 ekādasa kāmabhavā, bhavā soḷasa rūpino,
cattāro'ruppakā ceti, tividho bhavaśaṅgaho.
- 432 asaññeko tathā neva-saññīnāsaññīno bhavā,
sabbo saññībhavo seso, evam pi tividho bhavo.
- 433 āruppā catuvokārā, ekavokārasaññīno,
pañcavokārako nāma, bhavo seso pavuccati.
- 434 niraye hoti deve ca, yon' ekā opapātikā,
aṇḍajā jalābujā ca, saṅsedajopapātikā.
- 435 petaloke tiracchāne, bhummadeve ca mānuse,
asure ca bhavant' evaṇ, catudhā yonisaṅgaho.
- 436 gatiyo nirayaṇ petā, tiracchānā ca māṇavā,
sabbe devā ti pañc' āha, pañca-nimmala-locano.
- 437 tāvatiṅsesu devesu, vepacittāsurā gatā,
kālakañjasurā nāma, gatā petesu sabbathā.
- 438 sandhisaññāya nānattā, kāyassāpi ca nānatā,
nānattakāyasaññīti, kāmasugatiyo matā.
- 439 paṭhamajjhānabhūmī ca, caturāpāyabhūmiyo,
nānattakāyā ekatta-saññī ti samudiritā.
- 440 ekattakāyā nānatta-saññī dutiyabhūmikā,
ekattakāya ekatta-saññī upari rūpino.
- 441 viññāṇaṭṭhitiyo satta, tihāruppehi heṭṭhato,
asaññ' ettha na gaṇhanti, viññāṇabhāvato sadā.
- 442 catutthāruppabhūmī ca, paṭuviññāṇa-hānito,
taṇ dvayam pi gahetvāna, sattāvāsā nav' eritā.
- 443 devā manussāpāyati, tividhā kāmadhātuyo,
paṭhamajjhāna-bhūmādi-bhedā bhūmi catubbidhā.
- 444 paṭhamāruppādibhedā, catudhāruppa-dhātuyo,
sotāpannādi-bhedena, catudhānuttarā matā.
- 445 nirayādippabhedena, bhinnā paccekato puna,
ekatiṅsavidhā honti, sattānaṇ jātibhūmiyo.
- 446 evaṇ bhūmādibhedesu, sattā jāyanti sāsavā,
kammāni ca vipaccanti, yathāsambhavato kathaṇ.

- 447 apāyamnā cutā sattā, kāmādhātumhi jāyare,
sabbatthānesu jāyanti, sesā kāmabhavā cutā.
- 448 suddhāvāsā cutā suddhāvases' upari jāyare,
asaññimhā cutā kāmasugatimhopapajjare.
- 449 sesarūpā cutā sattā, jāyantāpāyavajjite,
āruppatoparī kāmasugatimhi tahiṃ pi ca.
- 450 puthujjanā va jāyanti, asaññāpāyabhūmisu,
suddhāvāsesu jāyanti, anāgāmikapuggalā.
- 451 velhapphale akaṇiṭṭhe, bhavagge ca patitthitā,
na punaṇṇattha jāyanti, sabbe ariyapuggalā.
- 452 brahmalokagatā heṭṭhā, ariyā nopapajjare,
dukkhamūlasamucchedā, parinibbant' anāsavā.
- 453 jāyantānañ ca jātānam iti vuttaniyāmato,
pavattātītaṃ kammaṃ, paṭisandhippavattiyaṃ.
- 454 arūpaṃ catuvokāre, rūpam eva asaññisu,
janeti rūpārūpāni, pañcavokārahūmiyaṃ.
- 455 āruppānuttaraṃ kammaṃ, pākam eva vipaccati,
katattārūpapākāni, kāmarūpa-niyāmitaṃ.
- 456 kālopadhippayogānaṃ, gatiyā ca yathārahaṃ,
sampattiñ ca vipattiñ ca, kammam āgamma paccati.
- 457 apāye sandhim uddhacca-hīnaṃ datvā pavattiyaṃ,
sabbā pi pañcavokāre, dvādasāpuññacetanā.
- 458 sattākusalapākāni, vipaccanti yathārahaṃ,
kāmāvacara-puññāni, kāmasugatiyaṃ pana.
- 459 sahetukāni pākāni, paṭisandhippavattiyaṃ,
janenti pañcavokāre, ahetūpi yathārahaṃ.
- 460 tihetupuññam ukkaṭṭhaṃ, paṭisandhiṃ tihetukaṃ,
datvā soḷasa pākāni, pavatte tu vipaccati.
- 461 tihetukomakukkaṭṭhaṃ, dvihetuñ ca dvihetukaṃ,
sandhiṃ deti pavatte pi, tihetukavivajjitaṃ.
- 462 dvihetukomakapuññaṃ, paṭisandhim ahetukaṃ,
datvāhetukapākāni, pavatte puna paccati.¹
- 463 asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati,
sasaṅkhāram asaṅkhāra-vipākāniti kecana.
- 464 parittaṃ paṭhamajjhānaṃ, majjhimañ ca paṇitakaṃ,
bhāvetvā jāyare brahma-pārisajjādi-tisu pi.

¹ pavatesu na paccati.

- 465 tath' eva dutiyajjhānaṃ, tatiyaṃ ca yathākkamaṃ,
bhāvetvā jāyare jhānaṃ, parittābhādi tīsu pi.
- 466 tathā catutthaṃ tividhaṃ, bhāvetvāna samāhitā,
parittasubhādikesu, tīsu jāyanti yogino.
- 467 pañcamaṃ pana bhāvetvā, honti vehapphalūpagā,
saññāvirāgaṃ bhāvetvā, asaññīsupapajjare.
- 468 suddhāvāsesu jāyanti, anāgāmikapuggalā,
ārappāni tu bhāvetvā, āruppesu yathākkamaṃ.
- 469 evaṃ mahaggaṭṭhaṃ puññaṃ, yathābhūmivavatthitaṃ,
janeti sadisaṃ pākaṃ, paṭisandhippavattiyaṃ.
- 470 lokuttarāni puññāni, uppannānantaraṃ pana,
samāpattikkhaṇe ceva, janenti sadisaṃ phalaṃ.
- 471 mahaggaṭṭhānantariyaṃ, paripakkasabhāvato,
anantara-bhavātītaṃ, kālātītaṃ na paccati.
- 472 sukhumālasabhāvā ca, sukhumattā mahaggaṭṭhā,
santāne na vipaccanti, paṭipakkhehi dūsite.
- 473 samānāsevane laddhe, vijjamāne mahabbale,
aladdhā tādisaṃ hetuṃ, abhiññā na vipaccati.
- 474 sakaṃ bhūmim atītānaṃ, na vipaccatanuttaraṃ,
kammantarassa'dhitthānā, santānass' eti dīpitaṃ.
- 475 iti tettiṃsa kammāni, pākā chattiṃsa bhāsītā,
cittuppādā kriyā sesā, kriyāmatappavattito.
- 476 cittuppādavasena' evam ekūṇānavutividhā,
tepaññāsa sabhāvena, cittacetāsikā matā.
- 477 iti cittaṃ cetāsikaṃ, nibbānaṃ ti naruttaro,
nāmaṃ tidhā pakāsesi, cakkhumā vadatāṃ varo.
- 478 iti kammavipākapaṇḍitā,
mita-kammavipāka-sāsane,
hita-kammavipāka-pāragū,
catu-kammavipākam abravuṃ.
- 479 satthā yaṃ paramattha-vattuniyame tullyena bāhullato,
atthānatthavicāraṇaṃ pati jano sammoham āpādito,
buddho bodhitale yaṃ āha sugato gantvāna devālayaṃ,
svāyaṃ kammavipāka-nicchayanayo saṅkhepato dīpito.
- Iti Nāmarūpaparicchede kammavibhāgo
nāma pañcamaṃ paricchedo.*

CHAṬṬHO PARICCHEDO.

- 480 Iti pañca pariccheda-paricchinnatthasaṅghaṇ,
nāmadhammam asesena, vibhāvetvā sabhāvato.
- 481 sappabhedayaṇ pavakkhāmi, rūpadhammam ito paraṇ,
bhūtopādāyabhedena, duvidham pi pakāsitaṇ.
- 482 uddesa-lakkhaṇādīhi, vibhāga-janakā tathā,
kalāpuppattito cāti, yathānukkamato kathaṇ.
- 483 ruppattiti bhava rūpaṇ, vikārappaccaye sati,
rūpārūpaṇ tathā rūpa-pariyāpannato paraṇ.
- 484 bhūtarūpan tu pathavī, āpo tejo tathāparo,
vāyo ca bhavatūpādā-rūpam etthāti bhāsitaṇ.
- 485 bhūtarūpam upādāya, pavattati na c' aññathā,
icc' upādāyarūpan ti, rūpaṇ sesam udritaṇ.
- 486 cakkhu sotaṇ ca ghānaṇ ca, jivhā kāyo ti pañcadhā,
pasādarūpam akkhātaṇ, nopasādaṇ pan' etaraṇ.
- 487 rūpa-sadda-gandha-rasa-phoṭṭhabbam iti pañcadhā,
rūpaṇ pasāda-visayaṇ, pasādā gocaraṇ paraṇ.
- 488 itthattaṇ purisattaṇ ca, bhāvarūpam udritaṇ,
jīvitindriyarūpan ti, upādinnappavattakaṇ.
- 489 vatthurūpan tu hadayaṇ, yaṇ dhātudvayanissayaṇ,
kabaḷiṅkāram āhāra-rūpam icc' āhu paṇḍitā.
- 490 rūpadhammasabhāvattā, rūpan ti paridīpitaṇ,
icc' evam aṭṭhārasadhā, rūparūpam udritaṇ.
- 491 anipphanasabhāvattā, rūpākāropalakkhitaṇ,
anipphanayaṇ nāma rūpaṇ, dasadhā paridīpitaṇ.
- 492 rūpapariccheda-rūpam icc' ākāso pakāsito,
kāya-vacīviññattika-dvayaṇ viññattirūpakaṇ.
- 493 lahutā mudutā kammaññatā viññattiyā saha,
vikārarūpam iccāhu, pañcadhā va vibhāvino.
- 494 upacayo santatī ca, jaratāniccatā ti ca,
catudhā lakkhaṇarūpaṇ, rūpakaṇḍe vibhāvitaṇ.
- 495 icc' evam aṭṭhavīsati-vidhāni pi vicakkhaṇo,
rūpāni lakkhaṇādīhi, vibhāveyya yathākkamaṇ.
- 496 kharatā paṭhavīdhātu, sāyaṇ kakkhala-lakkhaṇā,
kalāpādhiṭṭhānarasā, paṭiggāho ti gayhati.
- 497 ābandhanam¹ āpodhātu, sā paggharaṇa-lakkhaṇā,
kalāpābandhanarasā, saṅghattena gayhati.

¹ sandhāraṇa.

- 498 tejanattaṅ tejodhātu, sāyam uṇhatta-lakkhaṇā,
pācanarasā maddavānuppādanan ti gayhati.
- 499 vāyodhātu vāyanattaṅ, sā vitthambhanalakkhaṇā,
samīraṇarasābhinihārabhāvena gayhati.
- 500 sabbatthāvinibhuttā pi, asammissita-lakkhaṇā,
taṅ taṅ bhāvasamussanna-sambhāresupalakkhitā.
- 501 aññamaññen' upatthaddhā, sesarūpassa nissayā,
catudh' evaṅ kalāpesu, mahābhūtā pavattare.
- 502 cakkhu sambhāracakkhumhi, sattakkhipaṭalocite,
kaṇhamaṇḍalamajjhamhi, pasādo ti pavuccati.
- 503 yena cakkhuppasādena, rūpāni manu passati,
parittaṅ sukhumañ c' etaṅ, ūkāsirasamūpamaṅ.
- 504 sotaṅ sotabilass' anto, tambalomācite tathā,
aṅgulivethanākāre, pasādo ti pavuccati.
- 505 anto ajapadaṭṭhāne, ghāṇaṅ ghāṇabile ṭhitaṅ,
jivhā jivhāya majjhamhi, uppalākārasannibhe.
- 506 icc' evaṅ pana cattāro, taṅ taṅ desa-vavatthitā,
kāyappasādo kāyamhi, upādinne ti pañcadhā.
- 507 kappāsapaṭalasneha-sannibhā bhūtanissitā,
pasādā jivitarakkhā, rūpādiparivāritā.
- 508 ṭhitā rājakumārā va, kalāpantaravattino,
dvārabhūtā ca paccekaṅ, pañcaviññāna-vīthiyā.
- 509 rūpādābhighāṭarasā, bhūtānaṅ vā yathākkamaṅ,
daṭṭhukāmanidānādi-kammabhūtānam eva vā.
- 510 pasādalakkhaṇā rūpādāviñjanarasā tathā,
pañcaviññānayugalaṅ, dvārabhāvena gayhare.
- 511 rūpaṅ nibhāso bhūtānaṅ, saddo nigghosanaṅ tathā
gandho ca gandhanaṅ tattha, raso ca rasanīyatā.
- 512 icc' evaṅ pana cattāro, gocarā bhūtanissitā,
bhūtattayañ ca phoṭṭhabbam āpodhātu vivajjitaṅ.
- 513 saddo aniyato tattha, tad-aññe sahavuttino,
taṅ taṅ sabhāvabhedena, taṅ taṅ dvāropalakkhitā.
- 514 pañc' evaṅ pañcaviññāna-vīthiyā visayā matā,
cakkhādīnaṅ paṭihanana-lakkhaṇā ca yathākkamaṅ.
- 515 pañcaviññānayulāmbabhāvarasā tathā,
pañcaviññānayugalaṅ, gocarattena gayhare.
- 516 itthindriyaṅ panitthittam itthibhāvo ti bhāsito,
purisattaṅ tathā bhāvo, purisindriyanāmako.

- 517 taṅ dvayam pan' upādinne, kāye sabbattha labbhati,
kalāpantara-bhinnañ ca, bhinnasantānavatti ca.
- 518 vase vatteti līngānam itthipumbhāvalakkhaṇaṅ,
itthiṭi ca puriso ti, pakāsanarasaṅ tathā.
- 519 itthīnaṅ purisānañ ca, līngassa ca yathākkamaṅ,
nimitta-kuttākappānaṅ, kāraṇattena gayhati.
- 520 sattā maranti nāseṇa, yassa pānanti vuttiyā,
sajīva-mata-kāyānaṅ, bhedo yenopalakkhito.
- 521 tad-etaṅ kammajātānam anupālana-lakkhaṇaṅ,
jīvitaṅ jīvanarasaṅ, āyubandho ti gayhati.
- 522 manodhātuyā ca tathā, manoviññānadhātuyā,
nissaya-lakkhaṇaṅ vatthu-rūpaṅ hadayasammataṅ.
- 523 samādhānarasaṅ tāsam ubbāhattena gayhati,
yasmiṅ kupitakālamhi, vikkhittā honti paṇino.
- 524 kāyo yassānusāreṇa, cittakkhepena khijjati,
yasmiṅ niruddhe viññāna-soto pi ca nirujjhati.
- 525 yaṅ nissāya patitthāti, paṭisandhi bhavantare,
tad-etaṅ kammāsambhūtaṅ, pañcavokārabhūmiyaṅ.
- 526 majjhe hadayakosamhi, addhappasatalohite,
bhūtarūpam upādāya, cakkhādi viya vattati.
- 527 kabaliṅkāro āhāro, rūpāharāna-lakkhaṇo,
kāyānuyāpanaraso, upatthambho ti gayhati.
- 528 ojāya yāya yāpenti, āhārasneha-pattiyā,
paṇino kāmalokamhi, sāyam evaṅ pavuccati.
- 529 ākāsadhātu rūpānaṅ, pariyosāna-lakkhaṇā,
pariccheda-rasā rūpamariyādo ti gayhati.
- 530 salakkhaṇa-paricchinna-rūpadhammapariggāhe,
yogīnam upakārāya, yaṅ desesi dayāparo.
- 531 paricchinna-sabhāvānaṅ, kalāpānaṅ yathārahaṅ,
pariyantānam ev' esa, tad-ākāro pavuccati.
- 532 gamanādi-vacīghosap-pavattamhi yathākkamaṅ,
vāyo-paṭhavī-dhātūnaṅ, yo vikāro samatthata.¹
- 533 sahaḥjopādinnakānaṅ, kriyā-vācā-pavattiyā,
vipphanda-ghaṭṭanā-hetu, cittānuparivattito.
- 534 sa vikāra-viseso'yaṅ, viññattīti pakāsito,
viññāpetīti kāyena, vācāya ca vicintitaṅ.

¹ samantato, sadandhatā.

- 535 vāyo-paṭhavādhikānaṃ, bhūtānam iti kecana,
pavuttā tādinā kāya-pariggaha-sukhāya yā.
- 536 kāyo yassānubhāvena, sahābhogo va khāyati,
yaṃ nirodhā parābhūto, seti niccetano yathā.
- 537 loke papañcā vattanti, bahudhā yāya nimmitā,
kappenti kāyam attānaṃ, bālā yāya ca vañcitā.
- 538 sāyaṃ kāya-vacīkamma-dvārabhāvena lakkhitā,
byāpāra-ghaṭṭanā-hetu, vikārākāra-lakkhaṇā.
- 539 kāya-vācā-adhippāya-pakāsana-rasā tathā,
kāya-vipphanda-ghaṭṭanā-hetubhāvena gayhati.
- 540 lahutā pana rūpānaṃ, adandhākāra-lakkhaṇā,
avittāna(?)-rasā sallahukavuttitī gayhati.
- 541 mudutāpi ca rūpānaṃ, kakkhalābhāva-lakkhaṇā,
kiccāvirujjhana-rasā, anukūlyanti gayhati.
- 542 kammaññatā ca rūpānaṃ, alaṅkiccassa lakkhaṇā,
pavatti-sampatti-rasā, yoggabhāvo ti gayhati.
- 543 sappāyam utum āhāraṃ, laddhā cittam anāmayaṃ,
lahu mudu ca kammaññaṃ, sadā rūpaṃ pavattati.
- 544 tathā pavattarūpassa, pavattākāra-bheditaṃ,
lahutādittayam p' etaṃ, sahavutti tadā bhava.
- 545 sappāya-paṭivedhāya, paṭipattupakārikā,
sākāra rūpasampatti, paññattā va mahesinā.
- 546 rūpass' upacayo nāma, rūpassācaya-lakkhaṇo,
rūpuppajjāpana-raso, pāripūrīti gayhati.
- 547 pavattilakkhaṇā rūpasantatīti pakāsītā,
anuppabandhanarasā, avicchedo ti gayhati.
- 548 rūpam ācaya-rūpena, jāyaticcūparūpari,
pekkhatopacayākārā, jāti gayhati goginā.
- 549 anuppabandhākārena, jāyatīti samekkhato,
tadāyaṃ santatākārā, samupatṭhāti cetasi.
- 550 evam ābhoga-bhedena, jātirūpaṃ dvidhā kattaṃ,
attūpaladdhi-bhāvena, jāyantaṃ vātha kevalaṃ.
- 551 rūpavivittam okāsaṃ, purakkhattena dissati,¹
abhāvā puna bhāvāya, pavattam iti santati.
- 552 evam ākārabhedāpi, sabbākāravārākaro,²
jātirūpaṃ dvidh' ākāsi, jātirūpavirocano.

¹ gayhati (vīsati).² sabbākāra-tadākaro.

- 553 jaratā kālaharaṇaṇ, rūpānaṇ pākallakkaṇā,
navatāpāyana-rasā, purāṇattan ti gayhati.
- 554 antimakkaṇasampatti, paribhijjana-lakkhaṇā,
sīdanarasāniccatā, khayabhāvena gayhati.
- 555 iti lakkhaṇarūpan tu, tividhaṇ bhinnakālikaṇ,
sabhāvaṇ rūpadhammesu, taṇ taṇ kālopalakkhitaṇ.
- 556 yena lakkhiyati rūpaṇ, bhinnākāraṇ khaṇe khaṇe,
vipassanā-nayatthāya, tam icc' āha tathāgato.
- 557 icc' evaṇ sapaṛicchedā, savikārā salakkhaṇā,
akiccha-paṭivedhāya, dayāpannena tādina.
- 558 rūpadhammā sabhāvena vijjamānā ti bhāsītā,
ajjhattikādibhedena, bahudhā bhijjare kathaṇ.
- 559 dvārabhūtā pavattenti, cittam attā ti kappitaṇ,
rūpam ajjhattikaṇ tasmā, pasādā bāhiraṇ paraṇ.
- 560 vaṇṇo gandho rasojā ca, bhūtarūpaṇ ca bhāsitaṇ,
avinibbhogaṇrūpan ti, vinibbhogaṇ pan' etaraṇ.
- 561 sattaviññāna-dhātūnaṇ, nissayattā yathārahaṇ,
pasādā hadayaṇ ceva, vatthunā vatthu desitaṇ.
- 562 pañcaviññāna-upādinna-liṅgādiṇ ca pavattino,
pasādā jīvita-bhāvā, ve 'ndriyaṇ ne 'ndriyaṇ paraṇ.
- 563 pañcaviññāna-kammānaṇ, pavattimukhabhāvato,
dvārā pasāda-viññatti, param advāram iritaṇ.
- 564 paṭihaññant' aññamaññaṇ, pasāda-visayā pana,
tasmā sappatighaṇ nāma, rūpam appatighaṇ paraṇ.
- 565 dvārālambaṇa-bhāvena, sabhāven' eva pākātā,
te ev' olārikā tasmā, sesaṇ sukhumam iritaṇ.
- 566 olārika-sabhāvena, pariggahasukhā taṇiṇ,
te eva santike rūpaṇ, dūre rūpaṇ pan' etaraṇ.
- 567 tanhā-diṭṭhi h' upetena, kammunādinna-bhāvato,
kammajātam upādinnam-anupādinnaṇ paraṇ.
- 568 cakkhunā dissamānattā, sanidassana-nāmaṇ,
rūpam eva tato sesam anidassanam abravaṇ.
- 569 sanidassanarūpaṇ ca, rūpaṇ sappatighaṇ tathā,
anidassanam aññaṇ tu, thūlaṇ sappatighaṇ mataṇ.
- 570 anidassanarūpaṇ ca, sesaṇ appatighaṇ tathā,
rūpaṇ tividham icc' evaṇ, vibhajanti vicakkhaṇā.
- 571 appattagocaraḡgāhi-rūpaṇ cakkhādikadvayaṇ,
sappattagāhī ḡhāṇādittayamaggāhikaṇ paraṇ.

- 572 ditthaṅ rūpaṅ sutaṅ saddo, mutaṅ gandhādikattayaṅ
viññāṇeṇ' eva ñeyyattā, viññātam aparayaṅ bhava.
- 573 hadayaṅ vatthum ev' ettha, dvāraṅ viññattikadvayaṅ
pasādā vatthu ca dvāraṅ, aññantubhaya-vajjitaṅ.
- 574 bheditvā rūpam icc' evaṅ, tass' eva puna paṇḍito,
samuṭṭhāna-janakehi, vibhāveyya yathārahaṅ.
- 575 kusalākusalaṅ kammam atītaṅ kāmikaṅ tathā,
rūpāvacaram icc' evaṅ, pañcaviśatidhā ṭhitaṅ.
- 576 paṭisandhimupādāya, sañjaneti khāṇe khāṇe,
kāmarūpesu rūpāni, kammajāni yathārahaṅ.
- 577 jāyantaṅ pañcaviññāna-pākārūpa-vivajjitaṅ,
bhavaṅgādim upādāya, samuppādeti mānaṅ.
- 578 sītuṅho 'tu samaññātā, tejodhātu ṭhitikkhāṇe,
tath' ev' ajjhohaṭāhāro, kāme kāyaṅ patitṭhito.
- 579 ajjhattaṅ pana cattāro, bāhirotūpalabbhati,
sabbe kāmabhava rūpe, āhāro na samīrito.
- 580 pavatte honti cattāro, kammam evopapattiyaṅ,
jīvamānassa sabbe pi, matasso tu siyā na vā.
- 581 kamma-cittotum-āhāram icc' evaṅ pana paṇḍitā,
rūpānaṅ janakattena, paccayāti pakāsayuṅ.
- 582 hadayindriya-rūpāni, kammajān' eva cittaṅ,
viññattidvayam īrenti, saddo cittotujo mato.
- 583 cittotu-kabalīnkāra-sambhūtā lahuṭādayo,
kamma-cittotukāhārajāni sesāni dipaye.
- 584 jāyamānādi-rūpānaṅ, sabhāvattā hi kevalaṅ,
lakkhaṇāni na jāyanti, kehicīti pakāsitaṅ.
- 585 yadi jāṭādayo tesam avassaṅ taṅ sabhāvataṅ,
tesaṅ ca lakkhaṇānaṅ ti, anavattā bhavissati.
- 586 aṭṭhārasa paṇṇarasa, terasa dvādasāti ca,
kamma-cittotukāhārajāni honti yathākkamaṅ.
- 587 kalāpāni yathāyogaṅ, tāni saṅgayha paṇḍitā,
nava cha caturō dve ti, ekavīsati bhāvayaṅ.
- 588 jīvitaṅ cāvinibbhogarūpaṅ ca saḥavuttito,
saṅgayha cakkhudasakaṅ, cakkumādāya bhāsitaṅ.
- 589 tathā sotaṅ ca ghānaṅ ca, jivaṅ kāyaṅ yathākkamaṅ,
itthibhāvaṅ ca pumbhāvaṅ, vatthum ādāya dipaye.
- 590 avinibbhogarūpena, jīvitānavakaṅ bhava,
icc' evaṅ kammajā nāma, kalāpā navadhā ṭhitaṅ.

- 591 avinibbhogarūpañ ca, suddhatṭhakam udiritañ,
kāyaviññattiyā saddhiṃ, navakan ti pavuccati.
- 592 vacīviññatti-saddehi, dasakaṃ bhāsitaṃ tathā,
lahutād' ekādasakaṃ, lahutādihi tīhi pi.
- 593 kāyaviññatti-lahutādihi dvādasakaṃ mataṃ,
vacīviññatti-lahutādihi terasakaṃ tathā.
- 594 gahetvākārabhedañ ca, taṃ taṃ kālopalakkhitaṃ,
itī cittasamuṭṭhānā, cha kalāpā ti bhāsitā.
- 595 suddhatṭhakan tu paṭhamaṃ, saddena navakaṃ mataṃ,
lahutādekādasakaṃ, lahutādisamāyutaṃ.
- 596 saddena lahutādihi, tathā dvādasakaṃ bhava,
kalāpā utusambhūtā, catudh' evaṃ pakāsitā.
- 597 suddhatṭhakañ ca lahutā-dekādasakam iccapi,
kalāpāhārasambhūtā, duvidhā va vibhāvitā.
- 598 kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā,
na kalāpaṅgam iccāhu, ākāsaṃ lakkhaṇāni ca.
- 599 icc' evaṃ catusambhūtā, kalāpā ekavīsati,
sabbe labbhanti ajjhataṃ, bāhirotusamuṭṭhitā.
- 600 atṭhakaṃ saddanavakam iti dvedhā va bhāsitā,
matakāye pi te eva, siyuṃ icc' āhu paṇḍitā.
- 601 kāme sabbe pi labbhanti, sabhāvānaṃ yathārahaṃ,
sampunṇāyatanānaṃ tu, pavatte catusambhavā.
- 602 dasakān' eva sabbāni, kammajān' eva jātiyaṃ,
cakkhu-sota-ghāna-bhāva-dasakāni navā siyuṃ.
- 603 vatthu-kāyadasakāni, sabhāvadasakāni vā,
gabbhaseyyakasattānaṃ, tato sesāni sambhavā.
- 604 kammaṃ rūpaṃ janet' eva, mānaṃ sandhito paraṃ,
tejodhātu ṭhitippattā, āhārajjhohato tathā.
- 605 icc' evaṃ catusambhūtā, rūpasantati kāmīnaṃ,
dīpajālā va sambandhā, yāvajīvaṃ pavattati.
- 606 āyuno vātha kammaṃ, khayenobhinnaṃ eva vā,
aññena vā marantānaṃ upacchedakakammaṃ.
- 607 sattarasa-cittakkhaṇam āyu rūpānaṃ iritaṃ,
sattarasama-cittassa, cuticittoparī tato.
- 608 ṭhitikālam upādāya, kammajaṃ na paraṃ bhava,
tato bhijjat' upādīnaṃ, cittajābhārajaṃ tato.
- 609 icc' evaṃ matasattānaṃ, punadeva bhavantare,
patisandhim upādāya, tathā rūpaṃ pavattati.

- 610 ghāna-jivhā-kāya-bhāva-dasakāhārajaṇaṇa pana,
rūpaṇa rūpabhava natthi, patisandhip-pavattiyaṇa.
- 611 tattha gandha-rasoja ca, na labbhantīti kecana,
kalāpā va gaṇetabbā, tattha taṇa rūpavajjitā.
- 612 t̥hitikkhanaṇa ca cittassa, te eva paṭisedhayuṇa,
cittabhaṇgakkhaṇe rūpa-samuppattiṇa ca vārayuṇa.
- 613 cakkhu-sota-vatthu-sadda-cittaṇaṇa pi asaṇṇisu,
arūpe pana rūpāni, sabbathā pi na labbhare.
- 614 itthaṇa pan' ettha vimalena vibhāvanatthaṇa,
dhammaṇa sudhammam upagamma surādhivāsaṇa
rūpaṇa sarūpa-visabhāga-salakkhaṇaṇa taṇa,
vuttaṇa pavuttam abhidhammanaye mayā pi.
- 615 rūpavibhāgam imaṇaṇa suvibhattaṇa,
rūpayato pana cetasi niccaṇa,
rūpasamiddha-jinerita-dhamme,
rūpavati abhivaḍḍhati paṇṇā.
- iti Nāmarūpaparicchede rūpavibhāgo nāma
chattho paricchedo.

SATTAMO PARICCHEDO.

- 616 Catupannaṇasa dhammā hi, nāma-nāmena bhāsītā,
at̥thārasavidhā vuttā, rūpadhammā hi sabbathā.
- 617 abhiṇṇeyyasabhāvena, dvāsattati samissitā,
sacchikat̥tha-paramatthā, vatthudhammā salakkhaṇā.
- 618 tesāṇa dāni pavakkhāmi, sabbasaṇgāhikaṇaṇa nayaṇa,
ābhidhammika-bhikkhūnaṇa, hatthasāram anuttaraṇa.
- 619 dukā tikā ca khandhāyatanā dhātu-saccato,
paticcasamuppādā ca, paccayā ca samaṇṇato.
- 620 paccayo eva nibbānaṇaṇa appaccayam asaṇkhataṇa,
asaṇkhāram anuppādaṇa, sassataṇa niccalakkhaṇaṇa.
- 621 paccayā ceva saṇkhārā, saṇkhata ca tato pare,
uppāda-vayadhammā ca, paccayaṭṭhitikā tathā.
- 622 nibbānaṇaṇa rūpadhammā ca, vippayuttā ca kevalaṇa,
ārammaṇā eva nāma, nālambanti hi kiṇciṇa.
- 623 ekuppāda-nirodhā ca, ekālambaṇa-vatthukā,
saṇsaṭṭhā sampayuttā ca, sahaṇatā yathārahaṇa

- 624 aññamaññen' upatthaddhā, sabbattha sahavuttino,
sārammaṇārammanā ca, citta-cetasikā matā.
- 625 vipassanāya bhūmīti, tattha tebhūmikā matā,
lokiyā pariyāpannā, vattadhammā sa-uttarā.
- 626 sakkāyadhammā sabhayā, tīram-orimanāmakaṇ,
saññojanīyā samalā, tathā nīvaraṇīyakā.
- 627 saṅklesikā parāmāsā, upādāniya-sāsavā,
oghanīyā yoganīyā, ganthanīyā ti bhāsītā.
- 628 aññe apariyāpannā, vivattā ca vipassiyā,
lokuttarānuttarā ca, no saṅyojanīyādayo.
- 629 kammajātā upādinnā, nāma vuccanti sāsavā,
anupādinnakā nāma, tato sesā pavuccare.
- 630 dhammā sappatibhāgā ti, kusalākusalā matā,
appaṭibhāgadhammā hi, tad-aññe ti padīpaye.
- 631 saraṇā ca pahātabbā, dvādasākusalā pana,
tad-aññe araṇā nāma, pahātabbā na kehici.
- 632 rūpino rūpadhammā ca, nāmadhammā arūpino,
evam ādippabhedena, dvidhā bhedaṇ vibhāvaye.
- 633 bālā dhammā tapanīyā, kaṇhā ca kaṭukapphalā,
asevitabbā sāvajjā, dvādasākusalā matā.
- 634 paṇḍitā cātapanīyā, sukkā ca sukhadāyaka,
sevitabbān' avajjā ca, kusalā ekavīsati.
- 635 kriyā vipākā rūpaṇ ca, nibbāṇan ti catubbidhā,
vuttā abyākatā nāma, dhammā tabbiparītato.
- 636 hīnā dhammā parittā ca, kāmāvacarabhūmikā,
rūpārūpā pavuccanti, majjhimā ca mahaggatā.
- 637 appamāṇā paṇītā ca, dhammā lokuttarā matā,
saṅkilittha-saṅklesikā, dvādasākusalā tathā.
- 638 asaṅkliṭṭha-saṅklesikā dhammā tebhūmikā pare.
asaṅkliṭṭhā-saṅklesikā, nava lokuttarā siyuṇ,
- 639 vipākā te pavuccanti, vipākā catubbūmikā.
vipākadhammā nāmāti, kusalākusalā matā.
- 640 kriyā rūpaṇ ca nibbāṇaṇ, na pākaṇ na tu paccati,
ācayagāmino dhammā, puññāpuññā va sāsavā.
- 641 vuttāpacayagāmino ti, kusalānuttarā pana,
kriyā rūpaṇ ca nibbāṇaṇ, pākā cobhaya-vajjitā.
- 642 paṭhamānuttaro maggo, dassanaṇ bhāvanāpare,
tad-aññe dvayanimmuttā, sabbe pi paramatthato.

- 643 satta lokuttarā heṭṭhā, vuttā sekkhā ti tādinā,
arahatta-phalam eva, asekkhan ti pakāsitaṇ.
- 644 lokiya pi ca nibbāṇaṇ, bhāsitobhaya-vajjitā,
evam ādippakārehi, tividhā ti vibhāvaye.
- 645 atītānāgataṇ rūpaṇ, paccuppannam athāparaṇ,
ajjhattaṇ vā bahiddhā vā, sukhumolārikaṇ tathā.
- 646 hīnaṇ paṇītaṇ yaṇ dūre, santike vā tad-ekato,
sabbaṇ rūpaṇ samodhāya, rūpakkhandho ti vuc-
cati.
- 647 tath' eva vedanākkhandho, nāma yā kāci vedanā,
saññākkhandho ti saññā va, rāsibhāvena dīpitā.
- 648 vaṭṭadhammesu assādaṇ, tad-assādopasevanaṇ,
vinibbhujja nidassetuṇ, khandhadvayam udāhaṭaṇ.
- 649 vivādamūla-saṅsāra-kāmahetu-nidassanaṇ,
sandhāya vedanā saññā, katā nānā ti kecana.
- 650 cittasaṅsatṭhadhammānaṇ, cetanāmukhato pana,
saṅkhārakkhandhanāmena, dhammā cetasikā maṭā.
- 651 sappabhedā tathā cittaṇ, viññāṇakkhandha-sam-
mataṇ,
bhedābhāvena nibbāṇaṇ, khandhasaṅghanissaṭaṇ.
- 652 ālambañiyabhāvena, upādānopakārato,
pañcupādānakkhandhā ti, lokuttara-vivajjitā.
- 653 yathā-thūlaṇ hitatthāya, pariggāhaka-yoginaṇ,
dhammā tebhūmakā eva, bhūmi-bhāvāya desitā.
- 654 bhājanaṇ bhojanaṇ tassa, byañjanaṇ bhojako tathā,
bhuñjitā cāti pañc' ete, upamenti yathākkamaṇ.
- 655 gilānasālā gelaññaṇ, asappāyopasevanā,
samuṭṭhānaṇ gilāno ti, upamenti ca paṇḍitā.
- 656 cārako kāraṇaṇ tattha, aparādho ca kārako,
aparādhakato coro, iti copamitā puna.
- 657 niccādhipīlanaṭṭhena, bhārā ti paridīpitā,
klesadukkha-mukhen' ete, kārakā va nirantaraṇ.
- 658 anattā c' ahitā niccam ukkhittāsika-verino,
maccumārābhidheyyattā, vadhakā ti ca bhāsitā.
- 659 vimaddāsahanaṇ rūpaṇ, pheṇapindaṇ va dubbaṇ,
muhuttaramañiyattā, vedanā bubbūlūpamā.
- 660 marīcikūpamā saññā, vipallāsaka-bhāvato,
saṅkhārā pi ca nissārā, kadalikkhandhasādisā.

- 661 nānappakāraṇ cittedaṇ, nānāklesa-vimohitaṇ,
palambhatiti¹ viññāṇaṇ, māyāsamam udiritaṇ.
- 662 icc' evaṇ pañcupādānakkhandhā khandhā ca kevalā
pañcakkhandhā ti nāmena, desitā ti vibhāvaye.
- 663 ajjhattañ ca bahiddhā ca, viññānuppatti-kāraṇaṇ,
dvārālbambana-bhedena, dvedhāyatanaṇ iritaṇ.
- 664 cakkhādajjhattikaṇ tattha, cha-dvārāyatanaṇ bhava
bāhirāyatanaṇ nāma, tathā rūpādigocaraṇ.
- 665 iti vithipavattānaṇ, dvārālbambana-saṅgaho,
āgame abhidhamme tu, sabbathā pi yathārahaṇ.
- 666 tathāhanantarātito, jāyamānassa pacchato,
mano sabbo pi sabbassa, manassāyatanaṇ bhava.
- 667 tathā pubbaṅgamaṭṭhena, sahaajā nāmarūpinaṇ,
dvārābhāvena viññāṇaṇ, sabbam āyatanaṇ mataṇ.
- 668 manāyatanaṇ icc' evaṇ, pasādāyatanaṇ tathā,
pañcaviññāṇa-dhammānaṇ, iti chaddhā vibhāvaye.
- 669 pañcappasāda-visayā, pañcāyatana-sammata,
sesaṇ rūpañ ca nibbānaṇ, sabbe cetasikā ti ca.
- 670 ekūna-satṭhi-dhammānaṇ, dhammāyatanaṇsaṅgaho,
iti chaddhā pakāsentī, bāhirāyatanaṇ budhā.
- 671 suññagāmo va datṭhabba-majjhattika-pasādato,
gāmaghātaka-corā va, taṇ hanantā va bāhirā.²
- 672 nāmappavatti-mūlhānaṇ, tad-uppattikakāraṇaṇ,
dvādasāyatanaṇnīti, vuttam itthaṇ mahesinā.
- 673 samattā bhāvamattena, dhārentīti salakkhaṇaṇ,
dvārālbamba-tad-uppanna-pariyāyena bheditā.
- 674 manāyatanaṇ etth' āha, satta-viññānadhātuyo,
ekādasa yathāvuttā, icc' aṭṭhādasa dhātuyo.
- 675 antādikā manodhātu, manoviññāṇa-dhātuyā,
pavesāpagame dvāra-pariyāyena tiṭṭhati.
- 676 bheritāla-daṇḍa-ghosa-samaṇ chakkaṇ yathākkamaṇ,
kaṭṭhāraṇi-pāvakādi-samañ ca tividhaṇ bhava.
- 677 dukkhaṇ samudayo ceva, nirodho ca tathāparo,
maggo cāti catuddh' āha, saccaṇ saccaparakkamo.
- 678 bhāro ca bhārādānañ ca, bhāranikkhepanaṇ tathā,
bhāranikkhepanūpāyo, iccopammaṇ yathākkamaṇ.

¹ pulubbhati, palabbhati.

² bāhiraṇ.

- 679 rogo roganidānañ ca, rogavūpasamo tathā,
roga-bhesajjam icc' evam upamāhi ca dīpitaṅ.
- 680 visarukkho rukkhamūlaṅ, rukkhachedo tathāparo,
rukkhachedaka-satthan ti, catudhopamitaṅ tathā.
- 681 tīram-orimasāṅkhātaṅ, mahogho pārīmaṅ tathā,
tadatikkam upāyo ti, upamenti ca taṅ budhā.
- 682 sacchikatvāna paccakkham iccopammaṅ yathākkamaṅ
samācikkhi vimokkhāya, saccaṅ tacchaniyāmato.
- 683 tathā hi dukkhaṅ nābādhaṅ, nāññaṅ dukkhā ca bā-
dhakaṅ.
bādhakattaniyāmena, dukkhaṅ saccam itīritaṅ.
- 684 taṅ vinā nāññato dukkhaṅ, na hoti na ca taṅ tato,
dukkhahetu-niyāmena, saccam āha visattikaṅ.
- 685 nāññā nibbānato santi, na ca santaṅ na taṅ yato,
santabhāvaniyāmena, nibbānaṅ saccam uttamaṅ.
- 686 nāññaṅ maggā ca nīyānaṅ, aniyāno na cāpi so,
tasmā nīyānabhāvena, maggo saccaṅ ti sammato.
- 687 iti tacchāvīpallāsabhūtabhāvo catusvapi,
saccaṅtho ti viniddiṅtho, dukkhādisvavisesato.
- 688 pīḷanaṅtho saṅkhataṅtho, santāpaṅtho ca bhāsito,
viparīnāmatṅtho cāti, dukkhass' evaṅ catubbidhā.
- 689 āyūhanā nidānā ca, saṅyogā palibodhato,
dukkhasamudayassāpi, catudhātthā pakāsita.
- 690 nissaraṇā vivekā cāsāṅkhatāmatato tathā,
atthā dukkhanirodhassa, catudhāttha samīritā.
- 691 nīyānato hetuto ca, dassanādhipeyyato,
maggassāpi catuddh' evam iti solasadhā ṭhitā.
- 692 sacchikatṭha-paramatthā, tacchābhisamayatṭhato,
tathatṭham api saccaṅthaṅ, paññapent' etha paṇḍitā.
- 693 tad-etaṅ paṭivijjhanti, ariyā va catubbidhaṅ,
vuttaṅ ariyasaccaṅ ti, tasmā nāthena taṅ kathaṅ.
- 694 jāti jarā ca maraṇaṅ, soko ca paridevanā,
dukkhañ ca domānassañ ca, upāyāso tathāparo.
- 695 appiyehi ca saṅyogo, vippayogo piyehi ca,
yam pi na labhat' icchanto, tam pi dukkham idaṅ
mataṅ.
- 696 apāyes' upapajjantā, cavantā devalokato,
manussesu ca jīrantā, nānābyasana-pīḷitā.

- 697 socantā paridevantā, vedentā dukkhavedanaṃ,
domanassehi santattā, upāyāsa-vighātino.
- 698 anitthehi akantehi, appiyehi samāyutā,
saṅkhārehi ca sattehi, nānānattha-vidhāyihī.
- 699 itthehi piyakantehi, manāpehi viyojitā,
saṅkhārehi ca sattehi, nānā-sampatti-dāyihī.
- 700 dukkhāpagamam icchantā, patthayantā sukhāgamaṃ
alabbhaneyya-dhammānaṃ, pipāsātura-mānasā.
- 701 kicchādhipannā kapaṇā, vipannatthā durammukhā,
taṇhādāsā parābhūtā, bhava-saṅsāra-saṅkaṭe.
- 702 yaṃ tebhūmika-nissandaṃ, kaṭukaṃ gāḷhavedanaṃ,
vedenti saṅsāra-phalaṃ, taṃ jātādiṃ vinā kuto.
- 703 tasmā jātyādi-bhedehi, bādhamānā bhayāvahā,
dukkhā ca dukkhavatthū ca, bahudhāpi papañcitā.
- 704 te sabbe pañcupādānakkhandhā eva samāsato,
dukkbādhitthāna-bhāvena, dukkhatāya niyāmitā.
- 705 tasmā tebhūmakā dhammā, sabbe taṇhā-vivajjitā,
dukkhasaccan ti desesi, desanākusalo muni.
- 706 virāga-tejālābhena, taṇhā-sneha-sinehitaṃ,
visarukkho va jātādi-nānānattha-phalodayaṃ.
- 707 nandirāgānubaddhena, santānam avakaḍḍhitaṃ,
punabbhavābhinibbatti-bhāvena parivattati.
- 708 patitthitaṃ ca tatth' eva, mettāsnehānusevanaṃ,
gocarānunayābaddhaṃ, rāga-mucchā-samohitaṃ.
- 709 klesarāsiparikkliṭṭhaṃ, vyasanopaddavāhataṃ,
dukkhasalla-samāviddhaṃ, vihaññati nirantaṃ.
- 710 bhava virāga-tejena, vicchinne sati ¹ sabbathā,
kena baddhena sandhānaṃ, ² gamissati bhavantaṃ ?
- 711 bhavantaram asampatte, santānamhi vivaṭṭite,
kim adhitthāya jātādi-dukkhadhammā pavattare.
- 712 tasmā mokkhavipakkhena, taṇhā dukkhavidhāyini,
dukkhasamudayo nāma, saccam icc' āha nāyako.
- 713 sabbadukkhavinimuttaṃ, sabba-klesa-vinissaṭṭaṃ,
dukkhanirodha-nāmena, saccaṃ vuccati accutaṃ.
- 714 dukkhaṃ ca pariṇānto, pajahaṃ dukkhasambhavaṃ,
nibbānapadam ārabha, bhāvanā-vithim osaṭo.

¹ vicchijjissati.² santānaṃ.

- 715 niyyātattṅhaṅgiko maggo, sabbadukkha-vimuttiyā,
dukkhanirodhagāmīti, saccaṅ tasmā tam irtaṅ.
- 716 catusacca-vinimmuttā, sesā lokuttarā matā,
maggaṅga - sampayuttā ca, phaladhammā ca sab -
bathā.
- 717 itthaṅ sahetukaṅ dukkhaṅ, sopāyāmata-nibbutiṅ
paṭipattihihitatthāya, vibhāvesi vināyako.
- 718 sappātihāriyaṅ dhammaṅ, desetvāna manuttaro,
catudhāriyasaccāni, vibhajiti vibhāvaye.
- 719 tabbhāva-bhāvī-bhāvena, paccayākāra-lakkhitaṅ,
tiyaddhaṅ dvādasaṅgaṅ ca, vīsatākāra-saṅgahaṅ.
- 720 tisandhi catusaṅkhepaṅ, tivaṭṭaṅ ca tilakkhaṅ,
tebhūmakaṅ dvimūlaṅ ca, catukkanaya-maṇḍitaṅ.
- 721 paccakaṅ catugambhīram anupubba-vavatthitaṅ,
avijjā-kūṭa-saṅkhātaṅ, baddhāviccheda-maṇḍalaṅ.¹
- 722 sokādanattha-nissandaṅ, kevalaṅ dukkha-piṇḍitaṅ
paṭiccasamuppādo ti, bhavacakkaṅ pavuccati.
- 723 paṭividdhāya vijjāya, bhaṅgāvijjāya sabbathā,
vivaṭṭatānupubbena, hetubhaṅgā yathākathaṅ.
- 724 asmiṅ sati idaṅ hoti, ass' uppādā idaṅ bhava,
asantasmiṅ na taṅ hoti, tassa bhaṅgā ca bhijjati.
- 725 etam atthaṅ purakkhitvā, paccayaṭṭhiti dassitā,
paṭiccasamuppādassa, idappaccayatā-naye.
- 726 tathā hi jātiyāpāha, paccayattaṅ mahāmuni,
jarāmaraṇa-dhammāna-matthābhede pi vatthuto.
- 727 āhacca paccayaṭṭhamhi, nedisi paccayaṭṭhiti,
tattha dhammantarass' eva, paccayaṭṭho vibhāvito.
- 728 vuttam ācariyen' ettha, paṭṭhāna-nayasaṅgahe,
labbhamaṇa-nayaṅ tāva, dassanatthaṅ papañcīto.
- 729 ettha tasmānapekkhitvā, āhacca-niyamaṅ budho,
tabbhāva-bhāvīmattena, paccayattaṅ vibhāvaye.
- 730 tatthāvijjā ca saṅkhārā, addhātito ti bhāsītā,
viññāṇaṅ nāmarūpaṅ ca, salāyatana-saññitaṅ.
- 731 phasso ca vedanā tanhā, upādānaṅ bhavo ti ca,
paccuppanno bhava addhā, bhava addhā anāgato.
- 732 jāti jarā-maraṇaṅ ti, dvedhā hoti ca sabbathā,
kālattaya-vavatthānā, tiyaddham iti dīpaye.

¹ khandhāviccheda°.

- 733 tatthāvijjā ti aññāṇaṇ, catusaccesu bhāsitaṇ,
pubbante cāparante ca, paccayatthitayaṇ tathā.
- 734 apuññābhisaṅkhāro ti, vuttā dvādasa cetanā,
tathā puññābhisaṅkhāro, kāma-rūpesu bhāsito.
- 735 āneñjābhisaṅkhāro ti, vuttaruppā catubbidhā,
kāya-vacī-manodvāraṇ, patvā tā eva cetanā.
- 736 vuttā kāya-vacī-citta-saṅkhārā ti mahesinā,
saṅkhārā ti vibhatt' evam ekūṇatiṇsa cetanā.
- 737 ekūṇavisatividhaṇ, paṭisandhikkhaṇe tathā,
pavatte dvattiṇsavidhaṇ, viññāṇaṇ pākamaṇasaṇ.
- 738 tividhaṇ vedanā saññā, saṅkhārā ti vibheditaṇ,
nāmaṇ rūpan tu duvidhaṇ, bhūtopādāya-bhedato.
- 739 saḷāyatana-saṅkhātaṇ, cakkhādajjhattikaṇ mataṇ,
cakkhusamphassādi-bhedā, phasso chaddhā pakāsito.
- 740 sukhā dukkhā upekkhā ti, vedanā tividhā bhave,
kāme bhava ca vibhave, taṇhā ti tividhā matā.
- 741 kāmupādānādi-bhedā, upādānā catubbidhā,
kammopapatti-bhedena, bhavo nāma dvidhā maṭo.
- 742 attabhāvābhiniḃbatti, jāti nāma jarā pana,
purāṇabhāvo maraṇaṇ, pariyosānam īritaṇ.
- 743 dvādasasaṅgappabhedena, vibhatt' evaṇ mahesinā,
paṭiccasamuppādo ti, paccayā eva kevalā.
- 744 paticca phalabhāvena, sāpekkhaṇ thitam attani,
apaccakkhāya saṅgantvā, uppādentiti paccayā.
- 745 avijjā-saṅkhārānaṇ tu, gahane gahitā va te,
taṇhūpādāna-bhavāpi, iti pañc' ettha hetuyo.
- 746 taṇhūpādāna-bhavānaṇ, gahane gahitā puna,
avijjā saṅkhārā cāti, pañc' ev' etthāpi hetuyo.
- 747 viññānādi-sarūpena, dassitaṇ phalapañcakaṇ,
jāti-jarāmarāṇena, tad-eva gahitaṇ puna.
- 748 atīte hetuyo pañca, idāni phala-pañcakaṇ,
idāni hetuyo pañca, āyatiṇ phala-pañcakaṇ.
- 749 itthaṇ bhedena saṅgayha, dvādasasaṅgaṇ vicakkhaṇā
atthāpatti-visesena, vīsātākāram īrayuṇ.
- 750 hetu-phalaṇ phalaḃhetu, puna hetuphalan ti ca,
tisandhi catusaṅkhepaṇ, tam' evāhu vibhāvino.
- 751 avijjā taṇhūpādānā, klesavaṭṭan ti bhāsitā,
bhavekadeso saṅkhārā, kammavaṭṭaṇ tato-paraṇ.

- 752 vipākavaṭṭam icc' evaṅ, vivatṭenāvivaṭṭitaṅ,
tivatṭa-vaṭṭitaṅ hutvā, vaṭṭam etaṅ pavattati.
- 753 aniccaṅ ca khayatṭhena, dukkham etaṅ bhayatṭhato,
anattāsāraakatṭhena, vaṭṭam evaṅ tilakkhaṇaṅ.
- 754 saṅsārass' eva vuttā yā, paccayānaṅ paramparā,
paṭiccasamuppādo ti, tato tebhūmiko mato.
- 755 baddhāvijjāṇḍakosena, vijjādi-bheda-vajjitā,
vimuttirasam appattā, bhavataṅhā-pipāsitā.
- 756 abhisāṅkhārabbhāvena, paṭibandhati¹ santati,
tathābhisaṅkhataṅ pāka-bhāvāya parivattati.
- 757 vipākā puna kammāni, pākāni puna kammato,
icc' evaṅ pariyāyena, saṅsāro'yaṅ pavattati.
- 758 iccāvijjā bhavataṅhā, vaṭṭopattambhakā matā,
sampayuttānupassitā (?), tasmā vaṭṭaṅ dvimūlakaṅ.
- 759 paccaya-paccayuppanna-santāna-bhedato pana,
nānābhūtānam ekattaṅ, bijarukkhādayo viya.
- 760 tathā pi tesāṅ dhammānaṅ, vatthu-lakkhaṇa-bhe-
dato
dīpa-vaṭṭi-sikhānaṅ va, natthi ekantam ekatā.
- 761 hetu hetusamuppannā, ihābhoga-vivajjitā,
paccayāya ca paccetum abyāpārā tato matā.
- 762 avijjādinam evātha, sambhave sambhavanti ca,
saṅkhārādi-sabhāvāti, ṭhit' evaṅ dhammatāya te.
- 763 ittham ekatta-nānattā, abyāpāro tato paro,
etth' evaṅ-dhammatā ceti, nayā vuttā catubbidhā.
- 764 phalānaṅ paccayupatti, paccayaṭṭho ca hetusu,
sabhāva-paṭivedho ca, desanā-cittatāti ca.
- 765 attha-dhamma-paṭivedha-desanānaṅ yathākkamaṅ
atigambhīra-bhāvena, catugambhīram iritaṅ.
- 766 padhāna-kāraṇattā hi, avijjādi-paramparā,
kamena saṅkhārādīnaṅ, paccayā ti vavatthitā.
- 767 tathā hi jātiyā eva, jarāmaraṇasambhavo,
ajātānaṅ jarā vā'tha, maraṇaṅ vā kuto bhavo.
- 768 bhavopapatti-saṅkhātā, jāti kammabhavoditā,
aṅkuro viya bījamhā, tattha tatthūpalabbhati.
- 769 sampayogānusayato (?), upādānappatitṭhitā,
āyūhanti ca kammāni, ākaḍḍhantopapattikaṅ.

¹ paripanthati.

- 770 upādāniya-dhammesu, taṇhā-sneha-pipāsītā,
dalhikubbantupādānaṃ, piyarūpābhinandino.
- 771 vedanīyesu dhammesu, assādam anupassato,
vedanā-paccayā taṇhā, samuṭṭhāya pavaddhati.
- 772 itthānitthaṅ ca majjhataṃ, phusantā pana gocaraṃ,
vedenti vedanaṃ nāma, nāphusantā kudācanaṃ.
- 773 phusatālambaṇaṃ c' esa, saḷāyatanasambhave,
dvārābhāve kuto tassa, samuppatti bhavissati.
- 774 saḷāyatanam etaṅ ca, nāmarūpūpanissitaṃ,
cha-phassadvāra-bhāvena, pavattati yathārahaṃ.
- 775 pubbaṅgamādhiṭṭhānena, viññānena patitṭhahe (?),
nāmarūpaṃ upatthaddhaṃ, paṭisandhippavattiyaṃ.
- 776 saṅkhāra-janitaṃ hutvā, patitṭhāti bhavantare,
viññāṇa-janakābhāve, tass' uppatti kathaṃ bhāve.
- 777 avijjāyānusayite, paṭivedha-virodhite,
vaṭṭānugata-santāne, paṭisandhi-phalāvahe.
- 778 pākadhamma-sabhāvena, pavattanti hi cetanā,
avijjāpaccayā honti, saṅkhārā ti tato matā.
- 779 paṭividdhesu saccesu, paccayānaṃ paramparā,
vighatīyati¹ sabbā pi, tato vaṭṭaṃ vivatṭati.
- 780 iccāvijjā-virodhena, tassā vaṭṭappavattiyā,
saṅghāṭanika-bhāvena, avijjā kūtasammata.
- 781 jarā-marāṇa-saṅghāta-paṭipīlita-cetaṇaṃ,
klesamucchā-paretānaṃ, sā avijjā pavaddhati.
- 782 iccābaddham avicchedaṃ, idappaccaya-maṇḍalaṃ,
cakka-nemi-samāvattāṃ, kamena parivattati.
- 783 vaṭṭassa dvādasāṅgassa, tassa tebhūmakassa tu,
dukkhakkhandhassa dassesi, nissandena nidassanaṃ.
- 784 sokaṅ ca paridevaṅ ca, tathā dukkhaṅ ca kāyikaṃ,
domanassam upāyāsaṃ, nānābyasanasambhavaṃ.
- 785 iccāturam anaccantaṃ, mahopaddava-saṅkulaṃ,
bahupaklesupassatthaṃ, dukkham etan ti piṇḍitaṃ.
- 786 icc' evaṃ pañcupādānak-khandha-bhedita-saṅgaho,
attabhāva-bhavaratho, hatthamuttaṃ va yantakaṃ.
- 787 gatitṭhiti-nivāsesu, saṃsaranto nirantaraṃ,
cakkē' etena yātīti, bhavacakkam idaṃ mataṃ.

¹ vighatīyati, vighatīyati.

- 788 avijjaṇḍaṇ padāletvā, pativedhappavattiyā,
paccayā paccayuppannā, sūpaṭṭhanti sabhāvato.
- 789 aniccā dukkh' anattā ca, bhaṅgavanto bhayāvahā,
sādinavā ti saṅkhāya, vivattaṃ abhitiṭṭhati.
- 790 tato sānusayā taṇhā, nirujjhati punabbhave,
santāna-ratīyābhāvā, na pakkhandhati sandhiyaṇ.
- 791 avirūḷhika-bhāvena, tattha vaṭṭavirodhite (?),
abhisāṅkhāra-bhāvena, nappavattanti cetanā.
- 792 paṭisandhiy pavattā pi, na janenti bhavantare,
iccāvijjā-nirodhena, niruddhā kammacetanā.
- 793 paccayatta-nirodhena, saṅkhārāṇaṇ nirodhato,
viññāṇaṇ janakābhāvā, niruddham iti vuccati.
- 794 viññāṇādi-nirodhā ca, nāmarūpādikaṇ tathā,
dukkhakkhandhass' imass' evaṇ, nirodho ti pavuccati.
- 795 iti vaṭṭa-vivattāṇaṇ, vasā dvedhā vibhāvito,
paṭiccasamuppādo ti, desito 'yaṇ mahesinā.
- 796 sabbasaṅkhata-dhammāṇaṇ, sabbe dhammā pi paccayā,
janakā cev' upatthambhā, saṇvibhattā yathārahaṇ.
- 797 āhacca paccayaṭṭhena, catuvisatidhā ṭhitā,
hetārammanādhīpatānantara-samanantarā.
- 798 sahaṇjāta-aññaṇmañña-nissayā copanissayo,
purejāta-pacchāṇjātāsevanā kammam eva ca.
- 799 pākāhārindriya-jhāna-maggaṅga-sampayuttakā
vippayuttatthi natthī ca, vigatāvigatan ti ca.
- 800 pañcātītā va kamman tu, vattamāṇaṇ samīritayaṇ,
sabbatthāpi tayo vuttā, vattamānā tato pare.
- 801 chaddhā nāman tu nāmassa, pañcadhā nāmarūpinaṇ,
ekadhā puna rūpassa, rūpaṇ nāmassa c' ekadhā.
- 802 paññatti-nāmarūpāni, nāmassa duvidhā dvayaṇ
dvayassa navadhā ceti, chabbidhā paccayā kathaṇ.
- 803 niruddhānantarā eva, jāyantānam anantaṇaṇ,
nāmadhammā va nāmāṇaṇ, janakattopakārakā.
- 804 nirantarappavattiyā, anurūpam anantarā,
anantarappaccayena, paccayo ti pakāsito.
- 805 samanantara-bhāvena, tesāṇ te eva paccayā,
samanantara-nāmena, paccayo ti pakāsito.
- 806 atthibhāvāya dhammāṇaṇ, natthitāyopakārakā,
natthippaccaya-nāmena, vuttā te eva tādinā.

- 807 okāsa-dāna-bhāvena, vigatā vopakārakā,
dhammā te eva vuccanti, vigatappaccayo ti ca.
- 808 javā-paguna-bhāvāya, javānam upakārakā,
āsevana-paccayo ti, niruddhānantarā matā.
- 809 saṅsatṭha-sahajātānaṃ, sampayogena paccayā,
sampayutta-paccayo ti, nāmā nāmānam iritā.
- 810 icc' eko vattamāno ca, pañcātītā yathārahaṃ,
arūpānam arūpā va, paccayā chabbidhā matā.
- 811 pavatte cittaajātānaṃ, kammajanaṃ ca sandhiyaṃ,
rūpānaṃ sahajātānam arūpānaṃ ca tādinā.
- 812 hetubhūtā cha dhammā pi, mūlaṭṭhenopakārakā,
hetupaccaya-bhāvena, paccayo ti pakāsito.
- 813 tathā nijjhāyanatṭhena, tesam evopakārakā,
jhānappaccaya-nāmena,¹ jhāna-dhammā vibhāvītā.
- 814 tath' eva niyyānatṭhena, paccayā ti pakāsītā,
maggappaccaya-nāmena, maggaṅgā ca mahesinā.
- 815 tesam eva ca dhammānaṃ, sahajātā hi cetanā,
kammabyāpāra-bhāvena, vattamānā 'va paccayā.
- 816 katattārūpa-pākānaṃ, nānākhaṇika-cetanā,
abhisaṅkhāra-bhāvena, janakappaccayā matā.
- 817 icc' evaṃ duvidhā bhedā, vipphāraṭṭhena cetanā,
kammappaccaya-nāmena, paccayo ti pakāsītā.
- 818 rūpānaṃ sahajātānaṃ, aññamaññam arūpānaṃ,
paccayā santa-bhāvena, vipākā samudiritā.
- 819 ekotīto pi cattāro, vattamānā ti pañcadhā,
paccayā nāmadhammā va, nāmarūpānam iritā.
- 820 imassa rūpakāyassa, pacchājātopakārakā,
pacchājātappaccayo ti, nāmā rūpānam ekadhā.
- 821 sattaviññānadhātūnaṃ, cha-vatthūni pavattiyaṃ,
pañca-viññānavithiyā, pañc' ālambā yathākkamaṃ.
- 822 purejāta-visesena, nāmānam upakārakā,
purejātappaccayo ti, rūpaṃ nāmassa c' ekadhā.
- 823 citta-cetasikā dhammā, yaṃ yam ārabba jāyare,
ālambānaṃ paccayo ti, sabbam etaṃ pavuccati.
- 824 yam ālambānaṃ garuṃ katvā, nāmadhammā pavattare
svāyam evālambānūpanissayo ti pakāsito.

¹ bhāvena.

- 825 anantarappaccayena, ye dhammā paccayā matā,
te eva vānantarūpanissayo ti pakāsito.
- 826 rāga-saddhādayo dhammā, ajjhattamanasiritā,
satta-saṅkhāradhammā ca, bahiddhopenisevitā.
- 827 rāga-saddhādi-dhammānaṃ, kammaṃ pākānam iccayāṃ
pakatūpanissayo ti, paṭṭhapesi tathāgato.
- 828 icc' evaṃ balavattena, nissayenopakārakā,
upanissayanāmena, paccayo 'yaṃ tidhā mato.
- 829 rūpārūpaṃ pan' icc' evaṃ, tekālikam-akālikā,
paññatti ceva nāmānaṃ, paccayo duvidho mato.
- 830 ālambādhipati-bhūtaṃ, nāmānaṃ garugocaraṃ,
sahajādhipatī-dhammā, sahajānaṃ yathārahaṃ.
- 831 nāmarūpānam icc' evam-ādhipaccena paccayo,
adhipati-paccayo ti, duvidhā paridīpito.
- 832 saajā nāmarūpānaṃ, nāmabhūtā ca rūpinaṃ,
paṭisandhikkhaṇe vatthu, nāmānam itī sabbathā.
- 833 saajātavisesena, dhammānam upakārakā,
sahajātappaccayo ti, tividh' evaṃ vibhāvitā.
- 834 arūpino catukkhandhā, mahābhūtā catubbidhā,
sandhiyaṃ vatthunāmāni, saajānīti sabbathā.
- 835 upakārappavattā ca, aññamaññassa tādinā,
aññamaññappaccayo ti, vibhattā tividhā matā.
- 836 sattaviññāṇadhātūnaṃ, bhūtopādāya-rūpinaṃ,
sahajāta-nāmarūpa-dhammānaṃ ca yathākkamaṃ.
- 837 vatthubhūtā catukkhandhā, nissayenopakārakā,
nissayapaccayo nāma, paccayo ti mato tidhā.
- 838 kabaḷīnkāro āhāro, rūpakāyassa paccayo,
arūpino pan' āhārā, saajānaṃ yathārahaṃ.
- 839 nāmarūpānam icc' evaṃ, yāpanatṭhena paccayā,
āhārapaccayo teva, duvidh' evaṃ pakāsito.
- 840 pasāda-jīvitārūpindriyadhammā yathākkamaṃ
pañcaviññāṇupādinna-rūpānaṃ nāmarūpinaṃ.
- 841 saajātānam icc' evam issaratṭhena paccayā,
indriyapaccayo teva, tividhā samudāhaṇo.
- 842 sattaviññāṇadhātūnaṃ, cha vatthūni yathārahaṃ,
pacchājātā ca kāyassa, citta-cetasikā tathā.
- 843 arūpā saajātānaṃ, rūpānaṃ ti matā tidhā,
vippayuttappaccayo ti, vippayogopakārakā.

- 844 sahaajātaṃ purejātaṃ, pacchājātañ ca sabbathā,
kabaḷiṅkāro āhāro, rūpajīvitam icc' ayaṃ.
- 845 atthippaccaya-saṅkhāto, paccayo pañcadhā mato,
vijjamāna-sabhāvena, paccayattā yathārahaṃ.
- 846 te evāvigatā hutvā, vattamānopakārakā,
avigata-paccayo ti, sugatena vavatthitā.
- 847 atth' evaṃ vattamānāni, nāmarūpāni paccayā,
sabbatthādhipatī cāti, navadhā nāmarūpinaṃ.
- 848 ittham uddiṭṭha-niddiṭṭhā, paṭṭhāna-nayasangahe,
kusalākusalādīhi, suvibhattā mahesinā.
- 849 paññatti-nāma-rūpānaṃ, vasena tividhā ṭhitā.
paccayā ti pakāsenti, catuvisati paṇḍitā.
- 850 paññatti paññapiyattā, paññapetīti ca dvidhā,
nāmarūpavinimuttā, paññattā tādinā kathaṃ.
- 851 bhūtapariṇāmākāram upādāya tathā tathā,
bhūmi-pabbatā-pāsāṇā, tiṇa-rukka-latādayo.
- 852 sambhārākāram ārabba, sannivesa-visesitā,
yāna-gāma-vanuyyāna-kaṭasāra-paṭādayo.¹
- 853 kāra-vedakākāraṃ, viññattindriya-lakkhitaṃ,
khandhapañcakam āhacca, maccāsura-surādayo.
- 854 candādi-vattanādīhi, disā-kālādi-sammuti,
pārampariyakādīhi, jāti-gotta-kulādayo.
- 855 taṃ taṃ kriyādibhedehi, paññattā kaṭhinādayo,
taṃ taṃ kalāpāsamphuṭṭhā, kūpākāsa-guhādayo.
- 856 taṃ taṃ nimittam ārabba, cintayantassupaṭṭhitā,
kasiṇādika-vohārā, bhāvanāmaya-gocarā.
- 857 pubbopalabbhābhāvena, kasinuggahāṭim ādayo,
nirodhā ca samāpatti, visesābhāva-lakkhitā.
- 858 iti taṃ tam upādāya, samaññātā tathā tathā,
saṅkhā samaññā paññatti, vohāro ti pakāsitā.
- 859 ālambaṇaṭṭhākārena, santābhāve pi² vatthuto,
cintā-vohāranipphannā, atthacchāyāvagāmini.
- 860 paññāpiyattā paññatti, nāmāyam iti bhāsitā,
upādāya ca paññatti, sā evopanidhāya ca.
- 861 paññatti paññāpanato, paṇḍitehi pakāsitā,
avijjamānā paññatti, vijjamānā ti pi dvidhā.

¹ sakata-ghaṭa-paṭādayo.

² sattābhāve pi.

- 862 lokavohārikatthena, paññattiṃ paramatthato,
avijjamānam etāya, voharanti yadā tadā.
- 863 avijjamānapaññatti, vijjamānaṃ yadā puna,
paññāpentī tadā esā, vijjamānā ti vuccati.
- 864 itthaṃ paññattidhammañ ca, sammatatthavisesato,
bhāvadhammañ ca rūpādi-salakkhaṇavisesato.
- 865 paññāpetitī paññatti, nāmāyam iti bhāsītā,
yā nāma-nāmakammādi-nāmena samudiritā.
- 866 sā evāvijjamānena, vijjamānādi-bheditā,
itthisaddo chaḷabhiñño, rājaputto ti bhāsītā.
- 867 kriyānimittatthayoga-rūhijātopacāritā,
sambandhopacayāvattā, saṅghānāpekkhitā tathā.
- 868 Devadatto' tha medhāvī, vedanā candimā tathā,
khattiyo narasiho ca, bhātā lohitaṃ yuvā.
- 869 kuṇḍalaṃ dasanam icc' evam ādi-bhedita-saṅgahā,
sammataṭṭha-sabbhāvesu, vohārākāra-lakkhitā.
- 870 sāyaṃ yādicchakanvattha-saṅketakkhaṇasambhavā,
vohārattha-visesena, ñeyyākārānusārini.
- 871 vaciḅhosānusārena, sotaviññāṇa-vīthiyā,
pavattānantaruppanna-manodvārassa gocarā.
- 872 atthā yassānusārena, viññāyanti tato paraṃ,
sammata ca sabhāvā ca, pubbasāṅketa-bhāgino.
- 873 yāya vālambaṅākāra-visese paṭinīyati,¹
vedanādi-vaciḅhosa-sabhāvānuga-jānanaṃ.²
- 874 sāyaṃ paññatti viññeyyā, lokasaṅketa-nimmitā,
vacīviññattisahito, saddo evāti kecana.
- 875 itthaṃ paññattidhammā ti, vuttaṃ paññattikadvayaṃ,
tathādhivacanā dhammā, niruttīti ca tādinā.
- 876 avisaṃvādakaṭṭhena, lokavohāra-sādhakaṃ,
samaññāsaccam icc' evaṃ, ācikkhanti vicakkhaṇā.
- 877 sathā yaṃ paramattam uttamaguṇo nāmañ ca rūpan
ti ca,
dvedhākāsi sabbhāvadhammakusalo nibbhijja dham-
mantaraṃ,
vohārattha-visesa-ñeyyam aparāṃ byākāsi paññattito,
āraddhakkamato may' evam akhilaṃ taṃ suṭṭhu niṭṭhā-
pitaṃ.

¹ paṭidissati.² gataṃ jaye.

878 yaṅ dhammaṅ dhammarājā niyatitam¹ abhisambodhi-
 maggena buddhā,
 katvā gaṇḍamba-mūle paramam² anupamaṅ pāṭihiraṅ
 khaṇena,
 pātvākāsittha patvā suravaragaṇam ullopalāvaṇṇaraṅsi,
 tatthādāyatthasāraṅ kathitam aticiraṅ t̥hātu pāṭhā-
 nukūlaṅ.

*iti Nāmarūpaparicchede sabbasaṅgāhaka-
 vibhāgo nāma sattamo paricchedo.*

NIṬṬHITO CA NĀMARŪPAPARICCHEDE
 SABBATHĀPI ABHIDHAMMA-PARAMATTHA-VIBHĀGO.

¹ niyatika°.

² asamam.

BHĀVANĀDHIKĀRO.

AṬṬHAMO PARICCHEDO.

- 879 Ito paraṅ pavakkhāmi, bhāvanānāyamaṃ uttamaṅ,
nāmarūpaṅ pariggayha, paṭipajjitum icchato.¹
- 880 bhāvanā duvidhā tattha, samatho ca vipassanā,
samatho duvidho tattha, paritto ca mahaggato.
- 881 upacāraṃ anuppatto, paritto ti pavuccati,
mahaggatappaṇāppatto, samatho lokiyo mato.
- 882 kaṣiṇāni dasāsabhā, dasadhānussati tathā,
appamaññā ca saññā ca, vavatthārappakāni ca.
- 883 kammaṭṭhānāni tatthāhu, cattāḷisa vicakkhanā,
yatthānuyogaṅ kubbantā, bhāventi samathadvayaṅ
- 884 taṅ payogavisuddhena, patvānopāyasampadaṅ,
ajjhāsayaṅ visodhetvā, bhāvetabban ti bhāsitaṅ.
- 885 kathaṅ karonto cārittaṅ, vārittaṅ ca vivajjaye,
pātimokkhaṅ samādāya, saddhāya paripūraye.
- 886 paṭisaṅkhāya sodhetvā, cha-dvāresu malāsavaṅ,
chalindriyāni medhāvī, satārakkhena gopaye.
- 887 pāpakajīva-nissaṅgo, kuhakācāra-nissaṅgo,
ājīvaṅ parisodheyya, pahitatt' eṭṭhi-suddhiyā.
- 888 idam atthitam ārabha, paṭisaṅkhāya yoniso,
paññavā sampajaññena, paribhuñjeyya paccaye.
- 889 saṅvaraṅ pātimokkho ca, silam indriyaṅvaraṅ,
ājīvapārisuddhī ca, tathā paccayanissitaṅ.
- 890 samādāya catuddh' evaṃ adhiṭṭheyya tato paraṅ,
tass' eva parivārāya, dhutaṅgāni yathārahaṅ.
- 891 paṅsukūlikam aṅgaṅ ti-cīvaraṅ cīvare yugaṅ,
piṇḍapātīkam aṅgaṅ ca, sapadānikam uttamaṅ.
- 892 khaḷu-pacchābhattikaṅgaṅ, dhutaṅgaṅ pattapiṇḍikaṅ
ekāsanīkam icc' evaṅ, pañcadhā bhojane ṭhitaṅ.

¹ 'Ihato.

- 893 āraññikaṃ yathāsantha-tikaṅgaṃ rukkhamūlikaṃ,
abbhokāsika-sosānikaṅgā nesajjikaṃ tathā.
- 894 cha senāsanam ārabba, dhutaṅgānīti terasa,
kappiye pi ca loluppa-samācāra-vimuttiyā.
- 895 sāmīci-paṭipattīti, katvā sallekha-vuttiyā,
paccayattayam āhacca, paññattāni mahesinā.
- 896 catupārisuddhisilaṃ, dhutaṅga-parivāritaṃ,
pūretvāna visuddh' evaṃ, payoga-parisuddhiyā.
- 897 tato paṇidhi-sampanno, bhāvanāya visārado,
upāyaṃ paṭipādeyya, pavivekarato kathaṃ.
- 898 āvāso ca kulaṃ lābho, gano kammaṃ ca pañcamaṃ,
addhānaṃ ũāti-ābādho, gantho iddhīti te dasa.
- 899 chetvāna nipako yogī, paḷibodhe yathārahaṃ,
nirālayo nirālambo,¹ papañcopasame rato.
- 900 piyaṃ garuṃ bhāvanīyaṃ, vattāraṃ vacanakkhamaṃ,
kattāram atigambhīraṃ, kathaṃ ṭhānaniyojakaṃ.
- 901 bahussutaṃ guṇavantam āgammācariyaṃ budho,
khamo padakkhinaggāhī, nīyātattuju bhadraḥko.
- 902 ārādhettvāna gaṇheyya, taṃ kammaṭṭhānadāyakaṃ,
kammaṭṭhānaṃ parikkhitvā, cariyāraham attano.
- 903 rāgo doso ca moho ca, cariyā tihī paṇḍitā,
saddhā buddhi vitakkehi, chabbidhā va vibhāvayaṃ.
- 904 rāgussannassa sappāyā, koṭṭhāsāsūbha-bhāvanā,
dosussannass' appamaññā, nīlādi ca catubbidhā.
- 905 vitakka-moh' ussannānaṃ, ānāpānaṃ pakāsitaṃ,
cha saddhācaritassāhu, buddhānussati-ādayo.
- 906 maraṇopasamā saññā-vavatthānāni buddhino,
sesāni pana sabbesaṃ, tatthāpi kasiṇaṃ budhā.
- 907 vitakkapakatikassa, parittaṃ mohacāriṇo,
mahantam iti sappāyaṃ, gahettvāna tato paraṃ.
- 908 mahāvāsaṃ navāṃ jīnaṃ, pantha-sonḍika-santikaṃ
paṇṇa-puppha-phalākīṇṇaṃ, bahusammāna-patthitaṃ.
- 909 sīmanta-dvāra-nagara-khetta-paccanta-nissitaṃ,
visabhāgam asappāyaṃ, paṭṭanaṃ mittadullabhaṃ.
- 910 ṭhānānatthāras' etāni, parivajjeyya paṇḍito,
seveyya bhāvanāyoggaṃ, senāsanam atandito.

¹ nirārambho.

- 911 nātidūraṇaṃ nāccāsannaṃ, appasaddam anākulaṃ,
gamaṇāgamana-sampannaṃ, appaḍaṇṣād' upaddavaṇaṃ.
- 912 akiccha-paccayuppādaṃ, lajjibhikkhu-gaṇocitaṃ,
vivekaṭṭhāna-bahulaṃ, bahussuta-nisevitaṃ.
- 913 appabhaya¹-nirāsaṅkam appadosaṃ mahāguṇaṃ,
vihāram anusevanto, tattha nissaṅga-cetasā.
- 914 tato kesa-nakhaccheda-rajanādim asesato,
khuddhakaṃ paḷibodhañ ca, chinditvāna yathārahaṇaṃ.
- 915 āvāsaṃ gocaṇaṃ bhassaṃ, puggalaṃ bhojanaṃ tathā,
vajjento 'tum asappāyaṃ, iriyāpatham attano.
- 916 sevanto satta sappāye, te evāti padhānavā,
bhāvanūpāya-sampanno, upakaṭṭho rahogato.
- 917 kāmesvādīnaṃ disvā, nekkhammaṃ datṭhu khemato,
pariyuṭṭhāna-nibbinno, sodheyyajjhāsaṃ kathaṃ.
- 918 appasādā mahādukkhā, kāmā 'tikaṭukapphalā,
dussaṃhārā durārakkhā, bavhādīna-va-santhitā.
- 919 aṭṭhikā khajjamānā va, vighātāya pabhijjitaṃ,
gayhantatta-vadhāy' ete, maṇṣapesīva pakkhihi.
- 920 paṭivāte tiṇukkā va, pariggābaka-dāhino,
aṅgārakāsu-saṅkāsā, sabbaṅga-paritāpakā.
- 921 supīne paribhuttā va, nālaṃ kassaci tittiyā,
na tu kassaci āyattā,² alaṅkāra va yācitā.
- 922 chijjantā phalarukkhā va, paṭipannappabhañjino,
asisūnūpamā niccam adhikoṭṭenti paṇino.
- 923 sattisūlūpamā daḷhaṃ, tanhāsallānuvedhino,
ghorānatta-visākiṇṇa-kaṇhasappasirūpamā.
- 924 sabbāsava-patikkliṭṭhā, sabbasaṅklesa-vatthukā,
gammā ca capalā nicā, puthujjana-mamāyitā.
- 925 bahusādhāraṇā c' ete, sapattajana-patthitā,
mahopaddavupassaṭṭhā, bavhāyāsa-bhayāvahā.
- 926 mahārambha-samāraddhā, khippākāra-vidhaṇṣino,
sokasallaṃ pavesentā, vigacchanti suve suve.
- 927 nālaṃ kassaci tāṇāya, nālam assāsanāya ca,
avissāsaniyāvassaṃ, kitavā mārakiṅkarā.
- 928 sattānam upaghātāya, madhurākāra-nimmitā,
rakkhasī viya santānam āvisanti manoharā.

¹ rammabhūmi.² accantā.

- 929 ajjhitṭhā yehi dummedhā, byasanāhita-sambhavā,
vipallāsa-parābhūtā, byāpajantā vihaññare.
- 930 cetosaṅkappa-racitā, nandirāgopasevanā,
madhulittāsīdhārāva, byāpārenopasevitā.
- 931 manorama-subhākārā, piyarūpopalambhino,¹
mittamukha-sapattā va, vañcayanti mahājanaṃ.
- 932 vañcitā yehi dummedhā, sabbasampatti-dhaṅsitā,
khemamaggā paribbhaṭṭhā, dhārenti vadham attano.
- 933 virūpa-rūpākārena, nimmathentā palobhino,
abhāvītanaṃ bālānaṃ, mānasaṃ nihanant' ime.
- 934 yattha rāga-sarāviddhā,² sallen' eva vane migā,
tattha tatthānudhāvanta, vipphandanti nirantaraṃ.
- 935 mamaṅkārena jumbhanti, ghoram āsivisaṃ yathā,
vissatthā bhogadhammesu, assādenti aviddasū.
- 936 anayabyasanāy' ete, vasīkubbanti pāṇino,
vicittākāra-saṅṭhānaṃ, pisācanagaraṃ yathā.
- 937 anathāvahitā bālā, vāguraṃ nāvabujjhare,
tatth' eva paṭimucchanti, yathā haññanti mucchitā.
- 938 sīghavāhī mahogho 'yaṃ, klesāvaṭṭo mahabbhayo,
sakaṇṭhakaṇ ca gahanaṃ, paṅko ca duratikkamo.
- 939 ceto sammohanaṭṭhānaṃ, pamāda-paṭipatthitaṃ,³
ohāra-sithilāṇ c' etaṃ, duppamuñcaṇ ca bandhanaṃ.
- 940 jālaṃ va vitataṃ loke, mārapāso samoḍḍito,
pañjaraṃ cārako c' eso, sattānam anayāvaho.
- 941 yatthānurāga-sambaddhā, paliguṅṭhita-sāyino,
makkaṭālepa-baddhā va, nitthunanti vighātino.
- 942 balisaṃvāmisacchanaṃ, savisaṃ viya bhojanaṃ,
migaludda-nivāpo va, vināsāya samoḍḍitā.
- 943 mīnakā vaṅkaghastā⁴ va, ye gilitvā puthujjanā,
ghoraṃ maccumukhaṃ patvā, socantāpāyabhāgino.
- 944 pāpakhattam idaṃ ṭhānam icchā-lobha-nisevanaṃ,
duccaritaṅkurārohaṃ, apāya-phala-pūraṇaṃ.
- 945 ajjhositā paṇ' etth' eva, bhoga-mucchā-vidāhino,
kodhūpanāha-jalitā, issā-macchera-dhūpitā.
- 946 sārāmbhāyudha-sannaddhā, vipphuranta-manorathā,
ābandhicchā-mahākaccā, ṭhanti lokavipattiyā.

¹ labbhino.

² sarā viddhā, samāvītṭhā.

³ paripanthakaṃ, paṭisandhataṃ.

⁴ vaṅkagiddhā.

- 947 avajjaṃ natthi etesam akattabbaṃ na vijjati,
sammuṭṭha-saccatā tesu, nappatitṭhāti sādhubhā.
- 948 paropaghātābhīratā, dayādhamma-parammukhā,
sabba-sattes' vavissāsī, sabbattha parisāṅkitā.
- 949 bhaya-santāsa-bahulā, sabbānatthānusārino,
sādhentā caturāpāyaṃ, pāpakamma-purakkhitā.
- 950 mahāsāṅkaṭupabbyūlhā, palibodha-paripphuṭā,
haññanti dukkhadhammehi, kāme bālā bhavē-para.
- 951 tato maccu-nirāsaṅkā, khiḍḍārati-vimohitā,
kiṇṇakkam iva bhakkhantā, rammākāra-virodhino.
- 952 gāmasūkara-potā va, kāmāsuci-pariplutā,¹
camarīkata²-kammantā, apaloka-palobhitā.³
- 953 khajjamaṇā kilēsehi, kimihīva nirantaṃ,
parihānim anaññāya, parivārenti mucchitā.
- 954 tato jarābhisantattaṃ, yobbanañ copamuyhati,
kāma ca parihāyanti, jīvitañ coparujjhati.
- 955 parappamādābhivaṭṭā,⁴ pāpaklesa-mahodikā,
tato taṇhānadī-pūrā, pāpetāpāya-sāgaraṃ.
- 956 idhaloka-pariccattā, paralokattha-dhaṇṣitā,
Gaṅgā-kuṇapa-kākā va, senti sokaparāyanā.
- 957 icc' attatthaṃ paratthañ ca, sattā kāma-nibandhanā,
viddhaṇṣetvā vinassanti, idha ceva parattha ca.
- 958 iti sādīnavā kāma, ghorā sālasilūpamā,*
yattha bālā visīdanti, natthi saṅgo vijānataṃ.
- 959 itthaṃ kāmabhayaṭṭānaṃ, sikkhattayam anuttaraṃ,
samācikkhi vimokkhāya, nekkhammam iti cakkhumā.
- 960 sabbāsava-vighātāya, paṭipatti anuttarā,
antadvayam anāgama, majjhimāyaṃ pakāsītā.
- 961 sabbadukkha-samugghātī, visuddhi param uttamā,
vijjācaraṇa-sampatti, sabbasampatti-sādhikā.
- 962 puññakkhettam idaṃ ṭhānaṃ, tapokamma-nisevanaṃ,
saddhā-sīlaṅkurārohaṃ, sampattiphala-pūraṇaṃ.
- 963 klesa-cāraka-mokkhāya, dvāram etam anuttaraṃ,
mahogh' uttaraṇaṃ kullaṃ, sotthi pārīma-pāpakaṃ.⁵
- 964 pāpa-cora-vighātāya, khema-maggo anuttaro,
akaṇṭako agahano, uju sabbhi pavedito.

¹ paripphuṭā. ² cāmārīkata. ³ asmiṃ lokaṃ palobhitā.

⁴ vuṭṭhā, -vatṭhā.

* See note, p. 114.

⁵ pārīma-tīrakaṃ.

- 965 mahābandhana-mokkhāya, abbhuto (?) jinaghosito,
palibodha-pariccāgo, abbhokāso alepano.
- 966 saṅga-paṅkā samuttāro, ganthānaṅ viniveṭhanaṅ,
taṅhā-dāsavya-nitthāro, seribhāvo sukhāvaho.
- 967 sabbayoga-visaṅgyogo, sabbasokādi-rundhano,
sabbālaya-visaṅkhāro, sabbaduggati-niggamo.¹
- 968 mārapāsa-samucchedī, sattham etam anuttaraṅ,
mohandhakāra-viddhaṅsī, vijjāloka-virocano.
- 969 abyāpajjam idaṅ ṭhānam abhayaṅ nirupaddavaṅ,
tapokammānam okāso, māra-cakkhu-vimohano.
- 970 sabba-santāpa-haraṇam idaṅ sitaṅ va candanaṅ,
nimmalaṅ dhammasalilaṅ, saṅklesa-mala-sodhanaṅ.
- 971 saṅsāra-setu sukātā, bodhipakkhiya-patthātā,
sokasalla-samuddhārī, yantaṅ sukata-yojitaṅ.
- 972 cittātaṅka-samuddhaṅsī, paribhoga-sukhosadhaṅ,
lokāmisānaṅ vamaṅ, ceto dosa-virecanaṅ.
- 973 accanta-tittikaraṇam idaṅ taṅ dhammabhojanaṅ,
pipāsāharaṇaṅ pānaṅ, vimuttirasa-pesalaṅ.
- 974 vaṅṅa-kitti-sugandhāyaṅ, guṇamālā suganthitā,
pāpa-kopīna-vasanaṅ, hirottappa-vicittitaṅ.
- 975 accanta-parisuddhā ca, saddhamma-ratanāvalī,
ariyānam alaṅkāro, anupādhi-siriṅkaro.
- 976 cittaṅaṅ² dunnimittānam idaṅ santikaraṅ paraṅ,
vipattipaṭiḡhātāya, parittam idam uttamaṅ.
- 977 antarāya-vināsāya, maṅgalaṅ jinadesitaṅ,
micchāgāha-vimokkhāya, sotthi sambuddha-bhāsītā.
- 978 anivatti³ ca paccakkham āvenikam ahāriyaṅ,
araṅtosadham accantam ajarāmara-sādhanāṅ.
- 979 yam etaṅ samadhittāya, sambodhittayam uttamaṅ,
papponti sabbasampatti-guṇapārami-pūritaṅ.
- 980 sabbākāra-varopetaṅ etaṅ nekkhammasammataṅ,
sīla-gambhīra-parikhaṅ, dhutaṅgodita-toraṅaṅ.
- 981 samādhi-vīthi-vitthiṅṅaṅ, sati-pākāra-gopuraṅ,
saddhā-samidhi-samphullaṅ, paṅṅā-pāsāda-sobhitaṅ.
- 982 sammājivaddhayaṅ rammaṅ, hirottappa-paṭicchadaṅ,
vimuttāmata-sambhogaṅ, veneyyajana-sevitaṅ.

¹ sabba-dukkha-viniggamo.

² cintanā.

³ anuvatti.

- 983 abhejjaṃ pāpa-verihi, puraṃ sugata-māpitaṃ,
anītim anupassaggaṃ, paṭipannā mahesayo.
- 984 param' assāsa-sampattā, paripunṇa-manorathā,
sabba-saṅgam atikkamma, nikkhantā akutobhayā.
- 985 sammad-attham abhiññāya, maccudheyyap-pahāyino,
sabba-dukkhogha-nittiṇṇā, pāraṃ gacchanti paṇḍitā.
- 986 iti sabbaṅga-sampannaṃ, mahesigaṇa-sevitaṃ,
nekkhammaṃ kāma-nikkhantaṃ, saddhamma-patham
uttamaṃ.
- 987 virādhenti parābhūtā, mucchitā yena dujjanā,
taṃ pāpasamudācāraṃ, pariyaṭṭhānam abravuṃ.
- 988 ceto nivāraṇaṃ c' etaṃ, paññā-cakkhu-nirodhanāṃ,
silopaghāta-karaṇaṃ, cittavikkhepa-saṅgamo.
- 989 ayasānaṃ padaṭṭhānaṃ, guṇa-teja-vināsanaṃ,
sabbasampatti-dhanaṃ, caturāpāya-sādhakaṃ.
- 990 sabbāsava-malopeto, sabbopakklesa-sañcayo,
pāpa-yakkha-samāveso, dosāsivisa-saṅgamo.
- 991 pamādapatha-pakkanta¹-amittagaṇa-saṅgamaṃ,
mahabbhaya-samuṭṭhānaṃ, mahābyasana-saṅkaraṃ.
- 992 apāyadukkham ārūhaṃ, ahitāvahitaṃ paraṃ,
sabbānatta-karaṃ ghoraṃ, sabbadukkha-vidhāyakaṃ.
- 993 dhir-atthu pāpadhammānaṃ, sabba-kalyāṇa-hāriṇaṃ,
laddhā pi khanasampatti, dullabhā yehi nāsitā.
- 994 tesāṃ hi samudācāro, dullabhaṃ buddhasāsanaṃ,
samuddhaṃseti asanī, yathā ratana-pabbataṃ.
- 995 saddhamma-dhana-coraṃ te, nekkhamma-paripanthakā,
paṭipattiṃ vilumpantā, palibuddhanti paṇino.
- 996 vissāsī-vadhakā v' ete, vissatthāvassa-ghātino,
yehi bālā hatā senti, nissāsaṃ jinasāsane.
- 997 tepi vāsenti dummedhā, nissaṅkā² mohapārūtā,
antomanasi ucchaṅge, ghoramāsivisaṃ yathā.
- 998 attano ca vināsāya, nissaṭṭe³ klesapañjare,
cinantā nāvabujjhanti, vipattipatha-sāyino.
- 999 haḷahaḷaṃ va khādantā, āliṅgantā va pāvakaṃ,
avassam upahaññanti, pāpadhammopalālino.
- 1000 pāpacintā-paribbūḷhā, vitakka-mathitā janā,
lokadvayāpi dhaṃsenti, atthadvaya-vināsino.

¹ makkantaṃ.² nissaṅga-moha.³ nissaye.

- 1001 kodhūpanāhī bībhacchā, issā-macchera-dūsitā,
makkhī palāsī sārambhī, appatissā agāravā.
- 1002 mānātimāna-bahulā, muddhā mukhara-caṇḍikā,
uddhatāsampajaññā ca, dappitā ketugāhino.¹
- 1003 cetokhīla-khilibhūtā, vinibandhānuveṭhitā,
mahogho viya sassāni, vināsenti tapogūṇaṇ.
- 1004 visayassāda-vikkhittā, vikiṇṇā pākatindriyā,
mutṭhassatī kusitā ca, jīvanti mogha-jīvitaṇ.
- 1005 mahagghasā bāhulikā, duppaññā kāya-dalḥikā,
gantha-nīvaraṇābaddhā, icchā-lobha-vasikatā.
- 1006 malaggahita-santānā, tiracchānakathā-ratā,
vinayopasamāpetā, visamācāra-gocarā.
- 1007 dubbharā 'tha ca dupposā, sukumāra²-sukālayā,
asantuṭṭhā mahicchā ca, loluppacāra-lakkhitā.
- 1008 duggandhen' eva sunakhā, āmagandhena muc-
chitā,
tатtha tatthābhiddhāvantā, nappatiṭṭhanti sāsane.
- 1009 nillajjā vītasārajjā, lokadhammesu mucchitā,
pāpicchā kuhanacchannā, micchājīva-palobhitā.³
- 1010 saṭhā sagabbhā⁴ māyāvi, antopūti avassutā,
saṅkassara-samācārā, kasambusithilā jalā.
- 1011 siṅgāra-capalocittā,⁵ pūtikāyānurāgino,
sīdantā palipāpannā, na virūlhanti sāsane.
- 1012 pāpapuggala-saṅsatṭhā, pāpaditṭhi-parākatā,
assaddhā dhammanicchandā, duṭṭhā dubbaca-ṇiṭ-
thurā.
- 1013 sāmāññaṇ paridhaṅsentā, dūsentā jinasāsanaṇ,
atikkamma jinovādaṇ, bālā duggati-bhāgino.
- 1014 kāmagiddhā durācārā, dussilā mohapārūtā,
khajjantā kaddamī-bhūtā, jinasāsana-kaṇṭakā.
- 1015 hitāhitam ajānantā, anurodha-virodhino.
cetopahata-santānā, vipallāsa-palambhitā.
- 1016 vipannākula-kammantā, pāpakārī parājītā,
socanti dīgham addhānaṇ, apāyambhi samappitā.
- 1017 itthaṇ hitasamucchedī, kummaggo 'yaṇ rajāpatho,
pāpaḍhammappavattitī, viditvā puna paṇḍito.

¹ setughātino. ² sukhumārā. ³ °malositā, °malohitā.

⁴ pagabbhā.

⁵ capalā cittā.

- 1018 pariyuṭṭhānupakklesaṃ, vipphurantaṃ visārado,
paṭisaṅkhāya rundheyya, manten' eva mahāvisaṃ.
- 1019 khippam āditta-celo va, pāpa-pāvakaṃ utṭhitaṃ,
bhāvanā-jala-sekena, nibbāpeyya nirantaraṃ.
- 1020 appamādena medhāvī, nagen' eva mahānadiṃ,
pāpoghaṃ paṭibandhanto, pidaheyya khaṇe khaṇe.
- 1021 sabhayaṃ viya kantāraṃ, ghoram āsivisaṃ yathā,
papātama iva gambhīraṃ, mīlaṃ viya ca paṇḍito.
- 1022 pahāya pariyuṭṭhānaṃ, nekkhammam adhigacchati,
kalyāṇamitto vajjesu, bhayadassāvi subbato.
- 1023 kāmarāga-visaṃyutto, bhoga-dhana-nirālayo,
icchā-lobha-vinimmutto, ammamo apariggaho.
- 1024 sorato sakhilo saṅho, mettāyanta dayāparo,
anāhata-mano dhīro, santa-citto khamāparo.
- 1025 hitesī sabbapāṇīnaṃ, issā-maccheramucchito.
kodhopanāha-byāpāda-virodhopasame rato.
- 1026 anolīna-mano yogī, niccāraddha-parakkamo,
susamāhita-saṅkappo, vippassanno anāvilo.
- 1027 okappentodhimuccanto, paññavā paṭipattiyaṃ,
pihayanto mamāyanta, sammāsambuddhasāsanaṃ.
- 1028 iti nīvaraṇāpeto, ñāṇaloka-jutindharo,
pūjeti sammāsambuddhaṃ, saddhammapaṭipattiyaṃ.
- 1029 hīrotappa-guṇopeto, kalyāṇācāra-gocaro,
makkhappalāsa-rahito, sappatisso saḡāravo.
- 1030 ajjavā-cāra-cāritto,¹ māyā-sāṭheyya-nissaṭo,
thambha-sārambha-nissaṅgo, maddavācāra-pesalo.
- 1031 mānātimāna-vimukho, saddhamma-garu sādaro,
parappavāda-nimmaddī, saṃvega-bahulo sadā.
- 1032 vodāna²-citta-saṅkappo, pāpicchā-mala-vajjito,
micchādīṭṭhim atikkanto, saddhamme suppatīṭṭhito.
- 1033 ceto-khila-samucchedī, vinibandha-viveṭṭhako,
mānasaṃ sampahaṃseti, sabbaklesa-vimuttiyaṃ.
- 1034 pavivitto asaṃsaṭṭho, santo appicchata-rato,
ariyavaṃsālaṅkāro, supposo subhara sukhi.
- 1035 sallekha-vuttī dhutavā, pāpāpacaya-tapparo,
pāsādika-samācāro, pasāda-bahulo muni.

¹ vāritto.² vodāta.

- 1036 anuddhato acapalo, danto gutto yatindriyo,
cetosamādhi-garuko, sampajāno satiyuto.
- 1037 ussāhajāto saddhamme, chandaajāto nirantaraṇ,
sātaccakārī svākāro, paṭipattiparāyano.
- 1038 cetokalaṅkāpagato, bhāvanārasam uttamaṇ,
raṅgaṇ niddhota-vatthaṇ va, sādhukaṇ patigaṇhati.
- 1039 iti sampāditākāro, parisuddha-manoratho,
nirādinava-sañcāro, sotthipatto niraṅgaṇo.
- 1040 pāpagāha-vinimutto, rāhumutto va candimā,
guṇaraṇsi-parikkhitto, sobheti jinasāsaṇaṇ.
- 1041 icc' alobham adosaṇ ca, mohābhāvam athāparaṇ,
nekkhammaṇ pavivekaṇ ca, tathā nissaraṇaṇ budho.
- 1042 samārabha visodhento, ajjhāsayaṇ asesato,
dhiro sampatipādeti, bhāvanāsukham uttamaṇ.
- 1043 tato paṇitādhimutti-palibodha-vinissaṇo,
paripantha-vinimutto, vigatāvaraṇālayo.
- 1044 bhāvanā-ninna-santāno, kallacitto visārado,
kasiṇādikam ārabha, bhāveyya samathaṇ kathaṇ?
- 1045 pathavīkasiṇaṇ tāva, vidatthi-caturaṅgulaṇ,
katvānāruṇavaṇṇāya, mattikāya sumaṇḍalaṇ.
- 1046 yugamate tḥapetvāna, tḥāne sukhanisinnako,
pathavī ti samaññāya, katvābhogan tu bhāvaye.
- 1047 akate pi khalādimhi, akicchen' eva maṇḍale,
nimittaṇ jāyaticcāhu, pubbayogavato pana.
- 1048 āpomaṇḍalam uggaṇhe, bhājanādigate jale,
tejamhi tejokasiṇaṇ, paṭacchiddādi-saṅgate.
- 1049 sassaggādimhi kampante, vāyokasiṇa-maṇḍalaṇ,
paṭibhāga-samācāro, phutḥhatḥhān' eva jāyati.
- 1050 nilādikasiṇaṇ vatthe, pupphe vā vaṇṇadhātuyaṇ,
ākāsamaṇḍala-bhittic-chiddādimhi upaṭḥḥhitaṇ.
- 1051 channappavitḥḥham¹ ālokaṇ, uggaṇheyya paṭiṭḥḥhitaṇ,
suriyālokādibhedāṇ, bhūmiyaṇ vātha bhittiyaṇ.
- 1052 dasadhā kasiṇesv-evaṇ, yattha katthaci yogino,
parikammaṇ karontassa, uggaḥo nāma jāyati.
- 1053 citte sūpaṭḥḥhite tasmiṇ, passantass' eva cakkhunā,
uggaḥamhi nimittamhi, paṭipādeyya bhāvanaṇ.

¹ chidda°.

- 1054 vikkhepaṇ vīvivārento, paripanthe virājayaṇ,
nimittābhimukhen' eva, mānasaṇ paṭipādaye.
- 1055 āsevantassa tass' evaṇ, cittaṇ hoti samāhitaṇ,
saṅklesā sannisīdanti, paṭibhāgo ca jāyati.
- 1056 tattha paṇṇatti-saṅkhāte, nimitte bhāvanāmāye,
tath' eva paṭibhāgamhi, tato yuñjeyya bhāvanaṇ.
- 1057 tatthādhimutto satimā, nimittavidhi-kovido,
indriyāni samānento, sappāyam upalakkhayaṇ.
- 1058 niggaṇham uddhataṇ cittaṇ, paggaṇhaṇ linamānasaṇ,
uhataṇ sampahaṇsento, upekkhanto samāhitaṇ.
- 1059 reṇumhi uppaladale, sutte nāvāya nāliyā,
yathā madhukarādīnaṇ, pavatti sampavaṇṇitā.
- 1060 cittappavatti-ākāraṇ, sādhukaṇ lakkhayaṇ budho,
tathā samen' ākārena, pahitatto parakkame.
- 1061 samappavattam ākāraṇ, sallakkhetvā nīrantaraṇ,
padahantassa tass' evaṇ, appaṇā nāma jāyati.
- 1062 paṭibhāganimittan tu, vaddheyya kasiṇaṇ puna,
upacāra-bhūmiyaṇ vā, appaṇāyaṇ va katthaci.
- 1063 ekaṅgula-dvaṅgulādi-vasen' eva yathākkamaṇ,
pharanto manasā yeva, nipuṇo yāvadicchakaṇ.
- 1064 tatth' evaṇ paṭhamajjhānaṇ, patvāna paṇuṇaṇ tato,
katvā ciṇṇavasibhūtaṇ, tamhā vutṭhāya paṇḍito.
- 1065 vitakkādika-thūlaṅga-pahānāya yathākkamaṇ,
tath' eva paṭipajjanto, pappoti dutiyādayo.
- 1066 dasadhā kasiṇān' evaṇ, bhāvetvā pana yogino,
catuttha-pañcakaṇjhaṇaṇ, katvā vikkhepa-nissaṭaṇ.
- 1067 supakkhālit' upakklesā, santa-cittā samāhitā,
paviveka-rasassādaṇ, anubhonti yathāsukhaṇ.
- 1068 asubhaṇ pana bhāvento, nimittaṇ yattha katthaci,
uddhumātādi-bhedamhi, uggaṇheyyāsubhe kathaṇ.
- 1069 ekāhādim atikkantaṇ, uddhumātakam īritaṇ,
vigatacchavi-bībhacchaṇ, nilākāraṇ vinīlakaṇ.
- 1070 vikiṇṇa-pubba-kudhitaṇ,¹ paribhinnaṇ vipubbakaṇ,
viccheditaṅga-paccaṅgaṇ, vicchiddaka-kalebaraṇ.
- 1071 vividhākāra-pāṇehi, khajjamānaṇ vikhāditaṇ,
vinābhūtaṅga-paccaṅgaṇ, vikkhittan ti pavuccati.

¹ kuthitam.

- 1072 pādādikaṅga-vikkhittaṅ, hata-vikkhittakaṅ mataṅ,
lohitāṅ lohitākiṅṇaṅ, pulavaṅ kimisaṅkulaṅ.
- 1073 aṭṭhisaṅkhalikā-mattaṅ, aṭṭhikaṅ ti ca sabbathā,
saṅṭhāṅākāra-bhedena, dasadhāsubha-desanā.
- 1074 tatth' evaṅ dasadhā-bhede, nijjīva-kuṅapāsuhē,
ujjhite bhūmibhāgasmiṅ, matakāye kalebare.
- 1075 labbhamānakam ākāraṅ oloketvā salakkhaṅṇaṅ,
uggahetvāna cittaṅ, taṅ taṅ nāmena bhāvaye.
- 1076 paṭikkūlaṅ ca jegucchaṅ, duggandhaṅ ca vidūsakaṅ,
harāyitam ajaṅṇāṅ ca, hīlitaṅ dhikkatāsivaṅ.¹
- 1077 icc' evam asubhākāre, katvābhogaṅ tu yogino,
bhāventass' upacāro ca, paṭibhāgo ca jāyati.
- 1078 paṭibhāganimittaṅ taṅ, upacārena sevato,
appeti paṭhamajjhānam etth' evaṅ samathe nayo.
- 1079 vināsadhammaṅ paṅ' idaṅ, sarīraṅ bālananditaṅ,²
vipattipariyosānaṅ, avassaṅ bhedagāmikaṅ.
- 1080 yathā idaṅ tathā etaṅ, yathā etaṅ tathā idaṅ,
jīvamānaṅ ca nijjīvam evaṅ dhammaparāyanaṅ.
- 1081 sabhāvo so pi dehassa, sabbassāpi ca sabbathā,
bhavitabbā cirenāpi, esāyaṅ niyatā gati.
- 1082 aniccaṅ khayadhammaṅ ca, dukkham etaṅ bhayāva-
haṅ
anattā ca parābhūtaṅ, vibhijjati khāṇe khāṇe.
- 1083 vinassamānass' ākāraṅ, tatth' evaṅ pana passato,
vipassanā bhāvanā ti, tam īrenti tathāgatā.
- 1084 bhāvanaṅ duvidham p' etaṅ, bhāventi puna paṅḍitā,
jīvamāne pi kāyamhi, taṅ tadākāra-sambhave.
- 1085 jīvamāno pi kāyo 'yaṅ, kuṅapo va sabhāvato,
tam-alaṅkāra-paṭicchanno, bālānaṅ nappakāsati.
- 1086 bahi maṭṭham upatṭhāti, anto kuṅapa-pūritaṅ,
uggharantaṅ paggharantaṅ, navadvāramalassavaṅ.³
- 1087 sarīraṅ niccaduggandhaṅ, nānākimisamākulaṅ,
taca-maṅsa-paṭicchannaṅ, aṭṭhipaṅjara-saṅṭhitaṅ.
- 1088 vaccakūpam idaṅ nāma, dvattiṅsāsuci-pūritaṅ,
narānukkāra-bhūmī ca, nekavassagaṅocitā.
- 1089 susānagamanosānaṅ, bahusādhāraṅāsuhāṅ,
gaṅḍa-bhūtaṅ sallabhūtaṅ, bahudukkha-nibandhanaṅ.

¹ vikkhitāsivaṅ.

² bālalālito.

³ navadvāraṅ vanassavaṅ.

- 1090 nānābyādhi-samākiṇṇaṇ, nānopaddava-saṅkulaṇ,
nānānattha-samodhānaṇ, nānopaklesa-vatthukaṇ.
- 1091 positam pi ciraṇ kālaṇ, mamaṅkāra-mamāyitaṇ,
lahu dujjana-mitto va, picchilaṇ sampadussati.
- 1092 parihāyati nissāraṇ, jaratāpīta-yobbaṇaṇ,
maccu-bhañjitaṇ accantaṇ asesāṇ paribhijjati.
- 1093 tathā' pi jālasantāno (?), bahusaṅkhāra-saṅkhato,
vatthālaṅkāra-sañchanno, mālā-gandhādi-sobhito.
- 1094 saviññatti-vikārehi, vicittākāra-maṇḍito,
kāyo liḥā-vilāsehi, palambheti mahājanaṇ.
- 1095 vañcitā yena dummedhā, kāmaklesa-balīmatā,
pūrenti caturāpāyaṇ, mārādheyyānusārino.
- 1096 evam ādīnavaṇ ṇatvā, pūtikāye vicakkhaṇā,
asubhādīkam ākāram ārabba chandupaṭṭhahaṇ¹
1097 yasmiṇ patanti kuṇape viparīta-saññā,
saṅklesa-pāpavasagā visamaṇ carantā,
taṇ passath' etam asubham pi vināsadham-
maṇ,
icc' evam āha sugato dasadhā vibhāgaṇ
- 1098 satthārā kasiṇaṇ ca yaṇ dasavidhaṇ vikkhepavik-
khambhanaṇ,
kāmaklesa - vināsaṇaṇ dasavidhaṇ yaṇ cāsubhaṇ
bhāsitaṇ,
dibba - brahma - sukhāvahaṇ samapadaṇ vijjodayaṇ
yoginaṇ,
kammaṭṭhānam alaṇ tam uttamaguṇenāseviṇaṇ
seviṇaṇ.

*Iti Nāmarūpaparicchede
kasiṇāsubha-vibhāgo nāma aṭṭhamo
paricchedo.*

NAVAMO PARICCHEDO.

- 1099 Saddhā-pabbajito yogī, bhāvanto-'nussatī pana,
dasānussati-bhedeṣu, bhāveyy' aññatarāṇ kathaṇ?

¹ chanda-mabravvaṇ.

- 1100 arahaṇ sugato loke, bhagavā lokapāragū,
vijjācaraṇa-sampanno, vimutti-pariṇāyako.¹
- 1101 jeṭṭho sammābhisambuddho, seṭṭho purisa-sārathī,
satthā deva-manussānaṇ, buddho appaṭipuggalo.
- 1102 sabbaloka-hito bandhu, samatta-ratanālayo,
sattānam anukampāya, jāto nātho sivaṅkaro.
- 1103 cakkhumā tittakusalo, dhammassāmī tathāgato,
maccudheyya-vimokkhāya, paṭipādayi pāṇiṇo.
- 1104 satthavāho mahāyoggo,² maggāmaggāyudhandharo,³
sirisattham adhigayha, vicarittha mahāpathaṇ.
- 1105 anomo nasamo dhīro, loka-hita-parakkamo,
sabbākāra-varopeto, accherabbhuta-puggalo.
- 1106 atthabhūto dhammabhūto, brahmabhūto mahāyaso,
ñāṇāloka-paricchinna-neyyāsesa-pariggaho.
- 1107 ānubhāva-vasippatto, āsabhaṅṭhāna-niccalo,
mahanta-mariyādāya⁴ mananta-gati gocaro.
- 1108 sabbābhiññā-balappatto, vesārajja-visārado,
sabbasampatti-niṭṭhāno, guṇapārami-pūrako.
- 1109 appameyyo mahānāgo, mahāvīro mahāmuni,
mahesī mahitācāro, mahāmaha-mahiddhiko.
- 1110 sabbatthasiddhi-saṅcāro, mahesigaṇa-pūjito,
rājādhirāja-mahito, deva-brahmābhivandito.
- 1111 abhibhūya tayo loke, ādicco va nabhantare,
virocati mahātejo, andhakāre pabhaṅkaro.
- 1112 byāmapabbhā-parikkhitto, ketumālāhalaṅkato,
dvattiṇsa-lakkhaṇāsīti-anubyañjana-sobhito.
- 1113 chabbaṇṇaraṇsi-lalito, ratanagghiya-sannibho,
samiddha-rūpasobhaggo, dassaneyyaṇ va maṇḍitaṇ.
- 1114 phullaṇ padumasaṇḍaṇ va, kapparukkho v' alaṅkato,
nabhaṇ 'va tārakākinnṇaṇ, uttamo paṭidissati.
- 1115 satthukappa-mahāvira-puttehi parivārito,
sabbalokam abhiddhāya, dhammarājā sayāṇ-vasī.
- 1116 niddhota-mala-cando va, nakkhattaparivārito,
khattasaṅgha-paribbūlho, cakkavattīva sobhati.
- 1117 iccānanta-guṇākinnṇam asesamala-nissataṇ,
sabbasampatti-dātāraṇ, vipatti-vinibaddhakaṇ.

¹ vimutti-pada-nāyako.² mahāyogo.³ mahāmaggā°.⁴ pariyaḍāya.

- 1118 dayāparam ahorattaṃ, bhagavantam anussaraṃ,
bhāveti paññavā yogī, buddhānussati-bhāvanaṃ.
- 1119 svākkhāto tena saddhammo, sambuddhena satimatā,
paccatta-paṭivedhena, passitabbo yathārahaṃ.
- 1120 taṇhādālidda-nāsāya, manoratha-samidhiyā,
kālantaram anāgamma, paccakkhaphala-dāyako.
- 1121 upanissaya-vantānam ehi passāti dassiyo,
paccattam eva viññūhi, veditabbo sabhāvato.
- 1122 sabbāsava-samuggatī, suddho sovatthiko sivo,
pihitāpāya-kummaggo, maggo nibbāṇa-pattiyā.
- 1123 klesasaṅkaṭa-duggamhā, dukkhakkhandha-mahab-
bhayā
khemantabhūmiṃ nīyāti, accantam anupaddavaṃ.
- 1124 puññatittham idaṃ nāma, maṅgalaṃ ca sivaṅkaraṃ,
hitodayaṃ sukhādhāram¹ amatāhāram uttamaṃ.
- 1125 avijjāpataluddhārī, vijjānettosadhaṃ varaṃ,
paññādhāram² idaṃ satthaṃ, klesagaṇḍappabhedakaṃ.
- 1126 caturogha-nimuggānaṃ, setubandho samuggato,
bhava-cārika-ruddhānaṃ, mahādvāro apāruto.
- 1127 sokopāyāsa-viddhānaṃ, parideva-samaṅginaṃ,
sallaniharanopāyo, accantasukham īrito.
- 1128 byasanopaddavāpeto, saṅklesamala-nissaṭo,
uju sammattaniyato, paṭipatti-visuddhiyā.
- 1129 suddhisila-parikkhāro, samādhimaya-pañjaro,
sammāsaṅkappa-cakkaṅgo, sammāvāyāmaṅghano.
- 1130 satisārathi-saṃyutto, sammādiṭṭhi-purejavo,
esa dhammaratho yāti, yogakkhemassa pattiyā.
- 1131 vipatti-paṭibhāya, sabbasampatti-siddhiyā,
sabba-bandha³-vimokkhāya, dhammaṃ desesi cak-
khumā.
- 1132 hitesi sabbapāṇīnaṃ, dayāpanno mahāmuni,
dhammālokaṃ pakāsesi, cakkhumantānam uttamo.
- 1133 yaṃ dhammaṃ sammad-aññāya, khemamaggaṃ paṭi-
ṭhitā,
pāpakāpagatā dhīrā, passaddha-darathāsāyā.
- 1134 bhavayoga-vinimuttā, pahina-bhaya-bheravā,
accantasukham edhenti, sotthippattā mahesayo.

¹ hitāvassaṃ sukhādhānam.² saṅhataram.³ khandha°.

- 1135 tam evam uttamaṃ dhammaṃ, cintoṇṇo pana paṇ-
dīto,
bhāvetīti pakāseṇi, dhammānussati-bhāvaṇaṃ.
- 1136 cattāro ca paṭipannā, cattāro ca phale tṭhitā,
esa saṅgho ujubbhūto, paññā-sīla-samāhito.
- 1137 palāsāpagato suddho, paṭipattipattitṭhito,
pariggahita-saddhammo, samiddha-guṇa-sobhito.
- 1138 pahināpāya-gamaṇo, pāpaklesa-vinissaṇṇo,
paripantha-samuechedī, bhavacāraka-bhedako.
- 1139 uttama-damathappatto, suvinito mahesinā,
vijjā-vimutti-vodāno, ājāniyapathe tṭhito.
- 1140 sugatorasi sambhūto, sudhamma-sirindharo,
paṭipādita-sammatto,¹ dhammasāsana-sevito.
- 1141 bhaya-bherava-nissaṅgo, jinātejānupālito,
moneyyapatha-saṅcāro, sugatovāda-bhājano.
- 1142 appamāda-parittāno, silālaṅkāra-bhūsito,
cetosaṃādhi-sannaddho, paññāyudha-samujjalo.
- 1143 ujumaggam adhiṭṭhāya, māra-kāyappadālanā,
aparājita-saṅgāmo, lalitodāra-vikkamo.
- 1144 maccudheyyaṃ atikkanto, bodhidhammapattitṭhito,
chālābhīṇṇā-balappatto, samārādhitā-sāsano.
- 1145 anubodhim anupatto, pabbhinna-paṭisambhido,
sāmaññāpāramippatto, toseti janamānaṃ.
- 1146 nekākāravaruṇṇo, nānāsampatti-phullito,
vipattipatha-nittinno, abhivuddhiparāyano.
- 1147 āhuṇeyyo pāhuṇeyyo, dakkhiṇeyyo sudullabho,
sadevakassa lokassa, puññakkhettaṃ anuttaraṃ.
- 1148 yattha suddhamhi niddose, saddhā-bijaṃ patitṭhitaṃ,
accantaṃ paripāceti, sampatti-phalaṃ uttamaṃ.
- 1149 yaṃ phalaṃ paribhuñjantā, vimuttirasasevaṇaṃ,
accanta-sukhitā dhīrā, bhavanti aṅgamaṇā.
- 1150 taṃ phalaṃ patthayanta, saṅghānussati-bhāvaṇā,
bhāvetabbā paṇ' iccevaṃ itī bhāseṇi paṇḍitā.
- 1151 pañcasīlaṃ dasasīlaṃ, pātimokkhaṃ uposathaṃ,
catupārisuddhisīlaṃ, dhutaṅga-parivāritaṃ.
- 1152 evaṃ etesu yaṃ kiṇci, samādāya rahogato,
tam ānisaṃsaṃ gūṇato, phalato ca vicintaye.

¹ °sammatto.

- 1153 ādim etaṅ patitṭhā ca, mukhaṅ pamukham uttamaṅ,
mūlaṅ kusala-dhammaṅ, pabhavaṅ¹ paṭipattiyā.
- 1154 sāsanaotarapaḍvāraṅ, titthaṅ saddhamma-vāpiyā,
pārisuddhipadaṭṭhānaṅ, maggaṅ khemanta-pāpakaṅ.
- 1155 sādhusikkhā-samādhānaṅ,² bāhusacca-vibhūsaṅ,
ariyācāra-cāritta³-mavaṇṇaṅ malavajjanaṅ.
- 1156 kolaputti⁴-alaṅkāro, pāpajallappavāhanaṅ,
anapāyi sugandhaṅ ca, mahāpurisa-sevitaṅ.
- 1157 pacchānutāpa-haraṅ, pītipāmojja-vaḍḍhanaṅ,
nekkhamabhāvaṅcetaṅ, pabbajjā-vesa-sobhanaṅ.
- 1158 sopānaṅ saggalokassa, daḥhāpāya-pidhānakaṅ,
anupaddava-sampatti, samatta-guṇa-sūdanī.
- 1159 klesa-pañjara-vicchedī, vipatti-patha-vāraṅ,
sotthikamma-samuṭṭhānaṅ, asādhāraṇa-maṅgalaṅ.
- 1160 suladdhā vata me laddhā, saddhā sugatasāsane,
sīlaṅ me yassa kallyānaṅ, parisuddham akhaṇḍitaṅ.
- 1161 dullabho vata me laddho, mahālābho anappako,
yo 'ham akkhaḷitācāro, upaghāta-vivajjito.
- 1162 dammaṅkurita-santāno, mūlajāto 'smi sāsane,
ujumaggaṅ samārūho, pihitā sabhayā disā.
- 1163 avañjhā vata me jāti, āradhā khaṇasampadā,
patitṭhito 'mhi saddhamme, saphalaṅ mama jivitaṅ.
- 1164 itthaṅ nānappakārena, cintento guṇam attano,
silakkhandhassa bhāveti, sīlānussatibhāvanaṅ.
- 1165 saddhāya sīlavantesu, datvā dānaṅ yathārahaṅ,
niddhota-mala-macchero, vivitto tam-anussare.
- 1166 dānaṅ nidhānam anugaṅ, asādhāraṇam uttamaṅ
avināsa-sukhādhānaṅ, accantaṅ sabbakāmadāṅ.
- 1167 kopadāhopasamaṅ, macchera-mala-sodhanaṅ,
pamādaniddā-vuṭṭhānaṅ, lobhapāsa-vimocanaṅ.
- 1168 cetovikāra-damaṅ, micchāmagga-nivāraṅ,
vittilābha-sukhassādo, vibhavodaya-maṅgalaṅ.
- 1169 saddhādiguṇa-vodānaṅ, ajjhāsaya-vikāsaṅ,
sadācāraparikkhāro, tanu-ceto-vibhūsaṅ.
- 1170 appamaññā-padaṭṭhānaṅ, appameyyena vaṇṇitaṅ,
mahāpurisa-cārittaṅ, apadānaṅ mahesino.

¹ sambhavaṅ.² samādhānaṅ.³ vāritta.⁴ kulaputta.

- 1171 dhammādhigata-bhogānaṃ, sārādānaṃ anuttaraṃ,
mahattādhigamūpāyo, lokasantati-kāraṇaṃ.
- 1172 atthakāri ca sammāhaṃ,¹ pariccāgasamāyuto,
attano ca paresaṃ ca, hitāya paṭipannaṃ.
- 1173 uju-maddava-citto' smi, kālussiya-vinissaṭo,
pāpa-saṅklesa-vimukho, pāṇabhūtānukampako.
- 1174 sīlavanta-paṭiṭṭho' smi, kapaṇānaṃ parāyano,
buddhasāsaṃ upaṭṭhāko, ñātimittopajīviko.²
- 1175 dāna-vossagga-sumukho, saṃvibhāgarato sukhī,
kappaṃrakkho va phalito, jāto lokābhivuddhiyā.
- 1176 pihitāpāya-maggo' smi, saggadvāram apārutaṃ,
sampattā sabbasampattī, dāḷiddassa manāpitā.³
- 1177 saṃsāraddhānapātheyyaṃ, sabbadukkha-vinodanaṃ,
subaddhaṃ mama sabbattha, gahito ca kaṭaggaho.
- 1178 evaṃ dānagaṇaṃ nānap-pakārena vicintayaṃ,
bhāveti dāyako yogī, cāgānussati-bhāvanaṃ.
- 1179 saddhaṃ silaṃ sutaṃ cāgaṃ, paññaṃ paṇḍita-jātiko,
sampādayitvā saddhamme, devatāyo anussare.
- 1180 cātummahārājikā ca, tāvatīṇsā ca yāmakā,
tusitā ceva nimmāna-ratino vasavattino.
- 1181 tad-uttariṃ ca ye devā, dibbakāyaṃ adhiṭṭhitā,
te pi saddhādi-dhammesu, cira-kālapaṭiṭṭhitā.
- 1182 susamāhita-saṅkappā, dāna-sīla-dhurandharā,
dhamma-maggam adhiṭṭhāya, hīrottappa-purakkhatā.
- 1183 taṃ lokaṃ upapannāse, sassirikaṃ parāyanaṃ,
iddhimanto jutimanto, vaṇṇavanto yasassino.
- 1184 dibbasampatti-sampattā, nānā-bhoga-samappitā,
pālentā dīgham addhānaṃ, anubhonti mahāsukhaṃ.
- 1185 te sabbe pi ca mayham pi, vijjanti anupāyino,
saddhādi-kusalā dhammā, deva-dhammā ti vissutā.
- 1186 saddhammaguṇasampatti-mātā⁴ maṅgala-nāyika,
dullabhā pi ca me laddhā, saddhā sugatasāsane.
- 1187 vajjopavāda-rahito, pāpakamma-parammukho,
parisuddha-samācāro, pasannāmala-cetano.
- 1188 niccam ohita-soto 'smi, tathāgata-subhāsīte,
sutabhājana-bhūto ca, satimā susamāhito.

¹ kammāhaṃ.² ojjivito.³ dāḷiddassama-nāsitaṃ.⁴ dātā.

- 1189 macchera-mala-nittiṇṇo, lobhakkhandha-vimuccito,
opānabhūto lokasmiṇ, viassaṭṭha-sukhayācano.¹
- 1190 vatthuttaya-mahatte ca, hitāhita-vinicchaye,
paññā vatthusabhāve ca, tikhiṇā mama vattati.
- 1191 samārādhita-saddhammo,² katapuñña-mahussavo,
devadhamma-samidho' smi, kalyāṇa-caritākaro.
- 1192 devatāhi samāno 'haṇ, guṇālaṅkāra-bhūsito,
hatthappattā ca deviddhi, nipphannā dibbasampadā.
- 1193 devasāmaññaṃ icc' evaṇ, cintento guṇam attano,
bhāveti guṇasampanno, devatānussatiṇ paraṇ.
- 1194 jātidhamma-jarā-vyādhi-sokopāyāsa-bhañjite,
anicece dukkhenatte ca, nibbinnopadhisambhave.
- 1195 virāgo ca nirodho ca, cāgo mutti anālayo,
yo 'yam ādāna-nissaṅgo, nibbāṇam iti vuccati.
- 1196 upasantam idaṇ ṭhānam iti cinteti paṇḍito,
anupādānasaṅkliṭṭham asaṅkhāram anāsavaṇ.
- 1197 appamaṇaṇ paṇītaṇ ca, sivaṇ paramam accutaṇ,
anantaguṇam accantam avikāram anāmayaṇ.
- 1198 khemantaṇ pārimaṇ tīraṇ, pāpanāsakaraṇ paraṇ,
tānaṇ leṇaṇ ca dīpaṇ ca, patitṭhānaṇ parāyanaṇ.
- 1199 vaṭṭānubandha-vicchedo, bhavataṇhā-visosanaṇ,
sabbūpadhi - samugghāto, dukkhanibbāpanaṇ suk -
haṇ.
- 1200 sabbapāpa-vināso 'yaṇ, sabbaklesa-visodhanaṇ,
sokopāyāsa-santāpa³-bhaya-bherava-mocanaṇ.
- 1201 paḷibodha-samucchedo, papañca-viniveṭhanaṇ,
sabbasaṅkhāra-samatho, sabbaloka-vinissaṭo.
- 1202 pārisuddhi-karā dhātu, bhavanissaraṇaṇ padaṇ,
uttamāriya-sampatti, anomam amataṇ padaṇ.
- 1203 sabbato-bhaddam atulaṇ, nibbāṇam iti passato,
upasaṃnussatiti, bhāvanā 'yaṇ pavuccati.
- 1204 sattānussatim icc' evaṇ, bhāvento pana paṇḍito,
pāmojja-bahulo hoti, pasanno buddhasāsane.
- 1205 paṭippassaddha-daratham upacāra-samādhinā,
samādhīyati cittaṇ ca, parisuddham anāmayaṇ.
- 1206 bhāvanāmayam etaṇ ca, katvā puññaṃ anappakaṇ,
vāsana-gati-sampatti-bhoga-bhāgīti vuccati.

¹ viassaṭṭha°.² samāgamitā°.³ °santāsa°.

- 1207 upanissaya-sampanno, patvā nibbedham uttamaṃ,
diṭṭh' eva dhamme dukkhagginṃ, nibbāpeti anāsavo.
- 1208 lokappavattiṃ cintetvā, maraṇānussatiṃ pana,
bhāveyya sakam accantaṃ, cinto maraṇaṃ kathaṃ.
- 1209 animittam anaññātaṃ, maccānaṃ idha jīvitaṃ,
kasiraṇ ca parittaṇ ca, taṇ ca dukkhena saññutaṃ.
- 1210 appodakamhi macche va, phandamāne rudammukhe,
maccu gacchati ādāya, pekkhamāne mahājane.
- 1211 purakkhatvā va maraṇaṃ, jāyanti paṭisandhiyaṃ,
jātā puna marissanti, evaṃ dhammā hi paṇiṇo.
- 1212 yam ekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo,
abbhuttiṭṭhito va sa yāti, sa gacchaṃ na nivattati.
- 1213 sattā maranti gabbhe pi, jāyamānā ca dārakā,
kumārā yobbanappattā, balappattā mahattarā.
- 1214 athāvassaṃ marant' eva, jinṇā daṇḍa-parāyaṇā,
sūrā puñña-balatthāmā,¹ nānābyādhi-nipīlitā.
- 1215 ajja suve ti maraṇaṃ, pariyesati paṇiṇo,
senā yuddhapayātā va, sabbe maccu-bhayākulā.
- 1216 sattaratanaḷaṅkāra, caturiddhi-samuggatā,
cakkavatti mahātejā, rājamaṇḍala-sobhitā.
- 1217 kapputtiṭṭhāna-mahāvātā, pātītā va mahāsīlā,
patanti maccu-vikkhittā, parocetā na māṇavā (?)
- 1218 ye pi dīghāyukā devā, vaṇṇavanta mahiddhikā,
ānubhāva-balappattā, mahābhoga-sukhedhino.
- 1219 te pi maccu-samuddhastā, bhavanti bhayasaṅkulā,
verambhakkhitta-pakkhī va, mādisesu kathā va kā ?
- 1220 accantarāya-bahulo, maraṇāhita-sambhavo,
niccaṃ cakkasamārūḷho, loko 'yaṃ parivattati.
- 1221 etth' antare marantassa,² vemajjhe mama vattato,
assāse pi avissatthe, jivite me kathā va kā ?
- 1222 accheraṃ vata lokasmiṃ, khaṇamattam pi jivitaṃ,
nissitopaddavatṭhāne, mahābyasana-pīḍite.³
- 1223 addhavaṃ jivitaṃ niccam accantaṃ maraṇaṃ mama,
sabhāvo maraṇan t' eva, viseso pana jivitaṃ.
- 1224 attham ārabha gacchanto, ādicco va nabhantare,
maraṇāyābhiddhāvanto, vihāyāmi suve suve.

¹ balappattā.² maraṇassa.³ piḍite.

- 1225 vajjhappatto mahācoro, niyat' āghātaṇaṇ¹ yathā,
maraṇāya payāto 'haṇ, tath' eva anivattiyo.
- 1226 ambujo vaṅka-ghasto va, tāṇaṇ leṇaṇ vivajjito,
niccaṇ maccuvasaṇ yanto, vissattho kim ahaṇ care ?
- 1227 ko me hāso kim ānando, kim ahaṇ mohapāruto ?
parappamāda-vikkhitto, vicarāmi niraṅkuso.
- 1228 handāham ārabhissāmi, sammāsambuddhasāsane,
ātāpī pahitatto ca, hirottappa-samāhito,
- 1229 paṭipatti-paro hutvā, pāpadhamma-niraṅkuso,²
nibbāpayāmi accantaṇ, sabbadukkha-hutāvahaṇ.
- 1230 itthaṇ pan' attano yogī, maraṇaṇ paticintayaṇ,
maraṇānussatiṇ nāma, bhāvetīti pavuccati.
- 1231 tad-etaṇ pana bhāvetvā, upacāra-samāhito,
nibbedha-bahulo hoti, appamāda-dhurandharo.
- 1232 micchādhammaṇ virājetvā, nandirāga-nirālayo,
sabbāsava-parikkhiṇo, pappoti amataṇ padaṇ.
- 1233 gahetvā pana medhāvī, dvattiṇsākāra-bhāvanaṇ,
kareyya tāva pacchā ca, anupubbam abhiṇhaso.
- 1234 kesā lomā nakhā dantā, taco maṇsaṇ nahāru ca,
aṭṭhī ca miṅjā vakkaṅ ca, hadayaṇ yakaṇaṇ tathā.
- 1235 kilomaṇ pihakaṇ papphās' ant' antagaṇam udariyaṇ,
matthaluṅgaṇ karisaṅ ca, pittaṇ semham athāparaṇ.
- 1236 pubbo ca lohitaṇ sedo, medo assu vasā 'tha vā,
kheḷo siṅghāṇikā ceva, lasikā muttam icc' api.
- 1237 ghaṇabandha-subhākārā, vipallāsānusāriṇaṇ,
yathābhūtāvabodhāya, vibhatt' evaṇ mahesinā.
- 1238 kāye battiṇsa-koṭṭhāsā, kuṇapā va samussitā,
sāragayhūpagāpetā, dhikkatā dhīra-hīlitā.
- 1239 asubhā ca paṭikkulā, jegucchā sucivajjitā,
ninditā cakkhumantehi, andha-bālopalālitā.
- 1240 vicittac-chavi-sañchannā, tacagabbha-samohitā,
parissava-parikkliṭṭhā, kuthitā pūtigandhikā.
- 1241 dhoviyantā pi satataṇ, ajahantā malassavaṇ,
sugandhānuvilittā pi, duggandha-pariṇāmino.
- 1242 ahaṅkāra-mamattena, vissattha-sukha-saṅgahā,
saṅghāta - ghaṇa - saṇbaddhā, sammohenti mahā -
janaṇ.

¹ niyāt' āghātaṇaṇ.² niraṅkato, nirākato.

- 1243 chandarāga-samūpetā, yattha mūlhā puthujjanā,
sévantī visamaṇ ghorāṇ, caturāpāya-bhāgino.
- 1244 tattha cittaṇ virājetuṇ, paṭipanno yathākkamaṇ,
ceto vibhāvanatthāya, koṭṭhāsesu vicakkaṇo.
- 1245 vacasā manasā ceva, yathāvuttānusārato,
anuloma-paṭilomaṇ, sajjhāyitvā tato paraṇ.
- 1246 vaṇṇa-saṇṭhāna-disato, vavatthāpeyya paṇḍito,
tat' okāsa-paricchedā, paccekaṇ tu yathākkamaṇ.
- 1247 vaṇṇa-saṇṭhāna-gandhā ca, āsayokāsato tato,
vibhāveyyāsubhākāram ekekasmin tu pañcadhā.
- 1248 dasadhābhogam icce' vaṇ, katvā bhāvayato pana,
sandhibhūtā pakāsanti, ratha-cakkāra-sādisā.
- 1249 hitvā appaṇe tattha, gaṇṇaṇ suppaṇaṇ budho,
appaṇaṇ paṭibhāgaṇ ca, pappot' ekeka-vatthusu.
- 1250 asubhākāram ārabba, bhāvanā ce pavattati,
kammaṭṭhānaṇ paṭikkūlaṇ, paṭhamajjhānikaṇ siyā.
- 1251 nīlādi-vaṇṇam ārabba, paṭibhāgo yadā tadā,
nīlādi-kasiṇaṇ hutvā, pañcakajjhānikaṇ bhava.
- 1252 lakkhaṇākāram ārabba, cintanā ce pavattati,
vipassanā-kammaṭṭhānam iti bhāsanti paṇḍitā.
- 1253 tidhā pabhedam icce' vaṇ, bhāvanto pana buddhimā,
kāya-gatāsatiṇ nāma, bhāvetīti pavuccati.
- 1254 so 'yam ajjhatta-nibbinno, bahiddhā ca nirālayo,
ubbega-bahulo yogī, pamādam ativattati.
- 1255 kāma-bandha-vinimutto, pāpamedhāvi-nissaṭo,
sacchikatvāna sāmāññaṇ, amataṇ paribhuñjati.
- 1256 ānāpānasatiṇ nāma, sammāsambuddha-vaṇṇitaṇ,
kammaṭṭhānādhirājānaṇ, bhāvanto pana paṇḍito.
- 1257 appaṇaṇ copacāraṇ ca, samathaṇ ca vipassanaṇ,
lokuttaraṇ lokiyaṇ ca, sukhenevādhigacchati.
- 1258 sukhumā nipuṇā tikkhā, paripakkā bale ṭhitā,
bodhipakkiya-dhammā ca, vodāyanti visesato.
- 1259 kammaṭṭhāne tathā h' ettha, gaṇṇanā anubandhanā,
phusanā ṭhapanā ceva, sallakkaṇa-vivaṭṭanā.
- 1260 pārisuddhi tato pacchā, tesaṇ ca paṭipassanā,
icce' evam aṭṭhadhā bhedā, mātikāyaṇ pakāsītā.
- 1261 vibhattā satipaṭṭhāna-vasā soḷasadhā tato,
ānāpānappabhedena, bhinnā dvattiṇsadhā puna.

- 1262 tam eva pariyādāya, samathañ ca vipassanaṃ,
mahatta-vepullagataṃ, bhāveyya satimā kathaṃ ?
- 1263 ānāpānaṃ pariggayha, pavivitto rahogato,
gaṇeyya paṭhamaṃ tāva, nisinno sukham āsane.
- 1264 pañcannaṃ natṭhapetabbaṃ, heṭṭhā na dasato 'pari,
netabbam anupubbena, gaṇetabbam akhaṇḍitaṃ.
- 1265 anto bahi ca vikkhepam akatvāna punappunaṃ,
phutṭhatṭhānamhi satimā, anubandheyya mānasaṃ.
- 1266 nāsikagg' uttarotṭhe ca, katvābhogaṃ tato paraṃ,
satat' assāsa-passāsaṃ, āvajjantassa yogino.
- 1267 puthulaṃ vā 'tha dīghaṃ vā, maṇḍalaṃ vā 'tha vit-
thataṃ,
tārakādisamākāraṃ, nimittaṃ tattha jāyati.
- 1268 cittaṃ samāhitaṃ hoti, upacāra-samādhinā,
upakklesā pahiyanti, paṭibhāge samutṭhite.
- 1269 nimitte ṭhapayaṃ cittaṃ, tato pāpeti appanaṃ,
pañcajjhāna-vasenāyaṃ, samathe bhāvanānayo.
- 1270 ārabhitvābhinivesam ānāpāne punāparo,
ajjhattañ ca bahiddhā ca, tato tadanusārato.
- 1271 bhūmidhamme yathābhūtaṃ, vipassitvā visārado,
pappotānuttarajjhānam ayaṃ suddhavipassanā.
- 1272 ānāpāna-samāpattiṃ, katvā pādakam uttaraṃ,
bhāventassa vasen' āhu, nayaṃ soḷasadhā kathaṃ ?
- 1273 dīgham assāsa-passāsaṃ, rassaṃ vā 'tha tathā dvayaṃ,
satimā sattisampanno, paṭhamaṃ parigaṇhati.
- 1274 ādimajjhāvasānaṃ taṃ¹, karonto viditaṃ tathā,
samāhito sabbakāya-paṭisaṃvedī sikkhati.
- 1275 tato te eva saṅkhāre, passambhanto 'parūpari,
vutto passambhayaṃ kāya-saṅkhāraṃ sikkhatīti ca.
- 1276 ānāpānasaticc' evaṃ, kāyasāṅkhāra-nissitā,
kāyānupassanā nāma, catuddhā pi ca bhāsītā.
- 1277 sampayuttēna ñāṇena, pītim ālambaṇena² ca,
vipassanāya samathe, kubbanto pākataṃ sukhaṃ.
- 1278 vedanā saññā-saṅkhāte, citta-saṅkhārake tathā,
pītādi³-paṭisaṃvedī, sikkhatīti pavuccati.
- 1279 thūle te eva saṅkhāre, sametuṃ paribhāvayaṃ,
vutto passambhayaṃ citta-saṅkhāraṃ sikkhatīti ca.

¹ ādimajjhāvasānāni.² satim ālambaṇena.³ cittādi.

- 1280 tasmā taṅ taṅ mukhen' ettha, sampajjana-visesato,
vedanānupassanā 'yaṅ, catudhā samudīritā.
- 1281 appento paccavekkhanto, bujjhanto ca pakāsitaṅ,
karonto mānasaṅ citta-paṭisaṅvedī sikkhati.
- 1282 tam evābhīppamodento, sappītika-samādhinā,
abhīppamodayaṅ cittaṅ, sikkhatīti pavuccati.
- 1283 paccanikehi vikkhambha-samucchedehi¹ mocayaṅ,
tathā vimocayaṅ cittaṅ, sikkhatīti pi bhāsito.
- 1284 ānāpānaṅ purodhāya, kammaṭṭhānaṅ yathārahaṅ,
cittānupassanā nāma, pavattāyaṅ catubbidhā.
- 1285 vipassanāyāniccānugatattā hi visesato,
vipassanto aniccānupassī sikkhati paṇḍito.
- 1286 tato virāgānupassī, nibbinditvā virājayaṅ,
tathā nirodhānupassī, bhūmi-dhamme nirodhayaṅ.
- 1287 pakkhandana-pariccāga-paṭinissaggato pana,
paṭinissaggānupassī, sikkhatīti pavuccati.
- 1288 ānāpāna-mukhen' eva, bhūmidhamma-vipassanā,
dhammānupassanā nāma, bhāsīt' evaṅ catubbidhā.
- 1289 iti soḷasadhākāraṅ, sikkhattaya-paṭiṭṭhitaṅ,²
catubbidham pi pūreti, satipaṭṭhāna-bhāvanaṅ.
- 1290 pariggayha satiñ cevam ussahanto vipassanaṅ,
dvattiṅsākara-bhedehi, sato-kāriti vuccati.
- 1291 itthañ ca gaṇanādihi, bhāvetvā samathaṅ tato,
vipassanādhivacanaṅ, katvā sallakkhaṅ puna.
- 1292 patvā vivaṭṭanāmaggaṅ,³ pārisuddhiphale t̥hito,
paccavekkhaṅ-saṅkhātaṅ, pappoti satipassanaṅ.
- 1293 ānāpānasaticc' evam asesāṅ paripūritā,
sākāraṅ sappabhedañ ca, bhāvitāti pavuccati.
- 1294 ānāpānasamādhim etam atulaṅ buddhāpadānutta-
maṅ,
pāpaklesa-rajoharaṅ sukhamukhaṅ dukkhaggi-nib-
bāpanaṅ,
bhāvetvā satisampajañña-vipulā⁴ vikkhepa-viddhaṅ-
sakaṅ
pappont' uttaram uttamāmatapadaṅ bodhittaya-byā-
pakaṅ.

¹ samucchede vimocayaṅ.

² sikkhattayam adhiṭṭhitaṅ.

³ vipassanāmaggaṅ.

⁴ nipuṭā, nipuṇaṅ.

1295 buddhaṃ dhammañ ca saṅghaṃ puthujana-mahitaṃ
 suddhasīlaṃ sudānaṃ,
 dhammatṭhā devatāyo' pasama 'tha maraṇaṃ
 kāyam ānañ ca pānaṃ,
 paññattārabba yāyaṃ sati samavahitā
 bodhimaggodayāya,
 sāyaṃ saddhamma-netti sahita-sivaguṇā
 sevitaḥḥārena.

*Iti Nāmarūpaparicchede
 dasānussati-vibhāgo nāma navamo
 paricchedo.*

DASAMO PARICCHEDO.

- 1296 Byāpādādīnaṃ disvā, khemabhāvañ ca khantiyā,
 appamaññā tu bhāvento, vineyya paṭighaṃ kathaṃ ?
- 1297 ceto santāpano kodho, sampasāda-vikopano,
 virūpa-bībhaccha-karo, mukhavaṇṇappadhāṇsano.
- 1298 sīla-kālusiyuppādo, cittavikkhepa-sambhavo,
 paññā-pajjota-viddhaṃsī, paṭipatti-vibandhako.
- 1299 aṭṭhāyeykāyano maggo, pāpakaṇṭhaka-bandhako,
 dhammamagga-samucchēdī, maggadvāra-pidhānako.
- 1300 yaso-vaṇṇa-visaṅkhāro, guṇamūlappabhañjako,
 dukkhadhamma-samodhāno, byasanopaddavākaro.
- 1301 dunnimittam idaṃ jātaṃ, sabbasampatti-dhaṇṣanaṃ,
 dhūmaketu-samuppādo, sabbaloka-vināsako.
- 1302 sabbakalyāṇa-dhammānaṃ, avamaṅgalam utṭhitaṃ,
 hitārambha-samugghāti, antarāya-samāgamo.
- 1303 sabbākāra-paṭikkūlaṃ, sabbavidhesa-kāraṇaṃ,
 vipattimukham uppannaṃ, amittajana-patṭhitaṃ.¹
- 1304 sapattakaraṇaṃ ghorāṃ, sabbānatta-vidhāyakaṃ,
 bhayaṃ antarato jātaṃ, taṃ jano nāvabujjhati.
- 1305 khuradhāraṃ lihantā va, gilantā va hutāsanaṃ,
 tittālābuṃ va khādantā, gaṇhantādittam āyudhaṃ.
- 1306 byāpādamattasambhavam attaghaññāya kevalaṃ,
 upalāenti dummedhā, ghoram āsivisaṃ yathā.

¹ paṭṭanaṃ.

- 1307 dosatejena rukkho va, susirārūlha-pāvako,¹
anto nuḍayhamānā pi, vipphandanti vighātino.
- 1308 nāvabujjhanti dummedhā, cetosaṅkappa-vāyunā (?),
ukkāmukbam iv' ādittam ujjalantā punappunaṅ.
- 1309 bhayamagga-samārūlhā, khemamagga-virodhino,
byāpannā kibbisākiṇṇā, atthadvaya-virodhino.
- 1310 anāthā sallakāviddhā,² visaṭṭā anusocino,
andhā viya migā 'raññe, bhamanti hatacakkhukā.
- 1311 asaṅvihita-kammantā, bālā kodhavasānugā,
khippaṅ lakkhipariccattā, yasobhogehi dhaṅsare.
- 1312 duppaṭipādītārambhā, kodha-saṅkhobha-mohitā,
dhammāmata-rasassādaṅ, na vindanti aviddasu.
- 1313 bavhādīnavam icc' evaṅ, mando byādhim iv' utṭhi-
taṅ,³
jātānalam iv' ucchaṅge, ajjupekkhanti dujjanā.
- 1314 codiyamānā dukkhehi, klesāciṇṇa-malī mahā,
pāpakammehi pūrentā, senti maccupathe ciraṅ.
- 1315 tam evaṅ paṭisaṅkhāya, paṭighaṅ pana yoniso,
vālamigaṅ va dhāvantaṅ, āvisantaṅ va rakkhasaṅ.
- 1316 pāvakaṅ va paribbūlhaṅ, bhāyamānassa yogino,
soṭṭhibhāvāya khemantam upaññattaṅ mahesinā.
- 1317 mātā kalyāṇa-dhammānaṅ, khamā nāma mahid-
dhikā,
samappavatti sattesu, sabbasampatti-sādhikā.
- 1318 kodhānala-jalāseko, sokopāyāsa-nāsaṅ,
āghāta-salla-niddhārī, upanāhavimocanaṅ.
- 1319 vaṇṇa-kitti-samuṭṭhānaṅ, guṇa-mūlādhisecanaṅ,
apāruta-mukhañ c' etam atthadvaya-samidhiyā.
- 1320 vighāta-pariyādānam āsavānam asesato,
paṭippassambhanaṅ ceto, pīti-karaṇa-candanaṅ.
- 1321 sabbadukkha-samugghātī, sukhupaṭṭhānam uttamaṅ,
byasanodaya-vicchedo, bhaya-bherava-niggamo.
- 1322 ceto-pasāda-sandhāno,⁴ pāsādika-phalāvaho,
pavaro bodhisambhāro, narānara-nisevito.
- 1323 pāpakantāra-nitthāro, caturāpāya-rodhako,
dvārāvāpuraṅ c' etaṅ, devalokūpapattiyā.

¹ susirādaḍḍha°.

² sallakāviṭṭhā, saṅkitāviṭṭhā, saṅkaṭāviṭṭhā.

³ byāpā la-vuṭṭhitaṅ.

⁴ cetopahāra-santāno.

- 1324 pañña-sīla-samādhānaṃ, paṭipatti-visodhanaṃ,
piyaṅkaro sommabhāvo, dullabho bahupatthito.
- 1325 klesa-saṅkhobha-vikkhepa-vipanna-paṭibandhanaṃ,
titikkhāguṇam akkhātam ārakkhavidhim attano.
- 1326 vihiṅsārati-sārambha-paṭirodha-vimocanaṃ,
verikibbisa-viddhaṅsī, lokānuggaha-kāraṇaṃ.
- 1327 dhamma-pajjota-kāraṇaṃ, saṅyoga-mala-sodhanaṃ
sammoha-timiruddhāri, sampatti¹-paṭipādanaṃ.
- 1328 icc' attatthaṃ paratthañ ca, sampādetvā khamāparo,
sādheti sabbasampattim idha ceva parattha ca.
- 1329 titikkhā-guṇa-sampanno, pāṇabhūtānukampako,
anākulita-kammanto, sorato sakhilo suci.
- 1330 nivāto samitācāro, subhago piyadassano,
paṭisaṅkhā-balappatto, dhitimā matipāṭavo.
- 1331 akkhobho² adivāsento, sabbānattha-parissaye,
bhīma-saṅgāmāvacaro, hatthināgo va sobhati.
- 1332 itthaṃ samantato bhaddhaṃ, titikkhaṃ paccavekkhato,
passambheti samuṭṭhāya, khamā byāpāda-sambha-
maṃ.
- 1333 dibbosadham ivātaṅkaṃ, meghajaṃ va³ hutāsanaṃ,
khippam antaradhāpeti, titikkhā kāyam attano.⁴
- 1334 tato nekaguṇopetaṃ, nekadosappabhañjanaṃ,
khantidhammam adhiṭṭhāya, sampanna - thira - mā-
naso.
- 1335 bhāveyya paṭhamaṃ tāva, mettābhāvanam uttamaṃ,
attānam upamaṃ katvā, sattesu hitabuddhiyā.⁵
- 1336 sabbe sattā ca pāṇā ca, bhūtā jivā ca puggalā,
abyāpajjā tathā 'verā, anīghā ca sukhedhino.
- 1337 vijjā-sampatti-bhogehi, pavaḍḍhantu yasassino,
parivāra-balappattā, bhayopaddava-vajjitā.
- 1338 sakhilā sukhasambhāsā, aññamaññāvirodhino,
modantu suhitā sabbe, mā kiñci pāpam āgamā.
- 1339 saddhā-pāmojja-bahulā, dāna-sīla-mahussavā,
guṇabhūṣita-santānā, āyuṃ pālent' anāmayāṃ.
- 1340 sammāditṭhiṃ purodhāya, saddhammapaṭipattiyā
ārādhentu hitopāyam accanta-sukhasādhanaṃ.

¹ sammatta-.² akkodho.³ meghajālaṃ.⁴ kodhamattano.⁵ hitavuḍḍhiyā.

- 1341 iti nānappakārena, sattesu hitamānaṣaṇ,
mātā va piyaputtamhi, pavatteyya nirantaraṇ.
- 1342 sinehaṇ parivajjento, byāpādaṇ ca vināsaṇaṇ,
parisuddhena cittena, hitakāmo va kevalaṇ.
- 1343 mettāya mitte majjhatte, verike ca yathākkamaṇ,
karonto sīmasambhedaṇ, attanīva samaṇ phare.
- 1344 āsevantassa tass' evaṇ, hitābhoga-samāhitaṇ,
sattapaññattim ārabba, samādhīyati mānaṣaṇ.
- 1345 tato anīgho ekaggo, upasanta-manoratho,
jhānattikaṇ catukkaṇ vā, mettācetovimuttiyā.
- 1346 bhūmi-desa-disā-satta-bhedabhinnesu odhiso,
yathāsambhavam appeti, sabbasattesv anodhiso.
- 1347 tadevam ekasattamhi, paricchedanīyāmato,
bahukesu ca sattesu, sabbesu ca pavattati.
- 1348 tathā 'sevitasantāno, mettācetovimuttiyā,
karuṇā-bhāvanāyogam ārabheyya tato paraṇ.
- 1349 sattānaṇ dukkhitākāram āvajjitvāna yoniso,
aho dukkhā vimuccantu, sabbe sattā ti cintayaṇ.
- 1350 kathaṇ māṇavako 'yaṇ ca, bhaya-bheravakampito,
byasanopaddavāvitṭho, vipphandati vighātavā.
- 1351 tathā h' ete vimosāya, paṭipannā virodhino,
sabyāpajjhā vihaññanti, cetodukkhasamappitā.
- 1352 ath' aññe paridevanti, vipatti-vinipātikā,
padhūpāyita-saṅkappā, sokopāyāsa-bhāgino.
- 1353 athāpare parābhūtā, kāmaklesa-vasikatā,
mohandhakāra-pakkhantā, sattā gacchanti duggatiṇ.
- 1354 te tattha kaṭukaṇ ghoram anubhontā sakaṇ phalaṇ,
dukkhasūla-samāviddhā, bhāhā paggayha kandare.
- 1355 dīgharattādhimuttāya, devaloka-samiddhiyā,
devakāyā¹ vihāyanti, akāmā parivattino.
- 1356 cirakālaṇ jalitvāna, suriyo va nabhantare,
brahmāno pi patant' eva, brahmalokaparāyanā.
- 1357 khandhapañcakaṇ icc' evaṇ, dukkhabhāra-samubba-
haṇ,
nānāgatisu vikkhittaṇ, pāṇajātaṇ vihaññati.
- 1358 anātham anayāpannaṇ,² parihāni-bhayākulaṇ,
vātamaṇḍalikakkhitta-pakkhī 'va parivattati.

¹ devalokā.

² manasāpannaṇ.

- 1359 iti disvāna sutvā vā, sambhāvetvāna¹ tu puna,
dukkhāpagamam, icchanto dukkhāpagama-pattha-yaṃ.
- 1360 sukhitesu ca medhāvī, dukkhākāram anussaraṃ,
pavatteyya dayāpanno, karuṇābhāvanappaṇaṃ.²
- 1361 aho sattā vimuccantu, dukkhadhammehi sabbathā,
sādhū samentupāyāsā, sokā ca paridevanā.
- 1362 khīyantu pāpadammā ca, passambhant' āmayā tathā,
saṅklesā palibodhā ca, samucchijjantu paṇiṇaṃ.
- 1363 byāpādā ca vihāyantu, vinivaṭṭantupaddavā,
byasanāni vinassantu, vigacchantu vipattiyo.
- 1364 vihesā ca vighātā ca, khīyantu bhaya-bheravā,
paṭikkamantu vissatthā, sotthiṃ passantu paṇiṇo.
- 1365 icc' evam anukampanto, sabbasatte pi sabbathā,
sabbadukkhā-samugghātaṃ, patthento karuṇāyati.
- 1366 sokuppattiṃ nivārento, vihiṃsaṃ dūrato haraṃ,
mettāsamiddhaṃ³ pāpeti, karuṇājhānam appaṇaṃ.
- 1367 karuṇānantaraṃ yogī, bhāveyya muditaṃ tato,
sattānaṃ sukhitākāram āvajjētvāna yoniso.
- 1368 kathaṃ? cirassaṃ brahmāno, mahātejā mahiddhikā,
pītibhakkhā subhaṭṭhāyī, pamodanti nirāmayā.
- 1369 devakāyā mahābhogā, mahesakkhā yasassino,
accharā-parivārehi, paricārenti Nandane.
- 1370 rājābhiseka-sampattā, chatta-cāmara-bhūsitā,
ādhipaccam adhiṭṭhāya, sukhitā rājābhogino.
- 1371 yathopatṭhita-bhogehi, tad-aññe pi ca paṇiṇo,
yathākāmita-nipphannā, modanti sukhapīṇitā.
- 1372 caturāpāyikā sattā, pāpakammaparikkhayā,
tato cutābhinandanti, sukhāṭṭhāne patīṭṭhitā.
- 1373 sabbālaya-samugghātaṃ, patvā lokuttaraṃ padaṃ,
paṭippassaddha-darathā, sukhaṃ modant' anappakaṃ.
- 1374 iti disvāna sutvā vā, sambhāvetvā punappaṇaṃ,
santānam adhivāsento, sukhākāraṃ pamodati.
- 1375 aho sādhu aho suṭṭhu, modanti vata paṇiṇo,
aho suladdhaṃ sattānaṃ, samiddhim abhipatthitaṃ.
- 1376 sampanna-mukha-vaṇṇā ca, paripuṇṇa-manorathā,
pīti-pāmojja-bahulā, ciraṃ jīvantanaṃ mayā.

¹ tāṃ bhāvetvāna.

² °bhāvanaṃ pana.

³ mettāsamiddhiṃ; mettāyam iva.

- 1377 bhayamaggam atikkantā, dukkha-saṅkhāra-nissatā,
khemamaggam anuppattā, phīta¹-sampatti-phullitā.
- 1378 samaggā sahitā c' ete, paṭisanthāra-pesalā,²
sampattim abhivedenti, kalyāṇa-guṇa-bhūsitā.
- 1379 iti sammā piyāyanto, sukhādhigama-sampadaṇ,
sattānam abhirocento, muditāya samaṇ pharaṇ.
- 1380 hitvā palāsābhissaṅgaṇ, issā 'rati-niraṅkato,³
mettāyam iva pappoti, muditājhānam appaṇaṇ.
- 1381 muditaṇ pana bhāvetvā, bhāveyy' upekkham uttamaṇ,
virodhānunayaṇ hitvā, hutvā majjhattamānaso.
- 1382 sabhāvabhūtaṇ lokassa, lābhālābhaṇ yasāyasaṇ,
nindā-pasaṇsaṇ passanto, sukha-dukkhañ ca kevalaṇ.
- 1383 kata-⁴kammassakattā 'yaṇ, loko 'nuparivattati,
lokadhamme parābhūto, attādheyya-vivajjito.
- 1384 kinnām' atthi samatth' ettha, pavattetuṇ yathāruci,
kassa vā ruciya honti, sukhitā vā' tha dukkhitā.
- 1385 yathāppacca-sambhūta-sukha-dukkhā hi paṇino,
na sakkā parivattetuṇ, aññaena pana kenaci.
- 1386 micchā-maggam adhiṭṭhāya, vipajjanti ca mānavā,
sammāmaggaṇ purodhāya, sampajjanti pun' attanā.
- 1387 sattā kammavasen' ete,⁵ parivattanti aññathā,
yathārucita-kammantā, pacceka-vasavattino.
- 1388 niratthaka-vihesāya, mañña lokavicāranā,
santam' etaṇ paṇitañ ca, yadidaṇ tatr' upekkhanā.
- 1389 ahaṇ ko nāma ke c' ete, kim aṭṭhāna-budhantaro?⁶
pares' upari pakkhanto,⁷ vihaññāmīti attano.⁸
- 1390 sukhitā hontu vā mā vā, dukkhā muccantu vā
na vā,
samiddhā vā daliddā vā, kā mam' ettha vicāraṇā ?
- 1391 attānaṇ parihārenti, yathākāman tu paṇino,
paḷibodho papañco vā, byāpādo vā na me tahiṇ.
- 1392 iti saṅkhāy' upekkhanto, hitakāmo pi paṇinaṇ,
apakkhapātupekkhāya, samaṇ pharati yoniso.
- 1393 aññāṇupekkhā-nikkhanto, anurodhaṇ virājiya,
mettāyam iva pāpeti,⁹ pañcamajjhānam appaṇaṇ.

¹ pīti-.² paṭisandhāna°.³ nirākato.⁴ kathaṇ.⁵ tattha kāyavasen' ete.⁶ kim aṭṭhāne vihaññasi.⁷ padesu paripakkhanto.⁸ attanā.⁹ mettāya evaṇ pappoti.

- 1394 appamaññā catass' evam ācikkhi vadataṃ varo,
mahāpurisa-dhorayho, hitakāmo mahāmuni.
- 1395 na līṅga-visabhāgamhi, ādikammika-yoginā,
bhāvetabbā matasatte, mettam eva na sabbathā.
- 1396 pattabba-sampadākāraṃ, dukkhākāraṃ ca paṇḍisu,
āvajja muditākāram anattādhīnataṃ tathā.
- 1397 attani duggate mitte, majjhatte ti yathākkamaṃ,
paṭhamaṃ bhāvanāyogam ārabhitvā tato paraṃ.
- 1398 attani mitte majjhatte, verike ti catusv apī,
karonto sīmasambhedaṃ, sabbattha samamānaso.
- 1399 bhūmikādippabhedehi, paricchijjodhiso tathā,
aparicchijj' atha vā c' etā, bhāvetabbā ti bhāsītā.
- 1400 asaṅkhobhita-santānā,¹ tāhi bhūtānukampakā,
viharaṃ' uttamā brahma-vihārā ti tato matā.
- 1401 appamāṇalambaṇattā, tathā suppatipattiyā,
sattesu appamāṇattā, appamaññā ti sammata.
- 1402 asampatta-hitā sattā, dukkhitā laddha-sampadā,
kammassakā ti cintetvā, tato tesu yathākkamaṃ.
- 1403 sampattīhi samijjhantu, dukkhā muccantu paṇḍino,
aho sattā sukhappattā, hontu sattā yathā tathā.
- 1404 iccābhivuddhim icchanto, dukkhāpagamaṇaṃ tathā,
samiddhe anumodanto, upekkhanto ca piṇḍite.²
- 1405 mātā va dahare putte, gilāne yobbanatṭhite,
sakicca-pasute c' eva, catudhā sampavattati.
- 1406 itthaṃ catuddhā sattesu, sammā cittappavattanā,
sabbathā pi catuddhā va, tato vuttā mahesinā.
- 1407 icc' etā pana bhāvento, pasanna-mukha-mānaso,
sukhaṃ supati sutto pi, pāpaṃ kiñci na passati.
- 1408 paṭibujjhat' anutrāso, jāgaro ca pamodati,
cetaso ca samodhānaṃ, khippam evādhigacchati.
- 1409 parissayā pahiyanti, vigacchanti c' upaddavā,
devatā pi ca rakkhanti, amuyhantaṃ anākulaṃ.
- 1410 phullaṃ va kamalaṃ kāle, candaṃ va vimalaṃ jano,
somma-komala-dhammehi, piyacakkhūhi passati.
- 1411 asaṅhīro asaṅkuppo, sabbāvatthāsu³ paṇḍito,
samaṃ⁴ pavattitārambho, lokam eso 'nugaṇhati.

¹ °sampattā.² paṇḍito.³ sabbasattesu.⁴ sammā.

- 1412 khaṇamattopacār' ekā, pavatt' ekamhi puggale,
appamāṇa-phalī tv eva, vannayanti mahesino.
- 1413 pageva sabbasattesu, appaṇāppatta-bhāvanā,¹
catasso pi samibhūtā, vasibhūtā nirantaṛaṇ.
- 1414 puññadhārā 'bhisandantā, paripūrenti paṇḍitaṇ,
appameyya-mahogho va, sāgaraṇ vīci-mālinaṇ.²
- 1415 appamaññā-mayānañ hi, puññānaṇ soḷasiṇ kalaṇ,
sabbopadhika³-puññāni, nāgghantīti pakāsītā.
- 1416 avañjhā tassa pabbajjā, yassa h' etāsu gāravo,
sukhumodagga-bahulo, tisu sikkhāsu sikkhati.
- 1417 amoghaṇ raṭṭhapinḍaṇ ca, bhuñjat' eso visesato,
tamhi mahapphalaṇ hoti, saddhā-deyyaṇ paṭiṭṭhitaṇ.
- 1418 saddhādi-kusalā dhammā, pavaddhanti akhaṇḍitā,
sambuddhiciariyānañ ca, mahattaṇ tassa pākataṇ.⁴
- 1419 akiechapativedhāya, pādakajjhānam uttamaṇ,
uju c' ekāyano maggo, brahmalokūpapattiyā.
- 1420 vāsanā-bhāgiyā c' etā, bodhisambhāra-kūlikā,
sovaḅḅgikā sukhāhārā, lokārakkhā niruttarā.
- 1421 appameyyānisaṇs' evaṇ, appameyya-guṇodayā,
appamaññā tato tāsū, nappamajjeyya paṇḍito.
- 1422 paṭikkūlaṇ paṇ' āhāre, bhāvento saññam uttamaṇ,
kabalīṇkāram āhāram anna-pānādi-saṅgahaṇ.
- 1423 asitaṇ khāyitaṇ pītaṇ, sāyitañ ca rahogato,
paṭikkūlan ti cinteyya, gamanādivasā kathaṇ?
- 1424 tapovanam idaṇ hitvā, ramaṇiyam anākulaṇ,
āhārahetu gantabbo, gāmo gāmajanākulo.
- 1425 tatthāsuci-parikkliṭṭhe, dujjanācāra-saṅkare,
dīnam esayat' uccīṭṭhaṇ, gehe gehe tu bhojanaṇ.
- 1426 taṇ kālamala⁵-saṅkliṭṭhaṇ, jivhagga-parivattitaṇ,
danta-cuṇṇita-sambhinna-vaṇṇa-gandhaṇ giliyati.
- 1427 pitta-semha-paribbūhaṇ, pubba-lohita-missitaṇ,
pavisantaṇ paṭikkūlaṇ, jegucchaṇ dhikkatā' sivaṇ.
- 1428 kucchiyaṇ kuṇapākiṇṇe, duggandha-paribhāvite,
suvāna-vamathākāraṇ, vantaṇ va svānadoniyaṇ.
- 1429 tatta⁶-candanikāyaṇ va, nānākimi-samākule,
tattha bubbulakacchannaṇ, kudhitaṇ⁷ paripaccati.

¹ bhāvitā.

² pāṇinaṇ.

³ sabbānadhika^o.

⁴ mahataṇ taṇ supākataṇ.

⁵ kāyamala.

⁶ pakka.

⁷ kuthitaṇ.

- 1430 sampaccantaṅ paṇ' etaṅ ca, sabhāvaṅ ca visevitaṅ,
vaḍḍheti kesalomādi-nānākuṇapa-sañcayaṅ.
- 1431 vipaccantam athop' etam anekopaddavāvahaṅ,
kuṭṭha-gaṇḍa-kilāsādi-mahābyādhi-satodayaṅ.
- 1432 pūtibhūtaṅ ca taṅ pakkam anekadvāra-sañcitaṅ,
medapindaṅ va kudhitaṅ,¹ parissavati santataṅ.
- 1433 yena pūtigato kāyo, niceṅ duggandhavāyiko,
dhoviyanto pi satataṅ, sucibhāvaṅ na gacchati.
- 1434 kucchito so yam āhāro, kāyāsuci-nisevano,
nissanda-mala-ñiṭṭhāno, upakklesa-phalāvaho.
- 1435 kāmarāga-samuṭṭhānaṅ, rogajāti-nibandhanaṅ,
parappamādādhiṭṭhānaṅ, pāpakamma-mahāpatho.
- 1436 ahitodaya-maggo 'yaṅ, bhaya-bherava-sambhavo,
byasanāgamanadvāraṅ, apāyāvahitaṅ mukhaṅ.
- 1437 carant' attasamattā va (?), yatth' odariya-mucchitā,
kliṭṭhakammāni dummedhā, karontā dukkhabhāgino.
- 1438 tattha cittavirāgāya, kiṇṇpākka-phala-sannibhe,
rasassāda-piyākāre, ghorādīnava-sañcite.
- 1439 bhāventassa paṭikkūla-saññam evaṅ vibhāvino,
upacārapathaṅ patvā, cittaṅ hoti samāhitaṅ.
- 1440 so 'yaṅ passambhitāhāra-visadoso vicakkhaṅ,
parappamāda-nikkhanto, rasassāda-nirālayo.
- 1441 limpento viya bhesajjam akkharabbhañjako yathā,
puttamaṅsaṅ va khādanto, āhāraṅ paribhuñjati.
- 1442 ariyavaṅsānupajāto, appicchādi-guṇodito,
kāmajālaṅ padāletvā, sotthiṅ pappoti paṇḍito.
- 1443 catudhātu-vavatthānaṅ, bhāvento pana pañcadhā,²
dhātuyo parigaṇheyya, catasso pi sabhāvato.
- 1444 saṅkhepena ca vitthārā, sambhārā ca salakkhaṇā,
ajjhataṅ ca bahiddhā ca, catudhā vibhaje kathaṅ?
- 1445 yaṅ kiñci kesalomādi-kakkhalattaṅ pavuccati,
ajjhattaṅ paṭhavī-dhātu, bahiddhā tu tatoparā.
- 1446 yūsabhūtan tu yaṅ kiñci, āpo va paripācakaṅ,
tejo vāyo ti gaṇheyya, vitthambhakam asesato.
- 1447 vitthārato pi sambhārā, kesalomādi-visati,
paṭhavīdhātu pīttādi-dvādas' āpo ti bhāvaye.

¹ kuthitaṅ.² pañāvā.

- 1448 tejena yena kāyo 'yaṇ, santappati jariyati,
pariḍayhathi sammā ca, paccanti asitādayo.
- 1449 tad-etaṇ catukoṭṭhāsaṇ, kāyasambhavam attano,
tejodhātūti gaṇheyya, vāyodhātūti cāparaṇ.
- 1450 uddhañ cādhogamā vātā, kucchi-kotṭhāsaya tathā,
aṅgamaṅgānusāri ca, chadhā 'nāpānam icc' api.
- 1451 taṇ taṇ lakkhaṇam ārabba, niddhāretvā salakkha-
ṇaṇ,
pariggaṇheyya sabbattha, catudhā dhātusaṅgahaṇ.
- 1452 icc' evaṇ catukoṭṭhāso, dhātumatto kalebaro,
niccetano ca nissatto, nissāro parabhojano.
- 1453 ritto tuccho ca suñño ca, vivitto ca pavajjito,
attā vā attaniyaṇ vā, natth' ev' ettha kathañci pi.
- 1454 kevalaṇ cetaṇāvītṭho,¹ kāyo 'yaṇ parivattati,
kampito yāya yantaṇ va, sādhippāyo va khāyati.
- 1455 āyu usmā ca viññāṇaṇ, yadā kāyaṇ jahant' imaṇ,
apaviddho tadā seti, niratthaṇ va kaliṅgaraṇ.
- 1456 viparītaṇ papañcentā, bahudhā mohapārutā,
yattha micchā-vipallāsa-parābhūtā puthujjanā.
- 1457 saṅsāraddhāna-kantāraṇ, caturāpāya-saṅkaraṇ,
vyasanekāyanopāyaṇ, nātivattanti dujjanā.
- 1458 so 'yam evaṇ catuddhā ti, dhātubhedena passato,
tass' opacāriko nāma, samatho hoti cetasi.
- 1459 itthaṇ dhātuvavatthānaṇ, katvā tad-anusārato,
upādārūpadhamme ca, nāmadhamme ca sabbathā.
- 1460 bhūmibhūte pariggayha, passato paccayaṭṭhitiṇ,
ajjhatañ ca bahiddhā ca, vipassantodayabbayaṇ.
- 1461 yathābhūtam abhiññāya, nibbindanto virajjati,
virāgā ca vimuccivā, pārāgū ti pavuccati.
- 1462 āruppaṇ pana bhāvento, kammaṭṭhānam anāvilaṇ,
catukka-pañcakajjhānaṇ, patvā kasiṇa-maṇḍale.
- 1463 pariciṇṇa-vasībhūtā, jhānā vuṭṭhāya pañcamā,
cinteti daṇḍādānādi-rūpadosaṇ abhiṇhaso.
- 1464 nibbindanto tato rūpe, tad-ākāre ca gocare,
tadālabbaka-dhamme ca, patthento samatikkamaṇ.
- 1465 pattharivāna yaṇ kiñci, ākāsakasiṇaṇ viṇā,
ugghāṭeti tam evātha, kasiṇaṇ dhitimā sato(?)²

¹ cetaṇāsiddho.

² kasiṇanti samāsato (?).

- 1466 na taṃ manasīkaroti, nāvajjati na pekkhati,
cintābhoga-vinimutto, kasiṇaṃ pati sabbathā.
- 1467 tad-apāya-samaññātam ākāsaṃ pati mānaṃ,
sādhukaṃ paṭipādeti, yoniso paricintayaṃ.
- 1468 tass' āvajjana-sampannaṃ,¹ upāya-paṭipāditāṃ,
kasiṇāparam ākāsaṃ, cintanārabbha vattati.
- 1469 ittham antaradhāpetvā, kasiṇaṃ tu tato paraṃ,
sabbāvantam anantaraṃ, pharat' ākāsaḡocaraṃ.
- 1470 tattha vuttanayaṃ' eva, bhāventassopacārato,
paṭhamārubbam appeti, ākāsaṃnanta-gocare.
- 1471 tato tamhā vasībhūtā, vuṭṭahavitvā vicintayaṃ,
āsanna-rūpāvacaraṃ-jhāna-paccatthikaṃ ti taṃ.
- 1472 nikantiṃ pariyādāya, tamhā ākāsaḡocaraṃ,
pappotuṃ dutiyārubbam atisantaṃ ti gaṇhati.
- 1473 paṭhamārugga-viññāṇaṃ, anantaṃ pharato tato,
dutiya-rubbam appeti, viññāṇānanta-gocare.
- 1474 paṭhamārugga-viññāṇam abhāvento tato paraṃ,
appeti tatiya-ruggaṃ, ākiṇcaññaṃhi gocare.
- 1475 tato ca tatiya-ruggā, santam etaṃ ti passato,
catutthārubbam appeti, tatiya-rugga-gocare.
- 1476 gūthamhi maṇḍape laggo, eko tannissito paro,
eko bahi anissāya, taṃ taṃ nissāya cāparo.
- 1477 ṭhito catuṃhi etehi, purisehi yathākkamaṃ,
samānatāya ñātabbā, catasso pi vibhāvinā.
- 1478 iccālambaṇa-bhedeḡhi, catudhārugga-bhāvanā,
aṅgabhedāṃ paṇ' etāsaṃ, na kathenti tathā pi ca.
- 1479 suppaṇītataraṃ honti, uddham uddhaṃ yathākkamaṃ,
Cātummahārājikādi-dibbasampattiyo yathā.
- 1480 āneṇjaṃ iti bhāvetvā, samāpattiṃ catubbidhaṃ,
susamāhita-saṅkappo, sampannācala-mānaḡo.
- 1481 vipassanto yathābhūtaṃ, sacchikatvā phaluttamaṃ,
ubhato-bhāga-vimutto, arahā ti pavuceati.
- 1482 kammaṭṭhāna-vidhiṃ ñatvā, cattālisavidhaṃ tato,
abhiññāyo pi viññeyyā, samathe bhāvanā-naye.
- 1483 iddhividhā dibbasotā, cetopariya-jānaṃ,
pubbenivāsānussati, dibbacakkhu tathā' parā.

¹ °muppannā.

- 1484 cetosamādhi-nissatṭhā (?) pañcābhiññā pakāsītā,
rūpāvacara-dhammā ca, pañcamajjhāna-bhūmikā.
- 1485 bhūmikammād' adhiṭṭhānaṃ, komārādi-vikubbanā,
manomayābhinimmānam icc' evaṃ tividdhiyo.
- 1486 dibbe ca mānuse sadde, tathā dūre ca santike,
suṇanti yāya sā dibbā, sotadhātūti bhāsītā.
- 1487 cetopariya-ñāṇaṃ ti, parapuggala-cetaso,
sarāga-vitarāgādi-paricchedakam iritaṃ.
- 1488 pubbe nivuttha-khandhānussaraṇe ñāṇaṃ iritaṃ,
pubbe-nivāsānussati-ñāṇaṃāmena tādinā.
- 1489 cavamāne ca jāyante, satte rūpam arūpaṃ (?),
tathā mānusaṃ rūpaṃ, thūlaṃ sukhuma-santikaṃ.
- 1490 dūre pakāsaṃ channaṃ ca, yena passanti yogino,
cutūpapāta-ñāṇaṃ ti, dibbacakkhūti vuccati.
- 1491 anāgataṃsa-ñāṇaṃ ca, yathākammūpagaṃ tathā,
tan-nissitattā gacchanti, dibbacakkhumhi saṅgahaṃ.
- 1492 iti pañcavidhaṃ pattum abhiññāṃ¹ pana paṇḍito,
katvāna pañcamajjhāne, pañcadhā vasitaṃ c' idaṃ.
- 1493 tathā samāhite citte, parisuddhe niraṅgaṇe,
mudubbhūte kammaniye, āneñjamaṃhi patitṭhite.
- 1494 abhiññāpāda-kajjhānā, tato vuṭṭhāya pañcamā,
abhiññāparikkammāya, ninnāmeyyā 'tha mānasaṃ.
- 1495 adhiṭṭheyyādikaṃ taṃ taṃ, āvajjitvā yathārahaṃ,
parikkammaṃ karitvāna, samāpajjeyya pādakaṃ.
- 1496 punadeva ca vuṭṭhāya, parikkammaṃ yathāpure,
karontassa paṇ' appeti, abhiññāṇena² pañcamaṃ.
- 1497 adhiṭṭhantaṃ vikubbantaṃ, nimminantaṃ yathāra-
haṃ
sadde suṇantaṃ sattānaṃ, pari jānaṃ ca mānasaṃ.
- 1498 saraṃ pubbenivāsaṃ ca, passaṃ sugati-duggatī,
yathākammaṃ vipākaṃ ca, pajānantam anāgataṃ.
- 1499 yathāsambhavam icc' evam upāyakusalo muni,
upanissaya-sampanno, abhiññam adhigacchati.
- 1500 pattābhiñño mahāyogī, pariyodāta-mānaso,
paripakkena ñāṇena, vipassitvā tilakkaṇaṃ.
- 1501 laddhāsavakkhayaṃ ñāṇaṃ, chala bhiññam anuttaraṃ,
mahākhināsavo nāma, chala bhiñño pavuccati.

¹ sattam abhiññā pana.

² abhiññā tena.

- 1502 cattāḷisavidhaṃ paṇ' uttama-maṇo¹ cetoparaṃ
 lakkhaṇaṃ,
 kammaṭṭhāna-nayaṃ yaṃ' āha Sugato
 sammā samādhānaṃ,
 saṅkhittaṃ kathitaṃ taṃ ettha sakalaṃ
 sābhiññaṃ ettāvata,
 kattaḃbā munin' ettha sādhumatinā
 sambhāvanā sabbathā.
- 1503 vara-guṇa-gaṇa-bhūsitānusiṭṭhaṃ,
 iti samatham imā tu bhāvayitvā,
 paramam anupamaṃ bhajanti dhīrā,
 hita-sukha-mukhaṃ uttamānubuddhaṃ.
Iti Nāmarūpaparicchede sesa-
kammaṭṭhāna-vibhāgo nāma dasamo paricchedo.

NIṬṬHITO CA NĀMARŪPAPARICCHEDE
 SABBATHĀPI SAMATHABHĀVANĀ-VIBHĀGO.

¹ paṇ' ittham amalo.

VIPASSANĀVIBHĀGO.

ĒKĀDASAMO PARICCHEDO.

- 1504 Dvidhā samuṭṭhānadhurā, tividhā bhūmiyo matā,
tividhābhinivesā ca, sarīran tu catubbidhaṃ.
- 1505 tividhā bhāvanā tattha, saṅkhāresu yathārahaṃ,
duvidhākāram ārabba, nijjhāyati tilakkhaṇaṃ.
- 1506 aṭṭhārasākāra-bhinna-, dasāvattā vibhāvitā,
tidhā vibhāgā sādheti, vimokkhattayam uttamaṃ.
- 1507 catusaccapaṭivedhā, sataṭṭhāriya-puggalā(?)
klesahāni yathāyogaṃ, catasso paṭisambhidā.
- 1508 tividhā ca samāpatti, nirodhā ca tathāparā,
nissanda-phalam iccāhu, tassā sāsana-kovidā.
- 1509 vipassanā-bhāvanā 'yam iti¹ bhāsanti paṇḍitā,
tam idāni pavakkhāmi, yathānukkamato kathaṃ.
- 1510 bhūmidhamme pariggayha, vicinantassa yogino,
satiyā samathā vātha, samuṭṭhāti vipassanā.
- 1511 sabhāva-paṭivedhe ca, saddhamma-paṭipattiyaṃ,
paññā-saddhā-dvayaṃ tassā, dhuram āhu dhuran-
dharā.
- 1512 tebhūmaka-sabhāvānaṃ, sappaccaya-pariggaho,
ñātapariññā nāma 'yaṃ, bhūmīti paṭhamā matā.
- 1513 kalāpato sammasaṇaṃ, udayabbaya-dassanaṃ,
pariññā tīraṇā nāma, dutiyā bhūmi bhāsītā.
- 1514 pahāna-pariññābhūmi, tatiyā 'hu tato paraṃ,
bhaṅgādi-ñāṇam icc' evaṃ, tividhā bhūmiyo matā.
- 1515 khaṇa-santati-addhāna-vasen' ettha samiritā,
aniccā dukkhānattā ti, tividhābhinivesanā.
- 1516 ditṭhi kaṅkhāvitaraṇā, maggāmaggā paṭipadā,
visuddhiyo catasso pi, sarīran ti nidassitā.
- 1517 salakkhaṇa-vavatthānaṃ, paccayākāra-nicchayo,
kummagga-parihāro ca, tilakkhaṇa-vipassanā.

¹ °bhāvanāya-vidhiṃ.

- 1518 iti lakkhaṇa-bhinnattā, labbhant' ekakkhaṇe pi ca,
desitā hetubhūtena, kamen' evaṃ visuddhiyo.
- 1519 sīlavissuddhi-ādināṃ, tathā sā va paramparā,
cittavisuddhi-ādinam atthāyā ti pakāsitā.
- 1520 dissamāna-sabhāvānaṃ, passanto paccayaṭṭhitiṃ,
paripantha-vimutto pi,¹ paṭipādeti bhāvanaṃ.
- 1521 tathā pi ca visesena, paṭipannassa yogino,
tattha tattha vibhūtattā, ṭhānato bheditā kathaṃ.
- 1522 rūpapubbaṅgamaṃ vā' tha, nāmapubbaṅgamaṃ tathā,
ajjhattaṃ vā bahiddhā vā, yathāpākaṭā-dhammato.
- 1523 nāmarūpādibhedena, bhūmidhamma-pariggaho,
vuttā diṭṭhi-visuddhiti, attadiṭṭhippahānato.
- 1524 āhacca paccayuppannā, tathā tabbhāva-bhāvino,
pavattantīti saṅkhāre, passato pana yoniso.
- 1525 paccaya-gāhinī paññā, nāmarūpappavattiyā,
kaṅkhā taranti tāyāti, kaṅkhāvitaraṇā matā.
- 1526 aniccā dukkhānattā ti, paccayāyatta-vuttito,
saṅkhipitvā kalāpena, sammasiyanti saṅkhatā.
- 1527 uppāda-vayabhāvo pi, lakkhaṇattaya-sādhako,
paccayākāram ārabha, lakkhiyati visesato.
- 1528 tasmā sammasanaññānaṃ, udayabbaya-dassanaṃ,
kaṅkhāvitaraṇāyan tu, saṅgayhati visuddhiyā.
- 1529 tattha saṅklesa-vikkhepaṃ, kummaggaṃ parivajjato,
maggāmaggavisuddhīti, ñāṇadassanam iritam.
- 1530 tato kathenti akkliṭṭhaṃ udayabbaya-dassanaṃ,
ādiṃ katvā paṭipadā-ñāṇadassana-suddhiyaṃ.
- 1531 paccaya-paccayuppanne, yathāvatthu-vavatthite,
pahātum ihamānānaṃ, nīyāna-paṭipattito.
- 1532 upakklesa-visuddho hi, punadevodayabbayaṃ,
adhiṭṭhahitvā bhaṅgādi-ñāṇehi paṭipajjati.
- 1533 tathā cābhinavuppanne, bhijjamāne vipassato,
saṃvegakaddhitaṃ ñāṇaṃ, bhaṅgādim anutiṭṭhati.
- 1534 tato pubbe pavattā hi, saṅklesāpāya-sambhavā,
paṭipattivissuddhīti, na sā gayhati bhāvanā.
- 1535 sampādentō pan' icc' etā, catasso pi visuddhiyo,
aniccā dukkhānattā ti, bhāveyya tividhā kathaṃ?
- 1536 paccaya-paccayuppannā, jātānantara-bhedino,
aniccā ca pabhaṅgū ca, palujjanti cavanti ca.

¹ pārisuddhi-visuddho hi.

- 1537 addhuvā ca asārā ca, vibhavā ca vināsino,
saṅkhatā vipariṇāma-dhammā ittara-kālikā.
- 1538 khayadhammā vayadhammā, lahukālappavattino,
tāvakālika-dhammā ca, parittatṭhitikā tathā.
- 1539 khaṇattaya-paricchinnā, pubbāpara-vicittakā,
purakkhatā nirodhassa, sassatā na kudācanaṃ.
- 1540 jāyanti parihānāya, na tu jāyanti vuddhiyā,
jīyamānāva tiṭṭhanti, jiṇṇā bhaṅgaparāyanā.
- 1541 ahutvā yev' uppajjanti, na kutoci pi āgatā,
hutvā antaradhāyanti, na tu katthaci sañcitā.
- 1542 taṃ taṃ paccayasāmaggi-mattalābhāya nissitā,
nirodhadhammā jāyanti, jātā byanti-bhavanti te.
- 1543 yathā nadī pabbateyyā, yathā dīpasikhā tathā,
sīgha-sīghaṃ pavattantā, uppajjanti cavanti ca.
- 1544 jātā jātā nirujjhanti, aññe aññe tu jāyare,
avicimanusambandhā, na jānanti¹ visesato.
- 1545 iti nānappakārena, vipassanto vicakkhaṇo,
aniccabhāvanāṃ dhīro, paripāceti sādhukaṃ.
- 1546 dukkhā ca dukkhavatthū ca, abhiṇha-paripīlitā,
rogā gaṇḍā ca sallā ca, āghātā ca upaddavā.
- 1547 bhayopasaggāghamūlā, sāsavādinavatṭhitā,
alenāsaraṇātāṇā, vadhakā mārakāmisā.
- 1548 jātīdhammā jarā-vyādhi-sokopāyāsa-bhāgino,
parideva-sabbhāvā ca, saṅklesā dukkhabhāgino.
- 1549 jegucchā ca paṭikkūlā, bibhacchā ca virūpino,
ajaññā capalā hīnā, duggandhā bālasevitā.²
- 1550 sokantari-katā niccaṃ, taṇhāy' ākaḍḍhitā bhusaṃ,
kapaṇā duggatā dīnā, vipannā ca vighātino.
- 1551 attalābhaṃ gavesanti, taṃ taṃ paccayanissitā,
dukkhādhiṭṭhānam accantaṃ, jātā puna vihañ-
ñare.
- 1552 aggikūpe nimuggā va, klesasantāpa-bhāgino,
oviddhā viya sattīhi, saṅkhārā niccadukkhitā.
- 1553 jāyamānā ca jīyantā, mīyantā ca khaṇe khaṇe,
pasukā viya niccammā, haññanti serikāturā.
- 1554 tilāni tilayante va, ucchuyante va ucchuyo,
udayabbayāvassaṃ te, pīlayanti abhiṇhaso.

¹ jāyanti.

² bālasevanā.

- 1555 manorama-navākārā, vipallāsa-parikkhatā,¹
iriyāpatha-sañchannā, nopatiṭṭhanti dukkhatō.
- 1556 saṅkhāresu pan' etesu, vedanassāda-rodhino,
sā va sandūla-sambaddhā, sammoha-parivāritā.
- 1557 aduṇṇ dukkham idaṇṇ dukkham iti saṅsāracārino,
dukkhahetum aṇānantā, sambhamanti aviddasū.
- 1558 sukhākāram apassantā, dukkhabhāra-nipilitā,
patthenti dukkham ev' aññāṇ, bālā vyasanabhāgino.
- 1559 cavantā upapajjantā, rukkhasākhāṇ va makkhaṭo,
dukkham etaṇṇ² vimuccanti, tato gaṇhanti cāparaṇ
- 1560 te dīgharattaṇ socanti, taṇhāsalla-samappitā,
ditṭhipāsa-samūpetā, mānatthambhānusārino.
- 1561 tam-ākāraṇ³ pan' icc' evaṇ, vipassanto visārado,
dukkhānupassanaṇ nāma, paripāceti bhāvanaṇ.
- 1562 dhammaṭṭhiti-niyāmā hi, khandhāyatana-dhātuyo,
anattā 'sassatantā ca, ihābhoga-vivajjitā.
- 1563 payojanam adhiṭṭhāya, na tu byāpārayanti ca,
paccaya-paccayuppannā, janetuṇ vā' tha jāyituṇ.
- 1564 tathā pi hetusāmaggi-sambhave sambhavanti te,
tabbhāva-bhāvī-bhāvena, aññamaññappavattitā.⁴
- 1565 ajāyituṇ na sakkonti, sati paccaya-sambhave,
paccayānaṇ⁵ panāhetu, na jāyanti kudācanaṇ.
- 1566 yathāppaccaya-lābhena, pavattanti yathā tathā,
rakkhitā vā vidhātā⁶ vā, natthi assāmikā tathā.
- 1567 na kiñcittam apekkhitvā, samaggā honti paccayā,
na janetuṇ na sakkonti, samaggā ca kudācanaṇ.
- 1568 ahaṇṇ maman ti gaṇhantā pariṇāmenti aññathā,
vissasantā harant' ete, parābhūtā palambhino.
- 1569 rittā tucchā ca suññā ca, vivittā sāravajjitā,
salakkaṇa-paricchinna-dhammā natth' ettha puggalo.
- 1570 jāyamānā ca jīyantā, mīyamānā ca saṅkhatā,
vivasā parivattanti, vaso tesāṇ na katthaci.
- 1571 na tesu kassac' isseraṇ, na tesāñ c' atthi kassaci,
na c' attanīti saṅkhārā, ādhipacca-vivajjitā.
- 1572 kadalipattavaṭṭīva, aññamaññappatiṭṭhitā,
sahajāta-ghaṇībhūtā, nopatiṭṭhanti anattato.

¹ purakkhitā.² -mekāṇ.³ thambhākāraṇ.⁴ aññamaññavavattitā.⁵ paccayāni.⁶ vijātā, āvijātā.

- 1573 arūpanissitaṃ rūpaṃ arūpaṃ rūpanissitaṃ,
jaccandha-piṭhasappīva, aññamaññappavattikaṃ.
- 1574 yantasuttena yantaṃ va, kāyayantaṃ pavattati,
nāmāvakadḍhitaṃ tattha, natthi attā sayaṃ c' api.
- 1575 cetovipphāra-nipphannā, vāyodhātu-samutṭhita,
iriyaṃpatha-viññatti-vikāra pālakā matā.
- 1576 oviddha-vedanāsalla-vikāra-pariṇāmato,
bālānaṃ cittaṇipphannā, attā ti parikkappaṇā.
- 1577 suddha-saṅkhārapunjo 'yaṃ, n' ettha sattopalabbhati,
taṃ taṃ paccayam āgamma, dukkhakkhandho vajāyati.
- 1578 evam ādippakārehi, vipassanto anattato,
anattabhāvanaṃ nāma, bhāvetīti pavuccati.
- 1579 bhāvento tividham p' etaṃ, nijjhāyati tilakkhaṇaṃ,
nimittaṃ ca pavattaṃ ca, samārabhha yathākkamaṃ.
- 1580 attalābha-nimittaṃ ca, taṃ taṃ paccayanissitā,
tabbhāvabhāvī-bhāvena, lakkhīyanti nimittato.
- 1581 jāyamānā ca jīyantā, miyamānā ca saṅkhatā,
taṃ taṃ bhāvam atikkamma, pavattanti khaṇe khaṇe.
- 1582 hetunissayanākāro, nimittan ti tato mato,
pavattaṃ vattanākāro, khaṇa-santati-addhato.
- 1583 apubbābhīnavuppatti, uppādo ti pakāsito,
pubbāpariya-sandhānaṃ, paṭisandhiti bhāsitaṃ.
- 1584 āyūhantīti vuccanti, tad-atthaṃ pana vyāvata,
iccādi-pariyāyehi, bhavhākārā pi saṅkhatā.
- 1585 nimitte ca pavatte ca, vatthuto yanti saṅgahaṃ,
taṃ-dvayākāram ārabhha, paṭiṭṭhāti tilakkhaṇaṃ.
- 1586 paccayādhīna-dhammānaṃ, uppādavaya-lakkhitā,
aniccatā nimittaṭṭhā, pavattesu na pākata.
- 1587 pubbāpara-vicittānam appavattānam attani,
sannissayena nipphanno, bhāvadubballya-sādhako.
- 1588 hetusaṅkhata-bhāvo' pi, saṅkhārānam aniccatā,
pavattamānā dasseti, taṃ sabhāvaṃ paṇ' attano.
- 1589 niccā dhuvā ce saṅkhārā, kasmā 'pekkhanti paccaye?
ahutvā yadi nissāya, jātā kā tattha niccatā?
- 1590 attalābhaṃ labhitvāna, hetusāmaggi-lābhato,
yāpessanti tam aññattra, kathaṃ nām' attadubbalā?
- 1591 paccaye anapekkhitvā, yadi natthi samatthātā,
attalābhūpalābhāya, kiyaṃ samatthā 'nupālāne?

- 1592 janakā paccayānaṃ hi, tad-āyūhanato paraṃ,
parihāyitum āraddhā, jiyā khitta-sarā yathā.
- 1593 acci' va vaṭṭinikkhantā, meghamuttā va vijjutā,
paccayuddhata-vissatṭhā, dhammā bhaṅgaparāyanā.
- 1594 tasmā nimittam ākāraṃ, passanto sa vipassako,
vinassanti avassaṃ ti, saddahanto vimuccati.
- 1595 aniccato tathā h' evaṃ, vipassantassa yogino,
saddhā-vimokkha-bāhullyaṃ,¹ bhavati pakāsitaṃ.
- 1596 itī saṅkhāradhammesu, nimittākāra-nicchitaṃ,
aniccalakkhaṇaṃ dhīro, nijjhāyati niyāmato.
- 1597 bādhakatta-bhayākārā, pavatte dukkhitā viya,
pavattamānā pīlenti, saṅkhārā ca bhayāvahā.
- 1598 uppādābhinavākāram atikkamma tato paraṃ,
jarājajaritā hutvā, bhañjamānā kathaṃ sukhā ?
- 1599 tasmā pavattam ākāraṃ, nijjhāyanto nirantaraṃ,
saṅkhāre dukkhato disvā, hitvāna paṇidhiṃ tahiṃ.
- 1600 tad-āyūhana-nissaṅgo, passaddha-daratho sukhi,
samādhi-bahulo yogī, upasanto ti vuccati.
- 1601 byāpāra-vasitākāraṃ, saṅkhārānaṃ vipassato,
nimitte ca pavatte ca, upaṭṭhāti anattato.
- 1602 anattādhiṇa-nipphannā, vasātītappavattino,
bhāvadubballya-nissārā, katham attā bhavissare ?
- 1603 tam evaṃ paṭivijjhanto, maññatānattalakkhaṇaṃ,
vipassanā-rasassādī, saṃvega-bahulo bhava.
- 1604 icc' āhacca pavattānaṃ,² lakkhaṇānaṃ sabhāvato,
vavatthito tattha tattha, taṃ taṃ lakkhaṇanic-
chayo.
- 1605 tathā pi pākaṭaṭṭhāne, hetubhūte ca yoniso,
vavatthapeti saṅkhāya, lakkhaṇāni vicakkhaṇo.
- 1606 uppāda-vaya-bhāvena, dissamānā hi saṅkhatā,
pubbāpara-vivekena, dassenti tad-aniccataṃ.
- 1607 tathā ca viparīṇāmaṃ, vipassanto visārado,
nimittaphala-nipphannaṃ, tam-attham adhimuccati.
- 1608 dukkhappavatti-hetuttā, nimittam api paṇḍito,
bhayāvaha-niyāmena, bādhakant' eva passati.
- 1609 kuto hi³ paccayārambhā, saṅkhārā nissayanti ce ?
tato 'vassaṃ bhavissanti, mahabbhaya-samohitā.

¹ saddhādhimokkha°.² vavatthānaṃ.³ tathāhi.

- 1610 nirodha-dhammā jāyanti, sallaviddhā va dukkhitā,
jarāturā vipajjantā, bhijjantā ca vighātino.
- 1611 ten' evāniccato diṭṭhā, dukkhabhāvena khāyare,
saṅkhatattā sabhāvo hi, dukkhāya parivattati.
- 1612 aniccā puna saṅkhārā, dukkhā ti ca vavatthitā,
anattatta-niyāmena, nidassenti salakkhaṇaṇ.
- 1613 kathaṇ attā parādhinā, paccayuppanna-bhaṅgurā,
vipatti-niyatā vā' tha, bādhamānā bhayāvahā?
- 1614 āhaccākāra-bhedena, tividhā hi vipassanā,
aniccā dukkhānattā ti, ayam' ettha vinicchayo.
- 1615 tidhā bhūtā pan' icc' etā, pabānākāra-bheditā,
mahāvipassanā nāma, aṭṭhārasa-vidhā kathaṇ.
- 1616 hetusāmaggi-nipphannaṇ, aniccan ti tilakkhaṇaṇ,
aniccataṇ vipassanto, niccasaññaṇ vimuñcati.
- 1617 aniccatāyādhiṭṭhāna-nimittaṇ pana passato,
animitte vimuccantī, animittānupassanā.
- 1618 nirujjhamāna-dhammānaṇ, byantibhāvaṇ vipassato,
samudayaṇ pajahantī, nirodhānupassanā.
- 1619 sithilā jātu nissārā, dubbalā lahughātino,
khayadhammā ti saṅkhāya, ghaṇasaññaṇ vimuñcati.
- 1620 attalābhaṇ atikkamma, vayantīti hi cintayaṇ,
jahat' āyūhanaṇ tattha, putte pūtipajā¹ viya.
- 1621 anavaṭṭhita-bhāvānaṇ, aññathattaṇ vipassato,
vikāra-pariṇāmesu, dhuvasaññā virajjati.
- 1622 ālambaṇ ca tad-ālamba-ñāṇa-bhaṅgaṇ ca bhāvayaṇ,
sārādānābhinivesaṇ, adhipaññāya muñcati.
- 1623 icc' āniccā 'nimittā ca, nirodhā ca khayā vayā,
vipariṇāmādhipaññā,² dhammānupassanā ti ca.
- 1624 eattānupassanā-bhedam aniccākāradassanaṇ,
niccasaññādi-bhaṅgāya, paridīpentī paṇḍitā.
- 1625 taṇ tam ākāram ārabba, tathā bāhullavuttito,
taṇ-lakkhaṇānugatā ca, bhedo³ tass' eva sattadhā.
- 1626 sukhasaññaṇ nissajantī, vuttā dukkhānupassanā,
nibbidānan ti⁴ nibbinnā, virāgā rāgavajjitā.
- 1627 jātappaṇihitā nāma, muñcantī paṇḍhiṇ tathā,
nirālayābhinivesā, ādīnavānupassanā.

¹ sūtipajā.

² vipariṇāmādi-paññā, vipariṇāmādisaññā.

³ bhedā.

⁴ nibbedhanantī, nibbidāyanti.

- 1628 pañcānupassanābhedaṃ, tad-idaṃ dukkhadassanaṃ,
sukhasaññādi-bhaṅgāya, pavattan ti pakāsitaṃ.
- 1629 anattato vipassanto, attasaññaṃ vimuñcati,
jahat' attābhinivesaṃ, jhāyanto puna suññato.
- 1630 dvayānupassanā-bhedam-anattākāra-dassanaṃ,
attasaññābhinivesa-vimokkhāya vibhāvitaṃ.
- 1631 paṭinissaggato disvā, saṅkhāresu tilakkhaṇaṃ,
jahanto saṅkhatādānaṃ, pakkhandati asaṅkhate.
- 1632 yathābhūtena ñāṇena, vipassanto vimuccati,
sammohābhinivesambhā, avipallattha-dassino.
- 1633 mohatābhoga-nimmuttā, paṭisaṅkhānupassanā,
jahant' appaṭisaṅkhan tu, paṭisaṅkhāya lakkhaṇaṃ.
- 1634 diṭṭhisāṅkhāta-dosattā, vibhāvento vivaṭṭato,
saṃyogābhinivesambhā, paṭilīno vimuccati.
- 1635 muñcitukamyatā-ñāṇaṃ, paṭinissagga-sammataṃ,
yathābhūtaṃ tathā ñāṇaṃ, paccayākāra-nissitaṃ.
- 1636 saṅkhārupekkhā-ñāṇan tu, paṭisaṅkhānupassanā,
vuṭṭhānagāminī nāma, vivaṭṭan ti pavuccati.
- 1637 catasso pi pan' icc' etā, ādānādippabhañjitā,
lakkhaṇattayam āhacca, pavattanti yathā tathā.
- 1638 nimittam ārabba tathā pavattaṃ,
tilakkhaṇaṃ jhāyati yāya yogī,
tam-ittham aṭṭhārasa-bheda-bhinnaṃ,
vipassanā-bhāvanam āhu dhīrā.
- 1639 vipassanānāyamaṃ uttamaṃ subhaṃ,
nidassitaṃ jīnavacanānusārato,
vibhāvayaṃ manasi hitāvahaṃ paraṃ,
nirāmayāṃ padam anupāpuṇissati.

*Iti Nāmarūpaparicchede
vipassanā-vibhāgo nāma ekādasamo
paricchedo.*

DVĀDASAMO PARICCHEDO.

- 1640 Icc' aṭṭhārasadhā bhinnā, paṭipakkhappahānato,
lakkhaṇākāra-bhedena, tividhā pi ca bhāvanā.

- 1641 kalāpato sammasanāṇ, udayabbaya-dassanaṇ,
bhāṅge ñāṇaṇ bhaye ñāṇaṇ, ñāṇam ādinave pi ca.
- 1642 tath' eva nibbidāñāṇaṇ, ñāṇaṇ muñcitukamyatā,
paṭisaṅkhā ca saṅkhārupekkhā ñāṇānulomikaṇ.
- 1643 icc' avatthā-pabhedena, dasadhā pi vibhāvītā,
sabhāgattha-visesena, tidhā saṅgahitā puna.
- 1644 yathābhūtaṇ nāma ñāṇattayaṇ sammasanādikaṇ,
bhayādīñāṇaṇ tividhaṇ, nibbidā ti pavuccati.
- 1645 tathā muñcitukāmādi, virāgo va catubbidhaṇ,
lakkhaṇattaya-nijjhāna-vasena puna vuṭṭhitā.
- 1646 suññatañ c' ānimittañ ca, tathāppaṇihitaṇ ti ca,
sādheti maggasaṅkhātaṇ, vimokkhattayam uttamaṇ.
- 1647 iti bhāvetukāmassa, vibhāvēmi yathākkamaṇ,
dasāvattā-vibhāgena, samādāya yathākkamaṇ.
- 1648 visuddho pathamaṇ tāva, sādhu silavisuddhiyā,
upacārappaṇāyañ ca, tathā cittavisuddhiyaṇ.
- 1649 sappaccayaṇ pariggayaṇ, nāmarūpaṇ sabhāvato,
diṭṭhi-kaṅkhāvitaraṇaṇ, patvā suddhiṇ tato paraṇ.
- 1650 atītānāgate khandhe, paccuppanne ca sāsave,
kalāpato sammāsivā, sammaseyya tilakkaṇaṇ.
- 1651 ādāna-nikkhepanato, vayovuddh' atthagāmito,
āhārato ca ututo, kammato cāpi cittato.
- 1652 dhammatārūpato cāpi, rūpasattakato naye,
kalāpato yamakato, khaṇikā paṭipātito.
- 1653 diṭṭhim ugghātayaṇto ca, mānaṇ ugghātayaṇ
tathā,
nikanti-pariyādinno, nāmasattakato naye.
- 1654 niccā ce na nirujjheyyuṇ, na bādheyyuṇ sukhā
yadi,
vase vatteyyuṇ attā ce, tad-abhāvā na tādīsā.
- 1655 sambhavanti hi saṅkhārā, sati paccayasambhave,
tato paccayanipphannā, avassaṇ bhedagāmino.
- 1656 tad-aniccā khayatṭhena, dukkhā nāma bhayatṭhato,
anattāsāraṇatṭhena, saṅkhārā ti vibhāvayaṇ.
- 1657 kālena sammase rūpaṇ, nāmaṇ kālena sammase,
ajjhatañ ca bahiddhā ca, samāsa-vyāsato tato.
- 1658 yathopatṭhita-bhedena, sammāsanto samūhato,
kalāpato sammāsanaṇ itī bhāveti paṇḍito.

- 1659 tass' evaṇ sammasantassa, kammaññaṇ hoti māna-
saṇ,
sūpaṭṭhanti ca saṅkhārā, vodāyati ca bhāvanā.
- 1660 tato paraṇ vipassanto, parigaṇhāti paṇḍito,
paccayuppanna-sabhāvānaṇ, khandhānam udayabba-
yaṇ.
- 1661 taṇhā - sammoha - kammehi, khandhapañcaka - sam-
bhavo,
rūpam āharato¹ hoti, phassato vedanādayo.
- 1662 viññānaṇ nāmarūpamhā, sambhotiti ca passato,
tassa paccayato hoti, khandhes' udaya-dassanaṇ.
- 1663 taṇhādinaṇ nirodhā ca, nirodho hoti passato,
tathā visatidhā hoti, tatth' eva vayadassanaṇ.
- 1664 nibbatti-viparīṇāma-lakkhaṇaṇ pana passato,
khaṇato dasa ṭhānesu, udayabbaya-dassanaṇ.
- 1665 itthaṇ paññāsadhā bhedo, khandhānam udayabbayo,
āyatanādi-bhedo pi, yojetabbo yathārahaṇ.
- 1666 tad-evam anupassanto, khandhāyatana-dhātuyo,
aniccā dukkhānattā ti, bhāveti bahudhā budho.
- 1667 bhāvanāpasutass' evaṇ, passato bodhipakkhiyā,
pātubhūtā pavattanti, visesena visāradā.
- 1668 salakkhaṇa-paricchinne, tilakkhaṇa-vavatthite,
chando sāsava-saṅkhāre, sādaraṇ pariyesati.
- 1669 tattha pubbaṅgamaṇ hutvā, sampakkhandati mānasaṇ,
saṅkappo 'bhiniropeti, āharanto² punappaṇaṇ.
- 1670 yathā-vatthusabhāvena, tato saddhā vimuccati,
sati sūpaṭṭhitā hoti, pariggayha sabhāvato.
- 1671 paññā sampaṭivijjhantī, samāhacca vipassati,
paggahetvāna vāyāmo, paṭipādeti bhāvanaṇ.
- 1672 tato pītimano hoti, nipphādita-manoratho,
pāmujjabahulo hutvā, passaddha-daratho pana.
- 1673 vikkhepuddhacca-nittiṇṇo, samādhīyati niccalo,
upekkhā bhāvanāvithim adhiṭṭhāti tato paraṇ.
- 1674 āruḷha-yoggācariyo, ājāniya-ratho viya,
tathābhāve³ padīpo va, pasann' ekamukhaṭṭhitā (?).
- 1675 sukhumā nipuṇākārā, khuradhārā-gatā viya,
gaṇhantī bhāvanā-gabbhaṇ, pavaḍḍhati vipassanā.

¹ āharato.² āhananto.³ vāiābhāve.

- 1676 sampatta-*paṭivedhassa*, tass' evaṇ taṇ vipassato,
jāyat' eko upakkleso, dasopakklesavatthukā.¹
- 1677 obhāso pīti passaddhī, adhimokkho ca paggaho,
sukhaṇ ṇāṇam upaṭṭhānam upekkhā ca nikanti ca.
- 1678 jātesv etesu yaṇ kiñci, ulāraṇ jātavimhayo,
disvā vipassanāmaggā, vokkamitvā tato paraṇ.
- 1679 tam ahaṅkāra-vikkhitto, assādento mamāyati,
hotādhimāniko vā' tha, maññanto tam anuttaraṇ.
- 1680 siyā cevam upakklīṭṭhā, patitā vā' tha bhāvanā,
tatth' evaṇ paṭisaṅkhāya, paṭivijjhati paṇḍito.
- 1681 nariya-taṇhā-diṭṭhi-māna-pariyogāha-hetuto,
lakkhaṇālambaṇattā ca, lokiyā 'yaṇ vipassanā.
- 1682 diṭṭhi-māna-nikantī ca, kummagga²-paripanthakā,
maggo visuddhiyā nāma, visuddhā ca vipassanā.
- 1683 sārathī va rathaṇ bhantam iti saṅkhāya sādhukaṇ,
paviṭṭhamaggā³-vikkhittaṇ, sampādeti yathā pure.
- 1684 itthaṇ magge amagge ca, yāthāva-*paṭivedhakaṇ*,
maggāmagga-visuddhīti, ṇāṇadassanam īritaṇ.
- 1685 ceto pavattanākāram iti sallakkhayaṇ budho,
sādhukaṇ paṭivijjhanto, sukhumaṇ nipuṇaṇ tato.
- 1686 paripantho vimocetvā, bodhetvā bodhipakkhiye,
bhāvanayaṇ paṭipādento, punad-evodayabbayaṇ.
- 1687 samadhiṭṭhāya medhāvi, vipassati tilakkhaṇaṇ,
udayabbaya-ṇāṇan ti, tam irenti tato paraṇ.
- 1688 saṅkhārānaṇ vibhūtattā, sākārānaṇ visesato,
tilakkhaṇānaṇ diṭṭhattā, saṅkhatesu sabhāvato.
- 1689 paripanthā vimuttassa, maggāmagga-visuddhiyā,
yathāvīthippavattassa,⁴ paṭipatti-visuddhiyā.
- 1690 indriyānaṇ sutikkhattā, paripakkā vipassanā,
udayamhā vimuccitvā, bhaṅge ṭhāti yathākkamaṇ.
- 1691 uppādo paccayāyatto, dhammānam iti nicchite,⁵
nirodhānugatā jāti, siddhāvassaṇ⁶ niyāmato.
- 1692 tatodayā va paṭṭhāya, atthāya suriyo viya,
vināsāya pavattantā, vayan't' evāti pekkhati.
- 1693 udayābhogam ohāya, vayan't' 'icc' eva sabbathā,
bhedasabhāvam ārabba, dhammesu sati tiṭṭhati.

¹ na copakklesa°.² catumagga.³ -maggaṇ.⁴ yathāvidhi pavattassa.⁵ nicchaye, nicchiya.⁶ siddhā vā 'yaṇ.

- 1694 atitā ca niruddhā va, nirujjhissant' anāgatā,
nirujjhant' eva vattantā, icc' evam anupassato.
- 1695 nijjharo va giraggamhi, vāri voṇata-pokkhare,
padīpo viya jhāyanto, āragge-r-iva sāsapo.
- 1696 ātape viya ussāvo, parissāve jalaṃ viya,
madditaṃ phenapiṇḍaṃ va, loṇapiṇḍam iv' oduke.
- 1697 uduke daṇḍarājīva, vijjutā va valāhake,
jalaṃ tattakapāle va, salile viya bubbulāṃ.
- 1698 vātabbhāhata-tūlaṃ va, tīraṃ pattā va viciyo,
phalaṃ bandhanamuttaṃ va, tiṇānīva¹ hutāvahe.
- 1699 jāyantāpi ca jiyantā, mīyantā ca nirantaraṃ,
nirodhāyābhiddhāvantā, bhaṅgābhimukhapātino.
- 1700 vigacchantā va dissanti, khiyant' antaradhāyino,
viddhaṃsayantā saṅkhārā, patantā ca vināsino.
- 1701 bhaṅgañāṇaṃ tam akkhātaṃ, yena ñāṇena passato,
aniccatānuddhāvanti, tividdhā pi vipassanā.
- 1702 udayabbaya-bhaṅgesu, pākātā hi aniccatā,
bhayādīnava-nibbedhe, dukkhato 'nattato tato.
- 1703 itthaṃ bhaṅgam adhiṭṭhāya, passantassa tilakkhaṇaṃ,
saṅkhārā sabhaya hutvā, samupaṭṭhanti yogino.
- 1704 vālamigānubaddhā va, nimujjantā viy' aṇṇave,
amanussa-gahītā va, parikkhittā va verihi.
- 1705 kaṇhasappa-samālīhā, caṇḍahatthi-samuṭṭhitā,
papātāvāṭa-pakkhantā, patantā va² hutāvahe.
- 1706 vajjhappattā mahācorā, chijjantā viya sīsato,
sūlam āropiyantā va, pabbaten' otthaṭā viya.
- 1707 jātisaṅkaṭa (?) pakkhantā, jarā-byādhi-nipīlitā,
maraṇāsāni-sammaddā, mahābyasana-bhāgino.
- 1708 maccun' abbhāhatā niccaṃ, dukkhabhāra-samotthaṭā,
sokopāyāsa-nissandā, parideva-parāyaṇā.
- 1709 taṇhā-ditṭhi-mamattena,³ sattā etthādhimucchitā,
baddhā bhayena baddhā va, muttā va bhayamut-
takā.
- 1710 iti saṅkhāradhammesu, bhayuppattim udikkhato,
bhayañāṇan ti bhāsanti, bhayamuttā mahesayo.
- 1711 sabhayaṃ puna saṅkhārā, sandissanti samantato,
ahitāvahitā niccam ādīnava-nirantarā.

¹ tilānīva.² sakuntā va.³ pamattena.

- 1712 gūthakūpaṃ va kuthitaṃ, bhasmacchanno va pāvako,
sarakkhasaṃ va salilaṃ, savisaṃ viya bhojanaṃ.
- 1713 vanaṃ vālamigākiṇṇaṃ, maggo cora-mahabbhayo,
bhijjamānā mahānāva, phalantā asanī yathā.
- 1714 āvudhākula-sannaddhā, yuddhabhūmi-patiṭṭhitā,
saṅgatā va mahāsenā, ghorānattha-niyāmitā.
- 1715 rathaṃ cakkasamārūhaṃ, vuyhantaṃ vaḷabāmukhaṃ,
kappuṭṭhāna-mahārambhaṃ, kappo pattantaro yathā.
- 1716 tathā lokā tayo p' ete, mahopaddava-saṅkulā,
ḍayhant' ekādasaggihi, paripphanda-parāyaṇā.
- 1717 mahāraññaṃ iv' ādittaṃ, bhava-yoni-gatiṭṭhiti,
sattāvāsā samībhūtā, jalitaṅgāra-kāsukā.
- 1718 āsivīsā mahābhūtā, vadhakā khandhapañcakā,
cakkhādayo suññagāmā, gocarā gāmaghātakā.
- 1719 iccānaya-samākiṇṇaṃ, bhavasāgara-maṇḍalaṃ,
leṇaṃ tāṇaṃ patiṭṭhaṃ vā, saraṇaṃ vā na vijjati.
- 1720 etthābhīrodhino bālā, vaṅkaghastā va mīnakā,
mahāsaṅkat' upabbūhā, mahabbhayaṃ adhiṭṭhitā.
- 1721 jāyamānā ca jiyantā, nānā-byasana-pīlitā,
vipattāvāṭa-patitā, maraṇābaddha-nicchayā.
- 1722 mohandhakāra-pihitā, caturōgha-samoṭṭhaṭā,
vitunnā dukkhasallena, vihaññanti vighātino.
- 1723 itthañ ca visapupphaṃ va, nānānattha-phalāvahaṃ,
dukkhānubandha-sambādhaṃ, ābādhaṃ va samuṭṭhi-
taṃ.
- 1724 āsivisaṃ va kupitaṃ, ghoraṃ bhaya-nibandhanaṃ,
asisūṇaṃ va sārambaṃ, dukkhāyūhanaṃ padaṃ.
- 1725 savidāha-paripphanda-pakkabandham¹ ivodakaṃ,
uppādañ ca pavattañ ca, nimittāyūhanaṃ tathā.
- 1726 paṭisandhiñ ca passantaṃ, ñāṇaṃ ādīnavaṃ mataṃ,
tebhūmakesu tenāyaṃ avuddhiyaṃ paṭivijjhati.
- 1727 bhaya-bherava-pakkhante, bavhādīnava-paccaye,
saṅkhāre samavekkhanto, nibbindati nirālayo.
- 1728 visaṃ jīvitukāmo va, verike viya bhīruko,
supannaṃ nāgarājā va, coraṃ viya mahaddhanaṃ.
- 1729 dukkhānusaya-sambādhe, bādhamāne vibhāvayaṃ,
saṃvejeti nirānande, paripantha-bhayaṅkule.

¹ pakkamantaṃ.

- 1730 suddho mutta-karisaṃ va, suhito vomitaṃ viya,
suvilitto va duggandhaṃ, sunhāto aṅgaṇaṃ viya.
- 1731 rāga-dosa-parikkliṭṭhe, caturāsava-pūṭike,
hīna-lokāmisā-piye, saṅklesa-visā-dūsite.
- 1732 saṅkhāre pi jigucchanto, nābhinandati paṇḍito,
tass' etaṃ nandi-nissatṭhaṃ, nibbidāññaṃ abravuṃ.
- 1733 sabhayādinave disvā, saṅkhāre puna paṇḍito,
nibbindanto tato tehi, parimuccitum icchati.
- 1734 minā va kumine baddhā, pañjare viya pakkhino,
coro cārakā-baddho va, peḷāy' anto va pannago.
- 1735 paṅke satto mahānāgo, cando rāhumukhaṃ gato,
migo yathā pāsagato, tathā saṃsāra-cārake.
- 1736 avijjā-pariyonaddhe, khandhapañcaka-santhare,¹
diṭṭhijāla-paṭicchanne, vipallāsa-parikkhite.
- 1737 pañca-nīvaraṇābaddhe, mānatthambha-samussaye,
icchāpapāta-gambhire, vipatti-vinipātane.
- 1738 jarā-vyādhi-bahuppāde, dhūmaketūpapattike,
kodhūpanāha-dahane, sokopāyāsa-dhūpīte.
- 1739 parappamādāvarodhe, bhavataṇhāvakaḍḍhane,
vippayoga-samuttāse,² niccāpāya-bhayākule.
- 1740 chālambābhīhate niccaṃ, phassadvārādhikuṭṭane,³
sañcetanā kāraṇike, vedanā-kammakāraṇe.
- 1741 anattalāpa-nigghose, klesa-rakkhasa-lālite,
maraṇārambha-ñiṭṭhāne, baddho muttiṃ gavesati.
- 1742 aggiṃ viya ca samphuṭṭhaṃ, asuciṃ gahitaṃ viya,
petāṃ khāditu-kāmaṃ va, ukkhittam iva āvudhaṃ.
- 1743 mahāvyaśāṇ' upassatṭhe, saṅkhāre mottum icchato,
muñcitukamyatāññaṃ uppannaṃ ti pavuccati.
- 1744 dujjahe palibuddhante (?), ganthānusaya-saṅgame,
taṇhupādāna-gahane, nandirāgānubandhane.
- 1745 diṭṭhi-māna-madatthaddhe,⁴ lobhapāsa-nirantare,
saṃyojana-mahādugge, cirakālappapañcite.
- 1746 saṅkhāre muñcat' accantaṃ,⁵ āvijjhivā va⁶ pannagaṃ,
lakkhaṇāṇ' upanijjhāya, sukhumaṃ pana yoniso.
- 1747 majjhatta-gahano tasmā, nirapekkha-vimuttiyā,
vaggulī vāphalaṃ rukkhaṃ, vīmaṃsati visesato.

¹ °patthare ; °matthare.² samuttāre.³ °koṭṭane.⁴ °upatthaddhe ; paritthaddhe.⁵ muñcitaccantaṃ.⁶ āvajjetvā va.

- 1748 vihaṭaṇ viya kappāsaṇ, vihananto punappunaṇ,
gandhaṇ viya ca piṇsanto, pisitaṇ yeva sādhukaṇ.
- 1749 aniccā dukkhānattā ti, satimā susamāhito,
āhacca paṭivijjhanto, lakkhaṇāni vipassati.
- 1750 vipassantassa tass' evaṇ, paṭisaṅkhānupassanā,
ñāṇam iccāhu nipuṇaṇ, vicinantaṇ visārado.
- 1751 iti sammā vipassanto, sacchikatvā tilakkhaṇaṇ,
yathābhūta-sabhāvena, tatth' evam anupassati.
- 1752 aniccā vata saṅkhārā, niccā ti gahitā pure,
dukkhā ca sukhato ditṭhā, anattā ca pun' attato.
- 1753 aniccā dukkhānattā ca, saṅkhatā puna sabbathā,
alabbhaneyya-dhammā¹ ca, tath' ev' akāmakāriyā.
- 1754 dhātumattā parādhinā, attādheyya-vivajjitā,
maccudheyya-vasānītā, upadhi-hata-gocarā.
- 1755 ahaṇ maman ti vohāro, paro vā 'tha parassa vā,
attā vā attaniyaṇ vā, vatthuto natthi katthaci.
- 1756 yathā pi aṅgasambhāra, hoti saddo ratho iti,
evaṇ khandhesu santesu, hoti satto ti sammuti.
- 1757 tattha kappenti attānaṇ, bālā dummedhino janā,
ajjhataṇ vā bahiddhā vā, passato natthi kiṅcanaṇ.
- 1758 sukhito dukkhito vā' tha, puggalo nāma katthaci,
vatthuto natthi sabbattha, saṅkhārā taṇ-sabhāvino.
- 1759 jāyamānā ca jīyantā, miyamānā ca saṅkhatā,
attā va dukkhitā h' ete, na tu dukkhāya kassaci.
- 1760 dukkham eva hi sambhoti, dukkhaṇ tiṭṭhati veti ca,
nāññattra dukkhā sambhoti, nāññaṇ dukkhā niruj-
jhati.
- 1761 ettha gayhūpagaṇ natthi, palās' etaṇ papañcitaṇ,
niruddhassa samāyūhā, niratthaka-samubbhavā.
- 1762 aniccā honti saṅkhārā, dukkhitā vā mam' ettha kiṇ,
anattā vā ti saṅkhārupekkhāññaṇaṇ pavattati.
- 1763 iti disvā yathābhūtaṇ, yāva bhaṅgā tato paraṇ,
gaṇhantī bhāvanā-gabbhaṇ, paripakkā vipassanā.
- 1764 avassaṇ bhaṅga-niṭṭhāne, bhayādinava-nicchite,
nibbinditvā virajjanto,² paṭisaṅkhāy' upekkhati.
- 1765 tattha mutta-karisaṇ va, khelaṇpiṇḍaṇ va ujjhitaṇ,³
vissatṭha-padasuttaṇ va, vissatṭha-bhariyaṇ viya.

¹ ālambaneyya°.² virajjanti.³ vajjitaṇ, muccitaṇ.

- 1783 tato maggo kilesamhā, vimuccanto pavattati,
vutṭhānaṃ ubhato tasmā, khandhato ca kilesato.
- 1784 dve tathā tīṇi vā honti, phalāni ca tato paraṃ,
bhavaṅgapāto taṃ chetvā, jāyate paccavekkhaṇā.
- 1785 maggaṃ phalaṃ ca nibbānaṃ, paccavekkhati paṇḍito,
hīne kilese sese ca, paccavekkhati vā na vā.
- 1786 bhāvetvā paṭhamaṃ maggam ittham ādiphale tṭhito,
tato paraṃ pariggayha, nāmarūpaṃ yathā pure.
- 1787 kamena ca vipassanto, punad-eva yathārahaṃ,
yathānukkamam appeti, sakadāgāmi-ādayo.
- 1788 itthaṃ vibhatta-paripakka-vibhāvanāyaṃ,¹
buddhānubuddha-paribhāvita-bhāvanāyaṃ,
paccuddhareti bhavasāgara-pāragāmī,
maggo mahesi guṇasāgara-pāragāmī.
- 1789 icc' etaṃ dasavidha-bhāvanā-vibhāgaṃ,
bhāvetvā parama-hitāvahaṃ kamena,
pappontā padam ajarāmarāṃ cirāya,
saṅklesaṃ sakalam avassajanti dhīrā.

*Iti Nāmarūpaparicchede
dasāvattā-vibhāgo nāma dvādasamo
paricchedo.*

TERASAMO PARICCHEDO.

- 1790 Vipassanāya nissandam iti vuttam ito paraṃ,
saccānaṃ paṭivedhādīṃ, pavakkhāmi yathākkamaṃ.
- 1791 pariññā ca pahānaṃ ca, sacchikiriyā ca bhāvanā,
iti dukkhādi-saccesu, kiecam āhu catubbidhaṃ.
- 1792 taṃ sabbaṃ maggakālamhi, karissati tato paraṃ,
paṭippassaddhakkiccattā, kataṃ hoti phale kathaṃ.
- 1793 chinnatālo phalass' eva, chinnānusaya-mūlakā,
kandhā nālam adhiṭṭhānaṃ, vipallāsapavattiyā.
- 1794 accanta-paṭipakkhattā, catumaggappavattiyā,
paraṃ klesā na jāyanti, daḍḍhabij' aṅkuraṃ yathā.

¹ vipassanāyaṃ.

- 1795 nīyānatthavisesena, aññamaññassa paccayo,
maggo ca maggaṃ bhāveti, jāyamāno 'thavā puna.
- 1796 maggappavatti-santāne, bhāvanā ti pavuccati,
vattamānena taṃ kiccaṃ, nipphāditam asesato.
- 1797 iti tīpi pi saccāni, kiccato paṭivijjhati,
nibbānaṃ sacchikubbanto, maggo ekakkhaṇe saha.
- 1798 kiccappavattito c' ettha, paṭivedho ti vuccati,
tañca sādheti maggo 'yaṃ, nīyanto santigocaro.
- 1799 pariccajivā saṅkhāre, maggass' ārabha nibbutiṃ,
nīyānam eva saccesu, kiccāsāghanam iritaṃ.
- 1800 maggo eva hi nīyāti, sesā tass' opakārakā,
appentā jhānadhammā ca, bujjhantā bodhipakkhiyā.
- 1801 tasmā tass' eva vuṭṭhānaṃ, pakāsentī visesato,
khandhehi ca kilesehi, vimokkhattayato kathaṃ.
- 1802 katvānābhīnivesan tu, yattha tattha yathā tathā,
bhūmidhammaṃ pariggayha, vipassitvā tato paraṃ.
- 1803 yato kutoci vuṭṭhānaṃ, yadi hoti aniccato,
hutvā 'dhimokkha-bahulo, saddhindriya-visesato.
- 1804 animitta-vimokkhena, nīyanto sattapuggalo,¹
saddhānusārī paṭhamaṃ, majjhe saddhāvīmuttako.
- 1805 ante paññā-vimutto ti, tam īrenti tathāgatā,
saṅkhāre dukkhato disvā, vuṭṭhahanto sa puggalo.
- 1806 passaddhi-bahulo hutvā, samādhindriyalābhato,
tath' evāppanihitena, nīyanto tividho bhava.
- 1807 anattato vuṭṭhahitvā, veda-bāhulyayogato,
suññatenātha nīyanto, paññindriya-visesato.
- 1808 dhammānusārī paṭhamaṃ, ditṭhippatto tato paraṃ,
ante paññāvīmutto ti, tam pi dipenti paṇḍitā.
- 1809 āneñjapādakajjhāna-nāmakāya-visesato,
sacchikatvāna nibbānaṃ, majjhe cha kāyasakkhino.
- 1810 arūpato ca maggena, āneñjena ca rūpato,
vimutto ubhatobhāga-vimutto arabhā bhava.
- 1811 tivimokkha-mukhībūtā, iti vuṭṭhāna-sādhikā,
satta-puggalabhedañ ca, sampādeti vipassanā.
- 1812 adhimuccati saddhāya, yathāvatthu-sabhāvato,
ñeyyadhammesu sabbattha, paññā ca paṭivijjhati.

¹ santapuggalo.

- 1813 tasmā saddhā ca paññā ca, vatthu-nicchaya-lakkhaṇā,
vatthuppatitṭhitā cāyaṃ, tilakkhaṇa-vipassanā.
- 1814 tasmā saddhādhuro yogī, disv' oḷārika-lakkhaṇaṃ,
tato param anattā ti, sukhome adhimuccati.
- 1815 tass' evam adhimuttassa, saddhā vā pana kevalā,
samādhindriyādhikā ca, vuṭṭhāna-ghatitā bhava.
- 1816 thūlalakkhaṇam ohāya, paññādhure vipassato,
dhammasabhāvam āhacca, sukhumāṃ paṭivijjhati.
- 1817 tasmā saddhādhurass' eva, vuṭṭhānadvayam ādito,
ante saddhānubhāvāya, paññā suparipūrati.
- 1818 paññādhurassa sesan ti, keci ācariyā pana,
dhurasasāṇḍanaṃ nāma, vuṭṭhānesu vibhāvayaṃ.
- 1819 sattakkhattu-paramo ca, kolaṅkolo tathāparo,
ekabījiti tividho, sotāpanno pavuccati.
- 1820 sakideva imaṃ lokaṃ, āgantā pana puggalo,
sakadāgāmināmena, dutiyo pi pakāsito.
- 1821 antarā parinibbāyī, upahaccāparo tato,
asaṅkhāra-sasaṅkhāra-uddhaṃ-soto ti pañcadhā.
- 1822 anāgāmī ca tatiyo, catuttho arahā ti ca,
itthaṃ phalaṭṭhā cattāro, maggatṭhā ca tato pare.
- 1823 bhāvanāpariyāyena, paṭivedhānurūpato,
cattāro ca yugā hontī, aṭṭha cāriya-puggalā.
- 1824 diṭṭhi-kaṅkhā pahiyanti, ādimaggena sabbathā,
apāyagāmanīyaṃ tu, pāpam aññaṃ pahiyati.
- 1825 sakadāgānimaggena, khīyant' oḷārikā tathā,
anāgāmikamaggena, kāmo doso ca sabbathā.
- 1826 arahattena sabbe pi, klesā khīyanti sabbathā,
klesahāni yathāyogam iti ñeyyā vibhāvinā.
- 1827 paṭisambhidā catasso va, atthe dhamme niruttiyaṃ,
paṭibhāṇe ca bhāsanti, ñāṇaṃ bhedagataṃ budhā.
- 1828 hetu phalaṅ ca nibbāṇaṃ, bhāsitattho tathāparo,
pākā kriyā ti pañc' ete, atthanāmena bhāsitā.
- 1829 hetu cāriyamaggo ca, bhāsitaṅ ca tathāparaṃ,
kusalākusalaṃ ceti, pañca dhammo pakāsito.
- 1830 tatth' evaṃ dasadhā bhede, atthadhamme yathārahaṃ
yo vohāro sabhāvena, sā niruttiti sammatā.
- 1831 taṃ taṃ gocara-kiccādi-bheda-bhinnaṃ tahiṃ tahiṃ,
pavattamānaṃ yaṃ ñāṇaṃ, paṭibhāṇaṃ tam iritaṃ.

- 1832 pubbayogo bāhusaccaṃ, desabhāsā tathā-gamo,
paripucchā adhigamo, nissayo mittasampadā.
- 1833 iccūpanissayaṃ laddhā, bhijjati paṭisambhidā,
asekkhabhūmiyaṃ vā 'tha, sekkhabhūmiyam eva vā.
- 1834 sarasato āgamato, tathā-lambaṇato pi ca,
nāmuppattiṃ pakāsentī, phalassa tivadhā budhā.
- 1835 tidhā tato samāpatti, sotāpatti-phalādikā,
suññatā cānimittā ca, tathāppaṇihitā ti ca.
- 1836 tañca vuttanayaṇ' eva, samāpajjitum icchato,
vipassantassa saṅkhāre, phalam appeti attano.
- 1837 nirodhan tu samāpattiṃ, rūpārūpassa lābhiko,
samāpajjat' anāgāmī, arahā ca yathā tathā.
- 1838 rūpārūpa-samāpattiṃ, samāpajja yathākkamaṃ,
vuṭṭhahitvā vipassanto, tattha tatth' eva saṅkhate.
- 1839 yuganandhaṃ pavattetvā, samathaṃ ca vipassanaṃ,
yāv' ākiñcaññāyatanam itthaṃ patvā tato paraṃ.
- 1840 adhiṭṭheyyam adhiṭṭhāya, katvābhogaṃ yathārahaṃ,
maggārūppasamāpatti, samāpajjati paṇḍito.
- 1841 tato nirodhaṃ phusati, cittuppāda-dvayā paraṃ,
tass' evaṃ manasābhāvo, nirodho ti pavuccati.
- 1842 phala-citta-samuppādā, vuṭṭhānaṃ tassa dīpitaṃ,
tato bhavaṅgaṃ taṃ chetvā, paccavekkhati buddhimā.
- 1843 iccānekagunādhāraṃ, paññābhāvanam uttamaṃ,
bhāveyya matimā yogī, patthento hitam attano.
- 1844 itthaṃ susampādita-sila-citta-
paññā-visuddhī paṭipādayanto,
patvāna sambodhim apetasokā,
pārenti sotthiṃ paramaṃ cirāya.
- 1845 te pattipattā paramappatitā,
pakkhālitak-klesamalā mahesī,
accanta-vodāta guṇe thitattā,
lokassa hont' uttama-dakkhiṇeyyā.
- Iti Nāmarūpaparicchede nissanda-phala-
vibhāgo nāma terasamo paricchedo.*

NIGAMANAN.

- 1846 Ettāvataṃ paṭiññāto, pavakkhāmīti ādito,
Nāmarūpaparicchedo, pariniṭṭhāpito mayā.
- 1847 teras' eva paricchedā, vibhattā satta sādhiḱā,
Nāmarūpaparicchede, bhānavārā pakāsītā.
- 1848 abidhamma-paramatthā ca, samatho ca vipassanā,
visuṃ visuṃ vibhattā ti, vibhāg' ettha tidhā matā.
- 1849 so 'yaṃ (?) vijjā vimokkhā ca, hadayesu vibhāvinaṃ,
vallabhattam adhiṭṭhāya, sāsanaṭṭha-gavesinaṃ.
- 1850 manoratha-tamuddhaṃsī, raviraṃsī va paṇḍito,
dassetu ciraṃ ālokaṃ, saddhamma-ratanālaye.
- 1851 paṇḍiccaṃ paramatthesu, pāṭavaṃ paṭipattiyaṃ,
paṭṭhayaṃtena bhikkhūnaṃ itthaṃ sugata-sāsane.
- 1852 Nāmarūpaparicchedam asaṅkiṇṇaṃ anākulaṃ,
kubbatā hitakāmena, sukateṇa katena me.
- 1853 mahāmeruṇibhaṃ gehaṃ (?) mahācetiya-bhūsitaṃ,
mahāvihāraṃ ārūḷha-mahābodhi-mahussavaṃ.
- 1854 alaṅkātuṃ pahontālaṃ, ciraḱālaṃ tapodhanā,
Laṅkādīpass' alaṅkāraṃ, kalaṅkāpagatālayaṃ.
- 1855 Nāmarūpaparicchedo, antarāyaṃ vinā yathā,
niṭṭhito yaṃ tathā loke, niṭṭhant' ajjhāsayā subhā.

*Iti Anuruddh' Ācariyena viracitaṃ
Nāmarūpapariccheda-pakaranaṃ niṭṭhitaṃ.*

NITṬHITO NĀMARŪPAPARICCHEDO.

Nibbāṇapaccayo hotu.

Bhadantānuruḍḍhācariya-viracito 'yaṃ pana Nāmarūpaparicchedo anekehi cirāgata-lekhaka-pamāḍajāta-pāṭhehi atiriya

*ākulībhūto samāno pi Laṅkādiṭṭhe dakkhiṇadisāyaṃ Rohaṇa-
janapade Ambalamgoda-nāma-nigame Aggārāmarihāre vasa-
nena mayā sāsanatṭhiti-kāminā pacchima-desesu Tathāgata-
dhammassa pākaṭṭibhāvam icchantena Buddhadattanāmikena
bhikkhunā Abhidhamme kataparicayena Sīhala-Māramikehi
bahūhi potthakehi saṃsandetvā yathā-sattiyā parisodhetvā
dvisahassa - catusata - chappaññāsatiṃ (2456) Buddhavas-
se Pubbāsālha-māsassa kālapakkhasattamiyaṃ Roman-akkha-
rehi likhitvā nitthāpito.*

NOTE.—The word “sālasilūpamā” (l. 958), by its context, suggests the “sattisūlūpamā” of Majjhima N., i. 130; Saṃyutta N., i. 128, etc. The editor, while admitting that the present reading is doubtful, writes that the Ṭikā on the Nāmarūpapariccheda repeats it—“sālā sālūpamā ti”—and has therefore decided to retain it.—ED. *JPTS.*

II

SOME POINTS IN BUDDHIST DOCTRINE¹

By LEDI SADAU

1.

THREEFOLD² is the omniscience of the Exalted Ones, the Buddhas: they know, exhaustively and as it really is, everything knowable; they know similarly the many methods of teaching about things knowable; they know similarly the individuals who are to be taught and enlightened: their prepossessions and predilections, their tendencies and power to choose, their inherited traits and their habits, their acts and attainments in previous lives. Now in the Abhidhamma-Piṭaka, the first five books³ show

¹ The following is a selection of passages of general philosophic interest from the Pali essay on the Yamaka, published as an appendix to the second volume of that work (1912). In attempting a task of some difficulty, I have had the valuable aid of a searching correction of the whole of the translation in MS. by Mg. Shwe Zan Aung, who, as a master of Pali, English, and Abhidhamma, is exceptionally competent to advise, and who was also able to refer to the author for sanction and criticism. The first nine pages were rendered into provisional English for me by the kindness of Mr. D. B. Jayatilaka, who was unfortunately compelled, by the imminence of Oxford examinations and by his subsequent return to Ceylon, to abandon the translation. In the passages selected, the meaning has, I think, been faithfully rendered, while the form has been treated more freely, with slight excisions now and then.—C. A. F. RHYS DAVIDS.

² *Yam.*, II., p. 221, PTS edition.

³ *Dhamma-Saṅgaṇī, Vibhanga, Dhātukathā, Puggala-Paññatti, Kathāvatthu.*

their knowledge of the true and ultimate meaning of things knowable. More particularly in the last of these is the heresy of the personal entity (*puggaladit̥thi*) purged away.

But furthermore, among the many methods used to set forth knowledge, as above stated, there is one which is a purge for complexities in the meanings of philosophical terms for knowable things, in the process [in time and space] of knowable things, and as regards the thorough understanding of them. This purge is the Yamaka method of teaching. The book of this method is placed next after the Kathāvatthu, so that students of Abhidhamma may apply the purge to the divers perplexities arising from matters treated of therein.

If¹ it be here objected that a system which solves doubt by purging complexities should confine itself to portions of doctrine which give rise to perplexities, and not include portions which are free from the same, we make this defence: the Dhamma is taught in two ways: in formulas suitable for memorizing over long periods of time, and in instruction imparted directly and specifically to *individuals*. By the former method the matter is analyzed either in outline or in detail, without regard as to whether perplexities may arise or not. But by [the method for] the individual, his special perplexities are met by the clearing away of some complexity.

Now the great field of Abhidhamma instruction is one of formulas. Hence in the portions stating these everything formulable finds a place, both that which is disputable and that which is indisputable, that which may be answered as well as questions not valid and unanswerable. For the memory this [exhaustive symmetry] is more serviceable. Then, in the succeeding expository portions, only the answerable matter is selected and repeatedly dealt with. Moreover, anything that takes printed shape² in a book is set down in full to ensure its preservation, even though, as in the case of a lengthy Sutta, it may be borne in mind in condensed form.

¹ *Yam.*, II., 222: *Et̥tha . . .*

² *Yam.*, II., 223.

2.

Of Mūla and its Synonyms.

The book of the Yamaka deals first with what are called [literally] "roots." This order shows the radical importance, among the conditions of mental phenomena, of the nine so termed—to wit, greed, hate, dullness, etc.¹—as the basic principles² of all the conditioned happening in personal experience.³ In this connection no fewer than ten equivalent terms are given, namely, root, condition, germ, cause, source, rise, food, object, relation, genesis—definitely testifying to the radical importance of the *mūla*'s. For these, forming a special group of causal circumstances, bring about the occurrence of those phenomena to which they are severally related as the basic principles of their respective correlates. For⁴ as the roots of a tree absorb nutriment from earth and water, and nourish the tree up to its summit, keeping it from falling through winds or floods for, it may be, a hundred or even a thousand years, even so, while greed, or hate, or stupidity is firmly established as a "root," by way of attachment, or antipathy, or delusion respectively in connection with sense-objects, do acts of body, speech, and mind, related to those roots, and evil in character, remain fixed on those objects. And an individual of such a character lives in pursuit of those objects for ten, twenty, thirty years, or even a lifetime, or even one life after another. The same is true of the opposite kind of roots, the effects of which are of a beneficent character.

Now it is when we have realized the coming to pass of phenomena as necessary results from antecedent causes that the three "harbours of error,"⁵ and the doubts under

¹ *Dhamma-Saṅgaṇi*, §§ 1053-62.

² Suggested by S. Z. A. for *suppatitṭhabhāvasādhaka* : "capable of accomplishing a well-established state of being."

³ Read *ajjhattasantāne*.

⁴ *Yam.*, II., 224.

⁵ *Titthāyātānīni*. "*Tittha*" means (1) heretical teacher, (2) stratum, (3) landing-stage, (4) water in a vessel, (5) erroneous view. As

which we distinguish eight, and again sixteen, forms, are thoroughly suppressed. Which are these "harbours of error"? [1. Fatalism, or sufficient causation in the past. 2. Special creation, or providence. 3. Indeterminism.]

Firstly, (1)¹ the view that whatever pleasures or pains, whatever prosperity or adversity is experienced, whatever good or evil is wrought, all occurs as the result of deeds² done in past lives. (2) The view that all such experiences are the results of the creative fiat of a supreme and solely stable authority. (3) The view that all such experiences happen without any antecedent, condition, or cause, being self-determined. The acceptance of any one of these three views involves the rejection of causes operating as causes in the present. For instance, all personal efforts, personal vigour, prowess, wisdom, energy, are thereby declared useless and meaningless.

In our religion, on the other hand, we hold that all those "harbours" are rejected when we discern, that the experiences of this life [pleasant, painful, good, or otherwise] are of a conditioned, causally induced nature, the causes, such as greed and the rest, being operative in the present.

(5) it is defined in the *Abhidhānapāḍīpikāsūcī* thus: *sattā ettha etāsu dvāsaṭṭhiyā-ditṭhīsu taranti, uppilavanti, ummujjanimujjaṅ karonti*. Ledi Sadaw writes to me thus: "In the expression *aññatitthiyā*, I am not satisfied with your definition of *tittha* as the place where people 'float and sink'; nor with either of the two alternatives in the *Anguttara Commentary*: *titthabhūtāni āyatanāni titthāyatanāni. Titthānaṅ āyatanāni titthāyatanāni*. Hence I have explained the phrase differently in this essay, but I omitted to explain *tittha* itself. My own view is that *tittha* is compared to a harbour, not because people 'float and sink,' but because they there embark and disembark. In the definition, '*taranti etthāti titthaṅ*,' *taranti* is equivalent to both *uttaranti ceva otaranti ca*. The three chief heresies are called *āyatanāni*, because all the sixty-two heterodox views which are like harbours are found in them."—*Note by S. Z. A.*

¹ *Anguttara N. (Tika-N., Mahāvagga)*, i. 173 ff.; cf. *Vibhanga*, p. 367.

² *Yam.*, II., p. 225.

[We teach that] the previous *kamma*, referred to in the first of those three views, is the predominating cause of our present state. It is like the seed of the mango-tree, the chief concomitant conditions—namely, the “root” states—being like the roots of the mango-tree. Organs and objects of sense, etc., like earth and water to the tree, are the conditions of support and nourishment. All personal efforts, etc., are so many constructive causes modifying our present state, like the pains bestowed on the mango-tree by the owner.

But creation by an overruling [providence], and the absence of a cause are opinions wholly rejected by the word of the Buddha.

As to the eight and the sixteen forms of doubt, the former category is contained in the *Dhamma-Saṅgaṇi*: “Doubt as to the Buddha, the Norm, the Order, the training, the past, the future, the past and future, the existence of an assignable cause of things causally arisen.”¹ . . . Of these, doubt as regards the past is, in the *Suttantas*,² expanded under five heads—*e.g.*, “Did I exist in the past or not?”³ Similarly doubt as regards the future: “Shall I exist?” . . . is expanded under five heads. And doubt as regards the present is expanded under six heads—*e.g.*, “What and how am I?” Hence we get [under the aspect of time] a sixteenfold category.

Now with regard to [the eighth form, in the former category] doubt as to the arising of phenomena from assignable causes, known as causal genesis:⁴ this refers both to the law itself and to the particular cases of it. For instance, take what is called the eye, or sight.⁵ How does it arise? As a result of something done in the past, or by the creative act of a god, or without cause or condition, or from what other reason? This is doubt as to causal genesis. Again it is declared that sight is in turn a phenomenon, an element, a sphere of sense, and happens by

¹ *Dh. S.*, § 1004.

² *Saṅgutta N.*, ii. 26 ff.

³ *Yam.*, II., p. 226.

⁴ *Paṭicca-samuppādo*.

Cakkhu = both eye and sight.

way of cause, but is not a self, a vital principle, an entity, a person. Is this so? Is it not so? Is it different? Such is doubt respecting an assignable cause of causation. So for hearing and other faculties.

Here the orthodox exposition is as follows: This is the condition¹ of that; this is the condition of that. This (*a*) is the condition whereby they (*b*, *c*, *d*) are specifically conditioned.

For instance, that which we call decay and death, what conditions it? That which we call birth. And what conditions that? That which we call "becoming."² Or, [in general terms once more]: *that* being present, *this* becomes; from the happening of *that*, *this* happens. *That* not being present, *this* does not become; from the cessation of *that*, *this* ceases.³ Thus are the twelve items [in the formula of causation] to be expounded, assigning assignable conditions in a particular class of instances. And the term *paticca-samuppāda* means "happening," "manifestation," when the respective condition or cause of happening has been obtained.

A man walks through a great bazaar bearing a bright mirror in his hand. As he goes, images of all objects, animate and inanimate, on both sides of him appear in the mirror. Those images depend upon the presence of (*a*) the mirror, (*b*) the position of certain objects facing it, and (*c*) the light falling between. The images⁴ were not in the mirror previously, nor have they come from this or that object. Previously non-existent, they arise at successive moments, and as the man passes by they cease at successive moments, vanish, become annihilated. This [process]

¹ Or cause (*paccayo*). *Paccayo* is more literally "relation," and the statement is that (*a*) is in a particular relation to (*b*), etc. But as cause, condition (*hetu*) is the first and most impressive of all the twenty-four relations among phenomena, *paccayo* is used here as synonymous with *hetu*.—Tr.

² Or "karmic tendency-to-become." By *bhava* here we understand *kammabhavo* (S. Z. A.). Cf. *Compendium of Philosophy*, p. 190.

³ *Majjhima N.*, ii. 32; *Saṃyutta N.*, v. 388. ⁴ *Yam.*, II., p. 227.

is the *paṭicca-samuppāda* of the images, and the images themselves are termed *paṭicca-samuppanna*. Thus must we understand the causal genesis of all conditioned things, and all things as causally brought to pass.

Hence the following application: In the course of any one day, at different moments, when various objects of sense are presented at the six doors, the impressions arising in consequence are, at some time or other, associated in consciousness with one or more of the different "roots"—namely, with greed by way of infatuation,¹ with hate by way of malevolence, with dulness² by way of bewilderment; or, again, it may be, with sensuous ideas, with the renunciation [of them], with ill-will or with affection, with faith, with selfishness, with moral or immoral conduct, each one of these thoughts provoking corresponding acts and speech.

Now here the sentient organism may be compared to the mirror, the world to the bazaar, and objects of sense to all the commodities exposed therein. And as the threefold conjuncture of mirror, position in space, and light, so is the organism,³ its external impressions, and its capacity of attention, whereby conscious experiences from moment to moment arise and cease.

He who sees rightly after this fashion what is the nature of causal genesis, and of phenomena happening causally, has to understand that the notion "I" is different from a phenomenon.⁴ And when he sees that there is no personal entity (*puggalo*) whatever, doubts respecting this present state as to *whether* there is an "I," *what* is the "I," etc., are removed. Similarly with respect to both past and future. Given [favourable] conditions, phenomena, arising now here, now there, cease now here, now there. There is no such thing as a phenomenon come hither from thence,

¹ Or passion, lust (*rajjana*).

² S. Z. A. prefers "nescience" (*moha*).

³ *Ajjhattakāyo*.

⁴ In the Buddhist view nothing non-phenomenal exists. Hence the non-existent "I," which is but a name or notion, is "different from" the existent phenomena.—S. Z. A.

nor one that will go hence thither. That the "I" and a "phenomenon" are different must be understood. And where it is perceived that there is no personal entity¹ whatever, then all doubts as to whether *I* have existed in the past, or whether *I* shall exist in the future are put away. As in our present state there is, so in the past has there been, so in the future will there be, just a succession of purely phenomenal happenings, proceedings, consisting solely of arisings and of ceasings, hard to see, hard to understand, subtle, profound, because the procedure is ever obscured by our notion of continuity.²

That this is true of the past and of the future we infer from what we see of this procedure in the present. And he who reaches this conclusion transcends evil destiny and the continual round. For it was said by the Exalted One: "It is through not knowing, not understanding, this doctrine [of causation], Ānanda, through not penetrating it, that this generation has become like a tangled skein, like a matted ball of thread, like unto muñja-grass and rushes, unable to overpass the woeful way of the Downfall of the Constant Round. . . ." ³

Just as in the hot season, the dried-up leaves of the forest trees, smitten by strong winds, are loosed from their stem, and fall year by year, scattered hither and thither in disorder, even so do they, the prey of divers delusions, fare through the round of saṃsāra, loosened again and again from the stem of life, and falling on to a woeful doom. No certainty is theirs when they shall next be born, but like the leaves are they, smitten by the winds of age and death, hurled about by the blasts of divers karmas, scattered here and there along the Woeful Way. However they wish or imagine in their thoughts, death brings no fulfilment thereof, as they fall thus and thus. So are we to understand the Downfall here spoken of. Some firmly believe ⁴

¹ *Yam.*, II., p. 228.

² *Santati-paññattiyā*; a notion arising from the succession of the phenomena.—S. Z. A.

³ *Dīgha N.*, ii. 255.

⁴ *Yam.*, II., p. 229.

that at their death here on earth they will be annihilated, that there is no after-life. Nor even in their case does such a doom befall them; they too are involved in the dread doom of the Waste. They who look to attain by good fortune some godship in upper planes, held high by the world or by their own folk, they too fall hence without attaining. They too who believe in the efficacy of rite and ritual to ensure them, because of some penance or austerity practised, the rebirth of an absolutely happy self in upper planes, they too fall hence without attaining. They too who believe in [the effect of] karma know that they fall thus hence, and they too fall; and they who know it not, they too fall. All men deceasing fall thus, and the gods no less—they of the Kāma-world as well as the unintelligent among the Brahmā gods, they who have won to the highest sphere of becoming down to them that are in the great purgatory of Avichi. As it was said by the Exalted One:

By merit's glowing heat exalted high,
 Reborn in worlds of sense and of desire,
 And winning e'en to highest spheres of life,
 They come again to depths of woeful doom. . . .¹

But they who know, who understand, who can discern the law of causation, they overpass this catastrophic fate. For them there is no falling away into the doom of the Waste. Why? Because he who discerns the law of causation wholly puts away the doubtings of error, and stands firm in the knowledge of, and insight into things as they really are. This is the advantage of knowledge in the analysis of conditions.

If these remarks on the nature of the *mūlas* be found somewhat discursive, we admit that the teaching might have been set forth in outline, even as it was, in the Suttanta, by the Thera Assaji to Mahā Thera Sāriputta: "Whatsoever phenomena have arisen from antecedent conditions, those conditions and the cessation thereof have been declared by the Tathāgata."² But we are here

¹ *Vibhanga*, p. 426.

² *Vinaya*, I. (*Mah. Kh.*, i. 235); *Vin. Texts*, i. 146.

engaged upon Abhidhamma exposition, wherein one must keep in view,¹ not those who are listening on any one occasion, but the general course of the doctrine according to the spirit and the letter. Thus will the teaching make for increase of analytical knowledge in those Ariyan students who have learned the doctrines, and for the acquisition some future day of analytical knowledge by ordinary folk.

To these matters we shall presently recur.

3.

*Of the Name as Term and Concept.*²

“Name” has a twofold aspect—to wit, name as determined by convention or usage, and name in its ultimate meaning. For the great majority who are ignorant of the nature of ultimates, names considered merely as signs are practically unlimited in number; for example, self, life, human, god, Sakka, Brahmā, elephant, horse, and so on, village, town, house, carriage, cart, jar, cloth, bed, flour, and so on, body, head, hand, foot, hair, nail, tooth, skin, flesh, sinew, and so on. But names as revealed by the discernment of the Buddhas, who know what is ultimate fact, are names under an ultimate aspect; for instance, consciousness, cognition, contact, feeling, extended element, cohering element,³ the aggregates (*khandhā*), field of sense, elements, truths, causal genesis, and so on; impermanent, ill (sorrow), non-self, non-entity, non-soul, and so on.

In saying “entity,” “person,” we give a name not to the aggregates [of a living organism] in any ultimate sense, but only to our idea corresponding to the form or appearance⁴ presented by those aggregates. And this idea or concept of an appearance does not exist objectively

¹ *Yam.*, II., p. 230.

² *Yam.*, II., p. 234 (last line). On the dual import of *paññatti*, see *Compendium of Philosophy*, pp. 4 ff; 120, n. 2; 198 ff.

³ In their “conventional” sense, “earth” and “water.” Cf. *Compendium of Philosophy*, p. 155, nn. 1, 2.

⁴ *Santhāna—i.e.*, the name given to a thing as it appears to the mind, but not as it really is.—S. Z. A.

[independently of mind]. Hence in this "name," neither the meaning nor the name itself has any real existence. Yet the great majority perceive and imagine, when they recognize the name, that there actually is what is named self, or soul, or entity, or person. And for this reason we term name "conventional" when it is merely determined [as a designation] by popular usage. But when, not resting upon mere customary usage, people consider those ultimates, the aggregates, as self, soul, entity, person, then they exceed [the scope of] customary usage and mishandle it. Regarding the not really existing conventional notions: "entity," "person," etc., as inseparable from the [five] aggregates of matter, feeling, etc., and therefore as real, they make one or another of those aggregates the real substance, the base, the *nidus* of the non-existent entity. Proceeding thus, they consider that one or the other of those five aggregates is the self, the substance, etc., of the non-substantial empty, void entity. Those who vividly see the material aggregate as self¹ say: "The material aggregate (*rūpakkhanda*) [in its totality] is the entity and conversely." It is "I," and "I" am that.² The same may take place with the other aggregates. Or they may regard the material qualities in the head or other members to be several selves, which have the appearance of "head," etc.

The forms we call round, or circular, or long, or short, or square, or minute in appearance have no independent being as such, but are merely concepts³ or terms.³ But people, imagining that this or that appearance has a real existence, consider that the "self" and "pith" of this or that appearance is matter in which it is supposed to inhere. They consider a substrate of matter as the base of a non-substantial appearance or form. Or they consider that [taking any of the qualities named above] matter is "round"; or "round" is matter, judging that material quality and roundness are one and the same thing. Again, among external objects, they judge that the material

¹ Cf. *Majjhima-N.*, i. 300; *Samyutta-N.*, iii. 16, 42, etc.

² *Yam.*, II., p. 235.

³ *Paññattimattay.*

quality in a tree is an essence for what appears as tree, and so on for the several features of the tree : branch, bud, leaf, blossom, fruit, etc.

In these opinions in which an entity (*satto*) is identified with material quality (*rūpaṅ*), when a person is spoken of as tall or short, a head as round or flattened, etc., the self-notion is ascribable to visible quality ;¹ when a person is spoken of as stiff or flexible, the self-notion is ascribable to extended material quality ;² when a person is spoken of as bound or as loose, the self-notion is attributable to cohesive material quality ;³ when a person is spoken of as hot or cold, the self-notion is attributable to heated material body ; when a person is spoken of as moving, vibrating, suffusing, going, stopping, sitting, lying, contracting, extending, etc., the self-notion is attributable to mobile material quality.⁴ When a person is said to be happy, unhappy, joyous, melancholy, the self-notion is ascribable to the aggregate of feeling. When a person is said to be clever, skilful, expert within his own sensuous limits, the self-notion is ascribable to the aggregate of perception.⁵ When a person is said to do such a deed, say such words, think on such a matter, the self-notion is ascribable to the *sankhārā*-aggregate called volition ; or, when he is said to attend to this, apply himself to that, be occupied with it, put forward effort, be content, desire, it is ascribable to the *sankhārā*-aggregate called attention, and so on ;⁶ or when he is said to be greedy, malevolent, confused, conceited, vain, of perverted opinions, envious, selfish, etc., it is ascribable to each of such features ; or when he is said to believe, to be satisfied, to be mindful, etc., the self-notion is ascribable to the *sankhārā*-aggregate called faith, etc.⁷ When a person is said to see this sight, hear that sound, etc., the self-notion is ascribable to the aggregate of sense-consciousness.⁸

¹ *Vañṇarūpe attagāho.*

² *Pathavīrūpe.*

³ *Āporūpe.*

⁴ *Vāyorūpe.*

⁵ *Saññākkhandhe attagāho vedītabbo.*

⁶ Cf. list of the *sankhārakkhandha* in *Dhamma-Sangaṇi*, § 62.

⁷ *Yam.*, II., p. 237.

⁸ *Viññāṇakkhandhe.*

Consider here this parable: At a certain spot where once was open space, a great tree has since grown up, equipped with branches, foliage, blossoms, fruit. And a certain man liable to hallucinations happens to be in that district, and happens to say: "This place was once quite open space; that space has now become a great tree." Whereas the space is one thing, the tree another, this man under an hallucination regards the tree which does exist as the "self," or essence, of the space which does not exist, and speaks of the empty space as having become a tree. On this wise should we judge in this matter.¹ So much for names under the aspect of conventional usage.

But in name under its ultimate aspect we are considering ultimate phenomena which are entirely without external appearance, and which are only modes and changes and phases of process. Even in the smallest visible particle many ultimates are present, it being their "locus." Extended element is present as the mode: hardness, distinct from the mode: cohesiveness. The cohesive element is also present, distinct from extended element. Again, the names "consciousness," "mind," "intelligence," "cognition," apply to what is present as a cognizing mode, as distinguishable from the mode of stimulus or contact, or from that of feeling, etc. Contact is a name for the mode of being stimulated, as distinguishable from the modes of cognizing, of feeling, etc. Hence these names severally, each by its own verbal import, apply to certain appropriate existing phenomena only, and not to other, equally existent phenomena. But this cannot be affirmed concerning non-existents such as entity, person, self, soul, and so forth.

How is it, then, that none of those ultimates is entity, person, self, soul? It is in the sense of something "essential"² that they are selfless, soulless. Those phenomena are not essences of being or person. They come

¹ The empty *paññatti*—self and the name for it—imputed as base to something relatively real: the ultimates of the living compound.—TR.

² Lit. pithy: *sāraka*.

to be and cease from moment to moment. Now there is no "entity" or "person" who in one life comes to be and passes away from moment to moment. There is that which, we say, comes once into being at birth, subsists for a lifetime, and passes away once at death. But the aggregates which are ultimate phenomena come to be and pass away from moment to moment even in a single day. They do not persist *pari passu* with the individual spell of life.¹ Hence they are not essence of the individual. Because of their non-substantiality they are not the self of him: they are just selfless; they are not souls or vital principles:² they are soulless.

How can we say that ultimate phenomena, even in a single day, momentarily come to be and pass away?

The ultimate of extended element is the mode [or phase] of hardness. This mode cannot persist unchanging, unmodified for a single day. It inheres in the varying situations in which our occupations place the body—*e.g.*, in going, etc. And it is *otherwise* according as it is involved in our going, standing, sitting, lying. Involved in going, it lapses at the end of the going; it does not enter the standing phase. If it could, we should just be going, not standing. Again, when it is involved in our standing, it lapses when we cease to stand, and so on. And even in walking, the aforesaid mode of hardness is different at each step, else there would be no second step as distinct from the first.

We conclude, then, as follows: Many phases of activity are seen in life, such as going, standing, contracting, stretching, moving forward and backward, looking forward and backward, raising and lowering, etc.; and all these are mutually divided by the coming to be and passing away of elements. This is true even of such phases of activity as blinking the eyes and of the movements of respiration. And thus it is that the aggregates in an ultimate sense arise and cease from one moment to another, even in a

¹ *Yam.*, II., p. 238. ² *Jīvo*. Cf. our "living soul" (*Genesis*, ii. 7).

single day. Therefore are these ultimate phenomena not the essence of the individual, nor the soul of him. Because of their non-essentiality they are not the self of the individual, they are selfless; they are not the living soul, they are soulless.

There is no "life" (or "living soul," *jīvo*) apart from what we call the two powers or faculties of material and psychical life.¹ Now a "living soul" is generally perceived and ordinarily reckoned as "someone living a week, a month, a year," etc.²; the essence of the living appearance is commonly considered to be the self; the essence of its continuity is considered to be the "living soul." But the two powers or faculties of life referred to above are but the vital [co-efficients] of momentary phenomena only, not of a personal entity.

Such is our inquiry into the ultimate aspect of "name."

There are two kinds of truth: conventional, customary truth³ and ultimate truth. According to the former, "a being [or entity] exists," "a person exists," "self exists," "a living soul exists." According to ultimate truth, neither does a being [or entity] exist, nor a person, nor a self, nor a living soul; there are only phenomena.

Now conventional truth is the work of popular custom; it is opposed to inconsistency, untruthfulness, in speech. Ultimate truth is established by the nature of things;⁴ it is opposed to mere opinion. Thus, according to conventional truth, it is not untruthful to say there is a personal entity. Why? Because that is the conventional opinion of the great majority; because of the absence of any number of people maintaining the contrary. Nevertheless, it is just an erroneous view. How so? Because a being who in reality⁵ does not exist is spoken of as if he existed. According to ultimate truth, to say "there is no personal entity" is neither untruthful nor mere opinion.

Whatever erroneous views are met with in the world, or

¹ *Dve nāma rūpa-jīvitindriyāni.*

² *Yam.*, II., p. 289.

³ *Sammūṭṭisaccaṃ.*

⁴ *Sabhāvasiddhaṃ.*

⁵ *Sabhāvato.*

whatever evil courses, or whatever woeful doom, all are rooted in the theory of soul or self, arise from the theory of soul or self. None of these things befalls one who has rejected the theory of soul or self.

This rejection, in the religion of the Buddha, is called the first great Nibbāna, unconditioned, occurring while yet there is residual stuff of life.¹

4.

*Of the Five Khandhas*²

Why, it may be asked, did the exalted Buddha, in his doctrine classifying our conditioned experience under the concept "aggregates" (*khandhā*), divide these under just five heads? We reply that, in these five groups of experience, that which we do for gratification and enjoyment, [in other words] our acts regarded as beneficial [to ourselves and others],³ in every field of natural desire, are completely accomplished. We may illustrate this by a parable:

A rich man seeking yet more wealth made a great ship. He manned it with fifty-two sailors, and by conveying the travelling public across the ocean to the desired haven, he amassed that wealth. Among the crew one was expert in all the business of the ship, and saw that it was carried out. Another was versed in sea-routes and havens to be reached. He, from a commanding position, would survey both the course of the ship and whither she was bound. The rest of the crew carried out the orders of the [former] officer in all things concerning the ship's business and voyage. Meanwhile the shipowner, working both vessel and crew, continued to receive and enjoy the wealth earned by his maritime enterprise.

Here the way of life renewed⁴ is as the sea. The being

¹ *Sa-upādisesaṃ*. This subject is resumed, in another connection, on p. 138.

² *Yam.*, II., p. 240.

³ In our idiom, "self-preserving activities."

⁴ *Saṃsāramaggo*.

liable to natural desire is as the shipowner. The material aggregate [or body, *rūpakkkhandha*] is as the ship; the feeling-aggregate is as the mass of wealth gained by the working of the ship. The perception-aggregate is as the chief officer. The mental properties called *sankhāra*'s are as the crew who carry out his directions. The aggregate of cognitions, or consciousness, is as he who sets the course and, standing above, steers to the haven.

Here the "feeling-aggregate" is the totality of what we partake in and enjoy; the "perception-aggregate" includes our conversance with, our experience of, our intelligence concerning acts considered as good or bad, in the whole range of life, human, divine, and infra-human; the¹ "*sankhāra*-aggregate" covers all activities of thought, word, and deed, wrought according to our experience and conversance; the "consciousness-aggregate" is the totality of our sense-impressions—seeing sights, hearing sounds, etc.—functioning as heralds and guides where we happen to be, pointing out, as it were, to our various movements, "This is here; this is there!"

Thus it is that, in these five groups of experience, that which we do for gratification and enjoyment, [in other words] our acts regarded as beneficial [to ourselves and others], in every field of natural desire, are completely accomplished.

5.

*Of Elements (Dhātuyo).*²

Elements we define as self-containing, or, as we say, "bearing (*dhārenti*) their own nature." They do this without adapting themselves to the will of any being whatever. They are not dependent upon the mind, or purpose, or desire, of any creature. They depend only upon their own respective conditions. If the conditions are present, elements come into being, even for those who are not wishing for them; if the conditions are absent,

¹ *Yam.*, II., p. 241.² *Ibid.*, II., p. 246.

elements do not come into being, even for those who are wishing for them.

Thus, in the hair of a living creature there are eight elements: the extended, the cohering, the fiery, the mobile elements, colour, odour, taste, and sap. Each of these is self-contained, not one of them "bearing the nature" of any of the others, but each one distinct from the rest. This is true also of other bodily properties. Again, in external nature, whether it be solids, such as earth, mountains, trees;¹ or liquids, such as seas, rivers, lakes, reservoirs, etc., or burning substances, or winds, each one of the same eight elements is self-contained and distinct, none dependent on any of the others.

Moreover, this word "element" is used to mean "non-entity, non-soul," as implied in its connotation. In this connexion our notion of an entity, being, or person (*satta*) implies effort, initiative or sustained, while non-entity negatives this. When, for example, we say, "I shall do that," we evince an initiative, prior to the actual effort of applied power constituting the "doing." These two kinds of effort manifested by beings are not in elements.

Why? In the time occupied by a flash of lightning, elements come into being and pass away hundreds of thousands of times. But it is only in the case of living beings that we distinguish personal efforts conceived as continuously consecutive procedure. The essential meaning of vitality² is a peculiar vibration, oscillation, motion, change; without external agency, self-caused. The essential meaning of non-vitality is absence of such vibration. If it be objected that, in unconsciousness and trance, non-vitality is attained (by that which is alive), it may be replied that visible movement is at least the commonly accepted test of vitality, or of its absence. But, in a truer sense, the possession of vitality³ means the compresence of inhibitory principles (or "controllers," *indriyadhammā*) with the element of animal heat. Where these are not there is no vitality.

¹ *Yam.*, II., p. 247.

² *Jivaṭṭho.*

³ In text read *ekantena saṅgivaṭṭho.*

All this has been said with reference to the idea of continuous life involved in such conventional phrases as, "This person has lived a week, a month, a year," etc.; and also with reference to the notion of life as an ultimate, wrongly conceived by heterodox theorists who say "life constitutes a person," etc. In the ultimate sense there is no such thing as a [continuous] life-entity. All conscious phenomena [*dhammā*] are without it. How so? Because of their impermanence.

That being so, are the two vital forces [of mind and body] reduced to meaninglessness? Not so. It is just through the existence of these two vital forces that all the variations in the processes of phenomena¹ become realized by us under the common notions of things animate and inanimate. And thus, for every distinguishable phenomenon there is manifested a distinguishable common [or ordinary] notion [or concept] of it.

But ordinary beings are dull of knowledge, and do not discern this or that phenomenon, but with wrong views stumble along amid notions alien [to the true nature of phenomena]. And through manifold *karma* they fall into the stream of doom, and are long borne drifting.

6.

*Of Ill (Dukkha) and the First Ariyan Truth.*²

In the fifth chapter of the Yamaka, dealing with the "Four Truths," it is stated that, "with the exception of bodily or mental suffering (*dukkha*), the rest is truth as to *dukkha*, but is not *dukkha*."³ In other words, except suffering of body or mind, and putting aside the fact of natural desire (*taṇhā*), everything else in the threefold plane of life constitutes the fact about Ill, but is not itself Ill. And it may be asked: If "everything else" is not in itself Ill, how does it constitute the fact about Ill?

¹ Here and below Mr. Aung prefers "ultimates" for "phenomena."

² *Yam.*, II., p. 248.

³ *Ibid.*, I., p. 174.

The answer depends upon the specific difference in the meaning of "ill" when we refer to bodily and mental suffering. Here the word "*dukkha*" means pain which is enjoyed¹ [*i.e.*, actually felt], and has the essential mark of "unpleasant." But in [such doctrines as] the "Truth concerning Ill," and [the Three Marks] "impermanence, ill, absence of soul," we are considering Ill in the sense of a state of fear and danger,² having the essential mark of no peace, no safety, no good fortune. This is obvious, for pleasant feeling, from the point of view of enjoyment of life, is not "ill"; it is just happy experience, with the essential mark of "agreeable." But as included under *dukkha* when used to mean "no peace," then this pleasurable feeling becomes just [one aspect of] Ill.

For it is as a sick man who maintains life by austere dieting, but who, were he to partake of rich dishes, would die or suffer mortal pain. He is offered very savoury flesh curries by a pious person, seeking to do a meritorious act. But the sick man, though very fain to partake of them, is aware of the pains of disease, and rejects them, saying: "Enough, my friend! I have a fear of such dishes; if I take of them, I shall either die or suffer mortal pain." Now he, if he were to partake of them, would be keenly sensible of their flavour while doing so, but afterwards he would die or suffer mortal pain. So that, whereas on the occasion of partaking of those dishes³ he has the pleasant sensations of enjoying nice, sweet things, those sensations, under the aspect of fear and peril, are nothing but *dukkha*. So he rejects them, saying: "I fear these dishes." . . . Thus from the standpoint of pleasant experience, pleasurable feeling is really pleasure only in the threefold classification of feeling. But under the aspect of insight into the

¹ *Anubhavana-dukkha*. On this apparently paradoxical usage cf. a parallel usage in Professor Alexander's "The Basis of Realism," Proceedings of the British Academy, vol. vi., 1914.

² *Bhaya* is of both subjective (fear) and objective (danger) import.

³ *Yam.*, II., p. 249.

Four Truths, by reason¹ of fear and danger, such pleasure is for all beings² nothing but Ill.

For those persons who grasp and cling with the idea: "This is mine! I am; this is my Self!" are no more free from all the fear and peril of their vices, of evil-doing, of evil doom, than are fish who have swallowed a bait, with its hook and line and rod and capture and dying, free from the fear and peril of the fisherman's craft and violence. As it was said by the Exalted One in the Khandha-Samyutta:³ "He, bhikkhus, who delights in the aggregates of sentient life, delights in *dukkha*. And I deny that he, delighting in *dukkha*, is altogether free from *dukkha*."

Hence it is that we can say: The truth concerning Ill, save in the [narrower] sense of bodily or mental suffering, is not concerning that which [in itself] is Ill.

7.

Of the Second Ariyan Truth; of Craving and Ignorance.

To all who cling to pleasurable feeling with the idea: "This is mine! I am; this is my Self!" grasping arises, for craving is present; without craving, there is no grasping. Hence the Second Ariyan Truth about the source of ill is the truth about craving, for craving is the sole cause for the uprising of all the ills of life.⁴

Now we read in the Yamaka: "Save [that which is included under] the Ariyan (Second Truth) concerning source or cause (*samudayo*), all other causes are not true causes" [that is, of ill].⁵ By "all other causes" are meant the facts conditioning ill, which are stated in the Truth-section of the Vibhanga, as "roots" of good, etc.⁶ It will be noted that the mental phenomena having causal efficiency, good or bad, not dealt with in that section, are true causes under the aspect of truth in general, but in the Ariyan Truths they are considered, not under the Truth

¹ Read *sappatibhayatthēna*.

² Read *sabbesaṃ pi sattānaṃ*.

³ S., iii. 31.

⁴ Read *vatta-dukkhānaṃ (saṃsāra-ills)*.

⁵ Yam., I., p. 174.

⁶ *Vibhanga*, p. 106.

about Cause [of Ill], but under that of Ill itself. Even ignorance is there considered, not under Cause, but under the nature of Ill. . . .

But why?¹ it may be objected. Surely ignorance is ranked as a primary source in the formula of causal genesis, and as a condition antecedent to craving. Hence anything causal predicated about craving, must at least apply equally to ignorance.

We reply: in the expository method used for the formula of conditioned genesis, ignorance is the starting-point, but in the second of the Four Truths, craving is taken as the starting-point:—a different line of exposition, which may thus be illustrated: A man, having cleared a tract of land, makes a garden,² planting a variety of trees and shrubs. If we here inquire into the starting-point in the series of conditions by which that garden has come to be, we shall say that the land came first. If we are asked, who made the garden? who is its owner? we should say, “the man. He³ is the maker of the garden, he is the owner.” For it was he who did all the requisite work of clearing the surface of the soil, and so on. Hence it is he who enjoys the results.

Now the life of an individual⁴ is as the garden, ignorance is as the soil, craving is as the owner. If we are teaching the series of conditions by which individual life comes to be, we should place ignorance as the starting-point, and make that our initial cause. If we are stating what is the phenomenon by which that person goes on living, we should say “craving.” The doctrine of causal genesis may be compared to a discourse on the history of the garden. The doctrine of the Four Truths is like a discourse on the maker of the garden.

* * * * *

But why [in the former doctrine] is ignorance stated at

¹ *Yam.*, II., p. 250.

² Or pleasure or park (*uyāna*).

³ *Yam.*, II., p. 251.

⁴ *Sattasantāna*. *Santāna* (lit., a continuity) comes to signify a person, as in *ajjhantasantāna*, because our idea of “person” is derived from apparent continuity (*santānapaññatti*).—S. Z. AUNG.

the beginning? Is there no cause of ignorance itself? There is. Then ought not that cause to have been stated first? Not so; if this were done¹ we should only discover yet a prior condition to that cause, and put that first, and so on. Not in this way should we get to the limits of the infinite past.

Why, then, begin with ignorance [you repeat]? It is named at the beginning because it plays the chief part in, and is the prime root and source of the process of life renewed. No other function is fit to be placed above that of the want of knowledge, which is the radical cause, the fundamental ground of the course of the ills of our infinite lives.²

Moreover [it must be remembered that] the formula of causal genesis takes one life only as the range [of its emphasis]. As the Exalted One taught it, one complete span of life [one rebirth] is taken, including the past causal factors of its advent and the future factors [of its resultant]. The causal factors are included under ignorance, and the *sankhāra*'s, or voluntary actions.³ By the future factors are meant birth, old age, and dying in the next life, resulting from the causes at work in this life.⁴ And by the teaching about *one* complete span of life, the entire series of lives⁴ in the infinite series can be understood.

By these alternative methods, then, either ignorance or craving may serve as a point of departure.

8.

*Of the Third Ariyan Truth: Cessation.*⁵

Let us suppose a certain poison-tree, growing in a certain place. If that tree continue to bear blossom and fruit, it will propagate its kind in that place for a thou-

¹ *Dele*, in text, full-stop after *vadeyya*.

² Read *vattādukkhapavattiyā*.

³ Cf. *Compendium*, p. 274

⁴ *Bhavābhavā*—rebirths high and low. Cf. *Pss. Brethren*, 305, n. 4.

⁵ *Yam.*, II., p. 253.

sand, a hundred thousand years, maybe for a whole cycle. Let us suppose that a man, recognizing its noxious properties, cuts it down, so that further propagation by it¹ becomes impossible. Now, the tree may be cut down or it may be rooted up. The latter alone is annihilation, not the former, for if the root be not eradicated, the tree, though repeatedly cut down, will again and again renew its growth and continue to propagate.

Now, this present individuality is as the tree, and craving may be likened to its root. The disciple of the Buddha is like the woodcutter. The production of a series of *dukkha*-facts in the woeful destinies of rebirth, starting from, say, the second rebirth, is as the propagation of the species of poison-tree. The extirpation of craving is as the eradication of the tree. The fact of the cessation of all those facts of sorrow and suffering, in consequence of the extirpation of craving, is as the extinction of the tree-species after the uprooting. And the cultivation of the Fourth or Path Truth, together with the necessary stages of understanding preceding it, is as the man's effort in cutting out the tree by its roots.

When craving, accompanied by a wrong view of the self, is cut off, then all immoral qualities and unhappy rebirths are also cut off. From that moment onward we are free from the perils of misconduct and the miseries of evil destiny. And this, in our religion [as has been said above²], is called the first great Nibbāna, unconditioned, wherein is yet residual stuff of life.

When, moreover, craving for things of sense-desire, not conjoined with wrong views, is extirpated in us, then therewith are extirpated all volitions connected with merit relating to planes of sense-experience, as well as all prospect of rebirth in relatively happier worlds of sense-desires. From that moment onward there comes to us emancipation from all corresponding volitions as to all future rebirths, high or low, on any plane of [life carried on by way of] sense-desires, as well as from rebirth itself on relatively

¹ *Yam.*, II., p. 254.

² P. 130.

happy planes of that description, that are so very near to the things making for relapse to destinies of woe, beset as they are by [opportunities of] bad ways, bad habits, bad pursuits, and agitated by the waves and billows of sense-desire and sin.¹ This emancipation, in our religion, is called the second great Nibbāna, unconditioned and with residual stuff of life.

When² in anyone that craving for rebirth, known as lust for the heavens of things visible and of things invisible,³ is extirpated, then therewith are extirpated for us all will to live loftier lives and rebirths more divine in any Brahma heaven. From that moment onward there comes to us emancipation from all volitions to win those heavens and from all such forms of rebirth, since they are but impermanent, unstable, mutable, and beset by many overweening conceits and delusions concerning eternity and annihilation. This emancipation, in our religion, is called the third great Nibbāna, unconditioned and without residual stuff of life.

By "unconditioned" (*asankhata*) is here meant that that Nibbāna is exempt from the ills of karma,⁴ through its permanence, stability, and immutability, in that there is no more old age or dying, nor the need of recreating the Paths [in fresh rebirths] in order to attain it.

Of these three stages, it is only the first great Nibbāna which, even in the age of a Buddha, is won by many among gods and men. Few attain the second stage; still fewer, the third. Why is this? Because of the very undeveloped state of their powers.

The phrase, "with residual stuff of life," refers to a residuum of the aggregates of becoming (*bhavakhandhā*) and of lower or vicious qualities (*kilesadhammā*). When anyone has won the first great Nibbāna, with this residuum [to come], he has yet to travel through various rebirths, but he has put an end to false views, to immoral conduct,

¹ *Kilesa*.

² *Yam.*, II., p. 255.

³ *Rūparāga-arūparāga-sankhātā*, literally rendered. Mr. Aung has suggested "perceptual and conceptual worlds."

⁴ *Sankhārā*.

to pains of purgatory. Only excellent modes of rebirth await him. When anyone has won the second great Nibbāna, there is thenceforth for him no further rebirth in any sphere of sense-desire. Winning the loftier way, he will either complete existence as so reborn, or he will by exercising jhāna attain the higher Brahma world. But when anyone has won the third great Nibbāna, there is for him no more coming to be. In that very life he will complete existence.

Here it may be objected as follows: If, as you say, there is for such an one no more coming to be, there is no more fivefold set of aggregates. Therefore there is no more aggregate of feeling. Therefore, in that Nibbāna, there is nothing that can be felt. Therefore, in that Nibbāna, there is no bliss whatsoever, nothing to be enjoyed, nothing desirable, nothing to be glad or to rejoice about, nothing to delight in, nothing wished for, lovely, goodly, nothing to love or be happy over. Like bare, void space, it amounts to something empty, vacuous, inane, and worthless. And men and gods who are established in good fortunes, and yet make great efforts to win this Nibbāna, must be considered as doing all they can each to precipitate himself down into this infinite void.

We reply: All those fortunes achieved by gods and men are so much food for craving. They have obtained the name of good fortune just because they are so desired. Those in whom is this sensuous craving reckon, that to be a god or a human being is something lovely and pleasant, and that the fortunes characteristic of the one or the other are delightful. They in whom is craving for heavenly things visible and invisible, reckon the same as holding good of the individuality of a Brahma-angel. They in whom is no sensuous craving reckon, that good fortune as god or man is to be shunned as one would shun a mighty jungle possessed by wild beasts and demons. They reckon that life as god or man is repulsive as a mass of divers corruptions (*kilesa*) or carrion. In those forms of life they desire no rebirth; they only desire the absence of rebirth.

And they, so desiring, reckon those fortunes as void, inane, worthless, and full of dread and danger. Now it is just this absence of rebirth among devas or among men that is the second great Nibbāna.

This point of view applies also in the third great Nibbāna. They who crave¹ for the heavens of things visible and invisible reckon that the extreme longevity of a Brahma-angel is an eternal great Nibbāna—deathless, griefless, free from all sorrow. In their eyes the divine fortunes of long life, beauty, bliss, prosperity, attendant hosts are so much food for their craving. They in whom is no craving for the heavens of things visible and invisible, reckon those good fortunes as comparable to the properties for dramatic festivals, performances of dancing, singing, and reciting, to the materials for the sports of the young and foolish, to the stock-in-trade of the confirmed toper.² They reckon that such individuality is really no better than that of those performers, those young fools, those confirmed topers. But why? Because all is the outcome of the lower nature (*kilesa*). For all those things that thrill and excite, disturb and shake body and mind, in god or man, flow from the lower nature. Hence it comes that they wish not for any rebirth, but only for the absence of rebirth. And just this absence of rebirth in their case is the third great Nibbāna.

10.

*Of Consciousness and Cognition.*³

The terms consciousness (*citta*), mind (*mano*), intelligence (*viññāṇa*), cognition (*mānasa*),⁴ denote divers modes of knowing, but they are one in meaning. We know colour (or the visible) by seeing, sound by hearing, odour by smelling, taste by tasting, the tangible by touching, this or that

¹ Read for *natthi*, *atthi*. ² *Yam.*, II., p. 257. ³ *Ibid.*, II., p. 264.

⁴ These are not to be considered as mutually coincident, but simply to represent in both languages the most *general* terms for mental activity.—Tr.

object of thought (*dhamma*) by the mode of "minding" (*man-ana*). As the books say [further]: we know by the modes of "adverting" to impressions, receiving, inquiring, determining, apperceiving, retention, obscure ideation. Again, we know blue-green (*nīla*) as blue-green, and so on; we know the real as real, or as otherwise, and the unreal as such, or as otherwise; we know the desirable or the undesirable as such, or as otherwise.

Now knowing is of three kinds: we know as being conscious (*vi-jānana*), we know as perceiving (*sañ-jānana*), we know as understanding (*pa-jānana*). Of these the first has just been set out in detail. Perceiving is more distinctive or clearer knowing. It includes the knowing which does not forget, even after a lapse of time [and whether the object is clear or obscure].¹ Understanding is knowing adequately—*i.e.*, by way of class and species [and knowing these distinctly in every detail.—S. Z. A.]. It is knowing everything knowable about anything. Even as to any knowable thing there is much to be known—*e.g.*, about its nature, its conditions, its correlations, its effects, its defects, its merits, its impermanence, the ills connected with it. By "understanding" is meant an exhaustive² knowledge of all this, for it is said: "The limit of knowledge is the knowable; the limit of the knowable is knowledge."³ This is said touching omniscience, and it is to be understood as referring to the seven books of the Abhidhamma, more especially the seventh, the great book of the Paṭṭhāna.

But in the [relative degree of] knowledge in a learner, wherever, by knowing, victory is attained over natural vice or infirmity (*kilesa*), there the knowing is understanding. Now this is treated of in the Abhidhamma, namely, in the "Suttanta Selections" of the Vibhanga, and [in general] in the five Suttanta-Nikāyas.

¹ Mr. Aung, who has been in collaboration with the author, writes: "Insert before *kālantare pi*, '*yaṅ ārammaṇaṅ bhūtaṅ vā hotu, abhūtaṅ vā, taṅ . . .*'" and adds: "With Leibniz a notion was obscure when it did not enable us to recognize a thing, but with Ledi Sadaw a notion may be clear, even though the object may be obscure."

² *Yam.*, II., p. 265.

³ No reference is given.

In the case of the great majority wherever, by knowing, the harmful is got rid of and the good is induced, there also the knowing is understanding.

Omniscient knowledge may be illustrated by the chapter in the Patisambhidā-magga, containing an exposition of unobstructed knowledge.¹ The knowledge of the learner may be illustrated by the chapter on the exposition of terms.² The knowledge of the great majority may be illustrated by various knowledges in work, arts, and science, in gain, and loss, and method, in right views as to the effect of individual acts, and in the ten bases given in the section on knowledge in the Vibhanga.³

In the phrase above:—"right views as to the effect of individual acts," action (*karma*) is twofold — namely, past action and present action. Past action is concerned with good and bad acts done by individuals in past lives, whereby they have acquired happy or unhappy rebirth in this or that sphere of individuals. This is illustrated in the Subha-Sutta of the Dīgha-Nikāya,⁴ and in the Lesser and the Great Kamma-vibhanga-Suttas of the Majjhima-Nikāya.⁵ Present action refers to what is done in the life now being lived by any given individual in this or that sphere: acts of kings, merchants, labourers, recluses and Brahmins, robbers, hunters, fishermen, animals. And this is illustrated in the Vāseṭṭha-Sutta of the Sutta-Nipāta.⁶

Here we see those individuals, who have obtained rebirth in one sphere of life or another, effecting through that rebirth the individual form and features,⁷ as well as the common⁸ pleasures and pains yielded by their past actions, even as we say that the offspring of mother⁹ and father become from their birth heirs of such property in land, sites,⁹ money,

¹ *Anāvaraṇa-nūṇa*. *Op. cit.*, i., p. 131 (I., 55, § 1).

² *Ibid.*, i., 1 ff. Presumably a certain part or all of the preceding catechism in the same *Ñānakathā*.

³ *Op. cit.*, pp. 306 ff.

⁴ *D.*, i., X. ⁵ *M.*, III., Nos. 135, 136.

⁶ III., No. 9.

⁷ Read *vaṇṇasaṅghānāni*.

⁸ Read *sādhāraṇa*-.

⁹ *Yam.*, II., p. 266.

and corn as belongs to those parents. Such attainments are said to be given through past actions. But pleasures and pains, due to actions of whatsoever class done in the present lifetime, are said to be yielded by present actions.

Now let us suppose that a man builds a house for a citizen. On the completion of the work the citizen, as owner of the house, pays the builder a hundred kahāpaṇas. If the builder were asked from what source he got the money, he could answer either "from the owner" or "from my handiwork." Most people would give the first answer. The second would be the more intelligent reply. For the citizen pays only for the making of his house; had it not been made, he would not have paid. But the work of the builder's hands will entitle him to that money as long as he lives. Hence we may say both that the money is the builder's property, and the handicraft is the builder's property. The former is the more general statement; the latter is that of the more thoughtful. For money is external wealth and, like all temporal property, is exposed to risk of fire, and so on. But work is personal wealth, stable, and not exposed to risk by fire, etc. The thoughtful hold external wealth in low esteem, but personal wealth, the wealth of energy and understanding, they esteem highly.

In this way are our past actions to be considered. This is the import of what is summed up in the text: "All beings own their deeds."¹

The foregoing shows the distinction between the three modes of knowing: being aware, perceiving, understanding. But what is the object in treating of consciousness (*citta*) as awareness, by the Yamaka method? That object is more especially the elimination of the Eternalist or Perdurant theory, which is based on mind (*citta*).

Mind, I repeat, is the peculiar basis of the error of permanence, and its special soil. For it is said in the Brahmajāla-Sutta of the Dīgha-Nikāya²: "In this case some recluse or Brahmin is addicted to logic and reasoning. He gives utterance to the following conclusions of his own,

¹ M., III. 203; A., v. 288.

² *Dialogues of the Buddha*, i. 84.

beaten out by his argumentations and based on his sophistry. This self, which is [connected with] eye, ear, nose, tongue, skin, is impermanent, not perduring, liable to change. But that self [or soul], which is called consciousness, or mind, or intelligence, is permanent, stable, perduring, not liable to change, and it will remain for ever and ever." Those who hold this opinion discern the dissolution of the material body at death under present conditions, but they do not discern the dissolution of mind. And very many are of opinion that, at the dissolution of the body, the mind regarded as self enters upon another birth, and so entering, in that state of being a new body comes to be, allied to which that self endures for a lifetime in that state. Now it is just to reject that perdurance view concerning mind [or consciousness], that such a chapter as that on Citta in the Yamaka is taught, showing the uprising and ceasing of mind [or consciousness] from moment to moment.

As it is, the material organism, visibly dissolved here on earth, goes to no subsequent sphere of [animate] becoming. And it has been said that the mental constituents are dissolved here on earth as well. That being so, does it not amount to saying that a given person, by this dissolution, this annihilation here on earth, does not transmigrate to a subsequent rebirth? It does not.

[Let us distinguish.] The terms "material group," "mental group,"¹ belong to the vocabulary of ultimate truth. "This person," "that person," belong to the terms of conventional truth. From the standpoint of conventional truth, it is the custom, the customary truth to say that, under present conditions, "this or that person goes hence to another place," and "comes hither from another place." From the standpoint of ultimate truth it is accepted as true to say that, of the material group in this or that person, nothing material, and of the mental group, nothing mental passes on from one place to another. Wherever they are, there they just dissolve.

In like manner, from the standpoint of conventional

¹ Read *nāmakāyo*.

truth, it is the custom, the customary truth to say that "this or that person transmigrates, runs on, travels on from one state of becoming to another." But from the standpoint of ultimate truth it is accepted as true to say that of the material group, in this or that person, nothing material, and of the mental group, nothing mental transmigrates from one place to a succeeding place. Wherever it is, there it just dissolves.¹ . . .

Again, just as, when loads of sand are brought and a long road is made, it is conventionally true to say, "This road 'goes' as far as such and such villages," it is no less true, considering the sand itself, to say, "Not a single grain of it 'goes' the length of a finger in any direction; each remains where it is placed." So, too, in our present argument, difference in usage is to be understood² by difference in the standard of truth.

Because we have stated that mind and body do not transmigrate from one life to the next, we must not therefore be supposed to say that "this person" or "that person" is annihilated. [Again] if we state that "this or that person" transmigrates from one life to the next, we must not be supposed to say that a "perduring mind and body" transmigrates from one life to the next. To hold the belief that mind-and-body is an ego, a living principle, an entity, a soul, and say that entity is annihilated, is the theory of nihilism (annihilationism). To hold that belief and say that the entity is eternal, is the theory of eternalism (perdurance).

We may illustrate this by a river. If we stand on the river's bank and say, "This river has been here for a hundred or a thousand years," we should be speaking correctly of it as a river. If we should say, "This volume of water does not stay here for a single day, but flows to ever lower levels, we should be speaking of it as water. Even so, in our present argument, difference in usage must be understood by difference in the standard of truth.

¹ *Yam.*, II., p. 268. For *sijjhatīti* read *bhijjhatīti*.

² *Paccetabbay* really means "is to be believed." It is a matter of trust; *veditabbay* is a matter of *ñāṇa* (S. Z. AUNG).

But how are we to understand the momentary arising and ceasing of mind?

Let this be thus answered: There are six kinds of consciousness—to wit, the five special senses and the coordinating sense [sensus communis, which we call] *mano*. Now consciousness arising in or through the eye is visual consciousness, since it arises¹ solely in the eye and not elsewhere, and there ceases. And of this seeing, beholding, regarding, observing, looking over, looking about, if anyone say, "It is *I* who see a visible object," he calls visual cognition his "self." On the other hand, if anyone say of visual consciousness, "It is a mental phenomenon, an element, a sphere of sense, it is not 'mine,' it is not 'I,' it is not my 'self,'" he calls visual consciousness not-self.

So for the other senses. The sense of touch is consciousness arising through the body. By "body" we mean the whole sensitive surface. The body is divided [in our scriptures] under thirty-two heads. Wherever in those thirty-two parts there is sentient capacity, the whole of that sentient surface is meant. How is this capacity to be known? Where it exists we know it if, for example, the part is pricked by the point of a needle or a thorn. If the sentient capacity is there, a feeling of pain manifests itself. From sole of foot to crown of head, from skin without even to the marrow within, wherever there is a surface having sentient capacity, there cognition of touch arises. When, for instance, the foot is placed on a very hot surface of soil, rock, or sand, a feeling of pain in the entire sole of the foot is manifested. "My foot is scorched!" is the cry. At the same time throughout the sole of the foot the four mental aggregates are manifested. Several hundred thousand painful touch-consciousnesses are manifested at one stroke: all this makes up the aggregate of cognition called *viññāṇa*. Together with this many hundred thousand sensations of pain are manifested: this is the aggregate of feeling. Accompanied by these many hundred thousand perceptions arise: this is the aggregate

¹ *Yam.*, II., p. 269.

of perception. Accompanied by these, numberless [mental] contacts arise, volitions, individualizings, psychic vitalities, attendings: all this is the aggregate of miscellaneous reactions called *sankhāra's*. [So that] at this minute the four mental aggregates are manifested with respect to the whole sole of the foot.

Herein *consciousness* (*viññāna*) is just the specific awareness of the material quality (*rūpa*) called heat. Nor is there only just this awareness; there is also, through that material quality, a touching, an impressing, a colliding with the sensitive skin (*kāyo*): this is *contact*.¹ Given the contact, an act of disagreeable feeling is manifested: this is *feeling* (*vedanā*).² Given the contact and feeling, an act of perceiving³ is manifested, by which it is recognized afterwards that "then such an experience befel me": this is the aggregate of *perception*. Given contact, feeling, and perception, there is the co-operation of [other] mental factors in the perception of the object, urging, as it were, again and again to unity with respect to the object, viz.: *volition* (*cetanā*); concentrating and steadying mind on the subject, viz.: *individualizing*.⁴ Besides these, whereas the consciousness of objects ceases again and again, yet through the continuous preservation by "life," the mental continuity is not interrupted, but is continued till death—nay, till the final Nibbāna, or Parinibbāna with no residual stuff of life, is reached. This is called *psychic life*.⁵ The repeated application [of mind] to the

¹ I.e., mental contact (S. Z. Aung).

² Sensation: awareness of the animal organism as disagreeably affected by heat (S. Z. Aung).

³ Or "remarking" (S. Z. Aung).

⁴ *Ekaggatā*.

⁵ The following sentence, giving the seventh in the "eight modes of consciousness," was inadvertently omitted from the author's MS. by his Burmese copyist, and was therefore not included in the P.T.S. text: "Ārammaṇe punappunaṇ niruddhe pi citte, yena jīvitena anupāliyamānattā taṇ cittasantānaṇ na chijjati; yāva maraṇakālā yāva anupādisesaparinibbānā eva vā pavatti yeva: idaṇ jīvitindriyaṇ nāma S. Z. Aung; cf. *Compendium*, p. 12).

object, without letting it go, notwithstanding the repeated cessations in the mental continuum is called *attention*.

These eight phenomena: consciousness and conscious factors, are manifested in the sentient parts of the sole of the foot. As long as the heat is not abated, so long do the mental aggregates [named above] continue to manifest themselves in the dermis, epidermis, and flesh of the foot. But when the heat is abated, and the foot is grown cool, then they are felt to cease, to expire, to pass away, to break off. Then only does the impermanence of the aggregate of consciousness (*viññāṇa*), then only does the impermanence of the aggregates of feeling, perception, and miscellaneous activities become apparent.

The mental aggregates do not concern themselves with the sole of the foot only. In the interval between any two such acts of localization of consciousness there arises a series of representative cognition within the heart, as if there were no break at all. Besides, on account of the feeling of pain, manifold bodily movements, often accompanied by speech, take place, among which processes of visual and auditory consciousness intervene. All these processes, bounded by subconscious states,¹ proceed without interfusion. For in any one person no two conscious states proceed quite simultaneously. We cannot think of two things at one and the same instant. It is only through the exceeding rapidity of mental procedure that the processes of thought involved in seeing, hearing, etc., seem to be going on simultaneously.

Such is the procedure, by way of arising and ceasing, of the four mental aggregates with respect to a sensitive surface like the sole of the foot, or in any other part of the body. There are various ways² in which the head may suffer. Such sufferings are also just those four aggregates, together with pain; the arising and ceasing of the head complaints is just the arising and ceasing of those four aggregates. And this is true for illnesses in the particular organs in the head. Throughout the body [or sensitive

¹ *Bhavangāni*.

² *Yam. II., p. 271.*

surface] procedure is by way of arising and ceasing of four aggregates with accompanying disease.

Similarly, when the feeling is pleasant—as when a man journeying along a road in summer at noontide beneath the sun's rays, reaches a pool of cold water in the midst of a wood, and plunges his heated body in it—then there is a cessation throughout his sensitive surface of the four aggregates, with the accompanying pain created by the heat, and there is an arising of four aggregates accompanied by pleasure. The reverse happens when he once more sets out.

Throughout the world sentient procedure should be considered in this way, namely, with reference to the arising and ceasing of four mental aggregates, accompanied by pain or by pleasure.¹

Again, where kings, or gods, or others pursue the pleasures of sense-desires, and the four aggregates arise as the result of contact with the body's sentient surfaces, they, accumulating for such ends possessions in wives, houses, wealth, and grain, undergo manifold ills. For the aggregates, born of physical contact and accompanied by the charms of sense, cease even while those pleasures are being enjoyed. And from that moment² those persons become distressed in body. The four aggregates are manifested with the accompaniment of suffering. And the arising and ceasing of the four aggregates, as accompanied by pleasure, becomes apparent. Thus may be explained the cessation of the sense of touch.

By "representative cognition" (above, p. 149), is meant all consciousness arising in mind—literally at the mind-door—considered apart from the organs of the special senses. Now such consciousness is bad, is good, is indeterminate. When bad, it is accompanied by one of the three radical conditions: appetite, hate, dulness. Where there is appetite, there may be also joy or indifference accom-

¹ Or by an alternation of both, as in the act of fanning oneself (S. Z. Aung).

Read *taṅ-khaṇe*.

panying it; there is some object of sense, visible or audible, etc. Such an object, if visible, is of some colour: blue-green, such as a cloud, a hill,¹ a forest, a tree, and so on in detail. Similarly, the business of stealing² and of in-chastity is accompanied by appetite.

Now bad, good, indeterminate, are mutually exclusive. If in anyone person bad consciousness is working, its opposite cannot arise unless, and until, the former consciousness ceases. The reverse case is equally true. Two moments of consciousness, one good, one bad, do not arise simultaneously.

Here it may be objected: "Mind (*citta*) is one and the same in each individual, permanent, persisting, stable. Now, when it is accompanied by appetite, hate, or dulness, it is bad; when it is accompanied by disinterestedness, love, or knowledge, it is good. Similarly, when this mind thinks evil, it is then bad; when it thinks righteously, then it is good.

Let us ask the objector: "That thinking which is accompanied by appetite, and that thinking which is accompanied by hate, is it one and the same thinking, or different?" If he is intelligent, he will answer: "Not one and the same, but different. One who is indulging in appetite shows adaptability, one who is giving way to hate shows aversion, and these two dispositions can never fuse." Hence it is settled by his reply, that thinking accompanied by appetite is a different mode [of thought] from thinking accompanied by hate. And this may be verified by everyday experience. When we see a person enamoured of anything, we know he is not hostile to it, and *vice versa*. Even certain animals can form similar judgments.

Hence, in the first place, if one kind of bad thinking does not fuse with another kind of bad thinking, whence, indeed, should good merge into bad, or bad into good thinking? And therefore it cannot be maintained that "the mind of any one person is one and the same, imper-

¹ *Yam.*, II., p. 272.

² Read *adinnādānakiccaṃ*. The initial letter is not in the original MS., but the context requires it.

manent, etc. . . . and that when it thinks righteously, it is then a good mind.”

He might rejoin: “It is true that dislike can nowise fuse with liking, for liking [involves] appetite, and dislike, enmity. These affections (*dhammā*) cannot go on simultaneously; how then should they attain unity? And the modes of thinking associated with each are mutually hostile; how then should there be fusion? But [it remains that] both these affections are modes of the selfsame mind, which expresses now liking, now dislike.”

We in reply would ask: “Are mind and thinking (*a*) both one and the same,¹ or (*b*) diverse?”

If he answer: “One and the same,” then two modes of thinking amount to two minds.

If he reply: “Diverse,” then mind is just mind, and is not a mode of thinking. Mind is then one thing, a mode of thinking is another, and so the three modes of mind in operation—genesis, decline, death—are different from mind itself. And if genesis—that is, birth—be one distinct thing, decline another, death another, then thinking, as a mental factor, is a different thing from mind. That being so, what are we to call this “mental factor”?²

Then he will say: “Just as birth [of consciousness] is one thing, and decay and dying each another, so, too, is thinking a thing considered as a mental factor, called by that name.”

If that is so, the mental factor “contact” would possess the act of touching; “feeling” (*vedanā*) would possess feeling (*vedayitākāro*)³; perception would possess perceiving,

¹ *Yam.*, II., p. 273.

² Mr. Aung writes: “On this Ledi Sadaw wrote to me as follows: ‘If mind (*citta*) and thinking (*cintanakriyā*) be essentially different, there remains the question whether the latter is a mere name (*paññatti*) or an ultimate (*paramattha-dhamma*). If a name, there is no necessity to differentiate it from mind, for a name is not a [real] thing. But the comparison here drawn between thinking and birth-decay-death is just to show that thinking is no less a *paramattha-dhamma* than the other, and not a mere *paññatti*.’”

³ Analogous to mind and thinking, feeling would be “a faculty,” having the property of feeling.

etc. Again, the extended and other elements would possess hardness, and so on; Nibbāna would appear to possess peace. All these actions, or conditions, would have to be regarded as things apart or distinct from those mentioned. And mind would possess several modes of thinking. Of these modes that of seeing, for example, would be a thing apart or distinct from the visually conscious mind, hearing would be a thing apart or distinct from the auditorily conscious mind. And so, too, we might speak of many modes of a mode.¹

Now (a) in the view of "one and the same"—namely, that the mind of an individual is one, permanent, persisting, stable; and that it may be said of mind and the mode "thinking" they are both one—the perduring mind is called the self, the essence (or substrate, *sāro*) of the mode "thinking." And for one who holds this view, all modes of mind—seeing, hearing, etc.—should be just as permanent, perduring, stable, as mind itself. That being so, we should be permanently seeing a given sight, hearing a given sound, smelling some odour, tasting some sapid, touching something tangible.

The objector might rejoin: "When an object of consciousness comes into the avenue² of sight then it is seen; when it does not so come it is not seen." That being so, seeing is obviously an impermanent mode. And the mode "seeing" being impermanent, mind itself is obviously impermanent. "We see," "We don't see," are affirmations of common experience. Hence, if we say "Mind is permanent," our statement conflicts with the varying statements of experience as to seeing and not seeing made by ordinary people.

Or (b),³ in the view "diverse" (*i.e.*, that mind and thinking are diverse), we reply thus: The objector says

¹ Cf. the phrase: "I know I feel; I know that I know that I feel" (S. Z. Aug.).

² Read for *ābādhaṇ*, *āpāthaṇ* or *āpādhaṇ*. The author's MS. has *āphādhaṇ*.

³ *Yam.*, II., p. 274.

that mind is permanent, perduring, stable. We ask: "Is that consciousness of touch,¹ accompanied by pain, in the sole of the foot [as described above], permanent?" "Yes," does he say? "In what place does that consciousness² permanently abide?" He says: "That consciousness² abides permanently in the heart. For it—i.e. mind²—abides there permanently from the time of birth. When in the special organs and limbs an object of sense comes into the avenue of consciousness, then mind, issuing from the cavity of the heart, becomes localized at the given organ, and cognizes the object presented thereat. Contact and other mental factors arise just there. And when the object [of consciousness] ceases, mind itself, not ceasing, returns to its abode in the cavity of the heart."

To this we may reply as follows: "Throughout the world diseases arise in eye, in ear, and are evident. Several diseases pertain to the head; they arise there, and there they are healed—so we think and say. So for diseases in the limbs. It is thus that we localize them.

"Now, what we call 'disease' is a certain pathological state of corporeal qualities *plus* certain geneses of the four mental aggregates accompanied by pain. Your view [that mind is permanent] is in conflict with these, our common experiences and customary judgments."

The objector may rejoin: "Notions and conventional phrases are current in the world,³ but knowledge is the only standard and criterion here."

We reply: You say "knowledge." But knowledge is twofold—inferential and intuitive.⁴ When ordinary persons are investigating abstruse, subtle, recondite matters, their knowledge is inferential. When they attain to intuition in such matters they have trained the mind, trained their understanding, and so have reached to intuition. Their knowledge being intuitive—that is to say, they having discarded the notion "person," "being," "self,"

Kāyaviññāṇa-cittaṅ.

² *Cittaṅ.*

³ Read *pavattanti.*

⁴ *Anumāna-, paṭivedha-ñāṇaṅ.*

“living thing”—they cognize under the aspect of the purely phenomenal, of the purely elemental.

“Now¹ mind, mental factors, material quality, Nibbāna,² are just such abstruse, subtle, recondite matters. For the untrained, who are without training of mind and understanding, and who are unable to suspend even for a moment the notion of ‘person,’ ‘being,’ ‘self’ [soul], ‘living thing,’ the real nature of these phenomena are beyond the average range of their ken. But these matters are within the range of the intelligence which knows by way of intuition. For those whose knowledge has been abundantly trained in the doctrines of the intuitively wise Ariyan philosophers, even their inferential knowledge may be said to partake of the nature of intuitive knowledge, since it invariably leads to the latter kind. By persistent cultivation that inferential knowledge is changed into intuitive knowledge. With others, inferential knowledge ever follows after the ‘person,’ the ‘entity.’ Such people may freely talk about philosophical subjects, but their knowledge is running along person-cum-entity lines. It is [to shift the metaphor] like dry grass and leaves flung into deep water.

“But when by you, O objector, it is said, ‘Knowledge is the sole standard and criterion here,’ do you know your own knowledge as thus described?”

For they whose knowledge has not penetrated the fact of the arising and ceasing of material qualities, are blind to that arising and ceasing; they only see a continuous and a static condition in those phenomena. They consider their own mind as a permanent something. They conceive the selfsame mind moving about here and there within the body. The selfsame mind in the morning, the selfsame mind at noon, and at eventide the selfsame mind. “I with this selfsame mind go, stand, sit, lie, contract, expand,” is what they grasp. What they neither know nor see is conditioned genesis of mind [*citta*].

What is conditioned genesis of mind [or consciousness]? It is written: “Because of eye and visual objects conscious-

¹ *Yam.*, II., p. 275.

² *Cf. Compendium*, § 1, p. 81

ness—that is, visual consciousness—arises. Because of ear and sounds consciousness, auditory consciousness arises.” Analogously, olfactory, and sapid consciousness arises. And because of “body” and tangibles, consciousness¹—that is, touch-consciousness—arises. [Finally], because of “mind” [*mano*] and cognoscibles, consciousness—that is, representative consciousness—arises. This is conditioned genesis of mind. . . .

Here we have (a) a *specific* consciousness, visual, etc. (b) The fact of its now arising without having previously arisen. This (a) *e.g.*, sight (b) arises. Because of what? Because of eye and visible object. In other words, the sense of sight arises from the [conjunction of] sensitive surface [retina] in the two eye-organs, and from colours existing in objects without, such as woman, man, house, carriage, cart, earth, mountain, tree, etc.

By “because of”² is meant that neither man nor god, neither Brahmā nor lord of the world, is able by any method or magic whatever, to cause *that* consciousness without the eye and the visible object, or colour. But when the colour-images are conjoined with the eye, none of them, again, is able to prevent that consciousness from arising. And this is because it naturally and truly exists in relation to the eye and the visible object, depending upon both of them.

(1) *Eye Consciousness*.—This is so called because it arises in dependence on the base [the visual organ] of sight, and is therefore called visual [or eye] consciousness. It means the knowing by the eye, this being called “the governor,”³ because of the relation of control.⁴ And this knowing is nothing more than the act of seeing.

When objects are reflected in a clear mirror or water, there is no act of seeing objects by mirror or water. Hence we know that they are not alive, are not persons. Not thus is it with the eye. When objects are reflected in the eye itself, there is an act of seeing them by the eye. So that we say: “My eye sees a sight, sees moon, sun, etc.”

¹ *Yam.*, II., p. 276.

² Read *Patīccāti taṅ . . .*

³ Read *sāmābhūtassa*.

⁴ *Indriyapaccayattā*.

Hence we know that, in this world, the eye is associated with life and belongs to the domain of animated beings.

But though there is a general agreement that visual cognition is due to the eye's distinguishing, there is no general discernment of this, that a given act of such cognition is a single phenomenon. In philosophy, however, it is precisely this that constitutes the distinction: a particular [or single] phenomenon has arisen in dependence on the ocular basis. So also for the next three special senses (2-4).

(5) *Body Consciousness* is consciousness of touch. Here, again, if a log of wood or lump of clay be exposed to fire, there is¹ no act of consciousness; hence we know they are not alive, are not "persons." Not thus is it with the sensitive surfaces of living beings. If any part of those surfaces be touched by fire, there is an act of consciousness, which amounts to saying: "My hands, my feet, my back, etc., know contact." Hence we know that the whole body is associated with life, that is, belongs to the domain of animated things.

But we fail to grasp that which is the distinctive attitude of philosophy, namely, that the bodily sensations we feel are, as in the case of sight, each a particular [a single] phenomenon.

In (6) *representative consciousness*² mind (*mano*) is mere mentation, just knowing considered apart from seeing and other occasions of sense. It consists of various cognitive acts of the normal mind, or what is called, "mind-door." This is less patent [than sense] to observation, and constitutes part of the organic, subconscious life-continuum (*bhavanga*). These cognitive acts are divided into classes, such as good, bad, undetermined representative cognitions. And we are commonly aware that this inner (*mano*-) consciousness is the fundamental vital factor of a person as such. We deem that "my mind" can think everything thinkable, know everything knowable. We judge that it sets going all bodily and vocal action.

Now herein it is not a customary figure of speech to say:

¹ *Yam.*, II., p. 277.

² *Manoviññāṇaṇ.*

“My mind thinks, knows, sets going.” By the majority the doer and the deed are held distinct. The doer of this or that deed is called an “agent.” An act is “something done by an agent.” A man walking is called an “agent.” His walking is called an “action.” It is judged that doer and deed, agent and act, are two different things. And by the doer of the deed we mean a self, a living thing, a person, an agent, a sentient being, a master, a possessor, a ruler, a subject,¹ a free agent. Under these names the doer does this or that action—nay, any number of actions: walking, standing, sitting, cooking, partaking, business, experiencing consequences, being born, growing old, dying, moving on at death,² being reborn, entering on one life after another. All these phrases belong to the standpoint of conventional truth.³

But in philosophy (Abhidhamma), from the standpoint of ultimate truth, there is no difference between act and agent. The mode “thinking” is the act “thinking.” The mind (*citta*), or thinking agent, is not different from the act “thinking.”⁴ The objector’s distinction—“mind and the mental mode of thinking are diverse”—is out of place in the sphere of philosophy. So, too, there is no agent of contact apart from the act “contact,” and so on for the other mental factors.⁵

Even the four categories of ultimates—consciousness (or mind, *citta*), mental factors, material qualities, Nibbāna—are only acts.⁶ Consciousness—namely, which is the act of thinking [*i.e.*, mentation]—is one ultimate phenomenon. And to this category belong all functions of mentation or knowing, as well as all sense-functioning. [Again] contact, or the act of impinging upon, is one ultimate phenomenon. To this category belong the facts of collision, coinciding in impact, etc. The genesis of

¹ Literally, resident, but so S. Z. Aung prefers.

² *Cavati*, which I usually render literally by *deceasing*, is, Mr. Aung writes, translated into Burmese by “to move,” “to change.”

³ Cf. above, p. 129.

⁴ I have suppressed the appositional “of,” because of the ambiguity in such phrases.

⁵ Cf. above, p. 148.

⁶ *Kiriyā-mattā-eva*.

consciousness belongs to the category of birth, which is also one ultimate phenomenon, as do also all facts of inception, production, origination, propagation, or continued serial genesis. Analogous are mental decay and mental death, belonging respectively to the categories of the ultimate phenomenon of decay and of that of death.

Now the act "thinking"¹ is distinguishable into various acts—seeing, etc. An act of seeing is one mind or consciousness (*citta*), called visual consciousness, and so on. An act of seeing may also be distinguished according to object, direction, position, basis (or seat), duration. Seeing any one colour—blue-green, yellow—is a mind or consciousness. "Blue-green as different" is a thinking-mode; "yellow as different" is a thinking-mode. The two colour-consciousnesses do not arise as one and the same; they are effected severally. Moreover, in the seeing of any one colour there is variation in direction, locality, position, and seat [of the colour]. "Blue-green seen in the east" differs from "blue-green seen in the west." Again [as to time or occasion], we see a given colour only when the eyelids are raised, not when they are lowered. If the seeing act happens, we see; if not, we do not. Thus, even with respect to one bodily posture only, acts of seeing are effected differently.² All these are just so many consciousnesses; and so for the other senses.

To³ sum up: The many thousand manifold modes, or ways of action which appear in our subjective continua and in the external world-continua—all those modes of activity of which we can say, "This is one," "That is one"—are shown to be variously determined. This is true, whether the determinations are new as now manifesting themselves, or whether they are old as being vanished experiences. Just as that flowing river or burning flame appears to those who contemplate⁴ it as a mode of motion, not as

¹ *Cintana*, as above, so here, is simply "being conscious of."

² Mr. Aung for *paccakkhato* suggests *paccekatō*, but the former is according to the author's MS.

³ *Yam.*, II., p. 279.

⁴ Read *nijjhāyantāṇaṃ*.

static, and the motion itself consists in a continuous process of vanishing¹ past acts and of manifested fresh acts, so all these determinations into various "acts" are only series of distinct phenomena, mental and bodily, made manifest by way of arising and ceasing. And whenever the various modes of cognition and other [forms of consciousness] are produced as freshly emerging acts, through such and such a causal relation, they arise, all of them, as something which had not previously arisen. Not one of them has previously existed in that given person's experience. That they persist in a certain mental *locus* and come hither from thence is not true. Where they arise there they cease. They do not go hence to a certain mental *locus*.²

It has now been declared what is both the causal genesis of consciousness or of other organic phenomena, and what is the causally conditioned nature of them. As it is written: "What is causal genesis? Because of eye and visible objects, etc."³ This is the causal genesis of consciousness."

By "eye" here is meant a certain personal material quality, a part of our personal organism. "Visible objects" are external material qualities of colour. These exist both in the organism and without. Hence, to distinguish external material qualities of colour from those of the organism they are called external. Being external, they may yet be within the range of vision, like the moon's orb, etc. And with respect to these, wherever any of them obtain the condition of being lit up, as by the sun,⁴ a lamp, etc., then because of this a new visual consciousness arises. This is the causal arising or conditioned genesis of visual consciousness. So for other modes of consciousness.

¹ Read *-dhānena hotīti*.

² *Nāmatthāna*. Cf. the *boîte à souvenirs* in Professor Bergson's address, Proceedings, Society for Psychical Research, July, 1913.

³ Cf. *Majjhima*, I., p. 259; *Saṃy*, II., p. 74, etc.

⁴ Read *suriyāloka*, inadvertently divided in the author's MS.

This¹ is the reply to the question we set out to answer :
 "How are we to understand the momentary arising and
 ceasing of mind?"²

10.

Of "Good, Bad, and Undetermined."

When³ in Abhidhamma [philosophy], good phenomena (things, states, *kusalā dhammā*) are mentioned, all those "phenomena" which the world holds as "good" are meant. Why are they so called? By the wise of the world a given man is called *kusalo* who (1) is ethically good (*kalyāṇo*), does, says, thinks nothing bad or evil; or who (2) is good in judging his own advantage, or that of others, or that of both; or who (3) is good at a certain kind of work, or at a certain art or craft, or in a certain field of knowledge; or who (4) may be called skilful, clever, learned, wise; or who (5) is free from greed, or hate, or dulness; or who (6), if he be a *deva*, is free from greed or hate,⁴ if he be a Brahma-deity, is sublime, if he be a recluse, lives by the Norm. Thus, in ordinary speech, "good" may be applied to distinctive qualities *in the individual*. But in Abhidhamma the existence of the individual, male or other, is not admitted; only phenomena are admitted as existing. Hence, the word *kusala* is there applied only to phenomena, not to individuals, nor persons, nor self, nor souls, nor humans, nor devas, nor Brahmas.

The same argument taken negatively applies to "bad phenomena."

"Undetermined" is that which may not be affirmed, may not be called either good or bad. Things which come to pass as desired are "good"; those which come to pass as undesirable are "bad." Things which come to pass as neither, but which at the moment of coming to pass are merely incidental as factors or in utility, are

¹ *Yam.*, II., p. 280.² Above, p. 155.³ *Yam.*, II., p. 281.⁴ *Ibid.*, p. 282.

called "undetermined."¹ The term includes anything that can be termed morally neither good nor bad. Extended element,² for instance, is *a-vyākata*, undetermined. So also are the other three elements; and so also are colour and odour and sapids and sap (*ojā*).

11.

Of Dhamma's.

In ordinary usage everything is considered as unified and called "individual"—person, self, living thing, a human, a god, a man, a woman, head, hand, foot, hair, down, nails, teeth, soil, mountain, tree, branch, house, carriage, cart, vehicle, garment, couch, chair.

In philosophy all things are only phenomena—extended elements, etc., and not individual, not person . . . not couch or chair.

Similarly as to feeling: phenomena associated with pleasurable feeling are unified and called a happy person, a sad person, and so on; but in philosophy there is nothing but phenomena, not individual nor person, etc. Thus must we ever draw the distinction between customary conventional truth and philosophic ultimate truth.

12.

Of Powers or Controlling Functions (indriya).³

Indriya is the specific state, the prerogative,⁴ of *inda*, a ruler. It means [in our psychology] that which controls subjective or personal phenomena in this way or that so as to bring about some state of mental or bodily factors. The "state" or "prerogative" means that which causes its

¹ Neither Mr. Aung, nor myself, nor a local Sadaw consulted by him, was quite certain as to the sense here. The author was engaged in touring duties when Mr. Aung was revising this section, and letters did not reach him.

² *Pathavī*.

³ *Yam.*, II., p. 283.

⁴ Mr. Aung's rendering for *bhāvo*.

possessor to believe "I am the ruler, the lord of seeing, hearing, etc. This is mine; this am I; this is my self"—the state which brings about the belief. So in the term "self-state"—that is, individuality (*attabhāvo*)—the state brings about the belief that all the subjective phenomena of that individuality are of the self.

This state of self is divided into twenty-two principal occasions of control-function, as follows :

The occasions of the five special senses and of mentations (*manana-tthāna*).

The occasions of the formation—literally, bending or turning (every material quality available from the parents towards the formation)—of sex, male or female.

The¹ occasion of living—viz., duration.

The five different occasions of feeling—positive bodily feeling (two), positive mental feeling (two), neutral feeling.

The five different occasions of the action [of karma]. Karma, or action, includes deed, word, and thought.

The three occasions of the purification of intellectual vision. These are—firstly, the Path of the Stream; lastly, the Fruition of Arahatta; and thirdly, the six intermediate stages.

On the occasion of sight, the eye controls. By it the belief, "I see a sight," springs up. This expression involves also this, that "I am the lord of seeing" (that is to say, there is a conjuncture of the conditions—"Whenever and wherever I wish to see, I see," and "As long as I wish to see, I see") "because the eye is my self and obeys my will." The Ariyans also use such expressions when using conventional terms, but they do not mishandle them. When they say, "I see something," they do not believe that "the eye, the act of sight, is my self."

This applies to all the other functions of control.

¹ *Yam.*, II., p. 284.

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A LIST OF ADDITIONS AND CORRECTIONS
TO A DISSERTATION ON
THE YAMAKA BY LEDI SADAW

PUBLISHED AS APPENDIX TO YAMAKA, II., 1913.

[The added words and sentences are by the author, and were not in the original MS. The corrections are the joint work of himself, Mg. S. Z. Aung, and the translator of the foregoing selections.]

PAGE

- 220, line 24, *dele first two letters (ka).*
221, line 1, *read kaṇḍo.*
221, lines 15, 16, *read ekattha nānattha-.*
221, line 20, *read kāraṇaṇ.*
222, line 13, *read pariṇānāṭīti.*
222, line 14, *read -nānakkhaṇa-.*
222, line 34, *read alabhamānavissajjanaṇ mogha°.*
223, line 14, *omit fullstop after katvā.*
223, last line, *omit fullstop.*
224, line 2, *insert Tattha before suppati°; omit ca after.*
224, line 5, *substitute semicolon after abhiharanti.*
224, line 6, *read ākaddhitvā.*
224, line 10, *substitute semicolon after honti.*
224, line 21, *insert ca after titthāyatanāni and vicikicchā-*
dhammā.
224, line 23, *read titthāyatanānīti, and tīṇi.*
226, line 3, *read anāgataṇ, and insert ādinā between ti and*
āgatehi.
226, line 4, *substitute ahaṇ for kiṇ.*

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- 226, line 5, substitute no for kathaṅ.
 226, line 13, read pubbekatahetunā vā.
 227, line 6 and infra, join paṭicca and samuppādo.
 227, line 26, read byāpādasaññāsahagatāni.
 227, line 32, omit fullstop after dassanato.
 227, line 36, insert fullstop after nirujjhanti.
 227, line 37, omit fullstop after āgato.
 227, line 38, insert semicolon after natthi, and omit comma after gahetabbo.
 228, line 5, read paṭichannattā.
 228, line 14, read muñjapabbaja.
 228, line 31, read muttamattā.
 229, line 12, read cha for ca.
 229, line 18, insert as footnote : Vibhanga, p. 426.
 229, line 24, join yathā bhūta-.
 235, line 6, read sakaṭo.
 235, line 20, read sammannanti.
 235, line 23, read atidhāvanti.
 236, line 10, insert semicolon after hoti.
 236, line 11, read tad-adhiṭṭhāna-.
 237, line 31, read asārakatṭhena.
 237, line 32, insert Kasmā ? before Khaṇe.
 238, line 6, transpose thus : ? Vuccate.
 238, lines 34, 35, insert hyphen in nāma rūpa, and fullstop after atthi.
 239, line 2, insert fullstop before purimāni.
 240, line 8, insert fullstop before Tatrāyaṅ upamā.
 242, line 7, dele fullstop before Yassa.
 247, line 13, insert fullstop before Ime.
 247, line 24, dele na after ekantena.
 248, line 3, read apavattattā.
 248, line 36, read vā.
 248, line 38, read hutvā.
 249, line 6, read sappatibhayatṭhena.
 249, line 6, read sabbesaṅ pi sattānaṅ.
 249, line 25, read vaṭṭadukkhānaṅ.
 249, penultimate line, read ariya-.
 251, line 12, read dukkhādipariyāyaṅ.

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- 251, line 16, read paccayaparamparā° (MS. has -paraṅ-
parā°).
- 251, line 27, read mūlapabhavapadhāna-jettḥa°.
- 251, line 28, read vaṭṭadukkha°.
- 252, line 3, insert sabbe after saṅsāre.
- 252, line 16, read paṭisandhikkhaṇa-.
- 253, line 10, read me for ne.
- 253, line 33, read vahanto.
- 254, line 14, read Buddhasāvako.
- 254, line 28, read duccarita°.
- 256, line 1, read ajatākāsaṅ.
- 256, line 8, dele ti.
- 256, line 21, read kuṇapānaṅ.
- 256, line 33, read naṭa°.
- 257, line 5, omit fullstop after atthi.
- 257, line 16, read suviññeyyo.
- 257, line 34, read labbhanti (second time).
- 258, line 8, read Buddhasāvakā.
- 258, line 13, insert following sentence after the first pāpuṅ-
anti: Yato te Buddhasāvakā ca Paccakabuddhā
ca sabbaññubuddhavisayesu ṭhānesu na kiñci
jānanti passanti andhakāre pavitṭhā viya honti.
- 258, line 26, dele va.
- 258, line 32, read āpātham āgacchati (MS. āphādaṅ).
- 259, line 8, read āpātham āgacchati.
- 260, line 34, insert ca before labbhanti.
- 261, line 23, read atthadīpanā.
- 261, line 30, read pahātabbattā.
- 263, line 21, read tayo anusayā.
- 263, line 27, read tasmā rūpadhātuyā, and dele n.
- 264, line 14, read jānanassa.
- 264, line 16, read sāyanā°.
- 264, line 28, insert before kālantare: Yaṅ ārammaṅaṅ
bhūtaṅ vā hotu abhūtaṅ vā, taṅ, etc.
- 265, line 2, read nāṇan ti.
- 265, line 13, read disena, lokiya° Abhidhamme, etc.
- 265, line 36, read sādḥāraṇa°.
- 267, line 21, read āpajjatīti? . . . nāmakāyo.

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- 268, line 3, read bhijjati.
 268, line 19, read dīpetabbo.
 268, line 23, read sandati.
 269, line 6, read viññāṇaṇ.
 269, line 16 (sic MS.), read sūcikaṇṭakena.
 270, line 4 (sic MS.), read pīḷanaṇ.
 270, line 12, insert after nāma: Ārammaṇe punappunaṇ
 niruddhe pi citte yena jīvitena anupāliyamānattā
 taṇ cittasantānaṇ na chijjati, yāva maraṇakālā,
 yāva anupādisesapariniḃbānā eva vā pavatti
 yeva: idaṇ jīvitindriyaṇ nāma.
 270, line 27, read °calanāni.
 271, line 16, read hoti, and insert between it and ādinā:
 tathā gimhakāle parilāhe sañjāte vātabijakam-
 maṇ karontānaṇ kāyesu sukha-dukkhavedanānaṇ
 khaṇe khane uppādo ca nirodho ca pākato
 hotīti.
 271, line 25, read taṇ-khaṇe.
 271, line 28, read pākato.
 271, last 5 lines, dele commas.
 272, line 2, read adinnādānakiccaṇ.
 272, line 26, read na rajjatīti.
 273, line 32, read āpāthaṇ āgacchante.
 273, last line, detach saha.
 274, line 9, cf. supra 273.
 274, line 27, read pavattanti.
 276, line 11, read paṭiccāti taṇ.
 276, line 22, read sāmībhūtaṇ.
 277, line 12, read mano hoti. Dassana-.
 277, line 13, read -viseso hoti.
 277, line 16, read -jānanakiriya ti attho.
 277, line 18, read -angaṇ javantaṇ.
 277, line 28, insert attābhīdhānesu after etesu.
 277, line 29, read pi for hi.
 278, line 4, read kārako.
 279, line 8, read nijjhāyantānaṇ.
 279, line 10, read antaradhānena.
 279, line 32, read suriyāloka°.

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- 279, lines 34, 35, read °viññānacittassa, and [-cittādisūti].
280, lines 18, 19, read vitikkantan ti.
280, line 21, read atikkantan ti.
283, line 21, read issarassa.
284, line 15, add no aññathā after parinamanti.
285, line 22, read Āyatanayamake.
-

III

PUGGALA-PAÑÑATTI- ATTHAKATHĀ

FROM THE PAÑCAPPAKARANATTHAKATHĀ (ASCIBED TO
BUDDHAGHOSA).

Edited by DR. GEORG LANDSBERG and MRS. RHYS DAVIDS.

FOREWORD.

THIS is the first European edition of the *Commentary* on the fourth book of the *Abhidhamma-Piṭaka*. The text has been edited as follows: A transliteration was made by the first-named editor from—

S¹, a palm-leaf Singhalese MS. procured for the Pali Text Society in 1888 by Mr. E. R. J. Gooneratne, J.P., Wāsala Mudaliyar of Galle;

S², a paper Singhalese MS., copied in 1884 at Kalutara, Ceylon, for Professor Rhys Davids;

B, the Pyi Gyi Mandyne Press edition, Rangoon, in Burmese character.

This Roman letter transcript was then revised for press by the last-named editor.

It is of interest to note that the author refers to “the *Pāli*,” the *Mahā-Atthakathā*, and also to presumably his own works:—the *Anguttara Commentary* (though not by its current title, *Manorathapūraṇī*) and *Visuddhi-magga*.—THE EDITORS.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.

Nipunatthaṃ pakaraṇaṃ dhātubhedappakāsaṇaṃ¹
satthā Dhātukathaṃ² nāma desayitvā surālaye,
anantaraṃ tassa jino paññattibhedadīpanaṃ
āha Puggalapaññattiṃ³ yaṃ loke aggapuggalo.
tassā⁴ saṃvaṇṇanokāso yasmā dāni upāgato,
tasmā naṃ vaṇṇayissāmi. Taṃ suṇātha samāhitā ti.

Cha paññattiyo khandhapaññatti—pe—*puggalapaññatti*ti
ayaṃ tāva puggalapaññattiyaṃ uddeso.

Tattha *chāti* gaṇanaparicchedo. Tena ye dhamme idha
paññāpetukāmo⁵ tesāṃ gaṇanavasena sankhepato paññatti-
paricchedaṃ dasseti.

Paññattiyo ti paricchinnadhammanidassanaṃ . Tattha
ācikkhati deseti paññāpeti paṭṭhāpeti āgatatṭhāne das-
sanā-pakāsanā-paññatti nāma. Supaññattaṃ mañcapīṭhan ti
āgatatṭhāne ṭhapanā-nikkhipanā-paññatti nāma. Idha ubha-
yam pi vaṭṭati. *Cha paññattiyo* ti hi cha paññāpanā cha
dassanā pakāsanā ti pi cha⁶ ṭhapanā⁶ nikkhipanā ti pi
idha adhippetāṃ eva. Nāma-paññatti hi te te dhamme
dasseti pi tena tena koṭṭhāsenā ṭhāpeti pi. *Khandha-
paññatti* ādi pana sankhepato tāsaṃ paññattīnaṃ sarūpa-
dassanaṃ. Tattha *khandhānaṃ khandhā* ti paññāpanā
dassanā pakāsanā ṭhapanā nikkhipanā khandhapaññatti⁷
nāma. *Ayatanānaṃ āyatanānīti dhātūnaṃ dhātuyo* ti
saccānaṃ saccānīti indriyānaṃ indriyānīti puggalānaṃ
puggalā ti paññāpanā dassanā pakāsanā ṭhapanā nikkhi-
panā puggalapaññatti nāma.

Pālimuttakena pana Aṭṭhakathānaṃ yena aparā pi cha
paññattiyo : vijjamānapaññatti, avijjamānapaññatti, vijja-

¹ S², B. pakāsaṇo.

² S². omits dhātu.

³ S¹. paññatti.

⁴ S¹. tassa.

⁵ S². viññāpetu-.

⁶ S¹. *substitutes* paṭṭhapanā.

⁷ S¹. omits khandha-

mānena avijjamānapaññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññattīti.¹ Tattha kusalākusalass' eva saccikattha-paramatthavasena vijjamānassa sato sambhūtassa dhammassa paññāpanā vijjamānapaññatti nāma. Tathā avijjamānassa lokaniruttimattasiddhassa itthipurisādikassa paññāpanā avijjamānapaññatti nāma. Sabbākārena pi anupalabbhaneyyassa vā cāvattthumattass'eva² pañcamasaccādikassa³ titthiyānaṃ aṇupakatipurisādikassa vā paññāpanā pi avijjamānapaññatti yeva. Sā pana sāsana-vacarā na hotīti idha na gahitā. Iti imesaṃ vijjamānavijjamānānaṃ vikappanavasena sesā veditabbā.

Tevijjo chalabhiñño ti ādisu hi tisso vijjā cha ca⁴ abhiññā vijjamānā⁴ puggalo avijjamāno, tasmā tisso vijjā assāti tevijjo. Cha abhiññā assāti chalabhiñño ti evaṃ vijjamānena avijjamānassa⁵ paññāpanato evarūpāvijjamānena avijjamānapaññatti nāma. Itthirūpaṃ purisarūpan ti ādisu pana itthipurisā avijjamānā rūpaṃ vijjamānaṃ, tasmā itthiyā rūpaṃ itthirūpaṃ, purisassa rūpaṃ purisarūpan ti evaṃ avijjamānena vijjamānassa paññāpanato evarūpā⁶ avijjamānena⁶ vijjamāna-paññatti⁶ nāma. Cakkhusamphasso sotasamphasso ti ādisu cakkhusotādayo pi phasso pi vijjamāno yeva, tasmā cakkhumhi samphasso cakkhuto jāto samphasso cakkhussa vā⁷ phalabhūto samphasso cakkhusamphasso ti evaṃ vijjamānena vijjamānassa paññāpanato evarūpā vijjamānena vijjamānapaññatti nāma. Khattiyaputto brāhmaṇaputto setthiputto ti ādisu khattiyādayo pi avijjamānā, putto pi, tasma khattiyassa putto khattiyaputto ti evaṃ avijjamānena avijjamānassa paññāpanato evarūpā⁸ avijjamānena⁸ avijjamānapaññatti nāma.

Tāsu imasmiṃ pakarane purimā tisso va paññattiyo⁹ labbhanti: *khandhapaññatti . . . pe . . . indriyapaññattīti*,

¹ Cf. *Abhidhammattha-sangaha*, VIII., § 14.

² S¹. vā vatthu°; S². vā na vatthu°.

³ S². pañcamassādikassa.

⁴ Cf. *Compendium Phil.* p. 200, n. 2.

⁵ S¹., S². vijjamānassa.

⁶ S². *substitutes* rūpāvijjamānapaññatti.

⁷ S¹., S². *omit* vā.

⁸ S¹., S². rūpāvijjamānena.

⁹ S². paññattiyeva.

imasmiṃ hi ṭhāne vijjamānass' eva paññāpitattā vijjamāna-paññatti labbhati.¹ *Puggalapaññattīti* pade avijjamāna-paññatti. Parato pana *tevijjo, chaḷabhiñño* ti ādisu² vijjamānena³ avijjamānapaññatti labbhatī ti.

Atthakathāmuttakena⁴ pana ācariyanayena aparā pi cha paññattiyo: upādāpaññatti, upanidhāpaññatti,⁵ samodhāna-paññatti, upanikkhattapaññatti,⁶ tajjāpaññatti, santati-paññattīti.

Tattha yo rūpavedanādihi ekattena⁷ vā⁷ aññattena⁷ vā⁷ rūpavedanādayo viya saccikaṭṭha-paramatṭhena anupalabbhasabhāvo pi rūpavedanādibhedo khandhe upādāya nissāya kāraṇaṃ katvā sammato satto,⁸ tāni tāni angāni upādāya ratho gehaṃ muṭṭhi uddhanan ti ca te te yeva rūparasādayo⁹ upādāya ghaṭo,¹⁰ paṭo, candasuriyaparivattādayo upādāya kālo, disā, taṃ taṃ bhūtanimittaṃ¹¹ c'eva bhāvanānisaṃsaṃ ca upādāya nissāya kāraṇaṃ katvā sammataṃ tena ten' ākārena upatṭhitaṃ uggahanimittaṃ paṭibhāganimittan ti ayaṃ evarūpā upādāpaññatti nāma.

Paññāpetabbatṭhena c'esā paññatti nāma, na paññāpanatṭhena. Yā pana tass' atthassa paññāpanā, ayaṃ avijjamānapaññatti¹² yeva. Yā paṭhamadutiyaḍiṇi upanidhāya dutiyaṃ, tatiyaṃ ti ādikā aññamaññaṃ ca upanidhāya dīghaṃ rassaṃ, dūraṃ, santikaṃ ti ādikā paññāpanā, ayaṃ upanidhāpaññatti¹³ nāma.

Api c'esā upanidhāpaññatti¹³ tadaññāpekkhūpanidhā, hatthagatūpanidhā,¹⁴ sampayuttūpanidhā, samāropitūpanidhā, avidūragatūpanidhā,¹⁵ paṭibhāgūpanidhā, tabbahutūpanidhā,¹⁶ tabbisitṭhūpanidhā ti ādinā bhedena anekappa-kārā. Tattha dutiyaṃ, tatiyaṃ ti ādikā va tadaññaṃ apekkhitvā vuttatāya¹⁷ tadaññāpekkhūpanidhā¹⁷ nāma. Chattapāṇi,¹⁸ satthapāṇīti¹⁸ ādikā hatthagataṃ upanidhāya

¹ S¹. labbhanti. ² S¹., S². omit ādisu. ³ S¹., S². avijjamānena.

⁴ S¹. pamuttakena. ⁵ S². upanītapaññatti. ⁶ S². upanikkhatta-.

⁷ S¹. ekattena aññena vā. ⁸ S¹. omits satto; S². sammato attho.

⁹ B. rūpādayo. ¹⁰ S¹., S². saṭo. ¹¹ S¹. bhuttimittaṃ.

¹² S². vijjamāna-. ¹³ S¹., S². upanidhāya°. ¹⁴ S². hatthakata-.

¹⁵ S². avidūregat-. ¹⁶ S¹., S². taddhahul-.

¹⁷ S². vuttatāyanaññaṃ pekkhuy panidhā. ¹⁸ S². -pāni.

vuttatāya hatthagatūpanidhā nāma. Kuṇḍalī, sikhari,¹ kiritīti ādikā sampayuttaṅ upanidhāya vuttatāya sampayuttūpanidhā nāma. Dhaññasakaṭaṅ, sappikumbho ti ādikā samāropitaṅ upanidhāya vuttatāya samāropitūpanidhā nāma. Indasālaguhā, piyaṅguguhā,² serisakan³ ti ādikā avidūragataṅ upanidhāya vuttatāya avidūragatūpanidhā nāma. Suvanṇavaṇṇo usabhagāvīti ādikā paṭibhāgaṅ upanidhāya vuttatāya paṭibhāgūpanidhā nāma. Padumasaro⁴ brāhmaṇagāmo ti ādikā tabbahulaṅ upanidhāya vuttatāya tabbahutūpanidhā nāma. Maṇikaṭakaṅ vajjirakaṭakan⁵ ti ādikā tabbiviṭṭhaṅ upanidhāya vuttatāya tabbisiṭṭhūpanidhā nāma.

Yā pana tesāṅ tesāṅ samodhānaṅ apekkhitvā tidandaṅ, aṭṭhapadaṅ, dhaññarāsi, puppharāsīti ādikā paññāpanā, ayaṅ⁶ samodhānapaññatti⁶ nāma.

Yā purimassa purimassa upanikkhipitvā⁷ dve tīṇi cattarīti ādikā paññāpanā, ayaṅ upanikkhitapaññatti nāma

Yā taṅ taṅ dhammasabhāvaṅ apekkhitvā paṭhavi,⁸ tejo, kakkhalatā, uṇhatā ti ādikā paññāpanā, ayaṅ tajjāpaññatti nāma.

Yā pana santativicchedābhāvaṅ apekkhitvā⁹ asītiko, nāvutiko ti ādikā paññāpanā, ayaṅ santatipaññatti nāma.

Etāsu pana tajjāpaññatti vijjamānapaññatti yeva. Sesā avijjamānapaññatti¹⁰ pakkhañ c'eva avijjamānena avijjamānapaññatti¹¹ pakkhañ ca bhajanti.

Aṭṭhakathāmuttakena ācariyanayen' eva aparā pi cha paññattiyo: kiccapaññatti, saṅṭhānapaññatti,¹² lingapaññatti, bhūmipaññatti, paccattapaññatti, asankhatapaññattīti. Atthabhāṇako,¹³ dhammakathiko¹⁴ ti ādikā kiccavasena paññāpanā kiccapaññatti nāma. Kiso,¹⁵ thūto,¹⁶ parimaṇḍalo, caturasso ti ādikā saṅṭhānavasena¹⁷ paññāpanā saṅ-

¹ S¹., S². omīti sikhari.

² S¹. piyanhuguhā; S². viya huṅkuguhā. ³ B. serī; S². serissakaṅ.

⁴ B. padumassarō.

⁵ S¹. vapirakaṭakaṅ.

⁶ S¹. asamodhāna.

⁷ S¹. uparikkhipitvā.

⁸ B. paṭhavi.

⁹ S¹. omīti apekkhitvā.

¹⁰ S¹. vijjamāna; B. omīti paññatti.

¹¹ B. omīti paññatti.

¹² S¹., S². saṅṭhāna; B. saṅdhāna.

¹³ S¹., B. Tattha bhāṇako.

¹⁴ S¹., S². kaṭiko.

¹⁵ S². kisso.

¹⁶ S². dhulo.

¹⁷ B. saṅdhāna.

ṭhānapaññatti nāma. Itthi,¹ puriso ti ādikā² lingavasena-
paññāpanā lingapaññatti nāma. Kāmāvacarā, rūpāvacarā,
arūpāvacarā,³ Kosalakā, Madhurā⁴ ti ādikā bhūmivasena
paññāpanā bhūmipaññatti nāma. Tisso, Nāgo, Sumanō ti
ādikā paccattaṇ⁵ nāma karaṇamattavasena paññāpanā
paccattapaññatti nāma. Nirodho, nibbāna ti ādikā asan-
khatadhammassa paññāpanā asankhatapaññatti nāma.
Tattha ekaccā bhūmipaññatti asankhatapaññatti ca vijja-
mānapaññatti⁶ yeva. Kiccapaññatti vijjamānena avijja-
mānapakkhaṇ bhajati. Sesā avijjamānapaññattiyo nāma.

Idāni yasaṇ paññattinaṇ uddesavāre⁷ sankhepato sarūpa-
dassanaṇ kataṇ, sankhepato yeva tāva⁸ tāsanaṇ vatthunaṇ
vibhajitvā dassanavasena tā dassetuṇ *kittāvatā* ti ādini
āha.

Tattha pucchāya tāva evam attho veditabbo. Yā⁹ ayaṇ
khandhānaṇ khandhā ti paññāpanā, dassanā, ṭhapanā,
sākittakena hotīti kathetukamyatā-pucchā.

Parato *kittāvatā āyatanāna* ti ādisu pi es' eva nayo.

Vissajjane pi evam attho veditabbo. Yattakena¹⁰ paññā-
panena sankhepato pañcakkhandhā ti vā pabhedato rūpa-
kkhandho . . . pe . . . *viññāṇakkhandho* ti vā tatrāpi rūpa-
kkhandho kāmāvacaro, sesā catubhūmikā¹¹ ti vā evarūpa-
paññāpanā hoti, ettakena *khandhānaṇ khandhā* ti paññatti
hoti.

Tathā yattakena¹² paññāpanena sankhepato dvādas'
āyatanāni vā pabhedato *cakkhāyatanā*¹³ . . . pe . . . *dharmāyatanā*¹⁴
ti vā tatrāpi dasāyatanā kāmāvacarā, dvāyatanā
catubhūmikā¹⁵ ti vā evarūpaṇ paññāpanaṇ hoti, ettakena
āyatanānaṇ āyatanānīti paññatti hoti.

Yattakena paññāpanena sankhepato aṭṭhārasa dhātuyo ti

¹ B. Itthi.

² S¹, S². omit ādikā.

³ S¹. omits arūpāvacarā.

⁴ S². -purā.

⁵ S², B. paccatta.

⁶ S ., B. vijjamānaṇ.

⁷ S¹. -vārena.

⁸ S¹, S². yeva.

⁹ S¹. omits yā . . . paññāpanā.

¹⁰ S¹. Yatthakena.

¹¹ S¹, S². -bhūmakā.

¹² S¹. yatthā yattakena ; S². tathā yatthakena.

¹³ S¹. khandhāyatanāṇ.

¹⁴ S¹, S². dhammāyatanānīti.

¹⁵ S². bhūmakā.

vā pabhedato *cakkhuhātu* . . . pe . . . *manoviññāṇadhātūti* vā¹ tatrāpi soḷasa dhātuyo kāmāvacarā,² dve dhātuyo catubhūmakā ti vā¹ evarūpaṅ paññāpanaṅ hoti, ettakena *dhātūnaṅ dhātūti* paññatti hoti.

Yattakena paññāpanena sankhepato cattāri saccānīti vā pabhedato *dukkhasaccaṅ* . . . pe . . . *nirodhasaccan* ti vā tatrāpi dve saccā lokiyā,³ dve lokuttarā ti vā evarūpaṅ paññāpanaṅ hoti, ettakena *saccānaṅ*⁴ *saccānīti* paññatti hoti.

Yattakena paññāpanena sankhepato bāvīsāt⁵ indriyānīti vā pabhedato *cakkhundriyaṅ* . . . pe . . . *aññātāvindriyaṅ*⁶ ti vā tatrāpi das' indriyāni kāmāvacarāni,⁶ nav' indriyāni missakāni,⁷ tīn' indriyāni⁸ lokuttarānīti vā evarūpaṅ paññāpanaṅ hoti, ettakena *indriyānaṅ*⁹ *indriyānīti*¹⁰ paññatti hoti.

Ettāvātā sankhepato vatthuy vibhajitvā dassanavasena pañca paññattiyo dassitā honti.

Idāni vitthārato vatthuy vibhajitvā dassanavasena puggalapaññattiṅ dassetuy *samayavimutto*, *asamayavimutto*¹¹ ti ādim āha. Sammāsambuddhena hi tile visārayamanena¹² viya vāke hīrayamānena¹³ viya ca, heṭṭhā Vibhangappakarāṇe¹⁴ imāsaṅ pañcannaṅ paññattīnaṅ¹⁵ vatthubhūtā khandhādayo nippadesena¹⁶ kathitā ti tena te idha¹⁷ ekadesen' eva kathesi. Chaṭṭhā puggalapaññatti heṭṭhā akathitā va. Idhāpi uddesavāre¹⁸ ekadesen' eva kathitā, tasmā taṅ vitthārato kathetukāmo *samayavimutto*¹⁹ *asamayavimutto*²⁰ ti ekakato patthāya yāva dasakā mātikaṅ thapesīti.

PUGGALAPAÑÑATTIMĀTIKĀ NIṬṬHITĀ.²¹

¹ S². *omits* vā.

² S². -o.

³ S¹, S². lokikā.

⁴ S¹. *omits* saccānaṅ.

⁵ S¹. dvā vīsāt ; S². vā vīsāt.

⁶ B. aññāt°.

⁷ S¹. -vacarāṇi ; S². -vacarānaṅ.

⁸ S². pissakāni.

⁹ S¹, S². indriyāni.

¹⁰ S¹, S². *omits* indriyāni ti.

¹¹ S². *omits* asamayavimutto.

¹² S¹, S². rayamane.

¹³ S². ramitena.

¹⁴ B. -pakaraṇe. See *Vibhanga*, I.-V.

¹⁵ S². paññatti.

¹⁶ S². nappadesena.

¹⁷ S¹. tenedha.

¹⁸ S². udesa.

¹⁹ S². -putto.

²⁰ S². *omits* asamayavimutto.

²¹ S¹. *omits* puggalapaññatti-niṭṭhitā ; S². *substitutes* puggalapaññatti tāva tikā niṭṭhitā.

Idāni yathā ṭhapitaṇ mātikaṇ ādito paṭṭhāya vibhajivā dassetuṇ,

1. *Katamo ca puggalo samayavimutto* ti ādim āha. Tattha *idhāti* imasmiṇ sattaloke. *Ekacco puggalo* ti eko puggalo. *Kālena kālan* ti ettha bhummavasena¹ attho vedītabbo. Ekekasmīṇ kāle ti vuttaṇ hoti. *Samayena samayaṇ* ti idaṇ purimass' eva vevacanaṇ. *Aṭṭha vimokkhe* ti rūpāvacarā² aṭṭha samāpattiyo. Tāsaṇ hi³ paccanika-⁴ dhammehi⁵ vimuccanato vimokkho ti nāmaṇ.⁶ *Kāyenāti* vimokkha-sahajātena nāma kāyena. *Phusitvā*⁷ viharatīti paṭilabbhitvā iriyati. *Katamasmiṇ pan' esa kāle vimokkhe*⁸ phusitvā⁹ viharatīti? Samāpattiṇ samāpajjitukāmassa hi kālo nāma atthi, akālo nāma atthi.¹⁰ Tattha pāto va sarīrajjaggaṇakālo vattakaraṇakālo ca samāpajjanassa akālo nāma. Sarīraṇ pana paṭijaggitvā vattaṇ katvā vasanaṭṭhānaṇ pavisitvā nisinnassa¹¹ yāva piṇḍāya gamanakālo nāgacchati,¹² etasmiṇ antare samāpajjanassa kālo nāma.

Piṇḍāya gamanakālaṇ pana sallakkhetvā nikkhantassa cetiyavandanakālo bhikkhusanghaparivutassa¹³ vitakkamālake¹⁴ ṭhāne kālo piṇḍāya gamanakālo gāme caraṇakālo āsanasālāya yāgupānakālo vattakaraṇakālo ti ayaṇ pi samāpajjanassa akālo nāma. Āsanasālāya pana vivitte okāse satiyā va bhattakālo nāgacchati, etasmiṇ pi antare samāpajjanassa kālo nāma. Bhattaṇ pana bhuñjanakālo vihāragamanakālo pattacīvarapaṭisāmanakālo divāvattakaraṇakālo paripucchādānakālo, ayam pi samāpajjanassa akālo nāma. Yo akālo, sveva asamayo. Taṇ sabbam pi ṭhapetvā avasese kāle¹⁵ kāle samaye samaye¹⁵ vuttappakāre

¹ S². bhūma-.

² B. *adds* arūpāvacarā.

³ B. Tāsaṇ hi.

⁴ S¹, S². vipaccanika-.

⁵ S¹, S². dhamme ti

⁶ S². nāma.

⁷ S¹, S². phussitvā.

⁸ S¹, S². vimokkhā.

⁹ S¹, S². phassitvā.

¹⁰ S². *omits* akālo nāma atthi.

¹¹ S². sannisinnassa.

¹² S¹. na āgacchati.

¹³ S². parivuttassa.

¹⁴ B. vitakkamālake.

¹⁵ S¹. avasese kāle samaye vuttappakāre, etc.

aṭṭhavimokkhe sahajātanāma kāyena paṭilabhitvā viharanto,¹ *idh' ekacco puggalo . . . pe*² . . . viharatīti vuccati.

Api c'esa saphassakehi sahajātanāmadhammehi sahajātadhamme phuseti³ yeva nāma, upacārena appanaṇ phuseti³ yeva nāma. Purimāya⁴ appanāya aparāṇ appanaṇ phuseti³ yeva. Yena hi saddhiṇ ye dhammā sahajātā, tena te paṭiladdhā nāma honti, phassena pi phuṭṭhā⁵ yeva nāma honti. Upacāram pi appanāya paṭilābhakaraṇam eva. Tathā purimā appanā aparā appanāya. Tatrāssa evaṇ tehi⁶ sahajātehi sahajātanaṇ phusanā⁷ veditabbā. Paṭhamajjhānaṇ hi⁸ vitakkā dihi pañcangikaṇ. Thapetvā tāni angāni sesā atirekā⁹ paññāsa dhammā cattāro khandhā nāma honti. Tena nāma kāyena paṭhamajjhānasamāpatti-vimokkhaṇ phassitvā paṭilabhitvā viharati. Duttiyaṇ jhānaṇ¹⁰ pītisukha-cittakaggatāhi tivangikaṇ.¹¹ Tatiyaṇ sukhacittakaggatāhi duvangaṇ. Catutthaṇ upekkhā-cittakaggatāhi duvangaṇ. Tathā ākāsañācāyanaṇ . . . pe . . . nevasaññāna-saññāyatanañ ca. Tattha thapetvā tāni angāni sesā atireka-paññāsa dhammā cattāro khandhā nāma honti. Tena nāma kāyena nevasaññāna-saññāyatanasamāpattivimokkhaṇ phusitvā paṭilabhitvā viharati.

Paññāya c' assa disvā ti vipassanā-paññāya sankhāragataṇ, maggapaññāya¹² sankhāragataṇ¹³ catusaccadhamme¹⁴ passitvā. *Ekacce āsavā parikkhīnā hontīti* upadḍhupadḍhā paṭhamamaggādi vajjhā āsavā parikkhīnā honti.

Ayaṇ vuccati puggalo samayavimutto ti ettha aṭṭhasamāpattilābhī¹⁵ puthujjanaṇ tena nāma kāyena phassitvā viha-

¹ S¹. viharato.

² S¹. omits pe.

³ S¹., S². phasseti.

⁴ S¹. purimakaṇ ; S². purimaka.

⁵ S². phuṭṭho.

⁶ S¹., B. omī tehi.

⁷ S¹., S². phassanā.

⁸ B. -jjhānañ hi.

⁹ B. atireka.

¹⁰ S¹. duttiyajhānā.

¹¹ S¹. tivaggikaṇ.

¹² S¹. mahagga- ; S². maggaṇ paññāya.

¹³ S¹. inserts after sankhāragataṇ; mahaggapaññāya ; B. omits sankhāragataṇ.

¹⁴ S¹. omits catu-.

¹⁵ S¹. -lābhiṇ.

ratīti vattaṇ vattati. Pāliyaṇ pana ekacce āsavā parikkhīṇā ti¹ vuttaṇ. Puthujjanassa ca² khīṇāsavā nāma n'atthi, tasmā so na gahito. Aṭṭha-samāpattilābhi³ khīṇāsavo⁴ pi tena nāma kāyena phusitvā viharatīti vattum vattati. Tassa pana aparikkhīṇāsavā nāma natthi, tasmā so pi na gahito. *Samayavimutto* ti pana tiṇṇaṇ sotāpanna-sakadāgāmi - anāgāmiṇaṇ⁵ yev' etaṇ nāmaṇ ti vedītabbaṇ.

Asamayavimuttaniddese purimasadisāṇ vuttanayaṇ' eva vedītabbaṇ. *Asamayavimutto* ti pan' ettha sukkhavipas-sakakhīṇāsavass'⁶ etaṇ nāmaṇ sukkhavipassakā pana sotāpanna-sakadāgāmi-anāgāmino aṭṭha-samāpattilābhino ca khīṇāsavā puthujjanā ca imasmiṇ duke na labbhanti, dukamuttakapuggalā nāma honti, tasmā satthā attano buddhasubuddhatāya⁸ heṭṭhā gahite ca agahite ca sankaddhitvā saddhiṇ piṭṭhivattakehi⁹ tantiṇ āropento *sabbe pi ariyapuggalā* ti ādim āha.

Tattha *ariye vimokkhe*¹⁰ ti kilesehi ārakattā ariye¹¹ ti sankhaṇ gate lokuttaravimokkhe.¹² Idaṇ vuttaṇ hoti, bāhirānaṇ hi aṭṭhannaṇ samāpattīnaṇ samāpajjantassa¹³ samayo pi atthi, asamayo pi atthi.¹⁴ Maggavimokkhena vimuccanassa samayo vā asamayo vā n'atthi. Yassa saddhā balavati¹⁵ vipassanā ca āraddhā, tassa gacchantassa titṭhantassa nisīdantassa nipajjantassa khādantassa bhūñjantassa maggaphalapaṭivedho nāma na hotīti n'atthi. Iti maggavimokkhena vimuccanassa¹⁶ samayo vā asamayo vā natthi-ti heṭṭhāgahite ca agahite ca sankaddhitvā¹⁷ imaṇ piṭṭhivattakaṇ¹⁸ tantiṇ āropesi dhammarājā. Samāpattilābhi puthujjano imāya pi tantiyā agahito va. Bhajāpiyamāno

1 S². -ṇādi.3 S². lābhi.5 S². -inaṇ.8 S¹. subuddhabuddhatāya; S². subuddhatāya.9 S¹. baddhakehi.11 S¹, S². ariyo.13 S¹, S². samāpajjanassa.15 S¹. balavati; S². phalavati.16 S². omits; S¹. vimuccantassa.17 S¹. sankaddhite vā.2 S¹, S². omit ca.4 S¹, S². khīṇāsavaṇ.7 S². nāma.10 S¹. vimokke.12 S¹. lokuttare. . . .14 S², B. omit atthi.18 S¹. vaḍḍhakaṇ.

pana samāpattivikkhambhitānaṃ kilesānaṃ vasena samāyavimuttabhāvaṃ¹ bhajeyya.

3, 4. Kuppadhammākuppadhammaniddesesu² yassa adhigato samāpattidhammo kuppatti³ nassati, so kuppadhammo. *Rūpasahagatānaṃ* ti rūpanimittasankhātena rūpena sahaगतānaṃ, tena saddhiṃ pavattānaṃ⁴ na vinā rūpārammaṇānaṃ catunnaṃ rūpāvacarajhānānaṃ ti attho. *Arūpasahagatānaṃ* ti rūpato aññaṃ na rūpan ti arūpaṃ,⁵ arūpena sahaगतānaṃ tena saddhiṃ pavattānaṃ na⁶ vinā arūpārammaṇānaṃ⁷ catunnaṃ arūpāvacarajhānānaṃ ti attho. *Na nikāmalābhī* ti pañcaḥ' ākārehi āciṇṇavasitāya icchitākārena aladdhattā na nikāmalābhī. Appaṅṇasamāpattiko ti attho. *Na akicchalābhī*⁸ ti kicchalābhī⁹ dukkhālābhī. Yo āgamanamhi kilese vikkhambhento upacāraṃ pāpento appanaṃ pāpento cittamañjusaṃ labhanto dukkhena¹⁰ kicchena sasankhārena kilamanto taṃ samapadaṃ pāpunituṃ sakkoti, so na akicchalābhī nāma. *Na*¹¹ *akasiralābhī* ti avipulalābhī.¹² Samāpattiṃ appetvā addhānaṃ pharituṃ¹³ na sakkoti. Ekaṃ dve¹⁴ cittavāre¹⁵ vattetvā sahasā va vuṭṭhātīti attho. *Yatthicchakan* ti yasmiṃ okāse samāpattiṃ appetvā nisīdituṃ icchati. *Yadicchakan* ti kasiṇajhānaṃ vā āṇāpāṇajhānaṃ vā brahmavihārajhānaṃ vā asubhajhānaṃ vā ti yaṃ yaṃ samāpattiṃ appetvā nisīdituṃ icchati. *Yāvaticchakan* ti addhānaparicchedena yattakaṃ kālaṃ icchati. Idaṃ vuttaṃ hoti yattha yattha yaṃ yaṃ samāpattiṃ yattakaṃ addhānaṃ samāpajjitum pi vuṭṭhātum pi icchati, tattha tattha taṃ taṃ samāpattiṃ tattakaṃ addhānaṃ¹⁶ samāpajjitum pi vuṭṭhātum pi na sakkoti. Candaṃ vā suriyaṃ¹⁷ vā ulloketvā

¹ S¹. -vimutti-. ; S². samāpattibhāvaṃ.

³ S¹., S². insert ca.

⁵ S². omits ti arūpaṃ.

⁷ S¹. omits arūp-.

⁸ S¹. akicca-.

¹⁰ B. omits dukkhena.

¹² S¹., S². substitute ādi vipulalābhī.

¹³ S¹., S². harituṃ.

¹⁵ S². sattavāre.

¹⁷ B. sūriyaṃ.

² S¹. kuppadhammādisu.

⁴ S¹. pavattāna-.

⁶ S¹. omits na.

⁹ S¹., S². kicca-.

¹¹ S¹., S². omitt na.

¹⁴ S¹., S². ekañce.

¹⁶ S². omits addhānaṃ.

imasmiṅ cande vā suriye vā ettakaṅ ṭhānaṅ gate vuṭṭhahis-sāmiti paricchinditvā jhānaṅ samāpanno yathā-paricchedena vuṭṭhātuṅ na sakkoti antarā va¹ vuṭṭhāti, samāpat-tiyā appagunatāyāti. *Pamādam āgammāti pamādaṅ paṭicca. Ayaṅ vuccatīti ayaṅ evavidho² puggalo kuppadhammo ti vuccati.*

Idaṅ pana aṭṭha-samāpattilābhino puthujjanassa sotā-pannassa sakadāgāmino ti tinnāṅ puggalānaṅ nāmaṅ. Etesaṅ hi samādhīpāripanthikā³ vipassanāpāripanthikā ca dhammā na suvikkhambhitā na suvikkhālītā tena tesāṅ samāpatti nassati parihāyati. Sā ca kho neva silabhedena nāpatti-vītikkamena na garukamokkhadhammo⁴ pan' esa appamattakena pi kiccakaraṇiyena vā vattabhedamattakena⁵ vā nassati.

Tatr' idaṅ vatthu: Eko kira thero samāpattiṅ valaṅjeti.⁶ Tasmīṅ piṇḍāya gāmaṅ pavitṭhe dārakā pariveṇe kilitvā pakkamiṅsu. Thero āgantvā pariveṇaṅ⁷ sammajjitabbaṅ ti cintetvā va asamajjitvā⁸ va vihāraṅ⁹ pavisitvā samā-pattiṅ appessāmiti nisīdi. So appetuṅ asakkonto, kiṅ¹⁰ nu¹⁰ kho āvaraṇaṅ ti silaṅ āvajjanto¹¹ appamattakam pi vītikka-maṅ adisvā vattabhedo nu kho atthīti olokento pariveṇassa asammatṭhabhāvaṅ¹² ṅatvā sammajjitvā¹³ pavisitvā nisī-danto samāpattiṅ appento va nisīdi.

Akuppadhamnidese vuttapaṭipakkhavasena' eva¹⁴ ve-ditabbo. *Akuppadhammo* ti idaṅ pana aṭṭhasamāpattilābhino anāgāmiṃsa c' eva khīṇāsavassa cāti dvinnāṅ puggalānaṅ nāmaṅ.¹⁵ Tesāṅ hi samādhīpāripanthikā¹⁶ vipassanāpāri-panthikā ca dhammā suvikkhālītā suvikkhambhitā. Tena

¹ S¹. ca; S². *nihil.*

² S². *omits* vidho.

³ S². samādhaṅpāripanthikā; B. -pāribandhakā.

⁴ B. S². nāgarikacokkha.

⁵ S². vattabhemattakena.

⁶ S². samāpattimalaṅjeti.

⁷ S¹. pariveṇe.

⁸ S². asamāpajjitvā; S². sammajjitvā.

⁹ S¹. vihāra.

¹⁰ S¹., S². kinnu.

¹¹ S¹., S². avajjento.

¹² S¹. bhāvābhāvaṅ.

¹³ S². savajjitvā.

¹⁴ S¹., S². -vasena.

¹⁵ S¹., S². nāma.

¹⁶ S¹. -panthika; S². -bandakā; B. -bandhakā.

tesaṃ bhassa-sanganikārāmādi¹ kiccena vā aññaena vā yena kenaci attano anurūpena² pamādena vītināmento nam³ pi³ samāpatti na kuppatti,⁴ na⁴ nassati.⁴ Sukkhavipassakā⁵ pana sotāpanna-sakadāgāmi-anāgāmi-khīnāsavā imasmiṃ dukena labbhanti, dukamuttakapuggalā⁶ honti, tasmā satthā attano buddhasubuddhatāya⁷ hetthā gahite ca agahite ca sankaddhitvā imasmim pi duke saddhiṃ piṭṭhivattakehi⁸ tantiy āropento *sabbe pi ariyapuggalā* ti ādim āha. Aṭṭhannaṃ hi samāpattinaṃ kuppanaṃ nassanaṃ bhaveyya lokuttaradhammassa pana sakiṃ paṭividdhassa kuppanaṃ nassanaṃ nāma n'atthi. Taṃ sandhāy' etaṃ vuttaṃ.

5, 6. Parihānadhamma-aparihānadhammaniddesāpi kuppadhammākuppadhammaniddesavasen' eva veditabbā. Kevalaṃ hi idha⁹ puggalassa pamādaṃ paṭicca dhammānaṃ parihānam pi aparihānam pi gahitan ti idaṃ pariyāya desanāmattam eva nānaṃ. Sesaṃ sabbattha¹⁰ tādisam eva.

7. Cetanā-bhābbaniddese *cetanā-bhabbo* ti cetanāya aparihāniṃ āpajjituṃ bhabbo. *Sace anusāñceteti* sace samāpajjati. Samāpattiṃ hi samāpajjanto anusāñceteti nāma, so na parihāyati, itaro parihāyati.

8. Anurakkhaṇābhābbaniddese *anurakkhaṇābhābbō* ti anurakkhaṇāya aparihāniṃ āpajjituṃ bhabbo. *Sace anurakkhatīti* sace anupakāradhamme pahāya upakāradhamme sevanto samāpajjati.¹¹ Evaṃ hi paṭipajjanto anurakkhati nāma, so na parihāyati, itaro parihāyati. Ime dve pi samāpattiṃ ṭhapetuṃ thāvaraṃ kātuṃ paṭibalā.¹² Cetanābhābbato pana anurakkhaṇābhābbō balavataro. Cetanābhābbō hi upakārānupakāradhamme na jānāti, ajānanto upakāradhamme nudati nīharati, anupakāradhamme sevati. So te sevanto samāpattito parihāyati. Anurakkhaṇābhābbō upakārānupakāradhamme jānāti, jānanto anupa-

¹ S¹. sangaṇikādi.

² S¹. ananurūpena.

³ S¹. nāma pi; S². taṃ pi.

⁴ S¹. na kuppatti *only*.

⁵ S². -vipassanā.

⁶ B. *inserts* nāma.

⁷ S¹. subuddhabuddhatāya; S². subuddhatāya.

⁸ S¹. -vaddhakehi.

⁹ S¹. *omits* idha.

¹⁰ S¹., S². sabbāṃ.

¹¹ S². samāpajji.

¹² S¹., S². paṭibalaṃ.

kāradhamme nudati nīharati upakāradhamme sevati. So te sevanto samāpattito na parihāyati.

Yathā hi dve khettapālā eko paṇḍurogena sarogo akkhamo sītādīnaṇ, eko arogo sītādīnaṇ saro. Sarogo heṭṭhā kuṭṭi¹ n'otarati rattārakkhaṇ divārakkhaṇ vijahati. Tassa divā sūkamorādayo² khettaṇ otarivā sālīsisaṇ khādanti, rattiṇ migasūkarādayo pavisitvā khalāṇ³ tacchitamattaṇ³ chetvā gacchanti. So attano pamattakāraṇā puna⁴ bījamattam pi na labhati.⁵ Itaro rattārakkhaṇ divārakkhaṇ na vijahati. So attano appamattakāraṇā ekakarīsato cattāri pi aṭṭha pi sakaṭāni labhati. Tattha sarogo khettapālo viya cetanābhabbo daṭṭhabbo.⁶ Arogo viya anurakkhaṇabhabbo daṭṭhabbo. Sarogassa attano pamādena puna bījamattassa⁷ pi alabhanaṇ⁸ viya cetanābhabbassa upakārānupakāradhamme ajānitvā upakāre pahāya anupakāre sevantassa samāpattiyā parihānaṇ.⁹ Itarassa attano appamādena ekakarīsamattato cattāri¹⁰ aṭṭha sakaṭa-uddharaṇaṇ viya anurakkhaṇābhabbassa upakārānupakāradhamme jānitvā anupakāre pahāya upakāre sevantassa samāpattiyā aparihānaṇ veditabbaṇ. Evaṇ cetanābhabbato anurakkhaṇābhabbo va samāpattiṇ thāvaraṇ kātuṇ balavatāro ti veditabbo.

9. Puthujjananiddese *tīni saṅgyojanānīti* diṭṭhisāṅgyojanasilabbata - pārāmāsasāṅgyojana - vicikicchāsāṅgyojanāni.¹¹ Etāni hi phalakkhaṇe pahīnāni nāma honti. Ayaṇ pana phalakkhaṇo¹² pi na hotīti dasseti. *Tesaṇ ca dhammānaṇ* ti tesaṇ saṅgyojanadhammaṇaṇ. Maggakkhaṇasmiṇ hi tesaṇ pahānāya paṭipanno nāma hoti. Ayaṇ pana maggakkhaṇe pi na hoti. Ettāvātā vissatṭhakammaṭṭhāno¹³ thūla¹⁴-bāla¹⁵-puthujjano va idha kathito ti veditabbo.

1 S¹., S². kaṭṭi. 2 S¹., S². sukamorādayo ; B. sūkamorādayo.

3 S². kalatacchitamattā ; S². khalāṇ tacchitacchitamattaṇ.

4 S¹. omits puna. 5 S¹., S². labbhati.

6 S²., B. omi daṭṭhabbo.

7 S¹. mattakassa. 8 S¹. alabhanaṇ.

9 S². *inserts hoc loco* : veditabbaṇ, evaṇ cetanābhabbato.

10 S¹. omits cattāri. 11 S¹. omits diṭṭhi . . . vicikicchāsāṅgyojanāni.

12 B. -kkhaṇe. 13 S². vissatṭhikammaṭṭhāno.

14 S¹., S². thulla. 15 S². omits bāla.

10. Gotrabhūnidese *yesaṃ dhammānaṃ* ti *yesaṃ* gotrabhūñāṇena saddhiṃ uppannānaṃ paropaññāsa kusaladhammānaṃ. *Ariyadhammassāti*¹ lokuttaradhammassa.² *Avakanti hotti* okkanti nibbatti pātubhāvo hoti. *Ayaṃ vuccati* ti *ayaṃ* nibbānārammaṇena ñāṇena sabbaputhujjana-sankhaṃ puthujjanagottaṃ puthujjanamaṇḍalaṃ puthujjanapaññattiṃ³ atikkamitvā ariyasankhaṃ ariyagottaṃ ariyamaṇḍalaṃ ariyapaññattiṃ okkamanato gotrabhū-puggalo nāma vuccati.

11. Bhayūparataniddese bhayena uparato ti *bhayūparato*. Satta pi sekhā puthujjanā ca⁴ bhāyitvā bhāyitvā pāpato oraman ti⁵ pāpaṃ na karonti. Tattha puthujjanā duggatibhayaṃ, vaṭṭabhayaṃ, kilesabhayaṃ, upavādashayaṃ ti cattāri bhayāni bhāyanti. Te subhāyitabbaṭṭhena duggati yeva bhayaṃ duggatibhayaṃ.⁶ Sesesu pi es' eva nayo. Tattha puthujjano sace tvaṃ pāpaṃ karissasi cattāro apāyā mukhaṃ vivaritvā ṭhitacchāta⁷-ajagarasadisā, tesu dukkhaṃ anubhavanto kathaṃ bhavissatiti duggatibhayaṃ bhāyitvā pāpaṃ na karoti. Anamatagga-saṅsāravatṭaṃ⁸ yeva pana vaṭṭabhayaṃ nāma. Sabbam pi akusalaṃ kilesabhayaṃ nāma. Garahā pana upavādashayaṃ nāma. Tāni pi bhāyitvā puthujjano pāpaṃ na karoti. Sotāpannasakadāgāmi-anāgāmino pana tayo sekhā duggatiṃ atitattā sesāni tīpi bhayāni bhāyitvā pāpaṃ na karonti. Maggaṭṭhakasekhā āgamanavasena vā asamucchinnabhayattā vā bhayūparatā nāma honti.

12. Khīṇāsavo imesu catūsu bhayesu ekam pi na bhāyati. So hi sabbaso samucchinnabhayo, tasmā abhayūparato ti vuccati. Kiṃ pana so upavādam pi na bhāyatīti? Na⁹ bhāyati.⁹ Upavādaṃ pana rakkhatīti vattug vaṭṭati. Donūppalavā¹⁰ pi gāme khīṇāsavatthero viya.

¹ S¹. Ariyassa dhammassāti ; B. Ariyamaggassāti.

² S²., B. lokuttaramaggassa.

³ S². -aṃ.

⁴ S¹., S². va.

⁵ S¹., S². orambhi-.

⁶ S¹., S². *omit* duggatibhayaṃ.

⁷ S¹. ṭhitajāta.

⁸ S². anavat-.

⁹ S¹., S². *omit* na bhayati.

¹⁰ S¹. donūppalavā ; S². donūppalaṃ vā.

13. Abhabbagamananiddese¹ sammattaniyāmāgama² na³ abhabbo³ ti *abhabbāgama*no. *Kammāvaraṇenā*ti pañca vidhena ānantariyakamma. *Kilesāvaraṇenā*ti niyatamicchādiṭṭhiyā. *Vipākāvaraṇenā*ti ahetuka - duhetuka paṭisandhiyā. *Assaddhā* ti buddhadhammasanghesu saddhārahitā. *Acchandikā* ti kattukamyatā-kusalachandarahitā. Te ṭhapetvā Jambudīpaṃ itaradīpattayavāsino veditabbā.⁴ Tesu hi manussā acchandikabhāvaṃ⁵ pavitṭhā⁶ nāma. *Duppaññā* ti bhavangapaññārahitā. *Abhabbā* ti appaṭiladdhamaggaphalūpanissayā. *Niyāma*ni ti magganīyamaṃ sammattaniyāmaṃ. *Okkamitu*ṇ ti etaṃ⁷ kusalesu dhammesu sammattasankhātāṃ niyāmaṃ okkamituṃ pavisitūṃ tattha patitṭhātuṃ abhabbā.

14. Bhabbāgamananiddese vuttapaṭipakkhanayena veditabbā. Evaṃ imasmiṃ duke ye ca puggalā pañc' ānantariyakā,⁸ ye ca niyatamicchādiṭṭhikā, yehi ca ahetuka-duhetukā paṭisandhigahitā, ye ca buddhādīnaṃ na saddahanti, yesaṃ ca kattukamyatā-chando⁹ n'atthi, ye ca aparipuṇṇabhavangapaññā, yesaṃ ca maggaphalānaṃ upanissayo n'atthi, te sabbe pi sammattaniyāmaṃ¹⁰ okkamituṃ abhabbā viparitābhavā ti vuttā.

15, 16. Niyatāniyataniddese *ānantarikā* ti ānantarikakamasamangino. *Micchādiṭṭhikā* ti niyatamicchādiṭṭhisamangino. Sabbe pi te te nirayassa atthāya niyatattā *niyatā* nāma. *Attha* pana *ariyapuggalā* sammābhāvāya uparūparimaggaphalattāya c'eva anupādāparinibbānatthāya ca niyatattā *niyatā* nāma. *Avasesā puggalā* pana anibaddhagatikā, yathā ākāse khittadaṇḍo paṭhaviyaṃ patanto aggena vā majjhena vā mūlena vā patissatīti na ñāyati,¹² evameva asukagatiyā nāma nibbattissantīti niyamābhāvā *aniyatā* nāmā ti veditabbā. Yā pana Uttarakurukānaṃ niyatagati-

¹ S¹. Bhabbāgamaṇa.

² S¹. -agamaṇo ; S². sammattaṃ . . . gamaṇaṃ.

³ S¹. omils.

⁴ S¹. -o.

⁵ S². acchinnaka-

⁶ S². pavitṭhaṃ.

⁷ S². etesu.

⁸ S¹., S². ānantariyakārakā.

⁹ S¹. sabhāvachando.

¹⁰ S². sammatthaniyāma.

¹¹ B. viparita°.

¹² S. ii, 184 ; v, 439. ˆ

katā vuttā,¹ na¹ sā niyatadhammavasena. Micchattasammattaniyatā dhammā yeva hi niyatā nāma. Tesāñ ca vasenāyaṃ puggalaniyāmo² kathito ti.

17, 18. Paṭipannakaniddese *maggasamangino* ti maggaṭṭhakapuggalā, tehi phalattḥāya paṭipannattā *paṭipannakā* nāma. *Phalasamangino* ti phalapaṭilābhasamangitāya phal-asamangino. Phalapaṭilābhato paṭṭhāya hi te phalasangā-pattiṃ asamāpannā pi *phale ṭhitā* yeva nāma.

19. Samasīsīniddese *apubbay acariman* ti apure apacchā, ekappahāren' evāti attho. *Pariyādānan* ti parikkhayo. *Ayaṃ vuccatīti* ayaṃ puggalo *samasīsī* nāma vuccati. So pan' esa tividho hoti: iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsī ti. Tattha yo cankamanto va vipassanaṃ paṭṭhapetvā arahattaṃ patvā cankamanto va parinibbāti, Padumathero³ viya. Ṭhitako va vipassanaṃ paṭṭhapetvā arahattaṃ patvā ṭhitako va parinibbāti Koṭapabbatavihāravāsī⁴ Tissathero viya. Nisinno va vipassanaṃ paṭṭhapetvā arahattaṃ patvā nisinno va parinibbāti, nipanno va vipassanaṃ paṭṭhapetvā arahattam patvā nipanno va parinibbāti, ayaṃ iriyāpathasamasīsī nāma. Yo pana ekaṃ rogaṃ patvā antoroge⁵ yeva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāti, ayaṃ rogasamasīsī nāma. Kataro jīvitasamasīsī nāma? Sisan ti terasa sīsāni: palibodhasīsāñ⁶ ca taṇhā, bandhanasīsāñ ca māno, parāmāsasīsāñ ca diṭṭhi, vikkhepasīsāñ ca uddhaccaṃ, kilesasīsāñ ca avijjā, adhimokkhāsīsāñ ca saddhā, paggahasīsāñ ca viriyaṃ, upaṭṭhānasīsāñ ca sati, avikkhepasīsāñ ca samādhi, dassanasīsāñ ca paññā, pavattasīsāñ ca jīvitindriyaṃ, gocarasīsāñ ca vimokkho, sankhārasīsāñ ca nirodho ti.

Tattha kilesasīsāṃ avijjaṃ arahattamaggo pariyādiyati. Pavattasīsāṃ jīvitindriyaṃ cuticittaṃ pariyādiyati. Avijjā⁷ pariyādāyakaṃ cittaṃ jīvitindriyaṃ pariyādātuṃ na sakkoti.

¹ S². vuttānaṃ.

² S¹. paramathero.

³ S¹. antāroge; S². attano roge.

⁴ S¹., S². palabodha-

² B^o. niyamo.

⁴ S². Keṭa-

⁷ S¹. avijjaṃ.

Jīvitindriya - pariyādāyakaṇ cittaṇ avijjaṇ pariyādātuṇ na sakkoti. Avijjāpariyādāyakaṇ cittaṇ aññaṇ, jīvitindriya-pariyādāyakaṇ cittaṇ¹ aññaṇ.² Yassa c' etaṇ sīsa-dvayaṇ³ samaṇ pariyādānaṇ gacchati, so jīvitasamasīsī nāma. Kathaṇ idaṇ samaṇ hotīti? Vārasamatāya.⁴ Yasmiṇ hi vāre maggavutṭhānaṇ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattārīti ekūnavisatime paccavekkhaṇāṇe patitṭhāya bhavaṇṇaṇ otarivā parinibbāyati. Imāya vārasamatāya idaṇ ubhayaśisapariyādānaṇ samaṇ hoti nāma. Tenāyaṇ puggalo jīvitasamasīsī ti vuccati. Ayam eva ca idha adhippeto.

20. Thitakappaniddese⁵ ṭhito kappo ti ṭhitakappo. Ṭhitakappo⁶ assa atthīti *ṭhitakappī*. Kappaṇ ṭhapetuṇ samattho ti attho. *Uddayhana-velā assāti* jhāyanakālo bhavēyya. *Neva tāvāti* yāva esa⁷ maggasamangipuggalo sotāpattiphalāṇ na sacchikaroti ten'⁸ eva⁸ tāva kappo jhāyēyya. Jhāyamāno pi ajjhāyivā⁹ va tiṭṭheyya. Kappavināso hi nāma mahāvīkāro mahāpayogo koṭisatasahassacakavālassa jhāyanavasena mahālokavināso. Ayam pi evaṇ mahā-vināso tiṭṭheyya vāti¹⁰ vadati. Sāsane pana dharamāne ayaṇ kappavināso nāma n'atthi, kappavināse sāsanaṇ n'atthi gatakoṭike hi kāle kappavināso nāma hoti.¹¹ Evaṇ sante pi satthā antarāyābhāvaṇ¹² dīpetuṇ idaṇ kāraṇaṇ āhari. Idam pi bhavēyya. Maggasamangino pana phalassa antarāyo na sakkā kātun ti. Ayaṇ pana puggalo kappaṇ ṭhapento kittakaṇ kālaṇ ṭhapeyyāti. Yasmiṇ vāre maggavutṭhānaṇ hoti, atha bhavaṇṇaṇ āvaṭṭentaṇ manodvārāvajjanaṇ uppajjati. Tato tiṇi anulomāni, ekaṇ gotrabhucittaṇ, ekaṇ maggacittaṇ, dve phalacittāni, pañca pac-

¹ S¹, S². *omit* cittaṇ.

³ sīsaṇ c' ayaṇ.

⁵ B. ṭhitakappaniddese.

⁶ S¹. ṭhitakappe; S². *omits* ṭhitakappo.

⁷ S¹. ca; S². sa.

⁹ S¹. ajāyivā. ¹⁰ S¹, S². cāti.

¹² S¹. antarābhāvaṇ; S². anantarāsābhāvaṇ.

² S¹. añña:

⁴ S¹. samathā.

⁸ B. neva.

¹¹ S¹. honti.

cavekkhaṇāñānānīti¹ ettakaṃ kālaṃ ṭhapeyya. Imaṃ² pañca atthaṃ bāhirāya āgantukūpamāya pi evaṃ dīpayiṃsu. Sace hi sotāpattimaggasamangissa matthakūpari yojanikaṃ³ ghanaselaṃ tivattāya rajjuyā bandhitvā olambeyya,⁴ ekasmiṃ vaṭṭe chinne dvihi olambeyya,⁵ dviṃsu chinnesu ekena olambeyya,⁶ tasmim pi chinne abbhakūtaṃ⁷ viya ākāse tiṭṭheyya, na tveva tassa puggalassa maggānantarassa phalassa antarāyaṃ⁸ kareyyāti. Ayaṃ pana dīpanā parittā, purimā va mahantā.

Na kevalaṃ pana sotāpattimaggatṭho va kappāṃ ṭhapeti, itare maggasamangino pi ṭhapenti yeva. Tena⁹ Bhagavā heṭṭhā gahitaṃ ca agahitaṃ ca sabbaṃ sankaddhitvā saddhiṃ piṭṭhivattakapuggalehi¹⁰ imaṃ, tantīṃ āropesi:—*Sabbe pi maggasamangino puggalā ṭhitakappino* ti.

21, 22. Ariyaniddese kilesehi ārakattā ariyā. Sadeva-kena lokena araṇiyattā¹¹ ariyā. Ariyatṭho nāma parisuddhatṭho ti parisuddhattā pi ariyā. Sesā aparisuddhatāya anariyā.

23-25. Sekkhaniddese maggasamangino maggakkhaṇe, phalasangino phalakkhaṇe, adhisīlasikkhādīkā¹² tisso pi sikkhā sikkhanti yevāti sekkhā. Arahatā¹³ pana arahattaphalakkhaṇe tisso sikkhā sikkhitā, puna tassa sikkhanakiccaṃ n'atthiti asekkhā. Iti satta ariyā sikkhantīti sekkhā.¹⁴ Khīnāsavā aññassa santike sīlādīnaṃ sikkhitattā sikkhita-asekkhā nāma. Buddhā paccakabuddhā sayambhūtātāya¹⁵ asikkhita¹⁶-asekkhā nāma. Sesapuggalā neva sikkhanti na sikkhitāti neva sekkhā¹⁷ nāsekkhā.

26, 27. Tevijjāniddese paṭhamaṃ pubbenivāsa-dibbacakhuṇṇāṇā nibbattetvā pacchā arahattaṃ patto pi paṭhamaṃ

¹ S². jhānānīti.

² S². idha.

³ S². samangikūpari-.

⁴ S¹. olambeyyūṃ ; S². olampateyyaṃ.

⁵ S². olampeyya.

⁶ S¹. olambane ; S². olampeyya ; B. °yeva.

⁷ S². appakutaṃ.

⁸ S². anantarayaṃ.

⁹ S¹. tenāha.

¹⁰ S¹. °vaddhaka-.

¹¹ S². ariyaniyattā.

¹² S². -dakā.

¹³ S². arahantā.

¹⁴ S¹. inserts Sabbe.

¹⁵ S¹, S². sayambhūtāya.

¹⁶ S². asikkhana.

¹⁷ S¹, S². sekhā throughout.

arahattaṇ paṭvā pacchā pubbenivāsa-dibbacakkhuñāṇanibbattako pi *tevijjo* yeva nāma. Suttantakathā pana pariyāyadesanā, abhidhammakathā nippariyāyadesanā ti imasmiṇ ṭhāne āgamanīyam¹ eva dhuraṇ, tasmā paṭhamaṇ dve vijjā nibbattetvā pacchā arahattaṇ patto va idha adhippeto.

Chalaḥhiññe pi es' eva nayo.

28. Sammāsambuddhaniddese *pubbe ananussutesūti* pacchimbhave saccappaṭivedhato² pubbe aññassa kassaci santike assutapubbesu. Tato purimesu pana bhavesu sabbaññubodhisattā³ buddhasāsane pabbajitvā tīṇi Piṭakāni⁴ uggahevā gatapaccāgatavattaṇ āruyha⁵ kammaṭṭhānaṇ anuloma⁶-gotrabhuṇ⁷ āhacca ṭhapenti,⁸ tasmā pacchimabhavasmiṇ yeva anācariyakabhāvaṇ sandhāya etaṇ vuttaṇ. Tadā⁹ hi tathāgato pūritapāramitattā¹⁰ aññassa santike sāmaṇ ananussutesu sankhatāsankhatadhammesu idaṇ dukkhaṇ . . . pe . . . ayaṇ dukkhanirodhagāminipaṭipadā ti attapaccakkhena ñāṇena cattāri *saccāni abhisambujjhati*. Tattha cāritasmiṇ¹¹ ca catusaccasambodhisankhāte arahattamagge *sabbaññutaṇ pāpuṇāti*. *Phalesu*¹² ca *vasibhāvan* ti sabbaññutañāṇaṇ c'eva phalesu ca ciṇṇavasibhāvaṇ pāpuṇāti. Buddhānaṇ hi sabbaññutañāṇassa c'eva dasabalañāṇassa ca adhigamanatthāya aññāṇ katabbaṇ nāma n'atthi. Yathā pana ubhato sujātassa khattiyakumārassa abhisekappattito paṭṭhāya idaṇ nāma issariyaṇ anāgatan ti na vattabbaṇ, sabbaṇ āgatam eva hoti, evameva buddhānaṇ arahattamaggassa āgamanato paṭṭhāya ayaṇ nāma guṇo na āgato na paṭividdho na paccakkho ti na vattabbo. Sabbe pi sabbaññugūṇā āgatā paṭividdhā paccakkhakatā va honti. *Ayaṇ vuccatīti* ayaṇ evaṇ pāramipūraṇasiddhānubhāvena ariyamaggena paṭividdha-sabbaññugūṇo puggalo *sammāsambuddho* ti vuccati.

¹ B. āgamanīyam ² S¹. pavivedhato.

³ S¹., B. sabbaññubodhisatto.

⁴ S². sikkhāni-.

⁵ S¹. āruyhaṇ.

⁶ S². B. anulomaṇ.

⁷ S². gotrabhū.

⁸ S¹. paṭṭhapenti.

⁹ S². tathā.

¹⁰ S². purimāpāramitattā; B. -pāramittā.

¹¹ S¹. cāti tasmīṇ.

¹² S¹. *says hoc loco*: balesu ca vasibhāvan ti sabbaññutañāna dve va balesu ciṇṇavasibhāvaṇ pāpuṇāti.

29. Paccekabuddhaniddese pi *pubbe ananussutesūti* pade pubbevuttanayen' eva attho veditabbo. Paccekabuddho pi hi pacchimabhava anācariyako attukkaṅsikañānen'¹ eva paṭividdhasacco sabbaññutañ c'eva phalesu ca ciṅṇavasībhāvaṅ na² pāpuṇāti.

30. Ubhatobhāgavimuttaniddese *aṭṭha vimokkhe kāyena phusitvā viharatīti aṭṭha samāpattiyo sahaajātanāmakāyena paṭilabhitvā viharati. Paññāya c' assa divā* ti vipassanāpaññāya sankhāragataṅ maggapaññāya cattāri saccāni passitvā cattāro pi *āsavā khīṇā honti : ayaṅ vuccatīti ayaṅ evarūpo puggalo ubhatobhāgavimutto nāmāti vuccati. Ayaṅ hi dvīhi bhāgehi dve³ vāre³ vimutto ti ubhatobhāgavimutto. Tatrāyaṅ theravādo Tipiṭaka-Cūlanāgatthero⁴ tāva āha samāpattiyā vikkhāmbhanavimokkhena, maggena samucchedavimokkhena vimutto ti ubhato⁵ bhāgehi dve vāre vimutto⁵ ti. Tipiṭaka-Mahādhammarakkhitatthero⁶ nāma nissitako eso ti vatvā.*

Acci yathā vātavegena khittā,

Upasivāti Bhagavā,

Atthaṅ paḷeti⁷ na upeti sankhyaṅ,⁸

Evaṅ muni nāmakāyā vimutto

Atthaṅ paḷeti⁹ na upeti sankhyaṅ ti¹⁰

vatvā suttaṅ āharitvā¹¹ nāmakāyato ca rūpakāyato ca suvimuttattā ubhatobhāgavimutto ti āha. Tipiṭaka-Cūlabhayatthero pan' āha samāpattiyā vikkhāmbhanavimokkhena ekavāraṅ vimutto, maggena samucchedavimokkhena ekavāraṅ vimutto ti ubhatobhāgavimutto ti. Ime pana tayo pi therā paṇḍitā, tiṇṇam¹² pi vāde kāraṇaṅ dissatīti

¹ S². attukaṅsaka-.

³ S². vāra.

⁵ S¹., S². *hoc loco* : ubhatobhāgavimutto.

⁶ *Of the several Dhammarakkhitas met with in Pali books, none is met with in the Piṭakas save in the Vin. Cy. The one in the Mhvaṅsa and Dīp. is alone called Thera.*

⁷ S¹. palo ti. ; B. paḷeti.

⁹ S¹. phaleti.

¹¹ S². *omits* suttaṅ āharitvā.

² S¹. *omits* na.

⁴ Cf. *Vin.*, v. 8.

⁸ S¹., S². sankhyaṅ.

¹⁰ S.N. 1074.

¹² S¹. na taṅ pi.

tiṇṇaṇ pi vādaṇ tantīṇ katvā ṭhapaṇṇsu. Sankhepato pana arūpasamāpattiyā rūpakāyato vimutto, maggena nāmakāyato vimutto ti ubhohi bhāgehi vimuttattā ubhatobhāgavimutto. So catunnaṇ arūpāsamāpattinaṇ¹ ekekato vuṭṭhāya sankhāre sammasitvā arahattaṇ pattānaṇ catunnaṇ nirodhā²-vuṭṭhāya arahattaṇ pattassa³ anāgāmino ca vasena pañcavidho hoti. Tattha purimā cattāro samāpattisīsaṇ⁴ nirodhaṇ na samāpajantīti pariyāyena ubhatobhāgavimuttā nāma. Atthasamāpattilābhī anāgāmitaṇ samāpajjitvā tato vuṭṭhāya vipassanaṇ vaddhetvā arahattaṇ patto ti nippariyāyena ubhatobhāgavimuttasettho nāma. Nanu ca arūpāvacarajhānam pi upekkhā-cittekaggatāhi duvāṅgikaṇ rūpāvacaracattutthajhānam pi, tasmā tam⁵ pi padaṭṭhānaṇ katvā arahattaṇ pattena ubhatobhāgavimuttena bhavitabban ti? Na bhavitabbaṇ. Kasmā? Rūpakāyato avimuttattā. Taṇ hi kilesakāyato va⁶ vimuttaṇ, na rūpakāyato, tasmā tato vuṭṭhāya arahattaṇ patto ubhatobhāgavimutto nāma na hoti. Arūpāvacaraṇ pana nāmakāyato ca vimuttaṇ rūpakāyato cāti tadeva pādakaṇ kāvā arahattaṇ patto ubhatobhāgavimutto hotīti veditabbo.

31. Paññāvimuttaniddese *paññāya vimutto* ti paññāvimutto. So sukkhavipassako⁷ catūhi jhānehi vuṭṭhāya arahattaṇ pattā cattāro cāti pañcavidho hoti. Etesu hi eko pi atthavimokkhalābhī na hoti. Ten' eva na heva kho attha vimokkhe ti ādim āha. Arūpāvacarajhānesu pana ekasmiṇ sati ubhatobhāgavimutto yeva nāma hotīti.

32. Kāyasakkhiniddese *ekacce āsavā* ti heṭṭhimamaggattaya-vajjhā. *Ayaṇ vuccatīti* ayaṇ evarūpo puggalo *kāyasakkhī* ti vuccatīti. So hi phuṭṭantaṇ⁹ sacchikarotīti kāyasakkhī. Jhānaphassaṇ paṭhamaṇ phusati, pacchā nirodhaṇ nibbānaṇ sacchikarotīti pi kāyasakkhī.⁸ So sotāpattiphalatṭhaṇ adīṇ katvā yāva arahattamaggaṭṭho¹⁰ chabbidho hoti.

1 S¹. atthas.

2 S¹., S². patta.

3 S¹. tasmiṇ.

4 S². sukka°.

5 S¹., S². puṭṭhantaṇ.

6 S¹. nirodhaṇ.

7 S¹. sīsa-.

8 S¹., S². ca.

9 B. sakkhī.

10 S²., B. -ṭṭhā.

33. *Diṭṭhippattaniddese idaṃ dukkhaṃ ti idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito uddhaṃ dukkhaṃ. Samudayādīsu pi es' eva nayo. Yathābhūtaṃ pājanāti ti tḥapetvā taṇhaṃ pañcupādānakkhandhe dukkhasaccan ti yāthāva¹ sarasato pajānāti. Taṇhā pana dukkhaṃ janeti nibbatteti pabhāveti, tato taṃ dukkhaṃ samudeti, tasmā naṃ ayaṃ dukkha-samudayo ti yathābhūtaṃ pajānāti. Yasmā pana idaṃ dukkhaṃ ca samudayo ca nibbānaṃ patvā nirujjhanti vūpasamanti appavattiṃ gacchanti, tasmā naṃ ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti. Ariyo pana aṭṭhangiko maggo taṃ dukkhanirodhaṃ gacchati. Tena taṃ ayaṃ dukkhanirodhagāminipatiṇipadā ti yathābhūtaṃ pajānāti.*

Ettāvata nānākkhaṇe saccavavatthānaṃ² dassitaṃ. Idāni ekakkhaṇe dassetuṃ Tathāgatappaveditā ti ādim āha. Tattha Tathāgatappaveditā ti mahābodhimande nisiditvā Tathāgadena paṭividdhā viditā pākaṭikatā. Dhammā ti catusacca-dhammā. Vo diṭṭhā hontīti sudiṭṭhā honti. Vo caritā ti sucaritā. Tesu anena³ paññā suṭṭhu carāpitā⁴ hotīti attho. Ayaṃ vuccatīti ayaṃ evarūpo puggalo diṭṭhipatto ti vuccati. Ayaṃ hi diṭṭhantaṃ patto. Dukkhaṃ sankhārā sukho nirodho ti nānaṃ hoti diṭṭhaṃ viditaṃ sacchikataṃ passitaṃ⁵ paññāyāti diṭṭhipatto. Ayaṃ pi kāyasakkhī viya chabbidho va hoti.

34. *Saddhāvimuttaniddese no ca kho yathā diṭṭhipattas-sāti⁶ yathā diṭṭhipattassa āsavā parikkhīṇā, na evaṃ saddhāvimuttassāti attho. Kiṃ pana nesāṃ kilesappāhane nānattaṃ atthīti? N'atthi. Atha kasmā saddhāvimutto diṭṭhipattaṃ na pāpuṇātīti? Āgamanīyanānattena.⁷ Diṭṭhipatto hi āgamanamhi kilese vikkhambhento appadukkhaena appakasirena akilamanto va sakkoti. Saddhā-*

¹ Cf. *JPTS.*, 1889, p. 208.

² S¹. -vattanaṃ; B. -vattānaṃ.

³ S¹. tena paññā.

⁴ S². suṭṭhutarāpitā.

⁵ S¹, S². phassitaṃ.

⁶ S². omits yathā diṭṭhipattasāti.

⁷ B. Āgamanīya°.

vimutto pana dukkhena kasirena kilamanto hutvā vikkhambhetuṃ sakkoti, tasmā diṭṭhippattaṃ na pāpuṇāti.

Api ca tesañ paññāya pi nānattaṃ atthi yeva. Diṭṭhippattassa hi upari tiṇṇaṃ maggānaṃ vipassanāññaṃ tikkhaṃ sūraṃ pasannaṃ hutvā vahati. Saddhāvimuttassa vipassanāññaṃ no tikkhaṃ sūraṃ pasannaṃ hutvā vahati, tasmā pi so diṭṭhippattaṃ na pāpuṇāti. Yathā hi dvisu taruṇesu sippaṃ dassentesu ekassa hatthe tikkhiṇo asi, ekassa kuṇṭho. Tikkhinena asinā kadali¹ chijjamānā saddaṃ na karoti. Kuṇṭhena chijjamānā kaṭa-kaṭāti² saddaṃ karoti. Tattha tikkhinena asinā saddaṃ akarontiyā eva kadaliyā chedanaṃ viya diṭṭhippattassa tiṇṇam maggānaṃ vipassanāññaṃ tikkhināsūravippasannabhāvo. Kuṇṭhena asinā saddaṃ karontiyā pi kadaliyā chedanaṃ viya saddhāvimuttassa tiṇṇaṃ maggānaṃ vipassanāññaṃ atikkhināsūrappasannabhāvo veditabbo. Imaṃ pana nayaṃ no ti paṭikkhipitvā āgamaṇiyanānatten' eva saddhāvimutto diṭṭhippattaṃ na pāpuṇātīti sannitṭhānaṃ kataṃ.³ Āgamatṭhakathāsu pana vuttaṃ etesu hi saddhāvimuttassa pubbabhāgamaggakkhaṇe saddahantassa okappentassa viya adhimuccantassa⁴ viya ca kilesakkhayaṃ hoti. Diṭṭhippattassa pubbabhāgamaggakkhaṇe kilesacchedakaññaṃ adandhaṃ⁵ tikkhiṇaṃ sūraṃ hutvā vahati. Tasmā yathā nāma nātittikkhiṇena⁶ asinā kadaliṃ chindantassa chinnatṭhānaṃ na maṭṭhaṃ hoti,⁷ asi na sīghaṃ vahati, saddo suyati, balavataro⁸ vāyāmo kattabbo hoti, evarūpā saddhāvimuttassa pubbabhāgamaggabhāvanā. Yathā pana sunisiten' eva⁹ asinā kadaliṃ chindantassa chinnatṭhānaṃ maṭṭhaṃ hoti. Asi sīghaṃ vahati, saddo na suyati, balavavāyāmakiccaṃ na hoti.¹⁰

¹ S¹., S². kadaliṃ.

² B. omits one kaṭa-.

³ S¹. kathaṃ.

⁴ S¹., S². omit adhimuccantassa.

⁵ S². adantaṃ.

⁶ S¹., S². omit ati-.

⁷ S¹., S². chinnatṭhānamatṭhaṃ.

⁸ S¹., S². phalavataro.

⁹ S¹., S². substitute for sunisiten' eva, jinati asitena asinā.

¹⁰ B. phalava-; S¹., S². omit balava . . hoti.

Evarūpā dīṭṭhippattassa pubbabhāga maggabhāvanā vedītabbā ti.

Ayaṇ-vuccatīti ayaṇ evarūpo puggalo *saddhāvimutto* ti vuccati. Ayaṇ hi saddahanto vimutto ti *saddhāvimutto*. Ayam pi kāyasakkhī viya chabbidho hoti.

35. Dhammānusārīniddese *patipannassāti* iminā sotāpattimaggattho dassito. *Adhimattan*¹ ti balavaṇ. Paññaṇ vāhetīti *paññāvāhī*. Paññā imaṇ puggalaṇ vāhatīti *paññāvāhī* ti pi vuttaṇ hoti. *Paññā pubbangaman* ti paññaṇ purecārikaṇ katvā. *Ayaṇ vuccatīti* ayaṇ evarūpo *puggalo dhammānusārīti* vuccati. So hi paññāsankhātena dhammena saratī anusaratīti *dhammānusārī*. Sotāpattimaggatthass' ev' etaṇ nāmaṇ. Phale² pana² patte² dīṭṭhippatto nāma hoti.

36. Saddhānusārīniddese pi saddhaṇ³ vāhetīti³ *saddhāvāhī*. Saddhā imaṇ puggalaṇ vāhatīti *saddhāvāhī* ti pi vuttam eva. *Saddhāpubbangaman* ti saddhaṇ purecārikaṇ katvā. *Ayaṇ vuccatīti* ayaṇ evarūpo *puggalo saddhānusārīti* vuccati. So hi saddhāya saratī anusaratīti *saddhānusārī*. Sotāpattimaggatthass' ev' etaṇ nāmaṇ. Phale pana patte *saddhāvimutto* nāma hoti. Lokuttaradhammaṇ hi nibbattentāṇaṇ dve dhurāni nāma, dve abhinivesā nāma, dve sīsāni nāma. Tattha saddhādhuraṇ paññādhuraṇ ti dve dhurāni nāma. Eko pana bhikkhu samathābhinivesena abhinivisati, eko vipassanābhinivesenāti ime dve abhinivesā nāma. Eko ca matthakaṇ pāpuṇanto ubhatobhāgavimutto hoti, eko paññāvimutto ti imāni dve sīsāni nāma. Yehi keci lokuttaradhammaṇ nibbattenti, sabbe te ime dve dhamme dhuraṇ katvā imesu dvīsu ṭhānesu abhinivisitvā imehi dvīhi ṭhānehi vimuccanti. Tesu yo bhikkhu aṭṭha-samāpattilābhī paññaṇ⁴ dhuraṇ katvā samathavasena abhinivīṭṭho aññataṇaṇ arūpasamāpattiy padatṭhānaṇ katvā vipassanaṇ patṭhapetvā arahattaṇ pāpuṇāti, so sotāpattimaggakkhāne dhammānusārī⁵ nāma. Parato pana chasu ṭhānesu kāyasakkhī nāma. Arahattaphale patte ubhatobhāgavimutto nāma.⁶ Aparo

¹ S². *adhimuttaṇ*.

² S². *phalena pana patto*.

³ S¹. *saddhā vā hotīti*; S². *saddhaṇ vā hotīti*.

⁴ S¹. *paññā*.

⁵ S¹. *saddhānusārī*.

⁶ S². *inserts purecārikaṇ katvā*.

paññaṇ eva dhuraṇ katvā vipassanāvasena abhiniviṭṭho suddhasankhāre vā rūpāvacarajhānesu vā aññatarāṇ sammasitvā¹ arahattaṇ pāpunāti, ayam pi sotāpattimaggakkhaṇe yeva dhammānusārī nāma. Parato pana chasu ṭhānesu diṭṭhippatto nāma. Arahatte patte paññāvimutto nāma. Idha dve nāmāni apubbāni. Tāni purimehi saddhiṇ pañca honti. Aparo aṭṭha-samāpattilābhi saddhaṇ dhuraṇ katvā samādhivasena abhiniviṭṭho aññatarāṇ arūpa-samāpattiṇ padatṭhānaṇ katvā vipassanaṇ paṭṭhapetvā arahattaṇ pāpunāti, ayaṇ sotāpattimaggakkhaṇe saddhānusārī nāma. Parato chasu ṭhānesu kāyasakkhī yeva nāma. Arahatte patte ubhatobhāgavimutto yeva² nāma. Idha ekaṇ eva nāmaṇ apubbaṇ. Tena saddhiṇ purimāni pañca cha honti. Aparo saddhaṇ eva dhuraṇ katvā vipassanāvasena abhiniviṭṭho suddhasankhāre vā rūpāvacarajhānesu³ vā aññatarāṇ sammasitvā arahattaṇ pāpunāti, ayam pi sotāpattimaggakkhaṇe saddhānusārī nāma. Parato chasu ṭhānesu saddhāvimutto nāma. Arahatte patte paññāvimutto nāma. Idhāpi ekam eva nāmaṇ apubbaṇ. Tena saddhiṇ purimāni cha satta honti. Ime satta puggalā loke aggadakkhiṇeyyā nāmāti.

37. Sattakkhattuparamaniddese *sattakkhattun* ti satta vāre. Sattakkhattuparamā bhavūpapatti attabhāvagahaṇaṇ assa tato paraṇ aṭṭhamaṇ bhavaṇ na ādiyati *sattakkhattuparamo*. *Sotāpanno hotīti*⁴ ettha soto ti ariyamaggo. Tena samannāgato sotāpanno nāma. Yath' āha⁵: soto soto ti hi Sāriputta vuccati. Katamo nu kho Sāriputta soto ti? Ayam eva hi bhante ariyo aṭṭhangiko maggo soto, seyyathidaṇ sammādiṭṭhi . . . *pe* . . . sammāsamādhiti. Sotāpanno sotāpanno ti Sāriputta vuccati. Katamo nu kho Sāriputta sotāpanno ti? So hi bhante iminā ariyena aṭṭhangikena maggena samannāgato, svāyaṇ āyasmā evaṇnāmo evaṇgotto iti vā ti evaṇ maggakkhaṇe pi sotāpanno nāma hoti.

1 S². samusitvā ; S². arahattaṇ.

2 S¹., S². ye ca.

3 B. °āvacarajjhānesu.

4 In the P.-P. text (*P.T.S.* § 37) *supply* sotāpanno hoti *after* parikkhaya.

5 *S.* v. 347.

Idha pana maggena phalassa nāmaṃ dinnan ti phalakkhaṇe sotāpanno adhippeto. *Avinipātadhammo* ti vinipātasankhātaṃ apāyaṃ upapattivāsena anagamanasabhāvo.¹ *Niyato* ti magganiyāmena niyato. *Sambodhiparāyano* ti bujjhanakabhāvaparāyano. So hi paṭiladdhamaggena bujjhatīti sambodhiparāyano. Upari tīhi maggehi avassaṃ bujjhissatīti² sambodhiparāyano. *Deve ca manusse cāti devalokaṃ ca manussalokaṃ ca*. *Sandhāvitvā saṃsaritvā* ti paṭisandhivasena aparāparaṃ gantvā. *Dukkhaṃ antaṃ karotīti vaṭṭadukkhaṃ pariyaṃ parivaṭṭamaṃ*³ karoti. *Ayaṃ vuccatīti* ayaṃ evarūpo *puggalo sattakkhattuparamo* nāma vuccati. Ayaṃ pana kālena devalokassa⁴ kālena manussalokassa vasena missakabhavena kathito ti vedītabbo.

38. Kolānkolaniddese kulato kulaṃ gacchatīti *kolānkolo*. Sotāpattiphalasacchikiriyato hi paṭṭhāya nice kule upapatti nāma n'atthi, mahābhogakulesu yeva nibbattatīti attho *Dve vā tīṇi vā kulānīti* deva-manussavasena dve vā tayo vā bhava. Iti ayam pi missakabhaven'eva kathito. Desanā-mattam eva c' etaṃ dve vā tīṇi vā ti. Yāva chaṭṭhabhavā saṃsaranto pana kolānkolo va hoti.

39. Ekabījīniddese⁵ khandhabījaṃ nāma kathitaṃ. Yassa hi sotāpannassa ekaṃ yeva khandhabījaṃ atthi, ekaṃ attabhāvagahaṇaṃ, so ekabījī nāma. *Mānusaṃ bhāvan* ti idaṃ pan'ettha desanā-mattam eva. Devabhāvaṃ nibbattatīti pi pana vattvaṃ vaṭṭati yeva. Bhagavatā gahitanā-mavasena'eva c' etāni etesaṃ nāmāni. Ettakaṃ ṭhānaṃ gato sattakkhattuparamo nāma hoti, ettakaṃ kolānkolo, ettakaṃ ekabījīti Bhagavatā etesaṃ nāmaṃ gahitaṃ. Niyamato pana ayaṃ sattakkhattuparamo, ayaṃ kolānkolo, ayaṃ ekabījīti n'atthi. Ko pana tesāṃ etaṃ pabhedaṃ niyamatīti? Keci tāva therā pubbahetu niyamatīti vadanti, keci paṭṭhamo maggo, keci upari-tayo maggā, keci tīṇaṃ maggānaṃ vipassanā ti.

Tattha pubbahetu niyamatīti vāde⁶ paṭṭhamamaggassa upanissayo kato⁷ nāma hoti, upari-tayo maggā nirupanissayā uppannā ti vacanaṃ āpajjati. Paṭṭhamamaggo

¹ S¹., S². āgamaṇaṃ.

² B. *inserts* vā.

³ S². parivaṭṭamaṃ.

⁴ S¹. S². *omit* devalokassa . . . vedītabbo.

⁵ S¹. °desena.

⁶ S¹. pade.

⁷ S¹. tato.

niyametīti vāde upari-tiṇṇaṇ maggānaṇ niratthakatā āpajjati. Upari-tayo maggā niyamentīti vāde paṭhamamagge anuppanne yeva upari-tayo maggā uppannā ti āpajjati. Tiṇṇam maggānaṇ vipassanā niyametīti vādo¹ pana yujjati.² Sace hi upari-tiṇṇaṇ maggānaṇ vipassanā balavatī hoti, ekabijī nāma hoti. Tato mandatarāya kolankolo. Tato mandatarāya sattakkhattuparamo ti. Ekacco hi sotāpanno vaṭṭajjhāsayo hoti vaṭṭābhirato punappunaṇ vaṭṭasmiṇ yeva vicarati sandissati.³ Anāthapiṇḍikasetṭhi, Visākhā upāsikā, Cūlaratha-Mahārathā devaputtā, Aneka-vannadevaputto, Sakko devarājā, Nāgadatto devaputto ti ime hi ettakā janā vaṭṭajjhāsayaṇ vaṭṭābhiratā ādito paṭṭhāya cha devaloke⁴ sodhetvā Akanitṭhe⁵ ṭhatvā⁵ parinibbāyissanti, ime idha⁶ na gahitā. Na kevalañ c' ime; yo⁷ pi manussesu yeva sattakkhattuṇ saṅsaritvā arahattaṇ pāpuṇāti, yo pi devaloke nibbatta devesu yeva sattakkhattuṇ aparāparaṇ saṅsaritvā arahattaṇ pāpuṇāti, ime pi idha na gahitā. Missakabhavavasen' eva pan' ettha sattakkhattuparamakolankolo mānussakabhavanibbattako yeva ca ekabijī gahito ti veditabbo.

Tattha ekeko dukkhāpaṭipadādivasena catubbidhabhāvaṇ āpajjati. Saddhādhuren' eva cattāro sattakkhattuparamā, cattāro kolankolā,⁸ cattāro ekabijino ti dvādasā honti. Sace paññāya sakkā nibbattetuṇ, ahaṇ lokuttaradhammaṇ nibbattessāmīti evaṇ paññaṇ dhuraṇ katvā sattakkhattuparamādibhāvaṇ pattā pi paṭipadāvasena dvādas' evāti ime catuvisati sotāpannā ihaṭṭhaka⁹-nijjhānikavasen' eva imasmiṇ ṭhāne kathitā ti veditabbā.

40. Sakadāgāminiddese paṭisandhivasena sākiṇ āgacchatīti sakadāgāmī. *Sakid-evāti* ekavāraṇ yeva. *Imaṇ lokāṇ āgantvā* ti iminā pañcasu sakadāgāmīsu cattāro vajjetvā eko va gahito. Ekacco hi idha sakadāgāmiphalāṇ patvā idh' eva parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco devaloke patvā tatth' eva parinibbāti, ekacco deva-

¹ Sic S¹.

² S¹. yujjhati.

³ S². sannissati.

⁴ B. devalokaṇ.

⁵ S¹. omīts Akanitṭhe ṭhatvā; S². Kaniṭṭhe ṭhatvā.

⁶ S². pana.

⁷ S¹. sā yo; S². so.

⁸ S². -a; S¹. o.

⁹ S¹. idhaṭṭhaka°.

loke patvā idhūpapajjitvā parinibbāti. Ime cattāro pi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaṃ vasitvā puna idhūpapajjitvā parinibbāyati, ayaṃ eko va idha gahito ti veditabbo. Sesam ettha yaṃ vattabbaṃ siyā, taṃ sabbaṃ heṭṭhā *Dhammasangahaṭṭhakathāyaṃ* lokuttarakusalaniddese vuttam eva.¹ Imassa pana sakadāgāmino ekabījinaṃ saddhiṃ kiṃ nānākaranan ti? Ekabījissa ekā va paṭisandhi. Sakadāgāmissa dve paṭisandhiyo. Idaṃ tesāṃ nānākaranan ti.

41. Anāgāminiddese *orambhāgiyānaṃ saṃyojanānaṃ* ti *oran* vuccati kāmadhātu. Yassa imāni pañca bandhanāni appahināni honti, so bhavagge nibbatto pi gilitabaḷiso maccho² viya dīghasuttakena pāde bandhakāko viya tehi bandhanehi ākaḍḍhiyamāno kāmadhātuyaṃ yeva pavattatīti³ pañca bandhanāni orambhāgiyāniti vuccanti. Heṭṭhābhāgiyāni heṭṭhākotṭhāsikanīti attho. *Parikkhayā* ti tesāṃ bandhanānaṃ parikkhayena. *Opapātiko* ti upapātayoniko.⁴ Iminā 'ssa gabbhaseyyā paṭikkhittā. *Tattha parinibbāyī* ti tattha Suddhāvāsaloke parinibbāyitā. *Anāvattidhammo tasmā lokā* ti paṭisandhigahaṇavasena tasmā lokā idha anāvattanasabhāvo. Buddhadassana-theradassana-dhammasavanānaṃ pan'atthāya 'ssa⁵ āgamaṇaṃ anivāritaṃ. *Ayaṃ vuccatīti* ayaṃ evaṃvidho puggalo paṭisandhivasena puna anāgamanato *anāgāmi* nāma vuccati.

42. Antarāparinibbāyiniddese *upapannaṃ vā samanantarā* ti upapannasamanantarā vā hutvā. *Appattaṃ vā vemajjhaṃ āyupamāṇan*⁶ ti āyupamāṇavemajjhaṃ appattaṃ vā hutvā ariyamaggaṃ sañjanetīti attho. *Vā-saddavikappato* pana vemajjhaṃ pattaṃ ti pi attho veditabbo. Evaṃ tayo antarāparinibbāyino siddhā honti. *Upariṭṭhimānaṃ*⁷ *saṃyojanānaṃ* ti upari-pañcannaṃ uddhambhāgiyasaṃyojanānaṃ atṭhananaṃ vā kilesānaṃ. *Pahānāyāti*⁸ etesaṃ pajahanatthāya maggaṃ sañjaneti. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo āyuvemajjhassa antarā yeva parinibbāyanato *antarā-parinibbāyī* ti vuccati.

¹ ? Reference to Commentary on Dhammasaṅgāṇi, §§ 362-364—*viz.*, Atthasālinī, pp. 284 ff.

² S². -ā.

³ S¹. pattīti.

⁴ S². opapātiyoniko.

⁵ S². omits.

⁶ PP. āyupa^o.

⁷ S¹, S². upariṭṭhi imānaṃ.

⁸ S¹. pahāyanā ti.

43. Upahacca-parinibbāyiniddese atikkamitvā vemajjhaṇ āyuppamaṇaṇ ti āyuppamaṇavemajjhaṇ atikkamitvā upahacca vā kālakiriyaṇ ti upagantvā kālakiriyaṇ, āyukkha-
yassa āsanne ṭhatvā¹ ti attho. Ayaṇ vuccatīti ayaṇ eva-
rūpo puggalo Avihesu tāva kappasahassappamaṇassa āyuno
pañcakappasatasankhātaṇ vemajjhaṇ atikkamitvā chaṭṭhe
vā kappasate sattamaṭṭhamanavamānaṇ vā aññatarasmiṇ
dasame yeva vā kappasate ṭhatvā arahattaṇ patvā kilesa-
parinibbānena parinibbāyanato upahacca-parinibbāyī ti
vuccati.

44, 45. Asankhāra-sasankhāraparinibbāyiniddesesu, asan-
khārena appadukkhena adhimattapayogaṇ² akatvā va kile-
sāparinibbānena parinibbānadhammo ti asankhāraparinib-
bāyī. Sasankhārena dukkhena kasirena addhimattapayo-
gaṇ katvā va kilesāparinibbānena parinibbāyanadhammo
ti sasankhāra-parinibbāyī.

46. Uddhaṇsotaniddese uddhaṇvāhibhāvena³ uddham
assa taṇhāsotaṇ vaṭṭasotaṇ vā ti uddhaṇsoto. Uddhaṇ vā
gantvā paṭilabbhitabbato uddham assa maggasotaṇ ti ud-
dhaṇsoto. Akanitṭhaṇ gacchatīti Akanitṭhagāmī. Avihā
cuto Atappaṇ gacchatīti ādisu Avihe kappasahassaṇ vasanto
arahattaṇ pattuṇ asakkuṇitvā Atappaṇ gacchati. Tatrāpi
dve kappasahassāni vasanto arahattaṇ pattuṇ asakkuṇitvā
Sudassaṇ gacchati. Tatrāpi cattāri kappasahassāni va-
santo arahattaṇ pattuṇ asakkuṇitvā Sudassaṇ gacchati.
Tatrāpi aṭṭha kappasahassāni vasanto arahattaṇ pattuṇ
asakkuṇitvā Akanitṭhaṇ gacchati. Tattha vasanto ariya-
maggāṇ sañjanetīti⁴ attho. Imesaṇ pana anāgāmiṇaṇ pa-
bhedajānanatthaṇ uddhaṇsoto Akanitṭhagāmī ti catukkaṇ
veditabbāṇ. Tattha yo Avihato paṭṭhāya cattāro devaloke
sodhetvā Akanitṭhaṇ gantvā parinibbāti, ayaṇ uddhaṇsoto
Akanitṭhagāmī nāma. Yo pana heṭṭhā tayo devaloke
sodhetvā Sudassidevaloke ṭhatvā parinibbāti, ayaṇ uddhaṇ-
soto, na Akanitṭhagāmī nāma. Yo ito Akanitṭhaṇ eva
gantvā parinibbāti, ayaṇ na uddhaṇsoto, Akanitṭhagāmī

¹ S¹. ṭhapetvā.

² S¹, S². adhimuttappayogaṇ.

³ S¹. uddhaṇbhāgi.

⁴ S¹. upanetīti.

nāma. Yo pana hetṭhā catūsu devalokesu tattha tatth' eva parinibbāti, ayaṅ na uddhaṅsoto, na Akanitṭhagāmi nāmāti. Evam ete atṭha cattārisa² anāgāmino honti. Kathaṅ? Avihesu¹ tāva tayo antarā-parinibbāyino, eko upahacca-parinibbāyī, eko uddhaṅsoto te asankhāra-parinibbāyino pañca, sasankhāra-parinibbāyino pañcāti dasa honti. Tathā Atappā-Sudassā-Sudassīsūti cattāro dasakā cattārisaṅ.² Akanitṭhe pana uddhaṅsoto n'atthi. Tayo pana antarāparinibbāyino, eko upahacca-parinibbāyī. Te asankhāra-parinibbāyino cattāro, sasankhāra-parinibbāyino cattāro ti atṭha. Evaṅ atṭhacattārisaṅ honti. Te sabbe pi papaṭikopamāya dīpitā. Divasaṅ santattānam³ pi hi āraṇṇakapipphalakanakacchedanāṅ⁴ ayomukhe haññamāne papaṭikā uppajjitvā va nibbāti, evarūpo paṭhamo antarā-parinibbāyī veditabbo. Kasmā? Uppannasamanantarā va kilesaparinibbānena parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaṅ langhitvā nibbāti, evarūpo dutiyo antarā-parinibbāyī veditabbo. Kasmā? Vemajjhaṅ apatvā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaṅ langhitvā nivattamānā paṭhaviyaṅ anupahacca talā⁶ hutvā parinibbāyati, evarūpo tatiyo antarā-parinibbāyī datṭhabbo. Kasmā? Vemajjhaṅ patvā anupahacca parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā ākāsaṅ langhitvā paṭhaviyaṅ patitvā upahacca talā⁵ hutvā nibbāyati, evarūpo upahacca parinibbāyī veditabbo. Kasmā? Kālakiriyaṅ upagantvā āyugatiṅ khepetvā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā paritte tīṇakatṭhe patitvā taṅ parittaṅ tīṇakatṭhaṅ jhāpetvā nibbāti, evarūpo asankhārāparinibbāyī veditabbo. Kasmā? Appayogena lahusāya gatiyā parinibbāyanato. Tato mahantatare ayomukhe haññamāne papaṭikā vipule tīṇakatṭha-

¹ B. avihe.

² B. cattālīsa.

³ S¹. *substitutes for* °opamāya . . . santattānaṅ : °opamādīpitā, disasantattānaṅ; S². °opamāyadīpitā divasasantattānaṅ.

⁴ S¹. āraṇṇakapipphalakanakaccheda-; S². āraṇṇapibbalakanacaccheda-.

⁵ S². jālā.

puñje patitvā taṅ vipulaṅ tiṅakatthapuñjaṅ jhāpetvā nibbāti, evarūpo sasankhārāparinibbāyī veditabbo. Kasmā? Sappayogena alahusāya gatiyā parinibbāyanato. Aparā mahantesu tiṅakatthapuñjesu patati. Tattha mahantesu tiṅakatthesu jhāyamānesu vitacchitangāro vā jālā vā uppatitvā¹ kammārasālaṅ jhāpetvā² gāmanigamanagararaṭṭhaṅ jhāpetvā samuddantaṅ patvā nibbāti, evarūpo ud-dhaṅsoto Akanitthagāmī datthabbo. Kasmā? Aneka-bhavabījavipphāraṅ³ phussaphussabyantiṅ³ katvā parinibbāyanato. Yasmā pana ārakaṅṭakādibhedāṅ⁴ khuddakaṅ pi mahantaṅ pi ayokapallaṅ eva, tasmā sutte sabbavāresu ayokapallaṅ tveva vuttaṅ.

Yath' āha⁵: Idha bhikkhave bhikkhu evaṅ paṭipanno hoti no c' assa, no ca me siyā, nābhavissa, na me bhavissati, yad atthi yaṅ bhūtaṅ, taṅ pajahāmīti upekkhaṅ paṭilabhati. So bhava na rajjati, sambhave na rajjati. Ath' uttariṅ 'padaṅ santaṅ śammappaññāya passati, tañ ca khvassa padaṅ na⁶ sabbena sabbāṅ sacchikataṅ hoti. Tassa na sabbena sabbāṅ mānānusayo pahīno hoti, na sabbena sabbāṅ bhavarāgānusayo pahīno hoti, na sabbena sabbāṅ avijjānusayo pahīno hoti. So pañcannaṅ orambhāgiyānaṅ saṅyojanānaṅ parikkhayā antarāparinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayokapalle⁷ haññamāne papaṭikā nibbattitvā uppatitvā⁸ nibbāyeyya, evam eva kho bhikkhave bhikkhu evaṅ paṭipanno hoti, no c' assa . . . *pe* . . . antarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaṅ paṭipanno hoti, no c' assa . . . *pe* . . . antarā-parinibbāyī hoti. Seyyathāpi bhikkhave bhikkhu⁹ divasavantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā nibbāyeyya, evaṅ eva khobhikkhave bhikkhu evaṅ paṭipanno hoti, no c' assa . . . *pe* . . . antarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaṅ paṭipanno hoti, no c' assa . . . *pe* . . . an-

¹ S¹. ummapatitvā.

² S¹. lajjhāpetvā.

³ S². añekabījavappadaphussabbyanti.

⁴ S¹. ārakaṅṭik-.

⁵ A. iv. 70 ff.

⁶ S¹. omits na.

⁷ A. text: °kapāle.

⁸ S¹., S². omit uppatitvā.

⁹ S²., B. omit bhikkhu.

tarā-parinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā anupahacca talā¹ nibbāyeyya, evam eva kho bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . an-tarā-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . upahacca-parinib-bāyī hoti. Seyyathāpi bhikkhave divasasantatte ayoka-palle haññamāne papaṭikā nibbattitvā uppatitvā upahacca talā¹ nibbāyeyya, evam eva kho bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . upahacca-parinib-bāyī hoti. Idha pana bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . parikkhayā asankhāra-parinibbāyī hoti. Seyyathāpi bhikkhave divasasantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā pa-ritte tinapuñje vā kaṭṭhapuñje vā nipateyya, sā tattha aggim pi janeyya dhūmam pi janeyya, aggim pi janetvā dhūmam pi janetvā taṃ eva parittaṃ tinapuñjaṃ vā kaṭ-ṭhapuñjaṃ vā pariyādiyitvā anāhārā nibbāyeyya, evam eva kho bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . parikkhayā asankhāra-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . sasankhāra-parinibbāyī hoti. Seyyathāpi bhik-khave divasavantatte ayokapalle haññamāne papaṭikā nib-battitvā uppatitvā vipule² tinapuñje vā kaṭṭhapuñje vā nipateyya, sā tattha aggim pi janeyya³ . . . *pe* . . . taṃ eva vipulaṃ tinapuñjaṃ vā kaṭṭhapuñjaṃ vā pariyādiyitvā anāhārā parinibbāyeyya, evam eva kho bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . sasankhāra-parinibbāyī hoti. Idha pana bhikkhave bhikkhu evaṃ paṭipanno hoti, no c' assa . . . *pe* . . . parikkhayā ud-dhaṃsoto hoti Akaniṭṭhagāmī. Seyyathāpi bhikkhave divasasantatte ayokapalle haññamāne papaṭikā nibbattitvā uppatitvā mahante tinapuñje vā kaṭṭhapuñje vā nipateyya, sā tattha aggim pi janeyya . . . *pe* . . . tam eva mahantaṃ tinapuñjaṃ vā kaṭṭhapuñjaṃ vā pariyādiyitvā gaccham⁴ pi daheyya dāyam pi daheyya gaccham pi dahitvā dāyam

¹ S². jālā.

³ S¹., S². janetvā.

² S¹., S². mahante.

⁴ S¹. kacchiṃ.

pi dahitvā haritantaṃ vā¹ selantaṃ vā udakantaṃ vā rama-
nīyaṃ vā bhūmibhāgaṃ āgamma anāhārā parinibbāyeyya,
evam eva kho bhikkhave bhikkhu evaṃ paṭipanno hoti,
no c' assa . . . pe . . . parikkhaya uddhāṃsoto hoti
Akaṇṭhagāmīti.

47-50. Sotāpattiphala-sacchikiriyāya-paṭipannādiniddesā
uttānatthā vā. *Ayaṃ vuccati puggalo arahā* ti ettha pana
dvādasa arahanto veditabbā. Kathaṃ? Tayo hi vimok-
khā: suññato animitto, appaṇihito ti. Tattha suññata-
vimokkhena vimuttakhināsavo paṭipadāvasena catubbidho
hoti. Tathā animitta-appaṇihitavimokkhehīti evaṃ dvādasa
arahanto veditabbā. Iti ime dvādasa arahanto viya
dvādas' eva sakadāgāmino, catuvisati sotāpannā, aṭṭha-
cattālīsa anāgāmino ti ettakā puggalā ito muñcitvā bahid-
dhānuppajjanti, imasmiṃ yeva sabbaññubuddhasāsane up-
pajjantīti.

ĒKAKANIDDESO NIṬṬHITO.

Dukaniddese: 1-4. *kodhano* ti kujjhanasīlo mahākodho.
Evaṃ puggalaṃ pucchitvā pi dhammena puggalaṃ dassetuṃ
tattha *katamo kodho* ti ādim āha. Upanāhīniddesādīsu pi es'
eva nayo. *Kodho kujjhanāti* ādīni hetthā vuttān' eva.²
Tathā upanāhīniddesādīsu pubbakālaṃ kodho ti ādīni.
Ayaṃ kodho appahīno ti ayam ettha³ kodho³ vikkham-
bhanappahānena vā tadangappahānena vā samucchedap-
pahānena vā appahīno.

Parato upanāhādīsu pi (2-4) es' eva nayo.

5-9. Ahirikaniddesādīsu *iminā ahirikenāti* iminā evaṃ pa-
kārena ahirikadhammena samannāgato. *Anottappenāti*
ādīsu pi es' eva nayo.

10. *Ajjhattasanyojano* ti ajjhattabandhano. Bahiddhā
sanyojano ti bahiddhā bandhano. Te ubho pi vacchaka-
sālūpamāya dīpetabbā. Vacchakasālāyaṃ hi antobaddho⁴

¹ S¹., S². haritaṃ vā patthaṃ vā.

² B. vuttatthān' eva.

³ S¹., S². ettako.

⁴ B. °bandho.

anto yeva sayitavacchako viya idhaṭṭhaka-sotāpanna-sakadāgāmino. Tesañ hi bandhanam¹ pi idh' eva sayam pi idh' eva. Antobaddho pana bahisayitavacchako viya rūpārūpabhava sotāpannasakadāgāmino. Tesañ hi bandhanam eva idha. Sayañ pana brahmaloke t̥hitā.² Bahibaddho³ bahisayitavacchako viya rūpārūpabhava anāgāmī. Tassa hi bandhanam pi bahiddhā sayam pi bahiddhā va. Bahibaddho³ pana antosayitavacchako viya idhaṭṭhakanāgāmī. Tassa hi bandhanañ rūpārūpabhavesu sayañ pana idha t̥hito.

11-19. Akkodhananiddesādīsu *pahīno* ti vikkhambhanapahānena vā tadangappahānena vā samucchedappahānena vā pahīno.

20. Dullabhaniddese *dullabhā* ti na sulabhā. *Pubbakārī* ti paṭhamam eva kārako. *Katavedī* ti katanñ vedeti viditañ pākaṭaṇ karoti. Te agāriyānagāriyehi dīpetabbā. Agāriyesu hi mātāpitaro pubbakārino nāma. Puttadhītaro pana mātāpitaro paṭijaggantā abhivādanādīni tesañ kurumānā katavedino nāma. Anagāriyesu ācariyupajjhāyā pubbakārino nāma. Antevāsika-saddhivihārikā ācariyupajjhāye paṭijaggantā abhivādanādīni tesañ kurumānā katavedino nāma. Tesañ āvibhāvattāya upajjhāya-posaka-Sonaṭherādīnañ vatthūni kathetabbāni. Aparo nayo parena akato yeva upakāre attani-katañ upakārañ anapekkhitvā kārako pubbakārī, seyyathāpi mātāpitaro c' eva ācariyupajjhāyā ca. So dullabho, sattānañ taṇhābhībhūtattā. Parena katassa upakārassa anurūpappavattiñ attani-katañ upakārañ upakārato⁴ jānanto vediyanto kataññū-katavedī, seyyathāpi mātāpitu-ācariyupajjhāyesu sammāpaṭipanno. So pi dullabho, sattānañ avijjābhībhūtattā. Api ca akāraṇavacchalo pubbakārī sakāraṇavacchalo kataññū-katavedī. Karissati me ti evam ādi kāraṇanirapekkhakiriyo pubbakārī. Karissati me ti evam ādi kāraṇasāpekkhakiriyo kataññū-katavedī. Tamo jotiparāyano pubbakārī. Joti jotiparāyano kataññū-katavedī. Dēsetā pubbakārī. Paṭipajjitā kataññū-katavedī. Sadevake loke arahay

¹ S¹. bahibandhanañ

² S¹. o.

³ B. °-bandho.

⁴ S¹. upakārako.

sammāsambuddho pubbakāri. Ariyasāvako kataññū-kata-vedī ti.

Dukanipātattḥakathāyaṅ¹ pana *pubbakāri* ti paṭhamayaṅ upakārassa kārako; *kataññū-katavedī* ti tena kataṅ ñatvā pacchākārako. Tesu pubbakāri iṅaṅ demīti saññaṅ karoti; pacchākārako iṅaṅ jirāpemiṅ saññaṅ karoti ettakam eva vuttaṅ.

21. Suttappayaniddese *duttappayā* ti atappayā, na sakkā kenaci tappetuṅ. Yo hi upaṭṭhākakulaṅ vā ñātikulaṅ vā nissāya vasamāno cīvare jinne² tehi dinnayaṅ cīvaraṅ nikkhipati na paribhuñjati, punappunaṅ dinnam pi gahetvā nikkhipat' eva. Yo ca ten' eva nayena laddhaṅ laddhaṅ visajjeti parassa deti, punappunaṅ laddham pi tath' eva karoti. Ime dve puggalā sakatehi pi paccaye upanentena tappetuṅ na sakkā ti duttappayā.

22. Sutappayaniddese *na vissajjetīti* attano akatvā parassa na deti. Atireke pana sati na nikkhipati parassa deti. Iday vuttaṅ hoti yo pana bhikkhu upaṭṭhākakulā vā ñātikulā vā jinṇacīvaro sātakaṅ labhitvā cīvaraṅ katvā paribhuñjati, na nikkhipati, aggaḷaṅ datvā pārupento pi puna diyyamāne sahasā na paṭiggaṇhati. Yo ca laddhaṅ laddhaṅ attanā paribhuñjati, paresaṅ na deti. Ime dve pi sukhena sakkā tappetuṅ ti sutappayā nāma

23, 24. *Āsavā* ti kilesā. Na *kukkuccāyitabbaṅ kukkuccāyati* na *kukkuccāyitabbayuttakaṅ kukkuccāyati*. Sūkaramaṅsaṅ labhitvā acchamaṅsan ti *kukkuccāyati*, migamaṅsaṅ dīpimaṅsan ti *kukkuccāyati*. Kāle sante yeva kālo n'atthīti appavāretvā pavārito 'smīti patte rajasmaṅ apatite yeva patitan ti attānaṅ uddissa macchamaṅse akate yeva, maṅ uddissa katan ti *kukkuccāyati*. *Kukkuccāyitabbaṅ na kukkuccāyatīti kukkuccāyituṅ yuttaṅ na kukkuccāyati*, acchamaṅsaṅ labhitvā sūkaramaṅsan ti na *kukkuccāyati* . . . pe . . . attānaṅ uddissa macchamaṅse kate, maṅ uddissa kataṅ ti na *kukkuccāyati*.

Anguttaraṭṭhakathāyaṅ pana na *kukkuccāyitabban* ti sanghabhāgassa³ aṭṭhapanayaṅ avicāraṅ na *kukkuccā-*

¹ *Comy. on Ang.*, i. 87, § 2.

² S¹. dinne.

³ S¹. bhogassa.

yitabbaṃ nāma, taṃ¹ kukkucāyati. Kukkucāyitabban ti tass' eva paṭṭhapanāṃ vicāraṇāṃ, taṃ na kukkucāyati, ettakam eva vuttaṃ.

Imesan ti imesaṃ dvinnaṃ puggalānaṃ subhūmiyaṃ tiṇa-latādini viya rattim pi divā pi āsavā vaḍḍhanti yeva. Sukkapakkhe kappiyamaṃsaṃ labhitvā kappiyamaṃsaṃ tveva gaṇhanto na kukkucāyitabbaṃ na kukkucāyati nāmāti iminā nayena attho veditabbo.

25. *Hinādhimuttiko* ti hinajjhāsayo. *Dussīlo* ti nissīlo. *Pāpadhammo* ti lāmakadhammo. *Paṇītādhimutto* ti paṇītajjhāsayo. *Kalyāṇadhammo* ti bhaddakadhammo suci-dhammo sundaradhammo.

26. *Titto* ti suhito pariyosito.² *Tappetā* ti aññesam pi tittikaro.³ Paccekasambuddho ye ca Tathāgatasāvaka ti ettha paccekabuddhā navahi lokuttaradhammehi sayāṃ tittā⁴ paripuṇṇā. Aññe pana tappetuṃ na sakkonti, tesāṃ hi dhammakathāya abhisamayo na hoti. Sāvakānaṃ pana dhammakathāya aparimāṇānam pi devamanussānaṃ abhisamayo hoti. Evaṃ sante pi yasmā pana te dhammaṃ desentā na⁵ attano vacanaṃ katvā kathenti, Buddhānaṃ vacanaṃ katvā kathenti. Sotaṃ⁶ nisinnaparisaṃ pi ayaṃ bhikkhu na attanā paṭividdhadhammaṃ katheti, Buddhēhi⁷ paṭividdhadhammaṃ⁷ kathetīti⁷ cittikāraṃ karoti. Iti so cittikāro buddhānaṃ yeva hoti. Evaṃ tattha sammāsambuddho va tappetā nāma. Yathā hi asukassa nāma idaṃ c' idaṃ ca dethāti raññā āpatte kiñcāpi ānetvā denti, atha kho rājā va tattha dāyako, yehi pi laddhaṃ hoti, te raññā amhākaṃ ṭhānantaraṃ dinnaṃ issariyavibhavo dinno tveva gaṇhanti na rājaparisehīti, evaṃsappadaṃ idaṃ veditabbaṃ. Sesaṃ sabbattha uttānattham evāti.

DUKANIDDESΟ NIṬṬHITO.⁸

Tikaniddese: 1. *dussīlo* ti nissīlo. *Pāpadhammo* ti lāmakadhammo. *Sīlavipattiyā* vā *dussīlo*, *diṭṭhivipattiyā* pāpa-

¹ S¹. *omits* taṃ.

² S¹. supariyosito.

³ S¹. vittikāro.

⁴ S¹. saṃyatattā.

⁵ S¹. So taṃ.

⁶ S¹. so tuṇhī.

⁷ S¹. *omits*.

⁸ S²., B. *omit* niṭṭhito.

khattiyakumāro rajje abhisitto ti sutvā pi yasmiṃ kule pacchājātā¹ abhisekaṃ pāpuṇanti, tasmiṃ kule apacchājātattā¹ na evaṃ hoti, *kudāssu nāmāham pi* so khattiyakumāro viya abhisekaṃ pāpuṇeyyanti, evam eva dussilassa asuko nāma bhikkhu arahattaṃ patto ti sutvā pi, yasmiṃ sīle paṭiṭṭhitena arahattaṃ pattabbaṃ, tassa abhāvato kudāssu nāmāham pi so silavā viya arahattaṃ pāpuṇeyyan ti na² evaṃ hoti. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo arahattāsaya abhāvā *nirāso* ti vuccati.

Tassa evaṃ hotīti kasmā yasmiṃ paṭiṭṭhitena sakkā bhavya arahattaṃ pāpuṇituṃ, tassāpaṭiṭṭhāya thirattā. Yathā hi sujātassa khattiyakumārassa asuko nāma khattiyakumāro rajje abhisitto ti sutvā va yasmiṃ kule pacchājātā¹ abhisekaṃ pāpuṇanti, tasmiṃ pacchājātattā *evaṃ hoti kudāssu nāmāhaṃ pi*, so kumāro viya abhisekaṃ pāpuṇeyyan ti, evam eva silavato asuko nāma bhikkhu arahattaṃ patto ti sutvā va yasmiṃ sīle paṭiṭṭhitena arahattaṃ pattabbaṃ, tassāpaṭiṭṭhāya thirattā, kudāssu nāmāhaṃ pi arahattaṃ pāpuṇeyyan ti evaṃ hoti. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo *āsaṅso* nāma vuccati. So hi arahattaṃ āsaṅsati patthetīti āsaṅso.

Yā hi 'ssa pubbe avimuttassāti yā tassa khīṇāsavassa pubbe arahattavimuttiyā avimuttassa vimuttiyāsā ahosi, sā paṭippassaddhā, tasmā na evaṃ hoti. Yathā hi abhisittassa khattiyassa asuko nāma khattiyakumāro rajje abhisitto ti sutvā ekassa rañño dvinnaṃ rajjābhisekānaṃ dvinnaṃ setacchattānaṃ abhāvā na evaṃ hoti kudāssu nāmāham pi so kumāro viya abhisekaṃ pāpuṇeyyan ti, evaṃ khīṇāsavassa asuko nāma bhikkhu arahattaṃ patto ti sutvā dvinnaṃ arahattānaṃ abhāvā kudāssu nāmāham pi so bhikkhu viya arahattaṃ pāpuṇeyyan ti na³ evaṃ hoti. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo arahattāsāyavigatattā *vigatāso* ti vuccati.

2. Gilānūpamaniddese yāya upamāya te *gilānūpamā* ti vuccanti, taṃ tāva upamaṃ dassetuṃ *tayo gilānā* ti ādi vuttaṃ. Tattha *sappāyānīti* hitāni vuddhikarāni.⁴ *Patirū-*

¹ B. paccā-; apaccā°.

² S¹. omits na.

³ B. omits na.

⁴ S¹. vuddhikarāni; S². buddhikarāni.

pan ti anucchavikaṇ. *Neva vutthāti tamhā ābādhā* ti iminā atekicchena vātāpasmārādinā¹ rogena samannāgato niṭṭhapatto gilāno kathito. *Vutthāti tamhā ābādhā* ti iminā khipita-kacchutilapupphakajarādippabhedo² appamattakābādho kathito. *Labhanto sappāyāni bhojanāni no alabhanto* ti iminā pana yesaṇ paṭijagganena phāsukaṇ hoti, sabbe pi te ābādhā kathitā. Ettha ca *patirūpo upatthāko* nāma gilānupatthāka-angehi samannāgato paṇḍito dakkho analaso veditabbo. *Gilānupatthāko anuññāto* ti bhikkhu sanghena dātabbo ti anuññāto. Tasmaṇ hi gilāne³ attano dhammātāya yāpetuṇ asakkonte³ bhikkhusanghena tassa bhikkhuno eko bhikkhu ca sāmaṇero ca imaṇ paṭijaggathā ti apaloketvā dātabbā. Yāva pana te taṇ paṭijagganti tāva gilānassa ca tesāṇ ca dvinnāṇ yen' attho sabbaṇ bhikkhusanghass' eva bhāro. *Aññe pi gilānā upatthātabbā* ti itare⁴ pi dve gilānā upatthātabbā.⁵

Kiṅkāraṇā? Yo pi hi niṭṭhāpattagilāno, so anupatthiyamāno sace maṇ paṭijaggeyyuṇ, phāsukaṇ me bhavēyya, na kho maṇ paṭijaggantīti manopadosaṇ katvā apāye nibbatteyya. Paṭijaggiyamānassa pana evaṇ hoti: bhikkhusanghena yaṇ katabbaṇ taṇ sabbaṇ kataṇ, mayhaṇ pana kammavipāko īdiso ti so bhikkhusanghe mettaṇ paccupatthapetvā sagge nibbattati. Yo pana appamattakena vyādhinā samannāgato labhanto pi alabhanto pi vutthāti yeva, tassa vinā bhesajjena vūpasamanakavyādhi bhesajje kate khippataraṇ vūpasammati⁶; tato so buddhavacanaṇ vā uggaṇhituṇ samānaḍhammaṇ vā kātuṇ sakkhissati, iminā kāraṇena aññe pi gilānā upatthātabbā ti vuttaṇ. *N' eva okkamattīti* n' eva pavisati. *Niyāmaṇ kusalesu dhammesu sammattan* ti kusalesu dhammesu magganiyāmasankhātaṇ sammattaṇ. Iminā padaparamo puggalo kathito.

Dutiyavārena ugghāṭitaññū gahito sāsānen' Ālakatthera-

¹ S¹. apasmārādinā; S². vātāpasmādābhātinā.

² S¹. kacchutināpupphakajarādibhedo; S². khipikataccutikapub-baka-.

³ S¹. gilāno-asakkonto.

⁴ S¹. itaro.

⁵ S¹. upatthāpetabbā.

⁶ B. °samati.

sadiso. Buddhantare ekavāraṃ paccakabuddhānaṃ santike ovādaṃ labhitvā paṭividdhapaccakabodhiñāṇo ca.

Tatīyavārena vipacitaññū puggalo kathito. Neyyo pana taṃ nissito va hoti. *Dhammadesanā anuññātā* ti māsassa atthavāre dhammakathā anuññātā. *Aññesam pi dhammo desetabbo* ti itaresam pi dhammo kathetabbo. Kiṅkāranā? Padaparamassa hi imasmiṃ attabhāve dhammaṃ paṭivijjhituṃ¹ asakkontassāpi anāgate paccayo bhavissati. Yo pana Tathāgatassa rūpadassanaṃ labhanto pi alabhanto pi dhammavinayaṃ ca savanāya labhanto pi alabhanto pi dhammaṃ abhisameti, so² alabhanto na tāva abhisameti,² labhanto pana khippam eva abhisamessatīti iminā kāraṇena tesam dhammo desetabbo.

3. Tatīyassa pana punappunaṃ desetabbo va *kāyasakkhiditthippatta-saddhā-vimuttā* hetthā kathitā yeva.

4. Gūthabhānī ādisu *sabhaḡgato* ti sabhāyaṃ ṭhito. *Parisaggato* ti gāmaparisāya ṭhito. *Ñātimajjhagato* ti dāyādānaṃ majjhe ṭhito. *Pūgamajjhagato* ti seṇīnaṃ majjhe ṭhito. *Rājakulamajjhagato* ti rājakulassa majjhe mahāvīnicchaye ṭhito. *Abhinīto* ti pucchanatthāya nīto. *Sakkhiputtḡo* ti sakkhiṃ katvā pucehito *Ehi bho purisāti ālapanam* etaṃ.

Attahetu vā parahetu vā ti attano vā parassa vā hatthapādādihetu vā dhanahetu vā. *Āmisakiñcikkahetu*³ vā ettha *āmisaṃ* ti lābho adhippeto. *Kiñcikkhaṃ*³ ti yaṃ vā taṃ vā appamattakaṃ. Antamaso tittiravaṭṭaka-sappipiṇḍa-navanīta-piṇḍādi appamattakassāpi lañcassa hetūti attho. *Sampajānamusābhāsītā* hotīti jānanto yeva musāvādaṃ kattā hoti. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo gūthasadisavacanattā *gūthabhānī* ti vuccati. Yathā hi gūthaṃ nāma mahājanassa anīṭṭhaṃ hoti akantaṃ, evam eva imassa puggalassa vacanaṃ devamanussānaṃ anīṭṭhaṃ hoti akantaṃ.

Ayaṃ vuccatīti ayaṃ evarūpo puggalo pupphasadisavacanattā *pupphabhānī* ti vuccati. Yathā hi phullāni vassikāni vā adhimuttakāni⁴ vā mahājanassa iṭṭhāni kantāni honti, evam eva imassa puggalassa vacanaṃ devamanussānaṃ

¹ S¹. paṭipajjitū.

³ B. kiñcakkha°.

² S¹. omits so—abhisameti.

⁴ S¹. ativassikāni vā ti muttakāni.

iṭṭhaṅ hoti kantaṅ. *Nelā*¹ ti eლაṅ vuccati doso. *Nāssa* elan ti nelā. *Niddosā* ti attho, nelaggo² setāpacchādo ti ettha vuttanelāṅ³ viya. *Kaṇṇasukhā* ti⁴ vyājanama-dhuratāya kaṇṇaṅ sukhasūcividdhanaṅ⁵ viya kaṇṇasūlaṅ na janeti. Atthamadhuratāya sakalasarīre kopāṅ aja-netvā pemaṅ janetīti *pemaṇīyā*. Hadayaṅ gacchati appa-ṭihaññamānā sukhena cittaṅ pavisatīti *hadayaṅgamā*. Guṇaparipunnātaya purebhavā ti *porī*. Puresaṅ vaddhanārī viya sukhumārāti pi *porī*. Purassa so⁶ ti pi *porī*. Purassa so⁶ ti nagaravāsinaṅ kathā ti attho. Nagaravāsino hi yuttakathā honti, pitimattaṅ pitā ti mātimmattaṅ mātā ti bhātimattaṅ bhātā ti vadanti. Evarūpī kathā bahuno janassa kantā hotīti *bahujanakantā*. Bahujanassa kanta-bhāven' eva bahuno janassa manāpācittavuddhikarā ti *bahujanamanāpā*. *Ayaṅ vuccatīti* ayaṅ evarūpo *puggalo madhubhāṇī* ti vuccati. *Mudubhāṇī* ti pi pāṭho. Ubhayatthāpi madhuravacano ti attho. Yathā hi catumadhu-raṅ nāma madhuraṅ paṇītaṅ evam eva imassa puggalassa vacanaṅ devamanussānaṅ madhuraṅ hoti.

5. Arukūpamacittādisu *abhisajjati*ti laggati. *Kuppati*-ti kopavasena kuppati. *Vyāpajjati*⁷ pakatibhāvaṅ pajahati pūtiko hoti. *Patitthiyati*⁸ thīnabhāvaṅ⁹ thaddhabhāvaṅ ca āpajjati. *Kopān* ti dubbalakodhaṅ. *Dosaṅ* ti dussana-vasena tato balavataṅ. *Appaccayan* ti atuṭṭhākāraṅ do-manassaṅ. *Duṭṭhāruko* ti purāvaṇo. *Katthenāti* daṇḍa-kakoṭiyā. *Kathalenāti* kapālena. *Asavaṅ detīti* aparāparaṅ savati. Purāvaṇo hi attano dhammatāya eva pubbaṅ lohitaṅ yūsaṅ ti imāni tīni savati, ghaṭṭito pana tāni adhikataṅ savati. *Evam eva* [kho]¹⁰ ti ettha idaṅ opammasaṅsandanaṅ, duṭṭhāruko¹¹ viya hi kodhano puggalo. Tassa attano dhammatāya savanaṅ viya kodhanassa pi attano dhammatāya uddhumātassa viya caṇḍikatassa caraṅaṅ. *Katthena vā kathalena vā* ghaṭṭanaṅ viya appa-

¹ PPA. nelā.

³ S¹. vutthasīlaṅ ; S². vuttaṅ sīlaṅ.

⁵ S². vijjanaṅ.

⁸ S¹. Patitthiyatīti na.

¹¹ S¹. duṭṭhārutā.

² S¹. nelango.

⁴ S¹. sukhādi.

⁷ B. Byā°.

¹⁰ PPA. omits.

⁶ B. esā.

⁹ B. thina°.

mattakaṇ pi vacanaṇ bhiiyosomattāya savanaṇ viya madi-
saṇ nāma es' evaṇ vadatīti bhiiyosomattāya uddhumāyana-
bhāvo daṭṭhabbo. *Ayaṇ vuccatīti* ayaṇ evarūpo puggalo
arukūpamacitto ti vuccati. Purānavāṇasadisacitto ti attho.

Rattandhakāratimisāyāti rattinṇ cakkhuviññānuppattini-
vāraṇena¹ andhabhāvakarāṇe bahalatame.² *Vijjantarikā-*
yāti vijjupattikkhane. Idhāpi idayaṇ opammasaṇsandanaṇ,
cakkhumā puriso viya hi yogāvacarō daṭṭhabbo. An-
dhakāraṇ viya sotāpattimaggavajjhā kilesā. Vijjusañ-
caraṇaṇ³ viya sotāpattimaggañāṇassa uppattikālo. Vij-
jantarikāya cakkhumato purisassa samantā rūpadassanaṇ
viya sotāpattimaggakkhane nibbānadassanaṇ. Puna an-
dhakārāvattaraṇaṇ viya sakadāgāmimaggavajjhā kilesā.
Puna vijjusañcaraṇaṇ viya sakadāgāmimaggañāṇassa up-
pādo. Vijjantarikāya cakkhumato purisassa samantā rū-
padassanaṇ viya sakadāgāmimaggakkhane nibbānadassa-
naṇ. Puna andhakārāvattaraṇaṇ viya anāgāmimagga-
vajjhā kilesā. Puna vijjusañcaraṇaṇ viya anāgāmimag-
gañāṇassa uppādo. Vijjantarikāya cakkhumato purisassa
samantā rūpadassanaṇ viya anāgāmimaggakkhane nibbāna-
dassanaṇ veditabbaṇ. *Ayaṇ vuccatīti* ayaṇ evarūpo pug-
galo *vijjūpamacitto* ti vuccati. Ittarakālobhāsanena⁴ vijju-
sadisacitto ti attho.

Vajirūpamacittatāya pi idayaṇ opammasaṇsandanaṇ,
vajiraṇ viya hi arahattamaggañāṇaṇ daṭṭhabbaṇ. Mañi-
gaṇṭhi⁵ pāsāṇagaṇṭhi⁵ viya arahattamaggavajjhā kilesā.
Vajirassa mañigaṇṭhiṇ vā pāsāṇagaṇṭhiṇ vā vinivijjhivā
agamanabhāvassa natthibhāvo viya arahattamaggañāṇena
acchejjānaṇ kilesānaṇ natthibhāvo. Vajirena nibbiddha-
vedhassa puna apatīpuraṇaṇ viya arahattamaggena chin-
nānaṇ kilesānaṇ puna anuppādo daṭṭhabbo. *Ayaṇ*
vuccatīti ayaṇ evarūpo puggalo *vajirūpamacitto* ti vuccati.
Kilesānaṇ mūlaghātakaraṇasamatthatāya vajirena sadisa-
citto ti attho.

6. Andhādīsu *tathārūpaṇ cakkhu na hotīti tathājātikaṇ*

¹ S¹. vāraṇena.

² S¹. mahātame.

³ S¹. sankaraṇaṇ.

⁴ S². itara-.

⁵ B^o. gaṇṭhi.

tathāsabhāvaṃ paññācakkhu na hotīti. *Phāṭiy*¹ *kareyyāti* phītaṃ vaḍḍhitaṃ kareyya. *Sāvajjānavajje* ti sadosanid-dose. *Hīnapaṇīte* ti adhamuttame. *Kaṇhasukkasappa-ṭibhāge* ti kaṇhasukkā yeva aññamaññaṭṭibāhanato paṭi-pakkhavasena sappatibhāgā ti vuccanti. Ayaṃ pan' ettha sankhepo. Kusale dhamme kusalā dhammā ti yena pañ-ñācakkhunā jāneyya, akusale akusalā ti² Sāvajjādīsu pi es' eva nayo. Kaṇhasukkkhasappatibhāgesu pana kaṇha-dhamme sukkasuppatibhāgā ti sukkadhamme kaṇhasappa-ṭibhāgā ti yena paññācakkhunā jāneyya, *tathārūpan* pi 'ssa cakkhu na hotīti iminā nayena sesaṭṭhānesu pi attho veditabbo. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo diṭṭha-dhammikabhogasaṃharanapaññācakkhuno ca samparāyī-katthasodhanapaññācakkhuno ca abhāvā *andho* ti vuccati.

Dutiyo diṭṭhadhammikabhogasaṃharanapaññācakkhuno bhāvā samparāyīkatthasodhanapaññācakkhuno pana abhāvā *ekacakkhūti* vuccati.

Tatiyo dvinnam pi bhāvā *dvicakkhūti*.

7. Avakujjapaññādīsu *dhammaṃ desentīti* upāsako dham-masavanatthāya āgato ti attano kammaṃ pahāya desenti ādikalyāṇaṃ ti ādimhi kalyāṇaṃ bhaddakaṃ anavajjaṃ niddosaṃ katvā desenti. Sesapadesu pi es' eva nayo.

Ettha pana *ādīti* pubbatṭhapanā. *Majjhan* ti kathā-³ vemajjhaṃ. *Pariyosānaṃ* ti sannitṭhānaṃ. Iti 'ssa dham-maṃ kathentā pubbatṭhapanā pi kalyāṇaṃ bhaddakaṃ anavajjam eva katvā kathenti, vemajjhe pi pariyosāne pi. Ettha ca atthi desanāya ādimajjhapariyosānāni, atthi sāsan-assa. Tattha desanāya tāva catuppadikagāthāya paṭhamā-padaṃ ādi, dve padāni majjhaṃ, avasānapadaṃ pariyosānaṃ. Ekānusandhikasuttassa nidānaṃ ādi, anusandhi majjhaṃ, idam avocāti appanā pariyosānaṃ. Anekānusandhikassa paṭhamo anusandhi ādi, tato paraṃ eko vā anekā vā maj-jhaṃ, pacchimo pariyosānaṃ. Ayaṃ tāva desanāya nayo.

Sāsanassa pana sīlaṃ ādi, samādhi majjhaṃ, vipassanā pariyosānaṃ. Samādhi vā ādi, vipassanā majjhaṃ, maggo pariyosānaṃ. Vipassanā vā ādi, maggo majjhaṃ, phalaṃ pariyosānaṃ. Maggo vā ādi, phalaṃ majjhaṃ, nibbānaṃ

¹ S¹. phītaṃ.

² Cf. PP. (text)..

³ S¹. katā.

pariyosānaṃ. Dve dve vā kariyamāne¹ sīlasamādhayo ādi, vipassanāmaggo majjhaṃ, phalanibbānāni pariyosānaṃ. *Sātthan* ti sātthakaṃ katvā desenti. *Savyañjanaṃ*² sa-akkharapāripiṇṇaṃ katvā desenti. *Kevalaparipunnaṃ* ti sakalaparipunnaṃ anūnaṃ katvā desenti. *Parisuddhaṃ* ti parisuddhaṃ nijjataṃ niggaṇṭhiṃ³ katvā desenti. *Brahmacariyaṃ pakāsentīti* evaṃ desentā ca seṭṭhacariyabhūtaṃ sikkhattāya sangahitaṃ ariyaṃ atṭhangikaṃ maggaṃ pakāsentī. *N'eva ādiṃ manasikarotīti* neva pubbatṭhapanāṃ manasikaroti. *Kumbho* ti ghaṭo. *Nikkujjo* ti adhomukho ṭhapito. *Evam evaṃ* ti ettha kumbho nikkujjo viya avakujjapañño puggalo datṭhabbo. Udakāsiñcanakālo viya dhammadesanāya laddhakālo. Udakassa vivatṭhanakālo viya tāsmiṃ āsane nisinnassa uggahetuṃ asamatṭhakālo. Udakassa asaṇṭhāna⁴ kālo viya utṭhahitvā pi asallakkhaṇakālo veditabbo. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo avakujjapañño ti vuccati. Adhomukhapañño ti attho.

Ākiñṇānīti pakkhittāni. *Satisammosā pakireyyāti* muṭṭhassatitāya vikireyya. *Evam evaṃ* ti ettha ucchango viya ucchangaṇapañño puggalo datṭhabbo. Nānākhajjakāni viya nānāppakāraṃ buddhavacanaṃ. Uccange nānākhajjakāni khādantassa nisinnakālo viya tāsmiṃ āsane nisinnassa uggahanakālo. Vuṭṭhahantassa satisammosā pakiraṇakālo viya tasmā āsanā vuṭṭhāya gacchantassa asallakkhaṇakālo veditabbo. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo ucchangaṇapañño ti vuccati. Ucchangasadisapañño ti attho.

Ukkujjo ti uparimukho ṭhapito. *Sanṭhātīti*⁵ patiṭṭhahati evam eva kho ti ettha uparimukho ṭhapito kumbho viya putthupañño puggalo datṭhabbo. Udakassa asittakālo viya desanāya laddhakālo. Udakassa saṇṭhānakālo⁶ viya tassa nisinnassa uggahanakālo. No vivatṭhanakālo viya utṭhāya gacchantassa sallakkhaṇakālo veditabbo. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo putthupañño ti vuccati. Vitthārikapañño ti attho.

8. Avitarāgādīsu yathā sotāpanna - sakadāgāmino, evaṃ

¹ S¹, S². kayiramāne.

³ B. niggaṇṭhiṃ ; S². niggaṇhaṃ.

⁵ B. saṇḍhātīti.

² B. Savyañño.

⁴ B. asaṇḍhāna.

⁶ B. saṇḍhāna.

puthujjano pi pañcasu kāmāgūṇesu tīsu ca bhavesu avītarāgo ; adabbatāya pana na gahito. Yathā hi cheko vaḍḍhakī dabbasambhāratthaṃ vanaṃ pavīṭṭho na ādito paṭṭhāya sampattasampattarukkhe chindati, ye pan' assa dabbasambhārūpagā¹ honti, te yeva chindati, evam idhāpi Bhagavatā dabbajātikā ariyā va gahitā, puthujjanā pana adabbatāya na gahitāti veditabbā. *Kamesu vītarāgo* ti pañcasu kāmāgūṇesu vītarāgo. *Bhavesu avītarāgo* ti rūpārūpabhavesu avītarāgo.

9. Pāsāṇalekhūpamādīsu *anusetīti* appahīnatāya anuseti. *Na khippaṃ lujjati* na antarā nassati, kappuṭṭhānen' eva nassati. *Evam evan* ti tassāpi puggalassa kodho na antarā punadivase vā aparadivase vā nibbāti, addhaniyo pana hoti, maraṇen' eva nibbātīti attho. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo pāsāṇalekhā viya kujjhanabhāvena ciratṭhitikato *pāsāṇalekhūpamo* ti vuccati.

So ca khvassa kodho ti so appamattake pi kāraṇe sahasā kuddhassa kodho na ciraṇa ti aciraṇa appahīnatāya nānuseti. Yathā pana paṭhavīyaṃ ākaddhitvā katalekhā vā tādihi khippaṃ nassati, evam assa sahasā uppanno pi kodho khippaṃ eva nibbātīti attho. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo paṭhavīyaṃ lekhā viya kujjhanabhāvena aciratṭhitikato *paṭhavīlekhūpamo* vuccati.

Agāḥenāti atigāḥena mammacchedakena thaddhavacānena. *Pharusenāti* na sotasukhena. *Amanāpenāti* na citta-sukhena. *Saṃsandatīti* ekibhavati. *Sandhiyatīti* ghaṭayati. *Sammodatīti* nirantaro hoti. Athavā *saṃsandatīti* cittakiriyādīsu cittaena samodhānaṃ gacchati, khīrodakaṃ viya ekibhāvaṃ upetīti attho. *Sandhiyatīti* ṭhānagamanādīsu kāyākiriyādīsu kāyena samodhānaṃ gacchati. Tilataṇḍulā viya missabhāvaṃ upetīti attho. *Sammodatīti* uddesaparipucchādīsu vacīkiriyaṃ suvācāya samodhānaṃ gacchati, vippavāsāgato pi piyasahāyako viya piyaṃ piyatarabhāvaṃ² upetīti attho. Api ca kiccakaraṇīyesu tehi saddhiṃ ādito va ekakiriyabhāvaṃ upagacchanto saṃsandati. Yāva majjhā pavattanto *sandhiyatīti*, yāva pariyoṣānā anivattanto *sammodatīti* veditabbo. *Ayaṃ vuccatīti* ayaṃ evarūpo puggalo

¹ S¹. °sambharūpakā.

² S¹, S². vādabhāvaṃ.

udakalekhā viya khippaṃ saṅsandanato udakalekhūpamo ti vuccati.

10. Potthakūpamesu yāya upamāya te potthakūpamā ti vuccanti, taṃ tāva upamaṃ dassetuṃ tayo potthakū ti ādi vuttaṃ. Tattha navo ti navavāyimo. Potthako ti sānavā-kasātako. Dubbaṇṇo ti vivaṇṇo. Dukkhasamphasso ti kharasamphasso. Appaggho ti atibahuṃ agghanto¹ kahāpa-ṇagghanako hoti. Majjhimo ti paribhogamajjhimo. So hi navabhāvaṃ² atikkamivā jīṇabhāvaṃ appatto majjhe paribhogakāle pi dubbaṇṇo ca dukkhasamphasso ca appaggho yeva ca hoti. Atibahuṃ agghanto addhaṃ agghati. Jīṇakāle pana addhamāsakaṃ vā kākānikaṃ vā agghati. Ukhaliparimajjanan ti kalukhaliparipuñjanaṃ.³

Navo ti upasampadāya pañcavassakālato hetthā jātiyā satthivasso pi navo yeva. Dubbaṇṇatāyāti sarīravaṇṇena pi guṇavaṇṇena pi dubbaṇṇatāya. Dussīlassa hi parisamajjhe nisinnassa nittejatāya sarīravaṇṇo pi na sampajjati, guṇavaṇṇe vattabbaṃ eva n'atthi. Ye kho paṇ' assāti ye kho pana tassa upatthākā vā ñātimitādayo vā etaṃ puggalaṃ sevanti. Tesāṃ ti tesāṃ puggalānaṃ cha satthāre sevantānaṃ micchādītthikānaṃ viya Devadattaṃ⁴ sevantānaṃ Kokālikādīnaṃ viya ca taṃ sevanaṃ dīgharattaṃ ahitāya dukkhāya hoti.

Majjhimo ti pañcavassakālato patthāya yāva navavassakālā majjhimo nāmā.

Thero ti dasavassato patthāya thero nāma.

Evam āhaṃsūti evaṃ vadanti. Kiṃ nu kho tuyhaṃ ti tuyhaṃ bālassa bhaṇitena ko attho ti vuttaṃ hoti. Tathārūpaṃ ti tathājātikaṃ tathāsabhāvaṃ ukkhepaniyakammassa kāraṇabhūtaṃ.

11. Kāsikavatthūpamesu kāsikavatthaṃ nāma tayo kappāsaṃsū⁵ gahetvā kantitasuttana vāyitaṃ sukhumavatthaṃ. Taṃ navavāyimaṃ anagghaṃ⁶ hoti. Paribhogamajjhimaṃ vīsaṃ pi tiṃsaṃ pi sahaṃsāni agghati. Jīṇakāle pana attha pi dasa pi sahaṃsāni agghati. Tesāṃ taṃ hotīti tesāṃ sammāsambuddhādayo sevantānaṃ viya taṃ sevanaṃ di-

¹ S². anagghanto. ² S¹. navāṃ bhāvaṃ. ³ S¹, S². -paripuñjanaṃ.

⁴ S¹. Devadattādīnaṃ. ⁵ S¹. °aṃsuṃ. ⁶ S¹, agghaṃ.

gharattaṃ hitāya sukhāya hoti. Sammāsambuddhaṃ hi ekaṃ nissāya yāvājjakālā muccanakavattānaṃ pamāṇaṃ n'atthi. Tathā Sāriputta-Moggallānatthere¹ avasese ca asīti mahāsāvake nissāya saggāṃ gatasattānaṃ pamāṇaṃ n'atthi. Yāvājjakālā tesāṃ dīṭṭhānugatiṃ paṭipannasattānaṃ pi pamāṇaṃ n'atthi yeva. *Ādheyyaṃ gacchatīti* tassa mahātherassa taṃ atthanissitaṃ vacanaṃ yathā gandhaka-
raṇḍake kāsikavatthaṃ ādhātābbaṃ ṭhapetābbaṃ gacchati, evaṃ uttamange siraṣmiṃ hadāye ca ādhātābbaṃ ṭhapetābbatam pi gacchati.

Sesam ettha hetthā vuttānusāren' eva veditābbaṃ.

12. Suppameyyādīsu sukkena pametabbo ti *suppameyyo Idhāti* imasmiṃ sattaloke. *Uddhato* ti uddhaccena samannāgato. *Unnaḷo* ti uggatanaḷo; tucchamānaṃ ukkhipitvā ṭhito ti attho. *Capalo* ti pattamaṇḍanādīnā cāpallena samannāgato. *Mukharo* ti mukhakharo. *Vikinnavāco* ti asaṅṅatavacano.² *Asamāhito* ti cittekaggaṭārahito. *Vibbhantacitto* ti bhantacitto bhantaḡāvī-bhantamigī-sappaṭi-bhāgo. *Pākaṭindriyo* ti vivaṭindriyo. *Ayaṃ vuccatīti* ayaṃ evarūpo *puggalo suppameyyo* ti vuccati. Yathā hi paritassa udakassa sukkena pamāṇaṃ gayhati, evam eva imehi agunangehi samannāgatassa sukkena pamāṇaṃ gayhati. Ten' esa *suppameyyo* ti vutto.

Dukkkena pametabbo ti *duppameyyo*. *Anuddhatādīni* vuttapaṭipakkhavasena veditābbāni. *Ayaṃ vuccatīti* ayaṃ evarūpo *puggalo duppameyyo* ti vuccati. Yathā hi mahāsamuddassa dukkhena pamāṇaṃ gayhati, evam eva imehi gunangehi samannāgatassa dukkhena pamāṇaṃ gayhati, taṃ anāḡāmī nu kho khīṇāsavo nu kho ti vattābbaṃ gacchati. Ten' esa *duppameyyo* ti vutto.

Na sakkā pametun ti *appameyyo*. Yathā hi ākāsassa na sakkā pamāṇaṃ gaheṭuṃ, evaṃ khīṇāsavassa. Ten' esa *appameyyo* ti vutto.

13. Na sevitaḡādīsu na *sevitabbo* ti na upasankamitaḡabbo. Na *bhajitabbo* ti na alliyitaḡabbo. Na *payirupāsitaḡabbo* ti na santike nisīdanavasena punappunaṃ upāsitaḡabbo. *Hīno hoti sīlenāti* ādīsu upādāyupādāya hīnatā

¹ S², B. Sāriputtatthera-Mahā-Moggallānatthere.

² B. asaṅṅyata.

veditabbā. Yo hi pañca sīlāni rakkhati, so dasa sīlāni rakkhantena na sevitabbo. Yo dasa sīlāni rakkhati, so catuparisuddhisīlaṃ rakkhantena na sevitabbo. *Aññātra anuddayā aññātra anukampā* ti t̥hapetvā anudayañ ca anukampañ ca. Attano atthāya eva hi evarūpo puggalo na sevitabbo. Anuddayānukampāvasena pana taṃ upasankamituṃ vaṭṭati.

Sadiso hotīti samāno hoti. Sīlasāmaññagatānaṃ satan ti sīlena samānabhāvaṃ gatānaṃ santānaṃ. *Sīlakathā ca no bhavissatīti* evaṃ samānasīlānaṃ amhākaṃ sīlam eva ārabha kathā bhavissati. *Sa ca no phāsu bhavissatīti sā* ca sīlakathā amhākaṃ phāsuvihāro sukhavihāro bhavissati. *Sa ca no pavattinī bhavissatīti sā* ca amhākaṃ kathā divasam pi kathentānaṃ¹ pavattinī² bhavissati, na paṭihaññisati.

Dvīsu hi sīlavantesu ekena sīlassa vaṇṇe kathite itaro anumodati, tena tesāṃ kathā phāsu c' eva hoti pavattinī ca. Ekasmiṃ pana dussīle sati dussīlassa sīlakathā dukkathā ti n' eva sīlakathā hoti, na phāsu hoti, nappavattinī.

Samādhi-paññākathāsu pi es' eva nayo. Dve hi samādhi-lābhino samādhikathāṃ sapaññā ca paññākathāṃ kathenti, rattinā vā divasaṃ vā atikkantaṃ pi na jānanti. *Sakkatvā garunkatvā* ti sakkāraṃ c' eva garukāraṃ ca karitvā. *Adhiko hotīti* atireko hoti. *Sīlakkhandhan* ti sīlarāsiṃ. Sīlaṃ paripūressāmīti taṃ atirekaṃ puggalaṃ nissāya attano aparipūraṃ sīlarāsiṃ paripūraṃ karissāmi. *Tattha tattha paññāya anuggahessāmīti*, ettha sīlassa asappāye tanupakāra dhamme vajjetvā sappāye upakāradhamme sevanto tasmiṃ tasmiṃ³ t̥hāne sīlakkhandhaṃ paññāya anuggaṇhāti nāma.

Samādhipaññākkhandhesu pi es' eva nayo.

14. Jigucchitabbādisu *jigucchitabbo* ti gūthaṃ viya jigucchitabbo. *Atha kho nan* ti atha kho assa. *Kittisaddo* ti kathāsaddo. *Evam evan* ti ettha gūthakūpo viya dussīlaṃ daṭṭhabbaṃ. Gūthakūpe patitvā t̥hito dhamanī ahi viya dussīlapuggalo. Guthakūpato uddhariyamānena tena ahinā purisassa sariraṃ ārūlhena pi adaṭṭhabhāvo viya dussīlaṃ

¹ S¹. kathentāna-.

² S¹, S². pavattati.

sevamānassa pi tassa kiriyāya kāraṇabhāvo sarīraṇ gūthena makkhetvā ahino gatakālo viya dussilaṇ sevamānassa pāpa-kittisaddassa abhuggamanakālo veditabbo.

*Tiṇḍukālātan*¹ ti tiṇḍukarukkhalātaṇ. *Bhāyyosomattāya ciccitāyatīti* taṇ hi jhāyamānaṇ pakatiyā pi papaṭikāyo² muñcantaṇ ciccitāyati cīcīcīyati saddaṇ karoti. Ghattītaṇ pana adhimattaṇ karotīti attho. *Evam evan* ti kodhano attano dhammatāya pi uddhato caṇḍikato hutvā carati. Appamattaṇ pana vacanaṇ vuttakāle mādisaṇ nāma evaṇ vadatīti atirekatarāṇ uddhato caṇḍikato hutvā carati. *Guthakūpo* ti gūthapuṇṇakūpo, gūtharāsi yeva vā opammasaṇ sandanaṇ pan' ettha purimanayen' eva veditabbaṇ. *Tasmā evarūpo puggalo ajjupekkhitabbo, na sevitabbo* ti yasmā kodhano atiseviyamāno³ ati-upasankamiyamāno hi kujjhati yeva, kiṇ iminā pi paṭikkamanto pi kujjhati yeva, tasmā palālaggi viya ajjupekkhitabbo na sevitabbo. Kiṇ vuttaṇ hoti? Yo hi palālaggiṇ ati-upasankamitvā tappati tassa sarīraṇ jhāyati, yo atipaṭikkamitvā tappati tassa sītaṇ navūpasammati,⁴ anupasankamitvā appaṭikkamitvā pana majjhatabhāve na tappantassa sītaṇ vūpasammati⁵ kāyo pi na dayhati, tasmā palālaggi viya kodhano puggalo majjhatta-bhāvena ajjupekkhitabbo, na sevitabbo, na bhajitabbo, na payirupāsītabbo.

Kalyāṇamitto ti sucimitto. *Kalyāṇasahāyo* ti sucisahāyo. *Sahāyo* ti sahaḡāmi saddhiṇcaro. *Kalyāṇasampavanko* ti kalyāṇesu sucipuggalesu sampavanko tanninna-tappaṇa-tappabhāramānaso ti attho.

15. *Sīlesu paripūrakārīti ādisu sīlesu paripūrakārīno* ti ete ariyasāvaka yāni tāni maggabrahmacariyassādibhūtāni ādibrahmacariyakāni pārājikasankhātāni cattāri mahāsīlasikkhāpadāni, tesāṇ avitikkamanato yāni khuddānukhuddakāni āpajjanti, tehi ca vuṭṭhānato sīlesu yaṇ kattabbaṇ taṇ paripūraṇ samattaṇ karontīti sīlesu paripūrakārīno ti vuccanti. Samādhīpāripanthikānaṇ⁶ pana kāmarāḡavy-āpādānaṇ paññāpāripanthikassa⁶ ca saccapaṭicchādakamo-

¹ S². tindukālataṇ.

² S¹. papaṭikā.

³ S¹. aseviyamāno.

⁴ S¹. upasammati; B. vūpasammati.

⁵ S¹. sic.

⁶ B. -pāribandak°; S². -pāribandik°.

hassa¹ asamūhattā samādhiṃ paññañ ca bhāventā pi samādhipaññaṣu yaṃ kattabbayaṃ taṃ mattaso pamāṇena padesamattam eva karontīti samādhismiṃ paññāya ca *mattaso kāriṇo* ti vuccanti.

Iminā upāyena itaresu pi dvīsu nāyesu attho veditabbo. Tatrāyaṃ aparo pi Suttantanayo. Idha,² bhikkhave, bhikkhu sīlesu paripūrakārī hoti,³ samādhismiṃ mattaso-kārī paññāya mattaso-kārī. So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vutthāti pi. Taṃ kissa hetu? Na hi m' ettha,⁴ bhikkhave, abhābbatā vuttā. Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūpāni, tattha dhuvasīlī ca hoti ṭhitasīlī ca samādāya sikkhati sikkhāpadesu. So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Idha pana, bhikkhave, bhikkhu sīlesu . . . *pe . . .* So tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti sakid eva imaṃ lokaṃ āgantvā dukkhaṃ antaṃ karoti. Idha pana, bhikkhave, bhikkhu sīlasmiṃ paripūrakārī hoti samādhismiṃ paripūrakārī paññāya mattasokārī. So yāni tāni . . . *pe . . .* sikkhati sikkhāpadesu. So pañcannaṃ orambhāgiyānaṃ . . . *pe . . .* anāvattidhammo tasmā lokā. Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī samādhismiṃ paripūrakārī paññāya paripūrakārī. So yāni tāni khuddānukhuddakāni . . . *pe . . .* sikkhati sikkhāpadesu so āsavānaṃ khayā . . . *pe . . .* upasampajja viharatīti.”

16. Satthāraniddese *pariññaṃ paññāpetīti* pahānaṃ samatikkamaṃ paññāpeti.⁵ Tatrāti tesu tīsu jaṇesu. Tena daṭṭhabbo ti tena paññāpanena so satthā rūpāvacarasamāpattilābhī ti daṭṭhabbo ti attho.

Dutiyavāre pi es' eva nayo.

Sammāsambuddho satthā tena daṭṭhabbo ti tena titthiyehi asādhāraṇena paññāpanena ayaṃ tatiyo satthā sabbaññū buddho daṭṭhabbo. Titthiyā hi kāmānaṃ pariññaṃ paññāpentā rūpabhavaṃ vakkhanti. Rūpānaṃ pariññaṃ paññā-

¹ B. paṭicchādakassa mohassa.

² A. i., 231 f.

³ S¹. *inserts* ṭhitasīlī.

⁴ S². na hi p' ettha.

⁵ PP. paññā°.

pentā arūpabhavaṃ vakkhanti. Vedanānaṃ pariññāṃ paññāpentā asaññabhavaṃ vakkhanti. Sammā paññāpentā evaṃ paññāpeyyuṃ, no ca sammā paññāpetuṃ sakkonti. Sammāsambuddho pana kāmānaṃ pariññāṃ pahānaṃ anāgāmmimaggena paññāpeti. Rūpavedanānaṃ pariññāṃ pahānaṃ arahattamaggena paññāpeti. *Ime tayo satthāro* ti ime dve¹ janā¹ bāhirakā; eko *sammāsambuddho* ti imasmiṃ loke tayo satthāro nāma.

17. Dutīye satthāraniddese *ditthe c' eva dhamme* ti imasmiṃ attabhāve. *Attānaṃ saccato thetato paññāpetīti* attā nām' eko atthi nicco dhuvo sassato ti bhūtato thirato paññāpeti. *Abhisamparāyaṇ cāti* aparasmiṃ attabhāve evam eva paññāpeti. Sesam ettha vuttanāyena' eva veditabban ti.

TIKANIDDESO NIṬṬHITO.

Catukkaniddese : 1. *asappuriso* ti lāmakapuriso. Pāṇaṃ atipātetīti *pāṇātipātī*. Adinnaṃ ādiyātīti *adinnādāyī*. Kāmesu micchācaratīti *kāmesu micchācārī*. Musāvadatīti *musāvādī*. Surāmerayamajjapamāde tiṭṭhatīti *surāmerayamajjapamādatthāyī*. Pāṇātipāte samādapetīti yathā pāṇaṃ atipātetī, tathā naṃ tattha gahaṇaṃ gaṇhāpeti.

Sesesu pi es' eva nayo.

Ayaṃ vuccatīti ayaṃ evarūpo puggalo yasmā sayāṃkatena ca dussilyena² samannāgato paraṇ³ ca samādapitena kataṃ,⁴ tato⁴ upadḍhassa⁵ dāyādo, tasmā asappurisenā *asappurisarato* ti vuccati.

Sappuriso ti uttamapuriso.

Sappurisenā sappurisarato ti attanā ca katena susilyena samannāgatattā paraṇ ca samādapitena⁶ karoti, tato⁷ upadḍhassa⁵ dāyadattā uttamapurisenā uttamapurisarato.

2. *Pāpo* ti akusalakammāpathasankhātena dasavidhena pāpena samannāgato.

Kalyāṇo ti dasavidhena kalyāṇadhammena samannāgato

¹ S¹. vedanā.

² B. dussilyena.

³ S¹., S². yaṇ ca (sic).

⁴ S¹. karoti, kato na kattabbato; S². kato na kataṃ tato.

⁵ S¹. upatṭhassa.

⁶ S¹. samādapito; above, °pīte.

⁷ S¹. kato.

laddhako¹ bhadrako. Sesam ettha heṭṭhāvuttanayattā uttānatthaṃ eva.

3. Pāpadhammādīsu pāpo dhammo assāti pāpadhammo. Kalyāṇo dhammo assāti kalyāṇadhammo.

Sesam ettha uttānattham eva.

4. Sāvajjādīsu sāvajjo tisadoso. Sāvajjena kāyakammenāti sadosena pāṇātipātādinā kāyakammena.

Itaresu pi es' eva nayo.

Ayaṃ vuccatīti ayaṃ evarūpo puggalo tīhi dvārehi āyūhanakammassa sadosattā gūthakūṇapādibharito padeso viya sāvajjo ti vuccati.

Sāvajjena bahulan ti yassa sāvajjam eva kammaṃ² bahuṃ hoti, appaṃ anavajjaṃ, so sāvajjena bahulaṃ kāyakammena samannāgato appaṃ anavajjenāti.³ Itaresu pi es' eva nayo.

Ko pana evarūpo hotīti? Yo gāmadhammatāya vā nigamadhammatāya vā kadāci karahaci uposathaṃ samādiyati sīlāni pūreti. Ayaṃ vuccatīti ayaṃ evarūpo puggalo tīhi dvārehi āyūhanakamme sāvajjass' eva bahulatāya anavajjassa appatāya vajjabahulo ti vuccati. Yathā hi ekasmiṃ padese dubbaṇṇāni duggandhāni pupphāni rāsikatān' assu, tesāṃ upari tahaṃ tahaṃ adhimuttakavassikapāṭalāni⁴ patitāni bhaveyyuṃ, evarūpo puggalo veditabbo. Yathā pana ekasmiṃ padese atimuttakavassikapāṭalāni⁴ rāsikatān' assu tesāṃ upari tahaṃ tahaṃ dubbaṇṇaduggandhāni badarīpupphādīni⁵ patitāni bhaveyyuṃ, evarūpo tatiyo puggalo veditabbo. Catuttho pana tīhi pi dvārehi āyūhanakammassa niddosattā catumadhurabharitasuvaṇṇapāti viya daṭṭhabbo. Tesu paṭhamo andhabālaputhujjano; dutiyo antarantarākusalassa kārako lokiyaputhujjano; tatiyo sotāpanno, sakadāgāmi-anāgāmino pi eten' eva sangahitā; catuttho khīṇāsavo. So hi ekantena anavajjo yeva. Ayaṃ Anguttaraṭṭhakathāyaṃ nayo.⁶

5. Ugghaṭṭitaññū ādīsu ugghaṭṭitaññūti ettha ugghaṭṭanaṃ

¹ S¹., S². laṭṭhako.

² S¹. kāyakammaṃ.

³ S¹. inserts vuccati.

⁴ S¹. atimuttaka-

⁵ S². only, pupphādīni; B. bhadrappupphādīni.

⁶ On A., ii., 185.

nāma ñānen' ugghātanāṇ ñāṇena ugghaṭitamatte yeva jānātīti attho.¹ *Saha udāhaṭavelāyā* ti udāhāre udāhaṭamatte yeva. *Dhammābhisamayo* ti catusaccadhammassa ñāṇena saddhiṇ abhisamayo. *Ayaṇ vuccatīti* ayaṇ cattāro sati-paṭṭhānā ti ādinā nayena sankhittena mātikāya ṭhapiyamānāya desanānusārena ñāṇaṇ pesetvā arahattaṇ gaṇhituṇ samattho puggalo ugghaṭitaññū ti vuccati.

Vipaccitaññū² vitthāritam eva atthaṇ jānātīti *vipaccitaññū*. *Ayaṇ vuccatīti* ayaṇ sankhittena mātikaṇ ṭhapetvā vitthārena atthe bhāḍiyamāne arahattaṇ pāpunituṇ samattho puggalo vipaccitaññū ti vuccati.

Uddesādihi netabbo ti neyyo. *Anupubbena dhammābhisamayo hotīti* anukkamena arahattappatti. Vyañjanapadam eva paramaṇ assāti³ *padaparamo*.

Na tāya jātiyā dhammābhisamayo hotīti na tena attabhāvena jhānaṇ vā vipassanaṇ vā maggaṇ vā phalaṇ vā nibbatetuṇ sakkotīti attho.

6. Yuttapaṭibhānādīsu paṭibhāṇaṇ vuccati ñāṇam pi ñāṇassa upatṭhitavacanam pi, taṇ idha adhippetāṇ. Attha yuttaṇ kāraṇayuttañ ca paṭibhāṇaṇ assāti *yuttapaṭibhāṇo*. Pucchitānantaram eva siḅhaṇ vyākātuṇ asamatthatāya no muttaṇ paṭibhāṇaṇ assāti *no muttapaṭibhāṇo*. Iminā nayena sesā veditabbā.

Ettha pana paṭhamo kiñci kālaṇ vīmaṇsitva yuttam eva pekkhati Tipiṭaka-Cūlanāgatthero viya. So kira pañhaṇ puṭṭho pariggahetvā yuttapayuttakāraṇam eva katheti. Dutiyo pucchānantaram eva yena vā tena vā vacanena paṭibāhati vīmaṇsitvā pi ca yuttaṇ na pekkhati Catunīkāyikapaṇḍita-Tissathero viya. So kira pañhaṇ puṭṭho pañhassa pariyośānam pi nāgameti yaṇ vā taṇ vā katheti yeva, vacanattaṇ pan' assa vīmaṇsiyamānaṇ katthaci na laggati. Tatiyo pucchāsamakālam eva yuttaṇ pekkhati taṇ khaṇaṇ yeva vacanaṇ vyākaroṭi Tipiṭaka-Cūlabhayatthero viya. So kira pañhaṇ puṭṭho siḅham eva katheti yuttapayuttakāraṇo ca hoti. Catuttho pañhaṇ puṭṭho samāno neva yuttaṇ pek-

¹ S¹. ettha ugghaṭitannāma ñāṇugghātaññāṇo ugghaṭitamatte.

² B. vipañcitaṇ.

³ S¹. paramassāti.

khati na yena¹ na tena vā¹ paṭibāhituṃ sakkotīti tibbandha-kāranimuggo viya hoti Lāludāyitthero² viya.

7. Dhammakathikesu *appaṇ ca bhāsatīti* sampattapari-sāya thokam eva katheti. *Asahitan cā* ti kathento ca pana na atthayuttaṃ kāraṇayuttaṃ³ katheti. *Parisā c' assa na kusalo*⁴ hotīti sotuṃ nisinnaparisā c' assa yuttāyuttaṃ kāraṇākāraṇaṃ siliṭṭhāsiliṭṭhaṃ na jānātīti attho. *Evarūpo* ti ayaṃ evaṃ-jātiko bāladhammakathiko evaṃ-jātikāya bāla-parisāya dhammakathiko tveva nāmaṃ labhati. Iminā nayena sabbattha attho veditabbo.

Ettha ca dve yeva janā sabhāvadhammakathikā itare pana dhammakathikānaṃ antarepaviṭṭhattā evaṃ vuttā.

8. Valāhakūpamesu *valāhaka* ti meghā. *Gajjitā* ti thanitā.⁵ Tattha gajjitvā no vassanabhāvo nāma pāpako. Manussāhi yathā devo gajjati suvuṭṭhikā bhavissatīti bī-jāni⁶ nīharitvā vapanti, atha deve avassante khette bījāni khette yeva nassanti, gehe bījāni gehe yeva nassantīti dubbhikkhaṃ hoti. No gajjitvā vassanabhāvo pi pāpako ca. Manussāhi imasmiṃ kāle dubbuṭṭhikā bhavissatīti ninnatṭhānesu yeva vappaṃ karonti, atha devo vassitvā sabbabījāni mahāsamuddaṃ pāpeti, dubbhikkham eva hoti. Gajjitvā vassanabhāvo pana bhaddako. Tadā hi subhikkhaṃ hoti. No gajjitvā no vassanabhāvo ekantapāpako va.

Bhāsītā hoti no kattā ti idāni ganthadhuraṃ pūressāmīti vāsadhuraṃ pūressāmīti katheti yeva, na pana uddeṣaṃ gaṇhati na kammaṭṭhānaṃ bhāveti.

Kattā hoti no bhāsītā ti ganthadhuraṃ pūressāmi vāsa-dhuraṃ vā ti na bhāsati, sampatte pana kāle taṃ atthaṃ sampādeti. Iminā nayena itare pi veditabbā.

Sabbaṃ pan' etaṃ paccayadāyaken' eva kathitaṃ. 'Eko hi asukadivase nāma dānaṃ dassāmīti sanghaṃ nimanteti, sampattakāle no karoti : ayaṃ puggalo puññaena parihāyati bhikkhusangho pi lābhena parihāyati. Aparo sanghaṃ animantetvā va sakkāraṃ katvā bhikkhū ānessāmīti, na labhati ; sabbe aññattha nimantitā honti ; ayam pi puññaena pari-

¹ S¹. yena vā tena vā.

² S¹. Lāthudāyī°.

³ S¹. kālayuttaṃ.

⁴ S¹., S². akusalo.

⁵ S¹. thanayitā.

⁶ B. bīja.

hāyati sangho pi tena lābhena parihāyati. Aparo paṭha-
maṅ sanghaṅ nimantetvā pacchā sakkāraṅ katvā dānaṅ
deti : ayaṅ kiccakārī hoti. Aparo neva sanghaṅ nimanteti
na dānaṅ deti : ayaṅ pāpapuggalo ti veditabbo.

9. Mūsikūpamesu *gādhay kattā*¹ no *vasitā* ti attano āsa-
yaṅ bilaṅ kūpaṅ khaṇati, no tattha vasati, kismicideva²
ṭhāne vasati, evaṅ bilārādi-amittavaṣaṅ gacchati. *Khattā*
ti pi pāṭho. *Vasitā no gādhay khattā* ti āsayaṅ na khaṇati,
parena khate bile vasati evaṅ jīvitaṅ rakkhati. Tatiyā dve
pi karonti jīvitaṅ rakkhati. Catutthā dve pi akaronti amit-
tavaṣaṅ gacchati. Imāya pana upamāya upacitesu³ pug-
galesu paṭhamo yathā sā mūsikā gādhay khaṇati, evaṅ
navangaṅ satthu sāsanaṅ uggaṇhati Yathā pana sā
tattha na vasati kismicideva ṭhāne vasanti amittavaṣaṅ gac-
chati, tathā ayam pi pariyattivasena nāṇaṅ pesetvā catu-
saccadhammaṅ na⁴ paṭivijjhati, lokāmisatṭhānesu yeva
caranto Maccumāra - Kilesamāra - Devaputtamārasankhātā-
naṅ amittānaṅ vaṣaṅ gacchati.

Dutiyo yathā sā⁵ mūsikā gādhay na khaṇati, evaṅ navan-
gaṅ satthu sāsanaṅ na gaṇhati. Yathā pana parena khata-
bile vasanti jīvitaṅ rakkhati, evaṅ parassa kathaṅ sutvā
catusaccadhammaṅ paṭivijjhivā tiṇṇaṅ Mārānaṅ vaṣaṅ
atikkamati.

Iminā nayena tatiyacatutthesu pi opammasaṅsandanaṅ
veditabbaṅ.

10. Ambūpamesu *āmaṅ pakkavaṇṇīti* anto āmaṅ bahi
pakkasadisāṅ. *Pakkaṅ āmavaṇṇīti* anto pakkaṅ bahi āma-
sadisāṅ. Sesadvaye pi es' eva nayo.

Tattha yathā ambe apakkabhāvo āmatā hoti, evaṅ pug-
galesu⁶ pi puthujjanabhāvo āmatā, anariyabhāvo āmatā⁷
ariyabhāvo⁷ pakkatā. Yathā ca tattha pakkasadisatā pak-
kavaṇṇatā, evaṅ puggale pi ariyānaṅ abhikkamanādisadi-
satā⁸ pakkavaṇṇitā ti iminā nayena upacitapuggalesu⁹
opammasaṅsandanaṅ veditabbaṅ.

¹ P. P. khattā.

² B. kismiñcīdeva.

³ B. upamītesu.

⁴ S¹. omīts na.

⁵ S¹. omīts sā.

⁶ B. puggalo.

⁷ S²., B. omīts anariyabhāvo āmatā.

⁸ B. atikkam-.

⁹ B. upamīta-.

11. Kumbhūpamesu *kumbho* ti ghaṭo. *Tuccho* ti anto ritto. *Pihito* ti pidahitvā ṭhapito. *Pūro* ti anto puṇṇo. *Vivaṭo* ti vivarivā ṭhapito. Upacitapuggalesu pan' ettha antogūṇasāravirahito tuccho bāhirasobhaṇatāya¹ pihito puggalo veditabbo.

Sesesu pi es' eva nayo.

12. Udakarahadūpamesu² udakarahado² tāva jannukamatte³ pi udake sati paṇṇarasasambhinnavaṇṇattā vā bahalattā vā udakassa apaññāyamānatalo uttāno *gambhīrobhāso* nāma hoti. Tiporisacaturorise pi pana udake sati acchattā udakassa paññāyamānatalo *gambhīro uttānobhāso* nāma hoti. Ubhayakāraṇasambhāvato pana itare dve veditabbā. Puggalo pi kilesussadabhāvato guṇagambhīratāya ca abhāvato guṇagambhīrānaṃ sadisehi abhikkamādīhi yutto *uttāno gambhīrobhāso* nāma.

Iminā nayena sesā pi veditabbā.

13. Balivaddūpamesu balivaddo tāva yo attano gogaṇaṃ ghaṭṭeti ubbejēti, paragogaṇe pana so rato sukhasilo hoti ; ayaṃ *sakagavacaṇḍo no paragavacaṇḍo* nāma. Puggalo pi attano pariṣaṇ ghaṭṭento vijjhanto pharusena samudācaranto, parapariṣāya pana soraccaṇ nivātavuttitaṇ āpajjanto sakagavacaṇḍo hoti no paragavacaṇḍo nāmāti iminā nayena sesāpi veditabbā.

Niddesavāre pan' ettha *ubbejitā*⁴ hotīti ghaṭṭetvā vijjhitvā ubbegappattaṇ karotīti eva⁵ attho.

14. Āsivisūpamesu āsiviso tāva yassa visaṇ āsu⁶ āgacchati siṅhaṇ pharati. Ghorāṇ pana na hoti, cirakālaṇ na pīleti : ayaṇ *āgataviso no ghoraviso*.

Sesapadesu pi es' eva nayo. Puggalavibhājanaṇ pana uttānattham eva.

15-17. *Ananuvicca apariyogāhetvā avaññārahassa vaṇṇaṇ bhāsītā hotīti ādisu ananuviccāti atulayitvā apariggaṇhitvā. Apariyogāhetvā ti paññāya guṇe anogāhetvā.*

Bhūtaṇ tacchan ti vijjamānato bhūtaṇ, aviparitato tacchaṇ. Kālenāti yuttapayuttakālena. Tatra kālaññū hotī-

¹ S¹. °battāya ; S². °bhantāya.

³ B. jaṇṇumatte.

⁵ B. karoticeeva ; S¹. karotī ceva.

² B. udakadahad-.

⁴ S¹. ubbejito.

⁶ B. āsuṇ.

ti yaṅ idaṅ kālenāti vuttaṅ, tatra yo puggalo kālaññū hoti kālaṅ jānāti, tassa pañhassa veyyākaraṇatthāya imasmiṅ kāle pucchitenāpi mayā na kathetabbā, imasmiṅ kāle kathetabbāti ayaṅ kālena bhaṇati nāma. *Upekhako viharatīti* majjhatabhūtāya upekhāya ṭhito hutvā viharati.

Sesaṅ sabbattha uttānattham eva.

18. *Uttānaphalūpajīvīti* ādisu yo uttānavīriyen' eva divasaṅ vītināmetvā tassa nissandaphalamattaṅ kiñcideva labhitvā jīvikaṅ kappeti; tam pana uttānaṅ āgamma kiñci puññaphalaṅ na paṭilabhati, taṅ sandhāya yassa puggalassa uttāhato ti ādi vuttaṅ. *Tatūparidevā*¹ ti tato uparibrahmakāyikādayo devā. Tesaṅ hi uttānavīriyena kiccaṅ nāma n'atthi, puññaphalam eva upajīvanti. *Puññavato*² cāti idaṅ puññavante khattiyabrāhmaṇādayo c'eva bhummadeve ādiṅ katvā nimmānaratipariyosāne deve ca sandhāya vuttaṅ. Sabbe pi h' ete vāyāmaphalaṅ c'eva puññaphalaṅ c' anubhavanti. *Nerayikā* pana n' eva uttānena ājīvaṅ upādetuṅ sakkonti, na pi tesaṅ puññaphalena koci ājivo uppajjati.

19. Tamādisu *nīce kule paccājāto*³ ādikenā tamena yutto ti tamo. Kāyaduccarītādihi puna nirayatamūpagamanato *tamaparāyano*. *Nesādakule* ti migaluddakādīnaṅ kule. *Venakule* ti vilivakārakule. *Rathakārakule* ti cammakārakule. *Pukkusakule* ti pupphachaddhakakule. *Kasiravuttike* ti dukkhavuttike. *Dubbaṅṇo* ti paṅsupisācako viya jhāmakhāṅvaṅṇo. *Duddassiko* ti vijātamātuyā pi amanāpadassano. *Okotimako* ti lakunṭako. *Kaṅṇo* ti ekakkhikāṅṇo vā ubhayakkhikāṅṇo vā. *Kuṅṇi* ti ekahatthakuṅṇi vā ubhayahatthakuṅṇi vā. *Khaṅṇo* ti ekapādakhaṅṇo vā ubhayapādakhaṅṇo vā. *Pakkhahato* ti hatapakkho piṭhasappi. *Padīpeyyassāti* telakapallakādīno padipūpakaraṇassa.⁴ *Evaṅ puggalo tamo hoti tamaparāyano* ti ettha eko puggalo bahiddhā ālokaṅ adisvā mātukucchismiṅ yeva kālaṅ katvā apāyesu nibbattanto sakale pi kappe saṅsarati, so pi tamo tamaparāyano va. So pana kuhakapuggalo bhavēyya. Kuhakassa hi evarūpā nibbatti hotiti vuttaṅ. Ettha ca *nīce kule*

¹ S¹. tath°; S². tad°; B. °upari°.

² PP. puññato.

³ S¹. paccāh°.

⁴ B. padipakaraṇassa.

paccājāto hoti caṇḍālakule vā ti ādihi āgamanavipatti c' eva pubbuppannapaccayavipatti¹ ca dassitā. *Dalidde* ti ādihi pavatti paccayavipatti. *Kasiravuttike* ti ādihi ājīvupāyavipatti. *Dubbaṇṇo* ti ādihi rūpavipatti *Bavhābādho* ti ādihi dukkhakāraṇasamāyogo. *Na lābhī*² ti ādihi sukha-kāraṇavipatti c'eva upabhogavipatti ca. *Kāyena duccaritan* ti ādihi tamaparāyanabhāvassa kāraṇasamāyogo. *Kāyassa bheda* ti ādihi samparāyikatamupagamo.³ *Sukkakakho vuttapaṭipakkhanayena* veditabbo. *Api c' ettha tividhāya kulasampattiyā*⁴ *paccājāti*⁵ *ādikena jotinā yuttato joti, ālokabhūto ti vuttaṇ hoti.*

Kāyasucaritādīhi pana saggūpapatti jotibhāvūpaganato jotiparāyano. *Khattiyamahāsālakule vā* ti ādisu *khattiyamahāsālā* ti khattiyamahāsārāpattakhattiyā.⁶ *Yesaṇ hi khattiyānaṇ heṭṭhimantena koṭisataṇ nidhānagataṇ hoti, tayo kahāpaṇakumbhā valañjathāya gehamajjhe rāsiṇ katvā ṭhapitā honti, te khattiyamahāsālā nāma. Yesaṇ brāhmaṇaṇaṇ asītikoṭidhanaṇ nihitaṇ hoti, diyaḍḍho kahāpaṇakumbho valañjathāya gehamajjhe rāsiṇ katvā ṭhapito hoti, te brāhmaṇamahāsālā nāma. Yesaṇ gahapatīnaṇ cattārisakoṭidhanaṇ nihitaṇ hoti kahāpaṇakumbho valañjathāya gehamajjhe rāsiṇ katvā ṭhapito hoti, te gahapatīmahāsālā nāma. Tesāṇ kule ti attho. Adḍhe* ti issare. *Nidhānagatatadhanassa mahantatāya mahad-dhane. Suvanṇarajatabhājanādīnaṇ upabhogabhaṇḍānaṇ mahantatāya mahābhoge. Anidhānagatassa jātarūparajataṇ pahūtātāya pahūtajātarūparajate. Vittūpakarānassa tuṭṭhikaraṇassa*⁷ *pahūtātāya pahūtavittūpakarāne. Godhanādīnaṇ ca sattavidhadhaññānaṇ ca pahūtātāya pahūtadhadhaññe. Abhirūpo* ti sundararūpo. *Dassanīyo* ti aññaṇ kammaṇ pahāya divasam pi passitabbayutto. *Pāsādiko* ti dassanen' eva cittapasādāvaho. *Parumāyāti* uttamāya. *Vaṇṇapokkharatāyāti* pokkharavaṇṇatāya. *Pokkharāṇ vuccati sarīraṇ. Tassa vaṇṇasampattiyāti* attho. *Samannāgato* ti upeto.

¹ S¹. paccuppannapaccayavipattīti.

² S¹. lābhī hi.

³ S¹. samparāyikatthamupagamo.

⁴ S¹. kusalasam°.

⁵ S¹. -jātiyā.

⁶ S². khattiyamahābhāva-.

⁷ B. -karaṇa-.

20. *Onatonatādīsu ditṭhadhammikāya vā samparāyikāya vā sampattiyā virahito*¹ *onato*, *nīco lāmako ti attho*. *Tabbipakkhato, unṇato*, *ucco uggato ti attho*. *Sesam ettha tam ādīsu vuttanayen' eva veditabbaṇ*.

Api ca onatonato ti idāni nīco, āyatim pi nīco bhavissati. Onatunṇato ti idiān nīco, āyatiṇ ucco bhavissati. Unṇatonato ti idāni ucco, āyatiṇ nīco bhavissati. Unṇatunṇato ti idāni ucco, āyatiṇ pi ucco bhavissati.

21. *Rukkḥūpamesu rukkho tāva pheggu sāravarivāro ti vanajetṭhakarukkho sayañ*²-*pheggu*² *hoti, parivārarukkḥā pan' assa sārā honti. Iminā nayena sesā veditabbā.*

Puggalesu pana silasāravirahito pheggutā silācārasaman-nāgamena ca sārātā veditabbā.

22. *Rūpappamāṇādīsu sampattiyuttaṇ*³ *rūpaṇ pamāṇaṇ karotīti rūpappamāṇo. Tattha pasādaṇ janetīti rūpappamāṇo. Kittisaddabhūtaṇ ghosaṇ pamāṇaṇ karotīti ghosappamāṇo. Arohaṇ va ti ādīsu pana ārohan ti uccattaṇ*⁴. *Parināhan ti kisathulābhāvāpagataṇ parikkhepasampattiy. Saṇṭhānan ti angapaccangānaṇ dīgharassavattatādīsu yuttaṭhānesu tathābhāvaṇ. Pāripūrin ti yathā vutta pakārānaṇ anūnataṇ, lakkhaṇaparipunṇabhāvaṇ vā.*

*Paravaṇṇanāyāti parehi parammukhā nicchāritāya sa-guṇavaṇṇanāya. Parathomanāyāti parehi thutivasena gāthādi upanibandhanena vuttāya thomanāya. Parapasaṇsanāyāti parehi sammukhā vuttāya pasaṇsāya. Paravaṇṇahārikāyā ti*⁵ *paramparathutivasena*⁶ *parehi pavattitāya van-naharaṇāya.*

Cīvaralūkhan ti cīvarassa dubbaṇṇādibhāvena lūkhaṇaṇ. Pattalūkhan ti bhājanassa vaṇṇasaṇṭhānavatthūhi lūkhaṇaṇ. Senāsanalūkhan ti nāṭakādisampattivirahena senāsanalūkhaṇ. Vividhan ti acelakādibhāvena anekappakāraṇ. Dukkarakārikan ti sarīratāpanaṇ.

Aparo nayo: imesu hi catūsū puggalesu rūpe pamāṇaṇ gahetvā pasanno rūpappamāṇo nāma. Rūpappasanno ti tass' eva atthavacanaṇ ghose pamāṇaṇ gahetvā pasanno

¹ B. virahitho.

² S¹. sampheggu.

³ S¹. sampatta^o.

⁴ B. uccattaṇaṇ.

⁵ PP. paravaṇṇabhāritāyāti.

⁶ S¹., S². paraṇ-paraṇgativasena.

ghosappamāṇo nāma. Cīvaralūkhapattalūkhesu pamāṇaṇ gahetvā pasanno *lūkhappamāṇo* nāma. Dhamme pamāṇaṇ gahetvā pasanno *dhammapamāṇo* nāma. Itarāni tesañ yeva atthavacanāni. Sabbasatte ca tayo koṭṭhāse katvā dve koṭṭhāsā rūpappamāṇā, eko na rūpappamāṇo. Pañca koṭṭhāse katvā cattāro koṭṭhāsā ghosappamāṇā, eko na ghosappamāṇo. Dasa koṭṭhāse katvā nava koṭṭhāsā lūkhappamāṇā, eko na lūkhappamāṇo. Sahassakoṭṭhāse¹ katvā pana eko koṭṭhāso va dhammappamāṇo, sesā na dhammappamāṇā. Evam ayaṇ catuppamāṇo lokasannivāso.

Etasmiṇ² catuppamāṇo lokasannivāse buddhesu appasannā mandā, pasannā va bahukā. Rūpappamāṇassa hi buddharūpato uttaripasādāvahaṇ rūpaṇ nāma n'atthi. Ghosappamāṇassa buddhānaṇ kittighosato uttaripasādāvaho ghoso nāma n'atthi. Lūkhappamāṇassa kāsikāni vatthāni mahārahāni kañcanabhājanāni tiṇṇaṇ utūnaṇ anucchavike sabbasampattiyutte pāsādavare pahāya paṇsukūlacīvara-selamayapatta-rukhamūlāni senāsanasevino Buddhassa Bhagavato lūkhato uttaripasādāvahaṇ aññaṇ lūkhaṇ nāma n'atthi. Dhammappamāṇassa sadevakeleke asādharāṇasilādiguṇassa Tathāgatassa silādiguṇato uttaripasādāvaho añño silādiguṇo nāma n'atthi. Iti Bhagavā imaṇ catuppamāṇikaṇ lokasannivāsaṇ mutṭhinā gahetvā viya ṭhito ti.

23. Attahitāya paṭipannādīsu *sīlasampanno* ti silena sampanno samannāgato. *Samādhisampanno* ti ādīsu pi es' eva nayo.

Ettha ca sīlaṇ lokiya-lokuttaraṇ kathitaṇ. Tathā samādhi paññā ca. *Vimutti* arahattaphalavimutti. *Ñānadassanaṇ* ekūnavīsatividhaṇ paccavekkhaṇaññaṇ. *No paran* ti ādīsu parapuggalaṇ tayā pi sīlasampannena bhavituṇ vaṭṭatīti vatvā yathā sīlaṇ samādiyati,³ evaṇ na *samādapeti*, na gaṇhāpeti. Es' eva nayo sabbattha. Etesu pana catūsū paṭhamo Vakkalitthera⁴-sadiso hoti. Dutiyo Upananda-

¹ B. satasahassee koṭṭhāse. ² S¹. ekasmiṇ. ³ S¹. samādhīyati.

⁴ S¹. Bakkula- ; S². Vakkuli ; S. iii., 119 f.

Sakyaputtasadiso.¹ Tatiyo Sāriputta-Moggallānattherasadi-
sido. Catuttho Devadattasadiso ti veditabbo.

24. Attantapādisu attānaṃ tapati dukkhāpetitī *attantapo*.
Attano paritāpanānuyogaṃ *attaparitāpan ānuyogaṃ*. *Acelako*
ti niccelo naggo. *Muttācāro* ti vissatṭhācāro.² Uccāra-
kammādisu lokiyakulaputtācāreṇa virahito thitako va uc-
cāraṃ karoti passāvaṃ karoti khādati bhujjati. *Hatthāpa-*
lekhaṇo ti hatthe piṇḍamhi niṭṭhite jivhāya hatthaṃ apalek-
hati. Uccāraṃ vā katvā hatthasmiṃ yeva daṇḍakasaññī
hutvā hatthena apalekhatīti dasseti. Te kira daṇḍakaṃ³
satto⁴ ti paññapenti. Tasmā tesāṃ paṭipadaṃ pūrento
evaṃ karoti. Bhikkhāgahaṇatthaṃ *ehi-bhadante*⁵ ti vutto,
*na*⁶ *ehi*⁶-ti⁶ *na*⁷ *ehibhadantiko*.⁷ Tena hi tiṭṭhabhadante
ti vutto pi *na tiṭṭhatīti* na tiṭṭhabhadantiko. Tadubhayam
pi h' etaṃ tiṭṭhiyā etassa vacanaṃ kataṃ bhavissatīti na
karonti. *Abhihaṭaṃ* ti puretaṃ gaheṭvā āhaṭaṃ bhikkhaṃ.
Uddissakatan ti imaṃ tumhe uddissakataṃ ti evaṃ ārocitam
pi bhikkhaṃ. *Nimantanā* ti asukaṃ nāma kulaṃ vā vīthiṃ
vā gāmaṃ vā paviseyyathāti evaṃ nimantitabhikkham pi na
sādiyati, na gaṇhati. *Na kumbhīmukhā* ti kumbhito ud-
dharitvā diyamānaṃ bhikkhaṃ na gaṇhati. *Na khalopi-*
*mukhā*⁸ ti khalopi⁸-ti ukkhalī, pacchi vā, tato pi na gaṇhati.
Kasmā? Kumbhī khalopiyo kaṭacchunā pahāraṃ lab-
hantīti. *Na elakamantaraṃ* ti ummāraṃ antaraṃ katvā diya-
mānaṃ na gaṇhati. Kasmā? Ayaṃ maṃ nissāya antara-
kāraṇaṃ labhatīti. Daṇḍamusalesu pi es' eva nayo.
Dvinnan ti dvīsu bhujjamānesu ekasmiṃ utthāya dente na
gaṇhati. Kasmā? *Na*⁹ *kabalantarāyo*¹⁰ hotīti. *Na gabbhi-*
niyā ti ādisu pana gabbhiniyā kucchiyaṃ dārako kilamati.
Pāyantiyā dārakassa khīrantarāyo hoti. *Purisantaraga-*
tāya rati antarāyo hotīti na gaṇhati. *Na sankittisūti* san-
kittetvā katabhattesu hoti.⁹ *Dubbhikkhasamaye* kira acela-
kāśāvakaṃ acela kānaṃ atthāya tato tato taṇḍulādini samāda-

¹ B. Upanandha-; cf. Dhp. 158, *spoken to* Upananda.

² S¹. nissatṭhācāro.

³ S¹. sattaṃ.

⁴ S¹. daṇḍo.

⁵ S¹. ehibhadanto.

⁶ S¹. omits.

⁷ S². na etīti na ehibhadantiko.

⁸ B. kaḷopi.

⁹ B. omits.

¹⁰ S²., S². balantarāyo.

petvā bhattaṃ pacanti, ukkatthācelako tato na paṭiṅgaṇhati. Na yattha sā ti yattha sunakho piṇḍaṃ labhissāmīti upaṭṭhito hoti, tassa¹ tattha¹ adatvā āhaṭaṃ na gaṇhati. Kasmā? Etassa piṇḍantarāyo hotīti. Saṇḍasaṇḍacarīni ti samūha-samūhacārīni. Sace hi acelakaṃ disvā imassa bhikkhaṃ dassāmāti mānussakā bhattagehaṃ pavisanti, tesu ca pavisantesu khalopimukhādīsu nilīnā makkhikā uppatitvā saṇḍasaṇḍacaranti, tato āhaṭaṃ bhikkhaṃ na gaṇhati. Kasmā? Maṃ nissāya makkhikānaṃ gocarantarāyo jāto ti. Thusodakaṃ ti sabbasambhārehi² kataṃ sovīrakaṃ.³ Ettha ca surāpānam eva sāvajjaṃ. Ayaṃ pana etasmim⁴ pi sāvajjasāññī. Ekāgāriko ti yo ekasmiṃ yeva gehe bhikkhaṃ labhitvā nivattati. Ekālopiko ti yo eken' eva ālopena yāpeti. Dvāgārikādīsu pi es' eva nayo. Ekissā dattiyā ti ekāya dattiyā. Datti nāma ekā khuddakā pāti hoti yattha aggabhikkhaṃ pakkhipitvā ṭhapenti. Ekāhikan ti ekadivasantarikaṃ. Aḍḍhamāsikan ti aḍḍhamāsantarikaṃ. Pariyāyabhattabhōjanaṃ ti vārabhattabhōjanaṃ. Ekāhavārena sattāhavārena aḍḍhamāsavārenāti evaṃ divasavārena ābhatabhattabhōjanaṃ.⁵ Sākabhakkho ti allasākabhakkho.⁶ Sāmākabhakkho ti sāmākatandulabhakkho. Nivārādīsu nivārā nāma tāva āraññe sayāṃ jātā vihijā ti. Daddulan ti cammakārehi cammaṃ vilikkhitvā chaḍḍitakasaṭaṃ. Haṭaṃ⁷ vuccati silesa pi sevālo kaṇikārādīrukkhaniyyāso⁸ pi. Kaṇaṃ ti kuṇḍakaṃ. Ācāmo ti bhatta-ukkhalikāya laggo jhāmodano. Taṃ chaḍḍitaṭhāne gahetvā khādāti. Odanakañjiyaṃ ti pi vadanti. Piññākādayo pākāṭā eva. Pavattaphalabhōjīti patitaphalabhōjī. Sāññāntī sāṇavākelāni. Masākāntī⁹ missakākelāni. Chavādussāntī matasarīrato chaḍḍitavattāni. Erakatiṇḍāni vā ganthetvā¹⁰ katanivāsānāni. Paṃsukūlāni pathaviyaṃ chaḍḍitanantakāni. Tiriṭṭāntī¹¹ rukkhatācavattāni. Aji-

¹ B. tattha tassa. ² B. sabbasassasambhārehi. ³ B. suvirakaṃ.

⁴ S¹. ekasmiṃ. ⁵ S¹, S². āgatabhattabhājanaṃ.

⁶ S¹. allasākha°. ⁷ So also D., i. 166; PP. sāta°.

⁸ S¹. sevālokaṇikārādīrukkhaniyyaso; S². sevālopanitārādīsu rukkhanīyyāso; B. sevālopanikārādīrukkhaniyyāso.

⁹ S¹, PP. masāñāni.

¹⁰ S¹. ghattetvā.

¹¹ B. Tiriṭṭā°.

nan ti ajinacammaṅ. *Ajinakkhipan* ti tadeva. Majjhe phālitaṅ saḥakhurakan ti pi vadanti. *Kusacīran* ti kusa-tiṅāni ganthetvā katacīrakaṅ.¹ *Vākacīraphalalakacīresu*² pi es' eva nayo. *Kesakambalan* ti manussakesehi katakam-balaṅ. Yaṅ sandhāya vuttaṅ:³ Seyyathāpi bhikkhave yāni kānici tantāvutāni vatthāni kesakambalo tesāṅ pati-kuṭṭho (*sic*) akkhāyatīti. *Vālakambalan* ti assavālādihi kata-kambalaṅ. *Ulūkapakkhā*⁴-ti: ulūkapattāni ganthetvā ka-tanivāsanaṅ. *Ubbatthako* ti uddhaṅ ṭhitako. *Ukkuṭikap-padhānaṅ anuyutto* ti ukkuṭikaviriyaṅ anuyutto gacchanto pi ukkuṭiko va hutvā uppativā uppativā gacchati. *Kaṅṭa-kāpassayiko* ti ayakāṅtake vā pakatikaṅtake vā bhūmiyaṅ koṭṭetvā, tattha cammaṅ attharivā ṭhānacankamādīni karoti. *Seyyan* ti sayanto pi tatth' eva seyyaṅ kappeti. *Sāyaṅ tatiyam*⁶ assāti sāyatatiyaṅ. Pāto majjhantikaṅ sāyan ti divasassa tikkhattuṅ pāpaṅ pavāhessāmīti *udako-rohanānuyogaṅ anuyutto viharati*.

Paraṅ tapatīti *parantapo*. Paresaṅ paritāpanānuyogaṅ paraparitāpanānuyogaṅ. *Orabbhikādīsu* urabbhā vuccanti elakā. Urabbhe hanatīti *orabbhiko*. Sūkarādīsu pi es' eva nayo. *Luddo* ti dāruṇo kakkhaḷo. *Macchaghātako* ti macchabandho kevatto. *Bandhanāgāriko* ti bandhanāgā-ragopako. *Kurūrakammantāti* dāruṇakammantā.

Muddhāvasitto ti khattiyābhisekena muddhani abhisitto. *Puratthimena* *nagarassāti* nagarato puratthimadisāya. *Yaññāgāran*⁷ ti yaññasālā.⁸ *Kharājinaṅ*⁹ *nivāsetvā* ti sa-khuraṅ ajinacammaṅ nivāsetvā. *Sappitelenāti*¹⁰ sappinā ca telena ca. Ṭhapetvā hi sappiṅ avaseso yo koci sineho telaṅ ti vuccati. *Kaṇḍuvamāno* ti nakhānaṅ chinnattā kaṇḍuvitabbakāle tena kaṇḍuvamāno. *Anantarahitāyāti* asanthatāya.¹¹ *Sarūpavacchāyāti* sadisavacchāya. Sace gāvī setā hoti, vaccho pi setako va. Sace kapilā¹² vā rattā vā, vaccho pi tādiso vā ti evaṅ sarūpavacchāya. *So evam*

¹ S¹, S². °cīvaraṅ.

² S¹. -cīvaresu ; S¹, S². omīti vākacīra°.

³ A. i., 286.

⁴ B. ulūkapakkhakan.

⁵ B. inserts na.

⁶ PP. tatiyakam.

⁷ B. sandhāgāran ti.

⁸ B. °sālaṅ.

⁹ B. khurājinaṅ.

¹⁰ B. sappiṅ telenāti.

¹¹ S². asandhatāya.

¹² B. kabārā.

āhāti so rājā evaṇ vadeti. *Vacchararā* ti taruṇā vacchakabhāvaṇ atikkantā balavavacchā. *Vacchararīsu*¹ pi es' eva nayo. *Bahirisatthāyāti*² parikkhepakaranatthāya³ c' eva yaññabhūmiyaṇ attharanatthāya ca.

Diṭṭh' eva dhamme ti imasmiṇ yeva attabhāve. *Nicchāto* ti chātaṇ vuccati taṇhā. Sā assa n'atthīti nicchāto. *Sabbakilesānaṇ nibbutattā nibbuto*. Antotāpanakilesānaṇ abhāvā sitalo jāto ti *sitibhūto*.⁴ *Jhānamaggaphalanibbānasukhāni paṭisaṇvedetīti sukhapaṭisaṇvedī*. *Brahmabhūtena attanā* ti setṭhabhūtena attanā.

Imaṇ pana puggalaṇ buddhuppādato paṭṭhāya dassetuṇ: *Idha Tathāgato* ti ādim āha. *Tattha Tathāgato* ti atṭhahi kāraṇehi Bhagavā Tathāgato:—(i.) *Tathā āgato* ti *Tathāgato*. (ii.) *Tathā gato* ti *Tathāgato*. (iii.) *Tathalakkhaṇaṇ āgato* ti *Tathāgato*. (iv.) *Tathadhamme yāthāvato abhisambuddho* ti *Tathāgato*. (v.) *Tathadassitāya Tathāgato*. (vi.) *Tathavāditāya Tathāgato*. (vii.) *Tathakāritāya Tathāgato*. (viii.) *Abhibhavanatṭhena Tathāgato* ti. *Arahaṇ sammāsambuddho* ti ādīni *Visuddhimagge vitthāritān' eva*. *Taṇ dhamman* ti taṇ vuttapakārasampadaṇ dhammaṇ suṇāti. *Gahapati vā* ti kasmā paṭhamaṇ gahapatiṇ niddisati? *Nihatamānattā ussannattā* ca. *Yebhuyyena* hi khattiyakulato pabbajitā jātiṇ nissāya mānaṇ karonti. *Brāhmanakulā pabbajitā mante nissāya mānaṇ karonti*. *Hīnajaccakulā pabbajitā attano vijātitāya patitṭhātuṇ na sakkonti*. *Gahapatidārakā* pana kacchehi sedaṇ muccantehi piṭṭhiyā loṇaṇ pupphamānāya bhūmiṇ kasitvā tādisassa mānassa abhāvato nihatamānadabbā⁵ honti, ye pabbajitvā mānaṇ vā dabbāṇ⁶ vā akatvā yathābalaṇ buddhavacanaṇ uggahetvā vipassanāya kamaṇ karontā sakkonti arahatte patitṭhātuṇ. *Itarehi* ca kulehi nikkhamitvā pabbajitā nāma na bahukā, gahapatikā va bahukā. *Iti nihatamānattā ussannattā* ca paṭhamaṇ gahapatiṇ niddisatīti. *Aññatarasmiṇ vā* ti itaresaṇ vā kulānaṇ aññatarasmiṇ jāto. *Tathāgate saddhaṇ paṭilabhatīti*

¹ S¹. *vacchararāsu*. ² PP. *barihisatthāyāti*; B. *Parihisatāyāti*.

³ S¹. *inserts* so. ⁴ B. *sitibhūto*.

⁵ S¹. *dappā*; S², B. *dabbā*. ⁶ S¹. *dappaṇ*.

parisuddhaṃ dhammaṃ sutvā dhammasāmimhi Tathāgate sammāsambuddho vata so Bhagavā ti saddhaṃ paṭilabhati.

Iti paṭisañcikkhatīti evaṃ paccavekkhati. *Sambādho gharāvāso* ti sace pi¹ satṭhihatthe ghare yojanasatantare pi vā dve jāyampatikā² vasanti. Tathā³ pi tesañ sakiñ ca na sapalibodhanaṭṭhena gharāvāso sambādho va. *Rajapatho* ti rāgarajādīnaṃ utṭhānaṭṭhānaṃ ti Mahā-aṭṭhakathāyaṃ vuttaṃ. Āgamanapatho ti pi vattuṃ vaṭṭati. Alaggaṭṭhena abbhokāso viyāti *abbhokāso*. Pabbajito hi kūtāgāraratana-pāsāde ca⁴ devavimānādīsu ca supihitadvāravatapanesu paticchannesu vasanto pi n'eva laggati na sajjati na bajjhati.⁵ Tena vuttaṃ *abbhokāso pabbajjā* ti. Api ca sambādho gharāvāso kusalakiriyaṃ okāsābhāvato. Rajapatho asaṃvutasankāraṭṭhānaṃ⁶ viya rajānaṃ kilesarajānaṃ sannipātaṭṭhānato. Abbhokāso pabbajjā kusalakiriyaṃ yathā-sukhaṃ okāsasambhāvato. *Na yidaṃ sukaraṃ . . . pe . . . pabbajeyyan* ti ettha ayaṃ sankhepakathā, yad etaṃ⁷ sikkhattaya⁸-brahmacariyaṃ ekam pi divasaṃ akhaṇḍaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparipunṇaṃ. Eka-divasam pi ca kilesamalena amalīnaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparīsuddhaṃ. *Sankhalikkhitaṃ*⁹ ti likhitasankhasadisāṃ dhotasankhasappaṭibhāgaṃ caritabbaṃ idaṃ na sukaraṃ agāraṃ ajjhāvasatā agāramajjhe vasantena ekantaparipunṇaṃ brahmacariyaṃ¹⁰ carituṃ, *yan nūnāhaṃ kese ca massuñ ca ohāretvā* kāsāya rasapītatāya-kāsāyāni brahmacariyaṃ carantānaṃ anucchavikāni vatthāni acchādetvā paridahitvā¹¹ *agārasmā anāgāriyaṃ pabbajeyyan* ti. Ettha ca yasmā agārasa hitaṃ kasivānijjādikkammaṃ agāriyaṃ ti vuccati, tañ ca pabbajjāya n'atthi, tasmā pabbajjā anāgāriyaṃ ti nātābbā. Taṃ *anāgāriyaṃ. Pabbajeyyan* ti paṭipajjeyyaṃ. *Appaṃ vā* ti sahasato heṭṭhā bhogakkandho appo nāma hoti; sahasato paṭ-

¹ B. *inserts* hi.

² B. jayampatikā.

³ S¹. tadā.

⁴ S¹. *omits* kūtāgāra-, and *says* : hiraññāpāsāde.

⁵ S¹. *omits* na bajjhati.

⁶ S¹. -dhānaṃ.

⁷ S¹, S². sankhepakathāya desitaṃ.

⁸ S¹. sikkhattāya-.

⁹ PP. sankhalikkhitaṃ

¹⁰ B. *omits*.

¹¹ B. *omits* paridahitvā.

ṭhāya mahā. Ābandhanatṭhena ñāti yeva ñātiparivaṭṭo. So vīsatiyā heṭṭhā appo hoti ; vīsatiyā paṭṭhāya mahā.

Bhikkhūnaṃ sikkhāsājīvasamāpanno ti yā bhikkhūnaṃ adhisilasankhātā sikkhā, tañ ca. Yattha ce te sahajivanti ekajīvikāsabhāgavuttino honti, taṃ Bhagavatā paññatta-sikkhāpadasankhātaṃ sājīvaṃ. Tattha¹ sikkhanabhāvena samāpanno ti bhikkhūnaṃ sikkhāsājīvasamāpanno samāpanno ti.¹ Sikkhaṃ paripūrento sājīvañ ca avitikkamanto hutvā tadubhayaṃ upagato ti attho. *Pānātipātaṃ pahāyā-*ti ādisu pānātipātādikathā heṭṭhā vitthāritā eva. *Pahāyā-*ti imaṃ pānātipātacetanāsankhātaṃ dussilyaṃ pajahitvā. *Paṭivirato* hotiti pahīnakālato paṭṭhāya tato dussilyato orato virato ca hoti. *Nihitadaṇḍo nihitasattho* ti parūpaghātattṭhāya daṇḍaṃ vā satthaṃ vā ādāya vattanato nikkhittadaṇḍo c'eva nikkhittasattho cāti attho. Ettha ca ṭhapetvā daṇḍaṃ sabbam pi avasesaṃ upakaraṇaṃ sattānaṃ vināsanabhāvato satthan ti veditabaṃ. Yaṃ pana bhikkhu kattaradaṇḍaṃ vā dantakaṭṭhāvāsīyaṃ vā pipphalakaṃ² vā gahetvā vicarati,³ na taṃ parūpaghātattṭhāya. Tasmā nihitadaṇḍo nihitasattho tveva sankhaṃ gacchati.⁴ *Lajjī* ti pāpajigucchana-lakkhaṇāya lajjāya samannāgato. *Dayāpanno* ti dayaṃ mettacittaṃ⁵ āpanno. *Sabbapāṇabhūtāhitānukampī* ti sabbapāṇabhūtehi tena anukampako. Tāya dayāpannatāya sabbesaṃ pāṇabhūtānaṃ hitacittako ti attho. *Viharatīti* iriyati pāleti. Dinnam eva ādiyati *dinnādāyī*. Cittena pi dinnam eva paṭikankhatīti *dinnapaṭikankhī*. Thenetīti theno. Na thenena *athenena*. Athenatthāy' eva *sucibhūtena*. *Attanā* ti attabhāvena athenaṃ sucibhūtaṃ⁶ attabhāvaṃ katvā viharatīti vuttaṃ hoti. *Abrahmacariyaṃ* ti asetṭhacariyaṃ ; brahmaṃ seṭṭhaṃ ācāraṃ caratīti *brahmācārī*. *Anācārī* ti abrahmacariyato durācārī. *Methunā* ti rāgapariyuṭṭhānavasena sadisattā methunakā ti laddhavo-hārehi paṭisevitabbato methuno ti sankhaṃ gatā asadhammā. *Gāmadhammā* ti gāmavasīnaṃ dhammā. Sac-

¹ S¹, S². tattha sikkhanabhāvena bhikkhūnaṃ sikkhāsājīvasamāpanno ti.

² B. pipphalikaṃ.

³ B. vicaranti.

⁴ B. gacchanti.

⁵ B. -cittataṃ.

⁶ B. sucibhāvaṃ.

caṅ vadatīti *saccavādī*. Saccena saccaṅ sandahati ghaṭṭetīti¹ *saccasandho*. Na antarantarā musā vadatīti attho. Yo hi puriso kadāci musāvadati, kadāci saccaṅ, tassa musāvādena antaritattā² saccaṅ saccena na³ ghaṭṭiyati, tasmā na so saccasandho. Ayaṅ pana na tādiso jīvitahetu pi musā-avatvā saccena saccaṅ sandahati yevāti saccasandho. *Theto* ti thiro, ṭhitakatho ti attho. Eko puggalo haliddirāgo viya thusarāsīmhi nikhātakhāṇuko viya assa piṭṭhe ṭhapitakumbhaṇḍamivacanāṭhitakatho⁴ hoti. Eko pāsāṇalekhā⁵ viya indakhīlo viya ca ṭhitakatho hoti. Asinā sīse chijjante pi dve kathā na katheti. Ayaṅ vuccati theto. *Paccayiko* ti paccayāyitabbako,⁶ *saddhāyiko* ti attho. Ekacco hi puggalo na paccayiko hoti, idaṅ kena⁷ vuttaṅ? Asukenāti vutte mā tassa vacanaṅ saddahathāti vattabbataṅ āpajjati. Eko paccayiko hoti: idaṅ kena vuttaṅ? Asukenāti vutte yadi tena vuttaṅ, idam eva pamāṇaṅ, idāni paṭikkhipitabbāṅ⁸ natthi: evam eva idan ti vattabbataṅ āpajjati: ayaṅ vuccati paccayiko. *Avisaṅvādako lokassāti* tāya saccavādītāya lokaṅ avisaṅ vādetīti attho. *Imesaṅ bhedāyāti* yesaṅ ito ti vuttānaṅ santike sutāṅ, tesāṅ bhedāya. *Bhinnānaṅ vā sandhātā* ti dvinnaṅ mittānaṅ vā samānupajjhāyakādīnaṅ vā kenacideva kāraṇena bhinnānaṅ ekamekaṅ upasankamitvā tumhākaṅ idise kule jātānaṅ evaṅ bahussutānaṅ idaṅ na yuttan ti ādīni vatvā sandhānaṅ kattā. *Anuppadātā* ti sandhānānuppadātā. Dve jane samagge disvā tumhākaṅ evarūpe kule jātānaṅ, evarūpehi guṇehi samannāgatānaṅ anucchavikaṅ etan ti ādīni vatvā dalhīkammaṅ kattā ti attho. Samaggo ārāmo assāti *samaggārāmo*. Yattha samaggī n'atthi, tattha vasitum pi na icchatīti attho. *Samaggārāmo* ti pi pāḷi. Ayam ev' attho. *Samaggarato* ti samaggesu rato ti samaggarato. Te pahāya aññatra gantum pi na icchatīti attho. Samagge disvā pi sutvā pi nandatīti *samagganandī*. *Samaggakaraniṅ vācaṅ bhāsītā* ti yā vācā satte samagge yeva karoti, taṅ sāmaggī-

¹ B. ghaṭṭetīti.² S¹., S². antarikattā.³ S¹. omits na.⁴ Sic S¹., S². B.⁵ S¹. -lekho.⁶ S². pattiyāyitappakā; B. pattiyāyitabbako.⁷ S². tena.⁸ S²., B. upaparikhitaṅ.

guṇaparidīpaṇaṃ eva vācaṃ bhāsati, na itaraṃ.¹ Kālena vadatīti *kālavādī*. Vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ tacchaṃ sabhāvam eva vadatīti *bhūtavādī*. Ditṭhadhammikasamparāyikatthasannissitam eva katvā vadatīti *atthavādī*. Nava lokuttaradhammasannissitaṃ katvā vadatīti *dhammavādī*. Saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti *vinayavādī*. Nidhānaṃ vuccati ṭhapanokāso nidhānaṃ assa atthīti *nidhānavatī*. Hadaye nidhetabbayuttaṃ vācaṃ bhāsītāti attho. *Kālenāti* evarūpiṃ bhāsamāno pi ca ahaṃ nidhānavatiṃ vācaṃ bhāsāmīti² na³ akālena bhāsati, yuttakālaṃ pana avekkhitvā⁴ bhāsātīti attho. *Sāpadesan* ti sā-upamaṃ, sakāraṇan ti attho. *Pariyantavatin* ti paricchedaṃ dassetvā, yathā 'ssa paricchedo paññāyati, evaṃ bhāsātīti attho. *Atthasaṅghitan* ti anekehi pi nayehi vibhajantena pariyādātuṃ asakkhuneyyaṃ atthasampannaṃ, yaṃ vā so atthavādī atthaṃ vadati, tena atthena saṅghitattā atthasaṅghitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsātīti vuttaṃ hoti.

Bījagāma-bhūtagāmasamārambhā ti mūlabijaṃ, khandhabijaṃ, phalabijaṃ, aggabijaṃ, bijabijaṃ ti⁵ pañcavidhassa bījagāmassa c' eva yassa kassaci nīlatiṇarukkhādikassa bhūtagāmassa ca samārambhā, bhedanapacanādibhāvena vikopānā paṭivirato ti attho. *Ekabhattiko* ti pātarāsa-bhattaṃ sāyamāsabhattān ti dve bhattāni. Tesu pātarāsa-bhattaṃ anto majjhantike paricchinnaṃ. Itaraṃ majjhantikato uddhaṃ anto aruṇena, tasmā majjhantike dasakkhattuṃ bhuñjamāno pi ekabhattiko hoti. Taṃ sandhāya vuttaṃ ekabhattiko ti. Rattibhojanaṃ ratti; tato uparato ti *rattūparato*. Atikkante majjhantike yāva suriyass' atthangamanā bhojanaṃ vikālabhojanaṃ nāma. Tato viratattā virato *vikālabhojanā*. Sāsanassa ananulomattā visūkaṃ paṭāṇibhūtaṃ dassanan ti visūkadassanaṃ. Attanā naccanaccāpanādivasena⁶ naccā ca gītā ca vāditā ca antamaso mayūranaccāpanādivasena pi pavattānaṃ naccādīnaṃ visūkabhūtaḍassanā cāti naccagītavāditavisūkadassanā.

¹ B. itaran ti.² B. bhāsissāmīti.³ S¹. omits na.⁴ B. sallakkhetvā va.⁵ S. iii., 54; Vin. iv., 34.⁶ S¹. naccananaccāpanādivasena.

Naccādini hi attanā payojetuṇ vā parehi payojāpetuṇ vā yuttāni passituṇ vā n' eva bhikkhūnaṇ na bhikkhuninaṇ vaṭṭati. *Mālādīsu* mālā ti yaṇ kiñci pupphaṇ. *Gandhan* ti yaṇ kiñci gandhajātaṇ. *Vilepanan* ti chavirāgakarana-tthaṇ.¹ *Pilandhanto* dhāreti nāma. *Ūnaṭṭhānaṇ*² pūrento maṇḍeti nāma. Gandhavasena ca chavirāgavasena ca sādīyati vibhūseti nāma. *Thānaṇ* vuccati kāraṇaṇ. Tasmā yāya dussīlyacetanāya tāni māladhāraṇādīni mahājano karoti, tato *paṭivirato* ti attho. *Uccāsayaṇaṇ* vuccati³ pamānātikkantaṇ. *Mahāsayaṇaṇ* akappiyasanthataṇ. Tato *paṭivirato* ti attho. *Jātarūpan* ti suvaṇṇaṇ. *Rajatan* ti kahāpaṇo, lohamāsako, jātumāsako,⁴ dārumāsako, ye vohāraṇ gacchanti. Tass' ubhayassāpi paṭiggahaṇā paṭivirato n' eva naṇ uggaṇhāti, na uggaṇhāpeti, na upanikkhittaṇ sādīyatīti attho. *Āmakadhaññapaṭiggahaṇā* ti sāli-vihi-yava-godhūma-kangu-varaka-kudrū-sakasankhātassa sattavidhassāpi āmakadhaññassa paṭiggahaṇā. Na kevalañ ca etesaṇ paṭiggahaṇam eva, āmasanam pi bhikkhūnaṇ na vaṭṭati yeva. *Āmakamaṇsapāṭiggahaṇā* ti ettha aññatra odissa anuññātā āmakamaṇsamacchānaṇ paṭiggahaṇam eva bhikkhūnaṇ na vaṭṭati no⁵ āmasanaṇ. *Itthi kumārīkā-paṭiggahaṇā* ti ettha *itthīti* purisantaragatā. Itarā kumārīkā nāma. Tāsaṇ paṭiggahaṇam pi āmasanaṇ pi akappiyam eva. *Dāsīdāsapāṭiggahaṇā* ti ettha dāsīdāsavasen' eva tesāṇ paṭiggahaṇaṇ na vaṭṭati. Kappiyakāraṇaṇ dammi, ārāmi-kaṇ dammiti evaṇ vutte pana vaṭṭati. *Ajelakādīsu* khetta-vatthupariyosānesu kappiyākappiyanayo vinayavasena upaparikkhitabbo. Tattha *khettaṇ* nāma yasmiṇ pubbaṇṇaṇ rūhati; *vatthu*⁶ nāma yasmiṇ aparannaṇ rūhati, yattha vā ubhayaṇ rūhati: taṇ khettaṇ. Tadaṭṭhāya katabhūmi-bhāgo⁷ *vatthu*. Khettavatthu sīsenā c' ettha vāpīṭalākādīni pi sangahitā n' eva. *Dūteyyaṇ* vuccati dūtakammaṇ gihīnaṇ paṇṇaṇ vā sāsanaṇ vā gahetvā tattha tattha gamaṇaṇ. Pahīnagamanaṇ vuccati paragharaṇ pesitassa khudakagamaṇaṇ. Anuyogo nāma tadubhayakaraṇaṇ. Tasmā

¹ B. chavirāgakaranaṇ. Tattha (?) ² S². ūnaṇṇaṭṭhānaṇ.

³ S¹. uccāni; S². uccani.

⁴ S¹. omits jātumāsako; B. jatu^o.

⁵ B. na no.

⁶ S¹. omits vatthu—rūhati.

⁷ S¹., S². akāṭa-.

dūteyyapahīnagamanānuyogo ti evam ettha attho datṭhabbo. *Kayāvikkayā*¹ ti kayā ca vikkayā ca tulākūṭādisu kūṭan ti vañcanaṅ.² Tattha *tulākūṭaṅ* tāva rūpakūṭaṅ, angakūṭaṅ, gahaṇakūṭaṅ, paṭicchannakūṭan ti catubbidhaṅ hoti. Tattha rūpakūṭaṅ nāma dve³: tulā-samānarūpā⁴ katvā gaṇhanto mahatiyā gaṇhati, dadanto khuddakāya deti. Angakūṭaṅ nāma gaṇhanto pacchābhāge hatthena tulaṅ akkamati, dadanto pubbabhāge gahaṇakūṭaṅ nāma. Gaṇhanto mūle rajjuṅ gaṇhati, dadanto agge. Paṭicchannakūṭaṅ nāma tulaṅ susiraṅ katvā anto ayacunṇaṅ pakkhipitvā gaṇhanto, taṅ pacchābhāge karoti, dadanto aggabhāge. Kaṅso vucati suvaṇṇapāti. Tāya vañcanaṅ *kaṅsakūṭaṅ*. Kathaṅ? Ekaṅ suvaṇṇapātiṅ katvā aññā dve tisso lohapātiyo suvaṇṇavaṇṇā karonti. Tato janapadaṅ gantvā kiñcideva aḍḍhakulaṅ pavisitvā suvaṇṇabhājanāni kiṅ⁵ athā ti vatvā agghe pucchite samagghataṅ dātukāmā honti, tato te pi kathaṅ imesaṅ suvaṇṇabhāvo jānitabbo ti vutte vīmaṅsitvā gaṇhathāti suvaṇṇapātiṅ pāsāṇe ghaṅsitvā sabbapātiyo datvā gacchanti. Mānakūṭaṅ hadayabheda-sikhābheda-rajjubhedavasena tividhaṅ hoti. Tattha hadayabhedo sappitelādiminanakāle labbhati. Tāni hi gaṇhanto hetthā chiddena mānena saṅikaṅ āsiñcāti vatvā anto bhājane bahuṅ paggharāpetvā gaṇhati, dadanto chiddaṅ pidhāya siṅhaṅ pūretvā deti. Sikhābhedo tilataṅḍulādiminanakāle labbhati. Tāni⁶ gaṇhanto⁶ saṅikaṅ sikhāṅ ussāpetvā gaṇhati. Dadanto vegena pūretvā sikhāṅ bhindanto deti. Rajjubhedo khattavatthuminanakāle labbhati. Lañcaṅ alabhantā hi khettaṅ amahantam pi mahantaṅ katvā minanti. Ukkoṭanādīsu *ukkoṭanan* ti sāmike assāmike kātuṅ lañcagahaṇaṅ. *Vañcanan* ti tehi tehi upāyehi paresaṅ vañcanaṅ. Tatr' idaṅ ekaṅ vatthu, eko kira luddako migañ ca migapotakañ ca gahetvā āgacchati. Tam eko dhutto : kiṅ bho migo agghati? kiṅ migapotako? ti āha. Migo dve kahāpaṇe, migapotako ekan ti ca vutte kahāpaṇaṅ datvā migapotakaṅ gahetvā thokaṅ⁷ gantvā⁷

¹ B. kaya-vik°.² S². vacanaṅ.³ S¹. nāmange.⁴ S¹., S². sarūpā.⁵ B. kiṅ°.⁶ B. tāhi nigāṇhanto.⁷ S¹. om. thokaṅ gantvā.

nivatto : na me migapotakena attho, migañ me dehīti āha. Tena hi dve kahāpaṇe dehīti. So āha : nanu bho mayā paṭhamañ eko kahāpaṇo dinno ti āma dinno, imam pi migapotakaṇ gaṇha, evañ so ca kahāpaṇo ayañ ca kahāpaṇaggaṇako migapotako ti dve kahāpaṇā bhavisanti. So kāraṇañ vadatīti sallakkhetvā migapotakaṇ gahetvā migañ adāsīti. *Nikatīti* yogavasena vā māyāvasena vā apāmangaṇ pāmangan¹ ti amaṇiṇ maṇin ti asuvaṇṇañ suvaṇṇan ti katvā patirūpakena vañcanaṇ. *Sāciyogo*² ti kuṭīlayogo. Etesañ yeva ukkoṭanādīnaṇ etaṇ nāmaṇ. Tasmā ukkoṭanasāciyoga-vañcanasāciyoga-nikatisāciyogāti² evam ettha attho daṭṭhabbo. Keci aññaṇ dassetvā aññassa parivattanaṇ sāciyogo² ti vadanti. Taṇ pana vañcanen' eva sangahitaṇ. Chedanādīsu *chedanan* ti hatthachedanādi. *Vadho* ti māraṇañ. *Bandhanan*³ ti rajjubandhanādīhi bandhanaṇ. *Viparāmoso* ti himaviparāmoso gumbaviparāmoso ti duvidho. Yaṇ himapātasamaye himena paṭicchannā hutvā maggapaṭipannaṇ janaṇ musanti, ayaṇ himaviparāmoso. Yaṇ gumbādīhi paṭicchannā musanti, ayaṇ gumbaviparāmoso. *Ālopo* vuccati gāmanigamādīnaṇ vilopakaraṇañ. *Sahasākāro* ti sahasākiriya, geḥañ pavisitvā manussānaṇ ure satthaṇ tḥapetvā icchita-bhaṇḍaggaṇañ. Evam etasmā⁴ *chedanan*⁵ . . . pe . . . *sahasākārā paṭivirato hoti*.

So santuttho hotīti catūsu paccayesu dvādasavidhena itaritarapaccayasantosenā samannāgato hoti. *Kāyaparihārikenāti* kāyaṇ pariharaṇamattakena. *Kucchiparihārikenāti* kucchipariharaṇamattakena. *Samādāy' eva pakkaṃmatīti* atṭhavidhaṇ bhikkhuparikkhāramattakaṇ sabbāṇ gahetvā va kāyapaṭibaddhaṇ katvā va gacchati. Mama vihāro pariveṇañ upaṭṭhākāti sango va bandho vā na hoti. So jiyāmuttasaro viya yūthāpakkanto mattahatthī viya icchiticchitaṇ senāsanaṇ vanasaṇḍaṇ rukkhamūlaṇ vanapattaṇ pabbhāraṇ paribhuñjanto eko tiṭṭhati eko nisīdati. Sabb' iriyāpathesu eko adutiyo :

¹ S². apāmanga-pāmangan ti.

² B. sāviyogo.

³ B. bandho.

⁴ S¹. ekasmā ; S². tasmā.

⁵ B. chedana.

Catuddiso appatigho ca hoti
 santussamāno itarītarena
 parissayānaṃ sahitā acchambhī
 eko care khaggavisāṇakappo¹ ti.

Evayvaṇṇitaṃ khaggavisāṇakappataṃ āpajjati. Idāni taṃ atthaṃ upamāya sādheṭṭha, *seyyathāpīti* ādim āha. Tattha *pakkhisakuno* ti pakkhayutto sakuno. *Deṭṭīti* uppatati. Ayaṃ pan' ettha sankhepato.² Sakuno nāma asukasmīṃ padese rukkho paripakkaphalo ti ñatvā nānādisāhi āgantvā nakhapakkhatuṇḍādīhi tassa phalāni vijjhantā vidhūnantā³ khādanti, idaṃ ajjatanāya, idaṃ svātānāya bhavissatīti tesāṃ na hoti; phale pana khīṇe n' eva⁴ rukkhasa ārakhaṃ ṭhapenti, na tattha pattāṃ vā pakkhaṃ vā nakhaṃ vā tuṇḍāṃ vā ṭhapenti; atha kho tasmiṃ rukkhe anapekkho hutvā yo yaṃ disābhāgaṃ icchati, so tena *sapattabhāro* va uppativā gacchati; evameva ayaṃ bhikkhu nisango⁵ nira-pekko yeva *pakkamati*, *samādāy' eva pakkamatīti*. *Ariyēnāti* niddosena. *Ajjhattan* ti sake attabhāve. *Anavajjasukhan* ti niddosasukhaṃ.

So cakkhumā rūpaṃ disvā ti so iminā ariyena silakkhandhena samannāgato bhikkhu cakkhuviññāṇena rūpaṃ passivā ti attho. Sesapadesu pi yaṃ vattabbaṃ, taṃ sabbaṃ heṭṭhā vuttam eva. *Avyāsekasukhan* ti kilesehi anavasittasukhaṃ. Avikīṇasukhan⁶ ti pi vuttaṃ. Indriya-saṅvarasukhaṃ hi diṭṭhādisu diṭṭhamattādivasena pavattatāya avikīṇaṃ hoti.

So abhikkante paṭikkante ti so manacchatṭhānaṃ indriyānaṃ saṅvarena samannāgato bhikkhu imesu abhikkanta-paṭikkantādisu sattasu ṭhānesu satisampajaññavasena *sampajānakārī* hoti. Tattha yaṃ vattabbaṃ siyā, taṃ Jhānavibhange⁷ vuttam eva.

So iminā cāti ādinā kiṃ dasseti? Araññavāsassa pac-cayasampattiṃ dasseti. Yassa hi ime cattāro paccayā

¹ S. N. verse 42, which reads Cātuddiso.

² B. sankhep'attho.

³ S², B. omit vidhūnantā.

⁴ S². omits n' eva.

⁵ S¹. nissaggo ; S². nissango.

⁶ S² avicinna-.

⁷ Vibh., p. 250 f.

n'atthi, tassa araṇṇavāso na ijjhati, tiracchānagatehi vā vanaacārakehi vā saddhiṃ vattabbaṃ apajjati. Araṇṇe adhivatthā devatā kiṃ evarūpassa pāpabhikkhuno araṇṇavāsenāti bheravaṃ saddaṃ sāventi. Hatthehi sīsaṃ paharivā palāyanākāraṃ karonti. Asuko bhikkhu araṇṇaṃ pavisitvā idaṃ c' idaṃ ca pāpakammaṃ akāsīti ayaso pattharati. Yassa paṇ' ete cattāro paccayā atthi, tassa araṇṇavāso ijjhati. So hi attano sīlaṃ paccavekkhanto kiñci kālakaṃ vā tilakaṃ vā apassanto pītiṃ uppādetvā taṃ khayato vayato¹ sammasanto ariyabhūmiṃ okkamati. Araṇṇe adhivatthā devatā attamanā vaṇṇaṃ bhāsanti. Iti 'ssa udake pakkhattelabiṇḍu viya yaso vitthārito hoti.

Vivittan ti ādini heṭṭhā vuttatṭhāne va.

So evaṃ samāhite citte . . . pe . . . yathākammupage satte pajānātīti ettake ṭhāne yaṃ vattabbaṃ siyā, taṃ sabbhaṃ Visuddhimagge vuttam eva.

Tatīyavijjāya so evaṃ samāhite citte ti vipassanāpādaṃ catutthajjhānacittaṃ veditabbaṃ. *Āsavānaṃ khayānāyāti* arahattamaggañāṇatthāya. Arahattamaggo hi āsavānaṃ vināsanato āsavānaṃ khayato ti vuccati. [Sappiyaṃ ṭhānaṃ patvā nirujjhati.²] Tatra c' etaṃ³ ñānaṃ tattha pariyāpannattā ti. *Cittaṃ abhininnāmetīti* vipassanā-cittaṃ abhinīharati. *So idaṃ dukkhaṃ* ti evaṃ ādisu ettakaṃ dukkhaṃ, na ito bhiyyo ti sabbam pi dukkhasaccaṃ sarasallakkhaṇapaṭivedhena⁴ yathābhūtaṃ pajānāti, paṭivijjhati. Tassa ca dukkhassa nibbattaṃ taṃhaṃ *ayaṃ dukkhasamudayo* ti tadubhayaṃ pi yaṃ⁵ ṭhānaṃ patvā nirujjhati. Taṃ tesāṃ appavattiṃ nibbānaṃ *ayaṃ dukkhanirodho* ti. Tassa ca sampāpakaṃ ariyamaggaṃ *ayaṃ dukkhanirodhagāminipaṭipadā* ti sarasallakkhaṇapaṭivedhena *yathābhūtaṃ pajānāti*, paṭivijjhatīti evam attho veditabbo.

Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento *ime āsavā* ti ādim āha. *Tassa evaṃ jānato*

¹ S¹. omits vayato.

² B. omits this sentence.

³ S¹. Tatr' ev' etaṃ.

⁴ Cf. *Abidh. S.*, ix. 10 : sarasavasena.

⁵ B. omits yaṃ.

evaṃ passato ti tassa evaṃ jānantassa evaṃ passantassa saha vipassanāya koṭippattamaggaṃ katheti. *Kāmāsavā* ti kāmāsavato. *Vimuccatī* iminā maggakkhaṇaṃ¹ dasseti. *Vimuttasmin* ti iminā phalakkhaṇaṃ dasseti. Maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hoti. *Vimuttasmiṃ vimuttam itī ñāṇan* ti iminā paccavekkhaṇaññaṇaṃ dasseti; *khīṇā jātī* ādihi tassa bhūmiṃ. Tena hi ñāṇena so paccavekkhanto khīṇā jātī ādini pajānāti. *Vusitan* ti vutthaṃ parivutthaṃ kataṃ caritaṃ niṭṭhitaṃ ti attho. *Brahmacariyaṃ* ti maggabrahmacariyaṃ. Puthujjanakalyāṇakena hi saddhiṃ sattasekkhā brahmacariyavāsaṃ vasanti nāma. Khīṇāsavo vutthavāso, tasmā so attano brahmacariyavāsaṃ paccavekkhanto *vusitaṃ brahmacariyaṃ* ti pajānāti. *Kataṃ karaṇīyaṃ* ti catūsu saccesu catūhi maggehi pariññā-pahāna-sacchikiriyā-bhāvanāvasena² soḷasa vidham pi kiccaṃ niṭṭhāpitaṃ ti attho. Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti; khīṇāsavo katakaraṇīyo, tasmā so attano karaṇīyaṃ paccavekkhanto *kataṃ karaṇīyaṃ* ti pajānāti. *Nāparaṃ itthatāyāti* idāni puna itthabhāvāya soḷasakiccabhāvāya kilesakkhayāya vā maggabhāvanā kiccaṃ n'atthīti pajānāti.

25. Sarāgādīsu *appahīno* ti vikkhambhanappahānena³ vā tadangappahānena vā samucchadappahānena vā appahīno.

26. Lābhī hotīti ādīsu *lābhī* ti lābhaṃ⁴ paṭilabhitvā ṭhito. *Ajjhattaṃ cetosamathassāti* niyakajjhattasankhāto attano citte uppannassa cetosamathassa. *Adhipaññādharmavipassanāyāti* adhipaññāsankhātāya khandhadhammesu⁵ aniccādivasena pavattāya⁶ vipassanāya. *Rūpasahagātānaṃ* ti rūpanimittārammaṇaṇaṃ rūpāvacarasamāpattīnaṃ. *Arūpasahagātānaṃ* ti na rūpanimittārammaṇaṇaṃ arūpasanāpattīnaṃ. Ettha ca paṭhamo aṭṭhasamāpattīlābhī puthujjano. Dutīyo sukkhavipassaka-ariyasāvako. Tatiyo aṭṭha-

¹ S¹. maggalakkhaṇaṃ.

² S¹. pariññāsacchikiriyāsabhāvasena.

³ S¹. vikkhambhantena.

⁴ B. lābhavā.

⁵ S¹. khayadhammesu.

⁶ S¹. pavattamānāya.

samāpattilābhī ariyasāvako. Catuttho lokiyamahājano veditabbo.

27. Anusotagāmī-ādīsu *anusotagāmī* ti vaṭṭasotaṃ anu-gato vaṭṭasote nimuggo puthujjano veditabbo.

Paṭisotagāmī ti paṭisotagamane¹ anusotam āgantvā paṭi-sotaṃ gacchantass' etaṃ adhivacanayaṃ. *Pāpañ ca kammaṃ na karotīti paññattaṃ vitikkamanto*² na karoti. *Sahāpi dukkhena sahāpi domanassenāti kilesapariyuṭṭhāne sati up-panna dukkhadomanassena saddhim pi. Paripuṇṇaṃ* ti tissannaṃ sikkhānaṃ ekāya pi anūnaṃ. *Parisuddhaṃ* ti nirupakkilesaṃ. *Brahmacariyaṃ* ti setṭhacariyaṃ. Iminā vārena sotāpannasakadāgāmino kathitā. Kiyaṃ pana te ru-dantā brahmacariyaṃ carantīti? Āma. Kilesarodanena rudantā caranti nāma. Silasampanno puthujjanabhikkhu etth' eva sangahito.

Ṭhitatto ti ṭhitasabhāvo. Anāgāmī ti kāmarāgavyāpā-dehi akampaniyacittatāya ca tamhā lokā anāvattidhamma-tāya ca ṭhitasabhāvo nāma.

Tiṇṇo ti tanhāsotaṃ uttiṇṇo. *Pāraṅgato* ti nibbānapāraṅ-gato.

*Thale*³ *tiṭṭhatīti* arahattathalē⁴ samāpattithale⁴ tiṭṭhati. *Cetovimuttin* ti phalasaṃmādhij. *Paññāvimuttin* ti phalaññā-ṇaṃ. *Ayaṃ vuccatīti* ayaṃ khīṇāsavo *tiṇṇo pāraṅgato* ti *thale*³ *tiṭṭhati* brāhmaṇo ti vuccati. Bāhitapāpatāya hi esa brāhmaṇo nāma.

28. Appassutādīsu *appaṅkaṃ sutayaṃ hotīti* navange satthu sāsane kiñcideva thokaṃ sutayaṃ hoti. *Na attham aññāya*⁵ *na dhammaṃ aññāya*⁵ [na⁶] *dhammānudhammapaṭipannaṃ hotīti* Aṭṭhakathaṃ ca Pāliṃ ca jānitvā lokuttaradham-massa anurūpadhammaṃ pubbabhāgapaṭipadaṃ paṭipannaṃ na hoti.⁷ Iminā nayena sabbattha attho veditabbo.

29. Samaṇamacalādīsu *samaṇamacalo* ti samaṇa acalo. *Ma-kāro padasandhikaro. Niccalasamaṇo thirasamaṇo* ti

¹ S¹, S². -gamano.

² S¹, S². avitikkamanto.

³ S¹. Phale.

⁴ B. arahattasamāpattithale.

⁵ S¹. aññe.

⁶ PP. na ; omitted by S¹, S², B.

⁷ S¹. paṭipannetamhi ; S². paṭipannaṃ hoti.

attho. *Ayaṇ vuccatīti ayaṇ* sotāpanno sāsane mūlajātāya saddhāya patitṭhitattā samaṇamacalo ti vuccati.

Sakadāgāmī pana rajjanakakilesassa atthitāya *samaṇapadumo* ti vutto. Rattattho hi idha padumattho nāmāti vuttaṇ.

Anāgāmī kāmarāgasankhātassa rajjanakilesassa natthitāya *samaṇapundarīko* ti vutto. Paṇḍarattho hi idha puṇḍarikattho nāmāti vuttaṇ.

Khiṇāsavo ca thaddhabhāvakarānaṇ kilesānaṇ abhāvena samaṇesu *samaṇasukhumālo* ti vutto. Appakatthenāpi¹ hi c' esa samaṇasukhumālo yevāti.

CATUKKAṆ NIṬṬHITAṆ.

Pancake:¹ *tatrāti* tesu *ārabhati*² *ca vippatisārī ca hotīti* ādinā nayena heṭṭhā uddiṭṭhapuggalesu. *Yvāyan* ti yo ayaṇ. *Ārabhatīti*² ettha ārabha-saddo kammakiriyāhiṇṇsanaviriyavikopānāpatti vitikkamesu vattati. Tathā h' esāyaṇ kiñci dukkhaṇ sambhoti sabbaṇ ārabha paccayā ti kamme āgato. Mahāyaññā mahārambhā, na te honti mahapphalā ti kiriyāyaṇ.³ Samaṇaṇ Gotamaṇ uddissa pāṇaṇ ārambhatīti⁴ hiṇsane. Ārambhatha nikkhamatha, yuñjatha buddhasāsane⁵ ti viriye.⁶ Bijagāmabhūtagāmasamārambhā paṭivirato hotīti⁷ vikopane. *Ārabhati ca vippatisārī ca hotīti* ayaṇ pana āpatti vitikkame āgato. Tasmā āpatti vitikkamavasena ārabhati c'eva tappaccayā vippatisārī ca hotīti ayam ettha attho. *Cetovimuttin* ti phalasaṃmādhī. *Paññāvimuttin* ti⁸ phalaññaṇ. *Yathābhūtaṇ na pajānātīti* anadhigatattā yathā sabhāvato na jānāti. *Yatth' assāti yasmiṇ assa, yaṇ thānaṇ patvā etassa* puggalassa *uppannā pāpakā akusalā dhammā aparisesā nirujjhantīti* attho. Kiṇ pana patvā te nirujjhantīti? *Arahattamaggaṇ*. Phalappattassa pana niruddhā nāma honti.

¹ S¹., S². appadukkaṭṭhenā°. ² B. ārambhati. ³ S¹., S². kiriyāya.

⁴ M., i. 368.

⁵ S., i. 156; *Therag.*, verse 256.

⁶ B. viri° always.

⁷ P.P., p. 58, l. 3.

⁸ B. omits phalasaṃmādhī paññāvimuttin ti.

Evaj sante pi idha maggakiccavasena phalam eva vuttan ti veditabbaṃ. *Ārambhajā*¹ ti āpattivītikkamamasambhavā. *Vippatisārajāti* vippatisārato. *Jātā*² *pavaddhantīti* punappunaṃ uppajjanena vaḍḍhanti. *Sādhāti* āyācana-sādhū. Idaṃ vuttaṃ hoti yāva aparaddhañ³ ca vata āyasmatā, evaj sante pi mayaṃ āyasmantaṃ yācāma desetabbayuttakassa desanāya vuṭṭhātabbayuttakassa vuṭṭhānena āvikātabbayuttakassa āvikiriyāya ārambhaje āsave pahāya sudhante tṭhitabhāvapaccavekkhanena vippatisāraje āsave paṭivinodetvā nīharitvā vipassanā-cittaṃ c'eva vipassanā paññañ ca bhāvetun ti. *Amunā pañcamena puggalenāti* etena pañcamena khīnāsavapuggalena samasamo bhavissatīti lokuttaraguṇehi samabhāven' eva samobhavissatīti evaṃ khīnāsavena ovaditabbo ti attho.

*Āra[m]bhati*⁴ na vippatisāri hotīti āpattiṃ āpajjati. Taṃ pana desetun sabhāgapuggalaṃ pariyesati, tasmā na vippatisāri hoti. Anguttaratṭhakathāyaṃ pana sakiṃ⁵ āpattiṃ āpajjitvā tato vuṭṭhāya pacchā kiñci pi nāpajjati vippatisāraṃ pana vinodetun na sakkotīti vuttaṃ.

Na āra[m]bhati na vippatisāri hotīti n' eva āpattiṃ āpajjati na vippatisāri hoti. Katamo pan' esa puggalo ti?⁵ Ossaṭṭhāviriya-puggalo. So hi kiṃ me imasmiṃ Buddhakāle parinibbānena? Anāgate Metteyya-sammāsambuddhakāle parinibbayissāmīti visuddhasīlo pi paṭipattiṃ na pūreti, so hi kim atthaṃ āyasmā pamatto viharati, puthujjanassa nāma gati anibaddhā. Āyasmā hi Metteyya-sammāsambuddhassa sammukhabhāvaṃ labheyya⁶ pi na labheyya pīti. Arahattatthāya vipassanaṃ bhāvehīti ovaditabbo.

Sesaṃ sabbaṃ vuttanāyena' eva veditabbaṃ.

¹ S¹. Ārabbhajā.

² P.P. āsavā; S¹. Jātā atha vaḍḍḥ.

³ S¹. āradhāṃ.

⁴ B. *inserts the [m]*.

⁵ S¹. *substitutes for* sakiṃ . . . puggalo ti : vuṭṭhitattā na vippatisāri hotīti vuttaṃ. Nārabhati vippatisāri hotīti āpatti n' āpajjati vinayasaññattiyaṃ pana akovidattā anāpattiya āpattisaññī hutvā vippatisāri hoti. Anguttaratṭhakathāyaṃ pana sakiṃ āpajjitvā tato, etc. . . . sakkotīti vuttaṃ. Arabhāti na vippatisāri hoti n' eva āpattiṃ āpajjati, na vippatisāri hoti. Kataro pan' esa puggalo ti? S². *has instead of* saññatti, paññatti; *instead of* āpattisaññī, anāpattisaññī; *otherwise agrees with* S¹.

⁶ B. labheyyāpi.

2. *Datvā avajānātīti* ādisu eko bhikkhu mahāpuñño catu-paccayalābhī hoti. So cīvarādīni labhitvā aññaṃ appapuññaṃ āpucchati. So pi tasmiṃ punappunam āpucchante pi gaṇhati yeva. Ath' assa itaro thokaṃ kupito hutvā man-kubhāvaṃ uppādetukāmo vadati, ayaṃ attano dhammatāya cīvarādīni na labhati amhe nissāya labhatīti evaṃ *puggalo datvā avajānātīti* nāma.

Eko pana ekena saddhiṃ dve tīṇi vassāni vasanto pubbe taṃ puggalaṃ gaṇuṃ katvā pacchā gacchante gacchante kāle cittikāraṃ na karoti āsanā na vuṭṭhāti upatṭhānam pi na gacchati, evaṃ puggalo saṃvāseṇa *avajānātīti* nāma.

*Ādheyyamukho*¹ ti ādito dheyyamukho,² paṭhamavacanasmiṃ³ yeva ṭhapitamukho ti attho. *Adhimuccitā hotīti* saddhātā hoti. Tatrāyaṃ nayo : eko puggalo sārappaṃ yeva bhikkhuṃ asāruppo eso ti katheti, taṃ sutvā esa niṭṭhiṃ gacchati ; puna aññena sabhāgena bhikkhunā sāruppo ayan ti vutte pi tassa vacanaṃ na gaṇhati ; asukena nāma asāruppo ayan ti amhākaṃ kathitan ti purimabhikkhuno va kathaṃ gaṇhati. Aparo pi' ssa dussilaṃ silavā ti katheti. Tassa vacanaṃ saddahitvā puna aññena asāruppo esa bhikkhu, nāyaṃ tumbhākaṃ santikaṃ upasankamituṃ yutto ti vutto pi tassa vacanaṃ aggahetvā purimass' eva kathaṃ gaṇhati. Aparo vaṇṇam pi kathitaṃ gaṇhati, avaṇṇam pi kathitaṃ gaṇhati yeva : ayam pi ādheyyamukho¹ yeva nāma. *Ādhātābhamukho*⁴ yaṃ yaṃ suṇāti, tattha tattha ṭhapitamukho ti attho.

Lolo ti saddhādīnaṃ ittarakālaṭṭhitikattā assaddhiyādīhi lalitaabhāvena lolo. *Ittarasaddho* ti parittasaddho⁵ apari-puññasaddho. Sesesu pi es' eva nayo.

Ettha pana⁶ punappaṇaṃ bhajanavasena saddhā va bhatti. Pemaṃ saddhāpemaṃ gehasitapemam pi vaṭṭati. Pasādo saddhāpasādo va. *Evaṃ puggalo lolo hotīti* evaṃ ittarasaddhādītāya puggalo lolo nāma hoti, haliddirāgo viya thusarāsīmhi koṭṭitakhāṇuko viya assa piṭṭhiyaṃ ṭha-

¹ S¹. Ādeyya°.

² S¹. deyyamukho.

³ S¹. vatthasmiṃ ; S². vanasmiṃ.

⁴ S¹. ādhātayaṃ pamukho ; S². ādhātābbaṃ pamukho.

⁵ S¹. purita-.

⁶ S¹. na.

pitakumbhaṇḍaṇ viya ca anibandhaṭṭhāne¹ muhuttena pasidati, muhuttena kuppati.

Mando momūho ti aññāṇabhāvena mando avisadatāya momūho. *Mahāmūlho* ti attho.

3. *Yodhājīvūpamesu yodhājivā* ti yuddhūpajīvino. *Rajaggaṇ* ti hatthi-assādīnaṇ pādappahārabhinnāya bhūmiyā uggataṇ rajakkhandhaṇ. *Na*² *santhambhatīti*² santhambhitvā ṭhātuṇ na sakkoti.

Sahati rajaggaṇ ti rajakkhandhaṇ disvā pi adhvāseti. *Dhajaggaṇ* ti hatthi-assapitṭhesu vā rathesu vā ussāpitānaṇ dhajānaṇ aggaṇ.

Ussādanan ti hatthi-assarathādīnaṇ c' eva balakāyassa ca uccāsadda-mahāsaddaṇ.

Sampahāre ti samāgate³ appamattake pi pahāre. *Haññatīti* vihaññati vighātaṇ āpajjati. *Vyāpajjati* vipattiṇ āpajjati pakatibhāvaṇ jahati.

Sahati sampahāran ti dve tayo pahāre patvā pi sahati adhvāseti. *Tam eva sangāmasīsan* ti tam eva jayakhandhāvāraṭṭhānaṇ. *Ajjhāvasatīti* sattāhamattaṇ abhibhavitvā āvasati. Kiṇ kārāṇā? Laddhappahārānaṇ pahārajaggaṇatthaṇ c' eva katakammānaṇ viśesaṇ ñatvā ṭhānantaradānatthañ ca issariyasukhānubhavanatthañ ca.

Idāni yasmā satthu yodhājīvehi kiccaṇ n'atthi, imasmiṇ pana sāsane tathārūpe pañca puggale dassetuṇ idaṇ opammaṇ ābhataṇ, tasmā te puggale dassento *evam evan* ti ādim āha. Tattha *saṅsīdatīti* micchāvitakkasmiṇ viśidati anupavisati. *Na sakkoti brahmacariyaṇ santānetun*⁴ ti brahmacariyavāsaṇ anupacchijjamānaṇ gopetuṇ na sakkoti. *Sikkhādubbalyaṇ āvikatvā* ti sikkhāya dubbalabhāvaṇ pakāsetvā. *Kim assa rajaggasmin* ti kiṇ⁵ tassa⁵ puggalassa rajaggaṇ nāmāti vadati. *Abhirūpā* ti rūpavati. *Dassanīyā* ti dassanayoggā. *Pāsādikā* ti dassanen' eva cittappaśādāvahā. *Paramāyāti* uttamāya. *Vaṇṇapokkharatāyāti* sariravaṇṇena c'eva angasaṅṭhānena ca. *Uhasatīti* avahasati. *Ullapatīti* katheti. *Ujjagghatīti*⁶ pāṇiṇ paharitvā

¹ S². anibaddhaṭṭhāne ; B. anibandhaṭṭhāno.

² S¹., S². omīti na santhambhatīti.

⁴ B. sandhāretun.

⁵ S². kassa ; B. ka tassa.

³ S¹. mahāgato.

⁶ S¹. ujjaggetīti.

mahāhasitaṃ hasati. *Uppaṇḍeti* uppaṇḍanakathaṃ katheti. Abhinisīdati abhibhavitvā santike vā ekāsane vā nisīdati.

Dutiyapade pi es' eva nayo.¹

Ajjhottharati ti² avattharati.

*Vinivethetvā*³ *vinimocetvā* ti pahitaṭṭhānato tassa hatthaṃ vinivethetvā c' eva mocetvā ca. Sesam ettha uttānattham eva.

4. Piṇḍapātikesu *mandattā momuhattā* ti n' eva samādānaṃ jānāti, na ānisaṃsaṃ. Attano pana mandattā momūhattā aññānen' eva *piṇḍapātiko hoti*. *Pāpiccho icchāpakato* ti piṇḍapātikassa me sato ayaṃ piṇḍapātiko ti catupaccaya-sakkāraṃ karissanti.

Lajjī appiccho ti ādihi ca guṇehi sambhāventīti evaṃ pāpikāya icchāya ṭhatvā tāya pāpicchāya abhibhūto hutvā piṇḍapātiko hoti. Ummādasena piṇḍāya caranto pana ummāda cittavikkhepāpiṇḍapātiko nāma hoti. *Vaṇṇitaṃ* ti idaṃ piṇḍapātikangaṃ nāma *Buddhehi ca Buddhasāvakehi ca* vaṇṇitaṃ pasatthan ti piṇḍapātiko hoti. *Appicchataṃ yeva nissāyāti* ādisu appiccho bhavissāmi idam eva piṇḍapātikangaṃ appicchatāya saṃvattissati : iti santuṭṭho bhavissāmi idam eva piṇḍapātikangaṃ santuṭṭhiyā saṃvattissati : iti kilēse saṃlikhissāmi idaṃ piṇḍapātikangaṃ kilesa-sallekhanatthāya saṃvattissatīti piṇḍapātiko hoti. *Idam-atthikan* ti imāya kalyāṇāya paṭipattiyā atthikabhāvaṃ, iminā vā piṇḍapātāmatteṇa atthikabhāvaṃ, yaṃ yaṃ laddhaṃ tena tena vāyāpanabhāvaṃ nissāyāti attho.

Aggo ti jetṭhako. Sesāni tass' eva vevacanāni. *Gavā khīraṃ* ti gāvito khīraṃ nāma hoti, na vinā gāvīyā. *Khīramhā dadhīti* ādisu pi es' eva nayo. *Evam evaṃ* ti yathā etesu pañcasu gorasesu sappimaṇḍo aggo, evam evaṃ imesu pañcasu piṇḍapātikesu svāyaṃ appicchatādini nissāya piṇḍapātiko hoti, ayaṃ *aggo ca setṭho ca mokkho ca uttamo ca pavaro ca*. Imesu pana pañcasu piṇḍapātikesu dve va janā

¹ This leads us to infer that, in Buddhaghosa's text of the PP., the four foregoing terms were included in the account of the first and second class of men, as they now are only in the third.—Ed.

² S¹. omits *ajjhottharati* . . . *ānisaṃsaṃ*.

³ B. *vinivedhetvā*.

piṇḍapātikā, tayo na piṇḍapātikā. Nāmamattena pana piṇḍapātikā ti veditabbā.

5-14. Khalupacchābhattikādisu pi es' eva nayo.

PANCAKAṆ NIṬṬHITAṆ.

Chakke: (1) *tatrāti* tesu chasu puggalesu. *Sammāsambuddho tena datṭhabbo* ti so puggalo tena anācariyakena attanā uppāditena sabbaññutañāṇena sabbaññubuddho datṭhabbo.

Paccekasambuddho tenāti ādisu pi tena paccekasambodhiñāṇena so puggalo paccekasambuddho. Tena sāvakapāramiñāṇena te puggalā Sāriputta-Moggalānā. Tena dukkhassa antakaraṇena te puggalā avasesā arahanto. Tena itthattaṇ anāgamanena so puggalo anāgāmī. Tena *itthattaṇ* āgamanena te puggalā sotāpanna-sakadāgāmino datṭhabbā ti.

CHAKKAṆ NIṬṬHITAṆ.

Sattake: (1) *Sakiṇ nimuggo* ti ekavāraṇ nimuggo. *Ekantakālakehīti* ekanten' eva kālakehi natthikavāda-ahetukavāda - akiriyavādasankhātehi niyatamicchādiṭṭhidhammehi. *Evaṇ puggalo* ti iminā kāraṇena puggalo ekavāraṇ nimuggo, tathā nimuggo va hoti. Etassa hi punabhavato vuṭṭhānaṇ nāma n'atthīti vadanti. Makkhali Gosālādayo viya heṭṭhānarakaggīnaṇ yeva āhāro hoti. *Sāhusaddhā-kusalesu dhammesūti* kusaladhammesu saddhā nāma sādhu laddhikā¹ ti *ummujjati*. So tāvataken' eva kusalena ummujjati nāma. *Sadhukirīti* ādisu pi es' eva nayo.

Hāyati c' evāti cankavāre² va āsitta-udakaṇ viya ekan-tena parihāyat' eva. *Evaṇ puggalo* ti evaṇ sāhusaddhā ti imesaṇ saddhādīnaṇ vasena ekavāraṇ ummujjitvā tesāṇ parihāniyā puna nimujjati yeva Devadattādayo viya. Devadatto hi aṭṭha samāpattiyo pañca ca abhiññāyo nibbattetvā pi puna buddhānaṇ paṭicchakatāya³ tehi guṇehi parihīno

¹ S¹. laṭṭhikā.

² S¹. cangavāre; S². cangavāde.

³ B. paṭikaṇṭakatāya.

ruhiruppādakammaṃ saṅghabhedakammaṃ ca katvā kāy-
assa bhedaṃ dutiyacittavārena niraye nibbatti. Kokāliko
dve aggasāvake upavaditvā Padumaniraye nibbatto. *N' eva
hāyati no vadḍhatṭi* appahonakakāle pi na hāyati, pahona-
kakāle pi na vadḍhati. Ubhayam pi pan' etaṃ agārikena
pi anagārikena pi dīpetabbaṃ. Ekacco hi agāriko appa-
honakakāle pakkhikabhattaṃ vā salākabhattaṃ vā vassāvā-
sikaṃ vā upanibandhāpeti. So pacchā pahonakakāle pi
pakkhikabhattādimattam eva pavatteti. Anagāriko pi
ādimhi appahonakakāle uddesaṃ vā dhutaṅgaṃ vā ganhati,
medhābalaviriyasampattiyā pahonakakāle pi tato uttari¹
na¹ karoti. *Evaṃ puggalo ti evaṃ imāya saddhādinaṃ
ṭhitiyā puggalo ummujjitvā ṭhito nāma hoti.*

Ummujjitvā vipassati viloketṭi sotāpanno² puggalo²
uṭṭhahitvā gamanamaggaṃ gantabbaṃ disaṃ vā oloketi
nāma. *Ummujjitvā pataratṭi* sakadāgāmipuggalo kilesa-
tanutāya uṭṭhahitvā gantabbadisābhimukho patarati nāma.
*Patigādhappatto*³ hotṭi anāgāmipuggalo uṭṭhāya viloketvā
pataritvā gantvā ekasmiṃ ṭhāne patitṭhāpato nāma hoti,
titṭhati, na pun' āgacchatṭi. *Tiṇṇo pārangaṭo thale*⁴ *titṭha-*
tṭi sabbakilesogaṃ taritvā paratīraṃ gantvā nibbānathale
ṭhito nāma hoti.

Ime pana satta puggalā udakopamena dīpitā. Satta kira
janghavāṇijā addhānamaggappaṭipannā antarāmagge ekaṃ
punṇanadiṃ pāpuṇṇisu. Tesu paṭhamaṃ otiṇṇo udaka-
bhīruko puriso otiṇṇaṭṭhāne yeva nimujjitvā puna uṭṭhā-
tuṃ nāsakkhi, anto yeva macchakacchapabhakkaṃ jāto.
Dutiyo otiṇṇaṭṭhāne nimujjitvā sakiṃ uṭṭhahitvā pana
nimuggo uṭṭhātuṃ nāsakkhi, anto yeva macchakacchapa-
bhakkaṃ jāto. Tatiyo nimujjitvā uṭṭhahi. So majjhe
nadiyā ṭhatvā n' eva orato āgantūṃ, na parato gantūṃ
asakkhi. Catuttho uṭṭhāya ṭhito uttaraṇatitthaṃ olokesi.
Pañcama otaraṇatitthaṃ⁵ oloketvā patarati. Chaṭṭho ta-
ritvā pārimatīraṃ gantvā kaṭippamāṇe udake ṭhito. Sat-
tamo pārimatīraṃ gantvā gandhacūṇṇādihi nahātvā⁶ vara-

¹ S¹. uttariṃ.² S¹. omits.³ S¹. paṭṭhitapatto.⁴ So S¹., S²., B. Cf. p. 245.⁵ S¹. uttaraṇa-; S². taraṇa-.⁶ B. nhatvā.

vatthāni nivāsetvā surabhivilepanaṃ vilimpitvā niluppalā-
dīni pīlandhitvā nānālankārapaṭimaṇḍito mahānagaraṃ
pavisitvā pāsādavaram āruya¹ uttamabhojanam bhūñji.

Tattha satta janghavāñijā viya ime satta puggalā. Nadi
viya vaṭṭaṃ. Paṭhamassa udakabhīrukassa purisassa
otinaṭṭhāne yeva nimujjanaṃ viya micchādītṭhikassa
vaṭṭe nimujjanaṃ. Ummujjitvā nimuggapuriso viya sad-
dhādīnaṃ uppattimattakena ummujjitvā tesāṃ parihāniyā
nimuggapuggalo. Majjhe nadiyā tṭhito viya saddhādithi-
tiyā tṭhitapuggalo. Uttaranakatitthaṃ olokento viya gan-
tabbamaggaṃ gantabbadisāṃ vā olokento sotāpanno. Pata-
ritapuriso viya kilesapatanutāya pataranto sakadāgāmi.
Taritvā kaṭimatte udake tṭhitapuriso viya anāvattidhamma-
tāya tṭhito anāgāmi. Nahātvā pārimatīraṃ uttaritvā thale
tṭhitapuriso viya cattāro oghe atikamitvā nibbānathale
tṭhito khīṇāsavabrāhmano. Thale tṭhitapurisassa nagaraṃ
pavisitvā pāsādavaram āruya uttamabhojanabhūñjanaṃ
viya khīṇāsavassa nibbānārammaṇaṃ phalasamāpattiṃ
appetvā vītināmanaṃ veditabbaṃ.

2. Ubhatobhāgavimuttādayo heṭṭhā pakāsitā yevāti.

SATTAKAṆ² NIṬṬHITAṆ.

Aṭṭhaka-navakaniddeṣā pi heṭṭhā vuttanayen' eva vedi-
tabbā.

Dasakaniddeṣe : (1) *idhāti* kāmāvacarabhūmiyaṃ. Kāmā-
vacarabhūmiyaṃ hi sattakkhattuparamādīnaṃ kāmāvacara-
bhūmiyaṃ eva niṭṭhā hoti. Kāmāvacarattabhaven' eva
arahattappatti ca anupādisesanibbānappatti ca hotīti
attho.

Idha vīhāyati idha kāmāvacare attabhāve vīhāya Suddhā-
vāsattabhāve tṭhitānaṃ niṭṭhā hotīti attho. *Antarā-parinib-
bāyi-ādayo* hi idha anāgāmi-phalaṃ patvā ito cutā Suddhā-
vasesu uppajjitvā tena attabhāvena arahattañ c' eva anu-

¹ B. āruya.

² S¹. sattamaṃ.

pādisesanibbānadhātuñ ca papūṇanti. Tena vuttaṃ imesaṃ pañcannaṃ *idha vihāya niṭṭhā* ti.

DASAKAṆ NIṬṬHITAṆ.

Ettāvatā ca :

Yaṃ ve puggalapaññattiṃ loke appaṭipuggalo
 nāṭisankhepato satthā desesi tidasālaye
 tassā Atṭhakathañ c' eva dīpabhāsāya sankhataṃ
 Āgamaṭṭhakathāyo ca ogāhetvā asesato
 suvibhatto asankiṇṇo yo yo attho yañhiṃ yañhiṃ
 tato tato taṃ gahetvā pahāya ativitthāraṃ
 Visuddhi-Magge yaṃ vuttaṃ tam anādāya sankhatā
 nāṭisankhepavitthāra nayaṃ' Atṭhakathā ayaṃ
 tam etaṃ sattamattehi bhāṇavārehi tantiyā
 ciraṭṭhitatthaṃ dhammassa sankharontena yaṃ mayā
 sampattaṃ kusalaṃ tena saddhammaṃ sukhamaṃ sivaṃ
 oloketu visuddhena paṇayo dhammacakkhumā ti.

PUGGALAPAÑÑATTI-ATṬHAKATHĀ NIṬṬHITĀ.

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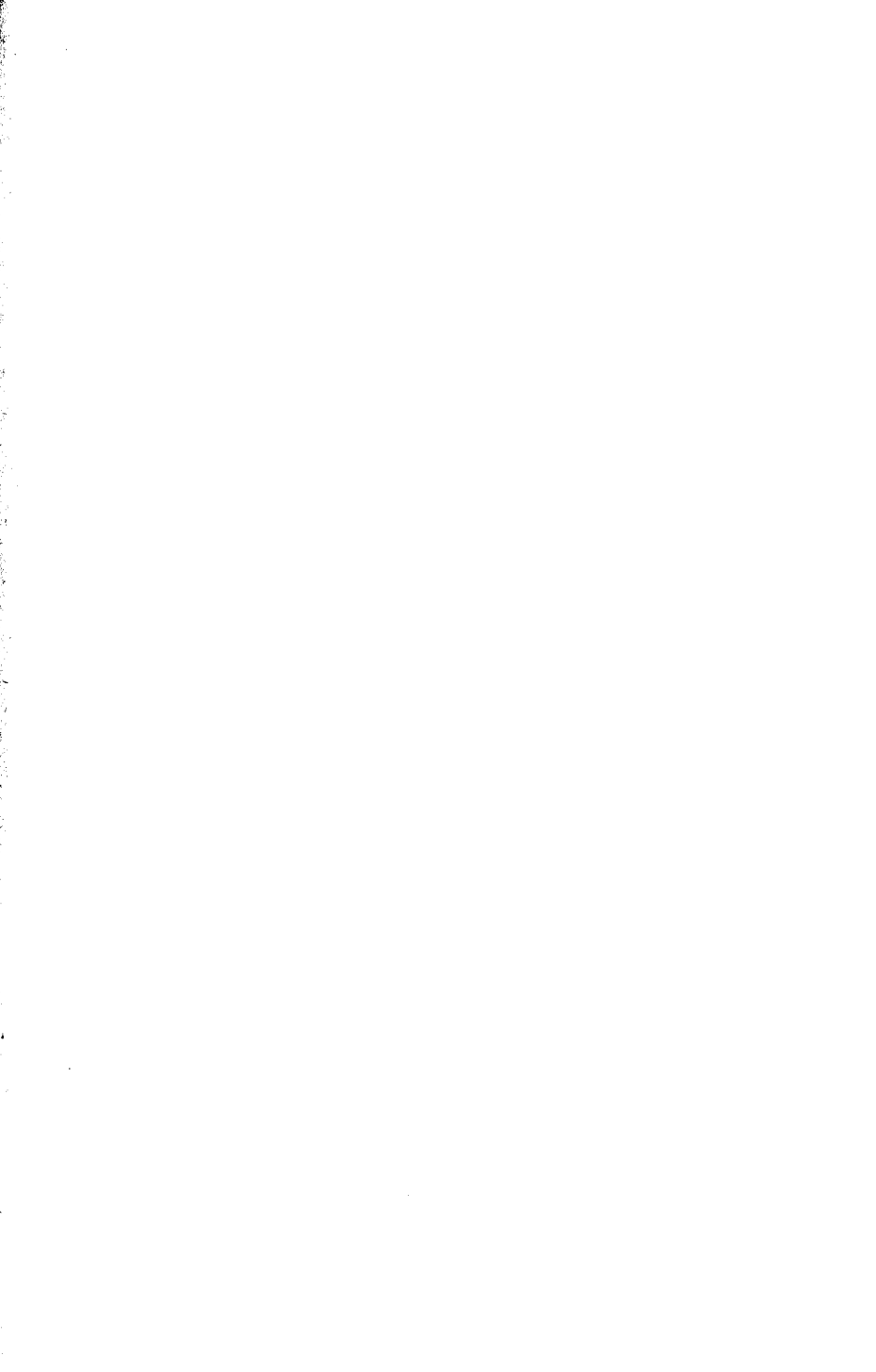
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