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K. R. NORMAN

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FOREWORD

The Council of the Pali Text Society hope to continue publication of the *Journal*, if support and interest are sufficient.

The *Journal* will publish short Pali texts, translations, and commentaries on texts, catalogues and handlists of Pali books and manuscripts, and similar material.

Papers should be sent to the editor:

Mr K. R. Norman,
Faculty of Oriental Studies,
Sidgwick Avenue,
Cambridge, CB3 9DA.

TWO JĀTAKA MANUSCRIPTS FROM THE NATIONAL LIBRARY IN BANGKOK

Although the describing of Pāli manuscripts has a fairly long history, starting with Westergaard's catalogue¹ of the manuscripts in Copenhagen, even the knowledge of collections of Pāli manuscripts kept in European libraries and museums is far from being comprehensive. A number of lists and short descriptions have appeared in earlier numbers of this Journal.² As far as British collections are concerned, a new catalogue of Sinhalese manuscripts in the India Office Library has appeared,³ and another describing the Neville Collection in the British Museum is in preparation.⁴ Further information about older catalogues and unpublished handlists may be found in the *Pāli Buddhist Review*.⁵

In France, the catalogue of the Bibliothèque Nationale in Paris is under revision, and a short supplement to Cabaton's catalogue⁶ has been published recently by Jacqueline Filliozat.⁷ The same scholar has also collected further information⁸ about Pāli manuscripts, mostly of later texts, kept in the same library.

The rich collection of Pāli manuscripts in Denmark has been described by G. Cædès⁹ and C. E. Godakumbara¹⁰ in Volumes 2,2 and 1, respectively, of the *Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections*. Volume 2,1 dealing with Cambodian and Burmese Pāli manuscripts is under preparation.¹¹

C. Regamey has given information¹² about a Swiss collection containing mainly Pāli manuscripts, while German collections are in the process of being catalogued in various volumes of the monumental *Verzeichnis der Oritentalischen Handschriften in Deutschland* [*Inventory of Oriental Manuscripts in Germany*] founded by W. Voigt (1911–1982).¹³

As far as Asia is concerned, the only Indian collection described so far seems to be that in the Adyar Library.¹⁴ In those countries where Theravāda Buddhism prevails, there is a good catalogue of the Colombo Museum¹⁵ which, however,

includes only about two thirds of the collection. Libraries of monasteries in Sri Lanka have been surveyed by K. D. Somadasa.¹⁶ Further information about earlier attempts to catalogue Pāli manuscripts in Ceylon and Burma may be found in the rich and comprehensive bibliographies made by H. Bechert.¹⁷ As far as Thailand, Laos and Cambodia are concerned, there is a list by P.-B. Lafont,¹⁸ which supplements the still valuable article by L. Finot.¹⁹ The Cambodian monastery libraries may be considered as destroyed and their manuscripts as lost.

Although hardly noticed outside the kingdom, important and efficient steps have been taken to take stock of the Pāli manuscripts in Thailand. Rich collections which sometimes contain rather old Pāli manuscripts can be found today in the monasteries of North Thailand. Mostly, however, they contain manuscripts written in the North Thai (Thai Yuan or Lanna) language. Consequently, a survey started by the Social Research Institute of the University of Chiang Mai, at present under the directorship of Professor Kasem Burakasikorn, has concentrated on collecting North Thai literature. Fortunately, old and, as far as can be judged from a brief inspection, valuable Pāli manuscripts have not been excluded from the survey. The first fruit of this endeavour was a mimeographed survey by Sommai Premchit in collaboration with Puangkam Tuikeo.²⁰ In the meantime a project has been started by the same institute to microfilm these manuscripts, at present under the supervision of Acharn Balee Buddharaksha, who has given a first survey of the manuscripts available in microfilm.²¹ Both lists are written in Thai.

Comparatively little is known about the earlier history of books in Thailand prior to the late 18th century. Some outlines, together with information about two old manuscripts of the *Samyuttanikāya*, have been given by the present writer.²² In Central Thailand, the advent of the Chakri Dynasty, which has ruled the country since BE 2325 (1782), marks also the start of a remarkable series of editions of the Tipiṭaka, the best known of which is that printed by order of

Rama V Chulalongkorn in 1893, expanded in 1927, and reprinted in 1980.²³

Editorial activities preceding the Rāma V edition have been described by G. Cœdès,²⁴ who at the same time furnishes some information about the manuscripts and other collections of the Vajirānāṇa National Library.²⁵ Among other items Cœdès mentions an extremely old manuscript of the *Sāratthapakāsini*, written in BE 1938, corresponding to AD 1440. This seems to be the second oldest dated Pāli manuscript known, being only slightly younger than the Saṃuttanikāya manuscript of AD 1412 kept in the Colombo Museum.²⁶

Although there is an old, very brief and extremely rare printed list of titles of manuscripts kept in the National Library, which is not accessible to me, it is somewhat difficult to find out the exact contents of this highly valuable collection while the catalogue is still under preparation. There are some brief handlists, which are useful but accessible only with difficulty.

To get a clearer picture of this collection, I started to inspect older manuscripts written during the Ayuthaya period before 1767 during three visits to Thailand in the years 1981, 1982 and 1983, which have been supported by the Deutsche Forschungsgemeinschaft. Besides that foundation I have to thank the director of the National Library, Acharn Kullasap Gesmankit, and her ever helpful staff for granting access to this collection which proved to be of unexpected interest and importance for Pāli studies.

In the following pages two of the Jātaka manuscripts read during my visit to the National Library in 1983 will be described.

I. KHUDDAKANIKĀYA JĀTAKAPĀLI. Library no. 6284 (old number 126-5/6); 13 fasc.; dated Buddha Sakkarāja 2249 = AD 1706. Khmer script. According to a modern palm-leaf used as the cover there should be 15 fasciculi (*phūk*), as is also stated in a hand list. However, only 13 *phūk* actually survive.

Both sides of the manuscript, which has been put between wooden covers, have been painted with black lacquer, on which there is a golden pattern. Together with the pagination this pattern proved to be helpful when rearranging the *phūk* in their correct sequence. At the same time the pattern of the *phūk* containing the Mahājanaka-Jātaka provides a further clue that it has been added here from somewhere else to supplement our fragmentary manuscript.

It is important to notice that the lacquer and the pattern have been applied only after both parts of the manuscript written during AD 1697 and 1706 had been reassembled.

Further the pagination seems to indicate that an incomplete copy has been supplemented after an interval of nine years. Starting from the nucleus [6. Bhūridatta (*phūk* 2), pages *so-ai*, 7. Candakumāra, pages *o-gu*, 8. Brahmanārada, pages *gyu-caḥ*] it seems that 8. Vidhura, pages *chya-ṇa*, has been added at the end, and 6. Bhūridatta (*phūk* 1), pages *la-sai*, at the beginning of the fragment. Only the pagination of 5. Mahosatha poses some difficulties. The last two *phūk*, 4 pages *pū-bhaṇ* and 5 pages *ma-raḥ*, are consistent with the following *phūk* of Bhūridatta. The stray pagination of Mahosatha *phūk* 1 pages *ḍi-ṇau*, *phūk* 2 pages *ṭa-ḍai*, and *phūk* 3 pages *ca-jau*, is difficult to explain. In theory one might assume that the missing second *phūk* of Vidhura had been numbered as pages *ṇā-ḍi*, and that the scribe inadvertently continued this pagination, if he started to copy the Mahosatha *phūk* 1 only after finishing Vidhura *phūk* 2. This, however does not explain the pagination of Mahosatha *phūk* 2 pages *ṭa-ḍai* and *phūk* 3 pages *ca-jau*. The following assumption would account for the strange pagination at least to a certain extent. If more than one scribe worked at supplementing a fragmentary manuscript, one of them might have started from the beginning with the Suvannasāma pages *ka-ge* and the Nimi pages *gai-ju*, and then, leaving Mahosatha *phūk* 1 to the second scribe, continued with Mahosatha *phūk* 2, for which he calculated roughly, and not altogether wrongly, page *ṭa* as the first one. The confusion was then created by the second scribe, who continued the Vidhura pagination using pages *ḍi-ṇau* instead of pages *jū* foll. Even if

this inferred procedure is the correct one, it is difficult to see why Mahosatha *phūk* 3 has the pages *ca-jau*.

There is still one more problem posed by the pagination. Starting from the first page of Mahosatha *phūk* 4, which is page *pū*, and calculating backwards, there should have been seven *phūk* before this one in the manuscript, whereas there are only five extant. As the Suvannaṣāma is the third *jātaka* in the *mahānipāta*, two *phūk* are left for the Mūgapakka (Temiya) and Mahājanaka. That both were once included in this manuscript is shown again by the golden pattern, which clearly points to missing parts before the first extant *jātaka*, the Suvannaṣāma, which therefore should not start with page *ka*.

Contents of the manuscript:

[1.] BRA MAHĀJANAKA, *phūk* 1, no date.

Leaves: *ka-ghī*

Beginning: *koyaṃ majjhe . . .* : Ja VI 30,15 = B VI 39,1

End: . . . *ānando sesaparisā buddhaparisā ahesuṃ. simbalī . . . mahārājakulā ahesuṃ . . . aham evā ti sammāsambuddho ahoṣīti. mahājanakajātakam nitthitaṃ*: Ja VI 68,23 = B VI 84,6

Remarks: Written by a different hand and showing a different pattern on both sides of the 'inner book', this *phūk* has most probably been taken from a second manuscript to supplement the fragment. It has been corrected by two hands.

3. SUVAṆṆASĀMAJĀTAKAṃ, *phūk* 1, dated BS 2249 *pī cō* 'year of the dog'; according to Sao Saimōng ('Cūḷa Sakkarāja and the sixty cyclical year names', *Journal of the Siam Society* 69, 1981, pp. 4–12) BS 2249 corresponding to CS 1068 a *rāy-seḍ* or dog year, *cō* being used in Thai to designate the 11th cyclical (dog) year.

Leaves: *ka-ge*, plus one leaf without pagination at the end of this *phūk*. This leaf is covered by writing only in a middle column, recto, and is otherwise blank.

Beginning: *ko nu mam . . .* : Ja VI 68,25 = B VI 85,1

End: . . . *suvannaṇapaṇḍito pana aham evā ti sammāsambuddho*

ti. suvaṇṇasāmajātakaṃ niṭṭhitaṃ tatiyaṃ buddhaṃ saraṇaṃ gacchāmi saṃ: Ja VI 95,11 = B VI 117, 15

Remarks: The formula at the end of a *phūk* very often breaks off in the middle of the word just as the space allows.

A new edition of this *jātaka* has been prepared by R. Čičak-Chand (*Das Sāmajātaka. Kritische Ausgabe, Übersetzung und vergleichende Studie*. Bonn 1974 (thesis), cf. M. Hahn; 'Die Haribhaṭṭajātakamālā (II). Das Śyāmajātaka', WZKS 20, 1976, pp. 37–74.

4. NEMIRĀJAJĀTAKA, *phūk* 4, dated BS 2249 = 1706.

Leaves: *gai-ju* pagination *gha-ghaḥ* is missing by mistake, no gap in the text.

Beginning: *accheraṃ vata . . .*: Ja VI 95,13 = B VI 119,1

End: *nemijātakaṃ catutthaṃ niṭṭhitaṃ. nibbānapaccayo hotu me anāgate*: Ja VI 129,17 = B VI 162,10

Remarks: There are many corrections of the text and notes in the margin by a second hand.

5a. MAHOSATHAPAṇḌITAJĀTAKA, *phūk* 1, dated BS 2249 = 1706.

Leaves: *ḍi-ṇau*

Beginning: *pañcālo sabbasenāyā ti . . .*: Ja VI 329,20 = B VI 173,1

End: *sirikālakiṇṇīpaṇho niṭṭhito*: Ja VI 349,18 = B VI 188,16

Remarks: There are corrections by a second hand, probably by the same hand as found in the Mahājanaka. Interlinear or marginal notes, however, are missing.

The name Mahosadha (our manuscript has Mahosatha throughout) is current in SE Asia instead of Mahāummagga(B and S ummaṅga)-Jātaka, though the name has been dropped and replaced by Mahāummagga in B. In S 2523 = 1980, on the other hand, the traditional name has been kept. On the names and the sequence of the *jātakas* in SE Asia see G. H. Luce ('The 550 Jātakas in Old Burma', *Artibus Asiae* 19,1956, pp. 291–307) and G. Martini ('Les titres des Jātaka dans les manuscrits Pāli de la Bibliothèque Nationale de Paris', BEFEO 51, 1963, pp. 79–93).

Subtitles: *gadrabhapaṇho niṭṭhito*, Ja VI 344,9 = B VI 183,7

is missing in the manuscript; *ekūnavīsatiapaṇho nitthito*, *ṇe* r5 = Ja VI 345,28 = B VI 184,31; *kakaṇṭakapaṇho nitthito*, *ṇai* v3 = Ja VI 347,6 = B VI 186,7; *sirikālakiṇṇipaṇho nitthito*, *ṇau* v5 = Ja VI 349,18 = B VI 188,16.

5b. MAHOSATHAJĀTAKAṂ, *phūk* 2, dated BS 2249 = 1706

Leaves: *ṭa-dai*

Beginning: *aparasmim divase . . .* : Ja VI 349,19 = B VI 188,17

End: *devatāpaṇho nitthito*: Ja VI 378,21 = B VI 222,16

Remarks: Corrected in the same way as *phūk* 1 with additional scratched corrections.

Subtitles: *dvādasanipāte meṇḍakapaṇho nitthito*, *ṭū* v2 = Ja VI 355,21 = B VI 194,26; *visatinipāte sirimeṇḍakapaṇho nitthito*, *ṭha* v2 = Ja VI 363,23 = B VI 204,9 (*sirimantapaṇhā*); *channapathapaṇho nitthito*, *ṭhī* r2 = Ja VI 366,6 = B VI 206,18; *amaradevipariyesanaṃ nitthitaṃ*, *ṭhai* r3 = Ja VI 368,14 added after *anusāsi*; subtitle not in E, but = B VI 210,5 (*-pariyesanā nitthitā*); *cattāro ratanacorā nitthitā*, *ṭhah* r3 = Ja VI 370,13 added after *pesesi*, subtitle not in E, but cf. *sabbaratanathenā* E note 5 = B VI 213, 13; *khajjotapanakapaṇho nitthito*, *dā* r3 = Ja VI 372,10 = B VI 215,12; *bhūripaṇho nitthito*, *ḍū* r2 = Ja VI 376,5 = B VI 219,19; *devatāpaṇho nitthito*, *ḍai* v5 = Ja VI 378,21 = B VI 222,16.

5c. BRAH MAHOSATHA, *phūk* 3, dated BS 2249 = 1706

Leaves: *ca-jau*; *caḥ* occurs twice

Beginning: *puna te cattāro . . .* : Ja VI 378,22 = B VI 222,17

End: *. . . kira mithilānagaravāsino sahiranñasuvannā jātā. mahaggharatanāni jātāni*: Ja VI 409,25 = B VI 255,3

Remarks: Corrections as in *phūk* 2; some leaves slightly damaged by worms, no text lost.

Subtitles: *pañcapaṇḍitapaṇho nitthito*, *nitthitā ca paribhinda-kathā ti*, *caḥ* r5 = Ja VI 389,30 = B VI 234,14. B: *brahmadat-tassa yuddhaparājayakhaṇḍaṃ nitthitaṃ*, B VI 255,6 after *. . . vassaṃ atitaṃ*, Ja VI 409,26.

5d. MAHOSATHAJĀTAKAṂ, *phūk* 4, dated BS 2249 = 1706

Leaves: *pū-bhaṃ*

Beginning: *brahmadattassā pi . . .* : Ja VI 409,25 = B VI 255,3

End: *. . . omuñcitvā ummaṅgadvāre vālukam vyūhitam katvā tattha thapesi*: Ja VI 448,2 = B VI 297,11

Remarks: No subtitles given in E; *suvaṇṇakhaṇḍam niṭṭhita*., B VI 272,7 corresponding to Ja VI 425,27: missing also in our manuscript on leaf *phaḥ* v1.

5e. MAHOSATHAJĀTAKA, *phūk* 5, dated BS 2249 = 1706

Leaves: *ma-rah*

Beginning: *thapetvā ca pana ummaṅgam pavisitvā ummaṅgam kkhacitvā(?) tam nagaram pavisitvā . . .* : Ja VI 448,2 = B VI 297,11

End: *dakarakkhasapaṇho niṭṭhito. niṭṭhitā ca sabbaso mahāummaṅgajātakavaṇṇā. iti satthā imam dhammadesanam āharitvā saccāni pakāsetvā jātakam samodhānento "na bhikkhave idān' eva tathāgato paññavā parappavādamaddano atīte aparipakke ññāṇe bodhiññāṇatthāya cariyam caranto pi paññavā yevā" ti vatvā imam jātakam samodhānetvā imā gāthā āha*

*senako kassapo āsi ambattho cāpi pukkuso
kāmindho kuccadanto ca devindho senadaṇḍako
kevaṭṭo devadatto ca chalākā thulanandikā
sundari pañcālacandi <ca> maṅgalikā ca sālīkā
udumbarā diṭṭhamāṅgalikā vedeho kāludāyi ca
bherī uppalavaṇṇāsi pitā suddhodano ahu
mātā āsi mahāmāyā amarā bimbāsundarī
tikkkhanakumāro<ca>chano canuhekkho ca rāhulo
suvo ahosi ānando sārīputto ca culaṇī
mahosatho lokanātho evam dhāretha jātakam*

mahosathapaṇḍitasātakam pañcamam niṭṭhitam, Ja VI 478,20 = B VI 333,12

Subtitles: *mahāummaṅgam niṭṭhitam*, *yai* v1 = Ja VI 466,18 = B VI 218,12; *ettakena ayam paṇho niṭṭhito*, *yah* v4 = Ja VI 470,9 = B VI 321,28.

6a. BHŪRIDATTAJĀTAKA, *phūk* 1, dated BS 2249 = 1706

Leaves: *la-sai*, at the end one leaf without pagination

Beginning: *yam kiṃci . . .* : Ja VI 157,25 = B VII 1,7

End: *ālambāyanakaṇḍaṃ nitthitaṃ*: Ja VI 186,17 = B VII 31,8

Remarks: The leaf without pagination at the end of this *phūk* seems to be a further indication that an older fragmentary manuscript has been completed at a later date: *phūk* 2 written in 1697 already starts with page *so*. On the other hand the preceding *phūk* now lost and replaced might have begun with page *la*.

Instead of *ālambāyanakaṇḍa* E has *kīlanakhaṇḍa* following its manuscript B, as this subtitle is missing in C^{ks}. B (1956) explicitly states that *ālambāyanakhaṇḍa* is the Siamese reading.

There are corrections as in the Candakumārājātaka (see below).

Subtitles: *nagarakaṇḍaṃ nitthitaṃ*, *vā* r1 = Ja VI 167,27 = B VII 12,7; *uposathakaṇḍaṃ nitthitaṃ*, *vī* r4 = Ja VI 170,1 (not in C^{ks}) = B VII 14,5; *brāhmaṇakaṇḍaṃ nitthitaṃ*, *vaḥ* v1 = Ja VI 177,14 (*vanappavesana*-, not in C^{ks}) = B VII 22,2 (B gives no subtitle, but notes: C, E *vanappavesana*-, S: *nesāda*-); . . . *pakkāmi. garuddhakaṇḍaṃ nitthitaṃ. tasmim kāle* . . . , *sā* r1 = Ja VI 178,22 (not in E) = B VII 23,8; *somadattakaṇḍaṃ nitthitaṃ*, *se* r2 = Ja VI 183,27 (after verse 61, not in E) = B VII 29,2 (not in B); *silakhaṇḍi (!) nitthitaṃ*, *se* v5 = Ja VI 184,22 = B VII 29,25 (not in B).

6b. BHŪRIDATTAJĀTAKAṂ, *phūk* 2, dated BS 2240 = 1697

Leaves: *so-haḥ*, *dva-dvaḥ*, *a-ai*; one leaf without pagination at the end, which is covered by writing only in the middle column, recto, otherwise blank.

Beginning: *ālambānena pana* . . . : Ja VI 186,19 = B VII 31,19

End: *bhūridatto pana aham evā ti sammāsambuddho ti. bhūridattajātakaṃ nitthitaṃ chaṭṭha(!). nibbānapaccayo hotu. buddhaṃ saraṇaṃ gacchā*: Ja VI 219,27 = B VII 70,7

Remarks: Critical edition and translation of verses 14–184 by L. Alsdorf ('Das Bhūridatta-Jātaka. Ein antibrahmanischer Nāga-Roman', WZKS 21, 1977, pp. 25–55).

Subtitles: . . . *agamāsi. vilāpakaṇḍaṃ nitthitaṃ. tasmim khaṇe* . . . , *hi* r1 = Ja VI 191,16 = B VII 26,29 (not in E,

B); . . . *nivatti. bārāṇasikaṇḍaṃ nititaṃ(!). te pi . . . , ho* r3 = Ja VI 197,7 = B VII 34,16 (E = B *nagarappavesana-*, one sentence later than in our manuscript, not in C^{ks}); *subhogakaṇḍaṃ niṭṭhitaṃ, haḥ* r5 = Ja VI 200,13 = B VII 46,25 (B = E *mahāsattassa pariyesana-*, not in C^{ks}; . . . *vañṇesi. yañña-vādavaṇṇanā niṭṭhitā. tassa taṃ kathaṃ . . . , dṃ* r3 = Ja VI 205,19 (not in E) = B VII 53,13 (*micchākathā*); . . . *nākāsi. yaññabhedakaṇḍaṃ niṭṭhitaṃ. sāgarabrahmadatto . . . , ū* r3 = Ja VI 217,20 = B VII 67,12 (not in E, B).

7. CANDANAKUMĀRAJĀTAKA, *phūk* 1, dated BS 2240 = 1697
Leaves: *o-gu*

Beginning: *rājāsi luddha(!)kammo ti . . . : Ja* VI 129,19 = B VII 71,1

End: . . . *suriyakumāro sārīputto. sakko anuruddho. candanakumāro pana aham evā ti sammāsambuddho. candanakumārajātakaṃ sattamaṃ niṭṭhitaṃ. buddhaṃ saraṇaṃ gacchāmi dhammaṃ saraṇaṃ gacchāmi. saṃghaṃ saraṇaṃ gacchāmi. nibbānapaccayo ho: Ja* VI 157,23 = B VII 104,24.
Added in margin: *parisā buddhāparisā avahasuṃ(!)*, to be inserted before *candanakumāro*.

Remarks: There are notes and corrections by a second hand. The manuscript is very slightly damaged by worms without any loss of text. The verses have been critically edited by L. Alsdorf (*Die Āryā-Strophen des Pāli-Kanons*. Akademie der Wissenschaften und der Literatur. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Jahrgang 1967 Nr. 4, Wiesbaden 1968, pp. 38–50).

8. BRAHMANĀRADAJĀTAKA, *phūk* 1, dated BS 2240 = 1697
Leaves: *gyū-caḥ* plus one leaf as in no. 6b

Beginning: *ahū rājā videhānan ti . . . : Ja* VI 219,29 = B VII 105,1

End: . . . *mahābrahmā bodhisatto aham eva sammāsambuddho(!) tha jātaṃ ti. mahānāradajātakaṃ niṭṭhitaṃ aṭṭhamāṃ, Ja* VI 255,12 = B VII 149,29

Remarks: There are frequent corrections and notes by two different hands. See P. Dupont: *La version mōne du*

Nārada-jātaka. Paris 1954. (Publication de l'École Française d'Extrême-Orient XXXVI).

7. VIDHŪRAJĀṬAKA, *phūk* 1, dated BS 2249 = 1706

Leaves: *chya-ñā*

Beginning: *paṇḍu kisiyāsi . . .* : Ja VI 255,14 = B VII 251,1

End: *akkhakaṇḍam niṭṭhitam*: Ja VI 292,3 = B VII 195,6 (E, B *lakkhana*-)

Remarks: The second *phūk* of this *jātaka* is missing. See H. Lüders ('Das Vidhurapaṇḍitajātaka', *ZDMG* 99, 1945–1949, pp. 103–130 = *Kleine Schriften*, Wiesbaden 1973, pp. 36–66). On the verses of the Dohalākhaṇḍa (Ja VI 262–274). L. Alsdorf ('Das Jātaka vom weisen Vidhura', *WZKS* 15, 1971, pp. 23–56).

Subtitles: . . . *aggamaṃsu. catuposathapañhā niṭṭhitā, chyai* v5 = Ja VI 262,1 = B VII 258,24; *dohalinikaṇḍam niṭṭhitam, jyai* v2 = Ja VI 274,30 = B VII 173,27; *maṇikaṇḍam niṭṭhitam, jhya* v2 = Ja VI 279,32 = B VII 180,11; (no subtitle at Ja VI 286,8); *gharāvāsapañho niṭṭhito, jhyo* v3 = Ja VI 287,31 = B VII 190,10.

The manuscript is written carefully and has been worked upon by one, or sometimes two different hands, which have corrected the text and inserted interlinear or marginal notes here and there. Although the text closely follows the SE Asian tradition, which can be seen even at a glance from the arrangements of the *jātakas* [see G. H. Luce; 'The 550 Jātakas . . .', and G. Martini, 'Les titres des Jātaka . . .' as above I 5a] the tradition is not always identical with the one of the Burmese branch, although both the Burmese branch and our manuscript have many characteristic variants in common, such as Fausböll's B^d *indiyācāpadhāribhi*, Ja VI 46,28* against E *illiyācāpadhārihi* (cf. Ja VI 503,7*); *indakhaggadharā*, Ja VI 223,18* against E *iṭṭhi*-; E (also B^d) *dhīrā*, Ja VI 223,19* against B, Mon, our manuscript *vīrā*. One of the characteristics of non-Burmese SE Asian Pāli seems to be the predilection for the verbal ending *-mhase* in the first person plural, e.g. *katham amhe karomhase* (ct. *karoma*), Ja VI 163,26* E = B = S *karomase*; *gaṇhāmhase maṇim tāta* (ct. *gaṇhāma*), Ja VI 182,13* E = B = S

gaṇhāmase; *mā . . . kāmasā pajahāmase* (ct. *mā jahāma*), Ja VI 182,14* E = B *pajahimhase*, S *pajahāmase* (v.l. from 'ma': *pajahimse*(!)); *gaṇhamhase vikantanam* (ct. *gaṇhāma*) Ja VI 441,5* = 24* E *gaṇhāmase vikattanam*, B = S *gaṇhāmase vikantanam*. The use of these forms is by no means a peculiarity limited to this manuscript. Also in manuscripts from North Thailand we find, e.g. *vane yattha vasesmhase*, Ja VI 516,10* = S, E = B *vasāmase*; *vademhase*, D III 197,22 E *vademase*.

The ending has been noted by W. Geiger (*Pāli Literatur und Sprache*, Strassburg 1916 §§ 122, 126). The explanation given in § 122, viz. a contamination of *-mhe*, which in turn originated by syncope from *-mahe*, and *-mase*, seems to be rather doubtful. Native grammarians teach the ending *-mhase* as belonging to *hiyyatanī*, Sadd 821,22 (cf. 842,9, where Ja III 26,18* is quoted) or to *ajjatanī*, Mogg VI 5.

Although it does not seem possible at present to trace the origin of this ending, a possible development might have started from the Middle Indic preterite ending *-mha* enlarged by *-se* as the imperative *labhāma*: *labhāmase* (Sadd 821,18), and occasionally also the indicative (Geiger § 122). Starting from examples such as *mā . . . pamādamhase*, Ja III 131,16* it could have begun to intrude also into the paradigm of the present. However in the absence of a more detailed investigation into the syntactic use of this form in particular, and into the system of verbal endings in Pāli in general, this problem cannot be solved with any certainty.

A second grammatical peculiarity, again not limited to this manuscript is: *āhuyantu suyuddhena*, Ja VI 192,12* E = B = S *avhāyantu* (E *avhay-*); *anūnanāmo iti m' āhuyanti*, Ja VI 273,13* E = B = S *avhayanti*; *āhuyant' eva gacchantam*, Ja VI 529,1* E = B = S *avhayant'*. Just as the ending *-amhase* is not in general use, so this form does not replace *avhayati* everywhere. If this form is old, it is probably a remnant of the SE Asian Pāli tradition (see O. v. Hinüber, *Notes on the Pāli tradition in Burma*. Nachrichten der Akademie der Wissenschaften in Göttingen. I. Philologisch-Historische Klasse. Jahrgang 1983 Nr. 3). A warning against this assumption, which, if correct, would suggest an explanation

of *avhayati* > *āhuyati* along the lines of H. Berger (*Zwei Probleme der mittelindischen Lautlehre*. München 1955, pp. 61 foll.), comes from the fact that Aggavaṃsa has *avhayati* (Sadd 456 no. 1000) only, and no *āhuyati* seems to be traceable either in the grammatical literature (Mogg, Rūp) or in Burmese or Sinhalese manuscripts as far as the evidence collected in the CPD allows a conclusion.

Some unusual Sanskritic writings occur in this manuscript: *pokkharanyā*, Ja VI 173,27* for *pokkharaññā* or *veduriyā*-for *veluriyā*-, Ja VI 173,28*, where *d* and *ḍ* are confused as happens frequently in SE Asian Pāli manuscripts; *avadriyati*, Ja VI 183,2* for E = C *mahissam avadīyati* (CPD: *mahi-'ssa-m-avadīyati*), B *mahissam api vivarati*, which is an unmetrical correction following the commentary, S *mahim assa vindriyati*: on *avadriyati* cf. *udriyati*, on *vindriyati*, cf. *undriyati*: KZ 94, 1980, 25 foll. and Pāli Tradition in Burma, p. [11] note 19; *opupphapadmā titthanti*, Ja VI 173,27* = B = C, which is Sanskrit, though metrically correct against E = S *opuppha-padumāni tiṭṭhanti*, cf. *opupphāni ca padmāni*, Ja VI 497,28* E = B = S = C, where three manuscripts of the Himavantakhaṇḍa of the Vessantara-Jātaka written in Khmer script and kept in the National Library, Bangkok, have *opupphāni padumāni*, which is the older and better text (cf. O. v. Hinüber: 'Die Entwicklung der Lautgruppen -tm-, -dm- und -sm- im Mittel- und Neuindischen', MSS 40, 1981, pp. 61–71, esp. pp. 61 foll.). A peculiar but isolated, writing is *maṇsam*, Ja VI 334,19*.

Occasionally the manuscript shares variants with Fausböll's C^{ks} such as *kappāsapicurasseva*, Ja VI 184,7* against E = B = S *-picurāsiva*, and sometimes the variants are even superior to the ones found in C^{ks}: *paṭicammagataṃ sallam passa vihāmi lohitaṃ*, Ja VI 78,15* E = C against our manuscript and S *patibāmagataṃ sallam passa thimhāmi lohitaṃ*.

Variants are *paṭivāma*- and *dhimhāmi* in B. The reading *paṭivāma*- is not only confirmed by the commentary, but also by *paṭivāmagatan ti mahārāja tayā vijjhitaṃ kaṇḍam paṭivāmagataṃ aparapassagataṃ*, Ja-pt quoted from Čičak-Chand, cf. manuscript II described below. In spite of *paṭivam*-

magatan ti dakuṇu ālayen vidi vamaḷayen giyē, Ja-gp ‘piercing the right side, going to the left side,’ Fausböll’s *paṭicamma-* does not seem to be a misreading of similar *akṣaras*, as is confirmed by Sadd 460 note b.

The derivation of *dhimhāmi/thimhāmi* is not clear, c.f. *dhimha niṭṭhubane*, Sadd 460,7 quoting this passage. A possible link with *stimyati* ‘is wet’ (Dhātup., Turner 13696) would presuppose a mistake for **thimmati*, suspected also by H. Smith (Sadd 460 note c) and CPD (s.v. *anamha*). The Sinhalese *vīhāmi* (– – ◡) seems to be as obscure as *dhimhāmi*.

In the following verse the SE Asian tradition had an understanding of the text obviously different from the one preferred in Ceylon: *khattā na vessā na balim haranti*, Ja VI 208,11* has been amended by L. Alsdorf, WZKSO 21. 1977. 44,51 to *khattāna vessāna balim haranti*. ‘Kṣatriyas und Vaiśyas bringen Opfer dar’, which definitely is an improvement upon Fausböll’s text, and which, furthermore, makes excellent sense in a context where an ideal world is contrasted to the real one. In SE Asia, however, the verse was interpreted differently: *khatyā hi vessānaṃ balim haranti* B = S = our manuscript = Bangkok no. 6290/6291 written AD 1668(?) with *khattā* reshaped into *khatyā* according to considerations following the native grammarians: see O. v. Hinüber (‘Pāli as an artificial language,’ *Indologica Taurinensia* 10, 1982, pp. 133–140, esp. 138) (‘for the Kṣatriyas bring taxes to the Vaiśyas’, and not vice versa as it should be. As this also makes good sense and moreover avoids the assumption of a possible though otherwise unattested **kṣat-riyāyana* > *khattāna*, it seems to be even superior to the Sinhalese text, where the ending of the nom. pl. must be short because of the metre. This again is not an easy assumption, more difficult at least than a gen. pl. *-ānaṃ* read *-ānā* (– ◡), which occurs frequently.

In the same way the variant *anubbatā*, Ja VI 473,4* common to the SE Asian tradition shared by our manuscript is better than *anuggatā* in E = C, which can be explained only by assuming a special and isolated meaning for *anu-ud-gata*, which at the same time was confused with *anugata* in this passage, as is done in the CPD. *Anubbatā* on the other

hand occurs again twice as the first word in a *ślokapāda*, and furthermore is explained by *anugata* as in the commentary on Ja III 521,10* and also on Ja VI 473,4*.

These few selected examples may be sufficient to demonstrate the value of this manuscript and to stress once again the often underestimated value of the SE Asian text tradition as a whole.

II. LĪNATTHAPAKĀSINĪ JĀTAKAṬĪKĀ. Library no. 6271 (old number 126-6/5); 14 fasc.; dated BS 2190 = 1647 (on *phūk* 6). Khmer script.

The covers are wooden without decoration. On both sides of the palm leaf part of the book there is a gold pattern on red paint, which continues up to the sides of the wooden book covers. On an apparently old ivory slip which is attached to the string tied around the bundle the title is given in Khmer script as follows: *Linatthappakāsinijātakatthakathāṭikā*. 14 *phūk*.

Some *phūk* have been slightly damaged by rats without any loss of text.

1. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKA, *phūk* 1.

To the left of the title: *saddhammarājena bhikkhunā sabbañ-ñubuddhabhāvaṃ patthantena idaṃ likhapitaṃ vipulasaddhāya*. There are further notes by different hands apparently belonging to different times.

Leaves: *ka-khaḥ*.

2. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKA EKANIPĀTA, *phūk* 2.

Different notes as on 1, same donor. Above the title: *ye kukkurārājakulasmīṃ raḍḍhakāleyyakāvaṇṇabahūpapannā temenaraṭṭhamayamasmaratṭhanāyaṃ saghacchādubalagghāni kāyanti* (reading and meaning uncertain).

Leaves: *ga-na(!)*

Colophon: *iti linnatthappakāsiniyā jātakaṭṭhakathāya ekani-pātassa saṃvaṇṇanā niṭṭhitā*.

3. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKATTHAKATHĀṬĪKĀ DUK-KANIPĀTA, *phūk* 3

Notes and donor as on 1.

Leaves: *ṇa-cau*.

Colophon: *iti lina(!)ppakāsiniyā jātakaṭṭhakathāya sabbākārena dukanipātavaṇṇanā niṭṭhitā*.

4. LINATTHAPAKĀSINIJĀTAKATTHAKATHĀTĪKĀ TIKKANIPĀTA-CATUKKANIPĀTA-PAÑCAKANIPĀTAPĀTA(!)-CHAKKANIPĀTA-JĀTAKA, *phūk 4*

Leaves: *chā-jah*, plus three leaves without pagination at the end

Colophon: *iti linatthappakāsiniyā jātakatthakathāya chakkanipātavaṇṇanā niṭṭhitā*.

5. LINATTHAPPAKĀSINĪJĀTAKATTHAKATHĀTĪKĀ SATTAKANIPĀTA-AṬṬHAKANIPĀTA-NAVAKANIPĀTA-DASAKANIPĀTA-JĀTA-KASSA, *phūk 5*

Leaves: *jha-thu*

Colophon: *iti linā(!)tthappakāsiniyā jātakatthakathāya dasakanipāta* (end of the last line, *ṭhu* verso; completed by a second hand: *ssa vaṇṇanā niṭṭhitā*).

6. LĪNATTAPPAKĀSANĪJĀTAKATTHAKATHĀTĪKĀ EKĀDASA-DBĀDASA-TERASA-NIPĀTA, *phūk 6*, dated BS 2190 *pī kūn* 'year of the pig'; according to Sao Saimöng (as above under I, 3) BS 2190 corresponding to CS 1009 is a *mūn-gai* or pig year, *kūn* being used in Thai to designate the 12th cyclical (pig) year. Notes as on 1.

Leaves: *thū-ḍho*

Colophon: *sarabhajātakaṃ. iti linatthappakāsiniyā jātakaṭṭhakathāya terasakanipā* (end of the last line *ḍho* verso).

Remarks: In the title and in the colophon the scribe wrote *linappa-*, *ṭha/ṭṭha* being inserted later.

[7.] LINATTHAPAKĀSINĪJĀTAKATTHAKATHĀTĪKĀ-PAKIṆṆAKANIPĀTA, *ndhā 1 (?) paripuṇṇah*, notes in Thai.

Leaves: No old pagination extant; leaves 1–10, figures written by a second hand using ink, plus one leaf without pagination.

Colophon: *bhikkhāparamparājātakaṃ niṭṭhitam. iti linātthappakāsiniyā jātakatthakathāya pakiṇṇakanipāta niṭṭhitā*.

Remarks: No *phūk* number is given on the title.

8. LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ VISATINIPĀTAJĀTAKA *ndhāta* (?), *1 paripuṇṇa*, *phūk* 8; notes in Thai.

Leaves: *kha-khaḥ*

Colophon: *ayogharajātakam. iti lināthapakkāsiniyā jātakaṭṭha-kathāya visatinipātavaṇṇanā niṭṭhitā.*

9. LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ TISANIPĀTĀJĀTAKA *ndhāta* (?), *phūk* 9; notes in Thai.

Leaves: *ga-ghe*

Colophon: *bhaṇḍanibhaṇḍakajātakam. iti linatthappakāsaniyā jātakaṭṭha-kathāya tiṃsanipātassa aṭṭhavaṇṇanā niṭṭhitā.*

10. LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ CATTĀLĪSANIPĀTĀJĀTAKA *ndhāta* (?), *phūk* 10; notes in Thai.

Leaves: *ghau-ghaḥ, ga-gaḥ, gha-ghu* (!)

Colophon: *cūlasuttasomajātakam. iti linatthappakāsiniyā jātakaṭṭhāya cattālissanipātassa vaṇṇanā niṭṭhitā.*

11. LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ PAÑÑĀSANIPĀTĀJĀTAKA *ndhāga* (?), *phūk* 11; notes in Thai.

Leaves: *ña-ca*

Colophon: *mahābodhipariññajātakam niṭṭhitam. iti linātthappakāsiniyā jātakaṭṭhakathāya paññāsanipātavaṇṇanā-niṭṭhitā.*

12a. LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ SAṬṬHINIPĀTAKA *nbāga* 2(?), added by a different hand using ink: *sattatinipāta*; notes in Thai.

Leaves: *cā-cau* (*ca* and *cha* are confused in the pagination of this *phūk*, e.g. *ci*, *chī*, *chu*, *cū* etc.)

Colophon: *saṃkiccamajātakam niṭṭhitam. iti linatthappakāsiniyā jātakaṭṭhakathāya saṭṭhinipātassa vaṇṇanā niṭṭhitā.*

12b. Separated by some blank leaves from 12a; but within the same *phūk*: LĪNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀṬĪKĀ SATTATINIPĀTĀJĀTAKA *ndhāga* 1(?)

Leaves: *chaḥ-jau*

Colophon: *soṇānandajātakam niṭṭhitam. iti linātthappakāsaniyā jātakaṭṭhakathāya saṭṭi(ṭṭhi cancelled and replaced by ttati)nipātassa atthavaṇṇanā niṭṭhitā.*

13. LINATTHAPPAKĀSININĪĀTAKATTHAKATHĀṬĪKĀ ASĪTINIPĀ-TAKAJĀTAKA *pbaka*(?), *phūk* 13 *paripuṇṇa*, dated BS 2190 *pī kūn*; to the left of the title: *saddhamma* . . . as in 1; notes in Thai.

Leaves: *jam-thah*, *ttha* plus one leaf without pagination

Colophon: *sutasomajātakam. iti linatthappakāsiniyā jātaka-tthakathāya asitiniṭāvaṇṇanānā(!) niṭṭhitā*.

14. LINATTHAPPAKĀSININĪĀTAKATTHAKATHĀṬĪKĀ DASAJĀTI *paripūṇa*, *phūk* 14; notes in Thai.

Leaves: *thā-dhu*

Colophon: *vessantarajātakavaṇṇanā niṭṭhitā. iti linatthappakāsiniyā [taka, both cancelled]tthajātakatthakathāya(!) dasajā-tikassa vaṇṇanā niṭṭhitā*.

Previously the Līnatthappakāsini was known from a single manuscript written in Burma [CPD, Epilegomena 2.5.10,11], which was used by W. B. Bollée (*Kuṇālajātaka*. London 1970, p. XII), and by R. Čičak-Chand (*Das Sāmajātaka*, Bonn 1974, where the paragraph concerning that *jātaka* has been edited, pp. 101 foll.). Čičak-Chand states that the manuscript bristles with mistakes. In contrast to that our manuscript has been written carefully as a number of random examples from the commentary on the *dasajātimahānipāta* indicate. Comparing the passage on the Sāmajātaka with Čičak-Chand's edition, the superiority of the Thai manuscript becomes evident at once, as the meaningless *naḍim gacchā ti naḍim gacchā ti* in contrast to *naḍim gacchā ti naḍim āgaccha* in our manuscript shows.

In some places the text in each manuscript is quite different from the other. In these cases it is usually the Burmese manuscript which seems to be corrupt.

The main interest in this commentary arises from the relatively high age of the manuscript, which in the first place provides a glimpse of the text of the verses as it was read 300 years ago, as far as this can be gathered from the words quoted. The explanations themselves do not seem to offer much that is new, as the commentary draws rather heavily on the Jātakatthavaṇṇanā. Occasionally, however, the explanations, too, are of some interest.

The following difficult verse, for instance, has been discussed briefly in the CPD s.v. *uphādi: upādhiratham āruyha*, Ja VI 22,29*.

Here, our manuscript has *upādīti gahetvā*: as *upādhi* seems to be firmly rooted in the whole tradition including S, *d* for *dh* may be a mistake not uncommon in SE Asian Pāli manuscripts, though rarely met with in our manuscript. Strangely enough the Sinhalese tradition also knows of *upādi: upādi ran maravadhi* 'golden slippers' as found in Ja-gp. Here, however, the warning against false de-aspiration put forward by the Samantapāsādikā (1400,4 foll.) should be kept in mind. According to a convincing conjecture by K. R. Norman given in the CPD s.v., *upādhiratham* may be a mistaken correction of a corrupted *pādhi* to *upādhi* instead of *pānadhi* (cf. *pānadhiṃ* at the beginning of a *śloka* in Apadāna 417,4). The reading *pānadhi[m] ratham* etc. is supported by the meaning given in Ja-gp, which takes *upādhi* and *ratha* as two words, as does Ja-pt. Although the grammatical explanation given in the latter commentary, taking *upādi* as an absolutive, may be ruled out even in the light of Buddhist Hybrid Sanskrit [BHS § 35.49 foll.], a verb is indeed lacking in this verse. The meaning assumed here seems to be inspired by *pañca rājakakudhabhaṇḍāni gaṇhatha* (Ja VI 23,20') or even by definitions of *upādi* as quoted in the CPD s.v. If so, this might account for the preference for *upādi* by the commentator. As this word clearly is a noun taken as a verb by the Ja-pt, this may at the same time be the first indication of a possible SE Asian origin of the Ja-pt.

The syntactical difficulties felt when reading this verse, even apart from the puzzling *upādhi/upādi*, are probably due to the somewhat careless combination of verses or parts of verses taken from different contexts and put together again mechanically, a procedure for which ample evidence has been collected by R. O. Franke, e.g. in his 'Jātaka-Mahābhārata-Parallelen' or 'Die gāthās des Vinaya-Piṭaka und ihre Parallelen' (both reprinted in *Kleine Schriften*, Wiesbaden 1978).

When looking for a model for *upādhi ratham āruyha*, the

following verse suggests itself: *pamukho ratham āruhi*, S I 234,33* = 235,29* = 236,26* (*devānaṃ pamukho seṭṭho ratham āruhi*, Spk I 352,27 foll.) = Ja IV 356,19* (*pamukho ti ativiya sandiṭṭho atha vā pubbadisaṃ oloketvā*, Ja-pt) = Ja VI 104,17* (*uttamo abhimukho vā janassa piṭṭhiṃ datvā ārūlho ti attho*, Ja VI 104,20'). The different explanations given by the commentaries show that the commentators did not feel sure about the meaning of *pamukho*. In the light of the numerous verses beginning with *pramukhe* in the Mahābhārata according to the Pratika Index, in Pāli also *pamukhe* 'in front' may have been the original reading. This *pamukhe/pamukho* was changed into *pānadhi*, which was one of the paraphernalia of a king, which are enumerated in the preceding verse without the sandals at Ja VI 22,29*.

In this instance the Ja-pt offers a further proof of the difficulties caused by a textual corruption and felt as such by the traditional exegesis. In other passages the Ja-pt sometimes preserves old variants such as: *sannisinne ti saddaṃ akatvā pakkhigaṇe nisinne sunate vā ti saddaṃ karontam iva* on Ja VI 507,16*. The genuine form *sunate* is preserved also elsewhere in SE Asia and has been discussed elsewhere.²⁷

These few remarks on this highly valuable manuscript may be sufficient here. An edition of the last *phūk* on the *dasajāti-mahānipāta* is planned for the near future, as is the description of further manuscripts from the rich collection of the National Library in Bangkok.

Freiburg i. Brsg.

Oskar von Hinüber

Notes

The system of abbreviations follows the Epilegomena to: V. Trenckner: *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924–48 (= CPD).

Titles and colophons are transcribed from the manuscripts without correction. e.g. *jāṭaka* for *jātaka*, or *lināttha-* for *linattha-*.

- 1 Niels Ludwig Westergaard: *Codices Indici Bibliothecae Regiae Hauniensis. Hauniae* [Copenhagen], 1846.
- 2 See *Index to the Journals of the Pali Text Society*, 1973, s.v. 'manuscripts'.
- 3 D. J. Wijayaratne: *Catalogue of the Sinhalese Manuscripts in the India Office Library*, ed. C. H. B. Reynolds, London, 1981. This contains very few Pāli manuscripts.
- 4 K. D. Somadasa: *Catalogue of Pāli-Sinhalese Buddhist Texts* (in the press).
- 5 Volume 6, No. 2, 1981–82, pp. 114 foll.: 'Catalogues of Buddhist MSS'.
- 6 A. Cabaton: *Catalogue sommaire des manuscrits sanscrits et pâlis*, I, II. Paris, 1907–8.
- 7 Jacqueline Filliozat, 'État des additions au fonds pâli de la Bibliothèque Nationale', *Journal Asiatique* 1983, pp. 186–90.
- 8 Jacqueline Filliozat, 'Études récentes sur les textes pâli', *Bulletin d'Études Indiennes*. Publié par l'Association Française pour les Études Sanskrites, Volume I, 1983, pp. 61–65.
- 9 G. Cœdès: *Catalogues des manuscrits en Pāli, Laotien et Siamois provenant de la Thaïlande*, 1966.
- 10 C. E. Godakumbara: *Catalogue of Ceylonese Manuscripts*, Copenhagen 1980.
- 11 C. E. Godakumbara, assisted by U Tin Lwin, with contributions by H. Bechert and H. Braun: *Catalogue of Cambodian and Burmese Pāli Manuscripts*. Copenhagen 1983.
- 12 C. Regamey, 'Manuscrits sur feuilles de palmier. Les manuscrits indiens et indochinois de la section ethnographique du Musée Historique de Berne. Catalogue descriptif', *Jahrbuch des Bernischen Historischen Museums in Bern*, 28, 1948, pp. 38–60.
- 13 H. Bechert: *Singhalesische Handschriften*. Teil I (22,1), 1969 [cf. also: H. Bechert, 'The Catalogue of Sinhala Manuscripts in Germany and the present state of cataloguing Sinhala manuscripts', *Spolia Zeylanica* 35, 1980, pp. 269–75]; H. Bechert: *Burmese Manuscripts*. Part I (23,1), 1979; K. Wenk: *Laotische Handschriften* (32), 1975. All published from Wiesbaden.
- 14 E. W. Adikaram: *Descriptive Catalogue of Pāli Manuscripts in the Adyar Library*. Madras, 1947. This collection contains only copies of the Sinhalese Pāli manuscripts prepared specially for the Adyar Library at the end of the last and the beginning of the present century.
- 15 W. A. de Silva: *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum*. Volume I. Colombo, 1938 (Memoirs of the Colombo Museum. Series A, No. 4).
- 16 K. D. Somadasa: *Laṃkāvē puskola pot nāmāvaliya*. 3 parts. Colombo, 1959–64 (cf. H. Bechert, *Spolia Zeylanica* [as in n. 13 above], p. 271).
- 17 In his catalogues listed in n. 13 above. See also K. L. Janert: *Annotated Bibliography of the Catalogues of Indian Manuscripts*. Part I. Verzeichnis der Orientalischen Handschriften in Deutschland. Supplementband 1. Wiesbaden, 1965.

22 *Jātaka Manuscripts from the National Library in Bangkok*

- 18 P.-B. Lafont, 'Inventaire des manuscrits des pagodes du Laos', *BEFEO* 52, 1964–65, pp. 429–45.
- 19 L. Finot, 'Recherches sur la littérature Laotienne', *BEFEO* 17, 1917, pp. 1–218.
- 20 *Catalogue of palm leaf texts in Wat Libraries in Chiang Mai (Thailand)*. Parts I–IV. 1974–75.
- 21 *A Catalogue of Lan Na Manuscripts. Microfilm Copies in the Social Research Institute*. Chiang Mai, 2525 (1982) [mimeographed], 341 pages.
- 22 O. von Hinüber, 'Pāli manuscripts of canonical texts from North Thailand', *Journal of the Siam Society* 71, 1983, pp. 75–88.
- 23 Cf. F. R. Hamm, 'Zu einigen neueren Ausgaben des Pāli-Tiṭṭaka', *ZDMG* 112, 1962, pp. 353–78.
- 24 G. Cœdès: *The Vajirañña National Library*. Bangkok, 1924, pp. 21–24.
- 25 Cf. L. Finot, 'S.A.R. Le Prince Damrong', *Journal Asiatique* 1930, pp. 274–79.
- 26 W. A. de Silva, *op. cit.* (in n. 15), No. 70. Unfortunately this *Sāratthappakasīnī* manuscript cannot be traced in the National Library at present [1984].
- 27 See O. von Hinüber, *op. cit.* (in n. 22), p. 83.

PĀLI LEXICOGRAPHICAL STUDIES III¹

TEN PĀLI ETYMOLOGIES

The task of preparing the second edition of PED² continues. Here are a few more words which are either omitted from PED, or wrongly explained there.

1. *asita* 'unattached, unfettered'

PED (s.v. *asita*²) states that the word is to be derived from Skt *asṛita*, although CPD (s.v. *a-sita*³) states that it is a cross between *asṛita* and *asita*. PED lists *sita*³ (from *sinoti* 'to bind') = 'bound' (from Skt *sita*, but it adds 'Perhaps as *sita*² [from *śrita*]'. It lists no occurrences of the uncompounded word, but gives two compounds with this derivation. It is not easy to see why some of the references given for *sita*² should not rather be under this heading.

At It 97,24* we find *asitaṃ sabbalokassa*, glossed as *taṇhādīṭṭhinissayānaṃ pahīnattā asitaṃ katthaci anissitaṃ* (It-a II 131,15–16), which indicates the commentator's belief in a connection with Skt *ni-śrita*. It is interesting to note that the parallel verse at G Dhṛp reads *asido sarvalokasya*, showing the Gāndhārī redactor's belief that the word was to be derived from Skt *asita*, not *asṛita*, which he would have written as *aśrida* or *aśida*.

It cannot be stressed too much that this is *all* it shows. It is in no way *proof* that this interpretation is correct. There is evidence that in the Pāli tradition there was a commentarial tradition alongside the canon, going back in some cases to the time of the Buddha,³ although there is no way of telling whether the *a-nissita* gloss is as ancient as this. If there was a similar commentarial tradition transmitted alongside the exemplar from which the Gāndhārī redactor made his translation, then it is possible that he was relying on that when he translated in the way he did. On the other hand, if there was no such commentarial tradition, then he was likely

to assume that the received *asita* was the equivalent of Skt *asita*, because Skt *asrita* might have been expected to appear as *assita* in his exemplar.

Without further information about the reasons for translators translating in the way they do, we must always be wary when assessing the relative merits of translations of Buddhist texts. If we have different versions of a text in Pāli, Prakrit, Sanskrit, Chinese or Tibetan, there is no evidence that any one version is consistently superior to the others. When, as in the case of *asita*, we can deduce that the ambiguous form *asita* was in the exemplars underlying both the Pāli and the Prakrit version, and was variously interpreted by the two traditions, we may well have to admit that we have no valid reason for preferring either interpretation.

2. *cuṇṇa-* and *cuṇṇiya-pada* 'prose'

PED does not list the word *cuṇṇa-* compounded with *pada*, and does not list *cuṇṇiya* at all. The former occurs at Spk I 279,2: *gāthā bandhanto cuṇṇa-padāni karonto vicaranti*; III 49,21: *cuṇṇa-padehi vā gāthā-bandhena vā yattakaṃ sakkoti tattakaṃ vattabbam*; Ud-a 415,3: *cuṇṇa-padehi gāthā-bandhehi yattakaṃ sakkoti tattakaṃ vattabbam*. With reference to the last occurrence, the editor of Ud-a notes:⁴ 'cf. Skt *kṣuṇṇa* (pounded, trodden)', and he makes a comparison with Sv 38 for the idea of *padas* of aromatic powder. He makes the same reference to Sv 38 in the footnote⁵ to Spk I 279,2, but there seems to be nothing on that page which helps with the interpretation of the word.

The meaning of *cuṇṇiya-pada* can, in fact, easily be seen from Sadd, where it occurs frequently: *cuṇṇiya-padesv eva dissati na gāthāsu*, 190,6; *gāthāsu yeva dissati na cuṇṇiya-padesu*, 190,8; and elsewhere where it is contrasted with *gāthā*: 204,27; 205,1; 610,5,9,24; 628,2; 739,25,30; 740,5. It is clear that Helmer Smith is correct⁶ in seeing a connection with Skt *cūrṇa* (quoted by MW⁷ from Vāmana I.3.24) and *cūrṇaka* 'a kind of easy prose',⁸ and in translating the word(s) as 'prose'.⁹

3. *nikkhamati* 'to protrude'

PED does not list the meaning 'protrude' for this word (s.v.), although it is, of course, merely a semantic development from the common meaning 'to go out'. The meaning 'protrude' is, however, clear from such contexts as: *mama imissā diṭṭhakālatō paṭṭhāya kakkaṭassa viya akkhini nikkhamimsu* (Dhp-a III 299,1-3) – 'from the time I saw her, my eyes protruded like a crab's', and: *akkhihi nikkhantehi* (Ja II 59,26) – 'with protruding eyes'. We are probably to see the same meaning in the past participle in compounds, e.g. *nikkhanta-danta: asura-danto vā heṭṭhā vā upari vā bahi nikkhanta-danto* (Sp 1029,24) and *nikkhanta-dāṭha: tassa purohito piṅgalo nikkhanta-dāṭho ahosi* (Ja VI 245,17; cf. 246,7). The meaning is, therefore, not 'had lost all his teeth', as Rouse translates,¹⁰ but 'with protruding teeth'. Doubtless the word at Ja VI 246,7 is an intrusion, inserted from the earlier passage, since this part of the brahman's description plays no further part in the story. The suggested translation is confirmed by the fact that at Ja V 91,24' we find *nikkhanta-danto* as a gloss upon *kalāro* (91,3*).^{10a}

4. *paluṭṭha* 'mutilated'

PED does not list *paluṭṭha*. It occurs at Ud 22,21 in the compound *paluṭṭha-makkaṭi*, with the v.11. *paluddha-*, *paludda-*, and *pasuddha-*. Woodward translates:¹¹ 'mutilated monkey'. The compound also occurs at Dhp-a I 118,25 in a very similar context. Burlingame translates:¹² 'a greedy monkey', presumably following the v.1. *paluddha-*. The oriental editions of both Ud and Dhp-a seem to prefer the reading *paluṭṭha-*,¹³ and there seems to be no reason to reject this reading.

In a footnote the Ee of Ud gives a quotation¹⁴ *paluṭṭha-makkaṭi ti jhāmaṅgamakkaṭi* from MS C, which is Ud-a, but the Ee of Ud-a does not include any gloss upon the word *paluṭṭha-*. It would seem that *jhāmanga-* is to be connected with the words *jhāmakkhette* and *jhāmakhāṇuke* 'in a burnt

field, on a burnt stump' which occur in the version of the story at Dh-p-a I 118,24, and it would therefore mean 'with a burnt body, or limbs'. In conjunction with *kaṇṇa-nāsa-chinnā*, it seems appropriate that *paluṭṭha-* should have the meaning 'mutilated'.

If this is so, then a possible etymology suggests itself. It would be possible to derive the word from the Skt verb *lūṣ-* 'to injure', which is quoted by MW from the Dhātupāṭha¹⁵ and was discussed at length by Burrow.¹⁶

5. *poso*, *pose* 'to a man'

PED notes (s.v. *posa*¹) that at Ja III 331,8* the word *poso* in the genitive singular of *pums-*, and is therefore the equivalent of Skt *pumsaḥ*. It would be very interesting to know why the editors of PED made this statement, since they do not give any reference to the identical passage at Ja II 52,6* and IV 425,27*. The commentary on Ja II 52,6* glosses *poso* as *satto* (II 52,8'), and is thus taking the word as nominative singular masculine. The commentary says nothing at the other two occurrences.

It is quite possible to take *poso* as a nominative in the verse:

*yadā parābhavo hoti poso jīvitasamkhaye
atha jālaṇ ca pāsaṇ ca āsajjāpi na bujjhati,*

although this involves the assumption that *atha* is not the first word of its clause, but that the sentence begins with the word *poso*. Although Francis and Neil translate Ja III 331,8* as 'when ruin comes upon a man',¹⁷ which suggests that they were taking *poso* as an oblique case, the translators of the other Ja passages give no hint that they are doing so.¹⁸ This may account for PED giving the one reference for the use of *poso* as a genitive.

It is an interesting fact that in a letter to Dines Andersen, Helmer Smith made a suggestion¹⁹ about the word *pose* which occurs at Ja III 262,23*, and compared it with the genitive *poso* at Ja IV 425,27*. The relevant portion of the

verse is:

*tasm' āhaṃ pose vipulā bhavāmi
ūmī samuddassa yathāpi vaṇṇaṃ.*

The commentary explains: *tassāhaṃ pose ti tasmim ahaṃ purise* – ‘I am *vipulā* in respect of that man’, but it is perhaps noteworthy that the lemma is *tass'* not *tasm'*, which is the reading found in the verse. It is also noteworthy that there is a v.1. *poso* for *pose* quoted from the MS C^{ks}. If we read *tassāhaṃ poso*, we have another example of the genitive *poso*, agreeing with the genitive of the pronoun *tassa*. If the correct reading is *pose*, then we may assume that it is an Eastern form of *poso*, in agreement with *tassa*. It seems clear that the reading was *pose* at the time that the commentary was composed, and this was taken to be a locative form, and glossed as *purise*. The pronoun *tass'* was also taken to be a locative, and glossed as *tasmim*. It would appear that this was done in a tradition which knew the Eastern form *tassi* < *tasmim* (cf. the Aśokan form *tas[s]i*). At a later date the form *tass'* was ‘corrected’ in the text of the verse into *tasm'*, doubtless under the influence of the gloss *tasmim*, but the original *tass'* was retained in the lemma.

The existence of the genitive form *pose* in *pāda* c gives a parallel to the genitive *samuddassa* in *pāda* d: ‘I am *vipulā* to that man, just as *vaṇṇa* is *vipula* to the sea’. The final *pāda* of the verse presents difficulties, since it is by no means clear what case *ūmī* is, nor how it fits into the sentence, although we might suppose that *ūmī-samuddassa* is a compound, meaning ‘the wavy sea’. Nor is the meaning of *vaṇṇa* certain. Francis and Neil suggested²⁰ that *vaṇṇa* is really for the Skt *vr̥ṇhan* ‘increasing’. This suggestion can perhaps be safely ignored. Since the MSS read *vaṇṇa* for *vaṇṇu* at Vv 84,11, it might perhaps be suggested that *vaṇṇa* here is a mistake for *vaṇṇu*, and we could translate ‘sand’ (cf. *vaṇṇu-pathe ti vaṇṇu vuccati vālukā*, Ja I 109,18' [ad 109,14*]).²¹ This does not, however, help with *ūmī*, if it is not compounded with *samuddassa*. The commentary states: *ūmī samuddassa yathāpi vaṇṇan ti yathā nāma samuddassa vaṇṇaṃ oloketānaṃ uparūpari āgacchamānā ūmī vipulā khāyati, evaṃ ahaṃ*

tasmim̐ puggale vipulā homī ti dīpeti. This explanation depends upon making *ūmi* the subject, but understanding *olokentānaṃ* '(to those looking at) the appearance of the sea'. This seems unlikely, and suggests that the commentary tradition did not know the correct interpretation of the verse.

6. *visaṃvādeti* 'to deceive with words'

PED (s.v.) gives the etymology of the word as *visaṃ* + *vādeti*. We find (s.v. *visaṃ*) that it is stated to be a Pāli prefix corresponding to Skt *viṣu* (or *visva*^o in meaning 'diverging, on opposite sides') 'apart, against'; it is found only in the compound ^o*vādeti* and its derivations. Its literal meaning is said to be 'speak wrong, i.e. to deceive'. The same etymology of *visaṃ* + *vād-* is given for *visaṃvāda* and *visaṃvādaka*, while *visaṃvādana* and *visaṃvādayitar* are said to be derivatives from *visaṃvādeti*.

It is difficult to see why the editors of PED should restrict the use of this prefix *visaṃ* to the verb *vādeti* and its derivatives, since an equivalent *visaṃ* is also found in *visaṃyutta*, *visaṃyoga*, *visaṃsaṭṭha*, and *visaṃhata*. It is, in fact, obvious that we are dealing here with the two prefixes *vi* and *saṃ*, and there is no reason whatsoever for seeing any connection with *viṣu*. The error of PED is all the more noticeable because the verb *visaṃvād-* and its derivatives, with the same meaning as in Pāli, exist in Skt (as well as in BHS, from which PED quotes it), and can easily be found in MW.

The erroneous note about *visaṃ* must therefore be removed from PED, and the etymologies based upon it corrected.

7. *vedhavera* 'one who preys upon widows'

PED lists this word (s.v.) with the meaning 'son of a widow'. It occurs in two passages in Ja:

sukka-cchavī vedhaverā thullabāhū apaṭubhā mithubhedam karissanti (IV 184,22*)

and *sukka-cchavī* (so read for -cchavi-) *vedhaverā datvā subhagamānino akāmaṃ parikaḍḍhanti* (VI 508,13*)

In both places the commentary is not clear, and differs from edition to edition. For the first passage, Ee reads: *vedhaverā ti vidhavā apatikā, tehi vidhavā saranti ti tividhaverā ca vedhaverā* (IV 185,19'). Ce reads: *vedhaverā ti vidhavā apatikā, tāhi vidhavāhi veraṃ caranti ti* (IV 181,10'). Be reads the same (IV 186,19'). In the case of Ce and Be it is clear that the commentary is making a 'folk etymology'; *vedhavera* is explained as being made from *vidhavā* and *vera* 'hostility towards widows'. The meaning of Ee is not clear, but the transcript²² of the Trenckner reading of the Copenhagen MS is: *vedhaverā ti vidhavapatikā te hi vidhavā iranti ti (ti) vidhaverā ca (va?) vedhaverā*. This perhaps indicates a 'folk etymology' based upon *vidhavā* and *īra*. For the second passage, Ee reads: *vedhaverā ti vidhavitthakā* (VI 509,10') with the v.11 -vitthikā and *vidhavitthikāmā purisā*. Ce reads: *vedhaverā ti vidhavitthikā* (VII 447,29'). Be reads: *vedhaverā ti vidhavitthikāmā purisā* (VII 278,20').

PED took the meaning 'son of a widow' from Childers,²³ who gave it on the authority of Senart's edition²⁴ of Kaccāyana (K 389 = V.6). Kaccāyana derived it from Skt *vaidhaveya*, with the ending -era replacing Skt -eya, cf. Skt *śrāmaṇeya* with Pāli *sāmaṇera*.²⁵ The same explanation is given by Moggallāna (IV.4). R. Morris, however, pointed out²⁶ that the meaning of Skt *vaidhaveya* does not fit the two Ja contexts. My attention has been drawn²⁷ to a letter written by Helmer Smith to Dines Andersen, in which he points out that Sadd gives two meanings for the suffix -era: one means *apacca* 'child', but the other has the sense *atthika* 'desirous of', e.g. *kañṇera* and *vesiyera*, as well as *vedhavera*: *asaddhamma-sevanādhippāyena vidhavādīhi atthike jane abhidhātābhe vidhavādito ṇera-paccayo hoti – vidhavāya atthiko vidhaverō, evaṃ kañṇero vesiyero* (784,23 – 785,2).

If this is so, then it seems likely that the gloss *vidhavitthikā* in Ee is an error for *vidhavatthikā*, while the gloss *vidhavitthikāmā* in Be represents a 'correction' of this by a scribe who

thought he saw the word *itthi* in the compound, and believed that the final *-kā* was an error for *-kāmā*. The v.l. *vidhavittikāmā* in Ee is perhaps a further corruption of this, but may possibly be a miswriting of *vidhava-vitti-kāmā* 'desiring a widow's wealth'.

8. *saṃghaṭṭanā* 'contact'

PED lists this word (s.v.) with two meanings: 'contact' and 'bracelet', although it queries the latter meaning. In a similar way it lists two separate words *saṃghaṭṭa*¹ and *saṃghaṭṭa*², giving them the meanings 'knocking against' and 'bangle' respectively. The authority for the meaning of *saṃghaṭṭa*² seems to be the word division *saṃghaṭṭa-yantāni* in Sn 48 as it is printed in the Ee of Nidd II (61,22), although PED rightly states that this is simply an alternative reading for *saṃghaṭṭamānāni*, which is the reading of Ee at Sn 48, without v.l. The latter word is the present middle participle of *saṃghaṭṭati* (not of *saṃghaṭṭeti*, as PED says). The word division adopted in Nidd II is misleading. It should have been printed as *saṃghaṭṭayantāni*, which is the present participle active of *saṃghaṭṭayati* = *saṃghaṭṭeti*.

The word *saṃghaṭṭanā* occurs at Pj II 96,13 (ad Sn 48), which states: *bhujasmim gaṇavāse sati saṃghaṭṭanā, ekavāse aghaṭṭanā* – 'When there is a group (of bracelets) on the arm, there is contact. When there is only one, there is no contact'. It is hard to see how the editors of PED could imagine that *saṃghaṭṭanā* could mean 'bracelet' here. In the phrase *saṃghaṭṭana-valayam ārammaṇam katvā* (Ja III 378,11) the word *saṃghaṭṭana* is an adjective: 'the clashing bracelet'.

PED lists only forms coming from *saṃghaṭṭeti*, and *ghaṭṭenti* and *saṃghaṭṭenti* occur in Nidd II (61,32) in the exegesis on Sn 48. The present participle occurs at Ja III 378,4: *dve valayāni aññamaññam saṃghaṭṭentāni*. PED also lists *saṃghaṭṭiyati* from Vv-a 139,26, and states that it is the present passive. This is belied by the context, which requires an active form, as is recognised by the editor who writes;²⁸ '*saṃghaṭṭiyati*, to provoke by scoffing (one expects *-ṭṭeti* or

-*ṭṭāyati*’ [this latter form is perhaps an error for -*ṭṭayati*]). We can therefore conclude that the ending -*iyati* is indeed an active form, and is a palatalised variation of -*ayati* = -*eti*.²⁹

There is, however, also evidence for the existence of *saṃghaṭṭati*. Besides the present participle middle in -*amāna* mentioned above, the present indicative occurs at Ja III 378,7: *aññamaññam saṃghaṭṭanti*, while the present participle in -*anta* occurs at Vin III 208,30 = 209,2. The participle in -*amāna* is either a genuine middle form ‘knocking against each other’, or it could be a passive ‘being knocked together’, in which -*ṭṭ-* stands for -*ṭṭy-*.

The meaning ‘bracelet’ for *saṃghaṭṭanā* and the whole entry *saṃghaṭṭa*² should be removed from PED.

9. *satipaṭṭhāna* ‘the raising up of mindfulness’

PED seems to be uncertain about the etymology of this compound (s.v. *sati*). Attention is drawn to the BHS equivalent *smṛty-upasthāna*, but no comment is made. The statement is, however, made (s.v. *paṭṭhāna*) that the word occurs only in the compound *sati-paṭṭhāna*, and no mention is made (s.v. *upaṭṭhāna*) that the word may be compounded with *sati*. Similarly, CPD (s.v. *upaṭṭhāna*) makes no reference to this possibility.

This seems strange in view of the fact that Childers draws attention³⁰ to the BHS form and specifically states that *satipaṭṭhāna* is for *sati-upaṭṭhāna*. He quotes *bhikkhunipassaya* (< *bhikkhuni-upassaya*) as another example of the same *sandhi* formation.³¹ He draws attention to the occurrence of the phrase *upaṭṭhitā sati*, and the compound *upaṭṭhita-sati*, and could have mentioned the frequent use of *satim* with various forms of the verb *upaṭṭhāpeti*.

In his translation of the Mahāsatipaṭṭhānasutta, T. W. Rhys Davids comments³² upon the etymology of *satipaṭṭhāna*, and notes the Buddhaghosa knew both the etymology from *upaṭṭhāna* and that from *paṭṭhāna*, but seemed to prefer the latter. It is not clear why Buddhaghosa should have done so, since he knew and quoted³³ the phrase from Paṭi I 177,33 =

II 232,20: *kāyo upaṭṭhānaṃ no sati, sati upaṭṭhānañ c' eva sati ca* – 'The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness'.³⁴

Childers quotes only the neuter form *satipaṭṭhānaṃ*, but Rhys Davids notes³⁵ that in the Mahāsatipaṭṭhānasutta it always masculine: *cattāro satipaṭṭhānā* (D II 290,11 foll.) and *cattāro satipaṭṭhāne eva bhāveyya* (314,11 foll.). On the other hand it is clearly neuter in Vibh: *idaṃ vuccati satipaṭṭhānaṃ* (203,8 foll.).

Unless we are to see here an example of a compound having two genders, the most likely explanation of the apparent change of gender is that the neuter forms are *tatpuruṣa* compounds: 'the raising up (or establishment) of mindfulness', while the masculine forms are adjectives: 'having mindfulness as their foundation', in agreement with an unstated noun. It is not obvious what this could be, but it is perhaps *dhamma* 'mental state'.

10. *sammasitā* 'having grasped'

The word *sammasitā*, in the stem form *sammasitar*, is listed in PED (s.v.) with the meaning 'one who grasps, sees clearly'. The editors are therefore taking the suffix *-tā* as the nominative of a *-tar* agent noun stem. The word occurs only at Sn 69 = Ap 12,11: *ādīnavaṃ sammasitā bhavesu*, which is presumably to be taken as meaning 'the seer of dangers in existences'. It is not impossible that this should be so, since there are many examples of agent nouns being constructed with accusatives as the direct object, e.g. *kathaṃ kattā hoti*, M III 111,15 = A IV 233,35; *bhayaṃ apanuditā*, D III 148,2; *rakkhāvaraṇa-guttiṃ saṃvidhātā*, D III 148,2; *vācaṃ bhāsītā*, D III 175,7; *sakapurisaṃ ubbejetā*, A II 109,11; *aññe asse ubbejetā*, A IV 189,1; *bandhaṃ mocetā*, Paṭi I 128,16. The phrase 'seeing danger in . . .' is, however, a very common phrase in Pāli, and we should usually expect either a finite verb, a participle, or an absolutive.

Among the verses attributed to the Pratyekabuddhas in

the Mvu are two which, although not completely parallel to Sn 69, do include references to *ādīnava*. In both cases (Mvu I 359,2,6) the verb is *sammṛśanto*. Pj II 123,19 = Ap-a 197,3 includes *samanupassanto* in the exegesis. Nidd II makes no comment upon *sammasitā*, and gives no v.1., but surprisingly the version of Sn printed at the beginning of Nidd II includes the form *sammasitvā* (70,21), although it does not give any authority for the reading, nor does it list any v.11. Since it seems inconceivable that none of the MSS available to the editor included the reading *-tā*, which is the only reading found in the other editions of Sn and Nidd II, it seems very likely that this is a misprint. It is, however, helpful, perhaps quite unintentionally, in that it suggests an interpretation of *sammasitā*.

The metre of Sn 69 is *Triṣṭubh*, and the first three syllables of *sammasitā* occur in the portion of the *pāda* (the 'break') where a dactyl is most usually found. It is probable that, if the original form of the word had had a long third syllable, this would have been shortened m.c., if it were at all possible. It is not likely that the consonant cluster *-tv-* (if this had been the original reading) would have been shortened to *-t-*, but it is not at all unreasonable to presume that *-tt-* might have been simplified to *-t-*, since examples of the simplification of doubled consonants are not hard to find.³⁶ If this suggestion is correct, then the original form of the word could have been *sammasittā*, which would then have been an absolutive, which would replicate well the common construction *ādīnavaṃ disvā*.

It is, however, important to note that if this were so, then we have another example of an absolutive in *-ttā*, and another example of a form being taken over from a dialect which had such absolutive forms. Professor von Hinüber has given examples³⁷ of some forms of this kind, but an exact parallel to this usage of *sammasitā*, with the simplification of *-tt-* > *-t-* m.c. elsewhere in Sn has been pointed out by the present writer.³⁸ At Sn 537 the word *parivajjayitā* occurs in an *Aupacchandasa* verse. Pj II 434,11 has, however, *paribbājayitvā* in the lemma, and glosses it as *nikkhametvā niddhametvā*, i.e. as an absolutive. Again, it is clear that the

cluster -tv- would not have been shortened, but *-tt-* could be. The fact that the absolutive was not an invention of the Pāli commentator is shown by the existence of the word *parivar-jayitvā* in the BHS version of the verse (Mvu III 400,13*).

This is additional evidence for the belief that some, if not all, of the Pāli canon existed earlier in a dialect where the absolutive ending was *-ttā*, and the Pāli redactors changed *-ttā* into *-tvā* wherever they realised that *-ttā* was an absolutive ending. Where *-ttā* was ambiguous, so too was their treatment of it. I have elsewhere mentioned *chettā* at Th 1263,³⁹ where some editions read *chetvā*. It is clear that the version available to the commentator had *-ttā*, since he glosses: *chettā chedako* (Th-a III 199, 11–12), i.e. as an agent noun.

There is evidence that there must have been a similar confusion about the word *kattā*, which could be interpreted as both *kattā* (< Skt *kartā*) and *katvā* (< Skt *kṛtvā*) in one and the same *pāda* when it occurred in different places. At Ja II 317,13*–14* we find: *āpāsu me yuddhaparājitassa/ekassa katvā vivanasmi ghore*. This is glossed: *katvā ti anukampaṃ karitvā* (317,21'–22'). At Ja IV 274,1*–2* we find: *ayaṃ migo kicchagatassa mayhaṃ/ekassa kattā vivanasmiṃ ghore*, with the gloss: *kattā kāraṇaṃ jīvitassa dāyako* (274,8'–9'). It is noteworthy that the commentarial tradition of a single text could continue to transmit different forms and interpretations of what had originally been the same word. In the case of *sammasitā*, once *-tt-* had become *-t-* m.c. all idea of it having once been an absolutive was lost.

Professor von Hinüber has commented⁴⁰ upon the way in which the construction of an agent noun with the verb *abhijānāti* has arisen (incorrectly), in circumstances where an agent noun in *-tā* would seem to make sense, as well as the absolutive which is the correct construction. It is important to note that the examples he discusses, and those mentioned above, show that some (if not all) absolutives in the Pāli canon were at one time found with the ending *-ttā*, which was changed to *-tvā* by the Pāli redactors. This does not, in itself, prove that Pāli was an artificial literary language, since Pāli might have been a genuine Middle Indo-Aryan dialect which

had an absolute form in *-tvā*. To prove that it was an artificial literary language we must prove that there was no dialect with a *-tvā* form in existence at the time when the Pāli canon was formed.

CAMBRIDGE

K. R. NORMAN

Notes

- 1 For previous articles in this series see: K. R. Norman, 'Two Pāli Etymologies', in *BSOAS* XLII, 1979, pp. 321–28; K. R. Norman, 'Middle Indo-Aryan Studies XV: Nine Pāli Etymologies', in *JOI(B)* XXIX, 1979, pp. 42–49.
- 2 Abbreviations are as in the Epilegomena to V. Trenckner: *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924–48 (= CPD). In addition: BHS = Buddhist Hybrid Skt; G Dhp = Gāndhārī Dharmapada; Be = Chatthasaṅgāyana edition; Ce = Simon Hewavitarne Bequest edition; Ee = PTS edition.
- 3 See K. R. Norman, 'The dialects in which the Buddha preached', in H. Bechert (ed.), *The Language of the Earliest Buddhist Tradition*, Göttingen 1980.
- 4 Ud-a p. 415, n. 2.
- 5 Spk I p. 279, n. 1.
- 6 Sadd Index p. 1379, s.v. *cunṇa*.
- 7 MW p. 401, s.v. *cūrṇa*.
- 8 *ibid.*, s.v. *cūrṇaka*.
- 9 Sadd p. 1108, §1.3.2.
- 10 W. H. D. Rouse, *Jātaka Translation*, Vol. IV, Cambridge 1901, p. 155.
- 10a See H. Lüders, 'Skt *kaḍāra-viklidha*', in *AO* 16 (1938), pp. 131–45 (= *Kleine Schriften*, Wiesbaden 1973, pp. 89–103).
- 11 F. L. Woodward, *Minor Anthologies*, Vol. II, London 1935, p. 27.
- 12 E. W. Burlingame, *Buddhist Legends*, Part I, Harvard 1921, p. 221.
- 13 So Be and Ce.
- 14 Ud p. 22, n. 6.
- 15 MW p. 905, s.v. *lūs-*.
- 16 T. Burrow, 'Skt *lubbh-* "to disturb"', in *JRAS* 1956, pp. 191–200.
- 17 H. T. Francis and R. A. Neil, *Jātaka Translation*, Vol. III, Cambridge 1897, p. 204.
- 18 'When life is coming to an end and death's hour draws anigh' (*Jātaka Translation*, Vol. II, p. 35 = Vol. IV, p. 265).
- 19 Letter dated 24 January 1912, kept in the archives of the CPD in Copenhagen, and made available to me by Mrs Else Pauly.

- 20 *op. cit.* (in n. 17), p. 167, n. 1.
- 21 cf. Abh 663: *vālukā vaṇṇu*.
- 22 Made available to me by Mrs Else Pauly.
- 23 R. C. Childers, *Dictionary of the Pāli Language*, London 1875, p. 562, s.v. *vedhaverō*.
- 24 É. Senart, *JAs* 1871, pp. 1–339.
- 25 See W. Geiger, *Pāli Literatur und Sprache*, Strassburg 1916, §46.3.
- 26 R. Morris, 'Notes and Queries', in *JPTS* 1891–93, p. 7.
- 27 Letter dated 31 January 1934. See note 19 above.
- 28 Vv-a p. 369.
- 29 See K. R. Norman, 'Middle Indo-Aryan Studies XIII: The palatalisation of vowels in Middle Indo-Aryan', in *JOI(B)* XXV, 1976, pp. 328–42.
- 30 *op. cit.* (in n. 23), p. 466, s.v. *satipaṭṭhānam*.
- 31 It occurs as a v. l. for *bhikkhuni-passaya* at A II 144,32.
- 32 T. W. Rhys Davids, *Dialogue of the Buddha*, Part II, London 1910, p. 324.
- 33 Sv 753,1–2 etc.
- 34 Translated by Bhikkhu Ñāṇamoli, *The Path of Discrimination*, London 1982, p. 178 = p. 398.
- 35 *op. cit.* (in n. 32), p. 324.
- 36 See K. R. Norman, *Elders' Verses* I, London 1969, §41 and *Elders' Verses* II, London 1971, §65.
- 37 O. von Hinüber, 'Pāli as an artificial language', in *Ind. Taur.* X, 1982, pp. 133–40.
- 38 K. R. Norman, 'Four Etymologies from the Sabhiya-sutta', in *Buddhist Studies in honour of Walpola Rahula*, London 1980, p. 183, n. 21.
- 39 K. R. Norman, *Elders' Verses* I, London 1969, p. 297 (ad Th 1263).
- 40 *op. cit.* (in n. 37), p. 136.

WHERE'S THAT SUTTA?

A guide to the
Discourses
in the Numerical Collection
(Anguttara-nikāya)
listing subjects, similes, persons and places .
by
Ven. Bhikkhu Khantipalo

TRANSLATIONS OF TECHNICAL TERMS IN THIS INDEX

Only the commoner and more variously translated technical terms are given here, in the western order of letters, first in Pali then English.

ādinava	..	..	..	..	disadvantages (dangers)
aniccā	..	..	..	..	impermanence
aññā	..	..	..	..	final knowledge
anukampā	..	..	..	..	compassion
anussati	..	..	..	..	recollections
anusaya	..	..	..	..	underlying tendency
appamāda	..	..	..	..	diligence
arahant	..	..	..	..	(untranslated)
ariya	..	..	..	..	noble ones
ariyasāṅga	..	..	..	..	noble discipline
āsava	..	..	..	..	taints
avijjā	..	..	..	..	ignorance
bala	..	..	..	..	powers
bhava	..	..	..	..	becoming/being
bhikkhu	..	..	..	..	(untranslated)
boḍhi	..	..	..	..	enlightenment
bojjhaṅga	..	..	..	..	enlightenment-factors
citta	..	..	..	..	mind
dāna	..	..	..	..	giving
deva	..	..	..	..	(untranslated)
dhamma	..	..	..	..	(untranslated)
ditṭhi	..	..	..	..	view
duccarita/sucarita	..	..	..	..	wrong/right conduct
dukkha	..	..	..	..	(untranslated)
indriya	..	..	..	..	faculties
jhāna	..	..	..	..	concentrations
kamma	..	..	..	..	(untranslated)
kammapatha	..	..	..	..	kamma-pathways
khaṇḍa	..	..	..	..	aggregates
kusala, akusala	..	..	..	..	wholesome, unwholesome
lakkhaṇa	..	..	..	..	characteristics
lobha, dosa, moha	..	..	..	..	greed, aversion, delusion
magga	..	..	..	..	path
mahābhūta	..	..	..	..	essentials, great
māna	..	..	..	..	conceit
mettā	..	..	..	..	loving-kindness
nibbāna	..	..	..	..	(untranslated)
niraya	..	..	..	..	hell
nirodha	..	..	..	..	cessation
nivarana	..	..	..	..	hindrances

paññā	wisdom
papañca	diversification
pasāda	confidence, clear
paṭicca-samuppāda	dependent origination
paṭisambhidā	analytical knowledges
puggala	persons
puñña	merit
rāga	lust
saddhā	faith
samācchi	collectedness
samatha	calm
sangha	(untranslated)
saññā	perception
saññojana	fetters
sati	mindfulness
sīla	virtue
sukha	happiness
taṇhā	craving
tathāgata	(untranslated)
vedanā	feelings
vijjā	knowledge, true
vimutti	freedom
vipassanā	insight

ABBREVIATIONS

acc	according (to)
&	and
& v.v.	and vice versa (many suttas give negative first, then positive, but here the positive has not always been noted with '& v.v.')
∴	because
bh	bhikkhu (Buddhist monk)
bhni	bhikkhuni (Buddhist nun)
Bosat	Bodhisatta (the being to be Enlightened)
br	brahmin
B	the Buddha
Dh	Dhamma
dhs	dhammas
Dh-Vin	Dhamma-Vinaya
diff	difference, different
=	equals, is
expl, expls	explained, explains
NTs	Noble Truths
opp	opposite
+	plus
?,?s	question, questions
Q/A	questions and answers
S	Saṅgha
∴	therefore
trg	training
unwh	unwholesome
V	versus
v.v.	vice versa
Vin	Vinaya

Notes

1. Any subject may be abbreviated when referring to it, thus "Affection (pema), born of aff., aff. born of aversion ..." 'Aff.' here is obviously 'affection'.
2. In the Books of the Ones and Twos, the Chapter (vagga) number follows the Book (nipāta) number, but from the Book of the Threes onwards, the Discourse (sutta) number follows. Thus 1, 12 means Book of the Ones, chapter 12, but IV, 92 means Book of the Fours, discourse ninety-two.

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Now all that remains to do
is to ask, 'Who,
will make much merit to
translate the Aṅguttara again?'

PARAMATTHAVINICCHAYA

by Anuruddha

edited by A.P. Buddhadatta

[Note by the PTS editor.

The typescript of this edition lay with the President of the Society for many years, awaiting a suitable opportunity for publication. The revival of the Journal on an occasional basis provides such an opportunity. The edition is published in the form in which it was received by the PTS editor shortly before Miss Horner's death, except for the correction of a few typing mistakes, the introduction of a very small number of orthographical changes to conform with PTS practice, and the collection of all variant readings at the end of the edition.]

Preface

It is a rare occurrence to edit a text by oneself after one has transliterated it 52 years ago. When in 1908 I spent some months at Rangoon I frequented the Bernard Free Library¹ in order to find out rare Pali MSS. There I transliterated some MSS which were not very bulky in volume. Two of them were the Paramatthavinicchaya [= Pm-vn] and its commentary of about 32 folios.

All these transliterations were brought to Ceylon in 1911 and I collated the Pm-vn with a Sinhalese MS in the same year. I have marked the date as 27-10-1911. Afterwards having received the text and the Burmese translation printed in Burma I collated them with my MS in 1917. A third collection was made after the publication of the text and translation in Sinhalese by the Ven. Devananda Mahanayaka Thera of Ambalangoda in 1926. At last I got another palm-leaf MS and its tīkā in Burmese characters from Ambarukkharama, Welitara, and completed my edition in this year.

1. Then it was in the Rangoon College grounds, now it is amalgamated with the National Library of Burma, which is housed in the Jubilee Hall in the same city.

In the Ganthavaṃsa and the Sāsanavaṃsa it is stated that this text has two commentaries, one old and the other of a recent date. I could not find the older one which is supposed to be bigger; the one that I copied from the B.F.L., and the one I recently got from Ambarukkharama, are similar and very brief. It seems more a glossary than a commentary. Sometimes whole chapters are left out stating that no explanation is needed.

It is accepted in Burma that there are nine Little-finger manuals on the Abhidhamma. Mrs. Rhys Davids has given their names in the Editor's preface to the Compendium of Philosophy as follows:

1. Abhidhammatthasaṅgaha by Anuruddha
2. Nāmarūpapariccheda by the same
3. Paramatthavinicchaya by the same
4. Abhidhammāvatāra by Buddhaddatta
5. Rūpārūpavibhāga by the same
6. Saccasaṅkhepa by Dhammapāla
7. Mohavicchedanī by (Coliya-) Kassapa
8. Khemappakaraṇa by Khema
9. Nāmacārādīpaka by Saddhamma Jotipāla

Of these the oldest ones are the Abhidhammāvatāra and Rūpārūpavibhāga. Saccasaṅkhepa takes the second place in seniority. The real name of the Khemappakaraṇa is Nāmarūpasamāsa. The Mohavicchedanī, though included in this list, is not at all a manual or treatise but a commentary on the Mātikās of the seven Abhidhamma texts. Instead of this there should have been included the Sucittālaṅkāra, a later work by a Burmese Elder, named Kalyāṇasāra, in 2260 Buddhist Era.

The Pali Text Society has published the most popular manual, Abhidhammatthasaṅgaha in 1884, the Nāmarūpapariccheda² in 1914, the Abhidhammāvatāra² and the Rūpārūpavibhāga² in 1915, the Khemappakaraṇa (= Nāmarūpasamāsa) in 1916, and the Saccasaṅkhepa in 1919.

The Pm-vñ is now to be published. The Mohavicchedanī, although it is not a manual, is to come out within this year of 1960.³ Now only the Nāmacārādīpaka remains to be published. It is not voluminous, consisting of 299 stanzas.

2. These were edited by me.

3. Mohavicchedanī, edited by A.P. Buddhaddatta and A.K. Warder, was published in 1961 [PTS editor].

The author of this present work is said to be the same Elder Anuruddha who was the compiler of the Nāmarūpa-pariccheda and the Abhidhammatthasaṅgaha [= Abhidh-s]. In the colophon of the Pm-vn it is clearly stated that it was compiled by an Elder Anuruddha, who was born at Kaveri (Kāvīra) in the province of Kanjiveram (Kaṅcipura: in South India) and lived in a town named Tañja or Rāja in the country of Tamba. So there is no dispute about the author. In neither Abhidh-s nor Nāmarūpapariccheda is the author's name given. But the commentators have ascribed them to an Anuruddhācariya. Now the question is whether the same person was the compiler of these manuals or were they compiled by different persons of the same name?

The author of the Abhidh-s lived in a vihāra named Mūlasoma which is supposed to be situated in Ceylon. The compiler of the Nāmarūpapariccheda has stated that Mahāvihāra in Ceylon should prosper in future. So both of these appear to have lived in Ceylon, while the author of the present work lived in India or, as Dr. S. Paranavitana points out, at Tamraliṅgam in Malay Peninsular.⁴

The author of the Abhidh-s seems to have been an erudite person who was able to state a fact clearly and precisely in a few words. So his manual became the favourite of all the manuals of the Abhidhamma. Its system is attractive and easy to learn by heart. In the Nāmarūpapariccheda too he shows a mastery of the Pali language and elegant verses at the end of some chapters. As I have no space here to show all of them I reproduce only two stanzas:

"Lakkhaṇatthakusalā salakkhaṇaṃ
lakkhaṇatthaparamehi lakkhaṇaṃ
lakkhaṇuggahasukhāya vaṇṇayaṃ
lakkhaṇādimukhate salakkhaṇaṃ".

"Dhammasabhāva-vibhāgabudh' evaṃ
dharmadisampati-sāsanadhamme
dharmavibhūti-vibhūsitacittā
dharmarasāmatabhāgi bhavantu".

The whole of the Pm-vn is composed of stanzas consisting of eight (Sinhalese) letters in a line and 32 in a stanza

4. This long article entitled "Ceylon and Malaysia in Medieval Times" was published in the Journal of the R.A.S. (Ceylon Branch) Vol. III, 1959.

(vatta metre). Not a single verse in any other metre is found there. This system is not very attractive. So I conclude that the author of the present work is different from Anuruddhācariya, the author of the former two manuals.

Sumangala Mahāsāmi, the author of the Vibhāvinī tīkā, i.e. commentary on the Abhidh-s, has accepted that the author of all these three manuals is the same person. But at the same time he has stated that some statements in the Nāmarūpapariccheda coincide with the Abhidh-s and differ from the Pm-vn. In commenting on the first chapter he says Yam pana Paramatthavinicchaye vuttam:

"Sakiṃ dve vā tadālambaṃ
sakiṃ āvajjanādayo" ti (verse 116)

tam Majjhimabhāṇaka-matānusarena vuttan ti datṭhabbam. Yasmā pana Majjhimabhāṇakānam vādo ... Sammohavinodaniyam patikkhitto va, tasmā ācariyenāpi attanā anadhippetattā yeva idha c'eva Nāmarūpaparicchede ca sakiṃ tadālambaṇuppatti na vuttā. (= The statement in the Pm-vn that tadālambaṇa-mind might arise once or twice was given according to the acceptance of the reciters of the Majjhimānikāya. The Sammohavinodanī has declared that their view was erroneous. So the Elder Anuruddha too was not willing to accept that statement; therefore he has not stated that the arising of tadālambaṇa occurs once only.)

Here we have an instance to show that Pm-vn differs in some views from Abhidh-s and Nāmarūpapariccheda. Therefore this suggests the author of the present work to be different from the author of Abhidh-s and the Nāmarūpapariccheda.

Miss I.B. Horner, now the President of the PTS,⁵ and formerly the Secretary for many years, requested me to edit this work. But as I had much other work to do I could not undertake this work earlier. Anyhow I am glad to see the completion of this edition even in my old age.⁶

My thanks are due to the Elders who lent me MSS for this purpose, Miss Horner who is always active in her duties, and the Pali Text Society for publishing this work.

20-7-60

A.P. Buddhaddatta

Aggarama, Ambalangoda, Ceylon,

5. Miss Horner died 25 April 1981 [PTS editor].

6. Aggamahāpaṇḍita A.P. Buddhaddatta Mahāthera died in 1962. It is a matter of considerable regret that he did not see this edition in print [PTS editor].

ABBREVIATIONS

- R. Transliterated from a Burmese MS received from the Bernard Free Library in Rangoon.
- B. Printed in Burmese characters by the Kavi-myek-mhan Press, 25th Road, Rangoon, in 1273 of Burmese era (which corresponds with 1911 A.D.).
- BN. Burmese word for word translation, printed together with the above mentioned text.
- S. Sinhalese MS, received from Subhadrarama, Batapole, Ceylon.
- D. Sinhalese word for word translation by the Ven. Devānanda Nāyaka Thera of Rankot viḥāre, Ambalangoda. Published in 1926 by Mr. P.C.H. Dias of Panadure. The gāthas of the whole text are inserted there.
- <A. Presumably means the MS from Ambarukkhārāma referred to in the Preface [PTS editor]>

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PARAMATTHAVINICCHAYO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

Cittavibhāga*

Paṭhamo Paricchedo

Cittavibhāge Sarūpasāṅgahakathā

1. Vanditvā vandaneyyānaṃ uttamaṃ ratanattayaṃ pavakkhāmi samāseṇa Paramatthavinicchayaṃ.
2. Cittaṃ cetasikaṃ rūpaṃ nibbānaṃ ti niruttaro¹ catudhā desayī dhamme catusaccappakāsano.
3. Cittaṃ ekūnanavuti-vidhaṃ tattha vibhāvaye, ekanavutividhaṃ vā pi¹, ekavīśasataṃ pi vā.
4. Dvepaññāsa sarūpena dhammā cetasikā matā; cittuppādavasā bhinnā sampayogānusārato.
5. Aṭṭhavīśavidhaṃ rūpaṃ, bhūtopādāyabhedato duvidhaṃ; rūparūpaṃ tu aṭṭhārasavidhaṃ bhavē.
6. Nibbānaṃ pana dīpenti asaṅkhataṃ anuttaraṃ. Attha-nāmasasā dvedhā paññattī ti pavuccati.
7. Tesāṃ dāni pavakkhāmi vibhāgaṃ tu yathārahaṃ¹ catudhā paramatthānaṃ, dvidhā paññattiyā; kathaṃ?

-
8. Kusalādivibhāgena tattha cittaṃ catubbidhaṃ, tathā bhūmivibhāgena kāmabhūmādito; kathaṃ?
 9. Somanassasahagataṃ, upekkhāsahitaṃ, tathā ñāṇena sampayuttaṃ ca vippayuttaṃ ti bheditam.
 10. Asaṅkhāraṃ sasaṅkhāraṃ iti bhinnaṃ pun' aṭṭhadhā Kāmāvacarakusalaṃ kāmē¹ sugatisādhakaṃ.

-
11. Takka-cāra-pīti-sukha-cittass' ekaggatāyutaṃ paṭhamajjhānakusalaṃ pañcaṅgikaṃ udāhaṭaṃ.
 12. Vitakkahīnaṃ dutiyaṃ jhānaṃ tu caturaṅgikaṃ. Vicārahīnaṃ tatiyaṃ jhānaṃ pana tivaṅgikaṃ.
 13. Pītihiṇaṃ catutthaṃ ca upekkhekaggatāyutaṃ pañcamāṇi ca pakāseṇti ubhayaṃ pi duvaṅgikaṃ.
 14. Evaṃ jhānaṅgabhedena cittaṃ pañcavidhaṃ bhavē rūpāvacarakusalaṃ rūpabhūmippavattakaṃ.

* In the MSS. these titles are not given at the beginning but at the end of each chapter.

15. Ākāsañācāyatanaṃ kusalaṃ paṭhamam bhave,
viññāṇaṇcāyatanaṃ ti dutiyaṃ, tatiyaṃ tathā
 16. ākiñcaññāyatanaṃ tu¹, catutthaṃ pana mānasam
nevasaññānāsaññāyatanaṃ ti² catubbidham.
 17. Āruppakusalaṃ nāma upekkhekaggatāyutaṃ
duvaṅgikam idaṃ sabbam, āruppabhavasādhakam.
-

18. Sotāpattimaggaṇcittam paṭhamānuttaram tathā,
sakadāgāmi, anāgāmi¹, arahattan ti sabbathā
 19. catudhā maggabhedena; jhānabhedena pañcadhā;
vīsati' apariyāpanna-kusalaṃ dvayamissitaṃ.
 20. Itthaṃ bhūmivibhāgena kusalaṃ tu catubbidham,
ekavīsā pi, bāvīsaṃ, sattatimsavidham pi vā.
-

21. Somanassa-sahagataṃ, upekkhāsahitaṃ tathā,
ditṭhigatasampayuttaṃ, vippayuttaṃ ti bheditaṃ;
 22. asaṅkhāraṃ sasaṅkhāraṃ iti bhinnam pun' aṭṭhadhā
lobhamūlaṃ pakāsentī lobha-moha-dvīhetukaṃ.
 23. Domanassa-sahagataṃ paṭighena samāyutaṃ
asaṅkhāraṃ sasaṅkhāraṃ iti bhinnam dvidhā pana
 24. dosamūlaṃ pakāsentī dosa-moha-dvīhetukaṃ.
Vicikicchā-sahagataṃ uddhaccasahitaṃ ti ca
 25. upekkhāvedanāyuttaṃ momūhaṃ duvidham pana
mohamūlaṃ pakāsentī mohen' ev' ekahetukaṃ.
 26. Dvādasākusalā nāma caturāpāyasādhakā;
ete sugatiyaṃ cā pi pavatti-phaladāyakā.¹
-

27. Cakkhu-sota-ghāṇa-jivhā-kāyaviññāṇa-nāmakā
pancaviññāṇayugala; yugalaṃ sampatiṇṇaṇam,
28. santīraṇadvayaṃ c' eva upekkhāsahitaṃ tathā,
puññāpuññāvasen' eva vipākā duvidhā tṭhitā.
 29. Upekkhāsahitā tattha mānasā dvādaseritā;
kāyaviññāṇayugalaṃ sukhadukkhayutaṃ kamā.
 30. Somanassasahagataṃ yaṃ santīraṇamānasam
taṃ puññāpakam ev' āhu, pāpapakam na vijjati.
 31. Pañcadvāra-manodvāra-vasena duvidham pana
Upekkhāvedanāyuttaṃ kriyāvajjananāmakaṃ.
 32. Somanassa-sahagataṃ hasituppādamānasam;
kriyājavanam icc evaṃ tividhāhetukakriyā.
 33. Aṭṭh' eva puññāpakāni, pāpapakāni sattadhā,
kriyācittāni tīṇī ti, aṭṭhārāsa ahetukā.
-

34. Sapuññehi samānā va¹ mahāpākā mahākriyā,
mahaggatakriyā-pākā phalacittāni cakkamā.
35. Ittham ekūnanavuti-vidham cittam bhava, tathā
ekanavuti-vidham vā pi ekavīsasataṃ pi vā.

36. Takka-cāra-pīti-sukha-cittass' ekaggaṭāyutaṃ
 sotāpattimaggacittaṃ paṭhamajjhānikaṃ mataṃ.
 37. Duttiyaṃ takkato hīnaṃ; tatiyaṃ tu¹ vicārato;
 catutthaṃ pītito hīnaṃ; upekkhekaggaṭāyutaṃ
 38. pañcamaṃ ti ca pañc' ete paṭhamānuttarā matā,
 diṭṭhikañkhā-sīlabbataparāmāsappahāyino.
 39. Tath' eva sakadāgāmi-maggacittaṃ ca pañcadhā
 rāgadosamohattaya-tanuttakaram īritaṃ.
 40. Kāma-dosa-samugghātakaraṃ niravasesato
 tatiyānuttaraṃ cā pi kusalaṃ pañcadhā; tathā
 41 rūparāgārūparāga-mānuddhaccā pi cāparā
 avijjā ceti pañcuddhambhāgiyānaṃ asesato
 42. saññojanānaṃ sesānaṃ samugghātakaraṃ paraṃ
 catutthānuttaraṃ magga-cittaṃ pañcavidhaṃ ti ca.
 43. Cattāri pañcakān' evaṃ¹ maggesu ca phalesu ca,
 sesāni c' ekāsītī ti ekavīśasatam bhavē.
 44. Lokuttarānaṃ aṭṭhannaṃ icc evaṃ pañcadhā puna
 jhānaṅga-magga-bojjhaṅga-vibhāgāya yathārahaṃ
 45. pādakaajjhānaṃ āmaṭṭhājjhānaṃ ajjhāsayo tathā
 vuṭṭhānagāmini¹ c' eva niyameti¹ vipassanā ti.

Iti Cittavibhāge Sarūpasāṅgahakathā niṭṭhitā.
Paṭhamo Paricchedo.

Dutiyo Paricchedo
 Cittavibhāge Pakiṇṇakakathā

46. Kusalan' ekavīs' eva; dvādasākusalāni ca;
 chattiṃsati vipākāni; kriyācittāni vīsati.
 47. Kāmesu catupaññāsa; rūpesu dasa pañca ca;
 dvādas' āruppacittāni; aṭṭhānuttaramānasā.
 48. Kāme tevīsapākāni, puññāpuññāni vīsati,
 ekādasa kriyā ceti, catupaññāsa sabbathā.
 49. Puñña-pāka-kriyābhedaṃ tayo rūpesu pañcakā.
 Āruppe ticatukkāni; sattavīsa mahaggaṭā.
 50. Catumaggaphalānaṃ tu vasaṇ' aṭṭha pi jhānato
 dasūbhayaṃ pi missetvā tālīsānuttarā siyūṃ.
 51. Puñña-pāka-kriyā-pāpā santi kāme; mahaggate
 papaṃ n' atthi; kriyā pāpā na vijjanti anuttare.
 52. Pāpāhetukamuttāni anavajjāni sabbathā
 ekūnasatṭhi-cittāni puññapāka-kriyā-vasā.

53. Kammacittāni tettiṃsa puññāpuññāni sabbathā;
 chattiṃsa tesāṃ pākāni; kriyā vīsa na cobhayaṃ.
 54. Cakkhuvijñānādhātādī pañcaviññāṇanāmakaṃ;
 pancadvārāvajjanaṃ ca duvidhaṃ sampañicchanam

55. manodhātuttayaṃ nāma; chasattati tato pare¹
manoviññāṇadhātu ti; satta dhātupabhedato.
56. Manoviññāṇadhātuṃ ca manodhātuttayaṃ tathā
katvā manoviññāṇa ti cha viññāṇā pakittitā.
-
57. Āvajjanaṃ dassanaṃ ca savaṇaṃ ghāyanaṃ tathā
sāyanaṃ phusanaṃ c' eva sampatiṇṇa-tīraṇaṃ,
58. Votthapanaṃ ca javanaṃ tadārammaṇanāmakaṃ¹
bhavaṅgaṃ² cuti sandhī ti cittaṃ cuddasadhā tthitaṃ.
59. Āvajjanādayo dve dve yugā satta yathākkamaṃ;
tīṇi tīraṇacittāni; ekaṃ votthapanaṃ mataṃ.
60. Kusalākusalā sabbe, phalā c' āvajjanaṃ vinā
kriyā ca, pañcapaṇṇāsa javanaṃ ti pavuccare.
61. Santīraṇa-mahāpākā tadārammaṇanāmakā,
ekādasa pavattanti javanārammaṇe yato.
62. Mahaggata-mahāpākā, upekkhātīraṇadvayaṃ,
cuti-sandhi-bhavaṅgāni cittaṇ' ekūnavīsati.
63. Javan' āvajjanādīni, voṭṭhabbasukhatīraṇā,
mahaggata-mahāpākā, upekkhātīraṇa ti ca,
64. aṭṭhasaṭṭhi, tathā dve ca, nav' aṭṭha, dve, yathākkamaṃ
eka-dvī-ti-catu-paṇca-kiccaṭṭhānāni niddise.
-
65. Rūpapākā, mahāpākā, manodhātu ca, tīraṇaṃ,
rūpaṃ janenti ekūna-vīsati; netaṛadvayaṃ.
66. Abhiññāvajjitā sabbe appaṇājavanaṃ pana
rūpaṃ janenti chabbīsa, sannāment' iriyāpathaṃ.
67. Abhiññādvaya-voṭṭhabba-parittajavanaṃ pana
dvattimsa rūpa-viññatti-iriyāpatha-sādhakā.
68. Pañcaviññāṇaṃ āruppavipākā, sabbasandhiyo,
cuti khīṇāsavasseti soḷas' ete na kiñci pi
69. rūpaṃ janenti cittaṇi satta-sattati sabbathā.
Aṭṭhapaṇṇāsa cittaṇi sannāment'¹ iriyāpathaṃ.
70. Dvattims' eva tu viññattī¹ samuṭṭhāpenti mānasā;
na janenti tayam² p' etaṃ³ yathāvuttāni soḷasa.
71. Somanassa-sahagatā parittajavanaṃ pana
hasanam pi janentī ti, catukiccāni terasa.
72. Sabbam pi pañcavokāre kiccam etaṃ pakāsitaṃ;
āruppe pana sabbam pi rūpāyattaṃ na vijjati.
73. Asaññīnaṃ tu sabbāni cittaṇ' eva na labbhare;
rūpakkhando va tesan tu attabhāvo ti vuccati.
-
74. Pāṇātipāta-theyyādi-vasenopacitam pana
uddhaccarahitāpuññaṃ caturāpāyabhūmiyaṃ
75. datvā sandhiṃ pavatte tu pañcavokārabhūmiyaṃ
uddhaccasahitaṃ cā pi satta¹ pakāni paccati.
76. Dānasīlādibhedena pavattaṃ kusalam pana
kāme mānasam ukkaṭṭhaṃ catukkan tu tihetukaṃ

77. datvā tihetukaṃ sandhiṃ kāme sugatīyaṃ pana soḷassa puññapākāni pavatte tu vipaccati.
78. Tihetukomakaṃ puññaṃ ukkaṭṭhañ ca dvihetukaṃ datvā dvihetukaṃ sandhiṃ kāme sugatīyaṃ tathā
79. pavatte pana ñāṇena sampayuttaṃ vivajjiya dvādasā puññapākāni vipaccati yathārahaṃ.
80. Dvihetukomakaṃ puññaṃ paṭisandhim ahetukaṃ. deti mānusaḥ c' eva vinipātāsura tathā.
81. Aṭṭhāhetukapākāni pavatte tu vipaccare. Cattāri pi catukkāni pañcavokārabhūmiyaṃ.
82. Bhāvanāmaya-puññaṃ tu mahaggatā anuttaraṃ yathābhūminiyāmena deti pākaṃ yathāsakaṃ.
83. Kaṭattārūpa-pākāni pañcavokārabhūmiyaṃ. Āruppānuttare pākaṃ tathā rūpasamaññisu.
84. Puññāpuññāni kammāni tettiṃsā pi ca sabbathā sañjanenti yathāyogaṃ paṭisandhippavattīyaṃ.

Iti Cittavibhāge Pakiṇṇakakathā niṭṭhitā.

Niṭṭhito Dutiyo Paricchedo.

Tatiyo Paricchedo

Vīthisaṅgahakathā

85. Cakkhu-sota-ghāṇa-jivhā-kāyāyatanapañcamā pasādaṃ hadayañ ceti cha vatthūni viniddise.
86. Cakkhu-sota-ghāṇa-jivhā-kāyadvārā ca pañcadhā, manodvāraṃ bhavaṅgaṃ ti cha dvārā cittavīthiyā.
87. Rūpa-sadda-gandha-rasa-phoṭṭhabbā pañca gocarā, dhammārammaṇa-paññattī chadvārārammaṇā kamā¹.
88. Nimitta-gati-kammāni kammam evātha gocarā paṭisandhi-bhavaṅgānaṃ cutiyā ca yathārahaṃ.
89. Maraṇāsanna-sattassa yathopattītagocare¹ chadvāresu tam ārabha paṭisandhi bhavantare
90. ekacittakkhaṇā hoti; yāvajīvaṃ tato paraṃ bhavaṅgaṃ; pariyosāne cuti c' ekakkhaṇā bhavē.

-
91. Duhetāhetucutiyā kāmāvacarasandhiyo; tihetukāmacutiyā sabbā pi paṭisandhiyo.
 92. Rūpāvacaracutiyā sahetupaṭisandhiyo. Āruppato 'pari, kāme, tatth' evā pi tihetukā.
 93. Paṭisandhi bhavaṅgañ ca ekam ev' ekajātiyaṃ; cuti c' ārammaṇaṃ tassa ekam¹ eva yathārahaṃ.

-
94. Rūpādārammaṇe cakkhuppasādadimhi ghaṭṭite majjhe bhavaṅgaṃ chinditvā vīthi nāma pavattati.

95. Avajja-pañcaviññāṇa-sampatiṭṭhāna-tīraṇā
voṭṭhabba-kāmajavana-tadārammaṇanāmakā
96. satt' eva tñānasaṅkhepā pañcadvārika-mānasā;
catupaññāsa sabbe pi vitthārena sarūpato.
97. Avajja-sabbajavana-tadārammaṇanāmakā
satasatṭhi sarūpena manodvārikamānasā.
98. Itṭhe ārammaṇe honti puññapākāni sabbathā;
aniṭṭhe pāpapākāni; niyamo 'yaṃ pakāsito.
99. Tatthāpi ati-itṭhamhi tadārammaṇa-tīraṇaṃ
somanassayutaṃ; itṭhamajjhataṃ upekkhitam.
100. Gocare 'tiparittamhi atiappāyuke pana
bhavaṅgaṃ eva calati; "moghavāro" ti so kato.
101. Voṭṭhabbānam parittamhi dvattikkhattim¹ pavattati;
tato bhavaṅgapāto va; so pi mogho ti vuccati.
102. Javanaṃ ca mahantamhi javitvāna tato paraṃ
na sambhoti tadālambaṃ; so pi mogho ti vuccati.
103. Gocare 'timahantamhi atidīghāyuke pana
sambhoti ca tadālambaṃ, sampuṇṇo ti pavuccati.
104. Gocare 'timahantamhi tadārammaṇasambhavo
pañcadvāre; manodvāre vibhūte pana gocare.
105. Kāmāvacarasattānaṃ kāmāvacaragocare
parittajavanessv eva tadārammaṇam uddise.
106. nātittikkhe nātisīghe nātitejussade jave
sama-mandappavattamhi tadārammaṇam icchitam.

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107. Sukhopetaṃ tadālambaṃ upekkhākriyato paraṃ
na hot' upekkhāsahitam; sukhitaṃ kriyato tathā.
 108. Na hoti domanassamhā somanassikamānasam,
tadārammaṇam aññaṃ ca, bhavaṅgaṃ, cuti vā tathā.
 109. Rajjanādivasen' ettha javanākusalam bhava;
kusalam pana sambhoti saddhā-paññādi-sambhave.
 110. Tad eva vītarāgānaṃ kriyā nāma pavuccati
avipākatam āpannaṃ vaṭṭamūlaparikkhayā.
 111. Appaṇājavanaṃ sesaṃ mahaggaṭam anuttaraṃ
chabbāsati yathāyogaṃ appaṇāvīthiyam bhava.
 112. Parikammaṃ karontassa kasiṇādikagocare
susamāhitacittassa upacārasamādhinā
 113. parikammopacārānulaṃ-gotrabhūto paraṃ
pañcamaṃ vā catutthaṃ vā javanaṃ hoti appaṇā.
 114. Puthujjanaṃ sekkhānaṃ kāmapiññā¹ ti hetuto;
ti hetu kāmakriyato vītarāgānaṃ appaṇā.
 115. Tatrā pi sukhitaṃ jhānaṃ¹ sukkhitaṃ dvayato paraṃ;
upekkhitamhā sambhoti upekkhekaggaṭāyutaṃ.
 116. Pañcadvāre cha vā satta parittajavanam bhava;
sakiṃ dve vā tadālambaṃ; sakiṃ āvajjanādayo.
 117. Appaṇājavanaṃ c' ekaṃ paṭhamuppattiyam pana;
tato paraṃ vasībhūtaṃ ahorattam pi vattati.
 118. Sakiṃ dve vā nirodhassa samāpattikkhaṇe pana
catutthārūpajavanam, tato cittaṃ nirujjhati.

119. Nirodhā vuṭṭhahantassa upariṭṭhaphala-dvayaṃ,
pañcābhiññā, tathā maggā ekacittakkhaṇā matā.
120. Phalam ekaṃ dvayaṃ tathā tisso vā maggavīthiyaṃ;
samāpattikkhaṇe tam pi ahorattam pavattati.
121. Pañcadvāre na labbhanti lokuttara-mahaggatā;
vīthimuttaṃ,¹ manodhātu, pañca cittāni antime.
122. Parittān' eva sabbāni pañcadvāresu sambhavā.
Manodvāramhi voṭṭhabba-tadālamba-jayā siyuṃ.
123. Ghāṇa-jivhā-kāyavīthī, tadālanbanam¹ eva ca
Rūpe n' atthi; tath' āruppe cakkhu-sotā pi vīthiyo.
124. Sabbā pi vīthiyo Kāme; Rūpe tisso pakāsītā;
ekā vīthi pan' āruppe; n' atth' āsāññisu kāci pi.
125. Sattā pi¹ vīthiccittāni Kāme; Rūpe cha sambhavā;
Āruppe² dve manodvārāvajjanam javanan ti cā ti.

Iti Cittavibhāge Vīthisaṅgahakathā niṭṭhitā.
Niṭṭhito Tatiyo Paricchedo.

Catuttho Paricchedo
Vīthiparikammakathā

126. Paṭhamāvajjanam pañca-dasannam parato bhavē;
dutiāvajjanam hoti ekavīsātito param.
127. Ekamhā pañcaviññānam; pañcamhā sampaticchanam;
sukhasantīraṇam hoti pañcavīsātito param.
128. Sattatimsātito hoti upekkhātīraṇadvayaṃ,
Voṭṭhabbāna sarūpānam dvinnam kāmajavā param.
129. Maggābhiññā param dvinnam. Tiṇṇannaṃ lokiyyappaṇā.
Phalā catunnam; pañcannam upariṭṭha-phaladvayaṃ.
130. Bhavanti cattāḷīsamhā sukhapākā dvihetukā.
Tath' ekacattāḷīsamhā upekkhāya samāyutā.
131. Honti sattātito kāme sukhapākā tihetukā.
Dvāsattatimhā jāyanti upekkhāsahitā pana.
132. Ekūnasatṭhito rūpa-pākā; pākā arūpino
kamāṭṭhacattāḷīsamhā; tath' eka-dvi-tihīnato.
133. Pubbasāṅgaham icc evaṃ vigaṇetvā¹ vicakkhaṇo
parasāṅgaha-saṅkhyādiṃ vibhāveyya visārado.

134. Pañcadvārāvajjanato dasa cittāni dīpaye.
Sesāvajjanato pañca-cattāḷīsan ti bhāsitaṃ.
135. Pañcavinnāṇato pāpavipākā sampaticchanā
param ekaṃ; ev' ayam puññavipākā sampaticchanā.
136. Santīraṇā dvihetumhā pākā dvādasa jāyare.
Tihetukāmapākamhā ekavīsati labbhare.

137. Rūpāvacarapākamhā param ekūnavīsati.
Nav'atth'āruppapākamhā; satta chā pi¹ yathākkamaṃ.
138. Paṭighamhātu satt' eva; sitamhā teraseritā.
Pāpapuñña-dvihetumhā ekavīsati bhāvaye.
139. Dvihetu-kāmakriyato atthārasa upekkhakā;
sattarasa sukhopetā vibhāveyya vicakkhaṇo.
140. Kāmapuññatihetumhā tettiṃs' eva upekkhakā;
tepaññāsa sukhopetā¹ bhavanti ti pakāsita.
141. Tihetukāmakriyato catuvīsati upekkhakā;
sukhitamhā tu dīpeyya pañcavīsati paṇḍito.
142. Dasa rūpajavamh' ekādasa, dvādasa, terasa,
yathākkamaṃ pañcadasa āruppā paridīpaye.
143. Phalamhā cuddas' ev' āhu; maggamhā tu sakaṃ phalaṃ.
Param saṅgham icc evaṃ vigaṇeyya visārado.
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144. Pubbāparasamodhānam iti ñatvā tato param
vatthu-vīthisamodhānaṃ yathāsambhavaṃ uddise.
145. Pañcavatthūni nissāya kamato pañca mānasā.
Tettiṃsa pana nissāya hadayaṃ mānasā siyuṃ.
146. Kāmapāka-manodhātu-hasituppādamānasā,
dosamūl' ādimaggo¹ ca rūpajjhānā ca² sabbathā,
dasāvasesāpuññāni, kāmapuñña-māhakriyā
voṭṭhabbāruppajavanaṃ, satta lokuttarāni ca
147. dvecattālīsa-cittāni pañcavokārabhūmiyaṃ
nissāya hadayaṃ honti; āruppe nissayaṃ vinā.
148. Āruppapakā cattāro anissāyeti sabbathā
vitthāren' atthadhā bhinnam; saṅkhepā tividham bhavē.
149. Tecattālīsa nissāya; anissāya catubbidham;
nissitānissitā sesā dvecattālīsa mānasā.
150. Pañcacitt' appaṇā honti kamen' ekekavīthiyaṃ.
Manodhātuttikan nāma pañcadvārikaṃ īritam.
151. Sukhatīraṇa-voṭṭhabba-parittajavanā pana
ekatiṃsā pi jāyante chasu vīthīsu sambhavā.
152. Mahāpākā pan' atthāpi, upekkhātīraṇadvayaṃ
chasu dvāresu jāyanti; dasa muttā ca vīthiyā.
153. Cuti-sandhi-bhavaṅgānaṃ vasā pākā¹ mahaggatā
nava vīthivimuttā ti dasadhā vīthisaṅgaho.
154. Ekadvārikacittāni, pañca-chadvārikā tathā,
chadvārikavimuttā ca, vimuttā ti ca sabbathā
155. chattīṃsa, tay' ekatiṃsa¹, dasa c' eva, naveti ca
ñatvā vīthisamodhānaṃ gocaraṃ ca samuddise.
156. Kamato pañcaviññānā, lokuttara-mahaggatā
abhiññāvajjitā, sabbe¹ pañcatālīsa mānasā
157. yathāsambhavato honti rūpādekekagocarā.
Pañcagocaraṃ īrenti manodhātuttikam pana.
158. Santīraṇa-mahāpākā, parittajavanāni ca,
voṭṭhabbānam abhiññā ca tecattālīsa sambhavā
159. chārammaṇesu honti ti atthadhā; tividhā puna
ekārammaṇacittāni, pañca-chārammaṇāni ca.

161. Saṅkhepā mānasā pañca-cattāḷisa, tayo, tathā
tecattāḷisa c' eveti sattadhā pi siyuṃ; katham?
162. Kāmapāka¹ -manodhātu-hasituppādamānasā
pañcaviśa yathāyogam parittārammaṇā matā.
163. Kasinugghātimākāsaṃ, paṭhamāruppamānasam,
tass' eva natthibhāvan tu, tatiyāruppakam tathā
164. ālambitvā pavattanti āruppā kamato; tatō
dutiyañ ca catutthañ ca cha mahaggaṭagocarā.
165. Appamānasamaññāte nibbāṇe pana¹ gocare
aṭṭha lokuttarā dhammā niyameṇa vavatthitā²
166. Kasiṇasubha-koṭṭhāse āṇāpāṇe ca yogino
paṭibhāganimittamhi appamaññānuyuñjato
167. sattapaññattiyañ c' eva rūpajjhānam pavattati;
yathāvuttanimittamhi sesam āruppakaṃ¹ ti ca
168. abhiññāvajjitā sabbā¹ ekaviśa-mahaggaṭā
sabbe paññattisaṅkhāte navattabbe pavattare.
169. Jāyantākusalā ṇāṇavippayuttajavā; tathā
appamaññaṃ vinā viśa parittādisu tīsu pi.
170. Tihetukāmapuññāni, puññābhiññā ca pañc' ime
catūsu pi pavattanti arahattadvayaṃ vinā.
171. Kriyābhiññā ca, voṭṭhabbaṃ, kriyā kāme tihetukā
cha sabbatthā pi hontī ti, sattadhā mānasā ṭhitā.

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172. Eka-ti-catukoṭṭhāsa-gocarā tividdhā puna¹
samasaṭṭhi, tathā viśa, kamen' ekādaseti ca.
173. Pañcadvāresu pañcā pi paccuppannā va gocarā.
Tekālikā navattabbā manodvāre yathārahaṃ.
174. Ajjhattikā¹ bahiddhā ca pañcadvāresu gocarā.
Manodvāre navattabbo natthibhāvo pi labbhati.
175. Pañcadvāresu pañcannam ekam eko va¹ gocarō.
Chāpi ārammaṇā honti manodvāramhi sabbathā.
176. Pañcadvāresu gahitaṃ tad aññaṃ pi ca gocarāṃ
manodvāre vavatthānaṃ¹ gacchatī ti hi desitaṃ.
177. Atīta vattamānā ca sambhavā kāmasandhiyā
chadvāragahitā honti tividdhā te pi gocarā.
178. Kammanimittam ev' ekaṃ manodvāre upaṭṭhitaṃ,
navattabbam atītañ ca dhammārammaṇa-saṅgaham
179. ālambitvā yathāyogam paṭisandhi mahaggaṭā.
Ante cuti bhavē; majjhe bhavaṅgam pi pavattatī ti.

Iti Cittavibhāge Vīthiparikammakathā niṭṭhitā.

Catuttho Paricchedo.

Pañcama Paricchedo
Bhūmipuggalakathā

180. Ito param pavakkhāmi bhūmipuggalabhedato
cittānaṃ pana sabbesaṃ kamato saṅgahaṃ. Kathaṃ?
181. Nirayo¹ ca tiracchānayoni petāsura tathā
caturāpāyabhūmī ti kāme duggatiyo matā.
182. Cātummahārājikā ti ca Tāvatiṃsā ca Yāmakā
Tusitā c' eva Nimmāṇaratino Vasavattino.
183. Chaḷ ete devalokā ca, mānavā ti ca sattadhā,
kāmasugatiyo c' ekādasadhā kāmabhūmiyo.
184. Brahmānaṃ pārisajjā ca, tathā Brahmapurahitā,
Mahābrahmā ca tividhā paṭhamajjhānabhūmiyo.
185. Parittābhāppamāṇābhā, tath' ev' Abhassarā ti ca
dutiyaajjhānabhūmī ca tividhā va pakāsītā.
186. Parittasubhāppamāṇa-subhā ca Subha-kiṇṇakā
tividhā pi pavuccanti tatiyaajjhānabhūmiyo.
187. Vehapphalā, Asaññī ca, Suddhāvāsā ca pañcadhā
icc etā pana sattā pi catutthajjhānabhūmiyo.
188. Avihā ca Atappā ca Sudassā ca Sudassino
Akañiṭṭhā ti pañc' ete Suddhāvāsā pakāsītā.
189. Iti soḷasadhā bhinnā Brahmālokā pavuccare,
rūpībrahmānaṃ āvāsā rūpāvacarabhūmiyo.
190. Ākāśānañcāyatana-nāmaḍḍhi pakāsītā
arūpī-brahmālokā ca catudh' Āruppabhūmiyo.
191. Sotāpannāḍibhedena catudhānuttarā matā.
Pañcatimsa pan' icc evaṃ sabbathā pi ca bhūmiyo.
192. Jāyanti caturāpāye pāpapakāya sandhiyā.
Kāmāvacaradevesu mahāpākehi jāyare.
193. Ahetukā puññāpakāhetukena tu jāyare
bhummadeva-manussesu; mahāpākehi cetare..
194. Vipākāṃ paṭhamajjhānaṃ paṭhamajjhāna-bhūmiyaṃ;
dutiyaṃ tatiyaṃ c' eva dutiyaajjhānabhūmiyaṃ.
195. Tatiyaṃ catutthā tu; catutthāṃ c' eva pañcamāṃ
Āruppā ca kamaṇ' eva āruppā¹ honti sandhiyo.
196. Kāya-vācā-manodvāre kammaṃ pāṇavadhādikāṃ
katvā pāpakacittehi jāyante 'pāyabhūmiyaṃ.
197. Kāya-vācā-manodvāre dānaṃ sīlaṃ ca bhāvaṇaṃ
kāmapuññehi katvāna kāmasugatiyaṃ siyumaṃ.
198. Parittaṃ majjhimaṃ jhānaṃ pañītaṃ ca yathākkamaṃ
bhāvetvā tividhā honti tisu bhūmisu yogino.
199. Vehapphalesu jāyanti bhāvetvā pañcamāṃ; tathā
saññāvirāgaṃ tañ¹ c' eva bhāvetvāsaññī-bhūmiyaṃ.
200. Suddhāvāsesu jāyanti anāgāmicapuggalā.
Āruppāni ca bhāvetvā Ārūpesu¹ yathākkamaṃ.
201. Lokuttaraṃ tu bhāvetvā yathāsakam anantaraṃ
samāpattikkhaṇe c' eva¹ appeti phalamānaṃ.

202. Apāyamhā cutā sattā kāmādhātumhi jāyare.
Sabbatṭhānesu jāyanti kāmasugatito cutā.
203. Cutā jāyanti rūpamhā sabbatṭhāpāyavajjite.
Kāmasugatīyaṃ honti arūpāssaṃhato cutā.
204. Tatth' āruppā cutā honti tatth' evoparim eva ca.
Vaṭṭamūlasamucchedā nibbāyanti anāsavā.
205. Suddhāvāsesv anāgāmī-puggalā vopapajjare.
Kāmādhātumhi jāyanti anāgāmivivajjitā.
206. Heṭṭhūpapatti brahmānaṃ ariyānaṃ na katthaci.
Asaṃhāsattāpāyesu n' atth' evāriyapuggalā.
207. Vehapphale Akaṇiṭṭhe bhavagge ca patiṭṭhitā
na pun' aṇṇattha jāyanti sabbe ariyapuggalā.
208. Chasu devesv anāgāmī vītarāgā na tiṭṭhare.
Na ciratṭhāyino tattha lokiyā pi ca yogino.
209. Gihīliṅge na tiṭṭhanti manussesu anāsavā;
pabbajjāyaṃ ca bhumme ca brahmatte pi ca tiṭṭhare.

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210. Yāni paññāsa vassāni manussānaṃ sa piṇḍito¹
eko² rattindivo; tena mās' eko tiṃsarattiyo.
211. Dvādasamāsiyo vasso; tena pañcasatam bhava
cātummahārājikānaṃ pamāṇam idam āyuno.
212. Taṃ navutivassa-satasahassam pana piṇḍitaṃ¹
gaṇanāya manussānaṃ. Catubhāgūpari 'pari.
213. Yaṃ manussavassasataṃ¹ tad eko divaso kato;
tena vassasahassāyu Tāvatiṃsesu desito.
214. Koṭittayaṃ saṭṭhisata-sahassaṃ cādhikam bhava
gaṇanāya manussānaṃ Tāvatiṃsesu piṇḍitaṃ.
215. Āyuppamāṇam icc evaṃ devānaṃ uparūpari
dvikkhattuṃ dviguṇaṃ katvā catubhāgam udāhaṭaṃ.
216. Gaṇanāya manussānaṃ tattha cuddasa koṭiyo
cattālīsa-satasahassādhikā Yāmbhūmiyaṃ.
217. Tusitānaṃ pakāśenti sattapaññāsa koṭiyo
saṭṭhisatasahassāni vassāni adhikāni ca.
218. Nimmānaratidevānaṃ dvisataṃ tiṃsa koṭiyo.
cattālīsa-vassasatasahassāni ca sabbathā.
219. Navakoṭisataṃ c' eka¹ -vīsativassakoṭiyo
saṭṭhivassa-satasahassādhikā Vasavattisu.
220. Kappassa tatiyo bhāgo, upaḍḍhaṃ ca yathā-kkamaṃ,
kapp' eko, dve ca, cattāro, aṭṭha kappā ca soḷasa
221. dvattiṃsa catusaṭṭhī ca navasu brahmabhūmisu.
Vehapphalā Asaṃhī ca pañcakappasatāyukā.
222. Kappasahassam, dve, cattāri, aṭṭha soḷasa c' akkamā
sahassāni ca kappānaṃ Suddhāvāsānaṃ uddise.
223. Vīsakappasahassāni, cattālīsaṃ ca, saṭṭhi ca
caturāsīti-sahassa-kappā c' āruppake kamā.
224. Āyuppamāṇaniyamo n' atthi bhumme ca māṇave.
Vassānaṃ gaṇanā n' atthi caturāpāya-bhūmiyaṃ.
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225. Puthujjanāriyā ceti duvidhā honti puggalā.
Tihetukā dibhedena tividhā ca¹ puthujjanā.
226. Maggaṭṭhā ca phalaṭṭhā ca aṭṭh' evāriyapuggalā.
Ādito satta sekkhā ca; asekkho cārahāparo.
227. Ahetukā va¹ labbhanti sattā duggatīyam paṇa;
tihetukā va labbhanti rūpārūpe sacittake.²
228. Kāmāvacara-devesu ahētukavivajjitā.
Vinipātāsura c' eva māṇave ca tayo¹ pi ca.
229. Ariyā nāma labbhanti Asaññāpāyavajjite;
puthujjanā tu labbhanti Suddhāvāsavivajjite.
230. Suddhāvāsam apāyaṇ ca hitvāsaññābhavaṃ tidhā
sotāpānādayo dve pi sesaṭṭhānesu labbhare.
231. Iti sabbappabhedena bhūmi-puggalasaṅgamaṃ
ñatvā viññū vibhāveyya tattha cittāni sambhavā.

Iti Cittavibhāge Bhūmi-puggalakathā niṭṭhitā.

Pañcama Paricchedo.

Chaṭṭho Paricchedo

Bhūmi-puggala-cittappavattikathā

232. Kāmasugatīyaṃ honti mahāpākā¹ yathārahaṃ.
Mahaggatavipākā ca yathāsandhi-vavatthitā.
233. Voṭṭhabba-kāmapuññāni viyuttāni ca diṭṭhiyā,
uddhaccasahitaṇi ceti honti sabbattha cuddasa.
234. Santīraṇa-manodhātu-cakkhu-sota-manā pana
dasa cittāni jāyanti sabbatth' āruppavajjite.
235. Diṭṭhigatasampayuttā vicikicchāyutā tathā
pañca sabbattha jāyanti Suddhāvāsavivajjite.
236. Dosamūladvayaṇ c' eva ghāṇādittayamānasā
aṭṭha sabbattha jāyanti mahaggatavivajjite.
237. Catutthārūppajavanaṃ anāgāmiphalādayo
mahākriyā ca jāyanti terasāpāyavajjite.
238. Heṭṭhārūppajavā dve dve chāpāyaparivajjite¹.
Sita-rūpajavā honti āruppāpāyavajjite.
239. Sotāpattiphalādīni Suddhāpāyavivajjite.
Paṭhamānuttaraṃ Suddhāpāyārūpavivajjite.
240. Avatthābhūmibhūtattā na gayhanti anuttarā.
Ekavokārabhūmī ca rūpamattā na gayhati.
241. Sabhumā sabbabhumā¹ ca eka-dvittayavajjitā
tathārūpa-Suddhāvāsa-brahmāpāyavasā ti ca.
242. Mānasā pañcakoṭṭhāsā: sattarasa, catuddasa,
chattimsat' ekavīsā ca, ekaṇ c' eva yathākkamaṃ.
243. Aṭṭhārasā pi hont' ete, navadhā pi, pun' ekadhā,
catudhā, tividhā c' eva, ekadhā ti ca bheditā.¹

244. Terasā pi ca koṭṭhāsā bhavant' eka-tibhūmikā¹
cha, satt', ekādasā, sattarasa bhūmikamānasā.
245. Eka-dvaya-ti-catukka-pañcakādhikavīśajā,
chabbīsa, tiṃsadhā ceti yathānukkamato bhave.
246. Cattāri, puna cattāri, ekam, aṭṭhaṭṭha, c' ekakaṃ,
cattār' ekādasā, dve, dve, satta, tevīsa, cuddasā.
247. Kriyājavā, mahāpākā, lokuttara-mahaggatā
dvepaññāsā na labbhanti caturāpāyabhūmiyaṃ.
248. Kāmāvacaradevesu chasu, bhumme ca mānave
kāmasugatiyaṃ n' atthi nava pākā mahaggatā.
249. Dosamūla-mahāpākā, ghāṇādittayamānasā,
n' atth' āruppavipākā ca vīsati rūpabhūmiyaṃ.
250. Kaṅkhāditṭhiyutā pañc' ārūpapākā catubbidhā,
pañcādo 'nuttarā c' eva Suddhāvāse na labbhare.
251. Ādāvajjana-maggā ca, paṭighāruppamānasā,
kāmapāka-sit'¹-āruppe tēcattālīsa n' atthi te.
-
252. Sattatiṃsa-parittā ca labbhant' āpāyabhūmiyaṃ.
Mānasāsīti labbhanti kāmasugatiyaṃ pana.
253. Ekūnasattati rūpe; ~~suddhe~~ paññāsā pañca ca;
chacattālīsa āruppe; n' atth' āsāññīsu kiñci pi.
254. Ittham eka-dvi-ti-catu-pañcabhummāni soḷasa,
dasā, pañcadas' evātha, catuttiṃsa, catuddasā.
255. Apāyāhetukānan tu mahāpāka-kriyājave
hitvā sesaparittāni cittāni pana labbhare.
256. Dvīhetukāhetukānaṃ sesānaṃ kāmamānasā
labbhanti pana, hitvāna¹ nānapāka-kriyājave.
257. Tīhetukānaṃ sattānaṃ tattha tatthūpapattiyaṃ
tattha tatthūpapannānaṃ labbhamānāni labbhare.
-
258. Tīhetukānaṃ sabbe pi mānasāpāyapāṇinaṃ;
sattatiṃsāvasesānaṃ, ekatālīsa niddise.
259. Puthujjanānaṃ sekkhānaṃ¹ na santi javanakriyā.
Na santi vītarāgānaṃ puññāpuññāni sabbathā.
260. Kaṅkhā-diṭṭhiyutā pañca sekkhānaṃ n' atthi mānasā.
Dosamūladvayañ cāpi n' atth' ānāgāmino pana.
261. Vavatthitāriyesv eva yathāsakam anuttarā.
Maggatṭhānaṃ sako maggo, n' atth' aññaṃ kiñci sabbathā.
262. Puthujjanānaṃ, dvinnam pi phalaṭṭhānaṃ yathākkamaṃ,
tatiyassa phalaṭṭhassa catutthassa ca sambhavā
263. tesatṭhi c' eva cittāni labbhant' ekūnasatṭhi ca,
sattapaññāsā cittāni, tepaññāsā ca sabbathā.
264. Catupaññāsā, paññāsā, paññāsadvayahīnakā,
kāmesu tesam sambhonti, catutālīsa cakkamā.
265. Tecattālīsa, c' ekūna-cattālīsa yathākkamaṃ,
bhavant' ekūnatālīsa, pañcatīṃsa ca rūpīsu.
266. Sattavīsa ca tevīsa, tevīsa cā yathākkamaṃ
āruppesu pi labbhanti tesam aṭṭhāras' eva ca.

267. Puthujjanā ca cattāro, apāyāhetukādayo,
ariyā ca pan' aṭṭhā ti dvādasannam vasā siyūṃ
268. chabbidhā cittaṅkottāsa: ekapuggalikā tathā
catu-paṇṇa-cha-satt' aṭṭha-puggalaṭṭhā ti cakkamā.
269. Chabbīsa, cuddas' evātha, terasa, dve ca mānasā,
dasasattādhikā c' eva, puna sattādhikā dasā ti.

Iti Cittavibhāge Bhūmipuggalacittappavattikathā niṭṭhitā.
Chattṭho Paricchedo.

Sattamo Paricchedo
Bhūmi-Puggalasambhava-kathā

270. Dvīhetukāhetukānaṃ na sampajjati appaṇā;
arahattañ ca n' atthī ti n' atth' eva javanakriyā.
271. Nāṇapākā na vattanti jaḷattā mūlasandhiyā.
Dvīhetukataḍālambaṃ siyā sugatīyaṃ, na vā.
272. Tīhetukānaṃ sattānaṃ samathañ ca vipassanaṃ
bhāventānaṃ pavattanti chabbīsati pi appaṇā.
273. Arahattañ ca pattānaṃ¹ bhavanti javanakriyā;
yathābhūminiyāmena nāṇapākā ca labbhare.
274. Vajjhā paṭhama-maggena kaṅkhādiṭṭhiyutā pana;
paṭighaṃ tatiyen' eva; kammam antena sāsavaṃ.
275. Tasmā tesam na vattanti tāni cittāni sabbathā.
Maggatṭhānaṃ tu maggo va nāññaṃ sambhoti¹ kiñci pi.
276. Ahetukavipākāni labbhamānāya vīthiyā
sabbathā¹ pi ca sabbesaṃ sambhavanti yathārahaṃ.
277. Pañcadvāre manodvāre dhuvam āvajjanadvayaṃ
paritta-puññāpuññāni labbhanti lahuvuttito.
278. Kriyājavanam appaṇā n' atthāpāyesu; kāraṇaṃ?
N' atthi sahetukā pākā duggatattā hi sandhiyā.
279. Brahmānaṃ paṭighaṃ n' atthi; jhānavikkhambhitaṃ; tathā
heṭṭhājhānaṃ¹ virattattā na bhāventi arūpino.
280. Pubbe va diṭṭhasaccā va ariyārūppabhūmakā¹,
tasmādimaggo n' atth' ettha; kāyābhāvā sitaṃ² tathā.
281. Suddhāvāsā pi pattā va heṭṭhānuttarapañcakaṃ,
sattappāpa-pahīnā ca, tasmā n' atth' ettha tāni ca.
282. Pañcadvārikacittāni dvārābhāve na vijjare.¹
Sahetukavipākā ca yathābhūmi-vavatthitā.
283. Sambhavāsambhavañ c' evaṃ nītvā puggala-bhūmisu
labbhamānavasā tattha cittasaṅghaṃ uddise.
284. Kusalādiṭṭhābheda ca, tathā bhūmādiṭṭhābheda,
vatthu-dvārārammaṇato, bhūmi-puggalato pi ca
285. vibhāgo yo samuddiṭṭho cittānaṃ ca tu sambhavā
ñeyyo cetasaṅghaṃ ca sampayogānusārato ti,

Iti Cittavibhāge Bhūmi-puggalasambhavadakathā niṭṭhitā.
Sattamo Paricchedo.

Niṭṭhito ca Cittavibhāgo.

Cetasikavibhāga
Aṭṭhamo Paricchedo
Cetasikasampayogakathā

286. Iti cittavidhiññātvā dvepaññāsa vibhāvinā
ñeyyā cetasi sambhūtā dhammā cetasikā. Kathaṃ?
287. Phasso ca vedanā saññā cetan' ekaggatā tathā
jīvitam manasikāro satta sādharmaṇā ime.
288. Vitakko ca vicāro ca pīti ca viriyam tathā
chando ca adhimokkho ca cha pakinnaka-nāmakā.
289. Puññāpuññesu pākesu kriyāsu ca yathāraham
mānasesu pavattanti vippakinnā pakinnakā.
290. Saddhā satindriyaññ c' eva hirottappabaladvayaṃ
alobho ca adoso ca paññā majjhataṭṭhā pi ca
aṭṭh' ete uttamā nāma dhammā uttamasādhana.
291. Niravajjā ti vuccanti¹ yugalā cha tato 'pare:
passaddhi kāyacittānaṃ lahutā mudutā tathā
kammaññatā ca pāguññatā ca ujukatā ti ca.
292. Appamaññādvayan nāma karuṇā muditā siyūṃ.
Sammāvācā ca kammant' ājīvo ca viratittayaṃ.
293. Pañcaviṣa pan' icc ete anavajjā yathāraham
pāpāhetukamuttesu¹ anavajjesu jāyare.
294. Lobho doso ca moho ca māno ditṭhi ca saṃsayo
thīnam¹ middhañ ca uddhaccaṃ² kukkucchañ ca tathā dasa
295. ahirikam anottappaṃ issā macchariyaṃ ti ca
honti cuddasa sāvajjā sāvajjesv eva sambhavā.
296. Dvepaññāsa catuddh' evaṃ dhammā cetasikā tṭhitā;
tesan dāni pavakkhāmi sampayogañ ca saṅgahaṃ.
297. Satta sādharmaṇā sabbacittasādharaṇā: tato
cittena saddhiṃ aṭṭhannaṃ vippayogo na katthaci.
298. Vitakko pañcaviññāṇa-dutiyādivivajjite;
vicāro pi ca tatth' eva tatiyādivivajjite.
299. Somanassayute pīti catutthajjhānavajjite;
viriyam paṭhamāvajja-vipākāhetuvajjite.
300. Chando sambhoti sabbattha momūhāhetuvajjite.¹
Adhimokkho vicikicchā pañcaviññānavajjite.
-
302. Chasaṭṭhi, pañcapaññāsa, sattati c' eva, soḷasa,
vīsati ekādas' evātha pakinnakavivajjitā.
303. Mānasā pañcapaññāsa savitakkā; chasaṭṭhi ca
savicār' ekapaññāsa sappītikamanā tathā.
304. Tesattatī saviriya; sacchand' ekūnasattati.
Sādhimokkhā pavuccanti aṭṭhasattati-mānasā.
305. Paññāppamaññā-viratī hitvā ekūnasatṭhisu.
Pāpāhetukamuttesu saddhādekūnavīsati.

306. Dviihetukāhetu-pāpa-vajjitesu samāsato paññā tu jāyate satta-cattālīsesu sabbathā.
 307. Mahākriyā-kāmapuñña-rūpajjhānesu jāyare appamaññāṭṭhavīsesu hitvā jhānaṃ tu pañcamam.
 308. Lokuttaresu sabbattha sah' eva viratittayam; kāmapuññesu sambhoti yathāsambhavato visum.
 309. Viratī-appamaññāsu pañcasv api yathārahaṃ kadācid eva sambhoti ekeko va, na c' ekato.
 310. Ahirīkam anottappaṃ moho uddhaccaṃ¹ eva ca pāpasādhāraṇā nāma cattāro pāpasambhavā.
 311. Lobho ca lobhamūlesu; diṭṭhiyuttesu diṭṭhi ca; māno diṭṭhiviyuttesu; diṭṭhimānā na c' ekato.
 312. Dosamūlesu doso ca issā macchariyaṃ tathā kukkuccaṃ iti cattāro. Vicikicchā tu kaṅkhite.
 313. Sah' eva thīna-middhaṃ tu sasaṅkhāresu pañcasu. Iti cuddasa sāvajjā sāvajjesv eva nicchitā.¹
 314. Māno ca thīnamiddhaṃ ca saha vātha, visum, na vā. Issā-macchera-kukkuccā aññamaññaṃ visum, na vā.

Iti Cetasikavibhāge Cetasikasampayogakathā niṭṭhitā.
Niṭṭhito ca Aṭṭhamo Paricchedo.

Navamo Paricchedo
 Cetasikasaṅgahakathā

315. Satta sādharmaṇā c' eva chaddhammā ca pakiṇṇakā saddhādi-pañcavīseti aṭṭhatimsa samassitā
 316. kāmaṇāpapaṇāsesu labbhanti paṭhamadvaye. Sattatims' eva dutiye paññāmattevavajjitā.
 317. Tatiye ca yathāvuttā pītimattavavajjitā. Chattims' eva catutthamhi paññā-pītidvayam vinā.
 318. Mahākriyāsu yujjanti hitvā viratiyo tathā pañcatimsa, catuttimsadvayam, tettiṃsakaṃ kamā.
 319. Thapetvā appamaññā ca mahāpākesu yojitā tettiṃsa c' eva dvattimsa dvayekatiṃsakaṃ kamā.
 320. Appamaññā gahetvāna hitvā viratiyo tathā pañcatims' eva paṭhame rūpāvacaramānase.
 321. Vitakkaṃ dutiye hitvā, vicāraṃ ca tato paraṃ, catutthe pana pītiṃ ca appamaññā ca pañcame,
 322. yathāvuttappakārā va¹ catuttimsa yathākkamaṃ, tettiṃsa c' eva, dvattimsa, samatimsa ca labbhare.
 323. Pañcamena samānā va¹ thapetvārūppamānasā bhūmāraṃṇabhedaṃ ca aṅgānaṃ ca paṇītataṃ.
 324. Appamaññā thapetvāna gahetvā viratittayam chattimsānuttare honti paṭhamajjhānamānase.

325. Vitakkam dūtiye hitvā, vicārañ ca tato param,
pītiṃ hitvā catutthe ca pañcame pi ca sabbathā,
326. yathāvuttappakārā va¹ pañcatimsa yathākkamam
catuttiṃsa ca, tettiṃsa, tathā tettiṃsa cāpare.
327. Evam bāvīsadhā bhedo anavajjesu saṅgaho
ekūnasatthacittesu aṭṭhatimsānam īrito.
-
328. Viratī appamaññā ca gahetvā pana sabbaso
ekam ekaṃ gahetvā ca paccakkhāya ca sabbathā
329. kāmesu sattadhā puññe, catudhā ca kriye tathā;
rūpajjhānacatukke ca kattabbo 'yam pi saṅgaho.
330. Iminā pan' upāyena samasattatibhedato¹
anavajjesu viññeyyo cittuppādesu saṅgaho.
-
331. Iti sabbappakārena anavajjavinicchayaṃ
ñatvā yojeyya medhāvī sāvajjesu ca saṅgahaṃ.
332. Satta sādharmaṇā c' eva, chadhammā ca pakiṇṇakā,
cattāro pāpasāmaññā, dhammā sattaras' ev' ime
333. ekūnavīsāsāṅkhāre paṭhame lobha-diṭṭhiyā.
Dūtiye lobha-mānena yathāvuttā va tattakā.
334. Aṭṭhārasa vinā pītiṃ tatiye lobha-diṭṭhiyā;
catutthe pi vinā pītiṃ lobhamānena tattakā.
335. Paṭighe ca vinā pītiṃ asaṅkhāre tath' eva te
labbhanti dosa-kukkucca-macchariyehi vīsati.
336. Asaṅkhāresu vuttā va¹ sasaṅkhāresu pañcadhā
thīna-middhen' ekavīsa, vīsa, dvevīsatickamā.
337. Chandam pītiñ ca uddhaccaṃ¹ hitvā pañca-das' eva te;
hitvādhimokkhaṃ kaṅkhañ ca gahetvā kaṅkHITE tathā
338. sattavīsaticcittamānam iti dvādasā saṅgahā
dvādasāpuññacittesu viññātābbā vibhāvinā.
339. Hitvā chāniyate dhamme gahetvā ca yathārahaṃ
catuttiṃsā pi viññeyyā saṅgahā tattha viññunā.
-
340. Dvādasākusalesv evaṃ ñatvā saṅgahaṃ uttarim
ñeyyāhetukacittesu saṅgahā¹ kamato. Kathaṃ?
341. Satta sādharmaṇā chanda-vajjitā ca pakiṇṇakā
hasituppādacittamhi dvādas' eva pakāsītā.
342. Voṭṭhabbe ca vinā pītiṃ, viriyaṃ sukhatīraṇe,
ekādasā yathāvuttā dhammā dvīsu pi desitā.
343. Manodhātutthike c' eva upekkhātīraṇadvaye
dasa honti yathāvuttā hitvā viriyapītiyo.
344. Satta sādharmaṇā eva pañcaviññāṇasambhavā.
Iccāhetukacittesu pañcadhā saṅgaho tthito.
-
345. Iti cetāsike dhamme cittesu gaṇite puna
cittena saha saṅgayha gaṇeyyā pi ca paṇḍito.

346. Aṭṭhatimsā ti ye vuttā cittena saha, te puna
ekūnacattāḷīseti sabbath' ekādhikan naye.
347. Dvāvīs' evaṃ dasa, dve ca, pañca ceti yathārahaṃ
saṅgahā sampayuttānaṃ tāḷīs' ekūnakā katā.¹
348. Vitakko ca vicāro ca pīti paññā tathā pana
appamaññā viratī ti nava dhammā yathārahaṃ
349. gaheṭṭabbāpanetabbā bhavanti anavajjake;
parivattati¹ sabbattha vedanā tu yathārahaṃ.
350. Chandādhimokkha-viriyā saddhādekūna-vīsati
phassādayo chaḷ eveti na calan' aṭṭhavīsati.
351. 'Teras' eva tu sāvajje chaḷ evāhetumānase
na calanti; calant' aññe¹ cuddasa cha ca sambhavā.

Iti Cetasikavibhāge Cetasikasaṅgahakathā niṭṭhitā.
Navamo Paricchedo.

Dasamo Paricchedo
Pabhedakathā

352. Ekuppāda-nirodhā ca ekāḷambāṇa-vatthukā
sahajātā sahaḡatā saṃsaṭṭhā sahaṃvuttino
353. tepaṇñāsa pan' icc ete sampayuttā yathārahaṃ
cittacetāsikā dhammā: aṭṭhārasavidhā pi ca
354. ekadhā chabbidhā c' eva catudhā sattadhā ṭhitā
cittuppādappabhedena bhinditabbā vibhāvinā.
355. Aṭṭhadhammāvinibbhogā, bhinnāsītinaṃvuttarā
sattasataṃ dasa dve ca sabbe honti samissitā.
356. Santīraṇa-manodhātu-sita-votthapanā¹ tathā
apuññā kāmapuññā ca mahāpākā mahākriyā
357. paṭhamajjhānadhammā ca lokuttara-mahaggatā
pañcapaññāsa sabbe pi vitakkā honti bheditā.
358. Vicārā pi ca te yeva dutiyajjhānaṃmakā
ekādasāpare ceti chasaṭṭhipariḍḍhitā.
359. Apuññā kāmapuññā ca mahāpākā mahākriyā
catukkā c' eva cattāro sitaṇ ca sukhatīraṇaṃ
360. paṭhamādi-tikajjhānā¹ lokuttara-mahaggatā
icc evaṃ ekapaññāsa pītiyo honti sabbathā.
361. Sita-votthapanā c' eva sāvajjā cānavajjakā
bhinnam evaṃ tu viriyaṃ tesattatividham bhavē.
362. Sāvajjā, cānavajjā ca momūhadvayaṃvajjitā
chandā bhavanti sabbe pi saṭṭhibhedā navuttarā.
363. Santīraṇa-manodhātu-sita-votthapanā tathā
sāvajjā cānavajjā ca vicikicchavivaṃvajjitā
364. adhimokkhā pan' icc evaṃ aṭṭhasattati bheditā.¹
Tisataṃ navuti dve ca bhinnā honti pakiṇṇakā.

365. Ekūnasatṭhi vā honti saddhādekūnavīsati;
sahassaṃ ca sataṃ c' ekaṃ ekavīsati ca sabbathā.
366. Nāṇena sampayuttā ca kāme dvādasadhā pare
pañcatimsā ti paññā pi sattatāḷīsadhā katā.¹
367. Rūpajjhānacatukkā ca kāmapuññā, mahākriyā
atṭhavīs' appamaññ' evaṃ chappaññāsa bhavanti ca.
368. Anuttarā kāmapuññā tisso viratiye pana
honti soḷasadhā bhinnā; atṭhataḷīsa piṇḍitā.
369. Pañcavīsānavajj' evaṃ sampayuttā catubbidhā
sahassaṃ divisataṃ c' eva dvi ca sattati bheditā.

370. Cattāro pāpasāmaññā bhinnā dvādasadhā pana
atṭhataḷīsadhā honti te sabbe paripiṇḍitā.
371. Lobho pan' atṭhadhā bhinno; thīnamiddhaṃ ca pañcadhā;
catudhā diṭṭhi; māno ca catudhā diṭṭhiyā¹ viṣum.
372. Dvidhā dosādicattāro vicikicch' ekadhā ti ca
sāvajjā sattadhā vuttā; bhinnāsīti tikuttarā.
373. Icc atṭhārasadhā vuttā tepaññāsā pi bhedato
dvisahassaṃ catusataṃ bhavant' ekūnasatṭhi ca.

374. Vitakka-vicāra-pīti-sukhopekkhāsu pañcasu
bhinditvā jhānabhedena gahetabbā anuttarā.
375. Aññatra pana sabbattha n' atthi bhedappayojanaṃ.
Atṭh' eva¹ tasmā gayhanti abhedena ti lakkhaye.
376. Paṭhamādicatujjhānā lokuttara-mahaggatā
icc ekaṃ ekādasadhā, catutāḷīsa piṇḍitā;
377. tevīsa pañcamā ceti sattasatṭhi samissitā;
appaṇā tattha sabbā pi atṭhapaññāsa dīpitā.
378. Pañcatims' eva saṅkhepā lokuttaramahaggatā;
appaṇā tattha sabbā pi chabbīsati pakāsītā.
379. Iddhividham, dibbasotaṃ, cetopariyanāmakā,¹
pubbe-nivāsānussati, dibbacakkhū ti pañcadhā
380. abhiññāṇaṃ Irenti, rūpāvacarapañcamā¹
kusalaṃ ca kriyā ceti bheditaṃ duvidhaṃ pi ca.
381. Taṃ dvayam pi missetvā pañcābhīññā ca lokiyā
āsavakkhayaññāṇaṃ ca chalaḥhiññā pavuccare.
382. Lokiyā ca dasābhīññā bhinditvā kusalakriyā
sattasattati jhānāni; atṭhasatṭhi pan' appaṇā.
383. Sattasattati cittāni, catupaññāsa sabbathā
parittāni¹ ca cittāni, ekatimsa-sataṃ siyumaṃ.

Iti Cetasikavibhāge Pabbhedakathā niṭṭhitā.

Dasamo Paricchedo.

Ekādasamo Paricchedo
Rāsisarūpakathā

384. Sabbam sabhāvasāmañña-visesena yathārahaṃ
katarāśivasenātha¹ aṭṭhārasavidhaṃ². Kathaṃ?
385. Phassapañcakarāsī ca, jhānindriyam athāpare,
magga-bala¹-hetu-kamma-patha-lokiya-rāsayo,¹
386. Niravajjā cha passaddhi-ādikā sopakāra-kā,¹
yuganandhā ca, samathā, tathā yevāpanā ti ca.
387. Phasso ca vedanā saññā cetanā cittam eva ca
phassapañcakarāsī ti pañcadhammā pakāsitā.
388. Vitakko ca vicāro ca pīti c' ekaggatā tathā
sukhaṃ dukkhaṃ upekkhā ti satta jhānaṅganāmākā.
389. Saddhindriyañ ca viriyaṃ sati c' eva samādhi ca
paññā catubbidhā vuttā; mano, pañcā pi vedanā,
jīvitindriyam ekan ti, cakkhādīni ca sattadhā
bāvīsatindriyā nāma dhammā soḷasa desitā.
391. Ādimagge anaññātāñ ñassāmitindriyam bhava;
majjhe aññindriyaṃ; ante aññātāvindriyan ti ca.
392. Paññānuttaracittesu honti tīṇ' indriyāni pi
Tihetukesu sesesu ekaṃ paññindriyam matam.
393. Sukhaṃ dukkhindriyañ c' eva somanassindriyaṃ tathā
domanassam upekkhā ti pañcadhā vedanā katā.
394. Rūpārūpavasā dvedhā jīvitindriyam ekakaṃ,
cakkhu-sota-ghāṇa-jivhā-kay'itthi-puris-indriyā
395. satta,¹ jīvitarūpañ ca aṭṭh' ettha na tu gayhare;
tasmā nāmindriyān' eva dasa pañca viniddise.
396. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ
sammāsati samadhi ca micchādiṭṭhi ca dhammato
397. maggaṅgāni nav' etāni; dvādasā pi yato dvidhā
sammā micchā ti saṅkappo vāyāmo ca samādhi ca.
398. Lokapālādukañ c' eva hirottappam, athāparam
ahirīkam anottappam dukkaṃ lokavināśakaṃ
399. pañca saddhādayo ceti baladhammā naveritā,
kaṇha-sukkavasena pi paṭipakkhe akampiyā.
400. Chahetū heturāsīmhi lobhālobhādikā tikā¹.
Momahe kaṅkhituddhacca tattha vuttā ti aṭṭhadhā.
401. Micchādiṭṭhi abhiyjhā ca vyāpādo viratittayaṃ
sammādiṭṭhi 'nabhiyjhā ca avyāpādo ca cetanā
402. dasa kamma-pathā; n' ettha vuttā viraticetanā.
Lokapāla-vināsā vuttā lokadukā dvidhā.
403. Passaddhiādiyugalaṃ niravajjā cha rāsayo,¹
sati ca sampajaññañ ca upakāradukam bhava.
404. Yuganandha-dukan nāma samatho ca vipassanā,
Paggaho ca avikkhepo samathaddukam īritam.
405. Ye sarūpena niddiṭṭhā cittuppādesu Tādinā,
te tṭhapetvāvasesā tu yevāpanakanāmākā.
406. Chando ca adhimokkha ca tatramajjhataṭṭhā tathā
uddhaccaṃ manasīkāro pañcāpaṇṇaka-nāmākā.

407. Māno ca thīnamiddhañ ca issā macchhariyan tathā
kukkuccam appamaññā ca tisso viratiyo pi ca
408. ete aniyatā nāma ekādasā yathārahaṃ.
Tato 'vasesā¹ sabbe pi niyatā ti pakittitā.
409. Keci rāsī¹ na bhajanti, keci cāniyatā yato
tasmā yevāpanā te va dhammā soḷasa desitā.
410. Sattatiṃsāvasesā tu tattha tattha yathārahaṃ
sarūpen' eva niddiṭṭhā cittuppādesu sabbathā.
411. Desitānuttaruddhacce nāmato viratuddhavā;
tathānuttaracittesu niyatam viratittayam.
412. Cittaṃ vitakko saddhā ca hirottappabaladvayam
alobho ca adoso ca lobho doso ca diṭṭhi ca
413. ahiṇkam anottappaṃ uddhaccaṃ viratittayam
soḷas' ete yathāyogaṃ dvīsu ṭhānesu desitā.
414. Vedanā tīsu. Viriyam satī caturāsikā.
Samādhī chasu. Paññā ca sattatṭhānesu dīpitā
415. Ekavisa pan' icc ete savibhattikanāmakā;
sesā dvattiṃsatī dhammā sabbe pi avibhattikā ti.

Iti Cetasikavibhāge Rāsisarūpakathā niṭṭhitā.
Niṭṭhito ca Ekādasamo Paricchedo.

Dvādasamo Paricchedo
Rāsivinicchayakathā

416. Tattha viññāṇakāyā cha; satta viññāṇa-dhātuyo.
Phassā cakkhādisamphassā chabbidhā sattadhā pi ca.
417. Cakkhusamphassajādīhi bhedehi pana vedanā
saññā ca cetanā c' eva bhinnā chaddhā ca sattadhā.
418. Cittuppādesu dhammā ca khandhāyatana-dhātuyo
āhārā ca yathāyogaṃ phassapañcakarāsiyaṃ
419. sabbe saṅgahitā honti, tasmā nāmapariggaho,
mūlarāsi ca so sabba-saṅgaho ti pavuccati.
420. Jhānarāsimhi pañc' eva dhammā, satta pabhedato.
Indriyāni ca bāvīsa, dhammato pana soḷasa.
421. Nava maggaṅgadhammā ca, bhinnā dvādasadhā pi te.
chaḷ eva hetuyo, tattha desitā kaṅkhituddhavā¹
422. Dasa kammaṭṭhā dhammā chaḷ eva pana desitā.
Sesā ca¹ dasadhammehi samānā caturāsayo.
423. Paññā dasavidhā tattha. Vedanā navadhā ṭhitā.
Samādhī sattadhā hoti. Viriyam pana pañcadhā.
424. Sati bhinnā catuddhā va¹. Vitakko tividho mato.
Dvidhā cittādayo honti dasa pañc' eva sambhavā.
425. Sesā dvattiṃsa sabbe pi dhammā ekekadhā pi ca.
Hitvā rūpindriyān' ete vibhāgā aṭṭhadhā. Kathaṃ?¹
426. Phasso ca cetanā saññā vicāro pīti jīvitam,
niravajjā cha yugaḷā, sāvajjā moha-kaṅkhitā,

427. yevāpanakadhammā ca viratuddhacca-vajjitā
dvādasā ceti¹ sabbe pi dvattiṃsa' ekekadhā; tathā
428. cittam manindriyaṃ cittaṃ; saddhā saddhindriyaṃ balaṃ
balesu; lokiyā vuttā lokiye ca dukadvaye.
429. Lobhālobhādikā dve dve cattāro heturāsiyaṃ;
micchādiṭṭhi ca maggaṅge; pañca kammapathe pi te.
430. Yevāpanakarāsimhi desitā viratuddhavā,
magga-hetusu c' eveti dvidhā pañcadasaṭṭhitā.
431. Vitakko jhāna-maggesu tividhā; navadhā pana
vedanā mūlarāsimhi tathā jhānindriyesu ca.
432. Indriya-maggarāsimhi bala-piṭṭhi-dukattike
catudhā sati. Tatth' eva viriyaṃ pi ca pañcadhā.
433. Samādhī sattadhā vutto jhānaṅgesu ca tattha ca.
Tatth' eva dasadhā paññā hetu-kammapatthesu ca.
434. Dasa-nava-satta-pañca-catu-ti-dvekadhā ṭhitā
chaḷ ekakā pañcadasa dvattiṃsa ca yathākkamaṃ.
435. Aṭṭha vibhāgasāṅkhepā¹; padāni dasadhā siyaṃ;
tepaññās' eva dhammā ca; aṭṭhārasa ca rāsaya.
436. Iti dhammavavattāne Dhammasaṅgaṇiyaṃ pana
cittuppadaparicchede uddesanaṅgahā.
437. Padāni caturāsīti desitāni sarūpato.
Yevāpanakanāmenasola's' eva yathārahaṃ.
438. Tatthāniyatanāmāni padāni ekādas' eva tu.
Vuttāni ekūnanavuti niyatāni' eva sambhavā.
439. Asambhinna-padāni' ettha tepaññās' eva sabbathā
cittacetasi kānaṃ tu vasena paridīpaye.
440. Vibhāgapadadhammānaṃ vasen' eva¹ pakāsito
cittacetasi kānaṃ tu kamato rāsinicchayo ti.

Iti Cetasi kavibhāge* Rāsinicchaya kathā niṭṭhitā.
Dvādasamo Paricchedo.

Terasamo Paricchedo Rāsiyogakathā

441. Iti rāsi vidhiṃ ñatvā labbhamānavasā budho
tesam evātha yogam pi cittuppadesu dīpaye.
442. Kāmāvacarakusalassa paṭhamadvaya mānase
sabbe pi rāsaya¹ honti yathā sambhavato; katham?
443. Phassa pañcakarāsī ca, jhāna pañcakarāsī ca,
indriya ṭṭhakarāsī ca, magga pañcakarāsī ca,
444. balasattarāsī ca, hetu-kammapaṭhaticā,
dasāvasesā rāsī ca lokapāladukādayo

445. yevāpanakanavakaṃ niyatuddhaccavajjitā,
appamaññādvayaṃ c' eva, tisso viratiyo ti ca
446. iti sattaras' ev' ete desitā ca sarūpato;
yevāpanakarāsī ca labbhant' aṭṭhādasā pi ca.
447. Chappaññāsa padan' ettha desitāni sarūpato;
dhammā pana samatiṃsa tattha honti sarūpato.
448. Tāni yevāpanakehi pañcasatṭhipadāni ca
dhammā c' ekūnatālīsa bhavanti pana sambhavā.
449. Tattha dvādasā dhammā va¹ desitā savibhattikā;
avasesā tu sabbe pi avibhattikanāmakā.
450. Eka-dvi-ti-catukka-cha-sattaṭṭhānikā pana
sattavīsa ca, satt' eko, dv' ekeko ca¹ yathākkamaṃ.
451. Niyatā tu catuttiṃsa dhammā va saḥavuttito;
yathāsambhavavuttittā¹ pañcadhāniyatā katā.²
452. Tattha cāniyate sabbe gahetvā ca pahāya ca
paccekaṃ ca gahetvā pi sattadhā yojanakkamo.¹
453. Sakim ekūnatālīsa, catuttiṃsa yathākkamaṃ,
pañcakkhattuṃ ca yojeyya pañcatimsati paṇḍito.
454. Rāsayo ca padānīdha dhammantaravibhattiyo
sarūpayevāpanake niyatāniyate tathā¹
455. yojanā-nayabhedaṃ ca gaṇanāsangahaṭṭhitim
labbhamānānumānena sallakkhento taḥim taḥim
456. ñāṇaṃ ñāṇaviyuttamhi hitvā, pītim upekkhitē,
vedanā parivattento kāmapuññe 'vasesake¹.
457. Mahākriye ca yojeyya pahāya viratittayaṃ;
appamaññā ca hitvātha mahāpākesu yojaye.
458. Takkādiṃ kamato hitvā, sabbattha viratittayaṃ
pañcame appamaññāyo¹ hitvaruppe ca yojaye.
459. Hitvāppamaññā yojeyya¹ yathājhānam anuttare
lokuttarindriyaṃ c' eva gahetvā viratittayaṃ.
460. Jhānāni catutālīsa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamān' eva sabbathā.
461. Jhānāni catutālīsa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamān' eva sabbathā.
462. Appamaññā viratiyo kāmapuññesu labbhare;
appamaññā rūpajhānacatukke¹ ca mahākriye.
463. Lokuttaresu sabbattha sambhoti viratittayaṃ;
n' atthi dvayaṃ pi āruppe, mahāpāke ca, pañcame.
- 463A Vitakkādittayaṃ paññā pañca cāniyatā calā.
Hāni-vuddhivasā; sesā na calanti kudācanaṃ.
464. Bāvisatividho c' ettha saṅgaho anavajjake
dvaya-dvayavasā c' eva jhānapañcakato pi ca.
465. Iti ñatvānavajjesu rāsisaṅgahasambhavaṃ
sāvajjesu pi viññeyyā viññunā rāsayo; kathaṃ?
466. Lobhamūlesu paṭhame phassapañcakarāsī ca
jhānapañcakarāsī ca tath' ev' indriyapañcakaṃ.
467. Magga-balacatukkaṃ¹ ca hetu-kamma-pathaddukā,
lokanāsakarāsī ca, samatho samathaddukā,
468. tatraṃmajjhataṃ hitvā yevāpanakanāmakā
cattāro ceti labbhanti tatth' ekādasā rāsayo.

469. Dvattiṃs' eva padān' ettha desitāni sarūpato;
tāni yevāpanakehi chattiṃs' eva bhavanti ca.
470. Asambhinnapadān' ettha samavīsati sambhavā.
Savibhattikanāmā ca nava dhammā pakāsītā.
471. Eka-dvaya-ti-catukka-chaṭṭhānā niyatā pana;
ekādasā, chaḷ eko ca, kamen' eko, pun' ekako.
472. N' atth' evāniyatā h' ettha yevāpanakanāmakā.
Yojanā-nayabhedo ca tasmā tattha na vijjati.
473. Māno ca thīnamiddhañ ca issā macchariyan tathā
kukkuccam iti sāvajje chaḷ evāniyatā matā.
474. Māno diṭṭhiviyuttesu; sasaṅkhāresu pañcasu
thīnamiddham; tayo sesā paṭighadvaya-yogino.
475. Icc evam aṭṭha sāvajjā, anavajjāṭṭhavīsati
chattiṃsamānasā sabbe hontāniyatayogino.
476. Tehi yuttā yathāyogam eka-dvittaya-pañcahi
dve, bāvīsa, tayo c' eva nava cātha¹ yathākkamaṃ.
477. Iti vuttānusārena labbhamānavasā pana
tadaññesu pi yojeyya sāvajjesu yathākkamaṃ.
478. Lobhamūlesu lobhañ ca, dosañ ca paṭighadvāyo,
mohamūle kaṅkhuddhaccam gaḥetvā heturāsiyaṃ
479. diṭṭhiṃ diṭṭhiviyuttamhi hitvā, pītim upekkhite,
vedanam parivattento dosamūle ca paṇḍito,
480. tathā kammamāpathaṃ diṭṭhiṃ pītiṃ chandañ ca momuhe,
kaṅkhite adhimokkhañ ca hitvā yojeyya rāsāyo.
481. Cittassa ṭhitipattā tu¹ cittass' ekaggatā pana
kaṅkhite parihīnā va indriyādisu pañcasu.
482. Iti dvādasadhā ṇatvā sāvajjesu pi saṅghamaṃ
ahetuke pi viññeyyā yathāsambhavato; kathaṃ?
483. Aṭṭhārasāhetukesu pañcaviññāṇamānase
phassapañcakarāsī ca, jhanatṭhānadukam, tathā
484. indriyattikarāsī ca, yevāpanakanāmako
eko manasikāro ti, cattāro rāsāyo siyumaṃ.
485. Asambhinnā pan' aṭṭh' eva; dve tattha savibhattikā;
eka-dvaya-tikaṭṭhānā chaḷ eko ca pun' ekako.
486. Manodhātuttikāhetu-paṭisandhiyuge pana
vitakko ca vicāro ca adhikā jhānarāsiyaṃ.
487. Sukhasantīraṇe pīti¹, dutiyāvajjane pana
virīyañ ca samādhī ca² labbhant' indriyarāsiyaṃ³.
488. Adhikā hasite honti pīti ca viriyādayo.
Yevāpanādhimokkho ca pañcaviññāṇa-vajjite.
489. Iccānavajje bāvīsa; sāvajje dvādasāpare;
yogaḥetumhi pañc' ete; tālīs' ekūnakā katā.¹

Iti Cetasikavibhāge Rāsiyogakathā niṭṭhitā.

Niṭṭhito ca Terasamo Paricchedo.

Cuddasamo Paricchedo
Rāsisambhavakathā

490. Nav' eva yevāpanakā; aṭṭhārasa ca rāsayo;
navatiṃsat' asambhinnā; dasa dve savibhattikā.
491. Eka-dvaya-ti-catu-cha-sattatṭhānā 'navajjake¹
sattavīsati satt' eko² dvayam eko pun' ekako.
492. Das' eva yevāpanakā, ekādasa ca rāsayo;
aṭṭhavīsati' asambhinnā; das' eva savibhattikā.
493. Eka-dvaya-ti-catukka-chatṭhānāniyatā pana
aṭṭhārasa ca satt' eko eko c' eko ca¹ pāpake.
494. Dve yevāpanakā honti, rāsayo ca catubbidhā.
Teras' ettha asambhinnā; tayo va¹ savibhattikā.
495. Eka-dvaya-tikaṭṭhānā dasa dv' eko ahetuke.
Iccānavajja-sāvajjāhetuke¹ yoganicchayo.
496. Sattā pi n' atthi sāvajje; niravajje pakāsako(?),
Ahetuko¹ ca maggādi-rāsayo n' atthi cuddasa.
497. Anavajjā¹ tu sāvajje, sāvajjakānavajjake
cittuppādamhi n' atth' eva; n' atthobhayam ahetuke.
498. Sāvajjā pana sāvajje, anavajjānavajjake
gahetabbā tu; sabbattha sādharmaṇa pakiṇṇakā.
499. Jhānapañcakacittesu sattasatthisu niddise
jhānaṅgayogabhedena rāsibhedam tahiṃ tahiṃ.
500. Catuchakkānavajjesu nāṇa-pīṭikatam; tathā
catuvīsaparittesu catudhā bhedaṃ uddise.
501. Sarāga-vītarāgānaṃ appamaññāpavattiyam
karuṇā muditā honti kāmapiṇṇa-mahākriye.
502. Upacārappaṇāppattā sukhitā sattagocarā
tasmā na pañcamāruppe, mahāpāke, anuttare.
503. Sotapatitupekkhāsu¹ parikammādisambhave
jhānānaṃ tulyapākattā tappākesu ca labbhare.
504. Viratī ca sarāgānaṃ vīṭikkamanasambhavā
sampatte ca samādāne kāmapiṇṇesu labbhare.
505. Tantandvārika-dussīlya-cetanucchedakiccato
magge ca, tulyapākattā phale ca niyatā siyūṃ.
506. Pavattākāravisaya-bhinnā pañcā pi sambhavā
lokiye labbhamānā pi visuṃ c' eva siyūṃ, na vā.
507. Pāpā labbhanti pāpesu satta, chakk' ekakā kamā¹
sarūpa-yevobhayakā² niyatāṭṭha; chaḷ etare.
508. Sādharmaṇa ca sabbattha; yathāvutte¹ pakiṇṇakā;
tathā c' ekaggatā n' atthi indriyādisu kaṅkhite.
509. Chaddādhimokkhā yevā pi vīsekādasavajjite.
Uddhaccaṃ ekādasasu. Majjhattam anavajjake.
510. Sabbattha manasīkāro; ti-dv'eka-dvi-tikāpare
aṭṭh' aṭṭhavīsa catusu, pañca-dvīsu yathākkamaṃ.
511. Samudāyavasen' ettha uddhacca-viratittayam
savibhattikam, aññattha avibhattikam eva tam.

512. Cittuppādesu ten' etaṃ vibhatti-avibhattikaṃ
iti sādhu sallakkheyyā sambhavāsambhavam budho.

Iti Cetasikavibhāge Rāsisambhava-kathā niṭṭhitā.
Niṭṭhito ca Cuddasamo Paricchedo.

Pañcadasamo Paricchedo
Rāsisanṅgahakathā

513. Tettiṃsa c' eva dvattiṃsa ekattiṃsa ca tiṃsa ca
eka-dvattikahīnā¹ ca tiṃsadhammanavajjake.
514. Dasa dhammā tu sāvajje cha-pañca-caturādhikā.
Ekādasa, dasa, nava, sattadhāhetuke pana.
515. Itthaṃ cuddasadhā bhinnā koṭṭhāsā tu sarūpato.
Vibhattā tehi yuttā ca cittuppādā yathākkamaṃ:
516. tikaṭṭhakā, pañcaviṣa, dasa pañcādhikā, nava,
aṭṭhāraseti, satt' ete anavajjā; tathetare
517. dvi, cattāro, cha ekam, dve pañcātha dasadhā pare
sāvajjāhetuke ceti koṭṭhāsā honti cuddasa.
518. Nava cāpi cha cattāro catu-pañca-cha-sattakā
nava dve dve tath' eko ca yevāpanakasaṅgahā.
519. Tehi yuttā pan' aṭṭhātha viṣ' ekattiṃsa¹ mānasā
dve dve dve tīṇi c' ekam dve aṭṭhārasa yathākkamaṃ.
520. Sattattiṃsakato yāva ekattiṃsā navajjake
tikaṭṭhakādi-ke satta ṭhitā niyatasaṅgahā.
521. Pāpesu viṣa c' ekūnaviṣ' aṭṭhārasa, soḷasa,
catudhā dvīsu, catusu, catusu, dvīsu ca ṭṭhitā.
522. Eka-dvi-pañca-dasasu catudhāhetukesu¹ ca
tika-dvekādhikā dhammā, das' aṭṭha ca yathākkamaṃ.
523. Pañca, dv' eka-dvi-ti-panca koṭṭhāsā niyatā ṭhitā.
Tehi yuttā pan' aṭṭhātha viṣa, dve, dve, tik' ekakā.
524. Pubbāparadvayāpuñṇe kāmapāke ahetuke.
pañcamānuttarārurpe n' atthāniyatasaṃbhavo.
525. Chattitiṃsamānasesv eva labhantāniyatā na vā;
tepaññāsāvasesā tu sabbe niyatayogino.
526. Niyatāniyate katvā labbhanto 'bhayathā tathā
sarūpa-yevobhayakā¹ tividh' evan tu saṅgahā.
527. Ñeyyā vuttānusārena tehi yuttā va mānasā.
Tato puna vibhāveyya sabbasaṅgāhikan nayaṃ.
528. Ekūnatāḷisakato yāv' ekattiṃsakā ṭhitā
navadhā anavajjesu tehi yuttā ca mānasā.
529. Dve, cattāro, das' evātha, tika-pañcādhikā¹ dasa,
tevīsa, kamato satta, dve ca, pañcadasāpare.
530. Dve ca, dve, tika-dve, dv' ekā sāvajjesu ca soḷasa,
ekūnaviṣa, viṣātha viṣ' ekā dvitayādhikā¹.
531. Ahetuke pan' aṭṭhātha das' eka-dvitayādhikā¹
dasa, pañca, dvik' ekā ti bhavant' ekūna-vīsatī.

532. Labbhamānānusārena dhammānam pana saṅgaho
sakkā vuttanayen' eva viññātum pana viññunā ti.

Iti Cetasikavibhāge Rāsisāṅgahakathā niṭṭhitā.

Niṭṭhito ca Pañcadasamo Paricchedo.

Soḷasamo Paricchedo
Cittuppādabhedakathā

533. Cittuppādesu dhammānam iti ñatvā vinicchayaṃ
cittuppādānam evātha ñātabbo bhedasaṅgaho:
534. vedanāhārato c' eva hetādhipatito tathā
jhānindriya-magga-balā yevāpana-pathādito.
535. Tattha sukhā ca dukkhā ca adukkhamasukhā ti ca
tisso va¹ vedanā vuttā sambhogattavisesato.²
536. Sukhaṃ dukkhaṃ somanassaṃ domanassaṃ athāparaṃ
upekkhindriyaṃ icc evaṃ pañc' indriya-vibhāgato.
537. Kāyaviññāṇayugale sukhadukkhā hi vedanā
somanassaṃ domanassaṃ iti nāmaṃ labhanti na.
538. Aññattha pana sabbattha sukhā dukkhā ca vedanā
somanassaṃ domanassaṃ iti nāmaṃ labhanti ca.
539. Adukkhamasukhopekkhā¹ majjhata ti ca vedanā
pañcapaññāsacittesu tadanñesu pakāsitā.
540. Sukha-dukkhindriyayutaṃ¹ kāyaviññāṇakadvayaṃ;
domanassindriyayutaṃ¹ paṭighadvaya-mānasam.
541. Aṭṭhārasa parittāni catukkajjhānam ādito
somanassindriyayuttā dvāsaṭṭhividhamānasā.
542. Dvattimsa ca parittāni, tevīsa jhānapañcamā
hont' upekkhindriyayuttā pañcapaññāsa mānasā.
543. Sukhayuttā tu tesatṭhi; dukkhayuttā tayo tahiṃ;
adukkhamasukhayuttā pañcapaññās' upekkhakā.
-
544. Ojaṭṭhamakarūpañ ca vedanaṃ sandhi-mānasam
nāmarūpañ ca kamato āharantī ti desitā
545. āhāro kabaliṅkāro, phasso, sañcetanā, tathā
viññāṇaṃ ceti cattāro upatthambhā ca sambhavā.
546. Cittuppādesu sabbattha āhārārūpino tayo;
kabaliṅkāro āhāro kāme kāyānupālako.
547. Alobho ca adoso ca amoho ca tathāparo
lobho doso ca moho ca hetudhammā cha desitā.
548. Kusalākusalā hetū, hetū¹ abyākatā ti ca
nava; dvādasadhā tattha vipākakriya-bhedato.
549. Dasa pañcādhikā honti bhūmibhedā tato tahiṃ;
puñña-pāka-kriyābheda tālīsa catu nūnakā.
550. Santīraṇa-manodhātu-pañcaviññāṇa-mānase
votthapane ca hasite hetu nāma na vijjati.

551. Lobhamūlesu lobho ca moho ca; paṭighadvaye
doso molo¹ ca labbhanti; moho ekō va momuhe.
552. Nāṇena vippayuttesu alobhādivayam bhavē;
tato sesesu sabbattha alobhāditayo pi ca.
553. Tihetukā sattacattālīsa honti; dvihetukā
bāvīsa¹; dv' ekahetukā; aṭṭhārasa ahetukā.
554. Chando cittaṇ ca viriyaṃ vīmaṃsā ti catubbidhā
sahajātādhipā dhammā vuttādhipatayo siyūṃ;
555. yam ālambaṃ garuṃ katvā nāmadhammā pavattare,
ālambādhipanāmena¹ tadālambaṇam īritam.
556. Tihetukajavesv eko catusv api yathārahaṃ;
dvihetukesu sambhoti vīmaṃsādhipatim vinā.
557. Anuttare kāmapiṇṇe tihetukamahākriyē
lobhamūle ca sāvajje labbhat' ālambaṇādhipo.
558. Tattha cāniyatā kāme labbhamānā pi labbhare;
mahaggatānuttare su niyatā va¹ yathārahaṃ.
559. Kriyādvihetu-paṭighe n' atth' ev' ālambaṇādhipo;
momuhāhetuke pāke lokiye ca na koci pi.
560. Ubhayādhipayuttā ca¹, sahaṇādhipayogino,²
ubhayāniyatā c' eva³ sahaṇāniyatādhipā,
561. ubhayā vippayuttā¹ ca pañcadhā tattha mānasā.
Aṭṭhāṭṭhādasā, vīsaṃ, cha, sattatiṃsa yathākkamaṃ.
562. Pañcādhipatīyogā ca caturādhipayogino
tividhādhipayuttā ca vimuttā pi ca sabbathā
563. soḷasātha samatiṃsa, chaḷ evātha yathākkamaṃ
sattatiṃsati c' eveti¹ catudhā pi ca saṅgaho.
564. *Vīmaṃsādhipayuttā ca, sahaṇādhipayogino,
ālambādhipayuttā ca, vippamuttā pi sabbathā
565. *catuttīṃsa, dvipaṇṇāsa, aṭṭhavīsa yathākkamaṃ
sattatiṃsati c' eveti catudh' evaṃ pi niddise.
566. Sahaṇādhipaladdhā tu dvepaṇṇās' eva sabbathā.
ālambādhipaladdhā ca ubhayādhipalābhino
567. aṭṭhavīs' eva; sabbe pi dvepaṇṇās' eva sādhipā;
sesā nirādhipā sabbe sattatiṃsā pi sabbathā.
568. Vedanādivasen' evaṃ ṇatvā bhedam catubbidham
jhānindriya-magga-balavasenā pi vibhāvaye.
569. Vitakkahetṭhimam¹ jhānam; manoparam manindriyam;
hetuparaṇ ca maggaṇam; balaṃ viriya-pacchimaṃ.²
570. Avitakke pakatiyā tasmā jhānam na vijjati;
ahetuke ca maggaṇam; balaṇ cāviriye tathā.
571. Aṭṭha rūpindriyān' ettha na gayhante¹ va sabbathā
Maggindriyabalāṭṭhesu; samādhī ca na kaṅkhite
572. Kāmapuṇṇesv aniyatā viratī pi anuddhaṭā.
Paṇṇānuttaracittesu indriyattayabhāḍitā¹

* These two stanzas are not found in the Burmese Nissaya
and in some other MSS.

573. Sesā vuttānusārena labbhamānajjhānādikā¹
tehi yuttā ca viññeyyā cittuppādā yathākkamaṃ.
574. Somanassayutā kāme, lokuttara-mahaggate¹
paṭhamajjhānacittā ca pañcājjhānaṅgikā matā.
575. Dukkhupekkhāyutā kāme pañcaviññāṇa-vajjitā,
dutiyaajjhānacittā ca catujjhānaṅgikā siyūṃ.
576. Jhānaṅgattayasamyuttā tatiyaajjhāna-mānasā.
Catuttha-pañcamārūppā jhānaṅga-dvayaogino.
577. Pañcaviññāṇayugale jhānaṅgaṃ n' atthi kiñci pi.
Itthaṃ jhānaṅga bhedenā pañcadhā mānasā t̥hitā.
578. Ekūnatimsatī¹, sattatimsa, c' ekādasāpare,
catuttimsa, das' evātha gaṇitā tu yathākkamaṃ.
579. Lokuttaresu sabbesu indriyāni nav' uccare.
Tihetukesu sabbesu lokiyesu paṇ' aṭṭhadhā.
580. Nāṇena vip̣payuttesu sattadhā va samuddhare.
Sita-votthapanāpūññe¹ pañcadhā va pakāsaye.
581. Vicikicchāsahagata catudhā va viniddise.
Tīṇ' indriyāni vuttāni sesāhetukamānase.
582. Aṭṭha, c' ekūnatālīsa, dvādasā, cātha terasa,
ekaṇ ca, soḷasa ceti chabbidhā tattha saṅgahā.¹
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583. Paṭhamānuttarajjhānaṃ aṭṭhamaggaṅgikam matam.
Sattamaggaṅgikan nāma sesaṃ jhānam anuttaram.
584. Lokiyaṃ paṭhamajjhānaṃ, tathā kāme tihetukaṃ
pañcamaggaṅgikā nāma cittuppādā pakāsita.
585. Sesaṃ mahaggataṃ jhānaṃ, sampayuttā ca diṭṭhiyā,
nāṇena vip̣payuttā ca catumaggaṅgikā matā.
586. Dosamūladvayaṇ c' eva, uddhaccasahitaṃ, tathā
diṭṭhiyā vip̣payuttā ca maggaṅgattayayogino.
587. Vicikicchāsampayutte¹ vutto maggo duvaṅgiko.
Amaggāhetukā² ceti sattadhā tattha saṅgaho.
588. Aṭṭha, dvattimsatī c' eva, dasa pañcādhikāpare,
tālīsa, kamato satta, ekaṇ c' aṭṭhādasāpare.
589. Balāni pana satt' eva sabbatthā pi tihetuke.
Nāṇena vip̣payuttesu cha balāni samuddise.
590. Catudhākusale honti; tividhā kaṅkhitā pana.
Dvibalaṃ sita-votṭhabbaṃ; abalaṃ sesam īritam.
591. Chabbidho saṅgaho tattha: sattatālīsataṭṭhāpare¹
dvādas' ekādas' ekaṃ dve soḷaseti yathākkamaṃ.
592. Itthaṃ pañca cha satta cha koṭṭhāsā kamato t̥hitā.
Catuvīsati sabbe pi jhānaṅgādivasā katā.

Iti Cetasikavibhāge Cittuppādabhedakathā niṭṭhitā.
Niṭṭhito ca Soḷasamo Paricchedo.

Sattarasamo Paricchedo
Diṭṭhisañgahakathā

593. Yevāpanakanāmena dhammā chandādayo tathā
khandhādayo ca koṭṭhāsā uddiṭṭhā hi yathārahaṃ.
594. Tattha chandādayo dhammā vibhattā ca yathārahaṃ;
khandhādirāsayo cā pi viññeyyā dāni sambhavā.
595. Vedanā vedanākkhandho cakkhusamphassajādikā;
saññā ca saññākkhandho ti chabbidhā pi pakāsita.
596. Saṅkhārakkhandhanāmena sesā cetasikā matā.
Vuttā viññāṇakāyā cha viññāṇakkhandhanāmato¹
597. Rūpakkhandho pun' eko va; sampayuttāviyogino
arūpino ca cattāro pañcakkhandhā pavuccare.
598. Manāyatananāman tu cittam eva; tathāparā
cakkhuvinnāṇadhātādi satta viññāṇa-dhātuyo.
599. Sabbe cetasikā dhammā dhammāyatana-sañgahā,
dhammadhātū ti ca vuttā dvipaññāsā pi sabbathā.
600. Sukhumāni ca rūpāni nibbāṇaṃ c' ettha gayhare.
Oḷārikāni rūpāni dasāyatana-dhātuyo,
601. cakkhu-sota-gāṇa-jivhā-kāyāyatana-nāmakā
rūpa-sadda-gandha-rasa-phoṭṭhabbā yatanāni ca
602. Dvādasāyatana¹ sabbe hont' aṭṭhārasa dhātuyo;
kandhā ṭhapetvā nibbāṇaṃ; n' atthi paññatti tīsu pi.
603. Āhārādi ca koṭṭhāsā pubbe vuttanayā va te.
Iti missakasaṅkhepo viññātabbo vibhavinā.

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604. Dvādasākusalesv eva cuddasā pi vavatthitā¹
ye sāvajjā va, tesam pi saṅgaho dāni nīyate.
605. Kāmāsavo bhavāsavo diṭṭhāvijjāsavo ti ca
cattāro āsavā vuttā; tayo dhammā sarūpato.
606. Āsavā āsavaṭṭhena; oghā vuyhanato tathā;
yojentī ti ca yogā ti te cattāro va desitā.
607. Kāmo bhavo¹ ca paṭigho māno diṭṭhi ca saṃsayo
sīlabbataparāmāso bhavarāgo tathāparo
608. issā macchariyāvijjā iti saṃyojanā dasa;
aṭṭha dhammā sarūpena Abhidhamme pakāsita.
609. Issā-macchariyaṃ hitvā, katvā mānuddhavaṃ tahiṃ
bhinditvā bhavarāgaṃ ca rūpārūpavasā dvidhā
610. pañc' orambhāgiyā c' eva, pañc' uddhambhāgiyā ti ca
dasa saṃyojanā vuttā sutte; satta sarūpato.
611. Ganthā dhammā ca cattāro; tayo dhammā sarūpato:
abhijjhā kāyagantho ca byāpādo ca pavuccati
612. sīlabbataparāmāso kāyagantho tathāparo
idaṃsaccābhiniveso iti diṭṭhi vibhedato.¹
613. Kāmacchando ca, vyāpādo, thīnamiddham athāparaṃ,
tathā uddhacca-kukkuccaṃ, kaṅkhā vijjā ti aṭṭh' ime
614. dhammā nīvaraṇā nāma; chaddhā ca pana desitā.
Micchādiṭṭhi pan' ekā va parāmāso ti vuccati.

615. Upādānāni cattāri kāmūpādādināmakam,¹
 diṭṭhi, sīlabbatam, attavādūpādānam eva ca;
 616. lobha-diṭṭhivasā dve va. Tividhā diṭṭhi desitā
 diṭṭhi, sīlabbatam, attavādo ceti Mahesinā.
 617. Lobho doso ca moho ca māno diṭṭhi ca saṃsayo
 thīnam uddhaccam evātha lokanāsa-yugan tathā
 618. ittham kilesavatthūni kilesā ti pakāsitā.
 Das' ete tu samānā va parato ca sarūpato.
 619. Kāmarāgo ca paṭigho māno diṭṭhi ca saṃsayo
 bhavarāgo avijjā ti cha sattānusayā matā.
 620. Gāhā ca palibodhā ca papañcā c' eva maññanā
 taṇhā māno ca diṭṭhī ca; diṭṭhi-taṇhā ca nissayā.
 621. Parāmās' ekako; dve va nissayā; maññanā tayo.
 Āsavogha-yoga-ganthā upādānā ca dubbidhā,¹
 622. Cha tu¹ nīvaraṇā vuttā; sattadhānusayā katā;
 saṃyojanā kilesā ca das' eva parato tthitā.
 623. Ekaṃ dvi-ti-cha-sattaṭṭha-dasakā tu yathārahaṃ
 dhammā sarūpato honti yathāvuttesu rāsisu.
 624. Kāmarāga-bhavarāgā kāmāsava-bhavāsavā
 rūparāgārūparāgo ito lobho vibhedito.
 625. Idamsaccābhiniveso, diṭṭhi sīlabbatam, tathā
 attavādo, parāmāso iti diṭṭhi pavuccati.
 626. Diṭṭhi pañcadasavidhā; lobh' aṭṭhādasadhā tahiṃ.
 Sesā sa-pararāsīhi¹ samānā dvādasatṭhitā.
 627. Ekādasa-samuṭṭhāne diṭṭhilobhā vavatthitā.
 Avijjā sattasu vuttā. Paṭigho pana pañcasu.
 628. Māno ca vicikicchā ca catuṭṭhānesu. Uddhato¹
 tīsu. Dvīsu ca thīnan ti, aṭṭh' ete savibhattikā.
 629. Issā-acchera-kukkucca-middha-lokavināsakā
 ch' avibhattikadhammā ti asambhinnā catuddasa.
 630. Rūparāgārūparāga-kāmāsava-bhavāsavā
 honti diṭṭhiviyuttesu pubbe vuttanayā pana.
 631. Iti sāvajjasāṅkhepañ ñatvā puna vicakkhaṇo
 bodhipakkhiyadhammānaṃ saṅgahaṃ pi vibhāvaye.
 632. Yesu saññā-citta-diṭṭhi-vipallāsā yathākkamaṃ
 subhaṃ sukhaṃ niccam attā iti dvādasadhā tthitā,
 633. tattha kāye, vedanāsu, citte, dhammesu cakkamā
 asubhaṃ dukkham aniccam anattā ti upaṭṭhitā
 634. yathāvutta-vipallāsa-pahāṇāya yathārahaṃ
 bhinnā visayakiccānaṃ vasena pana sambhavā
 635. cattāro satipaṭṭhānā kāyānupassanādayo
 iti vuttā pan' ekā va sammāsati Mahesinā.
 636. Uppannānuppanna-pāpa-pahāṇānupādāya¹ ca²
 anuppannuppannāpāpa-nibbatti-sbhivuddhiyā²
 637. padahantassa vāyāmo kiccābhogavibhāgato
 sammappadhānā cattāro iti vuttā¹ Mahesinā.
 638. Chando ca viriyaṃ cittaṃ vīmaṃsā ti ca Tādinā
 cattāro iddhipādā ti vibhattā caturādhipā.
 639. Saddhindriyañ ca viriyaṃ sati c' eva samādhī ca
 paññindriyañ ca pañc' eva bodhipakkhiyasaṅgahe

640. indriyān' indriyaṭṭhena; balatṭhena balāni ca,
iti bhinnā vibhattā ca duvidhā pi Mahesinā.
641. Sati ca dhammavicayo tathā viriya-pītiyo
passaddhi ca samādhi ca upekkhā ti ca Tādinā
642. desitā satta bojjaṅgā bujjhantass' aṅga-bhāvato,¹
kāya-cittavasā bhinnaṃ katvā passaddhim ekakaṃ.
643. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ
sammāsati samādhī ca maggo aṭṭhaṅgiko mato.
644. Iti satt' eva saṅkhepā; sattatimśa pabhedato.
Ekaṃ katvāna passaddhiṃ asambhinnā catuddasa.
645. Navadhā viriyaṃ vuttaṃ chasu rāsīsu; pañcasu
aṭṭhadhā sati; sesā tu samānapadarāsikā.
646. Pañcasv eva tu paññā ca; samādhi caturāsiko;
saddhā dvīsu vibhattā ti pañc' ete savibhattikā.
647. Navāvibhattikā sesā; chando, cittaṃ athāparaṃ,
pīti passaddh' upekkhā ca, saṅkappo, viratittayaṃ.
648. Iti vuttanayā sabbe bodhipakkhiyaṅgaḥ¹
lokuttaresu sambhonti sabbathā pi yathārahaṃ.
649. Pubbabhāge yathāyogaṃ lokiyesu ca labbhare,
nibbedabhāvanākāle¹ chabbisuddhippavattiyaṃ.
650. Iti missaka-sāvajjā bodhipakkhiyaṅgaḥ
yevāpanakarāsimhi yathāsambhavato ṭhitā.
651. Kammaṭṭhā tu sambhonti puññāpuññesu sabbathā.
Apathā ca sucaritā, tathā duccharitā pi ca.
652. Tattha kammaṭṭhāne anabhiṭṭhādayo pana
upacārena vuccanti vipākesu kriyāsu¹ vā.

Iti Cetasikavibhāge Ditṭhisāṅgahakathā niṭṭhitā.
Sattarasamo Paricchedo.

Niṭṭhito ca sabbathā pi Cetasikavibhāgo.

Rūpavibhāga
Aṭṭhārasamo Paricchedo
Sarūpakathā

653. Tepaṇṇāsa pan' icc evaṃ nāmadhammā pakāsitā.
Aṭṭhavīsavidhan dāni rūpan nāma kathīyati.
654. Paṭhav' āpo ca tejo ca vāyo ceti catubbidham.¹
Cakkhu-sota-ghāṇa-jivhā kāyo ti pana pañca ca.
655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam
itthipumbhāvayugalaṃ, jīvitam, hadayaṃ pi ca,
656. Kāyaviññatti c' evātha vacīviññatti ca dvayaṃ,
ākāsadhātu, rūpassa lahutā, mudutā, tathā
657. kammaññatā, upacayo, santatī, jaratā puna
aniccatā ca, kabaliṇkārāhāro ti sabbathā
658. aṭṭhavīsavidham hoti rūpam etaṃ sarūpato.
Tassa lakkhaṇabhedena sabhāvaṇ ca vibhāvaye.
659. Sandhāraṇan tu paṭhavī-dhātu, kakkhaḷa-lakkhaṇā;
ābandhanam āpodhātu, āpaggharaṇalakkhaṇā.
660. Paripācanatā tejodhātu, uṇhattalakkhaṇā.
Samudīraṇatā vāyodhātu, vitthambhalakkhaṇā.
661. Sabbatthāvinibhuttā¹ pi asammissitalakkhaṇā²
tantambhāvasamussanna-sambhāres' upalakkhitā
662. aññamaññen' upatthaddhā sesarūpassa nissayā
catudh' evaṃ kalāpesu mahābhūtā pavattare.
663. Cakkhu sambhāracakkhumhi sattakkhipaṭalocite
kaṇhamāṇḍalamajjhamhi pasādo ti pavuccati.
664. *Kappāsapaṭalasneha-sannibhā bhūtanissitā
pasādā jīvitārakkhā rūpādiparivāritā
665. *ṭhitā rājakumārā va kalāpantaravattino;
dvārabhūtā va paccekaṃ pañcaviññāṇa-vīthiyā;
666. yena cakkhuppasādena rūpāni-m-anupassati,¹
parittam sukhumañ c' etaṃ, ūkāsira-samūpamaṃ.
667. Sotam sotabilass' anto tambalomācite tathā
aṅgulīvetthanākāre pasādo ti pakāsito.
668. Anto ajapadaṭṭhāne ghāṇaṃ ghāṇabile ṭhitam,
jivhā jivhāya majjhamhi uppalākārasannibhe.
669. Icc evaṃ pana cattāro tantandesavavatthitā;¹
kāyappasādoṇṇe sabbatthā ti² yathākkamaṃ
670. Rūpādy abhighātāraha¹-bhūtānaṃ vā, yathārahaṃ,
daṭṭhukāmanidānādi-kammabhūtānaṃ eva vā
671. pasādalakkhaṇā bhūtarūpānaṃ, bhūtanissitā
kappāsapaṭalasneha-sannibhā ti ca vaṇṇitā.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā
 t̥hitā rājakumārā va¹ kalāpantaravuttino.
673. Rūpaṃ nibhāso bhūtānaṃ; saddo nigghosanaṃ; tathā
 gandho ca gandhanaṃ tattha; raso ca rasanīyatā.
674. Bhūtattayañ ca phoṭṭhabbaṃ āpodhātuvivajjitaṃ.
 Saddo aniyato tattha; tad aññe sahavuttino.
675. Cakkhādayo¹ paṭihanana-lakkhaṇā tu yathākkamaṃ
 pañc' eva pañcaviññāṇa-vīthiyā visayā² matā.
676. Itthindriyam pan' itthittam itthibhāvo ti desito.
 Purisattaṃ tathā bhāvo purisindriyanāma.
677. Taṃ dvayam pan' upādinne kāye sabbattha labbhati
 kalāpantarabhinnāñ ca bhinnasantāna-vatti¹ ca.
678. Rūpānaṃ kammajātānaṃ anupālanalakkaṇaṃ
 jīvitindriyarūpan ti āyu nāma pavuccati.
679. Manodhātuyā ca tathā manoviññāṇa-dhātuyā
 nissayalakkaṇaṃ vatthurūpaṃ hadaya-nissitaṃ
680. majjhe hadayakosamhi addhappasata-lohite
 bhūtarūpaṃ upādāya cakkhādi viya vattati.
681. Ākāśadhātu rūpānaṃ paricchedakalakkaṇā;
 taṃtaṃ rūpakalāpānaṃ pariyanto ti vuccati.
682. Cittasahajārūpānaṃ¹ kāyassa gamanādisu
 santhambhana²-sandhāraṇa-calanassa tu paccayo
683. vāyodhātuvikāro 'yaṃ kāya-viññattināma.
 Vāyodhātādihikāna¹ tu bhūtānaṃ iti kecana.²
684. Tathā cittasamuṭṭhāno vacīghosappavattiyam
 upādinna-rūpakāya-ghaṭṭanassa tu paccayo
685. paṭhavīdhātuvikāro 'yaṃ vacīviññatti-nāma.
 Paṭhavīdhātādihikāna tu bhūtānaṃ iti kecana.
686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamaṃ
 copana-ghaṭṭana¹hetu¹-vikārākāralakkaṇā.
687. Viññāpentī ti kāyena vācāya ca vicintitaṃ,
 sayāñ ca viññāyanti ti¹ viññatti ti pakittitā.

688. Lahutā pana rūpānaṃ adandhākāralakkaṇā¹.
 Mudutā pi ca rūpānaṃ maddavākāra-lakkaṇā.
689. Kammaññatā ca rūpānaṃ yoggatākāra-lakkaṇā.
 Gārava-thaddhatāyogga¹-paṭipakkhā yathākkamaṃ.
690. Sappāyam utum āhāraṃ labhitvā citta-sampadaṃ
 lahu mudu ca kammaññaṃ yadā rūpaṃ pavattati,
691. tathā pavattarūpassa pavattākāraheditaṃ
 lahutādittayam p' etaṃ sahavutti¹ tadā bhava.
692. Sappāyā paṭivedhāya paṭipattupakārikā¹
 sākārā rūpasampatti paññattā va Mahesinā.
693. Rūpass' upacayo nāma rūpass' ācayalakkaṇo.
 Pavattilakkaṇaṃ rūpasantati ti pakāsita.
694. Rūpaṃ ācayarūpena jāyat' icc uparūpari
 pekkhat' opacayākārā jāti gayhati yoginā¹.
695. Anuppabandhākārena jāyati ti samekkhato¹
 tadāyaṃ santatākārā jāti gayhati, tassa tu*.

Rūpavibhāga
Aṭṭhārasamo Paricchedo
Sarūpakathā

653. Tepaṇṇāsa pan' icc evaṃ nāmadhammā pakāsītā.
Aṭṭhavīsa vidhan dāni rūpan nāma kathiyati.
654. Paṭhav' āpo ca tejo ca vāyo ceti catubbidham.¹
Cakkhu-sota-ghāṇa-jivhā kāyo ti pana pañca ca,
655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam
itthipumbhāvayugalaṃ, jīvitam, hadayaṃ pi ca,
656. Kāyaviññatti c' evātha vacīviññatti ca dvayaṃ,
ākāsadhātu, rūpassa lahutā, mudutā, tathā
657. kammaññatā, upacayo, santatī, jaratā puna
aniccatā ca, kabaliṇkārahāro ti sabbathā
658. aṭṭhavīsa vidham hoti rūpam etaṃ sarūpato.
Tassa lakkaṇabhedenā sabbhāvaṃ ca vibhāvaye.
659. Sandhāraṇaṃ tu paṭhavī-dhātu, kakkhaḷa-lakkaṇā;
ābandhanam āpodhātu, āpaggharaṇalakkaṇā.
660. Paripācanatā tejodhātu, uṇhattalakkaṇā.
Samudīraṇatā vāyodhātu, vitthambhalakkaṇā.
661. Sabbatthāvinibhuttā¹ pi asammissitalakkaṇā²
tantambhāvasamussanna-sambhāres' upalakkhitā
662. aññamaññen' upatthaddhā sesarūpassa nissayā
catudh' evaṃ kalāpesu mahābhūtā pavattare.
663. Cakkhu sambhāracakkhumhi sattakkhipaṭalocite
kaṇhamāṇḍalamajjhamhi pasādo ti pavuccati.
664. *Kappāsapaṭalasneha-sannibhā bhūtanissitā
pasādā jīvitārakkhā rūpādiparivāritā
665. *ṭhitā rājakumārā va kalāpantaravattino;
dvārabhūtā va paccekaṃ pañcaviññāṇa-vīthiyā;
666. yena cakkhuppasādena rūpāni-m-anupassati,¹
parittam sukhumañ c' etaṃ, ūkāsira-sarūpamaṃ.
667. Sotam sotabilass' anto tambalomācite tathā
aṅgulīvetṭhanākāre pasādo ti pakāsito.
668. Anto ajapadaṭṭhāne ghāṇaṃ ghāṇabile ṭhitam,
jivhā jivhāya majjhamhi uppālākārasannibhe.
669. Icc evaṃ pana cattāro tantandesavavatthitā;¹
kāyappasādo pādinne sabbatthā ti² yathākkamaṃ
670. Rūpādy abhighātāraha¹-bhūtānaṃ vā, yathārahamaṃ.
ḍaṭṭhukāmanidānādi-kammabhūtānaṃ eva vā
671. pasādalakkaṇā bhūtarūpānaṃ, bhūtanissitā
kappāsapaṭalasneha-sannibhā ti ca vaṇṇitā.

* Not found in some MSS.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā
thitā rājakumārā va¹ kalāpantaravuttino.
673. Rūpaṃ nibhāso bhūtānaṃ; saddo nigghosanaṃ; tathā
gandho ca gandhanaṃ tattha; raso ca rasanīyatā.
674. Bhūtattayaṃ ca phoṭṭhabbaṃ āpodhātuvivajjitaṃ.
Saddo aniyato tattha; taḍ aññe sahavuttino.
675. Cakkhādayo¹ paṭihanana-lakkhaṇā tu yathākkamaṃ
pañc' eva pañcaviññāṇa-vīthiyā visayā² matā.
676. Itthindriyam pan' itthittaṃ itthibhāvo ti desito.
Purisattaṃ tathā bhāvo purisindriyanāmako.
677. Taṃ dvayam pan' upādinne kāye sabbattha labbhati
kalāpantarabhinnaṃ ca bhinnasantāna- vatti¹ ca.
678. Rūpānaṃ kammajātānaṃ anupālanalakkhaṇaṃ
jīvitindriyarūpan ti āyu nāma pavuccati.
679. Manodhātuyā ca tathā manoviññāṇa-dhātuyā
nissayalakkhaṇaṃ vatthurūpaṃ hadaya-nissitaṃ
680. majje hadayakosamhi addhappasata-lohite
bhūtarūpaṃ upādāya cakkhādi viya vattati.
681. Ākāśadhātu rūpānaṃ paricchedakalakkhaṇā;
taṃtaṃrūpakalāpānaṃ pariyanto ti vuccati.
682. Cittasahajārūpānaṃ¹ kāyassa gamanādisu
santhambhana²-sandhāraṇa-calanassa tu paccayo
683. vāyodhātuvikāro 'yaṃ kāya-viññāttināmako.
Vāyodhātādhikānaṃ¹ tu bhūtānaṃ iti kecana.²
684. Tathā cittasamuṭṭhāno vacīghosappavattiyam
upādinna-rūpakāya-ghaṭṭanassa tu paccayo
685. paṭhavīdhātuvikāro 'yaṃ vacīviññātti-nāmako.
Paṭhavīdhātādhikānaṃ tu bhūtānaṃ iti kecana.
686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamaṃ
copana-ghaṭṭana¹hetu¹-vikārākāralakkhaṇā.
687. Viññāpentī ti kāyena vācāya ca vicintitaṃ,
sayāṃ ca viññāyanti ti¹ viññāntī ti pakittitā.

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688. Lahutā pana rūpānaṃ adandhākāralakkhaṇā¹.
Mudutā pi ca rūpānaṃ maddavākāra-lakkhaṇā.
689. Kammaññatā ca rūpānaṃ yoggatākāra-lakkhaṇā.
Gārava-thaddhatāyogga¹-paṭipakkhā yathākkamaṃ.
690. Sappāyam utum āhāraṃ labhivā citta-sampadaṃ
lahu mudu ca kammaññaṃ yadā rūpaṃ pavattati,
691. tathā pavattarūpassa pavattākārabheditaṃ
lahutādittayam p' etaṃ sahavutti¹ tadā bhava.
692. Sappāyā paṭivedhāya paṭipattupakārikā¹
sākārā rūpasampatti paññāntā va Mahesinā.
693. Rūpass' upacayo nāma rūpass' ācayalakkhaṇo.
Pavattilakkhaṇaṃ rūpasantatī ti pakāsitā.
694. Rūpaṃ ācayarūpena jāyat' icc uparūpari
pekkhat' opacayākārā jāti gayhati yoginā¹.
695. Anuppabandhākārena jāyatī ti samekkhato¹
tadāyaṃ santatākārā jāti gayhati, tassa tu*.

696. Evam ābhogabhedena jātirūpaṃ dvidhā kataṃ;
attūpaladdhibhāvena¹ jāyantaṃ vātha kevalaṃ.
697. Rūpavivittokāsassa¹ pūrakattena² gayhati³
abhāvā puna bhāvāya pavattā santatī ti ca.
698. Evam ākārabhedā va¹ sabbākāravarākaro
jātirūpaṃ dvidhākāsi Jātirūpavirocana.
699. Jaratā navatāpāyo¹ rūpānaṃ, pākalaṃkhaṇā.
Aniccatāntimappatti, paribhiḍḍana-lakkhaṇā.
700. Iti lakkhaṇarūpaṃ tu tividhaṃ bhinna-kālikaṃ
sabhāvaṃ¹ rūpadhammesu taṃtaṃkālopalakkhiṭaṃ.
701. Yena lakkhiyati rūpaṃ bhinnākāraṃ khaṇe khaṇe
vipassanānayatthāya taṃ icc āha Tathāgato.
702. Kabaliṅkāro āhāro yāpetabbojalakkhaṇo¹
āhāro snehasaṅkhāto² rūpakāyānupālako.
703. Icc evaṃ saparicchedā savikārā salakkhaṇā
akicchapattivedhāya¹ dayāpannena Tādinā
704. tattha tattha yathāyogaṃ desitā ti pakāsitā
rūpadhammā sarūpena aṭṭhavīsati sabbathā.
705. Katvāna jātim ekaṃ tu tatthopacayasantatī¹
sattavīsativārūpani bhavanti ti viniddise.
706. Bhūtattayan tu phoṭṭhabbaṃ katvā chabbīsadhā pi ca.
Ubhayaṃ jāti-phoṭṭhabbaṃ gahetvā pañcavīsati.
707. Rūpadhammānaṃ icc evaṃ vibhāveyya visārado
sarūpaṃ nāmasaṅkhepaṃ sabhāvaṃ ca salakkhaṇaṃ.

Iti Rūpavibhāge Sarūpakathā niṭṭhitā.
Niṭṭhito ca aṭṭhārasamo paricchedo.

Ekūnavīsatiṃ Paricchedo Pabhedakathā

708. Aṭṭhavīsavidham p' etaṃ rūpaṃ dāni yathārahaṃ
bhūtarūpādibhedehi vibhajeyya vicakkhaṇo.
709. Paṭhavādikam etaṃ hi¹ bhūtarūpaṃ catubbidham;
upādārūpaṃ aññaṃ tu catuvīsavidham bhava.
710. Pañcavidham pi cakkhādirūpaṃ ajjhattikaṃ mataṃ.
Tevīsatividham sesaṃ bāhiraṃ ti pavuccati.
711. Rūpa-sadda-gandha-rāsa-phoṭṭhabbā satta pañcadhā
pañcappasāḍavisayā pañc' ārammaṇa-nāmakā.¹
712. Ekavīsavidham sesaṃ dhammārammaṇa-saṅgahaṃ
manoviññānaviññeyyaṃ, manodvārassa gocaraṃ.
713. Pasādā¹ visayā c' eva pañcakā dve pi sambhavā
dvādasā pi sarūpena das' āyatana-dhātuyo.
714. Yaḍ etaṃ pana sabbam pi rūpaṃ sappatighaṃ mataṃ
taḍ' ev' oḷārikaṃ nāma, santike ti pavuccati.

715. Sesam appaṭighan nāma dhammāyatana-dhātu ca, sukhumañ c' eva rūpañ ca rūpaṃ soḷasadhā t̥hitaṃ.
 716. Chabbidhaṃ vatthurūpan tu pasāda hadayam pi ca; avatthurūpaṃ sesan tu dvāvisatividham bhavē.
 717. Pasāda c' eva viññattī dvārarūpan tu sattadhā; sesam advārarūpan tu ekavīsavidham pi ca.
 718. Pasāda bhāvayugalaṃ jīvitāñ ceti aṭṭhadhā indriyarūpaṃ, aññañ tu vīsadhānindriyaṃ siyā.
 719. Vaṇṇo gandho raso oja bhūtarūpan ti aṭṭhadhā avinibbhogaṃ, itaraṃ vinibbhogaṃ tu vīsadhā.
 720. Avinibbhogarūpāni sadda-vatthindriyāni ca nipphannaṃ aṭṭhārasadhā rūparūpan ti veditaṃ.
 721. Paricchedo pan' ākāso; viññattī lahutādayo vikāra, lakkhaṇa c' eva rūpass' upacayādayo, dasadhā pi anipphannaṃ, n' atth' etam paramatthato. Rūpass' etan ti katvāna rūpaṃ icc eva vuccati.
 722. Rūpāyatanaṃ ev' ekaṃ sanidassanaṃ īritaṃ; anidassanaṃ aññañ tu sattavīsavidham pi ca.
 723. Kammajam pan' upādinnaṃ; anupādinnaṃ kāparaṃ tividhaṃ cittajañ c' eva utujāhārajan ti ca.
 724. Cakkhusamphassavatthū ti cakkhudhātu pakittitā; na vatthu tassa sesan tu sattavīsavidham bhavē.
 725. Sotasamphassavatthādi-vasā ca duvidhā; tathā tividhā ca vibhāveyya yathāsambhavato. Kathaṃ?
 726. Sanidassanarūpañ ca vaṇṇo, sappatigham pi ca; anidassanaṃ aññañ tu; thūlaṃ sappatigham bhavē.
 727. Anidassanarūpañ ca sesam appaṭigham pi ca soḷasā ti ca sabbam pi rūpan tividham uddise.

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729. Appattaḡāhakan nāma cakkhusotadvayaṃ pana. Sampattaḡāhakan nāma ḡhāṇādittayaṃ īritaṃ.
 730. Aḡāhakam ato sesaṃ tevīsatividham bhavē, kiñci ārammaṇaṃ nāma na gayhati hi¹ sabbathā.
 731. Upādaḡjhattikaṃ rūpaṃ; upāda-bāhiraṃ tathā; nopāda-bāhirañ ceti evaṃ pi tividham bhavē.
 732. Ajḡhattikaṃ upādinnaṃ, bāhirañ ca, tathāparaṃ anupādinnaḡāñ ceti evaṃ ādivasā pi ca.
 733. Diṭṭhaṃ rūpaṃ; sutaṃ saddo; gandhādi-tividham mutaṃ; viññātaṃ aññaḡvīḡeyyaṃ manasā ti catubbidhaṃ.
 734. Rūparūpaṃ, paricchedo, vikāro lakkhaṇaṃ kamā aṭṭhāras' ekaḡaṃ, pañca, catukkan ti ca taṃ tathā.
 735. Dvārañ ca hoti vatthu ca; na vatthu dvāraṃ eva tu; na dvāraṃ vatthum evātha; nobhayaṃ ti ca niddise.
 736. Upāda anupādinnaṃ¹; anupādinnaḡān tathā; nopāda duvidhañ ceti catudh' evaṃ pi desitaṃ.
 737. Sappaṭigham upāda ca rūpaṃ, appaṭighan tathā, nopāda duvidhañ ceti catudhā evaṃ ādito,
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738. Ekādas' ekajaṃ rūpaṃ: hadayindriya-nāmakam¹
kammajaṃ, cittajaṃ c' eva tathā viññattikadvayaṃ.
739. Saddo cittotujo, tasmā rūpaṃ ekaṃ dvijaṃ¹ mataṃ.
Cittotāhārasambhūtaṃ lahutādittayaṃ ti jaṃ.
740. Navākāsāvinibbhogaṃ kammādicatusambhavā;
atha lakkhaṇarūpaṃ ti rūpaṃ evaṃ tu pañcadhā.
741. Navākāsāvinibbhogaṃ, nava vatth' indriyāni ca
aṭṭhārasavidhaṃ rūpaṃ kammajaṃ hoti piṇḍitaṃ.
742. Saddākāsāvinibbhogaṃ viññatti-lahutādayo
pañcadasavidhaṃ rūpaṃ cittasambhavam uddise.
743. Saddākāsāvinibbhogaṃ lahutādittayaṃ ti ca
utusambhavam ĩrenti rūpaṃ terasadhā ṭhitaṃ.
744. Paricchedāvinibbhogaṃ lahutādittayaṃ pi ca
eva āhārajan nāma rūpaṃ dvādasadhā ṭhitaṃ.
745. Jāti jarā ca maraṇaṃ na kutoci pi jāyati.
Evam pi pañcadhā hoti rūpaṃ jātivibhāgato.

746. Pañcaviṣavidhaṃ kammaṃ kāma-rūpa-vavatthitaṃ¹
janeti kammajaṃ rūpaṃ kāma-rūpabhava-dvaye.
747. Pañcaviññāṇaṃ, āruppavipākā, sabbasandhiyo,
cuti khīṇāsavasseti soḷas' eṭe vivajjiya¹
748. pañcasattati sesāni cittāni¹ pana sambhavā
janenti cittajaṃ rūpaṃ pañcavokārabhūmiyaṃ.
749. Janeti utujaṃ rūpaṃ tejodhātu bhavadvaye.
Kāmabhūmiyaṃ oḷā tu janet' āhārajan tathā.
750. Kammaṃ janeti rūpāni attajāni khaṇe khaṇe
Cittam uppādakālamhi. Uppādānantaram paraṃ
751. utusambhavam ĩrenti rūpaṃ terasadhā ṭhitaṃ,
paricchedāvinibbhogaṃ¹ lahutādittayaṃ pi ca.
752. Sandhiyaṃ pi ca kammaṃ¹ tu pavatte pi ca sambhavā
janeti² rūpaṃ; sesāni pavatte; na tu sandhiyaṃ.
753. Indriyabaddhasantāne¹ kammādi tividhaṃ pi ca
janeti rūpaṃ; matake bāhirotu² yathārahaṃ.
754. Iti kammādayo rūpaṃ janenti ca yathāsakaṃ;
sesānaṃ pi ca rūpānaṃ paccayā honti sambhavā.
755. Iti rūpavibhāgaṃ ca jātibhedāṃ ca sambhavā
janakādippabhedaṃ ca rūpānaṃ tattha dīpaye.

Iti Rūpavibhāge Pabhedakathā niṭṭhita.

Niṭṭhito ca Ekūnavīsatiṃ Paricchedo.

Vīsatiṃ Paricchedo

Kalāpakathā

756. Iti vuttappakāraṇaṃ tu sabbam rūpaṃ pi piṇḍitaṃ
sahavuttiniyāmena ekaviṣavidhaṃ; kathaṃ?

757. Kamma-cittotukāhāra-samuṭṭhānā yathākkamaṃ
nava, cha, caturo, dve ca, kalāpā ekavīsati.
758. Jīvitāñ cāvinibbhoga-rūpāni ca yathākkamaṃ
cakkhādikhehi yojetvā dasakā aṭṭha dīpitā:
759. cakkhu-sota-ghāṇa-jivhādasakā ca catubbidhā
kāyitthipumbhāva-vatthudasakā ca tathāpare,
760. jīvitenāvinibbhoga-rūpādinavakaṃ¹ ti ca
nav' ete kammajā nāma kalāpā samudīritā.
761. Avinibbhogarūpāni suddhaṭṭhakam athāparam
kāyaviññattinavakaṃ kāyaviññattiyā saha.
762. Vacīviññattidasakam saddena saha vuttiyo.
Lahutādekādasakam tiṇṇannaṃ saha sambhāvā.
763. Kāyaviññatti-lahutādīhi dvādasakam bhava;
vacīviññatti-lahutādīhi terasakan tathā.
764. Iti cittasamuṭṭhānā kalāpā cha pakāsita
rūpākāravikāram¹ pi saṅgahetvā yathārahaṃ.
765. Suddhaṭṭhakan tu paṭhamam; saddena navakam bhava;
lahutādekādasakam lahutādīhi tīhi pi;
766. saddena lahutādīhi tathā dvādasakan ti ca
kalāpā utusambhūtā catudhā va pakittitā.
767. Suddhaṭṭhakañ ca paṭhamam; āhārajam athāparam;
lahutādekādasakam iti dve ojaṇā matā.
768. Kalāpānaṃ pariccheda-lakkhaṇattā vicakkaṇā
na kalāpaṅgam icc āhu ākāsaṃ lakkhaṇāni ca.
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769. Tattha c' ekūnanavuti, tesatṭhi ca, yathākkamaṃ
tālīs' ekūnavīsā ca kalāpaṅgāni tāni ca.
770. Lakkhaṇākāsarūpāni kalāpesu tahiṃ tahiṃ
pañca pañceti rūpāni tisataṃ soḷasādhikaṃ.
771. Agahitaggahaṇena aṭṭhavīsavidhāni pi¹
rūpakotṭhāsanāmena pañcaviśa vibhāvaye.²
772. Bhūtattayan tu phoṭṭhabbaṃ katvopacaya-santati¹
jātim ekañ ca katvā pi² vinātha hadayaṃ tahiṃ.
773. Dhammasaṅgaṇiyañ h' etaṃ Rūpakaṇḍe sarūpato
vatthurūpaṃ na niddiṭṭham; Paṭṭhāne desitan tu taṃ.
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774. Dve saddanavakā c' eva tayo suddhaṭṭhakā pi ca,
dve dve cittotusambhūtā, eko āhārajo ti ca
775. tesamuṭṭhānikā pañca, kammahāni naveti ca
rūparūpavasen' ete kalāpā cuddaseritā.
776. Dasakesv eva¹ saṅgayha jīvitanavakaṃ tahiṃ,
bhāvādasakam ekaṃ vā katvā vatthum vinā tathā
777. saddā¹ cittotujā dve va; tesamuṭṭhānikā tayo
suddhaṭṭhakā ca; satt' eva kammajā dasakāni ca
778. channavutividhan tattha rūpaṃ bhāsanti paṇḍitā.
Agahitaggahaṇena aṭṭhārasavidham bhava.
779. Tesam eva kalāpānaṃ sattaka-chakka-pañcakā
catukkā ca tika-ḍukā ekakā ca yathārahaṃ

780. dve, satta, nava, cha, tayo, tayo pi ca yathākkamaṃ cattāro, ti, catutthiṃsa saḥavuttikarāsayo.
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781. Cakkhu-sota-ghāṇa-jivhā-kāyavatthuvasā siyuṃ itthipumbhāvadasaka-sahitā sattakā dvidhā.
 782. Cakkhu-sota-ghāṇahīnā paccekaṃ dve sabhāvakā abhāvato bhāvahīnā¹ itthaṃ chakkā² pi sattadhā.
 783. Cakkhu-sotavihīnā ca cakkhu-ghāṇa-vihīnakā sota-ghāṇavihīnā ca sabhāvā dve, tayo, tayo.
 784. Cakkhādekekato hīnā tividhā pi abhāvakā¹.
 Icc evaṃ pañcakā nāma navakā rāsayo siyuṃ.
 785. Cakkhādittayahīnā va ekato dve sabhāvakā; cakkhādittayato dvīhi tayo hīnā abhāvakā.¹
 786. Rūpaloke cakkhu-sota-vatthu-jīvitānāmakā¹ cattāro ca kalāpā ti catukkā cha yathārahaṃ.
 787. Jivhā-kāya-vatthuvasā abhāvo; dve sabhāvakā kāya-bhāva-vatthuvasā iti honti tayo tikā.
 788. Kāya-vatthuvasen' eko, dve ca cittotusambhavā saddanavakaṭṭhakā ti dukā ca tividhā siyuṃ.
 789. Jīvitānavakaṃ c' eva¹ tesamuṭṭhānikāni ca suddhaṭṭhakāni tīṇī ti cattāro ekakā siyuṃ.
 790. Catutthiṃsa pan' icc ete sandhiyaṃ ca pavattiyaṃ rūpa-rūpakalāpānaṃ rāsiyo honti sambhavā.
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791. Sattati saṭṭhim icc evaṃ ādinā ca yathārahaṃ kalāparāsirūpāni tattha tattha vibhāvaye.
 792. Soḷasa, pañcadaseti ādibhedavasā pi ca agahitaggahaṇena tattha tattha viniddise.
 793. Catucattālīsa-sataṃ kalāpā honti piṇḍitā; chabbīsa tattha rūpāni saḥassaṃ ca catussataṃ.
 794. Iccāpāyacatukke ca, kāmasugatisattake, rūpe ca pañcadasaṃ, asaṃhāpāyabhūmiyaṃ catukoṭṭhāsikesv eva sattavīsavidhesu pi jātiṭṭhānesu sattānaṃ sandhiyaṃ ca pavattiyaṃ
 796. indriyabaddhasantāne, tathānindriyakamhi ca, bahi saṅkhārasantāne matakāye ca sambhavā
 797. labbhamānakalāpā ca kalāpānaṃ ca¹ rāsayo, tattha vitthārasaṅkhepā rūpānaṃ gaṇaṇā pi ca.
 798. Ettha rūpā avuttā pi yathāvuttānusārato vitthāretvāna viññeyyā sabbathā pi ca viññunā ti.

Iti Rūpavibhāge Kalāpakathā Niṭṭhitā.
Niṭṭhito ca Vīsatimo Paricchedo.

Ekavīsatiṃ Paricchedo

Uppatticathā

799. Aṭṭhavīsati rūpāni; kalāpā c' ekavīsati
vuttā c' ettāvata; tesam uppādo dāni nīyate¹.
800. Aṇḍajā jalābujā ca saṃsedajopapātikā
icc uppattipabhedena catasso yoniyo matā.
801. Bhumma vajjesu devesu, pete Nijjhāmataṇhike,
nirayesu ca sambhoti yon' ekā v' opapātikā.
802. Bhummadeva-manussesu, tiracchānāsūre, tathā
petesu cāvasesesu catasso pi ca yoniyo.
803. Tatth' aṇḍajā jalābujā gabbhaseyya-samuggamā;
saṃsedajopapātikā opapātikanāmakā.
804. Tattha¹ sampuṇṇāyatano gabbhaseyya-samuggamo²
abhāvo, dve sabhavā ca itthipumbhāva-missitā.
805. Paripuṇṇāparipuṇṇo opapātikanāmako
abhāvo, dve sabhavā ca caturāpāyabhūmiyaṃ.
806. Sampuṇṇāyatano v' eso kāme sugatīyam pana.
Ādikappe abhāvo ca; dve sabhavā tato paraṃ.
807. Aparipuṇṇāyatano abhāvo ca Mahaggaṭṭe.
Icc evaṃ dasadhā honti sabbā sandhi-samuggamā.
808. Tatth' eva dasadhā bhinne attabhāvasamuggame
sandhiyañ ca pavatte ca rūpuppattiṃ vibhāvaye.
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809. Tatthābhāvakasattānaṃ gabbhaseyyasamuggame
kāya-vatthuvasā dve va dasakā honti kammajā;
810. rūpasantatisīsāni dve ca; rūpāni vīsati;
agahitaggahaṇena tatth' ekādasa niddise.
811. Tato param pavattamhi¹ vaḍḍhamānassa jantuno
cakkhudasakādayo ca cattāro honti sambhavā.
812. Iccābhāvakasattānaṃ chaḷ ev' uttama-koṭṭiyā;
heṭṭhimakoṭṭiyā dve va gabbhaseyyasamuggame.
813. Cakkhu-sota-ghāṇavasā tattha ti-dvekahīnakā
eko, tayo, tayo c' eva siyuṃ ti-catu-pañcakā.
814. Opapātikasaṅkhāte abhāvakasamuggame
jivhā-kāya-vatthuvasā tayo heṭṭhimakoṭṭiyā;
815. uttamakoṭṭiyā honti chaḷ ev' obhinnam antare
catukka-pañcakā tattha dvekahīnā tayo tayo.
816. Chakkādayo abhāvānam icc evaṃ pañca saṅgahā
eko, tayo, tayo c' eko ti ca yathākkamaṃ.
817. Sabhāvakānaṃ dvinnam pi duvidhā sattakādayo
bhāvādikā yathāvuttā navadhā navadhā siyuṃ.
818. Satt' ev' uttamato; heṭṭhā ti-catukkā; tad antare
catukka-pañcaka-chakkā pañca-chakkā pi ca dvidhā.
819. Tiṇṇannam pi vasen' eva sattaka-chakka-pañcakā,
catukka-tika-dukā ca cha koṭṭhāsā yathārahaṃ,
820. dve, satta ca, nava, pañca, tayo c' eko yathākkamaṃ.
Rūpasantatisīsānaṃ rāsāyo sattavīsati.

821. Kammajātā yathāyogam pavattanti khaṇe khaṇe
kāmvacarasattānam paṭisandhippavattiyam.
822. Tattha santatisīsāni rūpāni ca yathārahaṃ
pubbe vuttanayen' eva sabbathā pi viniddise.
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823. Sītoṇhotusamannatā tejodhātu t̥hitikkhaṇe
bhūtā sandhikkhaṇe rūpaṃ janeti utujaṭṭhakaṃ.
824. Paṭisandhim atikkamma cittaṃ cittaṃ aṭṭhakaṃ
bhavaṅgādim upādāya janet' uppattiyam pana.
825. Bhuttāhāro t̥hitippatto mātārā ca sayam pi ca
sarīrānugato hutvā janet' āhārajaṭṭhakaṃ.
826. Iti suddhaṭṭhakānī ca tesamuṭṭhānikāpare
sadda-viññatti-lahutā sambhave sambhavanti ca.
827. Ithaṃ catusamuṭṭhānā¹ kalāpā kāmabhūmiyaṃ
yāvajīvam pavattanti dīpajālā va santati.
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828. Cakkhu-sota-vatthivasā dasakā ca tayo¹ param
jīvitānavakaṃ c' eva rūpāvacarabhūmiyaṃ
829. honti sandhi-pavattesu cattāro kammajā sadā;
pubbe vuttanayen' eva pavatte utu-cittaajā.
830. Jīvitānavakaṃ c' ekaṃ paṭisandhippavattiyam
pavatte utujaṃ ceti dvedhāsāññīnam uddise.
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831. Icc uppattikkamaṃ natvā vibhāveyya tato param
kalāpānaṃ ca rūpānaṃ sambhavāsambhavam pi ca.
832. Indriyabaddhasantāne sabbe sambhonti sambhavā
kalāpā c' eva rūpāni tathā santati-rāsayo.
833. Bahiddhā, matakāye ca nopalabbhanti kammajā,
cittojajā kalāpā ca, utujā lahutādayo
834. tathā; suddhaṭṭhakaṃ saddanavakaṃ ceti¹ sabbathā
kalāpā tattha labbhanti dve ca rūpāni uddise.
835. Tesamuṭṭhānikā sabbe kalāpān' atthi sandhiyaṃ;
uppādakāle sabbattha jaratāniccatā pi ca.
836. Kalāpā kammajā santi jātirūpāṃ ca sandhiyaṃ.
Rūpāni ca kalāpā ca sabbe santi¹ pavattiyam.
837. Santi¹ sabbāni rūpāni kāmesu catusambhavā;
jīvitānavakaṃ hitvā kalāpā honti vīsati.
838. Dasakesv eva gahitaṃ; visuṃ kāme na labbhati
jīvitānavakan nāma; rūpaloke visuṃ siyā.
839. Āhārajakalāpā ca bhāvā dve cādikappike
ādikāle na labbhanti; pacchā labbhanti keci pi.
840. Ghāṇa-jivhā-kāya-bhāva-dasakā rūpabhūmiyaṃ
āhārajakalāpā ca na labbhant' eva sabbathā.
841. Cakkhu-sota-vatthu-saddā kalāpā cittaajā pi ca
asaññībhūmiyaṃ pubbe vuttā pi ca na labbhare.
842. Kalāpā satta, rūpāni pañca rūpesv asaññīsu
n' atth' ekādasa rūpāni, kalāp' ekūnavīsati.

843. Tasmā tevīsa rūpāni, kalāpā pana cuddasa tesamuṭṭhānikā santi rūpāvacarabhūmiyaṃ.
 844. Sattaras' eva rūpāni, kalāpā dve dvisambhavā assaṇṇīna tu sambhonti; n' atthārūpesu kiñci pi.
 845. Uppattikkamam icc evaṃ sambhavāsabhavaṃ pi ca kalāpānañ ca rūpānaṃ yathāyogaṃ vibhāvaye.

Iti Rūpavibhāge Uppattikathā Niṭṭhitā.
Niṭṭhito ca Ekavīsatiṃ Paricchedo.

Bāvīsatiṃ Paricchedo
 Pakiṇṇakakathā

846. Itthaṃ rūpānaṃ uppattiṃ dīpetvā dāni vuccati pavattikosallatthāya tatth' ev' etam pakiṇṇakaṃ.
 847. Duvidhā sandhiyo tattha missāmissa-vibhāgato; tividhā pi ca eka-catu-pañcavokāra-bhedato.
 848. Rupamattā asaṇṇīnaṃ nāmābhāvā amissitā; nāmamattā arūpīnaṃ rūpābhāvā ti ca dvidhā.
 849. Kāmāvacarikā c' eva rūpāvacarikā ti ca duvidhāmissitā ceti bhavanti ca catubbidhā.
 850. Eka-catuvokārā ca amissā pañca sandhiyo. chabbīsatividhā missā pañcavokārasandhiyo.
 851. Itthaṃ bhūmippabhedena ekatimśa-vidhā pi ca santati-rāsibhedena siyuṃ timśavidhā; kathaṃ?
 852. Rūpasantatisīsānaṃ rāsayo sattavīsati vuttā kāme; vasā tesam satta-kā kāma-sandhiyo.
 853. Vedanā-saṇṇā-saṅkhāra-viññāṇakkhandhasaṅgaḥ sabbatthā pi catasso va nāmasantatiyo siyuṃ.
 854. Icc ubhinnaṃ vasā honti tatth' ekādasā sandhiyo¹; santati-rāsayo² pubbe vibhattā satta-kādayo.
 855. Ekādasaka-dasaka-nav'-atṭha-satta-kā siyuṃ chakkena saddhiṃ viññeyyā tasmā tattha cha saṅgaḥ.
 856. Atṭha santatiyo honti rūpalokena missitā; atṭhako¹ rāsi tatth' eko², tasmā santati vuccati.
 857. Jīvitānavako tv eko asaṇṇīpaṭisandhiyaṃ; arūpīnaṃ catasso pi¹ nāmasantatiyo siyuṃ.
 858. Icc ekaka-catukkānaṃ¹ vasena dve amissitā; atṭhavīsati ca missā ti timś' eva honti sandhiyo.

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859. Ekuppāda-nirodhā va¹ amissā tattha rāsayo. Missitānaṃ vibhāgo 'yaṃ yathāyogaṃ kathīyati.
 860. Uppādiṭṭhiti-bhaṅgānaṃ vasā tīṇi kkhāṇāni pi samānān' eva nāmānaṃ, ekacittakkhaṇaṃ matam.
 861. Tulyam uppāda-bhaṅgānaṃ rūpānaṃ pi khaṇadvayaṃ; ekūnapañāsamatam tṭhikkhaṇaṃ udīritam.

862. Nāmarūpānam uppādo bhaṅgo pi hi samo mato.
Dandhañ hi vattikaṃ rūpaṃ; nāman tu lahuvattikaṃ.
863. Tathā hi rūpe tiṭṭhante cittuppādā tu soḷasa
uppajjitvā pavattitvā bhijjanti ca lahuṃ lahuṃ.
864. Tasmā hi ekapaññāsakkhaṇaṃ rūpakkhanaṃ tathā
sattarasacittakkhaṇaṃ t̥hitikkhaṇa¹ ti vuccati.
865. Cittakkhaṇaṃ hi tiṇṇannaṃ tattha viññattikadvayaṃ;
lakkhaṇattayarūpan tu salakkhaṇavavatthitaṃ¹.
866. Tasmā hitvā dvayañ c' etaṃ¹ bāvisati-vidham pi ca
rūpaṃ, nāmacatukkañ ca salakkhaṇa-niyāmitaṃ.

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867. Ekuppāda-nirodhā ca tattha tulyakkhaṇā matā.
Atulyakkhaṇa-dhammaṇaṃ siyā bhedam yathārahaṃ.
868. Paṭisandhikkhaṇe jātaṃ tasmā rūpaṃ tato paraṃ
sattarasamacittassa bhaṅgena saha bhijjati.
869. Tassa t̥hitikkhaṇe jātaṃ rūpaṃ pi ca tato paraṃ
aṭṭhārasamacittassa uppāde pana bhijjati.
870. Tassa bhaṅgakkhaṇe jātaṃ rūpaṃ pi ca tato paraṃ
aṭṭhārasamacittassa t̥hitikāle tu bhijjati.
871. Tathā dutiyacittassa uppādamhi samuṭṭhitaṃ
aṭṭhārasamacittassa bhaṅgena saha bhijjati.
872. Iti vuttaniyāmena sajātikkhanaṭo paraṃ
t̥hatvā ekūnapaññāsa-khaṇāni puna bhijjati.
873. Tasmā ekūnapaññāsa kalāpā saha vattare.
Eko jāyati, eko ca bhijjati¹ ti ca sabbathā
874. ekasantati-sambandhā kalāpā saha kammajā
yathānupubbaghaṭitā ekapaññāsa labbhare.
875. Sattavīsa pan' icc evaṃ kāme; dve rūpa-bhūmiyaṃ
rūpasantatisāsaṇaṃ rāsaya sattakādayo.
876. Ekūnatimsa sabbe pi kammajātā yathārahaṃ
ekapaññāsa-ghaṭitā pavattanti khaṇe khaṇe.
877. Tattha sandhikkhaṇe jātaṃ sattarasama-cetaso
uppāde bhijjat' icc evaṃ vutto aṭṭhakathānayo.
878. Tan nayaṃ paṭibāhitvā "cittena saha bhijjati
cittena saha jātan" ti vuttam ācariyena* hi.

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879. Ānāpāṇa-takka-cārā ekuppādanirodhakā
vuttā hi Yamake kāya-vacīsaṅkhāra-nāmakā.
880. Cittuppādakkhaṇe jātā utu tassa t̥hitikkhaṇe
rūpaṃ janeti; tatthā pi utu bhaṅgakkhaṇe pi ca.
881. Anupubbakkamen' evaṃ jātaṃ rūpaṃ tathāparaṃ
aṭṭhārasama-uppādaṭṭhiti-ādisu¹ bhijjati.
882. Itthaṃ kalāpā ghaṭitā utujāhārajā pi ca
ekasantatisambandhā ekapaññāsa labbhare.

* Must be Ānandācariya, the author of the Mūlaṭṭikā

883. Kalāpā cittaajā yasmā uppādakkhaṇasambhuta
ghaṭitā¹ saha labbhanti, tasmā sattaras' eva te.
884. Sabbe pi rūpajanakā cittuppāde yathāsakaṃ
janenti; tthitibhaṅgesu na janenti ti kecana.
885. "Kusalābyākatādīnaṃ ekuppādanirodhatā
dhammānaṃ Yamake vuttā" iti pāḷim vadanti ca.
886. Kusalādikasambandhā tattha tattha hi desitā
iti vatvā pure vuttaṃ icchant' ācariyā nayaṃ.

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887. Icc evaṃ catusambhūtā rūpasantatirāsayo
rūpāni ca kalāpā ca ekābaddhā yathārahaṃ
888. sutta-matta-pamattānaṃ pabuddhānaṃ¹ pi pāṇinaṃ
yāva maraṇakālā pi pavattanti nīrantaraṃ.
889. Āyukkhayā ca maraṇaṃ tathā kammakkhayā siyā;
ubhinnaṃ vā khayā cātha upacchedaka-kammunā.
890. Catudhā pi marantassa tass' evaṃ tu yathārahaṃ
sattarasa-cittakkhaṇamatta-sesamhi jīvite
891. upari cuticittassa sattarasamacetaso
tthitikālam upādāya na tu jāyati kammajaṃ;
892. tass' uppādakkhaṇe jātaṃ rūpaṃ ca cutiyā saha
bhijjati ti mato nāmo tato hoti sa puggalo.
893. Cittajāhārajaṃ cāpi na jāyati tato paraṃ;
utusambhavarūpan tu avasissati vā na vā.
894. Tato vuttanāyena' eva matasatto yathārahaṃ
missāmissāhi sandhīhi punaḍ evopapajjati.
895. Tato vuttanāyena' eva ekūnatimsa kammajā,
tesamuṭṭhānikā pañca catuttimsa samissitā
896. kalāpā rāsāyo honti sattavīsati bhūmisu.
Iti sabbappakārena rūpadhammā pakāsitā.

Iti Rūpavibhāge Pakiṇṇakakathā niṭṭhitā.

Niṭṭhito ca Sabbathā pi rūpavibhāge Bāvisatimo Paricchedo.

Nibbāṇavibhāga
Tevīsatimo Paricchedo
Mūlavisuddhikathā

897. Itthaṃ cittaṃ cetasikaṃ rūpañ c' evā ti saṅkhatā
vuttā; asaṅkhatan dāni nibbāṇan tu¹ pavuccati.
898. Sīlavisuddhi ādimhi, tato cittavisuddhi ca
ditṭhivisuddhināmā ca, kaṅkhāvitaraṇā pi ca,
899. tato paraṃ maggāmagga-ñāṇadassana-nāṃikā,
tathā paṭipadāñāṇa-dassanaṃ¹, ñāṇa-dassanaṃ¹
900. iccānukkamato vuttā satta honti visuddhiyo.
Sattamānuttarā tattha; pubbabhāgā cha lokiyā.
901. Saṃvaro pātimokkho ca, tath' ev' indriya-saṃvaro,
ājīvaṇṇasiddhī ca, sīlaṃ paccayanissitaṃ
902. iti sīlavisuddhī ti suddham etam pavuccati;
catupārisuddhisīlaṃ dhutaṅgaparivāritaṃ.
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903. Kasiṇāni dasāsubhā, dasānussatiyo pana
appamaññā ca, saññā ca, vavatth' āruppaka ti ca
904. samathakammaṭṭhānāni tālīs' aṭṭhakathānaye;
pāliyan tu vibhattāni atthatisā ti vaṇṇitā.¹
905. Paṭhav' āpo ca tejo ca, vāyo, nīlañ ca, pītakaṃ,
lohitodātaṃ ākāsaṃ, ālokakasiṇan ti ca
906. kasiṇāni das' etāni vuttān' aṭṭhakathānaye;
aṭṭh' eva pāliyaṃ hitvā ante tu kasiṇadvayaṃ.
907. Uddhumātaṃ, vinīlañ ca, vipubbakaṃ, vikkhāyitaṃ,
vicchiddakañ ca, vikkhittaṃ, hatavikkhitta-lohitaṃ
908. pulavakaṃ aṭṭhikañ ceti asubhā dasa desitā,
rūpakāyavibhāgāya dasākāravipattiya¹.
909. Buddhe dhamme ca saṅge ca sīle cāge ca attano¹
devatopasamāyañ ca sattānussatiyo kamā,
910. maraṇe sati¹ nāṃ' ekā², tathā kāyagatā sati
āṇāpānasat' icc evaṃ dasānussatiyo matā.
911. Mettā, karuṇā, muditā, upekkhā ti catubbidhā
vuttā brahmāvihārā ca appamaññā ti Tādinā.
912. Ekāhāre paṭikkūla-saññā nāṃ' ekam eva tu
catudhātuvavatthānaṃ catudhātupariggaho.
913. Ākāśānañcāyatanaṃ, viññāṇaṇṇaṃ, athāparaṃ
ākāśaṇṇaṇṇaṃ, tathā nevasaññānāsaññānaṃ icc api
914. iccānukkamato vuttā arūpajjhānikā pana
arūpakammaṭṭhānāni cattāro pi pakittitā.
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915. Kasiṇāsubhakoṭṭhāse āṇāpāṇe ca sabbathā
disvā sutvā phusitvā vā parikammaṃ tu kubbato

916. uggaho nāmo sambhoti nimittam; tattha yuñjato paṭibhāgo; tam ārabha tattha vattati appaṇā.
 917. "Sādhu sattā sukhī hontu; dukkhā muccantu paṇino; aho sattā sukhappattā hontu, yādicchakā¹" ti ca
 918. uddissa vā anodissa yuñjato sattagocare appamaññā pan' appenti anupubbena vattikā.
 919. Kasiṇugghāṭimāḱāse, paṭhamāruppa-mānase, tass' eva natthibhāve ca, tatiyāruppake ti ca
 920. yuñjantassa pan' etesu gocaresu catusv api appenti anupubbena āruppā pi catubbidhā.

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921. Āṇāpāṇaṃ ca kasiṇam pañcakajjhānikam tahiṃ; paṭhamajjhānikā vuttā koṭṭhāsāsubha-bhāvanā.
 922. Sukhitajjhānikā tisso appamaññā ca heṭṭhimā; upekkhāruppakā pañca upekkhājjhānikā ti ca,
 923. ekādas' ekādasa ca, tayo, pañceti sabbathā parikammavasā tiṃsa; cha koṭṭhāsā yathākkamaṃ.
 924. Pañcakādi-sukhopekkhā-jhānabhedā catubbidhā; eka-catu-pañcājjhāna-vasena tividdhā siyumu.
 925. Rūpārūpavasā dve va¹; appaṇāto pun' ekadhā. Icc evam appaṇā kammaṭṭhānabhedā samissatā.
 926. Dve ca saññāvatthānā, aṭṭhānussatiyo pi ca sesā dasa¹ pavuccanti upacārasamādhikā.
 927. Parikammopacārānuloma-gotrabhūto param pañcamam vā catuttham vā javanam hoti appaṇā.
 928. Appaṇājavanam sabbam lokuttara-mahaggatam; tihetukaparittāni purimāni yathāraham.
 929. Āvajjanā ca vasitā, tamsamāpajanā tathā, adhiṭṭhānā ca, vuṭṭhānā paccavekkhaṇa-pañcamā.
 930. Vasitāhi vasibhūtam iti katvāna pañcahi bhāventassa pan' appenti uparūpari appaṇā.
 931. Yuñjantassa tu vuṭṭhāya kasiṇajjhāna-pañcamā pañcābhiniṃ hi appenti rūpasaddādigocare.
 932. Lokuttarā pan' appenti sabbe nibbānagocare aniccā dukkhānattā ti bhūmidhamme vipassato.
 933. Tattha ca pādakajjhānam sammaṭṭhajjhānam¹ eva vā ajjhāsāyo ca vuṭṭhānagāminī ca vipassanā.
 934. maggānam jhānabhedāya yathāyogaṃ niyāmakā.¹
 yathāsaka-phalānan tu maggā honti niyāmakā.²
 935. Maggānantaram evātha bhūmidhamme vipassato phalasamāpattiyam pi appeti phalamānasam.
 936. Anupubbāsamāpattiṃ samāpajjiya¹ vuṭṭhite² jhānadhamme vipassitvā tattha tatth' eva paṇḍito
 937. catutthārūppam appetvā eka-dvijavanā param nirodhan nāma phusati samāpattim acittakam,
 938. arahā vā anāgāmi pañcavokārabhūmiyam. Yathāsakam phaluppādo vuṭṭhānan ti tato mato.
 939. Appaṇāpariyosāne siyā sabbattha sambhavā bhavaṅgapāto; tam chetvā jāyate paccavekkhaṇā.

940. Iti vuttānusārena appaṇāyasaṅgaḥaṃ
yathāyogaṃ vibhāveyya tattha tattha vicakkhaṇo.¹
941. Cittavisuddhi nāmāyaṃ cittasaṅklesa-sodhanā,¹
upacārappaṇābhedo samatho pubbhāgiyo ti.

Iti Nibbānavibhāge Mūlavisuddhikathā Niṭṭhitā.
Niṭṭhito ca Tevīsatimo Paricchedo.

Catuvīsatimo Paricchedo
Pariggahavisuddhikathā

942. Sīlacittavisuddhi yathāvuttāhi maṇḍito¹
payogāsayasampanno nibbāṇābhirato tato
943. khandhāyatana-dhātādipabhedehi yathārahaṃ
lakkhaṇa-paccupaṭṭhāna-padaṭṭhāna-vibhāgato
944. pariggahetvā saṅkhāre nāmarūpaṃ yathātathaṃ¹
vavatthapento tatth' evaṃ anupassati paññavā.
945. Nāmarūpaṃ idaṃ suddhaṃ attabhāvo ti vuccati;
n' atth' ettha koci attā vā satto jīvo ca puggalo.
946. Yathā pi aṅgasambhārā hoti saddo ratho iti
evaṃ khandhesu santesu hoti satto ti sammuti.
947. Khandhāyatana-dhātūnaṃ yathāyogaṃ anukkamo
abbocchinno pavattanto saṃsāro ti pavuccati.
948. Iti nānappakārena tebhūmakapariggaho,
bhūmidhammavavatthānaṃ, suddha-saṅkhāradassanaṃ,
949. attadiṭṭhippahāṇena diṭṭhisāṅklesasodhanaṃ
diṭṭhivisuddhi-nāmā ti ñāṇaṃ etam pavuccati.
950. Pariggahita-saṅkhāro nāmarūpappavattiyā
tato paraṃ yathāyogaṃ parigaṇhāti paccaye.
951. Dukkhasamudayo tattha taṇhā saṃsāranāyikā
samodhāneti saṅkhāre tattha tatthūpapattiyā,
952. Taṇhāsambhavam ev' etaṃ tasmā dukkham pavuccati;
taḍ-appavatti nibbāṇaṃ; maggo tampaṇako ti ca.
953. Catusaccavavatthāna-mudhen' evaṃ pi paccaye
parigaṇhanti ekacce saṅkhārānaṃ; athāpare:
954. ālokākāsa-vāyāpa-paṭhaviñ cūpanissayaṃ
bhavaṅgapariṇāmañ ca labhitvā va yathārahaṃ
955. chavatthūni ca nissāya chadvārārammaṇāni ca
paṭicca manasikārāni¹ pavattanti arūpino;
956. yathāsaka-samuṭṭhāna¹-vibhāgehi ca rūpino
pavattanti ekacce ti parigaṇhanti paccaye.
957. Avijjāpaccayā honti saṅkhārā tu; tato tathā
viññāṇaṃ, nāmarūpañ ca, saḷāyatana-nāmakaṃ,
958. phasso ca vedanā, taṇhā, upādānaṃ, bhavo, tato
jāti jarā ca maraṇaṃ pavattati yathārahaṃ;

959. tato soko paridevo dukkhañ c' eva, tathāparam¹
domanassam, upāyāso sambhoti ca yathārahaṃ.
960. Etassa kevalass' evaṃ dukkhakkhandhassa sambhavo
paṭiccasamuppādo va; n' atth' añño koci kāraako.
961. Tatthāviijjādayo dve pi addhātīto; anāgato
jātādayo; pare aṭṭha paccuppanno ti vaṇṇito.
962. Puññāpuññāneñjivasā saṅkhārā tividhā, tathā
bhavēkaḍḍeso kammañ ca kammavaṭṭan ti vuccati.
963. Avijjā-taṇhupādānā klesavattaṃ, athāpare
vipākavaṭṭaṃ sattā pi; upapattibhavo pi ca.
964. Avijjā-saṅkhārānan tu gahaṇe gahitā va te
taṇhupādāna-bhavā ti atīte pañca hetuyo.
965. Taṇhupādāna-bhavānaṃ gahaṇe gahitā va te
avijjā saṅkhārā ceti paccuppanne pi pañca te¹
966. Viññāṇādisarūpena dassitam phalapañcakaṃ,
tathā tad eva jātādināmenānāgatan ti ca;
967. atīte hetuyo pañca; idāni phalapañcakaṃ;
idāni¹ hetuyo pañca; āyatim phalapañcakaṃ.
968. Hetu-phalaṃ, phala-hetu, puna hetu-phalāni ca,
tisandhi, catusaṅkhepaṃ, vīsātākāram abravuṃ.

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969. Attha-dhamma-paṭivedha-desanānaṃ yathārahaṃ
gambhīratā catunnam pi catugambhīratā¹ matā.
970. Ekatta-nānattanayā, abyāpāranayo 'paro,
tath' evaṃdhammatā ceti nayā vuttā catubbidhā.
971. Jarā-maraṇa-sokādi-pīlītānaṃ abhiñhaso
āsavānaṃ samuppādā avijjā ca pavaḍḍhati.
972. Avijjāpaccayā honti saṅkhārā pi yathāpure.
Baddhāvicchedam icc evaṃ bhavacakkam anādikāṃ.
973. Taṇhāviijjānābhikaṃ taṃ, jarāmarāṇa-nemikaṃ,
sesākārādighaṭṭikāṃ¹ tibhavāratha-yojitaṃ
974. tiaddhañ ca tivaṭṭaṃ ca tisandhighaṭṭikāṃ¹ tathā
catusaṅkhepa-gambhīra-nayamaṇḍita-desanaṃ
975. vīsātākāravibhāgaṃ dvādasākāra-saṅgahaṃ
dhammaṭṭhiti¹ ti dipenti idappaccayatam budhā.

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976. Paṭiccasamuppādo 'yaṃ paccayākāra-nāma¹
saṅkhepato ca vitthārā vividhākāra-bhedito²
977. janeti paccayuppanne avijjādipavattiyā;
avijjādinirodhena nirodheti ca sabbathā.
978. Paccaya-paccayuppanna-vasen' eva pavattati
saṃsāro 'yan ti ekacce parigaṇhanti paccaye.
979. Samanta-Paṭṭhāna-mahāpakaraṇa-vibhāgato
ekacce parigaṇhanti catuvīsati paccaye.
980. Iti nānappakārena paccayānaṃ pariggaho
sappaccaya-nāmarūpa-vavatthānaṃ ti veditaṃ.¹
981. Idappaccayatāññāṃ, paccayākāra-dassanaṃ,
dhammaṭṭhiti-yathābhūta-ññānadassana-nāmaṃ.

982. Kālattayavibhāgesu kaṅkhā-saṅklesa-sodhanam
kaṅkhāvitaraṇā nāma visuddhī ti pavuccati.

Iti Nibbāṇavibhāge Pariggahavisuddhikathā Niṭṭhitā.
Niṭṭhito ca Catuvīsatiṃ Paricchedo.

Pañcavīsatiṃ Paricchedo
Vipassanāvuddhikathā

983. Sila-citta-diṭṭhi-kaṅkhāvitaraṇa-visuddhiyo
patvā kalāpato tāva sammaseyya tato param.
984. Kalāpato sammasanam, udayabbayadassanam,
bhaṅgañānam, bhayañānam, tathādīnavanibbidā,
985. muḍcitukamyatāñānam, paṭisaṅkhānupassanā,
saṅkhārupekkhānulomam iccānukkamato tṭhitā
986. vipassanā ti c' akkhātā dasaññāparamparā
lakkhaṇattayam āhacca saṅkhāresu pavattati.¹
987. Tasmā kalāpato tāva sammaseyya tilakkhaṇam,
sammāsītva atītādi-khandhāyatana-dhātuyo
988. aniccā te khayattṭhena khandhā, dukkhā bhayaṭṭhato;
anattāsārakaṭṭhena, iccābhinham vicintayam.
989. Tass' evam sammasantassa upaṭṭhāti tilakkhaṇam
saṅkhāresu; tato yogī khaṇa-santati-addhato
990. paccuppannāna dhammānam udayaṇ ca vayaṇ tathā
paññāsākārabhedehi anupassati. Tattha hi
991. avijjā-taṇhā-kammānam udayā ca nirodhato
samudayā nirodhā ca pañcannaṃ dassitā; tathā
992. rūpass' āhārato; tiṇṇam phassato¹, nāma-rūpato,
viññāṇasseti sabbe pi cattāḷisa samissitā².
993. Nibbattilakkhaṇam bhaṅgalakkhaṇaṇ c' ettha passato
khaṇato 'dayato ceti samapaññāsa honti te.
994. Iti khandhamukhen' ete vibhattā udayabbayā;
āyatanādibhedehi yojetabbā yathāraham.
995. Udayaṇ ca vayaṇ c' eva passato tassa yogino
vibhūtā honti saṅkhārā; samuṭṭhāti tilakkhaṇam;
996. Bodhipakkhiyadhamme ca¹ te passanti² visesato.
Tato jāyant' upaklesā dasopaklesavatthukā.
997. Obhāso pīti passaddhi adhimokkho ca paggaḥo
sukhañ ñānam upaṭṭhānam upekkhā ca nikanti ca.
998. Taṇhā-māna-diṭṭhi-gāha-vasena tividhe pi te¹
assādentō unnamanto mamāyanto kilissati.
999. "Maggam phalaṇ ca nibbāṇam patto 'smi' ti akovido
vikkhepaṇ cā ti maññanto¹ so hoti² adhimāniko.

1000. *Maggādayo na hont' ete taṇhāgāhādivatthuto.
Taṇhā-māna-ditṭhiyo t' upaklesā paripanthakā.
1001. *Porāṇam eva khandhānaṃ udayabbaya-dassanaṃ
tilakkhaṇārammaṇato magga-nibbāṇa-paccayo.¹
1002. Iti maggaṃ amaggaṃ ca visodhentaṃ sikkhāṃ
visuddhi ca maggāmaggaṇāṇadassana-nāṃikā.
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1003. Tathāparā visuddhīnaṃ udayabbaya-dassanaṃ
ādiṃ katvā paṭipadāṇāṇadassana-nāṃikā
1004. paccupaklesa¹-vikkhepa-visuddhan taṃ yathā pure
paṭipajjati medhāvī udayabbayadassanaṃ.
1005. Iti kho 'dayabbayānupassanā-ñānavīthiyaṃ
sikkhantassāciren' eva paripakkā vipassanā
1006. pahāyodaya-vohāraṃ vayam evādhimuccato
uppādābhogam ohāya bhaṇaṃ¹ evānutiṭṭhati.
1007. Tato nijjaradhārā¹ va, caṅgavāroḍakaṃ² viya,
bhijjamānatiṇānī va padīpassa³ sikkhā viya,
1008. patante ca vayante ca bhijjant' icc eva saṅkhate
passato tassa bhaṅgānupassanāṇāṇam īritam.
1009. Tato bhayānupassanā sabhaya ti vipassato.
Ādinavānupassanā-ñāṇam ādinavā ti ca.
1010. Nibbidānupassanā ca nibbindantassa yogino
muñcitukamyatāṇāṇam tato muccitum icchato.
1011. Niccā ce na nirujjheyyum¹; na bādheyyum¹ sukhā yadi;
vase vatteyyum¹ attā ce; tad-abhāvā na te tathā.
1012. Suṭṭhu muccitum icc evaṃ paṭipaccakkhato(?) tato
paṭisaṅkhānupassanā-ñāṇam jātan¹ ti vuccati.
1013. Sādhukam paṭisaṅkhāya saṅkhāresu tilakkhaṇaṃ
supariññātasāṅkhāre tath' evaṃ paṭipassati:
1014. aniccā dukkhānattā ca saṅkhārā va, na cāparo
attā vā, attaniyaṃ vā, nāhaṃ, na tu mameti ca.
1015. Tato va tattha majjhatto, nandirāgavinissato
attattaniyabhāvena saṅkhāre svajjuhekkhati;
1016. saṅkhārupekkhāsāṅkhātāṃ ṇāṇaṃ taṃ samudīritam.¹
Tato vuṭṭhānaghaṭitaṃ anuloman ti vuccati.
1017. Supariññātasāṅkhāre susammatṭhatilakkhaṇe
upekkhantassa tass' evaṃ sikkhāpattā vipassanā
1018. saṅkhāradhamme ārabha tāvakālam pavattati,
tīradassī va sakuṇo yāva tīraṃ¹ na passati.
1019. Yadā passati nibbāṇaṃ vuṭṭhānaghaṭitā tadā
vuṭṭhānagāminī nāma sānulomā pavuccati.
1020. Iti dvīhi visuddhīhi visuddhāya vipassato
vipassanāpaṭipadaṃ pureti ti pavuccati.

Iti Nibbāṇavibhāge Vipassanāvuddhikathā Niṭṭhitā.
Niṭṭhito ca Pañcavīsatiso Paricchedo.

Chabbīsatimo Paricchedo
Vuṭṭhānavisuddhikathā

1021. Tass' evaṃ paṭipannassa sikhāppattavipassanā
vuṭṭhānagāminī nāma yadā hoti tadā pana
1022. parikammopacārānuloma-gotrabhuto paraṃ
maggo: tato phalaṃ hoti, bhavaṅgā paccavekkhaṇā
1023. Parikammopacārānuloma-saṅkhātagocarā
maggass' āvajjanam hutvā nibbāṇe hoti gotrabhū.
1024. Catuttham pañcamam vātha chaṭṭham¹ vā pi yathārahaṃ
appeti maggajavanam nibbāṇe sakim eva taṃ.
1025. Tato phalāni tīṇi, dve, ekaṃ vātha yathākkamaṃ
maggāvasesa-nibbāṇa-maggavuṭṭhāna-vīthiyo.¹
1026. Tato bhavaṅgapāto va taṃ chetvā paccavekkhaṇā
tisso pañcavidhā honti yathāyogaṃ tathā hi ca:
1027. maggaṃ phalañ ca nibbāṇam avassam paccavekkhati;
hiṇe kilese, sese ca paccavekkhati vā na vā.
1028. Tato ca puna saṅkhāre vipassanto yathā pure
appeti anupubbenā sesamagga-phalāni ca.

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1029. Tattha vuccanti nibbāṇa-phala-magga-vipassanā
suññatā cānimittā ca tathāppaṇihitā ti ca.
1030. Suññatāvipassanādi-nāmena hi vipassati;
vimokkhamukhabhūtā ti tividhā bhājitā; tathā
1031. suññatāḍikanāmena vimokkha tividhā matā
nibbāṇa-phala-maggā ca samāpatti-samādhayo.
1032. Tatth' eva paṭhamam bhūmiṃ patto ariya-puggalo
sattakkhattuparamo so sotāpanno ti vuccati.
1033. Patto dutiyabhūmiṃ ca sakadāgāmināmakā,
sakim eva imaṃ lokaṃ āgantā¹ hoti mānusaṃ.
1034. Patto tatiyabhūmiṃ ca anāgāmī ti vuccati.
brahmalokā anāgantā¹ idha kāmopapattiyā.
1035. Patto catutthabhūmiṃ ca arahā aggapuggalo
diṭṭhe va dhamme dukkhaggaṃ nibbāpetī ti vuccati.
1036. Iti maggaphalaṭṭhānaṃ vasā ariyapuggalā
dvidhā pi, catudhā yugā¹ aṭṭha honti vibhāgato.
1037. Ubhatobhāgavimutta-vibhāgādivasā pana
vibhattā honti satt' ete yathāyogaṃ; tathā hi ca;
1038. saddhādhurassāniccato vuṭṭhānaṃ, dukkhato pi ca,
paññādhurassānattato iti dīpenti paṇḍitā.
1039. Saddhānusārī¹ ādimhi, majjhe saddhāvimuttako,
ante paññāvimutto ca²; tasmā saddhādhuro siyā.
1040. Dhammānusārī ādimhi, diṭṭhippatto tatopari,
ante paññāvimutto ca' hoti paññādhuro pi ca.

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1041. Samathayānikā c' eva rūpānuttarapāḍakā,
vipassanāyānikā ca¹ sabbe sukkhavipassakā

1042. dhuravutṭhānabhedena honti pañc' eva sabbathā.
 Āruppapādakā cā pi ādimhi duvidhā tathā.
 1043. Chasu thānesu majjhatto¹ kāyasakkhī ti bhāsito.²
 Ubhatobhāgavimutto arahatte patiṭṭhito.
 1044. Itthaṃ vutta-yāna¹-dhura-vutṭhānānaṃ vibhāgato
 maggaphalabhūmiyo ca satt' aṭṭhāriyapuggalā.
 1045. Tattha cānuttaran ñāṇaṃ saccānaṃ paṭivedhakaṃ,
 samucchedappahāṇena klesānusayasodhanaṃ,
 1046. catummaggaṃ vibhāgena vutṭhānaṃ ti pakittitaṃ
 ñāṇadassanavisuddhi nāma hoti. Tathā pi ca
 1047. maggo va¹ parijānāti dukkhaṃ tebhūmakaṃ, tathā
 yathāyogam pajahati taṇhāsamudayaṃ pi ca;
 1048. nirodhaṃ sacchikaroti; maggasaccaṃ anuttaraṃ
 bhāvanāvīthim otiṇṇo bhāvetī ti pavuccati.

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1049. Diṭṭhigataṃ vicikicchāṃ sīlabbatam asesato
 apāyagamanīyaṃ ca rāgadosādikattayaṃ
 1050. tadekaṭṭhe kilese ca saha-jātappahāṇato
 pajahati sotāpattimaggo paṭhamabhūmiko.
 1051. Tadekaṭṭhe pajahati rāgadosādi-ke pi ca
 thūle tu sakadāgāmimaggo dutiyabhūmiko.
 1052. Pajahāti anāgāmimaggo niravasesato
 kāmarāga-vyāpāde ca tadekaṭṭhe ca sambhavā.
 1053. Rūpārūparāga-mānuddhaccāvi-jjā ti pañcakaṃ
 aggamaggo pajahati klese sese ca sabbathā.
 1054. Iti saccapaṭivedha-klesakkhaya-phalāvaḥsaṃ
 maggañāṇaṃ pakāseṃti visuddhiṃ sattamaṃ budhā.
 1055. Chabbisuddhikkamen' evaṃ¹ pattabbāya² visuddhiyā
 sattamāyānupattabbhaṃ nibbānaṃ ti pavuccati.
 1056. Klesakkhaya-karaṃ, tāṇaṃ, saṃsārātikkaṃ, paraṃ,
 pārīmaṃ tīraṃ, abhayaṃ, sabbasaṅkhārānissaṭaṃ.
 1057. Tena madanimmadana-pipāsāvinayādinā
 klesa-saṃsāra-saṅkhāra-paṭipakkhaṃ nidassitaṃ.
 1058. Ajarāmaṃ accantaṃ anuppādaṃ asaṅkhatam
 anuttaraṃ asaṅkhāraṃ anantaṃ atulaṃ ca taṃ
 1059. paramatthaṃ anopammaṃ santim appaṭimaṃ sukhaṃ
 nirodhasaccaṃ nibbānaṃ ekantaṃ amataṃ padaṃ.
 1060. Sopādisesaṇibbāṇa-dhātu c' eva, tathāparaṃ
 anupādisesā ceti duvidhā pariya-yato.
 1061. Suññataṃ cānimittaṃ ca tathāppaṇihitaṃ ti ca
 attādigābhāvena tividhā pi ca bhājitaṃ.
 1062. Klesa-saṃsāra-saṅkhāra-paccanika- vibhāgato
 bhavakkhaya-dibhedehi bahudhā ti pavuccati.
 1063. Tad evaṃ accutaṃ dhammaṃ lokuttaraṃ akālikaṃ
 vānābhāvā vānātitaṃ¹ nibbānaṃ ti pakittitaṃ.

Iti Nibbānavibhāge Vutṭhānavisuddhikathā niṭṭhitā.
Niṭṭhito ca Sabbathā pi Nibbānavibhāgo.

Paññattivibhāga
Sattavīsatimo Paricchedo
Paññattibhedakathā

1064. Cittaṃ cetasikaṃ rūpaṃ nibbāṇaṃ pi ca bhājitaṃ;
tasmā dāni yathāyogaṃ paññattī pi pavuccati.
1065. Sā cāyaṃ atthapaññatti-nāmapaññattibhedato
duvidhā hoti paññatti. Atthapaññatti tattha ca
1066. satta-sambhāra-saṅghāna-saṅghāta-pariṇāmato¹
vikapp' upaṭṭhānākāra-vohārābhinivesato
1067. tathā pavatta-saṅketa-siddhā atthā pakappitā¹
paññāpīyanti nāmā ti paññattī ti pakittitā.
1068. Atthā hi paramatthattathā, paññattattathā ti ca dvidhā;
tattha ca paramatthattathā saccikaṭṭhā¹ salakkhaṇā.
1069. Paññattattathā saccikaṭṭhā¹-salakkhaṇa-sabhāvato
aññathā gahitā taṃ taṃ upādāya pakappitā.
1070. Tasmā upādāpaññatti atthapaññattināmakā
paññāpetabbanāmā va paññattattathā ca¹ sabbathā.
1071. Paramatthā yathāvuttā cittacetasikādayo;
paññattā itthi-purisa-mañca-pīṭha-paṭādayo.
1072. Yena vuccati tan nāmaṃ paññāpetī ti vuccati
paññattī ti ca; sā nāmapaññattī ti tato matā.
1073. Saṅkhā, samaññā, paññatti, vohāro ti ca bhājitā
catudhā paññāpetabba-paññattī ti hi vaṇṇitā.
1074. Tato nāmaṃ, nāmakammaṃ, nāmadheyyaṃ, athāparaṃ
nirutti-vyañjanam abhilāpo ti pana bhājitā
1075. nāmapaññatti nāmā ti paññatti duvidhā katā.
Adhivacana-nirutti-paññattipadabhājanē
1076. sabbe va dhammā paññattipathā ti pana bhājitā.
Paramattha-paññattattathā duvidhā honti; tattha ca
1077. paññattipathā va honti paramatthā salakkhaṇā
paññattattathā paññattī ca paññāpetabba-mattato;
paññattipathā ca nāma paññattipathabhāvato.
1078. Nāmaṃ pi paññāpetabbam eva kiñcāpi kenaci;
nāmaṃ t' eva p' etaṃ¹ tattha paññatti cc eva vaṇṇitā.
1079. Paññāpetabbadhammā ca, tesam paññāpitā ti ca
icchitabbā pi paññattipatha-paññattinānatā.
1080. Iti vuttānusārena vuttam atṭhakathānaye
nayaṃ gahetvā etthā pi paññatti duvidhā katā.¹

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1081. Tasmim pi paramatthā ca saccikaṭṭhasalakkhaṇā
atthā paññattimattā ca attha paññattināmakā.
1082. Tesam paññāpikā c' eva nāmapaññatti-nāmikā;
icc evaṃ vaṇṇanāmagge ñeyyatthā¹ tividhā katā.

1083. Paramatthasaccan nāma paramatthā va, tattha ca saccikaṭṭhasabhāvattā avisaṃvādakā hi te.
 1084. Sammutisaccam paññattidvayaṃ vohāra-vuttiyā lokasamaññādhipāyāvisaṃvādakabhāvato.
 1085. Iti saccadvayaṃ p' etaṃ akkhāsi Purisuttamo. Tenāpi nāmasaṃvinnū vohareyyu bhayaṃ pi vā.

Iti Paññattivibhāge Paññattibhedakathā Niṭṭhitā.
Niṭṭhito ca Sattavīsatimo Paricchedo.

Atṭhavīsatimo Paricchedo
 Atthapaññattikathā

1086. Tattha ca pubbāpariya-pavattakkhandha-sammataṃ viññattindriyavipphāra-visesopanibandhanā¹
 1087. deva-yakkha-manussādi-nānābhedopalakkhitā sattapaññatti nāmāyaṃ. Svāyaṃ satto ti sammato
 1088. vaṭṭattayaṃ upādāya khandhāyatanavuttiyā¹ kārako vedako vāyaṃ sandhāvati bhava bhava.
 1089. Tasmā saṃsāram āpanno satto nāma sa puggalo "aham, attā, paro, itthī, puriso" ti ca kappito.
 1090. Svāyaṃ khandhādito satto añño ti ca na vuccati, khandhādivinimuttassa sattass' eva abhāvato.
 1091. Khandhā khandhānam evāyaṃ, satto ti ca na vuccati, khandhavohārato tassa aññavohārasambhavā.
 1092. Icc evaṃ khandhanānatt' ekattamutto pi atthato tabbisesopacarita-vohāro va tu¹ dissati.
 1093. Tenāyaṃ puggalo satto jāyati jīyati ti ca mīyati¹ ti ca tassāyaṃ saṃsāro ti pavuccati.
 1094. Mato jāto ca na tv eva¹ khandhabhedopacārato; nāparo sv eva santāna-bhedābhāvopacārato.
 1095. Nānattekattam icc evaṃ puggalassopacārato; uccheda-sassatattaṃ vā tasmā nopeti puggalo.
 1096. Iccāyaṃ puggalo nāmo satto saṃsārakārako khandhādikam upādāya paññatto ti pavuccati.
 1097. Tasmā puggalasaṅkhātā saṃsāropanibandhanā sattapaññatti nāmā ti viññātābbā vibhāvinā.
 1098. Ajjhattikā ca kesādi-koṭṭhāsā, bāhiresu ca bhūmi-pabbata-pāsāṇa-tiṇa-rukka-latādikā bhūtasambhāra-nibbatti-vibhāga-parikappitā tam upādāya sambhārapaññatti ti pavuccati.
 1100. Bhūtasambhāra-saṅghāna-vibhāga-parikappitā saṅghānapaññatti nāma thamha-kumbhādikā-matā.
 1101. Bhūtasambhāra-saṅghāta-visesaparikappitā saṅghātapaññatti nāma ratha-gehādikā matā.

1102. Bhūtasambhāravisesa-pariṇāmapakappitā
pariṇāmapaññattī ti dadhi-bhattādikā matā.
1103. Ittham¹ ajjhatta-bahiddhā dhammā sambhārasammata²
santānavutti-saṅketasiddhā paññatti pañcadhā.
1104. Tathā tathā samuppanna-vikappābhoga-sammata
vikappapaññatti nāma kālākāsa-disādikā.
1105. Taṃ taṃ nimittam āgamma tathopaṭṭhāna-kappitā
upaṭṭhānapaññattī ti paṭibhāgādikā matā.
1106. Visesākāramattā pi atthantarapakappitā
ākārapaññatti nāma viññatti-lahutādikā.
1107. Taṃ taṃ kāraṇam āgamma tathā vohāra-kappitā
vohārapaññatti nāma kaṭhināpatti-ādikā.¹
1108. "So loko, so¹ ca me attā; so bhavissāmi pecca tu,²
nicco dhuvo sassato" ti ādikā pana sabbathā
1109. tabbohāranimittānaṃ abhāve pi pavattito
abhinivesapaññatti nāma titthiyakappitā.
1110. Icc evaṃ loka-sāsana-titthāyatanakappitā
santānamutta-saṅketa-siddhā atthā pi pañcadhā.
1111. Santānavutti¹-santānamutta-bhedavasā dvidhā
atthapaññatti nāmāyaṃ dasadhā paridīpitā.
1112. Iti vuttappakāresu paññattatthesu paṇḍitā
paññattimattaṃ sandhāya voharanti yathātathaṃ¹
1113. Tad aññe pana bālā ca titthiyā ca akovidā
paññattim abhidhāvitā gaṇhanti paramatthato.
1114. Te tathā gahitākārā aññāṇagatikā janā
micchattābhiniiviṭṭhā va vaḍḍhenti bhavabandhanaṃ.
1115. Duvidhesu pi atthesu tasmā paṇḍitajātiko
paramattha-paññattīsu vibhāgam iti lakkhaye ti.

Iti Paññattivibhāge Atthapaññattikathā niṭṭhitā.
Niṭṭhito ca Atṭhavīsatiso Paricchedo.

Ekūnatimsatiso Paricchedo
Nāmapaññattikathā

1116. Nāma vohāra-saṅketa-kāraṇopanibandhana
yathāvuttatthasaddānaṃ antarā cintanāgatā
1117. nāmapaññatti nāmāyaṃ attha-saddavinissatā
tandvayābaddha¹-saṅketa-ñeyyākāropalakḥhitā.
1118. Yā gayhati nāma-ghosa-gocaruppanna-vīthiyā
pavattānantaruppanna-manodvārikavīthiyā.
1119. Mañca-pīṭhādisaddaṃ hi sotaviññāṇavīthiyā
sutvā tam eva cintetvā manodvārikavīthiyā
1120. tato saṅketanipphannaṃ nāmaṃ cintāya gayhati;
nāmapaññatti-atthā tu tato gayhanti sambhavā.

1121. Sadda¹-nāmatthapaññatti-paramatthavasena pi catudhā tividhā vātha cintanā tattha icchitā.
1122. Ittham atthakathāmaggaṃ vaṇṇentena hi dassito nayo ācariyeneti, vibhāgo 'yam pakāsito.
1123. N' atth' aññā kāci; viññattivikārasahito pana saddo va nāmapaññatti icc ekaccehi¹ vaṇṇitaṃ.
1124. Tad etaṃ nāmapaññattibhāven' ekavidham pi ca neruttika-yādicchakavasā nāmaṃ dvidhā bhavē.
1125. Saññāsu dhāturūpāni paccayañ ca tato paraṃ katvā vaṇṇāgamādiñ ca saddalakkhaṇa-sādhitaṃ
1126. neruttikam udīrenti nāmaṃ; yādicchakam padaṃ yadicchāya katamattaṃ, vyañjanatthavivajjitaṃ.
1127. Tividham¹ pi tad anvatthaṃ, sādisaṃ² copacāriṃaṃ. Nibbacanatthasāpekkaṃ tatth' anvatthaṃ udīritaṃ.
1128. Yadicchakatasaṅketaṃ sādisaṃ¹; copacāriṃaṃ atabbhūtassa² tabbhāvavohāro ti pavuccati.
1129. Tathā sāmāññanāmañ ca, guṇanāmañ ca, kittimaṃ, opapātikam icc evaṃ nāmaṃ hoti catubbidham.
1130. Mahājanasammatañ ca, anvatthañ c' eva¹, tādisaṃ, tīṇi nāmāni. Candādināmaṃ tatth' opapātikaṃ.
1131. Yādicchakam, āvatthikaṃ, nemittakam athāparaṃ, līṅgikaṃ, rūḷhikañ ceti nāmaṃ pañca-vidham bhavē.
1132. Yādicchakam yathāvuttaṃ¹; vaccha-dammādikam pana āvatthikaṃ; nemittikaṃ sīlavā paññāvādikam.
1133. Līṅgikan diṭṭhaliṅgan tu daḍḍī, chatti ti ādikaṃ. Rūḷhikaṃ lesamattena rūḷhaṃ gomahisādikam.
1134. Vijjamānāvijjamāna-paññattobhaya-missitā¹ vibhattā nāmapaññatti chabbidhā hoti tattha hi:
1135. vijjamānapaññattī ti vijjamānatthadīpikā vuccati khandhāyatana-dhātu-pañcīndriyādikā.
1136. Avijjamānapaññatti nāmikā paramatthato avijjamāna-māñcādi-atthapaññatti dīpitā.
1137. Vijjamānena avijjamānapaññatti-nāmakā¹ tevijjo, chaḷabhiñño ca, sīlavā, paññāvā pi ca.
1138. Avijjamānena vijjamānapaññatti-nāmakā¹ itthirūpaṃ, itthisaddo, itthicittan ti ādikā.
1139. Vijjamānena tu vijjamānapaññatti-nāmakā¹ cakkhuviññāṇaṃ ca cakkhusamphasso cc evam ādikā.
1140. Avijjamānenāvijjamānapaññatti-nāmakā¹ khattiyaputto, brāhmaṇaputto icc evam ādikā.
1141. Iti vuttānusārena nāmapaññattiyā budho sarūpaṃ visayañ c' eva vibhāgañ ca vibhāvaye.
1142. Icc evaṃ paramatthā ca yathāvuttā catubbidhā paññatti duvidhā ceti ñeyyatthā chabbidhā matā ti.

Iti Paññattivibhāge Nāmapaññattikathā niṭṭhitā.

Niṭṭhito ca sabbathā pi Paññattivibhāgo.

Ekūnatimsatimo Paricchedo.

1143. Setṭhe Kañcīpure¹ raṭṭhe Kāvīranagare vare
kule sañjātabhūtena bahussutena ñāṇinā
1144. Anuruddhena therena aniruddhayasassinā
Tambaraṭṭhe vasantena nagare Tañja-nāmake¹
1145. tattha saṅghavisiṭṭhena yācitenā¹ anākulam
Mahāvihāravāsīnam vācanāmagganissitam
1146. paramattham pakāsentam Paramattha-vinicchayam
pakaraṇam katan tena paramatthattha-vedinā ti.

Niṭṭhito ca Paramattha-Vinicchayo.

Variant Readings

- 2: 1. R nanuttaro
 3: 1. R omits pi
 7: 1. B S yathākkamaṃ
 10: 1. R kāma
 16: 1. R ti; 2. B D ceti
 18: 1. D m' anāgāmī
 26: 1. B D BN A vipatti-
 34: 1. B ca
 37: 1. R ca
 43: 1. All MSS eva
 45: 1. S niyāmeti
 55: 1. R. tathāpare
 58: 1. S -nāmakā; 2. B S bhavaṅga
 69: 1. R A paṇāment'
 70: 1. BN viññattim; 2. BN S A tassaṃ; 3. S p' ekaṃ
 75: 1. B tattha
 87: 1. B A -rammaṇakkamā
 89: 1. R yato- (to be corrected as yan tupaṭṭhitagocaraṃ)
 93: 1. S evam
 101: 1. S BN dvittikkhattuṃ
 114: 1. S BN A kāmapiṇṇa
 115: 1. S BN sukhitaḥḥavaṃ
 121: Tīkā: "Vīthimuttan ti paṭisandhi-bhavaṅga-cutti-cittaṃ".
 123: 1. BN D A tadārammaṇaṃ
 125: 1. B S sabbāni R asīti; 2. B BN arūpe
 133: 1. D vigāhitvā
 137: 1. B cā pi
 140: 1. A omits this line
 146: 1. B S D A dosamūlāni maggo; 2. S va
 154: 1. S B pāka
 156: 1. B chattiṃsati ekatiṃsa A chattiṃsa tass' ekatiṃsa
 157: 1. D A sabbā
 162: 1. D kāmapiṇṇa (sic — PTS ed.)
 165: 1. BN nibbānāpara; 2. BN pavattitā
 167: 1. A sesamhāruppakan
 168: 1. So all MSS
 172: 1. A B S D pana
 174: 1. D A ajjhata
 175: 1. B ca
 176: 1. B BN pavattānaṃ
 181: 1. BN S D nirayaṃ
 195: 1. A S BN D āruppe
 199: 1. All MSS saññavirāgataṃ
 200: 1. S BN D Āruppesu
 201: 1. B BN yeva

- 210: 1. A S B D sampiṇḍito; 2. R eka
 212: 1. R A piṇḍito
 213: 1. R manussānaṃ vassasataṃ
 219: 1. R c' eva
 225: 1. S D va
 227: 1. R pi; 2. R S B D sacittakā
 228: 1. R catasso
 232: 1. R kāmāpākā
 238: 1. A BN S D chāpāyupari-
 241: 1. R sabhumā sabbabhumā
 243: 1. B S BN D bhedato
 244: 1. S BN D -makā
 251: 1. S BN kāmāpākā sit'-
 256: 1. B hetvāna
 259: 1. B S D -nanasekkhānaṃ
 273: 1. BN S D arahantāna sattānaṃ A sattānaṃ
 275: 1. BN A saṅgo ti
 276: 1. R B A sabbathā
 279: 1. R B S D heṭṭhājhāna
 280: 1. A R B -bhūmikā S D -bhūmiyā; 2. A pi taṃ
 282: 1. D -bhāvena vajjare
 291: 1. B BN S A nivajjā ti pavuccanti
 294: 1. R -puttesu
 295: 1. A BN D thīna; 2. R A uddhacca
 301: 1. R S vipākāhetu-
 310: 1. R S moham uddhaccam
 313: 1. B niṭṭhitā
 322: 1. R B ca
 323: 1. R B A ca
 326: 1. R BN A ca
 330: 1. BN S D -bhedako
 336: 1. B S D ca
 337: 1. BN uddhacce
 340: 1. BN S D saṅgahaṃ
 347: 1. R B tathā BN kathā
 349: 1. R D A parivatteti
 351: 1. BN calanti dasadaññe S D dasa c' aññe
 356: 1. S BN D voṭṭhabbanā
 360: 1. R -tikajjhāna
 364: 1. R -sattatidho 'ditā
 366: 1. S BN D kathā
 371: 1. S BN diṭṭhiyo
 375: 1. A saṭṭh' eva
 379: 1. So all MSS. Judging by the word cetopariyaññaṃ
in other texts, it must be -nāmakam
 380: 1. B -pañcamā
 383: 1. A BN D pacitāni
 384: 1. BN S D gatarāsi-; 2. BN D -vidhā
 385: 1. All MSS magga-phala-

- 386: 1. S D ca satīmatā R -ādikāromatākārā
 395: 1. B S D tattha
 400: 1. R A lobhālobhādikittitā
 403: 1. R A rāsiyo
 408: 1. D tato ca sesā
 409: 1. S D BN rāsiṃ
 421: 1. R A kaṅkhat-
 422: 1. R S D va
 424: 1. R va
 425: 1. R S katā
 427: 1. S D veti
 435: 1. R vibhāgā saṅkhepā
 440: 1. R vasen' eva
 442: 1. R sabbā pi rāsiyo
 449: 1. D A S BN ca
 450: 1. S D dv' ekekā va
 451: 1. BN -vuttito; 2. S BN D kathā
 452: 1. S BN yojanākamo
 454: 1. B S D A yathā
 456: 1. BN S D ca sesake
 458: 1. R -maññā ca B -ñāya
 459: 1. R B BN yojaye
 462: 1. B -āruppajhāna-
 467: 1. S B D magga-phala-
 476: 1. R navadhā
 481: 1. BN t̥hitipattāsu D t̥hitim patvā va
 487: 1. S A D pītiṃ; 2. B BN S D samādhiñ ca;
 3. B S D labbhat'
 489: 1. D S B kathā
 491: 1. R -catukka- A -catukka-chat̥thānāni ca vajjite;
 2. S -ekā
 493: 1. D S ekā ca R eko va
 494: 1. B S ca
 495: 1. R iccānavajjā-
 496: 1. D ahetuko (sic — PTS ed.)
 497: 1. D anavajjan
 503: 1. A Sotāpatti tu-
 507: 1. R A chakkesu tā kamā; 2. R sarūpayevāpanakā
 508: 1. R A yathāvuttā
 513: 1. R A ekadvattiṃsahīnā
 519: 1. A vīsa-tālīsa
 522: 1. BN S D ca dvidhā-
 526: 1. R sarūpe yev' ubhayakā
 529: 1. B -pañcādikā
 530: 1. R A dvattiṃsādhikā
 531: 1. R A dvattiṃsādhikā
 535: 1. R B ca; 2. BN S D sambhogattha-
 539: 1. BN S adukkhī asukho-
 540: 1. S B BN D -yuttaṃ

- 548: 1. BN S D tayo
 551: 1. R B BN dosamohā
 553: 1. BN bāvīsati
 555: 1. S D BN A ārammādhīpa-
 558: 1. R ca
 560: 1. R S A ubhayadhipā vip̐payuttā;
 2. R saha-jātādhīpatiyogino; 3. R ubhayāni yathā-
 D ubhayā niyatādhīpā
 561: 1. B ubhayādhīpayuttā
 563: 1. S -timsatividheti
 569: 1. R vitakkaṃ 2. A R S B D viriya-majjhimāṃ
 571: 1. R D A agayhante
 572: 1. R -bhāvitā A B indriyadvaya-
 573: 1. R A -mānavasādhikā
 574: 1. R -mahaggatā
 578: 1. A ekūnavīsati
 580: 1. B A S pīti-voṭṭhabbanā-
 582: 1. R A saṅgaho D chabbidho tattha saṅgaho
 587: 1. R S BN D -sampayutto; 2. R BN A amaggo tihetuko
 D amaggāhetuke
 591: 1. BN S D -tālīs' athāpare
 596: 1. R BN A -nāmakā
 602: 1. D -yatane
 604: 1. R catubbidhā
 607: 1. All MSS kāmabhavo
 612: 1. R BN vibhedito
 615: 1. R BN S D -nāmakā
 621: 1. R B upādānā catubbidhā
 622: 1. B N D aṭṭha A catu
 626: 1. R A sapadarāsī ti
 628: 1. BN B uddhaṭo
 636: 1. R B BN S D A -nuppannāya; 2. BN A B -uppannehi
 R anuppannānuppannānam
 637: 1. D vutto
 642: 1. B S BN D bujjhantassa sabhāvato
 648: 1. BN S -saṅgaho
 649: 1. R nibbedha- A nirodhabhāvanā-
 652: 1. S D A kriyesu
 654: 1. All MSS catubbidho
 661: 1. BN -vinimuttā; 2. R ittham missalakkhaṇā
 D asammisaka-
 666: 1. A B S BN D anu
 669: 1. A tantad eva pavattitā; 2. R BN sabbake
 S B sabbattheti
 670: 1. R D Rūpādābhi- A -ghātarasā
 672: 1. BN S D dhītarā va kumārā va
 675: 1. A S BN D cakkhādi; 2. S D pi yathā
 677: 1. BN -vutti
 682: 1. S BN cittā; 2. A patthambhana-

- 683: 1. S -dhatādikānan; 2. R A kenaci
686: 1. R B D te pana ghaṭanā-
687: 1. B S viññāyatī
688: 1. R athaddhākāra-
689: 1. R gārabandhakā-
691: 1. R A sahavatti
692: 1. R paṭipatti pakāsītā
694: 1. B S D A yogino
695: 1. R S BN D sapekkhato
696: 1. B atthūpa-
697: 1. S BN D rūpaṃ; 2. R B pūrakkhattena; 3. BN D cīyati
698: 1. R A ca
699: 1. R vanatāpāyā D BN S navatāhāyā
700: 1. S BN D sabhāva-
702: 1. B S D A -tabbo salakkhaṇo; 2. B S BN D
sendriyajāto
703: 1. B akicca-
705: 1. D -tiṃ
709: 1. A S idan ti
711: 1. R B ālambana-
713: 1. D pasāda-
730: 1. BN D gayhatī ti
736: 1. BN S D -panupādinnaṃ
738: 1. D BN S -yanavakaṃ
739: 1. R S dvidhā
746: 1. R A -rūpa-pavattitaṃ
747: 1. S BN D A vivajjaye
748: 1. R A cattāri
751: 1. D paricchedo vi-
752: 1. BN S D kammajan; 2. D S janenti
753: 1. B BN indriyābaddha-; 2. D R B bāhiretu
760: 1. B S rupāni navakan
764: 1. B rūpākāya-
771: 1. R aṭṭhavīsati tāni pi; 2. B S D A -vīsati
bhāvaye
772: 1. D R S katvā paccayasantatiṃ; 2. D B S vā
776: 1. A dasake dve ca
777: 1. R saddo
782: 1. B S -hīno; 2. R aṭṭha cakkā A aṭṭha chakkā
784: 1. BN D abhāvato
785: 1. BN D abhāvato
786: 1. B S D -navakā
789: 1. B D S A c' ekaṃ
797: 1. S D kalāpān' aṭṭha
799: 1. B niyyate
804: 1. R tatthā; 2. BN samuggamā
811: 1. S pavattimhi
827: 1. A utusamuttāhā
828: 1. A tato

- 834: 1. R c' eva tu D B cotu
836: 1. B S D pi ca
837: 1. R sandhi
854: 1. A ekādasakādayo; 2. R B sattati-
856: 1. R A atthato; 2. R S B D A ekā
857: 1. R A ca tayo ti
858: 1. R A ca tayo ti
859: 1. R B ca
864: 1. A R -khaṇā tikkhaṇan
865: 1. A R -ṇaṃ pavattiyāṃ
866: 1. R c' ekam
881: 1. R aṭṭhārasa-samuppāda-
883: 1. B BN ghaṭikā
888: 1. All MSS sambuddhānaṃ
897: 1. All MSS ti
899: 1. S BN D -dassanā
904: 1. S BN D vaṇṇitaṃ
908: 1. S BN D dasakāyavipattiyā
909: 1. B BN S D attanā
910: 1. B BN S D maraṇassati; 2. S B BN D nāmakō
917: 1. S D yathicchakā B yadicchakā
925: 1. R B S D ca
926: 1. A pana
933: 1. R A samathajjhānaṃ
934: 1. BN A niyāmitā; 2. B D niyāmatā
936: 1. B BN D A samāpajjissa; 2. B BN D A vuṭṭhito
941: 1. R cittasallekasodhano A D -sodhano
942: 1. R A paṇḍito
944: 1. D S yathākathaṃ
955: 1. S D A manasikāraṃ
956: 1. B S BN D -ṭhānaṃ
959: 1. (no ref. — PTS ed.) yathārahaṃ S tato paraṃ
965: 1. B BN A pañcake
967: 1. R BN idhā pi
969: 1. R B bahugambhīratā
973: 1. A -ghaṭitaṃ
974: 1. A -ghaṭikaṃ
976: 1. B BN S D -nāmato; 2. S B BN D -bhedato
980: 1. A R bheditaṃ
987: 1. R vicakkhaṇo
992: 1. A R passato; 2. R samussitā
996: 1. B R -dhammāni; 2. BN tesam santi
998: 1. S D ṭhite
999: 1. R paccavekkhati maññanto S BN D vekkha-bujjhati
A vekkhapacchā ti-; 2. R B A pappoti
1001: 1. R A maggo nibb-
1004: 1. BN D pacchā saṅklesa B pacca saṅklesa
1006: 1. sic A.P. Buddhadatta; read bhaṅgam ? (PTS ed.)
1007: 1. BN nijjāradhārā R A nirujjhatābhāva;

2. R A caṅkavā-bhedakaṃ S D gaṅgāsārodakaṃ;
 3. R BN B paṭipajjā D S dīpujjala A padipajjā
 1011: 1. R B BN D have singular forms
 1012: 1. BN A jānan
 1016: 1. BN S B D tassaṃ itīritam A tassa udīritam
 1018: 1. D R pāram
 1024: 1. R atha
 1025: 1. B S BN D A -vīthiyam
 1033: 1. BN R A B āgantvā
 1034: 1. R BN B anāgantvā
 1036: 1. BN R yuggā
 1039: 1. R B saddhādhurassa; 2. BN B S va
 1040: 1. B S va
 1041: 1. BN D va
 1043: 1. B S D majjhato BN majjhake; 2. R bhājito
 S BN bhāsītā B bhājitā
 1044: 1. D vuttanayā
 1047: 1. R B A ca
 1055: 1. B S BN D A eva; 2. R sattatthāya BN A
 sabbatthāya
 1063: 1. S BN D vinābhāvānītito R B A vānātīto
 1066: 1. R A -saṅghāṭa-
 1067: 1. R vikappitā
 1068: 1. R sacchikaṭṭha-
 1069: 1. R sacchikaṭṭha-
 1070: 1. S BN D va
 1078: 1. BN A nāmam evam etaṃ
 1080: 1. D kathā
 1082: 1. S D ñeyyattā
 1086: 1. R A -paribandhanā
 1088: 1. BN -vuttiyaṃ
 1092: 1. S BN A ca
 1093: 1. R nīyati
 1094: 1. R n' atth' eva BN S D A na sv eva
 1103: 1. R Iti; 2. S BN D -sambhūtā
 1107: 1. S A kasināpatti-
 1108: 1. S BN bālo yo so ca D bālo so ca; 2. S BN D
 mañca tu
 1111: 1. BN B saṅkāna-
 1112: 1. S BN -kathaṃ
 1117: 1. A tedvayā-
 1121: 1. A saddā
 1123: 1. BN A icc ekañ ceti
 1127: 1. BN duvidhe S D duvidham; 2. D R BN S A
 kādimam
 1128: 1. D R BN S A kādimam; 2. D S BN atambhūtassa
 1130: 1. D anvattham eva
 1132: 1. B S D yathāvuddham
 1134: 1. S D -paññattena samissitā

- 1137: 1. R BN D -nāmikā
1138: 1. R BN D -nāmikā
1139: 1. R BN D -nāmikā
1140: 1. R BN D -nāmikā
1143: 1. BN S D A R Kañcivare
1144: 1. R BN A Rājanāmake B Gajanāmake
1145: 1. D rājitenā

