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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 catalogue<sup>1</sup> 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.<sup>2</sup> As far as British collections are concerned, a new catalogue of Sinhalese manuscripts in the India Office Library has appeared,<sup>3</sup> and another describing the Neville Collection in the British Museum is in preparation.<sup>4</sup> Further information about older catalogues and unpublished handlists may be found in the *Pāli Buddhist Review*.<sup>5</sup>

In France, the catalogue of the Bibliothèque Nationale in Paris is under revision, and a short supplement to Cabaton's catalogue<sup>6</sup> has been published recently by Jacqueline Filliozat.<sup>7</sup> The same scholar has also collected further information<sup>8</sup> 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. Cœdès<sup>9</sup> and C. E. Godakumbara<sup>10</sup> 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.<sup>11</sup>

C. Regamey has given information<sup>12</sup> 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 Orientalischen Handschriften in Deutschland [Inventory of Oriental Manuscripts in Germany]* founded by W. Voigt (1911–1982).<sup>13</sup>

As far as Asia is concerned, the only Indian collection described so far seems to be that in the Adyar Library.<sup>14</sup> In those countries where Theravāda Buddhism prevails, there is a good catalogue of the Colombo Museum<sup>15</sup> which, however,

includes only about two thirds of the collection. Libraries of monasteries in Sri Lanka have been surveyed by K. D. Somadasa.<sup>16</sup> 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.<sup>17</sup> As far as Thailand, Laos and Cambodia are concerned, there is a list by P.-B. Lafont,<sup>18</sup> which supplements the still valuable article by L. Finot.<sup>19</sup> 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.<sup>20</sup> 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.<sup>21</sup> 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.<sup>22</sup> 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.<sup>23</sup>

Editorial activities preceding the Rāma V edition have been described by G. Cœdès,<sup>24</sup> who at the same time furnishes some information about the manuscripts and other collections of the Vajirināṇa National Library.<sup>25</sup> Among other items Cœdès mentions an extremely old manuscript of the *Sāratthapakāśinī*, 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.<sup>26</sup>

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-ña*, 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-bham* and 5 pages *ma-rah*, are consistent with the following *phūk* of Bhūridatta. The stray pagination of Mahosatha *phūk* 1 pages *dī-ñau*, *phūk* 2 pages *ta-dai*, 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 *ñā-di*, 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 *ta-dai* 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 Suvaṇṇasāma 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 *ta* as the first one. The confusion was then created by the second scribe, who continued the Vidhura pagination using pages *dī-ñau* 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 *Suvaṇṇasāma* 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 *Suvaṇṇasāma*, which therefore should not start with page *ka*.

Contents of the manuscript:

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

Leaves: *ka-ghī*

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

End: . . . *ānando sesaparisā buddhaparisā ahesum. simbalī . . . mahārājakulā ahesum . . . aham evā ti sammāsambuddho ahosūti. mahājanakajātakam nithhitam*: 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. SUVAṄṄASĀMAJĀTAKĀM, *phūk* 1, dated BS 2249 *pī cō* 'year of the dog'; according to Sao Saimöng ('Cūla 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-sed* 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: . . . *suvaṇṇapāṇḍito pana aham evā ti sammāsambuddho*

*ti suvaṇṇasāmajātakam niṭṭhitam tatiyam buddham saraṇam  
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 Haribhāṭajātakamālā (II). Das Śyāmajātaka', *WZKS* 20, 1976, pp. 37–74.

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

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

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

End: *nemijātakarṇ catuttham niṭṭhitam. nibbānapaccayo hotu  
me anāgatē: 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. MAHOSATHAPĀṇDITAJĀTAKA, *phūk* 1, dated BS 2249 = 1706.

Leaves: *dī-nau*

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

End: *sirikālakinñīpañho 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 *Mahāummanga* 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: *gadrabhapañho niṭṭhito*, Ja VI 344,9 = B VI 183,7

is missing in the manuscript; *ekūnavīsatipañho nitthito*, *ne* r5 = Ja VI 345,28 = B VI 184,31; *kakanṭakapanho nitthito*, *nai* v3 = Ja VI 347,6 = B VI 186,7; *sirikālakinñīpañho nitthito*, *nau* v5 = Ja VI 349,18 = B VI 188,16.

5b. MAHOSATHAJĀTAKĀM, phūk 2, dated BS 2249 = 1706

Leaves: *ta-dai*

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

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

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

Subtitles: *dvādasanipāte mendakapañho nitthito*, *ṭū* v2 = Ja VI 355,21 = B VI 194,26; *visatinipāte sirimeñḍakapañho nitthito*, *tha* v2 = JA VI 363,23 = B VI 204,9 (*sirimantapañhā*); *channapathapañho nitthito*, *ṭhī* r2 = Ja VI 366,6 = B VI 206,18; *amaradevipariyesanam nitthitam*, *thaī* 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; *khajjotapanakapañho nitthito*, *dā* r3 = Ja VI 372,10 = B VI 215,12; *bhūripañho nitthito*, *dū* r2 = Ja VI 376,5 = B VI 219,19; *devatāpañho nitthito*, *dai* v5 = Ja VI 378,21 = B VI 222,16.

5c. BRAḤ 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 sahiraññasuvanñā 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: *pañcapañditapañho nitthito*, *nitthitā ca paribhindakathā ti*, *caḥ* r5 = Ja VI 389,30 = B VI 234,14. B: *brahmadat-tassa yuddhaporājayakhaṇḍam nitthitam*, B VI 255,6 after . . . *vassam atītam*, Ja VI 409,26.

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

Leaves: *pū-bhām*

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

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

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

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

Leaves: *ma-rah*

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

End: *dakarakkhasapañho niññhito. niññhitā ca sabbaso mahāummañgajātakavanñā. iti satthā imam* *dhammadesanam* *āharitvā saccāni pakāsetvā jātakam samodhānento* "na bhikkhave idān' eva tathāgato paññavā parappavādamaddano atīte aparipakke ññāne bodhiññāñatthāya cariyam caranto pi paññavā yevā" ti vatvā imam jātakam samodhānetvā imā gāthā āha

*senako* *kassapo* āsi *ambattho* cāpi *pukkuso*  
*kāmindho* *kuccadanto* ca *devindho* *senadañdako*  
*kevañṭo* *devadatto* ca *chalākā* *thulanandikā*  
*sundari* *pañcālacandi* *⟨ca⟩* *māngalikā* ca *sālikā*  
*udumbarā* *diññhamāngalikā* *vedeho* *kāludāyi* ca  
*bherī* *uppalavaññāsi* *pitā* *suddhodano* ahu  
*mātā* āsi *mahāmāyā* *amarā* *bimbasundarī*  
*tikkhanakumāro* *⟨ca⟩chano* *canuhekkho* ca *rāhulo*  
*suvo* *ahosi* ānando *sāriputto* ca *cuñānī*  
*mahosatho* *lokanātho* evam *dhāretha* *jātakam*

*mahosathapaññitasātakam* *pañcamam* *niññhitam*, Ja VI 478,20 = B VI 333,12

Subtitles: *mahāummañgam niññhitam*, *yai* v1 = Ja VI 466,18 = B VI 218,12; *ettakena ayam pañho niññhito*, *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: *yañ kiñci* . . . : Ja VI 157,25 = B VII 1,7

End: *ālambāyanakāṇḍam nitthitam*: 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 *ālambāyanakāṇḍa* E has *kīlanakhaṇḍa* following its manuscript B, as this subtitle is missing in C<sup>ks</sup>. B (1956) explicitly states that *ālambāyanakhaṇḍa* is the Siamese reading.

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

Subtitles: *nagarakaṇḍam nitthitam*, *vā r1* = Ja VI 167,27 = B VII 12,7; *uposathakaṇḍam nitthitam*, *vī r4* = Ja VI 170,1 (not in C<sup>ks</sup>) = B VII 14,5; *brāhmaṇakaṇḍam nitthitam*, *vah v1* = Ja VI 177,14 (*vanappavesana-*, not in C<sup>ks</sup>) = B VII 22,2 (B gives no subtitle, but notes: C, E *vanappavesana-*, S: *nesāda-*); . . . *pakkāmi. garuddhakaṇḍam nitthitam. tasmiṁ kāle . . . , sā r1* = Ja VI 178,22 (not in E) = B VII 23,8; *somadattakaṇḍam nitthitam*, *se r2* = Ja VI 183,27 (after verse 61, not in E) = B VII 29,2 (not in B); *silakhaṇḍi (!) nitthitam*, *se v5* = Ja VI 184,22 = B VII 29,25 (not in B).

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

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

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

End: *bhūridatto pana aham evā ti sammāsambuddho ti. bhūridattajātakam nitthitam chattha(!). nibbānapaccayo hotu. buddham saranam 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. vilāpakaṇḍam nitthitam. tasmiṁ khaṇe . . . , hi r1* = Ja VI 191,16 = B VII 26,29 (not in E,

B); . . . *nivatti. bārāṇasikandam nititam*(!). *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<sup>ks</sup>); *su-bhogakandam niṭṭhitam, hah* r5 = Ja VI 200,13 = B VII 46,25 (B = E *mahāsattassa pariyesana*-, not in C<sup>ks</sup>; . . . *vaṇṇesi. yañña-vādavaññanā niṭṭhitā. tassa tam katham . . . , dvu* r3 = Ja VI 205,19 (not in E) = B VII 53,13 (*micchākathā*); . . . *nākāsi. yaññaabhedakanḍam niṭṭhitam. sāgarabrahma-datto . . . , 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 sāriputto. sakko anuruddho. candanakumāro pana aham evā ti sammāsambuddho. candanakumārajātakam sattamam niṭṭhitam. buddham saraṇam gacchāmi dhammam saraṇam gacchāmi. saṅgham saraṇam gacchāmi. nibbānapaccayo ho*: Ja VI 157,23 = B VII 104,24. Added in margin: *parisā buddhaparisā avahasum*(!), 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. BRAHMANĀRADAJĀTAKAM, *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 sammāsamvud-dho*(!) *tha jātakan ti. mahānāradajātakam niṭṭhitam atṭhamam*, 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*

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

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

Leaves: *chya-ña*

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

End: *akkhakanḍam 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 Vidhurapañditajātaka', *ZDMG* 99, 1945–1949, pp. 103–130 = *Kleine Schriften*, Wiesbaden 1973, pp. 36–66). On the verses of the Dohālakhaṇḍa (Ja VI 262–274). L. Alsdorf ('Das Jātaka vom weisen Vidhura', *WZKS* 15, 1971, pp. 23–56).

Subtitles: . . . *aggamāṇsu. catuposathapañhā niṭṭhitā, chyai* v5 = Ja VI 262,1 = B VII 258,24; *dohalinikanḍam niṭṭhitam, jyai* v2 = Ja VI 274,30 = B VII 173,27; *maṇikāṇḍam 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<sup>d</sup> *indiyācāpadhāribhi*, Ja VI 46,28\* against E *illiyācāpadhārihi* (cf. Ja VI 503,7\*); *inda-khaggadharā*, Ja VI 223,18\* against E *īthi-*; E (also B<sup>d</sup>) *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 manim tāta* (ct. *gaṇhāma*), Ja VI 182,13\* E = B = S

gaṇhāmase; mā . . . kāmasā pajahāmhase (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 vasemhase, 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 *avhāy-*); *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 Aggavaṁsa has *avhayati* (Sadd 456 no. 1000) only, and no *āhuyati* seems to be traceable either in the grammatical literature (Mogg, Rüp) 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 *đ* are confused as happens frequently in SE Asian Pāli manuscripts; *avadriyati*, Ja VI 183,2\* for E = C *mahissam avadīyati* (CPD: *mahi-'ssam-avadīyati*), B *mahissam api vivarati*, which is an unmetrical correction following the commentary, S *mahim assa vindriyati*: on *avadriyati* cf. *udriyati*, on *vindrīyati*, 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 *opupphapadumāni titthanti*, 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<sup>ks</sup> such as *kappāsapicurasseva*, Ja VI 184,7\* against E = B = S *-picurāsīva*, and sometimes the variants are even superior to the ones found in C<sup>ks</sup>: *paṭicammagatam sallam passa vihāmi lohitam*, Ja VI 78,15\* E = C against our manuscript and S *patibāmagatam sallam passa thimhāmi lohitam*.

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

*magatan ti dakuṇu ālayen vidi vamālayen 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 *vihāmi* (– – ˘) 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 vessānam 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 Taurinensis* 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 *\*kṣatṛiyāṇa* > *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. *-ānam* 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. *LINATTHAPAKĀSINĪ JĀTAKĀTĀKĀ*. 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: *Linatthappakāsinījātakatthakāthātākā*. 14 *phūk*.

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

1. *LINATTHAPAKĀSINĪTĀKĀJĀTAKA*, *phūk* 1.

To the left of the title: *saddhammarājena bhikkhunā sabbañ-ñubuddhabhāvam patthantena idam likhapitam vipulasad-dhāya*. There are further notes by different hands apparently belonging to different times.

Leaves: *ka-khāh*.

2. *LINATTHAPAKĀSINITĀKĀJĀTAKA EKANIPĀTA*, *phūk* 2.

Different notes as on 1, same donor. Above the title: *ye kukkurārājakulasmiñ radḍhakāleyyakāvāñabahūpapannā temenaratthamayamasmaratthanāyam saghacchādubalagghāni kāyanti* (reading and meaning uncertain).

Leaves: *ga-ñā(!)*

Colophon: *iti linnatthappakāsinīyā jātakātākāthāya ekani-pātassa samvāñjanā niñhitā*.

3. *LINATTHAPAKĀSINITĀKĀJĀTAKATTHAKATHĀTĀKĀ DUK-KANIPĀTA*, *phūk* 3

Notes and donor as on 1.

Leaves: *ṇa-cau*.

Colophon: *iti līna(!)ppakāsiniyā jātakaṭṭhakathāya sabbākārena dukaniṇpātavaṇṇanā niṭṭhitā*.

4. LINATTHAPAKĀSINIJĀTAKATTHAKATHĀTIKĀ TIKKANIPĀTACATUKKANIPĀTA-PAÑCAKANIPĀTAPĀTA(!)-CHAKKANIPĀTA-JĀTAKA, *phūk* 4

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

Colophon: *iti linatthappakāsaniyā jātakatthakathāya chakkaṇipātavaṇṇanā niṭṭhitā*.

5. LINATTHAPAKĀSINIJĀTAKATTHAKATHĀTIKĀ SATTAKANI-PĀTA-AṬṬHAKANIPĀTA-NAVAKANIPĀTA-DASAKANIPĀTA-JĀTA-KASSA, *phūk* 5

Leaves: *jha-thu*

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

6. LINATTAPPAKĀSANIJĀTAKATTHAKATHĀTIKĀ 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-dho*

Colophon: *sarabhajātakam*. *iti linatthappakāsiniyā jātakaṭṭha-kathāya terasakanipā* (end of the last line *dho* verso).

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

[7.] LINATTHAPAKĀSINIJĀTAKATTHAKATHĀTIKĀ-PAKINNAKA-NIPĀTA, *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: *bhikkhāparamparājātakam niṭṭhitam*. *iti linātthappakāsiniyā jātakatthakathāya pakiṇṇakanipāta niṭṭhitā*.

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

8. LīNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀTĪKĀ VISATINIPĀ-TAJĀTAKA *ndhāta* (?) 1 *paripuṇṇa*, *phūk* 8; notes in Thai.  
Leaves: *kha-khaḥ*  
Colophon: *ayogharajātakam*. *iti linātthapakāsiniyā jātakaṭṭha-kathāya visatinipātavaṇṇanā niṭṭhitā*.

9. LINATTHAPPAKĀSINĪJĀTAKATTHAKATHĀTĪKĀ TISANIPĀ-TAJĀTAKA *ndhāta*(?), *phūk* 9; notes in Thai.  
Leaves: *ga-ghe*  
Colophon: *bhaṇḍanibhaṇḍakajātakam*. *iti linatthappakāsa-niyyā jātakaṭṭha-kathāya tiṁsanipātassa aṭṭhavaṇṇanā niṭṭhitā*.

10. LīNATTHAPPAKĀSANĪJĀTAKATTHAKATHĀTĪKĀ CATTĀLĪ-SANIPĀ-TAJĀTAKA *ndhāta*(?), *phūk* 10; notes in Thai.  
Leaves: *ghau-ghaḥ*, *ga-gaḥ*, *gha-ghu*(!)  
Colophon: *cūlasuttasomajātakam*. *iti linatthappakāsiniyā jā-takaṭṭhāya cattālissanipātassa vaṇṇanā niṭṭhitā*.

11. LīNATTHAPPAKĀSINĪJĀTAKATTHAKATHĀTĪKĀ PAÑÑĀSANI-PĀ-TAJĀTAKA *ndhāga*(?), *phūk* 11; notes in Thai.  
Leaves: *na-ca*  
Colophon: *mahābodhipariññajātakam niṭṭhitam*. *iti linātthappakāsiniyā jātakaṭṭhakathāya paññāsanipātavaṇṇanā-niṭṭhitā*.

12a. LINATTHAPPAKĀSANĪJĀTAKATTHAKATHĀTĪKĀ SAṬṬHINI-PĀ-TAKA *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: *samkiccajātakam niṭṭhitam*. *iti linatthappakāsiniyā jātakaṭṭhakathāya saṭṭhinipātassa vaṇṇanā niṭṭhitā*.

12b. Separated by some blank leaves from 12a; but within the same *phūk*: LINATTHAPPAKĀSANĪJĀTAKATTHAKATHĀTĪKĀ SATTATINIPĀ-TAJĀTAKA *ndhāga* 1(?)  
Leaves: *chah-jau*  
Colophon: *soṇānandajātakam niṭṭhitam*. *iti linātthappakāsa-niyyā jātakaṭṭhakathāya saṭṭi(tūhi cancelled and replaced by ttati)nipātassa aṭṭhavaṇṇanā niṭṭhitā*.

13. LINATTHAPPAKĀSININĪJĀTAKATTAKATHĀTĪKĀ ASITINIPĀ-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-ṭhaḥ*, *ṭṭha* plus one leaf without pagination

Colophon: *sutasomajātakam*. *iti linatthappakāsiniyā jātaka-ṭṭhakathāya asitinipātavaṇṇanānā*(!) *niṭṭhitā*.

14. LINATTHAPPAKĀSININĪJĀTAKATTAKATHĀTĪKĀ DASAJĀTI *paripuṇṇa*, *phūk* 14; notes in Thai.

Leaves: *ṭṭha-dhū*

Colophon: *vessantarajātakavaṇṇanā niṭṭhitā*. *iti linatthappakāsiniyā* [taka, both cancelled] *ṭṭhajātakāṭṭhakathāya*(!) *dasajātikassa vanṇanā niṭṭhitā*.

Previously the Linatthappakāsinī 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 *dasajātīmahānipāta* 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 *nādīm gacchā ti nādīm gacchā ti* in contrast to *nādīm gacchā ti nādīm 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 *Jātakaṭṭhavaṇṇanā*. Occasionally, however, the explanations, too, are of some interest.

The following difficult verse, for instance, has been discussed briefly in the CPD s.v. *upāhādi*: *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 Samantapāśādikā (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. *pānadhim* 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 absolute, may be ruled out even in the light of Buddhist Hybrid Sanskrit [BHSG § 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\* (*devānam pamukho settho ratham āruhi*, Spk I 352,27 foll.) = Ja IV 356,19\* (*pamukho ti ativiya sandittho atha vā pubbadisam oloketvā*, Ja-pt) = Ja VI 104,17\* (*uttamo abhimukho vā janassa piṭṭhim 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 *Pratīka 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 saddam akatvā pakkhigane nisinne sunate vā ti saddam karontam iva* on Ja VI 507,16\*. The genuine form *sunate* is preserved also elsewhere in SE Asia and has been discussed elsewhere.<sup>27</sup>

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. *jātaka* 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 pālis*, I, II. Paris, 1907–8.
- 7 Jacqueline Filliozat, 'État des additions au fonds pāli de la Bibliothèque Nationale', *Journal Asiatique* 1983, pp. 186–90.
- 8 Jacqueline Filliozat, 'Études récentes sur les textes pāli', *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: *Lamkāvē puskoḷa 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-Tipiṭaka', *ZDMG* 112, 1962, pp. 353–78.
- 24 G. Cœdès: *The Vajirañāna 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 *Sāratthappakasini* 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 III<sup>1</sup>

### TEN PĀLI ETYMOLOGIES

The task of preparing the second edition of PED<sup>2</sup> 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*<sup>2</sup>) states that the word is to be derived from Skt *asrita*, although CPD (s.v. *a-sita*<sup>3</sup>) states that it is a cross between *asrita* and *asita*. PED lists *sita*<sup>3</sup> (from *sinoti* 'to bind') = 'bound' (from Skt *sita*, but it adds 'Perhaps as *sita*<sup>2</sup> [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*<sup>2</sup> should not rather be under this heading.

At It 97,24\* we find *asitam sabbalokassa*, glossed as *tanhāditthiṇīsayānam pahīnattā asitam kathaci anissitam* (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 Dhp reads *asido sarvalokasya*, showing the Gāndhārī redactor's belief that the word was to be derived from Skt *asita*, not *asrita*, which he would have written as *asrida* 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,<sup>3</sup> 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. *cūṇṇa-* and *cūṇṇiya-pada* ‘prose’

PED does not list the word *cūṇṇa-* compounded with *pada*, and does not list *cūṇṇiya* at all. The former occurs at Spk I 279,2: *gāthā bandhanto cūṇṇa-padāni karonto vicaranti*; III 49,21: *cūṇṇa-padehi vā gāthā-bandhena vā yattakam sakkoti tattakam vattabbarām*; Ud-a 415,3: *cūṇṇa-padehi gāthā-bandhehi yattakam sakkoti tattakam vattabbarām*. With reference to the last occurrence, the editor of Ud-a notes:<sup>4</sup> ‘cf. Skt *kṣunna* (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 footnote<sup>5</sup> 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 *cūṇṇiya-pada* can, in fact, easily be seen from Sadd, where it occurs frequently: *cūṇṇiya-padesv eva dissati na gāthāsu*, 190,6; *gāthāsu yeva dissati na cūṇṇiya-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 correct<sup>6</sup> in seeing a connection with Skt *cūrṇa* (quoted by MW<sup>7</sup> from Vāmana I.3.24) and *cūrṇaka* ‘a kind of easy prose’,<sup>8</sup> and in translating the word(s) as ‘prose’.<sup>9</sup>

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 ditthakālato paṭṭhāya kakkaṭassā viya akkhīni nik-khamiṇsu* (Dhp-a III 299,1-3) – 'from the time I saw her, my eyes protruded like a crab's', and: *akkhīhi 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,<sup>10</sup> 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\*).<sup>10a</sup>

4. *paluṭṭha* 'mutilated'

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

In a footnote the Ee of Ud gives a quotation<sup>14</sup> *paluṭṭha-makkaṭī ti jhāmaṅgamakkaṭī* 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 Dhp-a I 118,24, and it would therefore mean 'with a burnt body, or limbs'. In conjunction with *kanna-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 Dhātupāṭha<sup>15</sup> and was discussed at length by Burrow.<sup>16</sup>

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

PED notes (s.v. *posa*<sup>1</sup>) that at Ja III 331,8\* the word *poso* in the genitive singular of *puṇs-*, and is therefore the equivalent of Skt *pumṣah*. 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 jālañ ca pāsañ ca āsajjāpi na bujhati,*

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',<sup>17</sup> 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.<sup>18</sup> 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 suggestion<sup>19</sup> 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' āham pose vipulā bhavāmi  
ūmī samuddassa yathāpi vanṇam.*

The commentary explains: *tassāham pose ti tasmīm aham 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<sup>ks</sup>. If we read *tassāham 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 *tasmīm*. It would appear that this was done in a tradition which knew the Eastern form *tassi* < *tasmīm* (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 *tasmīm*, 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 *vanṇa* 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 *vanṇa* certain. Francis and Neil suggested<sup>20</sup> that *vanṇa* is really for the Skt *vṛ̥mhan* ‘increasing’. This suggestion can perhaps be safely ignored. Since the MSS read *vanṇa* for *vanṇu* at Vv 84,11, it might perhaps be suggested that *vanṇa* here is a mistake for *vanṇu*, and we could translate ‘sand’ (cf. *vannu-pathe ti vanṇu vuccati vālukā*, Ja I 109,18’ [ad 109,14\*]).<sup>21</sup> This does not, however, help with *ūmī*, if it is not compounded with *samuddassa*. The commentary states: *ūmī samuddassa yathāpi vanṇan ti yathā nāma samuddassa vanṇam olokentānam uparūpari āgacchamānā ūmi vipulā khāyati, evam aham*

*tasmin puggale vipulā homi ti dīpeti*. This explanation depends upon making *ūmi* the subject, but understanding *olokentānam* '(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. *visamvādeti* 'to deceive with words'

PED (s.v.) gives the etymology of the word as *visam* + *vādeti*. We find (s.v. *visam*) that it is stated to be a Pāli prefix corresponding to Skt *viṣu* (or *visva*<sup>o</sup> in meaning 'diverging, on opposite sides') 'apart, against'; it is found only in the compound <sup>o</sup>*vādeti* and its derivations. Its literal meaning is said to be 'speak wrong, i.e. to deceive'. The same etymology of *visam* + *vād-* is given for *visamvāda* and *visamvādaka*, while *visamvādana* and *visamvādayitar* are said to be derivatives from *visamvādeti*.

It is difficult to see why the editors of PED should restrict the use of this prefix *visam* to the verb *vādeti* and its derivatives, since an equivalent *visam* is also found in *visamyutta*, *visamyoga*, *visamsattha*, and *visamhata*. It is, in fact, obvious that we are dealing here with the two prefixes *vi* and *sam*, and there is no reason whatsoever for seeing any connection with *viṣu*. The error of PED is all the more noticeable because the verb *visamvād-* 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 *visam* 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 apāubhā mithubhedam  
karissanti* (IV 184,22\*)

and *sukka-cchavī* (so read for -*cchavi*-) *vedhaverā datvā  
subhagamānino akāmam parikadḍhanti* (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 sarantī ti tividhaverā ca vedhaverā* (IV 185,19'). Ce reads: *vedhaverā ti vidhavā apatikā, tāhi vidhavāhi veram carantī 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 transcript<sup>22</sup> of the Trenckner reading of the Copenhagen MS is: *vedhaverā ti vidhavapatikā te hi vidhavā īranti 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,<sup>23</sup> who gave it on the authority of Senart's edition<sup>24</sup> of Kaccāyana (K 389 = V.6). Kaccāyana derived it from Skt *vaidhaveya*, with the ending -*era* replacing Skt -*eya*, cf. Skt *śrāmaneya* with Pāli *sāmanera*.<sup>25</sup> The same explanation is given by Moggallāna (IV.4). R. Morris, however, pointed out<sup>26</sup> that the meaning of Skt *vaidhaveya* does not fit the two Ja contexts. My attention has been drawn<sup>27</sup> 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. *kaññera* and *vesiyera*, as well as *vedhavera*: *asaddhamma-sevanādhippāyena vidhavādīhi atthike jane abhidhātabbe vidhavādito nera-paccayo hoti – vidhavāya atthiko vidhavero, evam kaññero 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. *saṃghattanā* '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 *saṃghatṭa*<sup>1</sup> and *saṃghatṭa*<sup>2</sup>, giving them the meanings 'knocking against' and 'bangle' respectively. The authority for the meaning of *saṃghatṭa*<sup>2</sup> seems to be the word division *saṃghatṭa-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 *saṃghatṭamānāni*, which is the reading of Ee at Sn 48, without v.l. The latter word is the present middle participle of *saṃghatṭati* (not of *saṃghatṭeti*, as PED says). The word division adopted in Nidd II is misleading. It should have been printed as *saṃghatṭayantāni*, which is the present participle active of *saṃghatṭayati* = *saṃghatṭeti*.

The word *saṃghattanā* occurs at Pj II 96,13 (ad Sn 48), which states: *bhujasmīm gaṇavāse sati saṃghattanā, ekavāse aghattanā* – '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 *saṃghattanā* could mean 'bracelet' here. In the phrase *saṃghattana-valayam ārammaṇam katvā* (Ja III 378,11) the word *saṃghattana* is an adjective: 'the clashing bracelet'.

PED lists only forms coming from *saṃghatṭeti*, and *ghattenti* and *saṃghattenti* occur in Nidd II (61,32) in the exegesis on Sn 48. The present participle occurs at Ja III 378,4: *dve valayāni aññamaññām saṃghattentāni*. PED also lists *saṃghattiyati* 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;<sup>28</sup> 'saṃghattiyati, to provoke by scoffing (one expects -t̄eti 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*.<sup>29</sup>

There is, however, also evidence for the existence of *samghattati*. Besides the present participle middle in -*amāna* mentioned above, the present indicative occurs at Ja III 378,7: *aññamaññāñ samghattanti*, 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 *samghattanā* and the whole entry *samghatta*<sup>2</sup> 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 attention<sup>30</sup> 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.<sup>31</sup> 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 comments<sup>32</sup> 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 quoted<sup>33</sup> the phrase from *Paṭis I* 177,33 =

II 232,20: *kāyo upaṭṭhānam 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'.<sup>34</sup>

Childers quotes only the neuter form *satipaṭṭhānam*, but Rhys Davids notes<sup>35</sup> 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*: *idam vuccati satipaṭṭhānam* (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 *atpuruṣa* 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: *ādīnavam 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. *katham kattā hoti*, M III 111,15 = A IV 233,35; *bhayam apanuditā*, D III 148,2; *rakkhāvaraṇa-guttīm samvidhātā*, D III 148,2; *vācam bhāsitā*, D III 175,7; *sakapurisam ubbejetā*, A II 109,11; *arñne asse ubbejetā*, A IV 189,1; *bandham mocetā*, Paṭis 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 absolute.

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 *sammāsitā*, and gives no v.1., but surprisingly the version of Sn printed at the beginning of Nidd II includes the form *sammāsitvā* (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 *sammāsitā*.

The metre of Sn 69 is *Trīṣṭubh*, and the first three syllables of *sammāsitā* 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.<sup>36</sup> If this suggestion is correct, then the original form of the word could have been *sammāsittā*, which would then have been an absolute, which would replicate well the common construction *ādīnavāñc disvā*.

It is, however, important to note that if this were so, then we have another example of an absolute in *-ttā*, and another example of a form being taken over from a dialect which had such absolute forms. Professor von Hinüber has given examples<sup>37</sup> of some forms of this kind, but an exact parallel to this usage of *sammāsitā*, with the simplification of *-tt- > -t-* m.c. elsewhere in Sn has been pointed out by the present writer.<sup>38</sup> At Sn 537 the word *parivajjayitā* occurs in an *Aupacchandasaka* verse. Pj II 434,11 has, however, *paribbājayitvā* in the lemma, and glosses it as *nikkhametvā niddhametvā*, i.e. as an absolute. Again, it is clear that the

*cluster -tv-* would not have been shortened, but *-tt-* could be. The fact that the absolute was not an invention of the Pāli commentator is shown by the existence of the word *parivarjayitvā* 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 absolute ending was *-ttā*, and the Pāli redactors changed *-ttā* into *-tvā* wherever they realised that *-ttā* was an absolute ending. Where *-ttā* was ambiguous, so too was their treatment of it. I have elsewhere mentioned *chettā* at Th 1263,<sup>39</sup> where some editions read *chettvā*. 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 yuddhaparājītassa/ekassa katvā vivanasmi ghore*. This is glossed: *katvā ti anukampam karitvā* (317,21'–22'). At Ja IV 274,1\*–2\* we find: *ayam migo kicchagatassa mayham/ekassa kattā vivanasmin ghore*, with the gloss: *kattā kārako 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 absolute was lost.

Professor von Hinüber has commented<sup>40</sup> 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 absolute 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) absolutes 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 Epilogomena to V. Trenckner: *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924–48 (= CPD). In addition: BHS = Buddhist Hybrid Skt; G Dhp = Gāndhārī Dharmapada; Be = Chatthasangāyana 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. *cūnna*.
- 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 *kaṭāra-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. *lūṣ-*.
- 16 T. Burrow, 'Skt *lubh-* "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 vanṇu*.

22 Made available to me by Mrs Else Pauly.

23 R. C. Childers, *Dictionary of the Pāli Language*, London 1875, p. 562, s.v. *vedhavero*.

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. *satipatṭhānam*.

31 It occurs as a v.l. for *bhikkhunī-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 Nāṇamoli, *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.

ādīnava	..	..	..	..	..	disadvantages (dangers)
aničcā	..	..	..	..	..	impermanence
amīnā	..	..	..	..	..	final knowledge
anukampaṇa	..	..	..	..	..	compassion
anussati	..	..	..	..	..	recollections
anusaya	..	..	..	..	..	underlying tendency
appamāda	..	..	..	..	..	diligence
arahant	..	..	..	..	..	(untranslated)
ariya	..	..	..	..	..	noble ones
ariyasāvaka	..	..	..	..	..	noble discipline
āsava	..	..	..	..	..	taints
avijjā	..	..	..	..	..	ignorance
bala	..	..	..	..	..	powers
bhava	..	..	..	..	..	becoming/being
bhikkhu	..	..	..	..	..	(untranslated)
bodhi	..	..	..	..	..	enlightenment
bojjhangā	..	..	..	..	..	enlightenment-factors
citta	..	..	..	..	..	mind
dāna	..	..	..	..	..	giving
deva	..	..	..	..	..	(untranslated)
dhamma	..	..	..	..	..	(untranslated)
ditthi	..	..	..	..	..	view
duccarita/sucarita	..	..	..	..	..	wrong/right conduct
dukkha	..	..	..	..	..	(untranslated)
indriya	..	..	..	..	..	faculties
jhāna	..	..	..	..	..	concentrations
kamma	..	..	..	..	..	(untranslated)
kammopatha	..	..	..	..	..	kamma-pathways
khanda	..	..	..	..	..	aggregates
kusala, akusala	..	..	..	..	..	wholesome, unwholesome
lakkhana	..	..	..	..	..	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
paticca-samuppāda .. . . . .	dependent origination
patisambhidā .. . . . .	analytical knowledges
puggala .. . . . . .	persons
puñña .. . . . . .	merit
rāga .. . . . . .	lust
saddhā .. . . . . .	faith
saññā .. . . . . .	collectedness
saññā .. . . . . .	calm
sangha .. . . . . .	(untranslated)
saññā .. . . . . .	perception
saññojana .. . . . . .	fetters
sati .. . . . . .	mindfulness
sīla .. . . . . .	virtue
sukha .. . . . . .	happiness
tanhā .. . . . . .	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	Sangha
..	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.

Samyutta-nikāya is quoted by the Samyutta number followed by Vagga (chapter) and Sutta number.

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" " asks B about 2 ways to cross flood IV, 196

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" " " , when attained all completely then B enlightened IX, 41

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" " " " , 5: loving-kindness of mind, speech, body, virtue, noble view V, 105

" " " " , 5: virtue, self-examination, fame does not disturb, etc. V, 106

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" " " , Hatthaka gathers great following with, B praises VIII, 24

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" " " whose Dh is well-proclaimed, etc. III, 72

" " , does not really answer Mahānāma's question  
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" " , explains wearing out, purification V Jain ideas  
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Now all that remains to do  
is to ask, 'Who,  
will make much merit to  
translate the *Anguttara* 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 Library<sup>1</sup> 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 tilkā in Burmese characters from Ambarukkharama, Welitara, and completed my edition in this year.

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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 Ganthavamsa and the Sāsanavamsa 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 Buddhadatta
5. Rūpārūpavibhāga by the same
6. Saccasaṅkhepa by Dhammapāla
7. Mohavicchedanī by (Coliya-) Kassapa
8. Khemappakarana by Khema
9. Nāmacāradīpaka 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 Khemappakarana 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 Nāmarūpapariccheda<sup>2</sup> in 1914, the Abhidhammāvatāra<sup>2</sup> and the Rūpārūpavibhāga<sup>2</sup> in 1915, the Khemappakarana (=Nāmarūpasamāsa) in 1916, and the Saccasaṅkhepa in 1919.

The Pm-vn is now to be published. The Mohavicchedanī, although it is not a manual, is to come out within this year of 1960.<sup>3</sup> Now only the Nāmacāradīpaka remains to be published. It is not voluminous, consisting of 299 stanzas.

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2. These were edited by me.
3. Mohavicchedanī, edited by A.P. Buddhadatta 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 Abhidhammatthasangaha [= 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 (Kañcipura: 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 Tamralingam in Malay Peninsular.<sup>4</sup>

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:

"Lakkhanatthakusalā salakkhanam  
lakkhanatthaparamehi lakkhanam  
lakkhanuggahasukhāya vannayum  
lakkhanādimukhate salakkhanam".

"Dhammasabha-va-vibhāgabudh' evam  
dhammadisampati-sāsanadhamme  
dhammavibhūti-vibhūsītacitta  
dhammarasāmatabhāgi bhavantu".

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

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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 Vibhāvini 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:

"Sakim dve vā tadālambam  
sakim āvajjanādayo" ti (verse 116)

tam Majjhimabhānaka-matānusarena vuttan ti datthabbam.  
Yasmā pana Majjhimabhānakānam vādo ... Sammohavinodaniyam  
patikkhitto va, tasmatā ācariyenāpi attanā anadhippetattā yeva  
idha c'eva Nāmarūpaparicchede ca sakim tadālambanuppatti na  
vutta. (= The statement in the Pm-vn that tadālambana-  
mind might arise once or twice was given according to the  
acceptance of the reciters of the Majjhimanikāya. The  
Sammohavinodani 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 tadālambana 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,<sup>5</sup> 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.<sup>6</sup>

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. Buddhadatta

Aggarama, Ambalangoda, Ceylon,

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

6. Aggamahāpāṇḍita A.P. Buddhadatta 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 vihāre, 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\*  
Pathamo Paricchedo  
Cittavibhāge Sarūpasāṅgahakathā

1. Vanditvā vandaneyyānam uttamam ratanattayam pavakkhāmi samāsena Paramatthavinicchayam.
2. Cittam cetasikam rūpam nibbānam ti niruttaro<sup>1</sup> catudhā desayī dhamme catusaccappakāsano.
3. Cittam ekūnanavuti-vidham tattha vibhāvaye, ekanavutividham vā pi<sup>1</sup>, ekavīsasatam pi vā.
4. Dvepaññāsa sarūpena dhammā cetasikā matā; cittuppādavasā bhinnā sampayogānusārato.
5. Atthavisavidham rūpam, bhūtopādāyabhedato duvidham; rūparūpam tu atthārasavidham bhave.
6. Nibbānam pana dīpenti asaṅkhataṁ anuttaram. Attha-nāmavasā dvedhā paññattī ti pavuccati.
7. Tesam dāni pavakkhāmi vibhāgam tu yathārahā<sup>1</sup> catudhā paramatthānam, dvidhā paññattiyā; katham?

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8. Kusalādivibhāgena tattha cittam catubbidham, tathā bhūmivibhāgena kāmabhūmādito; katham?
9. Somanassasahagatam, upekkhāsahitam, tathā nānena sampayuttañ ca vippayuttam ti bheditam.
10. Asaṅkhāram sasaṅkhāram iti bhinnam pun' atthadhā Kāmāvacarakusalam kāme<sup>1</sup> sugatisādhakam.

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11. Takka-cāra-pīti-sukha-cittass' ekaggatāyutam pathamajjhānakusalam pañcāngikam udāhatam.
12. Vitakkahīnam dutiyam jhānam tu caturaṅgikam. Vicārahīnam tatiyam jhānam pana tivaṅgikam.
13. Pītihīnam catutthāñ ca upekkheaggatāyutam pañcamañ ca pakāsentī ubhayam pi duvaṅgikam.
14. Evam jhānaṅgabhedena cittam pañcavidiham bhave rūpāvacarakusalam rūpabhūmippavattakam.

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

15. Ākāsānañcāyatanañ kusalam pañhamam bhave,  
viññānañcāyatanañ ti dutiyam, tatiyam tathā  
16. ākiñcaññāyatanañ tu<sup>1</sup>, catuttham pana mānasam  
nevasaññānāsaññāyatanañ ti<sup>2</sup> catubbidham.  
17. Āruppakuñalam nāma upekkhekaaggatāyutam  
duvañgikam idam sabbam, āruppabhavañsādhakam.

---

18. Sotāpattiñaggacittam pañhamānuttaram tathā,  
sakadāgāmī, anāgāmī<sup>1</sup>, arahattan ti sabbathā  
19. catudhā maggabhedena; jhānabhedena pañcadhā;  
vīsat' apariyāpanna-kusalam dvayamissitam.  
20. Ittham bhūmivibhāgena kusalam tu catubbidham,  
ekavīsā pi, bāvīsam, sattatimsavidham pi vā.

---

21. Somanassa-sahagatañ, upekkhāsahitam tathā,  
ditthigatasampayuttam, vippayuttan ti bheditam;  
22. asañkhāram sasañkhāram iti bhinnam pun' attāthadhā  
lobhamūlam pakāsentī lobha-moha-dvihetukam.  
23. Domanassa-sahagatañ pañighena samāyutam  
asañkhāram sasañkhāram iti bhinnam dvīdhā pana  
24. dosamūlam pakāsentī dosa-moha-dvihetukam.  
Vicikicchā-sahagatañ uddhaccasahitam ti ca  
25. upekkhāvedanāyuttam momūham duvidham pana  
mohamūlam pakāsentī mohen' ev' ekahetukam.  
26. Dvādasākuñalā nāma caturāpāyasādhakā;  
ete sugatiyam cā pi pavatti-phaladāyakā.<sup>1</sup>

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27. Cakkhu-sota-ghāna-jivhā-kāyaviññāna-nāmakā  
pancaviññāpayugalā; yugalam sampañcicchanam,  
28. santīrañadvayam c' eva upekkhāsahitam tathā,  
puññāpuññāvasen' eva vipākā duvidhā thitā.  
29. Upekkhāsahitā tattha mānasā dvādaseritā;  
kāyaviññāpayugalam sukhadukkhayutam kamā.  
30. Somanassasahagatañ yam santīrañamānasam  
tam puññapākam ev' āhu, pāpapākam na vijjati.  
31. Pañcadvāra-manodvāra-vasena duvidham pana  
Upekkhāvedanāyuttam kriyāvajjanāmakam.  
32. Somanassa-sahagatañ hasituppādamānasam;  
kriyājavananam icc evam tividhāhetukakriyā.  
33. Attāth' eva puññapākāni, pāpapākāni sattadhā,  
kriyācittāni tīñi ti, attāthārasa ahetukā.

---

34. Sapuññehi samānā va<sup>1</sup> mahāpākā mahākriyā,  
mahaggatakriyā-pākā phalacittāni cakkamā.  
35. Ittham ekūnanavuti-vidham cittam bhave, tathā  
ekanavuti-vidham vā pi ekavīsasatam pi vā.

36. Takka-cāra-pīti-sukha-cittass' ekaggatāyutam sotāpattimaggacittam pathamajjhānikam matam.

37. Dutiyam takkato hīnam; tatiyam tu<sup>1</sup> vicārato; catuttham pītito hīnam; upekkhekaggatāyutam

38. pañcamam ti ca pañc' ete pathamānuttarā matā, diṭṭhikāñkhā-sīlabbataparāmāsappahāyino.

39. Tath' eva sakadāgāmi-maggacittam ca pañcadhā rāgadosamohattaya-tanuttakaram īritam.

40. Kāma-dosa-samugghātakaram niravasesato tatiyānuttaram cā pi kusalam pañcadhā; tathā

41. rūparāgārūparāga-mānuddhaccā pi cāparā avijjā ceti pañcuddhambhāgīyānam asesato

42. saññojanānam sesānām samugghātakaram param catutthānuttaram magga-cittam pañcavidhan ti ca.

43. Cattāri pañcakān' evam<sup>1</sup> maggesu ca phalesu ca, sesāni c' ekāsītī ti ekavisasatam bhave.

44. Lokuttarānam atthannam icc evam pañcadhā puna jhānaṅga-magga-bojhāṅga-vibhāgāya yathārahā.

45. pādakajjhānam āmaṭṭhajjhānam ajjhāsayo tathā vutthānagāminī c' eva niyameti<sup>1</sup> vipassanā ti.

Iti Cittavibhāge Sarūpasāṅgahakathā nitthitā.  
Pathamo Paricchedo.

Dutiyo Paricchedo  
 Cittavibhāge Pakiṇṇakakathā

46. Kusalān' ekavīs' eva; dvādasākusalāni ca; chattimsati vipākāni; kriyācittāni vīsatī.

47. Kāmesu catupaññāsa; rūpesu dasa pañcīca ca; dvādas' āruppacittāni; atthānuttaramānasā.

48. Kāme tevīsapākāni, puññāpūññāni vīsatī, ekādasa kriyā ceti, catupaññāsa sabbathā.

49. Puññā-pāka-kriyābhedā tayo rūpesu pañcakā. Āruppe ticatukkāni; sattavīsa mahaggatā.

50. Catumaggaphalānan tu vasen' attha pi jhānato dasūbhayam pi missetvā tālīsānuttarā siyam.

51. Puññā-pāka-kriyā-pāpā santi kāme; mahaggate papām n' atthi; kriyā pāpā na vijjanti anuttare.

52. Pāpāhetukamuttāni anavajjāni sabbathā ekūnasaṭṭhi-cittāni puññapāka-kriyā-vasā.

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53. Kammacittāni tettimsa puññāpuññāni sabbathā; chattimsa tesam pākāni; kriyā vīsa na cobhayam.

54. Cakkhuviññānādhātādī pañcavīññānāmakā; pancadvārāvajjanañ ca duvidham sampaticchanam

55. manodhātuttayam nāma; chasattati tato pare<sup>1</sup>  
manoviññāñadhadhātu ti; satta dhātupabhedato.  
56. Manoviññāñadhadhātuñ ca manodhātuttayam tathā  
katvā manoviññāñan ti cha viññāñā pakittitā.

---

57. Āvajjanam dassanañ ca savanam ghāyanam tathā  
sāyanam phusanañ c' eva sampaṭicchana-tīrañam,  
58. Votthapanam ca javanam tadārammañanāmakam<sup>1</sup>  
bhavañgam<sup>2</sup> cuti sandhī ti cittam cuddasadhbā thitam.  
59. Āvajjanādayo dve dve yugā satta yathākkamam;  
tīñi tīrañacittāni; ekam votthapanam matam.  
60. Kusalākusalā sabbe, phalā c' āvajjanam vinā  
kriyā ca, pañcapanñāsa javanam ti pavuccare.  
61. Santīrañā-mahāpākā tadārammañanāmakā,  
ekādasa pavattanti javanārammañe yato.  
62. Mahaggata-mahāpākā, upekkhātīrañadvayam,  
cuti-sandhi-bhavañgāni cittān' ekūnavisati.  
63. Javan' āvajjanādīni, votthabbasukhatīrañā,  
mahaggata-mahāpākā, upekkhātīrañā ti ca,  
64. aṭṭhasatthi, tathā dve ca, nav' aṭṭha, dve, yathākkamam  
eka-dvī-ti-catu-pañca-kiccattīhānāni niddise.

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65. Rūpapākā, mahāpākā, manodhātu ca, tīrañam,  
rūpam janenti ekūna-vīsatī; netaradvayam.  
66. Abhiññāvajjitā sabbe appaññājavanā pana  
rūpam janenti chabbīsa, sannāment' iriyāpatham.  
67. Abhiññādvaya-votthabba-parittajavanā pana  
dvattimsa rūpa-viññatti-iriyāpatha-sādhakā.  
68. Pañcavīññānam āruppavipākā, sabbasandhiyo,  
cuti khīñāsavasseti solas' ete na kiñci pi  
69. rūpam janenti cittāni satta-sattati sabbathā.  
Aṭṭhapaññāsa cittāni sannāment'<sup>1</sup> iriyāpatham.  
70. Dvattims' eva tu viññatti<sup>1</sup> samuṭṭhāpenti mānasā;  
na janenti tayam<sup>2</sup> p' etam<sup>3</sup> yathāvuttāni solasa.  
71. Somanassa-sahagatā parittajavanā pana  
hasanam pi janentī ti, catukiccāni terasa.  
72. Sabbam pi pañcavokāre kiccam etam pakāsitam;  
āruppe pana sabbam pi rūpāyattam na vijjati.  
73. Asaññīnan tu sabbāni cittān' eva na labbhare;  
rūpakkhandho va tesan tu attabhāvo ti vuccati.

---

74. Pāññātipāta-theyyādi-vasenopacitam pana  
uddhaccarahitāpuññam caturāpāyabhūmiyam  
75. datvā sandhīm pavatte tu pañcavokārabhūmiyam  
uddhaccasahitañ cā pi satta<sup>1</sup> pākāni paccati.  
76. Dānasilādibhedenā pavattam kusalam pana  
kāme mānasam ukkaṭṭham catukkan tu tihetukam

77. datvā tihetukam sandhim kāme sugatiyam pana solassa puññapākāni pavatte tu vipaccati.
78. Tihetukomakam puññam ukkaṭṭhañ ca dvihetukam datvā dvihetukam sandhim kāme sugatiyam tathā
79. pavatte pana nāñena sampayuttam vivajjiya dvādasa puññapākāni vipaccati yathārahā.
80. Dvihetukomakam puññam paṭisandhim ahetukam. deti mānusake c' eva vinipātāsure tathā.
81. Aṭṭhāhetukapākāni pavatte tu vipaccare. Cattāri pi catukkāni pañcavokārabhūmiyam.
82. Bhāvanāmaya-puññān tu mahaggatam anuttaram yathābhūminiyāmena deti pākam yathāsakam.
83. Katattārūpa-pākāni pañcavokārabhūmiyam. Ārūppānuttare pākam tathā rūpasamaññisu.
84. Puññāpuññāni kammāni tettimā pi ca sabbathā sañjanenti yathāyogam paṭisandhipavattiyam.

Iti Cittavibhāge Pakinnakakathā nitthitā.  
Nitthito Dutiyo Paricchedo.

Tatiyo Paricchedo  
 Vīthisaṅgahakathā

85. Cakkhu-sota-ghāna-jivhā-kāyāyatana pañcamā pasādā hadayañ ceti cha vatthūni viniddise.
86. Cakkhu-sota-ghāna-jivhā-kāyadvārā ca pañcadhā, manodvāram bhavaṅgan ti cha dvārā cittavīthiyā.
87. Rūpa-sadda-gandha-rasa-photthabbā pañca gocarā, dhammārammāna-paññattī chadvārārammāna kāmā<sup>1</sup>.
88. Nimitta-gati-kammāni kammām evātha gocarā paṭisandhi-bhavaṅgānam cutiyā ca yathārahā.
89. Marāñāsanna-sattassa yathopatṭhitagocare<sup>1</sup> chadvāresu tam ārabbha paṭisandhi bhavantare
90. ekacittakkhanā hoti; yāvajīvam tato param bhavaṅgam; pariyośāne cuti c' ekakkhanā bhave.

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91. Duhetāhetucutiyā kāmāvacarasandhiyo; tihetukāmacutiyā sabbā pi paṭisandhiyo.
92. Rūpāvacaracutiyā sahetupatṭisandhiyo. Ārūppato 'pari, kāme, tatth' evā pi tihetukā.
93. Paṭisandhi bhavaṅgañ ca ekam ev' ekajātiyam; cuti c' ārammānan tassa ekam<sup>1</sup> eva yathārahā.

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94. Rūpādārammāne cakkhuppasādādimhi ghaṭṭite majjhe bhavaṅgam chinditvā vīthi nāma pavattati.

95. Āvajja-pañcavīññāna-sampaṭicchana-tīrañā  
voṭṭhabba-kāmajavana-tadārammaṇānamakā

96. satt' eva thānasañkhepā pañcadvārika-mānasā;  
catupaññāsa sabbe pi vitthārena sarūpato.

97. Āvajja-sabbajavana-tadārammaṇānamakā  
satasatthi sarūpena manodvārikamānasā.

98. Itthe ārammane honti puññapākāni sabbathā;  
aniṭṭhe pāpapākāni; niyamo 'yam pakāsito.

99. Tatthāpi ati-itthamhi tadārammaṇā-tīrapañ  
somanassayutam; itthamajjhattamhi upekkhitam.

100. Gocare 'tiparittamhi atiappāyuke pana  
bhavañgam eva calati; "moghavāro" ti so kato.

101. Votthabbānam parittamhi dvattikkhattim<sup>1</sup> pavattati;  
tato bhavañgapāto va; so pi mogho ti vuccati.

102. Javanañ ca mahantamhi javitvāna tato param  
na sambhoti tadālambam; so pi mogho ti vuccati.

103. Gocare 'timahantamhi atidīghāyuke pana  
sambhoti ca tadālambam, sampañño ti pavuccati.

104. Gocare 'timahantamhi tadārammaṇasambhavo  
pañcadvāre; manodvāre vibhūte pana gocare.

105. Kāmāvacarasattānam kāmāvacaragocare  
parittajavanesv eva tadārammaṇam uddise.

106. nātitikkhe nātisīghe nātitejussade jave  
sama-mandappavattamhi tadārammaṇam icchitam.

---

107. Sukhopetam tadālambam upekkhākriyato param  
na hot' upekkhāsahitam; sukhitakriyato tathā.

108. Na hoti domanassamhā somanassikamānasam,  
tadārammaṇam aññāñ ca, bhavañgam, cuti vā tathā.

109. Rajjanādivasen' ettha javanākusalam bhave;  
kusalam pana sambhoti saddhā-paññādi-sambhave.

110. Tad eva vītarāgānam kriyā nāma pavuccati  
avipākataṁ āpannam vattamūlaparikkhayā.

111. Appanājavanam sesam mahaggatam anuttaram  
chabbisati yathāyogam appanāvīthiyam bhave.

112. Parikammam karontassa kasinādikagocare  
susamāhitacittassa upacārasamādhinā

113. parikammopacārānuloma-gotrabhuto param  
pañcamam vā catuttham vā javanam hoti appanā.

114. Puthujjanāna sekkhānam kāmapuññā<sup>1</sup> tihetuto;  
tihetukāmakriyato vītarāgānam appanā.

115. Tatrā pi sukhitajjhānam<sup>1</sup> sukkhitadvayato param;  
upekkhitamhā sambhoti upekkhekaggatāyutam.

116. Pañcadvāre cha vā satta parittajavanam bhave;  
sakim dve vā tadālambam; sakim āvajjanādayo.

117. Appanājavanāñ c' ekam pathamuppattiyyam pana;  
tato param vasibhūtam ahorattam pi vattati.

118. Sakim dve vā nirodhassa samāpattikkhanē pana  
catutthāruppajavanam, tato cittam nirujjhati.

119. Nirodhā vutthahantassa uparittaphala-dvayam, pañcābhiññā, tathā maggā ekacittakkhañā matā.
120. Phalam ekam dvayam tathā tisso vā maggavīthiyam; samāpattikkhañē tam pi ahorattam pavattati.
121. Pañcadvāre na labbhanti lokuttara-mahaggatā; vīthimuttam,<sup>1</sup> manodhātu, pañca cittāni antime.
122. Parittān' eva sabbāni pañcadvāresu sambhavā. Manodvāramhi votthabba-tadālamba-javā siyum.
123. Ghāna-jivhā-kāyavīthī, tadālambanam<sup>1</sup> eva ca Rūpe n' atthi; tath' āruppe cakkhu-sotā pi vīthiyo.
124. Sabbā pi vīthiyo Kāme; Rūpe tisso pakāsitā; ekā vīthi pan' āruppe; n' atth' āsaññisu kāci pi.
125. Sattā pi vīthicittāni Kāme; Rūpe cha sambhavā; Āruppe<sup>2</sup> dve manodvārāvajjanam javanan ti cā ti.

Iti Cittavibhāge Vīthisaṅgahakathā niṭṭhitā.

Niṭṭhito Tatiyo Paricchedo.

Catuttho Paricchedo  
Vīthiparikammakathā

126. Pañhamāvajjanam pañca-dasannam parato bhave; dutiyāvajjanam hoti ekavīsatito param.
127. Ekamhā pañcavīññānam; pañcamhā sampaticchanam; sukhasantīranam hoti pañcavīsatito param.
128. Sattatimsatito hoti upekkhātīranadvayam; Vottabbāna sarūpānam dvinnam kāmajavā param.
129. Maggābhiññā param dvinnam. Tinnannam lokiyappanā. Phalā catunnam; pañcannam uparitttha-phaladvayam.
130. Bhavanti cattālīsamhā sukhapākā dvihetukā. Tath' ekacattālīsamhā upekkhāya samāyutā.
131. Honti sattatito kāme sukhapākā tihetukā. Dvāsattatimhā jāyanti upekkhāsahitā pana.
132. Ekūnasatthito rūpa-pākā; pākā arūpino kamātthacattālīsamhā; tath' eka-dvi-tihinato.
133. Pubbasaṅgaham icc evam vigañetvā<sup>1</sup> vicakkhañō parasaṅgha-saṅkhyādīm vibhāveyya visārado.

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134. Pañcadvārāvajjanato dasa cittāni dīpaye. Sesāvajjanato pañca-cattālīsan ti bhāsitam.
135. Pañcavinnānato pāpavipākā sampaticchanā param ekam; ev' ayam puññavipākā sampaticchanā.
136. Santīranā dvihetumhā pākā dvādasa jāyare. Tihetukāmapākamhā ekavīsatī labbhare.

137. Rūpāvacarapākamhā param ekūnavīsati.  
Nav' aṭṭh' āruppapākamhā; satta chā pi<sup>1</sup> yathākkamam.

138. Paṭighamhātu satt' eva; sitamhā teraseritā.  
Pāpapuññā-dvihetumhā ekavīsati bhāvaye.

139. Dvihetu-kāmakriyato aṭṭhārasa upekkhakā;  
sattarasa sukhopetā vibhāveyya vicakkhanō.

140. Kāmapuññātihetumhā tettims' eva upekkhakā;  
tepaññāsa sukhopetā<sup>1</sup> bhavanti ti pakāsitā.

141. Tihetukāmakriyato catuvīsat' upekkhakā;  
sukhitamhā tu dīpeyya pañcavīsati pandito.

142. Dasa rūpajavamh' ekādasa, dvādasa, terasa,  
yathākkamam pañcadasa āruppā paridīpaye.

143. Phalamhā cuddas' ev' āhu; maggamhā tu sakam phalam.  
Param saṅgaham icc evam vigañeyya visārado.

144. Pubbāparasamodhānam iti ñatvā tato param  
vatthu-vīthisamodhānam yathāsambhavam uddise.

145. Pañcavatthūni nissāya kamato pañca mānasā.  
Tettimsa pana nissāya hadayam mānasā siyum.

146. Kāmapāka-manodhātu-hasituppādamānasā,  
dosamūl' ādimaggo<sup>1</sup> ca rūpajjhānā ca<sup>2</sup> sabbathā,

147. dasāvasesāpuññāni, kāmapuññā-māhakriyā  
voṭṭhabbāruppajavanam, satta lokuttarāni ca

148. dvecattālīsa-cittāni pañcavokārabhūmiyam  
nissāya hadayam honti; āruppe nissayam vinā.

149. Āruppākā cattāro anissāyeti sabbathā  
vitthāren' aṭṭhadhā bhinnam; sañkhepā tividham bhave.

150. Tecattālīsa nissāya; anissāya catubbidham;  
nissitānissitā sesā dvecattālīsa mānasā.

151. Pañcacitt' appaññā honti kamen' ekekavīthiyam.  
Manodhātuttikan nāma pañcadvārikam īritam.

152. Sukhatīraṇa-voṭṭhabba-parittajavanā pana  
ekatimsa pi jāyante chasu vīthisu sambhavā.

153. Mahāpākā pan' aṭṭhāpi, upekkhātīraṇādadvayam  
chasu dvāresu jāyanti; dasa muttā ca vīthiyā.

154. Cuti-sandhi-bhavañgānam vasā pākā<sup>1</sup> mahaggatā  
navā vīthivimuttā ti dasadhā vīthisañgaho.

155. Ekadvārikacittāni, pañca-chadvārikā tathā,  
chadvārikavimuttā ca, vimuttā ti ca sabbathā

156. chattimsa, tay' ekatimsa<sup>1</sup>, dasa c' eva, naveti ca  
ñatvā vīthisamodhānam gocarañ ca samuddise.

157. Kamato pañcavīññānā, lokuttara-mahaggatā  
abhiññāvajjita, sabbe<sup>1</sup> pañcatālīsa mānasā

158. yathāsambhavato honti rūpādekekagocarā.  
Pañcagocaram īrenti manodhātuttikam pana.

159. Santīraṇa-mahāpākā, parittajavanāni ca,  
votṭhabbānam abhiññā ca tecattālīsa sambhavā

160. chārammanesu hontī ti aṭṭhadhā; tividhā puna  
ekārammañacittāni, pañca-chārammanāni ca.

161. Sañkhepā mānasā pañca-cattālīsa, tayo, tathā tecattālīsa c' eveti sattadhā pi siyum; katham?
162. Kāmapāka<sup>1</sup> -manodhātu-hasituppādamānasā pañcavīsa yathāyogam parittārammanā matā.
163. Kasinugghātimākāsam, pañhamāruppamānasam, tass' eva natthibhāvan tu, tatiyāruppakan tathā
164. ālambitvā pavattanti āruppā kamato; tato dutiyañ ca catutthañ ca cha mahaggatagocarā.
165. Appamānasamāfīñāte nibbāne pana<sup>1</sup> gocare atṭha lokuttarā dhammā niyamena vavatthitā.<sup>2</sup>
166. Kasināsubha-koṭṭhāse āñāpāne ca yogino paṭibhāganimittamhi appamāfīñānuyuñjato
167. sattapaññattiyāñ c' eva rūpajjhānam pavattati; yathāvuttanimittamhi sesam āruppakan<sup>1</sup> ti ca
168. abhiññāvajjitā sabbā<sup>1</sup> ekavīsa-mahaggatā sabbe paññattisañkhāte navattabbe pavattare.
169. Jāyantākusalā īñānavippayuttagjavā; tathā appamānam vinā vīsa parittādisu tīsu pi.
170. Tihetukāmapuññāni, puññābhiññā ca pañc' ime catūsu pi pavattanti arahattadvayam vinā.
171. Kriyābhiññā ca, votṭhabbam, kriyā kāme tihetukā cha sabbatthā pi hontī ti, sattadhā mānasā ṭhitā.

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172. Eka-ti-catukokoṭṭhāsa-gocarā tividhā puna<sup>1</sup> samasatthi, tathā vīsa, kamen' ekādaseti ca.
173. Pañcadvāresu pañcā pi paccuppannā va gocarā. Tekālikā navattabbā manodvāre yathārahā.
174. Ajjhātikā<sup>1</sup> bahiddhā ca pañcadvāresu gocarā. Manodvāre navattabbo natthibhāvo pi labbhati.
175. Pañcadvāresu pañcannam ekam eko va<sup>1</sup> gocaro. Chāpi ārammanā honti manodvāramhi sabbathā.
176. Pañcadvāresu gahitam tad aññām pi ca gocaram manodvāre vavatthānam<sup>1</sup> gacchatī ti hi desitam.
177. Atītā vattamānā ca sambhavā kāmasandhiyā chadvāragahitā honti tividhā te pi gocarā.
178. Kammanimittam ev' ekam manodvāre upatṭhitam, navattabbam atītāñ ca dhammārammanā-saṅgahām ālambitvā yathāyogam pañisandhi mahaggatā.
179. Ante cuti bhave; majjhē bhavañgam pi pavattati ti.

Iti Cittavibhāge Vīthiparikammakathā niṭṭhitā.  
Catuttho Paricchedo.

Pañcamo Paricchedo  
Bhūmipuggalakathā

180. Ito param pavakkhāmi bhūmipuggalabhedato cittānam pana sabbesañ kamato sañgaham. Katham?
181. Nirayo<sup>1</sup> ca tiracchānayoni petāsurā tathā caturāpāyabhūmī ti kāme duggatiyo matā.
182. Cātummahārājikā ti ca Tāvatimsā ca Yāmakā Tusitā c' eva Nimmāñaratino Vasavattino.
183. Chañ ete devalokā ca, mānavā ti ca sattadhā, kāmasugatiyo c' ekādasadhā kāmabhūmiyo.
184. Brahmānam pārisajjā ca, tathā Brahmāpurohitā, Mahābrahmā ca tividhā pathamajjhānabhūmiyo.
185. Parittābhāppamāñābhā, tath' ev' Ābhassarā ti ca dutiyajjhānabhūmī ca tividhā va pakāsitā.
186. Parittasubhāppamāñā-subhā ca Subha-kinnakā tividhā pi pavuccanti tatiyajjhānabhūmiyo.
187. Vehapphalā, Asaññī ca, Suddhāvāsā ca pañcadhā icc etā pana sattā pi catutthajjhānabhūmiyo.
188. Avihā ca Atappā ca Sudassā ca Sudassino Akaññītā ti pañc' ete Suddhāvāsā pakāsitā.
189. Iti solasadhā bhinnā Brahmālokā pavuccare, rūpībrahmānam āvāsā rūpāvacarabhūmiyo.
190. Ākāsānañcāyatana-nāmādīhi pakāsitā arūpī-brahmalokā ca catudh' Ārūppabhūmiyo.
191. Sotāpannādibhedenā catudhānuttarā matā. Pañcatimśa pan' icc evam sabbathā pi ca bhūmiyo.
192. Jāyanti caturāpāye pāpāpākāya sandhiyā. Kāmāvacaradevesu mahāpākehi jāyare.
193. Ahetukā puññāpākāhetukena tu jāyare bhummadeva-manussesu; mahāpākehi cetare..
194. Vipākam pathamajjhānām pathamajjhāna-bhūmiyam; dutiyam tatiyañ c' eva dutiyajjhānabhūmiyam.
195. Tatiyamhi catutthan tu; catutthamhi ca pañcamam Ārūppā ca kamen' eva Ārūppā<sup>1</sup> honti sandhiyo.
196. Kāya-vācā-manodvāre kammam pāñavadhādikam katvā pāpākacittehi jāyante 'pāyabhūmiyam.
197. Kāyā-vācā-manodvāre dānam sīlañ ca bhāvanam kāmapuffehi katvāna kāmasugatiyam siyam.
198. Parittam majjhimam jhānam pañītañ ca yathākkamam bhāvetvā tividhā honti tīsu bhūmisu yogino.
199. Vehapphalesu jāyanti bhāvetvā pancamam; tathā saññāvirāgam tañ<sup>1</sup> c' eva bhāvetvāsaññī-bhūmiyam.
200. Suddhāvāsesu jāyanti anāgāmikapuggalā. Ārūppāni ca bhāvetvā Arūpesu<sup>1</sup> yathākkamam.
201. Lokuttaran tu bhāvetvā yathāsakam anantaram samāpattikkhaṇe c' eva<sup>1</sup> appeti phalamānasam.

202. Apāyamhā cutā sattā kāmadhātumhi jāyare.  
Sabbaṭhānesu jāyanti kāmasugatito cutā.

203. Cutā jāyanti rūpamhā sabbatthāpāyavajjite.  
Kāmasugatiyam honti arūpāssaññato cutā.

204. Tath' āruppā cutā honti tatth' evoparim eva ca.  
Vattamūlasamucchedā nibbāyanti anāsavā.

205. Suddhāvāsesv anāgāmī-puggalā vopapajjare.  
Kāmadhātumhi jāyanti anāgāmivivajjitatā.

206. Hetṭhūpapatti brahmānam ariyānam na katthaci.  
Asaññiasattāpāyesu n' atth' evāriyapuggalā.

207. Vehapphale Akanītthe bhavagge ca patitthitā  
na pun' aññattha jāyanti sabbe ariyapuggalā.

208. Chasu devesv anāgāmī vītarāgā na tiṭṭhare.  
Na ciratṭhāyino tattha lokiya pi ca yogino.

209. Gihīlīnge na titthanti manussesu anāsavā;  
pabbajjayañ ca bhumme ca brahmatte pi ca tiṭṭhare.

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210. Yāni paññāsa vassāni manussānam sa piñditō<sup>1</sup>  
eko<sup>2</sup> rattindivo; tena mās' eko tiṁsarattiyō.

211. Dvādasamāsiyo vasso; tena pañcasatam bhave  
cātummahārājikānam pamānam idam āyuno.

212. Tam navutivassa-satasahassam pana piñditam<sup>1</sup>  
gaṇanāya manussānam. Catubhāgūpari 'pari.

213. Yam manussavassasatam<sup>1</sup> tad eko divaso kato;  
tena vassasahassāyū Tāvatimsesu desito.

214. Koṭittayam satthīsata-sahassāñ cādhikam bhave  
gaṇanāya manussānam Tāvatimsesu piñditam.

215. Āyuppamānam icc evam devānam uparūpari  
dvikkhattum dviguṇam katvā catubhāgam udāhaṭam.

216. Gaṇanāya manussānam tattha cuddasa koṭiyo  
cattālīsa-satasahassādhikā yāmabhūmiyam.

217. Tusitānam pakāsentī sattapaññāsa koṭiyo  
satthīsatasahassāni vassāni adhikāni ca.

218. Nimmānaratidevānam dvisatam tiṁsa koṭiyo.  
cattālīsa-vassasatasahassāni ca sabbathā.

219. Navakotisatañ c' eka<sup>1</sup> -vīsativassakotiyo  
satthivassa-satasahassādhikā Vasavattisu.

220. Kappassa tatiyo bhāgo, upaddhañ ca yathā-kkamam,  
kapp' eko, dve ca, cattāro, attha kappā ca soñasa

221. dvattimsa catusatthī ca navasu brahmabhūmisu.  
Vehapphalā Asaññī ca pañcakappasatāyukā.

222. Kappasahassam, dve, cattāri, aṭṭha soñasa c' akkamā  
sahassāni ca kappānam Suddhāvāsānam uddise.

223. Vīsakappasahassāni, cattālīsañ ca, satthī ca  
caturāsīti-sahassa-kappā c' āruppake kamā.

224. Āyuppamānaniyamo n' atthi bhumme ca mānave.  
Vassānam gaṇanā n' atthi caturāpāya-bhūmiyam.

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225. Puthujjanāriyā ceti duvidhā honti puggalā.  
Tihetukādibhedenā tividhā ca<sup>1</sup> puthujjanā.

226. Maggaṭṭhā ca phalaṭṭhā ca atṭh' evāriyapuggalā.  
Ādito satta sekkhā ca; asekko cārahāparo.

227. Ahetukā va<sup>1</sup> labbhanti sattā duggatiyam pana;  
tihetukā va labbhanti rūpārūpe sacittake.<sup>2</sup>

228. Kāmāvacara-devesu ahetukavivajjītā.  
Vinipātāsure c' eva māṇave ca tayo<sup>1</sup> pi ca.

229. Ariyā nāma labbhanti Asaññāpāyavajjīte;  
puthujjanā tu labbhanti Suddhāvāsavivajjīte.

230. Suddhāvāsam apāyañ ca hitvāsaññibhavam tihā  
sotāpannādayo dve pi sesaṭṭhānesu labbhare.

231. Iti sabbappabhedena bhūmi-puggalasaṅgaham  
ñatvā viññū vibhāveyya tattha cittāni sambhavā.

Iti Cittavibhāge Bhūmi-puggalakathā niṭṭhitā.  
Pañcamo Paricchedo.

Chaṭṭho Paricchedo  
Bhūmi-puggala-cittappavattikathā

232. Kāmasugatiyam honti mahāpākā<sup>1</sup> yathārahā.  
Mahaggatavipākā ca yathāsandhi-vavatthitā.

233. Votthabba-kāmapuññāni viyuttāni ca ditṭhiyā,  
uddhaccasahitañ ceti honti sabbattha cuddasa.

234. Santīraṇa-manodhātu-cakkhu-sota-manā pana  
dasa cittāni jāyanti sabbatth' āruppavajjīte.

235. Diṭṭhigatasampayuttā vicikicchāyutā tathā  
pañca sabbattha jāyanti Suddhāvāsavivajjīte.

236. Dosamūladvayañ c' eva ghānādittayamānasā  
atṭha sabbattha jāyanti mahaggatavivajjīte.

237. Catutthārūppajavanam anāgāmiphalādayo  
mahākriyā ca jāyanti terasāpāyavajjīte.

238. Hetṭhārūppajavā dve dve chāpāyaparivajjīte<sup>1</sup>.  
Sita-rūpajavā honti āruppāpāyavajjīte.

239. Sotāpattiphalādīni Suddhāpāyavivajjīte.  
Paṭhamānuttaram Suddhāpāyārūpavivajjīte.

240. Avatthābhūmibhūtattā na gayhanti anuttarā.  
Ekavokārabhūmī ca rūpamattā na gayhati.

241. Sabhummā sabbabhummā<sup>1</sup> ca eka-dvittayavajjītā  
tathārūpa-Suddhāvāsa-brahmāpāyavasā ti ca.

242. Mānasā pañcakotthāsā: sattarasa, catuddasa,  
chattimsat' ekavīsā ca, ekañ c' eva yathākkamam.

243. Aṭṭhārasā pi hont' ete, navadhā pi, pun' ekadhā,  
catudhā, tividhā c' eva, ekadhā ti ca bheditā.<sup>1</sup>

244. Terasā pi ca kotthāsā bhavant' eka-tibhūmikā<sup>1</sup> cha, satt', ekādasa, sattarasa bhūmikamānasā.

245. Eka-dvaya-ti-catukka-pañcakādhibhikavīsajā, chabbīsa, timsadhbā ceti yathānukkamato bhave.

246. Cattāri, puna cattāri, ekam, aṭṭhatṭha, c' ekakam, cattār' ekādasa, dve, dve, satta, tevīsa, cuddasa.

247. Kriyājavā, mahāpākā, lokuttara-mahaggatā dvepaññāsa na labbhanti caturāpāyabhūmiyam.

248. Kāmāvacaradevesu chasu, bhumme ca mānave kāmasugatiyam n' atthi nava pākā mahaggatā.

249. Dosamūla-mahāpākā, ghānādittayamānasā, n' atth' āruppavipākā ca vīsati rūpabhūmiyam.

250. Karīkhāditthiyutā pañc' ārūpapākā catubbidhā, pañcādo 'nuttarā c' eva Suddhāvāse na labbhare.

251. Ādāvajjana-maggā ca, patīghāruppamānasā, kāmapāka-sit'<sup>1</sup>-āruppe tecattalīsa n' atthi te.

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252. Sattatimṣa-parittā ca labbhant' āpāyabhūmiyam. Mānasāsīti labbhanti kāmasugatiyam pana.

253. Ekūnasattati rūpe; suddhe paññāsa pañca ca; chacattalīsa āruppe; n' atth' āsaññisu kiñci pi.

254. Ittham eka-dvi-ti-catu-pañcabhummāni solasa, dasa, pañcadas' evātha, catuttimṣa, catuddasa.

255. Apāyāhetukānan tu mahāpāka-kriyājave hitvā sesaparittāni cittāni pana labbhare.

256. Dvihetukāhetukānam sesānam kāmamānasā labbhanti pana, hitvāna<sup>1</sup> nāñapāka-kriyājave.

257. Tihetukānam sattānam tattha tatthūpapattiyam tattha tatthūpapannānam labbhamānāni labbhare.

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258. Tihetukānam sabbe pi mānasāpāyapāñinam; sattatimṣāvasesānam, ekatālīsa niddise.

259. Puthujjanānam sekkhānam<sup>1</sup> na santi javanakriyā. Na santi vītarāgānam puññāpūññāni sabbathā.

260. Kañkhā-dīṭṭhiyutā pañca sekkhānam n' atthi mānasā. Dosamūladvayañ cāpi n' atth' āñāgāmino pana.

261. Vavatthitāriyesv eva yathāsakam anuttarā. Maggaṭṭhānaṃ sako maggo, n' atth' aññām kiñci sabbathā.

262. Puthujjanānam, dvinnam pi phalaṭṭhānam yathākkamam, tatiyassa phalaṭṭhassa catutthassa ca sambhavā

263. tesatthi c' eva cittāni labbhant' ekūnasatthi ca, sattapāññāsa cittāni, tepaññāsa ca sabbathā.

264. Catupaññāsa, paññāsa, paññāsadvayahīnakā, kāmesu tesam sambhonti, catutālīsa cakkamā.

265. Tecattalīsa, c' ekūna-cattalīsa yathākkamam, bhavant' ekūnatālīsa, pañcātimṣa ca rūpisu.

266. Sattavīsa ca tevīsa, tevīsa cā yathākkamam āruppesu pi labbhanti tesam aṭṭhāras' eva ca.

267. Puthujjanā ca cattāro, apāyāhetukādayo,  
ariyā ca pan' atthā ti dvādasannam vasā siyum.

268. chabbidhā cittakotthāsā: ekapuggalikā tathā  
catu-pañca-cha-satt' attha-puggalatthā ti cakkamā.

269. Chabbīsa, cuddas' evātha, terasa, dve ca mānasā,  
dasasattādhikā c' eva, puna sattādhikā dasā ti.

Iti Cittavibhāge Bhūmipuggalacittappavattikathā nitthitā.  
Chattho Paricchedo.

Sattamo Paricchedo  
Bhūmi-Puggalasambhavakathā

270. Dvihetukāhetukānam na sampajjati appanā;  
arahattañ ca n' atthī ti n' atth' eva javanakriyā.

271. Ñāṇapākā na vattanti jalattā mūlasandhiyā.  
Dvihetukatadālambam siyā sugatiyam, na vā.

272. Tihetukānam sattānam samathañ ca vipassanam  
bhāventānam pavattanti chabbisati pi appanā.

273. Arahattañ ca pattānam<sup>1</sup> bhavanti javanakriyā;  
yathābhūminiyāmena ñāṇapākā ca labbhare.

274. Vajjhā pañchama-maggena kanikhādiṭṭhiyutā pana;  
pañchigam tatiyen' eva; kammam antena sāsavam.

275. Tasmā tesam na vattanti tāni cittāni sabbathā.  
Maggatthānān tu maggo va nāññam sambhoti<sup>1</sup> kiñci pi.

276. Ahetukavipākāni labbhāmāñya vīthiyā  
sabbathā<sup>1</sup>pi ca sabbesam sambhavanti yathāraham.

277. Pañcadvāre manodvāre dhuvam āvajjanadvayam  
paritta-puññāpuññāni labbhanti lahvuttito.

278. Kriyājavanam appanā n' atthāpāyesu; kāraṇam?  
N' atthi sahetukā pākā duggatattā hi sandhiyā.

279. Brahmānam patigham n' atthi; jhānavikkhambhitam; tathā  
hetṭhājhānam<sup>1</sup> virattattā na bhāventi arūpino.

280. Pubbe va diṭṭhasaccā va ariyāruppabhūmakā<sup>1</sup>,  
tasmādimaggo n' atth' ettha; kāyābhāvā sitam<sup>2</sup> tathā.

281. Suddhāvāsā pi pattā va hetṭhānuttarapañcakam,  
sattapāpa-pahīnā ca, tasmā n' atth' ettha tāni ca.

282. Pañcadvārikacittāni dvārābhāve na vijare.<sup>1</sup>  
Sahetukavipākā ca yathābhūmi-vavatthitā.

283. Sambhavāsambhavañ c' evam ñatvā puggala-bhūmisu  
labbhāmānavasā tattha cittasaṅgaham uddise.

284. Kusalādippabhedā ca, tathā bhūmādibhedato,  
vatthu-dvārārammanato, bhūmi-puggalato pi ca

285. vibhāgo yo samuddiṭṭho cittānam ca tu sambhavā  
ñeyyo cetasikānañ ca sampayogānusārato ti.

Iti Cittavibhāge Bhūmi-puggalasambhavakathā niṭṭhitā.  
Sattamo Paricchedo.

Niṭṭhito ca Cittavibhāgo.

Cetasikavibhāga  
Āṭṭhamo Paricchedo  
Cetasikasampayoqakathā

286. Iti cittavidhiññā flatvā dvepaññāsa vibhāvināññā cetasi sambhūtā dhammā cetasikā. Katham?

287. Phasso ca vedanā saññā cetan' ekaggatā tathā jīvitam manasikāro satta sādhāraṇā ime.

288. Vitakko ca vicāro ca pīti ca viriyam tathā chando ca adhimokkho ca cha pakinññaka-nāmakā.

289. Puññāpuññesu pākesu kriyāsu ca yathārahāññā mānasesu pavattanti vippakinnāññā pakinññakā.

290. Saddhā satindriyaññā c' eva hirottappabaladvayam alobho ca adoso ca paññāññā majjhattatā pi ca atth' ete uttamā nāma dhammā uttamāsādhanā.

291. Niravajjā ti vuccanti<sup>1</sup> yugalā cha tato 'pare:

292. passaddhi kāyacittānam lahutā mudutā tathā kammaññatā ca pāguññatā ca ujukatā ti ca.

293. Appamaññādvayan nāma karuññā muditā siyam. Sammāvācā ca kammant' ājivo ca viratittayam.

294. Paññavāsa pan' icc ete anavajjā yathārahāññā pāpāhetukamuttesu<sup>1</sup> anavajjesu jāyare.

295. Lobho doso ca moho ca māno ditthi ca samsayo thīnam<sup>1</sup> middhaññā ca uddhaccam<sup>2</sup> kukkuccaññā ca tathā dasa

296. ahirikam anottappam issā macchariyan ti ca honti cuddasa sāvajjā sāvajjesv eva sambhavā.

297. Dvepaññāsa catuddh' evam dhammā cetasikā thitā; tesan dāni pavakkhāmi sampayogaññā ca sañgahāññā.

298. Satta sādhāraṇā sabbacittasādharanāññā: tato cittena saddhim atthannam vippayogo na katthaci.

299. Vitakko paññavāññāna-dutiyādivivajjite; vicāro pi ca tathā eva tatiyādivivajjite.

300. Somanassayute pīti catutthajjhānavajjite; viriyam paññam vajja-vipākāhetuvajjite.

301. Chando sambhoti sabbattha momūhāhetuvajjite.<sup>1</sup> Adhimokkho vicikicchā paññavāññānavajjite.

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302. Chasatthi, paññapafññāsa, sattati c' eva, solasa, vīsat' ekādas' evātha pakinññakavivajjite.

303. Mānasā paññapaññāsa savitakkā; chasatthi ca savicār' ekapaññāsa sappitikamanā tathā.

304. Tesattati saviriyā; sacchand' ekūnasattati. Sādhimokkhā pavuccanti atthasattati-mānasā.

305. Paññāppamaññā-viratī hitvā ekūnasatthisu. Pāpāhetukamuttesu saddhādekkūnavīsati.

306. Dvihetukāhetu-pāpā-vajjitesu samāsato  
paññā tu jāyate satta-cattālīsesu sabbathā.

307. Mahākriyā-kāmapuññā-rūpajjhānesu jāyare  
appamaññātthavīsesu hitvā jhānan tu pañcamam.

308. Lokuttaresu sabbattha sah' eva viratittayam;  
kāmapuññesu sambhoti yathāsambhavato visum.

309. Viratī-appamaññāsu pañcasv api yathārahā  
kadācid eva sambhoti ekeko va, na c' ekato.

310. Ahirikam anottappam moho uddhaccam<sup>1</sup> eva ca  
pāpasādhāraṇā nāma cattāro pāpasambhavā.

311. Lobho ca lobhamūlesu; ditthiyuttesu ditthi ca;  
māno ditthiviyuttesu; ditthimānā na c' ekato.

312. Dosamūlesu doso ca issā macchariyan tathā  
kukkuccam iti cattāro. Vicikicchā tu kañkhite.

313. Sah' eva thīna-middhan tu sasañkhāresu pañcasu.  
Iti cuddasa sāvajjā sāvajjesv eva nicchitā.<sup>1</sup>

314. Māno ca thīnamiddhañ ca saha vātha, visum, na vā.  
Issā-macchera-kukkuccā aññamaññam visum, na vā.

Iti Cetasikavibhāge Cetasikasampayogakathā niṭṭhitā.  
Niṭṭhito ca Aṭṭhamo Paricchedo.

Navamo Paricchedo  
Cetasikasaṅgahakathā

315. Satta sādhāraṇā c' eva chaddhammā ca pakinnakā  
saddhādi-pañcavīseti atthatisa samissitā

316. kāmāvacarapuññesu labbhanti pathamadvaye.  
Sattatims' eva dutiye paññāmattavivajjitā.

317. Tatiye ca yathāvuttā pītimattavivajjitā.  
Chattims' eva catutthamhi paññā-pītidvayam vinā.

318. Mahākriyāsu yujjanti hitvā viratiyo tathā  
pañcatimsa, catuttimadvayam, tettimsakam kamā.

319. Thapetvā appamaññā ca mahāpākesu yojitā  
tettimsa c' eva dvattimsa dvayekatimsakam kamā.

320. Appamaññā gahetvāna hitvā viratiyo tathā  
pañcatims' eva pathame rūpāvacaramānase.

321. Vitakkam dutiye hitvā, vicārañ ca tato param,  
catutthe pana pītiñ ca appamaññā ca pañcamē,

322. yathāvuttappakārā va<sup>1</sup> catuttimsa yathākkamam,  
tettimsa c' eva, dvattimsa, samatimsa ca labbhare.

323. Pañcamena samānā va<sup>1</sup> thapetvārappamānasa  
bhūmārammañabhedāñ ca añgānañ ca pañitatam.

324. Appamaññā thapetvāna gahetvā viratittayam  
chattimsānuttare honti pathamajjhānamānase.

325. Vitakkam dutiye hitvā, vicārañ ca tato param,  
pītim hitvā catutthe ca pañcame pi ca sabbathā,  
326. yathāvuttappakārā va<sup>1</sup> pañcatimsa yathākkamam  
catuttimsa ca, tettimsa, tathā tettimsa cāpare.  
327. Evam bāvīsadhā bhedo anavajjesu sañgaho  
ekūnasatthicittesu atthatimsānam īrito.

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328. Virati appamaññā ca gahetvā pana sabbaso  
ekam ekam gahetvā ca paccakkhāya ca sabbathā  
329. kāmesu sattadhā puññe, catudhā ca kriye tathā;  
rūpajjhānacatukke ca kattabbo 'yam pi sañgaho.  
330. Iminā pan' upāyena samasattatibhedato<sup>1</sup>  
anavajjesu viññeyyo cittuppādesu sañgaho.

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331. Iti sabbappakārena anavajjavinicchayam  
ñatvā yojeyya medhāvī sāvajjesu ca sañgaham.  
332. Satta sādhārañā c' eva, chadhammā ca pakiññakā,  
cattāro pāpasāmaññā, dhammā sattaras' ev' ime  
333. ekūnavīsāsañkhāre pañhame lobha-ditthiyā.  
Dutiye lobha-mānena yathāvuttā va tattakā.  
334. Añthārasa vinā pītim tatiye lobha-ditthiyā;  
catutthe pi vinā pītim lobhamānena tattakā.  
335. Pañighe ca vinā pītim asañkhāre tath' eva te  
labbhanti dosa-kukkucca-macchariyehi vīsatih.  
336. Asañkhāresu vuttā va<sup>1</sup> sasañkhāresu pañcadhā  
thīna-middhen' ekavīsa, vīsa, dveñsatikkamā.  
337. Chandam pītiñ ca uddhaccam<sup>1</sup> hitvā pañca-das' eva te;  
hitvādhimokkham kañkhañ ca gahetvā kañkhite tathā  
338. sattavīsatidhammānam iti dvādasa sañgahā  
dvādasaññācittesu viññātabbā vibhāvinā.  
339. Hitvā chāniyate dhamme gahetvā ca yathārahā  
catuttiñsā pi viññeyyā sañgahā tattha viññunā.

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340. Dvādasākusallesv evam ñatvā sañgaham uttarim  
ñeyyāhetukacittesu sañgahā<sup>1</sup> kamato. Katham?  
341. Satta sādhārañā chanda-vajjitā ca pakiññakā  
hasituppādacittamhi dvādasa' eva pakāsitā.  
342. Votthabbe ca vinā pītim, viriyam sukhatirane,  
ekādasa yathāvuttā dhammā dvīsu pi desitā.  
343. Manodhātuttike c' eva upekkhātīrañadvaye  
dasa honti yathāvuttā hitvā viriyapītiyo.  
344. Satta sādhārañā eva pañcaviññāñasambhavā.  
Iccāhetukacittesu pañcadhā sañgaho tñito.

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345. Iti cetasike dhamme cittesu ganite puna  
cittena saha sañgayañ pi ca pāñdito.

346. Atṭhatimsā ti ye vuttā cittena saha, te puna ekūnacattālīseti sabbath' ekādhisāra naye.

347. Dvāvīs' evam̄ dasa, dve ca, pañca ceti yathārahā sangahā sampayuttānam̄ tālīs' ekūnakā katā.<sup>1</sup>

348. Vitakko ca vicāro ca pīti paññā tathā pana appamaññā viratī ti nava dhammā yathārahā.

349. gahetabbāpanetabbā bhavanti anavajjake; parivattati<sup>1</sup> sabbattha vedanā tu yathārahā.

350. Chandādhimokha-viriyā saddhādekuṇa-vīsatī phassādayo chal̄ eveti na calan' atṭhavīsatī.

351. Teras' eva tu sāvajje chal̄ evāhetumānase na calanti; calant' aññe i cuddasa cha ca sambhavā.

Iti Cetasikavibhāge Cetasikasaṅgahakathā niṭṭhitā.  
Navamo Paricchedo.

Dasamo Paricchedo  
 Pabhedakathā

352. Ekuppāda-nirodhā ca ekālambanya-vatthukā sahajātā sahagatā samsaṭṭhā sahavuttino

353. tepaññāsa pan' icc ete sampayuttā yathārahā cittacetasikā dhammā: atṭhārasavidhā pi ca

354. ekadhā chabbidhā c' eva catudhā sattadhā ṭhitā cittuppādappabhedena bhinditabbā vibhāvinā.

355. Atṭhadhammāvinibbhogā, bhinnāsītinavuttarā sattasatām dasa dve ca sabbe honti samissitā.

356. Santīraṇa-manodhātu-sita-votthapanā<sup>1</sup> tathā apuññā kāmapuññā ca mahāpākā mahākriyā

357. pathamajjhānadhammā ca lokuttara-mahaggatā pañcapaññāsa sabbe pi vitakkā honti bheditā.

358. Vicārā pi ca te yeva dutiyajjhānanāmakā ekādasāpare ceti chasatṭhiparidīpitā.

359. Apuññā kāmapuññā ca mahāpākā mahākriyā catukkā c' eva cattāro sitañ ca sukhatīraṇam̄

360. pathamādi-tikajjhānā<sup>1</sup> lokuttara-mahaggatā icc evam ekapaññāsa pītiyo honti sabbathā.

361. Sita-votthapanā c' eva sāvajjā cānavajjikā bhinnam evan tu viriyam̄ tesattatividham bhave.

362. Sāvajjā, cānavajjā ca momūhadvayavajjitā chandā bhavanti sabbe pi saṭṭhibhedā navuttarā.

363. Santīraṇa-manodhātu-sita-votthapanā tathā sāvajjā cānavajjā ca vicikicchavivajjitā

364. adhimokkhā pan' icc evam̄ atṭhasattati bheditā.<sup>1</sup> Tisatam̄ navuti dve ca bhinnā honti pakiṇṇakā.

365. Ekūnasatthi vā honti saddhādekkūnavīsati;  
sahassāñ ca satañ c' ekam ekavīsañ ca sabbathā.

366. Nāñena sampayuttā ca kāme dvādasadhā pare  
pañcatimsā ti paññā pi sattatālīsadhā kata. <sup>1</sup>

367. Rūpajjhānacatukkā ca kāmapuññā, mahākriyā  
atthavīs' appamaññ' evam chappaññāsa bhavanti ca.

368. Anuttarā kāmapuññā tisso viratiyō pana  
honti solasadhā bhinnā; atthatālīsa pinditā.

369. Pañcavīsānavajj' evam sampayuttā catubbhidhā  
sahassam divisatañ c' eva dvi ca sattati bheditā.

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370. Cattāro pāpasāmaññā bhinnā dvādasadhā pana  
atthatālīsadhā honti te sabbe paripinditā.

371. Lobho pan' atthadhadhā bhinno; thīnamiddhañ ca pañcadhā;  
catudhā ditthi; māno ca catudhā ditthiyā<sup>1</sup> visum.

372. Dvidhā dosādicattāro vicikicch' ekadhā ti ca  
sāvajjā sattadhā vuttā; bhinnāsīti tikuttarā.

373. Icc atthārasadhā vuttā tepaññāsā pi bhedato  
divisahassam catusatam bhavant' ekūnasatthi ca.

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374. Vitakka-vicāra-pīti-sukhōpekkhāsu pañcasu  
bhinditvā jhānabhedenā gahetabbā anuttarā.

375. Aññatra pana sabbattha n' atthi bhedappayojanam.  
Atth' eva<sup>1</sup> tasmā gayhanti abhedenā ti lakkhaye.

376. Pañhamādicatujjhānā lokuttara-mahaggatā  
icc ekam ekādasadhā, catutālīsa pinditā;

377. tevīsa pañcamā ceti sattasatthi samissitā;  
appanā tattha sabbā pi atthapaññāsa dīpitā.

378. Pañcatims' eva sañkhepā lokuttaramahaggatā;  
appanā tattha sabbā pi chabbisati pakāsitā.

379. Iddhividham, dibbasotam, cetopariyanāmakā,<sup>1</sup>  
pubbe-nivāsānussati, dibbacakkhū ti pañcadhā

380. abhiññāñānam Irenti, rūpāvacarapañcamam<sup>1</sup>  
kusalañ ca kriyāñ ceti bheditam duvidham pi ca.

381. Tam dvayam pi missetvā pancābhiññā ca lokiyā  
āsavakkhayaññāñ ca chalabhiññā pavuccare.

382. Lokiyā ca dasābhiññā bhinditvā kusalakriyā  
sattasattati jhānāni; atthasatthi pan' appanā.

383. Sattasattati cittāni, catupaññāsa sabbathā  
parittāni<sup>1</sup> ca cittāni, ekatim̄sa-satam siyum.

Iti Cetasikavibhāge Pabhedakathā nitthitā.

Dasamo Paricchedo.

Ekādasamo Paricchedo  
Rāsisarūpakathā

384. Sabbam sabhāvasāmañña-visesena yathārahām katarāsivasenātha<sup>1</sup> atthārasavidham<sup>2</sup>. Katham?

385. Phassapañcakarāsī ca, jhānindriyam athāpare, magga-bala<sup>1</sup>-hetu-kammapatha-lokiya-rāsayo<sup>1</sup>

386. Niravajjā cha passaddhi-ādikā sopakārakā, 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 sukhām dukkham upekkhā ti satta jhānañānamakā.

389. Saddhindriyāñ ca viriyam sati c' eva samādhi ca paññā catubbidhā vuttā; mano, pañcā pi vedanā, jīvitindriyam ekan ti, cakkhādīni ca sattadhā bāvīsatindriyā nāma dhammā solasa desitā.

390. Ādimagge anaññātāññāssāmitindriyam bhave; majjhe aññāindriyam; ante aññātāvindriyan ti ca.

392. Paññānuttaracitteesu honti tīṇī indriyāni pi Tihetukesu sesesu ekam paññāindriyam matam.

393. Sukham dukkhindriyāñ c' eva somanassindriyam tathā domanassam upekkhā ti pañcadhā vedanā katā.

394. Rūpārūpavasā dvedhā jīvitindriyam ekakam, cakkhu-sota-ghāna-jivhā-kay'itthi-puris-indriyā

395. satta,<sup>1</sup> jīvitarūpañ ca atth' ettha na tu gayhare; tasmā nāmindriyāñ eva dasa pañca viniddise.

396. Sammādiṭṭhi ca sañkappo vāyāmo viratittayam sammāsati samadhi ca micchādiṭṭhi ca dhammato

397. maggañgāni nav' etāni; dvādasā pi yato dvidhā sammā micchā ti sañkappo vāyāmo ca samādhi ca.

398. Lokapālaladukañ c' eva hirottappam, athāparam ahirikam anottappam dukam lokavināsakam

399. pañca saddhādayo ceti baladhammā naveritā, kanha-sukkavasenā pi patipakkhe akampiyā.

400. Chāhetū heturāsimhi lobhālobhādikā tikā<sup>1</sup>. Momuhe kañkhituddhaccā tattha vuttā ti atthādhā.

401. Micchādiṭṭhi abhijjhā ca vyāpādo viratittayam sammādiṭṭhi 'nabhijjhā ca avyāpādo ca cetanā'

402. dasa kammapathā; n' ettha vuttā viraticetanā. Lokapāla-vināsā vuttā lokadukā dvidhā.

403. Passaddhiādiyugalā niravajjā cha rāsayo,<sup>1</sup> sati ca sampajaññāñ ca upakāradukam bhave.

404. Yuganandha-dukan nāma samatho ca vipassanā. Paggaho ca avikkhepo samathaddukam īritam.

405. Ye sarūpena niddiṭṭhā cittuppādesu Tādinā, te ṭhāpetvāvasesā tu yevāpanakanāmakā.

406. Chando ca adhimokkho ca tatramajjhattatā tathā uddhaccam manasiñkāro pañcāpanñaka-nāmakā.

407. Māno ca thīnamiddhañ ca issā macchariyan tathā kukkuccam appamaññā ca tisso viratiyo pi ca  
 408. ete aniyatā nāma ekādasa yathārahā.  
 Tato 'vasesā<sup>1</sup> sabbe pi niyatā ti pakittitā.  
 409. Keci rāsī<sup>1</sup> na bhajanti, keci cāniyatā yato tasmā yevāpanā te va dhammā solasa desitā.  
 410. Sattatimsāvasesā tu tattha tattha yathārahā sarūpen' eva niddiññā cittuppādesu sabbathā.  
 411. Desitānuttaruddhacce nāmato viratuddhavā; tathānuttaracittesu niyatam viratittayam.  
 412. Cittam vitakko saddhā ca hirottappabaladvayam alobho ca adoso ca lobho doso ca diññhi ca  
 413. ahiñikam anottappañ uddhaccam viratittayam solas' ete yathāyogam dvīsu thānesu desitā.  
 414. Vedanā tīsu. Viriyam satī caturāsikā. Samādhi chasu. Paññā ca sattaññānesu dīpitā  
 415. Ekavīsa pan' icc ete savibhattikanāmakā; sesā dvattimśatī dhammā sabbe pi avibhattikā ti.

Iti Cetasikavibhāge Rāśisarūpakathā niññhitā.

Niññhito ca Ekādasamo Paricchedo.

Dvādasamo Paricchedo  
Rāśivinicchayakathā

416. Tattha viññānakāyā cha; satta viññāna-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 yathāyogam phassapaññacakarāsiyam  
 419. sabbe sañgahitā honti, tasmā nāmapariggaho, mūlarāsi ca so sabba-sañgaho ti pavuccati.  
 420. Jhānarāsimhi pañc' eva dhammā, satta pabhedato. Indriyāni ca bāvīsa, dhammato pana solasa.  
 421. Nava maggañgadhammā ca, bhinnā dvādasadhā pi te. chāl eva hetuyo, tattha desitā kañkhituddhavā!  
 422. Dasa kammapathā dhammā chāl eva pana desitā. Sesā ca<sup>1</sup> dasadhammehi samānā caturāsayo.  
 423. Paññā dasavidhā tattha. Vedanā navadhā thitā. Samādhi sattadhā hoti. Viriyam pana paññcadhā.  
 424. Sati bhinnā catuddhā va<sup>1</sup>. Vitakko tividho mato. Dvidhā cittādayo honti dasa pañc' eva sambhavā.  
 425. Sesā dvattimśa sabbe pi dhammā ekekadhā pi ca. Hitvā rūpindriyān' ete vibhāgā atthadhā. Katham?<sup>1</sup>  
 426. Phasso ca cetanā saññā vicāro pīti jīvitam, niravajjā cha yugālā, sāvajjā moha-kañkhitā,

427. yevāpanakadhammā ca viratuddhacca-vajjitatā  
dvādasā ceti<sup>1</sup> sabbe pi dvattims' ekekadā; tathā  
428. cittam manindriyam cittam; saddhā saddhindriyam balam  
balesu; lokiya vuttā lokiye ca dukadvaye.  
429. Lobhālobhādikā dve dve cattāro heturāsiyam;  
micchādītthi ca maggaṅge; pañca kammapathe pi te.  
430. Yevāpanakarāsimhi desitā viratuddhavā,  
magga-hetusu c' eveti dvidhā pañcadasatāthitā.  
431. Vitakko jhāna-maggesu tividhā; navadhā pana  
vedanā mūlarāsimhi tathā jhānindriyesu ca.  
432. Indriya-maggarāsimhi bala-piṭṭhi-dukattike  
catudhā sati. Tath' eva viriyam pi ca pañcadhā.  
433. Samādhi sattadhā vutto jhānaṅgesu ca tattha ca.  
Tath' eva dasadhā paññā hetu-kammapathesu ca.  
434. Dasa-nava-satta-pañca-catu-ti-dvekadā thitā  
chal ekakā pañcadasa dvattimsa ca yathākkamam.  
435. Atṭha vibhāgasāñkhepā<sup>1</sup>; padāni dasadhā siyū;  
tepaññās' eva dhammā ca; atṭhārasa ca rāsayo.  
436. Iti dhammavavatthāne Dhammasaṅgaṇiyam pana  
cittuppādparicchede uddesanayasaṅgaho.  
437. Padāni caturāsīti desitāni sarūpato.  
Yevāpanakanāmenasolas' eva yathārahām.  
438. Tatthāniyatānāmāni padān' ekādas' eva tu.  
Vuttān' ekūnanavuti niyatān' eva sambhavā.  
439. Asambhinna-padān' ettha tepaññās' eva sabbathā  
cittacetasi kānan tu vasena paridīpaye.  
440. Vibhāgapadadhammānam vasen' evam<sup>1</sup> pakāsito  
cittacetasi kānan tu kamato rāsinicchayo ti.

Iti Cetasikavibhāge\* Rāsivinicchayakathā niṭṭhitā.  
Dvādasamo Paricchedo.

Terasamo Paricchedo  
Rāsiyogakathā

441. Iti rāsividhiñ ūtavā labbhamānavasā budho  
tesam evātha yogam pi cittuppādesu dīpaye.  
442. Kāmāvacaraku salassa pathamadvayamānase  
sabbe pi rāsayo<sup>1</sup> honti yathāsambhavato; katham?  
443. Phassapañcakarāsī ca, jhānapañcakarāsī ca,  
indriyatthakarāsī ca, maggapañcakarāsī ca,  
444. balasattarāsī ca, hetu-kammapathattikā,  
dasāvasesā rāsī ca lokapāladukādayo

445. yevāpanakanavakam niyatuddhaccavajjita,  
appamaññādvayafī 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 samatimsa tattha honti sarūpato.  
448. Tāni yevāpanakehi pañcasatthipadāni ca  
dhammā c' ekūnatālīsa bhavanti pana sambhavā.  
449. Tattha dvādasa dhammā va<sup>1</sup> desitā savibhattikā;  
avasesā tu sabbe pi avibhattikanāmakā.  
450. Eka-dvi-ti-catukka-cha-sattatthānikā pana  
sattavisa ca, satt' eko, dv' ekeko ca<sup>1</sup> yathākkamam.  
451. Niyatā tu catuttimsa dhammā va sahavuttito;  
yathāsambhavavuttittā<sup>1</sup> pañcadhāniyatā katā.<sup>2</sup>  
452. Tattha cāniyate sabbe gahetvā ca pahāya ca  
paccekaññ ca gahetvā pi sattadhā yojanakkamo.<sup>1</sup>  
453. Sakim ekūnatālīsa, catuttimsa yathākkamam,  
pañcakkhattuñ ca yojeyya pañcatimsati pāñdito.  
454. Rāsayo ca padānīdha dhammantaravibhattiyo  
sarūpayevāpanake niyatāniyate tathā<sup>1</sup>  
455. yojanā-nayabhedāñ ca gananāsaṅgahatthitam  
labbhāmānānumānena sallakkhento tahim tahim  
456. nāñam nāñaviyuttamhi hitvā, pītim upekkhite,  
vedanā parivattento kāmapuññe 'vasesake<sup>1</sup>.  
457. Mahākriye ca yojeyya pahāya viratittayam;  
appamaññā ca hitvātha mahāpākesu yojaye.  
458. Takkādim kamato hitvā, sabbattha viratittayam  
pañcame appamaññāyo<sup>1</sup> hitvaruppe ca yojaye.  
459. Hitvāpamaññā yojeyya<sup>1</sup> yathājhānam anuttare  
lokuttarindriyañ c' eva gahetvā viratittayam.  
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 rūpajhānacatukke<sup>1</sup> ca mahākriye.  
463. Lokuttaresu sabbattha sambhoti viratittayam;  
n' atthi dvayam pi āruppe, mahāpāke ca, pañcame.  
463A Vitakkādittayam paññā pañca cāniyatā calā.  
Hāni-vuddhivasā; sesā na calanti kudācanam.  
464. Bāvīsatividho c' ettha saṅgaho anavajjake  
dvaya-dvayavasā c' eva jhānapañcakato pi ca.  
465. Iti flatvānavajjesu rāsisaṅgasambhavam  
sāvajjesu pi viññeyyā viññunā rāsayo; katham?  
466. Lobhamūlesu pathame phassapañcakarāsī ca  
jhānapañcakarāsī ca tath' ev' indriyapañcakam.  
467. Magga-balacatukkañ<sup>1</sup> ca hetu-kamma-pathaddukā,  
lokanāsakarāsī ca, samatho samathaddukā,  
468. tatramajjhattatam hitvā yevāpanakanāmakā  
cattāro ceti labbhanti tatth' ekādasa rāsayo.

469. Dvattims' eva padān' ettha desitāni sarūpato;  
tāni yevāpanakehi chattims' eva bhavanti ca.

470. Asambhinnapadān' ettha samavīsati sambhavā.  
Savibhattikanāmā ca nava dhammā pakāsītā.

471. Eka-dvaya-ti-catukka-chatthānā niyatā pana;  
ekādasa, chal eko ca, kamen' eko, pun' ekako.

472. N' att' evāniyatā h' ettha yevāpanakanāmakā.  
Yojanā-nayabhedo ca tasmā tattha na vijjati.

473. Māno ca thīnamiddhañ ca issā macchariyan tathā  
kukkuccam iti sāvajje chal evāniyatā matā.

474. Māno ditthiviyuttesu; sasañkhāresu pañcasu  
thīnamiddham; tayo sesā patighadvaya-yogino.

475. Icc evam attha sāvajjā, anavajjātthavīsati  
chattimsamānasā sabbe hontāniyatayogino.

476. Tehi yuttā yathāyogam eka-dvittaya-pañcahi  
dve, bāvīsa, tayo c' eva nava cāthāl yathākkamam.

477. Iti vuttānusārena labbhamānavasā pana  
tadaññesu pi yojeyya sāvajjesu yathākkamam.

478. Lobhamūlesu lobhañ ca, dosañ ca pañighadvayo,  
mohamūle kañkhuddhaccam gahetvā heturāsiyam

479. ditthim ditthiviyuttamhi hitvā, pītim upekkhite,  
vedanam parivattento dosamūle ca pandito,

480. tathā kammapatham ditthim pītim chandañ ca momuhe,  
kañkhite adhimokkhañ ca hitvā yojeyya rāsayo.

481. Cittassa thitipattā tu<sup>1</sup> cittass' ekaggatā pana  
kañkhite parihinā va indriyādisu pañcasu.

482. Iti dvādasadhā ñatvā sāvajjesu pi sañgaham  
ahetuke pi viññeyyā yathāsambhavato; katham?

483. Atthārasahetukesu pañcavīññānamānase  
phassapañcakarāsī ca, jhanatthānadukam, tathā

484. indriyattikarāsī ca, yevāpanakanāmako  
eko manasikāro ti, cattāro rāsayo siyum.

485. Asambhinnā pan' atth' eva; dve tattha savibhattikā;  
eka-dvaya-tikatthānā chal eko ca pun' ekako.

486. Manodhātuttikāhetu-pañcisandhiyuge pana  
vitakko ca vicāro ca adhikā jhānarāsiyam.

487. Sukhasantīrañ pīti<sup>1</sup>, dutiyāvajjane pana  
viriyañ ca samādhī ca<sup>2</sup> labbant' indriyarāsiyam.<sup>3</sup>

488. Adhikā hasite honti pīti ca viriyādayo.  
Yevāpanādhimokkho ca pañcavīññāna-vajjite.

489. Iccānavajje bāvīsa; sāvajje dvādasāpare;  
yogāhetumhi pañc' ete; tālīs' ekūnakā katā.<sup>1</sup>

Iti Cetasikavibhāge Rāsiyogakathā nitthitā.

Nitthito ca Terasamo Paricchedo.

Cuddasamo Paricchedo  
Rāsisambhavakathā

490. Nav' eva yevāpanakā; atthārasa ca rāsayo;  
navatimsat' asambhinnā; dasa dve savibhattikā.

491. Eka-dvaya-ti-catu-cha-sattathānā 'navajjake<sup>1</sup>  
sattavīsati satt' eko<sup>2</sup> dvayam eko pun' ekako.

492. Das' eva yevāpanakā, ekādasa ca rāsayo;  
atthavīsat' asambhinnā; das' eva savibhattikā.

493. Eka-dvaya-ti-catukka-chatthānāniyatā pana  
atthārasa ca satt' eko eko c' eko ca<sup>1</sup> pāpake.

494. Dve yevāpanakā honti, rāsayo ca catubbidhā.  
Teras' ettha asambhinnā; tayo va<sup>1</sup> savibhattikā.

495. Eka-dvaya-tikatthānā dasa dv' eko ahetuke.  
Iccānavajja-sāvajjāhetuke<sup>1</sup> yoganicchayo.

496. Sattā pi n' atthi sāvajje; niravajje pakāsako(?).  
Ahetuko<sup>1</sup> ca maggādi-rāsayo n' atthi cuddasa.

497. Anavajjā<sup>1</sup> tu sāvajje, sāvajjakānavajjake  
cittuppādamhi n' atth' eva; n' atthobhayam ahetuke.

498. Sāvajjā pana sāvajje, anavajjānavajjake  
gahetabbā tu; sabbattha sādhāraṇā pakinnakā.

499. Jhānapañcakacittesu sattasatthisu niddise  
jhānañgayogabhedena rāsibhedam tahim tahim.

500. Catuchakkānavajjesu flāṇa-pītikatam; tathā  
catuvīsaparittesu catudhā bhedam uddise.

501. Sarāga-vītarāgānam appamaññāpavattiyam  
karunā muditā honti kāmapuññā-mahākriye.

502. Upacārappanāpattā sukhitā sattagocarā  
tasmā na pañcamāruppe, mahāpāke, anuttare.

503. Sotapatitupkekhsu<sup>1</sup> parikammādisambhave  
jhānānam tulyapākattā tappākesu ca labbhare.

504. Viratī ca sarāgānam vītikkamanasambhavā  
sampatte ca samādāne kāmapuññesu labbhare.

505. Tantandvārika-dussīlya-cetanucchedakiccato  
magge ca, tulyapākattā phale ca niyatā siyum.

506. Pavattākāravisaya-bhinnā pañcā pi sambhavā  
lokiye labbhamānā pi visuñ c' eva siyum, na vā.

507. Pāpā labbhanti pāpesu satta, chakk' ekakā kamā<sup>1</sup>  
sarūpa-yevobhayakā<sup>2</sup> niyatātthā; chal etare.

508. Sādhāraṇā ca sabbattha; yathāvutte<sup>1</sup> pakinnakā;  
tattha c' ekaggatā n' atthi indriyādisu kañkhite.

509. Chandādhimokkhā yevā pi vīsekādasavajjite.  
Uddhaccam ekādasasu. Majjhattam anavajjake.

510. Sabbattha manasīkāro; ti-dv'eka-dvi-tikāpare  
atth' atthavīsa catusu, pañca-dvīsu yathākkamam.

511. Samudāyavasen' ettha uddhacca-viratittayam  
savibhattikam, aññattha avibhattikam eva tam.

512. Cittuppādesu ten' etam vibhatti-avibhattikam  
iti sādhu sallakkheyā sambhavāsambhavam budho.

Iti Cetasikavibhāge Rāsisambhavakathā nitthitā.  
Nitthito ca Cuddasamo Paricchedo.

Pañcadasamo Paricchedo  
Rāsisaṅgahakathā

513. Tettimsa c' eva dvattimsa ekatimsa ca timsa ca  
eka-dvattikahīnā<sup>1</sup> ca timsadhammānavajjake.

514. Dasa dhammā tu sāvajje cha-pañca-caturādhikā.  
Ekādasa, dasa, nava, sattadhāhetuke pana.

515. Ittham cuddasadhā bhinnā koṭṭhāsā tu sarūpato.  
Vibhattā tehi yuttā ca cittuppādā yathākkamam:

516. tikatthakā, pañcavīsa, dasa pañcādhikā, nava,  
atthāraseti, satt' ete anavajjā; tathetare

517. dvi, cattāro, chal ekam, dve pañcātha dasadhā pare  
sāvajjāhetuke ceti koṭṭhāsā honti cuddasa.

518. Nava cāpi cha cattāro catu-pañca-cha-sattakā  
navā dve dve tath' eko ca yevāpanakasaṅgahā.

519. Tehi yuttā pan' atthātha vīs' ekatimsa<sup>1</sup> mānasā  
dve dve dve tīni c' ekam dve atthārasa yathākkamam.

520. Sattatimsakato yāva ekatimsā navajjake  
tikatthakādike satta thitā niyatasaṅgahā.

521. Pāpēsu vīsa c' ekūnavīs' atthārasa, solasa,  
catudhā dvīsu, catusu, catusu, dvīsu ca tīthitā.

522. Eka-dvi-pañca-dasasū catudhāhetukesu<sup>1</sup> ca  
tika-dvekādhikā dhammā, das' atthā ca yathākkamam.

523. Pañca, dv' eka-dvi-ti-panca koṭṭhāsā niyatā thitā.  
Tehi yuttā pan' atthātha vīsa, dve, dve, tik' ekakā.

524. Pubbāparadvayāpuññe kāmapāke ahetuke.  
pañcamānuttarāruppe n' atthāniyatasaṁbhavo.

525. Chattimsamānasesv eva labhantāniyatā na vā;  
tepaññāsāvasesā tu sabbe niyatayogino.

526. Niyatāniyate katvā labbhanto 'bhayathā tathā  
sarūpa-yevobhayakā<sup>1</sup> tividh' evan tu saṅgahā.

527. Ñeyyā vuttānusārena tehi yuttā va mānasā.  
Tato puna vibhāveyya sabbasaṅgāhikan nayam.

528. Ekūnatālīsakato yāv' ekattimsakā thitā  
navadhā anavajjesu tehi yuttā ca mānasā.

529. Dve, cattāro, das' evātha, tika-pañcādhikā<sup>1</sup> dasa,  
tevīsa, kamato satta, dve ca, pañcadasāpare.

530. Dve ca, dve, tika-dve, dv' ekā sāvajjesu ca solasa,  
ekūnavīsa, vīsātha vīs' ekā dvitayādhikā<sup>1</sup>.

531. Ahetuke pan' atthātha das' eka-dvitayādhikā<sup>1</sup>  
dasa, pañca, dvik' ekā ti bhavant' ekūna-vīsatī.

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

Iti Cetasikavibhāge Rāsisaṅgahakathā nitthitā.  
Nitthito ca Pañcadasamo Paricchedo.

Solasamo Paricchedo  
Cittuppādabhedakathā

533. Cittuppādesu dhammānam iti nātvā vinicchayam  
cittuppādānam evātha nātabbo bhedasaṅgaho:  
vedanāhārato c' eva hetādhipatito tathā  
jhānindriya-magga-balā yevāpana-pathādito.  
535. Tattha sukhā ca dukkhā ca adukkhamasukhā ti ca  
tisso va<sup>1</sup> vedanā vuttā sambhogattavisesato.  
536. Sukham dukkham somanassam domanassam athāparam  
upekkhindriyam icc evam pañc' indriya-vibhāgato.  
537. Kāyaviññānayugale sukhadukkhā hi vedanā  
somanassam domanassam iti nāmam labhanti na.  
538. Aññattha pana sabbattha sukhā dukkhā ca vedanā  
somanassam domanassam iti nāmam labhanti ca.  
539. Adukkhamasukhōpekkhā<sup>1</sup> majjhattā ti ca vedanā  
pañcapaññāsacittesu tadaññesu pakāsitā.  
540. Sukha-dukkhindriyayutam<sup>1</sup> kāyaviññānakadvayam;  
domanassindriyayutam<sup>1</sup> pañighadvaya-mānasam.  
541. Atthārasa parittāni catukkajjhānam ādito  
somanassindriyayuttā dvāsatthividhamānasā.  
542. Dvattimśa ca parittāni, tevisa jhānapañcamā  
hont' upekkhindriyayuttā pañcapaññāsa mānasā.  
543. Sukhayuttā tu tesatthi; dukhayuttā tayo tahim;  
adukkhamasukhāyuttā pañcapaññās' upekkhakā.

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544. Ojatthamakarūpañ ca vedanam sandhi-mānasam  
nāmarūpañ ca kamato āharantī ti desitā  
545. āhāro kabalīkāro, phasso, sañcetanā, tathā  
viññānāñ ceti cattāro upatthambhā ca sambhavā.  
546. Cittuppādesu sabbattha āhārārūpino tayo;  
kabalīkāro āhāro kāme kāyānupālako.  
547. Alopho ca adoso ca amoho ca tathāparo  
lobho doso ca moho ca hetudhammā cha desitā.  
548. Kusalākusalā hetū, hetū<sup>1</sup> abyākatā ti ca  
nava; dvādasadhā tathā vipākakriya-bhedato.  
549. Dasa pañcādhikā honti bhūmibhedā tato tahim;  
puññā-pāka-kriyābhedā tālīsa catu nūnakā.  
550. Santīraṇa-manodhātu-pañcavīññāna-mānase  
votthapane ca hasite hetu nāma na vijjati.

551. Lobhamūlesu lobho ca moho ca; patighadvaye  
doso molo<sup>1</sup> ca labbhanti; moho eko va momuhe.

552. Nāñena vippayuttesu alobhādīdvayam bhave;  
tato sesesu sabbattha alobhāditayo pi ca.

553. Tihetukā sattacattālīsa honti; dvihetukā  
bāvīsa<sup>1</sup>; dv' ekahetukā; atthārasa ahetukā.

554. Chando cittañ ca viriyam vīmamsā ti catubbidhā  
sahajātādhipā dhammā vuttādhipatayo siyum;

555. yam ālambam garum katvā nāmadhammā pavattare,  
ālambādhipanāmena<sup>1</sup> tadālambanam īritam.

556. Tihetukajavesv eko catusv api yathārahām;  
dvihetukesu sambhoti vīmamsādhipatim vinā.

557. Anuttare kāmapuññē tihetukamahākriye  
lobhamūle ca sāvajje labbhat' ālambanādhipo.

558. Tattha cāniyatā kāme labbhamānā pi labbhare;  
mahaggatānuttaresu niyatā va<sup>1</sup> yathārahām.

559. Kriyādvihetu-patiqhe n' atth' ev' ālambanādhipo;  
momuhāhetuke pāke lokiye ca na koci pi.

560. Ubhayādhipayuttā ca<sup>1</sup>, sahajādhipayogino,<sup>2</sup>  
ubhayāniyatā c' eva<sup>3</sup> sahajāniyatādhipā,

561. ubhayā vippayuttā<sup>1</sup> ca pañcadhā tattha mānasā.  
Atthātthādasa, vīsam, cha, sattatimsa yathākkamam.

562. Pañcādhipatiyogā ca caturādhipayogino  
tividhādhipayuttā ca vimuttā pi ca sabbathā

563. solasātha samatimsa, chal evātha yathākkamam  
sattatimsati c' eveti<sup>1</sup> catudhā pi ca saṅgaho.

564. \*Vīmamsādhipayuttā ca, sahajādhipayogino,  
ālambādhipayuttā ca, vippamuttā pi sabbathā

565. \*catuttimsa, dvipaññāsa, atthavīsa yathākkamam  
sattatimsati c' eveti catudh' evam pi niddise.

566. Sahajādhipaladdhā tu dvepaññās' eva sabbathā.  
ālambādhipaladdhā ca ubhayādhipalābhino

567. atthavīs' eva; sabbe pi dvepaññās' eva sādhipā;  
sesā nirādhipā sabbe sattatimsā pi sabbathā.

568. Vedanādivasen' evam nītvā bhedam catubbidham  
jhānindriya-magga-balavasenā pi vibhāvaye.

569. Vitakkahetṭhimam<sup>1</sup>jhānam; manoparam manindriyam;  
hetuparañ ca maggañgam; balam viriya-pacchimam.<sup>2</sup>

570. Avitakke pakatiyā tasmā jhānam na vijjati;  
ahetuke ca maggañgam; balañ cāviriye tathā.

571. Attha rūpindriyān' ettha na gayhante<sup>1</sup> va sabbathā  
Maggindriyabalatthesu; samādhi ca na kañkhite

572. Kāmapuññesv aniyatā viratī pi anuddhatā.  
Paññānuttaracittesu indriyattayabhājītā<sup>1</sup>

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

573. Sesā vuttānusārena labbhāmānajjhānādikā<sup>1</sup>  
tehi yuttā ca viññeyyā cittuppādā yathākkamam.

574. Somanassayutā kāme, lokuttara-mahaggate<sup>1</sup>  
pathamajjhānacittā ca pañcajhānañgikā matā.

575. Dukkhupekkhāyutā kāme pañcavīññāna-vajjitā,  
dutiyajjhānacittā ca catujjhānañgikā siyum.

576. Jhānañgattayasamyuttā tatiyajjhāna-mānasā.  
Catuttha-pañcamāruppā jhānañga-dvayayogino.

577. Pañcavīññānayugale jhānañgam n' atthi kiñci pi.  
Ittham jhānāna bhedena pañcadhā mānasā thitā.

578. Ekūnatimsatī<sup>1</sup>, sattatimsa, c' ekādasāpare,  
catuttimsa, das' evātha ganitā tu yathākkamam.

579. Lokuttaresu sabbesu indriyāni nav' uccare.  
Tihetukesu sabbesu lokiyesu pan' atthadhā.

580. Nānena vippayuttesu sattadhā va samuddhare.  
Sita-votthapanāpuññē<sup>1</sup> pañcadhā va pakāsaye.

581. Vicikicchāsahagate catudhā va viniddise.  
Tīn' indriyāni vuttāni sesāhetukamānase.

582. Attha, c' ekūnatālīsa, dvādasa, cātha terasa,  
ekañ ca, solasa ceti chabbidhā tattha sañgahā.<sup>1</sup>

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583. Pathamānuttarajjhānam atthamaggañgikam matam.  
Sattamaggañgikan nāma sesam jhānam anuttaram.

584. Lokiyam pathamajjhānam, tathā kāme tihetukam  
pañcamaggañgikā nāma cittuppādā pakāsitā.

585. Sesam mahaggatam jhānam, sampayuttā ca ditthiyā,  
nānena vippayuttā ca catumaggañgikā matā.

586. Dosamūladvayañ c' eva, uddhaccasahitam, tathā  
ditthiyā vippayuttā ca maggañgattayayogino.

587. Vicikicchāsampayutte<sup>1</sup> vutto maggo duvañgiko.  
Amaggāhetukā<sup>2</sup> ceti sattadhā tattha sañgaho.

588. Attha, dvattimsati c' eva, dasa pañcādhikāpare,  
tālīsa, kamato satta, ekañ c' atthādasāpare.

589. Balāni pana satt' eva sabbatthā pi tihetuke.  
Nānena vippayuttesu cha balāni samuddise.

590. Catudhākusale honti; tividhā kañkhite pana.  
Dvibalām sita-votthabbam; abalam sesam īritam.

591. Chabbidho sañgaho tatthā: sattatālīsatāpare<sup>1</sup>  
dvādas' ekādas' ekam dve solaseti yathākkamam.

592. Ittham pañca cha satta cha kotthāsā kamato thitā.  
Catuvīsati sabbe pi jhānañgādivasā katā.

Iti Cetasikavibhāge Cittuppādabhedakathā niṭṭhitā.  
Niṭṭhito ca Solasamo Paricchedo.

Sattarasamo Paricchedo  
Dīṭṭhisāṅgahakathā

593. Yevāpanakanāmena dhammā chandādayo tathā khandhādayo ca koṭṭhāsā uddiṭṭhā hi yathārahā.

594. Tattha chandādayo dhammā vibhattā ca yathārahā; khandhādirāsayo cā pi viññeyyā dāni sambhavā.

595. Vedanā vedanākkhandho cakkhusamphassajādikā; saññā ca saññākkhandho ti chabbidhā pi pakāsītā.

596. Sañkhārakkhandhanāmena sesā cetasikā matā. Vuttā viññāṇakāyā cha viññāṇakkhandhanāmato.<sup>1</sup>

597. Rūpakkhandho pun' eko va; sampayuttāviyogino arūpino ca cattāro pañcakkhandhā pavuccare.

598. Manāyatanañāman tu cittam eva; tathāparā cakkhuviññānadhātādi satta viññāna-dhātuyo.

599. Sabbe cetasikā dhammā dhammāyatana-saṅgahā, dhammadhātū ti ca vuttā dvipaññāsā pi sabbathā.

600. Sukhumāni ca rūpāni nibbāṇaī c' ettha gayhare. Oḷārikāni rūpāni dasāyatana-dhātuyo,

601. cakkhu-sota-ghāṇa-jivhā-kāyāyatana-nāmakā rūpa-sadda-gandha-rasa-photṭhabbā yatanāni ca

602. Dvādasāyatana<sup>1</sup> sabbe hont' atthārasa dhātuyo; khandhā ṭhapetvā nibbāṇam; n' atthi paññatti tīsu pi.

603. Āhārādi ca koṭṭhāsā pubbe vuttanayā va te. Iti missakasāñkhepo viññātabbo vibhavinā.

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604. Dvādasākusalesv eva cuddasā pi vavatthitā<sup>1</sup> ye sāvajjā va, tesam pi saṅgaho dāni nīyate.

605. Kāmāsavo bhavāsavo dīṭṭhāvijjāsavo ti ca cattāro āsavā vuttā; tayo dhammā sarūpato.

606. Āsavā āsavatthēna; oghā vuyhanato tathā; yojentī ti ca yogā ti te cattāro va desitā.

607. Kāmo bhavo<sup>1</sup> ca patīgho māno dīṭṭhi ca samsayo sīlabbataparāmāso bhavarāgo tathāparo

608. issā macchariyāvijjā iti samyojanā dasa; atthā dhammā sarūpena Abhidhamme pakāsītā.

609. Issā-macchariyā hitvā, katvā mānuddhavam tahiṁ bhinditvā bhavarāgaī ca rūpārūpavasā dvidhā

610. pañc' orambhāgiyā c' eva, pañc' uddhambhāgiyā ti ca dasa samyojanā vuttā sutte; satta sarūpato.

611. Ganthā dhammā ca cattāro; tayo dhammā sarūpato: abhijjhā kāyagantho ca byāpādo ca pavuccati

612. sīlabbataparāmāso kāyagantho tathāparo idamśaccābhiniveso iti dīṭṭhi vibhēdato.<sup>1</sup>

613. Kāmacchando ca, vyāpādo, thīnamiddham athāparam, tathā uddhacca-kukkuccam, kañkhā vijjā ti atth' ime dhammā nīvaraṇā nāma; chaddhā ca pana desitā.

614. Micchādīṭṭhi pan' ekā va parāmāso ti vuccati.

615. Upādānāni cattāri kāmūpādādināmakam,<sup>1</sup>  
ditṭhi, sīlabbatam, attavādūpādānam eva ca;

616. lobha-ditṭhivasā dve va. Tividhā ditṭhi desitā  
ditṭhi, sīlabbatam, attavādo ceti Mahesinā.

617. Lobho doso ca moho ca māno ditṭhi ca samsayo  
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 ditṭhi ca samsayo  
bhavarāgo avijjā ti cha sattānusayā matā.

620. Gāhā ca palibodhā ca papañcā c' eva maññanā  
tanhā māno ca ditṭhi ca; ditṭhi-tanhā ca nissayā.

621. Parāmās' ekako; dve va nissayā; maññianā tayo.  
Āsavogha-yoga-ganthā upādānā ca dubbidhā.<sup>1</sup>

622. Cha tu<sup>1</sup> nīvaraṇā vuttā; sattadhānusayā katā;  
samyojanā kilesā ca das' eva parato thitā.

623. Ekām dvi-ti-cha-sattatṭha-dasakā tu yathārahā  
dhammā sarūpato honti yathāvuttesu rāsisu.

624. Kāmarāga-bhavarāgā kāmāsava-bhavāsavā  
rūparāgārūparāgo ito lobho vibhedito.

625. Idamsaccābhiniveso, ditṭhi sīlabbatam, tathā  
attavādo, parāmāso iti ditṭhi pavuccati.

626. Ditṭhi pañcadasavidhā; lobh' aṭṭhādasadhā tahim.  
Sesā sa-pararāsīhi<sup>1</sup> samānā dvādasatṭhitā.

627. Ekādasa-samutṭhāne ditṭhilobhā vavatthitā.  
Avijjā sattasu vuttā. Paṭigho pana pañcasu.

628. Māno ca vicikicchā ca catutṭhānesu. Uddhato<sup>1</sup>  
tīsu. Dvīsu ca thīnan ti, aṭṭh' ete savibhāttikā.

629. Issā-acchera-kukkucca-middha-lokavināsakā  
ch' avibhāttikadhammā ti asambhinnā catuddasa.

630. Rūparāgārūparāga-kāmāsava-bhavāsavā  
honti ditṭhiviyuttesu pubbe vuttanayā pana.

631. Iti sāvajjasañkhepaññatvā puna vicakkhanō  
bodhipakkhiyadhammānam saṅgahām pi vibhāvaye.

632. Yesu saññā-citta-ditṭhi-vipallāsā yathākkamam  
subham<sup>1</sup> sukham<sup>1</sup> niccam attā iti dvādasadhā thitā,

633. tattha kāye, vedanāsu, citte, dhammesu cakkamā  
asubham<sup>1</sup> dukham<sup>1</sup> aniccam anattā ti upatṭhitā

634. yathāvutta-vipallāsa-pahāñaya yathārahā  
bhinnā visayakiccānam vasena pana sambhavā

635. cattāro satipatṭhānā kāyānupassanādayo  
iti vuttā pan' ekā va sammāsati Mahesinā.

636. Uppannānuppanna-pāpa-pahāñānuppādāya<sup>1</sup> ca<sup>2</sup>  
anuppannuppannāpāpa-nibbatti-sbhivuddhiyā<sup>2</sup>

637. padahantassa vāyamo kiccābhogavibhāgato  
sammapadhbānā cattāro iti vuttā<sup>1</sup> Mahesinā.

638. Chando ca viriyam cittam vīmamsā ti ca Tādinā  
cattāro iddhipādā ti vibhattā caturādhipā.

639. Saddhindriyañ ca viriyam sati c' eva samādhi ca  
paññindriyañ ca panç' eva bodhipakkhiyasañgahe

640. indriyān' indriyatthena; balatthena balāni ca,  
iti bhinnā vibhattā ca duvidhā pi Mahesinā.

641. Sati ca dhammadvicayo tathā viriya-pītiyo  
passaddhi ca samādhī ca upekkhā ti ca Tādinā

642. desitā satta bojjhaṅgā bujjhantass' aṅga-bhāvato,<sup>1</sup>  
kāya-cittavasā bhinnām katvā passaddhim ekakām.

643. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayām  
sammāsati samādhī ca maggo atṭhaṅgiko mato.

644. Iti satt' eva saṅkhepā; sattatimsa pabhedato.  
Ekām katvāna passaddhim asambhinnā catuddasa.

645. Navadhā viriyam vuttam chasu rāsīsu; pañcasu  
atṭhadhā sati; sesā tu samānapadarāsikā.

646. Pañcasv eva tu paññā ca; samādhī caturāsiko;  
saddhā dvīsu vibhattā ti pañc' ete savibhattikā.

647. Navāvibhattikā sesā; chando, cittam athāparam,  
pīti passaddh' upekkhā ca, saṅkappo, viratittayām.

648. Iti vuttanayā sabbe bodhipakkhiyasaṅgahā<sup>1</sup>  
lokuttaresu sambhonti sabbathā pi yathārahām.

649. Pubbabhāge yathāyogam lokiyesu ca labbhare,  
nibbedabhāvanākāle<sup>1</sup> chabbisuddhipavattiyam.

650. Iti missaka-sāvajjā bodhipakkhiyasaṅgahā  
yevāpanakarāsimhi yathāsambhavato thitā.

651. Kammapathā tu sambhonti puññāpuññiesu sabbathā.  
Apathā ca sucaritā, tathā duccaritā pi ca.

652. Tattha kammapathatthāne anabhijjhādayo pana  
upacārena vuccanti vipākesu kriyāsu<sup>1</sup> vā.

Iti Cetasikavibhāge Ditthisaṅgahakathā niṭṭhitā.  
Sattarasamo Paricchedo.

Niṭṭhito ca sabbathā pi Cetasikavibhāgo.

Rūpavibhāga  
Aṭṭhārasamo Paricchedo  
Sarūpakathā

653. Tepaññāsa pan' icc evam nāmadhammā pakāsitā.  
Atthavīsavidhan dāni rūpan nāma kathīyati. 1

654. Paṭhav' āpo ca tejo ca vāyo ceti catubbidham. 1  
Cakkhu-sota-ghāna-jivhā kāyo ti pana pañca ca.

655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam  
itthipumbhāvayugalam, jīvitam, hadayam pi ca,

656. Kāyaviññatti c' evātha vacīviññatti ca dvayam,  
ākāsadhātu, rūpassa lahutā, mudutā, tathā

657. kammaññatā, upacayo, santati, jaratā puna  
aniccatā ca, kabaliñkārāhāro ti sabbathā

658. aṭṭhavīsavidham hoti rūpam etam sarūpato.  
Tassa lakkhaṇabhedena sabhāvañ ca vibhāvaye.

659. Sandhāraṇan tu paṭhavī-dhātu, kakkhala-lakkhaṇā;  
ābandhanam āpodhātu, āpaggharaṇalakkhaṇā.

660. Paripācanatā tejodhātu, uṇhatalakkhaṇā.  
Samudrāṇatā vāyodhātu, vitthambhalakkhaṇā.

661. Sabbatthāvinibuttā<sup>1</sup> pi asammissitalakkhaṇā<sup>2</sup>  
tantambhāvasamussanna-sambhāres' upalakkhitā

662. aññamaññen' upatthaddhā sesarūpassa nissayā  
catudh' evam kalāpesu mahābhūtā pavattare.

663. Cakkhu sambhāracakkhumhi sattakkhipaṭalocite  
kanhamanḍalamajjhāmhi pasādo ti pavuccati.

664. \*Kappāsapatalasneha-sannibhā bhūtanissitā  
pasādā jīvitārakkhā rūpādiparivāritā

665. \*thitā rājakumārā va kalāpantaravattino;  
dvārabhūtā va paccekam pañcavīññāna-vīthiyā;

666. yena cakkhuppasādena rūpāni-m-anupassati,  
parittam sukhumañ c' etam, ūkāsira-samūpamam.

667. Sotam sotabilass' anto tambalomācite tathā  
aṅgulivethanākāre pasādo ti pakāsito.

668. Anto ajapadatthāne ghānam ghānabile thitam,  
jivhā jivhāya majjhāmhi uppalākārasannibhe.

669. Icc evam pana cattāro tantandesavavatthitā<sup>1</sup>  
kāyappasādopādinne sabbatthā ti<sup>2</sup> yathākkamam

670. Rūpādy abhighātāraha<sup>1</sup>-bhūtānam vā, yathārahām.  
daṭṭhukāmanidānādi-kammabhūtānam eva vā

671. pasādalakkhaṇā bhūtarūpānam, bhūtanissitā  
kappāsapatalasneha-sannibhā ti ca vanṇitā.

\* Not found in some MSS.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā  
thitā rājakumārā<sup>1</sup> kalāpantaravuttino.

673. Rūpam nibhāso bhūtānam; saddo nigghosanam; tathā  
gandho ca gandhanam tattha; raso ca rasaniyatā.

674. Bhūtattayañ ca photthabbam āpodhātuvivajjitam.  
Saddo aniyato tattha; tad aññe sahavuttino.

675. Cakkhādayo<sup>1</sup> pañjihanañ-lakkhañā tu yathākkamam  
pañc' eva pañcavīññāna-vīthiyā visayā<sup>2</sup> matā.

676. Itthindriyam pan' itthittam itthibhāvo ti desito.  
Purisattam tathā bhāvo purisindriyanāmako.

677. Tam dvayam pan' upādinne kāye sabbattha labbhati  
kalāpantarabhinnāñ ca bhinnasantāna-vattil<sup>1</sup> ca.

678. Rūpānam kammajātānam anupālanalakkhanam  
jīvitindriyarūpan ti āyu nāma pavuccati.

679. Manodhātuyā ca tathā manoviññāna-dhātuyā  
nissayalakkhañā vatthurūpam hadaya-nissitam

680. majjhe hadayakosamhi addhappasata-lohite  
bhūtarūpam upādāya cakkhādi viya vattati.

681. Ākāsadhadhātu rūpānam paricchedakalakkhañā;  
tam tamrūpakañpānam pariyanto ti vuccati.

682. Cittasahajarūpānam kāyassa gamanādisu  
santhambhana<sup>2</sup>-sandhārana-calanassa tu paccayo

683. vāyodhātuvikāro 'yam kāya-viññattināmako.  
Vāyodhātādhikānan<sup>1</sup> tu bhūtānam iti kecana.<sup>2</sup>

684. Tathā cittasamutthāno vacīghosappavattiyam  
upādinna-rūpakāya-ghat̄tanassa tu paccayo

685. pañthāvīdhātuvikāro 'yam vacīviññattī-nāmako.  
Pañthāvīdhātādhikānan tu bhūtānam iti kecana.

686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamam  
copana-ghat̄tanahetu<sup>1</sup>-vikārākāralakkhanā.

687. Viññāpentī ti kāyena vācāya ca vicintitam,  
sayañ ca viññāyantī ti<sup>1</sup> viññattī ti pakittitā.

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688. Lahutā pana rūpānam adandhākāralakkhañā<sup>1</sup>.  
Mudutā pi ca rūpānam maddavākāra-lakkhañā.

689. Kammaññatā ca rūpānam yoggatākāra-lakkhañā.  
Gārava-thaddhatāyoga<sup>1</sup>-pañtipakkhā yathākkamam.

690. Sappāyam utum āhāram labhitvā citta-sampadam  
lahu mudu ca kammaññam yadā rūpam pavattati,

691. tathā pavattarūpassa pavattākārabheditam  
lahutādittayam p' etam sahavuttī<sup>1</sup> tadā bhave.

692. Sappāyā pativedhāya pañtipattupakārikā<sup>1</sup>  
sākārā rūpasampatti paññattā va Mahesinā.

693. Rūpass' upacayo nāma rūpass' ācayalakkhañō.  
Pavattilakkhañā rūpasantatī ti pakāsitā.

694. Rūpam ācayarūpena jāyat' icc uparūpari  
pekkhat' opacayākārā jāti gayhati yoginā<sup>1</sup>.

695. Anuppabandhākārena jāyatī ti samekkhato<sup>1</sup>  
tadāyam santatākārā jāti gayhati, tassa tu\*.

Rūpavibhāga  
Aṭṭhārasamo Paricchedo  
Sarūpakathā

653. Tepaññāsa pan' icc evam nāmadhammā pakāsitā.  
Aṭṭhavīsavidhan dāni rūpan nāma kathīyati.

654. Pathav' āpo ca tejo ca vāyo ceti catubbidham.<sup>1</sup>  
Cakkhu-sota-ghāna-jivhā kāyo ti pana pañca ca,

655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam  
itthipumbhāvayugalam, jīvitam, hadayam pi ca,

656. Kāyavīññatti c' evātha vacīvīññatti ca dvayam,  
ākāsadhātu, rūpassa lahutā, mudutā, tathā

657. kammaññitatā, upacayo, santatī, jaratā puna  
aniccatā ca, kabaliñkārāhāro ti sabbathā

658. aṭṭhavīsavidham hoti rūpam etam sarūpato.  
Tassa lakkhanabhedena sabhāvañ ca vibhāvaye.

659. Sandhāraṇan tu pathavī-dhātu, kakkhala-lakkhanā.  
ābandhanam āpodhātu, āpaggharanalakkhanā.

660. Paripācanatā tejodhātu, unhattalakkhanā.  
Samudīranatā vāyodhātu, vitthambhalakkhanā.

661. Sabbatthāvinibhuttā<sup>1</sup> pi asammissitalakkhanā<sup>2</sup>  
tantambhāvasamussanna-sambhāres' upalakkhitā

662. aññamaññien' upatthaddhā sesarūpassa nissaya  
catudh' evam kalāpesu mahābhūtā pavattare.

663. Cakkhu sambhāracakkhumhi sattakkhipaṭalocite  
kanhamanḍalamajjhāmhi pasādo ti pavuccati.

664. \*Kappāsapataṭalasneha-sannibhā bhūtanissitā  
pasādā jīvitārakkhā rūpādiparivāritā

665. \*ṭhitā rājakumārā va kalāpantaravattino;  
dvārabhūtā va paccekam pañcavīññāna-vīthiyā;

666. yena cakkhuppasādena rūpāni-m-anupassati,  
parittam sukhumañ c' etam, ūkāsira-samūpamam.

667. Sotam sotabilass' anto tambalomācīte tathā  
aṅgulīvethānākāre pasādo ti pakāsito.

668. Anto ajapadatthāne ghānam ghānabile ṭhitam,  
jivhā jivhāya majjhāmhi uppālākārasannibhe.

669. Icc evam pana cattāro tantandesavavatthitā;<sup>1</sup>  
kāyappasādopādinne sabbatthā ti<sup>2</sup> yathākkamam

670. Rūpādy abhighātāraha<sup>1</sup>-bhūtānam vā, yathārahā.  
datṭhukāmanidānādi-kammabhūtānam eva vā

671. pasādalakkhanā bhūtarūpānam, bhūtanissitā  
kappāsapataṭalasneha-sannibhā ti ca vanṇitā.

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\* Not found in some MSS.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā  
thitā rājakumārā va<sup>1</sup> kalāpantaravuttino.

673. Rūpam nibhāso bhūtānam; saddo nigghosanam; tathā  
gandho ca gandhanam tattha; raso ca rasanīyatā.

674. Bhūtattayañ ca photthabbam āpodhātuvivajjitatam.  
Saddo aniyato tattha; tad aññe sahavuttino.

675. Cakkhādayo<sup>1</sup> pañihbanana-lakkhañā tu yathākkamam  
pañc' eva pañcavīññāna-vīthiyā visayā<sup>2</sup> matā.

676. Itthindriyam pan' itthittam itthibhāvo ti desito.  
Purisattam tathā bhāvo purisindriyanāmako.

677. Tam dvayam pan' upādinne kāye sabbattha labbhati  
kalāpantarabhinnañ ca bhinnasantāna-vatti<sup>1</sup> ca.

678. Rūpānam kammajātānam anupālanalakkhañam  
jīvitindriyarūpan ti aÿu nāma pavuccati.

679. Manodhātuyā ca tathā manoviññāna-dhātuyā  
nissayalakkhañam vatthurūpam hadaya-nissitam

680. majjhe hadayakosamhi addhappasata-lohite  
bhūtarūpam upādāya cakkhādi viya vattati.

681. Ākāsadhātu rūpānam paricchedakalakkhañā;  
tamtamrūpakałāpānam pariyanto ti vuccati.

682. Cittasahajarūpānam kāyassa gamanādisu  
santhambhana<sup>2</sup>-sandhāraṇa-calanassa tu paccayo

683. vāyodhātuvikāro 'yam kāya-viññattināmako.  
Vāyodhātādhikānan<sup>1</sup> tu bhūtānam iti kecana.<sup>2</sup>

684. Tathā cittasamutthāno vacīghosappavattiyam  
upādinna-rūpakañya-ghat̄anassa tu paccayo

685. pañhavīdhātuvikāro 'yam vacīviññatti-nāmako.  
Pañhavīdhātādhikānan tu bhūtānam iti kecana.

686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamam  
copana-ghat̄anahetu<sup>1</sup>-vikārākāralakkhañā.

687. Viññāpentī ti kāyena vācāya ca vicintitam,  
sayañ ca viññāyantī ti<sup>1</sup> viññattī ti pakittitā.

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688. Lahutā pana rūpānam adandhākāralakkhañā<sup>1</sup>.  
Mudutā pi ca rūpānam maddavākāra-lakkhañā.

689. Kammaññatā ca rūpānam yoggatākāra-lakkhañā.  
Gārava-thaddhatāyoga<sup>1</sup>-patipakkhā yathākkamam.

690. Sappāyam utum āhāram labhitvā citta-sampadam  
lahu mudu ca kammaññam yadā rūpam pavattati,

691. tathā pavattarūpassa pavattākārabheditam  
lahutādittayam p' etam sahavuttī<sup>1</sup> tada bhave.

692. Sappāyā pañivedhāya pañipattupakārikā<sup>1</sup>  
sākārā rūpasampatti paññattā va Mahesinā.

693. Rūpass' upacayo nāma rūpass' ācayalakkhañā.  
Pavattilakkhañam rūpasantati ti pakāsitā.

694. Rūpam ācayarūpena jāyat' icc uparūpari  
pekkhat' opacayākārā jāti gayhati yoginā<sup>1</sup>

695. Anuppabandhākārena jāyatī ti samekkhato<sup>1</sup>  
tadāyam santatākārā jāti gayhati, tassa tu\*.

696. Evam ābhogabhedena jātirūpam dvidhā katam;  
attūpaladdhibhāvena<sup>1</sup> jāyantaṁ vātha kevalam.

697. Rūpavivittokāsassa<sup>1</sup> pūrakattena<sup>2</sup> gayhati<sup>3</sup>  
abhāvā puna bhāvāya pavattā santatī ti ca.

698. Evam ākārabhedā va<sup>1</sup> sabbākāravarākaro  
jātirūpam dvidhākāsi Jātirūpavirocano.

699. Jaratā navatāpāyo<sup>1</sup> rūpānam, pākalakkhaṇā.  
Aniccatāntimappatti, paribhijjana-lakkhaṇā.

700. Iti lakkhanarūpan tu tividham bhinna-kālikam  
sabhaṇam<sup>1</sup> rūpadhammesu tamtamkālopalakkhitam.

701. Yena lakkhiyatī rūpam bhinnākāram khane khane  
vipassanānayatthāya tam icc āha Tathāgato.

702. Kabaliñkāro āhāro yāpetabbojalakkhaṇo<sup>1</sup>  
āhāro snehasaṅkhāto<sup>2</sup> rūpakāyānupālako.

703. Icc evam̄ saparicchedā savikārā salakkhaṇā  
akicchapaṭivedhāya<sup>1</sup> dayāpannena Tādinā

704. tattha tattha yathāyogam̄ desitā ti pakāsitā  
rūpadhammā sarūpena atṭhavīsati sabbathā.

705. Katvāna jātim ekan tu tatthopacayasantati<sup>1</sup>  
sattavīsatirūpāni bhavantī ti vinidise.

706. Bhūtattayan tu phoṭṭhabbam̄ katvā chabbīsadhā pi ca.  
Ubhayaṁ jāti-phoṭṭhabbam̄ gahetvā pañcavīsati.

707. Rūpadhammānam icc evam̄ vibhāveyya visārado  
sarūpam̄ nāmasaṅkhepam̄ sabhāvañ ca salakkhaṇam̄.

Iti Rūpavibhāge Sarūpakathā niṭṭhitā.  
Niṭṭhito ca atṭhārasamo paricchedo.

Ekūnavīsatimo Paricchedo  
Pabhedakathā

708. Atṭhavīsavidham p' etam rūpan dāni yathārahām  
bhūtarūpādibhedehi vibhajeyya vicakkhanō.

709. Pathavādikam etañ hi<sup>1</sup> bhūtarūpam̄ catubbidham;  
upādārūpam aññan tu catuvisavidham bhave.

710. Pañcavidham pi cakkhādirūpam ajjhattikam matam.  
Tevīsatividham̄ sesam bāhiran ti pavuccati.

711. Rūpa-sadda-gandha-rasa-phoṭṭhabbā satta pañcadhā  
pañcappasādavisayā pañc' ārammaṇa-nāmakā.<sup>1</sup>

712. Ekavīsavidham̄ sesam dhammārammaṇa-saṅgaham̄  
manovīññānaviññeyyam, manodvārassa gocaram̄.

713. Pasādā<sup>1</sup> visayā c' eva pañcakā dve pi sambhavā  
dvādasā pi sarūpena das' āyatana-dhātuyo.

714. Yad etam pana sabbam pi rūpam sappatīgham matam  
tad' ev' olārikan nāma, santike ti pavuccati.

715. Sesam appatīghan nāma dhammāyatana-dhātu ca,  
sukhumañ c' eva rūpañ ca rūpam solasadhā thitam.

716. Chabbidham vatthurūpan tu pasādā hadayam pi ca;  
avatthurūpam sesan tu dvāvīsatividham bhave.

717. Pasādā c' eva viññattī dvārarūpan tu sattadhā;  
sesam advārarūpan tu ekavīsavidham pi ca.

718. Pasādā bhāvayugalam jīvitañ ceti atthadhā  
indriyarūpam, aññan tu vīsadhdānindriyam siyā.

719. Vanño gandho raso ojā bhūtarūpan ti atthadhā  
avinibbhogam, itaram vinibbhogan tu vīsadhdā.

720. Avinibbhogarūpāni sadda-vatthindriyāni ca  
nipphannam atthārasadhā rūparūpan ti veditam.

721. Paricchedo pan' ākāso; viññattī lahutādayo  
vikārā, lakkhañā c' eva rūpass' upacayādayo,

722. dasadhā pi anipphannam, n' atth' etam paramatthato.  
Rūpass' etan ti katvāna rūpam icc eva vuccati.

723. Rūpāyatanam ev' ekam sanidassanam īritam;  
anidassanam aññan tu sattavīsavidham pi ca.

724. Kammajam pan' upādinnam; anupādinnakāparam  
tividham cittajañ c' eva utujāhārajan ti ca.

725. Cakkhusamphassavatthū ti cakkhudhātu pakittitā;  
na vatthu tassa sesan tu sattavīsavidham bhave.

726. Sotasamphassavatthādi-vasā ca duvidhā; tathā  
tividhā ca vibhāveyya yathāsambhavato. Katham?

727. Sanidassanarūpañ ca vanño, sappañigham pi ca;  
anidassanam aññan tu; thūlam sappañigham bhave.

728. Anidassanarūpañ ca sesam appatīgham pi ca  
solasā ti ca sabbam pi rūpan tividham uddise.

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729. Appattagāhakan nāma cakkhusotadvayam pana.  
Sampattagāhakan nāma ghāñādittayam īritam.

730. Agāhakam ato sesam tevīsatividham bhave,  
kiñci ārammanām nāma na gayhati hi<sup>1</sup> sabbathā.

731. Upādajjhattikam rūpam; upādā-bāhiram tathā;  
nopādā-bāhirañ ceti evam pi tividham bhave.

732. Ajjhattikam upādinnam, bāhirañ ca, tathāparam  
anupādinnakañ ceti evamādivasā pi ca.

733. Dittham rūpam; sutam saddo; gandhādi-tividham mutam;  
viññātam aññaviññeyyam manasā ti catubbidham.

734. Rūparūpam, paricchedo, vikāro lakkhañām kamā  
atthāras' ekam, pafica, catukkan ti ca tam tathā.

735. Dvārañ ca hoti vatthu ca; na vatthu dvāram eva tu;  
na dvāram vatthum evātha; nobhayan ti ca niddise.

736. Upādā anupādinnam<sup>1</sup>; anupādinnakan tathā;  
nopādā duvidhañ ceti catudh' evam pi desitam.

737. Sappañigham upādā ca rūpam, appatīghan tathā,  
nopādā duvidhañ ceti catudhā evam ādito.

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738. Ekādas' ekajam rūpam: hadayindriya-nāmakam<sup>1</sup> kammajam, cittajañ c' eva tathā viññattikadvayam.

739. Saddo cittotujo, tasmā rūpam ekam dvijam<sup>1</sup> matam. Cittotāhārasambhūtam lahutādittayam tijam.

740. Navākāsāvinibbhogā kammādicatusambhavā; atha lakkhanarūpan ti rūpam evan tu pañcadhā.

741. Navākāsāvinibbhogā, nava vatth' indriyāni ca aṭṭhārasavidham rūpam kammajam hoti piñditam.

742. Saddākāsāvinibbhogā viññatti-lahutādayo pañcadasavidham rūpam cittasambhavam uddise.

743. Saddākāsāvinibbhogā lahutādittayan ti ca utusambhavam Irenti rūpam terasadhā thitam.

744. Paricchedāvinibbhogā lahutādittayam pi ca eva āhārajan nāma rūpam dvādasadhā thitam.

745. Jāti jarā ca marañam na kutoci pi jāyati. Evam pi pañcadhā hoti rūpam jātivibhāgato.

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746. Pañcavīsavidham kammam kāma-rūpa-vavatthitam<sup>1</sup> janeti kammajam rūpam kāma-rūpabhava-dvaye.

747. Pañcavīññānam, āruppavipākā, sabbasandhiyo, cuti khīñāsavasseti solas' ete vivajjiya<sup>1</sup>

748. pañcasattati sesāni cittāni<sup>1</sup> pana sambhavā janenti cittajam rūpam pañcavokārabhūmiyam.

749. Janeti utujam rūpam tejodhātu bhavadvaye. Kāmabhūmiyam ojā tu janet' āhārajan tathā.

750. Kammam janeti rūpāni attajāni khañe khañe Cittam uppādakālamhi. Uppādānantaram param

751. utusambhavam Irenti rūpam terasadhā thitam, paricchedāvinibbhogā<sup>1</sup> lahutādittayam pi ca.

752. Sandhiyam pi ca kamman<sup>1</sup> tu pavatte pi ca sambhavā janeti<sup>2</sup> rūpam; sesāni pavatte; na tu sandhiyam.

753. Indriyabaddhasantāne<sup>1</sup> kammādi tividham pi ca janeti rūpam; matake bāhirotu<sup>2</sup> yathārahām.

754. Iti kammādayo rūpam janenti ca yathāsakam; sesānam pi ca rūpānam paccayā honti sambhavā.

755. Iti rūpavibhāgañ ca jātibhedañ ca sambhavā janakādippabhedāñ ca rūpānam tattha dīpaye.

Iti Rūpavibhāge Pabhedakathā nitthitā.

Nitthito ca Ekūnavīsatimo Paricchedo.

Vīsatimo Paricchedo  
Kalāpakathā

756. Iti vuttappakāran tu sabbam rūpam pi piñditam sahavuttiniyāmena ekavīsavidham; katham?

757. Kamma-cittotukāhāra-samuṭṭhānā yathākkamam  
navā, cha, caturo, dve ca, kalāpā ekavīsatī.

758. Jīvitañ cāvinibbhoga-rūpāni ca yathākkamam  
cakkhādikehi yojetvā dasakā aṭṭha dīpitā:

759. cakkhu-sota-ghāna-jivhādasakā ca catubbidhā  
kāyitthipumbhāva-vatthudasakā ca tathāpare,

760. jīvitenāvinibbhoga-rūpādinavakan<sup>1</sup> ti ca  
nav' ete kammajā nāma kalāpā samudīritā.

761. Avinibbhogarūpāni suddhaṭṭhakam athāparam  
kāyaviññattinavakam kāyaviññattiyā saha.

762. Vacīviññattidasakam saddena saha vuttiyo.  
Lahutādekādasakam tiññannam saha sambhavā.

763. Kāyaviññatti-lahutādīhi dvādasakam bhave;  
vacīviññatti-lahutādīhi terasakan tathā.

764. Iti cittasamuṭṭhānā kalāpā cha pakāsītā  
rūpākāravikāram<sup>1</sup> pi saṅgahetvā yathārahām.

765. Suddhaṭṭhakan tu pathamam; saddena navakam bhave;  
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 ojajā matā.

768. Kalāpānam pariccheda-lakkhaṇattā vicakkhaṇā  
na kalāpañgam icc āhu ākāsam lakkhaṇāni ca.

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769. Tattha c' ekūnanavuti, tesatthi ca, yathākkamam  
tālīs' ekūnavīsā ca kalāpañgāni tāni ca.

770. Lakkhaṇākāsarūpāni kalāpesu tahim tahim  
pañca pañceti rūpāni tisatam soḷasādhikam.

771. Agahitaggahañena aṭṭhavīsavidhāni pi<sup>1</sup> 2  
rūpakotthāsanāmēna pañcavīsa vibhāvaye.

772. Bhūtattayan tu photthabbam katvopacaya-santati<sup>1</sup>  
jātim ekañ ca katvā pi<sup>2</sup> vinātha hadayam tahim.

773. Dhammasaṅgaṇiyañ h' etam Rūpakanḍe sarūpato  
vatthurūpam na niddittham; Patthāne desitan tu tam.

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774. Dve saddanavakā c' eva tayo suddhaṭṭhakā pi ca,  
dve dve cittotusambhūtā, eko āhārajo ti ca

775. tesamuṭṭhānikā pañcī, kammahāni naveti ca  
rūparūpavasen' ete kalāpā cuddaseritā.

776. Dasakesv eva<sup>1</sup> saṅgayha jīvitanavakam tahim,  
bhāvadasakam ekam vā katvā vatthum vinā tathā

777. saddā<sup>1</sup> cittotujā dve va; tesamuṭṭhānikā tayo  
suddhaṭṭhakā ca; satt' eva kammajā dasakāni ca

778. channavutividhan tattha rūpam bhāsanti pāṇḍitā.  
Agahitaggahanena atthārasavidham bhave.

779. Tesam eva kalāpānam sattaka-chakka-pañcakā  
catukkā ca tika-dukā ekakā ca yathārahām

780. dve, satta, nava, cha, tayo, tayo pi ca yathākkamā cattāro, ti, catutti<sup>m</sup>sa sahavuttikarāsayo.

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781. Cakkhu-sota-ghāna-jivhā-kāyavatthuvasā siyum itthipumbhāvadasaka-sahitā sattakā dvidhā.

782. Cakkhu-sota-ghānahīnā paccekām dve sabhāvakā abhāvato bhāvahīnā<sup>1</sup> itthām chakkā<sup>2</sup> pi sattadhā.

783. Cakkhu-sotavihīnā ca cakkhu-ghāna-vihīnakā sota-ghānavihīnā ca sabhāvā dve, tayo, tayo.

784. Cakkhādekekato hīnā tividhā pi abhāvakā<sup>1</sup>. Icc evam pañcakā nāma navakā rāsayo siyum.

785. Cakkhādittayahīnā va ekato dve sabhāvakā; cakkhādittayato dvīhi tayo hīnā abhāvakā.<sup>1</sup>

786. Rūpaloke cakkhu-sota-vatthu-jīvitanāmakā<sup>1</sup> cattāro ca kalāpā ti catukkā cha yathārahām.

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 siyum.

789. Jīvitanavakañ c' eva<sup>1</sup> tesamutṭhānikāni ca suddhaṭṭhakāni tīṇī ti cattāro ekakā siyum.

790. Catutti<sup>m</sup>sa pan' icc ete sandhiyañ ca pavattiyam rūpa-rūpakalāpānam rāsiyo honti sambhavā.

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791. Sattati saṭṭhim icc evam ādinā ca yathārahām kalāparāsirūpāni tattha tattha vibhāvaye.

792. Solasa, pañcadaseti ādibhedavasā pi ca agahitaggahanena tattha tattha viniddise.

793. Catucattālīsa-satam kalāpā honti piṇḍitā; chabbīsa tattha rūpāni sahassāñ ca catussatam.

794. Iccāpāyacatukke ca, kāmasugatisattake, rūpe ca pañcadasake, asaññāpāyabhūmiyam

795. catukoṭṭhāsikesv eva sattavīsavidhesu pi jātiṭṭhānesu sattānam sandhiyañ ca pavattiyam

796. indriyabaddhasantāne, tathānindriyakamhi ca, bahi saṅkhārasantāne matakāye ca sambhavā

797. labbhamānakalāpā ca kalāpānañ ca<sup>1</sup> rāsayo, tattha vitthārasaṅkhepā rūpānam gaṇanā pi ca.

798. Ettha rūpā avuttā pi yathāvuttānusārato vitthāretvāna viññeyyā sabbathā pi ca viññunā ti.

Iti Rūpavibhāge Kalāpakathā Nitthitā.  
Nitthito ca Vīsatimo Paricchedo.

## Ekavīsatimo Paricchedo

## Uppatticathā

799. Atṭhavīsati rūpāni; kalāpā c' ekavīsati vuttā c' ettāvatā; tesam uppādo dāni niyate<sup>1</sup>.

800. Andajā jalābuja ca samsedajopapātikā icc uppattipabheda catasso yoniyo matā.

801. Bhummavajjesu devesu, pete Nijjhāmatanhike, nirayesu ca sambhoti yon' ekā v' opapātikā.

802. Bhummadeva-manussesu, tiracchānāsure, tathā petesu cāvasesesu catasso pi ca yoniyo.

803. Tatth' andajā jalābuja gabbhaseyya-samuggamā; samsedajopapātikā opapātikanāmakā.

804. Tattha<sup>1</sup> sampuṇṇāyatano gabbhaseyya-samuggamo<sup>2</sup> abhāvo, dve sabhavā ca itthipumbhāva-missitā.

805. Paripuṇṇāparipuṇṇo opapātikanāmako abhāvo, dve sabhavā ca caturāpāyabhūmiyam.

806. Sampuṇṇāyatano v' eso kāme sugatiyam pana. Ādikappe abhāvo ca; dve sabhāvā tato param.

807. Aparipuṇṇāyatano abhāvo ca Mahaggate. Icc evam dasadhā honti sabbā sandhi-samuggamā.

808. Tatth' eva dasadhā bhinne attabhāvasamuggame sandhiyañ ca pavatte ca rūpuppattim vibhāvaye.

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809. Tatthābhāvakasattānam gabbhaseyyasamuggame kāya-vatthuvasā dve va dasakā honti kammajā; rūpasantatisīsāni dve ca; rūpāni vīsati; agahitaggahañena tatth' ekādasa niddise.

810. Tato param pavattamhi<sup>1</sup> vaddhamānassa jantuno cakkhudasakādayo ca cattāro honti sambhavā.

811. Iccābhāvakasattānam chal ev' uttama-kotiyā; hetṭhimakotiyā dve va gabbhaseyyasamuggame.

812. Cakkhu-sota-ghāṇavasā tattha ti-dvekahīnakā eko, tayo, tayo c' eva siyūm ti-catu-pañcakā.

813. Opapātikasāñkhāte abhāvakasamuggame jivhā-kāya-vatthuvasā tayo hetṭhimakotiyā;

814. uttamakotiyā honti chal ev' obhinnam antare catukka-pañcakā tattha dvekahīnā tayo tayo.

815. Chakkādayo abhāvānam icc evam pañca saṅgahā eko, tayo, tayo c' eko ti ca yathākkamām.

816. Sabhāvakānam dvinnam pi duvidhā sattakādayo bhāvādikā yathāvuttā navadhā navadhā siyūm.

817. Satt' ev' uttamato; hetṭhā ti-catukkā; tad antare catukka-pañcaka-chakkā pañca-chakkā pi ca dvidhā.

818. Tiṇṇannam pi vasen' eva sattaka-chakka-pañcakā, catukka-tika-dukā ca cha kotthāsā yathārahā,

819. dve, satta ca, nava, pañca, tayo c' eko yathākkamām. Rūpasantatisīsānam rāsayo sattavīsati.

821. Kammajātā yathāyogam pavattanti khane khane kāmāvacarasattānam pātisandhippavattiyam.  
 822. Tattha santatisīsāni rūpāni ca yathārahā pubbe vuttanayen' eva sabbathā pi viniddise.

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823. Sītonhotusamannatā tejodhātu ṭhitikkhanē bhūtā sandhikkhanē rūpam janeti utujaṭṭhakam.  
 824. Pātisandhim atikkamma cittam cittajam aṭṭhakam bhavaṅgādim upādāya janet' uppattiyam pana.  
 825. Bhuttāhāro ṭhitippatto mātarā ca sayam pi ca sarīrānugato hutvā janet' āhārajatṭhakam.  
 826. Iti suddhatṭhakānī ca tesamutṭhānikāpare sadda-viññatti-lahutā sambhave sambhavanti ca.  
 827. Ittham catusamutṭhānā<sup>1</sup> kalāpā kāmabhūmiyam yāvajīvam pavattanti dīpajālā va santati.

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828. Cakkhu-sota-vatthuvasā dasakā ca tayo<sup>1</sup> param jīvitanavakañ c' eva rūpāvacarabhūmiyam honti sandhi-pavattesu cattāro kammajā sadā; pubbe vuttanayen' eva pavatte utu-cittajā.  
 829. Jīvitanavakañ c' ekam pātisandhippavattiyam pavatte utujañ ceti dvedhāsaññinam uddise.

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831. Icc uppattikkamañ flatvā vibhāveyya tato param kalāpānañ ca rūpānam 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; suddhatṭhakam saddanavakañ ceti<sup>1</sup> sabbathā kalāpā tattha labbhanti dve ca rūpāni uddise.  
 835. Tesamutṭhānikā sabbe kalāpā n' atti sandhiyam; uppādakāle sabbattha jaratāniccatā pi ca.  
 836. Kalāpā kammajā santi jātirūpañ ca sandhiyam. Rūpāni ca kalāpā ca sabbe santi<sup>1</sup> pavattiyam.  
 837. Santī<sup>1</sup> sabbāni rūpāni kāmesu catusambhavā; jīvitanavakam hitvā kalāpā honti visati.  
 838. Dasakesv eva gahitam; visum kāme na labbhati jīvitanavakan nāma; rūpaloke visum siyā.  
 839. Āhārajakalāpā ca bhāvā dve cādikappike  
 840. ādikāle na labbhanti; pacchā labbhanti keci pi.  
 841. Ghāna-jivhā-kāya-bhāva-dasakā rūpabhūmiyam  
 842. Āhārajakalāpā ca na labbhant' eva sabbathā. Cakkhu-sota-vatthu-saddā kalāpā cittajā pi ca asaññibhūmiyam pubbe vuttā pi ca na labbhare. Kalāpā satta, rūpāni pañca rūpesv asaññisun' atth' ekādasa rūpāni, kalāp' ekūnavisati.

843. Tasmā tevīsa rūpāni, kalāpā pana cuddasa tesamuṭṭhānikā santi rūpāvacarabhūmiyam.

844. Sattarās' eva rūpāni, kalāpā dve dvisambhavā assaññīnan tu sambhonti; n' atthārūpesu kiñci pi.

845. Uppattikkamam icc evam sambhavāsabhavam pi ca kalāpānañ ca rūpānam yathāyogam vibhāvaye.

Iti Rūpavibhāge Uppattikathā Niṭṭhitā.

Niṭṭhitō ca Ekavīsatimo Paricchedo.

Bāvīsatimo Paricchedo  
Pakinnakakathā

846. Ittham rūpānam uppattim dīpetvā dāni vuccati pavattikosallatthāya tatth' ev' etam pakinnakam.

847. Duvidhā sandhiyo tattha missāmissa-vibhāgato; tividhā pi ca eka-catu-pañcavokāra-bhedato.

848. Rupamattā asaññīnam nāmābhāvā amissitā; nāmamattā arūpīnam rūpābhāvā ti ca dvidhā.

849. Kāmāvacarikā c' eva rūpāvacarikā ti ca duvidhāmissitā ceti bhavanti ca catubbidhā.

850. Eka-catuvovalā ca amissā pañca sandhiyo. chabbisativedhā missā pañcavokārasandhiyo.

851. Ittham bhūmippabhedena ekatimsa-vidhā pi ca santati-rāsibhedena siyum timsavidhā; katham?

852. Rūpasantatisisānam rāsayo sattavisati vuttā kāme; vasā tesam sattakā kāma-sandhiyo.

853. Vedanā-saññā-sañkhāra-viññānakkhandhasaṅgahā sabbatthā pi catasso va nāmasantatiyo siyum.

854. Icc ubhinnam vasā honti tatth' ekādasa sandhiyo<sup>1</sup>; santati-rāsayo<sup>2</sup> pubbe vibhattā sattakādayo.

855. Ekādasaka-dasaka-nav'-atṭha-sattakā siyum chakkena saddhim viññeyyā tasmā tattha cha saṅgahā.

856. Atṭha santatiyo honti rūpalokena missitā; atṭhako<sup>1</sup> rāsi tatth' eko<sup>2</sup>, tasmā santati vuccati.

857. Jīvitanañako tv ekoasaññīpatisandhiyam; arūpīnam catasso pi<sup>1</sup> nāmasantatiyo siyum.

858. Icc ekaka-catukkānam<sup>1</sup> vasena dve amissitā; atṭhavīsañ ca missā ti tims' eva honti sandhiyo.

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859. Ekuppāda-nirodhā va<sup>1</sup> amissā tattha rāsayo. Missitānam vibhāgo 'yam yathāyogam kathiyati.

860. Uppāditṭhitī-bhaṅgānam vasā tīni kkhañāni pi samānān' eva nāmānam, ekacittakkhanam matam.

861. Tulyam uppāda-bhaṅgānam rūpānam pi khanadvayam; ekūnapaññāsamattam ṭhitikkhanam udīritam.

862. Nāmarūpānam uppādo bhañgo pi hi samo mato.  
Dandhañ hi vattikam rūpam; nāman tu lahuvattikam.

863. Tathā hi rūpe titthante cittuppādā tu solasa  
uppajjitvā pavattitvā bhijjanti ca lahum lahum.

864. Tasmā hi ekapaññāsakkhañam rūpakkhañam tathā  
sattarasacittakkhañam thitikkhañan<sup>1</sup> ti vuccati.

865. Cittakkhañam hi tiññannam tattha viññattikadvayam;  
lakkhanattayarūpan tu salakkhañavavatthitam<sup>1</sup>.

866. Tasmā hitvā dvayañ c' etam<sup>1</sup> bāvīsati-vidham pi ca  
rūpam, nāmacatukkañ ca salakkhañā-niyāmitam.

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867. Ekuppāda-nirodhā ca tattha tulyakkhañā matā.  
Atulyakkhañā-dhammānam siyā bhedam yathārahām.

868. Patisandhikkhañe jātam tasmā rūpam tato param  
sattarasamacittassa bhañgena saha bhijjati.

869. Tassa thitikkhañe jātam rūpam pi ca tato param  
atthārasamacittassa uppāde pana bhijjati.

870. Tassa bhañgakkhañe jātam rūpam pi ca tato param  
atthārasamacittassa thitikāle tu bhijjati.

871. Tathā dutiyacittassa uppādamhi samutthitam  
atthārasamacittassa bhañgena saha bhijjati.

872. Iti vuttaniyāmena sajātikkhañato param  
thatvā ekūnapaññāsa-khañāni puna bhijjati.

873. Tasmā ekūnapaññāsa kalāpā saha vattare.  
Eko jāyati, eko ca bhijjati ti ca sabbathā

874. ekasantati-sambandhā kalāpā saha kammajā  
yathānupubbaghañitā ekapaññāsa labbhare.

875. Sattavīsa pan' icc evam kāme; dve rūpa-bhūmiyam  
rūpasantatisisānam rāsayo sattakādayo.

876. Ekūnatimsa sabbe pi kammajātā yathārahām  
ekapaññāsa-ghañitā pavattanti khañe khañe.

877. Tattha sandhikkhañe jātam sattarasama-cetaso  
uppāde bhijjat' icc evam vutto atthakathānayo.

878. Tan nayam patibāhitvā "cittena saha bhijjati  
cittena sahajātan" ti vuttam ācariyena\* hi.

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879. Āñāpāna-takka-cārā ekuppādanirodhakā  
vuttā hi Yamake kāya-vacīsañkhāra-nāmakā.

880. Cittuppādakkhañe jātā utu tassa thitikkhañe  
rūpam janeti; tatthā pi utu bhañgakkhañe pi ca.

881. Anupubbakkamen' evam jātam rūpam tathāparam  
atthārasama-uppādatthiti-ādisu<sup>1</sup> bhijjati.

882. Ittham kalāpā ghañitā utujāhārajā pi ca  
ekasantatisambandhā ekapaññāsa labbhare.

\* Must be Ānandācariya, the author of the Mūlatīkā

883. Kalāpā cittajā yasmā uppādakkhanasambhutā ghatitā<sup>1</sup> saha labbhanti, tasmā sattaras' eva te.

884. Sabbe pi rūpajanakā cittuppāde yathāsakam janenti; thitibhaṅgesu na janentī ti kecana.

885. "Kusalābākatādīnam ekuppādanirodhatā dhammānam Yamake vuttā" iti pālim vadanti ca.

886. Kusalādikasambandhā tathā tathā hi desitā iti vatvā pure vuttam icchant' ācariyā nayam.

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887. Icc evam catusambhūtā rūpasantatirāsayo rūpāni ca kalāpā ca ekābaddhā yathārahā.

888. sutta-matta-pamattānam pabuddhānam<sup>1</sup> pi pāṇinam yāva marañakālā pi pavattanti nirantaram.

889. Āyukkhayā ca marañam tathā kammakkhayā siyā; ubhinnam vā khayā cātha upacchedaka-kammunā.

890. Catudhā pi marantassa tass' evan tu yathārahā sattarasa-cittakkhanamatta-sesamhi jīvite

891. upari cuticittassa sattarasamacetaso thitikālam upādāya na tu jāyati kammajam;

892. tass' uppādakkhaye jātam rūpañ ca cutiyā saha bhijjatī ti mato nāmo tato hoti sa puggalo.

893. Cittajāhārajañ cāpi na jāyati tato param; utusambhavarūpan tu avasissati vā na vā.

894. Tato vuttanayen' eva matasatto yathārahā missāmissāhi sandhīhi punad evopapajjati.

895. Tato vuttanayen' eva ekūnatimsa kammajā, tesamutṭhānikā pañca catuttimsa samissitā

896. kalāpā rāsayo honti sattavisatibhūmisu. Iti sabbappakārena rūpadhammā pakāsitā.

Iti Rūpavibhāge Pakinnakakathā niṭṭhitā.

Niṭṭhitō ca Sabbathā pi rūpavibhāge Bāvīsatimo Paricchedo.

Nibbāṇavibhāga  
Tevīsatimo Paricchedo  
Mūlavisuddhikathā

897. Ittham cittam cetasikam rūpañ c' evā ti sañkhata  
vuttā; asañkhatan dāni nibbānan tu<sup>1</sup> pavuccati.

898. Sīlavavisuddhi ādimhi, tato cittavisuddhi ca  
ditthivisuddhināmā ca, kañkhāvitaranā pi ca,

899. tato param maggāmagga-ñānadassana-nāmikā,  
tathā pañipadāñāna-dassanam<sup>1</sup>, ñāna-dassanam<sup>1</sup>

900. iccānukkamato vuttā satta honti visuddhiyo.  
Sattamānuttarā tattha; pubbabhāgā cha lokiya.

901. Samvaro pātimokkho ca, tath' ev' indriya-samvaro,  
ājivapārisuddhi ca, sīlam paccayanissitam

902. iti sīlavavisuddhī ti suddham etam pavuccati;  
catupārisuddhisīlam dhutañgaparivāritam.

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903. Kasināni dasāsubhā, dasānussatiyo pana  
appamaññā ca, saññā ca, vavatth' āruppakā ti ca

904. samathakammatthānāni tālīs' atthakathānaye;  
pāliyan tu vibhattāni atthatimsā ti vanṇitā.<sup>1</sup>

905. Pathav' āpo ca tejo ca, vāyo, nīlañ ca, pītakam,  
lohitodātam ākāsam, ālokakasiñan ti ca

906. kasināni das' etāni vuttān' atthakathānaye;  
atth' eva pāliyam hitvā ante tu kasinādvayam.

907. Uddhumātam, vinīlañ ca, vipubbakam, vikkhāyitam,  
vicchiddakañ ca, vikkhittam, hatavikkhitta-lohitam

908. pulavakam atthikañ ceti asubhā dasa desitā,  
rūpakāyavibhāgāya dasākāravipattiyā<sup>1</sup>.

909. Buddhe dhamme ca sañghe ca sīle cāge ca attano<sup>1</sup>  
devatopasamāyañ ca sattānussatiyo kamā,

910. marane sati<sup>1</sup> nām' ekā<sup>2</sup>, tathā kāyagatā sati  
āñāpāñasat' icc evam dasānussatiyo matā.

911. Mettā, karuñā, muditā, upekkhā ti catubbhidhā  
vuttā brahmavihārā ca appamaññā ti Tādinā.

912. Ekāhāre pañikkūla-saññā nām' ekam eva tu  
catudhātuvavatthānam catudhātupariggaho.

913. Ākāsānañcāyatanam, viññānañcam, athāparam  
ākiñcaññam, tathā nevasaññānāsaññam icc api

914. iccānukkamato vuttā arūpajjhānikā pana  
arūpakammañthānāni cattāro pi pakittitā.

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915. Kasināsubhakoñthāse āñāpāñe ca sabbathā  
disvā sutvā phusitvā vā parikamman tu kubbato

916. uggaho nāmo sambhoti nimittam; tattha yuñjato pañibhāgo; tam ārabba tattha vattati appañā.

917. "Sādhu sattā sukhī hontu; dukkhā muccantu pāñino; aho sattā sukhappattā hontu, yādicchakā<sup>1</sup>" ti ca

918. uddissa vā anodissa yuñjato sattagocare appamaññā pan' appenti anupubbena vattikā.

919. Kasiñugghātīmākāse, pañhamāruppa-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. Āñāpāñāñ ca kasiñam pañcakajjhānikam tahiñ; pañhamajjhānikā vuttā koṭhāsāsubha-bhāvanā.

922. Sukhitajjhānikā tisso appamaññā ca hetthimā; upekkhārappakā pañca upekkhājhānikā ti ca, ekādas' ekādasa ca, tayo, pañceti sabbathā parikammavasā tiñsa; cha koṭhāsā yathākkamam.

924. Pañcakādi-sukhōpekkhā-jhānabhedā catubbidhā; eka-catu-pañcajhāna-vasena tividhā siyam.

925. Rūpārūpavasā dve va<sup>1</sup>; appañāto pun' ekadhā. Icc evam appañā kammaññātthānabhedā samissatā.

926. Dve ca saññāvavatthānā, atthānussatiyo pi ca sesā dasa<sup>1</sup> pavuccanti upacārasamādhikā.

927. Parikammopacārānuloma-gotrabhuto param pañcamam vā catuttham vā javanam hoti appañā.

928. Appañājavanam sabbam lokuttara-mahaggatam; tihetukaparittāni purimāni yathārahā.

929. Āvajjanā ca vasitā, tamsamāpajjanā tathā, adhitthānā ca, vuṭṭhāna paccavekkhaṇa-pañcamā.

930. Vasitāhi vasibhūtam iti katvāna pañcahi bhāventassa pan' appenti uparūpari appañā.

931. Yuñjantassa tu vuṭṭhāya kasiñajjhāna-pañcamā pañcābhiññā hi appenti rūpasaddādigocare.

932. Lokuttarā pan' appenti sabbe nibbāñagocare aniccā dukkhānattā ti bhūmidhamme vipassato.

933. Tattha ca pāñdakajjhānam sammaññātthajjhānam<sup>1</sup> eva vā ajjhāsayo ca vuṭṭhānagāminī ca vipassanā<sup>1</sup>

934. maggānam jhānabhedāya yathāyogam niyāmakā.<sup>2</sup> yathāsaka-phalānan tu maggā honti niyāmakā.<sup>2</sup>

935. Maggānantaram evātha bhūmidhamme vipassato phalasamāpattiya pi appeti phalamānasam.

936. Anupabbasamāpattim samāpajjiya<sup>1</sup> vuṭṭhite<sup>2</sup> jhānadhamme vipassitvā tattha tatth' eva pañdito

937. catutthārappam appetvā eka-dvijavanā param nirodhan nāma phusati samāpattim acittakam,

938. arahā vā anāgāmī pañcavokārabhūmiyam. Yathāsakam phaluppādo vuṭṭhānan ti tato mato.

939. Appañāpariyosāne siyā sabbattha sambhavā bhavañgapāto; tam chetvā jāyate paccavekkhaṇā.

940. Iti vuttānusārena appaṇānayasaṅgaham  
yathāyogam vibhāveyya tattha tattha vicakkhano.

941. Cittavisuddhi nāmāyam cittasāṅklesa-sodhanā,  
upacārappaṇābhedo samatho pubbabhāgiyo ti.

Iti Nibbānavibhāge Mūlavisuddhikathā Niṭṭhitā.  
Niṭṭhito ca Tevīsatimo Paricchedo.

Catuvīsatimo Paricchedo  
Pariggahavisuddhikathā

942. Sīlacittavisuddhīhi yathāvuttāhi mandito<sup>1</sup>  
payogāsayasampanno nibbānābhirato tato

943. khandhāyatana-dhātādipabhedehi yathārahām  
lakkhaṇa-paccupatthāna-padaṭṭhāna-vibhāgato

944. pariggahetvā saṅkhāre nāmarūpam yathātathām<sup>1</sup>  
vavatthapento tatth' evam anupassati paññavā.

945. Nāmarūpam idam suddham attabhāvo ti vuccati;  
n' atth' ettha koci attā vā satto jīvo ca puggalo.

946. Yathā pi aṅgasambhārā hoti saddo ratho iti  
evam khandhesu santesu hoti satto ti sammuti.

947. Khandhāyatana-dhātūnam yathāyogam anukkamo  
abbocchino pavattanto samsāro ti pavuccati.

948. Iti nānappakārena tebhūmakapariggaho,  
bhūmidhammavavatthānam, suddha-saṅkhāradassanam,

949. attadiṭṭhippahāṇena diṭṭhisaṅklesasodhanam  
diṭṭhivisuddhi-nāmā ti nāṇam etam pavuccati.

950. Pariggahita-saṅkhāro nāmarūpappavattiyā  
tato param yathāyogam pariganhāti paccaye.

951. Dukkhasamudayo tattha tanhā samsāranāyikā  
samodhāneti saṅkhāre tattha tatthūpapattiyā.

952. Tanhāsambhavam ev' etam tasmā dukkham pavuccati;  
tad-appavatti nibbāṇam; maggo tampāpako ti ca.

953. Catusaccavavatthāna-mudhen' evam pi paccaye  
pariganhanti ekacce saṅkhārānam; athāpare:

954. ālokākāsa-vāyāpa-pathaviñ cūpanissayam  
bhavaṅgapariṇāmañ ca labhitvā va yathārahām

955. chavatthūni ca nissāya chadvārārammaṇāni ca  
paṭicca manasikārāni<sup>1</sup> pavattanti arūpino;

956. yathāsaka-samutthāna<sup>1</sup>-vibhāgehi ca rūpino  
pavattanti ekacce ti pariganhanti paccaye.

957. Avijjāpaccayā honti saṅkhārā tu; tato tathā  
viññāṇam, nāmarūpañ ca, salāyatana-nāmakam,

958. phasso ca vedanā, tanhā, upādānam, bhavo, tato  
jāti jarā ca marañam pavattati yathārahām;

959. tato soko paridevo dukkhañ c' eva, tathāparam<sup>1</sup> domanassam, upāyāso sambhoti ca yathārahā.

960. Etassa kevalass' evam dukkhakkhandhassa sambhavo paṭiccasamuppādo va; n' att' añño koci kārako.

961. Tatthāvijjādayo dve pi addhātīto; anāgato jātādayo; pare atṭha paccuppanno ti vanṇito.

962. Puññāpuññāneñjavasā sañkhārā tividhā, tathā bhavekadeso kammañ ca kammavatṭan ti vuccati.

963. Avijjā-tanhupādānā klesavattam, athāpare vipākavatṭam sattā pi; upapattibhavo pi ca.

964. Avijjā-sañkhārānan tu gahane gahitā va te tañhupādāna-bhavā ti atīte pañca hetuyo.

965. Tañhupādāna-bhavānam gahane gahitā va te avijjā sañkhārā ceti paccuppanne pi pañca te<sup>1</sup>

966. Viññāñādisarūpena dassitam phalapañcakam, tathā tad eva jātādināmenānāgatan ti ca;

967. atīte hetuyo pañca; idāni phalapañcakam; idāni<sup>1</sup> hetuyo pañca; āyatim phalapañcakam.

968. Hetu-phalam, phala-hetu, puna hetu-phalāni ca, tisandhi, catusaṅkhepam, vīsatākāram abravum.

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969. Attha-dhamma-pativedha-desanānam yathārahā gambhīrattā catunnam pi catugambhīratā<sup>1</sup> matā.

970. Ekatta-nānattanayā, abyāpāranayo 'paro, tath' evam dhammatā ceti nayā vuttā catubbidhā.

971. Jarā-marana-sokādi-pīlitānam abhinhaso āsavānam samuppādā avijjā ca pavaḍḍhati.

972. Avijjāpaccayā honti sañkhārā pi yathāpure. Baddhāvicchedam icc evam bhavacakkam anādikam.

973. Tañhāvijjānābhikan tam, jarāmarana-nemikam, sesākārādighatikam<sup>1</sup>tibhavāratha-yojitam

974. tiaddhañ ca tivatṭam ca tisandhighatikam<sup>1</sup> tathā catusaṅkhepa-gambhīra-nayamāñdita-desanām

975. vīsatākāravibhāgam dvādasākāra-saṅgaham dhammatṭhitī ti dīpenti idappaccayatam budhā.

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976. Paṭiccasamuppādo 'yam paccayākāra-nāmako<sup>1</sup> saṅkhepato ca vitthārā vividhākāra-bhedito<sup>2</sup>

977. janeti paccayuppanne avijjādipavattiyā; avijjādinirodhena nirodheti ca sabbathā.

978. Paccaya-paccayuppanna-vasen' eva pavattati samsāro 'yan ti ekacce parigañhanti paccaye.

979. Samanta-Paṭṭhāna-mahāpakaraṇa-vibhāgato ekacce parigañhanti catuvīsati paccaye.

980. Iti nānappakārena paccayānam pariggaho sappaccaya-nāmarūpa-vavatthānan ti veditam.<sup>1</sup>

981. Idappaccayatāññānam, paccayākāra-dassanam, dhammatṭhitī-yathābhūta-ññādassana-nāmakam.

982. Kālattayavibhāgesu kañkhā-saṅklesa-sodhanam  
kañkhāvitaranā nāma visuddhī ti pavuccati.

Iti Nibbāṇavibhāge Pariggahavisuddhikathā Niṭṭhitā.  
Niṭṭhito ca Catuvīśatimo Paricchedo.

**Pañcavīśatimo Paricchedo**  
**Vipassanāvuddhikathā**

983. Sila-citta-ditṭhi-kañkhāvitaranā-visuddhiyo  
patvā kalāpato tāva sammaseyya tato param.

984. Kalāpato sammasanam, udayabbayadassanam,  
bhaṅgafāñam, bhayañānam, tathādīnavanibbidā,

985. muñcītukamyatāñānam, paṭisañkhānupassanā,  
sañkhārupekkhānulomam iccānukkamato thitā

986. vipassanā ti c' akkhātā dasañānaparamparā  
lakkhanattayam āhacca sañkhāresu pavattati.<sup>1</sup>

987. Tasmā kalāpato tāva sammaseyya tilakkhañam,  
sammasisitvā atītādi-khandhāyatana-dhātuyo

988. aniccā te khayaññāthena khandhā, dukkhā bhayaññātthato;  
anattāsārakatññāthena, iccābhīñham vicintayam.

989. Tass' evam sammasantassa upaṭṭhāti tilakkhañam  
sañkhāresu; tato yogī khāna-santati-addhato

990. paccuppannāna dhammānam udayañ ca vayañ tathā  
paññāsākārabhedehi anupassati. Tattha hi

991. avijjā-tañhā-kammānam udayā ca nirodhato  
samudayā nirodhā ca pañcannam dassitā; tathā

992. rūpass' āhārato; tiññam phassato<sup>1</sup>, nāma-rūpato,  
viññāñasseti sabbe pi cattālisa samissitā<sup>2</sup>.

993. Nibbattilakkhañam bhaṅgalakkhañāñ c' ettha passato  
khanato 'dayato ceti samapaññāsa honti te.

994. Iti khandhamukhen' ete vibhattā udayabbayā;  
āyatanādibhedehi yojetabbā yathārahā.

995. Udayañ ca vayañ c' eva passato tassa yogino  
vibhūtā honti sañkhārā; samutṭhāti tilakkhañam;

996. Bodhipakkhiyadhamme ca<sup>1</sup> te passanti<sup>2</sup> visesato.  
Tato jāyant' upaklesā dasopaklesavatthukā.

997. Obhāso pīti passaddhi adhimokkho ca paggaho  
sukhaññānam upatthānam upekkhā ca nikanti ca.

998. Tañhā-māna-ditṭhigāha-vasena tividhe pi te<sup>1</sup>  
assādento unnamanto mamāyanto kilissati.

999. "Maggam phalañ ca nibbāñnam patto 'smī" ti akovido  
vikkhepañ cā ti maññanto<sup>1</sup> so hoti<sup>2</sup> adhimāniko.

1000. \*Maggādayo na hont' ete tanhāgāhādivatthuto.  
Tanhā-māna-ditthiyo t' upaklesā paripanthakā.

1001. \*Porāṇam eva khandhānam udayabbaya-dassanam  
tilakkhaṇārammanato magga-nibbāṇa-paccayo.!

1002. Iti maggam amaggañ ca visodhentassa sijjhati  
visuddhi ca maggāmaggañānadassana-nāmikā.

1003. Tathāparā visuddhīnam udayabbaya-dassanam  
ādīm katvā paṭipadāñānadassana-nāmikā

1004. paccupaklesa<sup>1</sup>-vikkhepa-visuddhan tam yathā pure  
paṭipajjati medhāvī udayabbayadassanam.

1005. Iti kho 'dayabbayānupassanā-ñāṇavīthiyam  
sikkhantassācireñ' eva paripakkā vipassanā

1006. pahāyodaya-vohāram vayam evādhimuccato  
uppādābhogam ohāya bhañam<sup>1</sup> evānutiṭṭhati.

1007. Tato nijjhāradhārā<sup>1</sup> va, cañgavārodakam<sup>2</sup> viya,  
bhijjamānatīñāñī va padīpassa<sup>3</sup> sikhā viya,

1008. patante ca vayante ca bhijjant' icc eva sañkhate  
passato tassa bhañgānupassanāñāñam Iritam.

1009. Tato bhayānupassanā sabhayā ti vipassato.  
Ādīnavānupassanā-ñāñam ādīnavā ti ca.

1010. Nibbidānupassanā ca nibbindantassa yogino  
muñcituñkamyatāñāñam tato muccitum icchato.

1011. Niccā ce na nirujjhheyum<sup>1</sup>; na bādheyum<sup>1</sup> sukhā yadi;  
vase vatteyyum<sup>1</sup> attā ce; tad-abhāvā na te tathā.

1012. Suṭṭhu muccitum icc evam paṭipaccakkhato(?) tato  
paṭisañkhānupassanā-ñāñam jātan<sup>1</sup> ti vuccati.

1013. Sādhukam patisamkhāya sañkhāresu tilakkhaṇam  
supariññātasañkhāre tath' evam paṭipassati:

1014. aniccā dukkhānattā ca sañkhārā va, na cāparo  
attā vā, attaniyam vā, nāham, na tu mame ti ca.

1015. Tato va tattha majjhatto, nandirāgavinissato  
attattaniyabhāvena sañkhāre svajjhupekkhāti;

1016. sañkhārupekkhāsañkhātam<sup>1</sup> ñāñam tam samudīritam.<sup>1</sup>  
Tato vutṭhānaghaṭitam anuloman ti vuccati.

1017. Supariññātasañkhāre susammatṭhatilakkhaṇe  
upekkhantassa tass' evam sikhāpattā vipassanā

1018. sañkhāradhamme ārabbha tāvakañam pavattati,  
tīradassī va sakuno yāva tīram<sup>1</sup> na passati.

1019. Yadā passati nibbāñam vutṭhānaghaṭitā tadā  
vutṭhānagāminī nāma sānuñomā pavuccati.

1020. Iti dvīhi visuddhīhi visuddhāya vipassato  
vipassanāpaṭipadam pureti ti pavuccati.

Iti Nibbāñavibhāge Vipassanāvuddhikathā Niṭṭhitā.  
Niṭṭhito ca Pañcavīsatimo Paricchedo.

\* BN A omit these two stanzas.

Chabbīsatimo Paricchedo  
Vuṭṭhānavisuddhikathā

1021. Tass' evam paṭipannassa sikhāppattavipassanā vuṭṭhānagāminī nāma yadā hoti tadā pana

1022. parikammopacārānuloma-gotrabhuto param  
maggo: tato phalaṃ hoti, bhavaṅgā paccavekkhaṇā

1023. Parikammopacārānuloma-saṅkhātagocarā  
maggass' āvajjanam hutvā nibbāne hoti gotrabhū.

1024. Catuttham pañcamam vātha chaṭṭham<sup>1</sup> vā pi yathārahām  
appeti maggajavanaṃ nibbāne sakim eva tam.

1025. Tato phalāni tīṇi, dve, ekam vātha yathākkamam  
maggāvasesa-nibbāṇa-maggavuṭṭhāna-vīthiyo.<sup>1</sup>

1026. Tato bhavaṅgapāto va tam chetvā paccavekkhaṇā  
tisso pañcaviddhā honti yathāyogam tathā hi ca:

1027. maggām phalañ ca nibbāṇam avassam paccavekkhati,  
hīne kilese, sese ca paccavekkhati vā na vā.

1028. Tato ca puna saṅkhāre vipassanto yathā pure  
appeti anupubbena sesamagga-phalāni ca.

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1029. Tattha vuccanti nibbāṇa-phala-magga-vipassanā  
suññatā cānimittā ca tathāppanīhitā ti ca.

1030. Suññatāvipassanādi-nāmena hi vipassati;  
vimokkhamukhabhūtā ti tividhā bhājītā; tathā

1031. suññatādikanāmena vimokkhā tividhā matā  
nibbāṇa-phala-maggā ca samāpatti-samādhayo.

1032. Tatth' eva paṭhamam bhūmim patto ariya-puggalo  
sattakkhattuparamo so sotāpanno ti vuccati.

1033. Patto dutiyabhūmiñ ca sakadāgāmināmako,  
sakim eva imam lokam āgantā<sup>1</sup> hoti mānusam.

1034. Patto tatiyabhūmiñ ca anāgāmī ti vuccati.  
brahmalokā anāgantā<sup>1</sup> idha kāmopapattiyyā.

1035. Patto catutthabhūmiñ ca arahā aggapuggalo  
diṭṭhe va dhamme dukkhaggim nibbāpetī ti vuccati.

1036. Iti maggaphalaṭṭhānam vasā ariyapuggalā  
dvidhā pi, catudhā yugā<sup>1</sup> aṭṭha honti vibhāgato.

1037. Ubhatobhāgavimutta-vibhāgādivasā pana  
vibhattā honti satt' ete yathāyogam; tathā hi ca;

1038. saddhādhurassāniccato vuṭṭhānam, dukkhato pi ca,  
paññādhurassānattato iti dīpenti pañḍitā.

1039. Saddhānusārī<sup>1</sup> ādimhi, majjhe saddhāvimuttako,  
ante paññāvimutto ca<sup>2</sup>; tasmā saddhādhuro siyā.

1040. Dhammānusārī ādimhi, diṭṭhipatto tatopari,  
ante paññāvimutto ca' hoti paññādhuro pi ca.

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1041. Samathayānikā c' eva rūpānuttarapādakā,  
vipassanāyānikā ca<sup>1</sup> sabbe sukkhavipassakā

1042. dhuravuṭṭhānabhedenā honti pañc' eva sabbathā. Ārūppapādakā cā pi ādimhi duvidhā tathā. 2

1043. Chasu thānesu majjhatto<sup>1</sup> kāyasakkhī ti bhāsito. Ubhatobhāgavimutto arahatte patiṭṭhito.

1044. Itham<sup>2</sup> vutta-yāna<sup>1</sup>-dhura-vuṭṭhānānam<sup>3</sup> vibhāgato maggaphalabhūmiyo ca satt' atthāriyapuggalā.

1045. Tattha cānuttaran nānam<sup>3</sup> saccānam pativedhakam, samucchedappahānena klesānusayasodhanam,

1046. catumaggavibhāgena vuṭṭhānānānam<sup>3</sup> ti pakittitam nāṇadassananavisuddhi nāma hoti. Tathā pi ca

1047. maggo va<sup>1</sup> parijānāti dukkham tebhūmakam, tathā yathāyogam pajahati taṇhāsamudayam pi ca;

1048. nirodham<sup>3</sup> sacchikaroti; maggatasaccam anuttaram bhāvanāvīthim otinno bhāveti ti pavuccati.

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1049. Dīṭṭhigatam<sup>3</sup> vicikiccham<sup>3</sup> sīlabbatam asesato apāyagamanīyañ ca rāgadosādikattayam

1050. tadekatthe kilese ca sahajātappahānato pajahati sotāpattimaggo paṭhamabhūmiko.

1051. Tadekatthe pajahati rāgadosādike pi ca thūle tu sakadāgāmīmaggo dutiyabhūmiko.

1052. Pajahāti anāgāmīmaggo niravasesato kāmarāga-vyāpāde ca tadekatthe ca sambhavā.

1053. Rūpārūparāga-mānuddhaccāvijjā ti pañcakam aggamaggo pajahati klese sese ca sabbathā.

1054. Iti saccapatiṭvedha-klesakkhayaphalāvaham maggañānam pakāsentī visuddhim<sup>3</sup> sattamam budhā.

1055. Chabbisuddhikkamen' evam<sup>1</sup> pattabbāya<sup>2</sup> visuddhiyā sattamāyānupattabbam nibbānan ti pavuccati.

1056. Klesakkhayakaram, tānam, samsārātikkamam, param, pāriman tīram, abhayam, sabbasaṅkhāranissatam.

1057. Tena madanimmadana-pipāsāvinayādīnā klesa-samsāra-saṅkhāra-paṭipakkham<sup>3</sup> nidassitam.

1058. Ajārāmaram accantam anuppādam asaṅkhataṁ anuttaram asaṅkhāram anantam atulañ ca tam

1059. paramattham anopammam<sup>3</sup> santim appatimam<sup>3</sup> sukham<sup>3</sup> nirodhasaccam nibbānam<sup>3</sup> ekantam amatam<sup>3</sup> padam.

1060. Sopādisesanibbāna-dhātu c' eva, tathāparā anupādisesā ceti duvidhā pariyyāyato.

1061. Suññatañ cānimittañ ca tathāpanihitan ti ca attādīgāhābhāvena tividhā pi ca bhājitam.

1062. Klesa-samsāra-saṅkhāra-paccanika- vibhāgato bhavakkhayādibhedehi bahudhā pi pavuccati.

1063. Tad evam accutam<sup>3</sup> dhammam lokuttaram akālikam vānābhāvā vānātītam<sup>1</sup> nibbānan ti pakittitam.

Iti Nibbānavibhāge Vuṭṭhānavisuddhikathā nitṭhitā.  
Nitṭhito ca Sabbathā pi Nibbānavibhāgo.

Paññattivibhāga  
Sattavīsatimo Paricchedo  
Paññattibhedakathā

1064. Cittam cetasikam rūpam nibbānam pi ca bhājitam;  
tasmā dāni yathāyogam paññatti pi pavuccati.

1065. Sā cāyam atthapaññatti-nāmapaññattibhedato  
duvidhā hoti paññatti. Atthapaññatti tattha ca

1066. satta-sambhāra-saṅthāna-saṅghāta-parināmato<sup>1</sup>  
vikapp' upaṭṭhānākāra-vohārābhinivesato

1067. tathā pavatta-saṅketa-siddhā atthā pakappitā<sup>1</sup>  
paññāpiyanti nāmā ti paññatti ti pakittitā.

1068. Atthā hi paramatthatthā, paññattatthā ti ca dvidhā;  
tattha ca paramatthatthā saccikatthā<sup>1</sup> salakkhanā.

1069. Paññattatthā saccikatthā<sup>1</sup>-salakkhanā-sabhāvato  
aññathā gahitā tam tam upādāya pakappitā.

1070. Tasmā upādāpaññatti atthapaññattināmakā  
paññapetabbanāmā va paññattatthā ca<sup>1</sup> sabbathā.

1071. Paramatthā yathāvuttā cittacetasikādayo;  
paññattā itthi-purisa-maṇca-pīṭha-paṭādayo.

1072. Yena vuccati tan nāmam paññapeti ti vuccati  
paññatti ti ca; sā nāmapaññatti ti tato matā.

1073. Saṅkhā, samaññā, paññatti, vohāro ti ca bhājitā  
catudhā paññapetabba-paññatti ti hi vanṇitā.

1074. Tato nāmam, nāmakammam, nāmadheyam, athāparam  
nirutti-vyañjanam abhilāpo ti pana bhājitā

1075. nāmapaññatti nāmā ti paññatti duvidhā katā.  
Adhivacana-nirutti-paññattipadabhājane  
sabbe va dhammā paññattipathā ti pana bhājitā.

1076. Paramattha-paññattatthā duvidhā honti; tattha ca  
paññattipathā va honti paramatthā salakkhanā

1077. Paññattatthā paññatti ca paññapetabba-mattato;  
paññattipathā ca nāma paññattipathabhāvato.

1078. Nāmam pi paññapetabbam eva kiñcāpi kenaci;  
nāman t' evam p' etam<sup>1</sup> tattha paññatti cc eva vanṇitā.

1079. Paññapetabbadhammā ca, tesam paññapitā ti ca  
icchitabbā pi paññattipatha-paññattinānata.

1080. Iti vuttānusārena vuttam atthakathānaye  
nayam gahetvā etthā pi paññatti duvidhā katā.<sup>1</sup>

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1081. Tasmim pi paramatthā ca saccikatthasalakkhanā  
atthā paññattimattā ca attha paññattināmakā.

1082. Tesam paññāpikā c' eva nāmapaññatti-nāmikā;  
icc evam vanṇanāmagge ñeyyatthā<sup>1</sup> tividhā katā.

1083. Paramatthasaccan nāma paramatthā va, tattha ca saccikatt̄hasabhāvattā avisamvādakā hi te.

1084. Sammutisaccam paññattidvayam vohāra-vuttiyā lokasamaññādhipāyāvisamvādakabhāvato.

1085. Iti saccadvayam p' etam akkhāsi Purisuttamo. Tenāpi nāmasamviññū vohareyyu bhayam pi vā.

Iti Paññattivibhāge Paññattibhedakathā Nitthitā.  
Nitthito ca Sattavīsatimo Paricchedo.

Atthavīsatimo Paricchedo  
Atthapaññattikathā

1086. Tattha ca pubbāpariya-pavattakkhandha-sammata viññattindriyavipphāra-visesopanibandhanā<sup>1</sup>

1087. deva-yakkha-manussādi-nānābhedopalakkhitā sattapaññatti nāmāyam. Svāyam satto ti sammato

1088. vat̄tattayam upādāya khandhāyatanavuttiyā<sup>1</sup> kārako vedako vāyam sandhāvati bhave bhave.

1089. Tasmā samsāram āpanno satto nāma sa puggalo "aham, attā, paro, itthī, puriso" ti ca kappito.

1090. Svāyam khandhādito satto añño ti ca na vuccati, khandhādivinimuttassa sattass' eva abhāvato.

1091. Khandhā khandhānam evāyam, satto ti ca na vuccati, khandhavohārato tassa aññavohārasambhavā.

1092. Icc evam khandhanānatt' ekattamutto pi atthato tabbisesopacarita-vohāro va tu<sup>1</sup> dissati.

1093. Tenāyam puggalo satto jāyati jīyatī ti ca mīyatī<sup>1</sup> ti ca tassāyam samsāro ti pavuccati.

1094. Mato jāto ca na tv eva<sup>1</sup> khandhabhedopacārato; nāparo sv eva santāna-bhedābhāvopacārato.

1095. Nānattekattam icc evam puggalassopacārato; uccheda-sassatattam vā tasmā nopeti puggalo.

1096. Iccāyam puggalo nāmo satto samsārakārako khandhādikam upādāya paññatto ti pavuccati.

1097. Tasmā puggalasañkhātā samsāropanibandhanā sattapaññatti nāmā ti viññātabbā vibhāvinā.

1098. Ajjhātikā ca kesādi-koṭhāsā, bāhiresu ca bhūmi-pabbata-pāsāna-tiṇā-rukkha-latādikā

1099. bhūtasambhāra-nibbatti-vibhāga-parikappitā tam upādāya sambhārapaññattī ti pavuccati.

1100. Bhūtasambhāra-saṇṭhāna-vibhāga-parikappitā saṇṭhānapaññatti nāma thambha-kumbhādikā-matā.

1101. Bhūtasambhāra-saṅghāta-visesaparikappitā saṅghātapaññatti nāma ratha-gehādikā matā.

1102. Bhūtasambhāravisesa-parināmapakappitā  
parināmapaññatti ti dadhi-bhattādikā matā.

1103. Ittham<sup>1</sup> ajjhatta-bahiddhā dhammā sambhārasammata<sup>2</sup>  
santānavutti-saṅketasiddhā paññatti pañcadhā.

1104. Tathā tathā samuppanna-vikappābhoga-sammata  
vikappapaññatti nāma kālākāsa-disādikā.

1105. Tam tam nimittam āgamma tathopatthāna-kappitā  
upaṭṭhānapaññatti ti patibhāgādikā matā.

1106. Visesākāramattā pi attantarapakappitā  
ākārapaññatti nāma viññatti-lahutādikā.

1107. Tam tam kāraṇam āgamma tathā vohāra-kappitā  
vohārapaññatti nāma kathināpatti-ādikā.<sup>1</sup>

1108. "So loko, so<sup>1</sup> ca me attā; so bhavissāmi pecca tu,<sup>2</sup>  
nicco dhuvo sassato" ti ādikā pana sabbathā

1109. tabbohāranimittānam abhāve pi pavattito  
abhinivesapaññatti nāma titthiyakappitā.

1110. Icc evam loka-sāsana-titthāyatanakappitā  
santānamutta-saṅketa-siddhā atthā pi pañcadhā.

1111. Santānavutti<sup>1</sup>-santānamutta-bhedavasā dvīdhā  
atthanañatti nāmāyam dasadhā paridīpitā.

1112. Iti vuttappakāresu paññattatthesu paññitā  
paññattimattam sandhāya voharanti yathātatham<sup>1</sup>

1113. Tad aññe pana bālā ca titthiyā ca akovidā  
paññattim abhidhāvitā gahanti paramatthato.

1114. Te tathā gahitākārā aññānagatikā janā  
micchattābhinivitthā va vadḍhenti bhavabandhanam.

1115. Duvidhesu pi atthesu tasmā paññitajātiko  
paramattha-paññattisu vibhāgam iti lakkhaye ti.

Iti Paññattivibhāge Atthapaññattikathā nitthitā.  
Nitthito ca Atthavīsatimo Paricchedo.

Ekūnatimsatimo Paricchedo  
Nāmapaññattikathā

1116. Nāmavohāra-saṅketa-kāraṇopanibandhanā  
yathāvuttatthasaddānam antarā cintanāgatā

1117. nāmapaññatti nāmāyam attha-saddavinissatā  
tandvayābuddha<sup>1</sup>-saṅketa-ñeyyākāropalakkhitā.

1118. Yā gayhati nāma-ghosa-gocaruppanna-vīthiyā  
pavattānantaruppanna-manodvārikavīthiyā.

1119. Mañca-pīṭhādisaddañ hi sotaviññānavīthiyā  
sutvā tam eva cintetvā manodvārikavīthiyā

1120. tato saṅketanipphannam nāmam cintāya gayhati;  
nāmapaññatti-atthā tu tato gayanti sambhavā.

1121. Sadda<sup>1</sup>-nāmatthapaññatti-paramatthavasena pi catudhā tividhā vātha cintanā tattha icchitā.

1122. Ittham atthakathāmaggam vannentena hi dassito nayo ācariyeneti, vibhāgo 'yam pakāsito.

1123. N' atth' aññā kāci; viññattivikārasahito pana saddo va nāmapaññatti icc ekaccehi<sup>1</sup> vannitam.

1124. Tad etam nāmapaññattibhāven' ekavidham pi ca neruttika-yādicchakavasā nāmam dvidhā bhave.

1125. Saññāsu dhāturūpāni paccayañ ca tato param katvā vaññāgamādiñ ca saddalakkhañ-sādhitam.

1126. neruttikam udīrenti nāmam; yādicchakam padam yādicchāya katamattam, vyañjanatthavivajjitat.

1127. Tividham<sup>1</sup> pi tad anvattham, sādisam<sup>2</sup> copacārimam. Nibbacanatthasāpekkham tatth' anvattham udīritam.

1128. Yādicchākatasāñketam sādisam<sup>1</sup>; copacārimam atabbhūtassa<sup>2</sup> tabbhāvavohāro ti pavuccati.

1129. Tathā sāmaññānāmañ ca, gunānāmañ ca, kittimam, opapātikam icc evam nāmam hoti catubbidham.

1130. Mahājanasammatañ ca, anvatthañ c' eva<sup>1</sup>, tādisam, tīñi nāmāni. Candādināmam tatth' opapātikam.

1131. Yādicchakam, āvatthikam, nemittakam athāparam, liñgikam, rūlhikañ ceti nāmam pañca-vidham bhave.

1132. Yādicchakam yathāvuttam<sup>1</sup>; vaccha-dammādikam pana āvatthikam; nemittikam sīlavā paññavādikam.

1133. Liñgikan diñthalīñgan tu dandī, chatti ti ādikam. Rūlhikam lesamattena rūlham gomahisādikam.

1134. Vijjamānāvijjamāna-paññattobhaya-missitā<sup>1</sup> vibhattā nāmapaññatti chabbidhā hoti tattha hi:

1135. vijjamānāpaññatti ti vijjamānatthadīpikā vuccati khandhāyatana-dhātu-pañcindriyādikā.

1136. Avijjamānāpaññatti nāmikā paramatthato avijjamāna-mañcādī-atthapaññatti dīpītā.

1137. Vijjamānena avijjamānāpaññatti-nāmakā<sup>1</sup> tevijjo, chalabhiñño ca, sīlavā, paññavā pi ca.

1138. Avijjamānena vijjamānāpaññatti-nāmakā<sup>1</sup> itthirūpam, itthisaddo, itthicittan ti ādikā.

1139. Vijjamānena tu vijjamānāpaññatti-nāmakā<sup>1</sup> cakkhuviññānañ ca cakkhusamphasso icc evam ādikā.

1140. Avijjamānenāvijjamānāpaññatti-nāmakā<sup>1</sup> khattiyaputto, brāhmaṇaputto icc evam ādikā.

1141. Iti vuttānusārena nāmapaññattiyā budho sarūpam visayañ c' eva vibhāgañ ca vibhāvaye.

1142. Icc evam paramatthā ca yathāvuttā catubbidhā paññatti duvidhā ceti ḡeyyatthā chabbidhā matā ti.

Iti Paññattivibhāge Nāmapaññattikathā nitthitā.  
Nitthito ca sabbathā pi Paññattivibhāgo.  
Ekūnatimsatimo Paricchedo.

1143. Setṭhe Kañcipure<sup>1</sup> ratṭhe Kāvīranagare vare  
kule sañjātabhūtena bahussutena ḥāṇinā

1144. Anuruddhena therena aniruddhayasassinā  
Tambaraṭṭhe vasantena nagare Tañja-nāmake<sup>1</sup>

1145. tattha sañghavisiṭṭhena yācitenā<sup>1</sup> anākulam  
Mahāvihāravāsīnam vācanāmagganissitam

1146. paramattham pakāsentam Paramattha-vinicchayam  
pakaraṇam katan tena paramatthattha-vedinā ti.

Nittthito ca Paramattha-Vinicchayo.

## Variant Readings

2: 1. R nanuttaro  
 3: 1. R omits pi  
 7: 1. B S yathākkamām  
 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 pañāment'  
 70: 1. BN viññattim; 2. BN S A tassam; 3. S p' ekam  
 75: 1. B tattha  
 87: 1. B A -rammaṇakkamā  
 89: 1. R yato- (to be corrected as yan tupaṭṭhitagocaram)  
 93: 1. S evam  
 101: 1. S BN dvittikkhattum  
 114: 1. S BN A kāmapuñña  
 115: 1. S BN sukhitajavam  
 121: Tīkā: "Vīthimuttan ti patisandhi-bhavaṅga-cuticittam".  
 123: 1. BN D A tadārammaṇam  
 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 chattimsati ekatimsa A chattimsa tass' ekatimsa  
 157: 1. D A sabbā  
 162: 1. D kāmapāka (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 ajjhattā  
 175: 1. B ca  
 176: 1. B BN pavattānam  
 181: 1. BN S D nirayam  
 195: 1. A S BN D āruppe  
 199: 1. All MSS saññavirāgatam  
 200: 1. S BN D Āruppesu  
 201: 1. B BN yeva

210: 1. A S B D sampiñdito; 2. R eka

212: 1. R A pindito

213: 1. R manussānam vassasatam

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 kāmapākā

238: 1. A BN S D chāpāyupari-

241: 1. R sabhummā sabbabhummā

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 -nanasekkhānam

273: 1. BN S D arahantāna sattānam A sattānam

275: 1. BN A saṅgo ti

276: 1. R B A sabbathā

279: 1. R B S D hetṭhājhāna

280: 1. A R B -bhūmikā S D -bhūmiyā; 2. A pi tam

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 nitṭhitā

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 saṅgaham

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 ditthiyo

375: 1. A satth' eva

379: 1. So all MSS. Judging by the word cetopariyaññānam 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 rāsim  
 421: 1. R A kañkhat-  
 422: 1. R S D va  
 424: 1. R va  
 425: 1. R S katā  
 427: 1. S D veti  
 435: 1. R vibhāgā sañkhepā  
 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 t̄hitipattāsu D t̄hitim patvā va  
 487: 1. S A D pītīm; 2. B BN S D samādhīñ ca;  
 3. B S D labbhat'  
 489: 1. D S B kathā  
 491: 1. R -catukka- A -catukka-chatthānāni 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 ekadvattimsahīnā  
 519: 1. A vīsa-tālīsa  
 522: 1. BN S D ca dvidhā-  
 526: 1. R sarüpe yev' ubhayakā  
 529: 1. B -pañcādikā  
 530: 1. R A dvattimsādhikā  
 531: 1. R A dvattimsādhikā  
 535: 1. R B ca; 2. BN S D sambhogattha-  
 539: 1. BN S adukkhi asukho-  
 540: 1. S B BN D -yuttam

548: 1. BN S D tayo  
 551: 1. R B BN dosamohā  
 553: 1. BN bāvīsati  
 555: 1. S D BN A ārammādhipa-  
 558: 1. R ca  
 560: 1. R S A ubhayadhipā vippayuttā;  
       2. R sahajātādhipatiyogino; 3. R ubhayāni yathā-  
       D ubhayā niyatādhipā  
 561: 1. B ubhayādhipayuttā  
 563: 1. S -timsatividheti  
 569: 1. R vitakkam                  2. A R S B D viriya-majjhimam  
 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-votthabbanā-  
 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 uddhato  
 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 missalakkhanā  
       D asammissaka-  
 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 cittam; 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 pakāsitā

694: 1. B S D A yogino

695: 1. R S BN D sapekkhato

696: 1. B atthūpa-

697: 1. S BN D rūpam; 2. R B pūrakkhattenā; 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 -tim

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 -panupādinnam

738: 1. D BN S -yanavakam

739: 1. R S dvīdhā

746: 1. R A -rūpa-pavattitam

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 atṭhavīsati tāni pi; 2. B S D A -vīsati  
bhāvaye

772: 1. D R S katvā paccayasantatīm; 2. D B S vā

776: 1. A dasake dve ca

777: 1. R saddo

782: 1. B S -hīno; 2. R atṭha cakkā A atṭha chakkā

784: 1. BN D abhāvato

785: 1. BN D abhāvato

786: 1. B S D -navakā

789: 1. B D S A c' ekam

797: 1. S D kalāpān' atṭha

799: 1. B niyyate

804: 1. R tatthā; 2. BN samuggamā

811: 1. S pavattimhi

827: 1. A utusamuṭṭhānā

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 -khanā tikkhanan  
 865: 1. A R -nam pavattiyam  
 866: 1. R c' ekam  
 881: 1. R atthārasa-samuppāda-  
 883: 1. B BN ghatikā  
 888: 1. All MSS sambuddhānam  
 897: 1. All MSS ti  
 899: 1. S BN D -dassanā  
 904: 1. S BN D vannitam  
 908: 1. S BN D dasakāyavipattiyā  
 909: 1. B BN S D attanā  
 910: 1. B BN S D marañassati; 2. S B BN D nāmako  
 917: 1. S D yathicchakā B yadicchakā  
 925: 1. R B S D ca  
 926: 1. A pana  
 933: 1. R A samathajjhānam  
 934: 1. BN A niyāmitā; 2. B D niyāmatā  
 936: 1. B BN D A samāpajjissa; 2. B BN D A vutthito  
 941: 1. R cittasallekhasodhano A D -sodhano  
 942: 1. R A pandito  
 944: 1. D S yathākatham  
 955: 1. S D A manasikāram  
 956: 1. B S BN D -thānam  
 959: 1. (no ref. — PTS ed.) yathārahām S tato param  
 965: 1. B BN A pañcake  
 967: 1. R BN idhā pi  
 969: 1. R B bahugambhīratā  
 973: 1. A -ghātītam  
 974: 1. A -ghātikam  
 976: 1. B BN S D -nāmato; 2. S B BN D -bhedato  
 980: 1. A R bheditam  
 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 thite  
 999: 1. R paccavekkhati maññānto 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 nirujjhatabhāva;

2. R A cañkavā-bhedakam S D gaṅgāsārodakam;

3. R BN B paṭipajjā D S dīpujala A padipajjā

1011: 1. R B BN D have singular forms

1012: 1. BN A jānan

1016: 1. BN S B D tassam 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 bhāsitā B bhājita

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 -saṅghātā-

1067: 1. R vikappitā

1068: 1. R sacchikattha-

1069: 1. R sacchikattha-

1070: 1. S BN D va

1078: 1. BN A nāmam evam etam

1080: 1. D kathā

1082: 1. S D ñeyyattā

1086: 1. R A -paribandhanā

1088: 1. BN -vuttiyam

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 -katham

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

