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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.

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TWO JĀTAKA MANUSCRIPTS FROM THE NATIONAL LIBRARY IN BANGKOK

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the Neville Collection in the British Museum is in preparation.⁴ Further information about older catalogues and unpublished handlists may be found in the *Pāli Buddhist Review*.⁵

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

The rich collection of Pāli manuscripts in Denmark has been described by G. Cœdès⁹ and C. E. Godakumbara¹⁰ in Volumes 2,2 and 1, respectively, of the *Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections*. Volume 2,1 dealing with Cambodian and Burmese Pāli manuscripts is under preparation.¹¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is still one more problem posed by the pagination. Starting from the first page of Mahosatha *phūk* 4, which is page *pū*, and calculating backwards, there should have been seven *phūk* before this one in the manuscript, whereas there are only five extant. As the 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: *koyaṃ majjhe . . .* : Ja VI 30,15 = B VI 39,1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Leaves: *ḍī-nau*

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

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

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

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

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

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

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

Leaves: *ṭa-ḍai*

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

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

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

Subtitles: *dvādasanipāte meṇḍakapaṇho niṭṭhito*, *ṭū v2* = Ja

VI 355,21 = B VI 194,26; *visatinipāte sirimeṇḍakapaṇho*

niṭṭhito, *ṭha v2* = JA VI 363,23 = B VI 204,9 (*sirimantapaṇhā*);

channapathapaṇho niṭṭhito, *ṭhī r2* = Ja VI 366,6 = B VI

206,18; *amaradevipariyesanaṃ niṭṭhitaṃ*, *ṭhai r3* = Ja VI

368,14 added after *anusāsi*; subtitle not in E, but = B VI

210,5 (*-pariyesanā niṭṭhitā*); *cattāro ratanacorā niṭṭhitā*, *ṭhah*

r3 = Ja VI 370,13 added after *pesesi*, subtitle not in E, but cf.

sabbaratanathenā E note 5 = B VI 213, 13; *khajjotapanak-*

apaṇho niṭṭhito, *ḍā r3* = Ja VI 372,10 = B VI 215,12;

bhūripaṇho niṭṭhito, *ḍū r2* = Ja VI 376,5 = B VI 219,19;

devatāpaṇho niṭṭhito, *ḍai v5* = Ja VI 378,21 = B VI 222,16.

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

Leaves: *ca-jau*; *caḥ* occurs twice

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

End: . . . *kira mithilānagaravāsino sahiraññasuvaṇṇā jātā.*

mahaggharatanāni jātāni: Ja VI 409,25 = B VI 255,3

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

Subtitles: *pañcapaṇḍitapaṇho niṭṭhito*, *niṭṭhitā ca paribhinda-*

kathā ti, *caḥ r5* = Ja VI 389,30 = B VI 234,14. B: *brahmadat-*

tassa yuddhaparājayakhaṇḍaṃ niṭṭhitaṃ, B VI 255,6 after

. . . *vassaṃ atitāṃ*, Ja VI 409,26.

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

Leaves: *pū-bhaṃ*

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

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

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

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

Leaves: *ma-rah*

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

End: *dakarakkhasapaṅho niṭṭhito. niṭṭhitā ca sabbaso mahāummaṅgajātakaṅṇā. iti satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānento "na bhikkhave idān' eva tathāgato paññavā parappavādamaddano atīte aparipakke nñāṇe bodhiññāṇatthāya cariyam caranto pi paññavā yevā" ti vatvā imaṃ jātakaṃ samodhānetvā imā gāthā āha*

*senako kassapo āsi ambattho cāpi pukkuso
kāmindho kuccadanto ca devindho senadaṅḍako
kevaṭṭo devadatto ca chalākā thulanandikā
sundari pañcālacandi (ca) maṅgalikā ca sālīkā
udumbarā dīṭṭhamāṅgalikā vedeho kāludāyi ca
bherī uppalavaṅṇāsi pitā suddhodano ahu
mātā āsi mahāmāyā amarā bimbasundarī
tikkanakumāro(ca)chano canuhekkho ca rāhulo
suvo ahosi ānando sārīputto ca culaṇī
mahosatho lokanātho evaṃ dhāretha jātakaṃ*

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

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

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

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

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

End: *ālambāyanakaṇḍam niṭṭhitam*: Ja VI 186,17 = B VII 31,8

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

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

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

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

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

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

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

End: *bhūridatto pana aham evā ti sammāsambuddho ti. bhūridattajātakaṃ niṭṭhitam chaṭṭha(!). nibbānapaccayo hotu. buddham saraṇam 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. vilāpakaṅḍam niṭṭhitam. tasmim khaṇe . . .*, *hi* r1 = Ja VI 191,16 = B VII 26,29 (not in E,

B); . . . *nivatti. bārāṇasikaṇḍam nititaṃ(!). te pi . . . , ho* r3 = Ja VI 197,7 = B VII 34,16 (E = B *nagarappavesana-*, one sentence later than in our manuscript, not in C^{ks}); *subhogakaṇḍam niṭṭhitam, hah* r5 = Ja VI 200,13 = B VII 46,25 (B = E *mahāsattassa pariyesana-*, not in C^{ks}; . . . *vañnesi. yañña-vādanaṇṇanā niṭṭhitā. tassa taṃ kathaṃ . . . , dvu* r3 = Ja VI 205,19 (not in E) = B VII 53,13 (*micchākathā*); . . . *nākāsi. yaññabhedakaṇḍam niṭṭhitam. sāgarabrahmadatto . . . , ū* r3 = Ja VI 217,20 = B VII 67,12 (not in E, B).

7. CANDANAKUMĀRAJĀTAKA, *phūk* 1, dated BS 2240 = 1697

Leaves: *o-gu*

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

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

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

8. BRAHMANĀRAJĀTAKAṃ, *phūk* 1, dated BS 2240 = 1697

Leaves: *gyū-caḥ* plus one leaf as in no. 6b

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

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

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

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

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

Leaves: *chya-nā*

Beginning: *paṇḍu kisiyāsi . . . : Ja VI 255,14 = B VII 251,1*
End: *akkhakaṇḍam niṭṭhitam: Ja VI 292,3 = B VII 195,6 (E, B lakkhana-)*

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

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

The manuscript is written carefully and has been worked upon by one, or sometimes two different hands, which have corrected the text and inserted interlinear or marginal notes here and there. Although the text closely follows the SE Asian tradition, which can be seen even at a glance from the arrangements of the *jātakas* [see G. H. Luce; 'The 550 Jātakas . . . ', and G. Martini, 'Les titres des Jātaka . . . ' as above I 5a] the tradition is not always identical with the one of the Burmese branch, although both the Burmese branch and our manuscript have many characteristic variants in common, such as Fausböll's B^d *indiyācāpadhāribhi*, Ja VI 46,28* against E *illiyācāpadhārihi* (cf. Ja VI 503,7*); *indakhaggadharā*, Ja VI 223,18* against E *iṭṭhi-*; E (also B^d) *dhīrā*, Ja VI 223,19* against B, Mon, our manuscript *vīrā*. One of the characteristics of non-Burmese SE Asian Pāli seems to be the predilection for the verbal ending *-mhase* in the first person plural, e.g. *kathaṃ amhe karomhase* (ct. *karoma*), Ja VI 163,26* E = B = S *karomase*; *gaṇhāmhase maṇiṃ 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 vasesmhase*, Ja VI 516,10* = S, E = B *vasāmase*; *vademhase*, D III 197,22 E *vademase*.

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

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

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

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

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

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

Variants are *paṭivāma-* and *dhimhāmi* in B. The reading *paṭivāma-* is not only confirmed by the commentary, but also by *paṭivāmagatan ti mahārāja tayā vijjhitaṃ kaṇḍam 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 vessānaṃ balim haranti* B = S = our manuscript = Bangkok no. 6290/6291 written AD 1668(?) with *khattā* reshaped into *khatyā* according to considerations following the native grammarians: see O. v. Hinüber (‘Pāli as an artificial language,’ *Indologica Taurinensia* 10, 1982, pp. 133–140, esp. 138) (‘for the Kṣatriyas bring taxes to the Vaiśyas’, and not vice versa as it should be. As this also makes good sense and moreover avoids the assumption of a possible though otherwise unattested **kṣat-riyāyana* > *khattāna*, it seems to be even superior to the Sinhalese text, where the ending of the nom. pl. must be short because of the metre. This again is not an easy assumption, more difficult at least than a gen. pl. *-ānaṃ* read *-ānā* (– ◡), which occurs frequently.

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

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

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

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

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

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

1. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKA, *phūk* 1.

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

Leaves: *ka-khaḥ*.

2. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKA EKANIPĀTA, *phūk* 2.

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

Leaves: *ga-na*(!)

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

3. LĪNATTHAPAKĀSINĪṬĪKĀJĀTAKATTHAKATHĀṬĪKĀ DUK-KANIPĀTA, *phūk* 3

Notes and donor as on 1.

Leaves: *ṇa-cau*.

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

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

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

Colophon: *iti linatthappakāsiniyā jātakatthakathāya chakkanipātavaṇṇanā niṭṭhitā.*

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

Leaves: *jha-thu*

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

6. LĪNATTHAPAKĀSINIJĀTAKATTHAKATHĀṬĪKĀ EKĀDASADBĀDASA-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 *mün-gai* or pig year, *kūn* being used in Thai to designate the 12th cyclical (pig) year. Notes as on 1.

Leaves: *thū-dho*

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

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

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

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

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

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

8. LĪNATTHAPAKĀSINIJĀTAKATTHAKATHĀṬĪKĀ VISATINIPĀTAJĀTAKA *ndhāta (?) I paripuṇṇa, phūk 8*; notes in Thai.

Leaves: *kha-khaḥ*

Colophon: *ayogharajātakaṃ. iti linatthappakāsiniyā jātakaṭṭhakathāya visatinipātavaṇṇanā niṭṭhitā.*

9. LĪNATTHAPAKĀSINIJĀTAKATTHAKATHĀṬĪKĀ TISANIPĀTAJĀTAKA *ndhāta(?)*, *phūk 9*; notes in Thai.

Leaves: *ga-ghe*

Colophon: *bhaṇḍanibhaṇḍakajātakaṃ. iti linatthappakāsiniyā jātakaṭṭha-kathāya tiṃsanipātassa aṭṭhavaṇṇanā niṭṭhitā.*

10. LĪNATTHAPAKĀSINIJĀTAKATTHAKATHĀṬĪKĀ CATTĀLĪSANIPĀTAJĀTAKA *ndhāta(?)*, *phūk 10*; notes in Thai.

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

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

11. LĪNATTHAPAKĀSINIJĀTAKATTHAKATHĀṬĪKĀ PAÑÑĀSANIPĀTAJĀTAKA *ndhāga(?)*, *phūk 11*; notes in Thai.

Leaves: *ṇa-ca*

Colophon: *mahābodhipariṇṇajātakaṃ niṭṭhitam. iti linatthappakāsiniyā jātakaṭṭhakathāya paññāsanipātavaṇṇanā-niṭṭhitā.*

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

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

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

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

Leaves: *chaḥ-jau*

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

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

Leaves: *jaṃ-thaḥ*, *ṭṭha* plus one leaf without pagination

Colophon: *sutasomajātakaṃ. iti linatthappakāsiniyā jātaka-*
ṭṭhakathāya asitinipātavaṇṇanā(!) niṭṭhitā.

14. LINATTHAPPAKĀSININĪJĀTAKATTHAKATHĀṬĪKĀ DASAJĀTĪ
paripūṇa, *phūk* 14; notes in Thai.

Leaves: *ṭṭhā-dhu*

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

Previously the Linatthappakāsini was known from a single manuscript written in Burma [CPD, Epilegomena 2.5.10,11], which was used by W. B. Bollée (*Kuṇāla-jātaka*. 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 *naḍim gacchā ti nadim gacchā ti* in contrast to *nadim gacchā ti nadim 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. *uphādi: upādhiratham āruyha*, Ja VI 22,29*.

Here, our manuscript has *upādīti gahetvā*: as *upādhi* seems to be firmly rooted in the whole tradition including S, *d* for *dh* may be a mistake not uncommon in SE Asian Pāli manuscripts, though rarely met with in our manuscript. Strangely enough the Sinhalese tradition also knows of *upādi*: *upādi ran maravadhi* 'golden slippers' as found in Ja-gp. Here, however, the warning against false de-aspiration put forward by the Samantapāsādikā (1400,4 foll.) should be kept in mind. According to a convincing conjecture by K. R. Norman given in the CPD s.v., *upādhiratham* may be a mistaken correction of a corrupted *pādhi* to *upādhi* instead of *pānadhi* (cf. *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 absolutive, 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* (*devānaṃ pamukho seṭṭho ratham āruhi*, Spk I 352,27 foll.) = Ja IV 356,19* (*pamukho ti ativiya sandiṭṭho atha vā pubbadisaṃ oloketvā*, Ja-pt) = Ja VI 104,17* (*uttamo abhimukho vā janassa piṭṭhiṃ datvā ārūlho ti attho*, Ja VI 104,20'). The different explanations given by the commentaries show that the commentators did not feel sure about the meaning of *pamukho*. In the light of the numerous verses beginning with *pramukhe* in the Mahābhārata according to the 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 saddaṃ akatvā pakkhigaṇe nisinne sunate vā ti saddaṃ karontam iva* on Ja VI 507,16*. The genuine form *sunate* is preserved also elsewhere in SE Asia and has been discussed elsewhere.²⁷

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

Freiburg i. Brsg.

Oskar von Hinüber

Notes

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

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

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

22 *Jātaka Manuscripts from the National Library in Bangkok*

- 18 P.-B. Lafont, 'Inventaire des manuscrits des pagodes du Laos', *BEFEO* 52, 1964–65, pp. 429–45.
19 L. Finot, 'Recherches sur la littérature Laotienne', *BEFEO* 17, 1917, pp. 1–218.
20 *Catalogue of palm leaf texts in Wat Libraries in Chiang Mai (Thailand)*. Parts I–IV, 1974–75.
21 *A Catalogue of Lan Na Manuscripts. Microfilm Copies in the Social Research Institute*. Chiang Mai, 2525 (1982) [mimeographed], 341 pages.
22 O. von Hinüber, 'Pāli manuscripts of canonical texts from North Thailand', *Journal of the Siam Society* 71, 1983, pp. 75–88.
23 Cf. F. R. Hamm, 'Zu einigen neueren Ausgaben des Pāli-Tiṭṭaka', *ZDMG* 112, 1962, pp. 353–78.
24 G. Cœdès: *The 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 III¹

TEN PĀLI ETYMOLOGIES

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

1. *asita* 'unattached, unfettered'

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

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

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

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

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

2. *cuṇṇa-* and *cuṇṇiya-pada* ‘prose’

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

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

3. *nikkhamati* ‘to protrude’

PED does not list the meaning ‘protrude’ for this word (s.v.), although it is, of course, merely a semantic development from the common meaning ‘to go out’. The meaning ‘protrude’ is, however, clear from such contexts as: *mama imissā dīṭṭhakālato paṭṭhāya kakkaṭassa viya akkhini nikkhamimsu* (Dhp-a III 299,1–3) – ‘from the time I saw her, my eyes protruded like a crab’s’, and: *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,¹⁰ but ‘with protruding teeth’. Doubtless the word at Ja VI 246,7 is an intrusion, inserted from the earlier passage, since this part of the brahman’s description plays no further part in the story. The suggested translation is confirmed by the fact that at Ja V 91,24’ we find *nikkhanta-danto* as a gloss upon *kaḷāro* (91,3*).^{10a}

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:¹¹ ‘mutilated monkey’. The compound also occurs at Dhp-a I 118,25 in a very similar context. Burlingame translates:¹² ‘a greedy monkey’, presumably following the v.1. *paluddha-*. The oriental editions of both Ud and Dhp-a seem to prefer the reading *paluṭṭha-*,¹³ and there seems to be no reason to reject this reading.

In a footnote the Ee of Ud gives a quotation¹⁴ *paluṭṭha-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 Dh-p-a I 118,24, and it would therefore mean 'with a burnt body, or limbs'. In conjunction with *kaṇṇa-nāsa-chinnā*, it seems appropriate that *paluṭṭha-* should have the meaning 'mutilated'.

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

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

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

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

*yadā parābhavo hoti poso jīvitasamkhaye
atha jālaṅ ca pāsaṅ ca āsajjāpi na bujjhati,*

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

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

verse is:

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

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

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

tasmim puggale vipulā homī 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*^o in meaning 'diverging, on opposite sides') 'apart, against'; it is found only in the compound ^o*vādeti* and its derivations. Its literal meaning is said to be 'speak wrong, i.e. to deceive'. The same etymology of *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*, *visamsaṭṭha*, 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 apaṭubhā mithubhedam karissanti (IV 184,22*)

and *sukka-cchavī* (so read for *-cchavi-*) *vedhaverā datvā subhagamānino akāmaṃ 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 saranti ti tividhaverā ca vedhaverā* (IV 185,19'). Ce reads: *vedhaverā ti vidhavā apatikā, tāhi vidhavāhi veram caranti ti* (IV 181,10'). Be reads the same (IV 186,19'). In the case of Ce and Be it is clear that the commentary is making a 'folk etymology'; *vedhavera* is explained as being made from *vidhavā* and *vera* 'hostility towards widows'. The meaning of Ee is not clear, but the transcript²² of the Trenckner reading of the Copenhagen MS is: *vedhaverā ti vidhavapatikā te hi vidhavā iranti ti (ti) vidhaverā ca (va?) vedhaverā*. This perhaps indicates a 'folk etymology' based upon *vidhavā* and *ira*. For the second passage, Ee reads: *vedhaverā ti vidhavittikā* (VI 509,10') with the v.11 *-vitthikā* and *vidhavittikāmā purisā*. Ce reads: *vedhaverā ti vidhavittikā* (VII 447,29'). Be reads: *vedhaverā ti vidhavittikāmā purisā* (VII 278,20').

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

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

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

8. *saṃghaṭṭanā* ‘contact’

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

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

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

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

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

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

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

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

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

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

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

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

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

10. *sammasitā* 'having grasped'

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

Among the verses attributed to the Pratyekabuddhas in

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

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

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

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

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

There is evidence that there must have been a similar confusion about the word *kattā*, which could be interpreted as both *kattā* (< Skt *kartā*) and *katvā* (< Skt *kṛtvā*) in one and the same *pāda* when it occurred in different places. At Ja II 317,13*–14* we find: *āpāsu me yuddhaparājitatassalekassa katvā vivanasmi ghore*. This is glossed: *katvā ti anukampam karitvā* (317,21'–22'). At Ja IV 274,1*–2* we find: *ayam migo kicchagatassa mayhamlekassa kattā vivanasmiṃ 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 absolutive was lost.

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

had an absolutive 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 *JOL(B)* XXIX, 1979, pp. 42–49.
- 2 Abbreviations are as in the Epilegomena to V. Trenckner: *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924–48 (= CPD). In addition: BHS = Buddhist Hybrid Skt; G Dhp = Gāndhāri Dharmapada; Be = Chatthasāṅgāyana edition; Ce = Simon Hewavitarne Bequest edition; Ee = PTS edition.
- 3 See K. R. Norman, 'The dialects in which the Buddha preached', in H. Bechert (ed.), *The Language of the Earliest Buddhist Tradition*, Göttingen 1980.
- 4 Ud-a p. 415, n. 2.
- 5 Spk I p. 279, n. 1.
- 6 Sadd Index p. 1379, s.v. *cunṇa*.
- 7 MW p. 401, s.v. *cūrṇa*.
- 8 *ibid.*, s.v. *cūrṇaka*.
- 9 Sadd p. 1108, §1.3.2.
- 10 W. H. D. Rouse, *Jātaka Translation*, Vol. IV, Cambridge 1901, p. 155.
- 10a See H. Lüders, 'Skt *kaḍāra-viklidha*', in *AO* 16 (1938), pp. 131–45 (= *Kleine Schriften*, Wiesbaden 1973, pp. 89–103).
- 11 F. L. Woodward, *Minor Anthologies*, Vol. II, London 1935, p. 27.
- 12 E. W. Burlingame, *Buddhist Legends*, Part I, Harvard 1921, p. 221.
- 13 So Be and Ce.
- 14 Ud p. 22, n. 6.
- 15 MW p. 905, s.v. *lūs-*.
- 16 T. Burrow, 'Skt *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 vaṇṇu*.
 22 Made available to me by Mrs Else Pauly.
 23 R. C. Childers, *Dictionary of the Pāli Language*, London 1875, p. 562, s.v. *vedhaverō*.
 24 É. Senart, *JAs* 1871, pp. 1–339.
 25 See W. Geiger, *Pāli Literatur und Sprache*, Strassburg 1916, §46.3.
 26 R. Morris, 'Notes and Queries', in *JPTS* 1891–93, p. 7.
 27 Letter dated 31 January 1934. See note 19 above.
 28 Vv-a p. 369.
 29 See K. R. Norman, 'Middle Indo-Aryan Studies XIII: The palatalisation of vowels in Middle Indo-Aryan', in *JOI(B)* XXV, 1976, pp. 328–42.
 30 *op. cit.* (in n. 23), p. 466, s.v. *satipaṭṭhānam*.
 31 It occurs as a v.1. for *bhikkhuni-passaya* at A II 144,32.
 32 T. W. Rhys Davids, *Dialogue of the Buddha*, Part II, London 1910, p. 324.
 33 Sv 753,1–2 etc.
 34 Translated by Bhikkhu Ñāṇamoli, *The Path of Discrimination*, London 1982, p. 178 = p. 398.
 35 *op. cit.* (in n. 32), p. 324.
 36 See K. R. Norman, *Elders' Verses* I, London 1969, §41 and *Elders' Verses* II, London 1971, §65.
 37 O. von Hinüber, 'Pāli as an artificial language', in *Ind. Taur.* X, 1982, pp. 133–40.
 38 K. R. Norman, 'Four Etymologies from the Sabhiya-sutta', in *Buddhist Studies in honour of Walpola Rahula*, London 1980, p. 183, n. 21.
 39 K. R. Norman, *Elders' Verses* I, London 1969, p. 297 (ad Th 1263).
 40 *op. cit.* (in n. 37), p. 136.

WHERE'S THAT SUTTA?

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

TRANSLATIONS OF TECHNICAL TERMS IN THIS INDEX

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

ādīnava	disadvantages (dangers)
aniĉcā	impermanence
aññā	final knowledge
anukampana	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
bojjhanga	enlightenment-factors
citta	mind
dāna	giving
deva	(untranslated)
dhamma	(untranslated)
diṭṭhi	view
duccarita/sucarita	wrong/right conduct
dukkha	(untranslated)
indriya	faculties
jhāna	concentrations
kamma	(untranslated)
kamma-patha	kamma-pathways
khandā	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
paṭicca-samuppāda	dependent origination
paṭisambhidā	analytical knowledges
puggala	persons
puñña	merit
rāga	lust
saddhā	faith
samāchi	collectedness
samatha	calm
sangha	(untranslated)
saññā	perception
saññojana	fetters
sati	mindfulness
sīla	virtue
sukha	happiness
taṇhā	craving
tathāgata	(untranslated)
vedanā	feelings
vijjā	knowledge, true
vimutti	freedom
vipassanā	insight

ABBREVIATIONS

acc	according (to)
&	and
& v.v.	and vice versa (many suttas give negative first, then positive, but here the positive has not always been noted with '& v.v.')
::	because
bh	bhikkhu (Buddhist monk)
bhnī	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	Sanḡha
::	therefore
trg	training
unwh	unwholesome
v	versus
v.v.	vice versa
Vin	Vinaya

Notes

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

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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.]

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

Preface

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

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

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

In the Ganthavaṃsa and the Sāsanavaṃsa it is stated that this text has two commentaries, one old and the other of a recent date. I could not find the older one which is supposed to be bigger; the one that I copied from the B.F.L., and the one I recently got from Ambarukkarama, 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. Khemappakaraṇa by Khema
9. Nāmacārādīpaka by Saddhamma Jotipāla

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

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

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

2. These were edited by me.

3. Mohavicchedanī, edited by A.P. 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 Nāmarūpapariccheda and the Abhidhammatthasaṅgaha [= Abhidh-s]. In the colophon of the Pm-vn it is clearly stated that it was compiled by an Elder Anuruddha, who was born at Kaveri (Kāvīra) in the province of Kanjiveram (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.⁴

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

"Lakkhaṇatthakusalā salakkhaṇaṃ
lakkhaṇatthapamehi lakkhaṇaṃ
lakkhaṇuggahasukhāya vaṇṇayum
lakkhaṇādīmukhate salakkhaṇaṃ".

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

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

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

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

Sumaṅgala 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 vuttaṃ:

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

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

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

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

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

20-7-60

A.P. Buddhadatta

Aggarama, Ambalangoda, Ceylon,

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 Subhadrarāma, 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 Ambarukkharāma referred to in the Preface [PTS editor]>

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

6. Aggamahāpaṇḍita 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].

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	NIGAMANA (colophon)	1143-1146	

PARAMATTHAVINICCHAYO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

	Cittavibhāga*
	Paṭhamo Paricchedo
	Cittavibhāge Sarūpasaṅgahakathā
1.	Vanditvā vandaneyyānaṃ uttamaṃ ratanattayaṃ pavakkhāmi samāseṇa Paramatthavinicchayaṃ.
2.	Cittaṃ cetasiṃ rūpaṃ nibbānaṃ ti niruttaro ¹ catudhā desayī dhamme catusaccappakāsaṇo.
3.	Cittam ekūnanavuti-vidhaṃ tattha vibhāvaye, ekanavutividhaṃ vā pi ¹ , ekavīśasataṃ pi vā.
4.	Dvepaññāsa sarūpeṇa dhammā cetasiṃ matā; cittuppādasā bhinnā sampayogānusārato.
5.	Aṭṭhaviśavidhaṃ rūpaṃ, bhūtopādāyabhedato duvidhaṃ; rūparūpaṃ tu aṭṭhārasavidhaṃ bhavē.
6.	Nibbānaṃ pana dīpenti asaṅkhatāṃ anuttaraṃ. Attha-nāmasā dvedhā paññattī ti pavuccati.
7.	Tesaṃ dāni pavakkhāmi vibhāgaṃ tu yathārahaṃ ¹ catudhā paramatthānaṃ, dvidhā paññattiyā; kathaṃ?
8.	Kusalādivibhāgena tattha cittaṃ catubbidhaṃ, tathā bhūmivibhāgena kāmabhūmadito; kathaṃ?
9.	Somanassasahagataṃ, upekkhāsahitaṃ, tathā ñāṇeṇa sampayuttaṃ ca vippayuttaṃ ti bheditam.
10.	Asaṅkhāraṃ sasaṅkhāraṃ iti bhinnaṃ pun' aṭṭhadhā Kāmāvacarakusalaṃ kāme ¹ sugatisādhakaṃ.
11.	Takka-cāra-pīti-sukha-cittass' ekaggatāyutaṃ paṭhamajjhānakusalaṃ pañcaṅgikam udāhaṭaṃ.
12.	Vitakkahīnaṃ dutiyaṃ jhānaṃ tu caturaṅgikam. Vicārahīnaṃ tatiyaṃ jhānaṃ pana tivaṅgikam.
13.	Pītihiṇaṃ catutthaṃ ca upekkhekaggatāyutaṃ pañcamāṇi ca pakāseṇi ubhayaṃ pi duvaṅgikam.
14.	Evam jhānaṅgabhedena cittaṃ pañcavidhaṃ bhavē rūpāvacarakusalaṃ rūpabhūmippavattakaṃ.

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

15. Ākāsānañcāyatanam kusalam paṭhamam bhava,
viññānañcāyatanam ti dutiyam, tatiyam tathā
16. ākiñcaññāyatanam tu¹, catuttham pana mānasam
nevasaññānāsaññāyatanam ti² catubbidham.
17. Āruppakusalam nāma upekkhekaggatāyutam
duvaṅgikam idam sabbam, āruppabhavasādhakam.

18. Sotāpattimaggacittam paṭhamānuttaram tathā,
sakadāgāmi, anāgāmi¹, arahattan ti sabbathā
19. catudhā maggabhedena; jhānabhedena pañcadhā;
vīsat' aperiyaṭṭāna-kusalam dvayamissitam.
20. Ittham bhūmivibhāgena kusalam tu catubbidham,
ekavīsā pi, bāvīsam, sattatimsavidham pi vā.

21. Somanassa-sahagatam, upekkhāsahitam tathā,
diṭṭhigatasampayuttam, vippayuttam ti bheditam;
22. asaṅkhāram sasaṅkhāram iti bhinnam pun' aṭṭhadhā
lobhamūlam pakāsentī lobha-moha-dvīhetukam.
23. Domanassa-sahagatam paṭighena samāyutam
asaṅkhāram sasaṅkhāram iti bhinnam dvidhā pana
24. dosamūlam pakāsentī dosa-moha-dvīhetukam.
Vicikicchā-sahagatam uddhaccasahitam ti ca
25. upekkhāvedanāyuttam momūham duvidham pana
mohamūlam pakāsentī mohen' ev' ekahetukam.
26. Dvādasākusalā nāma caturāpāyasādhakā;
ete sugatīyam cā pi pavattī-phaladāyakā.¹

27. Cakkhu-sota-ghāṇa-jivhā-kāyaviññāna-nāmakā
pancaviññāyugala; yugalam sampaticchanam,
28. santīraṇadvayam c' eva upekkhāsahitam tathā,
puññāpuññāvasen' eva vipākā duvidhā tṭhitā.
29. Upekkhāsahitā tattha mānasā dvādasarītā;
kāyaviññāyugalam sukhadukkhayutam kamā.
30. Somanassasahagatam yaṃ santīraṇamānasam
tam puññāpākam ev' āhu, pāpapākam na vijjati.
31. Pañcadvāra-manodvāra-vasena duvidham pana
Upekkhāvedanāyuttam kriyāvajjananāmakam.
32. Somanassa-sahagatam hasituppādamānasam;
kriyājavanam icc evam tividhāhetukakriyā.
33. Aṭṭh' eva puññāpākāni, pāpapākāni sattadhā,
kriyācittāni tīṇī ti, aṭṭhārasa ahetukā.

34. Sapuññehi samānā va¹ mahāpākā mahākriyā,
mahaggaṭakriyā-pākā phalacittāni cakkamā.
35. Ittham ekūnavuti-vidham cittaṃ bhava, tathā
ekānavuti-vidham vā pi ekavīsasatam pi vā.

36. Takka-cāra-pīti-sukha-cittass' ekaggatāyutam
sotāpattimaggacittam paṭhamajjhānikam matam.
37. Dutiyam takkato hīnam; tatiyam tu¹ vicarato;
catuttham pīto hīnam; upekkhekaggatāyutam
38. pañcamam ti ca pañc' ete paṭhamānuttarā matā,
diṭṭhikañkhā-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 pañcuddhambhāgiyānam asesato
42. saññojanānam sesānam samugghātakaram param
catutthānuttaram magga-cittam pañcavidham ti ca.
43. Cattāri pañcakāni' evam¹ maggesu ca phalesu ca,
sesāni c' ekāsītī ti ekavīsasatam bhava.
44. Lokuttarānam aṭṭhannam icc evam pañcadhā puna
jhānāṅga-magga-bojjhaṅga-vibhāgāya yathāraham
45. pādakajjhānam āmaṭṭhajjhānam ajjhāsayo tathā
vuṭṭhānagāminī c' eva niyameti¹ vipassanā ti.

Iti Cittavibhāge Sarūpasāṅgahakathā niṭṭhitā.
Paṭhamo Paricchedo.

Dutiyo Paricchedo
Cittavibhāge Pakiṇṇakakathā

46. Kusalan' ekavīs' eva; dvādasākusalāni ca;
chattimsati vipākāni; kriyācittāni vīsati.
47. Kāmesu catupaññāsa; rūpesu dasa pañca ca;
dvādas' āruppacittāni; aṭṭhānuttaramānasā.
48. Kāme tevīsapākāni, puññāpuññāni vīsati,
ekādasa kriyā ceti, catupaññāsa sabbathā.
49. Puñña-pāka-kriyābheda tayo rūpesu pañcakā.
Āruppe ticatukkāni; sattavīsa mahaggaṭā.
50. Catumaggaphalānanam tu vasen' aṭṭha pi jhānato
dasūbhayam pi missetvā tālīsānuttarā siyūm.
51. Puñña-pāka-kriyā-pāpā santi kāme; mahaggaṭe
papam n' atthi; kriyā pāpā na vijjanti anuttare.
52. Pāpāhetukamuttāni anavajjāni sabbathā
ekūnasatṭhi-cittāni puññāpāka-kriyā-vasā.

53. Kammacittāni tettiṃsa puññāpuññāni sabbathā;
chattimsa tesam pākāni; kriyā vīsa na cobhayam.
54. Cakkhaviññāpadhātādī pañcaviññānanāmakā;
pancadvārāvajjanam ca duvidham sampaticchanam

55. manodhātuttayaṃ nāma; chasattati tato pare¹
manovihānādhātu ti; satta dhātupabhedato.
56. Manovihānādhātuṃ ca manodhātuttayaṃ tathā
katvā manovihāṇaṃ ti cha vihāṇā pakittitā.
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57. Āvajjanaṃ dassanaṃ ca savaṇaṃ ghāyanaṃ tathā
sāyanaṃ phusanaṃ c' eva sampaṭicchana-tīraṇaṃ,
58. Votthapanaṃ ca javanaṃ tadārammaṇanāmakam¹
bhavaṅgam² cuti sandhī ti cittaṃ cuddasadhā tthitaṃ.
59. Āvajjanādayo dve dve yugā satta yathākkamaṃ;
tīṇi tīraṇacittāni; ekam votthapanaṃ mataṃ.
60. Kusalākusalā sabbe, phalā c' āvajjanaṃ vinā
kriyā ca, pañcapaññāsa javanaṃ ti pavuccare.
61. Santīraṇa-mahāpākā tadārammaṇanāmakā,
ekādasa pavattanti javanārammaṇe yato.
62. Mahaggata-mahāpākā, upekkhātīraṇadvayaṃ,
cuti-sandhi-bhavaṅgāni cittān' ekūnavīsati.
63. Javan' āvajjanādīni, votthabbasukhatīraṇā,
mahaggata-mahāpākā, upekkhātīraṇā ti ca,
64. aṭṭhasaṭṭhi, tathā dve ca, nav' aṭṭha, dve, yathākkamaṃ
eka-dvī-ti-catu-pañca-kiccaṭṭhānāni niddise.

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65. Rūpapākā, mahāpākā, manodhātu ca, tīraṇaṃ,
rūpaṃ janenti ekūna-vīsati; netaradvayaṃ.
66. Abhiññāvajjitā sabbe appaṇḍjavanā pana
rūpaṃ janenti chabbīsa, sannāment' iriyāpathaṃ.
67. Abhiññādvaya-votthabba-parittajavanā pana
dvattiṃsa rūpa-vihānti-iriyāpatha-sādhakā.
68. Pañcaviññāṇam āruppavipākā, sabbasandhiyo,
cuti khīṇāsavasseti soḷas' ete na kiñci pi
69. rūpaṃ janenti cittāni satta-sattati sabbathā.
Aṭṭhapaññāsa cittāni sannāment'¹ iriyāpathaṃ.
70. Dvattiṃs' eva tu vihānti¹ samuṭṭhāpentī mānasā;
na janenti tayam² p' etaṃ³ yathāvuttāni soḷasa.
71. Somanassa-sahagatā parittajavanā pana
hasanam pi janenti ti, catukiccāni terasa.
72. Sabbam pi pañcavokāre kiccama etaṃ pakāsitaṃ;
āruppe pana sabbam pi rūpāyattaṃ na vijjati.
73. Asaññīnaṃ tu sabbāni cittān' eva na labbhare;
rūpakkhando va tesan tu attabhāvo ti vuccati.

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74. Pāṇātipāta-theyyādi-vasenopacitam pana
uddhaccarahitāpuññaṃ caturāpāyabhūmiyaṃ
75. datvā sandhiṃ pavatte tu pañcavokārabhūmiyaṃ
uddhaccasahitaṃ cā pi satta¹ pākāni paccati.
76. Dānasīlādibhedena pavattaṃ kusalam pana
kāme mānasam ukkaṭṭhaṃ catukkan tu tihetukaṃ

77. datvā tihetukaṃ sandhiṃ kāme sugatīyaṃ pana
soḷassa puññapākāni pavatte tu vipaccati.
78. Tihetukomaṃ puññaṃ ukkaṭṭhaṃ ca dvihetukaṃ
datvā dvihetukaṃ sandhiṃ kāme sugatīyaṃ tathā
79. pavatte pana ṇāṇena sampayuttaṃ vivajjiya
dvādasa puññapākāni vipaccati yathārahaṃ.
80. Dvihetukomaṃ puññaṃ paṭisandhim ahetukaṃ.
deti mānusake c' eva vinipātāsura tathā.
81. Aṭṭhāhetukapākāni pavatte tu vipaccare.
Cattāri pi catukkāni pañcavokārabhūmiyaṃ.
82. Bhāvanāmaya-puññaṃ tu mahaggatam anuttaraṃ
yathābhūminiyāmena deti pākam yathāsakam.
83. Kaṭattārūpa-pākāni pañcavokārabhūmiyaṃ.
Āruppānuttare pākam tathā rūpasamaññisu.
84. Puññāpuññāni kammāni tettiṃsā pi ca sabbathā
sañjanenti yathāyogaṃ paṭisandhippavattīyaṃ.

Iti Cittavibhāge Pakiṇṇakakathā niṭṭhitā.
Niṭṭhito Dutiyo Paricchedo.

Tatiyo Paricchedo
Vīthisaṅgahakathā

85. Cakkhu-sota-ghāṇa-jivhā-kāyāyatanapañcamā
pasādā hadayaṃ ceti cha vatthūni viniddise.
86. Cakkhu-sota-ghāṇa-jivhā-kāyadvārā ca pañcadhā,
manodvāram bhavaṅgaṃ ti cha dvārā cittavīthiyā.
87. Rūpa-sadda-gandha-rasa-phoṭṭhabbā pañca gocarā,
dhammārammaṇa-paññattī chadvārārammaṇā kamā¹.
88. Nimitta-gati-kammāni kammam evātha gocarā
paṭisandhi-bhavaṅgānaṃ cutiyā ca yathārahaṃ.
89. Maraṇāsanna-sattassa yathopāṭṭhitagocare¹
chadvāresu tam ārabha paṭisandhi bhavantare
90. ekacittakkhaṇā hoti; yāvajjivaṃ tato param
bhavaṅgam; pariyoṣāne cuti c' ekakkhaṇā bhava.
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91. Duhetāhetucutiyā kāmāvacarasandhiyo;
tihetukāmacutiyā sabbā pi paṭisandhiyo.
92. Rūpāvacaracutiyā sahetupaṭisandhiyo.
Āruppato 'pari, kāme, tatth' evā pi tihetukā.
93. Paṭisandhi bhavaṅgaṃ ca ekam ev' ekajātiyaṃ;
cuti c' ārammaṇaṃ tassa ekam¹ eva yathārahaṃ.
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94. Rūpādārammaṇe cakkhuppasādādimhi ghaṭṭite
majjhe bhavaṅgam chinditvā vīthi nāma pavattati.

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

107. Sukhopetaṃ tadālambaṃ upekkhākriyato paraṃ
na hot' upekkhāsahitaṃ; sukhitakriyato tathā.
108. Na hoti domanassamhā somanassikamānasam,
tadārammaṇaṃ aññāfi ca, bhavaṅgaṃ, cuti vā tathā.
109. Rajjanādivasen' ettha javanākusalam bhave;
kusalaṃ pana sambhoti saddhā-paññādi-sambhave.
110. Tad eva vītarāgānaṃ kriyā nāma pavuccati
avipākatam āpannaṃ vaṭṭamūlaparikkhayā.
111. Appaṇājavanaṃ sesaṃ mahaggaṭam anuttaraṃ
chabbīsati yathāyogaṃ appaṇāvīthiyam bhave.
112. Parikammaṃ karontassa kasiṇādikagocare
susamāhitacittassa upacārasamādhinā
113. parikammopacārānuloma-gotrabhuto paraṃ
pañcamaṃ vā catutthaṃ vā javanaṃ hoti appaṇā.
114. Puthujjanāna sekkhānaṃ kāmapiññā¹ tihetuto;
tihetukāmakriyato vītarāgānaṃ appaṇā.
115. Tatrā pi sukhitaḅhānaṃ¹ sukhitaḅvayato paraṃ;
upekkhitamhā sambhoti upekkhekaggatāyutaṃ.
116. Pañcadvāre cha vā satta parittajavanam bhave;
sakiṃ dve vā tadālambaṃ; sakiṃ āvajjanādayo.
117. Appaṇājavanaṃ c' ekaṃ paṭhamuppattiyam pana;
tato paraṃ vasībhūtaṃ ahorattam pi vattati.
118. Sakiṃ dve vā nirodhassa samāpattikkhaṇe pana
catutthāruppajavanaṃ, tato cittaṃ nirujjhati.

119. Nirodhā voṭṭhahantassa upariṭṭhaphala-dvayaṃ,
pañcābhīññā, tathā maggā ekacittakkhaṇā matā.
120. Phalam ekaṃ dvayaṃ tathā tisso vā maggavīthiyam;
samāpattikkhaṇe tam pi ahorattam pavattati.
121. Pañcadvāre na labbhanti lokuttara-mahaggaṭā;
vīthimuttaṃ,¹ manodhātu, pañca cittāni antime.
122. Parittān' eva sabbāni pañcadvāresu sambhavā.
Manodvāramhi voṭṭhabba-tadālamba-javā siyuṃ.
123. Ghāṇa-jivhā-kāyavīthī, tadālambaṇam¹ 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 pi¹ vīthicittāni Kāme; Rūpe cha sambhavā;
Āruppe² dve manodvārāvajjanaṃ javanaṃ ti cā ti.

Iti Cittavibhāge Vīthisaṅgahakathā niṭṭhitā.

Niṭṭhito Tatiyo Paricchedo.

Catuttho Paricchedo
Vīthiparikammakathā

126. Paṭhamāvajjanaṃ pañca-dasannaṃ parato bhave;
dutiāvajjanaṃ hoti ekavīsatiṭo paraṃ.
127. Ekamhā pañcaviññāṇaṃ; pañcamhā sampaticchanaṃ;
sukhasantīraṇaṃ hoti pañcavīsatiṭo paraṃ.
128. Sattatimsatiṭo hoti upekkhātīraṇadvayaṃ,
Voṭṭhabbāna sarūpānaṃ dvinnaṃ kāmajavā paraṃ.
129. Maggābhīññā paraṃ dvinnaṃ. Tiṇṇannaṃ lokiyappaṇā.
Phalā catunnaṃ; pañcannaṃ upariṭṭha-phaladvayaṃ.
130. Bhavanti cattāḷīsamhā sukhapākā dvihetukā.
Tath' ekacattāḷīsamhā upekkhāya samāyutā.
131. Honti sattatiṭo kāme sukhapākā tihetukā.
Dvāsattatiṭhā jāyanti upekkhāsahitā pana.
132. Ekūnasatṭhito rūpa-pākā; pākā arūpino
kamāṭṭhacattāḷīsamhā; tath' eka-dvi-tihīnato.
133. Pubbasāṅgaham icc evaṃ vigaṇetvā¹ vicakkhaṇo
paraśaṅgaha-saṅkhyādiṃ vibhāveyya visārado.

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

137. Rūpāvacarapākamhā param ekūnavīsati.
Nav' aṭṭh' āruppapākamhā; satta chā pi¹ yathākkamaṃ.
138. Paṭighamhātu satt' eva; sitamhā teraseritā.
Pāpapuñña-dvihetumhā ekavīsati bhāvaye.
139. Dvihetu-kāmakriyato aṭṭhārasa upekkhakā;
sattarasa sukhopetā vibhāveyya vicakkhaṇo.
140. Kāmapuññatihetumhā tettiṃs' eva upekkhakā;
tepaññāsa sukhopetā¹ bhavanti ti pakāsitā.
141. Tihetukāmakriyato catuvīsati' upekkhakā;
sukhitamhā tu dīpeyya pañcavīsati paṇḍito.
142. Dasa rūpajavamh' ekādasa, dvādasa, terasa,
yathākkamaṃ pañcadasa āruppā paridīpaye.
143. Phalamhā cuddas' ev' āhu; maggamhā tu sakaṃ phalaṃ.
Param saṅgaham icc evaṃ vigaṇeyya visārado.

144. Pubbāparasamodhānam iti ṇatvā tato param
vatthu-vīthisamodhānaṃ yathāsambhavaṃ uddise.
145. Pañcavatthūni nissāya kamato pañca mānasā.
Tettiṃsa pana nissāya hadayaṃ mānasā siyuṃ.
146. Kāmapāka-manodhātu-hasituppādamānasā,
dosamūl' ādimaggo¹ ca rūpajjhānā ca² sabbathā,
147. dasāvasesāpuññāni, kāmapuñña-māhakriyā
voṭṭhabbāruppajavanam, satta lokuttarāni ca
148. dvecattāḷisa-cittāni pañcavokārahūmiyaṃ
nissāya hadayaṃ honti; āruppe nissayaṃ vinā.
149. Āruppapākā cattāro anissāyeti sabbathā
vitthāren' aṭṭhadhā bhinnam; saṅkhepā tividdham bhavē.
150. Tecattāḷisa nissāya; anissāya catubbidham;
nissitānissitā sesā dvecattāḷisa mānasā.
151. Pañcacitt' appaṇā honti kamen' ekekavīthiyaṃ.
Manodhātuttikan nāma pañcadvārikaṃ iringam.
152. Sukhatīraṇa-voṭṭhabba-parittajavanā pana
ekatiṃsā pi jāyante chasu vīthisu sambhavā.
153. Mahāpākā pan' aṭṭhāpi, upekkhātīraṇadvayaṃ
chasa dvāresu jāyanti; dasa muttā ca vīthiya.
154. Cuti-sandhi-bhavaṅgānaṃ vasā pākā¹ mahaggatā
nava vīthivimuttā ti dasadhā vīthisaṅgaho.
155. Ekadvārikacittāni, pañca-chadvārikā tathā,
chadvārikavimuttā ca, vimuttā ti ca sabbathā
156. chattīmsa, tay' ekatiṃsa¹, dasa c' eva, naveti ca
ṇatvā vīthisamodhānaṃ gocaraṃ ca samuddise.
157. Kamato pañcaviññāṇā, lokuttara-mahaggatā
abhiññāvajjitā, sabbe¹ pañcatāḷisa mānasā
158. yathāsambhavato honti rūpādekekagocarā.
Pañcagocaraṃ iringi manodhātuttikam pana.
159. Santīraṇa-mahāpākā, parittajavanāni ca,
voṭṭhabbānam abhiññā ca tecattāḷisa sambhavā
160. chārammaṇesu hontī ti aṭṭhadhā; tividdhā puna
ekārammaṇacittāni, pañca-chārammaṇāni ca.

161. Saṅkhepā mānasā pañca-cattāḷisa, tayo, tathā
tecattāḷisa c' eveti sattadhā pi siyuṃ; katham?
162. Kāmapāka¹ -manodhātu-hasituppādamānasā
pañcavīsa yathāyogam parittārammaṇā matā.
163. Kasiṇugghātimākaṣaṃ, paṭhamāruppamānasam,
tass' eva natthibhāvan tu, tatiyāruppakaṃ tathā
164. ālambitvā pavattanti āruppā kamato; tato
dutiyaṃ ca catutthaṃ ca cha mahaggatagocarā.
165. Appamānasamaññāte nibbāṇe pana¹ gocare
aṭṭha lokuttarā dhammā niyamaṇa vavatthitā²
166. Kasiṇāsubha-koṭṭhāse āṇāpāṇe ca yogino
paṭibhāganimittamhi appamaññānuyuṇjato
167. sattapaññattiyaṃ c' eva rūpajjhānam pavattati;
yathāvuttanimittamhi sesam āruppakaṃ¹ ti ca
168. abhiññāvajjitā sabbā¹ ekavīsa-mahaggatā
sabbe paññattisaṅkhāte navattabbe pavattare.
169. Jāyantākusalā ṇānavippayuttajavā; tathā
appamāṇaṃ vinā vīsa parittādisu tisu pi.
170. Tihetukāmapuññāni, puññābhiññā ca pañc' ime
catūsu pi pavattanti arahattadvayaṃ vinā.
171. Kriyābhiññā ca, voṭṭhabbaṃ, kriyā kāme tihetukā
cha sabbathā pi hontī ti, sattadhā mānasā tṭhitā.

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

Iti Cittavibhāge Vīthiparikammakathā niṭṭhitā.
Catuttho Paricchedo.

Pañcama Paricchedo
Bhūmipuggalakathā

180. Ito param pavakkhāmi bhūmipuggalabhedato cittānam pana sabbesaṃ kamato saṅgahaṃ. Kathaṃ?
181. Nirayo¹ ca tiracchānayoṇi petāsura tathā caturāpāyabhūmī ti kāme duggatiyo matā.
182. Cātummahārājikā ti ca Tāvatiṃsā ca Yāmakā Tusitā c' eva Nimmānaratino Vasavattino.
183. Chaḷ ete devalokā ca, mānavā ti ca sattadhā, kāmasugatiyo c' ekādasadhā kāmabhūmiyo.
184. Brahmānaṃ pārisajjā ca, tathā Brahmāpurohitā, Mahābrahmā ca tividhā paṭhamajjhānabhūmiyo.
185. Parittābhāppamāṇābhā, tath' ev' Ābhassarā ti ca dutiyajjhānabhūmī ca tividhā va pakāsitā.
186. Parittasubhāppamāṇa-subhā ca Subha-kiṇṇakā 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 Akañiṭṭhā ti pañc' ete Suddhāvāsā pakāsitā.
189. Iti soḷasadhā bhinnā Brahmālokā pavuccare, rūpībrahmānaṃ āvāsā rūpāvācarabhūmiyo.
190. Ākāsānañcāyatana-nāmādīhi pakāsitā arūpī-brahmālokā ca catudh' Āruppabhūmiyo.
191. Sotāpannādibhedena catudhānuttarā matā. Pañcatiṃsa pan' icc evaṃ sabbathā pi ca bhūmiyo.
192. Jāyanti caturāpāye pāpapākāya sandhiya. Kāmāvacaradevesu mahāpākehi jāyare.
193. Ahetukā puññapākāhetukena tu jāyare bhummadeva-manussesu; mahāpākehi cetare.
194. Vipākaṃ paṭhamajjhānaṃ paṭhamajjhāna-bhūmiyaṃ; dutiyaṃ tatiyaṃ c' eva dutiyajjhānabhūmiyaṃ.
195. Tatiyaṃ catutthān tu; catutthāmi ca pañcamaṃ Āruppā ca kamaṇ' eva āruppā¹ honti sandhiyo.
196. Kāya-vācā-manodvāre kammaṃ pāṇavadhādikā katvā pāpakacittehi jāyante 'pāyabhūmiyaṃ.
197. Kāya-vācā-manodvāre dānaṃ sīlaṃ ca bhāvaṇaṃ kāmāpuffehi katvāna kāmasugatiyaṃ siyuṃ.
198. Parittaṃ majjhimaṃ jhānaṃ paṇiṭaṃ ca yathākkamaṃ bhāvetvā tividhā honti tīsu bhūmisu yogino.
199. Vehapphalesu jāyanti bhāvetvā pañcamaṃ; tathā saññāvirāgaṃ taṇ¹ c' eva bhāvetvāsaññī-bhūmiyaṃ.
200. Suddhāvāsesu jāyanti anāgāmikapuggalā. Āruppāni ca bhāvetvā Arūpesu¹ yathākkamaṃ.
201. Lokuttaran tu bhāvetvā yathāsakam anantaraṃ samāpattikkhaṇe c' eva¹ appeti phalamānaṃ.

202. Apāyamaḥ cutā sattā kāmādhātumhi jāyare. Sabbatṭhānesu jāyanti kāmasugatito cutā.
203. Cutā jāyanti rūpamaḥ sabbatṭhāpāyavajjite. Kāmasugatiyaṃ honti arūpāssaññāto cutā.
204. Tatth' āruppā cutā honti tatth' evoparim eva ca. Vatṭamūlasamucchedā nibbāyanti anāsavā.
205. Suddhāvāsesu anāgāmi-puggalā vopapajjare. Kāmādhātumhi jāyanti anāgāmi-vivajjitā.
206. Heṭṭhūpapatti brahmānaṃ ariyaṇaṃ na katthaci. Asaññāsattāpāyesu n' atth' evāriya-puggalā.
207. Vehapphale Akañiṭṭhe bhavagge ca patiṭṭhitā na pun' aññattha jāyanti sabbe ariya-puggalā.
208. Chasu devesu anāgāmi vitarāgā na tiṭṭhare. Na ciraṭṭhāyino tattha lokiya pi ca yogino.
209. Gihiliṅge na tiṭṭhanti manussesu anāsavā; pabbajjāyaṃ ca bhumme ca brahmatte pi ca tiṭṭhare.
210. Yāni paññāsa vassāni manussānaṃ sa piṇḍito¹ eko² rattindivo; tena māsa¹ eko tiṃsarattiyo.
211. Dvādasamāsiyo vasso; tena pañcasatam bhavate cātummahārājikānaṃ pamāṇaṃ idam āyuno.
212. Taṃ navutivassa-satasahassaṃ pana piṇḍitaṃ¹ gaṇanāya manussānaṃ. Catubhāgūpari 'pari.
213. Yaṃ manussavassasatam¹ tad eko divaso kato; tena vassasahassāyū Tāvatiṃsesu desito.
214. Koṭittayaṃ saṭṭhisata-sahassaṃ cādhikānaṃ bhavate gaṇanāya manussānaṃ Tāvatiṃsesu piṇḍitaṃ.
215. Āyuppamāṇaṃ icc evaṃ devānaṃ uparūpari dvikkhattuṃ dviguṇaṃ katvā catubhāgaṃ udāhaṭaṃ.
216. Gaṇanāya manussānaṃ tattha cuddasa koṭiyo cattāḷisa-satasahassādhikā Yāma-bhūmiyaṃ.
217. Tusitānaṃ pakāsenti sattapaññāsa koṭiyo saṭṭhisatasahassāni vassāni adhikāni ca.
218. Nimmānaratidevānaṃ dvisatamaṃ tiṃsa koṭiyo. cattāḷisa-vassasatasahassāni ca sabbathā.
219. Navakoṭisataṃ c' eka¹ -vīsativassakoṭiyo saṭṭhivassa-satasahassādhikā Vasavattisu.
220. Kappassa tatiyo bhāgo, upaḍḍhaṃ ca yathā-kkamaṃ, kapp' eko, dve ca, cattāro, aṭṭha kappā ca soḷasa dvattiṃsa catusaṭṭhi ca navasu brahmābhūmisu.
221. Vehapphalā Asaññī ca pañcakappasatāyukā.
222. Kappasahassaṃ, dve, cattāri, aṭṭha soḷasa c' akkamā sahasāni ca kappānaṃ Suddhāvāsānaṃ uddise.
223. Vīsakappasahassāni, cattāḷisaṃ ca, saṭṭhi ca caturāsīti-sahassa-kappā c' āruppake kamā.
224. Āyuppamāṇaniyamo n' atthi bhumme ca māṇave. Vassānaṃ gaṇanā n' atthi caturāpāya-bhūmiyaṃ.

225. Puthujjanāriyā ceti duvidhā honti puggalā.
Tihetukādhedena tividhā ca¹ puthujjanā.
226. Maggaṭṭhā ca phalaṭṭhā ca aṭṭh' evāriyapuggalā.
Ādito satta sekkhā ca; asekkho cārahāparo.
227. Ahetukā va¹ labbhanti satta duggatīyam pana;
tihetukā va labbhanti rūpārūpe sacittake.²
228. Kāmāvacara-devesu ahetukavivajjitā.
Vinipātāsura c' eva māṇava ca tayo¹ pi ca.
229. Ariyā nāma labbhanti Asaññāpāyavajjite;
puthujjanā tu labbhanti Suddhāvāsavivajjite.
230. Suddhāvāsam apāyañ ca hitvāsaññībhavaṃ tidhā
sotāpannādayo dve pi sesaṭṭhānesu labbhare.
231. Iti sabbappabhedena bhūmi-puggalasaṅgahaṃ
ñatvā viññū vibhāveyya tattha cittāni sambhavā.
Iti Cittavibhāge Bhūmi-puggalakathā niṭṭhitā.
Pañcama Paricchedo.

Chaṭṭho Paricchedo
Bhūmi-puggala-cittappavattikathā

232. Kāmasugatīyaṃ honti mahāpākā¹ yathārahaṃ.
Mahaggaṭṭavipākā ca yathāsandhi-vavatthitā.
233. Voṭṭhabba-kāmapuññāni viyuttāni ca diṭṭhiyā,
uddhaccasahitañ ceti honti sabbattha cuddasa.
234. Santīraṇa-manodhātu-cakkhu-sota-manā pana
dasa cittāni jāyanti sabbatth' āruppavajjite.
235. Diṭṭhigatasampayuttā vicikicchāyutā tathā
pañca sabbattha jāyanti Suddhāvāsavivajjite.
236. Dosamūladvayañ c' eva ghāṇāditṭayamānasā
aṭṭha sabbattha jāyanti mahaggaṭṭavivajjite.
237. Catutthāruppajavanaṃ anāgāmiphalādayo
mahākriyā ca jāyanti terasāpāyavajjite.
238. Heṭṭhāruppajavā dve dve chāpāyaparivajjite¹.
Sita-rūpajavā honti āruppāpāyavajjite.
239. Sotāpattiphalādīni Suddhāpāyavivajjite.
Paṭhamānuttaram Suddhāpāyārūpavivajjite.
240. Avatthābhūmibhūtattā na gayhanti anuttarā.
Ekavokārahūmī ca rūpamattā na gayhati.
241. Sabhummā sabbabhummā¹ ca eka-dvittayavajjitā
tathārūpa-Suddhāvāsa-brahmāpāyavasā ti ca,
242. Mānasā pañcakoṭṭhāsā: sattarasa, catuddasa,
chattīmsat' ekavīsā ca, ekañ c' eva yathākkamaṃ.
243. Aṭṭhārasā pi hont' ete, navadhā pi, pun' ekadhā,
catudhā, tividhā c' eva, ekadhā ti ca bheditā.¹

244. Terasā pi ca koṭṭhāsā bhavant' eka-tibhūmikā¹
cha, satt', ekādasa, sattarasa bhūmikamānasā.
245. Eka-dvaya-ti-catukka-pañcakādhikavīsajā,
chabbīsa, tiṃsadhā ceti yathānukkamato bhave.
246. Cattāri, puna cattāri, ekam, aṭṭhaṭṭha, c' ekakaṃ,
cattār' ekādasa, dve, dve, satta, tevīsa, cuddasa.
247. Kriyājavā, mahāpākā, lokuttara-mahaggaṭṭā
dvepaññāsa na labbhanti catturāpāyabhūmiyaṃ.
248. Kāmāvacaradevesu chasu, bhumme ca māṇava
kāmasugatīyaṃ n' atthi nava pākā mahaggaṭṭā.
249. Dosamūla-mahāpākā, ghāṇāditṭayamānasā,
n' atth' āruppavipākā ca vīsati rūpabhūmiyaṃ.
250. Kañkhāditṭhiyutā pañc' āruppāpākā catubbidhā,
pañcādo 'nuttarā c' eva Suddhāvāse na labbhare.
251. Ādāvajjana-maggā ca, paṭighāruppamānasā,
kāmapāka-sit'¹-āruppe tēcattālīsa n' atthi te.
-
252. Sattatiṃsa-parittā ca labbhant' āpāyabhūmiyaṃ.
MānasāIti labbhanti kāmasugatīyaṃ pana.
253. Ekūnasattati rūpe; Suddhe paññāsa pañca ca;
chacattālīsa āruppe; n' atth' āsaññīsu kiñci pi.
254. Ittham eka-dvi-ti-catu-pañcabhummāni soḷasa,
dasa, pañcadas' evātha, catuttīmsa, catuddasa.
255. Apāyāhetukānan tu mahāpāka-kriyājave
hitvā sesaparittāni cittāni pana labbhare.
256. Dvīhetukāhetukānaṃ sesānaṃ kāmamānasā
labbhanti pana, hitvāna¹ māpāka-kriyājave.
257. Tihetukānaṃ sattānaṃ tattha tatthūpapattīyaṃ
tattha tatthūpapannānaṃ labbhamānāni labbhare.
-
258. Tihetukānaṃ sabbe pi mānasāpāyapāṇīnaṃ;
sattatiṃsāvasesānaṃ, ekatālīsa niddise.
259. Puthujjanānaṃ sekkhānaṃ¹ na santi javanakriyā.
Na santi vītarāgānaṃ puññāpuññāni sabbathā.
260. Kañkhā-diṭṭhiyutā pañca sekkhānaṃ n' atthi mānasā.
Dosamūladvayañ cāpi n' atth' ānāgāmino pana.
261. Vavatthitāriyesv eva yathāsakam anuttarā.
Maggaṭṭhānaṃ sako maggo, n' atth' aññaṃ kiñci sabbathā.
262. Puthujjanānaṃ, dvinnam pi phalaṭṭhānaṃ yathākkamaṃ,
tatiyassa phalaṭṭhassa catutthassa ca sambhavā
263. tesatṭhi c' eva cittāni labbhant' ekūnasatṭhi ca,
sattapaññāsa cittāni, tēpaññāsa ca sabbathā.
264. Catupaññāsa, paññāsa, paññāsadvayahīnakā,
kāmesu tesam sambhonti, catutālīsa cakkamā.
265. Tēcattālīsa, c' ekūna-cattālīsa yathākkamaṃ,
bhavant' ekūnatālīsa, pañcatīmsa ca rūpisu.
266. Sattavīsa ca tevīsa, tevīsa ca yathākkamaṃ
āruppesu pi labbhanti tesam aṭṭhāras' eva ca.

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

Iti Cittavibhāge Bhūmipuggalacittappavattikathā niṭṭhitā.
Chatṭho Paricchedo.

Sattamo Paricchedo
Bhūmi-Puggalasambhava-kathā

270. Dvīhetukāhetukānaṃ na sampajjati appaṇā;
arahattañ ca n' atthī ti n' atth' eva javanakriyā.
271. Nāṇapākā na vattanti jaḷattā mūlasandhiyā.
Dvīhetukatadālambaṃ siyā sugatiyaṃ, na vā.
272. Tīhetukānaṃ sattānaṃ samathañ ca vipassanaṃ
bhāventānaṃ pavattanti chabbīsati pi appaṇā.
273. Arahattañ ca pattānaṃ¹ bhavanti javanakriyā;
yathābhūminiyāmena nāṇapākā ca labbhare.
274. Vajjhā paṭhama-maggena kaṅkhādiṭṭhiyutā pana;
paṭighaṃ tatiyen' eva; kammam antena sāsavaṃ.
275. Tasmā tesam na vattanti tāni cittāni sabbathā.
Maggatṭhānaṃ tu maggo va nāññaṃ sambhoti¹ kiñci pi.
276. Ahetukavipākāni labbhamānāya vīthiyā
sabbatthā¹ pi ca sabbesaṃ sambhavanti yathārahaṃ.
277. Pañcadvāre manodvāre dhuvam āvajjanadvayaṃ
paritta-puññāpuññāni labbhanti lahuvuttito.
278. Kriyājavanam appaṇā n' atthāpāyesu; kāraṇaṃ?
N' atthi sahetukā pākā duggatattā hi sandhiyā.
279. Brahmānaṃ paṭighaṃ n' atthi; jhānavikkhambhitam; tathā
heṭṭhājhānaṃ¹ virattattā na bhāventi arūpino.
280. Pubbe va diṭṭhasaccā va ariyārupabhūmakā¹,
tasmādimaggo n' atth' ettha; kāyābhāvā sitaṃ² tathā.
281. Suddhāvāsā pi pattā va heṭṭhānuttarapañcakaṃ,
sattapāpa-pahīnā ca, tasmā n' atth' ettha tāni ca.
282. Pañcadvārikacittāni dvārābhāve na vijjare.¹
Sahetukavipākā ca yathābhūmi-vavatthitā.
283. Sambhāvāsambhavañ c' evaṃ nītvā puggala-bhūmisu
labbhamānavasā tattha cittasaṅgham uddise.
284. Kusalādiṭṭhāpabbhedā ca, tathā bhūmādiṭṭhāpabbhedato,
vatthu-dvārārammaṇato, bhūmi-puggalato pi ca
285. vibhāgo yo samuddiṭṭho cittaṇaṃ ca tu sambhavā
ñeyyo cetāsikānañ ca sampayogaṇusārato ti,

Iti Cittavibhāge Bhūmi-puggalasambhava-kathā niṭṭhitā.
Sattamo Paricchedo.

Niṭṭhito ca Cittavibhāgo.

Cetasikavibhāga
Aṭṭhamo Paricchedo
Cetasikasampayogakathā

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

306. Dvihatukāhetu-pāpa-vajjitesu samāsato
paññā tu jāyate satta-cattāḷisesu sabbathā.
307. Mahākriyā-kāmapuñña-rūpajjhānesu jāyare
appamaññāṭṭhavīsesu hitvā jhānan tu pañcamaṃ.
308. Lokuttāresu sabbattha sah' eva viratittayaṃ;
kāmapuññesu sambhoti yathāsambhavato visuṃ.
309. Viratī-appamaññāsu pañcasv api yathārahaṃ
kadācid eva sambhoti ekeko va, na c' ekato.
310. Ahirikam anottappaṃ moho uddhaccaṃ¹ eva ca
pāpasādharaṇā nāma cattāro pāpasambhavā.
311. Lobho ca lobhamūlesu; diṭṭhiyuttesu diṭṭhi ca;
māno diṭṭhiviyuttesu; diṭṭhimānā na c' ekato.
312. Dosamūlesu doṣo ca issā macchariyan tathā
kukkuccam iti cattāro. Vicikicchā tu kaṅkhite.
313. Sah' eva thīna-middhan tu sasañkhāresu pañcasu.
Iti cuddasa sāvajjā sāvajjesv eva nicchitā.¹
314. Māno ca thīnamiddhañ ca saha vātha, visuṃ, na vā.
Issā-macchera-kukkuccā aññamaññaṃ visuṃ, na vā.

Iti Cetasikavibhāge Cetasikasampayogakathā niṭṭhitā.
Niṭṭhito ca Aṭṭhamo Paricchedo.

Navamo Paricchedo
Cetasikasaṅgahakathā

315. Satta sādharāṇā c' eva chaddhammā ca pakiṇṇakā
saddhādi-pañcavīseti aṭṭhatimsa samissitā
316. kāmāvacarapuññesu labbhanti paṭhamadvaye.
Sattatims' eva dutiye paññāmatavivajjitā.
317. Tatiye ca yathāvuttā pītimattavivajjitā.
Chattims' eva catutthamhi paññā-pītidvayaṃ vinā.
318. Mahākriyāsu yujjanti hitvā viratiyo tathā
pañcatimsa, catuttimsadvayaṃ, tettiṃsakaṃ kamā.
319. Ṭhapetvā appamaññā ca mahāpākesu yojitā
tettiṃsa c' eva dvattiṃsa dvayekatiṃsakaṃ kamā.
320. Appamaññā gahetvāna hitvā viratiyo tathā
pañcatims' eva paṭhame rūpāvacaramānase.
321. Vitakkaṃ dutiye hitvā, vicārañ ca tato paraṃ,
catutthe pana pītiñ ca appamaññā ca pañcame,
322. yathāvuttappakārā va¹ catuttiṃsa yathākkamaṃ,
tettiṃsa c' eva, dvattiṃsa, samatiṃsa ca labbhare.
323. Pañcamena samānā va¹ ṭhapetvārūppamānasā
bhūmārammaṇabhedāñ ca aṅgānañ ca paṇītatam.
324. Appamaññā ṭhapetvāna gahetvā viratittayaṃ
chattimsānuttare honti paṭhamajjhānamānase.

325. Vitakkaṃ dutiye hitvā, vicāraṇ ca tato paraṃ,
pītiṃ hitvā catutthe ca pañcame pi ca sabbathā,
326. yathāvuttappakārā va¹ pañcatimsa yathākkamaṃ
catuttiṃsa ca, tettiṃsa, tathā tettiṃsa cāpare.
327. Evaṃ bāvisadhā bhedo anavajjesu saṅgaho
ekūnasatṭhicittesu aṭṭhatimsānam Irito,
-
328. Viratī appamaññā ca gahetvā pana sabbaso
ekam ekaṃ gahetvā ca paccakkhāya ca sabbathā
329. kāmesu sattadhā puññe, catudhā ca kriye tathā;
rūpajjhānacatukke ca kattabbo 'yam pi saṅgaho.
330. Iminā pan' upāyena samasattatibhedato¹
anavajjesu viññeyyo cittuppādesu saṅgaho.
-
331. Iti sabbappakārena anavajjavinicchayaṃ
ñatvā yojeyya medhāvī sāvajjesu ca saṅgahaṃ.
332. Satta sādharmaṇā c' eva, chadhammā ca pakiṇṇakā,
cattāro pāpasāmaññā, dhammā sattaras' ev' ime
333. ekūnavīsāsaṅkhāre paṭhame lobha-ditṭhiyā.
Dutiye lobha-mānena yathāvuttā va tattakā.
334. Aṭṭhārasa vinā pītiṃ tatiye lobha-ditṭhiyā;
catutthe pi vinā pītiṃ lobhamānena tattakā.
335. Paṭighe ca vinā pītiṃ asaṅkhāre tath' eva te
labbhanti dosa-kukkucca-macchariyehi vīsati.
336. Asaṅkhāresu vuttā va¹ sasaṅkhāresu pañcadhā
thīna-middhen' ekavīsa, vīsa, dvevīsatickamā.
337. Chandam pītiṃ ca uddhaccaṃ¹ hitvā pañca-das' eva te;
hitvādhimokkhaṃ kaṅkhaṇi ca gahetvā kaṅkHITE tathā
338. sattavīsaticcānam iti dvādasa saṅgahā
dvādasāpuññacittesu viññātābā vibhāvinā.
339. Hitvā chāniyate dhamme gahetvā ca yathārahaṃ
catuttiṃsā pi viññeyyā saṅgahā tattha viññunā.
-
340. Dvādasākusalesv evaṃ ñatvā saṅgahaṃ uttariṃ
ñeyyāhetukacittesu saṅgahā¹ kamato. Kathaṃ?
341. Satta sādharmaṇā chanda-vajjitā ca pakiṇṇakā
hasituppādacittamhi dvādas' eva pakāsītā.
342. Voṭṭhabbe ca vinā pītiṃ, viriyaṃ sukhatīraṇe,
ekādasa yathāvuttā dhammā dvīsu pi desitā.
343. Manodhātuttike c' eva upekkhātīraṇadvaye
dasa honti yathāvuttā hitvā viriyapītiyo.
344. Satta sādharmaṇā eva pañcaviññāṇasambhavā.
Iccāhetukacittesu pañcadhā saṅgaho tḥito.
-
345. Iti cetasike dhamme cittesu gaṇite puna
cittena saha saṅgayha gaṇeyyā pi ca paṇḍito.

346. Aṭṭhatimsā ti ye vuttā cittena saha, te puna
ekūnacattāḷīseti sabbath' ekādhikan naye.
347. Dvāvīs' evaṃ dasa, dve ca, pañca ceti yathārahaṃ
saṅgahā sampayuttānaṃ tāḷīs' ekūnakā katā.¹
348. Vitakko ca vicāro ca pīti paññā tathā pana
appamaññā viratī ti nava dhammā yathārahaṃ
349. gahetabbāpanetabbā bhavanti anavajjake;
parivattati¹ sabbattha vedanā tu yathārahaṃ.
350. Chandādhimokkha-viriyā saddhādekūna-vīsati
phassādayo chaḷ eveti na calan' aṭṭhavīsati.
351. Teras' eva tu sāvajje chaḷ evāhetumānase
na calanti; calant' aṅṅe¹ cuddasa cha ca sambhavā.

Iti Cetasikavibhāge Cetasikasaṅgahakathā niṭṭhitā.

Navamo Paricchedo.

Dasamo Paricchedo
Pabhedakathā

352. Ekuppāda-nirodhā ca ekālambaṇa-vatthukā
sahajātā sahaगतā saṃsatṭhā sahaवuttino
353. tepaññāsa pan' icc ete sampayuttā yathārahaṃ
cittacetasikā dhammā: aṭṭhārasavidhā pi ca
354. ekadhā chabbidhā c' eva catudhā sattadhā tḥitā
cittuppādappabhedena bhinditabbā vibhāvinā.
355. Aṭṭhadhammāvinibbhogā, bhinnāsītinavuttarā
sattasatāṃ dasa dve ca sabbe honti samissitā.
356. Santīraṇa-manodhātu-sita-votthapanā¹ tathā
apuññā kāmāpuññā ca mahāpākā mahākriyā
357. paṭhamajjhānadhammā ca lokuttara-mahagatā
pañcapaññāsa sabbe pi vitakkā honti bheditā.
358. Vicāra pi ca te yeva dutiyajjhānanāmakā
ekādasāpare ceti chasaṭṭhiparidīpitā.
359. Apuññā kāmāpuññā ca mahāpākā mahākriyā
catukkā c' eva cattāro sitaṇ ca sukhatīraṇaṃ
360. paṭhamādi-tikajjhānā¹ lokuttara-mahagatā
icc evam ekapaññāsa pītiyo honti sabbathā.
361. Sita-votthapanā c' eva sāvajjā cānavajjakā
bhinnam evan tu viriyaṃ 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 evaṃ aṭṭhasattati bheditā.¹
Tisatāṃ navuti dve ca bhinnā honti pakiṇṇakā.

365. Ekūnasatṭhi vā honti saddhādekūnavīsati;
sahassaṅ ca sataṅ c' ekaṃ ekavīsati ca sabbathā.
366. Nāṇena sampayuttā ca kāme dvādasadhā pare
pañcatimsā ti paññā pi sattatāḷīsadhā katā.¹
367. Rūpajjhānacatukkā ca kāmapuññā, mahākriyā
atṭhavīs' appamaññā' evaṃ chappaññāsa bhavanti ca.
368. Anuttarā kāmapuññā tisso viratiye pana
honti soḷasadhā bhinnā; atṭhatāḷīsa piṇḍitā.
369. Pañcavīsānavajj' evaṃ sampayuttā catubbidhā
sahassaṃ divisataṅ c' eva dvi ca sattati bheditā.
-
370. Cattāro pāpasāmaññā bhinnā dvādasadhā pana
atṭhatāḷīsadhā honti te sabbe paripiṇḍitā.
371. Lobho pan' atṭhadhā bhinno; thīnamiddhaṅ ca pañcadhā;
catudhā diṭṭhi; māno ca catudhā diṭṭhiyā¹ visuṃ.
372. Dvidhā dosādicattāro vicikicch' ekadhā ti ca
sāvajjā sattadhā vuttā; bhinnāsīti tikuttarā.
373. Icc atṭhārasadhā vuttā tepaññāsa pi bhedato
dvisahassaṃ catusataṃ bhavant' ekūnasatṭhi ca.
-

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

Iti Cetasikavibhāge Pabhedakathā niṭṭhitā.

Dasamo Paricchedo.

Ekādasamo Paricchedo
Rāsisarūpakathā

384. Sabbhaṃ sabhāvasāmaññā-visesena yathārahaṃ
katarāsivasenātha¹ atṭhārasavidhaṃ². Kathaṃ?
385. Phassapañcakarāsī ca; jhānindriyam athāpare,
magga-bala¹-hetu-kammaṭṭhā-lōkiya-rāsayo,¹
386. Niravajjā cha passaddhi-ādikā sopakāraṅkā,¹
yuganandhā ca, samathā, tathā yevāpanā ti ca.
387. Phasso ca vedanā saññā cetanā cittam eva ca
phassapañcakarāsī ti pañcadhammā pakāsītā.
388. Vitakko ca vicāro ca pīti c' ekaggatā tathā
sukhaṃ dukkhaṃ upekkhā ti satta jhānaṅganāmakā.
389. Saddhīndriyaṅ ca viriyaṃ sati c' eva samādhi ca
paññā catubbidhā vuttā; mano, pañcā pi vedanā,
390. jīvitindriyam ekaṃ ti, cakkhādīni ca sattadhā
bāvīsātindriyā nāma dhammā soḷasa desitā.
391. Ādimagge anaññātaṅ ṅassāmitindriyam bhavē;
majjhe aññindriyaṃ; ante aññātāvindriyan ti ca.
392. Paññānuttaracittesu honti tīṇ' indriyāni pi
Tihetukesu sesesu ekaṃ paññindriyam matam.
393. Sukhaṃ dukkhindriyaṅ c' eva somanassindriyaṃ tathā
domanassam upekkhā ti pañcadhā vedanā katā.
394. Rūpārūpavasā dvedhā jīvitindriyam ekakaṃ,
cakkhu-sota-ghāṇa-jivhā-kay'itthi-puris-indriyā
395. satta,¹ jīvitarūpaṅ ca atṭh' ettha na tu gayhare;
tasmā nāmindriyān' eva dasa pañca viniddise.
396. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ
sammāsati samadhi ca micchādiṭṭhi ca dhammato
397. maggaṅgāni nav' etāni; dvādasā pi yato dvidhā
sammā micchā ti saṅkappo vāyāmo ca samādhi ca.
398. Lokapāladukaṅ c' eva hirottappam, athāparam
ahirīkam anottappam dukkaṃ lokavināsakaṃ
399. pañca saddhādayo ceti baladhāmmā naveritā,
kaṇha-sukkavāsena pi paṭipakkhe akampiyā.
400. Chāhetū heturāsīmhi lobhālobhādikā tikā¹.
Momuhe kaṅkhituddhaccā tattha vuttā ti atṭhadhā.
401. Micchādiṭṭhi abhijjhā ca vyāpādo viratittayaṃ
sammādiṭṭhi 'nabhijjhā ca avyāpādo ca cetanā
402. dasa kammaṭṭhā; n' ettha vuttā viraticetanā.
Lokapāla-vināsā vuttā lokadukā dvidhā.
403. Passaddhiādiyugalaṅ niravajjā cha rāsayo,¹
sati ca sampajaññāṅ ca upakāradukam bhavē.
404. Yuganandha-ḍukan nāma samatho ca vipassanā,
Paggaho ca avikkhepo samathaddukam Iritam.
405. Ye sarūpena niddiṭṭhā cittuppādesu Tādinā,
te ṭhapetvāvasesā tu yevāpanakanāmakā.
406. Chando ca adhimokkho ca tatrāmajjhāttatā tathā
uddhaccaṃ manasīkāro pañcāpaṇṇaka-nāmakā.

407. Māno ca thīnamiddhañ ca issā macchariyan tathā
kukkuccam appamaññā ca tisso viratiyo pi ca
ete aniyatā nāma ekādasā yathārahaṃ.
408. Tato 'vasesā¹ sabbe pi niyatā ti pakittitā.
409. Keci rāsī¹ na bhajanti, keci cāniyatā yato
tasmā yevāpanā te va dhammā soḷasa desitā.
410. Sattatimsāvasesā tu tattha tattha yathārahaṃ
sarūpen' eva niddiṭṭhā cittuppādesu sabbathā.
411. Desitānuttaruddhacce nāmato viratuddhavā;
tathānuttaracittesu niyatam viratittayam.
412. Cittam vitakko saddhā ca hirottappabaladvayam
alobho ca adoso ca lobho doso ca diṭṭhi ca
413. ahirikam anottappam uddhaccam viratittayam
soḷas' ete yathāyogam dvīsu thānesu desitā.
414. Vedanā tīsu. Viriyam satī caturāsikā.
Samādhi chasu. Paññā ca sattaṭṭhānesu dīpita
415. Ekavīsa pan' icc ete savibhattikanāmakā;
sesā dvattimsatī dhammā sabbe pi avibhattikā ti.

Iti Cetasikavibhāge Rāsisarūpakathā niṭṭhitā.
Niṭṭhito ca Ekādasamo Paricchedo.

Dvādasamo Paricchedo
Rāsivinicchayakathā

416. Tattha viññāṇakāyā cha; satta viññāṇa-dhātuyo.
Phassā cakkhādisamphassā chabbidhā sattadhā pi ca.
417. Cakkhusamphassajādīhi bhedehi pana vedanā
saññā ca cetanā c' eva bhinnā chaddhā ca sattadhā.
418. Cittuppādesu dhammā ca khandhāyatana-dhātuyo
āhārā ca yathāyogam phassapañcakarāsiyam
419. sabbe saṅgahitā honti, tasmā nāmapariggaho,
mūlarāsi ca so sabba-saṅgaho ti pavuccati.
420. Jhānarāsimhi pañc' eva dhammā, satta pabhedato.
Indriyāni ca bāvīsa, dhammato pana soḷasa.
421. Nava maggaṅgadhammā ca, bhinnā dvādasadhā pi te.
chaḷ eva hetuyo, tattha desitā kañkhituddhavā¹
422. Dasa kammāpathā dhammā chaḷ eva pana desitā.
Sesā ca¹ dasadhammehi samānā caturāsayo.
423. Paññā dasavidhā tattha. Vedanā navadhā ṭhitā.
Samādhi sattadhā hoti. Viriyam pana pañcadhā.
424. Sati bhinnā catuddhā va¹. Vitakko tividho mato.
Dvidhā cittādayo honti dasa pañc' eva sambhavā.
425. Sesā dvattimsa sabbe pi dhammā ekekadhā pi ca.
Hitvā rūpindriyān' ete vibhāgā aṭṭhadhā. Katham?¹
426. Phasso ca cetanā saññā vicāro pīti jīvitam,
niravajjā cha yugaḷā, sāvajjā moha-kañkhitā,

427. yevāpanakadhammā ca viratuddhacca-vajjitā
dvādasā ceti¹ sabbe pi dvattims' ekekadhā; tathā
428. cittam manindriyam cittam; saddhā saddhindriyam balaṃ
balesu; lokiyā vuttā lokiye ca dukadvaye.
429. Lobhālobhādikā dve dve cattāro heturāsiyam;
micchādiṭṭhi ca maggaṅge; pañca kammāpathe pi te.
430. Yevāpanakarāsimhi desitā viratuddhavā,
magga-hetusu c' eveti dvidhā pañcadasaṭṭhitā,
431. Vitakko jhāna-maggesu tividhā; navadhā pana
vedanā mūlarāsimhi tathā jhānindriyesu ca.
432. Indriya-maggarāsimhi bala-piṭṭhi-dukattike
catudhā sati. Tatth' eva viriyam pi ca pañcadhā.
433. Samādhi sattadhā vutto jhānaṅgesu ca tattha ca.
Tatth' eva dasadhā paññā hetu-kammāpathesu ca.
434. Dasa-nava-satta-pañca-catu-ti-dvekadhā ṭhitā
chaḷ ekakā pañcadasa dvattimsa ca yathākkamam.
435. Aṭṭha vibhāgasañkhepā¹; padāni dasadhā siyam;
tepaññās' eva dhammā ca; aṭṭhārasa ca rāsayo.
436. Iti dhammavavathāne Dhammasaṅgaṇiyam pana
cittuppādaparicchede uddesanayasāṅgaho.
437. Padāni caturāsīti desitāni sarūpato.
Yevāpanakanāmena soḷas' eva yathārahaṃ.
438. Tatthāniyatānāmāni padān' ekādas' eva tu.
Vuttān' ekūnanavuti niyatān' eva sambhavā.
439. Asambhinna-padān' ettha tepaññās' eva sabbathā
cittacetāsikānan tu vasena paridīpaye.
440. Vibhāgapadadhammānam vasen' evam¹ pakāsīto
cittacetāsikānan tu kamato rāsiniicchayo ti.

Iti Cetasikavibhāge* Rāsivinicchayakathā niṭṭhitā.
Dvādasamo Paricchedo.

Terasamo Paricchedo
Rāsīyogakathā

441. Iti rāsividdhiñ ṅatvā labbhamānavasā budho
tesam evātha yogam pi cittuppādesu dīpaye.
442. Kāmāvacarakusalassa paṭhamadvayamānase
sabbe pi rāsayo¹ honti yathāsambhavato; katham?
443. Phassapañcakarāsī ca, jhānapañcakarāsī ca,
indriyaṭṭhakarāsī ca, maggaṅgapañcakarāsī ca,
444. balasattarāsī ca, hetu-kammāpathattikā,
dasāvasesā rāsī ca lokapāladukādayo

445. yevāpanakanavakaṃ niyatuddhaccavajjitā,
appamaññādvayañ c' eva, tisso viratiyo ti ca
446. iti sattaras' ev' ete desitā ca sarūpato;
yevāpanakarāsī ca labbhant' aṭṭhādasā pi ca.
447. Chappaññāsa padan' ettha desitāni sarūpato;
dhammā pana samatiṃsa tattha honti sarūpato.
448. Tāni yevāpanakehi pañcasatṭhipadāni ca
dhammā c' ekūnatālīsa bhavanti pana sambhavā.
449. Tattha dvādasā dhammā va¹ desitā savibhattikā;
avasesā tu sabbe pi avibhattikanāmakā.
450. Eka-dvi-ti-catukka-cha-sattaṭṭhānikā pana
sattavīsa ca, satt' eko, dv' ekeko ca¹ yathākkamaṃ.
451. Niyatā tu catuttiṃsa dhammā va sahavuttito;
yathāsambhavavuttittā¹ pañcadhāniyatā kata.²
452. Tattha cāniyate sabbe gahetvā ca pahāya ca
paccekañ ca gahetvā pi sattadhā yojanakkamo.¹
453. Sakim ekūnatālīsa, catuttiṃsa yathākkamaṃ,
pañcakkhattuñ ca yojeyya pañcatimiṃsati paṇḍito.
454. Rāsayo ca padānīdha dhammantaravibhattiyo
sarūpayevāpanake niyatāniyate tathā¹
455. yojanā-nayabhedañ ca gaṇanāsaṅgahatṭhitim
labhamānānumānena sallakkhento taḥim taḥim
456. ñāṇaṃ ñāṇaviyuttamhi hitvā, pītim upekkhite,
vedanā parivattento kāmapuññe 'vasesake¹.
457. Mahākriye ca yojeyya pahāya viratittayaṃ;
appamaññā ca hitvātha mahāpākesu yojaye.
458. Takkādīm kamato hitvā, sabbattha viratittayaṃ
pañcame appamaññāyo¹ hitvaruppe ca yojaye.
459. Hitvāppamaññā yojeyya¹ yathājhānam anuttare
lokuttarindriyañ c' eva gahetvā viratittayaṃ.
460. Jhānāni catutālīsa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamān' eva sabbathā.
461. Jhānāni catutālīsa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamān' eva sabbathā.
462. Appamaññā viratiyo kāmapuññesu labbhare;
appamaññā rūpajhānacatukke¹ ca mahākriye.
463. Lokuttaresu sabbattha sambhoti viratittayaṃ;
n' atthi dvayam pi āruppe, mahāpāke ca, pañcame.
463A Vitakkādittayaṃ paññā pañca cāniyatā calā.
Hāni-vuddhivasā; sesā na calanti kudācanaṃ.
464. Bāvīsatividho c' ettha saṅgaho anavajjake
dvaya-dvayavasā c' eva jhānapañcakato pi ca.
465. Iti ñatvānavajjesu rāsisaṅgahasambhavaṃ
sāvajjesu pi viññeyyā viññunā rāsayo; kathaṃ?
466. Lobhamūlesu paṭhame phassapañcakarāsī ca
jhānapañcakarāsī ca tath' ev' indriyapañcakam.
467. Magga-balacatukkañ¹ ca hetu-kamma-pathaddukā,
lokanāsakarāsī ca, samatho samathaddukā,
468. tatrajjhattataṃ hitvā yevāpanakanāmakā
cattāro ceti labbhanti tatth' ekādasā rāsayo.

469. Dvattiṃs' eva padān' ettha desitāni sarūpato;
tāni yevāpanakehi chattimiṃs' eva bhavanti ca.
470. Asambhinnapadān' ettha samavīsati sambhavā.
Savibhattikanāmā ca nava dhammā pakāsitā.
471. Eka-dvaya-ti-catukka-chaṭṭhānā niyatā pana;
ekādasā, chaḷ eko ca, kamen' eko, pun' ekako.
472. N' atth' evāniyatā h' ettha yevāpanakanāmakā.
Yojanā-nayabhedo ca tasmā tattha na vijjati.
473. Māno ca thīnamiddhañ ca issā macchariyān tathā
kukkuccam iti sāvajje chaḷ evāniyatā matā.
474. Māno diṭṭhiviyuttetu; sasañkhāresu pañcasu
thīnamiddhaṃ; tayo sesā paṭighadvaya-yogino.
475. Icc evam aṭṭha sāvajjā, anavajjāṭṭhavīsati
chattiṃsamānasā sabbe hontāniyatayogino.
476. Tehi yuttā yathāyogam eka-dvittaya-pañcavi
dve, bāvīsa, tayo c' eva nava cātha¹ yathākkamaṃ.
477. Iti vuttānūsārena labbhamānavasā pana
tadaññesu pi yojeyya sāvajjesu yathākkamaṃ.
478. Lobhamūlesu lobhañ ca, dosañ ca paṭighadvayo,
mohamūle kañkhuddhaccam gahetvā heturāsiyaṃ
479. diṭṭhiṃ diṭṭhiviyuttamhi hitvā, pītim upekkhite,
vedanam parivattento dosamūle ca paṇḍito,
480. tathā kammamāṭṭhaṃ diṭṭhiṃ pītiṃ chandañ ca momuhe,
kañkhite adhimokkhañ ca hitvā yojeyya rāsayo.
481. Cittassa ṭhitipattā tu¹ cittass' ekaggatā pana
kañkhite parihīnā va indriyādisu pañcasu.
482. Iti dvādasadhā ñatvā sāvajjesu pi saṅgahaṃ
ahetuke pi viññeyyā yathāsambhavato; kathaṃ?
483. Aṭṭhārasāhetukesu pañcaviññāṇamānase
phassapañcakarāsī ca, jhanaṭṭhānadukkaṃ, tathā
484. indriyattikarāsī ca, yevāpanakanāmako
eko manasikāro ti, cattāro rāsayo siyū.
485. Asambhinnā pan' aṭṭh' eva; dve tattha savibhattikā;
eka-dvaya-tikaṭṭhānā chaḷ eko ca pun' ekako.
486. Manodhātuttikāhetu-paṭisandhiyuge pana
vitakko ca vicāro ca adhikā jhānarāsiyaṃ.
487. Sukhasantīraṇe pīti¹, dutiyāvajjane pana
viriyāñ ca samādhi² labbhant' indriyarāsiyaṃ.³
488. Adhikā hasite honti pīti ca viriyādayo.
Yevāpanādhimokkko ca pañcaviññāṇa-vajjite.
489. Iccānavajje bāvīsa; sāvajje dvādasāpare;
yogāhetumhi pañc' ete; tālīs' ekūnakā kata.¹

Iti Cetasikavibhāge Rāsiyogakathā niṭṭhitā.
Niṭṭhito ca Terasamo Paricchedo.

Cuddasamo Paricchedo
Rāsisambhavakathā

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

512. Cittuppādesu ten' etaṃ vibhatti-avibhattikam
iti sādhu sallakkheyya sambhavāsambhavam budho.

Iti Cetasikavibhāge Rāsisambhavakathā niṭṭhitā.
Niṭṭhito ca Cuddasamo Paricchedo.

Pañcadasamo Paricchedo
Rāsisāṅghakathā

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

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

Iti Cetasikavibhāge Rāsisāṅgahakathā niṭṭhitā.
Niṭṭhito ca Pañcaḍasamo Paricchedo.

Soḷasamo Paricchedo
Cittuppādabhedakathā

533. Cittuppādesu dhammānam iti ñātvā vinicchayaṃ
cittuppādānam evātha ñātabbo bhedasaṅgaho:
534. vedanāhārato c' eva hetādhipatito tathā
jhānindriya-magga-balā yevāpana-pathādito.
535. Tattha sukhā ca dukkhā ca adukkhamasukhā tī ca
tisso va¹ vedanā vuttā sambhogattavisesato.²
536. Sukhaṃ dukkhaṃ somanassaṃ domanassaṃ athāparaṃ
upekkhindriyam icc evaṃ pañc' indriya-vibhāgato.
537. Kāyaviññāyugale sukhadukkhā hi vedanā
somanassaṃ domanassaṃ iti nāmaṃ labhanti na.
538. Aññattha pana sabbattha sukhā dukkhā ca vedanā
somanassaṃ domanassaṃ iti nāmaṃ labhanti ca.
539. Adukkhamasukhopekkhā¹ majjhata ti ca vedanā
pañcapaññāsacittesu tadāññesu pakāsita.
540. Sukha-dukkhindriyayutam¹ kāyaviññāṅkadavayaṃ;
domanassindriyayutam¹ paṭighadvaya-mānasaṃ.
541. Aṭṭhārasa parittāni catukkajjhānam ādito
somanassindriyayuttā dvāsaṭṭhividhamānasā.
542. Dvattiṃsa ca parittāni, tevīsa jhānapañcamā
hont' upekkhindriyayuttā pañcapaññāsa mānasā.
543. Sukhayuttā tu tesatṭhi; dukkhayuttā tayo tahim;
adukkhamasukhāyuttā pañcapaññās' upekkhakā.
-
544. Ojaṭṭhamakarūpaṃ ca vedanaṃ sandhi-mānasaṃ
nāmarūpaṃ ca kamato āharantī ti desitā
545. āhāro kabaliṅkāro, phasso, sañcetanā, tathā
viññāṇaṃ ceti cattāro upatthambhā ca sambhavā.
546. Cittuppādesu sabbattha āhārārūpino tayo;
kabaliṅkāro āhāro kāme kāyānupālako.
547. Alobho ca adoso ca amoho ca tathāparo
lobho doso ca moho ca hetudhammā cha desitā.
548. Kusalākusalā hetū, hetū¹ abyākata ti ca
nava; dvādasadhā tattha vipākakriya-bhedato.
549. Dasa pañcādhikā honti bhūmibhedā tato tahim;
puñña-pāka-kriyābhedā tālīsa catu nūnakā.
550. Santiraṇa-manodhātu-pañcaviññāṇa-mānase
votthapane ca hasite hetu nāma na vijjati.

551. Lobhamūlesu lobho ca moho ca; paṭighadvaye
doso molo¹ ca labbhanti; moho eko va momuhe.
552. Nāṇena vippayuttesu alobhāddivayam bhava;
tato sesesu sabbattha alobhādhitayo pi ca.
553. Tihetukā sattacattālīsa honti; dvihetukā
bāvīsa¹; dv' ekahetukā; aṭṭhārasa ahētukā.
554. Chando cittaṅ ca viriyaṃ vīmaṃsā ti catubbidhā
sahajātādhipā dhammā vuttādhipatayo siyuṃ;
555. yam ālambaṃ garuṃ katvā nāmadhammā pavattare,
ālambādhipanāmena¹ tadālambaṃ Iritam.
556. Tihetukajavesv eko catusv api yathārahaṃ;
dvihetukesu sambhoti vīmaṃsādhipatiṃ vinā.
557. Anuttare kāmapuññe tihetukamahākriye
lobhamūle ca sāvajje labbhat' ālambaṇādhipo.
558. Tattha cāniyatā kāme labbhamānā pi labbhare;
mahaggatānuttare su niyatā va¹ yathārahaṃ.
559. Kriyādvihetu-paṭighe n' atth' ev' ālambaṇādhipo;
momuhāhetuke pāke lokiye ca na koci pi.
560. Ubhayādhipayuttā ca¹, sahajādhipayogino,²
ubhayāniyatā c' eva³ sahajāniyatādhipā,
561. ubhayā vippayuttā¹ ca pañcadhā tattha mānasā.
Aṭṭhāṭṭhādasā, vīsaṃ, cha, sattatiṃsa yathākkamaṃ.
562. Pañcādhipatiyogā ca caturādhipayogino
tividhādhipayuttā ca vimuttā pi ca sabbathā
563. soḷasātha samatiṃsa, cha evātha yathākkamaṃ
sattatiṃsati c' eveti¹ catudhā pi ca saṅgaho.
564. *Vīmaṃsādhipayuttā ca, sahajādhipayogino,
ālambādhipayuttā ca, vippamuttā pi sabbathā
565. *catuttiṃsa, dvipaññāsa, aṭṭhavīsa yathākkamaṃ
sattatiṃsati c' eveti catudh' evam pi niddise.
566. Sahajādhipaladdhā tu dvepaññās' eva sabbathā.
ālambādhipaladdhā ca ubhayādhipalābhino
567. aṭṭhavīs' eva; sabbe pi dvepaññās' eva sādhipā;
sesā nirādhipā sabbe sattatiṃsā pi sabbathā.
568. Vedanādivasen' evaṃ ñātvā bhedaṃ catubbidhaṃ
jhānindriya-magga-balavasenā pi vibhāvaye.
569. Vitakkahetṭhimam¹ jhānaṃ; manoparam manindriyam;
hetuparaṅ ca maggaṅgaṃ; balaṃ viriya-pacchimam.²
570. Avitake pakatiyā tasmā jhānaṃ na vijjati;
ahetuke ca maggaṅgaṃ; balaṃ cāviriye tathā.
571. Aṭṭha rūpindriyān' ettha na gayhante¹ va sabbathā
Maggindriyabalaṭṭhesu; samādhi ca na kaṅkhite
572. Kāmapuññesv aniyatā viratī pi anuddhaṭā.
Paññānuttaracittesu indriyattayabhājitā¹

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

573. Sesā vuttānusārena labbhamānajjhānādikā¹
tehi yuttā ca viññeyyā cittuppādā yathākkamaṃ.
574. Somanassayutā kāme, lokuttara-mahaggate¹
paṭhamajjhānacittā ca pañcājjhānaṅgikā matā.
575. Dukkhupekkhāyutā kāme pañcaviññāṇa-vajjitā,
dutiyaajjhānacittā ca catujjhānaṅgikā siyumu.
576. Jhānaṅgattayasamyuttā tatiyaajjhāna-mānasā.
Catuttha-pañcamārūppā jhānaṅga-dvayayogino.
577. Pañcaviññāyugale jhānaṅgaṃ n' atthi kiñci pi.
Itthaṃ jhāna bhedena pañcadhā mānasā tṭhitā.
578. Ekūnatimsati¹, sattatimsa, c' ekādasāpare,
catuttiṃsa, das' evātha gaṇitā tu yathākkamaṃ.
579. Lokuttaresu sabbesu indriyāni nav' uccare.
Tihetukesu sabbesu lokiyesu pan' aṭṭhadhā.
580. Nāṇena vippayuttesu sattadhā va samuddhare.
Sita-votthapanāpuññe¹ pañcadhā va pakāsaye.
581. Vicikicchāsahagata catudhā va viniddise.
Tīṇ' indriyāni vuttāni sesāhetukamānase.
582. Aṭṭha, c' ekūnatālīsa, dvādasā, cātha terasa,
ekaṅ ca, soḷasa ceti chabbidhā tattha saṅgahā.¹

583. Paṭhamānuttarajjhānaṃ aṭṭhamaggaṅgikam matam.
Sattamaggaṅgikan nāma sesaṃ jhānam anuttaram.
584. Lokiyaṃ paṭhamajjhānaṃ, tathā kāme tihetukaṃ
pañcamaggaṅgikā nāma cittuppādā pakāsītā.
585. Sesaṃ mahaggataṃ jhānaṃ, sampayuttā ca diṭṭhiyā,
ñāṇena vippayuttā ca catumaggaṅgikā matā.
586. Dosamūladvayaṅ c' eva, uddhaccasahitam, tathā
diṭṭhiyā vippayuttā ca maggaṅgattayayogino.
587. Vicikicchāsampayutte¹ vutto maggo duvaṅgiko.
Amaggāhetukā² ceti sattadhā tattha saṅgaho.
588. Aṭṭha, dvattimsati c' eva, dasa pañcādhikāpare,
tālīsa, kamato satta, ekaṅ c' aṭṭhādasāpare.
589. Balāni pana satt' eva sabbatthā pi tihetuke.
Nāṇena vippayuttesu cha balāni samuddise.
590. Catudhākusale honti; tividhā kaṅkhite pana.
Dvibalaṃ sita-votṭhabbam; abalaṃ sesam ititam.
591. Chabbidho saṅgaho tattha: sattatālīsataṅgā¹
dvādas' ekādas' ekaṃ dve soḷaseti yathākkamaṃ.
592. Itthaṃ pañca cha satta cha koṭṭhāsā kamato tṭhitā.
Catuvīsati sabbe pi jhānaṅgādivasā katā.

Iti Cetasikavibhāge Cittuppādabhedakathā niṭṭhitā.
Niṭṭhito ca Soḷasamo Paricchedo.

Sattarasamo Paricchedo
Diṭṭhisāṅgahakathā

593. Yevāpanakanāmena dhammā chandādayo tathā
khandhādayo ca koṭṭhāsā uddiṭṭhā hi yathārahaṃ.
594. Tattha chandādayo dhammā vibhattā ca yathārahaṃ;
khandhādirāsayo cā pi viññeyyā dāni sambhavā.
595. Vedanā vedanākkhandho cakkhusamphassajādikā;
saññā ca saññākkhandho ti chabbidhā pi pakāsītā.
596. Sañkhārakkhandhanāmena sesā cetāsikā matā.
Vuttā viññāṇakāyā cha viññāṇakkhandhanāmato.¹
597. Rūpakkhandho pun' eko va; sampayuttāviyogino
arūpino ca cattāro pañcakkhandhā pavuccare.
598. Manāyatanaṅgaṃ tu cittam eva; tathāparā
cakkhuvinnānadhātādi satta viññāṇa-dhātuyo.
599. Sabbe cetāsikā dhammā dhammāyatana-sāṅgahā,
dhammadhātū ti ca vuttā dvipaññāsā pi sabbathā.
600. Sukhumāni ca rūpāni nibbāṇaṅ c' ettha gayhare.
Oḷārikāni rūpāni dasāyatana-dhātuyo,
601. cakkhu-sota-ghāṇa-jivhā-kāyāyatana-nāmakā
rūpa-sadda-gandha-rasa-phoṭṭhabbā yatanāni ca
602. Dvādasāyatana¹ sabbe hont' aṭṭhārasa dhātuyo;
khandhā tṭhapetvā nibbāṇaṃ; n' atthi paññatti tīsu pi.
603. Āhārādi ca koṭṭhāsā pubbe vuttanayā va te.
Iti missakasaṅkhepo viññātabbo vibhavinā.
604. Dvādasākusalesv eva cuddasā pi vavatthitā¹
ye sāvajjā va, tesam pi saṅgaho dāni nīyate.
605. Kāmāsavo bhavāsavo diṭṭhāvijjāsavo ti ca
cattāro āsavā vuttā; tayo dhammā sarūpato.
606. Āsavā āsavatṭhena; oghā vuyhanato tathā;
yojentī ti ca yogā ti te cattāro va desitā.
607. Kāmo bhavo¹ ca paṭigho māno diṭṭhi ca saṃsayo
sīlabbataparāmāso bhavarāgo tathāparo
608. issā macchariyāvijjā iti saṃyojanā dasa;
aṭṭha dhammā sarūpena Abhidhamme pakāsītā.
609. Issā-macchariyaṃ hitvā, katvā mānuddhavaṃ tahiṃ
bhinditvā bhavarāgaṅ ca rūpārūpavasā dvidhā
610. pañc' orambhāgiyā c' eva, pañc' uddhambhāgiyā ti ca
dasa saṃyojanā vuttā sutte; satta sarūpato.
611. Ganthā dhammā ca cattāro; tayo dhammā sarūpato:
abhijjhā kāyagantho ca byāpādo ca pavuccati
612. sīlabbataparāmāso kāyagantho tathāparo
idaṃsaccābhiniveso iti diṭṭhi vibhedato.¹
613. Kāmacchando ca, vyāpādo, thīnamiddham athāparam,
tathā uddhacca-kukkuccaṃ, kaṅkhā vijjā ti aṭṭh' ime
614. dhammā nīvaraṇā nāma; chaddhā ca pana desitā.
Micchādiṭṭhi pan' ekā va parāmāso ti vuccati.

615. Upādānāni cattāri kāmūpādādināmakam,¹
diṭṭhi, sīlabbatam, attavādūpādānam eva ca;
616. lobha-diṭṭhivasā dve va. Tividhā diṭṭhi desitā
diṭṭhi, sīlabbatam, attavādo ceti Mahesinā.
617. Lobho doso ca moho ca māno diṭṭhi ca saṃsayo
thīnam uddhaccam evātha lokanāsa-yugan tathā
618. ittham kilesavatthūni kilesā ti pakāsītā.
Das' ete tu samānā va parato ca sarūpato.
619. Kāmarāgo ca paṭigho māno diṭṭhi ca saṃsayo
bhavarāgo avijjā ti cha sattānusayā matā.
620. Gāhā ca palibodhā ca papañcā c' eva maññanā
taṇhā māno ca diṭṭhī ca; diṭṭhi-taṇhā ca nissayā.
621. Parāmās' ekako; dve va nissayā; maññanā tayo.
Āsavogha-yoga-ganthā upādānā ca dubbidhā¹
622. Cha tu¹ nīvaraṇā vuttā; sattadhānusayā katā;
saṃyojanā kilesā ca das' eva parato ṭhitā.
623. Ekam dvi-ti-cha-sattaṭṭha-dasakā tu yathāraham
dhammā sarūpato honti yathāvuttesu rāsīsu.
624. Kāmarāga-bhavarāgā kāmāsava-bhavāsavā
rūparāgārūparāgo ito lobho vibhedito,
625. Idamsaccābhīniveso, diṭṭhi sīlabbatam, tathā
attavādo, parāmāso iti diṭṭhi pavuccati.
626. Diṭṭhi pañcadasaviḍhā; lobh' aṭṭhadasadhā tahim.
Sesā sa-pararāsīhi¹ samānā dvādasatṭhitā.
627. Ekādasa-samuṭṭhāne diṭṭhilobhā vavatthitā.
Avijjā sattasu vuttā. Paṭigho pana pañcasu.
628. Māno ca vicikicchā ca catuṭṭhānesu. Uddhato¹
tīsu. Dvīsu ca thīnan ti, aṭṭh' ete savibhattikā.
629. Issā-acchera-kukkucca-middha-lokavināsakā
ch' avibhattikadhammā ti asambhinnā catuddasa.
630. Rūparāgārūparāga-kāmāsava-bhavāsavā
honti diṭṭhiviyuttesu pubbe vuttanayā pana.
631. Iti sāvajjasaṅkhepañ ñatvā puna vicakkhaṇo
bodhipakkhiyadhammānaṃ saṅgahaṃ pi vibhāvaye.
632. Yesu saññā-citta-diṭṭhi-vipallāsā yathākkamaṃ
subhaṃ sukhaṃ niccamaṃ attā iti dvādasadhā ṭhitā,
633. tattha kāye, vedanāsu, citte, dhammesu cakkamā
asubhaṃ dukkham aniccamaṃ anattā ti upaṭṭhitā
634. yathāvutta-vipallāsa-pahāṇāya yathāraham
bhinnā visayakiccānaṃ vasena pana sambhavā
635. cattāro satipaṭṭhānā kāyānupassanādayo
iti vuttā pan' ekā va sammāsati Mahesinā.
636. Uppannānuppanna-pāpa-pahānānuppadāya¹ ca
anuppannuppannāpāpa-nibbatti-sbhivuddhiyā²
637. padahantassa vāyāmo kiccābhogavibhāgato
sammappadhānā cattāro iti vuttā¹ Mahesinā.
638. Chando ca viriyaṃ cittaṃ vīmaṃsā ti ca Tādinā
cattāro iddhipādā ti vibhattā caturādhipā.
639. Saddhindriyañ ca viriyaṃ sati c' eva samādhi ca
paññindriyañ ca pañc' eva bodhipakkhiyasaṅgahe

640. indriyān' indriyaṭṭhena; balaṭṭhena balāni ca,
iti bhinnā vibhattā ca duvidhā pi Mahesinā.
641. Sati ca dhammavicayo tathā viriya-pītiyo
passaddhi ca samādhi ca upekkhā ti ca Tādinā
642. desitā satta bojjaṅgā bujjhantass' aṅga-bhāvato,¹
kāya-cittavasā bhinnaṃ katvā passaddhim ekamaṃ.
643. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ
sammāsati samādhi ca maggo aṭṭhaṅgiko mato.
644. Iti satt' eva saṅkhepā; sattatimsa pabhedato.
Ekam katvāna passaddhiṃ asambhinnā catuddasa.
645. Navadhā viriyaṃ vuttaṃ chasu rāsīsu; pañcasu
aṭṭhadhā sati; sesā tu samānapadarāsikā.
646. Pañcasv eva tu paññā ca; samādhi caturāsiko;
saddhā dvīsu vibhattā ti pañc' ete savibhattikā.
647. Navāvibhattikā sesā; chando, cittaṃ athāparaṃ,
pīti passaddh' upekkhā ca, saṅkappo, viratittayaṃ.
648. Iti vuttanayā sabbe bodhipakkhiyasaṅgahā¹
lokuttaresu sambhonti sabbathā pi yathāraham.
649. Pubbabhāge yathāyogaṃ lokiyesu ca labbhare,
nibbedabhāvanākāle¹ chabbisuddhippavattiyam.
650. Iti missaka-sāvajjā bodhipakkhiyasaṅgahā
yevāpanakarāsīmhi yathāsambhavato ṭhitā.
651. Kammaṭṭhā tu sambhonti puññāpuffīnesu sabbathā.
Apathā ca sucaritā, tathā duccharitā pi ca.
652. Tattha kammaṭṭhāne anabhihjhādayo pana
upacārena vuccanti vipākesu kriyāsu¹ vā.

Iti Cetasikavibhāge Diṭṭhisāṅgahakathā niṭṭhitā.
Sattarasamo Paricchedo.

Niṭṭhito ca sabbathā pi Cetasikavibhāgo.

Rūpavibhāga
Aṭṭhārasamo Paricchedo
Sarūpakathā

653. Tepaññāsa pan' icc evaṃ nāmadhammā pakāsītā.
Aṭṭhavīsa vidhan dāni rūpan nāma kathīyati.
654. Paṭhav' āpo ca tejo ca vāyo ceti catubbidham. 1
Cakkhu-sota-ghāṇa-jivhā kāyo ti pana pañca ca,
655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam
itthipumbhāvayugalaṃ, jīvitam, hadayaṃ pi ca,
656. Kāyaviññatti c' evātha vacīviññatti ca dvayaṃ,
ākāsadhātu, rūpassa lahutā, mudutā, tathā
657. kammaññatā, upacayo, santatī, jaratā puna
aniccatā ca, kabalinīkārahāro ti sabbathā
658. aṭṭhavīsa vidham hoti rūpam etaṃ sarūpato.
Tassa lakkhaṇabhedenā sabhāvaṃ ca vibhāvaye.
659. Sandhāraṇaṃ tu paṭhavī-dhātu, kakkhaḷa-lakkhaṇā;
ābandhanam āpodhātu, āpaggharaṇalakkhaṇā.
660. Paripācanatā tejodhātu, uṇhattalakkhaṇā.
Samudīraṇatā vāyodhātu, vitthambhalakkhaṇā.
661. Sabbatthāvinibhuttā¹ pi asammissitalakkhaṇā²
tantambhāvasamussanna-sambhāres' upalakkhitā
662. aññamaññen' upatthaddhā sesarūpassa nissayā
catudh' evaṃ kalāpesu mahābhūtā pavattare.
663. Cakkhu sambhāracakkhumhi sattakkhipaṭalocite
kaṇhamaṇḍalamajjhamhi pasādo ti pavuccati.
664. *Kappāsapaṭalasneha-sannibhā bhūtanissitā
pasādā jīvitārakkhā rūpādiparivāritā
665. *ṭhitā rājakumārā va kalāpantaravattino;
dvārabhūtā va paccekaṃ pañcaviññāṇa-vīthiyā;
666. yena cakkhuppasādena rūpāni-m-anupassati,¹
parittaṃ sukhumaṃ c' etaṃ, ūkāsira-samūpamaṃ.
667. Sotam sotabilass' anto tambalomācite tathā
aṅguīvetthanākāre pasādo ti pakāsīto.
668. Anto ajapadaṭṭhāne ghāṇaṃ ghāṇabile ṭhitam,
jivhā jivhāya majjhamhi uppalākārasannibhe.
669. Icc evam pana cattāro tantandesavavatthitā;¹
kāyappasādopādinne sabbatthā ti² yathākkamaṃ
670. Rūpādy abhigghātāraha¹-bhūtānaṃ vā, yathārahaṃ.
daṭṭhukāmanidānādi-kammabhūtānaṃ eva vā
671. pasādālakkaṇā bhūtarūpānaṃ, bhūtanissitā
kappāsapaṭalasneha-sannibhā ti ca vaṇṇitā.

* Not found in some MSS.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā
ṭhitā rājakumārā va¹ kalāpantaravuttino.
673. Rūpaṃ nibhāso bhūtānaṃ; saddo nigghosanaṃ; tathā
gandho ca gandhanaṃ tattha; raso ca rasanīyatā.
674. Bhūtattayaṃ ca phoṭṭhabbaṃ āpodhātuvivajjitam.
Saddo aniyato tattha; tad aññe sahavuttino.
675. Cakkhādayo¹ paṭihanana-lakkhaṇā tu yathākkamaṃ
pañc' eva pañcaviññāṇa-vīthiyā visayā² matā.
676. Itthindriyam pan' itthittaṃ itthibhāvo ti desito.
Purisattaṃ tathā bhāvo purisindriyanāmako.
677. Taṃ dvayaṃ pan' upādinne kāye sabbattha labbhati
kalāpantarabhinnāṃ ca bhinnasantāna-vatti¹ ca.
678. Rūpānaṃ kammajātānaṃ anupālanalakkhaṇaṃ
jīvitindriyarūpan ti āyu nāma pavuccati.
679. Manodhātuyā ca tathā manoviññāṇa-dhātuyā
nissayalakkhaṇaṃ vatthurūpaṃ hadaya-nissitaṃ
680. majjhe hadayakosamhi addhappasata-lohite
bhūtarūpaṃ upādāya cakkhādi viya vattati.
681. Ākāsadhātu rūpānaṃ paricchedakalakkhaṇā;
taṃtaṃrūpakalāpānaṃ pariyanto ti vuccati.
682. Cittasahajārūpānaṃ¹ kāyassa gamanādisu
santhambhana²-sandhāraṇa-calanassa tu paccayo
683. vāyodhātuvikāro 'yaṃ kāya-viññattināmako.
Vāyodhātādihikānaṃ¹ tu bhūtānaṃ iti kecana.²
684. Tathā cittasamuṭṭhāno vacīghosappavattiyam
upādinna-rūpakāya-ghaṭṭanassa tu paccayo
685. paṭhavīdhātuvikāro 'yaṃ vacīviññatti-nāmako.
Paṭhavīdhātādihikānaṃ tu bhūtānaṃ iti kecana.
686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamaṃ
copana-ghaṭṭanaheṭu¹-vikārākāralakkhaṇā.
687. Viññāpentī ti kāyena vācāya ca vicintitaṃ,
sayāṃ ca viññāyanti ti¹ viññatti ti pakittitā.
688. Lahutā pana rūpānaṃ adandhākāralakkhaṇā¹.
Mudutā pi ca rūpānaṃ maddavākāra-lakkhaṇā.
689. Kammaññatā ca rūpānaṃ yoggaṭākāra-lakkhaṇā.
Gāra-va-thaddhatāyogga¹-paṭipakkhā yathākkamaṃ.
690. Sappāyam utum āhāraṃ labhitvā citta-sampadam
lahu mudu ca kammaññaṃ yadā rūpam pavattati,
691. tathā pavattarūpassa pavattākārabheditaṃ
lahutādittayam p' etaṃ sahavutti¹ tadā bhave.
692. Sappāyā paṭivedhāya paṭipattupakārikā¹
sākārā rūpasampatti paññattā va Mahesinā.
693. Rūpass' upacayo nāma rūpass' ācayalakkhaṇo.
Pavattilakkhaṇaṃ rūpasantatī ti pakāsītā.
694. Rūpam ācayarūpena jāyat' icc uparūpari
pekhat' opacayākārā jāti gayhati yoginā¹.
695. Anuppabandhākārena jāyatī ti samekkhato¹
tadāyaṃ santatākārā jāti gayhati, tassa tu*.

Rūpavibhāga
Aṭṭhārasamo Paricchedo
Sarūpakathā

653. Tepaññāsa pan' icc evaṃ nāmadhammā pakāsītā.
Aṭṭhavīsavidhan dāni rūpan nāma kathiyati.
654. Paṭhav' āpo ca tejo ca vāyo ceti catubbidham.¹
Cakkhu-sota-ghāṇa-jivhā kāyo ti pana pañca ca,
655. Rūpa-sadda-gandha-rasā cattāro ca; tathāparam
itthipumbhāvayugalaṃ, jīvitam, hadayaṃ pi ca,
656. Kāyaviññatti c' evātha vacīviññatti ca dvayaṃ,
ākāsadhātu, rūpassa lahutā, mudutā, tathā
657. kammaññatā, upacayo, santatī, jaratā puna
aniccatā ca, kabalinīkārahāro ti sabbathā
658. aṭṭhavīsavidham hoti rūpam etaṃ sarūpato.
Tassa lakkhaṇabheda sabhāvañ ca vibhāvaye.
659. Sandhāraṇan tu paṭhavī-dhātu, kakkhaḷa-lakkhaṇā;
ābandhanam āpodhātu, āpaggharaṇalakkhaṇā.
660. Paripācanatā tejodhātu, uñhattalakkhaṇā.
Samudīraṇatā vāyodhātu, vitthambhalakkhaṇā.
661. Sabbatthāvinibhuttā¹ pi asammissitalakkhaṇā²
tantambhāvasamussanna-sambhāres' upalakkhitā
662. aññamaññen' upatthaddhā sesarūpassa nissayā
catudh' evaṃ kalāpesu mahābhūtā pavattare.
663. Cakkhu sambhāracakkhumhi sattakkhipaḷalocite
kaṇhamañḍalamajjhamhi pasādo ti pavuccati.
664. *Kappāsapaḷasneha-sannibhā bhūtanissitā
pasādā jīvitārakkhā rūpādiparivāritā
665. *ṭhitā rājakumārā va kalāpantaravattino;
dvārabhūtā va paccekaṃ pañcaviññāṇa-vīthiyā;
666. yena cakkhuppasādena rūpāni-m-anupassati,¹
parittam sukhamañ c' etaṃ, ūkāsira-samūpamaṃ.
667. Sotam sotabilass' anto tambalomācīte tathā
aṅguliveṭhanākāre pasādo ti pakāsīto.
668. Anto ajapadaṭṭhāne ghāṇaṃ ghāṇabile ṭhitam,
jivhā jivhāya majjhamhi uppalākārasannibhe.
669. Icc evaṃ pana cattāro tantandesavavattitā;¹
kāyappasādoḷpādinne sabbatthā ti² yathākkamaṃ
670. Rūpādy abhigātāraha¹-bhūtānaṃ vā, yathārahaṃ.
daṭṭhukāmanidānādi-kammabhūtānaṃ eva vā
671. pasādālakkhaṇā bhūtarūpānaṃ, bhūtanissitā
kappāsapaḷasneha-sannibhā ti ca vaṇṇitā.

* Not found in some MSS.

672. Pañcā pi jīvitārakkhā rūpādiparivāritā
ṭhitā rājakumārā va¹ kalāpantaravuttino.
673. Rūpaṃ nibhāso bhūtānaṃ; saddo nigghosanaṃ; tathā
gandho ca gandhanaṃ tatha; raso ca rasanīyatā.
674. Bhūtattayañ ca phoṭṭhabbaṃ āpodhātuvivajjitam.
Saddo aniyato tatha; taḍ aññe sahavuttino.
675. Cakkhādayo¹ paṭihanana-lakkhaṇā tu yathākkamaṃ
pañc' eva pañcaviññāṇa-vīthiyā visayā² matā.
676. Itthindriyam pan' itthittam itthibhāvo ti desito.
Purisattaṃ tathā bhāvo purisindriyanāmaḷo.
677. Taṃ dvayam pan' upādinne kāye sabbattha labbhati
kalāpantarabhinnāñ ca bhinnasantāna-vatti¹ ca.
678. Rūpānaṃ kammajātānaṃ anupālanalakkhaṇaṃ
jīvitindriyarūpan ti āyu nāma pavuccati.
679. Manodhātuyā ca tathā manoviññāṇa-dhātuyā
nissayalakkhaṇaṃ vatthurūpaṃ hadaya-nissitaṃ
680. mājhe hadayakosamhi adhdappasata-lohite
bhūtarūpam upādāya cakkhādi viya vattati.
681. Ākāsadhātu rūpānaṃ paricchedakalakkhaṇā;
taṃtamrūpakalāpānaṃ pariyaṇto ti vuccati.
682. Cittasahajarūpānaṃ¹ kāyassa gamanādisu
santhambhana²-sandhāraṇa-calanassa tu paccayo
683. vāyodhātuvikāro 'yaṃ kāya-viññattināmaḷo.
Vāyodhātādihikānaṃ¹ tu bhūtānaṃ iti kecana.²
684. Tathā cittasamuṭṭhāno vacīghosappavattiyam
upādinna-rūpakāya-ghaṭṭanassa tu paccayo
685. paṭhavīdhātuvikāro 'yaṃ vacīviññatti-nāmaḷo.
Paṭhavīdhātādihikānaṃ tu bhūtānaṃ iti kecana.
686. Dve pi kāya-vacīkamma-dvārabhūtā yathākkamaṃ
copana-ghaṭṭanaḷetu¹-vikārākāralakkhaṇā.
687. Viññāpentī ti kāyena vācāya ca vicintitaṃ,
sayañ ca viññāyanti ti¹ viññatti ti pakittitā.
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688. Lahutā pana rūpānaṃ adandhākāralakkhaṇā¹.
Mudutā pi ca rūpānaṃ maddavākāra-lakkhaṇā.
689. Kammaññatā ca rūpānaṃ yoggatākāra-lakkhaṇā.
Gārava-thaddhatāyogga¹-paṭipakkhā yathākkamaṃ.
690. Sappāyam utum āhāraṃ labhitvā citta-sampadaṃ
lahu mudu ca kammaññaṃ yadā rūpam pavattati,
691. tathā pavattarūpassa pavattākārabheditaṃ
lahutādittayam p' etaṃ sahavutti¹ tadā bhave.
692. Sappāyā paṭivedhāya paṭipattupakārikā¹
sākārā rūpasampatti paññattā va Mahesinā.
693. Rūpass' upacayo nāma rūpass' ācayalakkhaṇo.
Pavattilakkhaṇaṃ rūpasantatī ti pakāsītā.
694. Rūpaṃ ācayarūpena jāyat' icc uparūpari
pekkhat' opacayākārā jāti gayhati yoginā¹.
695. Anuppabandhākārena jāyatī ti samekkhato¹
tadāyaṃ santatākārā jāti gayhati, tassa tu*.

* Nāmarūpapa. samupatthāti cetasi.

696. Evam ābhogabhedena jātirūpaṃ dvidhā kataṃ;
attūpaladdhibhāvena¹ jāyantam vātha kevalam.
697. Rūpavittokāsassa¹ pūrakattena² gayhati³
abhāvā puna bhāvāya pavattā santatī ti ca.
698. Evam ākārabhedā va¹ sabbākāravārākarō
jātirūpaṃ dvidhākāsi Jātirūpavirocano.
699. Jaratā navatāpāyo¹ rūpānaṃ, pākalakkhaṇā.
Aniccatāntimappatti, paribhijjana-lakkhaṇā.
700. Iti lakkhaṇarūpan tu tividham bhinna-kālikam
sabhāvaṃ¹ rūpadhammesu taṃtaṃkālopalakkhitaṃ.
701. Yena lakkhīyatī rūpaṃ bhinnākāraṃ khāṇe khāṇe
vipassanāyathāya tam icc āha Tathāgato.
702. Kabaliṅkāro āhāro yāpetabbojalakkhaṇo¹
āhāro snehasāṅkhāto² rūpakāyānupālako.
703. Icc evaṃ sapaṛicchēdā savikārā salakkhaṇā
akicchapaṭivedhāya¹ dayāpanna Tādinā
704. tatha tatha yathāyogaṃ desitā ti pakāsitā
rūpadhammā sarūpena aṭṭhavīsati sabbathā.
705. Katvāna jātim ekan tu tatthopacayasantatī¹
sattavīsati rūpāni bhavanti ti viniddise.
706. Bhūtattayan tu phoṭṭhabbam katvā chabbīsadhā pi ca.
Ubhayaṃ jāti-phoṭṭhabbam gahetvā pañcavīsati.
707. Rūpadhammānam icc evaṃ vibhāveyya visārado
sarūpaṃ nāmasāṅkhepaṃ sabhāvaṃ ca salakkhaṇaṃ.

Iti Rūpavibhāge Sarūpakathā niṭṭhitā.
Niṭṭhito ca aṭṭhārasamo paṛicchēdo.

Ekūnavīsatiṃ Paṛicchēdo
Pabhedakathā

708. Aṭṭhavīsavidham p' etaṃ rūpan dāni yathārahaṃ
bhūtarūpādibhedehi vibhājeyya vicakkaṇo.
709. Paṭhavādikaṃ etaṃ hi¹ bhūtarūpaṃ catubbidham;
upādārūpaṃ aññan tu catuvīsavidham bhavē.
710. Pañcavidham pi cakkhādirūpaṃ ajjhattikam mataṃ.
Tevīsatividham sesaṃ bāhiraṃ ti pavuccati.
711. Rūpa-sadda-gandha-rasa-phoṭṭhabbā satta pañcadhā
pañcappasāḍavisayā pañc' āramaṇa-nāmakā.¹
712. Ekavīsavidham sesaṃ dhammāramaṇa-saṅgahaṃ
manoviññānaviññeyyaṃ, manodvārassa gocaraṃ.
713. Pasādā¹ visayā c' eva pañcakā dve pi sambhavā
dvādasā pi sarūpena das' āyatana-dhātuyo.
714. Yad etaṃ pana sabbam pi rūpaṃ sappatigham mataṃ
tad' ev' oḷārikan nāma, santike ti pavuccati.

715. Sesam appaṭighan nāma dhammāyatana-dhātu ca,
sukhamaṃ c' eva rūpaṃ ca rūpaṃ soḷasadhā ṭhitam.
716. Chabbidham vatthurūpan tu pasādā hadayam pi ca;
avatthurūpaṃ sesan tu dvāvīsatividham bhavē.
717. Pasādā c' eva viññattī dvārārūpan tu sattadhā;
sesam advārārūpan tu ekavīsavidham pi ca.
718. Pasādā bhāvayugalaṃ jīvitaṃ ceti aṭṭhadhā
indriyarūpaṃ, aññan tu vīsadhānindriyaṃ siyā.
719. Vaṇṇo gandho raso oḷā bhūtarūpan ti aṭṭhadhā
avinibbhogaṃ, itaraṃ vinibbhogaṃ tu vīsadhā.
720. Avinibbhogārūpāni sadda-vatthindriyāni ca
nipphannaṃ aṭṭhārasadhā rūparūpan ti veditaṃ.
721. Paṛicchēdo paṇ' ākāso; viññattī lahutādayo
vikārā, lakkhaṇā c' eva rūpass' upacayādayo,
722. dasadhā pi anipphannaṃ, n' atth' etaṃ paramatthato.
Rūpass' etan ti katvāna rūpaṃ icc eva vuccati.
723. Rūpāyatanaṃ ev' ekaṃ sanidassanaṃ Iritaṃ;
anidassanaṃ aññan tu sattavīsavidham pi ca.
724. Kammaṃ paṇ' upādinnaṃ; anupādinna-kāparaṃ
tividham cittaṃ c' eva utujāhārajan ti ca.
725. Cakkhusamphassavatthū ti cakkhudhātu pakittitā;
na vatthu tassa sesan tu sattavīsavidham bhavē.
726. Sotasamphassavatthādi-vasā ca duvidhā; tathā
tividhā ca vibhāveyya yathāsambhavato. Kathaṃ?
727. Sanidassanarūpaṃ ca vaṇṇo, sappatigham pi ca;
anidassanaṃ aññan tu; thūlaṃ sappatigham bhavē.
728. Anidassanarūpaṃ ca sesam appaṭigham pi ca
soḷasā ti ca sabbam pi rūpan tividham uddise.

729. Appattaḡāhakan nāma cakkhusotadvayam pana.
Sampattaḡāhakan nāma ḡhāṇādittayam Iritaṃ.
730. Aḡāhakam ato sesaṃ tevīsatividham bhavē,
kiñci āramaṇaṃ nāma na gayhati hi¹ sabbathā.
731. Upādajjhattikaṃ rūpaṃ; upādā-bāhiraṃ tathā;
nopādā-bāhiraṃ ceti evaṃ pi tividham bhavē.
732. Ajjhattikaṃ upādinnaṃ, bāhiraṃ ca, tathāparaṃ
anupādinnaṃ ceti evamādivasā pi ca.
733. Diṭṭhaṃ rūpaṃ; sutamaṃ saddo; gandhādi-tividham mutaṃ;
viññātaṃ aññaviññeyyaṃ manasā ti catubbidham,
734. Rūparūpaṃ, paṛicchēdo, vikāro lakkhaṇaṃ kamā
aṭṭhāras' ekakaṃ, pañca, catukkan ti ca taṃ tathā.
735. Dvāraṃ ca hoti vatthu ca; na vatthu dvāraṃ eva tu;
na dvāraṃ vatthum evātha; nobhayan ti ca niddise.
736. Upādā anupādinnaṃ¹; anupādinnaṃ tathā;
nopādā duvidhaṃ ceti catudh' evaṃ pi desitaṃ.
737. Sappaṭigham upādā ca rūpaṃ, appaṭighan tathā,
nopādā duvidhaṃ ceti catudhā evaṃ ādito.

738. Ekādas' ekajaṃ rūpaṃ: hadayindriya-nāmakam¹
kammajaṃ, cittaṃ c' eva tathā viññattikadvayaṃ.
739. Saddo cittotujo, tasmā rūpaṃ ekaṃ dvijaṃ¹ matam.
Cittotāhārasambhūtaṃ lahutādittayaṃ tijaṃ.
740. Navākāsāvinibbhogā kammādicatusambhavā;
atha lakkhaṇarūpan ti rūpaṃ evan tu pañcadhā.
741. Navākāsāvinibbhogā, nava vatth' indriyāni ca
aṭṭhārasavidhaṃ rūpaṃ kammajaṃ hoti piṇḍitaṃ.
742. Saddākāsāvinibbhogā viññatti-lahutādayo
pañcadasavidhaṃ rūpaṃ cittasambhavam uddise.
743. Saddākāsāvinibbhogā lahutādittayan ti ca
utusambhavam İrenti rūpaṃ terasadhā t̥hitaṃ.
744. Paricchedāvinibbhogā lahutādittayam pi ca
eva āhārajan nāma rūpaṃ dvādasadhā t̥hitaṃ.
745. Jāti jarā ca maraṇaṃ na kutoci pi jāyati.
Evam pi pañcadhā hoti rūpaṃ jātivibhāgato.

746. Pañcaviṣavidhaṃ kammaṃ kāma-rūpa-vavatthitaṃ¹
janeti kammajaṃ rūpaṃ kāma-rūpabhava-dvaye.
747. Pañcaviññāṇam, āruppavipākā, sabbasandhiyo,
cuti khīṇāsavasseti soḷas' ete vivaḷjjiya¹
748. pañcasattati sesāni cittāni¹ pana sambhavā
janenti cittaṃ rūpaṃ pañcavokārabhūmiyaṃ.
749. Janeti utujaṃ rūpaṃ tejodhātu bhavadvaye.
Kāmabhūmiyaṃ oḷā tu janeti' āhārajan tathā.
750. Kammaṃ janeti rūpāni attajāni khaṇe khaṇe
Cittam uppādakālamhi. Uppādānantaram paraṃ
751. utusambhavam İrenti rūpaṃ terasadhā t̥hitaṃ,
paricchedāvinibbhogā¹ lahutādittayam pi ca,
752. Sandhiyam pi ca kamman¹ tu pavatte pi ca sambhavā
janeti² rūpaṃ; sesāni pavatte; na tu sandhiyaṃ.
753. Indriyabaddhasantāne¹ kammādi tividhaṃ pi ca
janeti rūpaṃ; matake bhāhirotu² yathārahaṃ.
754. Iti kammādayo rūpaṃ janenti ca yathāsakaṃ;
sesānam pi ca rūpānaṃ paccayā honti sambhavā.
755. Iti rūpavibhāgaṃ ca jātibhedaṃ ca sambhavā
janakādippabhedaṃ ca rūpānaṃ tattha dīpaye.

Iti Rūpavibhāge Pabhedakathā niṭṭhitā.
Niṭṭhito ca Ekūnavīsatiṃ Paricchedo.

Vīsatiṃ Paricchedo
Kalāpakathā

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

757. Kamma-cittotukāhāra-samuṭṭhānā yathākkamaṃ
nava, cha, caturō, dve ca, kalāpā ekavīsati.
758. Jīvitaṃ cāvinibbhoga-rūpāni ca yathākkamaṃ
cakkhādikeyi yojetvā dasakā aṭṭha dīpitā:
759. cakkhu-sota-ghāṇa-jivhādasakā ca catubbidhā
kāyitthipumbhāva-vatthudasakā ca tathāpare,
760. jīvitenāvinibbhoga-rūpādinavakan¹ ti ca
nav' ete kammajā nāma kalāpā samudīritā.
761. Avinibbhogarūpāni suddhaṭṭhakam athāparaṃ
kāyaviññattinavakaṃ kāyaviññattiyā saha.
762. Vacīviññattidasakaṃ saddena saha vuttiyo.
Lahutādekādasakaṃ tiṇṇannaṃ saha sambhavā.
763. Kāyaviññatti-lahutādīhi dvādasakam bhāve;
vacīviññatti-lahutādīhi terasakan tathā.
764. Iti cittaṃ samuṭṭhānā kalāpā cha pakāsitā
rūpākāravikāram¹ pi saṅghetvā yathārahaṃ.
765. Suddhaṭṭhakan tu paṭhamam; saddena navakam bhāve;
lahutādekādasakaṃ lahutādīhi tīhi pi;
766. saddena lahutādīhi tathā dvādasakan ti ca
kalāpā utusambhūtā catudhā va pakittitā.
767. Suddhaṭṭhakaṃ ca paṭhamam; āhārajan athāparaṃ;
lahutādekādasakam iti dve oḷajā matā.
768. Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā
na kalāpaṅgam icc āhu ākāsam lakkhaṇāni ca.

769. Tattha c' ekūnavūti, tesat̥ṭhi ca, yathākkamaṃ
tālīs' ekūnavīsā ca kalāpaṅgāni tāni ca.
770. Lakkhaṇākāsarūpāni kalāpesu tahiṃ tahiṃ
pañca pañceti rūpāni tisatam soḷasādhikaṃ.
771. Agahitaggahaṇena aṭṭhaviṣavidhāni pi¹ 2
rūpakoṭṭhāsānāmena pañcaviṣa vibhāvaye.
772. Bhūtattayan tu phoṭṭhabbam katvopacaya-santatī¹
jātim ekaṃ ca katvā pi² vinātha hadayaṃ tahiṃ.
773. Dhammasaṅgaṇiyaṃ h' etaṃ Rūpakaṇḍe sarūpato
vatthurūpaṃ na niddiṭṭham; Paṭṭhāne desitan tu tam.

774. Dve saddanavakā c' eva tayo suddhaṭṭhakā pi ca,
dve dve cittaṃ utusambhūtā, eko āhārajo ti ca
775. tesamuṭṭhānikā pañca, kammahāni naveti ca
rūparūpavasen' ete kalāpā cuddaseritā.
776. Dasakesv eva¹ saṅgayha jīvitanavakaṃ tahiṃ,
bhāvādasakam ekaṃ vā katvā vatthum vinā tathā
777. saddā¹ cittaṃ tujā dve va; tesamuṭṭhānikā tayo
suddhaṭṭhakā ca; satt' eva kammajā dasakāni ca
778. channavuttividhan tattha rūpaṃ bhāsanti paṇḍitā.
Agahitaggahaṇena aṭṭhārasavidham bhāve.
779. Tesam eva kalāpānaṃ sattaka-chakka-pañcakā
catukkā ca tika-dukā ekakā ca yathārahaṃ

780. dve, satta, nava, cha, tayo, tayo pi ca yathākkamaṃ cattāro, ti, catuttimsa saḥavuttikarāsayo.
781. Cakkhu-sota-ghāṇa-jivhā-kāyavattuvasā siyuṃ itthipumbhāvasasaka-sahitā sattakā dvidhā.
782. Cakkhu-sota-ghāṇahīnā paccekamaṃ dve sabhāvakā abhāvato bhāvahīnā¹ itthamaṃ chakkā² pi sattadhā.
783. Cakkhu-sotavihīnā ca cakkhu-ghāṇa-vihīnakā sota-ghāṇavihīnā ca sabhāvā dve, tayo, tayo.
784. Cakkhādekekato hīnā tividhā pi abhāvakā¹.
Icc evamaṃ pañcakā nāma navakā rāsayo siyuṃ.
785. Cakkhādittayahīnā va ekato dve sabhāvakā; cakkhādittayato dvīhi tayo hīnā abhāvakā.¹
786. Rūpaloke cakkhu-sota-vattu-jīvitānāmaka¹ cattāro ca kalāpā ti catukkā cha yathārahaṃ.
787. Jivhā-kāya-vattuvasā abhāvo; dve sabhāvakā kāya-bhāva-vattuvasā iti honti tayo tikā.
788. Kāya-vattuvasen' eko, dve ca cittotusambhavā saddanavakaṭṭhakā ti dukā ca tividhā siyuṃ.
789. Jīvitānavakaṃ c' eva¹ tesamuttānikāni ca suddhaṭṭhakāni tīṇi ti cattāro ekakā siyuṃ.
790. Catuttimsa pan' icc ete sandhiyaṃ ca pavattiyamaṃ rūpa-rūpakalāpanamaṃ rāsīyo honti sambhavā.
791. Sattati saṭṭhim icc evamaṃ ādinā ca yathārahaṃ kalāparāsīrūpāni tattha tattha vibhāvaye.
792. Soḷasa, pañcadaseti ādibhedavasā pi ca agahitaggahaṇena tattha tattha viniddise.
793. Catucattāḷisa-satamaṃ kalāpā honti piṇḍitā; chabbīsa tattha rūpāni saḥasaṃ ca catussatamaṃ.
794. Iccāpāyacatukka ca, kāmasugatisattake, rūpe ca pañcadāsake, asaṃnāpāyabhūmiyamaṃ
795. catukoṭṭhāsikesv eva sattavīsavidhesu pi jātiṭṭhānesu sattānaṃ sandhiyaṃ ca pavattiyamaṃ
796. indriyabaddhasantāne, tathānindriyakamhi ca, bahi saṅkhārasantāne matakāye ca sambhavā
797. labbhamānakalāpā ca kalāpānaṃ ca¹ rāsayo, tattha vitthārasaṅkhepā rūpānaṃ gaṇaṃ pi ca.
798. Ettha rūpā avuttā pi yathāvuttānusārato vitthāretvāna viññeyyā sabbathā pi ca viññunā ti.

Iti Rūpavibhāge Kalāpakathā Niṭṭhitā.
Niṭṭhito ca Vīsatiṃ Paricchedo.

Ekavīsatiṃ Paricchedo
Uppatticathā

799. Aṭṭhavīsati rūpāni; kalāpā c' ekavīsati vuttā c' ettāvata; tesamaṃ uppādo dāni nīyate¹.
800. Aṇḍajā jalābujā ca saṃsedajopapātikā icc uppattipabhedena catasso yoniyo matā.
801. Bhummavajjesu devesu, pete Nijjhāmataṅhike, nirayesu ca sambhoti yon' ekā v' opapātikā.
802. Bhummadeva-manussesu, tiracchānāsuro, tathā petesu cāvasesesu catasso pi ca yoniyo.
803. Tatth' aṇḍajā jalābujā gabbhaseyya-samuggamaṃ; saṃsedajopapātikā opapātikānāmakā.
804. Tattha¹ sampuṇṇāyatano gabbhaseyya-samuggamo² abhāvo, dve sabhavā ca itthipumbhāva-missitā.
805. Paripuṇṇāparipuṇṇo opapātikānāmako abhāvo, dve sabhavā ca caturāpāyabhūmiyamaṃ.
806. Sampuṇṇāyatano v' eso kāme sugatīyamaṃ pana. Ādikappe abhāvo ca; dve sabhāvā tato paraṃ.
807. Aparipuṇṇāyatano abhāvo ca Mahaggate. Icc evamaṃ dasadhā honti sabbā sandhi-samuggamaṃ.
808. Tatth' eva dasadhā bhinne attabhāvasamuggame sandhiyaṃ ca pavatte ca rūpuppattīmaṃ vibhāvaye.
809. Tatthābhāvakasattānaṃ gabbhaseyyasamuggame kāya-vattuvasā dve va dasakā honti kammajā;
810. rūpasantatisīsāni dve ca; rūpāni vīsati; agahitaggahaṇena tatth' ekādasa niddise.
811. Tato param pavattamaṃ¹ vaḍḍhamānassa jantuno cakkhudasakādayo ca cattāro honti sambhavā.
812. Iccābhāvakasattānaṃ chaḷ ev' uttama-koṭṭiyā; heṭṭhimakoṭṭiyā dve va gabbhaseyyasamuggame.
813. Cakkhu-sota-ghāṇavasā tattha ti-dvekahīnakā eko, tayo, tayo c' eva siyuṃ ti-catu-pañcakā.
814. Opapātikasaṅkhāte abhāvakasamuggame jivhā-kāya-vattuvasā tayo heṭṭhimakoṭṭiyā;
815. uttamakoṭṭiyā honti chaḷ ev' obhinnaṃ antare catukka-pañcakā tattha dvekahīnā tayo tayo.
816. Chakkādayo abhāvānaṃ icc evamaṃ pañca saṅgahā eko, tayo, tayo c' eko ti ca yathākkamaṃ.
817. Sabhāvakānaṃ dvinnamaṃ pi duvidhā sattakādayo bhāvādikā yathāvuttā navadhā navadhā siyuṃ.
818. Satt' ev' uttamato; heṭṭhā ti-catukkā; tad antare catukka-pañcaka-chakkā pañca-chakkā pi ca dvidhā.
819. Tiṇṇannaṃ pi vasen' eva sattaka-chakka-pañcakā, catukka-tika-dukā ca cha koṭṭhāsā yathārahaṃ,
820. dve, satta ca, nava, pañca, tayo c' eko yathākkamaṃ. Rūpasantatisīsānaṃ rāsīyo sattavīsati.

821. Kammajātā yathāyogam pavattanti khaṇe khaṇe kāmāvacarasattānam paṭisandhippavattiyam.
822. Tattha santatisīsāni rūpāni ca yathārahamaṃ pubbe vuttanāyena' eva sabbathā pi viniddise.
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823. Sītoṇhotusamannatā tejodhātu t̥hitikkhaṇe bhūtā sandhikkhaṇe rūpaṃ janeti utujaṭṭhakamaṃ.
824. Paṭisandhim atikkamma cittaṃ cittaṃ aṭṭhakamaṃ bhavaṅgādim upādāya janet' uppattiyam pana.
825. Bhuttāhāro t̥hitippatto mātaraṃ ca sayam pi ca sarīrānugato hutvā janet' āhārajaṭṭhakamaṃ.
826. Iti suddhaṭṭhakāni ca tesamuṭṭhānikāpare sadda-viññatti-lahutā sambhave sambhavanti ca.
827. Itthaṃ catusamuṭṭhānā¹ kalāpā kāmabhūmiyam yāvajīvam pavattanti dīpajālā va santati.
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828. Cakkhu-sota-vatthuvasā dasakā ca tayo¹ param jīvitānavakamaṃ c' eva rūpāvacarabhūmiyam
829. honti sandhi-pavattesu cattāro kammajā sadā; pubbe vuttanāyena' eva pavatte utu-cittajā.
830. Jīvitānavakamaṃ c' ekamaṃ paṭisandhippavattiyam pavatte utujā ceti dvedhāsāññīnam uddise.
-
831. Icc uppattikkamaṃ natvā vibhāveyya tato param kalāpānaṃ ca rūpānaṃ sambhavāsambhavam pi ca.
832. Indriyabaddhasantāne sabbe sambhonti sambhavā kalāpā c' eva rūpāni tathā santati-rāsayo.
833. Bahiddhā, matakāye ca nopalabbhanti kammajā, cittojaṃ kalāpā ca, utujā lahutādayo
834. tathā; suddhaṭṭhakamaṃ saddanavakamaṃ ceti¹ sabbathā kalāpā tattha labbhanti dve ca rūpāni uddise.
835. Tesamuṭṭhānikā sabbe kalāpān' atthi sandhiyam; uppādakāle sabbattha jaratāniccatā pi ca.
836. Kalāpā kammajā santi jātirūpaṃ ca sandhiyam. Rūpāni ca kalāpā ca sabbe santi¹ pavattiyam.
837. Santi¹ sabbāni rūpāni kāmesu catusambhavā; jīvitānavakamaṃ hitvā kalāpā honti vīsati.
838. Dasakesu eva gahitaṃ; visuṃ kāme na labbhanti jīvitānavakānaṃ; rūpaloke visuṃ siyā.
839. Āhārajalāpā ca bhāvā dve cādikappike ādikāle na labbhanti; pacchā labbhanti keci pi.
840. Ghāṇa-jivhā-kāya-bhāva-dasakā rūpabhūmiyam āhārajalāpā ca na labbhanti' eva sabbathā.
841. Cakkhu-sota-vatthu-saddā kalāpā cittaṃ pi ca asaññībhūmiyam pubbe vuttā pi ca na labbhare.
842. Kalāpā satta, rūpāni pañca rūpesu asaññīsu n' atth' ekādasa rūpāni, kalāp' ekūnavīsati.

843. Tasmā tevīsa rūpāni, kalāpā pana cuddasa tesamuṭṭhānikā santi rūpāvacarabhūmiyam.
844. Sattaras' eva rūpāni, kalāpā dve dvisambhavā assaññīnaṃ tu sambhonti; n' atthārūpesu kiñci pi.
845. Uppattikkamaṃ icc evaṃ sambhavāsambhavam pi ca kalāpānaṃ ca rūpānaṃ yathāyogamaṃ vibhāvaye.
- Iti Rūpavibhāge Uppattikathā Niṭṭhitā.
Niṭṭhito ca Ekavīsatisimo Paricchedo.
- Bāvīsatisimo Paricchedo
Pakiṇṇakakathā
846. Itthaṃ rūpānaṃ uppattiṃ dīpetvā dāni vuccati pavattikosallatthāya tatth' ev' etamaṃ pakiṇṇakamaṃ.
847. Duvidhā sandhiyo tattha missāmissa-vibhāgato; tividhā pi ca eka-catu-pañcavokāra-bhedato.
848. Rūpamattā asaññīnaṃ nāmābhāvā amissitā; nāmamattā arūpīnaṃ rūpābhāvā ti ca dvidhā.
849. Kāmāvacarīkā c' eva rūpāvacarīkā ti ca duvidhāmissitā ceti bhavanti ca catubbidhā.
850. Eka-catuvokārā ca amissā pañca sandhiyo. chabbīsatividhā missā pañcavokārasandhiyo.
851. Itthaṃ bhūmippabhedena ekatiṃsa-vidhā pi ca santati-rāsibhedena siyumaṃ tiṃsavidhā; kathamaṃ?
852. Rūpasantatisīsānaṃ rāsayo sattavīsati vuttā kāme; vasā tesamaṃ sattaṃ kāma-sandhiyo.
853. Vedanā-saññā-sañkhāra-viññāṇakkhandhasaṅgahā sabbatthā pi catasso va nāmasantatiyo siyumaṃ.
854. Icc ubhinnaṃ vasā honti tatth' ekādasa sandhiyo¹; santati-rāsayo² pubbe vibhattā sattaṃ kādāyo.
855. Ekādasa-dasaka-nav'-aṭṭha-sattaṃ siyumaṃ chakkena saddhiṃ viññeyyā tasmā tattha cha saṅgahā.
856. Aṭṭha santatiyo honti rūpalokena missitā; aṭṭhako¹ rāsi tatth' eko², tasmā santati vuccati.
857. Jīvitānavako tv eko asaññīpaṭisandhiyam; arūpīnaṃ catasso pi¹ nāmasantatiyo siyumaṃ.
858. Icc ekaka-catukkānaṃ¹ vasena dve amissitā; aṭṭhavisāṃ ca missā ti tiṃsa' eva honti sandhiyo.
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859. Ekuppāda-nirodhā va¹ amissā tattha rāsayo. Missitānaṃ vibhāgo 'yamaṃ yathāyogamaṃ kathīyati.
860. Uppādiṭṭhiti-bhaṅgānaṃ vasā tiṇi kkhāṇāni pi samānān' eva nāmānaṃ, ekacittakkhaṇamaṃ matamaṃ.
861. Tulyam uppāda-bhaṅgānaṃ rūpānaṃ pi khaṇadvayamaṃ; ekūnapaññāsamattaṃ t̥hitikkhaṇamaṃ udīritaṃ.

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

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

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

* Must be Ānandācariya, the author of the Mūlaṭṭikā

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

887. Icc evaṃ catusambhūtā rūpasantatirāsayo
rūpāni ca kalāpā ca ekābaddhā yathārahaṃ
888. sutta-matta-pamattānaṃ pabuddhānaṃ¹ pi pāṇinaṃ
yāva maraṇakālā pi pavattanti nirantaraṃ.
889. Āyukkhayā ca maraṇaṃ tathā kammakkhayā siyā;
ubhinnaṃ vā khayā cātha upacchedaka-kammaṇā.
890. Catudhā pi marantassa tass' evan tu yathārahaṃ
sattarasa-cittakkhaṇamatta-sesamhi jīvite
891. upari cuticittassa sattarasamacetaso
t̥hitikālam uppādāya na tu jāyati kammajam;
892. tass' uppādakkhaṇe jātaṃ rūpaṃ ca cutiyā saha
bhijjati ti mato nāmo tato hoti sa puggalo.
893. Cittajāhārajañ cāpi na jāyati tato paraṃ;
utusambhavarūpan tu avasissati vā na vā.
894. Tato vuttanayen' eva matasatto yathārahaṃ
missāmissāhi sandhīhi punad evopapajjati.
895. Tato vuttanayen' eva ekūnatim̐sa kammajā,
tesamuṭṭhānikā pañca catuttim̐sa samissitā
896. kalāpā rāsayo honti sattavīsati bhūmisu.
Iti sabbappakārena rūpadhammā pakāsitā.

Iti Rūpavibhāge Pakiṇṇakakathā niṭṭhitā.
Niṭṭhito ca Sabbathā pi rūpavibhāge Bāvīsatiṃ Paricchedo.

Nibbānavibhāga
Tevīsatimo Paricchedo
Mūlavissuddhikathā

897. Itthaṃ cittaṃ cetāsikam rūpañ c' evā ti saṅkhataṃ vuttā; asaṅkhataṃ dāni nibbānaṃ tu¹ pavuccati.
898. Sīlavisuddhi ādimhi, tato cittavisuddhi ca diṭṭhivissuddhināmā ca, kaṅkhāvitaraṇā pi ca,
899. tato paraṃ maggāmagga-ñānadassana-nāmikā, tathā paṭipadāñāna-dassanaṃ¹, ñāna-dassanaṃ¹
900. iccānukkamato vuttā satta honti visuddhiyo. Sattamañuttarā tattha; pubbhāgā cha lokiyā.
901. Saṃvaro pātimokkha ca, tath' ev' indriya-saṃvaro, ājīvapārisuddhī ca, sīlaṃ paccayanissitaṃ
902. iti sīlavisuddhī ti suddham etam pavuccati; catupārisuddhisīlaṃ dhutaṅgaparivāritaṃ.
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903. Kasiṇāni dasāsubhā, dasānussatiyo pana appamaññā ca, saññā ca, vavatth' āruppakā ti ca
904. samathakammaṭṭhānāni tālīs' aṭṭhakathānaye; pāḷiyan tu vibhattāni atthatiṃsā ti vaṇṇitā.¹
905. Paṭhav' āpo ca tejo ca, vāyo, nīlañ ca, pītakaṃ, lohitodātam ākāsaṃ, ālokakasiṇaṃ ti ca
906. kasiṇāni das' etāni vuttāni aṭṭhakathānaye; aṭṭh' eva pāḷiyaṃ hitvā ante tu kasiṇadvayaṃ.
907. Uddhumātaṃ, vinīlañ ca, vipubbakaṃ, vikkhāyitaṃ, vicchiddakañ ca, vikkhittaṃ, hatavikkhitta-lohitaṃ
908. pulavakaṃ aṭṭhikañ ceti asubhā dasa desitā, rūpakāyavibhāgāya dasākāravipattiyā¹.
909. Buddhe dhamme ca saṅghe ca sīle cāge ca attano¹ devatopasamāyañ ca sattānussatiyo kamā,
910. maraṇe sati¹ nām' ekā², tathā kāyagatā sati āṇāpānasat' icc evaṃ dasānussatiyo matā.
911. Mettā, karuṇā, muditā, upekkhā ti catubbidhā vuttā brahmāvihārā ca appamaññā ti Tādinā.
912. Ekāhāre paṭikkūla-saññā nām' ekam eva tu catudhātuvavatthānaṃ catudhātupariggaho.
913. Ākāsañācāyatanam, viññānañcaṃ, athāparaṃ ākiñcaññam, tathā nevasaññānāsaññam icc api
914. iccānukkamato vuttā arūpajjhānikā pana arūpakammaṭṭhānāni cattāro pi pakittitā.
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915. Kasiṇāsubhakoṭṭhāse āṇāpāṇe ca sabbathā disvā sutvā phusitvā vā parikammaṃ tu kubbato

916. uggaho nāmo sambhoti nimittaṃ; tattha yuñjato paṭibhāgo; tam ārabba tattha vattati appaṇā.
917. "Sādhu sattā sukhī hontu; dukkhā muccaṇtu pāṇino; aho sattā sukhappattā hontu, yādicchakā¹" ti ca
918. uddissa vā anodissa yuñjato sattaḡocare appamaññā pan' appenti anupubbena vattikā.
919. Kasiṇugghāṭimākāse, paṭhamārūpa-mānase, tass' eva natthibhāve ca, tatiyārūppake ti ca
920. yuñjantassa pan' etesu gocaesu catusv api appenti anupubbena āruppā pi catubbidhā.
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921. Āṇāpāṇaṃ ca kasiṇam pañcakajjhānikaṃ tahiṃ; paṭhamajjhānikā vuttā koṭṭhāsāsubhā-bhāvanā.
922. Sukhitajjhānikā tisso appamaññā ca heṭṭhimā; upekkhārūppakā pañca upekkhājhānikā ti ca,
923. ekādas' ekādasa ca, tayo, pañceti sabbathā parikammavasā tiṃsa; cha koṭṭhāsā yathākkamaṃ.
924. Pañcakādi-sukhopekkhā-jhānabhedā catubbidhā; eka-catu-pañcajhāna-vasena tividhā siyuṃ.
925. Rūpārūpavasā dve va¹; appaṇāto pun' ekadhā. Icc evam appaṇā kammaṭṭhānabhedā samissatā.
926. Dve ca saññāvavatthānā, aṭṭhānussatiyo pi ca sesā dasā¹ pavuccanti upacārasamādhikā.
927. Parikammopacārānuloma-gotrabhuto paraṃ pañcamam vā catutthaṃ vā javanaṃ hoti appaṇā.
928. Appaṇājavanaṃ sabbam lokuttara-mahaggaṃ; tihetukaparittāni purimāni yathārahaṃ.
929. Āvajjanā ca vasitā, tamsamāpajjanā tathā, adhiṭṭhānā ca, vuṭṭhānā paccavekkhaṇa-pañcamā.
930. Vasitāhi vasībhūtam iti katvāna pañcahi bhāventassa pan' appenti uparūpari appaṇā.
931. Yuñjantassa tu vuṭṭhāya kasiṇajjhāna-pañcamā pañcābhīññā hi appenti rūpasaddādigocare.
932. Lokuttarā pan' appenti sabbe nibbāṇagocare aniccā dukkhānattā ti bhūmidhamme vipassato.
933. Tattha ca pādakajjhānaṃ sammaṭṭhājjhānam¹ eva vā ajjhāsayo ca vuṭṭhānagāminī ca vipassanā¹
934. maggānaṃ jhānabhedāya yathāyogaṃ niyāmakā.¹ 2 yathāsaka-phalānaṃ tu maggā honti niyāmakā.
935. Maggānantaram evātha bhūmidhamme vipassato phalasaṃpattiyam pi appeti phalamānasam.
936. Anupubbasaṃpattim samāpajjiya¹ vuṭṭhite² jhānadhāmmā vipassitvā tattha tatth' eva paṇḍito
937. catutthārūppam appētvā eka-dvijavanā paraṃ nirodhan nāma phusati samāpattim acitakaṃ,
938. arahā vā anāgāmi pañcavokārabhūmiyaṃ. Yathāsakaṃ phaluppādo vuṭṭhānaṃ ti tato mato.
939. Appaṇāpariyosāne siyā sabbattha sambhavā bhavaṅgapāto; taṃ chetvā jāyate paccavekkhaṇā.

940. Iti vuttānusāreṇa appaṇānayasāṅgahaṃ
yathāyogaṃ vibhāveyya tattha tattha vicakkaṇo.
941. Cittavisuddhi nāmāyaṃ cittasaṅklesa-sodhanā,¹
upacārappaṇābhedo samatho pubbhāgiyo ti.

Iti Nibbāṇavibhāge Mūlavissuddhikathā Niṭṭhitā.
Niṭṭhito ca Tevīsatimo Paricchedo.

Catuvīsatimo Paricchedo
Pariggahavisuddhikathā

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

959. tato soko paridevo dukkhañ c' eva, tathāparaṃ¹
domanassam, upāyāso sambhoti ca yathārahaṃ.
960. Etassa kevalass' evaṃ dukkhakkhandhassa sambhavo
paṭiccasamuppādo va; n' atth' añño koci kārako.
961. Tatthāvijjādayo dve pi addhātīto; anāgato
jātādayo; pare aṭṭha paccuppanno ti vaṇṇito.
962. Puññāpuññāneñjivasā saṅkhārā tividhā, tathā
bhavekadeso kammañ ca kammavaṭṭan ti vuccati.
963. Avijjā-taṇhupādānā klesavattaṃ, athāpare
vipākavaṭṭaṃ sattā pi; upapattibhavo pi ca.
964. Avijjā-saṅkhārānaṃ tu gahaṇe gahitā va te
taṇhūpādāna-bhavā ti atīte pañca hetuyo.
965. Taṇhūpādāna-bhavānaṃ gahaṇe gahitā va te
avijjā saṅkhārā ceti paccuppanne pi pañca te¹
966. Viññāṇādisarūpeṇa dassitaṃ phalapañcakaṃ,
tathā tad eva jātādināmenānāgatan ti ca;
967. atīte hetuyo pañca; idāni phalapañcakaṃ;
idāni¹ hetuyo pañca; āyatim phalapañcakaṃ.
968. Hetu-phalaṃ, phala-hetu, puna hetu-phalāni ca,
tisandhi, catusaṅkhepaṃ, vīsatākāram avravuṃ.

969. Attha-dhamma-paṭivedha-desanānaṃ yathārahaṃ
gambhīrattā catunnam pi catugambhīratā¹ matā.
970. Ekatta-nānattanayā, abyāpāranayo 'paro,
tath' evaṃdhammatā ceti nayā vuttā catubbidhā.
971. Jarā-maraṇa-sokādi-pīlītānaṃ abhiṅhaso
āsavānaṃ samuppādā avijjā ca pavaḍḍhati.
972. Avijjāpaccayā honti saṅkhārā pi yathāpure.
Baddhāvicchedam icc evaṃ bhavacakkam anādikam.
973. Taṇhāvijjānābhikaṃ taṃ, jarāmaraṇa-nemikaṃ,
sesākārādighaṭikam¹ tibhavāratha-yojitam
974. tiaddhañ ca tivaṭṭaṇi ca tisandhighaṭikam¹ tathā
catusaṅkhepa-gambhīra-nayamaṇḍita-desanaṃ
975. vīsatākāravibhāgaṃ dvādasākāra-sāṅgahaṃ
dhammaṭṭhitī ti dīpenti idappaccayatam budhā.

976. Paṭiccasamuppādo 'yaṃ paccayākāra-nāmako¹
saṅkhepato ca vitthārā vividhākāra-bhedito²
977. janeti paccayuppanne avijjādīpavattiyā;
avijjādinirodhena nirodheti ca sabbathā.
978. Paccaya-paccayuppanna-vasen' eva pavattati
saṃsāro 'yan ti ekacce parigaṇhanti paccaye.
979. Samanta-Paṭṭhāna-mahāpakaraṇa-vibhāgato
ekacce parigaṇhanti catuvīsatī paccaye.
980. Iti nānappakāreṇa paccayānaṃ pariggaho
sappaccaya-nāmarūpa-vavatthānaṃ ti veditaṃ.¹
981. Idappaccayatāññāṇaṃ, paccayākāra-dassanaṃ,
dhammaṭṭhiti-yathābhūta-ññānadassana-nāmakaṃ.

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

Iti Nibbānavibhāge Pariggahavisuddhikathā Niṭṭhitā.
Niṭṭhito ca Catuvīsatiṃ Paricchedo.

Pañcavīsatiṃ Paricchedo
Vipassanāvuddhikathā

983. Sila-citta-ditṭhi-kaṅkhāvitaraṇa-visuddhiyo
patvā kalāpato tāva sammaseyya tato paraṃ.
984. Kalāpato sammasaṇaṃ, udayabbayadassanaṃ,
bhaṅgañāṇaṃ, bhayañāṇaṃ, tathādīnavanibbidā,
985. muñcitukamyatāñāṇaṃ, paṭisaṅkhānupassanā,
saṅkhārupekkhānulomam iccānukkamato tṭhitā
986. vipassanā ti c' akkhātā dasañānaparamparā
lakkhaṇattayam āhacca saṅkhāresu pavattati.¹
987. Tasmā kalāpato tāva sammaseyya tilakkhaṇaṃ,
sammāsītva atītādi-khandhāyatana-dhātuyo
988. aniccā te khayatṭhena khandhā, dukkhā bhayatṭhato;
anattāsārakatṭhena, iccābhiṇṇaṃ vicintayaṃ.
989. Tass' evaṃ sammasantassa upatṭhāti tilakkhaṇaṃ
saṅkhāresu; tato yogī khaṇa-santati-addhato
990. paccuppannāna dhammānaṃ udayaṅ ca vayaṃ tathā
paññāsākārabhedehi anupassati. Tattha hi
991. avijjā-taṇhā-kammānaṃ udayā ca nirodhato
samudayā nirodhā ca pañcannaṃ dassitā; tathā
992. rūpass' āhārato; tiṇṇaṃ phassaṃ¹, nāma-rūpato,
viññāṇasseti sabbe pi cattāḷisa samissitā².
993. Nibbattilakkhaṇaṃ bhaṅgalakkhaṇaṅ c' ettha passato
khaṇato 'dayato ceti samapaññāsa honti te.
994. Iti khandhamukhen' ete vibhattā udayabbayā;
āyatanādibhedehi yojetabbā yathārahaṃ.
995. Udayaṅ ca vayaṅ c' eva passato tassa yogino
vibhūtā honti saṅkhārā; samutṭhāti tilakkhaṇaṃ;
996. Bodhipakkhiyadhamme ca¹ te passantī² visesato.
Tato jāyant' upaklesā dasopaklesavattukā.
997. Obhāso pīti passaddhi adhimokkho ca paggaho
sukhaṅ ñāṇaṃ upatṭhānaṃ upekkhā ca nikanti ca.
998. Taṇhā-māna-ditṭhigāha-vasena tividhe pi te¹
assādentō unnamanto mamāyanto kilissati.
999. "Maggam phalaṅ ca nibbāṇaṃ patto 'smī" ti akovido
vikkhepaṅ cā ti maññanto¹ so hoti² adhimāniko.

1000. *Maggādayo na hont' ete taṇhāgāhādivatthuto.
Taṇhā-māna-ditṭhiyo t' upaklesā paripanthakā.
1001. *Porāṇaṃ eva khandhānaṃ udayabbaya-dassanaṃ
tilakkhaṇāramaṇato magga-nibbāna-paccayo.¹
1002. Iti maggaṃ amaggaṅ ca visodhentassa sijjhati
visuddhi ca maggāmaggañānadassana-nāmikā.
-
1003. Tathāparā visuddhīnaṃ udayabbaya-dassanaṃ
ādiṃ katvā paṭipadāñānadassana-nāmikā
1004. paccupaklesa¹-vikkhepa-visuddhan taṃ yathā pure
paṭipajjati medhāvī udayabbayadassanaṃ.
1005. Iti kho 'dayabbayānupassanā-ñānavīthiyaṃ
sikkhantassāciren' eva paripakkā vipassanā
1006. pahāyodaya-vohāraṃ vayaṃ adhīmuccato
uppādābhogam ohāya bhaṇaṃ¹ evānutiṭṭhati.
1007. Tato nijjharadhārā¹ va, caṅgavārodakaṃ² viya,
bhijjamānatiṇānī va padīpassa³ sikhā viya,
1008. patante ca vayante ca bhijjant' icc eva saṅkhate
passato tassa bhaṅgānupassanāñāṇaṃ Iritam.
1009. Tato bhayānupassanā sabhayaṅ ti vipassato.
Ādīnavānupassanā-ñāṇaṃ ādīnavā ti ca.
1010. Nibbidānupassanā ca nibbindantassa yogino
muñcitukamyatāñāṇaṃ tato muccitum icchato.
1011. Niccā ce na nirujjheyyuṃ¹; na bādheyyuṃ¹ sukhā yadi;
vase vatteyyuṃ¹ attā ce; tad-abhāvā na te tathā.
1012. Suṭṭhu muccitum icc evaṃ paṭipaccakkhato(?) tato
paṭisaṅkhānupassanā-ñāṇaṃ jātan¹ ti vuccati.
1013. Sādhukam paṭisaṅkhāya saṅkhāresu tilakkhaṇaṃ
supariññātasāṅkhāre tath' evaṃ paṭipassati:
1014. aniccā dukkhānattā ca saṅkhārā va, na cāparo
attā vā, attaniyaṃ vā, nāhaṃ, na tu mameti ca.
1015. Tato va tattha majjhatto, nandirāgavinissaṭo
attattaniyabhāvena saṅkhāre svajjupekkhati;
1016. saṅkhārupekkhāsaṅkhātāṃ ñāṇaṃ taṃ samudīritam.¹
Tato vuṭṭhānaghaṭitaṃ anuloman ti vuccati.
1017. Supariññātasāṅkhāre susammatṭhatilakkhaṇe
upekkhantassa tass' evaṃ sikhāpattā vipassanā
1018. saṅkhāradhamme ārabha tāvakālam pavattati,
tīradassī va sakuṇo yāva tīraṃ¹ na passati.
1019. Yādā passati nibbāṇaṃ vuṭṭhānaghaṭitā tadā
vuṭṭhānagāminī nāma sānulomā pavuccati.
1020. Iti dvīhi visuddhīhi visuddhāya vipassato
vipassanāpaṭipadaṃ puretī ti pavuccati.

Iti Nibbānavibhāge Vipassanāvuddhikathā Niṭṭhitā.
Niṭṭhito ca Pañcavīsatiṃ Paricchedo.

Chabbīsatiso Paricchedo
Vuṭṭhānavisuddhikathā

1021. Tass' evam paṭipannassa sikhāppattavipassanā
vuṭṭhānagāminī nāma yadā hoti tadā pana
1022. parikammopacārānuloma-gotrabhuto param
maggo: tato phalaṃ hoti, bhavaṅga paccavekkhaṇā
1023. Parikammopacārānuloma-saṅkhātagocarā
maggass' āvajjanaṃ hutvā nibbāṇe hoti gotrabhū.
1024. Catutthaṃ pañcamam vātha chaṭṭhaṃ¹ vā pi yathārahaṃ
appeti maggajavanaṃ nibbāṇe sakim eva taṃ.
1025. Tato phalāni tīṇi, dve, ekaṃ vātha yathākkamaṃ
maggāvasesa-nibbāṇa-maggavuṭṭhāna-vīthiyo.¹
1026. Tato bhavaṅgapāto va taṃ chetvā paccavekkhaṇā
tisso pañcavidhā honti yathāyogaṃ tathā hi ca:
1027. maggaṃ phalaṃ 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 tathāppaṇihitā ti ca.
1030. Suññatāvipassanādi-nāmena hi vipassati;
vimokkhamukhabhūtā ti tividhā bhājitā; tathā
1031. suññatādikanāmena vimokkha tividhā matā
nibbāṇa-phala-maggā ca samāpatti-samādhayo.
1032. Tatth' eva paṭhamam bhūmiṃ patto ariya-puggalo
sattakkhattuparamo so sotāpanno ti vuccati.
1033. Patto dutiyabhūmiṃ ca sakadāgāmināmakko,
sakim eva imaṃ lokaṃ āgantā¹ hoti mānusaṃ.
1034. Patto tatiyabhūmiṃ ca anāgāmi ti vuccati.
brahmaloka anāgantā¹ idha kāmopapattiyā.
1035. Patto catutthabhūmiṃ ca arahā aggapuggalo
diṭṭhe va dhamme dukkhaggiṃ nibbāpeti ti vuccati.
1036. Iti maggaphalaṭṭhānaṃ vasā ariyapuggalā
dvidhā pi, catudhā yugā¹ aṭṭha honti vibhāgato.
1037. Ubhatobhāgavimutta-vibhāgādivasā pana
vibhattā honti satt' ete yathāyogaṃ; tathā hi ca;
1038. saddhādhurassāniccato vuṭṭhānaṃ, dukkhato pi ca,
paññādhurassānattato iti dīpenti paṇḍitā.
1039. Saddhānusārī¹ ādimhi, majjhe saddhāvuttako,
ante paññāvimutto ca²; tasmā saddhādhuro siyā.
1040. Dhammānusārī ādimhi, diṭṭhippatto tatopari,
ante paññāvimutto ca' hoti paññādhuro pi ca.
-
1041. Samathayānikā c' eva rūpānuttarapādakā,
vipassanāyānikā ca¹ sabbe sukkhavipassakā

1042. dhuravuṭṭhānabhedena honti pañc' eva sabbathā.
Āruppapādakā cā pi ādimhi duvidhā tathā.
1043. Chasu ṭhānesu majjhatto¹ kāyasakkhī ti bhāsito.²
Ubhatobhāgavimutto arahatte patitṭhito.
1044. Itthaṃ vutta-yāna¹-dhura-vuṭṭhānānaṃ vibhāgato
maggaphalabhūmiyo ca satt' aṭṭhāriyapuggalā.
1045. Tattha cānuttaran ṇāṇaṃ saccānaṃ paṭivedhakaṃ,
samucchedappahāṇena klesānusayasodhanaṃ,
1046. catumaggavibhāgena vuṭṭhānaṃ ti pakittitaṃ
ñāṇadassanavisuddhi nāma hoti. Tathā pi ca
1047. maggo va¹ parijānāti dukkhaṃ tebhūmakam, tathā
yathāyogaṃ pajahati taṅhāsamudayaṃ pi ca;
1048. nirodhaṃ sacchikaroti; maggasaccam anuttaraṃ
bhāvanāvīthim otiṇṇo bhāveti ti pavuccati.
-
1049. Diṭṭhigataṃ vicikicchaṃ sīlabbatam asesato
apāyagamaniyāṃ ca rāgadosādikattayaṃ
1050. tadekaṭṭhe kilese ca sahaṅgāpajāhato
pajahati sotāpattimaggo paṭhamabhūmiko.
1051. Tadekaṭṭhe pajahati rāgadosādike pi ca
thūle tu sakadāgāmi maggo dutiyabhūmiko.
1052. Pajahāti anāgāmi maggo niravasesato
kāmarāga-vyāpāde ca tadekaṭṭhe ca sambhavā.
1053. Rūpārūparāga-mānuddhaccāvijjā ti pañcakaṃ
aggamaggo pajahati klese sese ca sabbathā.
1054. Iti saccapaṭivedha-klesakkhayaphalāvahaṃ
maggānānaṃ pakāsentī visuddhiṃ sattamaṃ budhā.
1055. Chabbisuddhikkamen' evaṃ¹ pattabbāya² visuddhiyā
sattamāyānupattabbaṃ nibbāṇaṃ ti pavuccati.
1056. Klesakkhayakaraṃ, tāṇaṃ, saṃsārātikkaṃ, paraṃ,
pāriman tīraṃ, abhayaṃ, sabbasaṅkhāranissaṭaṃ.
1057. Tena madanimmadana-pipāsāvinayādinā
klesa-saṃsāra-saṅkhāra-paṭipakkhaṃ nidassitaṃ.
1058. Ajarāmarā accantaṃ anuppādam asaṅkhataṃ
anuttaram asaṅkhāraṃ anantaṃ atulaṃ ca taṃ
1059. paramattham anopammaṃ santim appaṭimaṃ sukhaṃ
nirodhasaccaṃ nibbāṇaṃ ekantaṃ amataṃ padaṃ.
1060. Sopādisesā nibbāṇa-dhātu c' eva, tathāparā
anupādisesā ceti duvidhā paṇiyāyato.
1061. Suññatāṃ cānimittāṃ ca tathāppaṇihitaṃ ti ca
attādigāhābhāvena tividhā pi ca bhājitaṃ.
1062. Klesa-saṃsāra-saṅkhāra-paccanika- vibhāgato
bhavakkhayādividhehi bahudhā pi pavuccati.
1063. Tad evam accutaṃ dhammaṃ lokuttaram akālikam
vānābhāvā vānātitaṃ¹ nibbāṇaṃ ti pakittitaṃ.

Iti Nibbāṇavibhāge Vuṭṭhānavisuddhikathā niṭṭhitā.
Niṭṭhito ca Sabbathā pi Nibbāṇavibhāgo.

Paññattivibhāga
Sattavīsatimo Paricchedo
Paññattibhedakathā

1064. Cittaṃ cetasiṃ rūpaṃ nibbāṇaṃ pi ca bhājitā;
tasmā dāni yathāyogaṃ paññattī pi pavuccati.
1065. Sā cāyaṃ atthapaññatti-nāmapaññattibhedato
duvidhā hoti paññatti. Atthapaññatti tattha ca
1066. satta-sambhāra-sañṭhāna-saṅghāta-pariṇāmato¹
vikapp' upatṭhānākāra-vohārābhinivesato
1067. tathā pavatta-saṅketa-siddhā atthā pakappitā¹
paññāpiyanti nāmā ti paññattī ti pakittitā.
1068. Atthā hi paramatthattā, paññattattā ti ca dvidhā;
tattha ca paramatthattā saccikaṭṭhā¹ salakkhaṇā.
1069. Paññattattā saccikaṭṭhā¹-salakkhaṇa-sabhāvato
aññathā gahitā taṃ taṃ upādāya pakappitā.
1070. Tasmā upādāpaññatti atthapaññattināmakā
paññāpetabbanāmā va paññattattā ca¹ sabbathā.
1071. Paramatthā yathāvuttā cittacetasiṃkādayo;
paññattā itthi-purisa-māṅca-pīṭha-paṭādayo.
1072. Yena vuccati tan nāmaṃ paññāpetī ti vuccati
paññattī ti ca; sā nāmapaññattī ti tato matā.
1073. Saṅkhā, samāññā, paññatti, vohāro ti ca bhājitā
catudhā paññāpetabba-paññattī ti hi vaṇṇitā.
1074. Tato nāmaṃ, nāmakammaṃ, nāmadheyyaṃ, atthāparaṃ
nirutti-vyañjanam abhilāpo ti pana bhājitā
1075. nāmapaññatti nāmā ti paññatti duvidhā katā.
Adhivacana-nirutti-paññattipadabhājanē
sabbe va dhammā paññattipathā ti pana bhājitā.
1076. Paramattha-paññattattā duvidhā honti; tattha ca
paññattipathā va honti paramatthā salakkhaṇā
1077. Paññattattā paññattī ca paññāpetabba-mattato;
paññattipathā ca nāma paññattipathabhāvato.
1078. Nāmaṃ pi paññāpetabbaṃ eva kiñcāpi kenaci;
nāmaṃ t' evaṃ p' etaṃ¹ tattha paññatti cc eva vaṇṇitā.
1079. Paññāpetabbadhammā ca, tesāṃ paññāpitā ti ca
icchitabbā pi paññattipatha-paññattinānātā.
1080. Iti vuttānusārena vuttam atṭhakathānaye
nayaṃ gahetvā etthā pi paññatti duvidhā katā.¹
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1081. Tasmim pi paramatthā ca saccikaṭṭhasalakkhaṇā
atthā paññattimattā ca attha paññattināmakā.
1082. Tesāṃ paññāpikā c' eva nāmapaññatti-nāmikā;
icc evaṃ vaṇṇanāmagge ñeyyatthā¹ tividhā katā.

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

Iti Paññattivibhāge Paññattibhedakathā Niṭṭhitā.
Niṭṭhito ca Sattavīsatimo Paricchedo.

Aṭṭhavīsatimo Paricchedo
Atthapaññattikathā

1086. Tattha ca pubbāpariya-pavattakkhandha-sammata¹
viññattindriyavipphāra-visesopanibandhanā¹
1087. deva-yakkha-manussādi-nānābhedopalakkhitā
sattapaññatti nāmāyaṃ. Svāyaṃ satto ti sammato
1088. vaṭṭattayaṃ upādāya khandhāyatanavuttiyā¹
kāraḷo vedako vāyaṃ sandhāvati bhava bhava.
1089. Tasmā saṃsāram āpanno satto nāma sa puggalo
"aham, attā, paro, itthī, puriso" ti ca kappito.
1090. Svāyaṃ khandhādito satto añño ti ca na vuccati,
khandhādivinimuttassa sattass' eva abhāvato.
1091. Khandhā khandhānam evāyaṃ, satto ti ca na vuccati,
kandhavohārato tassa aññāvohārasambhavā.
1092. Icc evaṃ khandhanānatt' ekattamutto pi atthato
tabbisesopacarita-vohāro va tu¹ dissati.
1093. Tenāyaṃ puggalo satto jāyati jīyatī ti ca
mīyatī¹ ti ca tassāyaṃ saṃsāro ti pavuccati.
1094. Mato jāto ca na tv eva¹ khandhabhedopacārato;
nāparo sv eva santāna-bhedābhāvopacārato.
1095. Nānattēkattam icc evaṃ puggalassopacārato;
uccheda-sassatattaṃ vā tasmā nopeti puggalo.
1096. Iccāyaṃ puggalo nāmo satto saṃsārakāraḷo
khandhādikam upādāya paññatto ti pavuccati.
1097. Tasmā puggalasaṅkhātā saṃsāropanibandhanā
sattapaññatti nāmā ti viññātābbā vibhāvinā.
1098. Ajjhāttikā ca kesādi-koṭṭhāsā, bhāhiresu ca
bhūmi-pabbata-pāsāṇa-tiṇa-rukka-latādikā
1099. bhūtasambhāra-nibbatti-vibhāga-parikkappitā
tam upādāya sambhārapaññattī ti pavuccati.
1100. Bhūtasambhāra-sañṭhāna-vibhāga-parikkappitā
sañṭhānapaññatti nāma thambha-kumbhādīkā-matā.
1101. Bhūtasambhāra-saṅghāta-visesaparikkappitā
saṅghātapaññatti nāma ratha-gehādīkā matā.

1102. Bhūtasambhāravisesa-pariṇāmapakappitā
pariṇāmapaññattī ti dadhī-bhattādikā matā.
1103. Ittham¹ ajjhatta-bahiddhā dhammā sambhārasammata²
santānavutti-saṅketasiddhā paññatti pañcadhā.
1104. Tathā tathā samuppanna-vikappābhoga-sammata
vikappapaññatti nāma kālākāsa-disādikā.
1105. Taṃ taṃ nimittam āgamma tathopaṭṭhāna-kappitā
upaṭṭhānapaññattī ti paṭibhāgādikā matā.
1106. Visesākāramattā pi atthantarapakappitā
ākārapaññatti nāma viññatti-lahutādikā.
1107. Taṃ taṃ kāraṇam āgamma tathā vohāra-kappitā
vohārapaññatti nāma kaṭhināpatti-ādikā.¹
1108. "So loko, so¹ ca me attā; so bhavissāmi pecca tu,²
nicco dhuvo sassato" ti ādikā pana sabbathā
1109. tabbohāranimittānaṃ abhāve pi pavattito
abhinivesapaññatti nāma tiṭṭhiyakappitā.
1110. Icc evaṃ loka-sāsana-tiṭṭhāyanakappitā
santānamutta-saṅketa-siddhā atthā pi pañcadhā.
1111. Santānavutti¹-santānamutta-bhedavasā dvidhā
atthapaññatti nāmāyaṃ dasadhā paridīpitā.
1112. Iti vuttappakāresu paññattatthesu paṇḍitā
paññattimattāṃ sandhāya voharanti yathātathā¹
1113. Tad aññe pana bālā ca tiṭṭhiyā ca akovidā
paññattim abhidhāvītā gaṇhanti paramatthato.
1114. Te tathā gahitākārā aññānagatikā janā
micchattābhinivittā va vaḍḍhenti bhavabandhanaṃ.
1115. Duvidhesu pi atthesu tasmā paṇḍitajātiko
paramattha-paññattīsu vibhāgam iti lakkhaye ti.

Iti Paññattivibhāge Atthapaññattikathā niṭṭhitā.
Niṭṭhito ca Atṭhavīsatiṃ Paricchedo.

Ekūnatīṃsatīṃ Paricchedo
Nāmapaññattikathā

1116. Nāmavohāra-saṅketa-kāraṇopānibandhanā
yathāvuttatthasaddānaṃ antarā cintanāgatā
1117. nāmapaññatti nāmāyaṃ attha-saddavinissatā
tandvayābaddha¹-saṅketa-ñeyyākāropalakkhitā.
1118. Yā gayhati nāma-ghosa-gocaruppanna-vīthiyā
pavattānantaruppanna-manodvārikavīthiyā.
1119. Mañca-pīṭhādisaddaṃ hi sotaviññānavīthiyā
sutvā tam eva cintetvā manodvārikavīthiyā
1120. tato saṅketanippannaṃ nāmaṃ cintāya gayhati;
nāmapaññatti-atthā tu tato gayhanti sambhavā.

1121. Sadda¹-nāmatthapaññatti-paramatthavasena pi
catudhā tividhā vātha cintanā tattha icchitā.
1122. Ittham aṭṭhakathāmaggaṃ vaṇṇentena hi dassito
nayo ācariyeneti, vibhāgo 'yam pakāsito.
1123. N' atth' aññā kāci; viññattivikārasahito pana
saddo va nāmapaññatti icc ekaccehi¹ vaṇṇitaṃ.
1124. Tad etaṃ nāmapaññattibhāven' ekavidham pi ca
neruttika-yādicchakavasā nāmaṃ dvidhā bhava.
1125. Saññāsu dhāturūpāni paccayaṃ ca tato paraṃ
katvā vaṇṇāgamādiṃ ca saddalakkhaṇa-sādhitaṃ
1126. neruttikam udīrenti nāmaṃ; yādicchakam padam
yadicchāya katamattaṃ, vyaññanattavivaṃjitaṃ.
1127. Tividham¹ pi tad anvatthaṃ, sādisaṃ² copacārimaṃ.
Nībbacanattasāpekkaṃ tatth' anvatthaṃ udīritaṃ.
1128. Yadicchākatasaṅketaṃ sādisaṃ¹; copacārimaṃ
atabbhūta² tabbhāvavohāro ti pavuccati.
1129. Tathā sāmāññānāmaṃ ca, guṇānāmaṃ ca, kittimaṃ,
opapātikam icc evaṃ nāmaṃ hoti catubbidham.
1130. Mahājanasammataṃ ca, anvatthaṃ c' eva¹, tādisaṃ,
tīṇi nāmāni. Candādināmaṃ tatth' opapātikaṃ.
1131. Yādicchakam, āvatthikaṃ, nemittakam athāparaṃ,
liṅgikaṃ, rūḷhikaṃ ceti nāmaṃ pañca-vidham bhava.
1132. Yādicchakam yathāvuttaṃ¹; vaccha-dammādikam pana
āvatthikaṃ; nemittikaṃ sīlavā paññāvādikam.
1133. Liṅgikan diṭṭhaliṅgan tu daṇḍī, chatti ti ādikam.
Rūḷhikaṃ lesamattena rūḷham gomahisādikam.
1134. Vijjamānāvijjamāna-paññattobhaya-missitā¹
vibhattā nāmapaññatti chabbidhā hoti tattha hi:
1135. vijjamānapaññattī ti vijjamānatthadīpikā
vuccati khandhāyatana-dhātu-pañcīndriyādikā.
1136. Avijjamānapaññatti nāmikā paramatthato
avijjamāna-mañcādi-atthapaññatti dīpitā.
1137. Vijjamānena avijjamānapaññatti-nāmakā¹
tevijjo, chaḷabhiñño ca, sīlavā, paññavā pi ca.
1138. Avijjamānena vijjamānapaññatti-nāmakā¹
itthirūpaṃ, itthisaddo, itthicittan ti ādikā.
1139. Vijjamānena tu vijjamānapaññatti-nāmakā¹
cakkhuviññānaṃ ca cakkhusamphasso cc evam ādikā.
1140. Avijjamānenāvijjamānapaññatti-nāmakā¹
khattiyaputto, brāhmaṇaputto icc evam ādikā.
1141. Iti vuttānusārena nāmapaññattiyā budho
sarūpaṃ visayaṃ c' eva vibhāgaṃ ca vibhāvaye.
1142. Icc evaṃ paramatthā ca yathāvuttā catubbidhā
paññatti duvidhā ceti ñeyyatthā chabbidhā matā ti.

Iti Paññattivibhāge Nāmapaññattikathā niṭṭhitā.
Niṭṭhito ca sabbathā pi Paññattivibhāgo.
Ekūnatīṃsatīṃ Paricchedo.

1143. Setṭhe Kañcīpure¹ raṭṭhe Kāvīraṇagare vare
kule sañjātabhūtena bahussutena ñāṇinā
1144. Anuruddhena therena aniruddhayasassinā
Tambaratṭhe vasantena nagare Tañja-nāmake¹
1145. tattha saṅghavisiṭṭhena yācitenā¹ anākulaṃ
Mahāvihāravāsīnaṃ vācanāmagganissitaṃ
1146. paramattham pakāsentam Paramattha-vinicchayaṃ
pakaraṇam katan tena paramatthatta-vedinā ti.

Niṭṭhito ca Paramattha-Vinicchayo.

Variant Readings

- 2: 1. R nanuttaro
3: 1. R omits pi
7: 1. B S yathākkamaṃ
10: 1. R kāma
16: 1. R ti; 2. B D ceti
18: 1. D m' anāgāmī
26: 1. B D BN A vipatti-
34: 1. B ca
37: 1. R ca
43: 1. All MSS eva
45: 1. S niyāmeti
55: 1. R. tathāpare
58: 1. S -nāmakā; 2. B S bhavaṅga
69: 1. R A paṇāment'
70: 1. BN viññattiṃ; 2. BN S A tassaṃ; 3. S p' ekaṃ
75: 1. B tattha
87: 1. B A -rammaṇakkamā
89: 1. R yato- (to be corrected as yan tupaṭṭhitagocaraṃ)
93: 1. S evam
101: 1. S BN dvittikkhattuṃ
114: 1. S BN A kāmapiñña
115: 1. S BN sukhitaṇṇaṃ
121: Tīkā: "Vīthimuttan ti paṭisandhi-bhavaṅga-cutti-
cittam".
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 chattiṃsati ekatiṃsa A chattiṃsa tass' ekatiṃsa
157: 1. D A sabbā
162: 1. D kāmāpāka (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 pavattānaṃ
181: 1. BN S D nirayaṃ
195: 1. A S BN D āruppe
199: 1. All MSS saññavirāgataṃ
200: 1. S BN D Āruppesu
201: 1. B BN yeva

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

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

- 548: 1. BN S D tayo
551: 1. R B BN dosamohā
553: 1. BN bāvīsati
555: 1. S D BN A ārammādhīpa-
558: 1. R ca
560: 1. R S A ubhayadhipā vippayuttā;
2. R saha-jātādhīpatiyogino; 3. R ubhayāni yathā-
D ubhayā niyatādhīpā
561: 1. B ubhayādhīpayuttā
563: 1. S -timsatīvidhēti
569: 1. R vitākkaṃ 2. A R S B D viriya-majjhimaṃ
571: 1. R D A agayhante
572: 1. R -bhāvitā A B indriyadvaya-
573: 1. R A -mānavasādhikā
574: 1. R -mahaggatā
578: 1. A ekūnavīsati
580: 1. B A S pīti-voṭṭhabbanā-
582: 1. R A saṅgaho D chabbidho tattha saṅgaho
587: 1. R S BN D -sampayutto; 2. R BN A amaggo tihetuko
D amaggāhetuke
591: 1. BN S D -tālīs' athāpare
596: 1. R BN A -nāmakā
602: 1. D -yatane
604: 1. R catubbidhā
607: 1. All MSS kāmabhavo
612: 1. R BN vibhedito
615: 1. R BN S D -nāmakā
621: 1. R B upādānā catubbidhā
622: 1. B N D aṭṭha A catu
626: 1. R A sapadarāsī ti
628: 1. BN B uddhaṭo
636: 1. R B BN S D A -nuppanāya; 2. BN A B -uppanehi
R anuppanānuppanānaṃ
637: 1. D vutto
642: 1. B S BN D bujjhantassa sabhāvato
648: 1. BN S -saṅgaho
649: 1. R nibbedha- A nirodhabhāvanā-
652: 1. S D A kriyesu
654: 1. All MSS catubbidho
661: 1. BN -vinimuttā; 2. R ittham missalakkhaṇā
D 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 pakāsītā
694: 1. B S D A yogino
695: 1. R S BN D sapekkhato
696: 1. B atthūpa-
697: 1. S BN D rūpaṃ; 2. R B pūrakkhattena; 3. BN D cīyati
698: 1. R A ca
699: 1. R vanatāpāyā D BN S navatāhāyā
700: 1. S BN D sabhāva-
702: 1. B S D A -tabbo salakkhaṇo; 2. B S BN D
sendriyajāto
703: 1. B akicca-
705: 1. D -tiṃ
709: 1. A S idan ti
711: 1. R B ālambana-
713: 1. D pasāda-
730: 1. BN D gayhatī ti
736: 1. BN S D -panupādinnaṃ
738: 1. D BN S -yanavakaṃ
739: 1. R S dvidhā
746: 1. R A -rūpa-pavattitaṃ
747: 1. S BN D A vivajjaye
748: 1. R A cattāri
751: 1. D paricchedo vi-
752: 1. BN S D kammajan; 2. D S janenti
753: 1. B BN indriyābaddha-; 2. D R B bāhīretu
760: 1. B S rūpāni navakan
764: 1. B rūpākāya-
771: 1. R aṭṭhavīsati tāni pi; 2. B S D A -vīsati
bhāvaye
772: 1. D R S katvā paccayasantatiṃ; 2. D B S vā
776: 1. A dasake dve ca
777: 1. R saddo
782: 1. B S -hīno; 2. R aṭṭha cakkā A aṭṭha chakkā
784: 1. BN D abhāvato
785: 1. BN D abhāvato
786: 1. B S D -navakā
789: 1. B D S A c' ekaṃ
797: 1. S D kalāpān' aṭṭha
799: 1. B niyyate
804: 1. R tatthā; 2. BN samuggamā
811: 1. S pavattimhi
827: 1. A utusamutṭhānā
828: 1. A tato

- 834: 1. R c' eva tu D B cotu
836: 1. B S D pi ca
837: 1. R sandhi
854: 1. A ekādasakādayo; 2. R B sattati-
856: 1. R A atthato; 2. R S B D A ekā
857: 1. R A ca tayo ti
858: 1. R A ca tayo ti
859: 1. R B ca
864: 1. A R -khaṇā tikkhāṇan
865: 1. A R -ṇaṃ pavattiyam
866: 1. R c' ekam
881: 1. R atthārāsa-samuppāda-
883: 1. B BN ghaṭikā
888: 1. All MSS sambuddhānam
897: 1. All MSS ti
899: 1. S BN D -dassanā
904: 1. S BN D vaṇṇitam
908: 1. S BN D dasakāyavipattiyā
909: 1. B BN S D attanā
910: 1. B BN S D maraṇassati; 2. S B BN D nāmakō
917: 1. S D yathicchakā B yadicchakā
925: 1. R B S D ca
926: 1. A pana
933: 1. R A samathajjhānam
934: 1. BN A niyāmitā; 2. B D niyāmatā
936: 1. B BN D A samāpajjissa; 2. B BN D A vuṭṭhito
941: 1. R cittasallekasodhano A D -sodhano
942: 1. R A paṇḍito
944: 1. D S yathākatham
955: 1. S D A manasikāram
956: 1. B S BN D -ṭhānam
959: 1. (no ref. — PTS ed.) yathārahaṃ S tato paraṃ
965: 1. B BN A pañcake
967: 1. R BN idhā pi
969: 1. R B bahugambhīratā
973: 1. A -ghaṭitam
974: 1. A -ghaṭikam
976: 1. B BN S D -nāmato; 2. S B BN D -bhedato
980: 1. A R bheditam
987: 1. R vicakkhaṇō
992: 1. A R passato; 2. R samussitā
996: 1. B R -dhammāni; 2. BN tesam santi
998: 1. S D ṭhite
999: 1. R paccavekkhati maññanto S BN D vekkha-bujjhati
A vekkhapaccā 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 nijjārādhārā R A nirujjhatābhāva;

2. R A caṅkavā-bhedakaṃ S D gaṅgāsārodakaṃ;
3. R BN B paṭipajjā D S dīpujjala A padipajjā
1011: 1. R B BN D have singular forms
1012: 1. BN A jānan
1016: 1. BN S B D 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 bhāsītā B bhājītā
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 -saṅghāta-
1067: 1. R vikappitā
1068: 1. R sacchikatṭha-
1069: 1. R sacchikatṭha-
1070: 1. S BN D va
1078: 1. BN A nāmam evam etaṃ
1080: 1. D kathā
1082: 1. S D ñeyyattā
1086: 1. R A -paribandhanā
1088: 1. BN -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 samussitā

- 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 rājītena