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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 catalogue\(^1\) 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the Neville Collection in the British Museum is in preparation.\(^4\) Further information about older catalogues and unpublished handlists may be found in the Pāli Buddhist Review.\(^5\)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 catalogue\(^6\) has been published recently by Jacqueline Filliozat.\(^7\) The same scholar has also collected further information\(^8\) 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. Coedès\(^9\) and C. E. Godakumbara\(^10\) 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 information\(^12\) 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 Museum\(^15\) which, however,
includes only about two thirds of the collection. Libraries of monasteries in Sri Lanka have been surveyed by K. D. Somadasa. 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. As far as Thailand, Laos and Cambodia are concerned, there is a list by P.-B. Lafont, which supplements the still valuable article by L. Finot. 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 Kasim 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 Prangkam Tuiko. In the meantime a project has been started by the same institute to microfilm these manuscripts, at present under the supervision of Acharn Balee Buddhaaraksha, who has given a first survey of the manuscripts available in microfilm. 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 Sānyuttanikāya, have been given by the present writer. 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. Editorial activities preceding the Rāma V edition have been described by G. Cœdès, who at the same time furnishes some information about the manuscripts and other collections of the Vajirināṇa National Library. Among other items Cœdès mentions an extremely old manuscript of the Sārathapakāsini, 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.

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.

1. 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 (phûk), as is also stated in a hand list. However, only 13 phûk 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. Čandakumāra, pages o-gu, 8. Brahmanārada, pages gyu-cah] it seems that 8. Vidhura, pages chya-ña, has been added at the end, and 6. Bhūridatta (phūk 1), pages la-sai, at the beginning of the fragment. Only the pagination of 5. Mahosatha poses some difficulties. The last two phūk, 4 pages pā-bhaṃ and 5 pages ma-raḥ, are consistent with the following phūk of Bhūridatta. The stray pagination of Mahosatha phūk 1, pages ḍī-ñau, phūk 2 pages ḍa-daī, 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-ḍī, 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 ḍa-daī 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 Suvanṇasāma 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 ḍa as the first one. The confusion was then created by the second scribe, who continued the Vidhura pagination using pages ḍi-ñau instead of pages jū foll. Even if this inferred procedure is the correct one, it is difficult to see why Mahosatha phūk 3 has the pages ca-jau.

There is still one more problem posed by the pagination. Starting from the first page of Mahosatha phūk 4, which is page ṇū, and calculating backwards, there should have been seven phūk before this one in the manuscript, whereas there are only five extant. As the Suvanṇasāma is the third jātaka in the mahānipāta, two phūk are left for the Mūgapakkha (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 Suvanṇasāma, which therefore should not start with page ka.

Contents of the manuscript:

[1.] Bra Mahājanaka, phūk 1, no date.
Leaves: ka-ghi
Beginning: koyam majhe . . . : Ja VI 30,15 = B VI 39,1
End: . . . ānando sesaparīsa buddhaparīsa ahesaṃ. simabali . . . mahārājakulā ahesaṃ . . . aham eva ti sammāsamuddho ahosti. mahājanakajātakam niṭṭhitam: 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. Suvanṇasāmai jātakam, phūk 1, dated BS 2249 pī cō ‘year of the dog'; according to Sao Saimong ('Cūla Sakkarāja and the sixty cyclical year names'. Journal of the Siam Society 69, 1981, pp. 4–12) BS 2249 corresponding to CS 1068 a rāy-seć 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: . . . suvanṇapāṇḍito pana aham eva ti sammāsamuddho
Jātaka Manuscripts from the National Library in Bangkok

Leaves: gai-ju pagination gha-ghah is missing by mistake, no gap in the text.
Beginning: accheram vata . . . : Ja VI 95,13 = B VI 119,1
End: nemijātakaṃ cattuṭham niṣṭhitam. nibbānapaccayo hotu me anāgata: 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. Mahosathapāṇḍitajātaka, phūk 1, dated BS 2249 = 1706.
Leaves: dī-nau
Beginning: pañcālo sabbasenāyā ti . . . : Ja VI 329,20 = B VI 173,1
End: sirīkālakīnippaṇho niṣṭhitā: 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 Mahājānaka. Interlinear or marginal notes, however, are missing.
The name Mahosadhā (our manuscript has Mahosatha throughout) is current in SE Asia instead of Mahāummagga(B and S ummanga)-Jātaka, though the name has been dropped and replaced by Mahāummanga in B. In S 2523 = 1980, on the other hand, the traditional name has been kept. On the names and the sequence of the jātakas in SE Asia see G. H. Luce (The 550 Jātakas in Old Burma', Aribus 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: gadrabhapanhaṇho niṣṭhito, Ja VI 344,9 = B VI 183,7

5b. Mahosathajātakaṃ, phūk 2, dated BS 2249 = 1706
Leaves: ta-dai
Beginning: aparasmīṃ divase . . . : Ja VI 349,19 = B VI 188,17
End: devatāpanho niṣṭhito: Ja VI 378,21 = B VI 222,16
Remarks: Corrected in the same way as phūk 1 with additional scratched corrections.
Subtitles: dvādasanipāte mendakapanaṇho niṣṭhito, tū v2 = Ja VI 355,21 = B VI 194,26; visatinipāte sīrimendakapanaṇho niṣṭhito, tha v2 = JA VI 363,23 = B VI 204,9 (sirimantapaṇhā); channapathapanaṇho niṣṭhito, thi r2 = Ja VI 366,6 = B VI 206,18; amaradevipariyesanam niṣṭhitaṃ, thai r3 = Ja VI 368,14 added after anusāṣi; subtitle not in E, but = B VI 210,5 (-pariyaṇanā niṣṭhita); cattāro rata nanoramā niṣṭhita, thāh r3 = Ja VI 370,13 added after pesesi, subtitle not in E, but cf. sabbaratanathē E note 5 = B VI 213,13; khajottapanaka paṇho niṣṭhito, dā r3 = Ja VI 372,10 = B VI 215,12; bhūripaṇho niṣṭhito, dā r2 = Ja VI 376,5 = B VI 219,19; devatāpanho niṣṭhito, dāi 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 mitihāna garavāsino saharañṇasuvannā 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.

5d. Mahosathajātakaṃ, phūk 4, dated BS 2249 = 1706
Leaves: pū-bhaṃ
Beginning: *brahmaddattassā pi* . . . : Ja VI 409,25 = B VI 255,3
End: * . . . omuci-tīvā ummaṅgadvārē vālukam vyūhītām katvā tattha thapesi* : Ja VI 448,2 = B VI 297,11
Remarks: No subtitles given in E; *suvannakhandam niṭṭhita*., B VI 272,7 corresponding to Ja VI 425,27: missing also in our manuscript on leaf phah v1.

5e. Mahosathajātaka, *phūk* 5, dated BS 2249 = 1706
Leaves: ma-rah
Beginning: *thapetvā ca pana ummaṅgam pavisītā ummaṅgam kkha-citvā (?) taṃ nagaraṃ pavisītvā . . .* : Ja VI 448,2 = B VI 297,11
End: *dakarakkasapāṅho niṭṭhito. niṭṭhitā ca sabbaso ma-hāummaṅgajātakavanṇā. iti satthā imaṃ dhammadesaṇaṃ āharitvā saccāni pakāsētvā jātakaṃ samodhānento 'na bhik-khve idān' eva tathāgato paṇīnāvā parappavādamaddano atite aparipakke ṇāne bodhiṇī-ṇāṇatthāya carīyaṃ caranto pi paṇīnāvā yeva* ti vatvā imaṃ jāta-kaṃ samodhānetvā ima gātā aha

senako kassapo āsi ambatho cāpi pukkuso
kāmindho kuccadanto ca devindho senandaṃko kevaṭo devadatto ca chalākā thulanandikā
sundari paṇcālacandi (ca) āhanagikā ca sālikā
udumbarā dīthhamangaṅgikā vedehe kāldūyā ca
bheri uppalavānṇāsi pitā suddhodano haṁ
mātā āsi mahāmāyā amara bimbasundari
tikkhanakumāro (ca) chano canuhekkho ca rāhulo
suvo ahoṣi ānando sāriputto ca culaṁ
mahosatho lokanātho evaṇḍhāretha jātakaṃ
mahosathaphāṇḍitasālakaṃ paṇcamāṃ niṭṭhitaṃ, Ja VI 478,20
= B VI 333,12
Subtitles: *mahāummaṅgaṃ niṭṭhitāṃ, yai v1 = Ja VI 466,18 = B VI 218,12; etatena ayam paṇho niṭṭhito, yaḥ v4 = Ja VI 470,9 = B VI 321,28.*

6a. Bhūridattajātaka, *phūk* 1, dated BS 2249 = 1706
Leaves: la-sai, at the end one leaf without pagination
Beginning: *yaṃ kiṃci . . .* : Ja VI 157,25 = B VII 1,7
End: *ālambāyanakaṇḍam niṭṭhitaṃ* : 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 50. On the other hand the preceding *phūk* now lost and replaced might have begun with page 50.

Instead of *ālambāyanakaṇḍa* E has *kiṇaṇakaṇḍa* following its manuscript B, as this subtitle is missing in C<sup>Ek</sup>. B (1956) explicitly states that *ālambāyanakaṇḍa* is the Siamese reading.

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

Subtitles: *nagarakaṇḍaṃ niṭṭhitāṃ, vṛ r1 = Ja VI 167,27 = B VII 12,7; uposathakaṇḍaṃ niṭṭhitāṃ, vṛ r4 = Ja VI 170,1 (not in C<sup>Ek</sup>) = B VII 14,5; brāhmaṇakaṇḍaṃ niṭṭhitāṃ, vah v1 = Ja VI 177,14 (vanappavasana-, not in C<sup>Ek</sup>) = B VII 22,2 (B gives no subtitle, but notes: C, E vanappavasana-, S: nesaḍa-); . . . pakkāmi, garuddhakaṇḍaṃ niṭṭhitām tasmā kāle . . ., sā r1 = Ja VI 178,22 (not in E) = B VII 23,8; somadattaakaṇḍaṃ niṭṭhitām, se r2 = Ja VI 183,27 (after verse 61, not in E) = B VII 29,2 (not in B); silakhaṇḍi (?) niṭṭhitām, se v5 = Ja VI 184,22 = B VII 29,25 (not in B).

6b. Bhūridattajātakaṃ, *phūk* 2, dated BS 2240 = 1697
Leaves: so-hah, dva-dvah, a-ai; one leaf without pagination at the end, which is covered by writing only in the middle column, recto, otherwise blank.
Beginning: *ālambānena pana . . .* : Ja VI 186,19 = B VII 31,19
End: *bhūridatto pana aham eva ti sammasambuddho ti. bhūridattajātakaṃ niṭṭhitāṃ chaṭṭha(!) nibbānapaccayo hotu. buddhām saranām ga[cchā: Ja VI 219,27 = B VII 70,7*

Subtitles: . . . agamāsi. vilāpakāṇḍaṃ niṭṭhitāṃ. tasmām khane . . ., hi r1 = Ja VI 191,16 = B VII 26,29 (not in E,
Jātaka Manuscripts from the National Library in Bangkok

7. CANDANAKUMĀRAJĀTAKA, phūk 1, dated BS 2240 = 1697
Leaves: o-gū
Beginning: rājāsi luddha(?)kammo ti . . . : Ja VI 129,19 = B VII 71,1
Added in margin: pariśā buddhaparisā avahasm(?)!, to be inserted before candanakumāro.
Remarks: There are notes and corrections by a second hand. The manuscript is very slightly damaged by worms without any loss of text. The verses have been critically edited by L. Alsdorf (Die Āryā-Strophen des Pāli-Kanons. Akademie der Wissenschaften und der Literatur. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Jahrgang 1967 Nr. 4, Wiesbaden 1968, pp. 38–50).

8. BRAHMANĀRADAJĀTAKAM, phūk 1, dated BS 2240 = 1697
Leaves: gū-cah plus one leaf as in no. 6b
Beginning: ahū rājā videhāna ti . . . : Ja VI 219,29 = B VII 105,1
End: . . . mahābrāhma bodhisatto aham eva sammāsambuddho(!) tha jātakan ti. mahānāradajātakaṃ niṭṭhitāṃ aṭṭhamāṃ, Ja VI 255,12 = B VII 149,29
Remarks: There are frequent corrections and notes by two different hands. See P. Dupont: La version môme du
gan̄hāmase; mā . . . kāmasā pajahāmha (ct. mā jahāma), Ja VI 182,14* E = B pajahimhase, S pajahāmase (v.l. from ‘ma‘: pajahimse(!)); gan̄hāmha vikantanām (ct. gan̄hāma) Ja VI 441,5* = 24* E gan̄hāmase vikatanām, B = S gan̄hāmase vikantanām. The use of these forms is by no means a peculiarity limited to this manuscript. Also in manuscripts from North Thailand we find, e.g. vane yattha vasemhase, Ja VI 516,10* = S, E = B vasāmase; vademhase, D III 197,22 E vademase.

The ending has been noted by W. Geiger (Pāli Literatur und Sprache, Strassburg 1916 §§ 122, 126). The explanation given in § 122, viz. a contamination of -mhe, which in turn originated by syncope from -mahe, and -mase, seems to be rather doubtful. Native grammarians teach the ending -mhase as belonging to hiyatani, Sadd 821,22 (cf. 842,9, where Ja III 26,18* is quoted) or to aijatani, 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: āhu yawt suyuuddhena, Ja VI 192,12* E = B = S avhāyantu (E avhay-); anūnānāmo iti m‘ āhu yant, Ja VI 273,13* E = B = S avhāyant; āhu yant eva gacchanta, Ja VI 529,1* E = B = S avhāyant. Just as the ending -amhasē is not in general use, so this form does not replace avhāyati 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 avhāyati > āhu yati along the lines of H. Berger (Zwei Probleme der mittelindischen Lautlehre. München 1955, pp. 61 foll.), comes from the fact that Aggavamsa has avhāyati (Sadd 456 no. 1000) only, and no āhu yati 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 pokkharānā or vedurīyā for vedurīyā, Ja VI 173,28*, where d and d are confused as happens frequently in SE Asian Pāli manuscripts: avadīyati, Ja VI 183,2* for E = C mahissam avadīyati (CPD: mhi‘-ssa-m-avadīyati), B mahissam api vivarati, which is an unmetrical correction following the commentary, S mahim assa vindi yati: on avadīyati cf. udrīyati, on vindi yati, cf. undrīyati: KZ 94, 1980, 25 foll. and Pāli Tradition in Burma, p. [11] note 19; opupphapādinā titthanti, Ja VI 173,27* = B = C, which is Sanskrit, though metrically correct against E = S opuppha padumāni titthanti, cf. opupphāni ca padumāni, Ja VI 497,29* E = B = S = C, where three manuscripts of the Himavatankhaṇḍa 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 manśa, Ja VI 334,19*.

Occasionally the manuscript shares variants with Fausböll's Cśk such as kappāsapis darāśe, Ja VI 184,7* against E = B = S -picurāśīva, and sometimes the variants are even superior to the ones found in Cśk: paticammagataṃ sallam passa vihāmi lohitam, Ja VI 78,15* E = C against our manuscript and S patibhāgaratam sallam passa thimhāmi lohitam.

Variants are paṭivāma- and dhimhāmi in B. The reading paṭivāmā- is not only confirmed by the commentary, but also by paṭivāmagata ti mahārājā taṃ vijjhitaṃ kaṇḍam paṭivā magataṃ aparapassagata, Ja-pt quoted from Čičak-Chand, cf. manuscript II described below. In spite of paṭivām-
magatan ti dakunu ālayen vidi vamālayen giyē. Ja-gp 'piercing the right side, going to the left side.' Fausbøll's paticamma- does not seem to be a misreading of similar aksaras, as is confirmed by Sadd 460 note b.

The derivation of dhimhāmii/dhimhāmī is not clear, c.f. dhimha niṭṭhubane, Sadd 460.7 quoting this passage. A possible link with stīmyati '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 vihāmī (– ā) seems to be as obscure as dhimhāmī.

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 balīṃ haranti, Ja VI 208.11* has been amended by L. Alsdorf, WZKSO 21. 1977. 44,51 to khattāna vessāna balīṃ haranti. ‘Kṣatriyas und Vaiśyas bringen Opper dar’, which definitely is an improvement upon Fausbøll’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 vessānāṃ balīṃ 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,’ Indologia 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- triyāvana > khattāna, it seems to be even superior to the Sinhalese text, where the ending of the nom. pl. must be short because of the metre. This again is not an easy assumption, more difficult at least than a gen. pl. -ānam read -ānā (– ā), which occurs frequently.

In the same way the variant anubbata, Ja VI 473.4* common to the SE Asian tradition shared by our manuscript is better than anuggata 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. Anubbata on the other hand occurs again twice as the first word in a slokapāda, 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: Linatthappakāsinījātakathaka- thāṭikā. 14 phūk.

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

1. Linatthapakāsinīṭīkājātaka, phūk 1.
To the left of the title: saddhammarājena bhikkhunā sabaṇ-ñubuddhabhāvam pathhantena idam likhijitaṃ vīpulasad-dhāya. There are further notes by different hands apparently belonging to different times.

Leaves: ka-kaḥ.

2. Linatthapakāsinīṭīkājātaka ekanipāta, phūk 2.
Different notes as on 1, same donor. Above the title: ye kukkanārajakulasimī raḍḍhaśālayakavāṇṇabahūpapanā temenaraṭṭhamayamasmarāṭṭhāyanām saghacchādubalaghāni kāyanti (reading and meaning uncertain).

Leaves: ga-na(!)
Colophon: iti linnatthappakāsinīyā jātakaṭhakathāya ekanipātassā saṃvivaṇṇanā niṇήtītā.

3. Linatthapakāsinīṭīkājātakathakathāṭikā duk- kanipāta, phūk 3.

Jātaka Manuscripts from the National Library in Bangkok
Notes and donor as on 1.
Leaves: na-cau.
Colophon: iti lina(?)ppakāsiniyā jātakaṭṭhakathāyā sabbakārena dukkanipātavanṇanā niṭṭhitā.

4. Līnathappakāsiniyājātakaṭṭhakathātiṭīkā tikkanipāta-caṭukkanipāta-pañcakanipāta(?)-chakkanipāta-jātaka, phūk 4
Leaves: chā-jah, plus three leaves without pagination at the end
Colophon: iti linathappakāsiniyā jātakathakathāya chakkanipātavanṇanā niṭṭhitā.

5. Līnathappakāsiniyājātakaṭṭhakathātiṭīkā satikanipāta-āṭhakanipāta-navakanipāta-dasakanipāta-jāta-kassa, phūk 5
Leaves: jha-thu
Colophon: iti lín(?)thappakāsiniyā jātakathakathāya dasakanipāta (end of the last line, ṭhu verso; completed by a second hand: ssa vanṇanā niṭṭhitā).

6. Līnattappakāsiniyājātakaṭṭhakathātiṭīkā ekādasabādāsa-teras-nipāta, phūk 6, dated BS 2190 pī kūn ‘year of the pig’; according to Sao Saimōng (as above under 1, 3) BS 2190 corresponding to CS 1009 is a mūn-gai or pig year, kūn being used in Thai to designate the 12th cyclical (pig) year. Notes as on 1.
Leaves: thū-dho
Colophon: sarabha-jātakam. iti linathappakāsiniyā jātakaṭṭhakathāya terasakanipāta (end of the last line dho verso).
Remarks: In the title and in the colophon the scribe wrote linappa-, thāṭṭha being inserted later.
[7.] Līnathappakāsiniyājātakaṭṭhakathātiṭīkā-pakiṅnakani-pāta, ndhā 1 (?) paripūnṇah, 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: bhikkhuparamparājātakam niṭṭhitam. iti lināṭhappakāsiniyā jātakathakathāya pakinnakani-pāta niṭṭhitā.
Remarks: No phūk number is given on the title.
The following difficult verse, for instance, has been discussed briefly in the CPD s.v. upādhi: upādhiratham ārughya, Ja VI 22.29*. Here, our manuscript has upādhi gahaṭvā: 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 upāḍi: upāḍi ran maravadhi 'golden slippers' as found in Jagg. 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 upāḍhi instead of pānadhi (cf. pānadhim at the beginning of a śloka in Apadāna 417,4). The reading pānadhi[ṃ] ratham etc. is supported by the meaning given in Jagp, which takes upāḍhi and ratha as two words, as does Ja-pṭ. Although the grammatical explanation given in the latter commentary, taking upāḍi 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 pāṇca rājakakudhabhaṇḍāni ganṭhatha (Ja VI 23,20') or even by definitions of upāḍi as quoted in the CPD s.v. If so, this might account for the preference for upāḍi by the commentator. As this world clearly is a noun taken as a verb by the Ja-pṭ, this may at the same time be the first indication of a possible SE Asian origin of the Ja-pṭ.

The syntactical difficulties felt when reading this verse, even apart from the puzzling upādhi/upāḍi, 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 gäthäs des Vinaya-Pitaka und ihre Parallelen’ (both reprinted in Kleine Schriften, Wiesbaden 1978).

When looking for a model for upāḍhi ratham ārughya, the
following verse suggests itself: *pamukho ratham āruhi, S I 234,33* = 235,29* = 236,26* (devānam pamukho seṭhō ratham āruhi, Spk I 352,27 foll.) = Ja IV 356,19* (pamukho ti ativiya sandiṭho atha vā pubbadisam oloketvā, Ja-pt) = Ja VI 104,17* (uttamo abhimukho vā janassa pīṭhām datvā ārūhā ti atho, Ja VI 104,20*). The different explanations given by the commentators show that the commentators did not feel sure about the meaning of *pamukho*. In the light of the numerous verses beginning with *pamukhe* in the Mahābāhārata 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 saddham akathvā pakkhigane nisinne sunate vā ti saddhā 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-mahānīpāta* 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


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

1 Niels Ludwig Westergaard: *Codices Indici Bibliothecae Regiae Hauniensis*. Hauniae [Copenhagen], 1846.
2 See *Index to the Journals of the Pali Text Society*, 1973, s.v. ‘manuscripts’.
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.
PÂLI LEXICOGRAPHICAL STUDIES III
TEN PÂLI 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*³) states that the word is to be derived from Skt *aśrīta*, although CPD (s.v. *a-sita*) states that it is a cross between *aśrīta* and *asita*. PED lists *sita*² (from *sinoth* ‘to bind’) = ‘bound’ (from Skt *sita*, but it adds ‘Perhaps as *sita*² [from *śrīta*].’ 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 *asitāḥ sabbalokassa*, glossed as *tanhađīthinissayāṇām pahinatā asitāḥ kathacī anissitām* (Ita II 131,15–16), which indicates the commentator’s belief in a connection with Skt *ni-śrīta*. It is interesting to note that the parallel verse at G Dhp reads *asido sarvalokasya*, showing the Gândhārī redactor’s belief that the word was to be derived from Skt *asita*, not *aśrīta*, which he would have written as *aśrīda* or *aṣida*.

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 Pâli 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-nissīta* gloss is as ancient as this. If there was a similar commentarial tradition transmitted alongside the exemplar from which the Gândhārī 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...
3. nikkhamaṭi ‘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 dīṭṭhakālaṇa paṭṭhāya kakkaṭassa viya akkhīni nikkiphīmīṣu (Dhp-a III 299,1-3) – ‘from the time I saw her, my eyes protruded like a crab’s’, and: akkhīhi nikkhanehi (Ja II 59,26) – 'with protruding eyes'. We are probably to see the same meaning in the past participle in compounds, e.g. nikkhatta-danto: asura-danto va hetthā va upari va bari nikkhatta-danto (Sp 1029,24) and nikkhatta-dāṭha: tassa pūrohiṇo pingalo nikkhatta-dāṭha ahosi (Ja VI 245,17; cf. 246,7). The meaning is, therefore, not ‘had lost all his teeth’, as Rouse translates, 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 nikkhatta-danto as a gloss upon kalāro (91,3*).

4. paluttha ‘mutilated’

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

In a footnote the Ee of Ud gives a quotation14 palutttha-makkatī ti jhāmangamakkaṭī from MS C, which is Ud-a, but the Ee of Ud-a does not include any gloss upon the word palutttha-. It would seem that jhāmanga- is to be connected with the words jhāmakkhette and jhāmakhānukē ‘in a burnt

2. cūnna- and cūnṇiya-pada ‘prose’

PED does not list the word cūnna- compounded with pada, and does not list cūṇṇiya at all. The former occurs at Spk I 279,2: gāthā bandhanto cūṇṇa-padāṇi karonto vicaranti; III 49,21: cūṇṇa-padehi va gāthā-bandhena va yuttakāṃ sakkōti tattakāṃ vattabbāṃ; Ud-a 415,3: cūṇṇa-padehi gāthā-bandhehi yuttakāṃ sakkōti tattakāṃ vattabbāṃ. With reference to the last occurrence, the editor of Ud-a notes: ‘cf. Skt kṣūṇna (pounded, trodden)’, and he makes a comparison with Sv 38 for the idea of padas of aromatic powder. He makes the same reference to Sv 38 in the footnote to Spk I 279,2, but there seems to be nothing on that page which helps with the interpretation of the word.

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

9
field, on a burnt stump' which occur in the version of the story at Dhp-a I 118.24, and it would therefore mean 'with a burnt body, or limbs'. In conjunction with kaṇṇa-nāsa-chinnā, it seems appropriate that palattha- 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 lāṣ- to injure', which is quoted by MW from the Dhātupātha and was discussed at length by Burrow.15

5. poso, pose 'to a man'

PED notes (s.v. posa1) that at Ja III 331,8* the word poso in the genitive singular of pums-, and is therefore the equivalent of Skt pumsah. 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:

\[
yadā parābhavo hoti poso jīvitasaṁkhaye
aṅha jālau cā pāsān ca āsajjāpi na bujāhati,
\]

although this involves the assumption that aṅha 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:

\[
tasm' āhaṁ pose vipulā bhavāmi
ūmi samuddassa yathāpi vaṇṇaṁ.
\]

The commentary explains: tassāhaṁ pose ti tasmim ahām 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 C58. If we read tassāhaṁ 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 tasmin. It would appear that this was done in a tradition which knew the Eastern form tassi < tasmin (cf. the Aśokan form tas[s]). At a later date the form tass' was 'corrected' in the text of the verse into tasm', doubtless under the influence of the gloss tasmin, 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 caseūmi is, nor how it fits into the sentence, although we might suppose that āmi-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 vṛmhan '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 vauccati vālukā, Ja I 109,18 [ad 109,14*]).21 This does not, however, help with āmi, if it is not compounded with samuddassa. The commentary states: āmi samuddassa yathāpi vaṇṇaṁ ti yathā nāma samuddassa vaṇṇaṁ olokeṇṭaṇaṁ uparāpi āgaçcahamanā āmi vipulā khāyaṁ, evam ahaṁ
tasnim puggale vipulā homi ti dipeti. This explanation depends upon making āmi the subject, but understanding olokenatanām ‘(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. visamvädeti ‘to deceive with words’

PED (s.v.) gives the etymology of the word as visam + vädeti. We find (s.v. visam) that it is stated to be a Pāli prefix corresponding to Skt viṣu (or viśa” in meaning ‘diverging, on opposite sides’) ‘apart, against’; it is found only in the compound ‘vädeti 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 visamvädeti.

It is difficult to see why the editors of PED should restrict the use of this prefix visam to the verb vädeti and its derivatives, since an equivalent visam is also found in visamyutta, visamyoga, visaṃsattha, and visaṁhata. 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-cchavi vedhavera thuñlabahū apaṭubhā mithubhedam karissantī (IV 184,22*)
and sukka-cchavi (so read for -cchavi-) vedhavera datvā subhagamānino akāmarī parikaddhanti (VI 508,13*)

In both places the commentary is not clear, and differs from edition to edition. For the first passage, Ee reads: vedhavera ti vidhavā apatikā, tehi vidhavā saranti ti tividhavera ca vedhavera (IV 185,19*). Ce reads: vedhavera 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 transcript 22 of the Trenekner reading of the Copenhagen MS is: vedhavera ti vidhavapatikā te hi vidhavā iranti ti (ti) vidhavera ca (va?) vedhavera. This perhaps indicates a ‘folk etymology’ based upon vidhavā and ira. For the second passage, Ee reads: vedhavera ti vidhavithakā (VI 509,10’) with the v.11 -viṭikā and vidhavithikā punaś. Ce reads: vedhavera ti vidhavithikā (VII 447,29’). Be reads: vedhavera ti vidhavithikā punaś (VII 278,20’).

PED took the meaning ‘son of a widow’ from Childers, who gave it on the authority of Senart’s edition 24 of Kaccāyana (K 389 = V.6). Kaccāyana derived it from Skt vaiḍhavēya, with the ending -era replacing Skt -eya, cf. Skt śrāmaneya with Pāli sāmanera. 25 The same explanation is given by Moggallāna (IV.4). R. Morris, however, pointed out 26 that the meaning of Skt vaiḍhavēya does not fit the two Ja contexts. My attention has been drawn 27 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 apaccā ‘child’, but the other has the sense atthika ‘desirous of’, e.g. kaññera and vesiyera, as well as vedhavera: asaddhamma-sevanādhippāyena vidhavādihi atthike jāne abhidhātabbe vidhavādito nera-paccayo hoti – vidhavāya atthiko vidhavero, evam kaññero vesiyero (784.23 – 785.2).

If this is so, then it seems likely that the gloss vidhavithikā in Ee is an error for vidhavathikā, while the gloss vidhavithikāmā 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 *-kāma*. The v.l. *vidhavittikāma* in Ee is perhaps a further corruption of this, but may possibly be a miswriting of *vidhava-viti-kāma* 'desiring a widow's wealth'.

8. *saṃghaṭṭana* ‘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* and *saṃghaṭṭa*, giving them the meanings ‘knocking against’ and ‘bangle’ respectively. The authority for the meaning of *saṃghaṭṭa* seems to be the word division *saṃghaṭṭa-yāntāni* 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 *saṃghaṭṭa* (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 *saṃghaṭṭana* occurs at Pj II 96,13 (ad Sn 48), which states: *bhujasmin ganaśvase sati saṃghaṭṭanā, ekavaśa 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 *saṃghaṭṭana* could mean ‘bracelet’ here. In the phrase *saṃghaṭṭana-valayam ārammanāṃ 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 aṇānaṃnaṃ 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: *saṃghaṭṭiyati* to provoke by scoffing (one expects *-ṣeti* or *-ṣayati* [this latter form is perhaps an error for *-ṣayati*]). 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: *aṇāmanināṃ 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 *-tt* stands for *-tty*.

The meaning ‘bracelet’ for *saṃghaṭṭana* and the whole entry *saṃghaṭṭa* 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 *smyry-upaṭṭhāna*, 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* (< *bhikkhun-uptpassaya*) as another example of the same *sandhi* formation.31 He draws attention to the occurrence of the phrase *upaṭṭhītā sati*, and the compound *upaṭṭhīta-sati*, and could have mentioned the frequent use of *satiṃ* 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 Buddaghosa knew both the etymology from *upaṭṭhāna* and that from *paṭṭhāna*, but seemed to prefer the latter. It is not clear why Buddaghosa should have done so, since he knew and quoted33 the phrase from Paṭis I 177,33 =
II 232.20: kāyo upaṭṭhānam no sati, sati upaṭṭhānaṁ e' eva sati ca - 'The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness'.

Childers quotes only the neuter form satipaṭṭhānam, but Rhys Davids notes that in the Mahāsatipaṭṭhānasutta it always masculine: cattāro satipaṭṭhāna (D II 290,11 foll.) and cattāro satipaṭṭhāne eva bhāveyya (314,11 foll.). On the other hand it is clearly neuter in Vibh: idaṁ vuccati satipaṭṭhānaṁ (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: ādinavā 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. kathām kattā hoti, M III 111,15 = A IV 233,35; bhāyan apanuditā, D III 148,2; rakkhāvaraṇa-gutim samvidhātā, D III 148,2; vācām bhāsītā, D III 175,7; sakapurisām ubbejetā, A II 109,11; aṁne asse ubbejetā, A IV 189,1; bandhaṁ mocetā, Paṭis I 128,16. The phrase 'seeing danger in . . . ' is, however, a very common phrase in Pāli, and we should usually expect either a finite verb, a participle, or an 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 adinava. In both cases (Mvu I 359,2,6) the verb is sammrśanto. 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 sammasitā (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. If this suggestion is correct, then the original form of the word could have been sammasītā, which would then have been an absolutive, which would replicate well the common construction ādinavāṃ disvā.

It is, however, important to note that if this were so, then we have another example of an absolutive in -tā, and another example of a form being taken over from a dialect which had such absolutive forms. Professor von Hinüber has given examples 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. At Sn 537 the word parivajjāyitā occurs in an Aupacchandasaka verse. Pj II 434,11 has, however, paribbājāyitā in the lemma, and glosses it as nikkhamevā 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 -tā, and the Pāli redactors changed -tā into -tvā wherever they realised that -tā was an absolutive ending. Where -tā 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 -tā, 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 krīvā) in one and the same pāda when it occurred in different places. At Ja II 317,13*–14* we find: āpāsu me yuddhaparājitassa/ekassa katvā vivanasmi ghore. This is glossed: katvā ti anukampaṃ karitvā (317,21*–22*). At Ja IV 274,1*–2* we find: ayam migo kicchatāgata mayham/ekassa kattā vivanasmin ghore, with the gloss: kattā kārako jīvita 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 abhijānātī 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 -tā, 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.

K. R. NORMAN

Notes


4 Ud-a p. 415, n. 2.

5 Spk I p. 279, n. 1.

6 Sadd Index p. 1379, s.v. cuṇṇa.

7 MW p. 401, s.v. cūrṇa.

8 ibid., s.v. cūrṇaka.

9 Sadd p. 1108, §1.3.2.


13 So Be and Ce.

14 Ud p. 22, n. 6.

15 MW p. 905, s.v. lūṣ-.


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.
WHERE'S THAT SUTTA?

A guide to the
Discourses
in the Numerical Collection
(Anuttara-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.

ādīnavā ... disadvantages (dangers)
aniñcā ... impermanence
aññā ... final knowledge
anukampāna ... compassion
anussati ... recollections
anussaya ... underlying tendency
appamāda ... diligence
arahan ... (untranslated)
arīya ... noble ones
ariyāsāvaka ... noble discipline
āsava ... taints
avījā ... ignorance
bala ... powers
bhava ... becoming/being
bhikkhu ... (untranslated)
bodhi ... enlightenment
bojjhanga ... enlightenment-factors
citta ... mind
dāna ... giving
deva ... (untranslated)
dhamma ... (untranslated)
dīṭṭhi ... view
duṣcarita/sucarita ... wrong/right conduct
dukkha ... (untranslated)
indriya ... faculties
jhāna ... concentrations
kamma ... (untranslated)
kammaphāṭa ... kamma-pathways
khanda ... aggregates
kusala, akusala ... wholesome, unwholesome
lakkhana ... characteristics
lobha, dōsa, maha ... greed, aversion, delusion
magga ... path
mahābhūta ... essentials, great
māna ... conceit
mettā ... loving-kindness
nibbhāna ... (untranslated)
niraya ... hell
niruddha ... cessation
nivarana ... hindrances

paññā ... wisdom
papāṭa ... diversification
pasāda ... confidence, clear
paṭicca-samuppāda ... dependent origination
paṭisambhidā ... analytical knowledges
puggala ... persons
pūṇa ... merit
rāga ... lust
saddhā ... faith
samādhi ... collectedness
samatha ... calm
sangha ... (untranslated)
sati ... perception
saññā ... fetters
saññūjana ... mindfulness
sīla ... virtue
sukha ... happiness
tapā ... craving
tathāgata ... (untranslated)
vedanā ... feelings
vījā ... knowledge, true
vimutti ... freedom
vīpāsana ... insight
ABBRVIATIONS

acc
&
& v.v.

according (to)
and
vice versa (many suttas give
negative first, then positive, but
here the positive has not always
been noted with '& v.v. (')

because
bhikkhu (Buddhist monk)
bhikhuni (Buddhist nun)
Bosat
Bodhisatta (the being to be Enlight-
ened)
br
brahmin
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
ques, ques
question, questions
Q/A
questions and answers
S
Sanãcha
.
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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"", 5 kinds of Dh-talk painful: talk on faith to faithless, etc. V, 157
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   - 4 intrepidities of, about which he has no fear
   - And world (= dukkha) & NTs - why called Tathāgata
   - What he knows, no conceit of it or of one who knows
   - Compared to lion, he shakes even long-lived devas
   - 'Arisers in the world ...', going forth, virtue, etc.
     - Long passage
   - 5 powers of: faith, shame, fear of blame (?), effort, wisdom
   - As a lion thorough, so he teaches Dh with thoroughness
   - (Like king) revolves Wheel of Dh by 5: knows cause, Dh, etc.
   - 6 powers: knows possible/imp., kamma, jhāna/freedom, etc.
   - 4 T. does not have to guard, 3 in which blameless
   - When T. gone why True Dh will not last
   - 8 epithets: Monk, Brahmin, ... Knower, Freed + verses
   - Reckoned chief among footless, 2-footed, 4-footed, many-footed, etc.
   - 10 powers of: knows cause/non-cause, etc.
   - 3 dhs (birth, decay, death) T. appears in world & lights it with Dh
   - His mind free from 10 dhs: 5 aggregates + birth, decay, death, etc.
   - 'Arisers in the world' + step by step Dh to exhausting taints

Teacher (= bh who has developed mind), when go to see him

- Same but argument precedes above Sutta

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" ""; 3 as urgent duties for bh - simile of farmer
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" ""; not complete in 3, compl. in 1st, in 1st 2, in
all 3 IV, 136
" ""; same but 'does not regard or give importance to'
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" ""; bh with no higher trg in proper conduct cannot
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" ""; 5 weaken the: breaking Precepts + lacking 4 mindfulness
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" ""; "" ""; 5 powers of V, 1, 2
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" ""; "" ""; = one possessed of 10 factors of Noble Path
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" ""; bhikkhu complains of 150; then what about 3?
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" ""; ""; not barren results are the trg-r.
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" "; dhamma: let everyone take what they like VI, 54
" "; root, living at, like luxurious mansion for Great Man
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Now all that remains to do
is to ask, 'Who,
will make much merit to
translate the Aṅguttara again?'

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

Preface

It is a rare occurrence to edit a text by oneself after
one has transliterated it 52 years ago. When in 1908 I
spent some months at Rangoon I frequented the Bernard Free
Library\(^1\) 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
\(= \text{Pm-vn}\) and its commentary of about 32 folios.

All these transliterations were brought to Ceylon in
1911 and I collated the \text{Pm-vn} with a Sinhalese MS in the
same year. I have marked the date as 27-10-1911. After-
wards 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 \text{Tkh} in Burmese characters
from Ambarukkharana, 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 Ganthavamsa and the Sasanavamsa 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 Amarukkarana, 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. Namarūpapariccheda by the same
3. ParamatthaVINicchaya by the same
4. Abhidhammapatāra by Buddhaddatta
5. Rūparūpavibhāga by the same
6. Saccasanākhepa by Dhammapāla
7. Mohavicchedani by (Coliya-) Kassapa
8. Khemappakaraṇa by Khema
9. Nāmacāradīpaka by Saddhamma Jotipāla

Of these the oldest ones are the Abhidhammapatāra and Rūparūpavibhāga. Saccasanākhepa takes the second place in seniority. The real name of the Khemappakaraṇa is Namarūpasamāsa. The Mohavicchedani, though included in this list, is not at all a manual or treatise but a commentary on the Mātikas of the seven Abhidhamma texts. Instead of this there should have been included the Sucittālakāra, 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 Namarūpapariccheda2 in 1914, the Abhidhammapatāra and the Rūparūpavibhāga2 in 1915, the Khemappakaraṇa (=Namarūpasamāsa) in 1916, and the Saccasanākhepa in 1919.

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

4. These were edited by me.
3. Mohavicchedani, edited by A.P. Buddhaddatta and A.K. Warder, was published in 1961 [PTS editor].

The author of this present work is said to be the same Elder Anuruddha who was the compiler of the Namarūpapariccheda 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 (Kaśīra) in the province of Kanjiveram (Kaṅcipurā: in South India) and lived in a town named Taṇja or Rāja in the country of Tamba. So there is no dispute about the author. In neither Abhidh-s nor Namarūpapariccheda 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 Mulasoma which is supposed to be situated in Ceylon. The compiler of the Namarūpapariccheda 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 Peninsula.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 Namarūpapariccheda 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 salakkhaṇap
lakkhaṇatthropamehi lakkhaṇap
lakkhaṇuggahasukhaṁ vāṇayam
lakkhaṇadīmukhaṁ salakkhaṇap".

"Dhammasabhaṁ-vihāraṁ-gubhudd' evam
dhammasambhāsaṁ-pati-saṁnahamme
dhammasabhūti-vihārasitacittā
dhammasabhaṁ-mataṁ bhalvantu".

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

4. This long article entitled "Ceylon and Malaysia in Medieval Times" was published in the Journal of the R.A.S. (Ceylon Branch) Vol. III, 1959.
(vatta metre). Not a single verse in any other metre is found there. This system is not very attractive. So I conclude that the author of the present work is different from Anuruddhācariya, the author of the former two manuals.

Sumangala Mahāśāmi, the author of the Vihārāvini tīkā, i.e. commentary on the Abhidhā-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 Abhidhā-s and differ from the Pm-vn. In commenting on the first chapter he says Yam pana Paramatthavinicchaye vuttām:

"Sakīṁ dvā vā tadālambaṁ
sakīṁ śvajjanādāya" ti
(verse 116)

tam Majjhimabhānaka-matānusarena vuttan ti datṭhabbaṁ.
Yasā pana Majjhimabhāpakānam vādo ... Sammohavinodaniyam
patikkhitto va, tasām ācāriyena attanā anadhippetattā yeva
idha c'eva Nāmarūpapariccheda ca sakīṁ tadālambanupattī na
vuttā. (= The statement in the Pm-vn that tadālambaṁ-
mind might arise once or twice was given according to the
acceptance of the recitors of the Majjhamānikāya. The
Sammohavinodani has declared that their view was erroneous.
So the Elder Anuruddha too was not willing to accept that
statement; therefore he has not stated that the arising
of tadālambaṁ occurs once only.)

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

Miss I.B. Horner, now the President of the PTS, 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.

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 Pāli Text Society for publishing this work.
20-7-60
A.P. Buddhādatta
Aggarama, Ambalangoda, Ceylon.

5. Miss Horner died 25 April 1981 [PTS editor].
6. Aggamaṇḍita A.P. Buddhādatta 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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**PARAMATTHAVINICCHAYO**

**NAMO TASSA BHAGAVATO ARAHATO SAMMĀSA MBUDDHASSA**

**Cittavibhāga**

**Paṭhama Paricchedo**

**Cittavibhāge Sarūpasāṅgahakathā**

1. Vanditvā vandānuyānaṃ uttamaṃ rataṃtayaṃ pavakkhāmi samāsena Paramatthavinicchayaṃ.
2. Cittam cetasikam rūpam nibbaṇam ti niruttaro catudhā desayī dhame catusaccappakāsano.
3. Cittam ekūnanavuti-pidhaṃ tattha vībhāvaye, ekanavutividhaṃ va pī, ekaññasaṃ taṃ va.
4. Dvepaṅñasā sarūpena dhamma cetasikā mattā; cittupādavaṃ bhinnā sampayoṭūnamūraṇo.
5. Aṭṭhaviṣavidhaṃ rūpaṃ, bhūtopadāyabheda duvidhaṃ; rūparūpaṃ tu aṭṭhārasavidhaṃ bhave.
   Attha-nāmavañca dvedhā paññatti ti pavuccati.
7. Tesaṃ dāni pavakkhami vībhāgam tu yathārahaṃ catudhā paramatthānaṃ, dvīdhā paññattiyaṃ; katham?
8. Kusalādivibhāgena tattha cittaṃ catubbhidham, tatha bhūmivibhāgena kāmabhūmido; katham?
9. Somanassasahagataṃ, upakkhāsaḥitaṃ, tatha nāgena sampayuttaṃ ca vippayuttamaṃ ti bheditam.
10. Aṣaṅkkhāraṃ sasaṅkhāraṃ iti bhinnāṃ pun’ aṭṭhādhaṃ kāmāvacarākusalāṃ kāṃ sugatissādhaṃkam.
12. Vīkkaṭṭhaṅkāmaṃ dutiyaṃ jhānaṃ tu caturaṅgikam, Viccharāṅkānaṃ tatiyaṃ jhānaṃ pana tivāṅgikam.
13. Pītiṁnaṃ catuṭṭhaṃ ca upakkhekkāgatiyutaṃ pāñcamaṇi ca pakāsenti uḍhayaṃ pi duvaṅgikam.

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

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*In the MSS. these titles are not given at the beginning but at the end of each chapter.*
15. Akásañcañcayatanam kusalam pañhamañ bhave, viññañcayatanan ti dutiyañ, tatiyañ tathā
16. akiccañcayatanu tu, catuththam pana mānasam nevasañññäññayatanam ti 2 catubbhidham.
17. Āruppakusalañ nāma upekkhekkagattayutañ duvāṅgikam idaṃ sabbam, āruppaññavaśādhakañ.

18. Sotappattimagacittañ pañhamañuttarañ tathā, sakadāgami, anāgami 1, arah百年 ti sabbathā
19. catudhā maggañcheda; jhānañchedena paññacchā; viññat' aparīyāpanna-kusalam duvāmysissitañ.
20. Itthām bhūmivibhāgena kusalañ tu catubbhidham, ekavisā pī, bāviṣaṃ, sattatīpaññavidham pi vā.

22. asaññhārañ sasahārañ iti bhinnam pun' atṭhaddañ lobhamālañ pakāsenti lobha-mohā-dvīhetukañ.
23. Domassana-sahagatañ paṭighena samiyutañ asaññhārañ sasahārañ iti bhinnam dvīdhañ pana
24. dosamālañ pakāsenti dosa-mohā-dvīhetukañ. Viccikcchā-sahagatañ uddhaccasahitañ ti ca
25. upekkhāvedanāyuttañ momūhañ dvīdham pana mohamālañ pakāsenti mohen' ev' ekahetukañ.
26. Dvādasākusalā nāma caturāpyāsādhañ, ete sugatiyañ ca pī pavatti-phaladāyañ. 1

27. Cakkhu-sota-ghāṣa-jivha-kāyaviññāna-nāmaka pacanviṅñāgavagala; yugalaṃ sampaṭicchanaṃ, santriṇadayañ c' eva upekkhāsahitañ tathā, puññāpuññavasen' eva vipāka dvīdhañ ēhipā.
28. Upekkhāsahitañ tattha mānasā dvādasañasañasañā, kāyaviññānaygalaṃ sukhañchakhyayutam kamā.
29. Somassanasañghatañ yaṃ santriṇanāmasañ asañ puññāpuññakam ev' ēhipā, pāpu ṁkā na viñjaṭi.
30. Pāñcaśāva-manodvāva-vasena dvīdham pana upekkhāvaddanāyuttañ kriyāvyajanañamañā.
31. Somassana-sahagatañ hasiuppaññamānasam, kriyājayanan caretāmānañaccan ātthā。
32. Aṭṭhā eva puññāpākāni, pāpu ṁkāni sattadhañ, kriyācittāni tiṇī ti, ātthārasa ahetukañ.

33. Sapuññehi samānañ va' mahāpākā mahākriyā, mahagattakriyā-pākā phalacittāni cakkamā.
34. Itthām ekannavuti-vidham cittam bhave, tathā ekanna-vudham vā pī ekavāsātāni vā.

36. Takka-cāra-piṭtī-suha-cittass' ekaggāyutam sotappattimagacitam pañhamajjhānikam mataṃ.
37. Dutiyañ takkañ hīnañ; tatiyañ tu' vicirañ; catuththam pītī hīnañ; upekkhekkagattayutam
38. pañcamañ ti ca pañca' ēte pañhamānuttarā matā, diṣṭhikākāñ-silabattaparāmasappahiñña.
40. Kāma-dosa-samugghātikarañ nirvasesato tatiyānuttaram ca pī kusalaṃ pañcadihā; tathā
41. rūpañcāgāriñ-paññā-buddhāccapi cāpāri avijjā ceti pañcuddhambhiñyānan asesato
42. saṅkhojāñnam saññānam samugghātikarañ paṭam catutthānuttaram maggañ pakcāvadhan ti ca
43. Cattāri pañcañcān evam' maggesu ca phalesu ca, saññāni c' ekāsiti ti evakāsātām bhave.
44. Lokuttarāññā eva cātthānañna icc evam' pañcadihā puna jhānañca-magga-bujjhañca-vibhāganya yathāraññā
45. pādakajjhānañ jhācchāñ eva evam' maññā sattā eva evam' nāpi vippāsanā ti.

Iti Cittavibhāge Sarūpasanghakathā nīththītā.
Pañhamo Paricchedo.

Dutiyo Paricchedo
Cittavibhāge Pākiññakakathā

46. Kusalān' evam' eva; dvādasākusalāni ca; chattiṃsatī viṃsati; kriyācittāni viṃsati.
47. Kāmesu catupāññāsa; rūpesu dasa pañca ca; dvādas' aruppacittāni; āṭṭhamuttamānasā.
48. Kāme tevissapukkāni, puññāpuññāni viṃsati, ekāsāsa kriyā ceti, catupāññāsa sabbathā.
49. Puññā-piṭka-kriyāhaddhā tayo rūpesu pañcakā. Āruppe ticatukkāni; sattavisa mahaggati.
50. Catupaggaphalānan tu vasañ attā pī jhānañ daśabhayaṃ ni messatvā ti jātakahuttarā sīyum.
51. Puññā-piṭka-kriyā-pāpā santi kāme; mahaggatesa pāpañ na' atthi; kriyā pāpā na viñjaṭi anuttare.
52. Pāpiṇṭhakamuttāni anavajjāni sabbathā ekūnasattītī-cittāni puññāpakka-kriyā-vasā.

53. Kammacittāni tettisma puññāpakkañ sabbathā; chattiṃsa tesam' pākās; kriyā viṃsa cobbhayaṃ.
54. Cakkhuviññānadhātādī pañcausinānānaṃ; pāñcadvārahajjānañ ca dvīdham sampaticchanaṃ
55. manodhāttutayaṁ nāma; chasattati tato pareṁ
manoviṁñgādhātu ti; satta dhātupabhedato.
56. Manoviṁñgādhātuṁ ca manodhāttutayaṁ tathā
datvā manoviṁñgānān ti cha viṁñgānā pakittitaṁ.
57. Āvajjanaṁ dassanaṁ ca savānaṁ ghāyanāṁ tathā
sāyaṁ phusanaṁ c' eva sampāṭicchanaṁ-ṭīraṇaṁ,
Votthapanaṁ ca javanaṁ tadārmaṇḍanaṁakāṁ,
bhavagniṁ² cuti sandhi ti cittaṁ cuddassadhā ṭhitāṁ.
Āvajjanaṁ ādayo dve dve yugā satta yathākāmāṁ,
ṭīṇi ṭīraṇacittāṁ; ekāṁ votthapanāṁ matyā.
Kusalakkulā sabbe, phalā c' āvajjanaṁ vinā
kriya ca, pañcapiñjāsa javanaṁ ti puvaṭcere.
Santīraṇaṁ-mahāṁpākā tadārmaṇḍanaṁakāṁ,
egkādasa pavattanti javanaṁramanaṁ yato.
Mahaggata-mahāpākā, upekkhāṁ ṭīraṇaṇa-dvayaṁ,
cuti-sandhi-bhavaṁgānā cittaṁ ekūnaṁvisati.
Javanaṁ āvajjanaṁ, voṭṭhabbasukhātīraṇaṁ,
mahaggata-mahāpākā, upekkhāṁ ṭīraṇaṁ ti ca,
āṭṭhasaṭṭhi, tathā dve ca, nav' aṭṭha, dve, yathākāmāṁ
ekā-dvī-ṭi-catu-pañca-kiṭcaṭṭhānāṁ niddise.

65. Rūpapaṁkā, mahāpākā, manodhātu ca, tīraṇaṁ,
rūpaṁ janenti ekūnaṁ visati; netaradvayaṁ.
66. Abhiṁśaṭvajjātā sabbe appaṇājavānaṁ pana
rūpaṁ janenti chabbāsa, sammāṁ 'riyāṣpathāṁ.
Abhiṁśādvaṁ-votṭhabba-parittajaṅavaṁ pana
dvattimśa rūpaṁ-viṁṣattā-riyāṣpathaṁ-sādhakāṁ.
Pañcaviṁṣagā āruppapākā, sabbasandiyo,
cuti khyānasavasetti soḷasa' ete na kicci pi
rūpaṁ janenti cittaṁ satta-saṭṭati sabbathā.
Aṭṭhapaṁṣagā cittaṁ sammāṁ² 'riyāṣpathaṁ.
Dvattimśa eva tu viṁṣatti¹ samuṭṭhāpente mānasā;
na janenti tayam² p' etam³ yathāvuttāṁ soḷasa.
Somannis-sahagā pariṭṭajaṅavaṁ pana
hasanam pi janenti ti, catukiccāni terasa.
Sabbam pi pañcakavāre kiccam etam pakṣatam;
āruppe pana sabbam pi rūpaṇaṁ na vijjati.
Aṣaṇṇānān tu sabbāni cittaṁ⁴ eva na labhāre;
rūpakhandho va tesan tu attabhāvo ti vuccati.

74. Pāṇhiṭṭasta-theyyādi-vasenopacitam pana
uddhaccarāhitapuṇṇāṁ caturāpyabhūmiyaṁ
datvā sandhiṁ pavatte tu pañcakavāraḥbhūmiyaṁ
uddhaccasahitaṁ ca pi satta¹ pākāni paccati.
Dānasādibhedena pavattaṁ kusalam pana
kāme mānasam ukkaṭṭhāṁ catukkan tu tihetukaṁ

77. datvā tihetukaṁ sandhiṁ kāme sugatiyaṁ pana
soḷasa puṇṇapākāni pavatte tu viṭpacatti.
78. Tihetukamaṁ puṇṇaṁ ukkāṭṭhāṁ ca dvihetukaṁ
datvā dvihetukaṁ sandhiṁ kāme sugatiyaṁ tathā
pavatte pana nāṇena sampayuttaṁ vivajjīya
dvādasa puṇṇapākāni viṭpacatti yathāraḥam.
80. Dvihetuṁ-komakāṁ puṇṇaṁ paṭisandhiṁ ahetuṁ.
deti mānasake c' eva vinipāṭasare tathā.
81. Aṭṭhāṭṭhahetukānāṁ pavatte tu viṭpaccare.
Cattāri pi catukkanā pañca-viṭpacaraḥbhūmiyaṁ.
82. Bhavānāma-puṇṇaṁ tu mahaggataṁ anuttaram
yathābhūmiyaṁyānena deti pākam yathāsakam.
83. Kaṭṭāṭṭhāpa-pākāni pañca-viṭpacaraḥbhūmiyaṁ.
Āruppanuttare pākam tathā rūpasāmaṁ.
84. Puṇṇaṁpuṇṇāni kammāni tettissā pi ca sabbathā
saṅjanenti yathāyo ye paṭisandhipavattiyāṁ.

Iti Cittavibhāge Pakinnakakathā niṭṭhitā.
Niṭṭhito Dutiyu Paricchedo.

Tatiyo Paricchedo
Viṭṭhisaṅghakahathā

85. Cakkhu-sota-gaṇha-jivhā-kāya-yatanapañcaṁ
paśādā hadayaṁ ceti cha yathūṁ viniddise.
86. Cakkhu-sota-gaṇha-jivhā-kāya-yadvara ca pañcaṁ,
manodvāraṁ bhavaṁgān ti cha dvārā cittavīṭhiyāṁ.
87. Rūpa-sadda-gandha-rasa-phoṭṭhabba pañca gochara,
chammārammaṇa-pañcaṁ chadvāraṁmaṇna kamā³.
88. Nimittā-gatī-kammāni kammā evātha gochara
paṭisandhiṁ-bhavaṁganaṁ cutīyā ca yathāraḥam.
89. Marāṇaṁsanna-sattāsa yatho paṭṭhita-gocare
chadvāresu tam ārabba paṭisandhi bhavantare
ekacittakkhaṁ hoti; yāvajīvaṁ tato pāram
bhavaṁga; paryosāne cuti c' ekkhaṁhaṁ bhave.

91. Duhetāthetucityā kāmavacarasāndhiyo;
tihetukamacityā sabbā pi paṭisandhiyo.
92. Rūpa-vaḍacarucityā sahetupasāndhiyo.
Āruppato 'pi, kāme, tathā' eva pi tihetukaṁ.
93. Paṭisandhi bhavagāṁ ca ekam ev' ekajātiyāṁ;
cuti c' arammanaṁ tassa ekam² eva yathāraḥam.

94. Rūpārammaṁ cakkhu-paddādāmi ghaṭtite
majjhe bhavaṇgaṁ chinditvā viṭṭi nāma pavattati.
95. Ávajja-pañcāvīññāṇa-sampātiçchana-tīraṇā
voṭṭhabba-kāmajavana-tadārammanaṃkāma
satt' eva ṭhānasaṅkhepa pañcadvārika-mānasā;
catupaṅñāsa sabbe pi viṭṭhārena sarūpa.to.
Ávajja-sabbajavana-tadārammanaṃkāma
satasaṭṭha sarūpena maṇodvārikāmaṇāsa.
Iṭṭhe ārammane honti pucchiṭṭakāni sabbathā;
aniṭṭhe pāpapākāni; niyamo 'yaṃ pakāsto.
97. Tathāpi ati-īṭṭhami tadārammane-tīraṇā
somanassayutaṃ; īṭṭhamajjhattamhi upēkkhatām.
98. Gocare 'tipirattamhi atiappāyuke pana
bhavannya eva calati; "mogha'yā" ti so kato.
99. Voṭṭhabbaññam parirammi dvattikkhettinā pavattati;
tato bhavannya pāpāto va; so pi mogho ti vuccati.
100. Āvajjanā ca mahantam javītvāt tato param
na sambhoti tadālambam; so pi mogho ti vuccati.
101. Gocare 'timahantamhi atidighāyuke pana
sambhoti ca tadālambam, sampunno ti puccati.
102. Gocare 'timahantamhi tadārammanasambhavo
pañcadvāre; maṇodvāre vibhūte pana gocare.
103. Kāmavacarastānaṃ kāmavacaragocare
paritta jāvanas eva tadārammanam uddise.
104. Natitikkhe nātisighe nātitejussade jave
sama-mandaappavattamhi tadārammanam ichitaṃ.

105. Sukhopetaṃ tadālambam upēkkhārikrito paraṃ
na hot' upēkkhāsaḥitaṃ; sukhikriyato tathā.
106. Na hoti domenassāmā sannopākamānasa,
tadārammanam aṃhāri ca bhavannya, cuti vā tathā.
107. Rajjanādīvasen' etthata jāvanakusalam bhave;
kusālaṃ pana sambhoti sādhā-paṅnādi-sambhavo.
108. Tad eva vītarāgāṇaṃ kriyā nāma pavuccati
avipākaṃ apānnaṃ vaṭṭamulaparikkhāya.
109. Appaṇṇāvajanaṃ sasassā mahaggatam anuttaraṃ
chabbiṣati yathāyogam appaṇṇāvīthiṃ bhave.
110. Parikkhammaṃ karontasse kasiṇādi kagacare
susaṃhiṭṭiçcattassa upaçārasaṃādiña
parikkammapacārānuloma-gotrabhuto paraṃ
pañcamaṃ ca catuttham v ā jāvanam hoti appāṇa.
111. Puthujjanāna sekkhanā kāmapuñña tīhēteto
vītarāgāṇam appāṇaṃ.
112. Tatāpi pi sukhitajjhānaṃ sukhitadiyade paraṃ;
upēkkhatām sambhoti upēkkhekkagatayutam.
113. Pañcadvāre cha vā satta parittajjanaṃ bhave;
sakīṃ deve vā tadālambam; sakīm āvajjanādo.
114. Appaṇṇāvajanaṃ 'ekaṃ pañchamappattiya pana;
tato paraṃ vasiṭṭhūtaṃ ahorrattam pī vattati.
115. Sakīm deve vā nirodhassa samāpattikkhaṇe pana
catutthāruppajavanaṃ, tato cittaṃ nirujjhati.
169 Paramatthaninichchaya

168 Paramatthaninichchaya

137. Rūpavacarapākamhā param ekūnaviṣati.
Nav' āth' āruppakamhā; satta chā pi 1 yathākkamam.
Paṭighamātu satt' eva; sitamah teraserītā.
Pūpaṇuṇā—dvihetumhā ekavāsi bhāvaye.

138. Dvihetukāmakriyato aṭṭhārasa upekkhakā; sattarasu sukhopetā viḍhye eva vyavikhaṇa.
Kāmapuṇṇātihetumhā tett' eva upekkhakā; tepaññāsa sukhopetā 1 bhavanti ti paṅkṣiṭā.

139. Tihetukāmakriyato catuvās' upekkhakā; sukhitāma tu dipeyya paṇcavāsi paṅkṣiṭā.
Dasa rūpaṇavam' ekaḍasa, dvādasa, terasa, yathākkamam paṇcacarā śrūpā paridipaye.

140. Phalamā cūddas' ev' āhu; maggamā tu sakam phalamā. Param saṅgham icc evam vigaṇeyya visārado.

141. Pubbāparasamodhānam iti nātvā tato param vathū-vidhīsamodhānam yathāsamghavām uddise.
Paṇcavatthūni nissāya kamato paṇca mānasā.

142. Tett' eva nissāya hadayaṃ mānasā siyuṃ.

143. Kāmapuṇṇā-vāmanādhippaṇḍamānasāni, dosamālū ādimauggu ca rūpaṇāhāna ca 1 sabbathā,
dasāvasesu-puṇṇāni, kāmapuṇṇā-mānakriyā
voṭṭhabbāruppajavanām, satta lokuttarāni aṭṭhārasa

144. Dvacattāḷisa-cittāni paṇcavākārahūṃniyām
nissāya hadayaṃ honti; āruppe nissayaṃ vinā.

145. Āruppakā cattāro aniṣiyeti sabbathā viṭṭhāren' aṭṭhādha bhinnāṃ; saṅkhepa tividham bhave.

146. Tecattāḷisa nissāya; aniṣiyāya catubbanām,
nissitaṃniyātī sesṣa dvacattāḷisa mānasā.
Paṇcacittā appaṇā honti kamamekavāṭhiyām.
Manodhāttuttikan nāma paṇcaṭvārikkām Iritaṃ.

147. Sukhatāraṇa-voṭṭhabba-pārītajavānā pana ekatīṃsā pi jāyante chusū vithīsu sambhāva.

148. Mahāpākā pan' aṭṭhāpi, upekkhāṭraṇadvayānaṃ
chusū dāvenyā jāyanti; dasā muttā ca viṭṭiyā.

149. Cuti-sandhi-bhavānānaṃ vasā pākā 1 mahaggatā
nava vithivimuttā ti dasadha vithisaṅgaha.

150. Ekadhāvīkacittānī, paṇca-chadāvīkā tathā,
chadāvīkavimuttā ca, vimutta ti ca sabbathā
chattīṃsā, tav' ekatīṃsā 1, dasasāvam' eva, naveti ca

151. Iti Cittavihārā Viṭṭhiparikamkamakathā niṭṭhitā.
Catuttho Paricchedo.
Pañcamo Paricchedo
Bhûmipugalakathā

180. Ito param pavakkhami bhûmipugalabhedato cittañama pana sabbasaṁ kamato saṅghaṁ. Kathaṁ?

181. Niraya ca tiracchānayoni petāsura tathā catutāpâyabhûmi ti kâme duggatiyo matā.

182. Cittamahārañjakā ti ca Tāvatīsā ca Yāmakā Tusita c eva Nimmarañatino Vasavattino.

183. Chaḷ ete devaloka ca, mānanī ti ca sattadha, kāmasugatiyo c eva kādasadā kāmaabhūmiyo.

184. Brahmapāṇāma pariṣajjā ca, tathā Brahmapurohitā, Mahābrahāma ca tividhā paṭhamajjānabhūmiyo.

185. Parittabbhāppamāṇābabha, tath' ev ' Abhassarā ti ca dutiyajjānabhūmiyo ca tividhā va pakāsita. 

186. Parittasaubbhāppamāṇa-subha ca Subha-kiññakā tividhā pi pavuccanti tatiyajjānabhūmiyo.

187. Vehapphalā, Asaṁi ca, Suddhāvāsa ca paṇcadhā icc etā pana sattā pi catutthajjānabhūmiyo.

188. Avisā ca Atappā ca Sudassa ca Sudassino Akaṇṭhā ti paṅc' ete Suddhāvāsa pakāsita. 

189. Iti solasadha bhinnā Brahmalokā pavuccare, rūpbrahmacānaṁ avāsā rūpavacarabhūmiyo.

190. Akāśānācāyatanā-nāmadhi pakāsita arūp-ī-brahmalokā ca catudh' ārupabhūmiyo.

191. Sotāpanṇādibhedena catudhānuttarā matā. Paṭcañjīśa pañ' icc evaṁ sabbathā pi ca bhūmiyo.


193. Āhetukā puññapākāhuitenena tu jīyare bhummadeva-maṇusseso, mahāpākehi cetare.

194. Vipākam paṭhamajjānāma paṭhamajjānāna-bhūmiyāp, dutiyaṁ tatiyaṁ c eva dutiyajjānabhūmiyo.

195. Tatiyāmih catuttuthān tu, catuttuthā ca paṇcamaṁ ārupprā ca kamen' eva āruppaṁ honti sandhiyā.


198. Parittaṁ majjhīṁhaṁ jānāni paṅaṅkā ca yathākkammaṁ bhāvavā tividhā honti tisu bhūmiyo ugujo. 

199. Vehapphalo saṁyant bhāvavā pancamaṁ, tathā saṅkhamiyo c eva bhāvavāsamaṁ-bhūmiyām.

200. Suddhāvāsesu saṁyant anāgāmikapuggala. Āruppāni ca bhāvavā ārupeesu yathākāmam.

201. Lokuttaran tu bhāvavā yathāsakam anantarām samāpattikkhaṁ c eva appeti phalamānasām.
225. Puthujjanāriyā ceta duvidhā honti puggalā. 
Tihetukādbhenedha tividhā ca1 puthujjanā.

226. Maggaṭṭhā ca phalaṭṭhā ca aṭṭh' evāriyapuggalā. 
Ādito satta sekkhā ca; asekko cārahāpāro.

227. Ahetukā va1 labhanti satta duggatīya paṇa; 
Tihetukā va labhanti rūpārūpe sacittake.2

228. Kāmāvacara-devesu ahetukavinājīta, 
Vinipātsure c' eva mānave ca tayo1 pi ca.

229. Ariyā nāma labhanti āsaṅkāpāyavajīte; 
puthujjanā tu labhanti Buddhāvivaśivajīte.

230. Buddhāvivaśam apāya ca hitvāsaṅkābhavaṃ tīdha 
sotāpannādayo dve pi sasātthaṃsa labhāre.

231. Iti sabbapahedha bhūmi-puggalasāgāhāp 
ñatvā viṁśī vithvāveyya tathā cittāni sambhāvā.

Iti Cittavibhāge Bhūmi-puggalakathā niḥṭhitā. 
Pañcama Paricchedo.

Chaṭṭho Paricchedo 
Bhūmi-puggala-cittappavattikathā

232. Kāmasugatiyāṃ honti mahāpāka1 yathāraḥam. 
Mahaggatavāpikā ca yathāsandihi-vavatthīta.

233. Voṭṭhhabba-kāmapūññāni viyuttāni ca diṭṭhiyā, 
uddhacchasahitaṃ ceta honti sabbathā cuddasa.

234. Santirāpa-manodhātu-cakkhu-sota-mañña pana 
daṇa cittāni jāyanti sabbath' ārupavajīte.

235. Diṭṭhiqatasampayuttā vicikicchāyyutā tathā 
pāca sabbathā jāyanti Buddhavivaśivajīte.

236. Dosamuladavayān c' eva ghanādittyayamānas 
aṭṭha sabbathā jāyanti mahaggatavajīte.

237. Catutthāruppavanam anāgāmipadalādayo 
mahākriyā ca jāyanti terasāpāvajīte.

238. Heṭṭhāruppavajā dve dve chāpāyaparivajīte1. 
Sita-rūpavajā honti āruppāvajīye.

239. Sotāpattipahādīṇī Buddhāpāvajīye.
Paṭhamānuttaram Buddhāpāyārūpavajīye.

240. Avatthābhūmibhūtattā na gayhanti anuttara. 
Ekavokārabhūmi ca rūpamattā na gayhatai.

241. Sabbumā sabbhaṃma1 ca eka-duttayavajījī 
naṭṭhārūpa-Suddhāvīsa-brahmāpāyavasā ti ca, 

242. Mānasā pāficakoṭṭhāsā: sattarasa, cuddassa, 
chattisam' ekavīsa ca, ekām' c' eva yathākkamam.

243. Aṭṭhārasa pi hont' ete, navadhā pi, pun' ekadhā, 
catudhā, tividhā c' eva, ekadhā ti ca bheditā.1

244. Terasā pi ca koṭṭhāsā bhavan' eka-tibbhūmikā1 
cha, satt', ekāsasa, sattarasa bhūmikamānasā.

245. Eka-dvaya-ti-catukka-pancakādhikāvīsaajā, 
chabbīsa, tiṃsadhā ceti yathānukkamato bhāve.

246. Cattāri, puna cattāri, ekam, aṭṭhaṭṭha, c' ekakām, 
cattār' ekāsasa, dve, dve, satta, tevisa, cuddasa.

247. Kriyājavā, mahāpākā, lekuttara-mahaggatā 
dvepannahāsa na labhanti caturṇābāhūmikām.

248. Kāmāvacara-devesu chasu, bhume ca mānava 
kāmasugatiyāṃ n' atthi nava pākā mahaggatā.

249. Dosamulā-mahāpākā, ghanādittamānasā, 
n' atth' āruppavijākā ca visati rūpaḥbāhūmikām.

250. Kaṅkhaṭdiṭṭhiyutā pañc' āruppākā catubbhidhā, 
pañcādī 'nuttārā c' eva Buddhavāse na labhāre.

251. Ādāvajjana-maggā ca, paṭimagārūppamānasā, 
kāmapāka-sit'1-āruppe tecalattāsa n' atthi te.

252. Sattatīṃsa-parittā ca labbhat' āpāyabhūmikām. 
Mānasāsāti labbhati kāmasugatiyāṃ pana.

253. Ekūnasattati rūpe; muddhe paññāsa pañca ca; 
chacattālīsa āruppe; n' atth' āsaṅkāsī kicch pi.

254. Ittham eka-dvi-ti-catu-pancabhūmīna sandhā, 
daṇa, pañcadas' evathā, catuttisima, catuddasa.

255. Apāyāhetukān na mahāpāka-kriyājāve 
hitvā sesāpattāthi cittāni pana labhāre.

256. Dvīhetukāhetukànaṃ sesānaṃ kāmasānaṃ 
labhanti pana, hitvā1 maṇapāka-kriyājāve.

257. Tihetukãnaṃ saṭṭhānaṃ tathā tathūpapattiyā 
tathā tathūppapannānaṃ labhānamānaṃ labhāre.

258. Tihetukānaṃ sabbe pi mānasāpāyapāpānānaṃ; 
sattatīṃsa-vasesanānaṃ, ekāṭaḷīsa niddise.

259. Puthujjanaṇaṃ sekkhānaṃ1 na santi javanakriyā. 
Na santi vitarāgaṇaṃ punāpānāṇaṃ sabbathā.

260. Kaṅkha- diṭṭhiyutā pañcā sekkhānaṃ n' atthi mānasā. 
Dosamuladavayaṇ cāpi n' atth' nāgāmino pana.

261. Vavatthālītisuv eva yathāsakam anuttara. 
Maggaṭṭhānaṃ sacco maggo, n' atth' aṅkham kicch sa sabbathā.

262. Puthujjanaṇaṃ, dvinnām pi phalaṭṭhānaṃ yathākkamam, 
tatiyassa phaḷatthassa catutthassa ca sambhāvā 
tesaṭṭhā c' eva cittāni labbhat' ekūnasatthā ca, 
sattapanāsa cittāni, tepāsāsa ca sabbathā.

263. Catupaññāsa, paññāsa, paññāsa-vāsīna[nā,kā, 
āpesām labhāhātipannāsa, catutāḷīsa cakkāmā.

264. Tecaṭṭhālīsa, c' ekūna-cattālīsa yathākkamam, 
bhavan' ekūnakāḷīsa, pañcatīmsa ca rūpisu.

265. Sattavīsa ca tevisa, tevisa c' eva yathākkamam 
āruppesu pi labbhati tesām aṭṭhārasa eva ca.
267. Puthujjanā ca cattāro, apāyāhetukādayo, ariyā ca pañ' atthag ti dvādasanan vasa siyuṃ
dvīpavākāya ca sattānaṃ manasā, dasasattadhikā c' eva, puna sattadhikā dasa ti.

268. Chabbidha cittakoṭhāsā: ekapuggale kathā

catu-paṭca-cha-satt' attha-puggalaṭṭhā ti cakkamā.

269. Chabbīsa, cuddas' evātha, tersa, dve ca mānasā,
dasasattadhikā c' eva, puna sattadhikā dasa ti.

Iti Cittavibhāge Bhūmipuggalacittappavattikathā niṭṭhita.
Chaṭṭho Paricchedo.

Sattamo Paricchedo
Bhūmi-Puggalasambhavakathā

270. Dvihetukāhetukānaṃ na sampajjati appaṇā;
arahatta ca n' aththi ti n' athth' eva javanakriyā.

271. Nāṇapākā na vattanti jaḷattā mūlasandhiyā.
Dvihetukatadālamakaṃ siyā sugatiyaṃ, na vā.

272. Tiḥetukānaṃ sattānaṃ samathaṅ ca vipassanām
bhāventanam pavattanti chabbīsati pi appaṇā.

273. Arahatta ca pattānaṃ bhavanti javanakriyā;
yathābhūmiṣṭhena nāṇapākā ca labbhare.

274. Vajjhā paṭṭhama-maggena kaṁkhādiṭṭhīyutā pana;
patiṃghaṃ tatiyena eva; kammaṃ antena sāsavaṃ.

275. Tasmā tesaṃ na vattanti tāni cittāni sabbathā.
Maṇgatiṭṭhāna tu maggo va nāṇaṃ sambhotiṃ kicci pi.

276. Ahetukāvipākāni labbhānamāna vīṭhiyā
sabbatthāpi ca saṃbhaṃ sakāraṇaṃ yathāraham.

277. Paṅcaḍavārā manovārā dhuvam āvajjanadavayaṃ
parittā-puḥṅpūṇāni labbhanti lahuvoṭṭito.

278. Kriyājavaman appaṇaṃ n' aththāpāyesu; kāraṇam?
N' aththi sahetukā pākā duṅgatattā hi sandhiyā.

279. Brahmnānaṃ paṭīgham n' aththi;
jhānavikkhambhitam; tathā
heṭṭhājhaṇānaṃ virattattā na bhāventi arūpino.

280. Pubbe va diṭṭhasaccā ca ariyārupabhūmakā,
tasaddīmaggo n' athth' ettha; kāyābhāva sitam tathā.

281. Sudhāhāsā pi patti va heṭṭhānuttarapaṅcakām,
sattapāpa-paṭhāna ca, tasmā n' athth' ettha tāni ca.

282. Paṅcadvārikacittāni dvārabhāve na vijjare.
Saheṭṭhāvipākā ca yathābhūmi-vavatthinā.

283. Sambhavasambhavā c' evaṃ natvā puggalā-bhūmisu
labbhānamānasā tathā cittasāṅgaham uddise.

284. Kusalādippabhedā ca, tathā bhūmādibhedato,
vattu-dvārārammaṇato, bhūmi-puggalato pi ca

285. vibhāgo yo samuddiṭṭho cittānaṃ ca tu sabhavā
heyyo cetasikānaṃ ca sampayogānuṣārato ti.
Cetasikavibhāga
Aṭṭhama Paricchedo
Cetasikasampayogakathā

286. Iti cittavidhīṁ śatvā dvēpaṇāṁśa vibhāvinā ēṣeyyā cetasī sambhūtā dharmam cetasikā. KATHAM?
287. Phasso ca vedānaṁ saṁñāḥ cetaṁ ekaggā taṁ jīvatām manasiśkāro satta sādhrāṇāṁ ime.
288. Vitakko ca vīcāro ca pītī ca virīyaṁ tathā chando ca adhimokko ca cha pakaṇḍaka-nāmākā.
289. Puṇāṇupānesu pākessu kriyāsu ca yathārāhaṁ mānasu sambhitā vippakinā pākinnakā.
290. Saddhā satindriyāṁ c' eva hirottappebādalvayāṁ alohbo ca adosu ca pākinnā majhhattātā pi ca aṭṭh' ete uttamaṁ nāma dharmas uttamaśādhanāṁ.
291. Niravajjā ti vuccantiyu gāla ca tato 'pare: passaddhi kāyacittanaṁ lahuṁ mudutā tathā kammaśādhanā ca pāguṇiśātā ca ujukatā ti ca.
293. Paṭcavisa pan' icc ete anavajjā yathārāhāṁ pāppāhetukamutt迦1 anavajjās jīyare.
294. Lobho doso ca maho ca mānā diṭṭhi ca saṁsaya th'nam2 middhaṁ ca uddhaccaṁ kukkuccaṁ ca tathā dasa ahirikam anottappaṁ issā macchariyaṁ ti ca honti cuddasa śāvajja śāvajjess eva sambhāvaṁ.
295. Dvēpaṇāṁśa catuddh' evām dharmam cetasikā śhitā; tesan dham pavakhāni sampayo gāna ca saṅghām.
296. Satta sādhāraṇā upekkhasaṭṭhannaṁ tato cittena saddhi bheṣṭhannā viṇṇappayo na kathhaci.
297. Vitakko paṭcavBHāga-duṭṭhiśdīvavajjīte; vīcāro pi ca taṭṭh' eva taṭṭhiśdīvavajjīte.
298. Somanassayute pītī catutthajjhāvanavajjīte; virīyaṁ paṭhamāvajja-vipākhētuvajjīte.
299. Chando sambhōti sabbathva momuṁhētuvajjīte.1 Adhimokkho vicīkchā paṭcavBHāga śuṣṭanavajjīte.
325. Vitakkaṃ dutiye hitvā, vicāraṇ ca tato param, pīṭṭha hitvā catutthe ca pañc'ama pi ca sabbathā, yathāvuttapakāra va1 pañcatimṣa yathākammā catuttimṣa ca, tettimṣa, tathā tettimṣa cāpare.

326. Evam bāvīsadhā bheda anavajjesu saṅghaṃ ekūnasaṭṭhićittus eva atṭhatimṣānam Irito, anavajjesu viññeyyo cittupādtesa saṅghaṃ.

328. Virati appamaṇī ca gahetvā pana sabbaso ekam ekam gahetvā ca paccakkhyā ca sabbathā kāmesu sattadā puṃhe, catudhā ca kriye tathā; rūpajjhnacatukke ca kattabbo 'yam pi saṅgho.

330. Iminā pan' upāyena samasattātibhedato1 anavajjesu viññeyyo cittupādesu saṅghaṃ.

331. Iti sabbapakārena anavajjavinicchayam fällā yojeyyo medhāvī sāvajjese ca saṅghaṃ.

332. Satta sādhāraṇā c' eva, chadhama' ca pakhiṇkā, cattīrō pāpāsāmaṇī, dhamaṃ sattaras' ev' ime ekūnavaśāṅkhāre paṭhame lobha-dīṭṭhiyā. Dutiye lobha-mānena yathāvuttā va tattakā.

334. Aṭṭhārasa vinā pīṭṭha tatiye lobha-dīṭṭhiyā; catutthe pi vinā pīṭṭha lobhamānena tattakā.


336. Chandam pīṭṭha ca uddhacca1 hitvā pañc'ama-das' eva te; hitvādhamokkham kānkhaṇ ca gahetvā kānkhte tathā sattavisaṭṭhamānam iti dvādasa saṅghaṃ dvādasa-pañcaññicittesu viññatābbaṃ viññāvīnaṃ.

337. Hitvā chāniyate dhamme gahetvā ca yathāraḥaṃ catuttimṣā pi viññeyyo saṅghaṃ tatthe viññunā.

346. Aṭṭhatimṣā ti ye vuttā cittena saha, te puna ekūnacattāḷīseti sabbath' ekādhikam naye.

347. Dvāvīs' evam dasa, dve ca, pañc'ama ca yathāraḥaṃ saṅghaṃ sampayuttānaṃ tāḷīs' ekūnaka kātā.1

348. Vitakko ca vicāra ca pīṭṭha pañc'ama appamaṇī virati ti nava dhamaṃ yathāraḥaṃ gahetabbaṃ-pañcatabba bhavanti anavajjake, parivattati1 sabbathā vedanā tu yathāraḥaṃ.

349. Chandādhamokkha-viriyā saddhātekūna-visati passadayo chh eveti na calan' aṭṭhavisati.

350. Teras' eva tu sāvajje chh evāhēmānāse na calenti; calant' a.mass1 cuddasa cha ca sambhavā.

Iti Cetasikavibhāgū Cetasikasaṅghahakathā niṣṭhitā. Navamo Paricchedo.

Dasamo Paricchedo

Pahhedakathā

352. Ekuppāda-nirodhā ca ekāḷamaṇa-vatthukā saha-jāta sahagataṃ sasāṭṭhaṃ sahavuttino.

353. Tepaṇāṃsa pan' icc ete sampayuttā yathāraḥaṃ cittacetasikā dhamaṃ: aṭṭhārasāvidiahī pi ca ekadā chabbiddhā c' eva catudhā sattadhā ṛhitā cittapadaappabhedena bhinditābbaṃ viññāvīnaṃ.

354. Aṭṭhādhamokkha-vibhāga, bhinnāsātinavuttara sattasaṃta dosa dve ca sabbe honti samīsita.

355. Santīraṇa-manodhātu-sita-votthapanā1 tathā apuṇāṇa kāmaṇāna ca mahāpāka mahākriyā paṭhamajjhanadhamaṃ ca lokuttara-mahaggata pañcaphaṇṭhāsa sabbe pi vitakkā honti bhedita.

356. Vicāra pi ca te yeva dutiyyajjhānanāmākā ekādasāpare ceti chasaṭṭhiṣhiparipīṭā.

357. Apuṇāṇa kāmaṇāna ca mahāpāka mahākriyā ca kattukā c' eva cattāro sitaṃ ca sukhabhāraṃ paṭhamādi-tīkajhānā1 lokuttara-mahaggata icc evam ekapāṇhāsa pīṭṭyo honti sabbathā.

358. Sita-votthapanā c' eva sāvajja cānavaḷākā bhinnam evan tu viriyāṃ tesattativi bhave.

359. Sāvajja, cānavajjā ca momūhavayavajjā chāndā bhavanti sabbe pi saṭṭhiḥveda navuttara.

360. Santīraṇa-manodhātu-sita-votthapanā tathā sāvajja cānavaḷājja ca vicikicchavajjā pāḍī māṇi.

370. Cattāro pāpasāmaṇṇā bhinnā dvādasadhā pana attathāliṣadadhā honti te sābbe pariṇiḍiṭā. 371. Lobho pan' attahādha bhinn; thānāmaddhā ca pañcaddhā; catubbhā diṭṭhi; mano ca catubbhā diṭṭhiyāl viṣum. 372. Dvīdhi dosādīcattāro vicikicch' ekadhā ti ca sauvajjā sattadhā vutta; bhinnāṣīti tikuttarā. 373. Icc attahārasadhā vutta tepāṇiṣāsa pi bhedato dvīsahassam ca tatusartha bhavat' ekuṇasaṭṭhi ca.


Iti Cetasikavibhāge Pahbedakathā niṭṭhitā. Dasamo Paricchedo.

384. Sabbaṃ sabhāvasaṃañña-visesaṇa yathiṣārahaṃ katarśivasenāthā tu aṭṭharaśaṇvīdaṃ. Kathā?
385. Phassapakāraśaṃ ca, jhānindriyaṃ atthāpare, magga-bala-hetu-kammaṭa-lokāya-rāsayo.
386. Niravajjā cha passaddhi-ādiṣi kopakāra, yuganāṇāh ca, samathā, tathā yevāpāna ti ca.
387. Phasso ca vedanā saṁśā cetanā cittam eva ca phassapakāraśaṃ ti pañcaddhamma pakāsita.
388. Vitakko ca viçeśa ca piṭi i ekagata tathā sukkham dukkhām upekkhā ti satta jhānaṅgānaṃ.
389. Saddhānayaṃ ca viriyāṃ sati c' eva samādi ca pañcā catubbhidhā vutta; mano, pañcā pi vedanā.
391. Ādāmate anāñatāṃ āsāmiṃsindriyaṃ bhava; majhe anāniyoṃ; ante anāñatāvindriyaṃ ti ca.
392. Pañcānuttaracittusu honti tiṃ' indriyāni pi Tihetukā sesu evam pañcānindriyāmaṃ. 
393. Sukham dukkhānayaṃ c' eva somanassindriyaṃ tathā domanass upekkhā ti pañcaddhā vedanā kathā. 
394. Rūpārvatvā ādheidha jhīvīrechtvām ekākāmaṃ, cakkhu-sota-gaṇha-jivha-kay'iṭṭhi-puris-indriya satta, jhīvitarūp aha c' attī ṭitta na tu gayhāre; tasmā nānindriyaṃ eva dasa pañcā viṇiddise.
395. Samādhīti ca saṅkappo vāṭayaṃ virattattayaṃ sammathi samadhi ca micchādhitthi ca dhammato maggāgāna nav' etani; dvāsā pi yato dvāsā samma micchā ti saṅkappo vāṭayaṃ ca samadhī ca.
396. Lokapālaḍuṇā c' eva hirottappam, athāparam ahirikam anottappam dukam lokvināsakaṃ pañcā saddhādāyo āceti balabhambha naveriṇa, kaṇha-sukkavasaṇaṇa paṭiṇapakke akampiyā. 
398. Micchādhiṭṭhi abhijjhaṃ ca vāṣṭhaṃ virattattayaṃ samādhīthi, nabhijiṣṭham ca avyāpado ca ceteṇa 
399. dasa kammaṭhehā; n' etthā vutta ti viratticetana. Lokapāla-vināsā vutta lokadūkaṃ dvāhī. 
400. Passaddhiyugalaṃ niravajjja cha rāsayā, sati ca sampajānaṃ ca upakāradukam bhave. 
401. Yuganandhaṃ nāma samatho ca vipassanā, Paggaho ca avikkhepo samathadukam Iriṭam. 
402. Ye sarūpeṇa nidittiṭṭha cittūppadesa Tādīna, te ēḥaṃvāvase sa tu yevāpanaṇānakā. 
403. Chando ca adhimokkhā ca tattramajjhatthā tathā uddhaccaṃ manaśikaṇe pañcāpanṇaṇa-nāmā. 

Ekādasamo Paricchedo
Rāsisarūpakatā
407. Māno ca thānāmuddhaḥ ca issā macchariyān tathā
kukkuccam appamāṇā ca tissā viratiyo pi ca
ete aniyatā nāma ekāḍasā yathārāham.
Tato 'vasesāl sabbe pi niyati tī pakkiti tī.
408. Keci rāsi na bhajanti, keci cāniyātā yato
tasmā yevāpanā te va dhāmā sa lāsa desitā.
409. Sattatśāvasesā tu tatttha yathārāham
sarūpen' eva niddhiṣṭā cittuppādesu sabbhātha.
410. Desitaṇnuttaruddhcce nāmato viratuddhavā;
tathānuttaraccitāsa niyataṁ viratitattyām.
411. Cittamaḥ vitakko saddhā ca hirottappabalaivedvayaṁ
alobho ca adosā ca lobo doṣo ca diittī ca
ahirtkam anottappaḥ uddhaccam viratitattyām
saḷas' ete yathāyo γaṃ dvīṣu thāṇesu desitā.
Samādhī chausu. Pāṇñā ca sattatthāhānaśa dīpita
413. Ekavisā pan' ippa etsa savihättikānāmākā;
sesa dvattimśati dhāmā saḷbe pi avihättikā ti

Iti Cetasikavibhāge Rāśisarūpakaṁ niṭṭhitā.
Nīṭṭhito ca Ekāḍasamo Paricchedo.

Dvādasamo Paricchedo
Rāsivinichchayakathā

416. Tattha viṁśatikāya cha; satta viṁśatām-dhātuyo.
Phassu ca kakkathādisamanphassa ca chabbidhā sattadhā pi ca.
417. Cakkhu史上assajāddhi bhedehi pana vedaṇā
saṁñā ca cetanā c' eva bhinnā chaddhā ca sattadhā.
418. Cittuppādesu dhāmā ca khandhyatana-dhātuyo
āhāra ca yathāyoγaṃ phasampacākaraśiyām
sabbe saṅghahīta honti, tasmā nāmaparīgagha,
mulārasi ca so saṃba-saṅgha ti pavuccati.
419. Jhānārāsimhi paṇc' eva dhāmā, satta pabhεdato.
Indiriyāni ca baśisa, dhammaṁ pana saḷasa.
420. Nava maγgaṇādhammā ca, bhinnā dvādassadā ca pi te.
chaj eva hetuyo, tatttha desitā kaṅkhituddhavā।
421. Dasa kampapathā dhāmā chaj eva pana desitā.
Sesā ca 1 dvadassadhmehi samānā caturāsāyo.
422. Pāṇñā dasaviṇdhā tatttha. Vedanā naṇadhā tītā.
Samādhī sattadhā hoti. Virīyaṁ pana paṇcādaḥ.
423. Satī bhinnā ca tattthā va। Vitakko tividhdo mato.
Dvīdhā cittādāyo honti dasa paṇca' eva sambhavā.
424. Sesā dvattimśa saḷbe pi dhāmā ekekaṇḍa ca pi
hiṃvantī rupindiryaṁ' eva vibhāga atṭadhāḥ. Kathām।
425. Phasso ca cetanā saṁñā vicāro pīti jivitaṁ,
niravajjā ca yugala, sāvajjā mohā-kaṅkhitaḥ,

Iti Cetasikavibhāge Rāśisarūpakaṁ niṭṭhitā.
Dvādasamo Paricchedo.

Terasamo Paricchedo
Rāsiyoγakathā

441. Iti Rāsiṇidhiṁ satvā labbhamānavaśā budho
tesam evātha yogam pi cittuppādesu dipare.
442. Kāmavacaraṇakusalaṁ pathamaṇvayamānasa
sabbe pi rāsaya 1 honti yathāsambhavato; kathām?
443. Phassapaṇcākaraśi ca, jaḥnapaṇcākaraśi ca,
indriyathākaraśi ca, maγgaṇapacākaraśi ca,
balassatā rowspan ca, hetu-kampapathattikā,
dasavaseśa raśi ca lokāḍaladukkādo

* R B Cittacetasika-
yev'panakanavakam niyatuddhaccavajjita, appaman'adhvaya ca' eva, tisso viratiyo ti ca
iti sattaras' ev' ete desita ca sarupato; yev'panakarahsi ca labbhan' aṭṭhadasa pi ca.
Chappakhasa padan' etha desita ni sarupato; dhimmā pana samatīmā sattha honti sarupato.
Tāni yev'panakaxhi pañcaśātipadāni ca
dhimmā ca ekūnatālisa bhavanti pana sambhavā.
Tattha dvādasā dhammā va desita savihättikā; avasesā tu sabbe pi avihattikanāmanākā.
Eka-dvī-ti-catukka-cha-sattāṭṭhāniki pada sattavisa ca, satt' eko, dv' ekeko ca yathākkamaṃ.
Niyatā tu catuttimā dhammā va sahavuttito;
yathāsambhavavuttitā 1 pañcadhānīyata kāta. 2
Tattha cāniyate sabbe gahetvā ca pahāya ca
paccekkha ca gahetvā pi sattadā yojanakkamo. 1
Sakim ekūnatālisa, catuttimā yathākkamaṃ,
pañcaśātikutto cā yojeyya pācaṁsatiśim ca pāṇḍito.
Rāsaya ca padānādhā dharmantaravibhātiyo sarūpavēpanake niyatiyate tathā.
yojana-nayahedha ca gaṇanaśaṅghaḥatthītīm
labbhāmānūmānena sallakkhento tathīm tathīm
rāṇgam rāṇaviyuttamhi hitvā, pītim upēkkhite,
vedanā parivattento kāmapūrṇe 'vasesake. 1
Mahākrīye ca yojeyya pahāya viratīttaṃ;
apamahñā ca hitvātha mahāpākesu yoyaje.
Takkādiṃ kamato hitvā, sabbatha viratīttaṃ
apaṁcane appaman' añño 1 hitvārupo ca yoyaje.
Hitvāpamahñā yojeyya 1 yathāhānam anuttare
lokuttarindriyaḥ ca' eva gahetvā viratīttaṃ.
Jhānāni catuttāliṣa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamaṇ' eva sabbathā.
Jhānāni catuttāliṣa sukhayuttāni vattare;
upekkhitāni tevīsa pañcamaṇ' eva sabbathā.
Appaman'ī vihariyo kāmapūrṇesu labbahare;
apamahñā rūpajhānacatuskāke 1 ca mahākrīye.
Lokuttarēsu sabbatha sambhoti viratīttaṃ;
'ni' aththī dvayaṃ pi āruppe, mahāpāke ca, pañcane.
Vittakāditatāṃ pañaḥ paṅca cāniyata kalā.
Hāni-vuddhivasā; sesā na ca lānti kudācanaṃ.
Bāvīsatvildho 'ev' etha saṅghah anāvajjake
dvaya-dvayavasā ca eva jhānapaṅkakato pi ca.
Iti nāvīnnavajjese rāśisasāṅghasambhavaṃ
sāvajjese pi viṁśeyyā viṁśuṇā rāsayo kathap?
Lobhamūlesu pāṭhame phassaṅkakkarāsi ca
jhānapaṅkakkarāsi ca tath' ev indriyapaṅkakam.
Magga-balacatukkaṃ 1 ca hetu-kamma-pathdūkka,
lōkanāsakkarāsi ca, samatho samathaddukā,
tatramajjhattatama hitvā yevaṅpanakānama
ēcāro ceti labbhanti tath' ekādasa rāsaya.

Iti Cetasikavibhāge Rāsiyogakathā niṭṭhitā.
Niṭṭhito ca Terasamo Parichchedo.
490. नव’ ‘eva yevāpanakā; अङ्नारसा ca rāsaya;

491. navatīmāt’ asambhinnā; dasa dve savibhakkā.

492. Eka-dvaya-ti-catu-cha-sattaṭhānā ‘navajjake

493. sattatiṣati sat’ eko dvayam eko pun’ ekako.

494. Das’ ‘eva yevāpanakā, ekādasa ca rāsaya;

495. atthavāsat’ asambhinnā; das’ ‘eva savibhakkā.

496. Eka-dvaya-ti-catuksi-chaḥtthānāniyati pana

497. atthārasa ca sat’ eko eko ca evā pāpake.

498. Dve yevāpanakā honti, rāsaya ca catubbhādhā.

499. Teras’ ettha asambhinnā; tayo va1 savibhakkā.


501. Iccānavajja-sāvājjaḥetuke1 yogaicchchaya.

502. Sattā pi n’ atthi sāvajje; niravajje pakāsako(?)

503. Ahetuke1 ca maggādi-rāsaya n’ atthi cuddasa.

504. Anavajja1 tu sāvajje, sāvajjakānavajjake

505. cittaptapamhi n’ atth’ eva; n’ aththobhayam aheteke.

506. Sāvajja pana sāvajje, jānānavajjake

507. gahetabbā tu; sabbathā sādhāraṇa paṁkinnakā.

508. Jhānapaṁcakacittesu sattasatthisu niddissē

509. jhānaṇyayogahedena āsībhedi tahiṇ tahima.

510. Catuḥkāṇanavajjesu Ṛṣaṇa-piṭikatāma;

511. tathā catuvisarapitēs ca catuḥā āsībhedi uddissē.

512. Sarāga-vītarāgāṇaṇ appamahānavattiyam

513. karunā muddita honti kāmapujña-mahākāriye.

514. Upacārapappanappatā sukhitā sattagocarā

515. tasmā na paṁcarnāruppe, mahāpāke, anuttare.

516. Sotapattipkhāsu1 pariṇakmādamisahave

517. jhānaṇaṃ tulpākahē peṭapkesu ca labbhare.

518. Viratī ca sārāganā viṅkkanamahassabhavē

519. sampatte ca sāmaṇā keṣāmapuṇṇesu ca labbhare.

520. Tantavārikā-dussālya-cetanucchedakcato

521. magge ca, tulpākahē phale ca niyāta siyuṃ.

522. Pavattākāraṇisasaya-bhinnā paṁca pa sambhāvē

523. lokiye labbhāṃṇā pi visuś c’ eva siyuṃ, na vā.

524. Pāpā labbhanti pāpesu satta, chakk’ ekak’ kaśa1

525. sarūpa-yevobhaṇayaka2 niyātāṭṭha; chāl etare.

526. Sādhāraṇa ca sabbathā; yathāvute2 paṁkinnaka;

527. tathā c’ ekagattā n’ atthi indriyādīsau kaḥkhte.

528. Chandāḍhimokkhā yevā pi viśekṣādavajjite.


530. Sabbittha manasikāro; ti-dv’eka-dvitiṣāpare

531. aṭṭha atthavāsa catusa, paṁca-dvīsi yathākkamam.

532. Samuddāyasen’ ettha uddhacca-virātītītayām

533. savibhakkāṃ, ammaṇaḥ avibhakkāṃ eva tāṃ.
532. Labbhamānusūrenā dhammānam pana saṅghah sakā vuttanayen' eva viññātam pana viññunā ti.


Soḷasamo Paricchedo
Cittuppādabhedakathā

533. Cittuppādesu dhammānam iti ātavā vinicchayam cittuppādesan evaṭha sātabbo bhedasaṅghah
vedanahārato c' eva hetādhipatito tathā jhānindriya-magga-balā yevaṇa-pañchādīto.

534. Tattha sukhā ca dukkha ca adukkhamasukkā ti ca tisso va1 vedāna vuttā sambohagattavāsisate,

535. Sukha dukkha somanassam domanassam athāparam upekkhindriyaam icc evam pañca' indriya-vibhāgato.

536. Kāyavibhāgāya sukhadukkhhā hi vedanā somanassam domanassam iti nāma labhanti na.

537. Aṅkātha pana sabbathā sukhā dukkha ca vedanā somanassam domanassam iti nāma labhanti ca,

538. Adukkhamasukkhekkhā' majhāṭti ti ca vedanā pañcapaṭṭhānasacittesu tadaḥṇesu pakāsītā.

539. Sukha-dukkhindriyavatām kāyavibhāgakadavyam; domanassindriyavatām paṭighadvayamānasaṃ.

540. Aṭṭhārassa parittāni caturakṣhānām adito somanassindriyaavattā dvāṣaṭṭhividehamānasāṃ.

541. Dvattāsaya ca parittāni tevīsa jhānappaṭṭhām hont' upekkhindriyaavattā pañcapaṭṭhānasāṃ mānasā.

542. Sukhayuttā tu teṣaṭṭhi; dukkhayuttā tayo tathā; adukkhamasukkhekkhā iti pañcapaṭṭhānas' upekkhākā.

543. Ojaṭṭhamakarūpaṇa ca vedanāṃ sandhi-mānasāṃ nāmaśūpapi ca kamato āharanti ti desīta

544. Āhāra kobalihāra, phasso, saṅcetanā, tathā viññāpana ceti cattāro upathambhā ca sambhāvā.

545. Cittuppādesu sabbathā āhārārūpino tayo; kobalihāra āhāra kāme kāyaṇupālako.

546. Alobhō ca adoso ca amoḥo ca tathāparam lobho doso ca moḥo ca hetudhamma cha desīta.

547. Kusalākusalā hetū, hetū1 ābyākata ti ca nava; dvāsādāna tattha vipākariya-bhedato.

548. Dasa pañcādikā honti bhūmiḥedatā tato tathā; puṇṇa-pāka-kriyābhedā tāḷāsa catu nūnākā.

549. Sāntiṣṭa—maṇodhātu-pañcāvibhāgā—mānasā vottapanē ca hasite hetu nāma na vijjatā.

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

573. Sesā vuttānusārena labbhamānajjhānañādikā¹
tehi yuttā ca viññeyyā cittuppaddā yathākkamaṃ.
574. Somanassayutā kāme, lokuttara-mahaggate²
paṭhamajjhānañcittā ca pañcanajjhānañgikā mātā.
575. Dukkhupekkhāyutā kāme pañcaviññāna-vajjita,
dutiya-jjhānañcittā ca catujjhānañgikā siyum.
Catutha-pañcamārūppā jhānañga-dvayayogino.
577. Pañcaviññānapuygale jhānañgām n' athi kīkī pi.
Itthag jhānañgaha bhedenā pañcadhā mānasā thītā.
578. Ekūnataṃsi², sattatiṃsa, c' ekādāsāpare,
cattutiṃsa, das' evātha ganita tu yathākhamā.
579. Lokuttaresu sabbesu indriyāni nav' uccare.
Thītetusesu sabbesu lokīyesu pan' āṭṭhadā.
580. Nāṇēna vippayutesu sattadhā va samiddhāre.
Sīta-votthapanāpuññē² pañcadhā va pakāsaye.
581. Vicicchāsahasagate catudhā va viniddūse.
Tīṭ' indriyāni vuttāni sesahetukamānase.
582. Aṭṭha, c' ekūnātālia, dvādasa, cātha terasa,
ekañ cal, soḷasa ceti chabbhidā tattha sāṅghā.

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191 Paramathavinicchaya

593. Yevāpanakanāmena dharmā chandādayo tatha
khandhādayo ca koṭṭhāsa uddiṭṭhā hi yathārāhām.
594. Tathā chandādayo dharmā vibhātta ca yathārāhaṃ,
khandhādirāsaya c' pī viññeyyā dāni sambhavā.
595. Vedaṇā vedanākkanhandho cakkhusamphassajjādikā,
asāṅgha ca saṁghākhandho ti chabbhidā pi pakāsita,
596. Saṅkhārakkhandhanāmena sesā cetasikā mātā.
Vuttā viññānakāyā ca viññāpakkhandhanāmato²,
597. Rūpakkhando pun' eko va; sampayuttāviyogino
arūpino ca cattāro pañcakkhandhā pavuccare.
598. Maniyatananāman tu cittam eva; tathāpāra
cakkhusamphassajjādutātā satta viññāna-dhātuyo.
599. Sabbe cetasikā dharmā dhammāyatanā-sāṅghā,
dhammahātū ti ca vuttā dvipaṅgasī ca pavakkā.
600. Sukhumāni ca rūpāni nibbāna ca ettha gayhaye.
Oḷārikāni rūpāni daśyatanā-dhātuyo,
cakkhu-sota-gāha-jīvha-kāyāyatanā-nāmakā
rūpa-sadda-gandha-rasa-phoṭṭhabbā yatanaṇī ca
601. Dvādasāyatanā³ sabbe hont' āṭṭhārasa dhātuyo;
khandhā ṭhāpetvā nibbāna;
' athi paṭihatti tissu pi.
602. Aṭṭhādi ca koṭṭhāsa pubbe vuttanayā va te.
Iti missakasāṅkhepo viññātabbo vibhavīnaī.

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603. Dvādasākusesev eva cuddasā pī vavatthīta¹
ye sāvajjā va, tesam pi sāṅgahā dāni niyate.
604. Kāmāsavā bhavāsavā dirīṭhavījjasavo ti ca
cattāro āsavā vuttā; tayo dharmā sarūpato.
605. Āsavā āsavāṭṭhena; ogā vuyahanato tathā;
yojenti ti ca yogā ti te cattāro va desita.
606. Kāmo bhavo¹ ca paṭigho māno dirīṭhi ca sāsyayo
sīlabbataparāmāsā bhavārāgo tathāpato
607. issā macchariyyavīja iti saṁyojanā dasa;
āṭṭha dharmā sarūpena Abhidhamme pakāsita.
608. Issā-macchariyya hitvā, katvā mánuuddhavān tahiṃ
bhindītā bhavārāgā ca rūpārūpavasā dvātīr.
609. pāñc' orambhāgīya c' eva, pāñc' udghān bhāgīya ti ca
da saṁyojanā vuttā suttā; satta sarūpato.
610. Ganthā dharmā ca cattāro; tayo dharmā sarūpato;
abhiñjha kāyagantho ca byāpado ca pavuccato
611. sīlabbataparāmāsā kāyaganto tathāpato
idamūcācāhāniveso iti dirīṭhi vibhūteto.
612. Kāmacchando ca, vīpādo, thīnaṃdhamm atāparaṃ,
tathā uddhacca-kukkuccaṃ, kaṅkha vijjī ti āṭṭh' ime
dhūmaī nivaraṇā nāma; chaddhā ca pana desita.
613. Michādiṭṭhi pan' ekā va parāmāso ti vucaito.

Iti Cetasikavibhāge Cittuppaddāhakedathā niṭṭhita. Niṭṭhito ca SoḷasaMo Pariṭhchedo.
615. Upādānāni cattāri kāmāpādānānāmakaṃ,1 diṭṭhi, sīlabbatam, attavādāpādānam eva ca;
616. lobha-diṭṭhivasā dve va. Tividhā diṭṭhi desītā diṭṭhi, sīlabbatam, attavādō ceti Mahesinā.
617. Lobho doso ca mohο ca māno diṭṭhi ca sāmpayο thīnām uddhaccam evātha lokānāśa-yugan tathā
618. itthāṃ kilesavattīṇī kilesā ti pakāsiṭṭa.
   Das' ete tu sāmāṇa va parato ca sarūpato.
619. Kāmārāgo ca paṭhigho māno diṭṭhi ca sāmpayο bhavarāgo avijjā ti cha sattānusayā matā.
620. Gāhā ca paliḥbodhā ca paṃcika c' eva maññānā tanhā māno ca diṭṭhi ca; diṭṭhi-tanhnā ca nissayā.
621. Parāmas' ekak; dve va nissayā; maññānā tayo. Ṣāvogha-yoga-gaṅghā upādānā ca dubbhidhā,1
622. Cha tu1 niyaranā vuttā; sattadhānusayā kāta; sāmyojanā kilesā ca das' eva parato thitā.
624. Kāmārāgo-bhavarāgo kāmāsa-bhavāsā rūpārāgpārāgo ito lobho vibhedito,
625. Idamsacchāhinīvase, diṭṭhi sīlabbatam, tathā attavādō, parāmaso iti diṭṭhi pavuccati.
626. Diṭṭhi paṭcadasaviḥhā; lobh' aṭṭhādasaṭṭha tathām. Sesā sa-parāsūhi1 sāmāṇa dvādasaṭṭhāta.
627. Ekādasa-samuddhāne diṭṭhi-buddhā vavatthāta.
   Avijjā sattasu vuttā. Paṭhigho pana paṇcasu,
628. Māno ca vicikiccha ca catuṭṭhānesu. Uddhato1 tīsu. Dvīsu ca thīnan ti, aṭṭh' ete savībhāttikā.
629. Issa-accera-kukkuca-middha-lokāvinnāsakā ch' avibhattikadhāmamā ti asambhinnā ca tuṭtassa.
630. Rūpārāgpārāga-kāmāsava-bhavāsāvahonti diṭṭhi-yuttissu puube vuttanaṃ pana.
631. Itī sāvajjasanākhepaṃ nathā puna vicakkaṃbo dhāpakkhiya-dhammānāṃ saṅgahaṃ pī vibhāvaye.
632. Yesu saṅha-citta-diṭṭhi-vipāllāsā yathākkamam subhāṃ sukhaṃ niccam attā iti dvādasahā thītā,
633. tatthā kāye, vedanāsu, citte, dharmesu cakkām asubhāṃ dukkham aniccam anattā ti aṭṭhitā
tyathāvutta-vipāllaṃ-paḥaṇāya yathārahaṃ bhinnā visayakicchaṃnaṃ vasena pana saṃbhavā
634. cattāro satipaṭṭhānaṃ kāyānupasaṭṭhaya iti vuttā pan' ekāva saṃsārasa Mahesinā.
635. Uppannānuppanna-pā-paḥaṇānuppaddāya1 ca anuppannānuppaddā-pa-nibbatti-sbhuvdhīyā2
636. padahantassa vāyamo kicchābhogabhīgato saṃsārapadhānaṃ cattāro iti vuttā1 Mahesinā.
637. Chando ca viriyam cittam viṃsama tī ca Tādinā cattāro iḥḍhippādā ti vibhattā ca tuṭṭhādhipā.
638. Saddhānondraiya c' eva sāmāṇi ca paṭṭhānondraiya ca pana' eva bhodhipakkhiya-saṅgaha
639. Iti Ācākivibhāgo Diṭṭhisangakahathā niṭṭhita,
   Sattarasamo Paricchedo.
   Niṭṭhito ca sabbathā pī Cetasikivibhāga.
653. Tepañ̄a sa pan' iicc evaṃ nāmadhammā pakāsitā. Aṭṭhavāsavīdhā dāni rūpānaṃ nāma kathāyatī.
654. Paṭhavī'po ca tejo ca vāyo ceti catubbidham. Cakkhu-sota-gaṇha-jīvha kāyo ti pana pañca ca, Rūpā-saddha-gaṇha-rasā cattāro ca; tathāparam itthippubhāvayugalaṃ, jīvitam, hadayaṃ pi ca,
655. Kāyavīṃmatti c' evaṭha vaciṇīṃmatti ca dvayaṃ, ākāśadātu, rūpasa lahuṭā, mudutā, tathā kammaṁñātā, upacayo, santatī, jaraṇa puna anīcattā ca, kабalīnākārāhāro ti sabbathā aṭṭhavāsavīdhā hotī rūpam etam sarūpato. Tassa lakṣapahabhedena sabbhasa ca vibhāvaye.
656. Sandhāraṇaṃ paṭhavī-dhātu, kakkhaḷa-lakkaṇhaṃ; ābandhanam āpodhātu, āppagharanaṇakkaṇhaṃ.
658. Sabbaṭṭhavīnibhattaṃ pi asamuddisalaṅkhaṇaṃ2 tantambhāvasamussanna-sambhāres' upalakkhiṇaṃ.
659. aṇhamān'nen upathuddhā sesarāpasa nissayā catudh evaṃ kalāpesu mahābhūta pavattare.
661. *thita rājakumāra va kalāpantavattino; dvārabhūta va pacekaṃ pañcavīṃmha-vithiyā; yena cakkhupasaṇḍena rūpāni-m-anupassati,1 parittam sukhumī c' etam, ūkāsira-samūpamaṃ.
662. Sotaṃ sotabaliṣs' anto tambalombicle tathā aṅguḷivethanakāre pasādo ti pakāsito.
663. Aント aṭṭhāpataṭṭhane ghaṇmha ghaṇmhe tiṭitaṃ, jīvha jīvīhaa majjhami upalakārasanibbe.
664. Icc evam pana cattāro tantandesavaṭṭhitaṃ,1 kāyappasādopādine sabbathā ti' yathākkaṇhaṃ Rūpāṇaṃ abhīgāṭṭaraḥaṃ-1-bhūtanaṃ vā, yathārāhaṃ, daṭṭhukkāmaṇḍaṇi-kammaṃbūṭhānaṃ eva vā pasādalaṅkhaṇa bhūtaraṇaṃ, bhūtanissita kappāsapāṭthalasneha-sannibha ti ca vaṭṭita.

* Not found in some MSS.
653. Tepānīṣa pan' ic evaṁ nāmadhamma pakāsita.  
Aṭṭhavissadham dāni rūpana nāma kathiyati.

654. Paṭhav' ṭḍo ca tejo ca vyā ṭa ceti catubbhidham.  
Cakkhu-sota-gaṇha-jīvha kāyo ti panā paṁca ca,  
Rūpa-saddha-gaṇha-rasā cattāra ca; tathā param  
ittihubbhavayayalam, jīvitaṁ, hadayam pi ca,  
Kāyaviṁmati c evaṁ vavciṭiṭi ca dvayaṁ,  
ākāsadhātu, rūpassa lahuṭa, mudutā, tathā  
kammāniṆatta, upacayo, santāti, jarāta puna  
aniccatā ca, kabalinkāraṁha ti sabhathā  
āṭṭhavissadham hoti rūpam etam sarubhato.  
Tassa lakkaṁhaḥbedena sabhavāṁ ca vibhāvaye.

655. Sandhāraṇan tu paṭhavi-dhātu, kakkhaḷa-lakkhaṇa;  
Śambhānaṁ ṣāpodaḥtu, ṣāpāgaraṇa-lakkhaṇa.  
Parīpaṇaṁ tāṣādhu, upahallakhaṇa.  
Smudraṇaṭṭa vyāghṛa, vīthambhala-lakkhaṇa.  
Sabbatthāvinibuttā 1 pi asammissitalakkhaṇa 2  
tantabhāva-samussana-samabhāres  upalakkhita  
aṅhamānaṁ ni upatthadda sesarupassa nissaya  
catudh' evam kalāpesu mahābhūtaṁ paṇḍava.  
Cakkha sambhāra-cakkhaṁ sattakhipaṭalocite  
khanmaṇṭalamaṁjhami paṇḍava ti paṇḍavati.

656. *Kappāpapaṭalasneha-sannibha bhūtānisita  
pasaḍa jīvitārakha rūpādiviparītīt  
tāṭha rājākariṇa va kalāparantaravattino;  
dvārābhūta va paccekaṁ paṇcaviṁśaṇaḥ-viṭhivāḥ;  
yena cakkhappasādena rūpāni-m-anupassita,  
parittam sukhumaṁ c' etām, ukṣaṁra-samūpamaṁ.  
Sotam sotabhās t' anto tambalomaṅce tathā  
aṅguḷiveṭhanakāre paṇḍo ti pakāsito.  
Anto ajapadaṭṭhane ghanam ghāgibiḥ tiṭitaṁ,  
jīvha jīvha maṭjamhi upalākāraṇaṁ nibbhe.  
Icc evaṁ panā cattāra tantandesavatthati;  
kāyaṇapaṇḍoṭādi sabbathā ti yathākkaṁmaṁ  
Rūpādy abhīhootaraṁ-1-bhūtaṇaṁ vā, yathārahaṁ,  
dattāḥkāmanāṇaṁ-kammabhūtaṇaṁ eva va  
pasādalaṁkhaṇa bhūtarūpaṁ, bhūtānisita  
kappūsapaṭalasneha-sannibha ti ca vaṇṇita.
696. Evam ābhogabhedena jātirūpaṃ dvidhā kātaṃ; attuḷpadaddhāvēna1 jāyaṃtāṃ vētha kevalāṃ.
697. Rūpavivittokāsasā1 pūrakattena2 gayhati3 abhāvā puna bhāvyā pavattaṃ santati ti ca.
698. Evam ākārabhedā va1 sabbakāravarākaro jātirūpaṃ dvidhākāsi Jātirūpavirocano.
699. Jaraṭā navatēpāyo1 rūpāṇaṃ, pākalakhaṇā.
Aniccatāntimappatti, pariḥjijjana-lakhaṇā.
700. Iti lakkhaṇarpūpan tu tidvidham bhinnā-kālikam sabhāvam1 rūpadhammesu taṃtaṃkālopalakkhitam.
701. Yena lakkhyati1 rūpāṃ bhinnākārāṃ khaṇe khaṇe vipassanāyanayātthāya tām icc āha Tathāgato.
Kabaliṅkāro āhāro yāpetabbojālakhaṇo1 āhāro snehasāhkhāhato2 rūpakāyanaṇḍalo.
702. Icc evam sparicchedā savikāra salakhaṇaṃ akicchapaṭivedhāhāya1 dayāpannena Tādīnā.
703. Tatthā tattha yathāyognā desitaṃ ti pakāsita rūpadhamma sarupena atṭhavisati sabaththā.
704. Katvāna jātim ekān tu tathopacayasantati1 sattavāsathirūpāṇi bhavanti ti vinidde.
705. Bhūtattayan tu phoṭṭhābāṃ katvā chabbisadhā pī ca.
Ubbhayāya jāti-phoṭṭhābāṃ guhettā pañcavi sati.
706. Rūpadhammaṃnaṃ icc evam vībhāveyya visārdo sarūpaṃ nāmasaṅkhepaṃ sabhāvā ca lakkhaṇaṃ.

Iti Rūpavibhāge Sarūpakathā niṭṭhitā.
Niṭṭhitā ca atṭhārasamo paricchedo.

EkūnavIsatimo Paricchedo
Pabhedakahā

708. Atṭhavāsāvadham p' etāṃ rūpan dāṇi yathārāhāṃ bhūtārūpādibhedhehi vībhāveyya vicakkaṇo.
709. Paṭṭhavādikam etāṃ hi1 bhūtārūpaṃ catubbādhāṃ; upādārūpiṇaṃ anānan tu catuvāsāvadham bhave.
710. Pañcavi sati rūpam pi cakkāḥdirūparūm ajjhattikam mataṃ. Teviūsamādham sesam bāhirani ti pavuccati.
711. Rūpa-sadda-gandha-rasa-phoṭṭhabbā satta pañcādham pañcappassādavisayā pañc' ārammaṇaṃ-nāmaṃkā1
712. Ekūnavāsāvadham sesam dhammarāmaṇa saṅgāma manovijñānavijñeyyaṃ, manovārassas vocaraṃ.
713. Pasādā1 visayā c' eva pañcaṃkā dve pi saṃbhāvā dvādasā pi sarūpena das' āyatana-dhātuyo.
714. Yad etam pana sabbam pi rūpaṃ sappāṭhīgam mataṃ tad' ev' ojaṅikānaṃ nama, santike ti pavuccati.

715. Sesam appaṭṭhīgam naṃ dhammāyatanā-dhātu ca, sukhumaṃ c' eva rūpaṃ ca rūpaṃ saḷāsatthā tiṭṭhatā.
716. Chabbidham vasthurūpan tu pasādā hadayaṃ pi ca; avatthurūpaṃ sesan tu dvāvaṭiṣṭhāvadham bhave.
717. Pasādā c' eva viṇṇhatti dvārārupan tu sattadhā; sesam advaṭṭhatan tu ekāviṣṭhāvadham pi ca.
718. Pasādā bhāvyuγaḷaṃ jīvitaṃ cetti atṭṭhādhaś indriyarūpaṃ, anāhaṇa tu viśadāḥdhyāni siyaṃ.
719. Vāṇo gandho raso ojaḥ bhūtārūpaṃ ti atṭṭhādhaś aviṇhibbogham, itaraṃ vinibboghan tu viśadāḥ.
720. Avinnhibbogṛṇāni sadda-vatthindhīṇi ca nipphanan atṭṭhārasadhaś rūparūpan ti veditaṃ.
721. Paricchedo pan' ākāso; viṇṇhatti lahuṭādyo viṅkārā, lakkhaṇa ca c' eva rūpaṃ upacayādyo, dasadhā pī anippphanan, n' atth' etam paramatthato.
722. Rūpāpp' etan ti katvāna rūpaṃ icc eva vuccati.
723. Rūpāyatanaṃ ev' ekaṃ saniddassanaṃ Iritaṃ; anidassanaṃ anāhaṃ tu sattavāsāvadham pi ca.
724. Kammajam pan' upādinnam; anupādinnakaṃparap tividham cittajaṃ c' eva utujjāharaṇa ti ca.
725. Caṃkhusamphaṭsavattutā ca caṃkhusūdhutu pakittatā; na vattu tassa sesan tu sattavāsāvadham bhave.
726. Sotassamphaṭsavattutādi-vasā sa cuddhā; tathā viddhā ca vibhāveyya yathāsambhavato. Kathāṃ?
727. Sanidassanarūpiṇā ca vano, sappattighām pi ca; anidassanam anāhaṃ tu; thūlaṃ sappattighām bhave.
728. Anidassanarūpiṇā ca sesam appaṭṭhīgam pi ca soḷasa ti ca sabbam pi rūpan tividham uddise.

730. Agāhakam ato sesam teviṭṭhīvadham bhave, kicchā àrammaṇa naṃ na gayhati hi1 sabaththā.
731. Upādajjhāttikam rūpaṃ; upāda-bāhiṇā cettā; noppāda-bāhiṇā rīceti evam pi tividham bhave.
732. Ajjhāttikam upādinnam, bāhiṇā cettā, tātthāparap anupādinnakaṇna cetti evamuddisa pī ca.
733. Diṭṭham rūpaṃ; sutam saddo; gandhādi-tividham mutap; viṇṇhattaṃ avivaṭṭhīveyyaṃ manesā ti catubbdham.
734. Rūpaṛūpaṃ, paricchedo, viṅkāro lakkhaṇaṃ kamā atṭṭhāras'ekakā, pañcā, catukkan ti ca tam tathā.
735. Dvāraḥ ca hoti vattu ca; na vattu dvāram eva tu; na dvāram vatthum evātha; nobhāyāni ti ca nidddise.
736. Upāda anupādinnam; anupādinnakaṇna cettā; noppāda duvidhaṇā cetti catudh evam pi desitaṃ.
737. Sappattighaṃ upāda ca rūpaṃ; appaṭṭhīgam tathā, noppāda duvidhaṇā cetti catudh evam ādito,
738. Ekādas'em ekajāṁ rūpaṁ: hadayindriya-nāmaṁ¹ kammaṁ, cittajaṁ c' eva tathā viññattikhavayaṁ.

739. Saddo cittutojo, tasmaṁ rūpaṁ ekāṁ dvijam¹ mataṁ. Cittotāhārasambhutam lahitāddityayaṁ tijāṁ.

740. Navākāsavinibbhogā kammādicitasambhavā; atha lakkhaṇarupān ti rūpaṁ evan tu pañcadhā.

741. Navākāsavinibbhogā, nava vattaṁ indriyāni ca aṭṭhārasavidham rūpaṁ kammaṁ hoti pañḍitaṁ.

742. Saddākāsavinibbhogā viññatti-lahitāduyā paccadāsavidham rūpaṁ cittasambhavam uddise.

743. Saddākāsavinibbhogā lahitāddityayaṁ ti ca utusambhavā īrenteṇi rūpaṁ terasadha ġhitāṁ.

744. Paricchedāvinibbhogā lahitāddityayaṁ pi ca eva āhārajan nāma rūpaṁ dvādasadha ġhitāṁ.


746. Pañcavisaṭṭhāhaṁ kammāṁ kāma-rūpa-vavatthitaṁ¹ jayetī kammāṁ rūpaṁ kāma-rupabhava-dvaye.

747. Pañcavisaṭṭhaṁ, āruppaṇipākā, sabbasandhiya, cuti khīna-savasse ti saḷass'e te vivaṭṭiya¹.

748. Pañcasaṭṭhā saṭṭhā janeti pana sambhavā janenti cittajāṁ rūpaṁ pañcavisaṭṭhāhāṁ.


750. Kammaṁ janeti rūpaṁ attajāṁ khaṁ kaṁhe Cittam uddakālamahi. Uddapanantarant paramām

751. utusambhavā īrenteṇi rūpaṁ terasadha ġhitāṁ, paricchedāvinibbhogā¹ lahitāddityayaṁ pi ca,

752. Sandhyān pi ca kammaṁ tu pavatto pi ca sambhavā jayetī rūpaṁ; saṭṭhā pavatto; na tu sandhyāṁ.

753. Indriyābaddhassantes¹ kammādi tividham pi ca janeti rūpaṁ; matake bāhirotu yathārahaṁ.

754. Iti kammādaya rūpaṁ janenti ca yathāṣaṣṭhaṁ; saṭṭhān pi ca rūpaṁ paṭcaya hoṭi sambhavā.

755. Iti rūpaṁbheraṁ ca jātibheraṁ ca sambhavājanakkādippabheraṁ ca rūpaṁnaṁ tattha dipaye.

Iti Rūpaṁbheraṁ Pabhedakathā niṭṭhitā. Niṭṭhito ca Ekūnavisāmino Paricchedo.

Visatimo Paricchedo
Kalāpakathā

756. Iti vuttappakārān tu sabbāṁ rūpaṁ pi pañḍitaṁ sahavuttiniyāmema ekāvīsaṭṭhāhaṁ; kathāṁ?
780. dve, satta, nava, cha, tayo, tayo pi ca yathākkamaṃ cattāro, ti, catuttīṃsa sahavuttikaraṇāyo.

782. Cakkhu-sota-gaṅaṁ paścema dve sabhāvaka abbahvato bhāvanāyaḥ 1 itthāṃ chakka 2 pi sattadhā.
783. Cakkhu-sotavihāra ca cakkhu-gaṅa-vihiha-kā sota-gaṅa-vihiha ca sabhāvā dve, tayo, tayo.
784. Cakkhaḍekekato hīna tividhā pi abhavaṅka 1.
785. ICC evam pañcakā nāma navakā rāsaya siyam.
786. Cakkhāddittayahānā va ekato dve sabhāvaka; cakkhādditayato dvīhi tayo hīna abbhavā 1.
787. Rūpaloke cakkhu-sota-vatthu-jīvitāṅmaṅka 1 cattāro ca kalpa pī catukkā ca yathārahaṃ.
788. Jīva-kāya-vatthuvaḥ abbhāva; dve sabhāvaka kāya-bhāva-vatthuvaḥ iti honti tayo titā.
789. Kāya-vatthuvaṇṇaṃ ekato, dve ca cittotusambhavaḥ saddanavakatihakā ti dukkā ca tividhā siyam.
790. Jīvitāṅmaṅka c eva 1 tesamūtthānikānā ca suddhāṭhaṅkānā tiṭṭhī ti cattāro ekkā siyam.
791. Catuttīṃsa pan' icce svadhiyaṇā ca pavattiyāṁ rūpa-rūpakalāpānaṁ rāsiyo honti sambhavā.

792. Sattati saṭṭhim icce evam ādīna ca yathārahaṃ kalaparasīripañjā ṭattha ṭattha vibhāyave.
793. Boḷasa, pañcadaseta adibhedavāsā pi ca agarītagaṅghanaṃ tattha tattha viniddise.
794. Catuttāḷaṇa-samaḥ kalapaḥ honti piṅgili; chabbīsa ṭattha rūpāni sahassā pa ca cattusaṃ.
795. Iccāpaya ca, kāmagraṅtikakā, rūpe ca pañcadasake, asaṅghāpiyaḥ bhūmiddiyo.
796. Caturoṭhāṅkāvesv eva sattavāsīvādhesu pi jatiṭṭhānesu sattānaṃ svadhiyā pa ca pavattiyāṁ indriyābaddhasatane, tathāni indriyākami ca, bahi saṅkhārasatane matakaṃ ca sambhavā labhāmaṅkālaṅka ca kalapaṇaḥ ca 1 rāsaya, ṭattha viṭṭha-rasakheppā rūpānaṃ gaṅañā pa ca.
797. Ettha rūpā avutta pi yathāvuttāsusūtato vimūreṇvāna viṁśeyya sabhāthi pi ca viṁśūnā ti.

Iti Rūpavibhāga Kalāpaṅkathā Niṭṭhitā.
Niṭṭhito ca Viśatimato Paricchedo.

200. Paramatthavinicchaya

201. Paramatthavinicchaya

Ekavīsatimo Paricchedo
Uppatticāthā

799. Aṭṭhavisatī rūpāni; kalāpa c' ekavīsatī vuttā ca etṭvātā; tesāp uppādo dāni niyate 1.
800. Aṇṭaṇa jālābujā ca sammadejopātipīkā icca uppattipabhādēna catassato yonīyo matā.
801. Bhummavajjesu desevu, pete Nījjhāmaṭṭhikhe, niray eso ca sambhoti yon' ekā v' opātipīkā.
802. Bhummadeva-munussu, tiracchānāsuro, tathā petesu cāvasesu catassato pi ca yonīyo.
803. Tatth' aṇṭaṇa jālābujā gabbhaseyya-samgaggaṃ; sammadejopātipīkā opātipānāṃkā.
804. Tattha 1 sampūnaṭyato gabbhaseyya-samgaggo 2 abhāvvo, dve sabhavā ca itthipumabhāvāmissītā.
805. Puripuṇṇapuruṇu pi opātpānāṃkā abhāvvo, dve sabhavā ca caturādābhiyāmiṃyaṃ.
806. Sampūnaṭyato v' eso kāme sugatiyo pana, ādikappe abhāvvo ca; dve sabhavā tato paraṃ.
807. Aparipūnaṭyato abhāvvo ca Mahaggate. Icc evam dasadhā honti sabba sandhi samgaggaṃ.
808. Tatth' eva dasadhā bhinne attabhāvasamgaggo sandhiyaṃ ca pavatte ca rūppattipatti vibhāvaye.

809. Tatthābhāvakasattānaṃ gabbhaseyyasamgaggo kāya-vatthuvaḥ dve va dasakā honti kammajā.
810. Rūpasatatisaṇāni dve ca; rūpāni visati; agarataghaṅghanaṃ tatthī ekādesa niddise.
811. Tato param pavattamhī 1 vådhamānassā jantuca cakkhu-sakādāyo ca cattāro honti sambhavā.
812. Iccābhāvakasatīnaṃ chal ev' uttama-koṭīya; heṭṭhitamokhiyo dve va gabbhaseyyasamgaggo.
814. Opaṭṭikasamkāhte abhāvakasamgaggo jīva-ha-kāya-vatthuvaḥ tayo heṭṭhitamokhiyo;
815. Utama-koṭīya honti chal ev' obhinnam antare catukka-pañcakā ṭattha dvekaḥnā tayo tayo.
816. Chakkādāyo abhāvānam icca evam paṅga saṅgahā ekko, tayo, tayo c' ekko ti ca yathākkaṃṇaṃ.
817. Sabbhaṅkānaṁ dvinām pi duvidhā sattakādāyo bhāvādiyo yathāvuttā navadhā navadhā siyum.
818. Satt' ev' uttama; heṭṭhitā ti-catukkā; tad antare catukka-pañcakā-chakka paṅga-chakka pi ca duvidhā.
819. Tiṅgannām pi vasen' eva sattaka-chakka-pañcakā, catukka-tika-duka ca cha koṭṭhasa yathārahāṃ.
820. dve, satta ca, nava, paṅga, tayo c' ekko yathākkaṃṇaṃ. Rūpasatatisaṇānaṁ rāsaya sattavisati.
Kamajātā yathāyogam pavattanti khaṇe khaṇe kamāvacarasattānam paṭisandhippavaṭtiyām.

Tattha santatisāṃ rūpāni ca yatthārahaṃ pubbe vuttanayen' eva sabbathā pi viniddise.

Sitophotusamannatā tejodhātu ṭhitikkhaṇe bhūta sandhikkhaṇe rūpāṃ janeti utuṭṭhakaṃ.

Paṭisandhiṃ atikkamma cittāṃ cittajam aṭṭhakaṃ bhavaṅgadīm upādāya janet' uppattiyam pana.

Bhuttoṭṭhāro ṭhitipatto mātārā ca sayam pi ca sarīrānugato huttā janet' āhāraṇaṭṭhakaṃ.

Iti suddhaṭṭhakaṃ ca tesamūṭṭhānikāpare saddā-viśhanti-lahutā sambhave sambhavanti ca.

Itthāṃ catusamūṭṭhānam kalāpā kāmabhūmiyaṃ yāvajīvan pavattanti dipajāla va santati.

Cakkhu-sota-vatthuvaśa dasakā ca tayoṃ param jivitanaṇaṃ c' eva rūpāvacaraḥbhūmiyaṃ honti sandhi-pavatttesu cattāro kamajā sādā; pubbe vuttanayen' eva pavatte utu-cittajā.

Jivitanaṇakaṃ c' ekama paṭisandhippavaṭtiyām pavatte utuṭṭhāṃ ceti dvedhāsaṅkīnaṃ uddise.

Icc uppattikkamaṃ ṭatvā viḥāvēvya tato parama kalāpānaṃ ca rūpānaṃ sambhavāsambhavam pi ca,

Indriyabaddhasantāne sabbe sambhonti sambhava kalāpā c' eva rūpāni tathā santati-rāsayaṃ.

Bahiddhā, matakkāye ca nopalabbhanti kammajā, citojājā kalāpā ca, utuṭṭhā lahutaddayo tathā; suddhaṭṭhakaṃ saddanaṇakaṃ cetiṃ sabbathā kalāpā tathālahbhandhī dve ca rūpāṇaṃ uddise.

Tesamūṭṭhānikā sabbe kalāpāṇaṃ atthi sandhiyaṃ; uppādākāle sabbatthe jāratanīccata pi ca.

Kalāpā kammajā santi jātirūpāṇaṃ ca sandhiyaṃ. Rūpāṇa kalāpā ca sabbe santiṃ pavattiyāṃ.

Santiṃ sabbāṇa rūpāṇaṃ kāmesu catusambhava; jivitaṇakaṃ hitvā kalāpā honti viṣati.

Dasakeseva gahitaṃ; viṣum kame na labbhati jivitaṇakan ekam nāma; rupalahe viṣum siyā.

Āhārajalāpā ca bhāvā ve cādikappake ādikāle na labbhati; pacchā labbhati keci pi.

Ghāpa-jivhā-kāya-bhāva-dasaktā rūpābhūmiyaṃ āhārajalāpā ca na labbhati' eva sabbatthā.

Cakkhu-sota-vatthu-saddā kalāpā cittajā pi ca asaṅkībhūmiyaṃ pubbe vuttā pi ca na labbhare.

Kalāpā satta, rūpāni paṅca rūpesv asaṅkīsu ne atthe ekādasa rūpāni, kalāpē ekūnavisati.
862. යේ මනයක් අපේද හෑඳු විශේෂයි. ඔබ කොහොමද සමු. 
863. දුරු විශේෂයි. ක්‍රියා සාර්ථක විශේෂයියා සමු. 
864. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
865. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
866. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
867. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
868. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
869. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
870. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
871. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
872. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
873. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
874. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
875. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
876. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
877. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
878. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
879. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
880. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
881. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
882. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
883. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
884. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
885. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
886. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
887. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
888. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
889. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
890. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
891. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
892. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
893. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
894. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
895. මුණු අපේද සාර්ථක විශේෂයියා සමු. 
896. මුණු අපේද සාර්ථක විශේෂයියා සමු.
897. Itthaṃ cittam cetasiṃ rūpaṃ c' eva ti saṁkhatā vuttā; asaṅkhatan dāni nibbāṇan tu pavuccati.

898. Sīlaṁsuddhi sädīmi, tato cittasuddhi ca diṭṭhisuddhinām ca, kaṁkhāvitaranā pa ca,
900. tato paraṁ maggaggaṁ-ñāṇaddassana-ñāmikā, tathā paṭipaddāṁā-sassanaṁ1, nāṇa-sassanaṁ1
901. iccañuikkhato vutto satto honti visuddhiyo.
Sattamānuttara tathā; pubbabhaṅgā ca lokiyā.

902. Samvaro pātimokkho ca, tath' ev' indriya-saṃvaro,
903. ājīvapārisuddhi ca, sīlaṁ paccayanissitām
904. iti sīlaṁsuddhi ti suddham etam pavuccati;
catupārisuddhiṁlab dhutaṅgaparivāritam.

905. Kasiṅgā dasāsubhā, dasānussatiyo pana
906. appamāṇā ca, saṁñña ca, vavatth' āruppā tī ca
908. samathakkammaṭṭhānaṁ tālīsu aṭṭhakathānaye;
pāliyan tu vibhattāni atthātimas sa vaṇijita,1
909. Paṭhav' āpo ca tejo ca, vāyō, nīlaṁ ca, pītaṁ,
910. lohitodātam ākāṣam, ālokakasīnaṁ ti ca
911. kasiṅgā das' etāni vuttān' aṭṭhakathānaye;
912. aṭṭh' eva pāliyaṁ hitvā ante tu kasiṅgāvayaṁ.

913. Uddhumaṭṭaṁ, vinillaṁ ca, vipubbakaṁ, vikkhiyātaṁ,
914. vicchiddakaṁ ca, vikkhiṭṭhaṁ, hatavikkhittha-lohitaṁ
915. pulavakaṁ aṭṭhikāṁ ceti asubhā dasaṁ desitā,
rūpakayāvibhāgāya dasākāravipattiya2.

916. Buddh hamma ca saṅghe ca sile cäge ca attano
devotapassamāyaṁ ca sattānussatiyo kamā,
917. maraṇe sati1 nām' ekā2, tathā kāyagata sati
918. āṭṭāgāsat' icc evac dasānussatito matā.

919. Mettā, karunā, muditā, upekkhā ti catubbidhā
920. vuttā brahmavihārā ca appamāṇā ti Tādīna.

921. Ekkhāre paṭikkūla-saṅkhaṇā nām' ekam eva tu
catudhātuvavatthaṁ ca catudhātuparaṁgho.
922. Akāsānaficayaṁan, vitthāṇaṁ, atthaparaṁ
923. skīfcaṁ, tathā nevasaṅkhaṇāsaṁhām icc api
924. iccañukkamato vuttā arūpajjhānikā pana
925. arūpakammatṭhānaṁ cattāro pi pakittī.

926. Kasiṅgāsubhakoṭṭhāse aṭṭhikhe ca sabbathā
disvā sutvā phusitvā vā parikaman tu kubbato
927. uggaha nāmo sambhoti nimittaṁ;
tattha yuddha paṭibhāgo; tam ārabha tattha vattati appānaṁ.
928. "Sāduhu sattā sukhī hontu; dukkha muuccantu pāṇīno,
929. aho sattā sukkhappattā hontu, yādīcchake1 ti ca
930. uddisa vā anodissa yuddha sattagocare
appamāṇā pa' appenti anupubba vattikā.

931. Kasinugghāṭimāke, paṭhamārūpamānase, tass' eva natthibhāve ca, tattiyāruppake ti ca
932. yuddantaṁ sa' etesu gocaresu catusv api
933. appenti anupubbenā āruppa pi catubbidhā.

934. Aṭṭhāṇaṅkī ca kasiṅgam paṇcakajjhānikā tahiṁ;
935. paṭhamajjhānikā vuttā koṭṭhāsaubhā-bhāvanā.

936. Sukhitajjhānikā ti sos appamāṇā ca heṭṭhīṁa;
937. upekkhāruppaka paṇca upekkhājjhānikā ti ca,
938. ekādās' ekādāsa ca, tayo, paṇcetī sabbathā
939. parikammavasā tiṃsa; ca koṭṭhāsa yathākamam,
940. Paṇcacakādi-sukhopekkhā-jhānabheda catubbidhā;
941. eka-catu-paṇcajjhāna-vasena tividhā siyām.
942. Rūpāriupavasā dve va1; appaṇato pun' ekadhā.

943. Icc evac appaṇa kammaṭṭhānabheda samissata.
944. Dve ca saṁsāvavatthāna, aṭṭhānussatito pi ca
945. sesa dasa1 pavuccanti upacārasamādīhikā.
946. Parikammapaṇḍarānuloma-gotrabhuto parama
947. paṇcamaṁ vā catuthāṁ vā jvanaṁ hoti appaṇaṁ.
948. Appaṇaṁ javanaṁ sabbaṁ lokuttara-mahaggataṁ;
949. tihetukaparittāṁ ārupihā yathārāgaṁ.
950. Āvajjana ca vasitā, tassamāppajjanaṁ tathā,
951. adhiṭṭhānaṁ ca, vuttaṁ ca, paccavekkhāṇa-paṇcamaṁ.
952. Vasitāṁ vasībhūtāṁ iti katvāna paṇcahi bhāventassa pana' appenti uparupi appaṇaṁ.
953. Yuddantaṁ ca tu vuttaṁ kasiṅgam jhānabheda-paṇcamaṁ
paṇcabhīṁhī ni appenti rūpasaddīgoce.
954. Lokuttara pana' appenti sabbe nibbāṇagocare
aniccā dukkhānattā ti bhūmihdamme vipassato.
955. Tattha ca pādakkajjhānaṁ samamātthajjhānaṁ eva vā
956. aṭṭhānaṁ aṭṭhānaṁ ca vuttaṁ niyāmaṁ ca vipassanā
957. maggaṁ jhānabhēdā yathāyogam niyāmakā.
958. yathāsaka-phaḥanu ca maggaṁ honti niyāmakā.

959. Maggānantaram evātha bhūmihdamme vipassato
960. phalasaṃpatti pi appeti phalamānasam.

961. Anupupbasamappatiṁ saṁpañjaṁ sa vuttaṁ
eva jhānabhēdā vipassīva tatttha tath' eva paṇḍito
962. catutthārūpam appetvā eka-dvijavanā parama
963. nirodhānaṁ naṁ phusati saṁpañjām acittakaṁ,
964. arahā vā anāgamī paṇcavokkārabhūmiyaṁ.

965. Yathāsakaṁ phaluppado vuttaṁ ni tato mato.

966. Appaṇaparīyosane siyā sabbathā sambhabhā
967. bhavaṅgapāto; tamaṁ chetvā jāyate paccavekkhāna.
940. Iti vuttānasārena appaṇāyasaṅgahaṃ yatthayogāṃ vibhāveyya tattha tattha vicakkhaṅ.1
Cittavisuddhi nāmaṃ cittasāṅklesa-sodhanā, upacārappanaḥbheda samatho pubbahāgiyo ti.2

Iti Nibbāṇavibhāge Mūlavisuddhikathā Niṭṭhitā.3 Niṭṭhitā ca Teviṣatīmo Paricchedo.

Catuvīsatīmo Paricchedo
Pariggahavisuddhikathā

942. Silacittavisuddhihi yathāvuttāhi maṇḍito1 payogāsayasampanno nibbānābhirato tato
943. khandhāyatana-dhātātipabhedehi yathārahaṃ lakkhaṇa-puccaṇṭhāna-padaṭṭhāna-viphitā,
944. parigchedevā saṅkhāre nāmarūpaṃ yathātathāṃ1 vavathapento tattha evam anupassati paṭikavā.
945. Nāmarūpaṃ idaṃ suddham attabhāvo ti vuccati; n' att' etha koci attā vā satto jīvo ca puggalo.
946. Yathā pi aṅgasaṃbhārā hoti saddo ratho iti evam khandhesa santesa hoti satto ti sammuti.
947. Khandhāyatana-dhātunāṃ yathāyogam anukkamo abbocchino pavavanto samsāro ti vuccati.
948. Iti nānapakkāreṇa tebhūmakapariggo, bhūmidhammavavatthānaṃ, suddha-saṅkhāradassanaṃ,
949. attaditthippahāgena diṭṭhisāṅklesasadhanāṃ diṭṭhivisuuddhi-nāmā ti hāgam etam vuccati.
950. Parigahita-saṅkhāro nāmarūpappavattiyā tato param yathāyogam parigāpantitā pacceye.
951. Dukkhhasamudayo tattha taṅhaṃ samsāraṇāyikā samodhāneti saṅkhāre tattha tatthāppatittyā.
952. Taṅhāsabhaveva ev' etam tasmā dukkham pacceva; tad-apaṭvanti nibbānaṃ; maggo tampāpako ti ca.
953. Catusaccavavatthāna-mudhen' evam pi pacceye parigāpantī ekace saṅkhārānaṃ; athāpāre:
954. ācākāsā-vāyāpa-pathaviḥ cūpanissayaṃ bhavaṅgaparināmaṃ ca labhītā va yathārahaṃ
dhavaththi ca nissaya cha dhāvārāmaṃnaṃ ca paṭicca manasikārāṇi ca pavattanti arūpino;
955. yathāsaka-saṅvuṭṭhāna-vibhāgehi ca rūpino pavattanti ekace ti parigāpantī pacceye.
956. Avijjāpacceyā honti saṅkhāra tu; tato tathā viññāṇaṃ, nāmarūpaṃ ca, saḷāyatanā-nāmakaṃ,
957. phasso ca vedanā, taṅhā, upādānaṃ, bhavo, tato jāti ca maraṇaṃ pavattati yathārahaṃ;
958. tato soko paridevo dukkhaṃ c' eva, tathāparām1 domanassam, upāyaṃ saṃboti ca yathārahaṃ.
959. Etassa kevalass' evam dukkhaṅkhandhasa sambhavo paṭiccasamuppado va; n' att' ahyo ko kārako.
960. Tatthāvijjādavo dve pi addhāhitto; añāgato jātādavo; pare aṭṭha paccuppanno ti vanijjā.
961. Puṁsāpuṁsānena jāvasa saṅkhāra tīvidhā, tathā bhavekadesa kammaṃ ca kammaṇaṃ ti vuccati.
962. Avijjā-taṅhupādānaṃ klesavattamaṃ, athāpāre vipākaṃ vattaṃ sattā pi; upapattibhavo pi ca.
963. Avijjā-saṅkhārānaṃ tu gahaṇa gaheṇa va te taṅhupādāna-bhava ti atite pañca hetuyo.
964. Taṅhupādāna-bhavānam gahaṇa gaheṇa va te avijjā saṅkhārā ceti paccuppanne pi pañca te1
965. Viññānamidisaṃsena dassitam phalapañcakaṃ, tatha' tad eva jātādānānaṃatānaṃ ti ca;
966. atite hetuyo pañca; idāni phalapañcakaṃ; idāni1 hetuyo pañca; āyatim phalapañcakaṃ.
967. Hetu-phalaṃ, phala-hetu, puna hetu-phalaṃ ca, tisandhi, catusaṅkhēpāna, viṣatākāram abravāṃ.

968. Attha-dhamma-pathivedha-desanānaṃ yathārahaṃ gambhirattā catunnaṃ pi catugambhirattā1 maṭa.
969. Ekatta-nānattanayā, abyāprarāno 'paro, tath' evaṃdhammatā ceti nayā vutta catubbhiddā.
970. Jāra-marāṇa-sokādi-pīlitiṃnam abhīhāso āsāvanām samuppaddā avijjā ca pavādāhati.
971. Avijjāpaccaya honti saṅkhāra pi yathāpure. Baddhāvichchedam icc evam bhavacakkam anādikām.
972. Taṇhāvijjānābbhikān taṃ, jārāmarāṇa-nemikā, sesākārādhipiṣikām1 ti bhāavāratho-yojitām
973. tiaddāha ca tavattra ca tisandhīhātikā1 tatha catusaṅkhepa-gambhirā-nayamanāṇātāsena
974. viṣatākāraviḥbhāgaṃ dvādasākāra-sangahaṃ dhamaṇatḥhitī ti dipenti idappacayatam budhā.

975. Paṭiccasamuppado 'yaṃ paccayaṅkāra-nāmakā2 saṅkhepo ca viṭṭhāra viṇḍaṅkāra-bhedito
976. janeti paccayaṭṭhāna veṭṭhāvāṭṭhānāni; avijjādiṭṭhahetvāpi avijjādiṭṭhidhāna nirodhethi ca sabbathā.
977. Pacceya-paccayaṭṭhāna-vaseṇa eva pavattati samsāro 'yan ti ekace pariparighanti pacceye.
979. Iti nānapakkāreṇa paccayamānaṃ pariggaho sappaccayā-nāmarūpa-vatthānaṃ ti veditām1
980. Idappacayatamānām, paccayaṅkāra-dassanām, dhamaṇatthiti-yathābhūta-nāṇadassana-nāmaṃ.
982. கல்லறைவிப்பொம் காண்கோ-சாந்த்ரீசு-சோதனாம்
காண்கோvr11 விரதராிர் nாம் வியுத்தி ti pavucatti.

Iti Nibbāgavibhāge Pariggahavisuddhikathā Nițṭhīta.
Nīṭṭhito ca Canutvisatimoro Paricchedo.

PañcavIsatimo Paricchedo
Vipassanāvuddhikathā

983. Sīla-citta-diίțhi-kaṇṭhāvitarana-śisuddhiyo
patvā kalāpato tāva sammaseyya tato paraṃ.

984. Kalāpato sammasanaṃ, udayabayaṇasaṇaṃ,
bhāgaṇāṇaṃ, bhayaḥāṇaṃ, tathādīnaṇaṇabidā,
muṇcitumāyaṇaṇaṃ, paṭisaḥkāṇuṇaṇaṇa, saṅkhāreppaṅkāṇuṇuṃ
ācānaṃkamatā tiṭhīta
vippasana ti c' akkhaṭṭā dasaṇāṇappamapparā
lakkhaṇattayam āhacca saṅkhāresu pavattai.1

985. Tasmā kalāpato tāva sammasayya tilakkaṇāṃ,
Sammasivā atitāi-kaṇṭhāyatanā-chātuyo
aniccā te khayaṭṭhenā khaṇḍa, dukkha bhayaṭṭhato;
anattāsāraKAṭṭhenā, ācābhīhajam viṇayatayā.

986. Tass' evam sammasantassa upaṭṭhāti tilakkaṇāṃ
saṅkhāresu; tato yogī khaṇa-santati-adhātate
paccuppabbaṇaṇa dhammaṇaṇa udayaṇ ca vayaṃ tathā
paṅkāṣākārabhedi hi anupassati. Tatthā hi
avijjā-ṭāṇha-kaṇṭhānaṇa udayaṇ ca nirodhato
samudaya nirodhā ca paṅcannam dassītā; tathā
rūppaḥ āhārato; tiṇṇaṃ phassato1, nāma-rūpato,
vipākāṇṇati sabbe pi cattāisa samissītā.2

987. Nibbattilakkaṇāṃ bhāgalakkaṇāṃ c' ettha passato
khaṇato 'dayato cettā samapaṭṭhāsa into hōnte te.

988. Iti khandhamukhen' ete vibhāṭṭa udayabbayā,
āyatānādibhedi yojetabbb yathārāham.

989. Udayaṇ ca vayaṇ c' eva passato tassa yogino
vibhūtā honti saṅkhārāḥ; samuṭṭhāti tilakkaṇāṃ;
Bhadaṭkhhhayadhame ca 1 te passantī2 visessato.
Tato jāyant' upaklesā dasosapaklesavatthukā.

990. Ohān so pti passaddhi adhimokhko ca paggaha
sukhaṇ naṇaṃ upaṭṭhānaṃ upekkhā ca nikanti ca.

991. Taṇṇha-maṇa-dīṭṭhīgha-vasena tividhe pi te1
assādento ummanto mameyanto kilissati.

992. "Maggam phala ca nibbāṇam patto 'smi" ti akvido
vikkhepañ cā ti maṁṇanto1 so hoti2 adhimānīko.

1000. *Maggādayo na hont' ete tanhaṇhādivatthuto.
Taṇṇha-maṇa-dīṭṭhī t' upaklesā pariṃpahā.

1001. *Porāṇaṃ eva khandhāṇe udayabaya-dassanām
tilakhāṇārammanato magga-nibbāṇa-paccayā.1

1002. Iti maggam ameggañ ca visodhentassa sijjhati
visuddhi ca maggaṃmaggaṇṇadassana-nāmikā.

1003. Tathāparā visuddhiṇaṃ udayabbaya-dassanām
ādīm katvā patipādāṇṇadassana-nāmikā
paccupakse1-vikkheva-visuddhan taṃ yathā pure
patipajjatī medhāvī udayabayaṇadassanām.

1004. Iti kho 'dayabbayāṇupassanā-ṇāṇavithiyaṃ
sikkhantassācren' eva pariṇakka vippasana
pahāyodaya-vohāraṃ vayam evādhihuccato
uppaṭṭhāho cā hoya bhānaṃ 1 evānūtiṭṭhato.

1005. Tato nijjharadhārahāv ca, caṅgayāroḍakāṃ2 viyā,
bhījjamāniṇīnañ ca padippasa3 sikhī viyā,

1006. Patante ca vayante ca bhijjant'īc eva saṅkhate
passato tassa bhāgaṇupassanāṇhaṃ ēriṃta.

1007. Tato bhāyāṇupassanā sabhāya ti vippasato.
Ādīnaṇṇupassanā-ṇāṇa ēdūnavā ti ca.

1008. Nibbāṇupassanā ca nibbāntassā yogino
mucitumāyaṇaṇaṃ tato muciccaṃ icchato.

1009. Nicca ce na nirujjhayum1; na bādheyyum2 sukha yadi.
vase vattayeyum3 atta ce; tad-abhāva na te tathā.

1010. Suṭṭhu muciccaṃ icc evam paṭipaccakkhato? (tato
paṭisahāṇaṇuṇuṇaṇa-ṇāṇaṃ jātan1 ti vuccati.

1011. Suddham paṭisaṇkhāya saṅkhāresu tilakkaṇaṃ
supariṇijñasaṅkhāre tath' evam paṭipassato:

1012. Aniccā dukkhaṭṭa ca saṅkhāra vā, na cāpāro
tattā vā, attaniyā vā, nāma, na tamo ca.

1013. Tato va tattha majjhato, nandirāgavinissato
atattataniyābhāvena saṅkhāre svajhūpekkhati,

1014. Saṅkhāreppaṅkāṇaṃ kaṭṭhaṃ naṃ samuditita.

1015. Tato vutṭhānaḥpiṭita anulomā ti vuccati.

1016. Supariṇijñasaṅkhāre susammatṭhatilakkhaṇe
upekkhantassa tass' evam sikkhāputta vippasanā
saṅkhārādhamme ārabba tāvakkāla pavattati,
tīraddaśi vā sakuno yava tirām1 na passati.

1017. Yadā passati nibbīṇaṃ vutṭhānaghiṭṭhā taddā
vutṭhānaghiṃ sa ṅāma sāṇulomā vuccati.

1018. Iti dvīthi visuddhīti visuddhāya vippassato
vippasanaṭipadaṃ purīti ti vuccati.

Iti Nibbāgavibhāge Vipassanāvuddhikathā Niṭṭhīta.
Nīṭṭhito ca PañcavIsatimo Paricchedo.

* BN A omit these two stanzas.
1021. Tass' evam paṭipannassa sikhāppattavipassanā
vūṭṭhānavisuddhikathā
1022. parikammopacārānuloma-gotrabhuto parama
mago: tato phalaṁ hoti, bhavaṅga paccavekkhapaṁ
1023. Parikammopacārānuloma-saṅkhāratojegacārā
maggass' āvajjanaṁ hutva nibbāne hoti gotrabhū.  
1024. Cattuttham pañcamaṁ vāthā chaṭṭhāṁ vā paṁ yathārahaṁ
appeti maggaṁvānaṁ nibbāne sakā eva tāṁ.
1025. Tato phalāni tīṁ, āke, evaṁ vāthā yathākamam
maggavāsesa-nibbāna-maggavutthāna-vāthisya.  
1026. Tato bhavaṅgapāto va tāṁ chetvā paccavekkhānaṁ
tissa pañcavidhā hoti yathāyogam tathā hi ca:
1027. maggaṁ phalaṁ ca nibbānam avassam paccavekkhāti;
hi ne kilese, sese ca paccavekkhāti vā na vā.
1028. Tato ca puna saṁkhāre vipassanto yathā pure
appeti anupubbena sesamagga-phalāni ca:

1029. Tattha vuccanti nibbāṇa-phala-magga-vipassanā
sūnatā cânimitā ca tathāppanihitā ti ca.
1030. Suññatavipassanādi-nāmena hi vipassati;
vimokkhamukhahūtā ti tividhā bhājītā; tathā
tsūnatādi-kānaṁ vimokkha tividhā matā
nibbāṇa-phala-magga ca samāpatti-samādhaya.
1031. Tatth' eva paṭhamam bhūtim putto ariya-puggalo
sattakkhattaparamo so sotāpanno ti vuccati.
1032. Patto dutiyabhūmī ca sakadāgamināma, sakā eva
imāṁ lokam āgantāṁ hoti mūnasaṁ.
1033. Patto tatiyabhūmī ca anāgāmi ti vuccati.
brahmalokā anāgantāṁ idha kāmopapattiyaṁ.
1034. Patto catutthabhūmī ca arahā aggapuggalo
diṭṭhe vā dhame dukkhagīni nibbaṇappeti ti vuccati.
1035. Iti magghalaṭṭhānāṁ vasā ariyapuggalā
didihaṁ, patudhā yugāṁ atthaṁ hoti vibhāgato.
1036. Ubhato bhājavimutta-vibhāgadivasaṁ panā
vibhattā hoti sattā ete yathāyogam; tathā hi ca;
saddhāhuṇassāniccato vutthānaṁ, dukkhato pi ca,
paññāhuṇassanātattato iti dippeti paṇḍītāṁ.
1037. Saddhānuśāriṁ ādīhabhi, majjhē saddhāvimekko,
antar paññāvimekkataṁ ca; tasmā saddhāhuṇo siyā.
1038. Dhammānuśāriṁ ādīmhi, diṭṭhippatto tapatari,
antar paññāvimekko ca'hoti paññāhuṇo pi ca.

1041. Samathayāniṁ c' eva ṛūpaṇutarapadaṁ,
vīpassanāyāniṁ ca' sabbe sukkhavipassakā
tathā hoti anupadhametthā.
1064. Cittaṃ cetasikāṃ rūpaṃ nibbānaṃ pi ca bhājitaṃ; tasmā dāni yathāyyo gam paññatti pi pavuccatī.
1065. Sā cāyaṃ attha paññattī-nāmapaññattibhedata duvidha hoti paññatti. Atthapaññattī tattha ca
1066. satta-sambhāra-saṅghāna-saṅghāta-paripānāto viκapp'= upaṭṭhānakāra-vohārabhinivesato
1067. tatthā pavatta-saṅketa-siddhā athā pakappī paññāpiyanti nāmā ti paññattī ti pakittīta.
1068. Athā hi paramatthathā, paññattatthā ti ca duvidha; tattha ca paramatthathā saccikaṭṭha salakkhaṇā.
1069. Paññattatthā saccikaṭṭha salakkhaṇa-sabbaḥvato aṁghāya gahitaṃ taṃ taṃ upādyā pakippatī.
1070. Tasmā upādāpaññatti atthapaññattināma ka paññàpettabbanāmā va paññattatthā ca saṭ sabbathā.
1071. Paramatthā yathāvuttā cittacetasikādāyo; paññattā itthi-purisa-mañca-piṭha-paṭādayo.
1072. Yena vuccati tan nāmaṃ pañnapeti ti vuccati paññattī ti ca; sā nāmapaññattī ti tato mātā.
1073. Saṅkhā, samaṁñña, paññatti, vohāro ti ca bhājita catudha paññapettabba-paññattī ti hi vaṇṇita.
1074. Tato nāmaṃ, nāmakammā, nāmadeyyaka, attha paṃ niruttī-vyaṇjanam abhīlapo ti paṇa bhājita
1075. nāmapaññatti nāmā ti paññatti duvidha katā. Adhvacana-niruttī-paññattipadabhājane
1076. sabbe va dharmā paññattipatthā ti paṇa bhājita.
1077. Paramatthā-paññattatthā duvidha honti; tattha ca paññattipathā va honti paramatthā salakkhaṇā
1078. Paññattatthā paññattī ca paññapettabba-mattato; paññattipathā ca nāma paññattipatthabhāvato.
1079. Nāmā paññapettabba eva kiccapī kenaci; nāman t evam p etam' tattha paññattī cc eva vaṇṇita.
1080. Paññapettabbadhamma ca, tesam paññāapī ti ca icchitabba paññattipatthā paññattinānātā.
1081. Iti vuttānućiṣṭena vuttam atthakhātthāya
1082. nayāṃ gaheva etthā pi paññatti duvidhā katā.
1083. Tasmām pi paramatthā ca saccikaṭṭhasalakkhaṇā atthā paññattimattā ca atthā paññattinnāmaka.
1084. Tesaṃ paññāpaścī c eva nāmapaññatti-nāmīka; icc evam vaṇṇānāma magge meyyatthā tividhā katā.
1102. বুধসংবালীবীন্দ্র-সারথিমালীমান্ডলি তা দত্তা-ভূষণভ্রমিতা মাতা।
1103. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সাংকল্পীকৃত-সারথিকালীমালী মাও কালকালা-বিদ্যাকালী।
1104. তারা তারা সমষ্টি সারথিমালীমান্ডলি
সারথিমালীমান্ডলি সারথিমালী সারথিমালী মাতা।
1105. তম তম নিমিত্ত সারথিমালী সারথিমালী সারথিমালী
সারথিমালী মাতা।
1106. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1107. “সো লোকে সো ব্যাপারে প্রায় নেই।”
1108. তারা তারা সমষ্টি সারথিমালীমান্ডলি
সারথিমালী মাতা।
1109. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1110. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1111. “সো লোকে সো ব্যাপারে প্রায় নেই।”
1112. তারা তারা সমষ্টি সারথিমালীমান্ডলি
সারথিমালী মাতা।
1113. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1114. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1115. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1116. “সো লোকে সো ব্যাপারে প্রায় নেই।”
1117. তারা তারা সমষ্টি সারথিমালীমান্ডলি
সারথিমালী মাতা।
1118. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1119. ইথামু আত্মানি ভাইল্লা দ্যামু সারথিমালীমান্ডলি
সারথিমালী মাতা।
1120. “সো লোকে সো ব্যাপারে প্রায় নেই।”
1121. তারা তারা সমষ্টি সারথিমালীমান্ডলি
সারথিমালী মাতা।

Ekuntishatimo Parichedro
Nampaññattikathā

1161. Nama-vohara-saṅketa-kāraṇopanibandhanā
yathāvuttatthasaddānaṁ antaraṁ cintanāgataṁ
nampaññatti nāmāyaṁ attha-saddavinissatā
tandvayābdhaṁ-saṅketa-neyyākāropalakkhitā.
1162. Yā gayati nāma-ghosa-gocaruppanna-viññāya
pavattānantaruppana-manodvārikavijñāya.
1163. Mañca-piṭṭhādisandaṁ hi sotaviññāvijñāya
suvā tam eva cinteti manodvārikavijñāya.
1164. tato saṅketanippannaṁ nāmaṁ cintāya gayati;
nampaññatti-atthā tu tato gayanti sambhava.
1143. Setṭhe Kaṅcipure raṭṭhe KāvIranagare vare kule saṅjātabhūtena bahussutena śāñinā
dhena therena aniruddhayasassina
Tambaraṭṭhe vasantena nagare Taṅga-naṁake
1145. tattha saṅghavisūṭṭhena yācitenā anākulaṁ Mahāvihāravāsāṇam vācannāmagānissitaṁ
1146. paramattham pakāsentaṁ Paramattha-vinicchayaṁ pakaraṇaṁ katan tena paramatthattha-vedinā ti.

Niṭṭhito ca Paramattha-Vinicchayo.
386: 1. S D ca satīmatā R -ādikāromatākāra
395: 1. B S D tattha
400: 1. R A lobhālobhādikittītā
403: 1. R A rāsiyo
408: 1. D tato ca sesā
409: 1. S D BN rāsiṁ
421: 1. R A kaṅkhata-
422: 1. R S D va
424: 1. R va
425: 1. R S katā
427: 1. S D veta
435: 1. R vibhāgā saṅkhepa
440: 1. R vasen' eva
442: 1. R sabbā pi rāsiyo
449: 1. D A S BN ca
451: 1. S D dv' ekekā va
451: 1. BN -vuttito; 2. S BN D kathā
452: 1. S BN yovanākamo
454: 1. B S D A yathā
456: 1. BN S D ca sesake
458: 1. R -maññā ca B -nāya
459: 1. R B BN yojaye
462: 1. B -āruppajhāna-
467: 1. S B D magga-phala-
476: 1. R navadhā
481: 1. BN āhitattāyo D āhitim patvā va
487: 1. S A D pīti; 2. B BN S D sāmadhi ca;
3. B S D labbhat'
489: 1. D S B kathā
491: 1. R -caukkaka- A -caukkaka-chaṭṭhānāni ca vajjite;
2. S -ekā
493: 1. D S ekā ca R ekī va
494: 1. S BN 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 sarūpayēpakā
508: 1. R A yathāvuttā
513: 1. R A ekadavattisahāna
519: 1. A Viṣa-ṭāṭa
522: 1. BN S D ca dvidhā-
526: 1. R sarūpe ye' ubhayakā
529: 1. B -pāñcādikā
530: 1. R A dvattimśādhikā
531: 1. R A dvattimśādhikā
535: 1. R B ca; 2. BN S D sambhogattha-
539: 1. BN S addhikī asukho-
540: 1. S B BN D -yuttam
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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 tikkhaṇān
865: 1. A R -ṇaṭ pavattiyaṁ
866: 1. R c' ekām
881: 1. R aṭṭhārāsa-samuppaḍa-
883: 1. B BN ghaṭikā
888: 1. All MSS sambuddhānaṁ
897: 1. All MSS ti
899: 1. S BN D -dassāna
904: 1. S BN D vāṇītaṁ
908: 1. S BN D dasakāya-vāvavipattiyaṁ
909: 1. B BN S D attanā
910: 1. B BN S D maraṇassati; 2. S B BN D nāma
data
917: 1. S D yathicchakā B yadicchakā
data
925: 1. R B S D ca
926: 1. A pana
933: 1. R A samathajjhānaṁ
934: 1. BN A niyāmīta; 2. B D niyāmaṁ
936: 1. B BN D A samāpajjissa; 2. B BN D A vutthito
data
941: 1. R cittasallekasa-dhano A D -sodhano
data
942: 1. R A paṇḍito
data
944: 1. D S yathākathāṁ
data
955: 1. S D A manasi-kāraṁ
956: 1. B BN D -ṭhānaṁ
959: 1. (no ref. — PTS ed.) yathārahaṁ S tato paraṁ
data
965: 1. B BN A pañcane
967: 1. R BN idhā pi
969: 1. R B bahugambhiratā
data
973: 1. A -ghaṭitaṁ
974: 1. A -ghaṭikaṁ
data
data
980: 1. A R bheditaṁ
data
987: 1. R vicakkhano
data
992: 1. A R passato; 2. R samussitā
data
996: 1. B R -dhammānī; 2. BN tesap santi
998: 1. S D thīte
data
999: 1. R paccavekkhati maññanto S BN D vekkha-bujjhati
     A vekkhapaccaṁ ti; 2. R B A pappoti
data
1001: 1. R A magga nibb-
data
1004: 1. BN D paccha saṅklesa B pacca saṅklesa
1006: 1. sic A. P. Buddhādatta; read bhāgam? (PTS ed.)
data
1007: 1. BN niyāradhāra R A nirujjhatābhāva;
data

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2. R A caṅkavā-bhedakaṁ S D gaṅgāsārodaṅkaṁ;
3. R BN B paṭipajjā D S dipujjala A padipajjā
data
1011: 1. R B BN D have singular forms
1012: 1. BN A jānaṁ
1016: 1. BN S B D tassam itīritaṁ A tassa udīritaṁ
data
1018: 1. D R pāraṁ
1024: 1. R attha
1025: 1. B S BN D A -vāṭhiyaṁ
1033: 1. BN R A B āgantvā
data
1034: 1. R BN B anāgantvā
data
1036: 1. BN R yuggā
data
1039: 1. R B saddhādharassa; 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 bhāsita B bhājita
data
1044: 1. D vuttanayā
1047: 1. R B A ca
1055: 1. B S BN D A eva; 2. R satattathāya BN A
     sabbatthāya
data
1063: 1. S BN D vinābhāvānītito R B A vānātīto
data
1066: 1. R A -saṅgha-ta-
data
1067: 1. R vikappita
1068: 1. R sacchitaṭṭha-
data
1069: 1. R sacchikattha-
data
1070: 1. S BN D va
1078: 1. BN A nāmaṁ evam etaṁ
1080: 1. D kathā
data
1082: 1. S D neyyattā
data
1086: 1. R A -paribandhanā
data
1088: 1. BN -vuttiyaṁ
1092: 1. S BN A ca
1093: 1. R niyati
1094: 1. R n' atth' eva BN S D A na sv eva
1103: 1. R Iti; 2. S BN D -sambhūtā
data
1107: 1. S A kasiṇāpatti-
data
1108: 1. S BN bālo yo so ca D bālo so ca; 2. S BN D
     maṅca tu
1111: 1. BN B saṅkāna-
data
1112: 1. S BN -kathaṁ
1117: 1. A tedvāyā-
data
1121: 1. A saddā
data
1123: 1. BN A icc ekaṁ ceti
data
1127: 1. BN duvidhe S D duvidhaṁ; 2. D R BN S A
     kādaṁ
data
1128: 1. D R BN S A kādaṁ; 2. D S BN atambhūtassa
1130: 1. D anvattād eva
1132: 1. B S D yathāvuddhaṁ
data
1134: 1. S D -paññattena samissitā
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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 rājitena