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THE UNIVERSITY OF CHICAGO

# REPORT

ON THE PROGRESS OF THE

WORK

OF THE

COMMISSIONERS

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Pali Text Society

# TIKAPAṬṬHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART III.

TIKAPAṬṬHĀNA (*concluded*), TOGETHER WITH A  
DIGEST OF THE FIVE OTHER PAṬṬHĀNAS

AND

THE COMMENTARY (*concluded*)

EDITED BY

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1923

TIKAPATĪHĀNA

ON THE ABORIGINAL PEASANTS

PART III

A TREATISE ON THE HISTORY OF THE PEASANTS WITH A  
LIST OF THE PEASANTS

BY

THE UNIVERSITY OF TORONTO

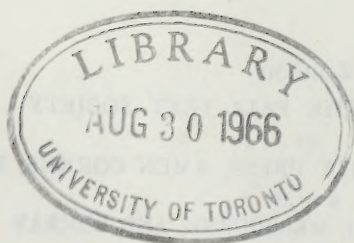
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*(III)*

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## EDITORIAL NOTE

HERE ends the long work. Our edition of the text tails off in a way worthy of Buddhaghosa's own method in his Commentaries, as may be seen in the Commentary to this text. The Editorial condensation exercised in the latter is less drastic than that employed in the Siamese edition of the Tipitaka. There nothing whatever of the Tikapaṭṭhāna after the Vipākattika has been published, whether through lack of time (this was an element in the conditions of production),<sup>1</sup> or of financial wherewithal, or of patience, does not appear. That there will be found some to demur at the excisions may well be. But I judged that neither student, not editor, nor Pali Text Society, could in decency be expected to expend another grain of energy over the work.

The Commentary has not been condensed by a word. But then it could hardly have petered out more swiftly than it does. And I felt I could have shaken Buddhaghosa by the hand (with Western effrontery) when I came upon these words (p. 351, last paragraph): "The Book of the Paṭṭhāna as text is infinite, immeasurable. To one who would say: 'I will comment on its meaning step by step,' life would not suffice however excessively long it were." He is, as we should expect, not disposed to go further and say, it would be waste of time even if so well-disposed a commentator could have lived long enough. That is for us to say. And if we do not feel it, then are we only fit to live in the little old bygone world of Buddhaghosa. It was perhaps a wonderful piece of wordy architectonic in the days of the Porāṇā—those

<sup>1</sup> R. C. Chalmers in J.R.A.S., 1898, 4 f.

ancestral teachers who built it up, perhaps without writing, but a good while, I am disposed to think, after the time of Asoka and the Council of Patna. (Else would the Kathāvatthu be the seventh and last book, and not the Paṭṭhāna.) But it has been handed down in the Buddhist monkish world of the Theravāda bolstered up by the cloudy rhetoric of praise bestowed on it by Buddhaghosa in the Atthasālinī,<sup>1</sup> and also by the profound ignorance of its contents in all but here and there a few eminent monastics like the venerable Ledi Mahāthera of our day. Now, at any rate, anyone among us who knows a little Pali can walk up and inspect what is on the pedestal.

The special relation of the plan of the Paṭṭhāna to the Abhidhamma-mātikā (given at the beginning of the Dhammasangani), the much more ancient digest or heads of discourse alluded to in the Vinaya, the allusion to two or three of the (twenty-four) paccayas in the Kathāvatthu—these will make the existence of a roman letter edition of no small interest to the historical inquirer.

Beyond this I would here only point out that the quite interesting psychological term *bhavanga* is first met with, as a working tool, in the Tikapaṭṭhāna. It occurs once in the Anguttara in a category of four dhammas (ii, 79)—*rūpaṅgaṇ*, *vedanaṅgaṇ*, *saññaṅgaṇ*, *bhavangaṇ*—and is paraphrased in the Commentary as *attabhāvo*. In the Sumangala-Vilāsini and Sammoha-Vinodani,<sup>2</sup> the writer refers *bhavanga* to the *uppatti-bhava*—that is, to that automatic flux or continuum of our vital experience which is due to our past karma, as distinct from the *kammabhava*, or that which we put into our lives as fresh contribution in this life.<sup>3</sup>

<sup>1</sup> P. 13 f., cf. *Expositor*, p. 17.

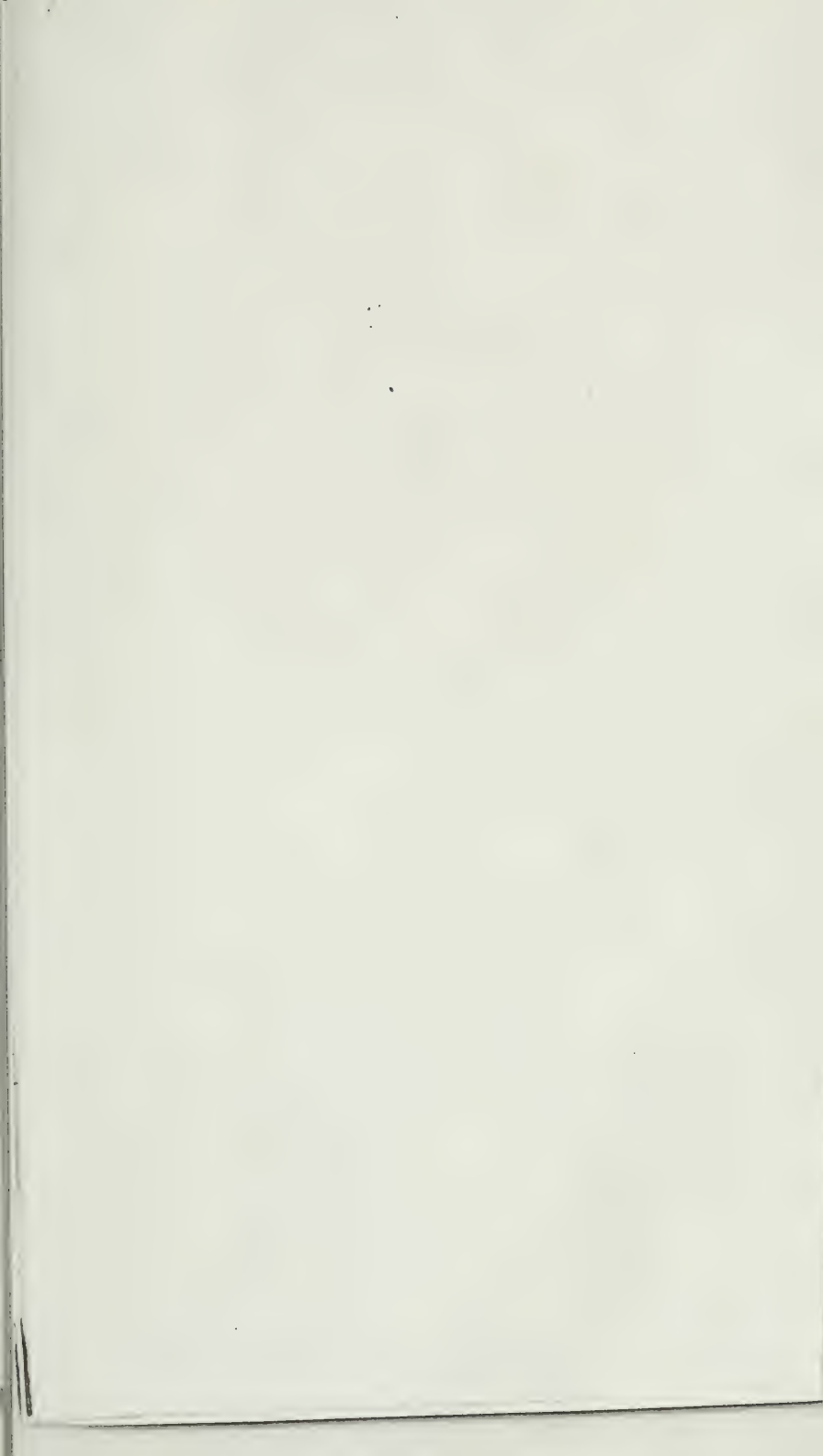
<sup>2</sup> Sum. V. i, 194; Sam. V. 356.

<sup>3</sup> Cf. S.Z.A. in *Compendium*, 262, and on *bhavanga* cf. *Index*, *op. cit.*

The Index was compiled by Mrs. Helen Stede, after some delay due to ill health. Its contents refer to the whole of the Paṭṭhāna, including the portion of the Dukapaṭṭhāna published in 1908, and also to the whole of the Commentary.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,  
*March, 1923.*



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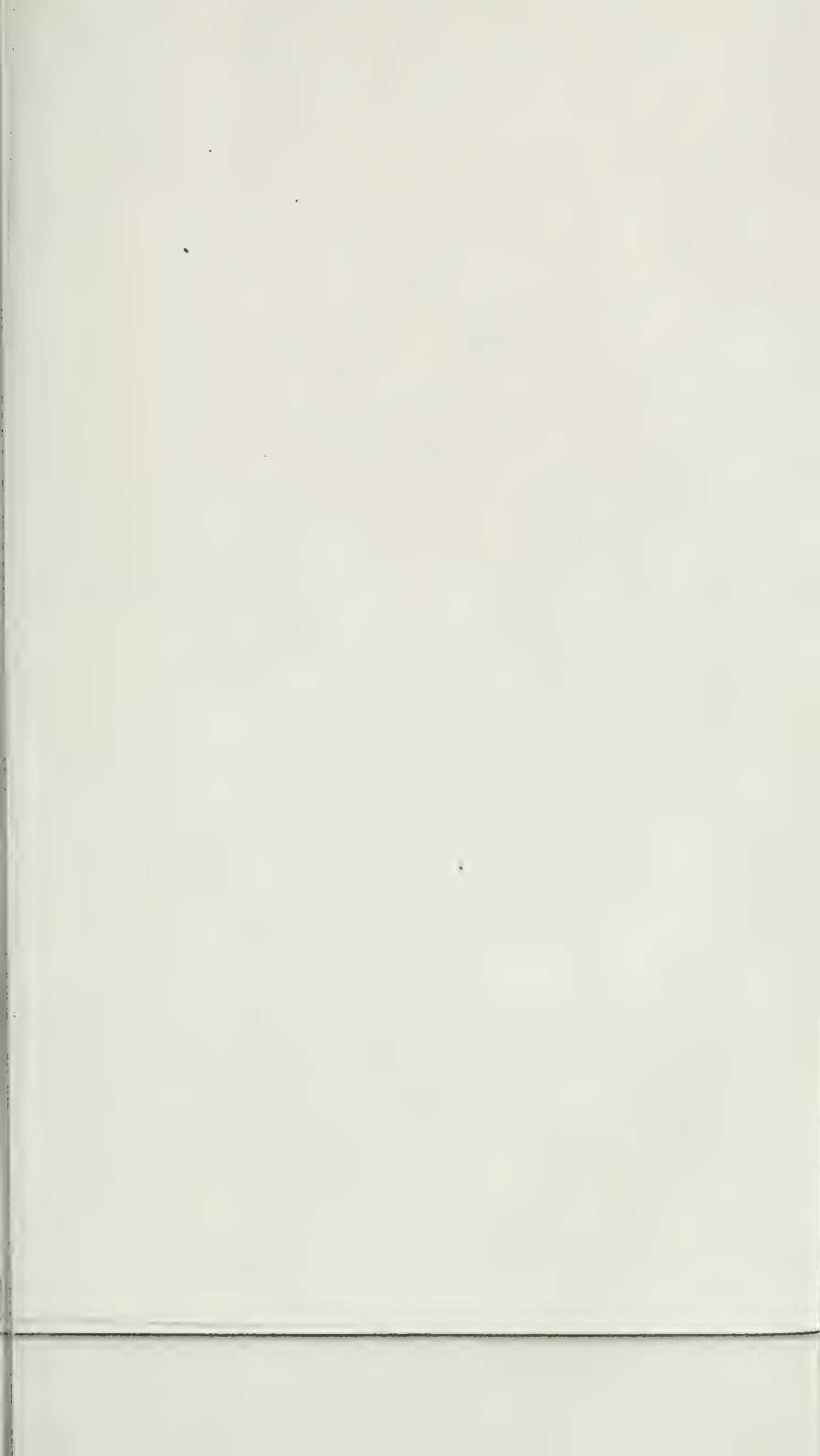
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## [ II. VEDANĀTTIKAN ]

PAṬICCAVĀRO

[Anulomaṃ.]

1.

(i) *Sukhāya vedanāya sampayuttāṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.*

Sukhāya vedanāya sampayuttāṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho. Paṭisandhikkhaṇe sukhāya vedanāya sampayuttāṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.

(ii) *Dukkhāya vedanāya sampayuttāṃ dhammaṃ paṭicca dukkhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.*

Dukkhāya vedanāya sampayuttāṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.

(iii) *Adukkhamasukhāya vedanāya sampayuttāṃ dhammaṃ paṭicca adukkhamasukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā.<sup>1</sup>*

Adukkhamasukhāya vedanāya sampayuttāṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho.<sup>2</sup> Paṭisandhikkhaṇe . . . (as under i).

2-10.

(i) *Sukhāya . . . uppajjati ārammaṇapaccayā . . . adhipatipaccayā. (Adhipatīyā paṭisandhi natthi) . . . anantarpaccayā, samanantarapaccayā, saha-jātapaccayā, aññamañña-paccayā, nissaya-paccayā, upanissaya-paccayā, purejātapaccayā.*

Sukhāya vedanāya sampayuttāṃ ekaṃ . . . dve . . . vatthūṃ purejātapaccayā . . .<sup>3</sup> *sankhittāṃ* . . .

<sup>1</sup> There are only these three general propositions (i-iii) employed in this vāra. They will be represented by i, ii, iii in connexion with the several paccayas.

<sup>2</sup> This constant refrain will be represented by ekaṃ, dve.

<sup>3</sup> Cf. above, p. 79.

12-14.<sup>1</sup>

(i) *Sukhāya . . . uppajjati āsevanapaccayā . . . kamma-paccayā, vipākapaccayā.*

Sukhāya vedanāya sampayuttaṅ ekaṅ, dve. Paṭisandhikkhaṇe sukhāya . . . (as above).

(ii) *Dukkhāya . . . uppajjati vipākapaccayā.*

Dukkhahasahagataṅ kāyaviññānasahagataṅ<sup>2</sup> ekaṅ, dve.

(iii) *Adukkhamasukhāya . . . uppajjati vipākapaccayā.*

Adukkhamasukhāya vedanāya sampayuttaṅ ekaṅ, dve. Paṭisandhikkhaṇe . . . ekaṅ dve.

15-20.

(i) *Sukhāya . . . uppajjati āharapaccayā . . . indriyapaccayā, jhānapaccayā, maggapaccayā, sampayuttapaccayā, vip-payuttapaccayā.*

Sukhāya vedanāya sampayuttaṅ ekaṅ, dve. Vatthuṅ vippayuttapaccayā. Paṭisandhikkhaṇe sukhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā.

(ii) *Dukkhāya . . . uppajjati vippayuttapaccayā.*

Dukkhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā.

(iii) *Adukkhamasukhāya . . . uppajjati vippayuttapaccayā.*

Adukkhamasukhāya vedanāya sampayuttaṅ ekaṅ, dve . . . vatthuṅ vippayuttapaccayā. Paṭisandhikkhaṇe . . . pe . . . vatthuṅ vippayuttapaccayā . . . sankhittaṅ . . .

21-24.

*Atthipaccayā, natthipaccayā, vigatapaccayā, avigatapaccayā . . .*

[Anuloma-gaṇanā.]

H 3    Ā 3 . . . sankhittaṅ . . . Avg 3.

Hetupaccayā

Ā 3    V 2    Avg 3.

Ārammaṇapaccayā adhipatipaccayā

H 3    V 2    Avg 2 . . . sankhittaṅ . . .

<sup>1</sup> Text passes over No. 11.

<sup>2</sup> K. omits sahatataṅ; below also.

Āsevanapaccayā

H 3 K 3 Āh 3 Avg 3.

Vipākapaccayā

H 2 A 2 . . . *sankhittay* . . . Pu 3 Jh 2 Avg 3  
 Ā 3 K 3 M 2

Jhānapaccayā . . . maggapaccayā

H 3 V 2 Avg 3.

Avigatapaccayā

H 3 Nat 3 Vg 3.

(*Yathā Kusalattikassa paccanīyagaṇanā evaṃ vitthāretabbā.*)

[Paccanīya.]

1 (*na-hetu*).

(i) *Sukhāya vedanāya sampayuttāṃ dhammāṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati na-hetupaccayā.*

Ahetukaṃ sukhāya<sup>1</sup> vedanāya sampayuttāṃ ekaṃ, dve.

(ii) *Dukkhāya . . . na-hetupaccayā.*

Dukkhasahagataṃ kāyaviññānasahagataṃ ekaṃ, dve . . .

[*Paccanīya-gaṇanā.*]

Na-H 3

Na-Pa 3

Na-Jh 3

Na-A 3

. . . *pe* . . .

Na-M 3

Na-Pu 2

Na-V 3

Na-Vpp 2

Na-hetupaccayā

Na-A 3

Na-Ās 3

Na-Jh 3

Na-Pu 1

Na-K 2

Na-M 3

Na-Pa 3

Na-V 2

Na-Vpp 1

Na-hetupaccayā na-adhipati-, na-purejātapaccayā

Na-Pa 1 . . . *pe* . . . Na-V 1 Na-Vpp 1.

Na-hetu-, na-adhipati-, na-purejāta- . . . na-vipāka-, na-maggapaccayā

Na-Vpp 1.

*The rest mainly follows the Kusalattika.*

*The other two Gaṇanās follow.*

**Paticcavāro niṭṭhito.**

<sup>1</sup> K. ahetukasukhāya.

Sahajātavāro, Paccaya-, Nissaya-, Saṅsaṭṭha- and Sampayutta-vāras are stated as following. One section only, from the first and the last, is given.

[Pañhavāro.]

1.

(i) *Sukhāya vedanāya sampayutto dhammo sukhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Sukhāya vedanāya sampayuttā hetū<sup>1</sup> sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo. Paṭisandhikkhane sukhāya vedanāya sampayuttā hetū sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo.

(ii) *Dukkhāya vedanāya sampayutto dhammo dukkhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Dukkhāya vedanāya sampayuttā hetū sampayuttakānaṅ dhammānaṅ hetupaccayena paccayo.

(iii) *Adukkhamasukhāya vedanāya sampayutto dhammo adukkhamasukhāya vedanāya sampayuttassa dhammassa hetupaccayena paccayo.*

Adukkhamasukhāya vedanāya sampayuttā hetū sampayuttakā-vedanāya sampayuttā hetū sampayuttakānaṅ khandhānaṅ hetupaccayena paccayo.

2.

(i) *Sukhāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṅ datvā, silaṅ samādiyivā, uposathakammaṅ katvā, sukhāya vedanāya sampayuttena cittena paccavekkhati. Sukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, sukhāya vedanāya sampayuttena cittena paccavekkhati. Ariyā sukhāya vedanāya sampayuttena cittena sukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti. Pubbe samudāciṅṅe kilese jānanti. Sukhāya vedanāya sampayutte khandhe sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato

<sup>1</sup> K. sampayutto hetu throughout this hetu section.

vipassati assādeti abhinandati;<sup>1</sup> taṃ ārabhha sukhāya vedanāya sampayutto rāgo . . . diṭṭhi uppajjati. Sukhāya vedanāya sampayutte khandhe ārabhha sukhāya vedanāya sampayuttā khandhā uppajjanti

(iv)<sup>2</sup> *Sukhāya vedanāya sampayutto dhammo dukkhāya vedanāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṃ . . . (as in i) katvā, vippaṭisārissa domanassaṃ uppajjati sukhāya vedanāya sampayutte jhāne [pahīne]<sup>3</sup> vippaṭisārissa domanassaṃ uppajjati; sukhāya vedanāya sampayutte khandhe ārabhha dukkhāya vedanāya sampayuttā khandhā uppajjanti.

(v) *Sukhāya vedanāya sampayutto dhammo adukkhamasukhāya vedanāya . . . ārammaṇap. pacc.*

Sukhāya vedanāya sampayuttena cittena dānaṃ . . . katvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhati. Sukhāya vedanāya sampayuttā jhānā, maggā, phalā vuttḥahitvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhati. Ariyā adukkhamasukhāya vedanāya sampayuttena cittena sukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudāciṇṇe kilese jānanti. Sukhāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandati;<sup>4</sup> taṃ ārabhha adukkhamasukhāya vedanāya sampayutto rāgo . . . diṭṭhi . . . vicikicchā . . . uddhaccaṃ uppajjati. Cetopariyañāṇena sukhāya vedanāya sampayuttacittasamangissa cittaṃ jānāti.<sup>5</sup> Sukhāya vedanāya sampayuttā khandhā cetopariyañāṇassa, pubbenivāsānussatiñāṇassa, yathākammūpagañāṇassa, anā-

<sup>1</sup> So B. K. gives these three verbs in the plural:—vipassanti, etc., and connects, in one sentence, all these psychological sequences with one subject:—Ariyā.

<sup>2</sup> Other six formulæ are now brought into play, thus:—

(iv) Sukhāya . . . dukkhāya (S,D)	(vii) D . . . A
(v) Sukhāya . . . adukkhamasukhāya (S,A)	(viii) A . . . S
(vi) Dukkāya . . . sukhāya (D,S)	(ix) A . . . D

<sup>3</sup> B. parihīne.

<sup>4</sup> K. vipassanti assādenti abhinandanti.

<sup>5</sup> K. jānanti.

gataṅsaññāṇassa, āvajjanāya ārammaṇapaccayena paccayo. Sukhāya vedanāya sampayutte khandhe ārabha adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(ii) *Dukkhāya . . . dukkhāya . . . ārammaṇap. pacc.*

Dosaṅ ārabha doso uppajjati, moho uppajjati;<sup>1</sup> dukkhasahagataṅ kāyaviññāṇaṅ ārabha doso uppajjati, moho uppajjati. Dukkāya vedanāya sampayutte khandhe ārabha dukkhāya vedanāya sampayuttā khandhā uppajjanti.

(vi) *Dukkhāya vedanāya sampayutto dhammo sukhāya . . . ārammaṇap. pacc.*

Ariyā sukhāya vedanāya sampayuttena cittena dukkhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudāciṅṅe kilese jānanti. Dukkāya vedanāya sampayutte khandhe sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassanti. Dukkāya vedanāya sampayutte khandhe ārabha sukhāya vedanāya sampayuttā khandhā uppajjanti.

(vii) *Dukkhāya vedanāya sampayutto dhammo adukkhamasukhāya . . . ārammaṇap. pacc.*

Ariyā adukkhamasukhāya vedanāya sampayuttena cittena dukkhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti; pubbe samudāciṅṅe kilese jānanti. Dukkāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassanti, cetopariyaññāṇena dukkhāya vedanāya sampayuttacittasamangissa cittaṅ jānanti. Dukkāya vedanāya sampayuttā khandhā cetopariyaññāṇassa, pubbenivāsānussatiññāṇassa, yathākammūpaṅgaññāṇassa, anāgataṅsaññāṇassa, āvajjanāya ārammaṇapaccayena paccayo. Dukkāya vedanāya sampayutte khandhe ārabha adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(iii) *Adukkhamasukhāya . . . ārammaṇap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena dānaṅ . . . katvā, adukkhamasukhāya vedanāya sampayut-

<sup>1</sup> B. *inserts* Dukkāya vedanāya sampayuttaṅ mohaṅ ārabha moho uppajjati, doso uppajjati.

tena cittena paccavekkhanti, adukkhamasukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, adukkhamasukhāya vedanāya sampayuttena cittena paccavekkhanti. Ariyā adukkhamasukhāya vedanāya sampayuttena cittena adukkhamasukhāya vedanāya sampayutte pahīne kilese, vikkhambhite kilese paccavekkhanti; pubbe samudāciṇṇe kilese jānanti. Adukkhamasukhāya vedanāya sampayutte khandhe adukkhamasukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandanti;<sup>1</sup> taṃ ārabha adukkhamasukhāya vedanāya sampayutto rāgo, diṭṭhi, vicikicchā, uddhaccaṃ uppajjati. Cetopariyañāṇena adukkhamasukhāya vedanāya sampayuttacittasamangissa cittaṃ jānanti. Ākāsānañcāyatanāṃ viññāṇañcāyatanassa,<sup>2</sup> . . . ākiñcaññāyatanāṃ nevasaññānāsaññāyatanassa, ārammaṇapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttā khandhā iddhiḍḍhaññāṇassa, cetopariyañāṇassa, pubbenivāsānussatiññāṇassa, yathūkkammūpagaññāṇassa, anāgataṅsaññāṇassa, āvajjanūya ārammaṇapaccayena paccayo. Adukkhamasukhāya vedanāya sampayutte khandhe ārabha adukkhamasukhāya vedanāya sampayuttā khandhā uppajjanti.

(viii) *Adukkhamasukhāya vedanāya sampayutto dhammo sukhāya . . . ārammaṇap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena dānaṃ . . . katvā, sukhāya vedanāya sampayuttena cittena paccavekkhanti. Adukkhamasukhāya vedanāya sampayuttā jhānā . . . maggā . . . phalā vuṭṭhahitvā, sukhāya vedanāya sampayuttena cittena paccavekkhanti. Ariyā sukhāya vedanāya sampayuttena cittena adukkhamasukhāya vedanāya sampayutte pahīne kilese paccavekkhanti, vikkhambhite kilesepaccavekkhanti. Pubbe samudāciṇṇe kilese jānanti. Adukkhamasukhāya vedanāya sampayutte khandhe<sup>3</sup> sukhāya vedanāya sampayuttena cittena aniccato dukkhato anattato vipassati assādeti abhinandati;<sup>4</sup> taṃ ārabha su-

<sup>1</sup> K. vipassanti assādeti abhinandanti. B. *by a slip has vipassanti assādeti, etc.*

<sup>2</sup> K. . . . pe . . .

<sup>3</sup> K. *inserts ārabha.*

<sup>4</sup> K. *as before.* B. *again has vipassanti, then singular verbs.*

khāya vedanāya sampayutto rāgo . . . diṭṭhī uppajjati.<sup>1</sup>  
 Adukkhamasukhāya vedanāya sampayutte khandhe ārabba  
 sukhāya vedanāya sampayuttā khandhā uppajjanti.

(ix) *Adukkhamasukhāya vedanāya sampayutto dhammo  
 dukkhāya . . . arammaṇap. pacc.*

Adukkhamasukhāya vedanāya sampayuttena cittena  
 dānaṅ . . . katvā, vippaṭisāriṣṣa domanassaṅ uppajjati.  
 Adukkhamasukhāya vedanāya sampayutte jhāne pahīne  
 vippaṭisāriṣṣa domanassaṅ uppajjati. Adukkhamasukhāya  
 vedanāyā sampayutte khandhe ārabba dukkhāya veda-  
 nāya sampayuttā khandhā uppajjanti.

## 3.

*The adhipati-paccaya section offers no new matter and  
 is not commented on.*

## 4.

(i) *Sukhāya . . . anantarap. paccayena paccayo.*

Purimā purimā sukhāya vedanāya sampayuttā khandhā  
 pacchimānaṅ pacchimanāṅ sukhāya vedanāya sampayutta-  
 kūnaṅ khandhānaṅ anantarapaccayena paccayo. Sukhāya  
 vedanāya sampayuttāṅ anulomaṅ sukhāya vedanāya sampa-  
 yuttassa gotrabhussa anantarap. pacc. anulomaṅ vodānassa,  
 gotrabhū maggassa, vodānaṅ maggassa, maggo phalassa,  
 phalaṅ phalassa, anulomaṅ sukhāya vedanāya sampayuttāya  
 phalasaṃpattiyā anantarapaccayena paccayo. Sukhāya  
 vedanāya sampayuttā khandhā sukhāya vedanāya sampa-  
 yuttassa vuṭṭhānassa anantarap. pacc.<sup>2</sup>

(v) *Sukhāya vedanāya . . . adukkhamasukhāya . . .*

Sukhāya vedanāya sampayuttaṅ cuticittaṅ adukkhamasukhāya vedanāya sampayuttassa uppatticittassa anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ bhavaṅgaṅ āvajjanāya anantarapaccayena paccayo. Sukhasahagataṅ kāyaviññāṇaṅ vipākamanodhātuyā anantarapaccayena paccayo. Sukhāya vedanāya sampayuttā vipākamanoviññāṇadhātu kiriyāmanoviññāṇadhātuyā anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ bhavaṅgaṅ adukkhamasukhāya vedanāya sampayuttassa bha-

<sup>1</sup> K. . . . pe . . .

<sup>2</sup> K. omits sentence.

vangassa anantarapaccayena paccayo. Sukhāya vedanāya sampayuttaṅ kusalākusalaṅ adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa, kiriyaṅ vuṭṭhānassa, phalaṅ vuṭṭhānassa. . . .

(ii) *Dukkhāya . . . anantarap. pacc.*

Purimā purimā dukkhāya vedanāya sampayuttā khandhā pacchimānaṅ pacchimānaṅ dukkhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarapaccayena paccayo.

(vii) *Dukkhāya . . . adukkhamasukhāya . . .*

Dukkhasahagataṅ kāyaviññānaṅ vipākamanodhātuyā anantarapaccayena paccayo. Dukkhāya vedanāya sampayuttā khandhā adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa anantarapaccayena paccayo.

(iii) *Adukkhamasukhāya . . . anantarap. pacc.*

Purimā purimā adukkhamasukhāya vedanāya sampayuttā khandhā pacchimānaṅ pacchimānaṅ adukkhamasukhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ anulomaṅ adukkhamasukhāya vedanāya sampayuttassa gotrabhussa anantarapaccayena paccayo. Anulomaṅ vodānassa, gotrabhū maggassa, vodānaṅ maggassa, maggo phalassa, phalaṅ phalassa, anulomaṅ phalasaṃpattiyā, nirodhā vuṭṭhahantassa, nevasaññānāsaññāyatanaṅ adukkhamasukhāya vedanāya sampayuttāya phalasaṃpattiyā anantarapaccayena paccayo. Adukkhamasukhāya vedanāya sampayuttā khandhā. Adukkhamasukhāya vedanāya sampayuttassa vuṭṭhānassa anantarapaccayena paccayo.

(viii) *Adukkhamasukhāya . . . sukhāya . . . .*

Adukkhamasukhāya vedanāya sampayuttaṅ cuticittaṅ sukhāya vedanāya sampayuttassa uppatticittassa anantarapaccayena paccayo. Āvajjanā sukhāya vedanāya sampayuttakānaṅ khandhānaṅ anantarap. paccayo. Vipākamanodhātu sukhāya vedanāya sampayuttāya vipākamanoviññānadhātuyā anantarap. paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ bhavaṅgaṅ sukhāya vedanāya sampayuttassa bhavaṅgassa anantarap. paccayo. Adukkhamasukhāya vedanāya sampayuttaṅ kusalākusalaṅ sukhāya vedanāya sampayuttassa . . . kiriyaṅ . . . phalaṅ vuṭṭhā-

nassa nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṅ sukhāya vedanāya sampayuttāya phalasaṃpattiyā anantaraṃ paccayo.

(ix) *Adukkhamasukhāya . . . dukkhāya . . .*

Āvajjanaṃ dukkhāya vedanāya sampayuttakānaṅ khaṇḍhānaṅ anantarapaccayena paccayo.

*The remaining paccayas are treated as in the Kusalattika.*

[Gaṇanā.]

H 3	S 7	U 9	V 3 . . . pe . . .	Nat 7
Ā 9	Sj 3	Ās 3	Sp 3	Vg 7
A 5	Añ 3	K 8	At 3	Avg 3
An 7	N 3			

Hetupaccayā

A 2	N 3	M 2	At 3
Sj 3	V 2	Sp 3	Avg 3
Añ 3	I 2		

Hetu-sahajāta-aññamañña-nissaya-sampayutta-atthi-avigatan ti 3

H-Sj-Añ-N-V-M-Sp-At-Avg 2
H-Sj-Añ-N-I-M-Sp-At-Avg 2
H-Sj-Añ-N-V-I-M-Sp-At-Avg 2
H-A-Sj-Añ-N-I-M-Sp-At-Avg 2
H-A-Sj-Añ-N-V-I-M-Sp-At-Avg 2

Ārammaṇapaccayā

A 4	U 4	Ā-A-U ti 4.
-----	-----	-------------

Adhipatipaccayā

H 2	Añ 3	V 2	M 3	At 3
Ā 4	N 3	Āh 3	Sp 3	Avg 3
Sj 3	U 4	I 3		

A-Ā-U ti 4. A-Sj-Añ-N-

- |                        |  |
|------------------------|--|
| (i) Sp-At-Avg 3        | (iv) V-Āh-I-Sp-At-Avg 2                |
| (ii) V-Sp-At-Avg 2     | (v) I-M-Sp-At-Avg ti 3                 |
| (iii) Āh-I-Sp-At-Avg 3 | (vi) V-I-M-Sp-At-Avg ti 2 <sup>1</sup> |

Adhipati-hetu-sahajāta-aññamañña-nissaya

- |                        |                           |
|------------------------|---------------------------|
| (i) I-M-Sp-At-Avg ti 2 | (ii) V-I-M-Sp-At-Avg ti 2 |
|------------------------|---------------------------|

*(The rest of the Anuloma calls for no commentarial remark.)*

*Pañhavārassa anulomaṅ.*

<sup>1</sup> K. adds three other ghaṭanāni (vii-ix) commencing similarly.

[Paccanīya.]

*Sukhāya vedanāya sampayutto dhammo sukhāya . . . āram-  
maṇapaccayena . . . kammaṇapaccayena paccayo . . .*

[Gaṇanā.]

Na-H 9 Na-Ā 9 . . . pe . . . No-Avg 9.

Na-hetupaccayā

Na-Ā 9 . . . sankhittay . . . No-Avg 9.

Na-hetupaccayā na-ārammaṇapaccayā

Na-A 9 Na-U 8 . . . sankhittay . . . No-Avg 9.

Na-hetupaccayā . . . sankhittay . . . na-āsevana-, na-vipāka-, na-  
āhāra- . . . sankhittay . . .

No-Avg 8.

Na-hetumūlakaṇ.

*Yathā Kusalattikassa paccanīya-gaṇanā gaṇitā, evaṃ imaṃ pi  
asaṃmuyhantena sabbaṃ mūlakaṇ gaṇetabbay.*

Paccanīyaṇ.

*Yathā Kusalattikassa anulomapaccanīyā-paccanīyānuloma-gaṇanā  
sajjhāyamaggena gaṇitā, evaṃ gaṇetabbay.*

Paccanīyānulomaṇ.

VEDANĀTTIKAṆ NITTITHAṆ.<sup>1</sup>

<sup>1</sup> K. adds dutiyaṇ.

NOTE.—In the remaining pages, only those sentences are printed in full concerning which the Commentary has something to say.

### [III. VIPĀKATTIKAN]

#### PAṬICCAVĀRO.]

##### 1.

(i) *Vipākay dhammay paṭicca vipāko dhammo uppajjati hetupaccayā.*

Vipākaṅ ekaṅ khandhaṅ paṭicca tayo khandhā; dve khandhe paṭicca dve khandhā. Paṭisandhikkhaṇe vipākaṅ ekaṅ khandhaṅ paṭicca tayo khandhā; dve . . . dve khandhā.

(ii) *Vipākay dhammay paṭicca nevavipākanavipākadhammadhammo<sup>1</sup> uppajjati hetupaccayā.*

Vipāke khandhe paṭicca cittasamuṭṭhānaṅ rūpaṅ. Paṭisandhikkhaṇe vipāke khandhe paṭicca kaṭattārūpaṅ.

(iii) *Vipākay dhammay paṭicca vipāko ca nevavipākanavipākadhammadhammo ca dhammā uppajjanti hetupaccayā*

. . . (iv) *Vipākadhammadhammay paṭicca vipākadhammadhammo . . .*

(v) *Vipākadhammadhammay paṭicca nevavipāka-na-vip.-dh.-dhammo . . .*

(vi) *Vipākadhammadhammay paṭicca vipākadhammo ca neva-vip.-na-vip.-dh.-dhammo . . .*

(vii) *Neva-vip.-na-vip.-dh.-dhammay paṭicca neva-vip.-na-vip.-dh.-dhammo . . .*

(viii) *Neva-vip.-na-vip.-dh.-dhammay paṭicca vipāko dhammo . . .*

(ix) *Neva-vip.-na-vip.-dh.-dhammay paṭicca vipāko dhammo ca neva-vip.-na-vip.-dh.-dhammo ca . . .*

(x) *Vipākaṅ ca neva-vip.-na-vip.-dh.-dhammaṅ ca paṭicca vipāko dhammo . . .*

(xi) *Vipākaṅ ca neva-vip.-na-vip.-dh.-dhammaṅ ca paṭicca neva-vip.-na-vip.-dh.-dhammo . . .*

(xii) *Vipākaṅ ca neva-vip.-na-vip.-dh.-dhammaṅ ca paṭicca vipāko dhammo ca neva-vip.-na-vip.-dh.-dhammo ca . . .*

(xiii) *Vipākadhammadhammaṅ ca neva-vip.-na-vip.-dh.-dhamanaṅ ca paṭicca neva-vip.-na-vip.-dh.-dhammo uppajjati hetupaccayā. . . .<sup>2</sup>*

*The other 23 paccayas are then dealt with.*

<sup>1</sup> Vipākadhamma-dhammā ti vipākā sabhāvadhammā. *Asl.* 42.

<sup>2</sup> Each of these general propositions is, as usual, applied to some case of khandhas, mahābhūtas, etc.

[Anulomay.]

H 13	Añ 7	K 13	Vpp 13
Ā 5	N 13	V 9	At 13
A 9	U 5	Āh 13 . . . pe . . .	Nat 5
An 5	Pu 3	M 13	Vg 5
S 5	Ās 2	Sp 5	Avg 13
Sj 13			

Hetupaccayā

Ā 5 . . . pe . . . Avg 13.

(Yathā Kusalattikassa gaṇanā evaṃ gaṇetabbay.)

Āsevanapaccayā

H 2 . . . pe . . .	K 2	Avg 2
Pu 2	Āh 2 . . . pe . . .	

Vipākapaccayā

H 9	S 3	U 3	M 9	Nat 3
Ā 3	Sj 9	Pu 1	Sp 3	Vg 3
A 5	Añ 6	K 9	Vpp 9	Avg 9
An 3	N 9	Āh 9 . . . pe . . .	At 9	

Anulomagaṇanā niṭṭhitā.

[Paccanūyay.]

Vipākaṃ dhammaṃ paṭicca vipāko dhammo uppajjati na-hetupaccayā . . .

(followed by eleven other general propositions.)<sup>1</sup>

The other paccayas up to No. 23 follow, and then the other two gaṇanās.

Paṭicceavāro niṭṭhito.

The next five vāras follow, and then the Pañhavāra. Passing over the first (hetu) section, the second (ārammaṇa) runs:—

Vipāko dhammo vipākassa dhammassa ārammanapaccayena paccayo.

Vipāke khandhe aniccato dukkhato anattato vipassati assādeti, abhinandati; taṃ ārabba rāgo . . . diṭṭhi . . . vicikicchā . . . uddhaccaṃ . . . domanassaṃ uppajjati. Kusalākusale niruddhe vipāke tad-ārammaṇatā uppajjati . . .

<sup>1</sup> The Gaṇanā and Commentary give ten only.

Three general propositions follow, then this one:—

Vipākadhhammadhammā neva - vipāka - na - vipākadhhammadhammassa ārammaṇapaccayena paccayo.

Arahā maggā vuṭṭhahitvā maggaṅ paccavekkhati; pubbe suciṇṇāni paccavekkhati. Arahā pahīne kilese paccavekkhati. vikkhambhite kilese paccavekkhati;<sup>1</sup> pubbe samudāciṇṇe kilese jānāti. Vipākadhhammadhamme khandhe aniccato dukkhato anattato vipassati; cetopariyañāṇena vipākadhhammadhamma cittasamangissa cittaṅ jānāti. Ākāsānañcāyatanakusalaṅ viññāṇañcāyatanakiriyassa ārammaṇapaccayena paccayo. Ākiñcaññāyatanakusalaṅ nevasaññānāsaññāyatanakiriyassa ārammaṇapaccayena paccayo. Vipākadhhammadhammā khandhā cetopariyañāṇassa, pubbenivāsānussatiñāṇassa. yathākammūpagañāṇassa, anāgataṅsañāṇassa, āvajjanaṅyā ārammaṇapaccayena paccayo.

The next comment is on the Gaṇanā (anulomaṅ):—

H 7	S 7 <sup>2</sup>	U 9	K 9	Jh 7 <sup>2</sup>	At 13
Ā 9	Sj 11	Pu 3	V 3	M 7	Nat 7
A 10	Añ 7	Pa 3	Āh 7	Sp 3 <sup>2</sup>	Vg 7
An 7	N 13 <sup>2</sup>	Ās 2	I 9	Vpp 5	Avg 13

Hetupaccayā

A 7	N 7	M 7	At 7
Sj 7	V 3	Sp 3	Avg 7
Añ 5	I 7	Vpp 3	

Yathā Kusalattike pañhavārassa anulomagaṇanā gaṇitā vitthāretabbā.

Anulomaṅ.

The other three gaṇanās follow.

### VIPĀKATTIKĀṅ NIṬṬHITAṅ.<sup>3</sup>

<sup>1</sup> B. omits this clause.

<sup>2</sup> K. gives a different figure.

<sup>3</sup> K. inserts tatiyaṅ.

The Siamese edition of the Tikapaṭṭhāna apparently ends here. I have inspected two copies of that edition of the Piṭakas without discovering the conclusion. The Burmese edition is complete.

## [IV. UPĀDIṆṆATTIKAṆ]

### PAṬICCAVĀRO

#### *Anulomaṇ.*]

#### 1.

(i) *UpādiṆṆupādāniyaṇ dhammaṇ paṭicca upadiṆṆupādāniyo dhammo uppajjati hetupaccayā.*

UpādiṆṆupādāniyaṇ ekaṇ khandhaṇ (cf. p. 317) . . . Paṭi-sandhikkhaṇe upādiṆṆupādāniyaṇ ekaṇ khandhaṇ (cf. p. 317) . . . dve khandhā kaṭattā ca rūpaṇ. Khandhe paṭicca vatthu, vatthu . . . khandhā. UpādiṆṆupādāniyaṇ ekaṇ mahābhūtaṇ paṭicca tayo . . . dve . . . dve . . . mahābhūte paṭicca kaṭattā-rūpaṇ upādārūpaṇ. . . .

*In this Tika the three correlated terms are upādiṆṆupādāniya, anupādiṆṆupādāniya, and anupādiṆṆa-anupādāniya dhammas.*

*In the Pañhavāra, at No. 10 of the paccayas (purejāta):—*

*UpādiṆṆupādāniyo dhammo upādiṆṆupādāniyassa dhammassa purejātapaccayena paccayo.*

(a) Ārammaṇa-, (b) vatthu-purejātaṇ.

(a) Sekhā vā puthujjanā vā cakkhuṇ aniccato dukkhato anattato vipassanti, assādentī, abhinandanti; taṇ ārabba rāgo, domanassaṇ uppajjati. Kusalākusale niruddhe vipāke tad-ārammaṇatā uppajjati . . . sotaṇ . . . upādiṆṆupādāniye rūpe . . . pe . . . phoṭṭhabbe, vatthuṇ . . . tad-ārammaṇatā uppajjati. UpādiṆṆupādāniyaṇ rūpāyatanaṇ kāyaviññāṇassa purejātapaccayena paccayo.

(b) Cakkhāyatanaṇ cakkhuviññāṇassa . . . kāyāyatanaṇ kāyaviññāṇassa, vatthu upādiṆṆupādāniyaṇaṇ khandhānaṇ purejātapaccayena paccayo. . . .

15 (āhāra).

*Upādiṇṇupādāniyo dhammo upādiṇṇupādāniyassa dhammassā āhārapaccayena paccayo.*

Upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ āhārapaccayena paccayo. Paṭisandhikkhaṇe upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārap. . . . p. . . . Upādiṇṇupādāniyo kabalīnkāro āhāro upādiṇṇupādāniyassa kāyassa āhārap. . . . p. . . .

*Upādiṇṇupādāniyo dhammo anupādiṇṇupādāniyassa dhammassa āhārap. . . . p. . . .*

Upādiṇṇupādāniyā āhārā cittasamuṭṭhānānaṃ rūpānaṃ āhārap. . . . p. . . . Upādiṇṇupādāniyo kabalīnkāro āhāro anupādiṇṇupādāniyassa kāyassa āhārap. . . . p. . . .

*Upādiṇṇupādāniyo dhammo upādiṇṇupādāniyassa ca anupādiṇṇupādāniyassa ca dhammassa āhārap. . . . p. . . .*

Upādiṇṇupādāniyā āhārā sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ āhārapaccayena paccayo.

*(The remainder of the Tika, analogous to the preceding Tikas, is not commented upon.)*

UPĀDIṆṆATTIKANĀṆ NIṬṬHITAṆ.

[THE REMAINING TIKAS]

5. SANKILIṬṬHASANKILESIKATTIKA.

- (1) Sankiliṭṭha-sankilesika, (2) asankiliṭṭha-sankilesika,  
(3) asankiliṭṭha-asankilesika.

6. VITAKKATTIKA.<sup>1</sup>

- (1) Savitakka - savicāra, (2) avitakka - vicāramatta,  
(3) avitakka-avicāra.

7. PĪTITTIKA.

- (1) Pīṭisahagata, (2) sukhasahagata, (3) upekhāsaha-  
gata.

(The following passage in 7 is commented upon:—)

*Sukhasahagato dhammo upekhāsahagatassa dhammassa  
anantarapaccayena paccayo.*

Sukhasahagataṅ cuticcitaṅ upekhāsahagatassa uppatticit-  
tassa anantarap. . . p. . . . Sukhasahagataṅ bhavangaṅ  
āvajjanāya anantarap. . . p. . . . Sukhasahagatā vipāka-  
manoviññādhātu kiriyāmanoviññādhātuyā anantarap.  
. . . p. . . . Sukhasahagataṅ bhavangaṅ upekhāsahagatassa  
bhavangassa anantarap. . . p. . . .

8. DASSANATTIKA.

- (1) Dassanena pahātabba, (2) bhāvanāya pahātabba,  
(3) neva-dassanena-na-bhāvanāya pahātabba.

(The following passage in 8 is commented upon:—)

*In the Pañhavāre § 1 (ārammaṇa):—*

*Dassanena pahātabbo dhammo dassanena pahātabba-dham-  
massa ārammaṇapaccayena paccayo.*

<sup>1</sup> One passage in this Tika is commented upon (below, p. 353). In the Kusalattika it occurs in the Pañhāvāra § 9, Upanissaya (p. 166), but I cannot find it in the corresponding section of this Tika, nor in other sections. Yathākammūpagaññaṅ without parikkamaṅ occurs in the second (Ārammaṇa) section.

Dassanena pahātabbaṃ rāgaṃ assādeti, abhinandati; taṃ ārabha dassanena pahātabbo rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati. . . .

9. DASSANENA PAHĀTABBAHETUKATTIKA.

(1) Dassanena pahātabbahetuka, (2) bhāvanāya pahātabbahetuka, (3) neva-dassanena-na-bhāvanāya pahātabbahetuka.

(The sentence commented upon in the Tatiyapada is as follows:—)

In the Paṇḍhavāra § 1 (hetu):—

Dassanena pahātabbahetuko dhammo dassanena pahātabbahetukassa ca neva-dassanena-na-bhāvanāya pahātabbahetukassa ca dhammassa hetupaccayena paccayo.

Dassanena pahātabbahetukā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ hetup. . . . p. . . . Bhāvanāya tīṇi . . . pe . . . neva-dassanena-na-bhāvanāya ekaṃ.

Neva-dassanena-na-bhāvanāya pahātabbahetuko dhammo dassanena pahātabbahetukassa dhammassa hetup. . . . p. . . .

Vicikicchāsahagato moho sampayuttakānaṃ khandhānaṃ hetup. . . . p. . . .

Neva-dassanena . . . pe . . . hetuko dhammo bhāvanāya pahātabbahetukassa dhammassa hetup. . . . p. . . .

Uddhaccasahagato moho . . . (as above, and so for two more general propositions).

10. ĀCAYAGĀMITTIKA.

(1) Ācayagāmi, (2) apacayagāmi, (3) nevācayagāmi-na-apacayagāmi.

11. SEKHAṬTIKA.

(1) Sekha, (2) asekha, (3) neva-sekha-nāsekha.

12. PARITTATTIKA.

(1) Paritta, (2) mahaggata, (3) appamāṇa.

13. PARITTĀRAMMAṆATTIKA.

(1) Parittārammaṇa, (2) mahaggatārammaṇa, (3) appamāṇārammaṇa.

(Here the passage commented upon appears to be that in the Pañhavāra:—)

§ 2 (ārammaṇa):—*Appamāṇārammaṇo dhammo mahaggatārammaṇassa dhammassa ārammaṇapaccayena paccayo.*

Ariyā appamāṇārammaṇacetanā cetopariyañāṇaṇ paccavekkhanti.

(And in § 14 [kamma]:—)

*Appamāṇārammaṇo dhammo parittārammaṇassa dhammassa kammāp. . . . p. . . .*

Nānākhaṇikā appamāṇārammaṇā cetanā vipākāṇaṇ parittārammaṇāṇaṇ khandhāṇaṇ kammāp. . . . p. . . .

14. HĪNATTIKA.

(1) Hīna, (2) majjhima, (3) paṇīta.

15. MICCHATTATTIKA.

(1) Micchattaniyata, (2) sampattaniyata, (3) aniyata.

16. MAGGĀRAMMAṆATTIKA.

(1) Maggārammaṇa, (2) maggahetuka, (3) maggādhipatī.

. . . na-hetupaccayo. Ahetukaṇ maggārammaṇaṇ ekaṇ khandhaṇ paṭicca tayo khandhā. . . .

17. UPPANNATTIKA.

(1) Uppanna, (2) anuppanna, (3) uppādi.

18. ATĪTATTIKA.

(1) Atīta, (2) anāgata, (3) paccuppanna.

19. ATĪTĀRAMMAṆATTIKA.

(1) Atītārammaṇa, (2) anāgatārammaṇa, (3) paccuppannārammaṇa.

20. AJJHATTATTIKA.

(1) Ajjhatta, (2) bahiddhā, (3) ajjhatta-bahiddhā.

21. AJJHĀTTARAMMAṆATTIKA.

(1) Ajjhāttārammaṇa, (2) bahiddhārammaṇa, (3) ajjhatta-bahiddhārammaṇa.

TIKAPATTHĀNAṆ NIṬṬHITAṆ.

## DUKAPA'ṬHĀNA

*The first half of this Paṭṭhāna was published in full in 1906. The contents comprise those portions of the Abhidhamma-mātikā (Dhs. p. 1 f.), entitled Hetugocchaka, Cūlantaraduka, and the Gocchakas:—Āsava, Saṅyojana, Gantha, Ogha (Yoga=Ogha cf. Dhs. § 1151), Nīvaraṇa, and Parāmāsa. The distinctive character of Duka-procedure may be seen in this volume.*

*The contents of the remainder of the work are those enumerated in the Abhidhamma-mātikā under the heads Mahantaradukaṅ, Upādāna- and Kilesagocchakaṅ and Piṭṭhidukaṅ (Dhs. pp. 5-7):—*

### SĀRAMMAṆADUKA.

Sārammanā, anārammaṇā dhammā.

### CITTADUKA.

Cittā, no-cittā dhammā.

### CETASIKADUKA.

Cetāsikā, acetāsikā dhammā.

### CITTASAMPAYUTTADUKA.

Cittasampayuttā, cittavippayuttā dhammā.

### CITTASAṆSAṬṬHADUKA.

Cittasaṅsaṭṭhā, cittavisaṅsaṭṭhā dhammā.

### CITTASAMUṬṬHĀNADUKA.

Cittasamuṭṭhāna, no-cittasamuṭṭhānā dhammā.

### CITTASAHABHUDUKA.

Cittasahabhuno, no-cittasahabhuno dhammā.

### CITTĀNUPARIVATTIDUKA.

Cittānuparivattino, no-cittānuparivattino dhammā.

## CITTASAṂSAṬṬHA-SAMUṬṬHĀNADUKA.

Cittasaṅsaṭṭhasamuṭṭhānā, no-cittasaṅsaṭṭhasamuṭṭhānā dhammā.

## CITTASAṂSAṬṬHA-SAMUṬṬHĀNA-SAHABHUDUKA.

## CITTASAṂSAṬṬHA-SAMUṬṬHĀNĀNUPARIVATTI DUKA.

(In each the two terms are analogous to the foregoing, and in the text they are declared to be similar to them and are not elaborated.)

## AJJHATTIKADUKA.

Ajjhattikā, bāhirā dhammā.

## UPĀDĀDUKA.

Upādā, no-upādā dhammā.

## UPĀDINNADUKA.

Upādinnā, anupādinnā dhammā.

## UPĀDĀNADUKA.

Upādānā, anupādānā dhammā.

## UPĀDĀNIYADUKA.

Upādāniyā, anupādāniyā dhammā  
(yathā Lokiyadukaṅ evaṅ kātabbaṅ; cf. *Dukapaṭṭhāna*, pp. 135-49).

## UPĀDĀNASAMPAYUTTADUKAṅ.

Upādānasampayuttā, upādānavippayuttā dhammā.

## UPĀDĀNO-CEVA-UPĀDĀNIYADUKA.

Upādānā-ceva-upādāniyā, upādāniyā-ceva-no-ca-upādānā dhammā.

## UPĀDĀNO-CEVA-UPĀDĀNASAMPAYUTTADUKA.

Upādānā-ceva-upādānasampayuttā-ca, upādānasampayuttā-ceva-no-ca-upādānā dhammā.

## UPĀDĀNAVIPPAYUTTA-UPĀDĀNIYADUKA.

*The second term is anupādāniyā dhammā*

## KILESADUKA.

Kilesā, no-kilesā dhammā.

**SANKILESIKADUKA.**

Sankilesikā, asankilesikā dhammā  
(yathā LOKIYADUKA).

**SANKILITṬHADUKA.**

Sankilitthā, asankilitṭhā dhammā.

**KILESASAMPAYUTTADUKA.**

Kilesasampayuttā, kilesavippayuttā dhammā.

**KILESA-CEVA-SANKILESIKADUKA.**

Kilesa-ceva-sankilesikā, sankilesikā - ceva - no - ca - kilesā  
dhammā.

**KILESA-CEVA-SANKILITṬHADUKA**

(*analogous to foregoing*).

**KILESA-CEVA-KILESASAMPAYUTTADUKA.****KILESAVIPPAYUTTA-SANKILESIKADUKA.****DASSANENA PAHĀTABBADUKA.**

Dassanena pahātabbā, na dassanena pahātabbā dhammā.

**BHĀVANĀYA PAHĀTABBADUKA**

(*as foregoing*).

**DASSANENA-PAHĀTABBAHETUKADUKA.**

Dassanena-pahātabbahetukā, na dassanena . . .

**BHĀVANĀYA-PAHĀTABBAHETUKADUKA**

(*as foregoing*).

**SAVITAKKADUKA.**

Savitakkā, avitakkā dhammā.

**SAVICĀRADUKA**

(*as foregoing*).

**SAPPĪTIKADUKA**

Sappītikā, appītikā dhammā.

**PĪTISAHAGATADUKA**

(*contradictory term: na pītisahagata*).

SUKHASAHAGATADUKA

*(contradictory term: na sukhāsahagata).*

UPEKHĀSAHAGATADUKA

*(contradictory: na upekhāsahagata).*

KĀMĀVACARADUKA.

RŪPĀVACARADUKA.

ARŪPĀVACARADUKA.

PARIYĀPANNADUKA.

NIYYĀNIKADUKA.

NIYATADUKA.

SA-UTTARADUKA.

SARAṆADUKA.

*(The 8 contradictories are the term stated with a- prefixed.)*

## DUKA-TIKA-PATTHĀNA

(The distinctive method of this and the last two Patthānas is described in outline in the Commentary, and is illustrated here by the opening section in each.)

[Hetu-kusala-dukatikāṅ.

1. Hetu.]

*Hetuṅ kusalaṅ dhammaṅ paṭicca hetu-kusalo dhammo uppajjati hetupaccayā.*

*Hetuṅ kusalaṅ dhammaṅ paṭicca na-hetu-kusalo dhammo uppajjati hetupaccayā.*

*Hetuṅ kusalaṅ dhammaṅ paṭicca hetu-kusalo ca na-hetu-kusalo ca dhammā uppajjanti hetupaccayā*

(and so on in a ninefold permutation).<sup>1</sup>

Some of the remaining paccayas (2, Ārammaṇa, etc.) follow ; cf. Commentary.

The vāras following the Paṭiccavāra are only indicated as gandhiṅ vitthāretabbaṅ.

The Pañhavāra follows and the Hetu-kusala-dukatika is said to be finished. Hetu is then associated similarly with sukhāya vedānāya.

*Hetuṅ sukhāya vedānāya sampayuttaṅ dhammaṅ paṭicca . . . and with all the other Tikas successively down to the anidassana-appaṭighā dhammā of the last Tika in the Mātikā.*

The rest of the Hetu-gocchaka therein is then associated in turn with the Kusalattika. This completes the Hetugocchaka-kusala-duka-tika.

In this way all the Dukas are associated severally with the Tikas.

<sup>1</sup> Letting HK represent hetukusala and hK na-hetukusala, the full scheme is as follows :—

HK—HK	hK—Kh	HK and hK—HK
HK—hK	hK—HK	HK and hK—hK
HK—HK and hK	hK—HK and hK	HK and hK—HK and hK

## TIKA-DUKAPATTHĀNA

*The Tika:—kusala-akusala-avyākata—is now put before the one term hetu.*

*Kusalaṃ hetuṃ dhammaṃ paṭicca . . . Akusalaṃ hetuṃ . . . Avyākataṃ hetuṃ . . . hetupaccayā.*

*After but three general propositions the next two paccayas:—ārammaṇapaccayā, adhipatipaccayā are substituted in order, and very briefly.*

*Other vāras are only indicated. The Pañhavāra follows.*

*After this the second Tika (Vedanā) is likewise associated with hetu, and the remaining Tikas to anidassana-appaṭigha.*

*Hetu is then replaced by the rest of the Hetugocchaka in succession. So for all the Tikas and Dukas, this Paṭṭhāna ending with the combination:—*

*Anidassana-appaṭighaṃ saraṇaṃ dhammaṃ paṭicca anidassana-appaṭigho saraṇo dhammo uppajjati hetupaccayā.*

TIKA-DUKAPATTHĀNAṆṆ NITTHITAṆṆ.

## TIKA-TIKAPATTHĀNA

*Kusalaṃ sukhāya vedanāya sampayuttāya dhammaṃ paṭicca kusalo sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā. . . . Akusalaṃ . . . Avyākataṃ . . .*

Hetuyā tīṇi. Ārammaṇe tīṇi. Avigate tīṇi.

Sahajātavāram pi Sampayuttavāram pi Paṭiccavārasa-disaṇ.

*The foregoing is given as it stands. The Pañhavāra follows briefly, as in the Paṭiccavāra. Then—*

Hetuyā tīṇi. Ārammaṇe nava.

Yathā Kusalattike Pañhavāraṇ, evaṃ vitthāretabbaṇ.

*Then follows briefly a Paṭiccavāra of akusala coupled with dukkhāya vedanāya, and of avyākata coupled with the same, with the other two vāras indicated, and Pañhavāra referred to as above.*

*The kusala trio are then coupled with the other Tikas. Then the Vedanāttika replaces the kusala trio, and so on.*

*All is very summarily stated.*

TIKA-TIKAPATTHĀNAṆ NIṬṬHITAṆ.

## DUKA-DUKAPATTHĀNA

*Here each duka is coupled with every other duka in turn.*

*Hetuy sahetukay dhammay paṭicca hetu-sahetuko dhammo uppajjati hetupaccayā.*

*Hetuy sahetukay dhammay paṭicca nahetu-sahetuko dhammo. . . .*

*Hetuy sahetukay dhammay paṭicca hetu-sahetuko ca nahetu-sahetuko ca dhammo. . . .*

*The last combination is:—*

*Saraṇay hetuy dhammay paṭicca. . . .*

*Araṇay nahetuy dhammay paṭicca araṇo nahetu dhammo uppajjati hetupaccayā.*

*Sabbattha vitthāro.*

## DUKA-DUKAPATTHĀNAṆ NITTHITAṆ.

*The six books of method (cha nayā) so far given are now called collectively the ANULOMA PATTHĀNA, wherein the Tikas and Dukas are contemplated for the most part as positive or affirmative states. There now follow six books of corresponding negative or denying method, wherein the terms assume as their normal shape a negative or privative form.*

## PACCANĪYA PATTHĀNA.

### (I) Tikapatthāna.

*Nakusalay dhammay paṭicca nakusalo dhammo uppajjati hetupaccayā.*

*Akusalaṇ avyākataṇ ekaṇ khandhaṇ paṭicca akusalo avyākato tayo khandhā cittasamutthānaṇ ca rūpaṇ, etc.*

*This is very briefly stated and is entitled the*

### Paccaniyatikapatthāna.

The Paccanīyadukapattḥāna follows:—

*Nahetuṃ dhammaṃ paṭicca nahetu dhammo . . . and then the other four Paṭṭhānas:—Paccanīyadukatika, etc.*

*Then comes the ANULOMA-PACCANĪYAPATṬHĀNA, beginning:—*

*Kusalaṃ dhammaṃ paṭicca na-kusalo dhammo uppajjati hetupaccayā.*

*Kusale khandhe paṭicca cittasamutṭhanaṃ rūpaṃ.*

*Kusalaṃ dhammaṃ paṭicca na-akusalo dhammo. . . .*

*Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā citta-samutṭhānaṃ ca rūpaṃ.*

*Kusalaṃ dhammaṃ paṭicca avyākato. . . . Kusalaṃ dhammaṃ paṭicca na-akusalo ca na-avyākato ca dhammā uppajjanti hetupaccayā. . . . Kusalaṃ dhammaṃ paṭicca na kusalo ca na akusalo ca dhammā uppajjanti. . . .*

*Then the first term becomes akusalaṃ, then avyākataṃ.*

*So for the other five methods.*

*Finally comes the PACCANĪYĀNULOMAPATṬHĀNA, beginning:—*

*Na-kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati hetupaccayā.*

*Akusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā; dve khandhe paṭicca dve khandhā.*

*Na kusalaṃ dhammaṃ paṭicca avyākato dhammo. . . .*

*Vipākāvyākataṃ kiriyāvyākataṃ ekaṃ. . . .*

*Na akusalaṃ . . . kusalo . . .*

*Na akusalaṃ . . . avyākato . . .*

*Na akusalaṃ . . . kusalo ca avyākato ca . . .*

*Then three na-avyākata propositions.*

*The other five methods follow, ending with the Duka-duka, and the final words—*

*Dhammapaccanīyānulomapattḥānaṃ niṭṭhitaṃ.*

*Anulomadukatikapaṭṭhānato patthāya yāva pariyoṣānā tiṅsamattehi bhāṇavārehi paṭṭhānaṃ.*

# BUDDHAGHOSA'S COMMENTARY

(Concluded)

## VEDANĀTTIKAPATTHĀNASSA VAÑÑANĀ

Vedanāttike tisso vedanā. Rūpaṅ nibbānaṅ ti ime dhammā na labbhanti. Tasmā *ekaṅ khandhaṅ paṭicca dve khandhā* ti<sup>1</sup> ādi vuttaṅ.

*Paṭisandhikkhaṇe sukhāya vedanāyā* ti<sup>2</sup> sahetukapaṭisandhivasena vuttaṅ. Dukkavedanā pana<sup>3</sup> paṭisandhiyaṅ na labbhati ti dutiyavāre paṭisandhigahaṇaṅ na kataṅ.

Tatīyavāre *paṭisandhikkhaṇe* ti<sup>4</sup> sahetuka-paṭisandhivasena vuttaṅ. Sesam ettha ito paresu ca paccayesu yathā pālim eva niyyāti, sabbattha tayo vārā vuttā. Tena vuttaṅ *hetuyā tīṇi . . . pe . . . avigate tīṇi* ti.<sup>5</sup> Paccayasāṅsandane pana sahetukāya vipākadukkavedanāya abhāvato hetumūlakanāya *vipāke dve* ti<sup>6</sup> vuttaṅ. Adhipati-ādīhi saddhiṅ saṅsandanesu pi vipāke dve yeva. Kasmā? [Dve]<sup>7</sup> vipāke dukkavedanāya adhipati-jhāna-maggānaṅ abhāvato. Yehi ca saddhiṅ saṅsandane vipāke dve vārā labbhanti. Vipākena saddhiṅ saṅsandanesu tesu pi dve yeva.

Paccanīye na-purejāte āruppe ca paṭisandhiyaṅ ca dukkavedanāya abhāvato dve vārā āgatā. Na-vippayutte pi āruppe dukkhābhāvato dve yeva. Sabba arūpadhammaparigāhakā pana saha-jātādayo paccayā imasmiṅ paccanīyavāre parihāyanti. Kasmā? Vedanā sampayuttassa dhammassa vedanāsampayuttaṅ paṭicca saha-jātādīhi vinā anuppattito, pacchājātapaccayaṅ ca vinā uppattito. Paccayasāṅsandane pana *na-purejāte*<sup>8</sup> *ekaṅ* ti āruppe<sup>9</sup> ca paṭisandhiyaṅ ca ahetukā adukkham-asukhavedanā sampayuttaṅ sandhāya vuttaṅ.

<sup>1</sup> Above, p. 317.

<sup>2</sup> Above, *ibid.*

<sup>3</sup> Bm. *omits.*

<sup>4</sup> Above, *ibid.*

<sup>5</sup> Above, p. 318.

<sup>6</sup> *Ibid.*

<sup>7</sup> B. *omits.*

<sup>8</sup> Above, p. 319.

<sup>9</sup> Bm. *omits.*

*Na-kamme dve* ti ahetuka-kiriya-sampayutta-cetanāvasena vuttaṅ. Sukhāya hi adukkham-asukhāya vedanāya sampayutte dhamme paṭicca tāhi vedanāhi sampayuttā ahetuka-kiriyaacetanā uppajjanti. Na-hetupaccayā [na-kamma-paccayā]<sup>1</sup> na-vipāke pi es' eva nayo.

*Na-vippayutte ekan* ti āruppe āvajjanavasena vuttaṅ. Iminā upāyena sabbasaṅsandanesu gaṇanā veditabbā.

Anuloma-paccaniye paccaniya<sup>2</sup>-laddha-paccayā eva paccaniyato tiṭṭhanti.

Paccaniyānulome sabbā rūpadhamma-pariggāhakā saha-jātādayo anulomato va tiṭṭhanti, na paccaniyato. Ahetukassa pana cittuppādassa adhipati natthi ti adhipatipaccayo anulomato na tiṭṭhati. Paṭiccavārādisu pana pacchājāto anulomato na labbhati yevā ti parihīno. Ye c' ettha anulomato labbhanti, te paccaniyato labbhamānehi saddhiṅ parivattetvā pi yojitā yeva. Tesu tīni dve ekan ti tayo va vāraparicchedā. Te sabbattha yathānurūpaṅ sallakkhetabbā. Yo cāyaṅ Paṭiccavāre vutto; Sahajātavārādisu pi ayam eva vaṇṇanānayo.

Pañhavāre pana *sampayuttakānaṅ khandhānaṅ* ti<sup>3</sup> tena saddhiṅ sampayuttakānaṅ khandhānaṅ tehi yeva vā hetūhi sukhavedanādihi vā.

*Vipparisārisā* ti<sup>4</sup> dānādisu tāva; kasmā mayā idañ katanā? Duṭṭhu me katanā! akatanā seyyo siyā ti evaṅ vipparisārisā. Jhānaparihāniyaṅ pana parihānam me jhānaṅ mahā jāniyo vat' amhi ti evaṅ vipparisārisā. *Moho uppajjati* ti<sup>5</sup> dosasampayuttamoho. Tathā<sup>6</sup> *mohaṅ ārabbhā* ti dosasampayuttamoham eva (p. 322, n.).

*Sukhāya vedanāya sampayuttaṅ bhavaṅgaṅ adukkham-asukhāya vedanāya sampayuttassa bhavaṅgassā* ti<sup>7</sup> tadārammaṇa-sankhātāṅ piṭṭhibhavaṅgaṅ mūlabhavaṅgassa.

*Vuṭṭhānassā* ti tadārammaṇassa vā, bhavaṅgassa vā. Ubhayam pi h' etaṅ kusalākusalajavanato vuṭṭhitattā vuṭṭhānan ti vuccati.

*Kiriyaṅ vuṭṭhānassā* ti ettha pi es' eva nayo.

<sup>1</sup> Bm. omits.

<sup>2</sup> S. omits.

<sup>3</sup> Above, p. 320.

<sup>4</sup> Above, p. 321.

<sup>5</sup> Above, p. 322.

<sup>6</sup> S. substitutes Evaṅ.

<sup>7</sup> Above, p. 324.

*Phalaṃ vuṭṭhānassā* ti phalacittaṃ bhavangassa. Bhavangena hi phalato vuṭṭhito nāma hoti.

Parato *vuṭṭhānan* ti āgataṭṭhānesu pi es' eva nayo.

*Dukkhāya vedanāya sampayuttā khandhā* ti<sup>1</sup> domanassa-sampayuttā tiakusalā khandhā.

*Adukkham-asukhāya vedanāya sampayuttassa vuṭṭhānassā* ti tadārammaṇasankhātassa āgantukabhavangassa vā upekkhāsampayutta mūlabhavangassa vā. Sace pana somanassasahagataṃ mūlabhavaṅgaṃ hoti, tadārammaṇassa ca uppattikāraṇaṃ na hoti, javanassa ārammaṇato aññasmim pi ārammaṇe adukkham-asukhavedanaṃ akusalavipākaṃ uppajjat' eva. Tam pi hi javanato vuṭṭhitattā vuṭṭhānan ti vuccati.

Sahajātapaccayādi-niddesā uttānatthā yeva. Na h' ettha kiñci atthi, yaṃ na sakkā siyā heṭṭhā vuttanayena vedetuṃ, tasmā sādhukaṃ sallakkhetabbaṃ.<sup>2</sup>

Idāni yasmiṃ yasmiṃ paccaye ye ye vārā laddhā, sabbe te sankhipitvā gaṇanāya dassetuṃ *hetuyā tīṇī*<sup>3</sup> ti ādi vuttaṃ. Tattha sabbāni tīṇi suddhānaṃ tiṇṇaṃ padānaṃ vasena vedittabbāni. *Arammaṇe nava* ekamūlakekāvasānāni. *Adhipatīyā* pañca sahajātādhipativasena amissakāni tīṇi, ārammaṇādhipativasena ca sukhāya sampayutto, sukhāya sampayuttassa, adukkham-asukhāya sampayutto, adukkham-asukhāya sampayuttassā ti dve, tāni na gaṇetabbāni. Sukhāya pana sampayutto adukkham-asukhāya, adukkham-asukhāya sampayutto sukhāyā ti imāni dve gaṇetabbāni ti evaṃ pañca.

*Anantara-samanantaresu sattā* ti sukhā dvinnaṃ; tathā dukkhā, adukkham-asukhā tiṇṇaṃ pi ti evaṃ satta.

*Upanissaye navā* ti sukhasampayutto sukhasampayuttassa tihi upanissayehi, dukkhasampayuttassa pakatūpanissayen' eva. Upekkhāsampayuttassa tihi pi. Dukkhasampayutto dukkhasampayuttassa anantara-pakatūpanissayehi, sukhasampayuttassa pakatūpanissayena, adukkham-asukhasampayuttassa dvidhā. Adukkham-asukhasampayutto adukkham-asukhasampayuttassa tidhā pi; tathā sukhasampayut-

<sup>1</sup> Above, p. 325.

<sup>2</sup> Bm. upalakkhetabbaṃ.

<sup>3</sup> Above, p. 326.

tassa dukkhasampayuttassa anantara-pakatūpanissayehi ti evaṇ nava. Paccayabhedato pan' ettha pakatūpanissayā nava; anantarūpanissayā satta.

Ārammaṇūpanissayā cattāro ti vīsati upanissayā. Purejātā vā pacchājātā pan' ettha na vijjanti.<sup>1</sup> Na hi purejāta-pacchājātā vā arūpadhammā arūpadhammānaṇ paccayā honti.

*Kamme atthā* ti sukhasampayutto sukhasampayuttassa dvidhā pi; dukkhasampayuttassa nānākhaṇikato va; tathā itarassa. Dukkhasampayutto dukkhasampayuttassa dvidhā pi; sukhasampayuttassa natthi; itarassa nānākhaṇikato va. Adukkham-asukhasampayutto adukkhama-sukhasampayuttassa dvidhā pi; itaresaṇ nānākhaṇikato ti evaṇ aṭṭha. Paccayabhedato pan' ettha nānākhaṇikā aṭṭha; saha-jātā tīṇi ti ekādasa kamma-paccayā. Yathā ca purejāta-pacchājātā, evaṇ vip-payuttapaccayo p' ettha chijjati. Arūpadhammā hi arūpadhammānaṇ vip-payuttapaccayā na honti. Natthi-vigatesu tattha anantara-[samanantara]<sup>2</sup>sadisā va.

Evam ettha tīṇi, pañca, satta, aṭṭha, navā ti pañca gaṇana-paricchedā. Tesāṇ vasena paccayasāṇsandane ūnataragaṇana-saddhiṇ saṇsandanesu atirekaṇ ca alabbhamānaṇ ca apanetvā gaṇanā veditabbā.

Hetuyā saddhiṇ ārammaṇaṇ na labbhati. Tathā anantarādayo.

*Adhipatiyā dve* ti dukkha-padaṇ ṭhapetvā sesāni dve. Dukkhasampayutto hi hetu adhipati nāma natthi, tasmā so na labbhati ti apanīto. Sesadvayesu pi es' eva nayo. Iti hetumūlake dve yeva gaṇana-paricchedā; tesāṇ vasena cha ghaṭanāni vuttāni. Tesu paṭhamaṇ avipākabhūtānaṇ nāṇa-vip-payutta-nirādhipatidhammānaṇ vasena vuttaṇ.

Dutiyāṇ tesāṇ yeva vipākabhūtānaṇ.

Tatiya-catutthāni tesāṇ yeva nāṇa-sampayuttānaṇ.

Pañcamaṇ avipākabhūta-sādhipati amohavasena.

Chaṭṭhaṇ vipākabhūta-sādhipati amohavasena.

Paṭhamaṇ vā sabbahetuvaseṇa; dutiyāṇ sabbavipāka-hetuvaseṇa; tatiyaṇ sabbā moha-hetuvaseṇa; catutthaṇ sabbavipāka-amoha-hetuvaseṇa; pañcamaṇ sabba-sādhipati

<sup>1</sup> S. chijjanti. Cf. below.

<sup>2</sup> Bm. omits.

amohavasena; chaṭṭhaṅ sabba - sādhipati - vipāka - amohavasena.

Ārammaṇamūlake *adhipatīyā cattārī* ti ārammaṇādhipatīvasena sukhaṅ sukhasa, adukkham-asukhasa, adukkham-asukhaṅ adukkham-asukhasa, sukhasā ti evaṅ cattārī.

Upanissaye pi ārammaṇūpanissayavasena cattāro vuttā. Ghaṭanāni pan' ettha ekam eva.

Adhipatimūlakādisu pi heṭṭhā vuttanayen' eva yaṅ labbhati yañ ca na labbhati, taṅ sabbaṅ sādhukaṅ sallakkhetvā saṅsandanaḡhaṭana-ḡaṇanā veditabbā.

Paccanīyanayamhi Kusalattike vuttanayen' eva anulomato paccaye uddharitvā, tattha laddhānaṅ vārānaṅ vasena paccanīyato ḡaṇanavasena *na-hetuyā navā*<sup>1</sup> ti sabbapaccayesu nava vārā dassitā. Te ekamūlakekāvasānānaṅ navannaṅ vissajjanaṅ vasena sukhāya vedanāya sampayutto dhammo sukhāya vedanāya sampayuttassa dhammassa na-hetupaccayena paccayo sukhāya vedanāya sampayuttena cittena *dānaṅ datvā* ti ādinā nayena pāḷi uddharitvā dassetabbā.

Paccayasāṅsandane pan' ettha *na-hetupaccayā na-upanissaye atthā*<sup>2</sup> ti nānākhaṇikakammappaccayavasena veditabbā. Dubbalakammaṅ hi vipākassa na upanissayaṅ hoti kevalaṅ pana nānākhaṇikakammappaccayen' eva paccayo hoti. Sesam ettha anulomappaccanīya-paccanīyānulomesu ca tesāṅ tesāṅ paccayānaṅ yoge laddhavārasena sakkā heṭṭhā vuttanayen' eva ḡaṇetuṅ; tasmā na vitthāritan ti.

*Vedanāṭṭikavaṇṇanā niṭṭhitā.*

<sup>1</sup> Above, p. 327.

<sup>2</sup> Ibid.

[VIPĀKATTIKAVANĀNĀ]

Vipākattike *vipākaṃ dhammaṃ paṭicca vipāko dhammo uppajjati hetupaccayā* ti<sup>1</sup> ye [hetupaccaye]<sup>2</sup> terasa vārā vuttā, te sankhipitvā gaṇanāya dassetuṃ *hetuyā terasā* ti<sup>3</sup> vuttaṃ. *Ārammaṇe pañcā* ti ādisu pi es' eva nayo. Evam ettha terasa, pañca, nava, satta, tiṇi, dve ti cha gaṇanaparicchedā; tesañ vasena paccayasasaṅsandane heṭṭhā vuttanayen' eva gaṇanā veditabbā.

Paccaniye *vipākaṃ dhammaṃ paṭicca vipāko dhammo uppajjati na-hetupaccayā* ti yena hetupaccaye dasa vārā vuttā, te sankhipitvā gaṇanāya dassetuṃ *na-hetuyā dasā* ti<sup>4</sup> vuttaṃ. *Na-ārammaṇe pañcā* ti ādisu pi es' eva nayo. Evam ettha dasa, pañca, terasa, dvādasa, dve, ekaṃ, nava, tiṇi ti aṭṭha gaṇanaparicchedā; tesañ vasena paccayasasaṅsandane heṭṭhā vuttanayen' eva vitthārato gaṇanā veditabbā. Pāli pana sankhittā etesaṃ yeva va pana laddhagaṇanaparicchedānaṃ vārānaṃ vasena saṅsanditvā anuloma-paccaniyaṃ paccaniyā-nulomaṃ ca veditabbaṃ.

Sahajātavāro iminā va ekagatiko. Paccaya-Nissaya-Saṅsaṭṭha-Sampayuttavārā yathā pālim eva niyyanti.

Pañhavāre *kusalākusale niruddhe* ti<sup>5</sup> etasmiṃ vipassanāvāsena pavatte akusale sārājjanādivāsena pavatte akusale ca niruddhe. *Vipāko tadārammaṇatā uppajjati* ti kāmāvacaravipāko tadārammaṇatāya uppajjati. Ye pana vipassanājavanānaṃ vicikicchā-uddhaccānaṃ ca pariyoṣāne tadārammaṇaṃ natthi ti vadanti, te imāya tantiyā paṭisedhetabbā. *Ākāsānañcāyatanakusalaṃ viññāṇañcāyatanassa kiriyassa ārammaṇapaccayena paccayo* ti<sup>6</sup> arahattaṃ patvā asamāpannapubbā samāpattiyo paṭilomato samāpajjantassa vasen' etaṃ vuttaṃ. Iminā upāyena sabbavissajjanesu sādhukaṃ paṭiṇi upaparikkhitvā attho veditabbo.

<sup>1</sup> Above, p. 328.

<sup>2</sup> B. omits.

<sup>3</sup> Above, *ibid.*

<sup>4</sup> Above, p. 329.

<sup>5</sup> Above, *ibid.*

<sup>6</sup> Above, p. 330.

Setuyā satta, ārammaṇe nava adhipatīyā dasā<sup>1</sup> ādisu pi saha-jātādhipativasena, ārammaṇādhipativasena, saha-jāta-nissayavasena, purejātanissayavasena, anantarūpanissaya-vasena, ārammaṇūpanissayavasena, pakatūpanissayavasena, saha-jāta-vippayuttavasena, purejāta-pacchājāta-vippayutta-vasenā ti yattha yattha, yathā yathā yattakāni vissajjanāni labbhanti, tattha tattha, tathā tathā, tāni sabbāni sallakkhe-tabbāni. Tathā paccanīyādisu anulomavasena vāruddhara-ṇaṇ anulomato laddhavārāṇaṇ paccanīyato gaṇanapaccaya saṅsandanaṇ anuloma-paccanīye paccanīyānulome ca suddhi-kesu ceva saṅsandanavasena ca pavattesu hetumūlakādisu labbhamānavāragāṇā alabbhamānaṇ alabbhamānā ti sabbāṇ heṭṭhā vuttanaye eva veditabbaṇ.

Yathā c' ettha, evaṇ ito paresu pi tika-dukesu.

Paṭṭhāṇapakaraṇaṇ hi pālito va anantaṇ aparimāṇaṇ. Tassa pada-paṭipatīyā atthaṇ vaṇṇayissāmī ti paṭipannassa atidighāyukassā pi āyu nappahoti, na c' assa ekadesaṇ vaṇṇe-tvā, sesamhi nayato dassiyamāne na sakkā attho jānituṇ. Tasmā ito paraṇ ettakam pi avatvā, sesesu tika-dukesu heṭṭhā vuttappakārattā<sup>2</sup> yaṇ yaṇ avassaṇ vattabbaṇ, taṇ tad eva vakkhāma. Yaṇ pana avatvā gamissāma, taṇ pālī-nayan' eva veditabban ti.

*Vipākattikavaṇṇanā niṭṭhitā.*

<sup>1</sup> Above, p. 330.

<sup>2</sup> B. avuttap°.

[UPĀDINṆUPĀDĀNIYATTIKAṆ]

Upādinṇupādāniyattikassa pañhavāre, *vatthu upādinṇupādāniyānaṇ khandhānaṇ purejātapaccayena paccayo* ti<sup>1</sup> pavattiṇ sandhūya vuttaṇ. Paṭisandhiyaṇ pana [taṇ]<sup>2</sup> purejātaṇ na hoti.

*Upādinṇupādāniyo kabalīkārāhāro upādinṇupādāniyassa kāyassa āhārapaccayena paccayo* ti<sup>3</sup> ettha upādinṇupādāniyo kabalīkārāhāro nāma kammaśamuttāhānaṇ rūpānaṇ abbhantaragatā ojā. *Upādinṇupādāniyassa kāyassā* ti tass' eva kammaśamuttāhānaṇ rūpakāyassa āhārapaccayena paccayo. Rūpajīvitindriyaṇ viya kaṭattā-rūpānaṇ anupālana-upatthambhanavasena paccayo, na janakavasena. [Ubhinnaṃ pi vā upatthambhanavasena' eva vutto.]<sup>4</sup> Yaṇ pana maṇḍūkādāyo gilivā tthitānaṇ ahi-ādīnaṇ kāyassa jivamānakamaṇḍūkādi-sarīre ojā āhārapaccayena paccayo ti vadanti, taṇ na gaheṭṭabbaṇ. Na hi jivamānakasarīre ojā aññaṇ sarīraṇ āhārapaccayataṇ sādheti.

*Anupādinṇupādāniyassa kāyassā* ti ettha pana janakavasena pi labbhati.

*Upādinṇupādāniyassa ca anupādinṇupādāniyassa cā* ti ettha ekassa upatthambhakavasena, ekassa janakavasena ubhinnaṃ pi vā upatthambhakavasena' eva vutto. Dve pana āhārā ekato paccayā hontā upatthambhakā va honti, na janakā.

Sesam ettha pālim eva sādhukaṇ oloketvā veditabbaṇ.

<sup>1</sup> Above, p. 331.

<sup>2</sup> Above, p. 332.

<sup>3</sup> B. inserts.

<sup>4</sup> B. omits sentence.

[SESATTIKĀNI]

SANKILIṬṬHA-SANKILESİKATTIKE sabbaṅ Kusalattike vuttanayānusāren' eva veditabbaṅ.

VITAKKATTIKE *yathākammūpagaññassa parikammaṃ* ti dibbacakkhuparikammaṃ eva tassa uppādanatthāya parikammaṅ. Uppannassa pana vaḷaṅjanakāle parikammaṅ sandhāy' etaṅ vuttaṅ.

Sesam ettha yathā pālim eva niyyāti.

PĪTITTIKE *sukhasahagataṅ bhavaṅgaṅ upekkhāsahagatassa bhavaṅgassa anantarapaccayenā* ti<sup>1</sup> tadārammaṇabhavangamūlabhavangānaṅ vasena vuttaṅ. Sesam ettha sabbaṅ pāli-vasen' eva veditabbaṅ.

DASSANATTIKE *dassanena pahātabbo rāgo uppajjati* ti<sup>2</sup> ādisu dassanena pahātabbo puthujjanassa uppajjati, bhāvanāya pahātabbo sotāpannassa pī ti evaṅ uparimassa uparimassa heṭṭhimā heṭṭhimā n' uppajjanti ti veditabbā. Dassanena pahātabbo dhammo bhāvanāya pahātabbassa ekena pi paccayena paccayo na hoti.

Sesam ettha pāliṅ anugantvā Kusalattike vuttalakkhaṇa-vasen' eva veditabbaṅ.

PAHĀTABBAHETUKATTIKE *dassanena pahātabba-hetukādi-ṇaṅ vibhāgo Aṭṭhakathākaṇḍe vuttanayen' eva veditabbo.*<sup>3</sup> Vicikicchā-uddhaccasahagato moho ahelikattā tatiyapāde pavitṭho. Evam ettha yesaṅ dassana-bhāvanāhi pahātabbo hetu atthi, te pahātabba-hetikā. Yesaṅ so natthi, ten' eva dassanena na bhāvanāya pahātabba-hetikā ti imaṅ pahātabba-hetuka-vibhāgaṅ ṇatvā, sesaṅ Dassanena-pahātabbattike ceva Kusalattike ca dassitalakkhaṇānusāren' eva veditabbaṅ.

<sup>1</sup> *Above*, p. 333.

<sup>2</sup> *Above*, p. 334.

<sup>3</sup> *Asl.* 43 f.

ACĀYAGĀMITTIKE ca Paṭiccavāra-Saṅsatṭhavāresu Anulomaṅ Kusalattikasadisam eva. Sesam viṣṣajjanato gaṇanato ca yathā pālim eva niyyāti.

SEKHATTIKE asekho dhammo sekhassa dhammassa na kenaci paccayena paccayo. Sekho asekhassa anantara-pakatūpanissayo pana hoti.

Sesam ettha yathā pālim eva niyyāti.

Tathā PARITTATTIKE.

PARITTĀRAMMAṆATTIKE *appamāṇārammaṇā cetanā* ti sehānaṅ gotrabhū-cetanā; paccavekkhaṇa-cetanā ti pi vattuṅ vaṭṭati.

*Vipākānaṅ parittārammaṇānaṅ* ti paṭisandhiyaṅ kammaṅ ārammaṇaṅ katvā, pavatte cakkhuviññāṇādivasena rūpādi ārammaṇaṅ tadārammaṇavasena javanena gahitaparittārammaṇaṅ ca ārammaṇaṅ katvā uppannānaṅ. Ye pana gotrabhu-cittena natthi paṭisandhī ti vadanti, te iminā suttena paṭisedhetabbā.

Sesam ettha pālinayen' eva veditabbaṅ.

HĪNATTIKO Sankiliṭṭhattikasadisō.

MICCHATTATTIKE micchattaniyato sammattaniyatassa, sammattaniyato vā micchattaniyatassa kenaci paccayena paccayo na hoti. Micchattaniyato vā sammattaniyato saha-jātādhipatirahito nāma natthi. Sammattaniyato ekantato vatthu<sup>1</sup>purejātaṅ natthi. Micchattaniyate siyā ārammaṇapurejātaṅ. Aniyataṅ cittaṅ ārabba niyatā micchādiṭṭhi uppajjeyya. Sesa niyataṅ ārabba niyataṅ na uppajjati.<sup>2</sup> Micchattaniyataṅ garuṅ katvā na koci dhammo uppajjati. Kusalo micchattassa upanissayapaccayo na hoti.

Sesam ettha pāliyaṅ vuttanayen' eva veditabbaṅ.

MAGGĀRAMMAṆATTIKE Paṭiccavārassa Anulome vipākappaccayo natthi. Kammappaccaye pi imasmiṅ tike nānākhaṇikaṅ na labbhati. Tathā Uppannattika-Atītattikesu.

<sup>1</sup> Bm. ārammaṇa.

<sup>2</sup> S. uppajjati.

Paccaniye *ahetukaṃ maggārammaṇaṃ* ti *ahetukaṃ maggārammaṇaṃ āvajjanaṃ sandhāy' etaṃ vuttaṃ.*

Sesam ettha pāli-anusāren' eva veditabbaṃ.

UPPANNATTIKE ca ATĪTATTIKE ca Paṭiccavārādayo natthi; Pañhavāramattam eva labbhati. Kasmā? Paṭiccavārādayo hi sahaajāta-purejātānaṃ yeva honti.

Ime ca tikā atītānāgatamissakā. Uppannattike c' ettha anantarabhāgiyā pi paccayā na labbhanti. Kasmā? Uppannattike atītassa abhāvato. Uppanno ca anuppanno cā ti ime c' ettha dve dhammā uppannassa anuppannassa cā ti imesaṃ dvinnaṃ na kenaci paccayena paccayo. Anuppanno ca uppādī cā ti ime pana dve uppannassa ārammaṇūpanissayavasena dvīhi paccayehi paccayā.

Sesam ettha pāliyaṃ āgatanayen' eva veditabbaṃ.

Atītattike paccuppannaṃ atītānāgatassa atītānāgataṃ ca atītānāgatassa na kenaci paccayena paccayo. Nibbānaṃ pana dvīsu pi imesu Tikesu neva paccayato na paccayuppannato labbhati.

Sesam idhā pi pāliyaṃ āgatanayen' eva veditabbaṃ.

AJJHATTATTIKE ajjhatabahiddhā-padaṃ na gahitaṃ. Ajjhatabahiddhāsankhātā hi ubho rāsayo neva ekato paccayā honti, na paccayuppannā; tasmā hatthatale ṭhapitassa sāsapassa vaṇṇo pi hatthatalavaṇṇena saddhiṃ ekato ārammaṇaṃ na hotī ti veditabbo.

Yathā ca ajjhatabahiddhā-padaṃ, evam ettha AJJHATTĀRAMMAṆATTIKE pi ajjhatabahiddhārammaṇapadaṃ na labbhati.

Sesaṃ yathā pāliṃ eva niyyāti.

SANIDASSANATTIKE pi pālivasen' eva attho gahetabbo. Gaṇanā p' ettha pāliyaṃ āgatavāre sankhipitvā heṭṭhā vuttanayen' eva saṃsandanesu saṃsanditvā veditabbā ti.

DHAMMĀNULOME TIKAPATTHĀNAVAṆṆANĀ NITṬHITĀ.

## DUKAPATṬHĀNAVANNAṆĀ

Dukapatṭhāne pi sabbadukesu pañhavissajjanāni<sup>1</sup> ceva gaṇanā ca pāliyaṅ āgatanayaṅ' eva veditabbā.

Api c' ettha sahetuka-hetusampayuttadukānaṅ vissajjanaṅ hetudukavissajjanasadiṣaṅ. Tathā hetu-ceva-sahetuka-hetu-ceva-hetusampayuttadukānaṅ. Tathā sappaccaya-sankhatadukānaṅ. *Idaṅ dukaṅ yathā sappaccayadukaṅ evaṅ kātabban* ti<sup>2</sup> idaṅ yasmā sappaccayo viya appaccayena sankhato pi asankhatena saddhiṅ yojanaṅ labbhati, tasmā vuttaṅ.

Sārammaṇa-Cittasampayutta-saṅsaṭṭhadukā pi sadisavissajjanā yeva; tathā Āsava-Ogha-Yoga-gocchakā. Ete hi tayo aññamaññaṅ sadisavissajjanā yeva.

Api ca Loka-Sāsava-Saṅyojanaṅ-Ganthaniya-Nivaraṇiya-Parāmatṭha-Sankilesikadukā Āsavavippayutta-Sāsava-Saṅyojanavippayutta-Saṅyojanaṅ-Ganthavippayutta-Ganthaniya-Nivaraṇavippayutta-Nivaraṇiya-Parāmāsavippayutta-Parāmatṭha-Kilesavippayutta-Sankilesika-Pariyāpanna-Sa-uttaradukā ti ime pi dukā samānā.

Kilesadukaṅ Saṅyojanadukasadiṣaṅ.

Saṅkiliṭṭha-Kilesasampayutta-Nivaraṇasampayutta-Dassanena-pahātabba-Saraṇadukā pi samānā. Tathā Kilesā-ceva-sankiliṭṭha-Nivaraṇā-ceva-nivaraṇasampayutta-Kilesā-ceva-Kilesasampayuttadukā. Iminā nāyena<sup>3</sup> sabbesaṅ atthato sadisānaṅ dukānaṅ vissajjanāni sadisān' eva hontī ti veditabbāni.

Sabbasmim pi pana Patṭhāne Kenaci-viññeyya-dukaṅ na labbhati.<sup>4</sup>

Āsavā-ceva-āsavasampayuttā-ca, Saṅyojanā-ceva-saṅyo-

<sup>1</sup> Bm. pañhā.

<sup>2</sup> *Duka* p. 90.

<sup>3</sup> S. upāyena.

<sup>4</sup> *This Duka is one of the Cūlantara Dukas in the Dhammasaṅgaṇī. Cf. there, pp. 3, 193 f.*

jaṇasampayuttā-ca, Gaṇṭhā-ḥcēva-gaṇṭhasampayuttā-ca, Nīvaraṇā-ḥcēva-nīvaraṇasampayuttā-ca, Kilesā-ḥcēva-saṅkiliṭṭhā-cā ti evarūpesu dukesu vipākaḥpaccayo cēva nāṇakhaṇika-kammaḥpaccayo ca na labbhati.

Na-ḥhetu-saḥhetuka-na-ḥhetu-aḥhetukesu ḥhetupaccayo natthi. Ḥhetu-ḥcēva-ḥhetusampayuttā-ca, Āsavā-ḥcēva-āsavasampayuttā-ca, Gaṇṭhā-ḥcēva-gaṇṭhasampayuttā-cā ti imesu dukesu na-ḥhetu-na-jhāna-na-maggā na labbhanti. Saṅyojanā-ḥcēva-saṅyojanasampayuttā-ca nīvaraṇā-ḥcēva-nīvaraṇasampayuttā-ca, Kilesā-ḥcēva-kilesasampayuttā-ca, Kilesā-ḥcēva-saṅkiliṭṭhā-cā ti imesu paṇa vicikicchā-uddhaccasaḥagataṇsa mohassa vaṇena na-ḥhetupaccayo labbhati.

Na-jhāna-na-maggaḥpaccayā na labbhanti ti evaṇ sabbadukesu labbhamāṇālabbhamāṇaṇ upaḥparikkhitvā pālivaṇeṇ' eva vāraḥgaṇaṇā veditabbā ti.

DUKAPATṬHĀNAṆ NIṬṬHITAṆ.

[DUKA-TIKA-PATTHĀNAVANĀNĀ]

Duka-tika-patthāne *hetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo dhammo uppajjati hetupaccayā* ti evaṃ pañhamatt' uddhāravasen' eva sankhepato desanā katā.

Kusalaṃ alobhaṃ paṭicca adoso amoho ti ādinā pana nayena vitthāro vattabbo. Siyā so heṭṭhā dassitanayena sakkā avutto pi jānitun ti ekapade pi ekapaccayo<sup>1</sup> vā na vutto. Yā pan'esā sankhepato desanā katā, sā evaṃ katā ti veditabbā. Hetudukena hi saddhiṃ kusalapadaṃ yojetvā Paṭiccavāre Anulomassa ceva Paccanīyassa ca vasena sabbe labbhamāna-kapaccayā dassita. Anulomapaccanīya-Paccanīyānulomānāya ceva Sahajātavārādayo ca na dassitā; kevalaṃ Paṭicca-vārasadisāṃ yeva vitthāretabban ti vuttaṃ.

Pañhavāre pi pañhe pi<sup>2</sup> avissajjetvā kevalaṃ pañhuddhāramattaṃ katvā. Anulomapaccanīyavasen' eva labbhamānapaccayā dassitā.

Yathā ca kusalapadaṃ, evaṃ akusala-avyākata-padāni pi hetudukena saddhiṃ yojetvā *hetu-kusaladuka-tikaṃ nitthitan* ti vuttaṃ.

Tato paraṃ *hetum sukhāya vedanāya sampayuttaṃ dhamman* ti ādinā nayena hetuvedanā-duka-tikādini ekavīsati dukatikāni dassitāni.

Yasmā pana hetu nāma sanidassana-sappaṭigho, anidassana-sappaṭigho vā natthi, tasmā hetupadena saddhiṃ sanidassana-sappaṭigha-anidassana-sappaṭighapadāni na<sup>3</sup> yojitāni.

Evaṃ hetudukena saddhiṃ labbhamānakavasena dvā-vīsati tike yojetvā, puna te sahetukadukādīhi saraṇadukapariyosānehi sabbadukehi saddhiṃ yojitā. Tattha yaṃ yaṃ padaṃ yena yena padena saddhiṃ yojanaṃ na gacchati, taṃ taṃ pāliyaṃ yeva na labbhati ti vuttaṃ. Evam ettha ekena dukena saddhiṃ dvā-vīsati tike yojetvā, puna aparena dvā-vīsati

<sup>1</sup> S. ekapaccayena.

<sup>2</sup> Bm. pañham pi.

<sup>3</sup> S. omīta.

aparena<sup>1</sup> dvā-vīsati ti paṭipāṭiyā duka-sate labbhamānaduka-padehi saddhiṃ dvā-vīsati tikā yojitā ti dvā-vīsati tike gaheṭvā, dukasate pakkhipitvā, duka-tika-patthānaṃ nāma desitaṃ.

Tattha yesu yesu ṭhānesu nayaṃ dassetvā, pāṭiyā sankhepo kato, tesu tesu ṭhānesu dassitanayānurūpena tassa<sup>2</sup> vitthāro veditabbo ti.

DUKA-TIKA-PATTHĀNAṃ NIṬṬHITAṆ.

<sup>1</sup> S. apare . . . apare.

<sup>2</sup> B. tassā.

[TIKA-DUKA-PATTHĀNAVANĀNĀ]

Tika-dukapaṭṭhāne pi *kusalaṃ hetuṃ dhammaṃ paṭicca hetu kusalo hetudhammo uppajjati hetupaccayā* ti pañhamattuddhāra-vasen' eva desanā katā. Tattha yathā heṭṭhā hetudukena saddhiṃ kusala padaṃ yojetvā, sabbapaccayavasena sabbavāresu sankhepato desanā katā, evam idha Kusalattikena saddhiṃ hetupadaṃ yojetvā sabbapaccayavasena sabbavāresu sankhepato desanā katā. Yathā ca hetupadaṃ, evaṃ na-hetupadam pi Kusalattikena saddhiṃ yojetvā Kusalattika-hetudukaṃ<sup>1</sup> niṭṭhāpitaṃ.

Tato paraṃ *sukhāya vedanāya sampayuttaṃ hetuṃ dhamman ti ādinā* nayena Vedanāttika-Hetudukādīni<sup>2</sup> eka-vīsati tika-dukāni dassitāni. Evaṃ dvā-vīsatiyā tikehi saddhiṃ hetudukaṃ yojetvā, puna tehi yeva saddhiṃ sahetuka-dukādayo saraṇadukapariyosānā labbhamānavasena sabbadukā yojitā. Idhā pi yaṃ yaṃ padaṃ yojanaṃ na gacchati, taṃ taṃ pāliyaṃ yeva paṭikkhittaṃ. Evaṃ duka-sataṃ gahetvā, dvā-vīsatiyā tikesu pakkhipitvā tika-dukapaṭṭhānaṃ desitaṃ.

Tatrā pi yena yena nayena pāliyaṃ sankhitto, so so nayo vitthārato veditabbo ti.

TIKA-DUKAPAṬṬHĀNAṆ NIṬṬHITAṆ.

<sup>1</sup> S. kusalattike hetu°.

<sup>2</sup> S. vedanattike hetu°.

[TIKA-TIKAPATTHĀNAVANĀNĀ]

TIKA-TIKAPATTHĀNE pi kusalaṃ sukhāya vedanāya sampayuttāya dhammaṃ paṭicca kusalo sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā ti pañhuddhārasen' eva Sankhepato desanā katā. Ettha ca Kusalattika-Vedanāttikādīhi Vedanāttikādayo ca<sup>1</sup> Kusalattikenā ti, evaṃ tikesu yeva tikā pakkhittā. Yena yena ca paḍena saddhiṃ yaṃ yaṃ padaṃ yojanaṃ na<sup>2</sup> gacchati, taṃ taṃ hāpetvā labbhamānasen' eva sabbapaccayesu vārā ca gaṇananayā ca dassitā. Tasmā te sādhukaṃ pāliyaṃ<sup>3</sup> upaparikkhitvā veditabbā.

Yathā ca Kusalattikaṃ Vedanāttikādīhi Vedanāttikādayo ca tena saddhiṃ yojetvā veditabbā, tathā ekekaṃ tikaṃ sesehi sesā ca tehi saddhiṃ yojetvā veditabbā ti.

TIKA-TIKAPATTHĀNAṆ NITTHITAṆ.

<sup>1</sup> S. *inserts*: tena saddhiṃ yojetvā, tathā ekekaṃ sesehi sesā ca tehi saddhiṃ yojetvā veditabbā ti ettha ca kusalattika-vedanāttikādayo . . .

<sup>2</sup> S. *omits*.

<sup>3</sup> B. pāliṃ.

[DUKA-DUKAPATṬHĀNAVANĀNĀ]

Duka-dukapaṭṭhāne pi *hetu-sahetukaṅ dhammaṅ paṭicca hetu-sahetuko dhammo uppajjati hetupaccayā* ti<sup>1</sup> pañhuddhāra-vasen' eva sankhepato desanā katā. Tattha hetudukaṅ sahetukadukādihi sahetukadukādīni ca tena saddhiṅ yojitāni. Ekekaṅ pana dukaṅ sesehi sesā ca tehi saddhiṅ paṭipāṭiyā yojetabbā. Idaṅ hi Duka-dukapaṭṭhānaṅ nāma dukesu yeva duke pakkhipitvā desitaṅ. Ten' ettha sabbadukehi saddhiṅ sabbadukānaṅ yojanā veditabbā, pāli pana sankhittā. Yena yena ca padena saddhiṅ yaṅ yaṅ padaṅ yojanaṅ na gacchati, taṅ taṅ hāpetvā va desanā katā ti.

DUKA-DUKAPATṬHĀNAṅ NITṬHITAṅ.

<sup>1</sup> *Above*, p. 343.

[NIGAMANAN]

Ettāvatā:—

Tikañ ca paṭṭhānaṃ varaṃ dukuttamaṃ, dukaṃ tikaṃ ceva  
tikaṃ dukañ ca

tika-tikañ ceva duka-dukañ ca cha anulomamhi nayā  
sugambhīrā ti

Aṭṭhakathāyaṃ vuttagāthāya dipitā dhammānulomapaṭ-  
ṭhāne<sup>1</sup> cha nayā middiṭṭhā honti. Paccayavasena pan' ettha  
ekekasmīṃ paṭṭhāne anulomādayo cattāro cattāro nayā ti  
ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṃ ANULOMA-  
PAṬṬHĀNAṃ yeva veditabbaṃ.

Idāni kusalādīnaṃ padānaṃ paṭikkhepavasena dhammānaṃ  
paccanīyapaṭṭhānaṃ dassetuṃ *na-kusalayaṃ dhammaṃ paṭicca  
na-kusalo dhammo uppajjati hetupaccayā* ti ādi āraddhaṃ.  
Tattha *na-kusalayaṃ dhammaṃ paṭiccā* ti kusalassa paccaya-  
bhāvaṃ vāreti, na-kusalo dhammo uppajjati ti kusalassa uppatt-  
tiṃ vāreti; tasmā *akusalāvyākataṃ ekaṃ khandhaṃ paṭicca  
kusalāvyākataṃ tayo khandhā cittasamutthānañ ca rūpaṃ* ti  
evam ādinā nayaṃ' ettha pañhaṃ vissajjitabbaṃ. Tasmīṃ  
tasmīṃ paccaye laddhagaṇanā pana pāliyaṃ vuttā yeva.

Ye pi vārā sadisavissajjanā, te pi tatth' eva dassitā, tasmā  
sabbam ettha heṭṭhā vuttanayānusārena pāliṃ upaparikkhi-  
tvā veditabbaṃ. Yathā e' ettha, evaṃ Dukapaṭṭhāne, Duka-  
tikaṃ paṭṭhāne, Tika-dukaṃ paṭṭhāne, Tika-tikaṃ paṭṭhāne, Duka-  
dukaṃ paṭṭhāne ca.

Ettāvatā:—

Tikañ ca paṭṭhānavaraṃ dukuttamaṃ dukaṃ tikaṃ ceva  
tikaṃ dukañ ca

tika-tikaṃ ceva duka-dukañ ca cha paccanīyamhi nayā  
sugambhīrā ti

<sup>1</sup> B. °anulomatthāne.

Aṭṭhakathāyaṇ vuttagāthāya dīpitā dhammapaccanīya-paṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekasmiṇ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṇ PACCANĪYA-PATṬHĀNAṆ yeva veditabbaṇ.

Idāni kusalādisu dhammesu paccayadhammaṇ apaṭikkhipitvā paccayuppannassa kusalādibhāvapaṭikkhepavasena dhammānaṇ anulomapaccanikatāya laddhanāmaṇ ANULOMA-PACCANĪYAPATṬHĀNAṆ dassetuṇ kusalaṇ dhammaṇ paṭicca na-kusalo dhammo uppajjati hetupaccayā ti ādi āradhhaṇ. Tattha kusalaṇ dhammaṇ paṭiccā ti kusalassa paccayabhāvaṇ anujānāti. Na-kusalo dhammo uppajjati ti kusalass' eva uppattiṇ vāreti, tasmā kusale khandhe paṭicca cittasamuṭṭhānaṇ rūpaṇ ti ādinā nayena vissajjanaṇ dassitaṇ, taṇ sabbaṇ pāliṇ oloketvā sādhukaṇ sallakkhetabbaṇ. Yam pi yena sadisaṇ, yaṇ ca yattha labbhati, yo ca yesaṇ vissajjanānaṇ yesu paccayesu gaṇanāparicchedo, so sabbo pāliyaṇ dassito; tasmā pāli yeva ettha attho. Yathā c' ettha, evaṇ dukapaṭṭhānādīsu pī ti.

Ettāvata:—

Tikaṇ ca paṭṭhānavaraṇ dukuttamaṇ dukaṇ tikaṇ ceva tika-dukaṇ ca

tika-tikaṇ ceva duka-dukaṇ ca cha anulomapaccanīyamhi nayā sugambhīrā ti

Aṭṭhakathāyaṇ vuttagāthāya dīpitā dhammānulomapaccanīyapaṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekasmiṇ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catuvīsati-nayapaṭimaṇḍitaṇ anulomapaccanīya-paṭṭhānaṇ yeva veditabbaṇ.

Idāni kusalādisu dhammesu paccayadhammaṇ paṭikkhipitvā paccayuppannassa kusalādibhāvena appaṭikkhepavasena dhammānaṇ paccanīyānulomatāya laddhanāmaṇ Paccanīyānuloma-Paṭṭhānaṇ dassetuṇ na kusalaṇ dhammaṇ paṭicca akusalo dhammo uppajjati hetupaccayā ti ādi āradhhaṇ.

Tattha na kusalaṇ dhammaṇ paṭiccā ti kusalassa paccayabhāvaṇ vāreti, akusalo dhammo uppajjati ti akusalassa uppatt-

tiṅ anujānāti. Na kusalaṅ hi akusalaṅ avyākataṅ vā, tañ ca saha-jātapaccayaṅ katvā uppajjamāno kusalo nāma natthi; tasmā<sup>1</sup> akusalāvyākatavasena desanā katā. Tattha akusalaṅ ekaṅ khandhaṅ paṭicca tayo khandhā ti evaṅ na-kusalaṅ dhammaṅ paṭicca vissajjanaṅ veditabbaṅ. *Avyākato dhammo uppajjati hetupaccayā* ti ayaṅ pana pañho *vipākāvyākataṅ kiriyāvyākataṅ ekaṅ khandhaṅ paṭicca tayo khandhā citta-samutthānañ ca rūpan* ti vissajjito va. Iti sabbapañhesu avissajjitassa atthānurūpaṅ vissajjitassa ca pāli-āgatam eva vissajjanaṅ. Ekekaṣmiṅ ca tika-duke vārappabhedapaccaya-ḡaṇanāvidhānaṅ sabbāṅ heṭṭhā vuttanayānusāren' eva veditabbaṅ.

Ettāvatā ca:—

Tikañ ca paṭṭhānavaraṅ dukuttamaṅ dukaṅ-tikañ ceva  
tikaṅ-dukañ ca

tika-tikañ ceva duka-dukañ ca cha paccanīyānulomamhi  
nayā sugambhīrā ti

Aṭṭhakathāyaṅ vuttagāthāya dipitā dhammā paccanīyā-nulome paṭṭhāne cha nayā niddiṭṭhā honti. Paccayavasena pan' ettha ekekaṣmiṅ paṭṭhāne anulomādayo cattāro cattāro nayā ti ekena pariyāyena catu-vīsati nayapaṭimaṇḍitaṅ paccanīyānulomapaṭṭhānaṅ yeva veditabbaṅ. Evaṅ dhammā-nulomādivasena catusu vāresu ekekaṣmiṅ catu-vīsatiyā<sup>2</sup> nayānaṅ vasena channavuti nayā honti. Tattha paccayanaye agahetvā ekekaṣmiṅ paṭṭhāne tika-dukādīnaṅ yeva channaṅ channaṅ nayānaṅ vasen' etaṅ catuvīsatiyā nayapaṭimaṇḍitaṅ samantapaṭṭhāna-mahāpakaraṇaṅ veditabbaṅ.

Keci pana: kusalārammaṇo dhammo akusalārammaṇo dhammo ti ādinā nayena ārammaṇamātikaṅ nāma ṭhapetvā kusalārammaṇo dhammo kusalārammaṇassa dhammassa hetu-paccayena paccayo ti ārammaṇapaṭṭhānaṅ nāma dassetvā, aparam pi phassādīnaṅ vasena pi phassapaṭṭhānaṅ nāma uddharitvā dassenti. Taṅ neva pāliyaṅ, na Aṭṭhakathāsu sandissati ti idha na vicāritaṅ. Saṅgīti-ārūlha-pālivasen' eva pan' esā vaṇṇanā katā ti veditabbaṅ.

<sup>1</sup> S. *continues*; akusalāvyākataṅ ca [sam]paṭicca tayo khandhā cittasamutthānañ ca rūpan ti evaṅ vissajjanaṅ veditabbaṅ.

<sup>2</sup> B. *repeats the number*.

Ettāvatā ca:—

Sammūlhāyatthapajā<sup>1</sup> tantākulādi bhāvam āpannā  
nekavidhadukkhā gahanāṇ saṅsāraṇ nātivattanti.  
paccayabhede kusalo loke garu tam pi paccayākāraṇ  
atinippunagambhīraṇ javanabhūmiṇ Buddhañāṇassa.  
kusalādi-dhammabhedāṇ nissāyanayehi vividhagaṇa-  
nehi

vitthārento sattamam Abhidhammappakaraṇaṇ Satthā.  
suvihitasanniṭṭhāno Paṭṭhānaṇ nāma yaṇ pakāsesi  
saddhāya samāraddhā yā aṭṭhakathā mayā tassa  
ācariyānaṇ vādaṇ avihāya Vibhajjavādisissānaṇ  
atibahuvidhantarāye lokamhi anantarāyena  
sā evaṇ ajja kathā cuddasamattehi bhānavārehi  
atthaṇ pakāsayanti Paṭṭhānavarassa sakalassa  
sanniṭṭhānaṇ pattā yath' eva niṭṭhaṇ tathā bahujaṇassa  
sampāpuṇantu sīhaṇ kalyāṇā sabbasankappā.

Ettāvatā:—

Sattappakaraṇaṇ nātho Abhidhammam adesayi  
devātidevo devānaṇ devalokamhi yaṇ pure  
tassa aṭṭhakathā ekā sakalassā pi niṭṭhitā  
ciraṇṭṭhitatthaṇ Dhammassa niṭṭhapentena taṇ mayā.  
yaṇ pattāṇ kusalaṇ tassa ānubhāvena pāṇino  
sabbe Saddhammarājassa űatvā Dhammaṇ sukhā-  
vahaṇ

pāpuṇantu visuddhāya sukhāya paṭipattiyā  
asokam ānupāyasaṇ nibbānasukham uttamaṇ.  
ciraṇ ṭṭṭhatu Saddhammo ! Dhamme hontu sagāravā  
sabbe pi sattā ! Kālena sammā devo pavassatu !  
yathā rakkhiṇsu porāṇā surājāno tath' ev' imaṇ  
rājā rakkhatu Dhammena attano va pajaṇ pajaṇ ti.

PATṬHĀNAPAKARAṆAṬṬHAKATHĀ NIṬṬHITĀ.  
NIṬṬHITĀ CA ABHIDHAMMA-PIṬAKAṬṬHAKATHĀ.

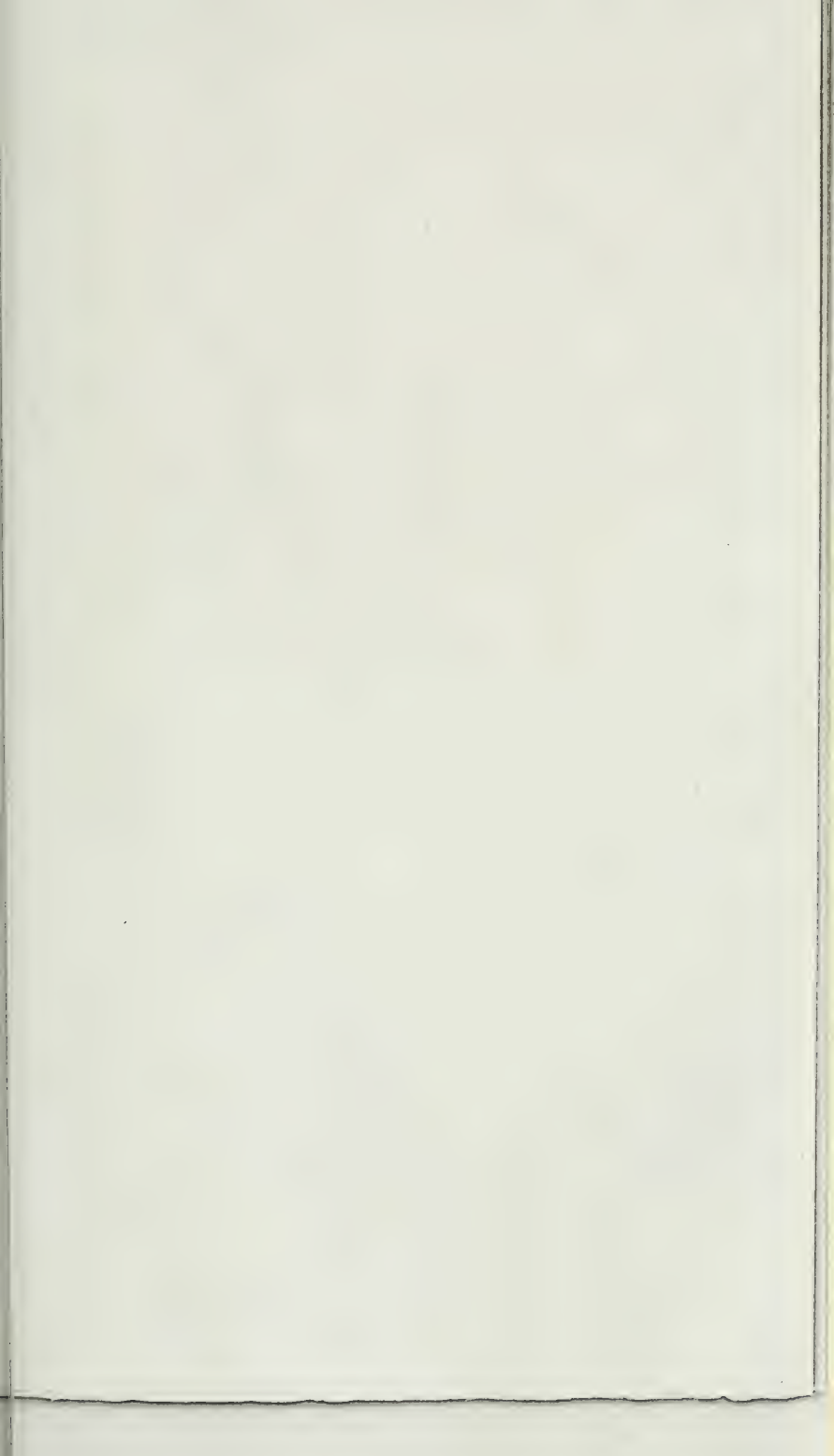
<sup>1</sup> B. and S. sammūlhā attā pajā. Should it be Sammūlhāyattā  
pajā ?





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This comprises references to both Tikapaṭṭhāna and Commentary, Vols. I.-III., and Dukapaṭṭhāna I., edition 1906. These four volumes contain all six divisions of the Paṭṭhāna, either in full or in digest, as well as the Commentary on the six. Only important and interesting terms have been indexed. Unmarked references are to the work entitled Tikapaṭṭhāna and Commentary; references to Dukapaṭṭhāna I. are marked D; where confusion is possible, references to the former work are marked T.



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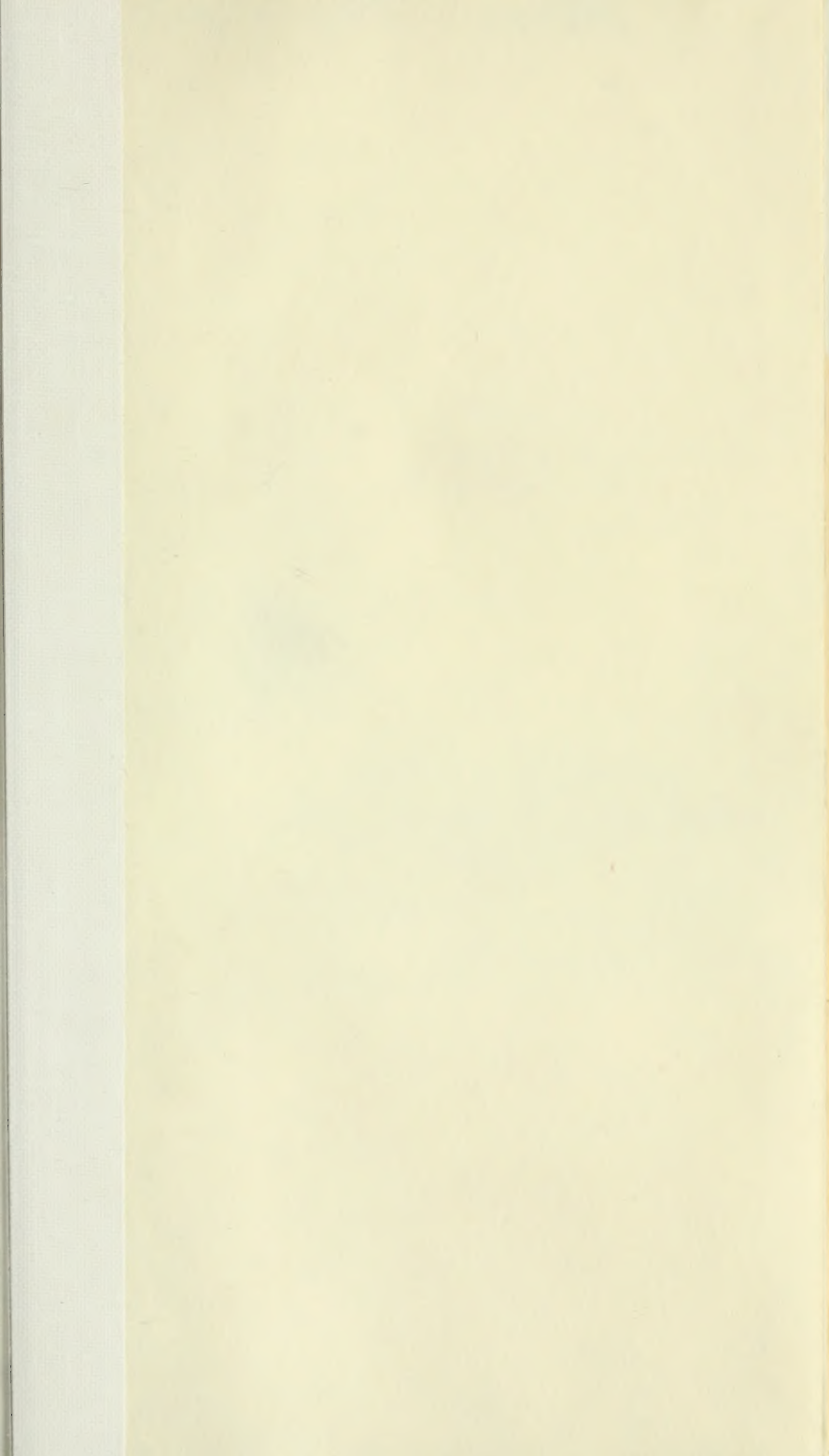
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## ERRATA

A few of these are pointed out in the Index by the kind act of Dr. W. Stede. He also suggests, in p. 866, l. 1 for Sammūḷhāyattha-pajā read sammūḷhā-y-aṭṭā pajā.







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