

UPĀSAKAJANĀLAṆKĀRA

Pali Text Society

UPĀSAKAJANĀLAṆKĀRA

A CRITICAL EDITION AND STUDY

By

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INTRODUCTORY NOTE

The introduction of a new editor is always an event of some importance in the life of the Pali Text Society. Pleasure is added when it is found that he is one who brings knowledge, scrupulous care, reliability, and patience to his work. Moreover, besides the satisfaction of publishing this edition of the *Upāsakajanālaṅkāra* (*UJ.*) which the Ven. Dr. Saddhatissa has so meticulously prepared almost entirely from MSS., we have high hopes that this first contribution of his to the Pali Text Society will be by no means the last.

A Sinhalese by birth, and now living in London, he was ordained into the Order in Ceylon in 1926. He became proficient in Pali at Vidyodaya Parivena where he passed the final examination and the Paṇḍita Degree examination. He then spent several years in India. Here he lectured in Pali and Buddhism at the Benares Hindu University and, among his other activities, acquired a thorough knowledge of Sanskrit. Also conversant with other Indian languages, he is therefore well qualified to recognize and come to grips with the abundant and varied problems in which most of these ancient Pali works abound and to which the *UJ.* forms no exception. This is also evident from Dr. Saddhatissa's success in tracing the almost innumerable allusions the *UJ.* makes to other works and its quotations from them for, if naming these other works at all, the *UJ.* (as other Pali texts too for that matter) as often as not gives their title only, and sometimes not even that, with no further indication of precisely where the allusion or quotation may be found. To have been able to track all such sources except three verses suggests that this editor's knowledge of them is as extensive as was the compiler's. The "List of Quotations and Allusions" which he gives at the end of the introductory matter to this volume is a valuable witness to their enormous number no less than to the width of their range.

The *UJ.* is intended for use by and for the Buddhist laity. Its importance and intrinsic interest have long been recognized, and it was translated into Sinhalese in the 19th century. We add this first edition to be made, in roman characters, to the list of the Pali Text Society's issues with confidence, and look forward to publishing many another Pali text edited by the Ven. Dr. Saddhatissa in accordance with the same high standard achieved here.

London, March, 1964.

I. B. HORNER.

PREFACE

The *Upāsakajanālaṅkāra* is a unique work in that it is the most comprehensive Pali manual dealing with the Buddha's teachings for the laymen. The work was first brought to the notice of Western scholars by Dr. L. D. Barnett as far back as 1901 in the *Journal of the Royal Asiatic Society* of Great Britain and Ireland. Nevertheless no scholar has made any serious study of this book up to the present day. In the meantime, however, attempts have been made by certain scholars to define Buddhism as a purely monastic religion having no relevance to the lay life, though without any basis for such an assumption. The *Upāsakajanālaṅkāra* is in itself an ample testimony to discredit this assertion.

My interest in the *Upāsakajanālaṅkāra* was first aroused not only as an attempt to make available this book to Western orientalists by making a critical edition of it, but also as a means by which, with the general introduction, to dispel the wrong impression created in the minds of some regarding Buddhism. I am grateful to H.E. Dr. G. P. Malalasekera, M.A., Ph.D., D.Litt., O.B.E., at present High Commissioner for Ceylon in Britain, for kindly encouraging me to undertake this work.

My first task in editing the *Upāsakajanālaṅkāra* was a search for manuscripts extending from Copenhagen to Rangoon. Professor A. K. Warder, Ph.D., was responsible for providing me with an excellent photostatic copy of the old and interesting manuscript at the Royal Library, Copenhagen. I offer the staff of this Library my sincere thanks for their ready and expert co-operation. We were also fortunate to obtain a photostatic copy of the MS. from Burma. Through the kindly assistance and courtesy of U Than Htut, Director of the Cultural Institute, Rangoon, the Asia Foundation was able to obtain this valuable MS. from the National Library, Rangoon, for photostatic reproduction at the Union of Burma Applied Research Institute. Mr. James J. Dalton, Representative of the Asia Foundation, Rangoon, says in his letter dated 13th August, 1962, to Miss I. B. Horner, M.A., D.Litt., President of the Pali Text Society : " It gave us added pleasure to have had the opportunity of providing this last service before we close down by way of this small gift to the Pali Text Society which has done so much for the spread of the knowledge of Buddhism throughout the world. The Asia Foundation, in this connection, will cover the local costs

involved.” We are deeply grateful to the Asia Foundation for their interest and support. In Ceylon other MSS. were found and were borrowed for me by several of my good friends (*kalyāṇamittas*) there among whom special mention should be made of Dr. K. Wachissara, M.A., Ph.D., of Ānanda College, Colombo.

In my task, Professor Warder has been to me a keen and affectionate *kalyāṇamitta*, a willing and considerate *ācariya*, and a constant source of encouragement. Miss Horner has been lavish in her kindness while this work was in course of preparation, not only by obtaining for me the photostatic copy of the MS. in Rangoon, but also by reading through a fair portion of the work and making valuable comments and suggestions. I wish to express my profound gratitude to both of them for their guidance and inspiration without which this edition of the *Upāsakajanālaṅkāra* would never have seen the light of day. I have also to thank the Pali Text Society, for which this edition was originally intended, for undertaking its publication. Later it was presented as a thesis for the Degree of Ph.D. of the University of Edinburgh ; and this Degree was awarded. The Ven. Dr. K. Wachissara, the Ven. Dr. U. Dhammaratana, M.A., D.Phil., of Nālandā Pali Institute, India, the Ven. Dr. W. Rāhula, Ph.D., U Tet Htoot, B.A., and U Tin Lwin, M.A. of the University of Rangoon, have all helped me in numerous ways in the preparation of this work. Special thanks are due also to my devoted pupil, Ven. I. Dhammaratana, who always with a willing and cheerful heart looked after my wellbeing which greatly contributed to the successful completion of this work. Dr. Heinz Bechert of Mainz University most kindly undertook the arduous task of reading the proofs. I am deeply grateful to him for the meticulous care and the erudition he bestowed on this work. I sincerely thank all these friends and well-wishers for their esteemed help, kindness, and generosity.

It is but natural that a work of this kind may contain errors of commission and omission, and though I have taken the utmost care to avoid such inaccuracies, it may still be possible that mistakes have crept in. I appeal, therefore, to my readers to acquaint me with any such errors as they may come upon so that I may remedy them in a later edition.—*Kass’ accayā na vijjanti.*

London, February, 1964.

H. SADDHATISSA.

INTRODUCTION

1. THE *UPĀSAKAJANĀLAṆKĀRA* : GENERAL

The *Upāsakajanālaṅkāra* ¹ (the Adornment of the Buddhist Laity) is an exegetical treatise in nine chapters dealing with the following subjects :

- i Three Refuges,
- ii Moralities,
- iii Ascetic Practices,
- iv Livelihood,
- v Ten Domains of Skilful Deeds,
- vi Harmful Actions,
- vii Mundane Happiness,
- viii Supramundane Happiness,
- ix Accomplishment of the Meritorious Results.

The specific and the general instructions to the laity are widely scattered in the *Piṭakas* and their commentaries, sub-commentaries, and other non-canonical works. After a thorough survey of them the author has composed this manual in an abridged form. There are also a few other treatises such as the *Paṭipattisaṅgaha*, the *Suttasaṅgaha*, the *Maṅgalatthadīpanī*, dealing with the teachings for the laity. But so far as we know, it is the only systematic and comprehensive work of its kind in the Pali literature.²

The author clearly states in the opening stanzas his object in undertaking this work and why it is called the *Upāsakajanālaṅkāra*³ :

[1] Having paid homage to the Sublime One of exceedingly pure radiance, to the doctrine well expounded by Him, and to the Order freed from defilements, I fain would write the Adornment of the Buddhist Laity.

¹ This work is called *Upāsakālaṅkāra* in Burma.

² A similar book called the *Upāsakasūtra* is catalogued in Taisho No. 1488 ; Nanjio No. 1088 of the Chinese Tripiṭaka. Although it is classified in the books of *Vinaya*, it deals with the essential teachings of all *pāramitās* for the lay followers. There is another work called *Upāsakasamvarāṣṭaka* by Śūnyaśrī in Tibetan and its commentary called *Upāsakasamvarāṣṭakavivarāṇa* by the same author. Both works were translated by Dharmakīrti along with Śūnyaśrī (Tibetan Tripiṭaka, Peking edition, Vol. 127, Nos. 5642, 5643).

³ Ch. I. 1-6.

[2] Those who closely associate with these three jewels obtain the status of Buddhist householdership. Those lustres such as Refuges and so on by which they are adorned are called the Adornment of the Buddhist Laity.

[3] Because this work expounds those virtues which adorn men, it is known by the learned as the Adornment of the Buddhist Laity, according to the literal sense.

[4] Since the old *Paṭipattisaṅgaha* (the Compendium of the Practices) has no *Nidānakathā* ⁴ (Narrative of the beginning), and its methods of exposition are complicated, it does not appeal in the least to newcomers to the teachings of the Buddha.

[5] As men skilled in the art fashion a noble crown with gems gathered from various mines, so, gathering the essence from various discourses, I here elucidate the teaching.

[6] May good and wise people, endued with a wealth of confidence, dispelling the foe of envy and washing away the impurity of perplexity, give ear to me with joyous mind.

According to this statement made by the author, it is clear that his work was primarily intended for the intelligent newcomers to the teaching of the Buddha. But it may have been advantageously used also by preachers (*dhammakathikas*) of the past.

The *UJ.* gives abundant information about various views held by Buddhist teachers which are so far not available elsewhere. Other important matters that are already scattered in other Pali works have been put here in a coherent and intelligible form. We should bear in mind that there was a schism lasting for several centuries till the Saṅgha was reconciled by King Parākramabāhu I (1153–1186 A.D.). Though all of them accepted the authority of the *Tipiṭaka* each sect had its own interpretation of some of the teachings. Sometimes while discussing the conflicting views of the day, the *UJ.* has pointed out the view of the *Mahāvihāra* as right and acceptable. The diligence and precision which the author has shown in this work may not appear in any other exegetical Pali work meant for the Buddhist laity.

⁴ The *Nidānakathā* deals with the biography of the Buddha and consists of three sections: The story of the “beginning in the remote past” (*dūrenidāna*), the story of the “beginning in the near past” (*avidūrenidāna*), the story of the “beginning in the present” (*santikenidāna*). See detail in the *Jātaka*, ed. Fausböll, Vol. I, pp. 1–94; T. W. Rhys Davids’s translation, *Buddhist Birth Stories*, pp. 1–133; Kern’s *Der Buddhismus*, I, pp. 24–140.

The Language

It is written in elegant and simple language. The author has not deviated from the style of the contemporary exegetical works. It may be mentioned that in some places, our author used the Sanskritized Pali, as did other authors of that age. The lucidity of expression, evenness of sound and beauty of the sense of the author's verses given here and there, specially at the end of each chapter, clearly show that he was not only an exponent of the Dhamma but also was skilled in poetic composition. Sometimes Pali words have been used in a Sanskrit sense and sometimes Sanskrit words have been used in their Pali forms and sometimes long compound words have been used in the Sanskrit *kāvya* style. It seems that our author had a profound knowledge not only of Pali and Theravāda Buddhism but also of Sanskrit and other Indian systems, as is evident from the ninth chapter of the *UJ*.

As we have noted here under different headings the author lived for some time in India where he had the opportunity of associating with Indian *paṇḍits*. Hence he may have learnt the Mahāyāna and Hindu Philosophy from them. It is also evident that his learning of Sanskrit and other contemporary philosophies naturally influenced his language and style. It is free from verbosity and does not become diffused in its explanations. The author has tried to avoid tiresome repetitions while quoting the *suttas*.

Place of the Work

The *UJ*. occupies a unique place among the works associated with the Buddha's instructions for the laity. It may be classed among the exegetical works like the *Visuddhimagga*, the *Suttasaṅgaha*, the *Sārasaṅgaha*, and so on. In size it is nearly one-third of the *Visuddhimagga*, which it resembles in its presentation of the contents. The chronicles tell us that Buddhaghosa wrote the *Visuddhimagga* summing up in brief the three *Piṭakas* with their commentaries.⁵ Similarly our author has written the *UJ*., collecting and summing up in brief the teachings for the Buddhist laity. It seems that the *UJ*. was held in high esteem in Ceylon. The *Siṃhala Upāsaka-janālaṅkāraya*, the Sinhalese translation of the Pali work, written in 1803, by the *Rājaguru*, Moratoṭa Dhammakkhandha, is very

⁵ *Mhv.* Ch. 37, v. 236.

popular among Buddhists in Ceylon. The *Śrī Saddharmāvavāda-saṅgrahaya*, a well-known work written by the *Mahānāyakathera* of Malvatu Vihāra, Śrī Siddhārtha Buddharakṣita in the 18th century has evidently followed the *UJ*.

Synopsis of the Work

Like his precursor, Upatissa, who wrote the *Vimuttimaggā* on a *gāthā* ⁶ Buddhaghosa wrote the *Visuddhimaggā* on two *gāthās*.⁷ Undoubtedly our author had the *Visuddhimaggā* before him and has exactly followed the same pattern. The only difference is that, instead of taking a *gāthā* or *gāthās* from the *Piṭakas*, he himself composed the following short passage containing the principal points he proposed to deal with in his work :

*Evam saraṇagatehi pana upāsakopāsikajanehi sīle patitṭhāya patirūpadhutaṅgasamādānena taṃ parisodhetvā pañcavaṇijjā pahāya dhammena samena jīvikam kappayantehi upāsakapadumādi-bhāvaṃ patvā dine dine dasapuñṇakiriyavatthūni pūrentehi antarāyakaradhamme pahāya lokiyalokuttarasampattiyo sampādetabbā.*⁸

Thus the lay-disciples, both men and women, who have gone for refuge, being well established in virtue, and purifying it well by the undertaking of suitable ascetic practices, shunning the five trades, reaching the state of the lotus-disciple and so on by leading a life of righteousness and justice, and daily fulfilling the ten domains of skilful deeds, discarding harmful actions, should accomplish mundane and supramundane happiness.

The above passage possesses of itself a natural eightfold structure and it is this structure which our author has adopted as a basis for the distribution of his chapters, each chapter being an expansion and explanation of the phrase or term concerned.

⁶ A. II. 2 ; D. II. 123 :

*Sīlam samādhi pañṇā ca vimutti ca anuttarā
anubuddhā ime dhammā Gotamena yasassinā.*

⁷ S. I. 13 :

*Anto jaṭā bahi jaṭā jaṭāya jaṭitā pajā
taṃ taṃ Gotama pucchāmi ko imaṃ vijaṭaye jaṭanti.
Sīle patitṭhāya naro sapañṇo,
cittam pañṇaṇ ca bhāvayaṃ
ātāpī nipako bhikkhu
so imaṃ vijaṭaye jaṭam.*

⁸ Ch. II. 1.

The division is as follows :

- i *Evam saraṇagatehi pana upāsakopāsikajanehi*
- ii *sīle patitṭhāya*
- iii *patirūpadhutaṅgasamādānena taṃ parisodhetvā*
- iv *pañca vaṇijjā pahāya dhammena samena jīvikam kappayantehi upāsakaratanādibhāvaṃ ⁹ patvā*
- v *dine dine dasapuñṇakiriyavatthūni pūrentehi*
- vi *antarāyakaradhamme pahāya*
- vii *lokiya*
- viii *lokuttarasampattiyo sampādetabbā.*

Although the ninth chapter is additional to these eight chapters he has linked it to them quite appropriately with a connecting passage at its opening : *Idāni imasmim Upāsakajanālaṅkāre ye sīlādayo kusalaḍḍhammā nidditṭhā, na paṇ' etesaṃ kārako attā nidditṭho.*

⁹ In the original sentence the author has used *upāsakapadumādibhāvaṃ* instead. Ch. II, Par. 1.

2. CONTENTS OF *UJ.*

Chapter I

The author of the *UJ.* has rightly opened his work with the first chapter on *Tisarāṇa*, or the Three Refuges. Every religion worthy of the name has certain articles of belief in which its followers have confidence. It is these articles which awaken the religious impulse of man and inspire him to lead the religious life ; they give concrete shape as it were to abstract principles round which the followers of a religion rally. Thus it may be said that it is these articles of belief which give rise to the institutional form of a religion, the organized form of a religion cannot exist without them, in fact no movement whatsoever can be operative and successful unless organized in the institutional form. Buddhism is no exception, and it is the Three Refuges in which its followers show their confidence.

The Buddha, Dhamma, and Saṅgha, known as *Tisarāṇa* or the Triple Gem, form the Three Refuges. The Buddha is one who has attained to full enlightenment after fulfilling the Ten Perfections during the period of four incalculables and a hundred thousand *kappas*. The Dhamma is the doctrine preached by such an enlightened teacher. The Saṅgha is the Order of the Noble Ones who have practised the teachings and realized the Truth in varying degrees, so the Saṅgha is eightfold according to the four *maggas* and four *phalas*. For the same reason the Order of such members is known as the *Ariya-Saṅgha*.

The author of the *UJ.* refers to another interpretation of *Sarāṇa*, and for that matter *Tisarāṇa*, based on the following saying of the Master :

“ *Kammassakā, mānava, sattā kammadāyādā kammayoni kammabandhu kammaṭṭisarāṇā.*” ¹⁰

“ O young man, living beings have kamma as their inheritance, matrix, relation, and refuge.”

In this passage emphasis is on *ṭṭisarāṇa* or *sarāṇa*. Kamma in the present context refers to the *kusaladhammas* or skilful states. Now the Buddha, Dhamma, and Saṅgha can be objects of *kusala-citta*, so while *sarāṇa* has a direct reference to kamma it would have

¹⁰ *M.* III 203 ; Cf. *A.* III. 186, V. 87-88.

only an indirect reference to the Triple Gem. For the same reason, according to this interpretation, *Saraṇa* in its primary sense means *kusala*, but has a secondary meaning the Triple Gem. The author of the *UJ.* points out that this interpretation of *Saraṇa* is too wide and also too superficial in nature as many other things both relevant and irrelevant could be included within such a definition; he rejects it and keeps within the bounds of the traditional interpretation. Accordingly by *Saraṇa* one has to understand *Tisarāṇa* or the Three Refuges.

The author gives a detailed explanation of *Tisarāṇa* with reference to the many aspects which have close bearing on the religious life of the devotee. At the end he also illustrates the good consequences that accrue from the act of *Saraṇāgamana*.

Saraṇāgamana, or the taking of the Refuge, is as old in its origin as Buddhism itself, it being on record¹¹ that shortly after the enlightenment of the Master two merchants named Tapassu and Bhallika happened to come to the *Bodhimanda*, the place of enlightenment, to offer him cake and honey, and before leaving they expressed their complete confidence in the Buddha and the Dhamma. The question of taking refuge in the Saṅgha could not at that time arise, for the Saṅgha had not yet come into existence. It may be remarked here that by their taking of refuge the foundation of the institutional form of the religion was laid.

The five ascetics to whom the Buddha preached the first sermon¹² formed the nucleus of the Saṅgha. Yasa of Benares was the next to be admitted to the Order. His parents and wife were the first lay devotees to profess their confidence in the Triple Gem of the Buddha, Dhamma, and Saṅgha.

Here it has to be noted that *Tisarāṇāgamana* has a significance not only for lay devotees but for members of the monastic order as well. It is evident from the *Vinaya* that in the beginning *Pabbajjā* and *Upasampadā* were also performed by taking *Tisarāṇa*,¹³ and it was only at a later stage that rules and regulations were introduced, so *Tisarāṇa* occupies a very important place in the institutional form of the religion.

¹¹ *Vin.* I. 3; *A.* I. 26; *UdA.* 54; *J.* I. 80.

¹² *Vin.* I. 10 f.; *S.* V. 420 ff.; *Lal.* 540 (416) f.; *Mtu.* III. 330 f.

¹³ *Vin.* I. 22.

Chapter II

Sīla is the second topic in consecutive order. *Saraṇāgamana* is not a mere formal act, it is a profound undertaking to attain the goal represented by the Triple Gem. This goal is not easily attained, and the devotee has to reach it by treading the path gradually (*anupubbapaṭipadā aññārādhanā hoti. M. I. 479*). He has to begin the journey by taking the five precepts, and every lay devotee is expected to observe these five elementary rules of moral conduct.

Man is a social being and develops his character in relation to the society to which he belongs, so whatever he does leaves its impression not only on himself but also on that society. The observance of the moral precepts must therefore also leave their impression.

The first precept refers not only to human being but to all living being without any exception, and implies sanctity of all life. As regards the second precept, on the one hand it inculcates respect for the property of others, and on the other it exercises control over the acquisitive instinct of the individual. As regards the third precept, in the first place it preserves the integrity of family life, which is the basic unit of human society, and in the second place it exercises control within reasonable limits over the sex impulse. The fourth and fifth precepts—not to tell lies and not to take intoxicating drinks—also have their bearing both on society and the individual, and thus the moral culture of the individual leaves its influence on the society also.

Now the devotee should not rest satisfied with the observance of these five precepts. From time to time, especially on full moon days and now on new moon days, he should also observe the eight or ten precepts, thereby taking another step forward on the path. The author gives an elaborate explanation of these precepts and ends with reference to the good results they bear in due course. Here and there he refers to differences of opinion on matters of interpretation, and gives his own opinion with explanations.

Chapter III

Dhutaṅgas are the practices within the life of simplicity and renunciation which strengthen the moral conduct of a man. There are thirteen *dhutaṅgas*. It is next to impossible for the householder to observe all the thirteen, so only two, *ekāsanikaṅga* and *pattāpīḍikaṅga*, have been prescribed for them. Here a relevant question

may be raised, when the Tathāgata rejected the life of asceticism, was it not inconsistent to give recognition to these practices in the scheme of moral discipline formulated by him ? In this connection it should be borne in mind that while the Buddha rejected asceticism he did believe in strict moral discipline. This is amply borne out by the nature of the rules and regulations laid down for the guidance of the members of the monastic order ; it should, however, here be noted that the Lord Buddha recognized the existence of what might be called the ascetic temperament, and these *dhutaṅgas* have been recommended for their benefit, but they are considered as voluntary practices in no way obligatory to the members of the order and it has been strictly laid down that their practices should in no way be advertised and should be observed by a member without even the knowledge of his fellow brethren. The Buddha did not wish to attach any undue importance to them. He put right emphasis in the right place so that people might not be taken up with the external forms and formalities at the cost of the essential spirit.

According to the Mahāsakuladāyī-Sutta,¹⁴ when Udāyī, an ascetic, told the Buddha that he (Udāyī) was venerated by people for his life of holiness, purity, and simplicity, the Buddha remarked that in matters of simplicity there were his disciples who even surpassed him ; for instance, there was Mahākassapa who was foremost among those who upheld minute observances of *dhutaṅgas*.¹⁵ He lived all his life on alms begged from door to door and spent all his days in the forest, whereas the Buddha used to live occasionally in palatial buildings and would accept the invitations of royalty. Further he said to Udāyī that wise men paid homage to the Tathāgata for his attainments and achievements in *sīla* (moral culture), *samādhi* (mental culture), *paññā* (insight), and above all *akuppā cetovimutti* (that liberation of mind which can never be perturbed and disturbed again). The following verses provide a fitting answer to this question :

“ *Na naggacariyā na jaṭā na paṅkā
nānāsakā thaṇḍilasāyikā vā
rajo ca jallam ukkuṭikappadhānam
sodhenti maccam avitinṇakaṅkham* ” ¹⁶

¹⁴ *M.* II. 1-22.

¹⁵ *A.* I. 23.

¹⁶ *Dhp.* v. 141.21 ; Cf. *Sn.* v. 249, p. 44.

(Nakedness, matted hair, dirt (mud), fasting, lying on the ground, besmearing the body with ashes and sitting motionless, do not purify the man who has not overcome doubts.)

“ *Alaṅkato ce pi samaṇṇa careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo so samaṇo sa bhikkhu* ” ¹⁷

(He who though adorned with fine clothes fosters the serene mind, is calm, controlled, is established in the noble way of life and has ceased to injure all other beings, he indeed is a noble one (*Brāhmaṇa*), a recluse (*Samana*), and a mendicant (*Bhikkhu*).)

These two *gāthās* sum up the whole attitude of the Buddha on these matters.

It appears that at a later stage the belief gained ground that the observance of *dhutaṅgas* was an essential part of the religious life. This is very evident from a discussion which took place between King Milinda and Nāgasena Thera, and which is recorded in the *Milindapañha*. Here Milinda asks Nāgasena Thera whether there have been householders who attained to *nibbāna*. In answer Nāgasena says that there have been not only hundreds, not only thousands but millions who have done so.¹⁸ Then the King remarks that if a man can attain to the highest goal while leading a worldly life is it not useless to take up the life of homelessness and undergo a strict moral discipline including the practices of the *dhutaṅgas*. Nāgasena rejoins that those householders who so attain while yet remaining in the worldly life have in previous births already undergone that moral discipline including the practice of the *dhutaṅgas*.¹⁹ So it is seen that among certain sections of Buddhists the practice of the *dhutaṅgas* became an indispensable part of the moral discipline. As a result the observance of at least certain *dhutaṅgas* was recommended for lay devotees.

Chapter IV

The question of livelihood is a very important matter, no moral system can be complete without it. In the Buddhist system of *sīla*,

¹⁷ *Dhp.* v. 142.21 ; Cf. *Dhp.* v. 405, p. 58 ; *Sn.* v. 35, p. 6 ; *Diry.* 339 ; *Mtu.* III. 412.

¹⁸ *Miln.* 348 ; See *M.* I. 490 f.

¹⁹ *Ibid.* 350 ff.

therefore, it has been given due consideration, the Buddha recognizing it as a matter of primary importance. This has been recorded by tradition in the catechetical form—“*ekanāma kiṃ ? Sabbe sattā āhāraṭṭhitikā*”²⁰ (what is the one ? All sentient beings are supported by food).

Now a living may be obtained either by right means or by wrong means, the devotee being expected to follow the former and abstain from the latter. In the ancient world, as also in the modern world, people in general, with the exceptions of skilled workers, lived either by agriculture or by trade, so wherever wrong livelihood has been mentioned reference is made to five kinds of objectionable trade : *satthavaṇijjā*, *sattavaṇijjā*, *maṃsavaṇijjā*, *majjavaṇijjā*, and *visavaṇijjā*.²¹

These five are to be understood not only in the literal but also in the implied sense. Thus *satthavaṇijjā* refers to the sale of weapons as a means of violence, but objection is not taken against the sale of weapons for possibly useful purposes. *Sattavaṇijjā* is the sale of human beings and refers to the trade in slaves which was more prevalent at that time than to-day when there is little slave trade as such, though the exploitation of human labour still remains in some parts of the world. So *sattavaṇijjā* should be understood in its wider sense to cover this aspect of the problem also. The third prohibition refers to the profession of butcher. Though dealing in meat is alone directly referred to the breeding of animals and their sale for slaughter is also implied. The evil effects of intoxicating substances and poisons are quite obvious, so their sale for wrong purposes has been prohibited, but as both these articles are effective in the treatment of certain ailments their sale for medical use is not objectionable. For this reason all civilized governments exercise a degree of control over their sale and use. Besides these forms of wrong livelihood already mentioned there are many others which are dealt with in different contexts, but no list, however elaborate, could be exhaustive, and the intelligent devotee has to understand the spirit of the matter and follow a useful profession for his or her livelihood. And as every person is a member of a family, of a community, and of society as a whole, he has accordingly to discharge his duties properly.

²⁰ *Khp.* 2.

²¹ *A.* III. 208.

The *Sigālovāda-Sutta* ²² provides a code of discipline for the lay devotee, and has been accepted as such through the ages. Our author therefore incorporates it in this chapter with necessary notes and explanations.

Chapter V

The work of moral and spiritual culture has been compared with that of the farmer. First, a farmer has to plough the land and prepare the ground, then he sows the seed which in due course germinates, grows up, and bears fruit. In this way the farmer has to follow a twofold method, one of destruction, the other of production. In the same way moral and spiritual culture is based on a twofold method, one of elimination and the other of cultivation. The *akusalas*, or evils, are to be eliminated and the *kusalas*, or virtues, are to be cultivated. The one is as important as the other.

The principles explained in the previous chapter are more or less negative in character, so in the present chapter the author presents a positive programme based on the ten domains of meritorious deeds (*dasapuñṇakiriyavatthūni*).²³ Many a scheme of positive character has been set forth both in the canonical and in the exegetical literature ; this is only one of those schemes with perhaps a wider scope of application.

As is so frequently the case in expressing the various aspects of the *dhamma* the matter in question is dealt with analytically. In this particular instance our author deals with the cultivation of moral (*kusala*) states under the headings of tenfold group of meritorious deeds (*dasakusalakammapatha*).²⁴ This group of meritorious deeds is as follows :

- (1) charity, (2) virtue, (3) mental culture, (4) reverence, (5) service, (6) transference of merit, (7) rejoicing in other's merits, (8) listening to the doctrine, (9) teaching the doctrine, and (10) straightening one's views.

(1) Charity (*dāna*), literally giving, is the moral volition of giving one's possessions to others. Charity is practised in two ways : (i) by offering one's possessions to those fit to receive offerings, i.e. the Buddha, the Dhamma, and the Saṅgha, (ii) by giving one's

²² D. III. 189-193.

²³ For details see *Abv.* pp. 98-100 ; *Peṭakopadesa*, PTS. 237.

²⁴ Cf. *M.* I. 47, 489 f.

possessions to others in need, which act is performed out of compassion. There are three periods during which volitions arise in this act of giving, viz. (i) before the act (*pubbacetanā*), (ii) during the act (*muñcanacetanā*), and (iii) after the act (*aparacetanā*). (i) Those volitions (*cetanā*) before the act occur in the processes of thought arising during the preparation of material for offering. (ii) Those volitions during the act occur at the actual time of giving or making an offering. (iii) Volitions after the act are those which occur in thought processes whenever the act is contemplated with joy.

Again, according to their different intensities volitions are three-fold, namely weak, moderate, and intense. They are weak when the four factors of *Iddhi*—potency, viz., wish to act (*chanda*), energy (*virīya*), thought (*citta*), and investigation (*vīmaṃsā*) are weak at the time of offering. Volitions can also be moderate or intense respectively at the time of offering. Again volitions become weak when the charity is given with the impure and defiled thought which hopes for worldly pleasure in this phenomenal existence, in subsequent existences in the *devaloka* and *brahmaloka* and in the final emancipation of one's self alone. They become intense when given with the hope of attaining the four paths (*maggas*), the four fruitions (*phalas*), and Nibbāna, and in hoping that all sentient beings may escape from sorrow and attain Nibbāna. To practise in this way is to fulfil the first *pāramitā* which also is *dāna*.

These grades are applicable to the other moral acts such as virtue or morality (*sīla*), mental culture or concentration (*samādhi*), and insight (*paññā*).

(2) Virtue (*sīla*) is the moral volition of refraining from evil done through the doors of the body and of speech, hence it is the volition of right speech (*sammāvācā*), right conduct (*sammākammanta*), and right livelihood (*sammā-ājīva*). Virtue is of four kinds, namely (i) the virtue of the bhikkhu (*bhikkhusīla*), (ii) the virtue of the bhikkhunī (*bhikkhunīsīla*), (iii) the virtue of the novice (*sāmaṇerasīla*) and (iv) the virtue of the laity (*gahatṭhasīla*). The virtue of the laity is in the observance of *Tisarāṇa* and the five precepts throughout one's life and in the observance of the eight precepts or of ten precepts on *uposatha* days or any other day convenient for the observance of a higher ethical code.

If without specifically taking the precepts one were to refrain spontaneously from doing evil either of body or speech, such ability would be known as *sampattavirati*. In the event of the five precepts

having been specifically taken together (*samādānavirati*) even if a single precept be violated, then all are thereby violated and the householder becomes defiled (*dussīla*).

(3) Mental culture (*bhāvanā*) is the moral volition arising with consciousness when a man is practising any of the forty exercises prescribed for the attainment of mental tranquillity or calm (*samatha*): or it is the contemplating again and again the three salient characteristics, viz. impermanence (*anicca*), misery (*dukkha*), and the absence of an abiding Self (*anatta*) up to the stage of *gotrabhūṇāṇa* which immediately precedes the attainment of full concentration of the mind (*jhāna*) and the path leading to Nibbāna.

The volition arising in the processes of thought during the time of learning the doctrine (*dhamma*) or any other arts, sciences, and so on may also be included under the heading of mental culture. (*Niraraḍḍhāraṇaṃ pariyāpuṇanacetanā pi etthi' eva saṅgayhati.*)

(4) Reverence (*apacāyana*) is the moral volition of paying respect and reverence to the Buddha, the Dhamma, and the Saṅgha, to one's parents and elders, to teachers, and others who lead virtuous lives without the impure motives of personal gain and similar undesirable qualities. It is demonstrated by rising from one's seat in their presence, by saluting them, by offering flowers and by other respectful actions.

(5) Service (*veyyāvacca*) is the moral volition of rendering service to those mentioned in the previous section as well as to strangers and to those about to set out on a journey, to the sick, the old, and the feeble. Stitching and darning the robes of bhikkhus and rendering assistance to the moral deeds of others are included under this heading.

(6) Transference of merit (*pattidāna*) is the moral volition of requesting others to participate in the wholesome deeds done by a person and thereby to share in the resultant merit.

(7) Rejoicing in other's merits (*pattānumodanā*) is the partaking of merit offered by others and rejoicing therein. *Patti* is of two kinds, namely, *uddissika* and *anuddissika*. *Uddissika* is giving to a particular individual, *anuddissika* is giving in general. Both *pattidāna* and *pattānumodanā* are often referred to as types of charity.

(8) Listening to the doctrine (*dhammasavana*) means hearing it attentively and with purity of mind for the purpose of practising morality, concentration, and insight, for the attaining of the four

maggas, the four *phalas*, and Nibbāna and for the learning of *dhamma* with the aim of preaching it to those not versed in it. Hearing lectures on arts, sciences, and other kindred subjects too can be included to some extent in this category. (*Niravajjavijjā-disavaṇacetanā pi etth' eva saṅgayhati.*)

(9) Teaching the doctrine (*dhammadesanā*) is the practice of teaching *dhamma* to others out of compassion for them, teaching them with purity of mind without any impure motive of obtaining offerings, honour, praise, fame or glory. Teaching arts, sciences, and so on are included also in this category. (*Tatheva niravajjavijjāyatanādikaṃ upadisantassa ca pavattā cetanā dhammadesanā nāma.*)

(10) Straightening one's views, i.e. forming correct views (*ditṭhiṃjukamma*) is the moral volition of establishing right understanding (*sammāditṭhi*), of establishing the four noble truths. It is freedom from incorrect views and ideas such as the ten kinds of erroneous opinion (*dasavatthukamicchāditṭhi*), the creation by Gods such as *Īśvara* (*Issaranimmānādi*), and that fortune depends upon objects seen and so on (*ditṭhamāṅgalikādi*).

Chapter VI

This chapter warns the devotee against certain dangers (*antarāyas*) to the religious life, and points out that it is desirable to have congenial environment and associations. If this is not possible he should at least avoid the company of persons who have no respect for moral and spiritual values, for if he is not a strong person he may, because of their evil influence, deviate from the path of righteousness. In this connection the author deals at length with the serious consequences of *ariyopavāda*, or the vilification of noble ones, and the commission of *pañcānantariyakammāni*, the five heinous crimes which bear their results immediately in the next birth, viz. (i) matricide (*mātughātaka*), (ii) patricide (*pītughātaka*), (iii) killing of an Arahant (*arahantaghātaka*), (iv) displacing the blood from the body of the Enlightened One (*lohituppādaka*), (v) causing schism in the Saṅgha (*saṅghabhedaka*).

Chapter VII

This chapter explains how a life of righteousness gives birth to living beings in planes of happiness. It shows how the cultivation

of the *kusalas*, or virtues, gives birth in the happy planes of *kāmabhūmi* (sensuous planes which include the world of human beings and those of the *devas*), how the practice of *rūpajjhānas* leads to birth in *rūpabhūmis*, and how the practice of *arūpajjhānas* leads to birth in *arūpabhūmis*.

Apāyas, or planes of misery, are also included in the *kāmabhūmi*. Beings are born into them as a result of *akusalakamma*, bad actions. Being subject to constant suffering they do not get the opportunity of leading a religious life, for this can occur only in the *sugatibhūmis*, or planes of happiness. Hence the significance of instruction for the abstinence from *pāpa* (evil) and the performance of *puñña* (good).

Chapter VIII

In the previous chapter the author referred to the cultivation of the *kusaladhammas*, or skilful deeds, leading to birth in *sugatis*, or happy planes of *kāmadhātu*, *rūpadhātu*, and *arūpadhātu*. These happy planes are, however, still within *saṃsāra*, and because of this beings born into them are still subject to birth, decay, and death ; the wise man, therefore, has to seek deliverance not only from planes of misery but also from *sugatis*, the so-called planes of happiness. Living beings are born in *saṃsāra* again and again because of *avijjā*, or ignorance, so deliverance from *saṃsāra* can be gained only by attaining *Bodhi*, or enlightenment.

Bodhi, or enlightenment, is threefold, *sāvakabodhi*, *paccekabodhi*, and *sammāsambodhi*. *Sāvakabodhi* refers to the enlightenment of the arahant who has attained deliverance by treading the path pointed out by a *Sammāsambuddha*. For this reason it is known as the enlightenment of a disciple (*sāvaka*). When the *sāvakas* have realized the truth they are expected to follow the example of the Master and preach the *dhamma* for the benefit of others.²⁵

Paccekabodhi refers to the enlightenment of a person who has attained deliverance by discovering for himself the path leading to the release from re-birth, and following it without the help of anybody else. Although a *paccekabuddha* attains enlightenment for himself he does not possess the gift of enlightening others. But they, too, serve them by setting the example of spiritual life before them.

Sammāsambodhi refers to the supreme wisdom of a fully

²⁵ Vin. (*Mahāvagga*) I. 21.

enlightened one. He attains to full enlightenment through his own efforts and, unlike a *paccekabuddha*, he possesses the gift of enlightening others.

Bodhi cannot be attained in the course of merely one or two births, it takes many births and long periods of time. According to tradition *aggasāvakabodhi* takes one incalculable and a hundred thousand *kappas*, *paccekabodhi* takes two incalculables and one hundred thousand *kappas*, and *sammāsambodhi* takes at least four incalculables and one hundred thousand *kappas*. In other words those aspiring to any of the three *bodhis* have to fulfil *pāramīs*, or perfections, for the appropriate specified period. A further factor concerning the attaining of *sammāsambodhi* which is also mentioned, is that according to the predominance in a *bodhisatta* of *paññā*, *saddhā* or *virīya*, the time factor varies. Thus a *bodhisatta* in whom *paññā* predominates requires four incalculables and a hundred thousand *kappas* for the fulfilment of the perfections. A *bodhisatta* in whom *saddhā* is predominant requires eight incalculables and a hundred thousand *kappas* for the same attainment, and a *bodhisatta* in whom *virīya* is predominant requires sixteen incalculables and a hundred thousand *kappas* for the purpose of fulfilling these same *pāramīs*.

Sāvakabodhi, referred to above, has to be explained in terms of the four stages of path attainment, *sotāpatti*, *sakadāgāmi*, *anāgāmi*, and *arahatta*. By attaining to the first stage one enters the stream that carries one towards the ultimate aim, *Nibbāna*. Those who have attained to this state are divided into three groups according to the time they may take to attain to the final stage. The groups are: *ekabījī*, *kolamkola*, and *sattakkhattuparama*. *Ekabījī* is one who will attain the final state in the next birth, *kolamkola* is one who will attain it in the course of two to five births, and *sattakkhattuparama* is one who will attain it in the course of seven births. Here it should be carefully noted that a *sotāpanna* is one destined to be born in this world seven times only at the most, though further births could take place in other planes. A *sakadāgāmi* is so called because he will be born only once more in this world. Should he not make further spiritual progress in the course of this next birth he will be born into a higher plane where he will eventually attain to the final stage.

The *anāgāmi* is so called because he will not return even once more to this world. After this life he will be born in higher planes

where he will make further progress until he attains to the final stage.

The *Arahanta* has gained the final deliverance. For him there is no more rebirth here or hereafter.

The Theravāda and the Sarvāstivāda, both off-shoots of the earliest form of Buddhism, though differing on certain doctrinal matters, fully agree on the ideals of the threefold *bodhi*.

In the *Divyāvadāna*, a book of the Sarvāstivādins, there are passages which refer to the fact that after the deliverance of a discourse by the Master, those who did not realize the truth on that occasion aspired to attain one of the three *bodhis*.²⁶ Vasubandhu also explains the nature of difference in attainments.²⁷ The *Avadāna* literature is full of stories which illustrate the ideals of the three bodhis.

Coming to the Theravāda, we find there the collection of 547 Jātaka stories, each of which is concerned with a previous birth of Gotama Buddha. The *Nikāyas* refer to six Buddhas who preceded him.²⁸ The Theravāda tradition also contains a list of twenty-eight Buddhas.

One of the earliest divisions of the teachings of the Buddha is that of *navāṅgas* or nine sections, and Jātakas form one of these. There is reason to believe in the early compilation of the Jātakas. As early as the second to first century B.C. they supplied themes to the artists of both Bharhut and Sānchi stūpas. It was the inspiring ideals represented by the life of the Master that led his followers to depict these scenes on stone. It has to be noted that most of the Jātakas also refer to the former lives of some of the disciples, as do the *apadānas* of various *theras* and *therīs*.

As regards Paccekabuddhas, references to them are few and far between. *Isigilisutta* gives a long list of the names of Paccekabuddhas.²⁹ The *Dīghanikāya* and the *Aṅguttaranikāya* also refer to the importance of Paccekabuddhas.³⁰ Among other works, *Puggalapaññatti*,³¹ *Cullaniddesa*,³² and *Milindapañha*³³ explain the

²⁶ *Dvy.* pp. 226, 271, 368, 469, 476, 478, 495, 568.

²⁷ *Abhidharmakośa*, Rāhula Sankrityāyana, Kāśi Vidyāpīṭha, Benares, Vikramābda 1988 = 1931, pp. 185–195.

²⁸ *S.* II. pp. 5–9.

²⁹ *M.* III. pp. 69–71.

³⁰ *D.* II. pp. 142–143 ; *A.* I. 77.

³¹ *Puggalapaññatti*, ed. R. Morris, *PTS.*, 1883, pp. 3, 9, 10, 14, 70, 73.

³² *Nd2.* pp. 95, 106, 142, 162, 164.

³³ *Miln.* p. 104–105.

difference in their wisdom and attainments. Though these ideals as such were not expounded in the early *nikāyas* in so many words, the whole tradition represents their spirit.

The Mahāyāna took over the ideals from the early schools. It is true that from the very beginning their emphasis was on *sammā-sambodhi*. But there is evidence to show that in the beginning they too believed that the attainment of any of the three *bodhis* was sufficient for gaining deliverance. At the second stage *paccekabodhi* and *sāvakabodhi* came to be regarded as half-way houses. At the third stage all importance was attached to *sammāsambodhi*. The result was that the remaining two *bodhis* were presented as obstacles on the path of *sammāsambodhi*. So at the second stage two of the *bodhis* were relegated to a subordinate position, and at the third stage an attempt was made to discredit them. The sectarian differences must have led to this state of affairs. It is a matter of research to trace the events that led to these developments. Dr. Kimura has shed some light on this subject.³⁴ In those countries where the early schools are prevalent the three *bodhis* present the ideals of aspiration for the devotees even to-day.

Chapter IX

Buddhism stands unique among religious teachings in denying the existence of an unchanging and abiding entity called "Self" *Atta* (Skt. *Ātman*). The Mahānidāna-sutta contains the theories giving rise to the idea of soul.³⁵ The Pañcattaya-sutta deals with five specific theories giving rise to the idea of soul, and in this Sutta the Buddha points out that Nibbāna does not depend on any one of them.³⁶ In the Brahmajāla-sutta we come across sixty-two forms of speculation concerning the world and the soul taught by other teachers of the period.³⁷ The Jāliya-sutta discusses the nature of soul as compared with body.³⁸ The Poṭṭhapāda-sutta records the discussion between the Buddha and Poṭṭhapāda on the nature of soul, in which the Buddha states the question to be irrelevant and

³⁴ See *A Historical Study of the terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism*, by Ryukan Kimura, University of Calcutta, 1927.

³⁵ *D.* II. pp. 64–71.

³⁶ *M.* II. pp. 228–238.

³⁷ *D.* I. pp. 12–46.

³⁸ *Ibid.* I. pp. 159–160.

not conducive to enlightenment.³⁹ In the Mahātaṇhāsankhaya-sutta we are told that the Buddha refuted the heresy of a monk, Sāti by name, who thought that one and the same consciousness (*viññāṇa*) transmigrated, not another.⁴⁰ In the Sallekha-sutta the Buddha expounds the way to get rid of self and other false views.⁴¹ His discourses on *Anatta* (No-Soul) are to be found in many suttas.⁴²

Thus Buddhism propounds the theory of *anattavāda* and does not believe in the existence of a permanent soul. Yet it does believe in rebirth based on the *kamma* theory, also in moral and spiritual values. For an *attavādin* who believes in the existence of a permanent entity this is very difficult to understand. So down the ages the question of the consistency between the doctrine of *anatta* and of *kamma* has been raised and answered again and again. This is also one of the interesting topics of discussion between King Milinda and Nāgasena Thera.⁴³

The author of the *UJ*. does not forget this important question, and after dealing with all other topics, he discusses it in his last chapter. Here he reminds the *attavādins* that it is more difficult to maintain consistency between a permanent entity and the moral law than between a changing being and the moral law. The summary of the discussion is as follows :

In this book instruction has been given for leading a religious life by practising moral deeds. Nothing, however, has been mentioned about a person or soul who performs these moral actions, for in such a case there would appear to be a negation of these actions and their results, and the teachings about morality and relevant subjects would become meaningless.

Such arguments as these may be refuted ; if there can be skilful deeds because there is no *atta* “ self ” which performs them, then an imaginary (*parikappita*) self also does not exist, because there is no other maker of that self (*tassa attano aññassa kārakassābhāvato*). If there be a self even when there is no maker of it, then it must be accepted that there can be skilful deeds even when there is no doer of them. How can one accept the former position and reject the latter ? Just as sprouts, etc. arise from such causes and conditions

³⁹ *Ibid.* I. pp. 171-203.

⁴⁰ *M.* I. pp. 256-271.

⁴¹ *Ibid.* I. pp. 40-46.

⁴² *S.* III. 21, 77, 78, 178, 196, 199, 201, IV. 2, 4, 6, 28, V. 133 ; *Vin.* I. 13-14.

⁴³ *Miln.* 25 ff.

as seeds, earth, water, light, and so on even though there is no self present in them, so moral activities, etc. come into being through the combination of certain causes and conditions (*hetuppacaya-sāmaggī*).

Let it be further examined whether there is a permanent entity called self, which performs moral actions, etc. The question arises whether a permanent entity or self, which performs the role of an agent and experiencer, is conscious (*sacetana*) or unconscious (*acetana*)? If it is unconscious it is no better than a wall or a tree or a stone. Moreover in such a case it could not be either agent or experiencer, for consciousness is an inalienable element of actions and experiences. If it is conscious it must be identical (*anañña*) with consciousness. Consciousness, however, is subject to change. So, it would follow that with the change of consciousness there would be change in the self also. It might be argued that the changes which take place in consciousness do not affect the self which is a permanent thing. This is a position impossible to maintain. If the self is conscious it has to be admitted that it is identical or co-extensive with consciousness or there would be two consciousnesses present. This being so it must be subject to change. It may still be insisted that the self is both permanent and conscious. But if the self is permanent, consciousness must also be so, because two things which are identical or co-extensive in nature must follow the same laws. So it is not possible to maintain that one could remain permanent while the other is subject to change.

If it is still maintained that the one is not affected by the changes brought about in the other, it would then mean that these are two different and separate things, for only in such a case could the one be unaffected by changes taking place in the other. For example, a horse is quite different and separate from a buffalo. So the changes that take place in the one do not directly affect the other and *vice versa*. Similarly it would have to be admitted that self and consciousness are neither identical nor co-extensive and that therefore self is different from consciousness.

Now, this difference (*aññatta*) may be of two kinds : difference caused by characteristics or attributes (*lakkhaṇakatamaññatta*) or difference caused by space or location (*desantarakatamaññatta*). If it be the former, then it is similar to colour, taste, smell, etc., existing in the same location or object, for example, a pot, but which differ from it in their characteristics or attributes. In the

same way, self and consciousness might be considered as two different things existing in the same location.

This, again, is not a tenable position for when a pot is burnt (i.e. fired, in making it), it is not only its colour which changes, but also its other attributes of taste, smell, etc., the reason being that their location is identical. Similarly, when consciousness changes, self also must change, because their location also is identical. It may still be insisted that though self and consciousness have the same location, only consciousness changes, but not self.

This also is untenable. If self does not change, consciousness also cannot change, because being situated in the same location (*ekadesa*) they are consequently inseparable (*avinibbhoga*), just as the colour, taste, smell, etc., of a pot is inseparable from it. There is thus no valid reason why consciousness alone should change and not self, since they are of identical location.

The only alternative now left is to argue that self and consciousness are two different things existing quite separately and consequently having different locations (*desantarakatamaññatta*).

It will then be necessary to admit that they are two completely different things such as a pot and a cloth (*ghaṭapata*). In this case, self would have to be an unconscious entity, because of its being separate and different from consciousness. This kind of unconscious self would, however, be difficult to accept because again it would be like a wall or a stone, as was discussed earlier. So in concluding it would have finally to be admitted that there could be no self of this kind either.

But what about the saying of the Master where he speaks of a person (*puggala*) wandering in *saṃsāra* and receiving the results of his good and bad actions ? ⁴⁴

The idea of a person (*puggala*) expressed in those sayings is only conventional (*sammuti*) and not ultimate or absolute (*paramattha*). But in his ultimate teaching he denies the existence of a being in an absolute sense. ⁴⁵

In this connection it should be remembered that the Buddha preached his doctrine in two ways—by way of *sammutisacca* or conventional truth and by way of *paramatthasacca* or ultimate truth. ⁴⁶ Sayings that contain such expressions as men, gods, etc.

⁴⁴ *BM.Abv.* 779, 87.

⁴⁵ *S. I.* 135 ; *Mahāyānasūtrālaṅkāra* of Asaṅga, ed. Sylvain Levy, Paris, 1907, XVIII, 92.

⁴⁶ *AA. I.* 94 ; *SA. II.* 77.

and refer to the existence of beings, have to be understood in the conventional sense, whereas those which refer to *khandhas*, *āyatanas*, and *dhātus* have to be understood in the ultimate sense. In order to avoid misunderstanding and confusion the sense of the words of the suttas (*suttapadānam adhippāyo*), should be attained in association with a teacher possessed of understanding (*gurukulam upasevitvā*).

Our author has freely used the following terms in the ninth chapter :

(a) *Hetupaccayasāmaggī*

This expression has a direct reference to the causal relation of things as explained by *Paṭiccasamuppāda*. According to this doctrine all composite things (*saṅkhatadhammas*) are conditioned (*paṭiccasamuppanna*) in nature. There is nothing which is given rise to by a single cause or condition. In other words every composite thing is the result of a set of causes or conditions.⁴⁷ For instance the shoot (*aṅkura*) is the result of not only the seed (*bīja*), but also of a set of conditions such as earth, water, light, and so on (S. I. 134). In the absence of the latter the seed would not have germinated. Again if the shoot is analysed, it would be clear that it is not a single entity, but is composed of many elements. This composite nature of the cause-effect relation is signified by the expression *hetupaccayasāmaggī*.

It appears to have been used by the Sarvāstivādins in the beginning. Vasubandhu points out that this principle enunciating a set of causes and conditions, among others, goes against the belief in a creator of the world.⁴⁸ This expression *hetupaccayasāmaggī* (Skt. *hetupratyayasāmagrī*) has been used in the works of the Mahāyāna schools also.⁴⁹ It is not found in the canonical Pali literature.

⁴⁷ *Sammohavinodanī*, p. 147.

⁴⁸ *Abhidharmakośa*, op. cit. p. 44 ; Cf. *Visuddhimagga*, p. 511 : *issara* (an Overlord), p. 522 : *vasavattivāda* (theory of Power-wielder asserts the existence of an Overlord—*issara*), p. 598 : *issarādīnam abhāvo* (non-existence of any Overlord).

⁴⁹ *Mūlamādhyamikakārikās* of Nāgārjuna with Candrakīrti's Commentary *Prasannapadā*, Louis de la Vallée Poussin, St. Petersburg (Bibliotheca Buddhica. IV), 1913, pp. 8, 529. These two references are actually in Candrakīrti's commentary (c. 600 A.D.) not in the *kārikās* ; but the expression does occur in the *kārikās*, especially Ch. XX, which is devoted to its criticism (pp. 391 ff. in the *kārikās*).

Buddhaghosācariya has used it in his works.⁵⁰ The author of the *Upāsakajanālaṅkāra* also has used it in the same sense.

(b) *Parikappita*

In the canonical Pali literature this term has not been used in the sense intended here. Its Sanskrit form *Parikalpita* is a very popular term of the Yogācārins and the Mādhyamikas.⁵¹ According to the Mādhyamikas there are three kinds of truth—*parikalpita* (imaginary), *paratantra* (dependent), and *pariniṣpanna* (ultimate). Therefore *parikalpita* means that which does not have even the semblance of truth as represented by conventional truth (*sammutisacca*). In the exegetical Pali literature the term has been adopted and used in this same sense,⁵² also employed by the author of the *Upāsakajanālaṅkāra*.

(c) *sacetana* and *acetana*

Permanence (*niccatā*) is the “soul” so to say of any theory of self, and self is regarded as the core or essence of a living being. Now consciousness is the surest indication of the phenomenon called life. So from the hoary past those who propounded the existence of a self accepted consciousness either as the essence or as an essential part of the self. This proved to be a weak point at the hands of the *anattavādin*s. The Buddha might have had this fact in view when he remarked that it was better for an ignorant man to consider the body than the mind as his “soul” because the former is more durable than the latter.⁵³

When we go through the *suttantas* it becomes clear that there was a number of theories propounding the existence of self. The upholders of these theories tried to support them with empirical facts. All the theories have not come down to us. However, it may be pointed out here that the present Indian systems, as known to us, reflect some of the most important theories of the day. With the single exception of the Nyāya-vaiśeṣikas, all other systems have accepted consciousness either as the essence or an essential part of an ātman. There is reason to believe that our author had these

⁵⁰ *Vism.* p. 521 f.

⁵¹ *Laṅkāvatāra-Sūtra* ed. Bunyiu Nanjio, Kyoto, Otani University Press, 1923, pp. 51, 67, 150, 163, 312; Candrakīrti in his *Prasannapadā*, op. cit. pp. 274, 374; Candrakīrti is quoting a Yogācāra view, p. 274.

⁵² *Vism.* p. 578.

⁵³ *S.* II. p. 96.

theories in mind when he advanced his arguments against those theories of the self which were based on consciousness.

The Nyāya-vaiśeṣikas propounded consciousness as a separate substance (*dravya*) quite distinct from *ātman*.⁵⁴ This position was quite defective in the eyes of other *ātmavādins*. So they all called the Nyāya-vaiśeṣikas' *ātman* no better than a stone. The remarks of the author of *UJ*. about an *ātman* that is unconscious remind us of the same taunt. Here the matter does not end. It is the material states that are unconscious, and they too are impermanent. Perhaps the author of *UJ*. wanted the reader to work out this implication for himself.

(d) *Anatta*

Here difference of attribute (*lakṣhaṇa*) and location (*desantara*) has been taken into consideration. Every substance according to the *ātmavādins* has an attribute or attributes. *Ātman* is a substance, and *cetanā* or consciousness is its attribute. The substance is manifested through the attribute. Therefore, the proof of the existence or non-existence of the one holds good for the other also.

In different systems the relation between the attribute and the substance was presented in different terms. Those that could be acceptable to all are *lakṣaṇa* and *lakṣya*. In dealing with the *ātman* theories Nāgārjuna employs these two (*lakṣya lakṣaṇa*) terms.⁵⁵ Our author also makes use of them. The substance manifests itself through the attribute. Therefore any objection to the position of the attribute is equally applicable to the substance. This he has proved by pointing out that the impermanent nature of consciousness, which is the *lakṣaṇa* of *ātman*, must be applicable to the *ātman* which is the *lakṣya*.

As substance manifests through the attribute the one cannot be separated from the other. Therefore their location is one and the same. To speak of two locations for them means to speak of two different things.

⁵⁴ In the enumeration of nine different substances (*dravya*), we find that soul (*ātman*) and consciousness (*manas*) have been treated as two separate substances. The *Vaiśeṣika Sūtra* of Kaṇāda, *Bibliotheca Indica*, Calcutta, 1861: I. 1. 5: *Prthivyāpastejo vāyurākāśam kālo digātmā mana iti dravyāni*. See also the *Vaiśeṣika-system*, by Dr. B. Faddegon, Amsterdam, 1918, pp. 247–261; *Indian Philosophy*, Vol. II, by Dr. S. Radhakrishnan, London, 1923, pp. 188–189.

⁵⁵ *Mādhyamikakārikās* with Candrakīrti's Commentary, op. cit. pp. 63, 131, 213, 225.

In Indian logic *ghaṭa* and *paṭa* have been used to illustrate the nature of the existence of two different things. Candrakīrti has used them in his works.⁵⁶ Our author, also, does not forget to use this classical example. He says that when the impermanent nature of consciousness, which is an attribute of *ātman*, is proved, if the *ātmavādins* were to say that the latter is different from the former, the relation between an attribute and a substance would not exist.

(e) *Puggala*

The original teaching of the Buddha is called *Vibhajjavāda*, the doctrine which analyses critically. The Buddha himself says that he is a Vibhajjavādin.⁵⁷ The *thera* Moggaliputta Tissa who convened the third council (*tatiyasaṅgāyanā*) during the reign of Emperor Asoka belonged to the school of Vibhajjavādins.⁵⁸ Stcherbatsky states that Buddhism started with a very minute analysis of the human personality (*puggala*) into the elements (*dharma*) of which it is composed.⁵⁹ Two of the early schools of Buddhism—Vātsīputrīya and Sammitīya believed in the existence of a *puggala* or a personality that transmigrates from one birth to another. They explained its existence in relation to the five aggregates (*khandhas*), but did not identify it with them. They maintained this position in order to keep clear of the *Ātman* Doctrine. So all other Buddhist schools without any exception treated *puggalavāda* as a heresy.

In the *Kathāvatthu* we have the earliest refutation of the doctrine by the Theravādins. The importance attached to this is evident from the fact that the very first chapter of the book is devoted to this purpose.⁶⁰ Vasubandhu devoted the last chapter of the *Abhidharmakośa*, his monumental work, to the refutation of the

⁵⁶ *Mūlamādhyamikakārikās'* commentary, op. cit. p. 579.

⁵⁷ *M.* II. p. 297 ; Cf. *M.* III. p. 208 ; *A.* I. p. 197 ; *Miln.* p. 144 f.

⁵⁸ The Vibhajjavādins claimed that they taught the Theravāda. See *Mahāvamsa*, 5. 271 ; *Vibhaṅga-aṭṭhakathā*, 130 ; Cf. *Points of Controversy*, translation of the *Kathāvatthu*, PTS., reprint, 1960, Intro. p. 38 ; see *Sarvāstivāda Literature*, p. 3 f. : The Ceylonese tradition gives the alternative name of Vibhajjavāda to Theravāda, but it will be observed that the term "Vibhajjavāda" is applied to Sarvāstivāda or other sects as well. It is very likely that the term "Vibhajjavāda" implied that the adherents belonged to the main sect with some special views, for which they distinguished themselves as "Theravāda-vibhajjavāda" or "Sarvāstivāda-vibhajjavāda".

⁵⁹ *Buddhist Logic*, by Th. Stcherbatsky, Vol. I. Mouton and Co., 'S-Gravenhage, 1958, Intro. p. 3.

⁶⁰ *Kvu.* I. pp. 1-69.

position of the *puggalavādins*.⁶¹ The *ācāryas* of the Mahāyāna schools also have dealt with it along with other theories of *ātman*.⁶² Following this tradition our author also treats *puggalavādins* as fellow-travellers of the *ātmavādins*.

On this basis of the terms used and the arguments advanced in this chapter, we can safely conclude that the author of the *UJ*. had knowledge not only of the Mahāyāna schools but of other Indian systems as well.

⁶¹ *The Soul Theory of the Buddhists*, the last chapter of the *Abhidharmakośa* of Vasubandhu translated from Tibetan by Th. Stcherbatsky, *Bulletin de l'Académie des Sciences de Russie*, Petrograd, 1919, pp. 830, 841, 842, 851; also vide *Abhidharmakośavyākhyā* of Yaśomitra, ed. Dr. Unrai Wogihara, Tokio, pp. 697–723.

⁶² *Mūlamādhyamikakārikās*, op. cit. pp. 192, 193, 275, 276, 283.

3. THE AUTHORSHIP

The authorship of the *UJ.* has not been discussed so far by the earlier Pali scholars who dealt with the history of Pali literature. A critical discussion, therefore, is necessary to establish the date and the authorship of this work. According to the colophon, the author of this work was one Ānanda of Ceylon.⁶³ There were several authors known by the name of Ānanda within the period of two or three centuries during which this work is considered to have been composed. It is, therefore, a difficult task to trace the authorship and exact date of the compilation of this work. According to the available data, there were four Ānandas who flourished during this period.

(i) First of them was the author of the *Mūlaṭīkā*, the sub-commentary on Buddhaghosa's commentaries on the entire *Abhidhammapiṭaka*.⁶⁴ However, the proper title of this work is *Paramatthappakāsinī*, which is frequently used. According to the colophon, this voluminous work was compiled by him at the request of Dhammamitta.⁶⁵ *Mūlaṭīkā* seems to be the popular name of this work perhaps because it was considered as the first of its kind.⁶⁶ The *Saddhammasaṅgaha* (14th Century) states that the *Mūlaṭīkā* as well as its *Anuṭīkā* (the further sub-commentary) were written during the reign of Parākramabāhu I (A.D. 1153–1186);⁶⁷ but no mention of their authorship has been made in it.

If anything on the *Mūlaṭīkā* and the *Anuṭīkā* was done during the period when conflicting expositions were in vogue, it might have been only their revision or recitation (*saṅgāyanā*) for the purpose of scrutinizing their compatibility with the Mahāvihāra tradition. The *Anuṭīkā*, called *Līnatthavaṇṇanā*, was written by a Dhammapāla, and the *Gandhavaṃsa* includes this work in the list

⁶³ *Iti Sīhalācariya-bhadantānanda-mahātheraviracito Upāsakajanālaṅkāro niṭṭhito.* (Thus the *Upāsakajanālaṅkāra* written by a Sinhalese teacher, the Venerable Ānanda Mahāthera was ended.)

⁶⁴ *Gv.* pp. 60, 69; *Sāsv.* p. 33.

⁶⁵ *Dhammamitto ti nāmena sakkaccaṃ abhiyācito*
Ānando ti nāmena katā ganthā subhāsītā.

Instead of the name Dhammamitta the *Gandhavaṃsa* (p. 69) gives Buddhamitta which is presumably followed by Dr. G. P. Malalasekera, *The Pali Literature of Ceylon*, London, 1928, p. 210.

⁶⁶ *Gv.* p. 33: *Sā ca sabbāsaṃ ṭīkānaṃ ādibhūtattā Mūlaṭīkā ti pākātā.*

⁶⁷ *Sdms.* p. 60.

of the works attributed to Dhammapāla, the celebrated commentator,⁶⁸ while the *Sāsanavaṃsa* states that it was written by *ācariya* Dhammapāla.⁶⁹ The time in which Dhammapāla of Badaratittha, the commentator, flourished must have been somewhat later than that of Buddhaghosa (early part of 5th Century A.D.), as the works of the latter are mentioned in his commentaries; but he lived definitely before the 7th century as the Chinese traveller Hsüan-tsang had visited Kāñcipura (Conjeevaram on the Madras coast) in A.D. 640 and referred to him.⁷⁰

In the colophon of the *Visuddhimaggaṭīkā*, Dhammapāla says that he wrote it at the request of a wise *thera* of pure character Dāṭhānāga by name, who lived in the Sitthagāma Pariveṇa.⁷¹ According to the *Cūlavāṃsa*, this Pariveṇa was built by King Sena IV (A.D. 954–956) in a place where he lived as a monk before his accession.⁷² His successor, King Mahinda IV (A.D. 956–972) appointed *thera* Dāṭhānāga, a forest-dwelling monk who was an ornament of Laṅkā to discourse on the *Abhidhamma*.⁷³ It seems that this *thera*, who had been a resident of the Sitthagāma Pariveṇa, later entered a forest hermitage during the reign of Mahinda. According to the Sinhalese version of the *Mahābodhivaṃsa*, named the *Madhurārthaparakāśinī*, written by the Saṅgharāja Saraṇaṅkara in the 18th century, the *Mahābodhivaṃsa* was written by a *thera* called Upatissa at the instigation of Dāṭhānāga.⁷⁴ We agree with Mr. Wickremasinghe, Professor Geiger, and Dr. Paranavitana in assigning this work to the 10th century.⁷⁵ The foregoing historical

⁶⁸ *Gv.* p. 60.

⁶⁹ *Sāsv.* p. 33.

⁷⁰ *On Yuan Chwang's Travels in India 629–645 A.D. II*, by Thomas Watters, ed. T. W. Rhys Davids and S. W. Bushell, London, 1905, p. 226; see Intro. to the *Psalms of the Sisters (Therīgāthā)*, by Mrs. Rhys Davids, p. xvi.

⁷¹ *āyācito Sitthagāma-pariveṇanivāsina*
therena Dāṭhānāgena suddhācārena dhīmatā.

See also *Gv.* p. 69.

⁷² *Cv.* Ch. 54. v. 6. p. 150 :

Pariveṇaṃ Sitthagāmaṃ kāretvā vuttham attanā
lokaṃ puttāṃ va pāletvā tivassena divaṃ gato.

⁷³ *Cv.* Ch. 54. v. 36. p. 153 :

Dāṭhānāgābhidhānena therenārañṇavāsina
Laṅkālaṅkārabhūtena Abhidhammaṃ kathāpayī.

⁷⁴ Louis de Zoysa, *A Catalogue of the Temple Libraries of Ceylon*, 1885, p. 16.

⁷⁵ *The Catalogue of the Colombo Museum*, Government Oriental Library, Colombo, 1896, p. xiv; *The Dīpavaṃsa and Mahāvaṃsa* (English Translation), Colombo, 1908, p. 79; *History of Ceylon*, Vol. I, Part I, University of Ceylon Press Board, 1959, p. 393.

evidence urges us to accept the theory that the Dāṭhānāga referred to above was one and the same eminent *thera* who lived in the 10th century and it was he who invited Dhammapāla to write the *Visuddhimaggaṭīkā*. Therefore, the author of the *Visuddhimaggaṭīkā* undoubtedly belonged to the same period. As the *Gandhavaṃsa* includes the *Visuddhimaggaṭīkā* and the *ṭīkā*s on the *Nikāyas* called the *Līnatthappakāsinī* in the list of the works of the Dhammapāla,⁷⁶ who lived before the 7th century, scholars are inclined to ascribe these *ṭīkā*s also to him.⁷⁷ The *Sāsanavaṃsa* provides two lists—one for the commentaries attributed to Dhammapāla, the commentator, and the other for the *ṭīkā*s on the *Visuddhimagga* and on the *Nikāyas* attributed to ācariya Dhammapāla.⁷⁸ This separation of the lists clearly suggests that these two Dhammapālas were also different authors. On the other hand, we have seen that the *Mūlaṭīkā* was written earlier than the reign of Parākramabāhu I. Dhammapāla, the commentator, was definitely a native of Kāñcīpura and wrote while dwelling in the Badaratittha Vihāra situated in Nāgapattanam in South India,⁷⁹ whereas the latter Dhammapāla seems to have been a Sinhalese *thera* who wrote in Ceylon. If these suppositions be correct, the later Dhammapāla who wrote the *Visuddhimaggaṭīkā* during the 10th century may also be the author of the *ṭīkā*s on the three *Nikāyas* : *Dīgha*, *Majjhima*, and *Saṃyutta*. The author of the *Saccasaṅkhepa*,⁸⁰ the senior pupil of Ānanda, may be identical with this Dhammapāla. Very probably due to this fact this work has been sometimes confusedly attributed to Ānanda.⁸¹

In order to distinguish the above two authors of the same name the earlier one is called Mahādhammapāla, or Badaratitthadhammapāla, and the later one is called Culla Dhammapāla (Dhammapāla

⁷⁶ *Sāsv.* p. 33.

⁷⁷ *The Pali Lit. of Ceylon*, p. 114 ; B. C. Law, *A History of Pali Literature*, Vol. II, London, 1933, p. 392 ; A. P. Buddhadatta, *Pālisāhityaya*, Ambalangoda, 1956, p. 215.

⁷⁸ *Sāsv.* p. 33.

⁷⁹ Colophon of the *Nettipakaraṇaṭṭhakathā*, ed. E. Hardy, *PTS.*, 1902, p. 249 :

Saddhammotaraṇaṭṭhāne paṭṭane Nāgasavhaye

Dhammāsokamahārāja-vihāre vasatā mayā.

Badaratittha-vihāravāsinā ācariya-

Dhammapālena katā Nettippakaraṇassa atthavaṇṇanā samattā.

See also *Sāsv.* p. 33.

⁸⁰ *Gv.* p. 60 ; *Sāsv.* p. 34.

⁸¹ *Sdms.* p. 62.

Junior). The epithet, *ācariya*, seems to have been added to the names of both.

In the light of what we have discussed above, we can justly infer that it was Culla Dhammapāla who wrote *Anuṭṭikā* to his teacher's *Mūlaṭṭikā*. On the other hand, the *Abhidhammatthasaṅgaha-Sanne* attributed to the Saṅgharāja Sāriputta made references to the *Saccasaṅkhepa* and the *Mūlaṭṭikā* (p. 164). The *Abhidhammatthavibhāvinī* written by Sumaṅgala, one of Sāriputta's senior pupils based on his teacher's *Abhidhammatthasaṅgaha-Sanne*, also refers to the *ācariya* Ānanda (pp. 81, 108, 118, 151), the *Mūlaṭṭikā* (pp. 104, 118), and the *Saccasaṅkhepa* (p. 73) as well as to Dhammapāla (pp. 86, 87, 100, 141). Another of Sumaṅgala's works called *Abhidhammatthavikāsinī*, a *ṭīkā* on Buddhaddatta's *Abhidhammāvatāra*, has been mentioned in the *Abhidhammatthavibhāvinī* (pp. 102, 104, 118) and the former one, therefore, must be earlier than the latter. This *ṭīkā* also refers to Ānanda (pp. 153, 207, 216, 237, 254, 278, 301, 302, 304, 306, 388), the *Saccasaṅkhepa* (p. 238), and Dhammapāla (pp. 41, 199, 207, 260, 299, 305, 344, 351, 386, 450). These references clearly indicate that the period of Ānanda, the author of *Mūlaṭṭikā*, and of Dhammapāla was definitely earlier than that of Sāriputta's circle.

The Burmese tradition attributes the authorship of the *UJ.* to Ānanda, the author of the *Mūlaṭṭikā*.⁸² The author of the *Mūlaṭṭikā* was a native of India⁸³ whereas the author of the *UJ.* was a Sinhalese (*Sīhalācariya*). Moreover, the *UJ.* mentions the *Sāratthadīpanī*⁸⁴ of Sāriputta and quotes the *Abhidhammatthavikāsinī*⁸⁵ and the *Abhidhammatthavibhāvinī*⁸⁶ which were written at a period later than that of Ānanda's *Mūlaṭṭikā*. It is, therefore, difficult to accept the Burmese tradition as authentic.

(ii) The second Ānanda was the author of the *Saddhammopāyana*, which is a poem written for the elucidation of certain ethical topics of the *dhamma*. There are two books written on this important work—the *Saddhammopāyana-Sanne*⁸⁷ by a later writer, also called Ānanda, and the *Saddhammopāyanaviggaha*,⁸⁸ a commentary

⁸² See under the heading of the Burmese MS. of the *UJ.*

⁸³ *Gv.* p. 66.

⁸⁴ Ch. II. Par. 129, 130, 131.

⁸⁵ Ch. V. Par. 5, 5 ff., 19, 20, 21, 22, 23, 24.

⁸⁶ Ch. V. Par. 8, 9, 10, 12, 14, 15, 16, 19, 20, 21, 36, 55 ff.

⁸⁷ ed. Baṭuvantudāvē, Third Edition, Colombo, 1913.

⁸⁸ ed. Kahavē Ratanasāra, Second Edition, Colombo, 1911.

by an anonymous writer. The prologue of the *Saddhammopāyana* states that it was composed to be sent as a gift to Buddhasoma, an intimate fellow monk of the author.⁸⁹ The same idea has been repeated in the epilogue too.⁹⁰ The epilogue of the *Saddhammopāyana-Sanne* also confirms this statement and adds that Ānanda Mahāthera, styled *Abhayagirikakravartī*, composed the work to dissuade his great friend named Buddhasoma from reverting to lay-life as he became lukewarm in the *sāmañña*. The title *Abhayagirikakravartī* (monarch of the Abhayagiri circle) itself suggests that the author of the *Saddhammopāyana* was a leading monk of the Abhayagiri school.

The monks of Abhayagiri Vihāra seceded from the Mahāvihāra in the first century B.C.,⁹¹ and lasted as a separate faction till the 12th century A.D. During the reign of Vohāra Tissa (A.D. 209–231) Abhayagirivāsins studied and accepted the *Vaipulya Sūtras*, a part of Mahāyāna Canon written in Sanskrit.⁹² Since then they evidently became proficient in Sanskrit language which may also have paved the way towards the Sanskritization of Pali. The *Saddhammopāyana* displays the influence of Sanskrit and its poetic imagination on Pali, as may be expected from the Abhayagirivāsins.

⁸⁹ *Sdhp.* v. 3, p. 36 :

*Saddhammopāyanam kiñci racayissāmi pesitum
nāmato Buddhasomassa piyasabrahmacārino.*

B. C. Law wrongly states that “*Brahmacārī Buddhappiya*” is the name and designation of the author, due apparently to his inability to understand this stanza. *A History of Pāli Literature*, op. cit., p. 626.

⁹⁰ *Sdhp.* v. 616, p. 72 :

*Iti Saddhammopāyanam idam
atigambhīram amalavipulattham
uddissa Buddhasomam
uparacitam ganthabhīrūnam.*

⁹¹ *Mhv.* XXXIII. v. 96 ff., p. 276 f.

⁹² It is possible that the author of the *Mahāvamsa* used the terms *Vetullavādiṃ* (Ch. XXXVI. v. 41) and *Vetullavādino* (Ch. XXXVI. v. 111) to denote *Vaitulya* or *Vaipulya Sūtras* (discourses of great extent) and the monks who accepted the teachings of the texts. These Sūtras are regarded as the most sacred texts of Mahāyāna Canon. According to the *Abhidharmasamuccaya* of Asaṅga the three terms *Vaipulya*, *Vaidalya*, and *Vaitulya* are identically one and the same (ed. Pradhan, Santiniketan, 1950, p. 79). In Nepal the following nine works are popularly known as the *Vaipulya Sūtras*: *Aṣṭasāhasrikā Prajñāpāramitā*, *Saddharmapundarīka*, *Lalitavistara*, *Laṅkāvatāra* or *Saddharma-Laṅkāvatāra*, *Suvarṇaprabhāṣa*, *Gaṇḍavyūha*, *Tathāgataguhyaka* or *Tathāgataguṇajñāna*, *Samādhirāja*, and *Dasabhūmiśvara*. References to Mahāyāna texts in the *Indikaṭusāya* Copper Plaques in *EZ.* Vol. III. No. 20. pp. 199–212 and the *Nikāyasaṅgraha*, ed. D. P. R. Samaranayaka, Colombo, 1960, pp. 70, 71, 82–84.

The *Mahāvihāravāsins* were also by no means lagging behind in the field of Sanskrit learning during this period. The author of the Pali poem called the *Telakaṭāhagāthā* was definitely a Mahāvihāravāsin. This work which has been quoted by our author belongs to the last quarter of the 10th century.⁹³ The Pali authors normally open their works with a *namaskriyā* (salutation) whereas the Sanskrit authors open their works with *namaskriyā*, *āśis* or *vastunirdeśa*. Unlike other Pali authors, the author of the *Telakaṭāhagāthā* opened with *āśis*.⁹⁴ His method of expression and language also suggest that he was deliberately imitating the style of Sanskrit *kāvya*. We have already seen that celebrated authors like Culla Dhammapāla and Upatissa lived in the 10th century. The *Saddhammopāyana* does not furnish us with any other clue enabling us to date it more precisely ; but judging by the title of the author, and the degree of Sanskritization of the language, we cannot be far wrong in ascribing it to the 10th century. We, therefore, agree with Dr. Paranavitana in accepting the 10th century as the date of the compilation of the *Saddhammopāyana*.⁹⁵

A comparative study of the *Saddhammopāyana* with the *UJ*. will be submitted in the following pages.

(iii) The third Ānanda was the teacher of Buddhappiya Dīpaṅkara and Vedeha, the celebrated authors. As our explorations lead us to accept this Ānanda as the most probable author of the *UJ*. we shall deal with the matter in detail after the discussion relating to the fourth Ānanda.

(iv) The fourth Ānanda was the author of the *Padasādhana-Sanne*, an interverbal paraphrase of the *Padasādhana* of Piyadassi, a direct pupil of Mogallāna,⁹⁶ one of the leading members of the synod convened by Parākramabāhu I for the *sāsana* reformation.⁹⁷ Another paraphrase of the *Khuddakasikkhā* by Dhammasiri is also ascribed to him.⁹⁸ According to the colophon of the *Padasādhana-Sanne*, he was the pupil of Ārañña Medhaṅkara, successor of

⁹³ *History of Ceylon*, Vol. 1, Part II, University of Ceylon Press Board, 1960, p. 588.

⁹⁴ *Tkg.* p. 55 ; *Hatthavanagallavihāravamsa* is another Pali work which begins with *āśis*, ed. C. E. Godakumbura, *PTS.*, 1956, p. 1.

⁹⁵ *History of Ceylon*, Vol. 1, Part I, University of Ceylon Press Board, 1959, p. 393.

⁹⁶ *Padasādhana with Sanne*, Colombo, 1932 (in the colophon), pp. 301-302.

⁹⁷ *Cv.* Ch. 78. v. 9, p. 424 ; *EZ.* Vol. II. p. 249 ff.

⁹⁸ *The Pali Lit. of Ceylon*, p. 211.

Saṅgharakkhita, the Saṅgharāja of Udumbaragiri. Medhaṅkara-mahāsāmi who flourished in the 13th century was chiefly responsible for the *sāsana* reform which took place during the reign of Parākramabāhu II (A.D. 1236–1270).⁹⁹ The late *Aggamahāpaṇḍita* A. P. Buddhadatta was of the opinion that this Ānanda may probably be the author of the *UJ*.¹⁰⁰ The *Padasādhana* was mainly written in order to elucidate the aphorisms of the *Moggallānavyākaraṇa* and while doing so the *Rūpasiddhi* of Buddhappiya was also criticized by Piyadassi.¹⁰¹ As Piyadassi was Moggallāna's pupil he must have lived during the reign of Parākramabāhu I or a little later. Buddhappiya, therefore, was a contemporary of Piyadassi or somewhat earlier than him in the Poḷonnaruva period.¹⁰² Hence, it is clear that the author of *Padasādhana-Sanne* lived at a later date than that of Buddhappiya's teacher. In addition to this, the author of the *Padasādhana-Sanne* and the teacher of Buddhappiya belonged to two rival schools of Pali grammar, the *Kaccāyana* and *Moggallāna*. The foregoing evidence, therefore, does not allow us to accept the opinion of some scholars that this Ānanda who lived in the Daṁbadeṇi period was the teacher of Buddhappiya.¹⁰³

We now come to further discussion on the third Ānanda referred to before. We have already seen that Buddhappiya may have been a contemporary or a precursor of Piyadassi. Buddhappiya was the author of two Pali works which are still held in high esteem, namely the *Rūpasiddhi*, a grammar based on the *Kaccāyana*, and the *Pajjamadhu*, a beautiful Pali poem in praise of the Buddha. While describing himself in the colophon of the *Rūpasiddhi*, Buddhappiya eulogizes his teacher as follows: "This elegant work called *Rūpasiddhi* was composed by that monk Buddhappiya styled Dīpaṅkara who was renowned like a lamp in the Tamil country. While residing in two Vihāras including Bālāditya,¹⁰⁴ he caused the

⁹⁹ *The Katikāvatsaṅgarā*, compiled by Sir D. B. Jayatilaka, Kālaṇḍiyya, 1955, pp. 6 ff.; *The Nikāyasaṅgraha*, Eng. Trs., by C. M. Fernando, Colombo, 1908, pp. 22 ff.

¹⁰⁰ *Pālisāhityaya*, p. 446.

¹⁰¹ *Padasādhana* with *Sanne*, p. 67.

¹⁰² C. E. Godakumbura, Intro. to the *Samantakūṭavaṇṇanā*, PTS., places Buddhappiya in the reign of Parākramabāhu II.

¹⁰³ *The Pali Lit. of Ceylon*, p. 211.

¹⁰⁴ *Rūpasiddhi-Sanne*, ed. Paññāsāra, Colombo, 1927, p. 597: *Bālāditya nam vāsaya ādi-śabdayen gat Cūdāmaṇīkarma (> varma)-vihāraya yana mē devāsuyehi vesemin.*

sāsana to shine forth and he was a pupil of Ānanda, the great teacher, who was like a banner to Ceylon.”¹⁰⁵ In the colophon of the *Pajjamadhu* he versifies as follows: “May they drink in this verse made like honey by the bee, *thera* Buddhappiya who was joyous in the great virtues of the Buddha and who constantly attended upon that lotus, Ānanda, the great monk, jewel of the forest, which is laden with perfumes of virtues and always in bloom.”¹⁰⁶

This Ānanda's greatness has also been extolled by the other celebrated pupil, Vedeha in his two works, the *Rasavāhinī*¹⁰⁷ and the *Samantakūṭavaṇṇanā*.¹⁰⁸ Another pupil of Ānanda who wrote the *Sāratthasamuccaya*, a commentary on the *Catubhāṇavārapāli*, has eulogized his teacher in the same manner.¹⁰⁹ As Buddhappiya is referred to in the *Padasādhana*, his contemporaneous author, Vedeha, must have flourished in the Polonnaruva period as well.¹¹⁰ The scholars, as we have already noted above, assign Buddhappiya to the 13th century relying upon Ānanda, the pupil of Medhaṅkara of Udumbaragiri who organized the *sāsana* affairs during the reign of Parākramabāhu II (A.D. 1236–1270) and was his teacher.¹¹¹

¹⁰⁵ *Rūpasiddhi*, ed. Paññāsekhara Mahānāyakathera, Colombo, 1933, p. 303 :
Vikkhyātānandatheravhayavaragurunam Tambapaṇṇiddhajānam
sisso Dīpaṅkarākhyaddamiḷavasumatīdīpaladdhappakāso,
Bālādiccādivāsadvitayam adhivasam sāsanaṃ jotayī so
So ‘yaṃ Buddhappiyo yati imam ujukaṃ Rūpasiddhiṃ akāsi.

¹⁰⁶ *Pajjamadhu*, ed. E. R. Gunaratne, JPTS., 1887, p. 16 :
Ānandaraññaratanādimahāyatindo
niccappabuddhapadumappiyasevitāṅgī
Buddhappiyena ghanabuddhaguṇappiyena
therālinā racita-Pajjamadhuṃ pibantu.

¹⁰⁷ *Rasavāhinī*, ed. Saraṇatissa, Colombo, reprint, 1928, p. 194
Yassa ācariyo āsi sabbasatthavisārado
Araññaratanānanda-mahāthero mahāgaṇī.

¹⁰⁸ *Samatakūṭavaṇṇanā*, ed. C. E. Godakumbura, PTS., 1958, Intro. ix and p. 75 :

Bhuvanodaramhi paññāto raviv’ ambaramaṇḍale
Araññaratanānandamahāthero mahāgaṇī,
jīvitam viya yo satthusāsanassa mahākavī
sāro suppaṭipattīsu satthasāgarapārago.

¹⁰⁹ *Sāratthasamuccaya*, ed. Nāṇasena, Hewavitarne Bequest, Colombo, 1929, p. 186 :

So ‘yaṃ dayālū garu me jayatīha pañño
Ānandaraññaratanādimahāyatindo
nissāya yassa yatayo hi yatissa tejaṃ
jotenti dhammam atisemusigocaram pi.

¹¹⁰ See the *Journal of the Greater India Society*, Vol. XI, No. 1, 1944, pp. 17–25.

¹¹¹ *The Pali Lit. of Ceylon*, p. 221.

As this Ānanda was the author of the *Padasādhana-Sanne* to the *Padasādhana* where Buddhappiya has been criticized we cannot accept him as the teacher of Buddhappiya. All these suggest that the teacher of Buddhappiya, presumably, the author of the *Upāsakajanālaṅkāra*, flourished in the 12th century.

Buddhappiya and Kassapa, the author of the *Mohavicchedanī* and the *Vimativinodanī*, are often given the epithet of “*Coliya*” mainly for the identification of their native country, as they were equally well known in Ceylon. Undoubtedly for the same purpose the author of the *UJ.* was identified by the epithet of “*Sīhalācariya*” during his stay in India, when he composed this work.

The consensus of opinion among scholars in Ceylon is that this was written by one Ānanda who lived in a great Vihāra in Kotmalē in the 13th century.¹¹² The Venerable Jotiratana who edited the *Siṃhala Upāsakajanālaṅkāraya* in 1930 also says in his Preface that the Pali book is a work of a Sinhalese teacher, the Venerable Ānanda who dwelt in a Vihāra known as Perampalli in Kotmalē. As far as our knowledge goes, there is no historical fact or such allusion which we can hold to be in agreement with the above consensus of opinion.

The colophon of the *UJ.* clearly says that Coḷagaṅga, one of the feudatory rulers of the Pāṇḍyan kingdom, who belonged to a tribe called Vanni (*Vañño sāmantabhūmipo*), built three Vihāras at the request of a Buddhist monk named Lokuttama, and that our author composed this work while staying in a *pāsāda* north-east of the Perampalli or Pharaṇī, which was one of them. The colophon runs thus :¹¹³

*Sirivallabhanāmena vissute pavare pure
saddho mahaddhano pubbe visālakulasambhavo,*

*Lokuttamo ti paññāto āsi yo bhikkhu tena tu
Jinasāsanam appetum dinnovāde susaṇṭhito,*

*Paṇḍubhūmaṇḍale yo ‘bhū Vañño sāmantabhūmipo
saccasandho naye dakkho Coḷagaṅgo ti vissuto.*

*Tena kārāpitā rammā viharā varadassanā
tayo āsum mahīkantā kirīṭam iva bhāsurā.*

¹¹² C. E. Godakumbura, *The Sinhalese Literature*, Colombo, 1955, p. 54.

¹¹³ Ch. IX. 20.

*Yo tesam pavaro āsi vihāro cārudassano
sītalūdakasampanno nānādumagaṇālayo,*

*Anekajanasammoda-nayanālisamāgamo
tassa kittilatāpuppha-mañjarī viya bhāsuro,*

*Tidasalayanissenī viya jantuparāyano
aghāpaharaṇo rammo Pharaṇī iti vissuto,*

*Guṇākara-Perampalli iti viññūhi dassito,
Laṅkādīpamhi sakale Daṃḍānalasamākule
āgatā pātum attānaṃ bhūyo sāsanavuddhiyā,*

*Tambapaṇṇiddhajā therā sadā saddhammagocarā
āgamaṃ anurakkhantā yasmim vāsam akappayum.*

*Tassa pubbuttare ramme pāsāde vasatā mayā
racito ‘yam alaṅkāro sadā sajjanaraṇjako.*

(There was a Buddhist monk known as Lokuttama endued with confidence, and born to a wealthy and illustrious family in the famous and excellent city of Sirivallabha. There lived in the Paṇḍya country a feudatory ruler known as Coḷagaṅga of Vanni tribe, truthful and well versed in the Law, being well established after having followed that Buddhist monk's advice to accept the teaching of the Buddha. There were three Vihāras built by that king, beautiful and pleasant in appearance, which (together) shone like a crown over the whole earth. Of these three Vihāras, one was called “ Perampalli ” by the learned. It was blessed with cool water and many kinds of trees, and crowded with the bee-like happy eyes of many people, shining in the fame of that king like bunches of flowers blossoming on a creeper. It was helpful to people as a ladder to the happier world, dispelling evil, pleasant, excellent, a mine of goodness and known to them as “ Pharaṇī ”. When the entire island of Laṅkā was confused by the Tamil conflagration, the *theras*, who abided always in the pasture-land of the good Law, and were like banners to the island of Tambapaṇṇi, seeking their own protection for the well-being of the dispensation (*āgamaṃ*), came and dwelt there promoting the *dhamma* in this Vihāra. This *UJ.* which always pleases good men, was written by me while dwelling in a pleasant mansion to the north-east of the Perampalli Vihāra.)

The above description of the colophon does not give any indication to such a Vihāra in Kotmalē. In fact, Kotmalē is situated in central

Ceylon, and from our historical records no Vihāra of that name is known ever to have existed in that area.¹¹⁴ The word Perampalli (Perumpalli) is neither Pali nor Sinhalese. It is a Tamil word which means a great monastic establishment. It may also have been used for the monasteries where the adherents of the Mahāvihāra lived.

There are references to a Cūḷāmaṇivarma (< varman)-vihāra, Rājarāja-pperumpalli and Rājendrasola-pperumpalli in the well known Leyden copper-plate grant of Coḷa Emperor, Rājarāja I (A.D. 985–1014) and in the smaller Leyden grant of Kulottuṅga I (A.D. 1070–1120).¹¹⁵ These Vihāras are located at Negapatam (Nāgapaṭṭanam) in South India.¹¹⁶ Dr. S. Paranavitana is certainly right that in the 11th century, Buddhism still had its adherents at the port of Negapatam on the south-eastern sea coast of India, and that the followers of this faith in further India took an interest in building shrines at that place and making endowments for their maintenance.¹¹⁷ Our author also wrote this work while he was dwelling in a Vihāra called Perampalli where the Sinhalese *theras* who moved to India when the Tamils had invaded their country used to live.¹¹⁸ Buddhappiya, as we have referred to above, a pupil of Ānanda, lived in two monasteries (Bālādiccādivāsa-) ¹¹⁹ Bālāditya and Cūḍāmaṇivarma in South India. Here one is tempted to suggest that the author of the *UJ.* who lived at Perampalli

¹¹⁴ The epigraphic records establish that there were in Ceylon several Buddhist establishments known by the name of Perampalli (Perumpalli) during the 11th century A.D. The Velgam Vehera or Naṭanarkōvil in the Trincomalee District was known as Rājarājapperumpalli. (*Archaeological Survey of Ceylon*, 1953, pp. 9–12 ; *Ceylon Journal of Science*, Vol. II, p. 199, No. 596–7.) During the reign of Jayabāhu I (A.D. 1110–1111) the Tooth Relic Temple at Poḷonnaruva was also known as Daḷaday-pperumpalli (*EZ.* II, pp. 242–55. See also *EI.*, Vol. XVIII, pp. 330–340), and Ratnamāli-cetiya at Anuradhapura has been referred to in an inscription at Anuradhapura as Śrī Jayagobbagaṇḍanperumpalli. (*South Indian Inscriptions*, Vol. IV, No. 1402.)

¹¹⁵ ed. K. V. Subrahmanya Aiyar in *EI.* Vol. XXII, pp. 213–281.

¹¹⁶ *Ibid.* Vol. XII, pp. 213–266, 267–284.

¹¹⁷ *The Journal of Greater India Society*, 1944, Vol. XI, No. 1, p. 17 ff.

¹¹⁸ It would appear to be illogical for Sinhalese *theras* to move to India when the Indians had invaded Ceylon. It must be remembered that the atmosphere of wars in those days was quite different from modern times. It is in keeping with historical facts that a monk with only cultural or religious interests would have been free from persecution and restriction in travel, and quite uninvolved in the purely political issues which were the source of the outbreak of hostilities. This also is suggested in the colophon.

¹¹⁹ “*āvāsa*” is the word for the monastery in which Buddhist monks live. This has been used by Buddhappiya as “*vāsa*” *metri causa*. These may be the *āvāsas* built individually.

might have been this Ānanda, the teacher of Buddhappiya—the teacher lived at Perampalli while his pupil lived at Bālāditya and Cūdāmaṇivarma. Could it be that the three Vihāras mentioned in the colophon were these three—Perampalli, Bālāditya, and Cūdāmaṇivarma?

It is extremely difficult to identify this king, Coḍagaṅga, who is said to have built these three Vihāras. The fact that this Coḍagaṅga was a *Vaññasāmanta* suggests that he was perhaps a feudatory ruler or a viceroy of the Pāṇḍyan territory. The term “*Vañña*” has been used in place of the Tamil word “*Vanniyan*” (Skt. *Vanya*), which means a person of Vanni caste, a feudatory prince or a commander.¹²⁰ This term is derived from Pali and Skt. *vana* “forest” and originally the chieftains who ruled tracts of territory covered with forests may have been called Vannis.

The Vannis as a tribe are well known in Ceylon. The kings of the Vannis played an important role in the history of Ceylon. Wilhelm Geiger says that the tribe of the Vanni is mentioned for the first time during the reign of Vijayabāhu III (A.D. 1233–1236).¹²¹ The term “Vanni” does not occur in the older *Mahāvamsa* nor in the first part of the *Cūlavamsa*. Only a few hundred Vannis are living to-day and they are located in the northern frontier of the North-central Province. Their origin is still unknown to historians. It is true that the first Vanni who ascended the Sinhalese throne was Vijayabāhu III, but there is ample evidence to show that the Vannis have their origin in India. John Wilson in his book on Indian Castes furnishes a list of different classes of *Kāśmīri* Brahmans, of which there are 221 classes, “*Vanya*” being the 58th. He further says: “These classes correspond closely to the clan of family distinctions of the Marāṭhas and the other Brahmans of South India.”¹²² During the period of one king, Sena, an important event took place in the Nuvarakalāviya District. A large band of Tamil Vanniyans (known as *Vannivaru* in Sinhalese) came and settled down in the district.¹²³ Probably these Vanniyans were a part of the Pāṇḍyan army of Śrī Vallabha (A.D. 815–862) who invaded Ceylon during the reign of Sena I (A.D. 833–853), and sacked the capital, Anurā-

¹²⁰ *Tamil Lexicon*, Madras, 1934.

¹²¹ *Cv.* Ch. LXXXI, p. 136.

¹²² John Wilson, D.D., F.R.C.S., *Indian Castes*, Part II, Edinburgh and London, 1877, pp. 146, 148.

¹²³ *JRAS.* (Ceylon Branch), Vol. III, No. 9, p. 149.

dhapura. According to an authoritative Tamil work, the *Yālpāṇa-vaipava-mālai*, hearing that the Vanniyans were trying to assume the kingship, the King Aggabodhi I (A.D. 571–604) led an expedition against them and reduced them to their true position, namely that of *athikāris* (chieftains).¹²⁴ The *Vannirājāvaliya*, a manuscript written in Sinhalese to trace the origin of the Vannis and their claims on Ceylon, illustrates how the Vanni princes came to Ceylon from South India and settled down in North and North Central Provinces of Ceylon.¹²⁵ It is thus seen that many literary works of Ceylon referred to immigrations of Vanniyans to Ceylon from South India. More specific evidence pointing to the presence of Vanniyans in South India is available in inscriptions. According to a South Indian historical record, the Vanniyans held office as viceroys or provincial chieftains under a great king. A Coḷa record of the third year of Kulottuṅga III refers to a chieftain who had the title of Vanniya Malaiyaman.¹²⁶ The Coḷa king, Rājendra II, is said to have defeated a chieftain called Vanniya-Revan in South India in the 11th century A.D.¹²⁷

It is surely a bold inference that in some parts of South India Buddhism was still receiving the support of its sympathisers and benefactors in the 11th century. Considering this fact, it is conceivable that the king mentioned by our author as a patron of Buddhism may be Anantavarman Coḷagaṅga, the son of Rājarāja I, who belonged to the Gaṅga dynasty of Kāliṅga.¹²⁸ According to Dr. L. D. Barnett the king mentioned is beyond doubt Anantavarman Coḷagaṅgadeva, who succeeded in A.D. 1078. At that time the Coḷa kingdom was asserting itself vigorously at the expense of the Pāṇḍya kings, to which our author distinctly refers in the word *Paṇḍubhūmaṇḍale*, which, however, need not be pressed to mean that at that time Coḷagaṅga regularly held his court in the

¹²⁴ C. S. Navaratnam, *Vanni and the Vanniyas*, Jaffna, 1960, p. 13.

¹²⁵ This manuscript is in the possession of the Colombo Museum.

¹²⁶ *Annual Report of Epigraphy*, Southern Circle, Madras Government, No. 315 of 1921.

¹²⁷ Nilakanta Sastri, *The Coḷas*, Second Edition, Madras, 1955, p. 257.

¹²⁸ *EI*. Vol. XXXI, p. 45. There are two Coḷagaṅgas mentioned in the history of Ceylon. "A short Sanskrit inscription at Trincomalee records an invasion by a prince called Coḷagaṅga which does not seem to have reached the ears of chronicler." (*History of Ceylon*, I, Part I, p. 70.) "A Kāliṅga prince named Coḷagaṅga who was responsible for the death of Vikramabāhu III. He is said to have been the sister's son (bhāgineyya) of Nissaṅkamalla." (*History of Ceylon*, I, Part 2, p. 516.) These two Coḷagaṅgas lived in later times.

Pandya capital. Probably it is vaguely used, and signifies merely the suzerainty of the Coḷas over the Pāṇdyas.¹²⁹ It is known that during this time the Pandyan kingdom was under the hegemony of the Coḷa king, Kulottuṅga I, who in his Manimaṅgalam inscription mentioned thirteen relatives installed in different parts in the empire.¹³⁰ Elucidating this, Nīlakanta Sastri states that among the titles conferred on these members of the royal family, some like Coḷa-Pāṇḍyan, Coḷa-Gaṅga, and Coḷa-Keralan, perhaps connoted the charge of the administration of the particular provinces.¹³¹ The fact that Anantavarman's mother was the Coḷa princess, Rājasundarī, daughter of Rājendra Coḷa¹³² (Vīrarājendra A.D. 1063–1070) reveals that he was none other than the above mentioned Coḷa-Gaṅga, the provincial chieftain appointed by Kulottuṅga I. Hence he might have been mentioned by the author of the *UJ*, as a *Vaññasāmanta*.

Anantavarman Coḷagaṅga is said to have renounced his original leanings toward Śaivism and become an ardent devotee of the god Viṣṇu,¹³³ so that he might have visited this place and built these vihāras in the name of his grandfather, Rājendra Coḷa.¹³⁴ That may perhaps be the reason why the two of these three Vihāras were known as Rājarāja-pperumpalli and Rājendra-śola-pperumpalli.¹³⁵

There is no city by the name of Sirivallabha in South India as far as our knowledge goes. It was a custom of some South Indian kings to change the names of foreign cities whenever they captured them. Hence we can assume that Nāgapattanam was renamed Sirivallabha after the great Pandyan Emperor, Siri Vallabha (A.D. 815–862) during the Pandyan rule. The remnant of this name also can be seen as “Vallayi” (= *vallabha*) in the name Solakula-Vallayi-Pattanam,¹³⁶ used by the Coḷas for this city.

Nilakanta Sastri also points out that Solakula-Vallayi-Pattanam is another name for Nāgapattanam.¹³⁷

¹²⁹ *JRAS.* (GB), 1901, p. 89.

¹³⁰ *South Indian Inscriptions*, Vol. III, p. 58.

¹³¹ *The Coḷas*, Nilakanta Sastri, Second Edition, Madras, 1955, p. 318.

¹³² *EI*. Vol. XXXI, pp. 45 ff.

¹³³ *Ibid.* Vol. XXVIII, pp. 239 ff.

¹³⁴ It is also to be pointed out that the god Viṣṇu is said to have ten *avatāras* (incarnations) and the Buddha is regarded as the ninth. It seems, therefore, the kings of Vaiṣṇava cult have been patrons of Buddhism.

¹³⁵ *Archaeological Survey of South India*, Vol. IV, p. 224.

¹³⁶ *Ibid.* p. 224. *Coda*, *Coḷa*, and *Sola* are identically one and the same.

¹³⁷ *The Coḷas*, p. 318.

According to the above mentioned celebrated Leyden grant, the Śailendra king of Śri Vijaya and Kaṭāha, Śri Māraviṣayottuṅga Varman, erected the Cūḍāmaṇivarmavihāra and another temple at Nāgapattanam.¹³⁸ He sent an embassy to Kulottuṅga I in about 1090 and requested him to issue a copper plate grant containing the name of the villages granted by the Coḷa kings as *pallic-candam* to the two Vihāras called Rājendra-śola-pperumpalli and Rajendra-pperumpalli, the latter having the alternative name, Śri Śailendra Cūḍāmaṇivarma Vihāra.¹³⁹ Although this shows that the Śailendra king built these two vihāras, we can conjecture that these three vihāras were originally built by Coḷaganga and two of them were renovated and maintained by the Śailendra king later. It is also quite probable that he built more shrines and monasteries in the same *ārāma*. If it is not so, how could these vihāras assume the above mentioned Tamil names? According to this information, now we are positive that the Perampalli Vihāra which is mentioned by our author was in India and it was perhaps a vihāra referred to in the Leyden grant.

According to the fragmentary slab-inscription of a Kalinga princess, Sundaramahādevī, a monk named Ānanda lived in the Coḷa country.¹⁴⁰ Both Mr. A. M. Hocart and Dr. S. Paranavitana are of the opinion that this inscription was engraved on a stone slab used for the construction of the Rājaveśyābhujāṅga-maṇḍapa in Polonnaruva built by Parākramabāhu I (A.D. 1153–1186). The only other inscription mentioning Sundaramahādevī is the Mārā-vīdiya Rock-inscription in a cave at Udumbaragiri in the Tamankaḍuva

¹³⁸ T. N. Ramachandran, *Bulletin of the Madras Government Museum*, New series—Grant Section, VII, No. 1, which deals exclusively with the locality and antiquities.

¹³⁹ *The Coḷas*, p. 318.

¹⁴⁰ *EZ*. Vol. IV, pp. 71–72 :

Ānanda-nāma-vidito jayat'iddhipatto
Laṅkā-talussita-dhajo pavaro yatī so
Yo Tamba-ratṭha-yatī < puṅgava > therabhūto
Coḷesu sāsana-patiṭṭhitako 'si dhīro

“ May that noble monk, known by the name of Ānanda, be victorious—he who has attained high spiritual power, who is like a banner raised aloft in the land of Laṅkā, who is the chief *thera* of all monks of the Tamba country and who, the wise one, has been instrumental in the establishment of the *sāsana* among the Coḷas.”

The reading < *puṅgava* > was spuriously filled in in the sense of best or chief. Cf. *Vism.* p. 78. *muniṭṭhava* ; *ThqA.* p. 69. *narapuṅgava*, etc. See *JRAS.* (Ceylon Branch), Vol. VII, Part I, p. 4 f, n. 20.

District.¹⁴¹ According to both the inscriptions, it seems that they were assigned to the reign of Jayabāhu (A.D. 1110–1111). In arguing this discrepancy of the dates and other historical data of these inscriptions Mr. Wickremasinghe says : “ Finally, as to why the inscriptions in question were dated in the years reckoned from the coronation of the deceased monarch Jaya-Bāhu I, two reasons might be urged. First, his successors Vikkama-Bāhu and Gaja-Bāhu were not crowned, and so the documents had to be dated from the last crowned king. Secondly, Vikkama-Bāhu, as Mr. Bell has already pointed out, was no friend of the Buddhist church. His son, Gaja-Bāhu, too, was not thought of highly (*Mv.*, 58–59), nor was he at any time firmly established on the throne (he is altogether omitted both in the *Pūjāvaliya* and in the *Rājāvaliya*) whereas Jaya-Bāhu was a monarch fully recognized and favoured by the period.”

At the end Mr. Wickremasinghe concludes the arguments as follows : “ In these circumstances, it was quite natural and reasonable on the part of Sundaramahādevī, the queen-dowager, to allow the composer of the inscriptions to follow the usual form of expression and make mention of her late royal spouse, Vikkama-Bāhu I, and her royal son, Gaja-Bāhu II (then ruling at Poḷonnaruva), and yet to have the record dated from the coronation of Jaya-Bāhu either by way of pleasing the pious monks then residing at Dimbulāgala or at their special request, or to make the grant perfect in the eye of the law.”¹⁴² Thus it is evident that these inscriptions were engraved just before or during the reign of Parākramabāhu I. Hence, it is most probable that this particular Ānanda lived during the 12th century A.D.

This Ānanda is described in the Sundaramahādevī's inscription as a great dignitary of the *sāsana* in Ceylon. He is also eulogized in the inscription as a “ banner raised aloft in the land of Laṅkā ” and said to have had some connection with the Buddhist Saṅgha of Tambaratṭha as well as of the Coḷa country. In the colophon to the *UJ.*, its author also eulogizes *theras* as “ banners to the Tambapanni ” who came (*āgatā*) over to India and dwelt in the monastery called Perampalli where he wrote the work. As already we have seen, in the colophon to his *Rūpasiddhi*, Buddhappiya also states

¹⁴¹ *EZ.* Vol. II, p. 194 ff.

¹⁴² *EZ.* Vol. II, p. 201 f.

that his teacher was “ a banner to Ceylon ” (*Tambapaṇṇiddhajānaṃ*). Do all these allude or refer to one and the same Ānanda ? If so, the author of the *UJ.* must be the teacher of Buddhappiya. It is quite possible that Buddhappiya met our author during his sojourn in the Coḷa country and received Ordination from him and studied under him there. The Ānanda mentioned in the inscription cited above was doing a great deal of work for the establishment of the *sāsana* in the Coḷa country (*Coḷesu sāsana-paṭiṭṭhitako ‘si dhīro*).

The inscription further states that he was a leading *thera* of monks in the Tambaratṭha. Prof. Paranavitana locates Tambaratṭha in the Malay Peninsula¹⁴³ and not in South India as other scholars are inclined to think.¹⁴⁴ The *sāsana* activities of Sinhalese monks in Siridhammanagara (identified as Tambaratṭha) have been described in the *Jinakālamālī* which is attributed to the 16th century.¹⁴⁵ According to this work, at the time of Kilanā, the king of Nabbisipura and the Dhammarāja of Sukhodaya, a monk named Sumana who had been to Pegu, was instrumental in introducing the Sinhalese form of religious discipline among the monks of Thai countries. The story is thus narrated in the *Jinakālamālī* : “ At that time (in the reign of Kilanā), a *thera* named Sumana, a resident of Sukhodaya, went to Ayojjhapura and, having learnt the Dhamma from the teachers (there), returned to Sukhodaya. Then a great patriarch named Udumbara who came from Laṅkādīpa was in the Rammanadesa. On hearing that Sumana, accompanied by a friend, went to Rammanadesa, received ordination (*pabbajjā*) anew at the hands of the great patriarch of Udumbara, and learnt the *dhamma*. Then Dhammarāja, desirous of having a *bhikkhu* capable of per-

¹⁴³ G. Coedès, *Les Etats Hindouisés d’Indo-Chine et d’Indonésie*, p. 72 ; *JRAS.* (Malayan Branch), Vol. XXIII, Part II, pp. 1 ff. ; *Bulletin of the School of Oriental and African Studies*, London, Vol. XXI, Part 3, pp. 587 ff. ; R. Le May, *The Culture of South-East Asia*, London, 1954, p. 75 : Two other ancient States are known from the Chinese annals. The first is Tambralinga, which had its capital at Ligor on the east coast of the Malay Peninsula (now known as Nakon Sritammarāt). *JRAS.* (Ceylon Branch), Vol. XXXII, pp. 195–196 : The modern Ligor, known in olden days by the names of Śrīdharmarāja, Nagara Śrī Dharmarāja, Nakhon Si Thammarat, Tambaratṭha, and Tambralinga, is included in the territories of His Siamese Majesty. *History of Ceylon*, Vol. I, Part II, p. 565 : An important centre of Theravāda Buddhism in the 11th and 12th centuries was Ligor in the Malay Peninsula, then known as Tambaratṭha.

¹⁴⁴ *Cv.* Vol. II, p. 606 ; B. C. Law, Intro, to the *Thūpavaṃsa*, *PTS.*, 1935, p. vii ; K. A. Nilakanta Sastri, *JRAS.* (Ceylon Branch), Vol. VIII, Part I, pp. 125–140.

¹⁴⁵ *Jinakālamālī*, ed. A. P. Buddhadatta, *PTS.*, London, 1962, p. 85 f.

forming all acts of monastic discipline, sent an envoy to the great patriarch asking for such a *bhikkhu*. The great patriarch, wishing for the prosperity of the *sāsana*, deputed the *thera* Sumana to Sukhodaya to perform all acts of the Saṅgha (*sakalasāṅghakammakaraṇatthāya*). Having taken leave of his master, *thera* Sumana went with his companion to Sukhodaya. Rejoicing at this, Dhammarāja prepared the Ambavana monastery, made the *thera* Sumana reside there and supplied him with the four requisites.”¹⁴⁶

It is clear from this account that the Sumana referred to here belonged to the Udumbaragiri fraternity in Ceylon. Presumably the author of the *UJ.* too was a leading member of the same fraternity who lived for some time in India and proceeded to Tambaratṭha. Reference is also made in the *Jinakālamālī* to one Ānanda who belonged to the Udumbaragiri fraternity.¹⁴⁷

The colophon of the *Samantakūṭavaṇṇanā*, noted above, tells us that the teacher of Vedeha, the *Mahāthera* Vanaratana Ānanda was well known in the world like the sun in the sky (*bhuvanodaramhi paññāto raviv’ ambaramaṇḍale*). This statement clearly shows that he was not only well known in Ceylon but abroad too. It seems that this *thera* was away from Ceylon when the reformation and the literary activities took place in the reign of Parākramabāhu I, although he was a very prominent *thera* of the Fraternity of forest-dwelling monks. All the leading members of the Fraternity were, probably, given the epithet of “*Vanaratana*” or “*Ārañña*”, and as such this Ānanda was also given the epithet “*Vanaratana*” (the Jewel of the forest) which has been employed as “*Araññaratanānanda*” (*Rasavāhinī* and *Samantakūṭavaṇṇanā*), “*Ānandaraññaratanana*” (*Pajjamadhu* and *Sāratthasamuccaya*) due to the metres.

In the light of the above discussion, we may perhaps be permitted to conclude that Ānanda, the author of the *UJ.*, was a *thera* of the Udumbaragiri fraternity connected with the forest-dwelling monks, that he began his Buddhist activities abroad during the early part of the 12th century, and that he wrote this work during the reign of Parākramabāhu I, after the composition of Sāriputta’s *Sāratthadīpanī* and Sumaṅgala’s *Abhidhammatthavikāsinī* and *Abhidhammatthavibhāvinī*.

¹⁴⁶ *Ibid.* 84 f.

¹⁴⁷ *Jinakālamālī*, ed. A. P. Buddhadatta, PTS., London, 1962, p. 85 f.

4. THE CONTEMPORARY SĀRATTHADĪPANĪ

Sāriputta-mahāsāmi, the author of *Sāratthadīpanī*, a masterly sub-commentary on Buddhaghosa's *Samantapāsādikā*, was a pupil of Mahākassapa-thera of Udumbaragiri (ficus glomerata hill) who presided over the Council of theras of the three fraternities summoned by king Parākramabāhu I (A.D. 1153–1186) for the purpose of reconciling and cleansing the *San̄gha*. Eulogizing his teacher in the prologue of the work Sāriputta says that he reached prosperity in the *Sāsana* by association with him (*yam nissāya vasanto 'haṃ vuddhiṃ patto 'smi sāsane*). In this work references have been made to another erudite *thera* of high repute, by name Sumedha, as one of Sāriputta's teachers (*anutheraṃ mahāpaññaṃ Sumedhassutivissutaṃ*). It is stated in the colophon that Sāriputta wrote the *Sāratthadīpanī* at the request of king Parākramabāhu while this *thera* was dwelling in the Jetavana Vihāra built by the same monarch.¹⁴⁸ According to their colophons, the *Sāratthamañjūsā*, the *Ṭīkā* on the *Manorathapūraṇī*, and the *Pālimuttakavinaya-vinicchayasāṅgaha* were also written by Sāriputta at the same monastery and at the instance of same king.¹⁴⁹ He is also regarded as the writer of a concise Sanskrit grammar called the *Padāvatāra*. The *Abhidhammatthasaṅgaha-Sanne*, an interverbal paraphrase in Sinhalese, is another well known work of Sāriputta. Four other works of his—a *Ṭīkā* on Ratanaśrījñāna's *Pañcīkālaṅkāra*, the *Visuddhipathasaṅgaha*, the *Kammaṭṭhānasaṅgaha*, and the *Maṅgalasuttasaṅgaha*¹⁵⁰ are not known at the present day.

The *Gandhavaṃsa* says that a *ṭīkā* also was written on his *Pālimuttakavinayavinicchayasāṅgaha* by Sāriputta himself.¹⁵¹

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*Ajjhesito narindena so 'haṃ Parakkamabāhunā
saddhammaṭṭhitikāmena sūsanujjotakārinā
Ten' eva kārite ramme pāsādasatamaṇḍite
nānādumagaṇākiṇṇe bhāvanābhīratālaye
Sītalūdukasampanne vasaṃ Jetavane imaṃ
atthavyañjanasampannaṃ akāsiṃ suvinicchayaṃ.*

¹⁴⁹ The colophons of both the *Sāratthamañjūsā* and the *Pālimuttakavinaya-vinicchayasāṅgaha* are identical with the colophon of the *Sāratthadīpanī* except the last line. The *Sāratthadīpanī* reads *atthavyañjanasampannaṃ akāsi sādhusammatāṃ* while the *Pālimuttakavinayavinicchayasāṅgaha* reads *vinayassa saṅgahaṃ sāraṃ akāsi yoginaṃ hitaṃ*. It is also interesting to note that six stanzas out of the prologue of the *Sāratthadīpanī*, i.e. 4, 5, 6, 7, 8, 9, are identical with the stanzas—2, 3, 4, 5, 6, 7, of the prologue of the *Sāratthamañjūsā*.

¹⁵⁰ See *AbhsS.* p. 276.

¹⁵¹ *Op. cit.*, p. 61.

According to the *Saddhammasaṅgaha* the *ṭīkā*s on Buddhaghosa's other three commentaries of *Dīgha*, *Majjhīma*, and *Samyutta*, called the *Sāratthamañjūsā*, were also written at the Jetavana.¹⁵² As far as we know, neither in the *Saddhammasaṅgaha* itself nor anywhere else, is Sāriputta's name mentioned in this connection, though some scholars have credited him with their authorship.¹⁵³ Apparently, this supposition has been caused by the title of the *Aṅguttaraṭīkā* as well as the ascription of the same title to other *ṭīkā*s as given in the *Saddhammasaṅgaha*. Sāriputta was an important member of the Jetavana and undoubtedly the head of the literary activities pursued there. We may perhaps believe, therefore, that these *ṭīkā*s were not written by Sāriputta himself but by his colleagues (*saddhivihārikas*), most probably under his supervision.¹⁵⁴ It seems that all the four *ṭīkā*s on the four *Nikāyas* of the *Suttapiṭaka* were, however, commonly known as the *Sāratthamañjūsā* after the title of Sāriputta's *Aṅguttaraṭīkā*.

Sāriputta had many pupils such as Vācissara, Sumaṅgala, and Dhammakitti who were celebrated Pali authors. All speak of him in most eulogistic terms in their works and have mentioned, first of all, that he was the author of the *Sāratthadīpanī*. This suggests that it is his first and foremost work.

The *Cūlavamsa* ¹⁵⁵ states that soon after Parākramabāhu ascended the throne he immediately expressed four aspirations, namely, the happiness of the people, the stability of the *Sāsana*, the protection of the nobility, and the support of those in need. In order to fulfil his second kingly aspiration he purged the Saṅgha, built Vihāras, and urged scholars to write books on the *Dhamma*. The Jetavana

¹⁵² Op. cit., p. 59.

¹⁵³ Wickremasinghe, D. M. de Z., *Sinhalese MSS. in the British Museum*, London, 1900, p. xv; *A Critical Pāli Dictionary, Epilegomena* to Vol. I, Copenhagen, 1948, p. 40 f.

¹⁵⁴ The *Līnatthavaṇṇanā* also called the *Līnatthappakāsinī* on Buddhaghosa's commentaries to the four *Nikāyas* written earlier by Dhammapāla might surely have been consulted in this recompilation of *ṭīkā*s. The *Saddhammasaṅgaha* has freely used the word *atthavaṇṇanā* for *ṭīkā* and further amplified it as the *Atthavaṇṇanā* for the purpose of elucidating the hidden meanings (*Līnatthappakāsanattham atthavaṇṇanam*). Referring to the *Sāratthadīpanī* it specifically says: *līnatthassa pakāsanā Sāratthadīpanī* (the *Sāratthadīpanī* which elucidates the hidden meanings). (See the *Saddhammasaṅgaha*, pp. 58, 61). The ambiguity of the above two phrases in the *Saddhammasaṅgaha* have led some scholars to believe that Sāriputta wrote *ṭīkā*s called *Līnatthappakāsinī*. (Cf. the *Pali Lit. of Ceylon*, p. 192; *History of Ceylon*, Vol. I, Part II, University of Ceylon Press Board, 1960, p. 586.)

¹⁵⁵ Ch. 73, p. 321 ff.

with a vast and glorious *pāsāda* for the use of Sāriputta was the first and greatest Vihāra erected by the king.¹⁵⁶ The *Saddhamma-saṅgaha* tells us how the Vihāras were built by him and how the writing of *Ṭīkā*s on the Canonical texts and commentaries took place in the Jetavana Vihāra.¹⁵⁷ The laborious work of writing *ṭīkā*s to the commentaries on the *Tipiṭaka* was accomplished within one year.¹⁵⁸

In the prologue of the *Sāratthamañjūsā*, perhaps the second work by him, Sāriputta mentions that he was supported immensely by the king (*tenāhaṃ accantam anuggahīto*). The same statement has been repeated by Vācissara in his prologue of the *Vinayasāratthadīpanī*: Parākramabāhu, the Lord of Laṅkā graciously extended his patronage to Sāriputta (*raññā Parakkantibhujena sammā Laṅkissarenā pi katopakāraṃ*).

Taking these remarks into consideration the *Sāratthadīpanī* may be safely referred to the earlier part of the renaissance of literary activities pursued during the *sāsana* activities of the king Parākramabāhu I.

¹⁵⁶ Ch. 78, p. 426 ff.

¹⁵⁷ *Sdms.* VIII, 58 ff. This interesting chapter is summed up by Dr. Malalasekera (*Pali Lit. of Ceylon*, p. 193) as follows: "After the three fraternities of Ceylon monks had been reconciled and monasteries and places of learning had been built for their use, Mahā-Kassapa, head of many thousand monks at Jetavana Vihāra, assembled there and made the following declaration: 'Whatever commentaries have been compiled by teachers of old on the *Atthakathā* of the three *Piṭakas* are now of no use to monks living in the various countries. Many of them are written in the Sinhalese language, and the others in Māgadhī mixed with various languages (*ākulaṃ*) and unintelligible. Let us therefore remove such faults and compose exegetical commentaries, complete and clear in exposition.' The Bhikkhus agreed and requested him to obtain the royal sanction. That having been secured, they reassembled in the hall (at Jetavana) built by the king, and composed *ṭīkā*s (*līnattha-vaṇṇanā*) on the *Vinaya-Piṭaka* (*Sārattha-dīpanī*), the four chief *Nikāyas* of the *Sutta-Piṭaka* (the *Sārattha-mañjūsā* divided into four parts) and on the *Abhidhamma-Piṭaka* (*Paramatthadīpanī* in three parts)."

¹⁵⁸ *Sād.* p. 60: *ayaṃ piṭakaṭṭhakathāya atthavaṇṇanā ekasaṃvaccharen' eva niṭṭhitā.*

5. ANTECEDENTS OF *UJ.*

The *UJ.*, a systematic presentation of the Buddha's teaching for the laity, is predominantly based on the canonical works and their commentaries which had been handed down in the Mahāvihāra of Anurādhapura. Among them the chief source has been the *Suttapiṭaka*.¹⁵⁹ With great diligence and industry the author has made good use of the books of *Khuddakanikāya*. Some of his expositions clearly indicate that he has not ignored the *Abhidhammapiṭaka* wherever relevant matter arose. The *Vibhaṅga* has been referred to and allusions have been made to the *Dhammasaṅganī* and the *Kathāvatthu*. Of the *Vinayapiṭaka* references have been made to the *Parivāra* and materials have been derived from the *Mahāvagga*. He has probably used the *Samantapāsādikā* and the *Kaṅkhāvitaraṇī*. He has not lost sight of some of the contemporary *tīkā*s like the *Sāratthadīpanī*, the *Abhidhammatthavikāsinī*, and the *Abhidhammatthavibhāvinī* in his excellent attempt to interpret the exegetical matters. At the same time our author makes special reference to his authentic guide, the *Visuddhimagga*, and borrows material from it. In fact we have seen that the whole work has been designed after the pattern of the *Visuddhimagga*.

On the other hand, a great deal of material has been taken from earlier treatises like the *Paṭipattisaṅgaha*, the *Saddhammopāyana*, the *Telakaṭāhagāthā*, and the *Abhidhammāvatāra*. He has endeavoured to present this material in an easily comprehensible manner; and in doing so has sometimes quoted and paraphrased these works and sometimes alluded to them. We are glad to mention here that our attempt was successful in tracing these numerous quotations and allusions except for three *Gāthās*: two in Par. 138 and one in Par. 139 of Ch. II. Gurugōmī who flourished during the later half of the 12th century also has quoted the same *Gāthās* in his *Dharmapradīpikā*. Probably the work from which they quoted is missing or both the authors quoted from oral tradition as was very common in the past.

(a) *The Paṭipattisaṅgaha* ¹⁶⁰

The *Paṭipattisaṅgaha*, “the Compendium of the Practices”

¹⁵⁹ See Ch. I. Par. 7.

¹⁶⁰ *Pps.* = MS. of the Godapiṭiya Śrī Sudarśanārāmaya, Akuressa, Mātara, received through the kind effort of the Venerable Dr. K. Wachissara, 22·1 in. × 2·3 in. Margin on both sides of the leaf is approx. an inch. Sixty-nine palm-leaves with nine lines on a page.

dealing with the conduct of the Buddhist layman was one of the precursors of the *Upāsakajanālaṅkāra*. This treatise in mediocre Pali consists of the following five chapters: (i) *Saraṇāgamana-saṅgaho*, (ii) *Sīlasaṅgaho*, (iii) *Samādhisaṅgaho*, (iv) *Paññāsaṅgaho*, (v) *Ānisaṃsasaṅgaho*. It seems these *saṅgahas* (chapters) have been again subdivided into various *saṅgahas*.

The *Paṭipattisaṅgaha* covers very much the same range of subject-matter as that of the *UJ.*, though the amplitude and manner of treatment in both are different. In its introductory verses the author of *Paṭipattisaṅgaha* emphasizes that the work is specially meant for the laity (*visesena gahaṭṭhānaṃ ayaṃ kathā*). He attempted, therefore, to collect the essential teachings from the *Piṭakas* for the laity and elucidate them briefly as they were given in detail in other works like the *Khuddakattṭhakathā*.¹⁶¹

The *Paṭipattisaṅgaha* is mainly based on the following works: *Khuddakattṭhakathā*, *Anguttaranikāya*, *Majjhimanikāya*, *Paṭisambhidāmagga*, *Vibhaṅga*, *Atthasālinī*, and *Visuddhimagga*; reference is made also to the *Kurundi-aṭṭhakathā*.¹⁶²

The *Gandhavamsa* twice mentions the name of the work¹⁶³ but gives no indication of its author. Without any substantial evidence the Ceylon tradition sometimes attributes this work to the Saṅgharāja Sāriputta. The *Paṭipattisaṅgaha* itself gives no clue to its authorship. Only in the colophon are we told that it was composed at the instance of a *Yuvarāja Kassapa*.¹⁶⁴ The chronicles

¹⁶¹ *Kiñcā pi ca asaṃkiñṇā pubbakehi yathākkamaṃ
ṭhapitā uddharitvā te Khuddakattṭhakathādisu*

*Ativittṭhārato yesaṃ sammoho appavatti vā
tesu tesam visesena gahaṭṭhānaṃ ayaṃ kathā.*

¹⁶² *Kurundiyam pana vuttam: yadi paṭisandhiyam purisalīṅgaṃ pavatte
itthilīṅgaṃ nibbattati, yadi paṭisandhiyam itthilīṅgaṃ pavatte purisalīṅgaṃ nibba-
ttatī ti.*

¹⁶³ *Gv.* pp. 62, 72.

¹⁶⁴ *Saṅgahetvāna ekajjhaṃ saraṇāgamanādayo
saṅgahaṃ paṭipattīnaṃ ādito yaṃ samārabhiṃ*

*dhīmatādiccavaṃsassa tilakena nayaññunā
khantisoraccasallekha-dayādiguṇasāminā*

*Yācito yuvarājena Kassapena sirīmatā
jaṅgamaṇa guṇānaṃ va nīyamaṇa virājītā.*

*So 'yaṃ anantarāyena parinīṭṭhānaṃ āgato
tipaṇcabhānavārāya sātirekāya pāliyā*

*Evam anantarāyena sīghaṃ ijjhantu paṇinaṃ
paññattaṃ lokanāthena nibbānasukhaṃ uttamaṃ.*

mention several *Yuvarājas* by the name of Kassapa. Buddhadatta *Mahāthera* conjectures that this *Yuvarāja* is the youngest brother of the king Aggabodhi III (A.D. 629–639) who ousted Dāṭhopatissa (A.D. 639–650) to India and proclaimed himself as the King Kassapa II (A.D. 650–659).¹⁶⁵ When he was the *Yuvarāja* he broke open by force the *cetiya* of the *Thūpārāma* and plundered valuable treasures to provide for his army. He also broke open the *cetiya* of the Dakkhina-vihāra and seized its treasures, and had yet other *cetiyas* broken open.¹⁶⁶ This behaviour of his, detrimental to the *sāsana*, was quite contrary to the eulogies of him made by the author of the *Paṭipattisaṅgaha* in his colophon. We can hardly believe that he would invite a scholar to write the book.

On the other hand, the author has referred to the *Saddhammanettiṭikā*, probably an old *ṭikā* written to the *Nettipakaraṇa*. We cannot, therefore, agree with the opinion that this *Yuvarāja* was the person who gave the invitation to write the *Paṭipattisaṅgaha*.

Kassapa V (A.D. 914–923) who was about sixty years old when he became king held the title of *Yuvarāja* from his birth. He had the best education of that age and he was well versed in the *Abhidhamma* and his reign of nine years was full of religious works.¹⁶⁷ He himself was the author of the *Dampiyā-aṭuvā-gāṭapadaya*, a Sinhalese glossary to the *Dhammapadaṭṭhakathā*.¹⁶⁸ There is, therefore, every reason to believe that it was he who invited a scholarly monk to write the *Paṭipattisaṅgaha*.

(b) *The Saddhammanettiṭikā*

Our exploration to know whether the *Saddhammanettiṭikā* is in existence has so far proved fruitless. It is not an improbability that the writing of *ṭikās* and *anuttikās* which assimilated most of the *Gaṇṭhipadas* led to the loss of the latter. With this view in mind, we hardly made any attempt to know their whereabouts. While presenting the following sketchy discussion on the *Saddhammanettiṭikā* and the *Gaṇṭhipadas* may we draw the attention of scholars for further investigation.

The *UJ.* has twice referred ¹⁶⁹ to a work called the *Saddhamma-*

¹⁶⁵ A. P. Buddhadatta, *Pālisāhityaya*, II, Ambalangoda, 1957, p. 446.

¹⁶⁶ *Cv.* Ch. 44. vv. 137–141, p. 67.

¹⁶⁷ See *Cv.* Ch. 52. vv. 37–56, pp. 140–142.

¹⁶⁸ *History of Sinhalese Lit.*, pp. 31–33.

¹⁶⁹ Ch. II. Par. 129, 134.

nettiṭīkā which is almost certainly a *ṭīkā* on the *Netti* (*pakarāṇa*). So far only three *ṭīkā*s on this work are known. According to the *Piṭakatthamaing*, one of the most reliable records on the Pali literature,¹⁷⁰ the oldest among these three *ṭīkā*s is the *Porāṇa-Nettiṭīkā* or the *Nettiṭīkā haung*¹⁷¹ attributed to Dhammapāla ; perhaps he may be the Culla Dhammapāla, the author of the *Saccasaṃkhepa* who flourished in the 10th century. The remaining two are works of the Burmese theras. The first one is the *Nettivibhāvinīṭīkā* or the *Nettiṭīkā*¹⁷² written by Saddhammapāla Siri Mahādhammarājaguru during the reign of Narapati of Ava (A.D. 1442–1468), the builder of *Thūpārāma-Cetiya* and the second one is the *Abhinava-Nettiṭīkā* or the *Peṭakālaṅkāraṭīkā* written by Nāṇābhivaṃsa Dhammasenāpati who was the Rājaguru of king Bodawpaya (A.D. 1781–1819).¹⁷³ Besides the *UJ.*, the *Paṭipattisaṅgha*, ascribed to the 10th century, refers to the *Saddhammanettiṭīkā* ; therefore it may, perhaps, be another *ṭīkā* on the *Netti* written earlier than the 10th century or in the same period but before the writing of the *Paṭipattisaṅgha*.

(c) *The Gaṇṭhipadas*

In the excerpt¹⁷⁴ made by our author from the *Sāratthadīpanī*¹⁷⁵ there appear two *Gaṇṭhipadas* called the *Cūlagāṇṭhipada* and the *Majjhimagāṇṭhipada*. The author himself refers to the *Gaṇṭhipada*.¹⁷⁶ The most celebrated commentators, Buddhaghosa and Buddhaddatta lived and worked in the 5th century while the other renowned commentator, Dhammapāla flourished after the early 5th century but before the 7th century A.D.¹⁷⁷ *Gaṇṭhipadas* or the Glossarial works were posterior to the commentaries, but certainly they were composed before the inception of *Ṭīkā*s or the sub-commentaries, to facilitate the understanding of difficult words, phrases, and

¹⁷⁰ *Piṭakatthamaing*, Sudhammavati Press, Rangoon, 1905, p. 32, Nos. 229, 230, 231.

¹⁷¹ *Porāṇa-Nettiṭīkā*, ed. U Hpye, the Pyi Gyi Mundyne Piṭaka Press, Rangoon, 1909.

¹⁷² *Nettivibhāvinīṭīkā*, ed. U Hpye, the Pyi Gyi Mundyne Piṭaka Press, Rangoon, 1909.

¹⁷³ *Piṭakatthamaing*, op. cit., p. 32, No. 230 ; *Sāsv.*, p. 134.

¹⁷⁴ Ch. II. Par. 130.

¹⁷⁵ *Sād.* p. 19.

¹⁷⁶ Ch. II. Par. 132.

¹⁷⁷ See Intro. to the *Psalms of Sisters (Therīgāthā)*, by Mrs. Rhys Davids, *PTS.*, 1909, p. xvi.

disputable points in the commentaries.¹⁷⁸ We, therefore, can conjecture that the *Gaṇṭhipada* period extends from the 6th century A.D. onwards.

As Sāriputta refers to the *Gaṇṭhipadas* there is no doubt that these were in existence in the 12th century. There were three Sinhalese *Gaṇṭhipadas* on the commentary of the *Vinaya*, viz. *Mahāgaṇṭhipada*, *Majjhimagāṇṭhipada*, and *Cūlagaṇṭhipada*. There was also one *Gaṇṭhipada* in Pāli.¹⁷⁹

Wherever Sāriputta refers to the word *kenaci* in the *Sāratthadīpanī* he means the *Vajirabuddhiṭṭikākāra*. Wherever he refers to the *Mahāgaṇṭhipada* or the *Majjhimagāṇṭhipada* or the *Cūlagaṇṭhipada* he means the glossaries in Sinhalese only, and when he refers simply to the *Gaṇṭhipada* he invariably means the glossaries in Pāli.¹⁸⁰ At the very commencement of his work, in explaining the circumstances that led him to undertake the writing of it, Sāriputta says : “ The *Gaṇṭhipadas* written by the ancients cannot be well understood by the Bhikkhus everywhere because they have been written in Sinhalese dialect.¹⁸¹ Then how would the people of different countries grasp the sense ? ¹⁸² Therefore, by discarding that dialect but extracting the best in it I shall give a comprehensive description in Pāli.” ¹⁸³

¹⁷⁸ *Vimativinodanī*, ed. Dhammādhāra, Colombo, 1935, Intro. p. iv : “ *Tato aparabhāge tassā atthakathāya dubbodhatthānaṃ padānaṃ atthavaṇṇanārūpena tehi tehi tipīṭakapariyattidharehi mahākavihi gaṇṭhipadāni nipphāditāni ahesuṃ.* ”

¹⁷⁹ *Vimativinodanī*, ed. Dhammādhāra, Colombo, 1935, Intro. p. iv : “ *Vinaya-atthakathāya Sīhalabhāsāya yeva Mahāgaṇṭhipada, Majjhimagāṇṭhipada, Cūlagaṇṭhipadanāmā ti tīni gaṇṭhipadāni ahesuṃ. Māgadhabhāsāya pi ekam eva gaṇṭhipadaṃ āsi.* ”

Sāsanavaṃsadīpa, Ācariya Vimalasāra, Colombo, 1880, p. 130 :

“ *Tayo gaṇṭhipadā cūla-mahā-majjhimasaññitā
Lankādīpanivāsīhi thereh’ eva purā katā.* ”

¹⁸⁰ *Sād.* p. 7 : “ *Sabbattha kenaci vutte Vajirabuddhiṭṭikākārenā ti gahetabbaṃ. Mahāgaṇṭhipade ti vā Majjhimagāṇṭhipade ti vā Cūlagaṇṭhipade ti vā vutte Sīhalagaṇṭhipadesū ti gahetabbaṃ. Kevulaṃ Gaṇṭhipade ti vutte Magadhabhāsāya likhite Gaṇṭhipade ti gahetabbaṃ.* ”

¹⁸¹ *Sād.* p. 2 :

“ *Porāṇehi kataṃ yan tu līnatthassa pakāsaṇaṃ
na taṃ sabbattha bhikkhūnaṃ atthaṃ sādheti sabbaso.* ”

*Duviññeyyasabhāvāya Sīhalāya niruttiyā
Gaṇṭhipadesu nekesu likhitaṃ kiñci katthaci.* ”

¹⁸² *Ibid.* p. 2 :

“ *Katham atthaṃ vijānanti nānādesanivāsino ?* ”

¹⁸³ *Ibid.* p. 2 :

“ *Bhāsantaraṃ tato hitvā sūram ādāya sabbaso
anākulaṃ karissāmi paripuṇṇavānicchayan ti.* ”

Bhadanta Kassapa of Coḷa, in his *Vimativinodanī*, the third *Ṭīkā* on the Vinaya commentary written presumably soon after the writing of the *Sāratthadīpanī*, refers to and quotes from the *Gaṇṭhipadas*.¹⁸⁴

The *Vajirabuddhiṭīkā*¹⁸⁵ was the first among the three *ṭīkā*s on Buddhaghosa's *Samantapāsādikā* on the *Vinaya-piṭaka*. A Sinhalese *thera* of Anurādhapura, Vajirabuddhi (by name) is credited with having written this as a transitional form of *gaṇṭhipadas*.¹⁸⁶ As this *ṭīkā* was the precursor of the *Sāratthadīpanī* of Sāriputta, its author may have flourished before him, most likely in the later Anurādhapura period. We find an immense amount of information collected in Vajirabuddhi's *ṭīkā* where he has made numerous references to various traditional teachings (*ācariyavāda*) such as Porāṇā,¹⁸⁷ Upatissatthera, Dhammasiriththera, Abhayagirivāsins, Mahāvihāra-vāsins, Mahāsīvatthera, Kalasapuravāsī Ānandatthera. He has also referred to the following *gaṇṭhipadas* :

Gaṇṭhipada, pp. 16, 17, 23, 36, 49, 52, 57, 94, 95, 97, 100, 103, 111, 112, 125, 127, 129, 130, 131, 140, 167, 170, 175, 178, 205, 211, 220, 237, 243, 280, 307, 315, 345, 441, 442, 498, 507, 508, 542, 554, 558, 568.

Anugaṇṭhipada, pp. 58, 62, 105, 108, 118, 119, 120, 123, 124, 125, 128, 130, 131, 140, 167, 170, 175, 178, 205, 211, 220, 237, 243, 280, 307, 315, 345, 441, 442, 498, 507, 508, 542, 554, 558, 568.

Porāṇagaṇṭhipada, pp. 125, 245, 254, 256, 281, 283, 288, 298, 309, 310, 314, 315, 334, 356, 360, 366, 371, 373, 376, 377, 378, 379, 380, 382, 386, 387, 412, 429, 430, 434, 435, 441, 450, 472, 493, 494, 507, 511, 520.

Vajirabuddhitherassa gaṇṭhipada : p. 75, *Dhammasiriththerassa gaṇṭhipada* : p. 87, *Pākatikagaṇṭhipada* : p. 88, *Aññataragaṇṭhipada* : pp. 96, 97, 99, 112, 116, 128.

The earliest reference to the *Cūlagaṇṭhipada* in Burma was during the reign of Sane (A.D. 1698–1714) who assumed the title of Siri Mahāsīhasūra Sudhammarājā on his accession to the throne. It was

¹⁸⁴ *Vimativinodanī*, ed. Dhammādhāra Thera, Colombo, 1935, pp. 95, 96, 291, etc.

¹⁸⁵ *Vajirabuddhiṭīkā*, *Chatṭhasaṅgāyanā* edition, Rangoon, 1961.

¹⁸⁶ In the prologue the author says : *Samantapāsādikunāmikāya sambuddha-ghosācariyoditūya samāsato līnapade līkhissam*.

¹⁸⁷ By the word *porāṇā* (ancients) the author has meant " *saṅgīti ācariyā* ", pp. 372, 377, 473, 494.

during his reign that a schism in the Buddhist order arose due to the differences of opinion as to the form of wearing the robes. One section of the Order claimed that the correct form was to wear the upper robe under one arm and over the opposite shoulder leaving the arms bare ; they were known as Ekamsikas. The other section continued to wear the robes in the traditional manner with the upper robe covering the shoulders and arms ; they were known as Pārupanas.

The *Sāsanālaṅkāra* ¹⁸⁸ says that during the reign of this king, the Ekamsikas, in order to justify their claim, asked a man from Phyathi ¹⁸⁹ village, who had returned to lay life after leaving the Order, to interpolate an appropriate text sanctioning this mode of wearing the robe in what was then known as the *Cūlaganṭhipada*.¹⁹⁰ The Pārupanas did not accept their claim and denied the authenticity of their text.

The next reference to the *Cūlaganṭhipada* was in the year A.D. 1784. The problem of schism in the Buddhist Order was finally settled only during the reign of Bodawpaya (A.D. 1781–1819) who assumed the title of Siri-pavara-vijayānanta-yasa-tribhavanādityādhipati-paṇḍita-mahādhammarājā after founding the city of Amarapura as his capital. At that time, the leader of the Ekamsika sect was Atula Sayadaw. Bodawpaya's father, Alaungpaya ¹⁹¹ (A.D. 1752–60) had conferred upon him the title of Mahā-atula-yasa-dhammarāja-guru and appointed him head of the Buddhist Order. A case of the persecution of a learned monk from the Pārupana sect was recorded in the *Sāsanavaṃsa*.¹⁹²

In 1784, he sent a memorandum to the king informing him that the Ekamsika form of wearing the robes had been laid down in *Cūlaganṭhipada* which was written by Arahant Moggallāna ¹⁹³ at

¹⁸⁸ *Sāsanālaṅkāra*, Hanthawaddy Press, Rangoon, 1928, p. 187.

¹⁸⁹ *Sāsv.* p. 119 gives as “*Byūsi*”. B. C. Law also has failed to give the Burmese name of this village “*Phyathi*”. See his translation of the *Sāsanavaṃsa* called the *History of Buddha's Religion*, London, 1952, p. 124.

¹⁹⁰ M. Bode and B. C. Law basing their works only on the *Sāsanavaṃsa* mentioned the interpolation ; but not the name of the work as the *Cūlaganṭhipada*. *The Pāli Literature of Burma*, RAS. (GB) London, 1909, p. 66 ; *The History of Buddha's Religion*, p. 124.

¹⁹¹ Founder of the last dynasty of Burma, Bodawpaya, the fifth in succession, two elder brothers and two nephews having preceded him.

¹⁹² *Sāsv.* pp. 124–127.

¹⁹³ M. Bode has wrongly identified him as Arahant Moggallāna, one of the chief disciples of Buddha. *The Pāli Lit. of Burma*, p. 75, f.n. 1.

Pokkantī village south of Anurādha city in Ceylon. On receipt of this memorandum, Bodawpaya gave an order to hold a public debate on this matter to settle the schism once and for all.

In the public debate¹⁹⁴ which followed, when Atula Sayadaw quoted this sentence “*Cīvarapaṭalaṃ uparī saṃghāṭiṃ katvā urabandhanavattamaṃ bandhitabbamaṃ*” from *Cūlaganṭhipada* to justify this view of the Ekamsikas, the leaders of the Pārupanas asked him whether any other authoritative work beside what he claimed to be *Cūlaganṭhipada* had commented on this matter. He replied there was none. They then asked him who was the author of this work in question. He replied that in a Sinhalese bibliographical work on Buddhist texts, called the *Piṭaka-hman* (Mirror of Piṭakas)¹⁹⁵ it was listed as a work written by Arahant Moggallāna at Pokkantī village, south of Anurādha city in Ceylon. The leaders of the Pārupanas then asked him who the author of the Mirror of Piṭakas was. He told them that it was a bibliography of Buddhist texts in Ceylon written by Buddhaghosa when he brought over the Buddhist works (to the mainland of Jambudvīpa), adding that he had that very work in his hand. He was asked to show it to them. When they read it in full view of the public assembly, they found that it merely said that the *Vinayaganṭhipada* was written by the Elder Moggallāna during the reign of king Parakkamabāhu in Ceylon, but it did not say that *Cūlaganṭhipada* was written by Arahant Moggallāna at Pokkantī village, south of Anurādha city in Ceylon. When he was asked why he maintained something which was not mentioned in the Mirror of Piṭakas which he had produced in public as his authority, Atula Sayadaw, the leader of the Ekamsikas, could not say anything in reply. This was the first point he lost in public debate.

The leaders of the Pārupanas then asked him whether the *Cūlaganṭhipada* which he regarded as his authority was the very *Cūlaganṭhipada* referred to by the three great ṭikās, i.e. the *Vajirabuddhiṭikā*, the *Sāratthadīpanīṭikā*, and the *Vimativinodanīṭikā*. He replied it was the very same work. They pointed out to him that the *Cūlaganṭhipada* which he regarded as the very

¹⁹⁴ *Sāsv.* pp. 136–142 ; *The Pali Lit. of Burma*, pp. 75–76 ; *Sāsanālaṅkāra*, pp. 209–211.

¹⁹⁵ It is rendered as the *Piṭakattayalakkhaṇagandha*. *Sāsv.* p. 136 ; *The Pali Lit. of Burma*, p. 75.

ganṭhipada referred to by the three great *ṭikās*, itself was referring back to them. It must therefore be later than the three great *ṭikās*; it could never be the *Cūlaganṭhipada* referred to by them. Atula Sayadaw, the leader of the Ekamsika sect could not say anything in reply to the argument of the leaders of the Pārupanas and thus lost the second point in public debate.

Finally the leaders of the Pārupanas pointed out to him an inconsistency in the so-called *Cūlaganṭhipada* he quoted from. In one place it mentioned the Ekamsika mode of wearing the robe while in another it mentioned the Pārupana mode. Such being the case, they asked him to explain the reason for its inconsistency. Atula Sayadaw could not say anything in reply and thus lost the third point in public debate.

After this defeat in public debate the Ekamsika sect, with its distinctive form of wearing the robes, disappeared from the Buddhist Order in Burma altogether.¹⁹⁶

The right and wrong of this controversy is no concern here but the important fact that emerged out of it was the existence of a work called the *Cūlaganṭhipada* between A.D. 1698 and A.D. 1714 in Burma. It was written in Pali and not in Sinhalese. The attribution of its authorship to Arahant Moggallāna at Pokkantī village south of Anurādha city in Ceylon was proved in public debate to have been without any foundation. It quoted three great *ṭikās* and so could not have been the *Cūlaganṭhipada* referred to by these. As it has never been printed, it is not known whether the manuscript of this work is still in existence or not. It is important to bear in mind also that the account of this controversy comes from the Pārupana sect only and so may be onesided in its treatment. It is known that Atula Sayadaw, the leader of the Ekamsika sect, had himself written a history¹⁹⁷ of the Buddhist religion in Burma, but unfortunately it is not known whether it still exists or not as it has never been published. Perhaps the *Cūlaganṭhipada* he referred to

¹⁹⁶ Although they do not belong to different sects, the monks of one section of the Siam sect in Ceylon still hold the views of the *Ekamsika* which is supported by one of the great centres of Buddhist learning called Vidyālaṅkāra. The other great monastery, Vidyodaya, is in favour of *Ubhayāṃsa* (covering both the shoulders). In fact, there was a controversy between the founders of these two centres of learning in the 19th century on this point that emerged out of a *sekhiyā*—“*Supaṭicchanno antaraghare gamissāmī ti sikkhā karaṇīyā*”.

¹⁹⁷ *Sāsanālaṅkāra*, pp. 3, 237.

as his authority might be a later translation into Pali of the original work, and the translator of it, incorporating facts relevant to some matters from the three great *ṭikās*, might have committed an unintentional plagiarism in his translation.

The author of the *Piṭakatthamaing* simply ignores the *Cūlagāṇṭhipada* of the *Ekamsika* and *Pārupana* controversy. He merely says that the *Cūlagāṇṭhipada*, the *Majjhimagāṇṭhipada*, and the *Mahāgāṇṭhipada* were written by Shin Jotipāla of Ceylon and were not brought over to the mainland of Jambudvīpa.¹⁹⁸

(d) “*Dhammatissa*”

Giving an example for *upāsaka*’s strict observance of *sīla* our author says: Like the king Dhammatissa who desiring to savour the flavour of snipe (*vattarasam*) searched out a person and told him his desire after the lapse of three years.¹⁹⁹ According to the *Manorathapūraṇī* (AA. II. 30) and the *Sāratthadīpanī* (SA. III. 24 ff.) this story is related to king Saddhātissa (Tissa the Devoted) (137–119 B.C.). He was also known as Dhammikatissa because of his pious nature. The author may have written Dhammikatissa as Dhammatissa which is confirmed by three MSS. P1, P2, and V. The other Sinhalese MSS. and Dh. read this name as “*Dhammasiri-Saṅghabodhi*” while B reads “*Sirisaṅghabodhi*”. “*Sirisaṅghabodhi*” was a throne-name or title of several pious kings in Ceylon. Aggabodhi III (A.D. 629–639) Cv. xliv. 83–144, Aggabodhi IV (A.D. 667–683) Cv. xlvi. 1–38, and Vijayabāhu I (A.D. 1110–1111) Cv. lix. 10, for example, possessed this title. Historically the title “*Sirisaṅghabodhi*” was applied to some kings only after king Sirisaṅghabodhi, (A.D. 247–249) who was a hero of righteousness (*dharmavīra*). King Saddhātissa lived about five centuries earlier than king Sirisaṅghabodhi, and also we were unable to trace that the epithet “*Dhammasiri-Saṅghabodhi*” or “*Sirisaṅghabodhi*” was freely used anywhere else to describe king Saddhātissa who was known for his piety. Therefore we have to accept the reading “*Dhammatissa*” as correct.

¹⁹⁸ *Piṭakatthamaing*, Sudhammavati Press, Rangoon, 1905, p. 54, No. 370–372.

¹⁹⁹ Ch. II. Par. 145.

6. THE *UPĀSAKAJANĀLAṆKĀRA* AND THE *SADDHAMMOPĀYANA* COMPARED

Owing to the fact that the *UJ.* often quotes the *Sdhp.* one may naturally incline to question why both the works cannot be by the same author. The author of the *UJ.* emphatically expresses in the colophon that he wrote it according to the existing sources of the Mahāvihāra tradition which were unmixed and not complicated by the views of the upholders of other sects.²⁰⁰ It is clear, therefore, that the author of the *UJ.* is undoubtedly a monk of the Mahāvihāra tradition. According to the tradition preserved in the Ceylonese Chronicles, Arahant Mahinda, at the instance of his father, the Emperor Asoka (c. 273–236 B.C.) came to Ceylon in 236 B.C. and introduced Buddhism to the Sinhalese people during the reign of King Devānampiya Tissa (250–210 B.C.). On this mission, Mahinda, together with the other four *theras* must have brought with them not only the *Tipiṭaka* but also the Theravāda tradition accepted as pristine by the *theras* at the Third Council which was held at Pāṭalīputra under the aegis of Asoka.²⁰¹ With the advent of Mahinda a most important event of the *sāsana* took place in the history of Ceylon. This was the foundation of the Mahāvihāra in the city of Anurādhapura.²⁰² Ever since the Mahāvihāra tradition was enhanced and preserved by a succession of *theras* to which the celebrated commentators and sub-commentators like Buddhaddatta, Buddhaghosa, Dhammapāla, Mahānāma, Upasena, Ānanda, Mahākassapa, and Sāriputta belonged.

As we have noted above the other well known monastery of ancient Ceylon called Abhayagiri had been a great rival to the Mahāvihāra of the orthodox monks.²⁰³ The Abhayagirivāsins disturbed the peace of the *saṅgha* in Ceylon for about twelve centuries and they produced literary works setting forth their own view points. Unfortunately many of these books were burnt by the patrons of the Mahāvihāra. Scholars are of the opinion that the *Vimuttimaggā* written by Upatissa²⁰⁴ belongs to the school of the Abhayagiri-

²⁰⁰ Ch. IX. Par. 20 :

Nikāyantaratiladdhīhi asammissā c' anākulā
Mahāvihāravāsīnaṃ pavatthiphalanissitaṃ.

²⁰¹ See *Mhv.* Ch. XII ff. The details on the Three Councils, *Dīpavaṃsa*, VII, 34–44, 59 ; *Samantapāsādikā*, 306 ff. ; *Mhv.* V. 228 ff.

²⁰² *Mhv.* XV.

²⁰³ The story of schism leading to this rivalry is related in *Mhv.* Ch. 33, p. 95 ff.

²⁰⁴ P. V. Bapat, *Indian Culture*, I, 3, pp. 458–9 ; P. C. Bagchi, *Sino-Indian Studies*, The Sino-Indian Cultural Society, Santiniketan, India, II, p. 113.

vāsins. ²⁰⁵ Professor P. V. Bapat says: “ As a natural corollary, Upatissa must be supposed to have advocated the views which were later accepted by Abhayagirivāsins.” ²⁰⁶ The other existing work of this school may be the *Sdhp.* written by the *Abhayagirikakravarti* Ānanda. Although the adherents of the school of Abhayagiri are said to have embraced heterodox views from India there is no fundamental difference in essential doctrine between the two schools but only differences on certain points in their interpretation. When we study somewhat dissimilar points, or what it may be more correct to call dissimilar expositions, in the *UJ.* and *Sdhp.* we see how easily the Abhayagiri school could have merged into the school of Mahāvihāra by the decree of Parākramabāhu I.

In this connection it is interesting to make the following comparison of a few doctrinal points between the two works—*UJ.* and *Sdhp.*

(i) According to the Mahāvihāra tradition ²⁰⁷ there are five constituent factors in killing : a being, consciousness of there being a living being, intention of killing, effort, and consequent death. The *UJ.* give these whereas the *Sdhp.* states only four constituent factors in this crime.

UJ. Ch. II. 88

*Pāṇo pāṇasaññitā vadhakacittam
upakkamo tena maraṇan ti
pañcaṅgāni.*

Sdhp. v. 58. p. 39

*Satte satto ti saññā ca
vadhakacittam upakkamo
tena jīvitānāso ca
sahatthā caturāṅgiko.*

(ii) The *UJ.* uses the word *pāṇātīpātā* (taking of life) all through ; the *Sdhp.* employs *himsā* ²⁰⁸ (violence), perhaps considering the fact that it embraces a wider sense. The word *pāṇahimsā* ²⁰⁹ is also used once in the *Sdhp.*

(iii) There are five constituent factors in theft : another's property, awareness that it is so, the thieving mind, effort, and consequent removal. The sequence of the factors differ in the last two factors, i.e. in the *UJ.* it is given as effort (*upakkamo*) and

²⁰⁵ See Intro. to the *Vimuttimaggā and Visuddhimaggā*, a Comparative Study, by P. V. Bapat, Poona, 1937 ; Intro. to the *Path of Freedom*, English translation of the *Vimuttimaggā*, by Rev. N. R. M. Ehara, Soma Thera and Kheminda Thera, Colombo, 1961.

²⁰⁶ *Vimuttimaggā and Visuddhimaggā*, Intro. p. xlix.

²⁰⁷ *Atthasālinī*, ed. E. Müller, PTS., 1897, pp. 97 ff.

²⁰⁸ *Sdhp.* vv. 55, 57, p. 39 ; v. 77, p. 40.

²⁰⁹ *Ibid.* v. 60, p. 39.

removal (*haraṇa*) whereas in the *Sdhp.* as removal and effort. It may, perhaps, be the way of interpretation by the two schools and not *metri causa*.

UJ. Ch. II. 100

*Parapariggahītattam parapari-
ggahitasaññitā theyyacittam upa-
kkamo tena ca haraṇan ti pañc'
eva aṅgāni veditabbāni.*

Sdhp. v. 61. p. 39

*Parapariggahabhaṇḍo ca
parapariggahasaññitā
theyyādisvekacittañ ca
ṭhānācāvanam eva ca
payogo c' eti pañcaṅgam
adinnaṃ sāhatthikammaṭṭam.*

(iv) There are four factors in lying : an untrue thing, intention to deceive, corresponding effort, the communication of the matter to others.

UJ. Ch. II. 121

*Vatthuviparītataṃ visamvādanaci-
ttam tajjo vāyāmo parassa attha-
vijānanan ti cattāri aṅgāni.*

Sdhp. v. 65, p. 39

*Laddhīgūhanacittañ ca
vācā tad anulomikā
vacanatthapaṭivedo ca
musāvādo tivaṅgiko.*

In these two statements we can notice that the first factor—an untrue thing (*vatthuviparītataṃ*) has been left out in the *Sdhp.* The author of the *UJ.* himself points out that others (*keci*) take the first and third factors as one (*vatthuviparītataṃ tajjo vāyāmo ti evaṃ taṃ aṅgadvayam ekato katvā*) and quotes the above stanza of the *Sdhp.* While using the word *keci* he probably had Abhayagirivāsins in mind though he did not refer to them by name.

(v) The Mahāvihāravāsins give four *apāyas* (unhappy states), namely *niraya* (downward-path or “hell” as usually translated), *tiracchānayani* (animal kingdom), *pettivisaya* (ghost world), and *asurakāya* (demon world).²¹⁰ According to this the *UJ.* also speaks of four *apāyas* (*catunnam apāyānam*).²¹¹ The *Sdhp.* states that there are three *apāyas* (*tayo apāyā*)²¹² and the *Saddhammopāyana-Sanne* clearly enumerates the three, excluding *asurakāya*.²¹³ It seems that the Abhayagirivāsins accepted only three *apāyas*, leaving out the *asurakāya*.

(vi) The resultants of some of the skilful (*kusala*) and unskilful (*akusala*) deeds are also given in rather different manner, e.g. :

²¹⁰ *Abhs.* p. 21.

²¹¹ Ch. II. 144.

²¹² *Sdhp.* v. 5, p. 36.

²¹³ *Saddhammopāyana-Sanne*, ed. Baṭuvantudāvē, Colombo, 1874, v. 5, p. 2 : *Tayo apāyā (naraka tiryak prētalōkaya yana mē), tun apāyō da.*

By the evil of intense greed one is born in the ghost-worlds, by intense delusion one is born in the animal world and by intense hate one is born in “hell”.²¹⁴

Those who are not in the habit of sharing (their possessions) according to their means and ability, but are in the habit of envy and avarice are born among the ghosts.²¹⁵

To the ghosts shade turns into hot sun, great lakes go dry and naturally cool breezes turn into hot air.²¹⁶

One who praises is praised, one who takes refuge (*saraṇa*) is freed from defilements and one who practises recollections (*anussati*) gets all happiness.²¹⁷

When we come across these interpretations in the *Sdhp.*, we are inclined to presume that, since they are not common to the work descending from the Mahāvihāravāsins, they represent divergent views held by the Abhayagirivāsins.

(vii) The author of the *UJ.* writes the fifth chapter on the Ten Domains of skilful Deeds (*dasapuñṇakiriyavatthūni*). But there are Twelve Domains of skilful Deeds in the *Sdhp.*

UJ. Ch. V. 1

Sdhp. vv. 212, 213, p. 48

*Dasapuñṇakiriyavatthūni nāma
dānasīlabhāvanāpacāyanaveyyā-
vaccasaṅkhātāni dasadhammāni.*

*Sā dānāsu ekeke
yadā dvādasavatthusu
vattate tena ten’ eva
nāmena voharīyati.*

*Dānaṃ sīlaṃ ca bhāvanā
pattipattānumodanā
desanāsavanaṃ pūjā
veyyāvaccamaṃ paṣaṃsanā
saraṇaṃ anussati c’ eva
puñṇavatthūni bhārasa.*

²¹⁴ *Sdhp.* v. 96, p. 41 :

*Lobhādhikena pāpena petalokesu jāyare
mohādhikena tiriye niraye dosādhikena hi.*

²¹⁵ *Ibid.* v. 97, p. 41 :

*Asaṃvibhāgasīlāya yathāsatti yathābalaṃ
issākulā maccharino te petesūpajāyare.*

²¹⁶ *Ibid.* v. 123, p. 43 :

*Chāyā ātapamaṃ yanti rittataṃ ca mahāsarā
uṇhā ca honti petānaṃ vātā pakatisītalā.*

²¹⁷ *Ibid.* v. 231, p. 49 :

*Pāsaṃsiyamaṃ paṣaṃsāya saraṇeṇ’ araṇattanaṃ
anussativisesassa sabbā sampattiyo phalaṃ.*

While elucidating the *ditṭhiḥjḥukamma* (*kamma* of straightforward view) according to the Mahāvihāra tradition the author of the *UJ.* says : Herein the *Mahāsaṅghikas* and the *Abhayagirivāsins* do not take the *kamma* of straightforward view as a separate meritorious deed. They, therefore, . . . lay down twelve domains of skilful deeds adding these three—the recollection of meritorious deeds done by oneself, taking the refuge of the Buddha, etc., and praising of the virtues of others—and omitting the *kamma* of straightforward view.²¹⁸

Here it is quite clear that the author of the *UJ.* does not treat these doctrinal points in this manner if he was identical with the *Abhayagiri-cakravartī Ānanda*, the author of the *Sdhp.* Referring to the *Mahāsaṅghikas* and the *Abhayagirivāsins* in the foregoing passage he has used the agent and the verb in the *paṭhamapurisa* as “ *na gaṇhanti* ”, “ *te* ”, and “ *paññāpentī* ”. He, therefore, was neither a *Mahāsaṅghika* nor an *Abhayagirivāsin*.

Apart from that, while he was quoting the *Sdhp.* he indicated it with the preceding simple introductory sentences as follows :

<i>Tena vuttam :</i>	(Ch. I. 212, 224 ; Ch. II. 77, 121, 154 ; Ch. V. 12, 18)
<i>Vuttañ ca :</i>	(Ch. II. 124 ; Ch. V. 11, 16)
<i>āha :</i>	(Ch. II. 174)
<i>Vuttañ c' etam :</i>	(Ch. V. 3)
<i>Ten' āha :</i>	(Ch. V. 8, 14)
<i>Tathā cāha :</i>	(Ch. V. 10, 16)
<i>Tenāhu :</i>	(Ch. V. 14)
<i>Tathā hi :</i>	(Ch. V. 54)
<i>Bhanant' ettha :</i>	(Ch. VII. 50, 66 f.)
<i>Tasmā :</i>	(Ch. VIII. 29)

If he were the author of *Sdhp.* he would certainly have ascribed it to himself employing such sentences as : *Mayā vuttam, vuttañ ca mayā, vuttañ c' etam mayā, tasmāham,* etc.

After the reconciliation of the *nikāyas*, it seems that there existed no antagonistic feelings between the *Mahāvihāravāsins* and the

²¹⁸ Ch. V. 22-23 : “ *Ettha pana Mahāsaṅghiyā Abhayagirivāsino ca ditṭhiḥjḥukammam visum puñṇakiriyabhāvena na gaṇhanti. Tathā hi te . . . attanā katapuñṇānussaraṇa-Buddhādisaraṇāgamana-paraguṇapasaṃsā ti imāni tīni pakkhipitvā ditṭhiḥjḥukammam agahetvā dvādasapuñṇakiriyavatthūni paññāpentī.* ”

Abhayagirivāsins. On the other hand although the author of the *UJ.* was strict in his adherence to the Mahāvihāra tradition, while he was writing his *UJ.* he made quotations from the *Sdhp.* wherever he found them not incompatible with the views of his school. Thus it can be concluded that the two works are not of the same author.

7. SOURCES FOR PRESENT EDITION OF *UJ*.

(a) THE PRIMARY SOURCES

1. *The Burmese MS. of the National Library, Rangoon* (= B) ²¹⁹

The manuscript consists of: Title page, eighty-six leaves from signature *ka* to *jā*, three leaves bearing signatures *cī*, *cu*, and *cū* for the lacunae in the text.

There are twelve leaves to complete the series of each signature, e.g. *ka*, *kā*, *ki*, *kī*, *ku*, *kū*, *ke*, *kē*, *ko*, *kau*, *kaṃ*, *kāḥ*, *kha*, *khā*, *khi*, *khī*, *khu*, *khū*, *khe*, *khē*, *kho*, *khau*, *khaṃ*, *khāḥ*, *ga*, . . . *gha*.

The three leaves for the lacunae in the text bearing signature *cī*, *cu*, and *cū* have only four pages of the text which are now marked in the photo-copies as Add.A, Add.B1, Add.B2, and Add.C. They are wrongly directed on the margin of p. *cī* B to read after “*ekībhāvena atimahā vā hoti*” in line 5. They should be read after “*catudhā bhogaṃ vibhajī ti veditabban ti*” in line 7, *cā* B.

From the end of the last line of p. *cho* B, i.e. after “*tena paṭila-bhitabbabhāvena arūpa-anuppattisabhāvādanavasena a-*” to the beginning of the first line in p. *chau* A, i.e. before “*sammohanam tanukaram sakadāgānimaggam bhāvetvā*” a large part of the text from Chapter VII to part of Chapter VIII is missing. The owner of the manuscript, Mainkhaing Myosa, was presumably not aware of it and he also was not aware of the absence of the last portion of Chapter IX including the colophon. The manuscript comes to an end with the words “*dukkhassantakiriyaṃ ti*” (Par. 12).

Each page has eight lines with the exception of pp. *chaṃ* B, *chāḥ* A, *chā* B, *ja* A, where there are nine lines to each page. With regard to the four pages for the lacunae in the text, i.e. Add.A, Add.B1, Add.B2, and Add.C, Add.A has eight lines and Add.B1, Add.B2, Add.C have seven lines each.

The title page of the manuscript has the following note in Burmese: “The manuscript of Khin-ma-min Wun, Mainkhaing Myosa. Pali text of the *Upāsakālaṅkāra*, written by Shin Ānanda, the author of the *Mūlaṭīkā*.”

The left margins of the first page (*ka* A) and the last two pages (*ja* B and *jā* A) also have the following note: “Written by Shin

²¹⁹ We used the photo-copies of this MS. which, through the co-operation and courtesy of U Than Htut, Director of the Cultural Institute, Rangoon, the Asia Foundation was able to obtain from the National Library, Rangoon, for photo-static reproduction at the Union of Burma Applied Research Institute.

Ānanda, the author of *Mūlaṭīkā*. The manuscript of Khin-ma-min Wun, Mainkhaing Myosa.”

Khin-ma-min Wun, Mainkhaing Myosa is the author of the *Piṭakatthamaing*, a comprehensive bibliography of Pali, Sanskrit, and all aspects of Burmese works of literature.²²⁰ His ordinary name was said to be U Yan but he is generally known by one of his titles, Mainkhaing Myosa, one who is entitled to the revenue of the town of Mainkhaing by grant of the king (Myosa = *Nagarabhojaka* = Eater of the town of). He served in various capacities as an official under King Mindon (A.D. 1853–1878) and King Thibaw (A.D. 1878–1885) as Herald to the *Byedaik*, a place in the palace yard where the council of a class of ministers called Attwin Wuns held their meetings, Minister to the chief queen, Commissioner of Sagaing, five towns of Amyint, Alon, and Tabayin, Officer-in-charge of boats of state, Chief of Heralds, Librarian of the palace, Officer-in-charge of the town of Mainkhaing granting him its revenue and Attwin Wun²²¹ with the title Mingyi Mahā Siri Jeyathu. He wrote *Piṭakatthamaing* in 1888.

Besides the *Piṭakatthamaing*, he made new translations of *Dhammapada*, Pali grammatical works, *Anāgatavaṃsa*, *Abhidhammatthasaṅgaha*, and *Dāṭhādihāturavaṃsa*. He also wrote *Kamma-bhedavibhāvinī*, *Channavuttipūsaṇḍavissajjanā*, *Dvādasarāsīdīpanī*, works in the form of letters such as *Mettādakasecanadīpanī*, *Susandesakathā*²²² (letter to Ceylon), *Ativicitrasandesakathā*, and *Mahāratthasārūppattikathā*.²²³

In the *Piṭakatthamaing* under the list of *Ganthantara*²²⁴ (i.e. miscellaneous works) Mainkhaing Myosa gives the same information for the authorship of the *Upāsakālankāra* as noted in the manuscript: “*Upāsakālankāra* written by Shin Ānanda. This work was written by Shin Ānanda, author of *Mūlaṭīkā*, resident of the Mahāvihāra monastery at Anurādhapura, Ceylon.”

On the *Mūlaṭīkā*, Mainkhaing Myosa says: “*Mūlaṭīkā*, written by Shin Ānanda. This work was written by a resident of the Mahāvihāra monastery at Anurādhapura, Ceylon, whose layman’s

²²⁰ *The Pali Lit. of Burma*, p. x of the Introduction.

²²¹ A class of ministers attending to the internal affairs of the palace.

²²² The *Sandesakathā*, ed. Prof. Minayeff, *JPTS.*, 1885, pp. 17–28.

²²³ See the colophon of the *Piṭakatthamaing*, Sudhammavati Press, Rangoon, B.E. 1267 (A.D. 1905), p. 245 f.

²²⁴ *Ibid.* p. 51, No. 344.

name was Ānanda and whose religious name was Vanaratana Tissa Mahāsāmi.”²²⁵

The manuscript was copied in 1802. This date is mentioned in the last line with the words : “ finished copying the manuscript of the *Upāsakālaṅkāra* on the first waxing day of the month of Wazo (9th June) in the year 1164 (A.D. 1802).”

It is not known from where Mainkhaing Myosa obtained the MS. and from whose work he received the information about the authorship of this work.

This MS. was first traced and identified by U Tin Lwin of Rangoon University at our request. We have already seen above that a large portion of the text is missing. The MS. is very careless in its orthography and full of errors and clerical mistakes peculiar to itself. Thus it has forms like : Ch.I.5. *kuppanti* for *kubbanti*, 6. *Iyādiya-vaggañ* for *Issārivaggañ*, 10. *sakalabhūtanaddharakīr iva* for *sakalabhūtānaṃ dharanīr iva*, 10. *upāsakagaṇānaṃ* for *upāsakagaṇānaṃ*, 12. *asabbadānato* for *appadānato*, 16. *upāsakopāsaka°* for *upāsakopāsika°*, 16. *kaṅkhāviniccheda°* for *kaṅkhāviccheda°*, 17. *asaṅkheyyānaṃ* for *asaṅkheyyānaṃ*, 17. *nippattetvā* for *nibbattetvā*, 17. *nippanno* for *nipanno*, 18. *Buddhaṅguro* for *Buddhaṅkuro*, 18. *asaṅkheyyānaṃ* for *asaṅkheyyānaṃ*, 19. *uppannaṃ* for *uppannānaṃ*, 20. *āyuhāpariyosāne* for *āyupariyosāne*, 20. *nippatitvā* for *nibbattitvā*, 22. *nippattitvā* for *nivattitvā*, 22. *khemetvā* for *khepetvā*, 22. *Visukamma* for *Vissakamma*, 26. *Sujātassa* for *Sujātāya*, 27. *tiṇahāraṇena* for *tiṇhārakena*, 28. *udabbayavasena* for *udayabbayavasena*, etc.; words as in Ch.I.3. *gandho* for *gantho*, 12. *gandhanato* for *ganthanato*, 23. *Kissāgotamiyā* for *Kisā°*, 23. *satasahassagghanikaṃ* for *satasahassagghanakam*, *āruṃyha* for *ārūyha* are not considered as scribal errors as they were written according to the Burmese orthography. There are a very few synonyms also, e.g. *matthake* for *pariyosāne*, *kammapatho* for *kammabandho*, etc.

The omissions are also not less than the peculiarities, e.g. Ch.I.13. *suttaṃ* (before *suttan ti*), 17. *mātā* (before *pitunnaṃ*), 22. *pabbajjāya* (before *cittam*), 26. *sujāta* (before *saddhāya*), 28. *cutūpapattiñānaṃ patvā*, 36. *sakala* (before *cakkavāla*), 41. *nāma* (after *-Bhallikā*), 47. *puna* (after *sattāhe*), 53. *Evam* (before *Bārāṇasiyam*), 54. *pabbajjāya* (after *Ehibhikkhu*), 70. *ca bhāvattho ca* (before *veditabbo*), 116. *saraṇaṃ* (before *parāyanan ti*), 120. *pariccajāmi* (before

²²⁵ *Ibid.* p. 35, No. 246.

pariccatto), 120. *yeva* (before *pariccattam*), 121. *sammā* (before *Buddhañ ca*), 123. *Brahmāyu aham bho Gotama brāhmaṇo*, 124. *saraṇam* (after *Tasmā*), 125. *aham* (after *katvā*), 136. *tadā* (before *attasanniyyātanena*), 147. *uttaman* (after *jīvitam*), 148. *pana* (before *vatvā*), 155. *rajam sarīramalasaṅkhātam*, 158. *cittam* (before *gahetum*), 158. *sabbam* (before *attano*), 160. *vanam saraṇam yātha*, 165. *Kim vadesi ti*, 165. *gāvo* (before *gunnam*), 169. *nāgarājam eva bādhenti*, 170. *phanam*, 175. *uttamañ ca* (after *khemañ ca*), etc.

This MS., nevertheless, occupies indeed an important position ; there are many words and phrases which are missing in all the Sinhalese MSS., but which, it seems, are preserved in it, e.g. Ch.I.17. *nāma* (adds after *Amaravatī*), 28. *paṭilabhivā* (adds after *pubbenivāsañānam*), 28. *dibbacakkhuñānam visodhetvā* (adds after *majjhima-yāme*), 54. *amanāpavācam nicchāretvā* (adds after *nibbijjivā*), 54. *pāpesi* (adds after *sotāpattiphalam*), 54. *phalam* (adds after *arahattam*), 139. *yeva* (adds after *gahitakkhane*), 148. *gūthanirayesu* (adds before *gūthamuttāhāro*), 183. *sattadivasa* (adds before *sattamāsādhikāni*), 186. *assam* (adds after *Supattam*), 188. *Supattam* (adds before *assam*), 188. *Ambho* (adds before *kuto*), 191. *tātā* (adds after *tumhākam*), 192. *pana* (adds after *Evañ ca*), 193. *rājā* (adds after *Mahākappiṇo*), 194. *Ambho* (adds before *kā nāma*), 198. *sabbe* (adds after *Te*), 202. *pucchi* (adds after *pakkosāpetvā*), etc. MS. B, therefore, may be considered as a critical guide.

2. MSS. written in Sinhalese characters (= W)

The Kandyan Group (= X)

1. C = MS. of the Royal Library at Copenhagen.²²⁶ Seventy-six palm leaves, seven lines on a page, marked *ka, kā, ki, kī, ku, kū, kṛ, kṛ, kḷ, kḷ, ke, kai, ko, kau, kam, kaḥ, ga, . . . gha, . . .* etc., ending with *cham*. There are only two scanty lines on the last page, these contain the scribe's aspiration for the merits of copying it. Judging by its characters it may be inferred that it is at least more than 300 years old, though it is rather negligently written.

2. H = MS. of the Hanguranketa Potgul Māligāva. 21·1 in. × 1·8 in. Margin on both sides of the leaf is approximately an inch. It consists of 101 palm leaves, seven lines to a page marked *ka, kā*, etc., ending with *chi*. On the last page only four lines which state

²²⁶ We used a photo-copy of this MS., obtained through the kind co-operation of the staff of the Royal Library.

“ *Iti Sīhalācariyabhadantānandamahātheraviracito Upāsakajanāla-
ṅkāro nitthito.*” and the scribe’s aspirations. The aspirations were
not blackened, but written with the same handwriting.

3. K1 = MS. of the Kuṇḍasālē Śrī Narendrasimha Pustakālaya,
Kandy. 23·4 in. × 2·1 in. Margin on both sides of the leaf is
approximately an inch. Seventy-four palm leaves, marked *ka*,
kā, etc., ending with *ṇl*. Seven to nine lines on a page.

4. S = MS. of the Śrī Mahāvihāra Pustakālaya, Pāmankaḍa,
Colombo. 20·7 in. × 2·3 in. Margin on both sides of the leaf is
approximately an inch. Eighty palm leaves, eight lines on a page
marked *ka*, *kā*, etc., ending with *cī*. The last page ends with the
scribe’s aspirations.

The groups : In numerous instances MSS. C and H, or C and K1,
or C and H and K1 omit, repeat or corrupt the same word or phrase.
Presumably, therefore, C, H, and K1 derived from a common
archetype which had these corruptions (as shown in the stemma
below): Ch.I.49. CHK1 *paṭhavī* for *paṭhavim*, 121. CH *iminā
vacanakkamena Mahākassappatherādīnaṃ viya sissabhāvūpagama-
nena vā* (repeated), 129. CHK1 *setṭhavasena neva* for *setṭhavasen’ eva*,
147. CH *kele* for *kese*, 174. CHK1 *sraṇ* for *saraṇaṃ*, 180. CH
saraṇāgamaṇaṃ hotu for *saraṇāgamaṇaṃ hetu*, 182. CHK1 *devānaṃ*
(omit), 195. CH *Bhagavato* for *Bhagavatā*, 197. CHK1 *°supaṇṇāda-
yonam* for *°supaṇṇādīnaṃ*, 213. CH *Ekādasadasaggi* for *Ekādasaggi*,
219. CH *tā* for *tātā* ; Ch.II.21. CH *itthi* for *itthim*, 63. CH *pākārena*
for *pakārena*, 107. CK1 *khippaṃ phalābhita* for *khippapaṭilābhita*,
116. CH *°saṃsagge* for *°saṃsaggena*, 120. CH *tā* for *taṃ*, 122. CH
vacattha° for *vacanattha°*, 122. CH *avissabhāvato* for *avissayabhāvato*,
129. CH *samutṭhānabhāvo na* for *samutṭhānabhāvena*, 138. CH
kathun for *kathan*, 145. CH *garuḍapota* for *garuḍapotake*, 156. CK1
puñña for *puññaṃ*, 165. CH *saṃsārami* for *saṃsarāmi* ; Ch.IV.2.
CH *migasūkarādiyoka* for *°sūkarādayo*, 43. CH *dāyako* (repeated),
77. CK1 *pariyodāpenti* for *pariyodapenti* ; Ch.VI.7. CH *samudācā-
mattaṃ* ; Ch.VII.58. CH *vinasa°* for *vināsa°* ; Ch.VIII.29. CH
°singi for *°singihi* ; Ch.IX.21. CH *appetu* for *appetum*, etc.

CHK1 have a great similarity to S. Out of numerous instances,
a few examples may be given to show their resemblances :
Ch.I.168. CK1S *mama* for *mamaṃ*, 180. CHK1S *vidh’ ekacce* for
idh’ ekacce, 180. CHK1S *poṭṭhabbaṃ* for *poṭṭhabbehi*, 183. CHS
svaṇṇa° for *suvaṇṇa°*, 196. CS *gacchanto* (omit), 198. CHK1S
pacchāhārohitvā for *pacchā orohitvā*, 229. CHS *vividhaṃ* for *vividhā* ;

Ch.II.121. CHK1S *abhūtattaravacanam* for *abhūtavacanam*, 143. CIIS *Ādiko* for *Ādīnavo*; Ch.V.61. CIIS *desatū* for *desanā*, 61. CIIS *cādhisamayo* for *cūbhisamayo*; Ch.IX.12. CHS *maṃsam karonto* for *asaṅkarato*.

1. C: Though there is an affinity between C and HK1S as stated above C is unfortunately a very corrupted and defective manuscript. It often omits words, phrases and sentences and also we come across a great many meaningless words. In our collation we were able to detect more than 300 readings peculiar to itself. The copyist alone is not, any way, responsible for these mistakes. They may have occurred also in the exemplar of the C. On the other hand, it is also evident that the copyist's familiarity with the language was very poor. It is not necessary to enumerate all the examples or even half of them; the following will suffice to indicate how corrupt MS. C is: Ch.I.12. *gahetabbatthānassa* for *gahetabbūpanetabbatthānassa*, 18. *vyākarato* for *vyākato*, 26. *suḷāsaddhāya* (omits), 66. *yathānusatthānam* for *yathānusittham*, 96. °*vanasānupāyo* for °*vinayanupāyo*, 101. *sunā°* for *sunāviko*, 117. *cittuppadādhīnattā gamanakriyāya* (omits), 155. *chārikūpakkhepona* for *chārikūpakkhepena*, 157. *karāṇanti* for *saraṇindu*, 158. *tabbam* for *sabbam*, 167. *bhariyam* for *bhāriyam*, 191. *Aham* (omits), 209. *ekamvam* for *evam* (after *sandiṭṭhikam*), 219. *disvā* (omits); Ch.II.8. *visanayavisadāni* for *viya na visadāni*, 28. *yāssa* for *yassa*, 28. *pamādatthānakūya* for *pamādatthānatāya*, 37. *pa* for *pana* (after *atthato*), 65. *pi vitindriyam* for *jīvitindriyassa*, 68. *Sikkhāpadayuttattha°* for *Sikkhāpadasuttattha°*, 69. *vajjena* for *vejjena*, 69. *ārogādisucam* for *ārogādisukham*, 70. °*paṇājakādi°* for °*kaṇājakādi°*, 70. *pūtītatakkā°* for *pūtītakka°*, 71. °*mudu°* (omits after *samasiniddha°*), 72. *uposathakajanena* for *upāsakajanena*, 77. *tinīṇi* for *tīṇi*, 79. *khandhādibhāvate* for *khandhādibhāvato*, 86. *hisassa* for *hi 'ssa*, 86. *setticuṇṇodakehi* for *sotticuṇṇodakehi*, 88. *paharitimatte* for *paharitamatte*, 88. *paherikkhaṇe* for *paharitakkhaṇe*, 89. *āṇāpanam* for *āṇāpanam*, 89. *bhedanam vā* (omits after *chedanam vā*), 95. *phalāni* (after *ādīni* omits), 105. *avahārā ti* for *avaharā ti*, 106. *santake mahāsāvajjam*, *tato* (omits), 112. *dukkhasayanatā* (omits), 112. *viyohitā* for *viyogitā*, 115. *ismim* for *imasmim*, 119. *sattisūlūpamā* for *sattisūlūpamā*, 125. *dukkhakhitto* for *dukkhakhinno*, 126. *patitthāsi*. *Bhūmiyam* (omits), 133. *pana cetanā* for *pāṇacetanā*, 134. *pahotī ti* for *pana hotī ti*, 139. *hasilapivilāsehi* for *hasitalapitavilāsehi*, 140. *rocayo* for *rocaye*, 141. *paṭikammakaraṇacchāya* for *paṭikammakaraṇicchāya*, 148. *te* for *tā* (before *pana devatā*), 149. *adinnādānā*

paṭivirato hoti (omits), 155. *mahāpadānaṃ* for *mahājanapadānaṃ*, 168. *paṭṭhā* for *paṭṭhāya*; Ch.III.4. *sam pi* for *tesam pi*, 4. *abbhokāsisse* for *abbhokāse*, 5. *aṭṭhovānurūpāni* for *aṭṭh' evānurūpāni*, 19. °*lolappa*° for °*loluppa*°; Ch.IV.10. *sanditṭhitṭho* for *sanditṭhiko*, 13. *ūkaṃ* for *ūnakaṃ*, 27. *kammassapaññaṃ* for *kammassakatapaññaṃ*, 37. *asu pi āse va* for *ādisu pi es' eva*, 45. *annāgate* for *anāgate*, 50. *soti* for *sevati*, etc.

Among those peculiarities there may be a few acceptable readings which were preserved in C; but we dare to say they would be comparatively rare. Therefore, there is comparatively less critical value in this manuscript. However, it may have some little use to confirm the similar correct readings of its own group.

2. H: Though this is not free from corruptions according to our examination we could accept it as a better MS. than C. If we venture to guess its age by judging the palm leaves, characters' formation and appearance, we would say that it is at least 400 years old. This MS. is the oldest of all those we obtained for the purpose of this edition.

3. K1: This MS. is very similar to H in many ways; but it may not be older than 200 years according to its characters and general appearance.

Both H and K1 have fewer mistakes than C and fewer clerical errors. The archetype of K1 was probably related to that of CH and as such they all contain a good many readings peculiar to themselves, e.g. Ch.88. HK1 °*ratanādhinattā* for °*ratanādhīnattā*, 139. CHK1 *attaniyyātanādiṃ* for *attasanniyyātanādiṃ*, 174. CHK1 *saraṇa* for *saraṇaṃ*, 193. CHK1 *nesaṃ* for *tesaṃ* (in other MSS.), 197. CHK1 *supaṇṇādayonaṃ* for *supaṇṇādīnaṃ*, 199. CHK1 *vassasatikā thero* for *vassasatikathero*, etc.

4. S: This MS. may, perhaps, not be very old, though its archetype is presumably the same as that of CHK1. S also is a MS. with many mistakes and therefore its value for the purpose of textual criticism is comparatively slight. In numerous instances S has the same characteristic readings similar to those of CHK1, e.g. Ch.I.18. K1S *vyākato*, 86. HK1S *dvikammakattābhāvato*, 152. CHK1S *adhigantabban ti*, 180. CHK1S *poṭṭhabbaṃ* for *poṭṭhabbehi*, 182. CHS *svaṇṇa*°, 183. CHS *svaṇṇa*°, 198. CHK1S *pacchāhārohitvā*, etc. (This similarity was discussed with more examples under the MS. C.)

The above examination shows that CHK1S together form one group which is designated X.

3. The Southern Group (= Y)

5. R = MS. of the Kōṭṭē Rājamahāvihāra Pustakālaya. 17·7 in. × 2·3 in. Margin on both sides of the leaf is approximately an inch. Fifty-nine palm leaves with eight and nine lines on a page marked *ka*, *kā*, etc., ending with *dhe* and written in very small letters.

6. G = MS. of the Godapitīyē Jetavana Pirivena, Akuressa. 22·0 in. × 2·9 in. Margin on both sides of the leaf is approximately an inch. Eighty-one palm leaves, eight and nine lines on a page marked *ka*, *kā*, etc., ending with *ṇaḥ*.

7. K2 = MS. of the Kasāgala Rājamahāvihārāya, Vīrakāṭiya, Mātara. 189 in. × 2·2 in. Margin on both sides of the leaf approximately an inch. Ninety-seven palm leaves, eight lines to a page, marked with *ka*, *kā*, etc., ending with *jha* and numbered 1, 2, etc., up to 97. According to a description on the first page this MS. was a gift to a *thera* called Mātara Sobhita in memory of Abhayasekhara Vijayasundara Don Andris Appuhāmy, Uḍasālē, Mānakanda Tānāyama, Giruvāpattuva in 1874.

8. P1 = MS. of the Pārāliyē Padumagabbhārāmaya, Hikkaḍuva. 18·9 in. × 2·2 in. Margin on both sides of the leaf is approximately an inch. Seventy-eight palm leaves, nine lines on a page, marked *ka*, *kā*, etc., ending with *ṇa*.

9. P2 = MS. of the Paramānanda Vihāra Pustakālaya, Galle. 17·5 in. × 2·1 in. Margin on both sides of the leaf is approximately an inch. One hundred and one palm leaves, eight lines on a page marked *ka*, *kā*, etc., ending with *cha*. *Siṃhala-Sanne* of first five and a half pages up to the word *vuccate* in the Par. 15 has been given and then runs in Pali alone from *Tena Bhagavatā* (in the same Par.) up to the end of the MS.

10. V = MS. of the Vidyāloka Pirivena, Galle. 23·7 in. × 2·4 in. Margin on both sides of the leaf is approximately an inch. One hundred and twenty-two palm leaves, eight lines to a page marked *ka*, *kā*, etc., ending with *je*.

5. R: R contains many incorrect readings peculiar to itself. Nevertheless there are several instances where its readings may be accepted as correct and authentic. As far as the clerical mistakes are concerned it is not possible to judge, definitely, whether these were due to the copyist's slight knowledge of Pali or the defects of the manuscript he copied, or both. In many cases, however, it seems that they were due to the copyist's lapses, e.g. Ch.I.7.

sammādisīlādīnaṃ for *sammā adhisīlādīnaṃ*, 7. *bahulena* for *bāhullena*, 12. *taññaṃ* for *thaññaṃ*, 12. °*tabbaṭṭhānassa* for °*tabbaṭṭhānassa*, 18. *Buddhaṅkure* for *Buddhaṅkuro*, 22. *kappavesaṃ* for *kappakavesaṃ*, 26. *upavasaṅkamitvā* for *upasaṅkamitvā*, 47. *pana* (omits), 49. *apparajakkhe* for *apparajakkhajātike*, 65. *sirinattamaṃ* for *saraṇattamaṃ*, 69. *dhanato* for *dhāraṇato*, 69. *pariyattidharassa* for *pariyattidhammassa*, 83. *tī* (omits), 90. *Tappavattā* for *Tappabhuvattā*, 116. *parāyaṇaṃ* for *parāyaṇaṇaṃ*, 119. °*mūlikā*°, 120. *jīvitamaṃ* (omits), 127. *tattha* for *yattha*, 137. *saraṇāgamanappaveditabbo*, etc.

Despite the mistakes mentioned above there are many variant readings which make sense and are probably correct in many cases, e.g. Ch.I. 17. °*pavisanattāya* for °*pavesanattāya*, 18. *matthake* for *pariyosāne*, 21. *tipāsādesu* for *tīsu pāsādesu*, 24. *nāṭakatthīnaṃ* for *nāṭakitthīnaṃ*, 26. *chavassāni* for *chabbassāni*, 32. *vuṭṭhāya* for *utṭhāya*, 49. *puthuviṃ* for *puthuviyaṃ*, 74. °*parikkilesaṃ* for °*parikkilesaṃ*, 80. *vimokkhanti* for *vimucchanti*, 127. *ete pi etesaṃ* for *te pi tesāṃ*, 131. *anusāsanaṃ* for *anusāsaniṃ*, 145. *Tissassa* for *Tissa*, 147. *muñcitvā* for *luñcitvā*, 151. *vuttavasena* for *vuttanayena*, 155. *bahumaṃ pāpakammaṃ* for *bahupāpakammaṃ*, etc. Apart from these R has a few readings such as *Kena bhāsitaṇaṃ* in Ch.I. 15 which are not found in the other MSS.

In consideration of all these facts, we can definitely say that R has a high critical value.

6. G : G which contains comparatively fewer mistakes peculiar to it was, probably, copied by a mediocre scribe. Some of its own readings are as follows : Ch.I. 12. *vaḍḍhisuttaṃ* for *vaḍḍhakīsuttaṃ*, 15. *bhāsita* for *bhāsitaṃ*, 17. *sakale* for *kalale*, 21. °*sirī* for °*siriṃ*, 34. *Ratanāgharamaṃ* for *Ratanagharamaṃ*, 43. *ekābhāvaṃ* for *ekabhāvaṃ*, 49. °*jjala añjali* for °*jjalam añjalim*, 51. *bahūpakārattaṃ* for *bahūpakārattaṃ*, 68. *vutta-avirodha*° for *vuttaṃ, Avirodha*°, 70. °*hetuyā tī* for °*hetutāyā tī*, 76. *saraṇaṃ* for *saraṇaṇaṃ*, 76. *ratanattaya* for *ratanattayaṃ*, 98. *sallakā* for *salākā*, 98. *vipprasanna locano* for *vipprasanna locano*, 127. *yatthaci* for *yattha katthaci*, 132. °*guṇacchādaka*° for *guṇavacchādaka*, 133. *aññasattāhāraṃ* for *aññaṃ sattāhāraṃ*, etc.

7. K2 : K2 seems to be the same kind of manuscript as P2 on which we shall make a criticism later. Like P2, K2 also contains a great number of irregularities, mistakes, and clerical errors. It is also very irregular in its orthography ; the main irregularity is in the use of *n* and *ṇ*. It has irregular forms like, Ch.I.3. *paṇa*, 4. *Jiṇānusattāhiyaṃ*, 6. *sādhujāṇā*, 9. *maggeṇa*, 9. *dharaṇī*, 22. *jinna*°,

22. *pokkharanī*°, etc. In addition to these irregularities there is an enormous number of other peculiar forms some of which are cited below : Ch.I. 13. *suttanu* for *suttānaṃ*, 17. *saṅkha* for *saṅkhaṃ*, 26. *sujātā*° for *sujāta*°, 27. *Bodhimaṇḍalaṃ* for *Bodhimaṇḍaṃ*, 36. *sattāhaṃ* for *satthāraṃ*, 44. *gaḥetvā* for *gantvā*, 50. *dhammadesunaṃ* for *dhammadesanattāhaṃ*, 62. *samāna*° for *savāsana*°, 73. *paṇipāta-pātaraho* for *paṇipātāraho*, 86. *kammakattābhāvato* for *dikamma-kattābhāvato*, 89. *netarahi ti* for *netare ti*, 89. *iminālomakkamena* for *iminānulomakkamena*, 156. *sadāhaṃ* for *yadāhaṃ*, 157. *tāpo passanti*° for *tāpopasanti*°, 164. *bahuvacanā* for *bahū ca*, 183. °*pānīyaṃ* for °*pātīnaṃ*, 187. *ābhinditrā* for *āhiṇḍitvā*, 188. *desi* for *dese*, 194. *nāmosā* for *nām' esā*, 210. *guṇajanassa* for *guṇajaṃ tassa*, 212. *ratanamakulaṃ* for *ratanamattamakulaṃ*, etc.

We are led to conclude that K2 has been copied from a very defective manuscript by a scribe who did not have any knowledge of Pali.

The MSS. RGK2 appear to stand in close connection to each other as they all share either the same correct reading or the same clerical error, e.g. CH.I.41. GK2 *devatāya* (omit), 49. GK2 °*kuvalasadisam*, 57. K2R *paccupa*°, 97. GK2 °*nūpāyo*, 130. GK2R *anattāhaṃ* for *anattāhi* (in other MSS.), 153. RG *sāvakena adhigantabbam mayā adhigatan ti*, 158. GK2R *rājānaṃ* for *rājā* (in other MSS.), 159. K2R *Aṅgu*° for *Aṅga*, 174. K2R *tattha* (once, *tattha tattha* in other MSS.), 198. GR *te* (omit), 199. K2R *rañño* (*raññā* in other MSS.), 199. GK2R *rañño* (*raññā* in other MSS.), 226. K2R *bhojittatto*, 227. GK2 *sattīta*°, etc.

8 and 9. The MSS. P1 and P2 are closely related to each other. The variant readings given in the present edition will show that they almost invariably agree with one another. Either both are copies of the same original, or P2, which has all P1's mistakes and some of its own, is a copy of P1. Whatever differences we find are due either to faulty copying or to the fault of the original. The copyist of P2, however, seems to have erred more. Most probably he had little or no knowledge of Pali. This MS. therefore contains a tremendous number of peculiar forms. A few of these, given below, will suffice to show the hopeless position of P2 for textual criticism : Ch.I.17. *jānābhiññā*, 17. *sāvaka*° for *sasāvaka*°, 25. *Paṇḍavapabbatabbāre*, 27. *sāruyha* for *āruyha*, 31. *Siddhattha assa* for *Siddhatthassa*, 32. *pātāṃ* for *jātāṃ*, 36. *parikkhitvā* for *parikkhipitvā*, 39. *etthare* for *etthantare*, 41. *mattāṃ ca* for *mattāñ ca*, 42. °*dvasese* for °*divase*,

43. *araham* for *āhāram*, 44. *hārato* for *bhātarā*, 46. *passitvā* for *vipassitvā*, 50. *devake* for *sadevake*, 51. *paṭhavim* for *paṭhamam*, 51. *Ālāmuddakānam* for *Ālāruddakānam*, 52. °*koṭiye* for *koṭiyo*, 54. *Tadā* for *Kadā*, 54. *nimmijjivā* for *nibbijjivā*, 56. *padahatha* for *pidahatha*, 57. *paramattha* for *parattham*, 60. *pañhonam* for *pañhānam*, 61. *varaṇṇiya* for *pavaṇṇiya*, 64. °*viddhasa*° for *viddhasta*°, 69. *ubbhinnam pi* for *ubhinnaṃ pi*, 73. *saṅgho* for *saṅgaho*, 90. *tad anantarā* for *tad ādhārakattā*, 97. *salaluddhara*° for *salluddhara*°, 127. *garutaraṇīya* for *garuṭṭhānīye*, 128. *acinnako* for *acittako*, 132. °*vippahāram* for °*vipphāram*, 137. *sikkhāpadam* for *sippa-sikkhāpadam*, 145. *Bhavato* for *Bhagavato*, 150. *ekapādadena* for *ekapādena*, 160. *odati* for *ovadati*, 161. *odam* for *ovādam*, 171. *upadhāresi* for *upari dhāresi*, 175. °*nussakamma*° for °*nussatikamma*°, 176. *dukkhādukkha*° for *dukkham dukkha*°, 181. *Sakassa* for *Sakkassa*, 188. *āharamā ti* for *āharathā ti*, 193. *parivāram* for *saparivāram*, 193. *pacchuggacchanto* for *paccuggacchanto*, 199. *khira* for *kira*, 200. *katham* for *katam*, 205. *atthano* for *attano*, 205. *desvetvā* for *dassetvā*, 213. *tatha* for *yathā*, 216. *sayha* for *sayam*, 217. *rusi* for *rucci*, 117. *daṇḍakammassāmī ti* for *daṇḍakammam assa karissāmī ti*, 218. *mātaro* for *mātāpitaro*, 220. *nayo* for *tayo*, 226. *vanditvā* for *vaditvā*, 226. *subhane* for *susāne*, 227. °*matintyā* for °*matim tam*, etc.

A careful examination of P1 itself leads us to the conclusion that mistakes occurred not only in the copy but in the original as well. P1 has its own peculiarities besides the peculiarities it shares with P2 and V. Thus it has Ch.I.19. *Vessantarabhāve* for *Vessantaratta-bhāve*, 35. *Bodhirukkhāmūle* for °*mūlā*, 54. *upanissāya*° for *upanissaya*°, 55. *Paratthamatthano* for *Parattham c' attano*, 69. °*pariyattiso* for °*pariyattiyo*, 71. *samucchedanavasena* for *samucchedapaṭippassam-bhanavasena*, 84. *vidhānam* for *vidhātā*, 127. *garuniyāva* for *garuṭṭhānīye*, 128. *acintako* for *acittako*, 131. *bhoge* for *bhogena*, 151. *māse* for *māse*, 165. *pabbajitā* (omits), Ch.II.1. °*dhupaṃsamādānena* for °*dhutaṅgasamādānena*, 12. *sikkhāya padam* (omits), 70. °*janājakādimayaṃ* for °*kaṇājakādimayaṃ*, 73. *Vāṇā* for *Āṇā*, 106. *asamanto* for *assavanatā*, 163. *sugaṃsu yeva* for *sugatīsveva*, etc.

Not only has the copyist of P2 produced such an enormous number of mis-spelt meaningless words and phrases but he has also used ṣ and ś in many words, e.g. Ch.I.3. °*bhūṣanānam*, 102. *oṣadha*, 151. *deśetvā*, 151. *Māse māse*, 188. *deśe*, 189. °*śarīro*. He has also exhibited his utter ignorance of Pali by using *r* like in Sanskrit, e.g. °*suparṇādīnam*. This corrupted and defective MS. has no essential

importance as a critical guide. Of course, there are a very few readings of doubtful value ; but P1 and V can serve the purpose without P2 as both have the same readings. Out of numerous instances, we give below only a few typical readings from Ch.I. alone where P1 agrees with P2. They are : Ch.I.4. *so hi nacāvatārinam* for *so 'bhinavāvatārinam*, 12. *yassam iva* for *sassam iva*, 41. *samayena* for *samaye*, 42. *pana tassa* for *pattassa*, 44. *Buddha-dhammañ ca* for *Buddhañ ca dhammañ ca*, 52. *anucchavikena* for *ananucchavikena*, 52. *pāyento* for *pāpento*, 53. *vissajjano* for *vissajjito*, 95. °*nipātapasamita*° for °*nipātūpasamita*°, 98. °*locana* for °*locano*, 113. *madhuragaṇo* for *madhukaragaṇo*, 114. *kammayojanam* for *kammappayojanam*, 127. *ācariyena* for *ācariyehi*, 127. *aññasmim vā* (omit), 130. *ye* for *yo*, 131. *anussatiṃ* for *anusāsanim*, 137. *pāṇipāte* for *paṇipāte*, 137. *sikkhāpadam* for *sikkhāpakam*, etc.

10. V : In tracing the genetic affinity of V, we had to encounter another problem in the attempt to classify the different MSS. of one and the same book into groups. One of the most serious difficulties in the way of grouping them successfully is the existence of conflations of genetic tradition. It is most prevalent, of course, in texts that were very popular and existed in many MSS. The *UJ.* being perhaps a very popular book in the past has evidently been subjected to mixture of genetic tradition. The scribe of the MS. V, for instance, probably had before him P1 or P2 or their exemplar and some other unknown MS. and made his text by choosing the readings now of one exemplar and now of the other.

The following list of the readings of V which are not found in any of our other manuscripts clearly indicates that it is definitely a conflation of P1 or P2 or their exemplar and the other unknown MS : Ch.I.15. *āyasmantehi Yasehi*, 15. *pattesu*, 18. *Buddhaṅkura*, 27. *vidhamitvā*, 28. *pubbenivāsaññānam*, 28. °*majjhāna*, 28. *gotrabhūñāṇavipassanam*, 35. *vītināme*, 35. *pañcame* omits, 40. *divasame*, 40. *dhovāmī ti*, 45. *parāmasitvā*, 48. *paranimmitavattīhi*, 50. *adesiyamāno*, 51. *bahūpakāram*, 52. *na anucchavikena*, 60. *vigatakattā*, 61. *mayhante paṭipāṭiyā*, 62. *vūtiyā*, 68. *rāge*, 68. *nibbānan ti nibbānam vuttam*, 70. *dhammasaddavatīyatā*, 74. *te yeva*, 76. *bhavam karantāto*, 83. *kammam dvayabhāvato*, 83. *hotu attho*, 91. *sabbatahitattā*, 92. *tena desito* (omits), 114. *hitāgamāya*, 119. *hoti* (omits), 119. *nipajjati*, 121. *sissabhāvagamanena*, 127. *ācariyena hi*, 128. *sabbaloko paracittena*, 136. *kammayatanānidīnam*, 138. *satimaraṇabhedo* for *sati pi maraṇato*, 146. *keso-oharanattham*, 151. *arahante* for *arahatte*, 152.

micchādipaṭipajjitvā, 155. *kesamassūhi* for *kesamassum*, 156. *aveppasādena*, 156. *satthāra* for *satthārā*, 157. *saranti me taṃ*, 158. *sakko* for *sakkā*, 168. *maññessam pi* for *maññe sayam pi*, 171. *kiṃ paṇassa phaṇaṃ* for *kiṃ na passatha phaṇaṃ*, 174. *Udenakacetiyaṃ Gotamakaṃ cetiyādīni*, 174. *tena tena manussā yena yena* for *te te manussā tena tena*, 177. *cittasannibhaṃ*, 180. *saraṇaṃ gamaṇaṃ* for *saraṇāgamaṇaṃ*, 183. *°hiraññapurāṇa*, 187. *peseti* for *pesesi*, 192. *vatvā* adds, 198. *pacchādhārohitvā*, 199. *Dehi* for *Tena hi*, 205. *dassetvāthā ti*, 213. *tiṇaggaṃ* for *tiṇukkaṃ*, 222. *dhammāgatā*, 228. *sakatthaṃ kathamaheṣi ti*, 229. *dahanti* for *dadāti*, etc.

There is a great number of readings where V agrees partly with P1 and P2 and evidently these three MSS. may have descended from one manuscript tradition apart from the conflation just noted. As these common readings are found in no other MSS., P1P2V together form a sub-group of Y. Numerous instances are found where this sub-group differs from the other MSS. A few instances where V agrees with P1 and P2 are cited here: Ch.I.24 *°nadiyā tīre*, for *°nadītīre*, 34. from *Ratanagharaṃ* to *vītināmesi* has been muddled completely, 42. *Tathāgato* for *Tathāgatā*, 46. *aparabhāgesu* for *aparabhāge*, 47. *desetukāmatā* for *adesetukāmatā*, 54. *bhikkhū āmantesi* add in between *te* and *bhikkhū*, 56. *pabbatā* for *sabbato*, 68. *tad uppayam* for *tad uppattiyam*, 68. *°rasa°* omit, 68. *°kapaṭṭhaguna°* for *°pakaṭṭhaguna°*, 69. *°samucchedatāya* for *°samucchedanāya*, 73. *diṭṭhasīla°* for *diṭṭhisīla°*, 77. *kammassārammanattā* for *saraṇassārammanattā*, 79. *pasādana°* for *pasāda°*, 83. *viya* omit, 86. *dikamma-kattānaṃ bhāvo* for *dvikammakattābhāvato*, 88. *Buddho bhāvaṃ* for *Buddhabhāvaṃ*, 89. *tasmā* for *kasmā*, 94. *vanadahana°* for *vanadāhaka°*, 102. *payogena* for *pabhogena*, 109. *sunahātaka°* for *sunahāta°*, 115. *°pabhedesu* for *°bhedesu*, 115. *saraṇāgamaṇaṃ* omit, 138. *sippa°* omit, 152. *sāvakena adhigantabban ti* for *sāvakena adhigataṃ mayā adhigantabban ti*, 156. *kicchena* omit, 158. *samānādīhi* for *samānāsānādīhi*, 159. *nadīsotā* for *nadito*, 165. *uṭṭhāya* once for *uṭṭhāya uṭṭhāya*, 173. *vadasī ti* for *ovadasī ti*, 175. *nissāya hetṭhā* for *nissayasetṭha°*, 178. *santattā vā gamuṃ* for *santaṃ nāvagamuṃ*.

The copying of a MS. from a MS. or MSS. is quite frequently liable to incur a great deal of varying scribal mistakes. The above examination of the variant readings reveals to us that all the MSS. definitely had numerous mistakes in their words, phrases, and sentences. The more we examined the variant readings of the MSS., the more perplexed we became in tracing the archetype and

establishing the genetic grouping. It is, therefore, extremely difficult to show the exact relationship between the MSS. We set out ourselves to undertake the venture with considerable trepidation and hesitation.

On the whole, the eleven manuscripts of the *UJ.* seem to be intimately related to each other in view of their resemblances and divergences. There is no question of them being completely different recensions and it seems possible to establish the readings of a single archetype for all of them.

As we have already pointed out above the decrepitude of the palm leaves as well as the shape and style of the characters sufficiently indicate that H is perhaps the oldest and best MS. of them all, though it too is not free from misreadings. It would probably be correct to presume that, somehow or other, all the other MSS. of the *UJ.*, which are in hand, have a considerable affinity with this H. It seems that the archetype of all the present MSS. was separated from them by intermediate copyings. These copyists themselves, it is quite obvious, had undoubtedly not the same standard of learning. In addition even learned scribes may sometimes overlook mistakes in their copying.

(b) THE SECONDARY SOURCES

Dh = The Sinhalese version of the *UJ.* called the *Siṃhala Upāsakajanāṅkāraya* edited by an anonymous learned monk and published by Mr. P. Samaratunga, 257 pp., the Svastika Press, Weligama (B.E. 2474), 1930.5.12.

The *UJ.* was translated into Sinhalese by Moratoṭa Dhammakhandha, the fourth Mahānāyakathera (Buddhist prelate) of the Malvatta Chapter (A.D. 1787–1811), Kandy in B.E. 2344 (A.D. 1803) during the reign of Srī Vikrama Rājasimha (A.D. 1798–1815). He completed the translation within two months and twenty-seven days as he himself stated at the end of the work. There were several creditable incidents of similar nature in his life to show his remarkable genius. At the age of thirteen he received the *pabbajjā* Ordination from the Saṅgharāja Vālivīṭa Saraṇaṅkara who played a leading role in the Buddhist revival in Ceylon from the time of Narendrasimha (A.D. 1707–1739). Twenty-one Siamese *theras* headed by Mahāthera Upāli arrived in Ceylon in 1753 to re-establish the succession of the Saṅgha, in response to the embassy dispatched by the King Kīrti Śrī (A.D. 1747–1782) in 1750 to Siam. Having

mastered the Dhamma and Vinaya, at the age of twenty, Sāmaṇera Moratoṭa came forward to obtain the *upasampadā* Ordination from the Siamese *theras*.²²⁷ They were highly pleased with the Sāmaṇera's calibre and conferred upon him the name "Nigrodha".²²⁸ After *upasampadā* he memorized the whole *Pātimokkha* within a fortnight and recited it before the Siamese *theras* whereupon the Mahāthera, Upāli, with great joy, remarked : " *asadiso dhammakkhando* " (an incomparable embodiment of the Doctrine).²²⁹ Thereafter he was known as Dhammakkhanda. King Rājādhirājasimha (A.D. 1782-1798) was so pleased with his discourses that he endowed many villages for the Degaldoruva Vihāra which was one of the centres of disseminating his vast knowledge. King Rājādhirājasimha, who was himself a poet, another Sinhalese poet Munkoṭuve Rāla, and Bāminivattē Thera, the author of the *Āryavaṃsa-Sūtra-Sanne* were among his many learned pupils. During his prelacy with the co-operation of King Narendrasimha he composed a *Katikāvata* (a cord of rules for the monks) which was later known as the Rājādhirājasimha-Katikāvata.²³⁰ He was compassionate and possessed profound knowledge of the Dhamma.²³¹ King Rājādhirājasimha who appointed him as the Royal Preceptor (*Rājaguru*) mentions him with feelings of gratitude and veneration in his *Asadisadākava*.²³² Once the King eulogized the Rājaguru as follows : As long as I am in the circle of births and deaths may I be fortunate to have the noble monk, Moratoṭa who surpasses Amaraguru, the teacher of the gods, in the knowledge of sciences and arts, who is accomplished in virtue and erudition.²³³

We have seen above that the Rājaguru himself undertook to translate the *UJ.* into Sinhalese. This fact itself reveals that the work may have definitely held a very important place during the Kandy period.

Moratoṭa Dhammakkhanda Mahānāyakathera rendered a great

²²⁷ *Sanḥarājasādhucariyāva*, ed. P. B. Sannasgala, Colombo, 1954, p. 33.

²²⁸ This name was possessed by the Sāmaṇera who preached the *Appamādevagga* of *Dhammapada* to Emperor Asoka which resulted in the latter's conversion to Buddhism. For the story see *Mhv.* Ch. V. vv. 34-72 ; *Dīpavaṃsa*, VI. 34 ff., VII. 12. 31 ; *Samantapāsādikā*, I. 45 ff. It seems as an honour Sāmaṇera Moratoṭa also was named after this historical person.

²²⁹ *Moratoṭavata*, ed. Albert da Silva, Colombo, 1897, vv. 37, 38.

²³⁰ *Katikāvatsaṅgarā*, compiled by Sir D. B. Jayatilaka, Kālaṇiya, 1955.

²³¹ *Sanḥarājavata*, Maḍugalle Siddhārtha, Kandy, 1898, v. 185.

²³² *Moratoṭavata*, op. cit., v. 48.

²³³ *Purāṇa Sivupada Saṅgrahaya*, ed. Paññānanda, Colombo, 1952, p. 150.

service to those Sinhalese people who cannot read the original Pali work. In very many places he has given literal translations. Many contexts and passages he has paraphrased freely in his own language. A good number of descriptive passages wherever he found them relevant and fitting have been added by himself. Some of the quotations of the original also have been included in the work with their translation. We cannot, therefore, regard it as an absolute literal translation of the *UJ*.

When we examine it more closely, we are inclined to presume that the *Siṃhala Upāsakajanālaṅkāraya* is a descendant of the Sinhalese manuscripts. The translator himself was a Kandyan Mahāthera; the MS. or the MSS. he used for this version also presumably belonged to the Kandyan region. With this presumption, made with great hesitation, we placed the Dh. in the Kandyan Group.

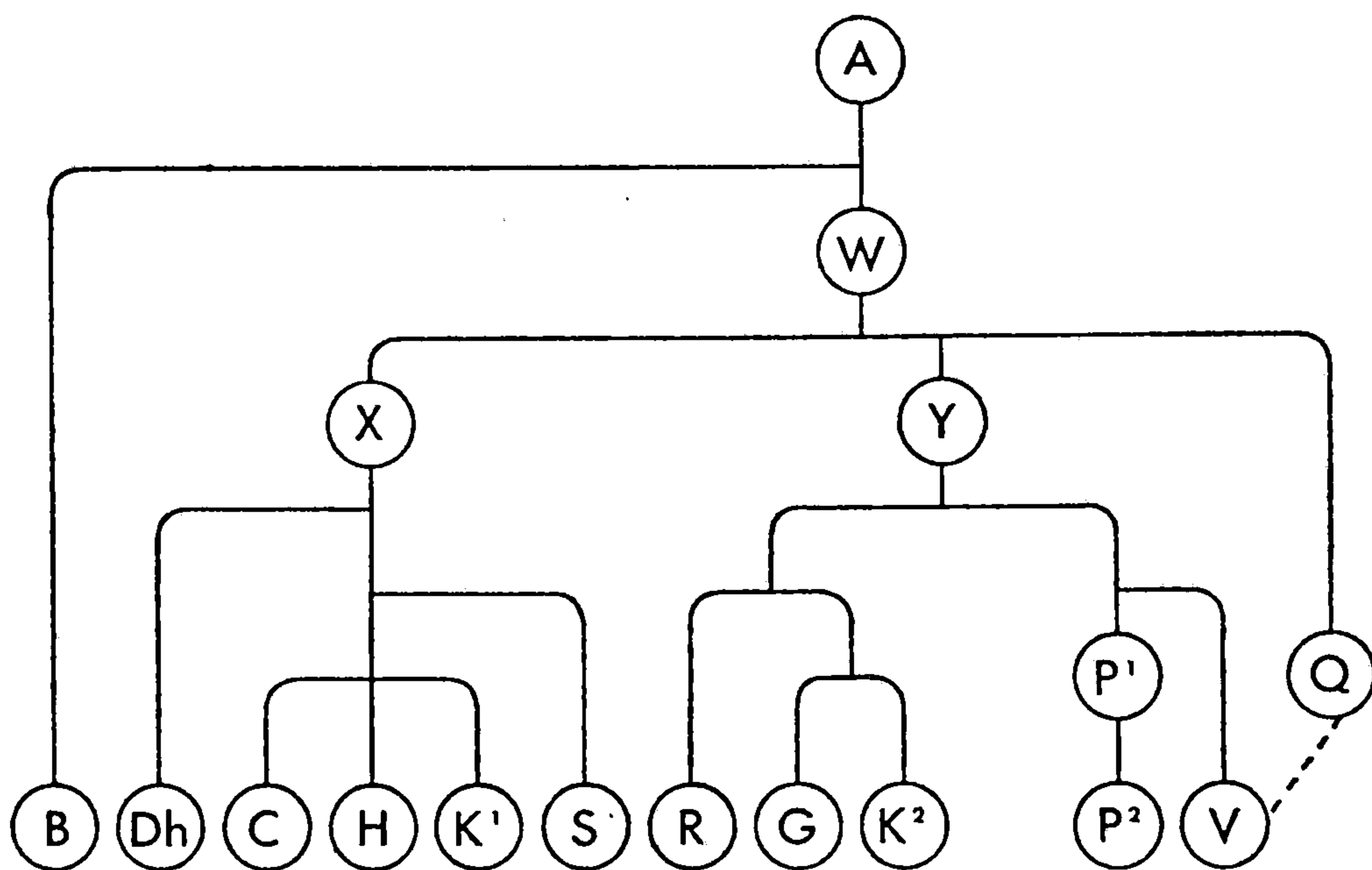
We are able to correct several readings in the MSS. by tracing the correct and appropriate meaning given in the translation. Some words are missing altogether and there are some lacunae in Ch. IX in all the MSS. in our hands. The *Siṃhala Upāsakajanālaṅkāraya* was, in fact, a great help for us to reconstruct them by retranslating the approximate corresponding words and phrases into Pali. As we have reconstructed them only conjecturally, their validity should be suspected until we find a better MS. However, in many cases, we were able to infer the correct readings, and these have been reconstructed in our edition.

A brief survey of the eleven MSS. and the *Siṃhala Upāsakajanālaṅkāraya* showing their distribution into genetic groups is given here as follows :

- (1) A = The archetype,
- (2) B = The Burmese MS. stands as a separate Group,
- (3) W = The Sinhalese Group,
 - (a) X = The Kandyan Group,
 - (b) Y = The Southern Group,
 - (c) Q = The unknown MS.,
 - (d) Dh = The *Siṃhala Upāsakajanālaṅkāraya*.
- (i) (a) CH and K1 are related to each other, and perhaps originated from the same archetype.

- (b) S originated either from H or K1 or their archetype. CHK1S together form the Group X. Dh has affinity to this Group.
- (ii) (a) The archetype of R may have been separated from the archetype of H, K1 or S.
- (b) Both G and K2 might have originated from the archetype of R. GK2R together form the first sub-group of Y.
- (iii) (a) P1 and P2 have probably originated from one archetype or P2 was copied from P1.
- (b) V has been copied probably from P1 or P2 and from some other unknown MS. P1P2V together form the second sub-group of Y.

The following scheme may indicate the mutual relationship of the MSS. and their distribution into genetic groups :



The complex situation of the MSS. so far observed asserts that it is not possible to claim that we could succeed in bringing forth the *UJ.* exactly as Bhadanta Ānanda wrote it; but we can at least presume that we are as close as possible to him in this present edition. To reach this goal we groped our way critically, attempting to select the right readings of the *UJ.*, and wherever possible giving due consideration to the above groups.

8. THE EDITORIAL PRINCIPLES

The primary principle followed in editing the *UJ.* has been that the words and sentences of the author, Bhadanta Ānanda, should be reproduced, as closely as they can be determined by the study of the materials specified above. The secondary aim has been to render the text as readable as possible. To this end we have inserted paragraphs and punctuations sufficient to show the main breaks in the thoughts as they appear to us.

There are two parts of footnotes all through the text. The first part indicates the abbreviations of the books with their volumes and page numbers, etc., cited or alluded to in the *UJ.*; and the second part records all significant or interesting readings, additions, and omissions of the MSS. wherever any of the MSS. vary from what has been adopted in the text. In many cases the authority for the reading adopted is stated in the special notes. Trivialities such as missing a letter's *mātrā* due to the slip of *panhiñda* have been ignored.

The grouping of the MSS. was the most difficult task we encountered on our way in this venture as we noted above. This was done merely by judging the similarities and dissimilarities of a good number of readings. Nevertheless, in almost all the MSS. there are some similar readings. We were, therefore, unable to follow a certain rule chiefly based on the groups of the MSS. mainly because they were descendants of the same manuscript tradition. This complex situation urged us to follow often an eclectic method in the restitution of the text. The following notes will show how we chose the probable correct readings accordingly :

Ch.I.2. We accepted the reading *saraṇādivaṇṇā* in preference to that of °*vaṇṇaṃ* in K2P1P2, because the former is grammatically correct. 2. Except the reading °*karaṇaṃ* in K2 all the other MSS. have °*karaṇā* and we believe this was the original reading. 3. R alone has °*karaṇo* which seems to be the original as it makes the construction unconfused. Presumably all the other scribes have misunderstood the word seeing the word °*karaṇā* just in the preceding stanza. 3. *neyyo* is originally from √*nī* and means to be led or carried. *ñeyyo* is from √*ñā* which means to be known. The meaning of *Upāsakūlaṅkaraṇo ti ñeyyo* is : it was known as *UJ.* Therefore, the original reading would be *ñeyyo* which has been preserved in B and R. The reading of *ñeyyā* in P1 and V may be

the corrupted form of *ñeyyo*. 4. With the support of nine MSS. the reading *so 'bhīnavāvatārinam* alone makes better sense. *so 'bhīnavāvatārinam na kiñci pīṇeti Jinānusatthiyam* means: the work (*Paṭipattisaṅgaha*) does not please at all the newcomers to the admonition of the Buddha. The reading *so hi navāvatārinam* in P1 and P2 certainly cannot be correct. 6. All the MSS. except B and P2 read *sodhetva* which is undoubtedly the correct reading. B and P2 read *sodhetvā*; but the shortening in *vā* is required for the metre of the stanza. 9. R has *tīsu piṭakehi* which cannot be correct unless *tīsu* is followed by locative plural of the stem *piṭaka* as *piṭakesu*. The correct reading should be *tīhi piṭakehi* which is supported by all the other MSS. 9. R has *so* instead of *yo* in other MSS. *tattha* of the subordinate clause is referred to this word *yo*. In fact *tattha* is the antecedent of *yo*. Syntactically it cannot be read as: *so Khuddakapāṭho vutto, visesato tattha* and therefore R is incorrect.

10. The reading of CGP1P2V was adopted. The reading *yasmā* of B and K1 is not fitting at all in this context. The readings *yammā* of HRS and *yam* of K2 make no sense. But it can be reasonably conjectured that these forms are corruptions of the reading *sammā*. This corruption, like many others, has been conditioned by the similarity of *ya* and *sa*. 12. The MSS. P1 and P2 read *yassam iva*; but we have, without doubt, to read *sassam iva* as in other MSS. in order to get the correct sense of the passage: *sassam iva phalam atthānam pasavanato*. The literal translation would be: As corn (produces) fruit, (it) brings forth meanings. It is quite clear that a simile is given in the words *sassam iva phalam*. The reading *yassam iva* is, therefore, incorrect.

15. R alone has *Kena bhāsitan ti*. There are four set questions in this context and *Kena bhāsitan ti* should be the first; it is omitted in the other MSS. in the *uddesanaya*. Again all the four questions precede the descriptive explanation (*niddesanaya*). We do not see any reason for the first question in the *uddesanaya* to be omitted. Presumably this interrogation, like the three succeeding ones, was in the original MS. and we have adopted it analogically assuming it was preserved in R. 15. Because of the indeclinable *saddhim* which is always accompanied by the instrumental case, all the MSS. seem to have confused the usage of its two preceding words. P1 and P2 have *āyasmantena Yasena* while V has *āyasmantehi Yasehi*. Fortunately CGHK1K2S have *āyasmante* which is undoubtedly the

original form ; but again followed by *Yasehi*. R has *āyasmanto* and perhaps it may be a corrupted form of the reading *āyasmante*. In fact, in this passage *saddhiṃ* goes with the succeeding word *sahāyakehi* and not with the preceding word or words. We, therefore, adopted the reading *āyasmante* and also *Yase* of B conjecturing that these two words were originally in the absolute locative case agreeing with the past-participle *putte* in the same case. The reading *pattesu* of V is wrong.

18. We accepted the reading *vyākato* which makes the meaning clearer than do the other four variant readings : In C *vyākarato*, HR *vyākaraṇo*, GK2 *vyākaraṇato*, and in P1P2V *vyākatena*. Moreover, the agent of this sentence *Satthā* is in agreement with this past-participle, *vyākato*. 20. B reads *paṭhavīkampanādīmahādānāni* ; all the other MSS. read *paṭhavi*° ; K2 alone reads °*dānaṃ*. The literal translation of this compound word is “ great charities that are earth-shaking and so on ”. We do not know whether such a shortened form of expression was in vogue for the more usual reading *paṭhaviṃ kampetvā mahādānāni datvā*. We have left it without any emendation.

21. We accepted the reading *yam te* in the stanza and this is supported by BvA.53, UdA.149, etc. 23. The reading *nibbuto* of BCG is grammatically correct and we have adopted it. 30. The context of the sentence clearly shows that the correct reading is *sandhāviṃ*. The readings *sandhāvitam* of K2 and *sandhāvi* of B and P2 are wrong as *aham* is the agent of the verb. 32. All the MSS. except R read *utthāya*. *v* in the reading *vutthāya* of R is only euphonic and presumably the former is the original reading. 36. CHK1P1SV read *vāsāgārassa*, R *vāsāgāramasmim*, and P2 *vāsāgāra*. No doubt *vāsāgāram assa* as in B is the correct as well as original reading. The literal translation of this is : “ a house for him to stay in.” 37. We adopted the reading *viniggilanta*° of CGHK1RV on the analogy of *viniggilati* (to cast out, to emit) in *KhpA*. 45. The sentence might have been in the original MS. as *Te tesam adāsi*. It seems that because of the similar sound of *te* in the word *tesam*, scribes might have ignorantly left out the first *Te* which is the patient of the verb *adāsi*. We therefore, as an emendation, inserted *Te* which makes better sense. 47. All the MSS. read *attānaṃ adhigatassa*. In Pali the accusative case is sometimes substituted for the instrumental case. 49. Reading *paṭhavi* of BCHK1 is incorrect. GK2R read *paṭhaviṃ* which is the correct form.

The reading of P1P2SV is *paṭhavi* and perhaps it may be the residue of the correct form *paṭhavim*.

49. B reads *jalajāmalamakulasahassaṃ* and GK2 read *jalajāmalakamalakuvalasadiṣaṃ* while the other MSS. read *jalajāmalakamalakulasadiṣaṃ*. The readings of B and of GK2 make no sense. *Kuvalaya* means blue water-lily. Presumably the form *kuvala* is the residue of the word *kuvalaya*; but the meaning of this compound word being “like a clear lotus and blue water-lily born in the water” is not fitting with the word *añjalim*. The meaning of the passage—*jalajāmalakamalakulasadiṣaṃ dasanakhasamodhānasamujjalam añjalim* should be: “like a clear lotus bud born in the water, putting the brightening ten fingers (figurative meaning of *dasanakha*) together and raising them up to the head.” We, therefore, have accepted the reading *jalajāmalakamalakulasadiṣaṃ* which makes the passage intelligible.

50. K1K2P1P2 read *sabbaññutabhāvo* while BCHSGRV have *sabbaññubhāvo*. Secondary derivative, *sabbaññuta* is formed by adding suffix *tā* to the stem *sabbaññū*. The suffix *tā* itself connotes the sense of the word *bhāva* (state). Therefore, either it should be *sabbaññutam* or *sabbaññubhāvo* which means “Omniscience” or “the state of an Omniscient One”. As the word *sabbaññutabhāvo* is meaningless we accepted the latter reading. 51. Readings of BP1P2RV give no sense in this context. CHK1K2 read *bahūpakāratam* which maintain the correct meaning. G reads *bahūpakārattam* in which the suffix *tā* has been reduplicated. The reading *bahūpakāratam* is adopted as it is supported by four MSS. 52. *amatapānam* is the patient of its causative present participle. In agreeing with the sense ambrosial drink (*amatapānam*) definitely *pāyento* might have been the correct reading. Only P1 and P2 read *pāpento* which is presumably a later corruption.

66. In the relevant phraseology of commentary explanation of the word *dhamma* the clause “*c’ eva vaṭṭadukkhesu*” is also generally added. This usual clause has been omitted in all the MSS. except S and R. The Sinhalese translation of this clause appears in Dh as “*samsāradukkhayehi da*”. Undoubtedly, therefore, these two MSS. have preserved the original reading. 77. BCGHK1K2RS read *saraṇassārammanattā* while P1P2V read *kammassārammanattā*. In the context the Triple Gem (*vatthuttaya*) has been explained as the object of the moral consciousness—*kusalacitta*. Therefore, *saraṇassārammanattā* is the correct reading.

80. All the MSS. read *vimuccanti* except R which reads *vimokkhanti*. The reading of almost all the existing editions of *Dhp.* is *pamokkhanti*. Both the forms *vimokkhanti* and *pamokkhanti* may not be the archaic forms formed from *vi* + $\sqrt{muc}$ and *pa* + $\sqrt{muc}$ and as such we accepted the reading *vimuccanti*. 97. *sallakatto* which is in every MSS. may be the analogical form of *sallakattā* and is accepted accordingly.

9. THE ORTHOGRAPHY

Pioneer scholars in the West were making indefatigable attempts to establish a universally accepted method based on certain rules for the transliteration into roman characters of Pali texts ²³⁴ which were written in Burmese, Sinhalese, Cambodian, and Siamese characters.²³⁵ In the present edition we also have closely adopted a system similar to that accepted by those scholars and lexicographers. But, in fact, they are still varying in some principles. We believe, however, that the method of spelling we have adopted here may, perhaps, assist the simplified reading of Pali.

Before entering into this survey of orthography, it will, we think, be relevant to mention certain difficulties encountered while going through the MSS. in Sinhalese characters, among which those of the *UJ.* are no exception.

It is well known that a number of letters are confused in almost all Sinhalese MSS. mainly because of their close resemblances. Here are some :

ī	and	r
e	and	ph
kh, b	and	ñ
g, bh	and	h
gh, y	and	s
c, v, ṭ	and	m
ch	and	j
ṭh, dh	and	ḍ
n	and	t

In the cases of initial consonants liable to doubling in close junction (*sandhi*) with a preceding word ending in a vowel, the aspirates are reduplicated by the unaspirates and unaspirates are

²³⁴ Wilhelm Geiger says in the preface to his edition of the *Cūlavamsa* (p. xxviii) : “ It would be a great advantage, I believe, if we could attain to a universally accepted transcription of Pāli texts on the bases of certain rules which must be derived from the prevailing use in the best manuscripts.” W. Stede remarks in the preface to his edition of the *Sumaṅgalavilāsinī*, Part II (p. vi): “ Lack of uniformity in the edition of Pāli texts makes itself felt more and more, and I should be glad if we could arrive at a definite plan. . . .”

²³⁵ The Nālandā Pali Institute patronized by the Government of India has recently published the Pali Canon in forty-one volumes in Nāgarī character and its Commentaries (*Aṭṭhakathā*) and Sub-commentaries (*Ṭīkā*s) are in preparation.

reduplicated by themselves. In consequence of this ligature those letters are often confused with similar letters. Some of the ligatures of letters which resulted according to this rule are, for example, given below :

-kk	(dukkatam)
-kkh	(rūpakkhandho)
-gg	(anuggaho)
-ggh	(nigghoso)
-cc	(pariccajati)
-cch	(setacchattam)
-jj	(pajjalati)
-jjh	(paṭhamajjhānam)
-ññ	(viññānam)
-tṭh	(uttitṭhe)
-tt	(bodhittaya)
-ddh	(niddhano)
-pp	(appassuto)
-pph	(nipphalo)
-bbh	(nibbhayaṃ)
-mm	(nimmalo)
-ss	(appassuto)

Another interesting peculiarity may be observed in archaic Pali MSS. written in Sinhalese characters. This is a way of writing the ligature *cc* and *bb*. *ḍ* instead of *cc* and *ṇ* instead of *bb* are used frequently by the scribes. They have, for instance, written *paccayā* exactly like *paḍayā* and *sabba* exactly like *saṇa*. These *ḍ* and *ṇ* characters are still designated as “Pali ca” and “Sabba ba”, respectively.

A letter which may easily be confounded with *o* due to its close resemblance, is written in place of conjunct *ṃb*, e.g. *Jambudīpa*, *sambahulā*, *avalambitabbam*, etc., are written exactly like *Jaṃbudīpa*, *saṃbahulā*, *avalaṃbitabbam*, etc. This letter *ṃb* is called “Aṃba ba” in the Sinhalese alphabet. The conjuncts *ñc* and *ddh* are indicated by *c* and *dh* with a short curved stroke, like *ḥ*, *ḍ*. Instead of *ṭṭa* very often *ddh* is written in Sinhalese MSS., e.g. *vattati* has been written like *vaddhati*.

The difference between the following letters is obscure and

indiscriminate in numerous cases, perhaps in consequence of scribes' negligence or ignorance.

i	and	ī
u	and	ū
n	and	ṇ
l	and	ḷ

Long (*dīgha*) and short (*rassa*) vowel signs (*mātrās*) are often confusing due to their obscurity. *ī* (𑀓) has sometimes been written like *ī* (𑀓) with *halanta* sign. Very often this sign also has been written very indistinctly like a very small rounding on *i* (𑀓).

Space has not been left in between two words, and full-stops (called *kuṇḍalīs*) are often inconsistent in almost every paragraph. Nor is there any sign to distinguish the quotations or *pādas* of *Gāthās* ²³⁶ (lines of stanzas) at all.

The *Gāthās* have been written as prose sentences without division into *pādas*. Except the *kuṇḍalī*, the symbol of two cross strokes (X) and the caret which is called *kākapāda* (lit. feet of crow), marks of punctuation like Comma, Colon, Dash, Interrogation Mark, Bracket, Apostrophe, Hyphen were unknown to MSS. Obliterations are very indistinct as they have been marked with a tiny dot or a stroke of the stylus (*panhiṇḍa*).

When we take into consideration these multifarious inconsistencies, their own peculiarities and errors of transcription, we should pay careful attention to the sense of the context in order to decipher it. Very frequently it is difficult to make out what the word is without going through the entire paragraph in which that word occurs.²³⁷

In this connection standardized transliteration is most important and indispensable in order to reach uniformity. This puzzled the earlier editors who were enthusiastic to unlock this treasure of knowledge (*ñāṇabhaṇḍāgāra*) buried in MSS. We believe, firstly, that the transliteration should be as simple as possible, both for clarity and for technical considerations. Secondly, the translitera-

²³⁶ *Gāthā* is the common Pali equivalent (of *Śloka* in Skt.) for stanzas irrespective of their metre.

²³⁷ *Vide* the observation of Wilhelm Geiger in the preface to his edition of the *Cūlavamsa* (p. xxviii): "Whoever had to do with Sinhalese MSS. knows how inconsistent they are in orthography, and he will agree with me that a regulated procedure is quite indispensable."

tion should be unambiguous, i.e. each sign should be represented by one sound. In the light of these two principles we have to make some preferences for transliteration.

Diacritics are not necessary for *e* and *o* as they have an accepted rule for their pronunciation. Generally *e* and *o* are long (*dīgha*) in the language except before conjunct consonants. When they stand before conjunct consonants they are pronounced short.²³⁸

In Pali when the ending vowel of the first word is elided, the beginning vowel of the second word is, in most cases, lengthened and the words are written joined together. In Sanskrit the corresponding rule has been formulated thus: Two similar vowels (*savarṇa*), short or long, coalesce and form the corresponding long vowel (*dīrgha*). There are, therefore, two kinds of long letters—original or normal, and contracted.

It seems that three methods in marking the long letters have prevailed. (i) The long vowels and the consonants assimilated by them except *e* and *o* have generally transliterated as *ā*, *ī*, *ū*, and *kā*, *kī*, *kū*, etc. (ii) In some early editions of Pali texts we come across another method of marking the long letters like *ā̄*, *ī̄*, *ū̄*, and *kā̄*, *kī̄*, *kū̄*, etc., with a circumflex. (iii) Some mark the coalescences of similar contiguous vowels in junctions (*sandhis*) with a circumflex and the rest with a diacritical mark as in the first method. We preferred to adopt the first method with a view to having one sign for one sound.

We have innovated somewhat the use of the apostrophe for the elision of a vowel. When the ending vowel of the first word before the initial vowel of the next word is elided, we marked with a downward apostrophe, whereas when the initial vowel of the next word is elided we marked with an upward apostrophe. The latter method was preferable to us particularly when we were transliterating the following words :

<i>asi</i>	—	' <i>si</i>
<i>asmi</i>	—	' <i>smi</i>
<i>ime</i>	—	' <i>me</i>
<i>assa</i>	—	' <i>ssa</i> , etc.

²³⁸ The *Rupasiddhi*, ed. K. Paññāsekhara Mahānāyakathera, Colombo, 1933, p. 3; *Bālāvatāra*, ed. Dhammārāma Nāyakathera, 6th edition, Kālaṇiya, 1948, p. 1: *Samyogato pubbe e o rassā ivoccante kvaci. Anantarā byañjanā samyogo: ettha, seyyo, oṭṭho, sotthi.*

Nevertheless, we have transliterated the following indeclinables, on the elision of their first vowels *a*, *i*, and *e* without upward apostrophe (‘) :

<i>api</i>	(<i>a</i>)	<i>pi</i>
<i>iti</i>	(<i>i</i>)	<i>ti</i>
<i>iva</i>	(<i>i</i>)	<i>va</i>
<i>idāni</i>	(<i>i</i>)	<i>dāni</i>
<i>eva</i>	(<i>e</i>)	<i>va</i>

These five syllables so frequent in Pali stand as five independent indeclinables. They may be regarded as normal forms and not as changed forms due to the *sandhi*.

The primary meaning of *iti* or *ti* is “thus”. Besides this, in the complex sentence *ti* denotes the direct speech and also replaces the full-stop. It may be mentioned, in spite of the usage of *api* as *pi*, if the *a* of *api* is coalesced with the ending *a* or *ā* of the preceding word, we have transliterated it as a long letter. On the elision of an initial vowel dissimilar to the succeeding word, the preceding vowel is sometimes lengthened. This lengthening is here applied throughout before the indeclinable *ti* (more correctly syllable *ti*) of *iti*.

We have left disjoined all the *sandhis* which were explicit especially of vowels ; but left joined the *sandhis* which have undergone more changes such as insertion (*āgama*), transformation (*ādesa*), lengthening (*dīgha*), shortening (*rassa*), elision (*lopa*), and reduplication (*dvitta*) for the sake of euphony (*sukhuccāranāya*).

As the present discussion is concerned with the orthography (*akkharavidhāna*) of Pali we prefer to use Pali *saññās*, wherever possible, instead of the equally beautiful Sanskrit *paribhāṣās*. *Anusvāra* is a purely Sanskrit term, for which the Pali grammarians have *niggahīta* or *bindu*. Dhammakitti, the author of the *Bālāvatāra*, has compared *bindu* to a jewel worn in a diadem and says that as it is not possible to use it alone *a* is put near by.²³⁹ Long-tailed sonant *ṇ* was used for *niggahīta* in early days but was replaced later by *m̐* (with a dot above the *m*) while some transliterate it as *m̑* (with a dot below the *m*) ; we preferred to adopt the latter system.

Wilhelm Geiger says : “ I always put *m̐*, not *m* or *n*, *ñ* at the end of word when it stands before vowels, or before labial or dental or

²³⁹ *Bālāvatāra*, op. cit., p. 2 :

“ *Bindu cūḷāmaṇākāro niggahītan ti vuccate,
kevalassāppayogattā akāro sannidhīyate.*

palatal consonants. I therefore write *taṃ āha*, *taṃ pi* and not *tam āha*, *tam pi*; and *taṃ ca*, *taṃ tathā* not *tañca*, *tan tathā*.”²⁴⁰ Despite our deep respect for this great savant, we have to say that we do not agree with the above suggestion especially putting a dot below *m* when it stands before the initial vowel of the next word. The reason is quite obvious; for this particular *m* is undoubtedly not a *niggahīta*. Of course, it was originally a *niggahīta*; but that earlier form has been transformed to *m* which is bound to join with the vowel of the next word. This *m* is exactly like transformed *d* from *niggahīta* (*m̐*) followed by the initial vowel of next word, e.g. *etad avoca*, *tad anattā*, *yad idam*, etc. Therefore wherever untransformed normal *niggahīta* stands, it is written like *m̐* and normal *m* in the words as well as the *m* of the transformation of *niggahīta* is written like *m* without the dot underneath. The editions of Rhys Davids and many other successive scholars indicate that they also have preferred this method. When *niggahīta* stands before a consonant of the next word, it may be transformed into the fifth consonant of the same group (*vagga*) to which that consonant belongs. *Niggahīta* should, therefore, be transformed to *n* when it is followed by *ti* of *iti*. In such places we have used *n* in accordance with this rule.

It seems that Geiger is mainly concerned with the usage of *niggahīta* in verses. The fact of *m̐*, *m* in junction with the following vowel is in many places altered by the metre, *aṃ* being long and *am* short as Geiger admits.²⁴¹

Another important point is the correct usage of *ṇ*, *n* and *ḷ*, *l*. Once in Ceylon it was a favourite subject of argument and led to considerable confusion. A great deal of controversy was prevalent between the two great seats of Oriental learning—Vidyodaya Piriveṇa and Vidyālaṅkāra Piriveṇa, founded by Śrī Sumaṅgala and Śrī Dharmāloka respectively. In the decadent age when the learning of Sinhalese was at a low ebb, the founders of the contemporary Piriveṇas, as with many other problems in reviving the Pali and Sinhalese studies, were concerned with the matter as it was greatly needed to ensure the right treatment of these letters in writing. A difference of opinion, it is true, exists in regard to the usage of *ṇ*, *n* and *ḷ*, *l* in Sinhalese, but certainly both Piriveṇas are

²⁴⁰ *Mhv.* Intro. p. iii.

²⁴¹ *Cv.* Vol. I. p. xxxii.

unanimous as regards Pali spelling and are in perfect agreement with the method of using *ṇ*, *n*, and *ḷ*, *l* in Pali.²⁴² Notwithstanding, we admit there is a certain confusion as to the usage of the two pairs of letters in Pali. This, therefore, necessitates a word on the matter.

Whatever may be the etymological or philological reasons ascribed to this question, we venture to point out one factor which has led to different opinions about the above two pairs of letters, each of which is somewhat similar in sound when being pronounced. The correct usage for any letter is conditioned by its correct pronunciation in a language like Pali. It is an undeniable fact that the usual pronunciation of letters automatically touches their points of articulation (*uppattiṭṭhānas*). We are well aware that *ṇ* and *ḷ* are cerebral (*muddhaja*) and *n* and *l* are dental (*dantaja*). If they are pronounced properly and written accordingly there is no confusion whatsoever. This system appears exact and scientific. But, as a matter of fact, among those who speak Indo-Aryan languages Sinhalese people seldom pronounce *ṇ* and *ḷ* properly, e.g. :

<i>saraṇa</i>	is pronounced like	<i>sarana</i>
<i>kirana</i>	„ „ „	<i>kirana</i>
<i>veramaṇī</i>	„ „ „	<i>veramanī</i>
<i>guṇa</i>	„ „ „	<i>guna</i>
<i>cūḷāmaṇi</i>	„ „ „	<i>cūlāmani</i>
<i>dalha</i>	„ „ „	<i>dalha</i>
<i>cakkavāḷa</i>	„ „ „	<i>cakkavāla</i>
<i>solasa</i>	„ „ „	<i>solasa</i>
<i>elaka</i>	„ „ „	<i>elaka,</i>
		and so on.

Besides other linguistic reasons, no doubt, this indistinctive pronunciation itself has raised a simple question to the level of controversy. Perhaps Coliya Buddhappiya may also have noticed this indistinctive pronunciation and formulated in his grammar the dictum that “there is no distinction between *l* and *ḷ*” (*laḷānam aviseso*),²⁴³ most probably in order to avoid confusion.

In Pali and Sanskrit the alphabet is more or less phonetic ; for instance, on the whole every symbol (*vaṇṇa*) represents a phoneme

²⁴² Dr. Godakumbura misconstrues in the Preface to the *Apadānaṭṭhakathā* PTS. edition, 1954, p. xvi : “No reliance can be placed on the majority of the Sinhalese editions of Pali texts with regard to the use of *ṇ*, *n* and *ḷ*, *l*. The spelling depends on the school to which the editor belongs, whether that of the Vidyodaya Piriveṇa or Vidyālaṅkāra Piriveṇa.”

²⁴³ The *Rūpasiddhi*, pp. 89, 176.

of the language. In consideration of this fact there is no inapplicability of using cerebral *ṇ* and *ḷ* in most Pali words which are either corresponding (*tatsama*) with or derived (*taubhava*) from Sanskrit.²⁴⁴ But this method is not always applicable as some Pali words like *nibbāna* have their own spelling.

As already mentioned these letters are extremely inconsistent in the MSS. In our present edition, although we have brought uniformity to the usage of *ṇ*, *n* and *ḷ*, *l* and corrected these letters, we have not indicated their variant readings in the footnotes. In doing this we paid very careful attention to the old tradition. The *ṇ* in *nibbāṇa*, etc., is a fairly modern innovation and the old MSS. reveal that this is not the traditional Pali spelling but an importation from Sanskrit. In conclusion readers may like to know what Miss I. B. Horner, the celebrated Pali scholar of the present day, says relating to this question : “ In the Hewavitarne edition the letter *ṇ* often follows after an *r* where it is not now the custom to use the *ṇ* in Pali ; for example *nibbāna* is always printed *nibbāṇa* . . . the fact that they do occur must show that either the editors of the Hewavitarne edition or Buddhadatta himself, the commentator, was working in the Sanskrit tradition, and may point to one or other of them, or both, having some time made use of a Sanskrit version of the Buddhavaṃsa.”²⁴⁵

We have already mentioned the way of punctuation marks. In using them in the present edition we paid due consideration to the form of Pali sentences.²⁴⁶ As in many other languages of the world, classical or modern, sentences in Pali may, generally, be divided into three categories : simple, compound and complex. There is another kind of sentence in which there are no verbs, as “ *Aggidatto nāma Sāvattthiyaṃ Mahākosalarāṇṇo purohito* ”. Similarly, in very many sentences the agent (*kuttā*) is also not given, but it is implied (*ajjhāhata*).

The clauses are also similar to those of other languages : a member or sub-division of a sentence in which the words, inseparably and properly, are separated by punctuation marks.

²⁴⁴ Compare the view of Geiger in the intro. to the *Cūlavāṃsa*, p. xxix : “ My principle was to write the cerebral nasal where it has its historical base in the Sanskrit form of the word, but never in inflections or derivation.”

²⁴⁵ Preface to the PTS. edition of the *Buddhavaṃsaṭṭhakathā*, p. vi.

²⁴⁶ Dr. A. K. Warder has thrown considerable light on the Pali sentences in his *Introduction to Pali*, PTS., 1963, p. 287 ff.

SYMBOLS USED

Though hyphens, semicolons, and single commas have been used as in other modern languages, they have been reduced to the minimum possible in this edition.

- (a) The colon (:) has been used to denote a description, statement or quotation in the succeeding verse or sentence indicated by a preceding sentence, *Tena vuttam* or the like.
- (b) The hyphen (-) has been used in the following places : between some of the long compound words ; between two vowels when they stand together in compounds ; in the *gāthās* when the ending of the first or third *pāda* is combined with the beginning of the second or the fourth *pāda*.
- (c) Proper names have been begun with capitals and have been hyphenated when they stand in compound forms or with attributes (*visesaṇa*).
- (d) The reported sentences which conclude with *tī* have been indicated by single quotation marks (‘ ’).
- (e) The direct quotations have been shown by double quotation marks (“ ”).
- (f) Chapter headings and other numbering were inserted for clarity.
- (g) The square brackets in the text refer to the paragraph.
- (h) The readings required by the context but not found in the MSS. are inserted in pointed brackets thus < >.
- (i) ° represents the portions of words as well as the head-word either as first (°——) or second (——°) part of a word or a compound. The rest of the word is to be supplied.
- (j) *Italics* have been used for text-words commented upon and for the names of books referred to.

10. SOME UNFAMILIAR WORDS IN *UJ*.

Some words of the *UJ*. which are not common in the other Pali works are discussed below. (The references following these words are to chapter and paragraph numbers.)

āyatanagataṃ

āyatana [nt.] abode, place, seat or base. There are six personal (*ajjhātika*) inner bases, namely, eye, ear, nose, tongue, body, and mind or consciousness. These six bases constitute the “being”. The mind-base (*manāyatana*) is also a collective term for all consciousness and *āyatana*, therefore, may be the mind-base here. (For the full definition of the term see *VbhA.* 45 ff. ; *DA.* I. 124, 125 ; *Vism.* 528). *gata* [pp.] “gone, arrived at”. *āyatanagataṃ*, therefore, may mean “gone into the very being” or “gone into one’s mind-base”, i.e. “deep-rooted, established”. (*āyatanagataṃ mama saraṇāgamanam passa* I. 156.)

upāsakasīlaṃ

The word *upāsaka* [m.] was used in early days to denote a lay disciple of the Buddha. But later in popular religion it has been used generally for those who observed eight precepts. Even at present in Buddhist countries *upāsaka* in popular usage means the devotee who observes eight precepts. It is obvious that the original meaning of this word had been changed by the time the *UJ*. was written. *sīla* [nt.] “moral practice” or “precepts”. Here *upāsakasīla* means “The precepts of the upāsaka”, i.e. *aṭṭhasīla* or *aṭṭhaṅgasīla*. (*upāsakasīlaṃ hi attanā samādiyantena* II. 53.)

uposathasīlapālana

The usual verb for keeping, observing or protecting the *sīla* is *rakkhana*, as *sīlaṃ rakkhati*, *rakkhanto*, *rakkhamāno*, etc. Here the word *pālana* has been used in the same sense. But $\sqrt{pā}$ (*pāleti*) is generally used with such words as *rajjam*, *khettaṃ*, etc. Eight precepts are called *uposathasīla* because they are observed on the *uposatha* days. *uposathasīlapālanaṃ* “keeping or observing the *uposathasīla*”. (*uposathasīlapālanaṃ upāsakajanānaṃ* II. 55.)

gurukulam

The word *guru* for preceptor or teacher is well known in Pali, but the compound *gurukula* is foreign to Pali literature. In Skt. *gurukula*

[nt.] means the house or the residence of a teacher (*gurugrha*), i.e. seat of learning.

“ *Vasan gurukule nityam
nityam adhyayane rataḥ.*”

Mahābhārata, Śalya Parva (Godāyuddha Parva),
Adhyāya 40, Śloka 3.

“ *āvṛttānām gurukulād
viprāṇām pūjako bhaved.*”

Manusmṛti, ed. Nārāyaṇ Rām Āchārya, Bom-
bay, 1946, 7. 82, p. 262.

The use of the term *gurukula* in the *UJ.* shows the Skt. influence or the influence of the Hindu tradition. (*gurukulam upasaṅkamtivā* IX. 11.)

duddatam

√*dr̥* (*dryate*) to respect, honour. -*dr̥ta* [pp.] respected, honoured. Skt. *dr̥ta* can be used in Pali as *data*. Cf. *mṛta* > *mata* ; *ghṛta* > *ghata*. So *duddata* means dishonoured, ignominious, base, disgraceful, unrespected, miserable. (*Yoniso paccavekkhitvā duddatañ ca daḍiddatam* II. 164 in all MSS. of the *UJ.*) In the *PTS.* editions of *Ap.* II. 522 ; *ThīgA.* 47 : *duggatam*.

nirussāhena

Skt. *nir utsāha* ; *ussāha* energy, endeavour, effort. *nirussāhena* [instr.] “ by (one who is) effortless ” or “ by the effortless ”. (*Nirussāhena pana upāsakena pañcasīlāni yeva niccasīlavasena rakkhittabbāni* II. 62.)

patthodanam

pattha is the Pali form of Skt. *prastha* which means a particular measure of capacity. Cf. Sinhalese *pata*. *DPTS.* : *Pattha* [cf. late Skt. *prastha*] a *Prastha*, certain measure of capacity = $\frac{1}{4}$ of an *Āḷhaka* ; a cooking utensil containing one *Prastha* *DhA.* II. 154 ; *SnA.* 476 ; *AA.* V. 61 (*cattāro patthā āḷhakam*). *odana* [m. and nt.] “ boiled rice ” ; *patthodanam*, “ a *pattha* of rice ” or “ *prastha* of rice ”. (*Ath’ assa patthodanam pacitam* II. 171.)

paṭipattiparādhīnā

paṭipatti [f.] conduct, practice ; Skt. *parādhīna* [adj.] subject to

or dependent on. So *paṭipattiparādhīnā* means dependent on practices, i.e. (those who) follow the practices. (*paṭipattiparādhīnā pi bhikkhu antovasse viriyārambham karont' eva* II. 55.)

pariharitvā

The usual meaning of *pariharati* in Pali is “to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after”. See *DPTS*. But in Skt. (*pari-√hr*) means “to avoid, leave, abandon, shun”. *pariharitvā* has been employed here in the sense of *parivajjetvā* “having shunned”, i.e. in the Skt. sense. This also indicates the Skt. influence on the author of the *UJ*. (*agamanīyaṃ maggaṃ pariharitvā* II. 31 ; *kudittihimagge pariharitvā* II. 31.)

pariharitabbam

pariharitabbam has been used in the sense of *parivajjetabbam*, “should be shunned.” See *pariharitvā*. (*ānantariyakammaṃ yathāvuttavidhinā pariharitabbam* VI. 22.)

piyatamattā

piyatamattā, like the Skt. *priyatamatvāt* has been used here adverbially in the sense : “because of, owing to, on account of.” *piyatamattā* “because (it is) dearest”. (*jīvitindriyassa sattānaṃ piyatamattā ca* II. 65.)

phaladāyī

phaladāyī [adj.] giving or bearing fruits ; [figurative] bringing in gain or profit. (*saṃvaccharena phaladāyī vallijāti viya* II. 32.)

Vañño

Vañña is the Pali form of Skt. *Vanya*. In Sinhalese *Vanni* = Tamil *Vanniyan*. Literal meaning : belonging to woods, wild ; but in this context a particular dynasty or a Royal tribe. (*Vanya* > *Vañña* > *Vanni*.) (For detail see under the authorship, p. 39 f.) (*Paṇḍubhūmaṇḍale yo 'bhū Vañño sāmanta bhūmipo* IX. 21.)

sabrahmacārino

sabrahmacārī [adj.-n.], “a fellow student” or “a companion of religious life”. But here the word has been used in the sense of *sāvaka*, i.e. a “hearer” or disciple. (*satthu sabrahmacārino vā catusaccakummatthānakatham sutvā* VIII. 20.)

sīladāyakena

Here *sīla* [nt.] means five or eight precepts. *dāyaka* [n.] is “ the giver ” or “ donor ”. All Buddhists are expected to observe the five precepts daily. Those of pious mind observe the eight precepts twice or four times a month. A devotee or a monk recites or administers the precepts one by one for the observer. The observer repeats them after him. The person who administers the precepts is called *sīladāyaka* “ giver of *sīla* or precepts ”. *sīladāyakena* [instr.] by the giver of *sīla*. (*sīladāyakena vuttavidhinā vatvā pañcasikkhāpadāni samādiyāmī ti* II. 33.)

subhena

subha [nt.] welfare, good, pleasantness, agreeable, cleanliness, beauty, pleasure ; °*vasena* “ as pleasure ”, “ as agreeable ” *J. I.* 303, 304 ; *asubha* anything repulsive, disgusting or unpleasant *Miln.* 136 ; *J. III.* 243 ; °*āsubha* good and bad, pleasant and unpleasant *Dhp.* 409, p. 58, *Sn.* 633, p. 121. But here *subha* is used for *kusala* “ skilful deeds ”. Hardly we find it employed in this sense elsewhere. In the Abhidhamma the term *sobhana* is used for *kusala-cetasika* “ skilful mental activities ”. Could it be that here is a confusion of terms : *subha* for *sobhana* ? *subhena* [instr.] by a skilful deed. (*kenaci subhena atthakkhaṇavinimmuttam khaṇasampadam sampādetvā* IX. 13.)

11. INFLUENCE OF *UJ*.

Gurugōmī, who flourished during the Polonnaruva period,²⁴⁷ is considered to be the most celebrated Sinhalese author throughout the history of Sinhalese literature. Although he does not mention the *UJ*. in the *Dharmapradīpikā* which is his masterpiece, there are certain passages which appear to have been borrowed from the *UJ*. The detailed accounts of *dāna* and *sīla* that we find in the *Dharmapradīpikā*²⁴⁸ are quite similar to those in the *UJ*. That Gurugōmī has been influenced by the *UJ*. can be shown from the fact that he also has included three verses that appear in the *UJ*.²⁴⁹ The three verses, the origin of which we could not trace, are as follows :

*Tidivāvaraṇaṃ timalappabhavaṃ
tividhassa gaṭiṃ tijanāvamataṃ
tividhassa pi duccharitassa hitaṃ
tibhavubbhavasāsanānāsakaraṃ.*

*Pibanti ye majjāṃ asādhukaṃ taṃ
pipāsamattaṃ sahitāsahantā
te taṃ nidānaṃ narakesu dukkhaṃ
kathaṃ sahissanti sughorarūpaṃ.*

*Narindasampatti narindaloke
surindasampatti suraṅgāmajjhe
munindasampatti mahārahante
na dullabhekantasurāviratte.*²⁵⁰

Although Gurugōmī has stated these stanzas one after the other, the author of the *UJ*. has taken them at random. In elucidating the merits of *sīla*, Gurugōmī has taken the following passage from the *UJ*. : “ *Sīla* is a large ship to cross over the ocean of fear, a painting brush to embellish one’s person, a milky ocean where the moon of merits rises, a bed of seed from which merits grow, a diamond casket filled with gems of virtue, a bunch of flowers swarming with bees of honour, a gesture summoning all luxuries, a personality that fears no death, a document which brings the whole world to submission, the earth bearing the great tree of heaven, a goad used on elephants’ heads bringing down

²⁴⁷ *Sinhalese Lit.*, p. 47.

²⁴⁸ *Dharmapradīpikā*, ed. Śrī Dharmārāma, Colombo, 1915, pp. 90–139, 181–187.

²⁴⁹ Ch. II. Par. 138, 139.

²⁵⁰ *Dharmapradīpikā*, p. 122.

serpents, gods, and brahmas, a golden ladder to climb to a great palace like heaven, a chemical that purifies the bodies of all beings, a crest gem of the crown for the universal king-like doctrine, a wish-conferring tree that fulfils all wishes, a great lotus flower full of scent of virtue blossoming on the great lake of the Order, the great ocean where the triple gem is born, a lake of lotuses where swans roam like devotees, an autumnal sun that dispels the darkness of poverty, a source from which the spring of goodwill flows forth, a lion's claw that cleaves asunder the foreheads of elephants, namely defilements, the one vehicle to enter the city of Nibbāna, a great bridge for crossing over the ocean-like cycle of births, a foothold washed by the rays of crest gems of the crowns of numerous kings, a great cross-bar against the four hells, a heavy rain to extinguish the great fire of birth, decay, and death, a monarch of doctrine who brings fearlessness to all beings, an autumnal sun that removes the darkness of eight misfortunes, a great wealth for the householders like eight noble individuals and a great charm that protects the Order of the Buddha.”²⁵¹

The comparison of this passage with Ch. II. 143 and 144 in the *UJ.* will give a clear idea of how they resemble one another. Another example is the story of Aṅkura in the *Dharmapradīpikā*.²⁵² This is no doubt a direct translation of the story that appears in the *UJ.*²⁵³

As the *UJ.* was written by Ānanda as a manual of the Buddhist doctrine for the use of the lay disciple, the Sinhalese writers who lived during the subsequent periods were so much influenced by it that they borrowed ideas from it. One of them was the author of the *Pariccheda Pota*.

This book which has been published under the title of *Pariccheda Satara* is attributed to Āgamacakravartī, whose name appears before that of Parākramapaṇḍita in the list of writers in the *Nikāyaśaṅgraha*.²⁵⁴ This book, supposed to be written in the 13th century, comprises four chapters that deal with advice, generosity, morality, and meditation, and is quite popular in Ceylon. It is apparent that the two chapters on generosity and morality were written under the

²⁵¹ *Dharmapradīpikā*, pp. 126, 127.

²⁵² *Ibid.* pp. 96, 97.

²⁵³ Ch. V. 38 ff.

²⁵⁴ *Nikāyaśaṅgraha*, pp. 24–25.

influence of the *UJ.* When we compare these chapters with the accounts on *dāna* and *sīla* in the *UJ.*, we can come to the conclusion that the author of the *Pariccheda Pota* has borrowed ideas from the *UJ.*²⁵⁵ Here again we find the story of Aṅkura which is quite similar to that of the *UJ.*²⁵⁶ The merits of morality and demerits of the evil deeds were given in this work just as they appear in the *UJ.*,²⁵⁷ but it is peculiar that the author of the *Pariccheda Pota* has not mentioned the name of *UJ.* anywhere in his work.

Vāliṭṭa Saraṇaṅkāra (A.D. 1698–1778), who was the last Saṅgharāja of Ceylon and the architect of the modern literary and religious revival in Ceylon, was a great author. Among the large number of books he composed, the *Sārārthasaṅgraha*, which is a compendium of Buddhist doctrine, is held in high esteem throughout the island. In this work, Saraṇaṅkāra has cited the *UJ.* three times. In his account of *dhutaṅgas* he says that he must point out how, according to the *UJ.*, a layman should observe the *ekāsanikaṅga*. For this purpose he has given the full Pali passage that deals with the *ekāsanikaṅga* in the *UJ.*²⁵⁸

The second place where he cites the *UJ.* is the account of the *pattapiṇḍikaṅga*. By quoting the entire Pali passage from the *UJ.*, he shows how a lay devotee should observe the *dhutaṅgas*.²⁵⁹ At the end of this description, Saraṇaṅkāra states that in accordance with the *UJ.*, the above mentioned two *dhutaṅgas* are fit for lay devotees both male and female (*upāsakas* and *upāsikās*).²⁶⁰ In addition, there is a close resemblance between the story of Mahā-kappina in the *UJ.*²⁶¹ and that in the *Sārārthasaṅgraha*.²⁶² Considering Saraṇaṅkāra's dependence on the *UJ.*, one can conjecture that this story was also borrowed from the *UJ.* by him.

Another author who was influenced by the *UJ.* during the Kandyan period was Tibbotuvāvē Buddharakkhita who was the chief pupil of Saraṇaṅkāra. He wrote a number of books of which

²⁵⁵ Cf. *Pariccheda Satara*, ed. Nāvullē Dhammānanda and Devinuvara Ratana-joti, Colombo, 1955, pp. 70–156.

²⁵⁶ *Ibid.* pp. 73–78.

²⁵⁷ *Ibid.* pp. 110–125.

²⁵⁸ *Sārārthasaṅgraha*, ed. Sugaṇasāra, Colombo, 1913, pp. 331–332.

²⁵⁹ *Ibid.* pp. 335–336.

²⁶⁰ *Sārārthasaṅgraha*, p. 351.

²⁶¹ Cf. Ch. I. 185.

²⁶² Cf. *Sārārthasaṅgraha*, pp. 378–391.

the *Śrī Saddharmāvavādasāṅgrahaya*, a book on doctrinal advice, has been considered to be of tremendous importance.²⁶³ In this book many references were made to the *UJ*.

The fact that many stanzas like *Tidivāvaraṇam*, etc.,²⁶⁴ that are found in the *UJ*. appear in the *Śrī Saddharmāvavādasāṅgrahaya* will reveal how far the author of the latter has been influenced by that of the former. Although Buddharakkhita does not mention the name of the *UJ*., he has taken the direct translation of passages of the *UJ*. dealing with the consequences both good and bad of morality and demeritorious deeds.²⁶⁵

The author of the *Śrī Saddharmāvavādasāṅgrahaya* has mentioned the *UJ*. four times. In order to show how a lay disciple should take the three refuges, he pointed out that one should do it according to the *UJ*. and *Paṭipattisaṅgaha*.²⁶⁶ Secondly he cites the *UJ*. to point out the argument raised by the author of the *UJ*. in connection with the observance of eight precepts. Although the *Paṭipattisaṅgaha* states that eight precepts can be observed throughout one's life, the *UJ*. advises us to be deliberate in accepting these instructions.²⁶⁷ The third place where he refers to the *UJ*. is the account given of generosity.²⁶⁸

Finally he states that according to the *UJ*. the lay disciple can enjoy happiness both in the worlds of forms (*rūpaloka*) and formless worlds (*arūpaloka*) as a result of morality.²⁶⁹ A thorough examination of the *Śrī Saddharmāvavādasāṅgrahaya* will undoubtedly show that the accounts of ten meritorious deeds in the *UJ*. have greatly influenced those in it.

Many are the minor Sinhalese authors who have used the *UJ*. as a source. This must be one of the reasons why Moratoṭa Dhammakkhanda, one of the pupils of Vālivīṭa Saraṇaṅkara, translated the *UJ*. into Sinhalese during the Kandyan period.

²⁶³ *Sinhalese Lit.*, op. cit., p. 9.

²⁶⁴ *Śrī Saddharmāvavādasāṅgrahaya*, ed. W. J. Wanigasekara, Kataluwa, 1925, p. 355.

²⁶⁵ *Ibid.* pp. 337-375.

²⁶⁶ *Ibid.* p. 458.

²⁶⁷ *Ibid.* p. 466.

²⁶⁸ *Ibid.* p. 466.

²⁶⁹ *Ibid.* pp. 458-544.

12. CONTEMPORARY INTEREST IN THE MAHĀYĀNA

As our author lived in the 12th century and was acquainted with the Mahāyāna and other Indian systems, it would not be out of place to consider here whether Mahāyāna texts were studied during his day. It is a matter of history that in consequence of the successive advent of Mahāyāna lore such as the *Vetulyapiṭaka* (Skt. *Vaitulya*²⁷⁰) during the reign of Vohārikatissa (A.D. 209–231), the *Dhammadhātu* during the reign of Silāmeghavaṇṇa (A.D. 518–531), and the *Vāḍḍiyavāda* during the reign of Sena I (A.D. 833–853), Abhayagiri Vihāra gradually became a centre of Mahāyāna Buddhism. Hsüan-tsang, who visited Ceylon in the 7th century, points out that the Abhayagirivāsins studied both Mahāyāna and Hīnayāna while Mahāvihāravāsins were restricted to Hīnayāna only.²⁷⁰ Referring to this fact, Dr. W. Rahula says: “From this time onwards the Abhayagiri monks seem to have kept up constant contact with various Buddhist sects and new movements in India, from which they derived inspiration and strength. They were liberal in their views, and always welcomed new ideas from abroad and tried to be progressive. They studied both Theravāda and Mahāyāna.”²⁷¹

After the decline of Abhayagiri Vihāra, the Mahāvihāra became predominant as the stronghold of Theravāda Buddhism. This does not mean that Mahāyāna Buddhism disappeared altogether from the island. It is true that as a matter of policy the Theravāda tradition ignored it altogether. But there is reason to believe that it continued to exist in some form or other for a long time. On the basis of literary and architectural evidence, scholars have now come to the conclusion that even Vajrayāna, the latest form of Mahāyāna Buddhism, existed in Ceylon as late as the 12th century, enjoying royal patronage.²⁷²

It is very necessary that the adherents of one system should have knowledge of the other. It seems that the Theravādins of the Polonnaruva period realized the great importance of this fact and

²⁷⁰ *On Yuan Chwang's Travels in India 629–645 A.D.* II, op. cit., p. 234.

²⁷¹ *History of Buddhism in Ceylon*, by W. Rahula, Colombo, 1956, p. 85; see *Buddhist Records of the Western World*, by S. Beal, Vol. II, London, 1884, p. 247; *Mahāyānism in Ceylon*, by S. Paranavitana, *Ceylon Journal of Science*, Vol. II, 1928–1933, p. 38.

²⁷² Vide *Tāntric Influence on the Sculptures at Gal Vihāra, Polonnaruva*, by P. E. E. Fernando, *University of Ceylon Review*, January–April, 1960, pp. 50–66.

began to study Mahāyāna Buddhism more thoroughly than ever before. The study of the grammatical and other works of Candragomin was prevalent in Ceylon during the mediaeval period.²⁷³ This erudite Mahāyāna Buddhist was a pupil of Sthiramati, the author of the *Mahāyānāvātārakāśāstra* and a follower of Asaṅga, an exponent of Vijñānavāda school.²⁷⁴ Mahākassapa of Udumbaragiri himself wrote the *Bālāvabodhana*,²⁷⁵ a standard Sanskrit grammar based on the *Cāndra* of Candragomin, probably to facilitate the study of Mahāyāna and other Buddhist texts written in Sanskrit. Theravādins have very frequently referred to and quoted from Buddhist Sanskrit authors.²⁷⁶

Sangharāja Sāriputta, who wrote a *Ṭīkā* on Ratnaśrījñāna's *Pañcīkā*, was unparalleled in his Sanskrit knowledge. He is credited with the *Padāvatāra*, a concise Sanskrit grammar. In the colophon of the *Abhidharmārhāsaṅgraha-Sanne* his erudition is versified as follows :

“ *Yaṃ Cande Candabhūtaṃ nisitataramatiṃ*
Pāṇiniṃ Pāṇinīye
sabbasmīṃ takkasatthe paṭutaramati yo
kattubhūtaṃ va taṃ taṃ
maññante Kālidāsaṃ kavījanahadayā-
nandahetuṃ kavitte
sā ‘yaṃ lokatthasiddhiṃ vitaratu racanā
tassa Sārīsutassa.’” ²⁷⁷

This was probably added to the colophon by his pupil Sumaṅgala who wrote the *Abhidhammatthavibhāvinī* on the basis of this *Sanne*. This, however, clearly says that Sāriputta was as profound in the *Cāndra* and *Pāṇinī* as Candragomin and Pāṇinī themselves ; he was as well versed in all the logic as if he were its author and to thrill the poet with joy he was a Kālidāsa. It is beyond doubt, therefore, he must have had a profound knowledge of Buddhist logic as expounded by Buddhist logicians like Dinnāga and Dharmakīrti. The “ mango simile ” which is used to illustrate the process

²⁷³ See *Mahāyānism in Ceylon*, *Ceylon Journal of Science*, Vol. II, p. 69.

²⁷⁴ See *Literary History of Sanskrit Buddhism*, by G. K. Nariman, Bombay, 1923, p. 100.

²⁷⁵ *Bālāvabodhana*, ed. Paññāsāra, Colombo, 1895.

²⁷⁶ See *References to Buddhist Sanskrit Writers in Sinhalese Literature*, C. E. Godakumbura, *University of Ceylon Review*, Vol. I, No. 1, April, 1943, pp. 86-93.

²⁷⁷ *AbhsS.* 276.

of conscious-moments (*cittakkhaṇāni*) has been cited by him in his *Sanne* from the *Āryasatyāvatāra* :

“ *Suptaś cūtasya mūle phalapatanaravāt*
kaścid unmīlya cakṣur
drṣṭvā cādāya caitat phalam atha paritā
pīḍayitvā kareṇa
jñātvā pakvasvabhāvaṃ kila paribubhuje
tad rasākṛṣṭacetāḥ
paścāt tālvādilagnaṃ rasam api ca saha-
śleṣmaṇāsvādya śiśye.” ²⁷⁸

In support of the view that there is no cooling effect in the water-element (*āpodhātu*) Sāriputta cites the following stanzas :

“ *Dravatā saha vuttīni tīṇi bhūtāni samphusaṃ*
dravataṃ samphusāmī ti loko 'yam abhimaññati.
Bhūte phusitvā saṇṭhānaṃ manasā gaṇhato yathā
paccakkhato phusāmī ti viññeyyā dravatā tathā.” ²⁷⁹

These stanzas are by Nāgabodhi, translated into Pali, perhaps, by Sāriputta himself though he simply attributed them to ancients (*purāṇas*). Parākramabāhu II (A.D. 1236–1270), the author of the *Viśuddhimārga-Sanne*, who quotes them in their Sanskrit form, mentions that these are by the *Sthavira* Nāgabodhi :

“ *Dravatā sahavartīni trīṇi bhūtāni samprśan*
dravatvaṃ samprśāmīti loko 'yam abhimanante.
Spṛtvā bhūtānāṃ sansthānaṃ yathā ṣaṣṭena grhṇataḥ
bhrāntiḥ sākṣāt sprśāmīti vijñeyā dravatā tathā.” ²⁸⁰

Guruḷugōmī, who flourished during the Poḷonnaruva period ²⁸¹ wrote a Sinhalese commentary on the Pali *Mahābodhivaṃsa*, called the *Dharmapradīpikā* where he cited a number of Mahāyāna works. The Buddhist Sanskrit writers so far traced in this work are Dharmakīrti,²⁸² Candragomin,²⁸³ Āryasūra,²⁸⁴ and Śāntideva.²⁸⁵

²⁷⁸ *AbhsS.* p. 106.

²⁷⁹ *Ibid.* pp. 173.

²⁸⁰ *Viśuddhimārga-Sanne* (also called *Mahāsanyaya*), ed. Saddhātissa, Kalutara, Part I, 1949 ; Part II, 1955, p. 1075. (Text quoted here is corrupt.)

²⁸¹ *Sinhalese Lit.*, p. 50.

²⁸² *Dharmapradīpikā*, pp. 2-3.

²⁸³ *Ibid.* pp. 79, 80.

²⁸⁴ *Ibid.* pp. 114–115.

²⁸⁵ *Ibid.* p. 157.

This shows that Gurūḷugōmī cited the Mahāyāna works like *Pramāṇavārtika*,²⁸⁶ *Śiṣyalekhādharmakāvya*,²⁸⁷ *Jātakamālā*,²⁸⁸ and *Bodhicaryāvatāra*.²⁸⁹ Sanskrit authors sometimes write Śāradva-tīputra in lieu of Śāriputra (Pali Sāriputta) and it is interesting to note that the same vogue has been followed by Gurūḷugōmī in his *Dharmapradīpikā*.²⁹⁰ While describing the Buddha's taming of the intoxicated elephant Dhanapāla (Dhanapālaka), better known as Nālāgiri, Gurūḷugōmī cites the following stanza in his *Amāvatura* from a Sanskrit Buddhist work called *Pādapaṅkajastavaka* :

“ Gaṇḍasthalīlūṭhitadānamaśīniṣeka-
bhrāntonnadadbhramaramaṇḍalaḍiṇḍimena
krodhoṣmaṇābhidavatū Dhanapālakena
pādadvaye praṇatam āryadhṛtāṅkuṣe te.”²⁹¹

Another writer who has made use of two Buddhist Sanskrit works, *Jātakamālā* of Āryaśūra and *Jātakastava* of Jñānayaśas,²⁹² during the same period is the author of the *Sasadāvata*, a Sinhalese ornate poem.²⁹³ In praising the Bodhisatva, the Vyāghrijātaka and the Hastijātaka are alluded to in different words from these two works.²⁹⁴

The study of the Mahāyāna texts received impetus more vigorously during the succeeding period of Daṁbadeṇiya. In fact, some of the Mahāyāna ideals were quietly penetrating into the minds of the followers of Theravāda Buddhism. One of the high ideals of Mahāyāna Buddhism is that every one should endeavour to become a Bodhisatva, and eventually a Buddha. One of the pious ministers of king Parākramabāhu II, Devapratirāja by name, moved by compassion, gave away all his possessions together with his wife and children as gifts, while uttering the wish : May I be a Buddha.²⁹⁵

²⁸⁶ *Pramāṇavārtika*, Appendix to *Journal of Bihar Orissa Research Society*, Vol. XXIV, Part III, 1938, vv. 190-193.

²⁸⁷ *Śiṣyalekhādharmakāvya*, ed. I. P. Minayeff, *Zapiski*, IV, vv. 42, 51, 104.

²⁸⁸ *Jātakamālā*, ed. Hendrik Kern, *Harvard Oriental Series*, 1891, Vol. I. *Kumbhajātaka*, No. 17, vv. 18, 22, 24, 27, 28.

²⁸⁹ *Bodhicaryāvatāra*, ed. Minayeff, *Zapiski*, IV, 1889 ; ed. de la Vallée Poussin, *Bibliotheca Indica*, Calcutta, 1901 ff. Ch. V. v. 12, Ch. VI. v. 41.

²⁹⁰ *Dharmapradīpikā*, op. cit., p. 246.

²⁹¹ *Amāvatura*, ed. W. Sorata Nāyakathera, *Vāllampitiya*, 1954, p. 141.

²⁹² *Jātakastava*, ed. H. W. Bailey, *Bulletin of the School of Oriental and African Studies*, London Institution, IX, 1939, pp. 851 ff. ; ed. D. R. Shackleton Bailey in *Asiatica* (Festschrift Weller), Leipzig, 1954, p. 22 ff., vv. 5-6.

²⁹³ *Sasadāvata*, ed. Aturuvālle Dhammapāla, Colombo, 1934, cf. vv. 275, 276.

²⁹⁴ *Sinhalese Lit.*, pp. 146-148.

²⁹⁵ *Cv. ii*, Ch. 86. vv. 7, 8 ; *Pūjāvaliya*, ed. Saddhātissa, Kalutara, 1930, Ch. 34, p. 745.

In order to create such an aspiration for Buddhahood (*Buddhatva*) in the king too, the minister requested Buddhaputra of Mayūrapāda Pariveṇa to write the *Pūjāvaliya* which appraises the sublime state. Dr. Paranavitana is right in the assertion that the author of the *Pūjāvaliya* appears to have come under the influence of the Mahāyāna teachings. In the introductory chapter of his work, he has a rather long argument to establish that it is only the state of a Bodhisatva that is worth striving for and the attainment of Nirvāṇa by being an *arhat* or *pratyekabuddha* should not be one's aim.²⁹⁶ The king was so enamoured with the work that it was recommended to the public and was taken in procession on the Royal elephant.²⁹⁷

In the same period the *Haṭṭhavanagallavihāravaṃsa*, a Pali *campū*, was written mainly to depict the career of a Bodhisatva in the king Siri Saṅghabodhi. In this work the author, possibly Anomadassi, has borrowed twenty *śloka*s from Āryasūra's *Jātakamālā* and several passages such as Śukanāsa's speech from the *Kādambarī*²⁹⁸ of Bāṇabhaṭṭa and put them into Pali. It seems that it was a general practice among the Sinhalese and Pali scholars of this period to quote Sanskrit works freely or to borrow subject matters from them. The author of the *Rūpasiddhi-Sanne* has cited a work of Mātṛceṭa²⁹⁹ and the *Jātakamālā*.³⁰⁰ There are citations from the *Jātakamālā* in the *Purāṇa Kāvyaḍarśa-Sanne* and the *Subodhā-laṅkāra-Sanne*. In his ornate composition called *Butsaraṇa Vidyāca-kravarti* has borrowed phrases and ideas from the *Lalitavistara*.³⁰¹

The *Viśuddhimārga-Sanne* of Parākramabāhu II, mentioned above, is a mine of quotations from Pali, Sinhalese, and Sanskrit works. Some of the works quoted which may have come to be extinct, if they are not resting in the "inaccessible" Vihāra libraries, are as follows :

²⁹⁶ *Mahāyānism in Ceylon, Ceylon Journal of Science*, Vol. II, p. 70.

²⁹⁷ *Pūjāvaliya*, op. cit., Ch. 34, p. 755.

²⁹⁸ *Kādambarī*, ed. Kāśināth Panduranga Parab, Bombay, 1921, p. 196 ; cf. *Haṭṭhavanagallavihāravaṃsa*, PTS., Ch. 2.

²⁹⁹ *Rūpasiddhi-Sanne*, op. cit., p. 3.

³⁰⁰ *Ibid.* p. 8.

³⁰¹ E.g. compare the alluring words of Māra's three daughters in both the works : *Butsaraṇa*, ed. Sorata Nāyakathera, Colombo, 1945, p. 17 and the *Lalitavistara*, ed. S. Lefmann, Halle, 1902 and 1908, pp. 321-323 ; ed. Rajendra Lal Mitra in *Bibliotheca Indica*, Calcutta, 1877, pp. 406-408 ; ed. P. L. Vaidya, Mithila Institute, Darbhanga, 1958, pp. 234-235.

Sanyaya, another old glossary to the *Visuddhimagga*. References to this are to be found in the following pages of the *Viśuddhimārga-Sanne* : 22, 24, 26, 29, 128, 163, 245, 253, 278, 323, 331, 344, 356, 365, 436, 479, 480, 484, 499, 502, 509, 523, 556, 556, 613, 619, 655, 659, 664, 697, 783, 792, 816, 933, 938, 941, 951, 953, 968, 971, 978, 986, 987, 998, 1005, 1008, 1026, 1031, 1041, 1044, 1051, 1054, 1056, 1083, 1107, 1120, 1127, 1129, 1131, 1132, 1133, 1135, 1139, 1141, 1142, 1153, 1164, 1169, 1180, 1196, 1211, 1213, 1215, 1224, 1227, 1243, 1247, 1271, 1276, 1338, 1351, 1378, 1406, etc.

Nissandeha Sanyaya,³⁰² p. 3.

Abhidharmāvatāra,³⁰³ p. 3.

Sumanāvatāra, p. 3.

Silisanayaya,³⁰⁴ pp. 344, 1134.

Peṭaka, p. 1679.

Nidānavarga Aṭuvā, pp. 1247, 1248.

Vijam Avatāra Sanyaya, pp. 1121, 1124, 1132.

Dharmavibhāgaṭīkā, p. 1044.

Jotiya Anuṭīkā, p. 1378.

Purāṇa Aṭuvāva, p. 1023.

Jñeyasampattiṭīkā, pp. 1042, 1044, 1069.

Bhāṣya, p. 1069, and

Bhāṣyaṭīkā, p. 1069 of the *Jñeyasampattiṭīkā*.

Āryasatyāvatāra, p. 1042.

Abhidharmakośa, pp. 1043, 1187.

Some of the above are undoubtedly Sanskrit texts which are not known to us except *Abhidharmakośa* of Vasubandhu.

The Buddhist Sanskrit scholars to be traced in this work include :

Rāhulapāda (p. 479) : According to citations made here he may be an author of grammatical works, and identical with Rāhulabhadra referred to by Vasubandhu in his *Pratītyasamutpādayākhyā*.³⁰⁵

Jotipāla (pp. 1060, 1098) : The quotations from *Āryasatyāvatāra* bear resemblance to the quotations attributed to Jotipāla. He may, therefore, be the author of *Āryasatyāvatāra*. *Nikāyasaṅgraha* ³⁰⁶

³⁰² This is also called *Vanavinisa-Sanne* written to the Buddhaddatta's *Vinaya-vinicchaya* by the same king.

³⁰³ This may be the *Abhidhammāvatāra* of Buddhaddatta or the *Abhidharmāvatāra-śāstra* (Nanjio No. 1291).

³⁰⁴ This may be a concise glossary to the *Visuddhimagga*.

³⁰⁵ *JRAS.* (Ceylon Branch), July, 1930, p. 613.

³⁰⁶ *Nikāyasaṅgraha*, p. 17.

and the *Cūḷavaṃsa*³⁰⁷ refer to a Jotipāla who hailed from the continent of India and worsted the Vaitulyavādins during the reign of Aggabodhi I (A.D. 571–604).³⁰⁸ This Jotipāla may be identical with the author referred to in the *Viśuddhimārga-Sanne*.

Nāgabodhi (p. 1075) : The stanzas quoted in the *Abhidharmārtha-saṅgraha-Sanne* as well as in the *Viśuddhimārga-Sanne* indicate that he may be an author of a *kārikā* on the Abhidharma. The author of the *Samājamāṇḍalopayika*, a manuscript found in Tibet, is Nāgabuddhi.³⁰⁹ The similarity of the name tends to identify both the writers as one.

Diñnāga (A.D. c. 425), p. 1053 : We come across the name of Dīghanāga to whom is attributed the following stanza :

“ *Samprāptasamprayoge ca
yad iṣṭam rūpaśabdayoḥ
vicchinnaṣṭhivijñānam
tannairantaryabādhakam.* ”

No doubt the name of the father of Buddhist logic has been given in error here as Dīghanāga by copyists.

Quotations have been made from the *Vākyapadīya* of Bhartrhari (p. 522) and the *Saundaranandakāvya* of Aśvaghoṣa (p. 34). Allusions have been made to the *Mādhyamikakārikā* of Nāgārjuna (pp. 1261, 1263) and *Nyāyabindu* of Dharmakīrti. In addition, we find numerous unidentified Sanskrit quotations scattered throughout this voluminous work (pp. 2, 59, 480, 495, 1034, 1035, 1036, 1037, 1039, 1042, 1043, 1053, 1062, 1079, 1082, 1083, 1086, 1091, 1104, 1106, 1110, 1119, 1130, 1136, 1169, 1178, 1190, 1213, 1214, 1217, 1219, 1220, 1250, 1344, 1345, 1369, 1688) ; they also must surely be from the Buddhist Sanskrit works.

The pernicious views of the Abhayagirivāsins, pp. 194, 647, 1015, 1017, 1018, 1050, 1070, 1726,

Mahāsaṅghikas, p. 1050,
Sarvāstivādins, p. 540,
Mahīśāsakas, p. 1127,
Tripiṭaka Cūlābhaya, p. 593,
Tripiṭaka Cūlanāga, p. 955,
Vasudharma, p. 1050,

³⁰⁷ *Cv.* XIII. vv. 40–50.

³⁰⁸ See *History of Ceylon*, Vol. I, op. cit., pp. 381–382.

³⁰⁹ *Journal of the Bihar and Orissa Research Society*, XXIII, Part 1, p. 45.

Mahādatta, p. 1642,
 Revatācārya, pp. 1296, 1301, and
 Kaṇāda, pp. 1051, 1332

have been pointed out and refuted. It is already clear that the king was not restricted to Buddhist works. The following stanza has been quoted from the *Bhagavadgītā* in Pali form (p. 1331) :

“ *Vatthāni jīṇṇāni yathā pahāya
 navāni gaṇhāti naro parāni
 nikkhippadeham idha jīṇṇam eva
 gaṇhāti atthābhinavam sukhehi.*” ³¹⁰

The orthodox Hindu Law book, *Manusmṛti* ³¹¹ has been cited (p. 757) and the theory of evolution advocated by Sāṅkhya Philosophers has been refuted (p. 1236). The king has quoted the aphorisms of *Pāṇinī* (pp. 530, 531, 1250, 1253, 1256, etc.) in support of his grammatical analysis and the *Nyāyasārapadapañcikā* (p. 1254) for etymological derivations.

The influence of Sanskrit rhetoric is clearly visible in the *Kavsiḷumiṇa*,³¹² a Sinhalese epic composed by the king Parā-kramabāhu II.

The above sketchy discussion is perhaps sufficient to show to what extent the Sanskrit texts were studied during the periods, both of Polonnaruva and Daṁbadeṇiya. There must have been a long tradition behind it. If for no other purpose, the adherents of Mahāvihāra too must have studied these texts for the sake of defending their own position.

H. SADDHATISSA.

³¹⁰ Cf. *Bhagavadgītā*, II. 22.

³¹¹ *Manusmṛti*, IX, 138.

³¹² *Kavsiḷumiṇa*, ed. Siddhārtha, Govt. Press, Colombo, 1926.

ABBREVIATIONS

(All editions Pali Text Society unless otherwise stated)

<i>A.</i>	Anguttara Nikāya
<i>AA.</i>	Anguttara Nikāya Aṭṭhakathā = Manorathapūraṇī
<i>Ap.</i>	Apadāna
<i>ApA.</i>	Apadāna Aṭṭhakathā = Visuddhajānavilāsini
<i>Abv.</i>	Abhidhammatthavibhāvinī Ṭīkā, ed. Paññāsāra and Wimaladhamma, Colombo, 1933
<i>Abvi.</i>	Abhidhammatthavikāsinī, ed. A. P. Buddhadatta, Ambalangoda, 1961
<i>Abhs.</i>	Abhidhammatthasaṅgaha, ed. T. W. Rhys Davids, <i>JPTS.</i> 1884
<i>AbhsS.</i>	Abhidhammatthasaṅgaha-Sanne, ed. Paññāmolī, fourth edition, Colombo, 1950
<i>Avś.</i>	Avadānaśataka, ed. Speyer (Bibliotheca Buddhica III), 1906-09
<i>It.</i>	Itivuttaka
<i>ItA.</i>	Itivuttaka Aṭṭhakathā = Paramatthadīpanī
<i>UJ.</i>	Upāsakajanālaṅkāra
<i>UdA.</i>	Udāna Aṭṭhakathā = Paramatthadīpanī
<i>Kvt.</i>	Kaṅkhāvitarāṇī
<i>Kvu.</i>	Kathāvatthu
<i>Khp.</i>	Khuddakapāṭha
<i>KhpA.</i>	Khuddakapāṭha Aṭṭhakathā = Paramatthajotikā
<i>Gv.</i>	Gandhavaṃsa, ed. J. Minayeff, <i>JPTS.</i> , 1886
<i>Cv.</i>	Cūlavaṃsa
<i>J.</i>	Jātaka (<i>with</i> Aṭṭhakathā)
<i>Tkg.</i>	Telakaṭāhagāthā, ed. E. R. Goonaratne, <i>JPTS.</i> 1884
<i>Thag.</i>	Theragāthā
<i>ThagA.</i>	Theragāthā Aṭṭhakathā = Paramatthadīpanī
<i>Thīg.</i>	Therīgāthā
<i>ThīgA.</i>	Therīgāthā Aṭṭhakathā = Paramatthadīpanī
<i>D.</i>	Dīgha Nikāya
<i>DA.</i>	Dīgha Nikāya Aṭṭhakathā = Sumaṅgalavilāsini
<i>Dhp.</i>	Dhammapada
<i>DhpA.</i>	Dhammapada Aṭṭhakathā
<i>Dhs.</i>	Dhammasaṅgaṇī
<i>DhsA.</i>	Dhammasaṅgaṇī Aṭṭhakathā = Atthasālinī

- Dvy.* Divyāvadāna, ed. E. B. Cowell and R. A. Neil, Cambridge, 1886
- Nd2.* Cullaniddesa
- NdA1.* Niddesavaṇṇanā = Mahāniddesa Aṭṭhakathā = Saddhammapajjotikā
- Pps.* Paṭipattisaṅgaha MS.
- Pv.* Petavatthu
- PvA.* Petavatthu Aṭṭhakathā = Paramatthadīpanī
- Ps.* Paṭisambhidāmagga
- PsA.* Paṭisambhidāmagga Aṭṭhakathā = Saddhammappakāsini
- BM.Abv.* Buddhadatta's Manuals : Abhidhammāvatāra
- Buv.* Buddhavaṃsa
- BuvA.* Buddhavaṃsa Aṭṭhakathā = Madhuratthavilāsini
- Lal.* Lalitavistara, ed. S. Lefmann, I. Halle, 1902
- M.* Majjhima Nikāya
- MA.* Majjhima Nikāya Aṭṭhakathā = Papañcasūdani
- Miln.* Milindapañha, ed. V. Trenckner, *PTS.*, reprinted, 1962
- Mtu.* Mahāvastu, ed. É. Senart, 3 Vols., Paris, 1882–1897
- Mhv.* Mahāvaṃsa
- Vin.* Vinaya
- VinA.* Vinaya Aṭṭhakathā = Samantapāsādikā
- Vitm.* Vimuttimaggā, Trn. Rev. N. R. M. Ehara, Soma Thera and Kheminda Thera, Colombo, 1961
- Vism.* Visuddhimaggā
- Vbh.* Vibhaṅga
- VbhA.* Vibhaṅga Aṭṭhakathā = Sammohavinodani
- Vv.* Vimānavatthu
- VvA.* Vimānavatthu Aṭṭhakathā = Paramatthadīpanī
- S.* Saṃyutta Nikāya
- SA.* Saṃyutta Nikāya Aṭṭhakathā = Sāratthappakāsini
- Sdms.* Saddhammasaṅgaha, ed. N. Saddhānanda, *JPTS.*, 1890
- Sn.* Suttanipāta
- SnA.* Suttanipāta Aṭṭhakathā = Paramatthajotikā
- SAT.* Saṃyutta Nikāya Aṭṭhakathā Tīkā = Līnatthappakāsini MS.
- Sdhp.* Saddhammopāyana, ed. Richard Morris, *JPTS.*, 1887
- SsA.* Suttasaṅgahaṭṭhakathā, ed. B. Siri Piyaratana, Colombo, 1929
- Sād.* Sāratthadīpanī I, ed. Biharpola Devarakkhita, Colombo, 1914
- Sāsv.* Sāsanavaṃsa

Additional abbreviations

acc.	= accusative, according to
adj.	= adjective
Ch.	= Chapter
Cor.	= Corrected
cf.	= compare
<i>DPTS.</i>	= Dictionary of the Pali Text Society
ed.	= edited
<i>EI.</i>	= Epigraphia Indica
<i>EZ.</i>	= Epigraphia Zeylanica
f.	= feminine
GB	= Great Britain
instr.	= instrumental
<i>JPTS.</i>	= Journal of the Pali Text Society
<i>JRAS.</i>	= Journal of the Royal Asiatic Society
Lit.	= Literature
m.	= masculine
n.	= noun
nt.	= neuter
Par.	= Paragraph or Paragraphs
Pl.	= plural
p.	= page
pp.	= past participle, pages
Skt.	= Sanskrit
v.	= verse
vv.	= verses

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		64 f. VII.56
		75 VI.3
		SĀRATTHADĪPANI Sād.
		pp. 425 f. II.132
		426 II.130, 131, 134

UPĀSAKAJANĀLANĀKĀRO

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA

[SARAṆASĪLANIDDESO I]

- [1] Visuddhavaṇṇaṃ Sugataṃ namitvā
suvāṇṇitaṃ dhammavaraṇ ca tena
tathā vimuttaṃ gaṇaṃ aṅgaṇehi
Upāsakālaṅkaraṇaṃ karissaṃ.
- [2] Vatthuttayaṃ ye samupāsamaṇā ¹
upāsakattaṃ abhisambhūṇanti
te bhūsayantā saraṇādivaṇṇā ²
Upāsakālaṅkaraṇā ³ ti vuttā. ⁴
- [3] Tesāṃ guṇānaṃ janabhūsaṇānaṃ
sandīpakattā pana esa gantho ⁵
viññūhi saddatthanusārato vā ⁶
Upāsakālaṅkaraṇo ⁷ ti ñeyyo. ⁸
- [4] Yato nidānādikathāvihīnato ⁹
nayākulattā *Paṭipattisaṅgaho*
purātano so 'bhīnavāvatāriṇaṃ ¹⁰
na kiñci piṇeti ¹¹ Jinānusatthiyaṃ. ¹²
- [5] Ādāya suttantarato pi sāraṃ ¹³
anākulam 'dāni kathīyate ¹⁴ so
maṇihi nekākarasambhavehi ¹⁵
chekā hi kubbanti ¹⁶ kiritaṣeṭṭhaṃ.
- [6] Issārivaggaṇ ¹⁷ ca niraṃkaritvā ¹⁸
sodhetva ¹⁹ vikkhepamalaṇ ca samnā
saddhādhanā sādhujaṇā sapaññā
tam me nisāmentu pasannacittā.

¹ B samupāyamāṇā

² K2P1P2 °vaṇṇaṃ

³ K2 °karaṇaṃ

⁴ B vuttaṃ

⁵ B gandho

⁶ R ca

⁷ CGHK1K2P1P2SV

°karaṇā

⁸ CGHK1K2P2 neyyo

P1V ñeyyā

⁹ R nidānāni°

¹⁰ B hi navāvakāriṇaṃ

P1P2 hi na cāvatāriṇaṃ

¹¹ R piṇoti

¹² B Jinārusatthiyaṃ

¹³ W sāra

¹⁴ K2 kathīyato

¹⁵ B nekārakasaṃ°

¹⁶ B kuppanti

¹⁷ B Iyādivaggaṇ

¹⁸ R tiraṃ°

¹⁹ BP2 sodhetvā

[7] Tattha *Upāsakālaṅkaraṇaṃ karissan* ti ettha upāsakā²⁰ alaṅkaronti attabhāvaṃ etehi ti upāsakālaṅkaraṇā ti ye saraṇādayo guṇā vuttā, te ca pana sammā adhisilādinaṃ²¹ vasena sakala-Buddhavacanapariyāpannā²² ti²³ pi²⁴ suttābhidhammavinaya-saṅkhātesu²⁵ tīsu piṭakesu bāhullena²⁶ suttantapiṭakapariyāpannā.²⁷ [8] Tath' eva *Dīghanikāya-Majjhimanikāya-Saṃyuttanikāya-Aṅguttaranikāya-Khuddakanikāya*-saṅkhātesu pañcasu nikāyesu *Khuddakanikāya*—pariyāpannā. [9] Tattha pi navaṅgaṃ satthusāsaṇaṃ tīhi²⁸ piṭakehi saṅgaṇhitvā²⁹ vācanāmaggaṃ³⁰ āropentehi pubbācariyehi ye iminā³¹ maggena devamanussā upāsakabhāvena vā pabbajitabhāvena vā sāsaṇaṃ otaranti, tesāṃ sāsanotārassa maggabhūto yo³² *Khuddakapāṭho* vutto, visesato tattha pariyāpannā. [10] Tattha ca vuttānaṃ silasamādhipaṇṇā-dinaṃ guṇānaṃ saraṇattayam eva sammā³³ ādi, yasmā ca :“ Yato kho Mahānāma upāsako Buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti ettāvatā kho Mahānāma upāsako hoti³⁴ ” * tica vuttaṃ. Tasmā sakalabhūtānaṃ dharaṇīr iva³⁵ sabbesam pi upāsakaguṇānaṃ³⁶ ratanattayam eva patitṭhā ti.

[11] Paṭhamam tāv'ettha-“ Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmi ” † ti³⁷ yad idaṃ Saraṇāgamanasuttaṃ³⁸ vuccati. Tassa pana attatthaparattabhedānaṃ atthānaṃ sūcanādito suttabhāvo veditabbo. [12] Tathā h'esa atthānaṃ sūcanato³⁹ ganthanato⁴⁰ suṭṭhu Bhagavatā hita-sukhāvahanākārena⁴¹ veneyyajjhāsayanulomena vuttattā, sassam⁴² iva phalaṃ atthānaṃ pasavanato, gāvī viya thaṇṇaṃ⁴³ atthakhīrapaggaharāpanato⁴⁴ mahesī viya cakkavattigabbhaṃ suṭṭhu⁴⁵ atthe rakkhanato, vikiritum appadānaṃ pupphānaṃ viya suttaṃ⁴⁶

* A. IV. 220 † *Khp.* I ; *Vin.* I. 22, cf. I. 24

²⁰ K2 upāsaka

²¹ R sammādisilādinaṃ

²² CGHK1K2P1V

sakalam°

²³ P1P2 °pannāni

²⁴ B *omits*

²⁵ S °saṅkhyātesu

²⁶ R bāhullena

²⁷ P2 °piṭakaṃ pariyā°

²⁸ R tīsu

²⁹ P2 saṅgaṇhitvā

³⁰ P1P2R vaca° V vaca-namaggaṃ

³¹ P2 ye'minā

³² R so

³³ HRS yammā BK1

yasmā K2 yam

³⁴ W MSS. ettāvatā kho Mahānāma upāsako hoti *omit*

³⁵ B sakalabhūtanaddha-rakīriva

³⁶ B upāsakagaṇānaṃ

³⁷ GK2P1P2V *omit*

³⁸ BP1P2S Saraṇaga-mana°

³⁹ P2 sucatato

⁴⁰ B gandhanato P2

hatthato

⁴¹ G °vahatākārena

⁴² P1P2 yassam

⁴³ R taṇṇaṃ

⁴⁴ BR °khīraṃ paggha-rāpanato S °khīrappa-ggha°

⁴⁵ B suṭṭhum

⁴⁶ P1P2V sutta

atthe saṅgahetvā vikiritum viddhaṃsitum ⁴⁷ appadānato, ⁴⁸ athavā gahetabbāpanetabbatṭhānassa ⁴⁹ pamāṇabhūtaṃ ⁵⁰ vaḍḍha-kīsuttam ⁵¹ iva gahetabbāpanetabbassa atthānatthassa pamāṇabhūtattā cā ti suttan ti vuccati.

[13] Vuttañ ca :

“ Atthānaṃ sūcanato suvuttato ⁵² ‘tha sūdanato ⁵³ suttānaṃ ⁵⁴ suttasabhāgato ca suttam ⁵⁵ suttan ⁵⁶ ti vuccatī ” ti.

- [14] (i) Tam pan’etaṃ suttam kena bhāsitaṃ ?
 (ii) Kattha bhāsitaṃ ?
 (iii) Kadā bhāsitaṃ ?
 (iv) Kasmā bhāsitaṃ ? ti.

[15] Vuccate :

(i) *Kena* ⁵⁷ *bhāsitaṃ* ⁵⁷ ti ⁵⁷ ? Tena Bhagavatā arahatā jānatā passatā Sammāsambuddhena bhāsitaṃ. ⁵⁸

(ii) *Kattha bhāsitaṃ* ti? Bārāṇasiyaṃ Isipatane Migadāye bhāsitaṃ.

(iii) *Kadā bhāsitaṃ* ti? āyasmante ⁵⁹ Yase ⁶⁰ saddhiṃ sahāyakehi arahattaṃ patte ⁶¹ ekasaṭṭhiyā arahantesu bahujanahitāya sukhāya dhammadesanaṃ karontesu bhāsitaṃ.†

(iv) *Kasmā* ⁶² *bhāsitaṃ* ⁶² ti ⁶² ? Pabbajjatthañ ca upasampadattthañ ca bhāsitaṃ.‡

[16] Ettāvatā *kena desitaṃ* ⁶³ ti ādayo pañhā na suṭṭhu pākaṭā honti. Apākaṭesu pana tesu abhinavānam upāsakopāsikajanānaṃ, ⁶⁴ ‘ko Bhagavā, arahā nāma ko’ ti ⁶⁵ ādinā citte saṃsayo uppajjati. Sañjātakāṅkhānaṃ pan’ etesaṃ pītipāmojjaṃ ⁶⁶ na siyā. Asati ca pītipāmojje ⁶⁷ saraṇāgamanavasena ⁶⁸ sāsanoṭāro ⁶⁹ ca ⁷⁰ na siyā ti,

* DA. 17 ; DhsA. 19

† See Vin. I. 20

‡ See Vin. I. 22

⁴⁷ R visuddhanasitum

⁴⁸ B asabbadānato

⁴⁹ C gahetabbatṭhānassa
R °tabbatṭhānassa

⁵⁰ B pamāṇaṃ bhūtaṃ R
pamāṇabhūta

⁵¹ G vaḍḍhati suttam

⁵² B savaṇato adds

⁵³ B thassūdanato

⁵⁴ CHK1P1P2RV suttanā

K2 suttanu G suttanā

⁵⁵ B omits

⁵⁶ R suttanā

⁵⁷ BCGHK1K2P1P2SV
omit

⁵⁸ G bhāsita

⁵⁹ P2 āyasmantena R
āyasmanto V āyasmantehi

⁶⁰ CGHK1K2P1SV

yasehi P2 yasena

⁶¹ V pattesu

⁶² V omits

⁶³ B dassitan

⁶⁴ B upāsakopāsaka°

⁶⁵ B honti

⁶⁶ B piti°

⁶⁷ B piti°

⁶⁸ PIG saraṇagamana°

⁶⁹ R sāsanoṭaraṇa

⁷⁰ B va

tesaṃ kaṅkhāvicchedanatthaṃ ⁷¹ pasādajanānatthaṃ ⁷² ca vitthā-rato ⁷³ tad evañ ca veditabbaṃ.

[17] (i) *Kena bhāsitaṃ* ti ? Yo ito kappasatasahassādhikānaṃ ⁷⁴ catunnaṃ asaṅkheyyānaṃ ⁷⁵ matthake Amaravatī nāma nagare ⁷⁶ Sumedho nāma brāhmaṇakumāro hutvā sabbasippesu nipphattim patvā mātāpitunnaṃ ⁷⁷ accayena anekakoṭisaṅkhaṃ ⁷⁸ dhanam pariccajitvā isipabbajjaṃ pabbajitvā Himavante vasanto jhānābhiñ-ṇaṃ ⁷⁹ nibbattetvā ⁸⁰ ākāseṇa gacchanto Dīpaṅkaradasabalassa ⁸¹ Sudassanavihārato Rammanagarappavesanattāya ⁸² maggaṃ sodhiyamānaṃ disvā sayam pi ekaṃ padesaṃ gahetvā tasmim asodhite yeva āgatassa satthuno attānaṃ setum katvā kalale attharitvā ‘satthā sasāvaka-saṅgho ⁸³ kalale ⁸⁴ anakkamitvā maṃ akkamanto gacchatū’ ⁸⁵ ti nipanno. ⁸⁶ [18] Satthā taṃ ⁸⁷ disvā “Buddhaṅkuro ⁸⁸ esa anāgate kappasatasahassādhikānaṃ catun-naṃ asaṅkheyyānaṃ ⁸⁹ pariyosāne ⁹⁰ Gotamo nāma Buddhho bhavissatī” * ti vyākato. ⁹¹

[19] Tassa satthuno aparabhāge—

Koṇḍañño	Piyadassī
Maṅgalo	Atthadassī
Sumano	Dhammadassī
Revato	Siddhattho ⁹³
Sobhito	Tisso
Anomadassī ⁹²	Phusso
Padumo	Vipassī
Nārado	Sikhī
Padumuttaro	Vessabhū
Sumedho	Kakusandho
Sujāto	Koṇāgamano

Kassapo ti lokaṃ obhāsetvā uppannānaṃ ⁹⁴ imesaṃ pi tevisa-tiyā ⁹⁵ Buddhānaṃ santike laddhavyākaraṇo ⁹⁶ [20] dasapāramiyo

* Cf. *J.* I. 15 ; *ApA.* 17

⁷¹ B °viniccheda°

⁷² B pasādanatthaṃ

⁷³ P1P2 vitthareto

⁷⁴ P2 °ssādhinaṃ

⁷⁵ B asaṅkheyyānaṃ

⁷⁶ CGHK2VP1 B Amara-nagare K1RS Amaravatī-nagare

⁷⁷ B mātā omits

⁷⁸ K2 °saṅkha

⁷⁹ S jhānābhiñṇā

⁸⁰ B nipattetvā

⁸¹ P1P2 Dibbakara°

⁸² B Rammanagaraṃ

pavi° R °pavisana°

⁸³ P2 sāvaka°

⁸⁴ G sakale

⁸⁵ K2P1P2 gacchantū

⁸⁶ B nippanno

⁸⁷ K2 naṃ R omits

⁸⁸ B °aṅguro R °aṅkure

V °āṅkura

⁸⁹ B asaṅkheyyānaṃ

⁹⁰ BR matthake

⁹¹ C vyākaraṇato HR vyā-

karāṇo GK2 vyākaraṇato

P1P2V vyākatena

⁹² B Anomadassi

⁹³ S Siddhatto

⁹⁴ B uppannaṃ

⁹⁵ B tevi°

⁹⁶ B laddhabyā°

dasa-upapāramiyo dasapāramatthapāramiyo ti samatimsapāramiyo pūretvā Vessantarattabhāve ⁹⁷ t̥hito paṭhavikampanādimaḥā-dānāni ⁹⁸ datvā puttadāraṃ pariccajivā āyupariyosāne ⁹⁹ Tusita-pure nibbattitvā ¹⁰⁰ tattha yāvatāyukaṃ t̥hatvā dasasahassī-cakkavāḷadevatāhi ¹⁰¹ sannipatitvā—

[21] “ Kālo ‘yam ¹⁰² te ¹⁰³ mahāvīra, uppajja mātukucchiyaṃ, sadevakaṃ tārāyānto bujjhassu amataṃ padan ” * ti—

yācito pañcamahāvīlokanāni viloketvā tato cuto Sakyarājakule ¹⁰⁴ paṭisandhiṃ gahetvā tattha mahāsampattiyaṃ parihariyamāno ¹⁰⁵ anukkamena bhadrayobbanam patvā tinnam utūnam anucchavikesu tisu pāsādesu ¹⁰⁶ devalokasirim ¹⁰⁷ viya rajjasirim anubhavanto [22] uyyānakīlāya gamanasamaye ¹⁰⁸ anukkamena jīṇavyādhima-tasaṅkhāte ¹⁰⁹ tayo devadūte disvā sañjātasamvego nivattitvā ¹¹⁰ catutthavāre pabbajitaṃ disvā ‘sādhu vata pabbajjā’ ¹¹¹ ti ¹¹¹ pabbajjāya ¹¹² cittaṃ uppādetvā uyyānam gantvā tattha divasaṃ khepetvā ¹¹³ maṅgalapokkharanīre nisinno kappakavesaṃ ¹¹⁴ gahetvā āgatenā Vissakammena ¹¹⁵ devaputtena alaṅkatapaṭiyatto Rāhulakumārassa jātasāsanam sutvā puttasiṇehassa ¹¹⁶ balava-bhāvaṃ ¹¹⁷ ñatvā ‘yāva idaṃ bandhanaṃ na ¹¹⁸ vaddhati, tāvad eva naṃ chindissāmī’ ti cintetvā [23] sāyaṃ nagaraṃ ¹¹⁹ pavisanto—

“ Nibbutā nūna sā mātā nibbuto ¹²⁰ nūna so pitā,
Nibbutā nūna sā nārī yassāyaṃ idiso patī ” † ti—

Kisāgotamiyā ¹²¹ nāma pitucchādhītāya bhāsitaṃ imaṃ gātham sutvā ‘aham ¹²² nibbutapadaṃ sāvito’ ¹²³ ti satasahassagghanaṃ ¹²⁴ muttāhāraṃ omuñcitvā tassā pesetvā attano bhavanaṃ pavisitvā ¹²⁵

* *BuvA.* 53 ; *UdA.* 149 ; *Jkm.* 11 ff.

† *J.* I. 60 ; *DhsA.* 35 ; *BuvA.* 280 ; *DhsA.* I. 85 ; *ApA.* 65

⁹⁷ P1 Vessantarabhāve

⁹⁸ B paṭhavī

⁹⁹ B āyuhāpariyosāne

¹⁰⁰ B nippatitvā

¹⁰¹ B °sahassacakkavāla-devatā CGRS °sahassa°

¹⁰² BCHK1P1P2RS omit

¹⁰³ B deva K2 Kalo

te‘yam

¹⁰⁴ R Sakka°

¹⁰⁵ P2 °mānā

¹⁰⁶ R tipāsādesu

¹⁰⁷ BG °siri

¹⁰⁸ C °sama

¹⁰⁹ B jīṇabyā°

¹¹⁰ B nippattitvā

¹¹¹ K2P2V omit

¹¹² B omits

¹¹³ B khemetvā

¹¹⁴ R kappavesaṃ

¹¹⁵ B Visukamma R Vis-sakamme

¹¹⁶ P2 °sanehassa

¹¹⁷ P2R balabhāvaṃ

¹¹⁸ B omits

¹¹⁹ P2 nagharaṃ

¹²⁰ K1K2P1P2RV

nibbutā

¹²¹ B Kissā°

¹²² B ayaṃ adds

¹²³ R sātthito

¹²⁴ B °nikaṃ

¹²⁵ B pavisetvā

[24] sirisayane nipanno niddūpagatānaṃ nāṭakitthīnaṃ ¹²⁶ vippekāraṃ disvā nibbinnahadayo Channena Kanthakaṃ āharāpetvā taṃ āruya Channasahāyo dasasahassacakkavāḷadevatāhi ¹²⁷ parivuto mahābhikkhamaṇaṃ nikkhamitvā Anomānadītīre ¹²⁸ pabbajitvā [25] anukkamena Rājagahaṃ gantvā tattha piṇḍāya caritvā Paṇḍavapabbatapabbhāre ¹²⁹ nisinno Magadharañña ¹³⁰ rajjena nimantiyamāno taṃ paṭikkhipitvā [26] Ālāraṇ ca Uddakaṇ ca upasaṅkamitvā ¹³¹ tesam samayaṃ viloketvā tattha nibbinno ¹³² chabbassāni ¹³³ mahāpadhānaṃ padahitvā Visākhapunṇamadivase pāto va sujātasaddhāya ¹³⁴ Sujātāya ¹³⁵ dinnapāyāsaṃ Nerañjarāya ¹³⁶ nadiyā tīre paribhuñjitvā, nadiyā suvaṇṇapātīṃ pavāhetvā nadītīre divāvihāraṃ katvā [27] sāyaṇhasamaye Sotthiyena tiṇahārakena ¹³⁷ dinnam tiṇaṃ gahetvā Kālena nāgarājena abhitthutaguṇo Bodhimaṇḍaṃ ¹³⁸ āruya ¹³⁹ tiṇāni santharitvā—“ Na tāv’imaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccatī ” * ti paṭiññaṃ katvā puratthābhīmukho nisīditvā suriye anattamite ¹⁴⁰ yeva Mārabalaṃ vidhametvā ¹⁴¹ [28] paṭhamayāme pubbenivāsaññaṃ ¹⁴² paṭilabhitvā ¹⁴³ majjhimayāme dibbacakkhuññaṃ ¹⁴³ visodhetvā ¹⁴³ cutūpapattiññaṃ ¹⁴⁴ patvā ¹⁴⁵ pacchimayāme paccayākāre ¹⁴⁶ sammāsanto ¹⁴⁷ ānāpānacatutthajjhānaṃ ¹⁴⁸ samāpajjitvā ¹⁴⁹ tato utthāya pañcasu khandhesu abhinivisitvā udayavyayavasena ¹⁵⁰ samapaññāsalakkhaṇāni ¹⁵¹ disvā yāva gotrabhūññaṃ vipassanaṃ ¹⁵² vaḍḍhetvā ariyamaggena sabbakilese khepetvā aruṇuggamane sabbaññutaññaṃ paṭivijjhītvā pītivegena “ anekajātisaṃsāraṇ ” † ti udānaṃ udānesi. [29] Tena Bhagavatā arahatā dasabaladharena ¹⁵³ catuvesārajjavīsāradena dhammarājena dhammasāminā Tathāgatenā sabbadhammesu appaṭihataññācārena ¹⁵⁴ sabaññunā Sammāsambuddhena bhāsitaṃ, na sāvakehi na isihi ¹⁵⁵ na devatāhi.

* *DhsA.* 34 ; Cf. *ApA.* 76 † *Dhp.* v. 153.23 ; *Thag.* 78

¹²⁶ R nāṭakatthīnaṃ

¹²⁷ B dassa°

¹²⁸ P1P2V °nadiyā tīre

¹²⁹ P2 °pabbatabhāre

¹³⁰ P2V °rañña

¹³¹ R upavasaṅkamitvā

¹³² B nibbinne

¹³³ R chavassāni

¹³⁴ C *omits* BR sujāta

omit K1 sujātā°

¹³⁵ B Sujātassa

¹³⁶ P1P2 Nerañjara

¹³⁷ B tiṇahāraṇena

¹³⁸ BK2 Bodhimaṇḍalaṃ

¹³⁹ Bāruṃyha P2 sārūyha

¹⁴⁰ BP2 anattamaṃ gamite

¹⁴¹ V vidhamitvā

¹⁴² V °nivāsaññaṃ

¹⁴³ W *omits*

¹⁴⁴ P1P2S °pāta°

¹⁴⁵ B *omits*

¹⁴⁶ P1V °kāra

¹⁴⁷ P2 sammanto K2

sammā

¹⁴⁸ CK2V °jhāna

¹⁴⁹ P1P2 vā *add*

¹⁵⁰ B udabbaya° V

udayyā°

¹⁵¹ P1P2SRV sampañ-

ñāsa°

¹⁵² GK2P1P2V

°ñāṇavipassanaṃ

¹⁵³ P2V °dhārena

¹⁵⁴ P2 °ñāṇena vārena

¹⁵⁵ B isihi

Ettāvatā 'kena desitan' ti ? ayam pañho vissajjito ¹⁵⁶ hoti.

[30] (ii) *Kattha bhāsitan* ti ? Evaṃ udānaṃ udānetvā nisinnassa pana Bhagavato etad ahosi : Ahaṃ kappasatasahassādhikāni cattāri asaṅkheyyāni ¹⁵⁷ imassa pallaṅkassa ¹⁵⁸ kāraṇā sandhāviṃ. ¹⁵⁹ Ayam me ¹⁶⁰ pallaṅko vīrapallaṅko. Ettha me nisinnassa yāva saṃkappā ¹⁶¹ na paripuṇṇā ¹⁶² na tāva ito vuṭṭhahissāmī ti aneka-koṭisatasahassasaṅkhātā ¹⁶³ samāpattiyo samāpajjanto sattāhaṃ tatth'eva nisīdi, vimuttisukhapaṭisaṃvedī.

[31] Ath'ekaccānaṃ devatānaṃ ajjā pi tāva nūna ¹⁶⁴ Siddhatthassa ¹⁶⁵ pana kattabbakiccam atthi pallaṅkasmiṃ ālayaṃ na vijahatī ti parivitaṅko udapādi.

[32] Atha satthā atthame divase samāpattito utthāya ¹⁶⁶ devatānaṃ kaṅkhaṃ ¹⁶⁷ ñatvā tāsāṃ kaṅkhāvidhamanattāhaṃ ākāse uppatitvā yamakapāṭihāriyaṃ dassetvā tāsāṃ kaṅkhaṃ ¹⁶⁸ vidhamitvā pallaṅkato īsakaṃ pācīnanissite ¹⁶⁹ disābhāge ¹⁷⁰ tthatvā, 'imasmim tāva ¹⁷¹ me pallaṅke sabbaññutañānaṃ paṭividdhan' ti cattāri asaṅkheyyāni ¹⁷² kappasatasahassaṇ ca pūritānaṃ pāramīnaṃ phalādhigamanatthānaṃ ¹⁷³ ti pallaṅkaṇ c'eva Bodhirukkhaṇ ca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi. Taṃ tthānaṃ Animisacetiyaṃ nāma jātaṃ. ¹⁷⁴

[33] Atha pallaṅkassa ca tthitattthānassa ¹⁷⁵ ca antarā puratthi-mapacchimoto āyate ratanacaṅkame ¹⁷⁶ caṅkamanto sattāhaṃ vītināmesi. Taṃ tthānaṃ Ratanacaṅkamacetiyaṃ ¹⁷⁷ nāma jātaṃ.

[34] Tato pacchimadisābhāge devatā Ratanagharaṃ ¹⁷⁸ nāma māpayiṃsu. Tattha pallaṅkena nisīditvā *Abhidhammapiṭakaṃ* visesato c'ettha anantanayasamantapaṭṭhānaṃ ¹⁷⁹ vicinanto sattāhaṃ vītināmesi. ¹⁸⁰ Taṃ tthānaṃ Ratanagaracetiyaṃ nāma jātaṃ.

[35] Evaṃ Bodhisamīpe yeva cattāri sattāhāni vītināmetvā ¹⁸¹ pañcame ¹⁸² sattāhe Bodhirukkhamūlā ¹⁸³ yena Ajapālanigrodho

¹⁵⁶ P1 °jjato P2 °jjatā

¹⁵⁷ B asaṅkheyyāni

¹⁵⁸ S pallakassa

¹⁵⁹ K2 sandhāvitāṃ BP2 sandhāvi

¹⁶⁰ P2 omits

¹⁶¹ B °kappo

¹⁶² P2 °puṇṇa R °puṇṇo

¹⁶³ BR °saṅkhā

¹⁶⁴ B nu

¹⁶⁵ P2 Siddhattha assa

¹⁶⁶ R vuṭṭhāya

¹⁶⁷ K2 kaṅkhā

¹⁶⁸ K2 V kaṅkhā

¹⁶⁹ P1V °nissito

¹⁷⁰ P2 pācīnadisā°

¹⁷¹ B va adds

¹⁷² B asaṅkheyyāni

¹⁷³ B °nathānaṃ

¹⁷⁴ P2 pātāṃ

¹⁷⁵ B tthitattthānassa

¹⁷⁶ P1P2S caṅkame omit

¹⁷⁷ P2 °caṅkamaṃ cetiyaṃ

¹⁷⁸ G Ratanāgharaṃ

¹⁷⁹ B °paṭhānaṃ

¹⁸⁰ Lines of the sentence from Ratanagharaṃ to vītināmesi have been interfused in P1P2V

¹⁸¹ V vītināme

¹⁸² P1V omit

¹⁸³ P1 °mūle P2 °mūlato

ten' upasaṅkami. Upasaṅkamitvā tatrā pi dhammaṃ vicinanto yeva vimuttisukhañ ca paṭisaṃvedento tasmiṃ Ajapālanigrodhe sattāhaṃ vītināmesi.

[36] Evaṃ aparaṃ sattāhaṃ Mucalinde¹⁸⁴ nisīdi. Tattha nisinnamattass' eva Bhagavato sakalacakkavāḷagabbhaṃ¹⁸⁵ pūretvā mahā-akālamegho¹⁸⁶ udapādi. Tasmiñ ca pana uppanne Mucalindo¹⁸⁷ nāgarājā cintesi: 'Ayaṃ mahāmegho satthari mayhaṃ bhavanaṃ pavitṭhamatte¹⁸⁸ uppanno. Vāsāgāraṃ assa¹⁸⁹ laddhuṃ vaṭṭatī' ti so sattaratanamayāṃ devavimānasadisāṃ vimānaṃ nimninituṃ¹⁹⁰ samattho pi 'evaṃ kate na mayhaṃ mahapphalāṃ bhavissati.¹⁹¹ Dasabalassa kāyaveyyāvaccāṃ karissāmi' ti atimahantaṃ attabhāvaṃ katvā satthāraṃ¹⁹² sattakkhattuṃ bhogehi parikkhipitvā¹⁹³ upari mahantaṃ phaṇaṃ katvā aṭṭhāsi. [37] Bhagavā parikkhepassa anto mahante okāse sabbaratanamaye¹⁹⁴ maṇḍape¹⁹⁵ pallaṅke upari ca viniggilantavividhasura-bhikusumadāmaṃvitāne¹⁹⁶ vividhasurabhigandhavāsīte gandhakuṭṭiyāṃ viharanto viya vihāsi.

[38] Evaṃ Bhagavā sattāhaṃ tattha vītināmetvā¹⁹⁷ aparaṃ sattāhaṃ Rājāyatane nisīdi. Tattha pi¹⁹⁸ vimuttisukhapāṭisaṃvedī¹⁹⁹ yeva.

[39] Ettāvatā sattaṣattāhāni paripunnāni. Etthantare²⁰⁰ Bhagavato n'eva mukhadhovanāṃ na²⁰¹ sarīrapāṭijaggaṇaṃ na nahānakiccaṃ ahosi. Pītisukhen'²⁰² eva vītivattesi.¹⁹⁷

[40] Ath'assa sattaṣattāhamatthake²⁰³ ekūnapaññāsatime divase²⁰⁴ 'mukhaṃ dhovissāmi'²⁰⁵ ti cittaṃ uppajji. Sakko²⁰⁶ devānaṃ indo agadaharītakaṃ²⁰⁷ āharitvā adāsi. Ath'assa Sakko yeva²⁰⁸ nāgalatādantakatṭhañ ca mukhadhovana-udakañ²⁰⁹ ca²⁰⁹ adāsi. Tato Bhagavā dantakatṭhaṃ khāditvā Anotattodakena mukhaṃ dhovitvā tatth'eva Rājāyatanaṃ mūle²¹⁰ nisīdi. [41] Tasmiṃ

¹⁸⁴ B Muñcalinde P2
Mucalindo nāgabhave
¹⁸⁵ B sakala omits S
°gabbha
¹⁸⁶ B °ākāla°
¹⁸⁷ B Muñcalindo
¹⁸⁸ P2 yeva adds
¹⁸⁹ CHK1P1SV vāsāgā-
rassa R vāsāgāramasmim
P2 vāsāgāra P2 assa omits
¹⁹⁰ BP2V nimninituṃ
¹⁹¹ BK2 ti add

¹⁹² K2 sattāhaṃ
¹⁹³ K2 parikkhitvā
¹⁹⁴ B satta°
¹⁹⁵ B maṇḍappe
¹⁹⁶ BK2 viniggilanta° S
viniggalanta° P1P2 vinig-
gilantaṃ BR °vitānāni
¹⁹⁷ B viti°
¹⁹⁸ BGK2P2 omit
¹⁹⁹ B °sukhaṃ paṭisaṃ-
vedi
²⁰⁰ P2 etthare

²⁰¹ K2 omits
²⁰² B piti°
²⁰³ K1P1P2V sattāha°
²⁰⁴ V divasame
²⁰⁵ P1P2 dhovitvāmi V
dhovāmi
²⁰⁶ BR pana add
²⁰⁷ B ādaharītakaṃ
²⁰⁸ BR yena
²⁰⁹ P2 omits
²¹⁰ P2 Rājattamūle

samaye ²¹¹ Tapassu-Bhallikā ²¹² nāma ²¹³ dve vāṇijā ñātisālohitāya devatāya ²¹⁴ satthu āhāradāne ²¹⁵ ussāhitā manthañ ²¹⁶ ca madhu-piṇḍikañ ca ādāya ‘patigaṇhātu ²¹⁷ Bhagavā imaṃ āhāraṃ anukampāyā’ ti satthāraṃ upasaṅkamitvā atthaṃsu. ²¹⁸ [42] Bhagavā pāyāsapaṭiggahaṇadivase ²¹⁹ devadattiyassa pattassa ²²⁰ antarahitattā : ‘na kho Tathāgatā ²²¹ hatthesu patigaṇhanti, kim ahan ²²² nu kho imaṃ patigaṇheyyan’ ti cintesi. Ath’assa Bhagavato ajjhāsayam viditvā catūhi disāhi cattāro mahārājāno indanīla-manimaye cattāro patte ²²³ upanāmesum. ²²⁴ Bhagavā te paṭikkhipi. [43] Puna muggavaṇṇasilāmaye cattāro patte upanāmesum. Bhagavā tesam catunnam pi devaputtānaṃ anukampāya paṭiggahetvā ekabhāvaṃ ²²⁵ upanetvā tasmim paccagghe selamaye ²²⁶ patte āhāraṃ ²²⁷ paṭiggahetvā paribhuñjitvā anumodanam akāsi. ²²⁸ [44] Te dve bhātaro ²²⁹ vāṇijā Buddhañ ca dhammañ ²³⁰ ca saraṇaṃ gantvā ²³¹ dhevācikā upāsakā hutvā Bhagavantam āhaṃsu : ‘Kassa dāni bhante ²³² amhehi ajja paṭṭhāya abhivādanam paccupa-ṭṭhānam ²³³ kātabban’ ²³⁴ ti. [45] Bhagavā sisam parāmasi. ²³⁵ Kesā hatthe allīyimsu. <Te> ²³⁶ tesam adāsi, ‘ime tumhe pariharathā’ ti. Te kesadhātuyo labhitvā amaten’ ev’ abhisittā haṭṭhatuṭṭhā Bhagavantam vanditvā agamaṃsu.

[46] Aparabhāge ²³⁷ tesu Tapasso ²³⁸ Rājagahaṃ gantvā satthudhammadesanam sutvā sotāpattiphale patitṭhāya upāsako va ²³⁹ ahosi. ²⁴⁰ Bhalliyo pana pabbajitvā ²⁴¹ vipassitvā ²⁴² chaḷabhiñño ahosi ti veditabbam. ²⁴³

[47] Atṭhame pana ²⁴⁴ sattāhe puna ²⁴⁵ paccāgantvā ²⁴⁶ Ajapālanigrodhamūle nisiditvā attānā ²⁴⁷ adhigatassa dhammassa gambhīrabhāvaṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo “ Adhigato

²¹¹ P1P2 samayena

²¹² B Taphussa-Ballikā
GK2V Bhallukā

²¹³ B omits

²¹⁴ GK2 omit

²¹⁵ K2 āhāradāna

²¹⁶ P2 mattam

²¹⁷ B patigaṇha

²¹⁸ V atṭhāsi

²¹⁹ V pāyāsi° P2 °dvasese

²²⁰ P1P2 panatassa

²²¹ P1P2V Tathāgato S
Tathā

²²² V mayaham

²²³ P2 patto

²²⁴ P2 upanāmesu

²²⁵ G ekibhāvaṃ

²²⁶ B selasamaye

²²⁷ P2 araham

²²⁸ S °danammakāsi

²²⁹ CGHK1K2RS bhātarā
P1 hārato

²³⁰ P1P2 Buddhadham-
mañ

²³¹ K2 gahetvā

²³² B Bhagavā adds

²³³ B °paṭhānam

²³⁴ K2 kattabban

²³⁵ V parāmasitvā

²³⁶ acc. Dh

²³⁷ P1P2V °bhāgesu

²³⁸ B Taphusso

²³⁹ B ca K2P1P2V va
omit

²⁴⁰ V abhosi P1 ti adds

²⁴¹ P2 omits

²⁴² P2 passitvā

²⁴³ BR °bbo

²⁴⁴ R omits

²⁴⁵ B omits

²⁴⁶ P1P2V paccāgantvā

²⁴⁷ W attānam

kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo ” * ti paresaṃ dhammaṃ adesetukāmatākārappatto ²⁴⁸ vitakko udapādi.

[48] Atha brahmā Sahampati Dasabalassa cetasā ceto parivittakam aññāya “ nassati vata bho loko ” † ti vācam nicchārento dasasahassacakkavāḷabrahmagāṇaparivuto ²⁴⁹ Sakka-Suyāma-Santusita-Paranimmitavasavattīhi ²⁵⁰ anugato ²⁵¹ āgantvā purato pāturahosi. [49] So attano patitṭhānatthāya paṭhaviṃ ²⁵² nimminitvā dakkhiṇajānumaṇḍalam puthuviyaṃ ²⁵³ nihantvā jalajāmalakamalakulasadisam ²⁵⁴ dasanakhasamodhānasamujjalam ²⁵⁵ añjaliṃ ²⁵⁶ sirasi katvā “ Desetu bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, santi sattā apparajakkhajātikā ²⁵⁷ assavaṇatā dhammassa parihāyanti ; bhavissanti ²⁵⁸ dhammassa aññātāro ” ; ²⁵⁹ nanu tumhehi Buddho bodheyyaṃ, ²⁶⁰ tiṇṇo tāreyyaṃ ²⁶¹ mutto moceyyaṃ—

[50] “ Kiṃ me aññātavesena
dhammaṃ sacchikaten’ idha,
sabbaññutam pāpuṇitvā
tārayissaṃ sadevake ” ²⁶² ‡ ti—

patthanam karitvā pāramiyo pūretvā sabbaññubhāvo ²⁶³ patto ti ca, tumhehi dhamme ²⁶⁴ adesiyaṃāne ²⁶⁵ ko nāma añño dhammaṃ desessati, ²⁶⁶ kim añño lokassa saraṇam tāṇam lenam parāyanan’ ti evam ādīhi anekehi nayehi Bhagavantam dhammadesanattham ²⁶⁷ āyāci. [51] Evaṃ brahmunā āyācitadhammadesano ²⁶⁸ Buddhacakkhunā lokaṃ oloketvā brahmuṇo ajjhesanaṃ adhivāsetvā “ Kassa nu kho ahaṃ paṭhamam ²⁶⁹ dhammaṃ deseyyan ” § ? ti olokento ²⁷⁰ Ālār-Uddakānam ²⁷¹ kālakatabhāvam ñatvā ²⁷² pañca-

* M. I. 167 ; Vin. I. 4 † M. I. 168 ; Vin. I. 5 ‡ J. I. 14

§ M. I. 169 ; Vin. I. 7

²⁴⁸ P1P2V desetu°

²⁴⁹ R °ganā° R °Santusitā°

²⁵⁰ V °tavattīhi

²⁵¹ B °gatā

²⁵² BCHK1 paṭhavi

P1P2SV paṭhavi

²⁵³ R puthuviṃ S puthuviyā

²⁵⁴ B °lakulasahasam GK2 °kamalakulasahasam

²⁵⁵ BR °samujjala P2

°samujjalitam

²⁵⁶ BR añjalī

²⁵⁷ R °rajakkhe

²⁵⁸ S omits

²⁵⁹ P2 °ssaññātāro

²⁶⁰ S bodheyya

²⁶¹ S tareyya

²⁶² P2 devake

²⁶³ K1K2P1P2 °aññutabhāvo

²⁶⁴ R dhammo

²⁶⁵ P1P2V °māno

²⁶⁶ K1R desissati P1P2VS desassati

²⁶⁷ K2 °desanaṃ

²⁶⁸ P1P2 āyācitam dhamma°

²⁶⁹ P2 paṭhaviṃ

²⁷⁰ P1P2 olokessanto

²⁷¹ P2 Ālāmuddakānam

²⁷² P1P2V omit

vaggiyānaṃ ²⁷³ bhikkhūnaṃ ²⁷⁴ bahūpakāratam ²⁷⁵ anussaritvā
 utthāyāsanā ²⁷⁶ Kāsipuram gacchanto [52] antarāmagge Upakena ²⁷⁷
 saddhim mantetvā Āsāhipuṇṇamadivase ²⁷⁸ Isipatane Migadāye
 pañcavaggiyānaṃ vasaṇaṭṭhānaṃ ²⁷⁹ patvā te ²⁸⁰ ananucchavi-
 kena ²⁸¹ samudācārena ²⁸² samudācarante saññāpetvā ²⁸³ Aññā-
 koṇḍaññapamukhe atthārassa brahmakoṭiyo ²⁸⁴ amatapānaṃ pā-
 yento ²⁸⁵ Dhammacakkaṃ * pavattetvā tad etam pi suttaṃ
 tatth'eva desesi. [53] Evaṃ ²⁸⁶ Bārāṇasiyaṃ Isipatane Migadāye
 bhāsitaṃ. ²⁸⁷

Ettāvatā *kattha bhāsitaṃ* ²⁸⁸ ti ayam pi pañho vissajjito ²⁸⁹ hoti.

[54] (iii) *Kadā* ²⁹⁰ *bhāsitaṃ* ti ? Evaṃ pavattavaradhammacakko
 Bhagavā pañcamiyaṃ pakkhassa sabbe pi te pañcavaggiye bhikkhū
 arahatte ²⁹¹ paṭiṭṭhāpetvā ²⁹² taṃ divasaṃ eva Yasassa ²⁹³ kula-
 puttassa upanissayasampattiṃ ²⁹⁴ disvā rattibhāge nibbijjivā ²⁹⁵
 amanāpavācam ²⁹⁶ nicchāretvā ²⁹⁶ gehaṃ pahāya nikkhantaṃ 'ehi
 Yasā' ti ²⁹⁷ pakkosivā tasmim yeva rattibhāge sotāpattiphalam
 pāpesi. ²⁹⁶ Puna divase arahattaṃ ²⁹⁸ pāpetvā, apare pi tassa
 sahāyake catupaṇṇāsajane ²⁹⁹ ehibhikkupabbajjāya ³⁰⁰ pabbājetvā
 arahattaṃ pāpetvā, evaṃ loke ekasaṭṭhiyā arahantesu jātesu
 vutthavasso pavāretvā te ³⁰¹ bhikkhū āmantetvā—

[55] “ Parattham c'attano ³⁰² attham ³⁰³ karontā ³⁰⁴ paṭhavim ³⁰⁵
 imaṃ

vyāharantā ³⁰⁶ manussānaṃ dhammaṃ caratha bhikkhavo.

Viharatha vivittesu pabbatesu vanesu ca,
 pakāsayantā saddhammaṃ lokassa satataṃ mama.

* *Vin.* I. 10 f. ; *S.* V. 420 ff. ; *Mtu.* II. 330 f. ; *Lal.* 540 f.

²⁷³ P2 °vaggiyā

²⁷⁴ P1P2 bhikkhū

²⁷⁵ B °rāṇam G °kārattam

P1 °karaṇam P2 °pakārā

R °pakāraṇam V °pakā-
 ram

²⁷⁶ B utthāyāsanā

²⁷⁷ C Upake

²⁷⁸ B Āsāhi°

²⁷⁹ B vasaṇaṭṭhānaṃ

²⁸⁰ K2 tena

²⁸¹ P1P2 anuccha° V na
 anucchavikana

²⁸² S °ācāre P1P2V omit

²⁸³ GRS saññāpetvā

²⁸⁴ P2 °koṭiye

²⁸⁵ P1P2 pāpento

²⁸⁶ B omits

²⁸⁷ P1P2V ti add

²⁸⁸ bhāsita

²⁸⁹ P1P2°jjano

²⁹⁰ P2 Tadā

²⁹¹ GV °hante

²⁹² CHK2S °ṭṭhapetvā

²⁹³ P2S Yassa

²⁹⁴ P1 upanissāya°

²⁹⁵ B nippajjivā P2 nim-
 mijjivā

²⁹⁶ W omits

²⁹⁷ P2 omits

²⁹⁸ B phalam adds

²⁹⁹ P1P2 °janehi

³⁰⁰ B pabbajjāya omits

³⁰¹ P1P2V bhikkhū āman-
 tesi add

³⁰² P1 paratthammattano
 P2 paratthamattano

³⁰³ V kāmā

³⁰⁴ BGK1P1P2V karonto

³⁰⁵ P1P2 paṭhamam

³⁰⁶ B vyāharanto P2 vyā-
 haranto

[56] Karontā ³⁰⁷ dhammadūteyyaṃ ³⁰⁸ vikkhyāpayatha ³⁰⁹ bhikkhavo,
santi atthāya sattānaṃ subbatā ³¹⁰ vacanaṃ mama.

Sabbam pidahatha ³¹¹ dvāraṃ apāyānaṃ anāsavā,
saggamokkhassa maggassa dvāraṃ vivarathā samā. ³¹²

[57] Desanāpaṭipattihi ³¹³ karuṇādiguṇālayā,
vuddhiṃ ³¹⁴ saddhañ ³¹⁵ ca lokassa abhivaḍḍhetha ³¹⁶ sabbaso.

Gihīnaṃ upakarontānaṃ niccam āmisadānato,
karotha ³¹⁷ dhammadānena tesam paccūpakāraṃ. ³¹⁸

Samussayatha ³¹⁹ saddhammaṃ desayantā isiddhajaṃ ³²⁰ katakattabbakammantā parattham ³²¹ paṭipajjathā ” * ti.

[58] Evaṃ ovaditvā disāsu pesesi. Evaṃ ³²² pesitesu bhikkhūsu bahujaṇahitāya sukhāya lokassa dhammadesanaṃ karontesu ³²³ bhāsitaṃ. ³²³ Ettāvatā *kadā bhāsitan* ti ayam pi pañho vissajjito hoti.

[59] (iv) *Kasmā bhāsitan* ti? Pabbajjatthañ ca upasampadatthañ ca bhāsitaṃ. ³²⁴ Ettāvatā *kasmā bhāsitan* ti ayam pi pañho vissajjito hoti.

[60] Evaṃ etesaṃ ³²⁵ pañhānaṃ ³²⁶ vissajjanena vigatakaṇ-
khattā ³²⁷ sāsanāvatāraṃ icchantā ³²⁸ pan’etassa ³²⁹ Saraṇāgamana-
suttassa—

[61] Vyañjanattham ³³⁰ ajānantā bhāvattham nāvabujjhare, ³³¹ tam ³³² sammā nāvabujjhantā muyhante ³³³ paṭipattiyā. ³³⁴

* BuvA. 19

³⁰⁷ BR karonto

³⁰⁸ B °dūteyya R °dūsey-
yaṃ

³⁰⁹ B passatha K2 vik-
khāpāyatha P1P2 vikkyā-
patha

³¹⁰ P1P2V pubbatā

³¹¹ P2 pada°

³¹² B °sahā

³¹³ CGHK1SV pati omit

³¹⁴ B Buddha R saddhiṃ

³¹⁵ B sanareñ S sabbañ

P1P2 sabbe V pañca

³¹⁶ P2 °ettha

³¹⁷ P1 karakā

³¹⁸ B °kāraṇaṃ K2R pac-
cupa°

³¹⁹ B samass°

³²⁰ S issi°

³²¹ BP2 paramattha

³²² C Tesu

³²³ S karonto subhāsitaṃ

³²⁴ MSS. yathāha add,

inconsistent

³²⁵ P2 etaṃ

³²⁶ P2 pañhonaṃ

³²⁷ V vigatakattā

³²⁸ B icchanti

³²⁹ P2 ekassa

³³⁰ B Byañja°

³³¹ B °bujjhante

³³² V ṇaṃ

³³³ V mayhante

³³⁴ V paṭipātiyā

Tasmā Buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ iti,
gacchāmi ti pan' etesaṃ ³³⁵ atthaṃ ³³⁶ ādo pavaṇṇiya, ³³⁷
Kammappayojanañ c'eva pabhedādim ³³⁸ phalaṃ pana,
pasādajananatthāya sakkaccaṃ ³³⁹ kathayāmahe. ³⁴⁰

[62] Tattha vyañjanato ³⁴¹ tāva Buddhasaddassa ³⁴² bujjhitā
saccānī ti Buddho, bodhetā pajāyā ti Buddho ti ādinā niddesa-
nayena ³⁴³ attho veditabbo. Atha vā, budhadhātussa jāgaraṇavika-
sanatthesu ³⁴⁴ pi pavattanato abujjhi savāsanasammohaniddāya ³⁴⁵
accantaṃ vigato, buddhiyā vikasito vā ³⁴⁶ ti ³⁴⁷ vā Buddho Bhagavā
ti. ³⁴⁸ [63] Vatthusabhāvadassanavibandhikāya avijjāsankhāta-
niddāya ³⁴⁹ ariyamaggañāṇena sahavāsanāya ³⁵⁰ samucchinnattā
tato accantaṃ vigato, paramarucirasirisobhaggasamāgamena vikasi-
tam iva ca padumaṃ aparimitaguṇagaṇālaṅkatasabbaññutañāṇa-
samāgamena vikasito, vikasanam anuppatto. Tasmā jāgaraṇavika-
sanatthavasena ³⁵¹ pi Buddho ti ³⁵² vuccati. ³⁵³ [64] Atthato ³⁵⁴
pana pāramitāparibhāvito sayambhūñāṇena sahavāsanāya viga-
tavidhdhastaniravasesakilesa ³⁵⁵ mahākaruṇāsabbaññutañāṇādi-
aparimeyyaguṇagaṇādhāro ³⁵⁶ khandhasantāno Buddho.

Vuttaṃ h'etaṃ Chattavimāne :

[65] “ Yo vadataṃ ³⁵⁷ pavaro manujesu
Sakyamunī Bhagavā katakicco,
pāragato ³⁵⁸ balaviriyasamaṅgī ³⁵⁹
taṃ sugataṃ saraṇatthaṃ ³⁶⁰ upehī * ” ³⁶¹ ti.

Evam Buddhasaddassa ³⁶² vyañjanattho ³⁶³ ca ³⁶⁴ bhāvattho ³⁶⁵
ca ³⁶⁶ veditabbo.

[66] *Dhamman* ti ettha adhigatamagge ³⁶⁷ sacchikatanirodhe ya-
thānusiṭṭhaṃ ³⁶⁸ paṭipajjamāne ca ³⁶⁹ apāyadukkhesu c'eva ³⁷⁰

* Vv. 51

³³⁵ BR tesam

³³⁶ R matthaṃ P1P2
mappaṃ

³³⁷ B pavaṇṇiyaṃ P2
varaṇṇiya

³³⁸ B °dādi

³³⁹ B sakathaṃ

³⁴⁰ B ti *adds*

³⁴¹ B byañja°

³⁴² K2P1P2V Buddhasa

³⁴³ P1P2 niddese nayena

³⁴⁴ P2 °vikāsana°

³⁴⁵ K2 samānasammoha°

³⁴⁶ B *omits* P1P2 vātī

³⁴⁷ V vātiyā

³⁴⁸ B hi

³⁴⁹ B vijjāsankhāya° R
°sankhāra°

³⁵⁰ B savāsanāya

³⁵¹ B °vikasanavasena
P1P2 °vikāsana°

³⁵² V *omits*

³⁵³ V ti *adds*

³⁵⁴ V Attano

³⁵⁵ B °viddhamasano P2
°viddhasa° V °viddhassa°
S °niravasesam

³⁵⁶ R °aparimeyyo° S
°dhāre

³⁵⁷ B varataṃ

³⁵⁸ B pārāṅgato

³⁵⁹ B °gi

³⁶⁰ R sirinatthaṃ

³⁶¹ KG2RV upemi

³⁶² P1P2 Buddhasa

³⁶³ B byañja°

³⁶⁴ B *omits*

³⁶⁵ P1V *omit*

³⁶⁶ P1SV *omit*

³⁶⁷ BCHK1P1P2RS

magga P2 adhigatā°

³⁶⁸ C °saṭṭhānaṃ

³⁶⁹ B *omits*

³⁷⁰ GHK1K2P1P2V *omit*

vaṭṭadukkhesu ³⁷⁰ ca apatamāne katvā dhāreti ³⁷¹ ti dhammo.* So pana atthato catunnaṃ ariyamaggānaṃ catunnañ ca ³⁷² sāmāñña-phalānaṃ nibbānassa ca pariyattidhammassa ca vasena dasavidho, taṃ *dhamman* ti attho.

Vuttaṃ h'etam tatth'eva :

[67] “ Rāgavirāgam anejam asokaṃ
dhammam asaṅkhatam ³⁷³ appaṭikūlaṃ,
madhuraṃ imaṃ paṇaṃ suvibhattaṃ
dhammam imaṃ saraṇattham upehī † ”³⁷⁴ ti.

[68] Ettha hi kāmarāgādibhedo sabbo pi rāgo ³⁷⁵ virajjati etenā ti *rāgavirāgo* ³⁷⁶ ti ³⁷⁶ maggo kathito. *Ejā* saṅkhātāya taṇhāya antonijjhānalakkhaṇassa ³⁷⁷ ca sokassa tad uppattiyaṃ ³⁷⁸ sabbaso parikkhīnattā *anejam asokaṃ* ti phalaṃ ³⁷⁹ kathitaṃ. Kenaci paccayena asaṅkhatattā *dhammam asaṅkhatan* ti nibbānaṃ ³⁸⁰ vuttaṃ.³⁸¹ Avirodhadīpanato ³⁸² pana atthavyañjanarasasampannatāya ³⁸³ pakatṭhagaṇavibhāvanato ³⁸⁴ suṭṭhuvibhajitattā ³⁸⁵ ca *appaṭikūlan* ti ādinā sabbo pi pariyattidhammo kathito ti ³⁸⁶ veditabbo. [69] Tattha ariyamagganibbānāni ³⁸⁷ nippariyāyen'eva apāyādito dhāraṇato ³⁸⁸ dhammā.³⁸⁹ Phalapariyattiyo ³⁹⁰ pana pariyāyena. Tathā ³⁹¹ h'ettha ³⁹² dhāraṇaṃ nāma apāyādinibbat-takakilesaviddhamsaṇaṃ.³⁹³ Taṃ ariyamaggassa kilesasamucchedanāya ³⁹⁴ nibbānassa ca ālambanabhāvena tassa tad atthasiddhi-hetukatāyā ti ubhinnaṃ ³⁹⁵ pi nippariyāyato ³⁹⁶ labbhati,³⁹⁷ na itaresu.³⁹⁸ [70] Itaresu pana ³⁹⁹ ariyaphalassa maggena samucchin-nakilesānaṃ paṭippassaddhikiccatāya maggānugaṇappavattito ⁴⁰⁰ pariyattidhammassa ⁴⁰¹ ca tad adhigama hetutāyā ⁴⁰² ti ubhinnaṃ ⁴⁰³

* cf. *Vamsatthappakāsini* 308

† *Vv.* 51

³⁷¹ P2 dharehī

³⁸⁴ B sataṭṭhagaṇa°

³⁹³ B °nippattaka° R

³⁷² BR catunnañ ca omit

P1P2V °kapatṭhagaṇa°

°nibbattakilesa°

³⁷³ K1P2 asaṅkhata P1
asaṅkhatam

³⁸⁵ B suṭṭhum°

³⁹⁴ B °danatthāya P1P2

³⁸⁶ BCV omit

°datāya SR °dakatāya

³⁷⁴ GHK1K2V upemī

³⁸⁷ B nibbānā P1P2V

³⁹⁵ P2 ubbhinnaṃ

³⁷⁵ V rāge

°nibbānā ti

³⁹⁶ BP1V pariyāyato

³⁷⁶ P1P2 omit

³⁸⁸ R dhanato

³⁹⁷ B ti adds

³⁷⁷ P1P2V °nijjāna°

³⁸⁹ B dhammo P1 dham-
ma

³⁹⁸ B pana adds

³⁷⁸ B anuppattiyaṃ
P1P2 uppayaṃ

³⁹⁰ P1 pālapariyattiso P2
pālapariyattiyo V pālāpa-
riyantiyo

³⁹⁹ B omits

³⁷⁹ K2 phalānaṃ

³⁹¹ B Tathā repeats

⁴⁰⁰ B maggānukulavat-
tito K1 °gaṇappattito

³⁸⁰ V ti nibbānaṃ adds

³⁹² V etthe

⁴⁰¹ R pariyattidharassa

³⁸¹ G vutta

⁴⁰² P2 tadhigama° G

³⁸² B Avirādha°

°hetuyā

³⁸³ B °byañja° P1P2V
rasa omit

⁴⁰³ P2 ubbhinnaṃ

pi pariyāyato labbhatī ti sabbesam pi tesam dhammasaddavacanīyatā ⁴⁰⁴ veditabbā. ⁴⁰⁵

Evam ⁴⁰⁶ dhammasaddassa pi saddattho ca ⁴⁰⁷ bhāvattho ca ⁴⁰⁸ veditabbo.

[71] *Saṅghan* ti ettha ariyena diṭṭhisīlasāmañña ⁴¹⁰ saṃhato ghaṭito ti saṅho. Tehi ⁴¹¹ maggaphalehi kilesadarathānaṃ samucchedapaṭippassambhanavasena ⁴¹² sammad ⁴¹³ eva ghātītattā *saṅho* ti aṭṭha-ariyapuggalasamūho ⁴¹⁴ vuccati.

Vuttam ⁴¹⁵ pi c'etaṃ tasmiññaeva :

[72] “Yattha ca dinnamahapphalam āhu
catusu sucīsu purisayugesu, ⁴¹⁶
aṭṭha ⁴¹⁷ ca puggaladhammasā ⁴¹⁸ te
saṅgham imaṃ saraṇattham upehī ” ⁴¹⁹ * ti.

[73] Pothujjanikasaṅghassā ⁴²⁰ pi pubbabhāgaṭipadāya ṭhitattā purimācetanā viya dāne ⁴²¹ etth'eva saṅgaho ⁴²² daṭṭhabbo. ⁴²³ So pi ⁴²⁴ hi kiñcā pi ariyena diṭṭhisīlasāmañña ⁴²⁵ asaṃhato nīyānikapakkhiyena ⁴²⁶ pana pothujjanikena ⁴²⁷ saṃhatattā ⁴²⁸ dakkhiṇeyyapaṇipātāraho ⁴²⁹ saṅgaho yevā ti veditabbo. Evam saṅghasaddassā ⁴³⁰ pi ubhayattho veditabbo. Taṃ ⁴³¹ saṅgham.

[74] *Saraṇan* ti ettha himsatī ti saraṇam saraṇagatānaṃ ten'eva ⁴³² saraṇāgamanena ⁴³³ bhayaṃ santāsaṃ dukkhaṃ duggatiparikilesaṃ ⁴³⁴ himsati vināseti ti attho. [75] Visesato pana “sampannasīlā ⁴³⁵ bhikkhave, viharathā ” † ti ādinā hite ⁴³⁶ niyojanena, “pāṇātipātassa kho pāpako vipāko ⁴³⁷ abhisamparāyo ” ‡

* Vv. 51 † A. II. 14 ‡ M. III. 203

⁴⁰⁴ V °saddavatiyatā	⁴¹⁶ B parisa°	⁴²⁷ BP1P2V puthu°
⁴⁰⁵ K2 °tabbo	⁴¹⁷ B aṭṭha	⁴²⁸ P1P2 saṃhadatattā
⁴⁰⁶ B Eva	⁴¹⁸ K1K2 dhammadayā	⁴²⁹ BR °paṇipātā° K2
⁴⁰⁷ BR omit	⁴¹⁹ V upemi	°paṇipātapāta°
⁴⁰⁸ BV omit	⁴²⁰ B °jjanassa° K1V	⁴³⁰ K1 °saddā
⁴⁰⁹ BP1P2V omit	Puthu°	⁴³¹ V omits
⁴¹⁰ P2V °sāmañña	V °saṅghassā	⁴³² V te yeva
⁴¹¹ BR vā add	⁴²¹ V dānena	⁴³³ P2 saraṇa°
⁴¹² B °patipassambhana°	⁴²² P2 saṅho	⁴³⁴ CHGS °klesaṃ
P1 samucchedanavasena	⁴²³ B veditabbo	⁴³⁵ S °sīlādi
⁴¹³ B sapad	⁴²⁴ B omits	⁴³⁶ K2 hitehi
⁴¹⁴ B aṭṭha-ariyapuggala-	⁴²⁵ P1P2V diṭṭhasīla°	⁴³⁷ K1 omits
samūto	⁴²⁶ B °pakkhāye R	
⁴¹⁵ P2 Vuttam tam	°pakkhiya	

ti ādinā anattānivattanena ⁴³⁸ ca Buddho pi sattānam bhayaṃ
himsatī ti pi saraṇaṃ. [76] Bhavakantārato ⁴³⁹ uttāraṇena assāsa-
dānena ca dhammo pi sattānam bhayaṃ himsatī ti saraṇaṃ.
Dānapūjanavasena ⁴⁴⁰ upanītasakkārānaṃ vipulaphalapaṭilābhaka-
raṇato ⁴⁴¹ saṅgho pi sattānam bhayaṃ himsatī ti saraṇaṃ ⁴⁴² ti ⁴⁴³
Buddhādikaṃ ratanattayaṃ ⁴⁴⁴ saraṇaṃ ti veditabbam.

[77] Keci pana “ Kammassakā, māṇava, ⁴⁴⁵ sattā kammadāyā-
dā ⁴⁴⁶ kammayoni kammabandhu kammaṭṭisaraṇā ” * ti vacanato
idha sattassa attanā kataṃ apāyabhayaḥhañjakam kusalam ⁴⁴⁷ eva
saraṇaṃ. ⁴⁴⁸ Vatthuttayam pana saraṇassārammaṇattā ⁴⁴⁹ upacā-
rena saraṇaṃ ti vuccatī ti vadanti. [78] Evaṃ hi sati ⁴⁵⁰ sabbesam
pi kusalakammānaṃ saraṇabhāvappasaṅgato yo koci kusalacitta-
samaṅgi, ⁴⁵¹ so sabbo saraṇagato nāma bhavēyyā ti atippasaṅgato ⁴⁵²
titthiyādīnaṃ pi saraṇagatabhāvo ⁴⁵³ pāpuṇātī ti. Tad ayuttam. ⁴⁵⁴
[79] Athā ⁴⁵⁵ pi vadeyyum, Buddhādivatthugatacittappasādehi ⁴⁵⁶
eva ⁴⁵⁷ saraṇāgamanapaṭilābho ⁴⁵⁸ hoti. ⁴⁵⁹ Tathā ca sati Verañja-
brāhmaṇādayo Bhagavato kittisaddam sutvā “ sādhu kho pana
tathārūpaṇaṃ arahataṃ dassanaṃ ” † ti ādinā cittappasādakara-
ṇakāle ⁴⁶⁰ eva saraṇagatā ⁴⁶¹ bhavēyyun ti tam pi na yuttam. Te
pana Bhagavato santike dhammaṃ sutvā va ⁴⁶² saraṇagatā.

Tasmā :

[80] “ Tumhehi kiccaṃ ātappam
akkhātāro Tathāgatā,
Paṭipannā vimuccanti ⁴⁶³
jhāyino Mārabandhanā ” ‡ ti—

[81] vuttattā paṭipattisahāyaṃ, ⁴⁶⁴ vatthuttayam eva saraṇaṃ ti
niṭṭham ⁴⁶⁵ ettha gantabban ti. Evaṃ saraṇasaddassā pi saddattho
bhāvattho ⁴⁶⁶ ca ⁴⁶⁶ veditabbo.

* M. III. 203 ; A. V. 288, 291 † M. I. 290 ‡ Dh. v. 276.40 ; Thag. 676

⁴³⁸ B anattane P1P2V
°navattanena
⁴³⁹ V Bhavaṃ karantā-
rato
⁴⁴⁰ P1V dānapūjā° P2
dānaṃ pūjā° R dāpūjana°
⁴⁴¹ K2 vipulaphalaṃ°
⁴⁴² G saraṇa
⁴⁴³ P1P2V omit
⁴⁴⁴ G ratanattaya
⁴⁴⁵ B mānavā
⁴⁴⁶ P2 °dāyāda
⁴⁴⁷ V kulam

⁴⁴⁸ P1 saraṇa
⁴⁴⁹ P1P2V kammassā-
rammaṇattā
⁴⁵⁰ P1R himsati
⁴⁵¹ P1 °samaṅgino
⁴⁵² P1P2 °saṅgo°
⁴⁵³ CK2 °nāgato°
⁴⁵⁴ P1P2 Na yuttam V
Nāyuttam
⁴⁵⁵ B Tathā
⁴⁵⁶ P1 °cittappa-sādehi
⁴⁵⁷ P1 evam

⁴⁵⁸ BP2V saraṇagamana°
⁴⁵⁹ BGP1P2RSV ti for
hoti
⁴⁶⁰ P1P2V °pasādana°
⁴⁶¹ B °gato
⁴⁶² S omits
⁴⁶³ BR vimokkhanti Dh. v.
pamokkhanti
⁴⁶⁴ B °pattisaṅgahe
P1P2V °pattisamayam
⁴⁶⁵ B niṭṭham G niyam
⁴⁶⁶ BR omit

[82] *Gacchāmī* ti ⁴⁶⁷ etassa pana bhajāmi sevāmi payirupāsāmī ti attho, bhajanasevanapayirupāsanānam pana tesam gamanakiriyā paṭibaddhattā.⁴⁶⁸ Atha vā, yesam ⁴⁶⁹ dhātūnam gati-attho, buddhī pi ⁴⁷⁰ tesam attho ti, jānāmi bujjhāmī ti vā attho veditabbo.

[83] *Ettha Buddhāṃ saraṇan* ti dve nāmapadāni. *Gacchāmī* ti ekam eva ākkhyātapadam. Ayañ ca gamisaddo nīsaddādayo ⁴⁷¹ viya no ⁴⁷² dvikammiko.⁴⁷³ Kasmā ?⁴⁷⁴ Ajaṃ gāmaṃ netī ti ādisu viya ⁴⁷⁵ gamanakiriyāya ⁴⁷⁶ kammadvayābhāvato,⁴⁷⁷ tasmā Buddhan ti ādi gantabbaniddeso.⁴⁷⁸ Saraṇan ti gamanakiriyāya kāraṇaniddeso. Itisaddo luttaniddiṭṭho.⁴⁷⁹ So ca hetu-attho ⁴⁸⁰ ti ⁴⁸¹ veditabbo. Evañ ca katvā “Buddhāṃ saraṇaṃ gacchāmī” * ti ⁴⁸² vutte Buddhāṃ saraṇan ti ⁴⁸³ gacchāmī ti vuttaṃ hoti. [84] Attho pana yato Buddho me ⁴⁸⁴ saraṇaṃ, aghassa ghātā,⁴⁸⁵ hitassa ⁴⁸⁶ vi-dhātā ⁴⁸⁷ tato taṃ attaniyyātanādivasena ⁴⁸⁸ gacchāmi, bhajāmi, sevāmi, payirupāsāmī, jānāmi,⁴⁸⁹ bujjhāmī ti vā ti evaṃ daṭṭhabbo. Tathā “Dhammaṃ saraṇan” * ti ādisu pi yojetvā attho veditabbo.⁴⁹⁰

[85] Yo pana vadeyya: Buddhādisaddānam saraṇasaddassa ca ⁴⁹¹ samānādhikaraṇabhāvato pubbaṃ disaṃ gacchatī ⁴⁹² ti ādisu viya Buddhāṃ saraṇabhūtaṃ ⁴⁹³ gacchāmī ti ādinā vinā ⁴⁹⁴ va ⁴⁹⁴ iti saddakappanaṃ ⁴⁹⁵ yathā va tṭhitāya ⁴⁹⁶ pāliyā attho veditabbo ti, tassa paṭihatacitto pi Buddhādayo upasaṅkamanto tisaraṇagato nāma ⁴⁹⁷ siyā,⁴⁹⁷ yaṃ hi taṃ ⁴⁹⁷ Buddhādīhi visesitaṃ saraṇaṃ ⁴⁹⁸ tam ev’esa gato ti.

[86] Aññe vadanti: Iha ‘Buddhāṃ saraṇaṃ gacchāmī’ ti dvinnam kammaṇapadānam dissanato ⁴⁹⁹ gamisaddassa ca dvikam-makattābhāvato ⁵⁰⁰ payogāraho ⁵⁰¹ saddo payutto ⁵⁰² ti viññāyati.⁵⁰³

* A. IV. 220 ; *Khp.* 1

⁴⁶⁷ CGHK1K2P1P2SV

omit

⁴⁶⁸ B °bandhattā

⁴⁶⁹ K2 tesam

⁴⁷⁰ V ti

⁴⁷¹ B ni°

⁴⁷² B omits

⁴⁷³ B kammako GP1P2V di°

⁴⁷⁴ B tasmā

⁴⁷⁵ P1P2V omit

⁴⁷⁶ GP2R °kriyāya

⁴⁷⁷ K2 kammañ ca sabhā-vato V kammaṃ dvaya-bhāvato

⁴⁷⁸ P1P2 gantabban ti

⁴⁷⁹ B lutta omits

⁴⁸⁰ V hotu°

⁴⁸¹ S omits

⁴⁸² R omits

⁴⁸³ P2 saraṇaṃ mī ti

⁴⁸⁴ P1P2 omit

⁴⁸⁵ B sabbasattānaṃ

⁴⁸⁶ G bhītassa BP1P2S ca add

⁴⁸⁷ P1 vidhānaṃ V vidhā-nato

⁴⁸⁸ B attasaṃniyyā°

⁴⁸⁹ K2 jānāti

⁴⁹⁰ B vadi°

⁴⁹¹ P2 omits

⁴⁹² P1P2 °anti

⁴⁹³ P1P2saraṇaṃ bhūtaṃ

⁴⁹⁴ K1 omits

⁴⁹⁵ B °saddaṃ kappanaṃ

⁴⁹⁶ B paṭhītāya

⁴⁹⁷ K2 omits

⁴⁹⁸ P1V saraṇabhūtaṃ

P2 saraṇaṃ bhūtaṃ

⁴⁹⁹ BP1P2RV dassa°

⁵⁰⁰ B dvikammikatta° K2 kammakattābhāvato

P1P2V dikammakattaṃ°

⁵⁰¹ B parogāraho

⁵⁰² B supayutto K2 pi yutto

⁵⁰³ S viññāyati omits

Tasmā Buddham ārammaṇaṃ ⁵⁰⁴ katvā saraṇaṃ, pasādaṃ ⁵⁰⁵ gacchāmi ti attho daṭṭhabbo ti. [87] Tesam heṭṭhā vuttanayena attasanniyyātanādīnaṃ ⁵⁰⁶ asambhavā ⁵⁰⁷ yena kenaci cittappa-pasādamattena saraṇagato ⁵⁰⁸ nāma siyā ti purimako eva attho paṭipajjitabbo ti, evaṃ ‘Buddham saraṇaṃ gacchāmi’ ti ādikassa Saraṇāgamanasuttassa ⁵⁰⁹ vyañjanattho ⁵¹⁰ bhāvattho ca sa-bbathā ⁵¹¹ veditabbo.

[88] Kammappayojanan ti ettha Bhagavā hi paṭhamam eva pabbajitarūpaṃ disvā tattha sañjātapemo abhinikkhamitvā Bodhipallaṅkam āruya samadhigatacatusaccadhammo Buddhabhāvaṃ ⁵¹² anuppatto ti vā, Bhagavato aparabhāge pi Buddhadhammaratanānaṃ ⁵¹³ samadhigamassa ⁵¹⁴ saṅgharatanā-dhīnattā ⁵¹⁵ vā paṭilomakkamena pi ⁵¹⁶ saraṇagamanamuñcitaṃ ⁵¹⁷ viya dissati. [89] Kasmā ⁵¹⁸ tāv’ettha Buddho va ⁵¹⁹ saraṇabhāvena vutto, netare ⁵²⁰ ti? Kiñ c’ettha sabbadhammesu appaṭihata-ñāṇācāreṇa ⁵²¹ sabbaññunā Sammāsambuddhen’eva iminānulomak-kamena ⁵²² desitan ti.

[90] Api ca, tesu sabbasattānaṃ aggo ti katvā sabbapaṭhamam Buddho vutto, tappabhavattā ⁵²³ tad anantaram ⁵²⁴ dhammo, tad ādhārakattā ⁵²⁵ ante saṅgho ca vutto.

[91] Atha vā, sabbasattānaṃ hite viniyojako ⁵²⁶ ti katvā paṭhamam Buddho. Sabbasattahitattā ⁵²⁷ tad anantaram dhammo. Hitādhigamāya paṭipanno adhigatahito ti katvā ante saṅgho saraṇabhāvena vavatthapetvā pakāsito.*

[92] Tathā hi, lokaseṭṭhattā puṇṇacando viya Buddho, canda-kiraṇanikaro ⁵²⁸ viya tena ⁵²⁹ desito ⁵²⁹ dhammo, puṇṇacanda-kiraṇasamuppāditahilādo ⁵³⁰ loko viya saṅgho.

[93] Tathā bālasuriyo viya Buddho, tassa raṃsijālām iva

* Cf. *Khpa*. 20

⁵⁰⁴ B ārampanaṃ

⁵⁰⁵ P1P2 saraṇapasādaṃ

⁵⁰⁶ B attha°

⁵⁰⁷ K2 °dīnasambhavā

⁵⁰⁸ P1P2 saraṇāgato

⁵⁰⁹ B Saraṇa°

⁵¹⁰ B byañja° P1P2 ca *add*

⁵¹¹ B sabbadā

⁵¹² P1P2V Buddhabhāva

⁵¹³ CGRV dhamma-

saṅgha°

⁵¹⁴ GHK1K2P1P2RSV

°tassa

⁵¹⁵ B °dhigatattā G

°dīdhinattā HK1 °dhi-

nattā K2R °dhinattham

V °dīnattā

⁵¹⁶ R °nā pi

⁵¹⁷ BP1P2 saraṇā°

⁵¹⁸ P1P2V Tasmā R

Kammā

⁵¹⁹ B ca

⁵²⁰ B tena taro K2 neta-

rahī

⁵²¹ P1P2S °ñāṇacarena

⁵²² K2 imināloma°

⁵²³ B tathā dharattā *or*

tathādhārattā R tappa-

vattā

⁵²⁴ P2 anantarā

⁵²⁵ B ādhāranattā P2

anantarā

⁵²⁶ B vinayo

⁵²⁷ V sabbatta°

⁵²⁸ K2 kiraṇa *omits*

⁵²⁹ V *omits*

⁵³⁰ B °gilādo

vuttappakāro dhammo, tena tirobhāvitandhakāro ⁵³¹ loko viya saṅgho.

[94] Vanadāhakapuriso viya Buddho, vanadahana-aggi viya kilesavanadahano ⁵³² dhammo, daḍḍhavanattā ⁵³³ khettabhūto viya bhūmibhāgo daḍḍhakilesattā puññakkhettabhūto saṅgho.

[95] Mahāmegho viya Buddho, salilavuṭṭhi viya dhammo, vuṭṭhinipātūpasamitareṇu ⁵³⁴ viya janapado ⁵³⁵ upasamitakilesareṇuko saṅgho.

[96] Susārathi viya Buddho, assājānīyavinayanupāyo ⁵³⁶ viya dhammo, ⁵³⁷ suvinītassājānīyasamūho ⁵³⁸ viya saṅgho.

[97] Sabbadiṭṭhisalluddharaṇato sallakatto ⁵³⁹ viya Buddho, salluddharaṇupāyo ⁵⁴⁰ viya dhammo, samuddhaṭasallo viya jano ⁵⁴¹ samuddhaṭadiṭṭhisallo saṅgho.

[98] Mohapaṭalasamuppātanato ⁵⁴² vā ⁵⁴³ salākā ⁵⁴⁴ viya Buddho, paṭalasamuppātanūpāyo viya dhammo, samuppāṭitapaṭalo ⁵⁴⁵ vipasannalocano ⁵⁴⁶ viya ⁵⁴⁷ jano ⁵⁴⁸ samuppāṭitamohapaṭalo ⁵⁴⁹ vippasannañāṇalocano ⁵⁵⁰ saṅgho.

[99] Sānusayasaṅkilesavyādhiharaṇasamatthatāya ⁵⁵¹ kusalo vejjo viya Buddho, sammāpayuttabhesajjam ⁵⁵² iva dhammo, bhesajja-pabhogena samupasantavyādhi ⁵⁵³ viya janasamudāyo samupasantakilesavyādhānusayo ⁵⁵⁴ saṅgho.

[100] Atha vā sudesiko ⁵⁵⁵ viya Buddho, sumaggo viya khemantabhūmi viya ca ⁵⁵⁶ dhammo, taṃ ⁵⁵⁷ maggaṃ paṭipanno khemamaggabhūmippatto viya ca janasamūho saṅgho.

[101] Sunāviko ⁵⁵⁸ viya Buddho, nāvā viya dhammo, tāya ⁵⁵⁹ pārappatto viya satthikajano ⁵⁶⁰ saṅgho.

[102] Himavā ⁵⁶¹ viya Buddho, tappabhavosadham iva dhammo, osadhopabhogena ⁵⁶² nirāmayo ⁵⁶³ jano viya saṅgho.

⁵³¹ B tirogāvi°

⁵³² B kilesānaṃ dahano

⁵³³ B °vananto

⁵³⁴ K1 vuṭṭhipātūpa°

K2 °tusamita°

⁵³⁵ K1 omits

⁵³⁶ B assājānīyo° C °vana-

sānupāyo GV assājāniyya°

R assājānī K2 assājāniya°

⁵³⁷ S omits

⁵³⁸ B °tassajā°

⁵³⁹ MSS. °katto

⁵⁴⁰ P2 salaluddharaṇa°

CK2G °nūpāyo V °napāyo

⁵⁴¹ B jāno

⁵⁴² CH mohapaṭasamu°

⁵⁴³ B pā K2R omit

⁵⁴⁴ G sallakā

⁵⁴⁵ P1 samuppātanupā-

ṭalo P2 samuppātanupa-

ṭalo

⁵⁴⁶ P1P2 °locana S °locanā

G vippasanno°

⁵⁴⁷ B vā adds

⁵⁴⁸ B no

⁵⁴⁹ B samuppādita°

⁵⁵⁰ B vippanna°

⁵⁵¹ B °byādhisādhana-

mattha° vā adds

⁵⁵² B samyutta°

⁵⁵³ B °byādhi° P1P2

samuppanna°

⁵⁵⁴ B °byādhi° K2V samu-

panna° GP1P2RV samu-

pasanna

⁵⁵⁵ BK1 sudesako

⁵⁵⁶ K2 omits

⁵⁵⁷ G repeats

⁵⁵⁸ C Suna°

⁵⁵⁹ B tīra

⁵⁶⁰ B satthijano

⁵⁶¹ R Bimavā

⁵⁶² B °vabhogena

⁵⁶³ B niyāmoyo

[103] Dhanado ⁵⁶⁴ viya Buddho, dhanam iva dhammo, yathā-dhippāyaladdhadhano ⁵⁶⁵ jano viya sammāladdha-ariyadhano saṅgho.

[104] Nidhidassako ⁵⁶⁶ viya Buddho, nidhi viya dhammo, nidhippatto viya jano saṅgho.

[105] Api ca, abhayado ⁵⁶⁷ viya vīrapuriso ⁵⁶⁸ Buddho, abhayam iva dhammo, sampattābhayo ⁵⁶⁹ viya jano accanta-pattābhayo saṅgho.

[106] Assāsako viya Buddho, assāso viya dhammo, assatthajano viya saṅgho.

[107] Sumitto viya Buddho, hitūpadeso viya dhammo, hitānu-yogena pattasadattho viya jano saṅgho.

[108] Ratanākaro viya Buddho, ratanasāro viya dhammo, ratanasārūpabhogī ⁵⁷¹ viya jano saṅgho.

[109] Rājakumāranahāpako ⁵⁷² viya Buddho, nahānasalilaṃ ⁵⁷³ viya dhammo, sunahātarājakumāravaggo ⁵⁷⁴ viya saddhammasa-lilasinahāto ^{574a} saṅgho.

[110] Alaṅkārakārako ⁵⁷⁵ viya Buddho, alaṅkāro viya dhammo, alaṅkārarājaputtagaṇo viya dhammālaṅkato ⁵⁷⁶ saṅgho.

[111] Candanarukkho viya Buddho, tappabhavacandanam iva dhammo, candanūpabhogena santaparilāho viya jano saddhamma-paribhogena ⁵⁷⁷ accantasantaparilāho ⁵⁷⁸ saṅgho.

[112] Dhammadāyajjasampadānato ⁵⁷⁹ pitā ⁵⁸⁰ viya Buddho, dāyajjaṃ viya dhammo, dāyajjaharo ⁵⁸¹ puttavaggo viya ⁵⁸² saddhammadāyajjaharo ⁵⁸³ saṅgho.

[113] Vikasitapadumo viya Buddho, tappabhavamadhu viya dhammo, tad upabhogī ⁵⁸⁴ madhukaragaṇo ⁵⁸⁵ viya saṅgho ti.*

[114] Evaṃ sabbasattānaṃ hitapaṭipattikāraṇattā sabbapa-ṭhamam Buddho, sabbasattahitattā tad anantaram dhammo, ⁵⁸⁶

* *KhpA.* 21 f.

⁵⁶⁴ R Dhana

⁵⁶⁵ B °dhibbāyo° CHR °dhippāyaṃ°

⁵⁶⁶ B Nidhisattho

⁵⁶⁷ B Ayabhado

⁵⁶⁸ B °purito

⁵⁶⁹ B sammatābhayo

⁵⁷⁰ K2 sammapatto

⁵⁷¹ K2 °sārūpiraho hi S °sārūbhogī

⁵⁷² B °kumāranāsako

⁵⁷³ B sunhāna° or sunāna°

CGHK1SV snāna° K2 sanāsana° P1P2 sīnāna°

⁵⁷⁴ B sunāta° P1P2V

sunahātaka°

^{574a} B °silanhāto GP1P2

°sināhato R °nahāto V

°sintahāto

⁵⁷⁵ B Alaṅkārakako

⁵⁷⁶ P1P2 dhamma°

⁵⁷⁷ P1P2 °paribhoga

⁵⁷⁸ P1P2 accanto°

⁵⁷⁹ B °dānako

⁵⁸⁰ K1 omits

⁵⁸¹ B viya adds

⁵⁸² B omits

⁵⁸³ B saddhammasāro P1

°bhāro P2 °hāro

⁵⁸⁴ B tannupabhogī

⁵⁸⁵ P1P2 madhuragaṇo

⁵⁸⁶ G °taradhammo

hitādhigamāya ⁵⁸⁷ paṭipannattā tad anantaram saṅgho ca saraṇa-
bhāvena ⁵⁸⁸ vutto ti evaṃ kammappayojanam ⁵⁸⁹ veditabbam.

[115] Idāni *pabhedānan* ⁵⁹⁰ ti ettha saṅgahitapabhedasaṅkilesa-
bhedesu ⁵⁹¹ paṭhamam tāva (i) saraṇam ⁵⁹² (ii) saraṇāgamanam ⁵⁹³
(iii) saraṇagato ti ayam pabhedo veditabbo. [116] (i) Tattha ⁵⁹⁴
saraṇam vuttanayam eva. (ii) Saraṇāgamanam nāma yena cittup-
pādena tīni ratanāni, 'etāni me saraṇam ⁵⁹⁵ parāyanan' ⁵⁹⁶
ti gacchati bhajati sevati payirupāsati, so tappasādataggaru-
katāhi ⁵⁹⁷ vigataviddhastakilesa ⁵⁹⁸ tapparāyanatākārappavatta-
cittuppādo. ⁵⁹⁹

[117] (iii) Saraṇagato nāma taṃ samaṅgīpuggalo ⁶⁰⁰ ti ⁶⁰¹
veditabbo. Tattha *Buddham saraṇan* ti imehi dvīhi padehi ⁶⁰²
saraṇam eva niddiṭṭham. *Gacchāmī* ti iminā pana saraṇāgama-
saṅkhāto cittuppādo, taṃ ⁶⁰³ samaṅgīpuggalo ca ⁶⁰⁴ niddiṭṭho,
cittuppādādhīnattā ⁶⁰⁵ gamanakiriyāya ⁶⁰⁶ cittuppādassa ca pugga-
lādhīṭṭhānattā. ⁶⁰⁷

[118] Tad etaṃ saraṇāgamanam ⁶⁰⁸ lokuttaralokiyavasena duvi-
dham : (i) Tattha lokuttarasaraṇāgamanam ⁶⁰⁹ diṭṭhasaccānam
maggakkhaṇe kilesasamucchedakattā ⁶¹⁰ ālambanavasena ⁶¹¹
nibbānārammaṇam hutvā ratanattaye aveccappasādena siddham
hoti. [119] (ii) Lokiyasaraṇāgamanam ⁶¹² pana puthujjanānam ⁶¹³
saraṇāgamanopakilesavikkhambhanena ⁶¹⁴ Buddhādiguṇāramma-
ṇam hutvā nippajjati. ⁶¹⁵ Taṃ vatthuto ratanattayasaddhāpaṭi-
lābho ⁶¹⁶ saddhāmūlikasammādiṭṭhi ⁶¹⁷ ca hoti. ⁶¹⁸ Tattha saddhāpa-
ṭilābho mātādīhi ussāhitadāraṇam viya anavadhāritaguṇānam
ñānavippayuttacittena pasādakaraṇo ⁶¹⁹ daṭṭhabbo. Sammā-
diṭṭhi ⁶²⁰ pana diṭṭhijjukammam ⁶²⁰ eva.

⁵⁸⁷ V hitāgamāya

⁵⁸⁸ R ranabhāvena

⁵⁸⁹ B kamappa° P1P2
kammayojanam

⁵⁹⁰ BR pabhedādinan

⁵⁹¹ B °pabhedesu R
saṅgīta° P1P2V °pabhe-
dāsaṅkilesapabhedesu

⁵⁹² R omits

⁵⁹³ P1P2V omit

⁵⁹⁴ R Ettha

⁵⁹⁵ B omits

⁵⁹⁶ R parāyan

⁵⁹⁷ P1P2 tappasādana°
K2 °tābhi

⁵⁹⁸ B °viddham sita°

⁵⁹⁹ B °kārappatta° K2
°karaṇa°

⁶⁰⁰ B samaṅgi°

⁶⁰¹ K2 omits

⁶⁰² S omits

⁶⁰³ K2 cittuppādānam

⁶⁰⁴ K2 va

⁶⁰⁵ R cittuppādodhinattā
C omits

⁶⁰⁶ C omits

⁶⁰⁷ B °diṭṭhana-atto R
°diṭṭhānato

⁶⁰⁸ B saraṇa°

⁶⁰⁹ B °saraṇa°

⁶¹⁰ B °chāda°

⁶¹¹ B ālampana°

⁶¹² B Lokiyasaraṇānam

⁶¹³ B °janāna

⁶¹⁴ B °gamanassa kilesa°

⁶¹⁵ GRS nippajjati V
nippajjati

⁶¹⁶ BGPIP2RSV ratanat-
taye°

⁶¹⁷ R °mūlikā°

⁶¹⁸ V omits

⁶¹⁹ P2 pasādana°

⁶²⁰ P1P2V sammādiṭṭhu-
jjukammam

Vuttañ ca :

[120] “ Sabbānussati ⁶²¹ puññañ ca
pasamsā saraṇattayaṃ ⁶²²
yanti ⁶²³ diṭṭhiṃ jukamma smim ⁶²⁴
saṅghaṃ natthi saṃsayo ” * ti.

Tam pañ’etaṃ lokiyasaraṇāgamaṇaṃ ⁶²⁵ ‘ Bhagavato attānaṃ
pariccajāmi, dhammassa saṅghassa attānaṃ pariccajāmi, ⁶²⁶
pariccatto ⁶²⁷ yeva me attā, pariccattaṃ yeva ⁶²⁶ me jīvitam, ⁶²⁸
jīvitapariyantikaṃ ⁶²⁹ Buddhamaṃ saraṇaṃ gacchāmi, ⁶³⁰ Buddho me
saraṇaṃ tānaṃ lenaṃ parāyanaṃ ’ ⁶³¹ ti evaṃ *attasanniyyātanena* ⁶³²
vā ⁶³³ [121] “ Satthārañ ca vatāhaṃ ⁶³⁴ passeyyaṃ, Bhagavantam
eva passeyyaṃ, Sugatañ ca vatāhaṃ passeyyaṃ, Bhagavantam eva
passeyyaṃ, ⁶³⁵ Sammāsambuddhañ ⁶³⁶ ca vatāhaṃ passeyyaṃ,
Bhagavantam eva passeyyaṃ ” † ti iminā vacanakkamena Mahākas-
sapattherādinaṃ viya sissabhāvūpagamaṇena ⁶³⁷ vā ⁶³⁸—

[122] “ So ahaṃ ⁶³⁹ vicarissāmi
gāmaṃ gāmaṃ purā puram
namassamāno Sambuddhaṃ
dhammassa ca sudhammatan ” ‡ ti.

Evaṃ Ālavakādinaṃ saraṇāgamaṇam iva *tapparāyanabhāvena* ⁶⁴⁰
vā—

[123] “ Atha kho Brahmāyu brāhmaṇo utṭhāyāsanaṃ ⁶⁴¹ ekamsaṃ
uttarāsaṅgaṃ karitvā, Bhagavato pādesu sirasā nipatitvā,
Bhagavato pādāni mukhena ca paricumbati, paṇihi ca parisambā-
hati, ⁶⁴² nāmañ ca sāveti: Brahmāyu ahaṃ bho Gotama, brāh-
maṇo; Brahmāyu ⁶⁴³ ahaṃ bho Gotama, brāhmaṇo ” § ti ⁶⁴³
evaṃ *paṇipātavasena* ⁶⁴⁴ vā sijjhati. ⁶⁴⁵

* *BM.Abu.* 24.3 † *S.* II. 220 ‡ *Sn.* v. 192.33; *S.* I. 215 § *M.* II. 144

⁶²¹ CGHK1K2P1RV

Saddhānussati

⁶²² B ratanattayaṃ

⁶²³ CGHK1P1SV santi

⁶²⁴ K2 sandiṭṭhiṃ

⁶²⁵ BR lokiyasaraṇaṃ°

⁶²⁶ B omits

⁶²⁷ CHK1K2P1P2SV

pariccatte

⁶²⁸ R omits

⁶²⁹ K2 °pariyattikaṃ V

°pariyantikaṃ

⁶³⁰ P1P2 ti add

⁶³¹ K2 parāyan

⁶³² P1P2 °tanam

⁶³³ B omits P1 navā P2

nevā

⁶³⁴ B yathāhaṃ K2 vata-

tāhaṃ

⁶³⁵ K2P1P2V Bhagavan-

taṃ meva passeyya

⁶³⁶ BGHP1P2RSV Sam-

buddhañ C Buddhañ

⁶³⁷ V °bhāvagamaṇena

⁶³⁸ CH iminā to °gama-

nenā vā repeat

⁶³⁹ B haṃ

⁶⁴⁰ R °yanābhāvena

⁶⁴¹ B utthā°

⁶⁴² B °sammāhati

⁶⁴³ B Brahmāyu . . . ti

omits K2 ti omits

⁶⁴⁴ B paṇi°

⁶⁴⁵ P2 sijjhanti

[124] Tasmā saraṇaṃ ⁶⁴⁶ gacchantena ⁶⁴⁷ upāsakena vā upāsikāya vā ‘ ajja ādiṃ ⁶⁴⁸ katvā ahaṃ ⁶⁴⁹ attānaṃ Buddhassa niyyātemi, ⁶⁵⁰ dhammassa, ⁶⁵¹ saṅghassā ’ ⁶⁵² ti, ⁶⁵³ evaṃ Buddhādīnaṃ ⁶⁵⁴ attapariccajanavasena vā, ‘ ajja ādiṃ ⁶⁵⁵ katvā ahaṃ Buddhapa-rāyano dhammaparāyano saṅghaparāyano, iti maṃ ⁶⁵⁶ dhārethā ’ ti evaṃ *tapparāyanabhāvena* vā—

[125] ‘ Ajja ādiṃ ⁶⁵⁷ katvā ahaṃ ⁶⁵⁸ Buddhassa antevāsiko dhammassa ⁶⁵⁹ saṅghassa iti ⁶⁶⁰ maṃ ⁶⁶¹ dhārethā ’ ti evaṃ *sissabhāvūpagamanena* vā—

[126] ‘ Ajja ādiṃ ⁶⁶² katvā ahaṃ abhivādanam paccupaṭṭhānam ⁶⁶³ añjalikammam sāmīcikkammam Buddhādīnaṃ ⁶⁶⁴ yeva tinnam vatthūnam karomi, iti ⁶⁶⁵ maṃ ⁶⁶⁶ dhārethā ’ ti evaṃ Buddhādisu *paramanipaccākārena* vā saraṇaṃ gantabbam.

[127] Yam pana ajjatanā ‘ Buddhaṃ saraṇaṃ gacchāmi, dhammam saraṇaṃ gacchāmi, ⁶⁶⁷ saṅghaṃ saraṇaṃ gacchāmī ’ ti ācariyehi ⁶⁶⁸ vuttavacanam anukaronto ⁶⁶⁹ sayam vā Bodhicetiyapaṭimā-dīnaṃ ⁶⁷⁰ aññatarasmim garuṭṭhāniye ⁶⁷¹ vā ⁶⁷² aññasmim ⁶⁷³ vā ⁶⁷⁴ yattha ⁶⁷⁵ katthaci ⁶⁷⁶ saraṇaṃ gacchanti, te pi tesam ⁶⁷⁷ yeva catunnam ākāraṇaṃ aññataravasena gacchanti ⁶⁷⁸ ti ⁶⁷⁹ veditabbā. ⁶⁸⁰

[128] Keci pana mātuniyuttasaraṇāgamanena ⁶⁸¹ saddhim pañca-lokiyasaraṇāgamanānī ⁶⁸¹ ti vadanti. Tam pana kucchigatadāra-kassa ⁶⁸² mātuvacanena saraṇāgamanam ⁶⁸³ “ sabbo loko ⁶⁸⁴ paracittena ⁶⁸⁵ acittako ” ⁶⁸⁶ * ti vacanavirodhato sīlasamathādisu atippasaṅgato ⁶⁸⁷ ca ayuttam viya dissati. Vicāretvā gahetabbam.

* Pps. MS.

⁶⁴⁶ B omits P2 saraṇa

⁶⁴⁷ R gacchanto

⁶⁴⁸ K2 ajjādiṃ

⁶⁴⁹ P2 omits

⁶⁵⁰ BHK1K2RS niyyā-demi

⁶⁵¹ P1P2 niyyātemi add

⁶⁵² P1P2 niyyātemi add

⁶⁵³ K1 iti

⁶⁵⁴ R °ādīnaṃ

⁶⁵⁵ K2 ajjādiṃ

⁶⁵⁶ HK2 itimā K2P1P2S iti imaṃ

⁶⁵⁷ K2P2 Ajjādiṃ

⁶⁵⁸ B omits

⁶⁵⁹ P1 antevāsiko adds

⁶⁶⁰ R °ssā ti

⁶⁶¹ K2 imaṃ

⁶⁶² K2 Ajjādiṃ

⁶⁶³ R °paṭṭhāna

⁶⁶⁴ B Buddhānaṃ

⁶⁶⁵ P1P2 mī ti V omits

⁶⁶⁶ K2 imaṃ

⁶⁶⁷ S omits

⁶⁶⁸ CHK1K2 ācariye

P1P2V ācariyena hi

⁶⁶⁹ RV °karontā

⁶⁷⁰ C °pati°

⁶⁷¹ B guru° C garuṭṭhā-

nāniye P1 garuninyāva P2 garutaraniya S garu-ṭhaniyeva

⁶⁷² B omits

⁶⁷³ BV aññatarasmim

⁶⁷⁴ P1P2 aññasmim vā omit

⁶⁷⁵ R tattha

⁶⁷⁶ G yatthaci

⁶⁷⁷ B etesaṃ R ete pi etesaṃ

⁶⁷⁸ V gacchati

⁶⁷⁹ K2SV omit

⁶⁸⁰ BK2P1P2R °bbo

⁶⁸¹ B °saraṇa°

⁶⁸² V °dārakasa P1

°dārakā P2 °dārakānaṃ

⁶⁸³ B saraṇa° K2 °gamaṇa

⁶⁸⁴ K2 saddholoko BV sabbaloko

⁶⁸⁵ CGHK1S paracitto

⁶⁸⁶ P1 acintako P2 acin-nako

⁶⁸⁷ P2 atippasanto

[129] Tattha *ñātibhayācariyadakkhiṇeyyavasena* catubbidhesu-
panipātesu dakkhiṇeyyapanipāten' eva saraṇāgamanam hoti, na⁶⁸⁸
itarehi. Setṭhavasen' eva⁶⁸⁹ saraṇam gayhati, setṭhavasen' eva
bhijjati. [130] Tasmā Sākiyo vā Koliyo vā 'Buddho amhākaṃ ñātako'
ti vandati, agahitam eva⁶⁹⁰ saraṇam. Yo⁶⁹¹ vā 'samaṇo Gotamo
rājapūjito, mahānubhāvo, avandiyamāno⁶⁹² anattham⁶⁹³ pi⁶⁹⁴
kareyyā' ti bhayena vandati, agahitam eva hoti⁶⁹⁵ saraṇam. Yo
hi Bodhisattakāle Bhagavato santike kiñci uggahitam saramāno
Buddhakāle ca⁶⁹⁶—

[131] “ Ekena⁶⁹⁷ bhoge⁶⁹⁸ bhuñjeyya⁶⁹⁹
dvīhi kammam payojaye⁷⁰⁰
catutthañ ca⁷⁰¹ nidhāpeyya
āpadāsu⁷⁰² bhavissatī ” * ti—

evārūpiṃ⁷⁰³ anusāsanim⁷⁰⁴ uggahetvā 'ācariyo' ti vandati⁷⁰⁵
agahitam eva hoti⁷⁰⁶ saraṇam. Yo panna 'ayam loke aggada-
kkhiṇeyyo' ti vandati, ten' eva gahitam hoti saraṇan ti evam
saraṇāgamanappabhedo⁷⁰⁷ veditabbo.⁷⁰⁸

[132] Saṅkilesesu pana lokuttarasaraṇāgamanassa⁷⁰⁹ natthi
saṅkilesa. Lokiyasaraṇāgamanassa⁷⁰⁹ tu, *aññāṇasaṃsayamicchā-
ñāṇādayo* saṅkilesā, yena tam na mahājutikaṃ hoti, na mahāvi-
pphāram.⁷¹⁰ Tattha *aññāṇam*⁷¹¹ tisu⁷¹² vatthusu⁷¹³ guṇāvacchāda-
kasammoho.⁷¹⁴ *Samsayo*⁷¹¹ 'Buddho nu kho na⁷¹⁵ nu kho' ti
ādinayappavattā vicikicchā. *Micchāññāṇam* tesam⁷¹⁶ yeva guṇānam
aguṇabhāvato parikappanena viparitagāho. Ādisaddena pana
anādara-agāravādayo saṅgahitā ti⁷¹⁷ evam saṅkilesa veditabbo.

[133] Bhedato pana lokuttarasaraṇāgamanassa natthi bhedo.⁷¹⁸
Na hi bhavantare pi⁷¹⁹ ariyasāvako aññaṃ⁷²⁰ satthāram uddisati.

* D. III. 188

⁶⁸⁸ MSS. omit

⁶⁸⁹ B settha° CHK1 °na
neva

⁶⁹⁰ BC hoti add

⁶⁹¹ BP1P2 ye

⁶⁹² B °māne

⁶⁹³ HK1P1P2S anatthi V
anattā

⁶⁹⁴ CGV omit

⁶⁹⁵ BV omit

⁶⁹⁶ R vā

⁶⁹⁷ K2 Eke ca

⁶⁹⁸ P1 bhogena

⁶⁹⁹ K2 bhuñjeyyam

⁷⁰⁰ K2 payojato

⁷⁰¹ K2 catuttham pi

⁷⁰² P2 apādāsu

⁷⁰³ BR °rūpaṃ

⁷⁰⁴ BR anusāsanam P1P2
anussatim

⁷⁰⁵ K2 vadanti

⁷⁰⁶ B omits

⁷⁰⁷ B saraṇa°

⁷⁰⁸ R saraṇāgamanappa-
veditabbo

⁷⁰⁹ B °saraṇa°

⁷¹⁰ P2 vipphāram

⁷¹¹ K2 ti adds

⁷¹² B tiru

⁷¹³ K1 avatthusu

⁷¹⁴ G guṇacchādaka°

P1P2 guṇāvacchādaka°
V guṇacchādika°

⁷¹⁵ B no

⁷¹⁶ P1P2 nesam

⁷¹⁷ P2 saṃhitādīni

⁷¹⁸ P2 bebhedo

⁷¹⁹ S hi

⁷²⁰ B añña

Yathāha :

“ Aṭṭhānam etaṃ ⁷²¹ bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ ⁷²² satthāraṃ uddiseyyā ” ⁷²³ * ti.

[134] Lokiyasaraṇāgamanassa pana ⁷²⁴ duvidho bhedo : sāvajjo anavajjo ti. Tattha sāvajjo ⁷²⁵ anīṭṭhaphalo. Aññasatthārādisu ⁷²⁶ attasanniyyātanena vā tapparāyanatāya ⁷²⁷ vā sissabhāvūpagamanena vā paṇipātena ⁷²⁸ vā hoti.

[135] Tattha yadā ⁷²⁹ aññasmiṃ satthari tad upadiṭṭhe ⁷³⁰ dhamme ⁷³¹ tappaṭipannesu ca sāvakesu satthudhammasaṅghānaṃ ⁷³² guṇavasena okappetvā attasanniyyātanam karoti, tadā ⁷³³ attasanniyyātanena saraṇabhedo. Yadā pana guṇavasena anokappetvā, issarādisu aññesu vā yena kenaci kāraṇena attānam sanniyyātetī, ⁷³⁴ natthi ⁷³⁵ tadā ⁷³⁶ saraṇabhedo. [136] Tapparāyanatāya ⁷³⁷ pi guṇavasena ⁷³⁸ okappetvā yadā ⁷³⁹ tapparāyano hoti tadā va ⁷⁴⁰ saraṇabhedo. Sissabhāvūpagamanena pi yadā guṇavasena okappetvā sissabhāvaṃ gacchati, tadā ca ⁷⁴¹ saraṇabhedo. Yadā pana kammāyatanādīnaṃ ⁷⁴² uggaṇhitukāmo sissabhāvaṃ upagacchati, natthi tadā saraṇabhedo. [137] Paṇipāte ⁷⁴³ yadā dakkhiṇeyyavasena paṇipātāṃ ⁷⁴⁴ karoti, tadā ca ⁷⁴⁵ saraṇabhedo. Tato aññatitthiyesu pabbajitam pi ‘ nātako me ayan ’ ti vandati, ⁷⁴⁶ saraṇam na bhijjati. ⁷⁴⁷ Pageva apabbajitam. ⁷⁴⁸ Tathā ⁷⁴⁹ rājānaṃ bhayavasena vandato, ⁷⁵⁰ ‘ so ⁷⁵¹ hi raṭṭhapūjitattā avandiyamāno ⁷⁵² anattham ⁷⁵³ pi ⁷⁵⁴ kareyyā ’ ti. ⁷⁵⁵ Tathā ⁷⁵⁶ yaṃ ⁷⁵⁷ kiñci sippasikkhāpakam ⁷⁵⁸ titthiyam pi ‘ ācariyo me ayan ’ ti vandato na bhijjati. [138] Tathā aññaena ⁷⁵⁹ bāhusaccādīnā guṇena sambhāvetvā ⁷⁶⁰

* A. I. 27 ; M. III. 65

⁷²¹ S hi adds

⁷²² G añña

⁷²³ P2 uddiseyyā

⁷²⁴ B omits

⁷²⁵ CGV sāva K1K2

sāvajja P2 tāva

⁷²⁶ S °satthādisu

⁷²⁷ B °rāyatāya

⁷²⁸ B paṇi°

⁷²⁹ B yathā

⁷³⁰ B upasiṭṭhe

⁷³¹ HK1K2P1P2V

dhammo na

⁷³² B °saddhamma°

⁷³³ B tathā

⁷³⁴ P1 sanniyyātanam karoti

⁷³⁵ P1 omits

⁷³⁶ B omits P1 attasanniyyātanena adds

⁷³⁷ K2V °yanatā

⁷³⁸ K2 omits

⁷³⁹ K2 tadā P1P2 pana add

⁷⁴⁰ CGHK1P1P2S ca

⁷⁴¹ BR va K2G omit P1P2 pana add

⁷⁴² V °nānidīnaṃ

⁷⁴³ BK1P1P2 Pāṇi°

⁷⁴⁴ B paṇipātanam

⁷⁴⁵ BV va

⁷⁴⁶ BCGHK1RV vandato

⁷⁴⁷ B chijjati

⁷⁴⁸ BCGHK1P1SV pabbajitam R Pagevāpabad°

⁷⁴⁹ BP1P2RV yathā

⁷⁵⁰ B vandati

⁷⁵¹ P1P2 yo

⁷⁵² B °māne

⁷⁵³ CHK1P2SV anatthi

⁷⁵⁴ CHK1 omit

⁷⁵⁵ K2 from pabbajitam pi to kareyyā ti omits

⁷⁵⁶ RV yathā

⁷⁵⁷ B yathāham

⁷⁵⁸ B sabbasikkhā° P1P2 sikkhāpadam

⁷⁵⁹ K2 añña

⁷⁶⁰ P1P2 °vitvā

paṇipātentassā ⁷⁶¹ pi natth ' ⁷⁶² eva saraṇabhedo. Tattha anavajjo avipākattā aphalo. So ⁷⁶³ paṇ'esa ⁷⁶⁴ agahitakālaparicchedassa saraṇāgamanassa ⁷⁶⁵ jīvitapariyantattā cutikkhandhānaṃ nirodhasamakālo ⁷⁶⁶ ti maraṇena ⁷⁶⁷ hoti. ⁷⁶⁸ Sati ⁷⁶⁹ pi maraṇato saraṇabhede ⁷⁷⁰ uparūparijātiyaṃ sucaritassa kāraṇabhāvato, ⁷⁷¹ so visesabhāgi ⁷⁷² eva hoti. [139] Tasmā yo koci ' ito bahiddhā añño Buddhō dhammo saṅgho vā atthi ' ti pamāṇavasena attasanniyātanādiṃ ⁷⁷³ katvā gaṇhāti, gahitakkhaṇe ⁷⁷⁴ yeva ⁷⁷⁵ saraṇaṃ bhijjati ti gahetabbaṃ. ⁷⁷⁶ Ettha yaṃ ⁷⁷⁷ pana gahitakālaparicchedassa paricchinnakālato uddhaṃ appavattati, " natthi tattha bhedavohāro, kālapariyantasīlānaṃ ⁷⁷⁸ paricchinnakālato ⁷⁷⁹ uddhaṃ appativattiyaṃ ⁷⁸⁰ viyā " * ti *Paṭipattisaṅgahe* vuttaṃ. ⁷⁸¹ [140] Saraṇato saraṇabhedassa aṭṭhakathāyaṃ ⁷⁸² eva ' anavajjabhedo ' ti bhedavohārassa vuttattā taṃ ⁷⁸³ sāvajjabhedam sandhāya vuttan ti gahetabban ti. Evaṃ saraṇabhedo veditabbo.

[141] Evaṃ abhinna-saraṇassa lokuttaralokiyavasena duvidhaṃ ⁷⁸⁴ hoti saraṇaphalaṃ. Tesu lokuttarasaraṇāgamanaphalaṃ ⁷⁸⁵ tāva ⁷⁸⁶ duvidhaṃ hoti vipākaphalānisamsaphalavasena. ⁷⁸⁷ Tattha cattāri sāmāññaphalāni ⁷⁸⁸ vipākaphalaṃ. ⁷⁸⁹ Vaṭṭadukkhassa anuppādanirodho ānisamsaphalaṃ.

Tattha :

[142] Lokuttarena muninā

lokuttaram itīritam ⁷⁹⁰

tad etaṃ ⁷⁹¹ phalam asmiṃ ⁷⁹² ko ⁷⁹³

na muni vaṇṇayissati.

* Pps. MS.

⁷⁶¹ B °pāvatana tassā
GK1K2RV °pātena tassā
⁷⁶² K2V tatth'
⁷⁶³ B yo
⁷⁶⁴ P2 esaṃ
⁷⁶⁵ B saraṇa°
⁷⁶⁶ G °kālena
⁷⁶⁷ P1P2 maraṇo
⁷⁶⁸ V gahoti
⁷⁶⁹ S Santi
⁷⁷⁰ GHK1K2RS °bhedo
P1P2 maraṇabhedo V
satimaraṇabhedo
⁷⁷¹ CHP1P2S kāraṇābhā-
vato K2 karanabhavato

⁷⁷² CHK1K2 visesasa-
bhāgi
⁷⁷³ B °nādi CHK1 attā-
niyyāta° K2 attam aniy-
yātanādikaṃ
⁷⁷⁴ K2 gahita hitakkhaṇe
RV va add
⁷⁷⁵ W omits
⁷⁷⁶ K2 gantabbaṃ P1P2V
ti add
⁷⁷⁷ CGHK1K2P1SV yā
⁷⁷⁸ K2 °sīlam na
⁷⁷⁹ V °kālakato R pi adds
⁷⁸⁰ SV appavattiya
⁷⁸¹ B taṃ

⁷⁸² B aṭṭha°
⁷⁸³ K1K2P1P2RV °naṃ
G na
⁷⁸⁴ K2 duvidhā
⁷⁸⁵ B °saraṇa°
⁷⁸⁶ P1P2 °phalaṃ tāva
omit V tā for tāva
⁷⁸⁷ S °nisamsavasena
⁷⁸⁸ B °phalaṃ R °phalā
⁷⁸⁹ R °phala
⁷⁹⁰ Bititidā W itīritā Cor.
acc. Dh
⁷⁹¹ B eva taṃ
⁷⁹² K2 assamiṃ
⁷⁹³ K2 ke

Vanṇeyya ⁷⁹⁴ taṃ ⁷⁹⁵ paṭibalo
yadi lokuttaraṃ phalaṃ,
sakalāgamato ⁷⁹⁶ yeva
savisesaṃ ⁷⁹⁷ pakāsaye.

[143] Tatthā pi rasitaṃ ⁷⁹⁸ vāri ⁷⁹⁹
nidhino bindumattakaṃ, ⁸⁰⁰
vibhāveti rasaṃ ⁸⁰¹ yasmā
catusāgarasambhavaṃ.

Tato visālagambhīra-
piṭakattayadhammato, ⁸⁰²
kathāsāraṃ ⁸⁰³ samādāya
dipento ⁸⁰⁴ 'nuttaraṃ phalaṃ.

Jambukena ca therena
Aggidattādikehi ca,
laddhaṃ ⁸⁰⁵ phalaṃ ⁸⁰⁶ pavakkhāmi
sanidānaṃ suṇoṭha naṃ. ⁸⁰⁷

[144] So kira Jambukatthero * purimabuddhesu katādhikāro
tattha tattha bhavesu puñṇāni upacinanto Tissabhagavato ⁸⁰⁸ kāle
kulagehe nibbattitvā ⁸⁰⁹ viññutaṃ patto satthu sammāsambodhiṃ ⁸¹⁰
saddahanto ⁸¹¹ Bodhirukkhaṃ vanditvā vījanena pūjesi.
[145] So tena puñṇakammena devamanussesu saṃsaranto Kassa-
passa Bhagavato ⁸¹² kāle kulagehe nibbattitvā viññutaṃ patto ⁸¹³
sāsane pabbajito ⁸¹⁴ aññatarena upāsakena kārite ⁸¹⁵ ārāme āvāsiko
hutvā viharati tena upaṭṭhiyamāno. ⁸¹⁶ [146] Ath' ekadivasaṃ eko
khināsavatthero lūkhacīvaradharo kesa-ohāraṇatthaṃ ⁸¹⁷ arañña-
to ⁸¹⁸ gāmābhimukho āgacchati. Taṃ disvā so ⁸¹⁹ upāsako iriyāpathe

* *DhpA.* II. 52–63 ; *Thag.* 34 ; *ThagA.* II. 118 ff.

⁷⁹⁴ B Vavanṇeyya

⁷⁹⁵ B ta

⁷⁹⁶ B °ātamato or °bha-
mato

⁷⁹⁷ P2 °sesa

⁷⁹⁸ CHK1K2P1P2SV

raṃsitaṃ

⁷⁹⁹ P2 cāri

⁸⁰⁰ B bandu° P2 °matti-
kaṃ

⁸⁰¹ S vibhave kira saṃ

⁸⁰² B °kattassa dham-
mato

⁸⁰³ B kathāsayaṃ

⁸⁰⁴ B disento

⁸⁰⁵ B laddha

⁸⁰⁶ B malam

⁸⁰⁷ B taṃ

⁸⁰⁸ BR Tissassa

⁸⁰⁹ B nippa°

⁸¹⁰ P1P2 °bodhi

⁸¹¹ P1P2 °hento

⁸¹² K2P2 bhavato

⁸¹³ K2 viññappatto

⁸¹⁴ G pabbajitvā K2RV
pabbajite

⁸¹⁵ K2 kārito

⁸¹⁶ B upaṭṭhahiya°

⁸¹⁷ GHK1P1P2S keso
ohāraṇatthaṃ V keso

oharaṇa°

⁸¹⁸ B añña

⁸¹⁹ BR taṃ

pasīditvā kappakena kesamassūni ⁸²⁰ ohāretvā paṇītabhojanena ⁸²¹ bhojetvā sundarāni cīvarāni datvā ‘idh’eva bhante, vasathā’ ti vasāpesi. [147] Tam disvā āvāsiko issāmaccherapakato ⁸²² khīṇāsavattheraṃ ⁸²³ āha : ⁸²⁴ “ Bhikkhu, iminā pāpūpāsakena upatṭhiyamānena, ⁸²⁵ evaṃ idha ⁸²⁶ vasantena aṅgulīhi kese ⁸²⁷ luñcitvā ⁸²⁸ acelena ⁸²⁹ hutvā gūthamuttāhārassa jīvitam ⁸³⁰ uttaman ” ⁸³¹ * ti. [148] Evañ ca pana ⁸³² vatvā tāvad eva vaccakuṭim pavisitvā pāyāsaṃ vadḍhento viya hatthena ⁸³³ gūtham vadḍhetvā yāvad attham khādi, muttañ ca pivi. ⁸³⁴ Iminā niyāmena ⁸³⁵ yāvat āyukam thatvā kālam karitvā ⁸³⁶ niraye patitvā ⁸³⁷ puna gūthanirayesu ⁸³⁸ gūthamuttāhāro vasitvā tass’eva ⁸³⁹ kammassa vipākāvasesena ⁸⁴⁰ manussesu uppanno pi pañcajātisatāni nigaṇṭho ⁸⁴¹ hutvā gūthabhakkho ⁸⁴² ahosi.

[149] Puna imasmiṃ Buddhuppāde manussayoniyam nibbattamāno pi ⁸⁴³ ariyūpavādaḥ balena duggatakule nibbattitvā thaññam vā khīraṃ ⁸⁴⁴ vā ⁸⁴⁴ sappiṃ vā pāyamāno tam chaḍḍetvā muttam eva pivati, ⁸⁴⁵ odanam ⁸⁴⁶ bhojiyamāno ⁸⁴⁷ tam chaḍḍetvā gūtham eva khādāti. Evaṃ gūthamuttaparibhogena vadḍhento vayappatto pi tad eva paribhuñjati. Manussā tato vāretum asakkontā ⁸⁴⁸ pariccajimsu.

[150] So ñātakehi pariccatto ⁸⁴⁹ naggapabbajjam pabbajitvā na ⁸⁵⁰ nahāyati, rajojalladharo kesamassūni luñcitvā aññe iriyāpathe paṭikkhipitvā ⁸⁵¹ ekapādena ⁸⁵² tiṭṭhati, nimantaṇam na sādiyati, māsopavāsaṃ adhiṭṭhāya puññatthikehi ⁸⁵³ dinnabhojanam māse māse ekavāraṃ kusaggena gahetvā divā ⁸⁵⁴ jivhaggena lehati, rattiyam pana ‘allagūthakam sappāṇakan’ ti akhāditvā sukkham eva khādāti. Evaṃ karontassa pañcapaññāsavassāni vītivattāni. ⁸⁵⁵

* Cf. *DhpA.* II. 53 ; *ThagA.* 118

⁸²⁰ R samassūni

⁸²¹ B paṇitena°

⁸²² P2 °ram pakato

⁸²³ P2 ovatthere

⁸²⁴ B caramte *adds* GHK1

K2P1RS āharanto G āhā-

ranto P2 ābharanto

⁸²⁵ MSS. °mānassa

⁸²⁶ V idhe

⁸²⁷ CH kele K2 kesa

⁸²⁸ GHV luñcinitvā R

muñcitvā

⁸²⁹ MSS. acelo

⁸³⁰ R jīvanam S jīvam

⁸³¹ BHK1K2P1P2RSV

omit

⁸³² B *omits*

⁸³³ P1P2 hatthe

⁸³⁴ P2 pi

⁸³⁵ B °men’assā vā

⁸³⁶ B karitam

⁸³⁷ B pacitvā

⁸³⁸ W *omits*

⁸³⁹ P1P2V tassa ca

⁸⁴⁰ K1 vipāka°

⁸⁴¹ B niggaṇho

⁸⁴² B puthu°

⁸⁴³ S ti

⁸⁴⁴ P1P2V *omit*

⁸⁴⁵ B pivasi R piyati

⁸⁴⁶ B bhojanam

⁸⁴⁷ B bhojaniyamāno R

bhojanam

⁸⁴⁸ B °to

⁸⁴⁹ K2V pariccajanto

P1P2 pariccanto

⁸⁵⁰ V *omits*

⁸⁵¹ K2R pakkipitvā

⁸⁵² P2 °pādadena

⁸⁵³ B °tthike

⁸⁵⁴ P1P2V *omit*

⁸⁵⁵ S vītivītivattāni

Mahājano mahātapo paramappiccho ti maññamāno tanninno tappono ahosi.

[151] Atha Bhagavā tassa hadayabbhantare ⁸⁵⁶ ghaṭe padīpaṃ ⁸⁵⁷ viya arahattūpanissayaṃ pajjalantaṃ disvā sayam eva gantvā dhammaṃ desetvā ⁸⁵⁸ sotāpattiphale paṭiṭṭhāpetvā ehibhikkhūpa-sampadāya ⁸⁵⁹ laddhūpasampadaṃ vipassanaṃ ussukkāpetvā arahatte ⁸⁶⁰ paṭiṭṭhāpesi.

Ayam ettha saṅkhepo. Vitthāro pana *Dhammapade* “ Māse ⁸⁶¹ māse kusaggenā ” * ti gāthavaṇṇanāya ⁸⁶² vuttanayena ⁸⁶³ vedītabbo. ⁸⁶⁴

[152] Arahatte ⁸⁶⁵ pana paṭiṭṭhito ⁸⁶⁶ parinibbānakāle ⁸⁶⁷ ādito micchāpaṭipajjitvā ⁸⁶⁸ Sammāsambuddhaṃ nissāya ‘ sāvakena adhigantabbaṃ mayā adhigatan ’ ⁸⁶⁹ ti ⁸⁷⁰ dassento :

[153] “ Pañcapaññāsavassāni ⁸⁷¹ rajojallam adhārayiṃ, ⁸⁷² bhuñjanto māsikaṃ bhattaṃ kesamassum ⁸⁷³ alocayiṃ.

Ekapādena atṭhāsiṃ āsanaṃ parivajjayiṃ,
sukkhagūthaṃ hi ca ⁸⁷⁴ khādiṃ ⁸⁷⁵ uddesañ ⁸⁷⁶ ca na
sādayiṃ. ⁸⁷⁷

[154] Etādisaṃ karitvāna bahuṃ ⁸⁷⁸ duggatigāminaṃ,
vuyhamāno mahoghena Buddhaṃ saraṇam āgamiṃ.

Saraṇāgamaṇaṃ ⁸⁷⁹ passa, dhammassa ca sudhammatam
tisso vijjā anuppattā ⁸⁸⁰ kataṃ Buddhassa sāsanam ” † ti—

[155] imā ⁸⁸¹ catasso gāthā abhāsi. Iti so imāhi gāthāhi pañcādhikāni ⁸⁸² paññāsavassāni ⁸⁸³ naggapabbajjūpagamaṇena ⁸⁸⁴ nahāpanapaṭikkhepato ⁸⁸⁵ sarīre laggam ⁸⁸⁶ āgantukareṇusaṅkhātam ⁸⁸⁷ rajaṃ ⁸⁸⁸ sarīramalasaṅkhātam ⁸⁸⁸ jallañ ca kāyena dhāritvā

* *Dhp.* v. 70.10 † *Thag.* 34 ; *ThigA.* 119 ; see *DhpA.* II. 53 ; cf. *S.* II. 259

⁸⁵⁶ B pāsādassabbhantare
⁸⁵⁷ P1P2V dīpaṃ
⁸⁵⁸ P2 desetvā
⁸⁵⁹ P1V °bhikkhu°
⁸⁶⁰ GV arahante
⁸⁶¹ P2 māse
⁸⁶² V °vaṇṇa-anaya
⁸⁶³ R vuttavasena
⁸⁶⁴ P1V °bbā
⁸⁶⁵ P1P2V Arahante
⁸⁶⁶ P1P2 °ṭṭhāpato
⁸⁶⁷ K2 °kālo
⁸⁶⁸ V miccādiṭṭhi°

⁸⁶⁹ CHK1S °gantabban
⁸⁷⁰ P1P2 mayā adhigatan
ti *omit*
⁸⁷¹ P1P2V °paṇṇāsa°
⁸⁷² B °rayi
⁸⁷³ B °massu
⁸⁷⁴ P2S *omit*
⁸⁷⁵ B khādi
⁸⁷⁶ S uddesa
⁸⁷⁷ B sādayi
⁸⁷⁸ B bahu
⁸⁷⁹ S °gamana

⁸⁸⁰ G °ppatto
⁸⁸¹ P1 ca pana *adds*
⁸⁸² B pañcavassādhikāni
⁸⁸³ K2 paññādhikāni
pañcapaññāsa°
⁸⁸⁴ GP2V °pabbajjugamaṇe P1S °gamane
⁸⁸⁵ B nhāne° S nahāna-pati°
⁸⁸⁶ B lagga
⁸⁸⁷ CHK1 āgantukā°
⁸⁸⁸ B *omits*

lokavañcanattham māsopavāsiko hutvā rattiyam gūtham khādanto puññatthikehi dinnabhojanam māse māse ekavāram divā jivhagge ⁸⁸⁹ ṭhapanavasena bhuñjitvā tādisam ⁸⁹⁰ chārikāpakkhepena ⁸⁹¹ sithilamūlam kesamassum ⁸⁹² aṅgulīhi luñcāpetvā ⁸⁹³ sabbena sabbam āsanasaṅkhātam nisajjam ⁸⁹⁴ parivajjetvā ubho hatthe ukkhipitvā eken' eva pādena tiṭṭhanto nimantanam ⁸⁹⁵ uddissakaṭam vā na sādiyam ⁸⁹⁶ viharanto ⁸⁹⁷ evarūpam ⁸⁹⁸ vipākanibbattakam ⁸⁹⁹ duggatigāminam bahupāpakammaṃ ⁹⁰⁰ purimajātisu c'eva idha ⁹⁰¹ ca ⁹⁰¹ uppādetvā kāmoghādīnā mahatā oghena—visesato diṭṭhoghena apāyasamuddam pati-ākaddhiyamāno. ⁹⁰² [156] Tādisena puñña-kammacchiddena kicchena ⁹⁰³ manussattabhāvaṃ labhitvā idāni puññabalena “Buddham saraṇan” ti gantvā ⁹⁰⁴ Sammāsambuddho Bhagavā ⁹⁰⁵ ti aveccappasādena ⁹⁰⁶ satthari pasīdim, ⁹⁰⁷ āyatana-gaṭam ⁹⁰⁸ mama saraṇāgamanam passa nibbānadhammassa ⁹⁰⁹ ca sudhammatam. Yadāham ⁹¹⁰ tathā micchāpaṭipanno pi ⁹¹¹ ekovāden' ⁹¹² eva ⁹¹³ satthārā ⁹¹⁴ sabbadukkhakkhayasaṅkhātam nibbānam sampāpito' ⁹¹⁵ ti dasseti :

[157] Evaṃ anekaguṇaramsisamujjalantam ⁹¹⁶
veneyyajantukumudāni vikāsayantam
tāpopasantikaraṇam ⁹¹⁷ saraṇindum ⁹¹⁸ enam ⁹¹⁹
santatthiko tibhuvane na bhajeyya ko vā.

[158] Aggidatto * pi nāma Sāvattthiyam Mahākosalarāṇṇo ⁹²⁰ purohito. ⁹²¹ So rañṇā Pasenadi Kosalena pitari kālakate 'amhākaṃ pitu purohito' ⁹²¹ ti gāravena tasmim yeva ṭhāne ṭhapetvā paccuggamanasamānāsanādīhi ⁹²² sambhāvaṃ ⁹²³ kariyamāno evaṃ

* Dhpa. III. 241-7

⁸⁸⁹ K2V °aggena

⁸⁹⁰ B °sa

⁸⁹¹ C °pona

⁸⁹² V °massūhi

⁸⁹³ K2 luñcipetvā S lupetvā

⁸⁹⁴ S nisajja

⁸⁹⁵ B vā adds

⁸⁹⁶ B asādiyitvā

⁸⁹⁷ K2 °ante

⁸⁹⁸ P2 evam°

⁸⁹⁹ CHK1K2S vipākā°

BR °nibbattikā

⁹⁰⁰ R bahum pāpa°

⁹⁰¹ B omits K2 idh'eva

⁹⁰² P1P2V °mānam

⁹⁰³ P1P2V omit

⁹⁰⁴ B katvā

⁹⁰⁵ S Bhagavati

⁹⁰⁶ V aveppasādena

⁹⁰⁷ BK2 pasīdi

⁹⁰⁸ P1P2V °gatana

⁹⁰⁹ S °dhamma

⁹¹⁰ B yadāha K2 sadāham

⁹¹¹ B si V ti

⁹¹² R ekopāden

⁹¹³ B omits

⁹¹⁴ V satthāra

⁹¹⁵ B sammāvidito

⁹¹⁶ B anekaguṇagaṇasamsi° R °raṃsiyo samuj°

⁹¹⁷ B taposasantakaraṇa K2 °passanti°

⁹¹⁸ B saraṇasaraṇinnu C karaṇanti GHK1K2P1P2

saraṇan ti V saran

⁹¹⁹ B vamaṇa K1P1P2V

etaṃ S ena

⁹²⁰ CHK1K2 °rañṇā

⁹²¹ B purohito

⁹²² B °samānādīhi P1P2V

paccuggamasamānādīhi

⁹²³ R sambhāsanam V sambhovanam

cintesi : ‘ Ayam rājā mayi ativiya gāravaṃ karoti. Na kho pana rājūnaṃ niccakālaṃ ⁹²⁴ eva cittaṃ ⁹²⁵ gaheṭṭum sakkā. ⁹²⁶ Samānavayen ’ eva ⁹²⁷ hi ⁹²⁸ saddhiṃ ⁹²⁹ rajjasukhaṃ nāma sukhaṃ hoti. Ahañ c’ amhi ⁹³⁰ mahallako. Pabbajitum me yuttan ’ ti, so rājānaṃ ⁹³¹ pabbajjaṃ anujānāpetvā sattāhena sabbam ⁹³² attano dhanam dānamukhe vissajjetvā bāhirakapabbajjaṃ pabbaji. Tam nissāya dasapurisasahassāni anupabbajimsu.

[159] So tehi saddhiṃ Aṅga-Magadhānañ ⁹³³ ca Kururaṭṭhassa ca antare vāsam kappetvā tesam ovādam deti : ⁹³⁴ ‘ Tātā, ⁹³⁵ yassa ⁹³⁶ vo kāmavitakkādayo uppajjanti, so nadito ⁹³⁷ ekekaṃ vāluka-putaṃ ⁹³⁸ āharitvā imasmim thāne okiratū ’ ti. Te ‘ sādhu ’ ti paṭissuṇitvā kāmavitakkādīnam uppannakāle tathā karimsu. Aparena samayena mahāvāluka-rāsim ⁹³⁹ ahosi. Tam Ahicchatto ⁹⁴⁰ nāma nāgarājā pariggahehi. Aṅga-Magadhavāsino ca Kururaṭṭhavāsino ca māse māse tesam mahantaṃ sakkāram āharitvā ⁹⁴¹ dānam denti.

[160] Ath’ esaṃ ⁹⁴² Aggidatto imaṃ ovādam adāsi : ‘ Pabbataṃ saraṇam yātha. Vanam ⁹⁴³ saraṇam ⁹⁴³ yātha. ⁹⁴³ Ārāmaṃ ⁹⁴⁴ saraṇam yātha. ⁹⁴³ Rukkham ⁹⁴⁵ saraṇam yātha. Evaṃ sabba-dukkhato muccissathā ’ ⁹⁴⁶ ti attano antevāsike pi iminā ovādena ovadati. ⁹⁴⁷

[161] Bodhisatto pi katābhinikkhamano ⁹⁴⁸ Sammāsambodhiṃ patvā ⁹⁴⁹ tasmim ⁹⁵⁰ samaye Sāvattim ⁹⁵¹ nissāya Jetavane viharanto paccūsakāle lokam olokento Aggidattabrāhmaṇam ⁹⁵² saddhiṃ antevāsikehi ⁹⁵³ attano ñāṇajālassa anto pavitṭham disvā ⁹⁵⁴ ‘ sabbe pi ‘ me arahattassa ⁹⁵⁵ upanissayasampannā ’ ti ñatvā sāyaṇhasamaye Mahāmoggallānattheram ⁹⁵⁶ āha : ‘ Moggallāna, kiṃ na ⁹⁵⁷ passasi, Aggidattabrāhmaṇam mahājanam atitthe pakkhandāpentam ? ⁹⁵⁸ Gaccha tesam ovādam ⁹⁵⁹ dehī ’ ti.

⁹²⁴ P1 kicca°

⁹²⁵ B omits

⁹²⁶ V sakko

⁹²⁷ XY °vasen

⁹²⁸ P1P2V omit

⁹²⁹ B saddhi

⁹³⁰ R hi

⁹³¹ CHK1P1P2SV rājā

⁹³² B omits C tabbam

⁹³³ B °Magadharatṭhañ

K2R Añgu°

⁹³⁴ S ovādeti

⁹³⁵ K1 Tā K2P2 Tāta

⁹³⁶ P2 yayassa

⁹³⁷ P1P2V nadisotā

⁹³⁸ B vāluputaṃ

⁹³⁹ BR mahāvālurāsi

⁹⁴⁰ B Abhi°

⁹⁴¹ P1P2 haritvā

⁹⁴² BR Atha tesam G Ath’ etesam

⁹⁴³ B omits

⁹⁴⁴ B yātha adds

⁹⁴⁵ B yātha adds

⁹⁴⁶ K2V muccissathā

⁹⁴⁷ P2 odati

⁹⁴⁸ B yathābhi° CGHP1

P2RV °nikkhamo

⁹⁴⁹ CHK1P1P2S °bodhipatvā

⁹⁵⁰ K2 yeva adds

⁹⁵¹ B Sāvattiyam

⁹⁵² P1P2 °brahmaṇā

⁹⁵³ S °sike pi hi

⁹⁵⁴ K2 pi adds

⁹⁵⁵ GP1P2V arahantassa

⁹⁵⁶ P1P2 °lāyana° S °mog-

gallattheram

⁹⁵⁷ B nu

⁹⁵⁸ K2 °dāpetam

⁹⁵⁹ P2 odam

[162] ‘ Bhante, bahū ete,⁹⁶⁰ ekakassa⁹⁶¹ mayhaṃ avisayhā.⁹⁶² Sace tumhe pi āgamissatha, visayhā bhavissantī ’ ti.

[163] ‘ Moggallāna, aham pi āgamissāmi, tvam purato yāhī ’ ti.

[164] Thero gacchanto va cintesi: ‘ Ete balavanto⁹⁶³ c’eva bahū⁹⁶⁴ ca.⁹⁶⁴ Sace sabbesaṃ samāgamaṭṭhāne⁹⁶⁵ kiñci kathe-ssāmi,⁹⁶⁶ sabbe pi vaggavaggena utṭhaheyyun’⁹⁶⁷ ti. Atha attano ānubhāvena thullaphusitakam⁹⁶⁸ devaṃ vuṭṭhāpesi. Te phusitesu patantesu vuṭṭhāya⁹⁶⁹ attano attano⁹⁷⁰ paṇṇasālam pavisimsu. Thero Aggidattassa paṇṇasāladvāre ṭhatvā⁹⁷¹ ‘ Aggidattā ’ ti āha. So therassa saddaṃ⁹⁷² sutvā, ‘ maṃ⁹⁷³ imasmim loke nāmena ālapitum⁹⁷⁴ samattho nāma natthi. Ko nu kho maṃ nāmena ālapatī ’ ti mānatthaddhatāya⁹⁷⁵ ‘ ko eso ’ ti āha.

[165] ‘ Aham brāhmaṇā ’⁹⁷⁶ ti.

‘ Kim vadesī ? ’⁹⁷⁷ ti.⁹⁷⁸

‘ Ajja maṃ ekarattim idha, vasaṇaṭṭhānam⁹⁷⁹ ācikkhā ’⁹⁸⁰ ti.

‘ Idha vasaṇaṭṭhānam natthi, ekassa ekā’va paṇṇasālā ’ ti.

‘ Aggidatta, manussā nāma⁹⁸¹ manussānam, gāvo⁹⁸² gunnam, pabbajitā⁹⁸³ pabbajitānam santikam gacchanti. Mā evaṃ kari.⁹⁸⁴ Dehi me vasaṇaṭṭhānan ’ ti.

[166] ‘ Kim pana tvam pabbajito ? ’ ti.

‘ Āma pabbajito ‘ mhi ’ ti.

‘ Sace pi pabbajito, kahaṃ te khāribhaṇḍam⁹⁸⁵ ko⁹⁸⁵ pabbajitaparikkhāro ? ’ ti.

‘ Atthi me parikkhāro. Visum visum pana nam⁹⁸⁶ gahetvā caritum dukkhan ti abbhantare yeva⁹⁸⁷ tam⁹⁸⁸ gahetvā vicarāmi, brāhmaṇā ’ ti.

⁹⁶⁰ V omits

⁹⁶¹ B ekassa CGHK1K2-P1P2RV ekekassa

⁹⁶² B cittassa sathā H visayavhā K1K2 visayhā

⁹⁶³ K2 balavante

⁹⁶⁴ B bahussa K2 bahu-vacanā

⁹⁶⁵ S samāgamanatṭhāne

⁹⁶⁶ P2 ti adds

⁹⁶⁷ B upamehayum GP1 P2V utṭhā°

⁹⁶⁸ K2 phulla° P1 thulla-sitakam

⁹⁶⁹ CHK1 vuṭṭhā K2S vuṭṭha BP1P2V omit

⁹⁷⁰ K2V omit

⁹⁷¹ B omits

⁹⁷² P2 sadda

⁹⁷³ BK2 imaṃ

⁹⁷⁴ C alapitum

⁹⁷⁵ P1P2 °dhatā

⁹⁷⁶ B °nāsī

⁹⁷⁷ P1P2 vadehi

⁹⁷⁸ B kim vadesī ti omits

⁹⁷⁹ C vasaṇam

⁹⁸⁰ K2 ācikkhāmi

⁹⁸¹ K2 omits

⁹⁸² B omits

⁹⁸³ P1 omits P2 pabbajitānam

⁹⁸⁴ B kathi

⁹⁸⁵ B °khaṇḍako K2 omits

⁹⁸⁶ K1 tam P1P2 pannam

⁹⁸⁷ B n’eva

⁹⁸⁸ BS nam

So taṃ ⁹⁸⁹ gahetvā vicarissatī ⁹⁹⁰ ti therassa
kujjhi. Atha naṃ so āha :

‘ Apehi ⁹⁹¹ Aggidatta, mā kujjhi, vasanaṭṭhānaṃ
me ācikkhā ’ ti.

‘ Natthi ettha vasanaṭṭhānan ’ ti.

‘ Etasmim pana vālukārāsimhi ko vasatī ’ ti.

[167] ‘ Eko nāgarājā ’ ti.

‘ Etaṃ me dehī ’ ti.

‘ Na sakkā dātum. Bhāriyaṃ ⁹⁹² etassa kamman ’ ti.

‘ Hotu, dehi me ’ ti.

‘ Tena hi tvam eva jānāhī ’ ti.

[168] Thero vālukārāsim ⁹⁹³ abhimukho pāyāsi. Nāgarājā taṃ ⁹⁹⁴
āgacchantam disvā ‘ ayam samaṇo ito āgacchatī, ⁹⁹⁵ na jānāti maññe
mama ⁹⁹⁶ atthibhāvaṃ, dhūpāyitvā ⁹⁹⁷ naṃ ⁹⁹⁸ māressāmī ’ ti
dhūpāyi. ⁹⁹⁹ [169] Thero ¹⁰⁰⁰ ‘ ayam nāgarāja aham’eva dhūpāyi-
tum ¹⁰⁰¹ sakkomi, ¹⁰⁰² aññe ¹⁰⁰³ na ¹⁰⁰⁴ sakkontī ’ ti maññe, ¹⁰⁰⁵
sayam ¹⁰⁰⁶ pi dhūpāyi. ⁹⁹⁹ Dvinnam ¹⁰⁰⁷ pi ¹⁰⁰⁷ sarīrato uggatā
dhūpā ¹⁰⁰⁸ yāva ¹⁰⁰⁹ brahmalokā utṭhahimsu. Ubho pi dhūpā ¹⁰⁰⁸
theraṃ abādhetvā ¹⁰¹⁰ nāgarājam ¹⁰¹¹ eva ¹⁰¹² bādhenti. ¹⁰¹² Nāga-
rājā dhūmavegaṃ ¹⁰¹³ sahitum asakkonto pajjali. [170] Thero pi
tejodhātum ¹⁰¹⁴ samāpajjitvā tena saddhim ¹⁰¹⁵ yeva pajjali. Tā pi
aggijālā yāva brahmalokā utṭhahimsu. Ubho pi jālā ¹⁰¹⁶ theraṃ
abādhayitvā ¹⁰¹⁷ nāgarājam ¹⁰¹⁸ eva bādhenti. Ath’assa sakalasa-
rīraṃ ukkāpadīpo ¹⁰¹⁹ viya ahosi. Isigaṇo oloketvā cintesi :
‘ Nāgarājā samaṇaṃ jhāpesi. ¹⁰²⁰ Bhaddako ¹⁰²¹ vata samaṇo
amhākaṃ vacanaṃ asutvā naṭṭho ’ ti. Thero nāgarājānaṃ dametvā
nibbiseva naṃ katvā vālukārāsimhi ¹⁰²² nisīdi. Nāgarājā vālukārā-

⁹⁸⁹ P2 na *adds*

⁹⁹⁰ B vaci°

⁹⁹¹ B Are

⁹⁹² B Ācariyaṃ C Bhari-
yaṃ

⁹⁹³ B °rāsi

⁹⁹⁴ P1P2 naṃ

⁹⁹⁵ B āgacchanti

⁹⁹⁶ CK1S mamaṃ P1P2V
maṃ

⁹⁹⁷ BR dhūmā°

⁹⁹⁸ P1P2RV taṃ

⁹⁹⁹ R dhūmāyi

¹⁰⁰⁰ P2 There

¹⁰⁰¹ R dhūmā°

¹⁰⁰² B sakkoti

¹⁰⁰³ R añño K2 va *adds*

¹⁰⁰⁴ P2V *omit*

¹⁰⁰⁵ B aññe

¹⁰⁰⁶ C siyam K2V mañ-
ñessam P1 sasam

¹⁰⁰⁷ R *omits*

¹⁰⁰⁸ R dhūmā

¹⁰⁰⁹ R yeva

¹⁰¹⁰ B abādhayitvā K1RV
abādhetvā

¹⁰¹¹ P1P2 °rājā B *omits*

¹⁰¹² B *omits*

¹⁰¹³ C °vegā

¹⁰¹⁴ K2R °dhātu

¹⁰¹⁵ B saddhi

¹⁰¹⁶ P2 jāla

¹⁰¹⁷ R ābādhitvā V abā-
dhitvā

¹⁰¹⁸ P1P2 nāgarājā

¹⁰¹⁹ B uttā°

¹⁰²⁰ R jhāpeti

¹⁰²¹ K2 ca *adds*

¹⁰²² GHR vālurāsimhi

sim¹⁰²³ bhogehi¹⁰²⁴ parikkhipitvā kūṭāgāarakucchippamāṇam pha-
ṇam¹⁰²⁵ katvā therassa upari dhāresi.¹⁰²⁶

[171] Isigaṇo¹⁰²⁷ ‘pāto va ‘samaṇassa matabhāvaṃ vā amata-
bhāvaṃ¹⁰²⁸ vā jānissāmā’ ti therassa santikaṃ āgantvā¹⁰²⁹
vālukārāsimaṭṭhake¹⁰³⁰ nisinnam disvā añjalim paggayha abhittha-
vantā āhaṃsu : ‘Samaṇa, kacci nāgarājena na¹⁰³¹ bādhitto ?’ ti.

‘Kiṃ na passatha naṃ¹⁰³² mama upari phaṇam dhāretvā
ṭhitan’¹⁰³³ ti.

Te ‘acchariyaṃ vata bho samaṇassa evarūpo nāma nāgarājā
damito’ ti¹⁰³⁴ theram parivāretvā atṭhaṃsu.

[172] Tasmim khaṇe satthā āgato. Thero satthāram disvā
utṭhāya¹⁰³⁵ vandi.¹⁰³⁶ Atha naṃ isayo āhaṃsu :

‘Ayaṃ tayā pi mahantataro’ ti.

‘Esa Bhagavā satthā, ahaṃ imassa sāvako’ ti.

[173] Satthā vālukārāsimaṭṭhake¹⁰³⁷ nisīdi. Isigaṇo : ‘ayaṃ tāva
sāvakassa ānubhāvo,¹⁰³⁸ imassa¹⁰³⁹ pana¹⁰³⁹ ānubhāvo¹⁰³⁹ kīdiso
bhavissati’ ti añjalim paggayha satthāram abhitthavi. Satthā
Aggidattaṃ āmantetvā¹⁰⁴⁰ : ‘Aggidatta, tvaṃ tava sāvakānañ ca
upāsakānañ¹⁰⁴¹ ca¹⁰⁴¹ ovādam¹⁰⁴² dadamāno kin ti vatvā ova-
dasī ?’¹⁰⁴³ ti āha. [174] ‘Etaṃ¹⁰⁴⁴ pabbataṃ¹⁰⁴⁵ saraṇam
gacchatha, vanaṃ ārāmaṃ rukkham saraṇam gacchatha. Etāni
hi¹⁰⁴⁶ saraṇam gato¹⁰⁴⁷ sabbadukkhā pamuccatī’ ti evaṃ tesam
ovādam dammī’ ti, tena vutte taṃ sutvā Bhagavā : Aggidatta,
tattha tattha¹⁰⁴⁸ Isigili-Vepulla-Vebhārādi-ke pabbate ca¹⁰⁴⁹
Mahāvana-Gosiṅga-sālavanādīni vanāni ca Veluvana-Jivakam-
bavanādayo ārāme¹⁰⁵⁰ ca¹⁰⁵¹ Udenakacetiya-Gotamakacetiya-
dīni¹⁰⁵² rukkhacetiyaṇi¹⁰⁵³ ca te¹⁰⁵⁴ manussā tena¹⁰⁵⁵ tena¹⁰⁵⁵

1023 B °rāsi

1024 V pi adds

1025 BK2 omit

1026 B tāresi P2 upadhā-
resi

1027 MSS. also Isigaṇo,
used in the Pl. sense

1028 V amatavabhāvaṃ

1029 B gantvā

1030 B vāluka°

1031 V omits

1032 V kim panassa pha-
ṇam K2 taṃ

1033 K2 tiṭṭhataṃ

1034 B omits

1035 R vuṭṭhāya

1036 P1 vandiya

1037 BCH vāluka°

1038 K2 ānubhāve

1039 K2 omits

1040 S āmantetvā

1041 R omits

1042 S ovāda

1043 P1P2V vādasi

1044 CHK1K2S ekaṃ

1045 P1P2V pabbata

1046 B Etāhini RV omit

P1 Etā ti

1047 CGHK1K2P1P2

saraṇagato

1048 K2R omit

1049 B omits

1050 MSS. ārāmo

1051 V omits

1052 B °Gonaka° HK1P1

P2S °tiyaṃ Gonaka° GV

°tiyaṃ Gotamaka° R

Udenakacetiyaḍḍini

1053 CHK1K2R °cetiya-

nañ P1P2 rukhe ceti-

yānañ

1054 CGHK1K2P1P2SV

tena tena

1055 CGHK1K2P1P2S

omit V yena yena

bhayena tajjitā bhayato muñcitukāmā ¹⁰⁵⁶ puttalābhādīni ca patth-
ayamānā ¹⁰⁵⁷ saraṇam ¹⁰⁵⁸ yanti. Etam pana sabbam ¹⁰⁵⁹ pi saraṇam
n'eva khemam na uttamam. Na ca etam paṭicca ¹⁰⁶⁰ jāti-
ādidhammesu ¹⁰⁶¹ sattesu eko pi jāti-ādito sabbadukkhā pamuccati.

[175] Yo ¹⁰⁶² ca ¹⁰⁶³ gahaṭṭho vā pabbajito vā “ Iti pi so Bhagavā
araham Sammāsambuddho ” * ti ādikam Buddhadhammasaṅghā-
nussatikammaṭṭhānam ¹⁰⁶⁴ nissaya-seṭṭhavasena ¹⁰⁶⁵ Buddhañ ca
dhammañ ca saṅghañ ca saraṇam gato, tassā ¹⁰⁶⁶ pi tam ¹⁰⁶⁷
saraṇāgamanam aññatitthiyavandanādīhi kuppati calati. Yo ¹⁰⁶⁸ hi
catunnam saccānam ¹⁰⁶⁹ dassanavasena etāni saraṇagato, tassa
etam ¹⁰⁷⁰ saraṇan ¹⁰⁷¹ khemañ ca uttamañ ¹⁰⁷² ca. ¹⁰⁷² So ¹⁰⁷³ ca
puggalo ‘ etam saraṇam paṭicca sakalasmā pi vaṭṭadukkhasmā
muñcissatī ’ ti vatvā ¹⁰⁷³ tassa dhammam desento evam āha :

[176] “ Bahum ve saraṇam yanti pabbatāni vanāni ca
ārāmarukkhacetyāni manussā bhayatajjitā.

N'etam kho saraṇam khemam n'etam saraṇam uttamam,
n'etam saraṇam āgama, sabbadukkhā pamuccati.

Yo ca Buddhañ ca dhammañ ca saṅghañ ca saraṇam gato
cattāri ariyasaccāni sammappaññāya ¹⁰⁷⁴ passati.

Dukkham dukkhasamuppādam dukkhassa ca atikkamam,
ariyañ c' aṭṭhaṅgikam ¹⁰⁷⁵ maggam dukkhūpasama-
gāminam. ¹⁰⁷⁶

Etam kho ¹⁰⁷⁷ saraṇam khemam etam saraṇam uttamam,
etam saraṇam āgama sabbadukkhā pamuccatī ” † ti.

* *Vin.* I. 35, 242, II. 1 ; *D.* I. 49, 87, 224, II. 93, III. 116, 150, 227 ; *M.* I. 37,
69, 285, 290, 356, 400, 502, II. 55, 95, 128, 133-4, 167, III. 116, 222, 238, 291 ;
S. II. 69, IV. 304, V. 197, 199, 343, 352 ; *A.* I. 180, 188, 207, 222, II. 56, 66,
III. 2, 10, 30, 65, 153, 212, 285, 341, IV. 3, 5, 109, 270, 341, 406, V. 15, 183 ;
Nd2. 34 ; *Sn.* P.103

† *Dhp.* vv. 188-192.28

¹⁰⁵⁶ CHK1P1P2S °kāmo

¹⁰⁵⁷ P1P2 °māno

¹⁰⁵⁸ CHK1 saraṇa

¹⁰⁵⁹ P1P2 saraṇam

¹⁰⁶⁰ V paricca

¹⁰⁶¹ P1P2 pariccajāti-ādi°

¹⁰⁶² K2 ye

¹⁰⁶³ K1 omits

¹⁰⁶⁴ P2 °nussakamma°

¹⁰⁶⁵ P1P2V nissāya

heṭṭhāvasena

¹⁰⁶⁶ BR Tassa

¹⁰⁶⁷ B sam

¹⁰⁶⁸ P1P2 Ye

¹⁰⁶⁹ H sāyanam BCR

sāsanam

¹⁰⁷⁰ P1 etañ ca

¹⁰⁷¹ GP2RV sasaram K2

ca adds

¹⁰⁷² B omits

¹⁰⁷³ B yo

¹⁰⁷⁴ P2 sampaññāya

¹⁰⁷⁵ P2 ariyam aṭṭaṇ°

¹⁰⁷⁶ P2 dukkhādukkha-

sama°

¹⁰⁷⁷ B omits

[177] Gāthāpariyosāne sabbe pi te ¹⁰⁷⁸ isayo sahaṇṇasambhidāhi arahatta ṇ patta.¹⁰⁷⁹

Evam pabbatam ādikañ ca ¹⁰⁸⁰ saraṇam ¹⁰⁸¹
 gantvā isīnam gaṇā,
 santiṃ ¹⁰⁸² n' āvagamum ¹⁰⁸³ purā na pi yato ¹⁰⁸⁴
 maggañ ca tam ¹⁰⁸⁵ gāminam
 tasmā dullabhasambhavam ¹⁰⁸⁶ varataram
 laddhāna ¹⁰⁸⁷ saddhādhano,
 tam cintāmaṇisannibham ¹⁰⁸⁸ tisaṇam ¹⁰⁸⁹
 ko vā budho ¹⁰⁹⁰ vissaje.¹⁰⁹¹

[178] Lokiyasaraṇāgamanaphalam pana ¹⁰⁹² bhavasampattiñ ¹⁰⁹³ c'eva bhogasampattiñ ca sādheti.

Tena vuttam :

“ Ye keci Buddham saraṇam gatāse ¹⁰⁹⁴
 na te gamissantī apāyam,
 pahāya mānusam deham
 devakāyam ¹⁰⁹⁵ paripūressantī ” ¹⁰⁹⁶ * ti.

Tathā dhammasaṅgharatane ¹⁰⁹⁷ pi yojetvā vattabbam.

[179] Tatra ca, ye saraṇāgamanūpakkilesasamucchedena ¹⁰⁹⁸ sara-
 ṇagatā ¹⁰⁹⁹ te apāyam na gamissantī. Itare ¹¹⁰⁰ pana saraṇāgama-
 nena ¹¹⁰¹ na gamissantī ti ¹¹⁰² evam ¹¹⁰³ gāthāya bhāvattho veditabbo.

[180] Aparam pi ¹¹⁰⁴ vuttam :

“ Atha kho Sakko devānam indo asītidevatāsahashehi ¹¹⁰⁵
 saddhiṃ yen'āyasmā Mahāmoggallāno ten'upasaṅkami. -pe- Eka-
 mantam thitam kho Sakkaṃ devānam indam āyasmā Mahāmogga-
 llāno etad avoca : Sādhu kho, devānam inda, ¹¹⁰⁶ Buddham

* D. II. 255

¹⁰⁷⁸ GK2P2 omit S to

¹⁰⁷⁹ S patto

¹⁰⁸⁰ CHK1SV omit R tu

¹⁰⁸¹ B pabbatādikaṃ

kusaraṇam

¹⁰⁸² CH santam K1 san-
tata

¹⁰⁸³ B sanninnāpagamum

P1P2V santattā va

gamum

¹⁰⁸⁴ B purāṇam jayato R
purātanājanā

¹⁰⁸⁵ B tā R maggatam

¹⁰⁸⁶ B °bhavā

¹⁰⁸⁷ B saddhāna

¹⁰⁸⁸ V cittasannibham P1

maṇi omit

¹⁰⁸⁹ P2 tisaṇa

¹⁰⁹⁰ P1P2S buddho

¹⁰⁹¹ K1P1P2 vissajje V

vissajjiye

¹⁰⁹² B omits

¹⁰⁹³ P1P2SV °sampatti

¹⁰⁹⁴ P1P2V gatāye

¹⁰⁹⁵ P1P2 pi add

¹⁰⁹⁶ B hi adds P2 pures-
santī

¹⁰⁹⁷ V dhammam° P1P2V
°ratanehi

¹⁰⁹⁸ K2 °dana

¹⁰⁹⁹ G saraṇāgatā

¹¹⁰⁰ S itarena

¹¹⁰¹ CHK1P1P2V saraṇa°

¹¹⁰² V omits

¹¹⁰³ B pi adds

¹¹⁰⁴ R Aparasmim

¹¹⁰⁵ R asītiyā deva°

¹¹⁰⁶ P1P2V °mindo

saraṇāgamanam¹¹⁰⁷ hoti,¹¹⁰⁸ Buddham¹¹⁰⁹ saraṇāgamaṇahetu¹¹⁰⁹ kho, devānam inda, evam idh'¹¹¹⁰ ekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokam uppajjanti. Ye aññe deve¹¹¹¹ dasahi tḥānehi¹¹¹² adhigaṇhanti,¹¹¹³ dibbena āyunā¹¹¹⁴ dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena¹¹¹⁵ dibbehi rūpehi dibbehi¹¹¹⁶ saddehi dibbehi¹¹¹⁷ gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi¹¹¹⁸ -pe- Dhammam saraṇam gato hoti'' * ti¹¹¹⁹ ādi.

[181] Api ca Sanaṅkumāro nāma mahābrahmā¹¹²⁰ Tāvatiṃsa-devalokam¹¹²¹ āgantvā Sudhammāya dibbasabhāya Sakkassa¹¹²² devaraṇṇo āsane devaparisāhi¹¹²³ parivuto nisīditvā saraṇaphalam eva dassetum evam āha :

[182] “ Ye keci, bhonto, Buddham saraṇam gatā,¹¹²⁴ dhammam saraṇam gatā, saṅgham saraṇam gatā, sīlesu paripūrakārino,¹¹²⁵ te kāyassa bheda param maraṇā¹¹²⁶ appekacce Paranimmitavasavattinam devānam¹¹²⁷ saṇvāyātam uppajjanti, appekacce Nimmānaratīnam devānam -pe-¹¹²⁸ Tusitānam devānam, Yāmānam¹¹²⁹ devānam,¹¹²⁹ Tāvatiṃsānam devānam, Cātummahārājikānam devānam saṇvāyātam uppajjanti,¹¹³⁰ te¹¹³¹ sabbanihinam¹¹³² kāyam¹¹³² paripūrenti,¹¹³² te¹¹³² Gandhabbakāyam¹¹³³ paripūrenti'' † ti.

[183] Api ca, caturāsītisahassasaṅkhātā¹¹³⁴ karissassa¹¹³⁵ catutthabhāgappamāṇam suvaṇṇarūpiyakamsapātīnam¹¹³⁶ yathākkamam rūpiyasuvaṇṇahiraṇṇapūrānam¹¹³⁷ sabbālaṅkārapati-maṇḍitānam caturāsītiyā hatthisahassānam caturāsītiyā assasahassānam caturāsītiyā rathasahassānam¹¹³⁸ caturāsītiyā

* S. IV. 270 † D. II. 212

1107 V saraṇam
1108 BK1K2P1P2S °hotu
CH saraṇāgamanam hotu
1109 K1K2S omit P1P2
saraṇam gamanam
1110 CHK1S vidh'
1111 P1P2V devā
1112 B omits
1113 P1P2V °gaṇhāti
1114 S anunā
1115 CHK1P1SV adhi°
1116 K1V omit
1117 K1 omits
1118 CHK1S poṭṭhabbam
1119 K2 omits

1120 K2 mahā omits
1121 R °lokā
1122 P2 Sakassa
1123 B °parisāya
1124 K1 gato
1125 K1 °kāmino K2 pari-
pūrīkāriṇo
1126 B manā
1127 BCHK1 omit
1128 B omits
1129 R omits
1130 R uppajjeyya
1131 SR ye
1132 GHK1K2P1P2V omit

1133 B Gantāppakāyam
K1 gandhabbam K2 °kā-
yānam P1P2V gandhab-
bakkāyānam
1134 B °saṅkhānam S san-
khyātam
1135 P1P2 karissassa V
karisa
1136 B vaṇṇa° CHS svaṇ-
ṇa° P1P2 svaṇṇam K2
°pāṇīyam P1 °pāṇīnam
1137 CHS svaṇṇa° P1P2V
°pūrāṇa
1138 R caturāsītiyā assa-
sahassānam comes here

dhenusahassānaṃ caturāsītiyā kaññāsahassānaṃ caturāsītiyā pal-
laṅkasahassānaṃ caturāsītiyā vatthakoṭīśahassānaṃ aparimāṇassa
ca khajjabhojjādibhedassa ¹¹³⁹ āhārassa pariccajanavasena ¹¹⁴⁰
sattadivasasattamāsādhikāni ¹¹⁴¹ sattaṣaṃvaccharāni nirantarappa-
vatta-Velāmamahādānato ¹¹⁴² ekassa sotāpannassa dinnadānaṃ
mahapphalataraṃ, tato ¹¹⁴³ ekassa sakadāgāmino, tato ekassa
anāgāmino, tato ¹¹⁴⁴ ekassa ¹¹⁴⁴ arahato, ¹¹⁴⁴ tato ekassa pacceka-
buddhassa, tato Sammāsambuddhassa, tato Buddhapamukhassa ¹¹⁴⁵
saṅghassa dinnadānaṃ mahapphalataraṃ, tato cātuddisaṃ ¹¹⁴⁶
saṅghaṃ ¹¹⁴⁷ uddissa vihārakaraṇaṃ, tato ¹¹⁴⁸ saraṇāgamaṇaṃ ¹¹⁴⁹
mahapphalataran ti, imam atthaṃ pakāsentassa Velāma-sutta-
ssa * ¹¹⁵⁰ aññesam pi Aggappasādasuttādīnañ ¹¹⁵¹ † ca vasena
lokiyasaraṇāgamanassa phalaṃ veditabbam.

[184] Kiṃ bahunā : “ Heṭṭhimakoṭiyā saraṇagato ¹¹⁵² upāsako
sotāpattiphalasacchikiriyāya paṭipanno hotī ” † ti vuttattā saraṇā-
gamaṇaṃ ¹¹⁵³ yathādhimuttiṃ ¹¹⁵⁴ tividhabodhisu ¹¹⁵⁵ aññataraṃ
sādheti ti veditabbam :

[185] Evaṃ vipāko paralokasambhavo ¹¹⁵⁶
vibhāvito Buddhavarena sādhuṃ
idh’ eva saddhādhiḡataṃ ¹¹⁵⁷ phalaṃ ahaṃ
bhaṇāmi taṃ Kappinabhūmipādihi.

[186] So kira Kappino § rājā amhākaṃ Bhagavati Jetavane
viharante ¹¹⁵⁸ sayam paccante Kukkuṭavatinagare Mahākappino
nāma rājā hutvā rajjaṃ kāreti. Tassa rañño pana Balo ¹¹⁵⁹ Balavā-
hano ¹¹⁶⁰ Puppho Pupphavāhano Supatto ti pañca assā honti. Rājā
tesu Supattaṃ assaṃ ¹¹⁶¹ sayam ārohati, itare ¹¹⁶² cattāro assārohā-

* A. IV. 392 † A. II. 34, 35 ‡ SsA. 20

§ AA. I. 175 ff.; ThagA. II. 230 ff.; SA. II. 172 ff.; Dhpa. II. 117 ff.;
cf. Avś. II. 102 f.

¹¹³⁹ P2 °bojjādi° V °bhe-
sajja

¹¹⁴⁰ B sattadivasa adds

¹¹⁴¹ W sattadivasa omits

¹¹⁴² B °mamhā°

¹¹⁴³ R setaṃ

¹¹⁴⁴ S omits

¹¹⁴⁵ K1 °ppamu° S °pa-
mukha

¹¹⁴⁶ B cātudisika P1P2
catuddisaṃ V catuddisā

¹¹⁴⁷ S saṅghassa

¹¹⁴⁸ B pi adds

¹¹⁴⁹ C °gamaṇa

¹¹⁵⁰ P1P2 Velāmana°

¹¹⁵¹ P1 Aggapāsāda

P2 Aggapasāda

¹¹⁵² CHK2P1P2S saraṇaṃ

gato K saraṇagato

¹¹⁵³ K2 °gamanassa

¹¹⁵⁴ B yathāvimutti

¹¹⁵⁵ K1 °bodhisu

¹¹⁵⁶ P1P2V °sambhave

¹¹⁵⁷ B saddhammādi CGH
K1K2P1RSV sabbādhi°

¹¹⁵⁸ B viharanto

¹¹⁵⁹ B Balā P1SV Vālo

P2 Bālo

¹¹⁶⁰ P1V vāhano P2 Bāla-
vāhano S Vālavāhano

¹¹⁶¹ W omits S Supattassa

¹¹⁶² MMS. itaro

nam¹¹⁶³ sāsanaḥaraṇatthāya¹¹⁶⁴ adāsi. [187] Rājā te¹¹⁶⁵ pāto va bhojetvā : ‘ gacchatha dve vā tīṇi vā yojanāni āhiṇḍitvā¹¹⁶⁶ Buddhassa vā dhammassa vā saṅghassa vā uppannabhāvaṃ¹¹⁶⁷ ñatvā mayhaṃ sukhasāsanam āharathā ’¹¹⁶⁸ ti pesesi.¹¹⁶⁹ Te¹¹⁷⁰ catūhi dvārehi nikkhamitvā dve tīṇi yojanāni āhiṇḍitvā¹¹⁷¹ sāsanaṃ alabhitvā paccāgacchanti.

[188] Ath’ekadivasam rājā Supattam¹¹⁷² assam āruyha amaccasa-hassaparivuto uyyānam gacchanto kilantarūpe pañcasatamatte vāṇijake nagaram pavisante disvā ‘ ime addhānakilantā ; addhā imesaṃ santikā ekam bhaddakam¹¹⁷³ sāsanaṃ sossāmī ’ ti te pakkosāpetvā ‘ Ambho¹¹⁷⁴ kuto āgacchathā ? ’ ti¹¹⁷⁵ pucchi. ‘ Atthi, deva, ito vīsam¹¹⁷⁶ yojanasatamatthake Sāvatti¹¹⁷⁷ nāma <puram>,¹¹⁷⁸ tato¹¹⁷⁹ āgacchāmā ’ ti. ‘ Atthi pana vo dese¹¹⁸⁰ kiñci sāsanaṃ uppannaṃ ? ’ ti. ‘ Deva, aññaṃ kiñci natthi, Sammā-sambuddho pana uppanno ’ ti.

[189] Rājā tāvad eva pañcavaṇṇāya pītiyā phuṭasarīro¹¹⁸¹ kiñci¹¹⁸² sallakkhetum asakkonto muhuttam vītināmetvā¹¹⁸³ ‘ tātā,¹¹⁸⁴ kiṃ vadathā ? ’ ti pucchi. ‘ Buddho, deva, uppanno ’ ti. Rājā dutiyam pi, tatiyam pi tath’eva vītināmetvā¹¹⁸⁵ catutthavāre ‘ Kiṃ vadatha, tātā ? ’¹¹⁸⁶ ti pucchitvā ‘ Buddho, deva, uppanno ’ ti vutte ‘ tātā,¹¹⁸⁷ vo¹¹⁸⁸ satasahassam¹¹⁸⁹ dadāmī ’ ti vatvā ‘ aparam pi kiñci sāsanaṃ atthī ? ’ ti pucchi. [190] ‘ Atthi,¹¹⁸⁸ deva, dhammo uppanno ’ ti. Tam pi sutvā purimanayen’ eva¹¹⁹⁰ rājā tayo vāre vītināmetvā catutthavāre ‘ dhammo ’ ti pade¹¹⁹¹ vutte ‘ idhā pi vo satasahassam dammī ’ ti vatvā ‘ aparam pi sāsanaṃ atthi, tātā ’ ti pucchi. ‘ Atthi, deva, saṅgharatanam uppannaṃ ’ ti. [191] Rājā¹¹⁹² tam¹¹⁹² pi¹¹⁹² sutvā¹¹⁹² tath’eva tayo vāre vītināmetvā catutthe vāre ‘ saṅgho ’ ti pade vutte¹¹⁹³ ‘ idhā¹¹⁹⁴ pi¹¹⁹⁵ vo satasahassam dammī ’ ti vatvā amaccasahassam oloketvā ‘ tātā,¹¹⁹⁶ kiṃ karissathā ’¹¹⁹⁷ ti pucchi. ‘ Deva, tumhe kiṃ

1163 V °rohanam

1164 K2R sāsanaḥārana°

1165 R omits

1166 K2 ābhiṇḍitvā

1167 R uppannavā

1168 P2 āharamā

1169 V peseti P1P2 assosi

1170 P2 Tena

1171 K2 ābhiṇḍitvā

1172 W omits

1173 B bhaddaka

1174 W omits

1175 S āgacchati

1176 B vīsa

1177 P1 Sāvattiyaṃ

1178 acc. Dh

1179 K1 kato

1180 P2 dese K2 desi

1181 P2 °sarīro

1182 CK1K2 kiñci repeat

1183 R °nāme

1184 K1P1P2V Tāta

1185 R pīti°

1186 K2 tātā

1187 K2P1 Tāta P2 Tā

1188 B omits

1189 B vo adds

1190 B °nayeve

1191 P1P2 omit

1192 B omits

1193 K2 vutto

1194 K2 idha

1195 K1 omits

1196 GHK1P1P2RSV tātā

1197 R karissati

karissathā ? ' ti pucchimsu. ' Ahaṃ,¹¹⁹⁸ tātā,¹¹⁹⁹ Buddho uppanno, dhammo uppanno, saṅgho uppanno ti¹²⁰⁰ sutvā na puna¹²⁰¹ nivattissāmi ; satthāraṃ uddissa gantvā tassa santike pabbajissāmi ' ti. ' Mayam pi deva, tumhehi saddhiṃ pabbajissāmā ' ti.¹²⁰²

[192] Rājā¹²⁰³ suvaṇṇapaṭṭe akkharāni likhāpetvā vāṇijake āha : ' Anojā nāma devī tumhākaṃ¹²⁰⁴ tiṇi sataśassāni dassati.¹²⁰⁵ Evañ ca pana¹²⁰⁶ vadeyyātha : ' Raññā¹²⁰⁷ kira te issariyaṃ vissatṭhaṃ ; yathāsukhaṃ¹²⁰⁸ sampattiṃ paribhuñjāhi ' ti. ' Sace pana vo rājā kahan ' ?¹²⁰⁹ ti pucchati, ' satthāraṃ uddissa pabbajissāmi ti vatvā gato ti¹²¹⁰ āroceyyathā ' ti.¹²¹¹ Amaccā pi attano¹²¹² attano bhariyānaṃ tath'eva sāsanaṇi¹²¹³ pahīṇimsu.

[193] Rājā vāṇijake uyyojetvā amaccasahassaparivuto taṃ khaṇaṃ yeva nikkhami. Satthā pi taṃ¹²¹⁴ divasaṃ eva¹¹⁹² paccū-sakāle lokaṃ olovento¹²¹⁵ Mahākappinarājānaṃ saparivāraṃ¹²¹⁶ disvā ' ayaṃ Mahākappino rājā¹²¹⁷ vāṇijakānaṃ santikā¹²¹⁸ tinnam ratanānaṃ uppannabhāvaṃ sutvā tesam¹²¹⁹ vacanaṃ tihi sataśassehi pūjetvā rajjaṃ pahāya amaccasahassaparivuto maṃ uddissa pabbajitukāmo¹²²⁰ sve¹²²¹ nikkhamissati.¹²²² So saparivāro¹²²³ saha paṭisambhidāhi arahattaṃ pāpuṇissati. Paccugga-manam assa¹²²⁴ karissāmi ' ti puna divase cakkavatti¹²²⁵ viya khuddakagāma bhōjakam¹²²⁶ paccuggacchanto¹²²⁷ sayam eva patta-civaraṃ gaḥetvā viṣaṃ¹²²⁸ yojanasatamaggaṃ¹²²⁹ paccuggantvā Candabhāgānadiyā¹²³⁰ tīre nigrodharukkhamūle chabbāṇṇaras-miyo¹²³¹ vissajjento¹²³² nisīdi.

[194] Rājā pi āgacchanto ekaṃ nadiṃ¹²³³ patvā¹²³⁴ ' Kā¹²³⁵ nām'esā ' ?¹²³⁶ ti pucchi. ' Aravacchā¹²³⁷ nāma, devā ' ti. ' Kim assā¹²³⁸ parimāṇaṃ ' ¹²³⁹ ti. ' Gambhīrato gāvutaṃ ; puthulato

1198 C omits

1199 K1K2P1P2V tātā

1200 B taṃ adds

1201 B nagaraṃ

1202 B Mayam pi to pabbajissāmā ti omits

1203 B omits

1204 B tātā adds

1205 P1P2V dassa

1206 W omits

1207 MSS. rañño

1208 B °sukhī

1209 B kathan

1210 K2 omits

1211 V vatvā adds

1212 P1P2V omit

1213 B sāsanaṃ

1214 V saṃ

1215 XY oloketvā V olo-kentā

1216 P2 parivāraṃ

1217 W omits

1218 B omits

1219 CHK1 nesam

1220 P2 pabbajitum kāmo

1221 K2 va adds

1222 P1P2 °ssasi

1223 GS °vāre P2 omits

1224 GRSV Paccuggama-nassa

1225 K2 cakkavattiṃ

1226 P1P2 °gāmaṃ

1227 B paccuggamaṃ

gacchanto P2 pacchugga°

1228 B viṣa

1229 CHK1P1P2RSV

°satam maggaṃ

1230 R °bhāgāya

1231 K1P1P2R °raṃsiyo

1232 R āgacchantam

1233 B nadī

1234 B Ambho adds

1235 HK1K2 Ka

1236 K2 nāmosā

1237 B Avadacchā GK2S Āravacchā

1238 R assa

1239 B tatā adds

dve ¹²⁴⁰ gāvutaṃ, devā ' ti. ' Atthi pan ' ettha nāvā vā ulumpo vā ' ti. ' Natthi, devā ' ti. ' Nāvādīni ¹²⁴¹ olokente ¹²⁴² amhe jātijaraṃ upaneti. ¹²⁴³ Ahaṃ nibbematiko ¹²⁴⁴ hutvā tīṇi ratanāni uddissa nikkhanto tesam me ānubhāvena imaṃ udakaṃ udakaṃ viya mā ahoṣī ' ti tinnam ratanānam ¹²⁴⁵ guṇam āvajjitvā " Iti pi so Bhagavā araham Sammāsambuddho " * ti Buddhānussatiṃ ¹²⁴⁶ anussaranto saparivāro ¹²⁴⁷ assasahassena udakapiṭṭhiṃ pakkhandi. Sindhavā ¹²⁴⁸ piṭṭhipāsāṇe viya pakkhandimsu. ¹²⁴⁹ Khurānam aggaggān ' ¹²⁵⁰ eva temimsu.

[195] So taṃ uttaritvā purato gacchanto aparam pi naḍiṃ disvā ' ayam kiṃ nāmā ? ' ¹²⁵¹ ti pucchi. ' Nilavāhinī ¹²⁵² nāma, devā ' ti. ' Kim assā ¹²⁵³ parimāṇan ? ' ti. ' Gambhīrato pi puthulato pi adḍhayojanaṃ, devā ' ti. Sesam purimasadisam ¹²⁵⁴ eva. Tam pi ¹²⁵⁵ naḍiṃ disvā " Svākkhāto Bhagavatā ¹²⁵⁶ dhammo " † ti Dhammānussatiṃ anussaranto pakkhandi.

[196] Tam ¹²⁵⁷ pi atikkamitvā gacchanto ¹²⁵⁸ aparam pi ¹²⁵⁹ naḍiṃ disvā ' ayam kiṃ nāmā ? ' ¹²⁶⁰ ti pucchi. ' Candabhāgā nāma, devā ' ti. ' Kim assā ¹²⁶¹ parimāṇan ? ' ti. ' Gambhīrato pi puthulato pi yojanaṃ, devā ' ti. Sesam purimasadisam eva. Imaṃ ¹²⁶² pana ¹²⁶³ naḍiṃ ¹²⁶⁴ " Supaṭipanno Bhagavato sāvakaśaṅgho " ‡ ti Saṅghānussatiṃ anussaranto pakkhandi. Tam pi ¹²⁶⁵ naḍiṃ atikkamitvā gacchanto gacchanto ¹²⁶⁶ satthusarīrato nikkhantā chabbannarasmiyo ¹²⁶⁷ addasa.

* See *supra*, § 175

† *D.* II. 93, 217, 222, 228, III. 5, 227 ; *M.* I. 37, 265 ; *S.* II. 11, 69, 169, IV. 41, V. 343 ; *A.* I. 149, 156, 207, 222, II. 56, III. 212, 285, 356, IV. 406, V. 183, 329, 336 ; *Nd2.* 76

‡ *D.* II. 93, 217, 222, 228, III. 5, 227 ; *M.* I. 37 ; *S.* I. 220, II. 69, IV. 272, 304, V. 343 ; *A.* I. 208, II. 56, III. 212, 286, V. 183

¹²⁴⁰ B dvi	¹²⁴⁹ B pakkhantiṃsu	¹²⁵⁸ BCS <i>omit</i>
¹²⁴¹ PIP2 Nāvā	¹²⁵⁰ B aggan	¹²⁵⁹ W <i>omits</i>
¹²⁴² B olokontānam	¹²⁵¹ CGHK1K2P1P2SV	¹²⁶⁰ K2 nāmo
¹²⁴³ B upanessati B jarā-	nāmo	¹²⁶¹ RV assa
maranaṃ <i>adds</i>	¹²⁵² B °vāhā PIP2 °vāhī	¹²⁶² B pi <i>adds</i>
¹²⁴⁴ PIP2 nibbena V	¹²⁵³ B issā CGHK1K2RS	¹²⁶³ B pa
°matike	assa	¹²⁶⁴ R Imaṃ pana naḍiṃ
¹²⁴⁵ B ratanam	¹²⁵⁴ S puna°	<i>omits</i>
¹²⁴⁶ B °nussati	¹²⁵⁵ B pan	¹²⁶⁵ B <i>omits</i>
¹²⁴⁷ CGHK1K2P1P2SV	¹²⁵⁶ CGH bhagavato	¹²⁶⁶ BCP1P2 <i>omit</i>
<i>omit</i>	¹²⁵⁷ B nadi CGHK1K2S	¹²⁶⁷ B °rasmiṃyo K2P1
¹²⁴⁸ R pi <i>adds</i>	Tasmim	P2R °raṃsiyo

[197] Nigrodharukkhaṣṣa sākḥāviṭapapalāsāni ¹²⁶⁸ sovaṇṇamayā-
ni viya ahesuṃ. Rājā cintesi : ‘ Ayam obhāso n’eva candassa na ¹²⁶⁹
suriyassa ¹²⁶⁹ na devabrahmanāgasupaṇṇādīnaṃ ¹²⁷⁰ aññatarassa.
Addhā ahaṃ ¹²⁷¹ attānaṃ ¹²⁷² uddissa āgacchanto ¹²⁷³ Gotama-
buddhena diṭṭho bhavissāmī ’ ti. So tāvad eva assapiṭṭhito otaritvā
onatasarīro ¹²⁷⁴ rasmīnaṃ ¹²⁷⁵ anusārena ¹²⁷⁸ satthāraṃ upasaṇ-
kamitvā manosilārase ¹²⁷⁷ nimujjanto viya Buddharasmināṃ ¹²⁷¹
anto pavisitvā satthāraṃ vanditvā ekamantaṃ nisīdi, saddhiṃ
amaccasahassena.

[198] Satthā tesam ¹²⁷⁹ ānupubbikathaṃ ¹²⁸⁰ kathesi. Desanā-
vasāne ¹²⁸¹ rājā saparivāro sotāpatthiphale patitṭhahi. Atha sabb’
eva ¹²⁸² utṭhahitvā pabbajjaṃ yācayimsu. ¹²⁸³ Satthā ‘ āgamissati ¹²⁸⁴
nu kho imesaṃ kulaputtānaṃ ¹²⁸⁵ iddhimayapattacīvaran ’ ti
upadhārento ¹²⁸⁶ ‘ ime kulaputtā paccekabuddhasahassassa ¹²⁸⁷
cīvarasahassaṃ adamsu, Kassapabuddhakāle vīsatiyā bhikkhusa-
hassānaṃ pi vīsati cīvarasahassāni ¹²⁸⁸ adamsu, anacchariyaṃ
imesaṃ iddhimayapattacīvarāgamanan ’ ti ñatvā dakkhiṇahatthaṃ
pasāretvā ‘ etha, bhikkhave, ¹²⁸⁹ caratha brahmacariyaṃ sammā
dukkhaṣṣa antakiriyaṃ ¹²⁹⁰ ti āha. Sabbe ¹²⁷⁹ te ¹²⁹¹ tāvad eva
atṭhaparikkhāradharā vassasatikatherā ¹²⁹² viya hutvā vehāsaṃ
abbhuggantvā pacchā orohitvā ¹²⁹³ satthāraṃ vanditvā nisīdimsu.

[199] Te pi vāṇijakā rājakulaṃ gantvā rañña pahitasāsaṇaṃ
ārocāpetvā deviyā ‘ āgacchantū ’ ¹²⁹⁴ ti vutte pavisitvā vanditvā
ekamantaṃ atṭhaṃsu. Atha te ¹²⁹⁵ devī pucchi : ‘ tātā, ¹²⁹⁶ kiṃ
kāraṇā āgat’atthā ’ ¹²⁹⁷ ti. ‘ Mayam ¹²⁹⁸ rañña ¹²⁹⁹ tumhākaṃ
santikaṃ ¹³⁰⁰ pahitā, tīni kira ¹³⁰¹ no sataśahassāni ¹³⁰² dethā ’ ti. ¹³⁰³

¹²⁶⁸ B °palāsādīni

¹²⁶⁹ B omits

¹²⁷⁰ B subbaṇṇānaṃ CH
K1 °dayonaṃ K2 °dinaṃ
SR °supaṇṇānaṃ P2 °su-
parṇānaṃ

¹²⁷¹ B ayam P1P2 omit

¹²⁷² B satthāraṃ

¹²⁷³ B gacchanto B mahā
adds

¹²⁷⁴ S °sarīrato

¹²⁷⁵ B rasmi K2 ramsī-
naṃ

¹²⁷⁶ B anussarena

¹²⁷⁷ B °silāsane R °silā-
tale P2 °raśe

¹²⁷⁸ K2 °ramsinaṃ

¹²⁷⁹ W omits

¹²⁸⁰ K2P1P2RSV anu°

¹²⁸¹ B °pariyosāne

¹²⁸² B pi P1P2V sabbe ca

¹²⁸³ R yācimsu

¹²⁸⁴ B āgacchati K1 āga-
missa R āgacchissati

¹²⁸⁵ B kusala°

¹²⁸⁶ B upatarento

¹²⁸⁷ R °sahassānaṃ V sa-
hassa

¹²⁸⁸ CGHKISR

vīsatiṃ°

¹²⁸⁹ K2 bhikkhavo

¹²⁹⁰ B °kiriya

¹²⁹¹ GR omit P1P2 to

¹²⁹² B satthivassika° CH

K1 °satikā thero P1P2SV
°satikā therā

¹²⁹³ CHK1S pacchāhā-
rohitvā V pacchārohitvā

¹²⁹⁴ GHK1K2P1P2V

āgacchatū

¹²⁹⁵ BCHK1S ne

¹²⁹⁶ K1K2 tātā P1 ti adds

¹²⁹⁷ V āgatā

¹²⁹⁸ B Ayam

¹²⁹⁹ GK2R rañño

¹³⁰⁰ B santike

¹³⁰¹ P2 khira

¹³⁰² BCS sahasāni

¹³⁰³ B nitā ti adds

‘ Tātā,¹³⁰⁴ atibahum bhaṇatha,¹³⁰⁵ kiṃ tumhehi rañño¹³⁰⁶ kataṃ
kismiñ ci¹³⁰⁷ vo rājā pasanno ettakam dhanam dāpeti¹³⁰⁸ ’ ti.
‘ Devi¹³⁰⁹ aññaṃ kiñci kataṃ¹³¹⁰ natthi,¹³¹¹ rañño pana ekam
sāsanam ārocayimhā ’¹³¹² ti. ‘ Sakkā pana tam, tātā, mayham pi
ārocetun ’ ti. ‘ Sakkā, devī,’ ti. ‘ Tena hi,¹³¹³ tātā,¹³¹⁴ vadethā ’¹³¹⁵
ti. ‘ Devī,¹³¹⁶ Buddhho loke uppanno ’ ti. [200] Sā pi tam sutvā
purimanayen’eva pītiyā¹³¹⁷ phuṭasarīrā¹³¹⁸ tikkhattum kiñci
asallakkhetvā catutthe¹³¹⁹ vāre¹³²⁰ ‘ Buddhho ’ ti vacanam sutvā,
‘ imasmim pade rañña kiṃ dinnan ? ’ ti. ‘ Satasahassam, devī ’¹³²¹
ti. ‘ Tātā,¹³²² ananucchavikam¹³²³ rañña kataṃ,¹³²⁴ evarūpam
sāsanam sutvā tumhākam satasahassam dadamānena.¹³²⁵ Aham
vo mama¹³²⁶ duggatapannaṅkāram tīṇi satasahassāni dammī ’ ti.
‘ Aparam pi¹³²⁷ tumhehi rañño¹³²⁸ kiṃ ārocitan ? ’ ti. ‘ Idañ
c’idañ¹³²⁹ cā ’ ti itarāni pi dve sāsanāni ārocesum. Devī purimana-
yen’eva pītiyā phuṭasarīrā tikkhattum¹³³⁰ kiñci¹³³¹ asallakkhetvā
catutthe¹³³² vāre tath’eva sutvā tīṇi tīṇi¹³³³ satasahassāni dāpesi.
Evam te¹³³⁴ sabbāni pi dvādasasatasahassāni¹³³⁵ labhiṃsu.¹³³⁶

[201] Atha ne¹³³⁷ devi pucchi :¹³³⁸ ‘ rājā kham, tātā ? ’ ti.
‘ Devi,¹³³⁹ satthāram uddissa pabbajissāmī tigato ’ ti. ‘ Mayham tena
kiṃ sāsanam dinnan ? ’ ti. ‘ Sabbam kira tena tumhākam issariyam
vissatṭham, tumhe kira yathāruciya¹³⁴⁰ sampattim anubhavathā ’ ti.
‘ Amaccā pana kham, tātā ? ’ ti. ‘ Te pi rañña saddhim yeva
pabbajissāmā ti gatā devī ’¹³⁴¹ ti. [202] Sā¹³⁴² tesam bhariyāyo¹³⁴³
pakkosāpetvā pucchi :¹³²⁷ ‘ amma,¹³⁴⁴ tumhākam sāmikā rañña
saddhim pabbajissāmā ’ ti gatā, tumhe¹³⁴⁵ kiṃ karissathā ? ’ ti.
‘ Kim pana tehi amhākam sāsanam pahitam,¹³³¹ devī ? ’ ti. ‘ Tehi

1304 B omits

1305 P1P2 bhata

1306 CHK1P1P2SV rañña

1307 B kiñci K2P1SV kis-
mici

1308 MSS. dāpehi

1309 B na adds CGHK1S
ti add1310 G kathā CHK1P1P2V
katham

1311 BR omit

1312 R ārocamhā

1313 V Dehi

1314 CGHK2P1P2SV tātā

1315 P1 hī adds

1316 B arocayimsu devī
adds

1317 S omits

1318 P2RS puṭa°

1319 B catuttha

1320 CHK1K2P1P2S

catutthavāre

1321 V dehī

1322 K2 Tātā

1323 V anuccha°

1324 P2 katham

1325 K1 dadamāno na

1326 BP1P2V vo mama
omit

1327 W omits

1328 CGHK1K2P1P2SV

rañña

1329 B Idammidam

1330 CGHR tikkhattum
repeat

1331 B omits

1332 BCGHK1P1P2RSV

catutthe repeat

1333 R omits

1334 S Ete

1335 S dvādasata°

1336 S lambimsu

1337 P1P2 te

1338 K2 supucchi

1339 HK1 ti add

1340 B °ruci

1341 G deva

1342 CHK1P1P2RS so

1343 V pariyāyo

1344 GK2 amma K2 mama

adds R amhā

1345 V tumhehi

kira attano attano ¹³⁴⁶ sampatti ¹³⁴⁷ tumhākaṃ vissatṭhā, tumhe kira taṃ yathārucaṃ ¹³⁴⁸ paribhuñjathā ' ti. ' Tumhe pana, ¹³⁴⁹ devi, ¹³⁵⁰ kiṃ karissathā ? ' ti. [203] ' Ammā, ¹³⁵¹ so tāva rājā ¹³⁵² hutvā magge tṭhako va ¹³⁵³ tīhi sataśahashehi tīhi ratanāni pūjetvā khelapiṇḍaṃ ¹³⁵⁴ viya sampattiṃ ¹³⁵⁵ pahāya ' pabbajissāmi ' ti nikkhanto. Mayā pana tinnam ratanānam sāsanam sutvā tīhi ratanāni navasataśahashehi pūjitāni. ¹³⁵⁶ Na kho pan'esā sampatti ¹³⁵⁷ nāma ¹³⁵⁸ rañño eva ¹³⁵⁹ dukkhā ¹³⁶⁰ mayham pi ¹³⁶¹ dukkhā yeva. ¹³⁶² Ko ¹³⁶³ rañño chaḍḍitaṃ ¹³⁶⁴ khelapiṇḍaṃ jannukehi patitṭhahitvā mukhena ¹³⁶⁵ gaṇhissati ? ¹³⁶⁶ Na mayham sampattiyā attho, aham pi satthāraṃ uddissa gantvā pabbajissāmi ' ¹³⁶⁷ ti. [204] ' Devi, mayham ¹³⁶⁸ pi tumhehi yeva saddhim gantvā pabbajissāmā ' ti. ' Sace sakkotha, ¹³⁶⁹ sādhu, ¹³⁷⁰ amma ' ti. ' Sakkoma, ¹³⁷¹ devī, ' ti. ' Sādhu, ¹³⁷² amma, ¹³⁷² tena ¹³⁵⁸ hi ¹³⁵⁸ ethā ' ti rathasahasam yojāpetvā ¹³⁷³ ratham āruya tāhi ¹³⁷⁴ saddhim ¹³⁷⁵ nikkhamitvā antarāmagge paṭhamam ¹³⁷⁶ nadim disvā ¹³⁷⁷ yathā raññā puṭṭham ¹³⁷⁸ tath' ¹³⁷⁹ eva pucchitvā sabbam ¹³⁸⁰ pavattiṃ sutvā, ¹³⁸¹ ' rañño gatamaggam olokethā ' ti vatvā, ' sindhavānam padasaññam ¹³⁸² na passāma, devī ' ti vutte, ' rājā tīhi ratanāni uddissa nikkhanto ' smī ¹³⁸³ ti ¹³⁸⁴ saccakiriyaṃ katvā ¹³⁸⁵ gato ¹³⁸⁶ bhavi ssati, aham pi tīhi ratanāni uddissa nikkhantā, ¹³⁸⁷ tesam me ¹³⁸⁸ ānubhāvena idaṃ ¹³⁸⁹ udakam ¹³⁹⁰ viya mā ahoṣī ' ¹³⁹¹ ti tinnam ratanānam guṇam anussaritvā rathasahassam pesesi. Udakam pāsānam viya ahoṣi. Cakkānam aggaggā nemivaṭṭiyo ¹³⁹² va ¹³⁹³ temimsu. Eten' eva upāyena itarā pi ¹³⁹⁴ dve nadiyo ¹³⁹⁵ uttari.

¹³⁴⁶ K1 omits¹³⁴⁷ BK2P1P2V sam-pattiṃ¹³⁴⁸ B °ruci¹³⁴⁹ P1P2V pi¹³⁵⁰ S devam¹³⁵¹ K2 Amma¹³⁵² B sāsanam adds¹³⁵³ S omits¹³⁵⁴ V khelam¹³⁵⁵ B sampattiyo S sam-patti¹³⁵⁶ P1P2 pūritāni¹³⁵⁷ MSS. sampattiṃ¹³⁵⁸ B omits¹³⁵⁹ B yeva¹³⁶⁰ B dukkham¹³⁶¹ K2 kho adds¹³⁶² B dukkhass eva¹³⁶³ B to¹³⁶⁴ B chaḍḍita¹³⁶⁵ C na adds¹³⁶⁶ W gaṇhissāmi¹³⁶⁷ B °jissāmā¹³⁶⁸ K1 mayham¹³⁶⁹ B sakkoti¹³⁷⁰ K2 omits¹³⁷¹ P1P2 sakko¹³⁷² BCHK1K2P1P2S

omit

¹³⁷³ S yejetvā¹³⁷⁴ R tāya¹³⁷⁵ B saddhi¹³⁷⁶ K2 paṭhamā¹³⁷⁷ B nisīditvā¹³⁷⁸ B phutṭha¹³⁷⁹ B tam¹³⁸⁰ V sabba¹³⁸¹ B amma adds¹³⁸² B °valaṅcam Bna adds¹³⁸³ B sī¹³⁸⁴ P1P2 sāmī¹³⁸⁵ B labhitvā¹³⁸⁶ B kato¹³⁸⁷ K2 nikkhamam¹³⁸⁸ B te sabbe¹³⁸⁹ K2R imam¹³⁹⁰ P1P2V omit¹³⁹¹ BCK1K2P1P2S hotū¹³⁹² B neva°¹³⁹³ CGHK1RS °vatti

yeva P1P2V °vattiṃ yeva

¹³⁹⁴ B itarāni¹³⁹⁵ CGHK2PIRSV na-diyā K1 nadī

[205] Satthā tassā āgamanabhāvaṃ ñatvā yathā ¹³⁹⁶ attano ¹³⁹⁷ santike nisinnā bhikkhū na paññāyanti, evam akāsi. Sā pi gacchantī gacchantī ¹³⁹⁸ satthusarīrato nikkhantarasmīyo ¹³⁹⁹ disvā tath'eva cintetvā ¹⁴⁰⁰ satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ t̥hitā ¹⁴⁰¹ pucchi. 'Bhante, Mahākappino tumhākaṃ uddissa nikkhanto, āgat' atthā ¹⁴⁰² ti maññe, kahaṃ so? amhākaṃ pi dassethā ' ¹⁴⁰³ ti. 'Nisīdatha, idh'eva tāva ¹⁴⁰⁴ passissathā ' ti. Tā pahaṭṭhacittā ¹⁴⁰⁵ ' idh'eva kira nisinnā ¹⁴⁰⁶ sāmike ¹⁴⁰⁷ kira passis-sāmā ' ¹⁴⁰⁸ ti nisīdimsu.

[206] Satthā ānupubbikathaṃ ¹⁴⁰⁹ kathesi. Anojā devī desanāva-sāne saparivārā ¹⁴¹⁰ sotāpattiphalam pāpuṇi. Mahākappinatthero tāsam ¹⁴¹¹ vaddhitam ¹⁴¹² dhammaṃ suṇanto saparivāro sahapa-tisambhidāhi arahattaṃ pāpuṇi.

[207] Tasmim̐ khaṇe satthā tāsam te bhikkhū dassesi. Tāsam pana āgatakkhaṇe yeva attano ¹⁴¹³ sāmike ¹⁴¹⁴ kāsāvadhare muṇḍa-sire disvā cittaṃ ekaggaṃ na ¹⁴¹⁵ bhaveyya, tena maggaphalāni pattum na sakkuṇeyyum. ¹⁴¹⁶ Tasmā acalasaddhāya ¹⁴¹⁷ patit̥thi-takāle tāsam te bhikkhū arahattaṃ patte dassesi. Tā pi te disvā pañcapatit̥thitena ¹⁴¹⁸ vanditvā ¹⁴¹⁹ ' tumhākaṃ bhante, pabbajita-kiccaṃ matthakaṃ pattan ' ti vatvā satthāraṃ vanditvā ekamantaṃ t̥hitā pabbajjam̐ yācimsu.

[208] Evaṃ vutte pana satthā Uppalavaṇṇāya * āgamaṃ ¹⁴²⁰ cintesī ti ¹⁴¹⁵ ekacce vadanti. Satthā pana tā upāsikāyo āha : ¹⁴²¹ ' Sāvattim̐ ¹⁴²² gantvā bhikkhunī-upassaye pabbajathā ' ¹⁴²³ ti. Tā anupubbena cārikaṃ caramānā ¹⁴²⁴ antarāmagge mahājanena abhihaṭasakkārasammānā ¹⁴²⁵ padasā va ¹⁴¹⁵ vīsam̐ ¹⁴²⁶ yojanasa-tikaṃ maggaṃ gantvā bhikkhunī-upassaye pabbajitvā arahattaṃ pāpuṇimsū ti. ¹⁴²⁷

* *ThīgA.* 190, 195 ; *A.* I. 25 ; *DhpA.* II. 49 f., III. 211

¹³⁹⁶ B rathā
¹³⁹⁷ P2 atthano
¹³⁹⁸ BK1P1S *omit*
¹³⁹⁹ P1P2 raṃsiyo
¹⁴⁰⁰ B cintanto S min-tetvā
¹⁴⁰¹ P1P2 t̥hitam̐
¹⁴⁰² V āgathā
¹⁴⁰³ P2 dasvetvā V dasset-vāthā
¹⁴⁰⁴ K2 *omits*
¹⁴⁰⁵ B haṭṭha° P1P2V °citto

¹⁴⁰⁶ P1P2V nisinno S
omits
¹⁴⁰⁷ S *omits*
¹⁴⁰⁸ K2 passāmā
¹⁴⁰⁹ P1P2RSV anu°
¹⁴¹⁰ P1P2V °vāro
¹⁴¹¹ S tāva
¹⁴¹² B vuddhita S sam-vaddhitam̐
¹⁴¹³ B attanā
¹⁴¹⁴ P1P2 samiko
¹⁴¹⁵ B *omits*
¹⁴¹⁶ K1 °neyyam̐ K2 °neyya

¹⁴¹⁷ S °saddhā
¹⁴¹⁸ P1P2 °ten'eva
¹⁴¹⁹ P2 vaditvā
¹⁴²⁰ B āgamaṃ
¹⁴²¹ P2 āhaṃsu
¹⁴²² BR Sāvattiyam̐
¹⁴²³ CK1 pabbajathā
¹⁴²⁴ V °māno
¹⁴²⁵ S °sammāna
¹⁴²⁶ B vīsa
¹⁴²⁷ B tava

[209] Gantvāna ¹⁴²⁸ saraṇaṃ seṭṭhaṃ
mahagghaṃ ratanattayaṃ,
phalaṃ sandiṭṭhikaṃ evaṃ ¹⁴²⁹
pāpuṇāti yato tato. ¹⁴³⁰

[210] “ Tathāgataṃ vitarāṇaṃ ¹⁴³¹ catumāraraṇaṇjayaṃ, ¹⁴³²
saraṇaṃ ¹⁴³³ ko na gaccheyya karuṇābhāvitāsaṃ? ¹⁴³⁴
Svākkhātaṃ ¹⁴³⁵ tena saddhammaṃ saṃsārabhayabhañ-
jakaṃ, ¹⁴³⁶
karuṇāguṇajaṃ tassa ¹⁴³⁷ saraṇaṃ ¹⁴³⁸ ko na gacchati?
Paripītāmataraṃ ¹⁴³⁹ saddhammosadhabhājanaṃ,
saṅghaṃ ¹⁴⁴⁰ puñṇākaraṃ ¹⁴⁴¹ ko ¹⁴⁴² hi ¹⁴⁴² saraṇaṃ ¹⁴⁴²
nāgamissati? ” *

[211] Anacchariyaṃ etaṃ pacchimabhavikassa raṇṇo dharamāna-
kaṃ ¹⁴⁴³ Sammāsambuddhaṃ uddissa jīvitam pariccajītvā Buddhā-
nussatibaleṇa gacchantassa. Parinibbute pana satthari cetiyaṃ
uddissa jīvitam pariccajītvā sakalasarīre dīpaṃ jālāpetvā sabbara-
ttim ¹⁴⁴⁴ padakkhiṇaṃ karontassa Maṅgalabodhisattassa † yaṃ ¹⁴⁴⁵
sarīra-adahanam, ¹⁴⁴⁶ tad’etaṃ acchariyaṃ.

[212] So hi kappasatasahassādhikāni ¹⁴⁴⁷ soḷasāsāṅkheyyāni
pāramiyo pūretvā bhavābhavā saṃsaranto ekassa Buddhassa
cetiyaṃ disvā ‘imassa Buddhassa mayā jīvitam pariccajītuṃ
vaṭṭatī’ ti daṇḍadīpakaveṭṭhananiyāmena sakalasarīraṃ veṭṭhāpetvā
ratanamattamakulaṃ ¹⁴⁴⁸ satasahassagghanaṃ ¹⁴⁴⁹ suvaṇṇapā-
tim sugandhasappissa pūrāpetvā ¹⁴⁵⁰ tattha saḥassavaṭṭiyo jā-
letvā ¹⁴⁵¹ taṃ sīsen’ādāya sakalasarīraṃ jāletvā ¹⁴⁵² cetiyaṃ
padakkhiṇaṃ ¹⁴⁵³ karonto sakalarattim vītināmesi. Evaṃ yāva
aruṇuggamanā vāyamantassa pi ¹⁴⁵⁴ ‘ssa ¹⁴⁵⁴ lomakūpamattam

* *Sdhp.* vv. 569–571.69 † *BuvA.* 143 f.

¹⁴²⁸ B pana *adds*

¹⁴²⁹ C ekaṃvaṃ

¹⁴³⁰ K2V yato

¹⁴³¹ B vītarāgamam CGH
K1P2RSV vītarāṇam

¹⁴³² B catumāyadhaṇam-
jayam K2 °jasaṃ V °ñjaya

¹⁴³³ B saraṇa

¹⁴³⁴ K1P1P2RS °saya

¹⁴³⁵ P1P2 °khāham V
°khāto tam

¹⁴³⁶ B °bhañjaka

¹⁴³⁷ K2 °guṇajanassa P1
P2S °guṇajātassa

¹⁴³⁸ B saraṇa

¹⁴³⁹ B paricīta°

¹⁴⁴⁰ V saṅgha

¹⁴⁴¹ P2 °kara

¹⁴⁴² B *omits*

¹⁴⁴³ B dhanama°

¹⁴⁴⁴ B °ratti

¹⁴⁴⁵ K1 sayam

¹⁴⁴⁶ B sarīraṃ ādahanam

P2 °ādahanam

¹⁴⁴⁷ B sata *omits*

¹⁴⁴⁸ K2 matta *omits*

¹⁴⁴⁹ B °nikaṃ

¹⁴⁵⁰ P1 pūjetvā

¹⁴⁵¹ B jālāpetvā

¹⁴⁵² B jālāpetvā

¹⁴⁵³ B dakkhinaṃ P1P2
katvā *adds*

¹⁴⁵⁴ B *omits*

usumam¹⁴⁵⁵ na gaṇhi. Padumagabbham pavitṭhakālo viya ahoṣī ti. Tiṭṭhatu tāv'esa mettacittamattena¹⁴⁵⁶ pi nivāretum samattho¹⁴⁵⁷ bāhiraggi. Abbhantarikā rāgaggi¹⁴⁵⁸ ādayo pi nam¹⁴⁵⁹ saraṇagatam jhāpetum¹⁴⁶⁰ na¹⁴⁶¹ sakkonti c'eva.¹⁴⁶²

Tena vuttam :

[213] “ Ekādasaggisantāparahitam¹⁴⁶³ ratanattayam, karuṇāguṇayogena Anotattātisītaḷam.

Saraṇan ti gatam sattam na sakkonti patāpītum, yathā¹⁴⁶⁴ tiṇukkam¹⁴⁶⁵ nimmuggam¹⁴⁶⁶ Anotattamahā-sare ” * ti.

[214] Evam pi anacchariyam cetiyam disvā Sammāsambuddham uddissa pariccattajīvitassa tassa¹⁴⁶⁷ bodhisattassa, acchariyam pana kilāvasena Buddhānussatiyā kataparicayattā¹⁴⁶⁸ dārusākatikena¹⁴⁶⁹ † ‘ namo Buddhāyā ’¹⁴⁷⁰ ti vatvā tam khaṇe laddhaphalam¹⁴⁷¹ eva.

[215] So hi¹⁴⁷² Rājagahanagarasmim¹⁴⁷³ micchādiṭṭhikassa putto.¹⁴⁷⁴ Añño¹⁴⁷⁵ sammādiṭṭhikassa putto¹⁴⁷⁶ pi¹⁴⁷⁷ atthi. Te¹⁴⁷⁷ dve dārakā abhiṇham gulakīlakam¹⁴⁷⁸ kilānti. Tesu sammādiṭṭhikassa putto gulam khipamāno Buddhānussatiṃ¹⁴⁷⁹ āvajjitvā ‘ namo Buddhassā ’ ti vatvā gulam khipati. Itaro pi titthiyānam¹⁴⁸⁰ guṇe¹⁴⁸¹ uddisitvā ‘ namo arahantānan ’¹⁴⁸² ti vatvā khipati. Tesu sammādiṭṭhikassa putto jināti, itaro parajjati.¹⁴⁸³ So tassa kiriyaṃ disvā, ‘ ayaṃ¹⁴⁸⁴ evaṃ¹⁴⁸⁵ anussarītvā evaṃ vatvā va¹⁴⁸⁶ gulam khipanto maṃ jināti, aham pi evarūpaṃ karissāmī ’ ti Buddhānussatiṃ¹⁴⁸⁷ paricayaṃ akāsi.

[216] Ath'ekadivasam tassa pitā sakataṃ yojetvā dārūnam

* *Sdhp.* vv. 572–573.69 † *DhpA.* III. 455–458

¹⁴⁵⁵ B uṇham	¹⁴⁶⁶ B nimmaggam K2	P2R añño <i>add</i>
¹⁴⁵⁶ B °cittavasena	nimmuggam	¹⁴⁷⁷ V <i>omits</i>
¹⁴⁵⁷ P1P2 samatto	¹⁴⁶⁷ BK1K2P1P2V <i>omit</i>	¹⁴⁷⁸ B gulakīlam
¹⁴⁵⁸ B Abbhantarakaggi	¹⁴⁶⁸ P1P2V °paricca°	¹⁴⁷⁹ B °nussati
¹⁴⁵⁹ P1P2RV tam	¹⁴⁶⁹ K2V °satikena	¹⁴⁸⁰ B tittha°
¹⁴⁶⁰ S rakkhatāpetum	¹⁴⁷⁰ B Buddhassā	¹⁴⁸¹ V guṇo
¹⁴⁶¹ P1 <i>omits</i>	¹⁴⁷¹ B phalam <i>omits</i>	¹⁴⁸² B arahantā
¹⁴⁶² B yeva	¹⁴⁷² B kim	¹⁴⁸³ B parājayanti S
¹⁴⁶³ B Okārasaggi° CH	¹⁴⁷³ B °nagaram pi	parajjhatti
°dasadasaggi°	¹⁴⁷⁴ K2S pi <i>add</i>	¹⁴⁸⁴ B aham
¹⁴⁶⁴ P1 tathā P2 tatha	¹⁴⁷⁵ K1 Añño HK1 pi <i>add</i>	¹⁴⁸⁵ R <i>omits</i>
¹⁴⁶⁵ B tiṇukkā V tiṇag-	¹⁴⁷⁶ B Añño sammādi-	¹⁴⁸⁶ K1K2P1P2 <i>omit</i>
gam	ṭṭhikassa putto <i>repeats</i> P1	¹⁴⁸⁷ B °nussati CGHK1P1
		P2RSV °nussatiyaṃ

atthāya gacchanto tam pi dārakaṃ ādāya gantvā aṭaviyaṃ dārūnaṃ¹⁴⁸⁸ sakate¹⁴⁸⁹ pūretvā āgacchanto bahinagare susāna-sāmante¹⁴⁹⁰ udakaphāsukaṭṭhāne goṇe mocetvā bhattavissaggam akāsi. Ath'assa te goṇā sāyaṇhasamaye nagaraṃ pavisantehi goṇehi saddhiṃ nagaram eva pavisiṃsu. Sākaṭiko pi goṇe¹⁴⁹¹ anubandhanto¹⁴⁹² nagaraṃ pavisitvā sāyaṃ¹⁴⁹³ goṇe¹⁴⁹⁴ disvā ādāya nikkhanto dvāraṃ na¹⁴⁹⁵ sampāpuṇi. Tasmim hi appatte yeva dvāraṃ pihitaṃ.

[217] Ath'assa putto eko va rattibhāge sakataṃ heṭṭhā nipajjitvā niddaṃ okkami.¹⁴⁹⁶ Rājagahaṃ pana pakatiyā pi amanussabahu-lam.¹⁴⁹⁷ Ayañ ca susānasantike nipanno. Tattha naṃ¹⁴⁹⁸ dve amanussā passiṃsu. Eko sāsanaṃ¹⁴⁹⁹ paṭikaṇṭako micchādiṭṭhiko, eko sammādiṭṭhiko. Tesu micchādiṭṭhiko āha : 'Ayaṃ no bhakkho, imaṃ khādāmi' ti. Itaro 'alaṃ te mā rucci'¹⁵⁰⁰ ti taṃ¹⁴⁹⁸ nivāresi. So tena nivāriyamāno pi tassa vacanaṃ anādiyitvā dārakaṃ pāde gahetvā ākaḍḍhi. So Buddhānussatiyā paricitattā tasmim khaṇe 'namo Buddhassa' ti āha.¹⁵⁰¹ Amanusso mahābhaya-bhīto¹⁵⁰² paṭikkamitvā aṭṭhāsi. Atha naṃ itaro 'amhehi akiccaṃ¹⁵⁰³ kataṃ, daṇḍakammaṃ¹⁵⁰⁴ assa karissāmi¹⁵⁰⁵ ti vatvā tesam sammādiṭṭhiko¹⁵⁰⁶ taṃ pekkhamāno aṭṭhāsi.

[218] Micchādiṭṭhiko nagaraṃ pavisitvā rañño bhojanapātiṃ pūretvā bhojanaṃ āhari. Atha naṃ ubho pi tassa mātāpitāro¹⁵⁰⁷ viya hutvā utthāpetvā¹⁵⁰⁸ bhojetvā 'imāni akkharāni rājā¹⁵⁰⁹ passatu, mā aññe' ti taṃ¹⁵¹⁰ pavattim pakāsento yakkhānubhāvena¹⁵¹¹ bhojanapātiyaṃ¹⁵¹² akkharāni¹⁵¹³ chinditvā¹⁵¹⁴ pātiṃ dārusakate¹⁵¹⁵ pakkipitvā sabbarattim ārakkhaṃ katvā pakka-miṃsu.

[219] Puna divase 'rājakulato corehi bhojanabhaṇḍaṃ¹⁵¹⁶ avahaṭan' ti kolāhalaṃ karontā¹⁵¹⁷ dvārāni pidahitvā oloketvā

1488 B dārūṇā

1489 B sakateṇa

1490 B °sāmantike CGHK1

K2RS °sāmantā P1P2

°samanto

1491 V gono

1492 G anubandhanto *re-*

peats

1493 P2 sayha

1494 P2V gono

1495 K2 *omits*

1496 B okkamati

1497 B °bahulī S °balaṃ

1498 B *omits*

1499 V sāsana

1500 P2 rusi

1501 V *omits*

1502 S mahābhīto

1503 K1 aniccaṃ P2 ākic-

caṃ

1504 B daṇḍakaṃ

1505 P1V °kammamassāni

P2 daṇḍakassāmi

1506 K2 °diṭṭhikena

1507 P2 mātaro

1508 B upaṭṭhā°

1509 B *ca adds*

1510 B añño jīvitam

1511 B yathānu°

1512 B bhojanaṃ°

1513 S akkharā

1514 P1 likhitvā

1515 P1P2 dāruṃ°

1516 B bhojanaṃ kaṇḍaṃ

P1P2 bhojanaṃ°

1517 B karonto

tattha apassantā¹⁵¹⁸ nagārā nikkhamitvā ito c' ito ca¹⁵¹⁹ olo-
kentā¹⁵²⁰ dārusakāṭe¹⁵²¹ suvaṇṇapātīm disvā¹⁵²² 'ayaṃ coro'
ti taṃ dārakam gahetvā rañño dassetum. Rājā akkharāni disvā¹⁵²³
'kim etaṃ, tātā'¹⁵²⁴ ti pucchitvā 'nāhaṃ, deva, jānāmi, mātāpi-
taro me āgantvā rattim bhojetvā¹⁵²⁵ rakkhamānā aṭṭhaṃsu. Ahaṃ
pi mātāpitaro me rakkhanti ti nibbhayo niddaṃ upagato. Ettakaṃ
ahaṃ jānāmi' ti.

[220] Ath' assa mātāpitaro taṃ ṭhānaṃ āgamiṃsu.¹⁵²⁶ Rājā
taṃ¹⁵²⁷ pavattim ñatvā te tayo¹⁵²⁸ pi¹⁵²⁹ jane ādāya satthu santi-
kaṃ gantvā sabbam ārocetvā 'kin nu kho, bhante, Buddhānussati
eva¹⁵³⁰ rakkhā hoti, udāhu Dhammānussati ādayo pi' ti. [221] Ath'
assa satthā 'mahārāja, na kevalaṃ Buddhānussati yeva rakkhā.
Yesam pana "Svākkhāto Bhagavatā dhammo"* ti ādippabhede¹⁵³¹
dhammaguṇe¹⁵³² ārabba uppajjamānā Dhammānussati,¹⁵³³ taṃ
satim¹⁵³⁴ gahetvā pabujjhanavasena¹⁵³⁵ niccakālaṃ vā ekadivasaṃ
vā¹⁵²⁹ tisu kālesu dvīsu¹⁵³⁶ kālesu¹⁵³⁶ ekasmiṃ kāle atthi, yesam¹⁵³⁷
"Supaṭipanno Bhagavato sāvakasaṅgho"† ti ādippabhede saṅgha-
guṇe ārabba uppajjamānā¹⁵³⁸ Saṅghānussati atthi, yesam vo¹⁵³⁹
dvattimsākāravasena vā navasīvathikāvasena¹⁵⁴⁰ vā¹⁵⁴¹ catudhā-
tuvavatthānavasena vā ajjhattaṃ nilakasiṇādi-rūpajjānavasena vā
uppajjamānā kāyagatā sati¹⁵⁴² atthi, yesam hi karuṇābhāvanāya
ramantā¹⁵⁴³ atthi, tathā yesam mettābhāvanāya niccakālaṃ
ramantā¹⁵⁴⁴ atthi, tesam sabbesaṃ pi aññena rakkhāvaraṇena vā
mantosaḍhehi vā kiccaṃ natthi' ti vatvā tāya¹⁵⁴⁵ Buddhānussa-
tiyā saddhim Dhammānussatiyādini pi¹⁵⁴⁶ dassento evaṃ āha :

[222] "Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccaṃ Buddhagatā sati.
.....¹⁵⁴⁷ niccaṃ Dhammagatā¹⁵⁴⁸ sati.
.....¹⁵⁴⁷ niccaṃ Saṅghagatā sati.

* See *supra*, § 195 † See *supra*, § 196

¹⁵¹⁸ B passanto P1P2

apassanto

¹⁵¹⁹ K1 omits

¹⁵²⁰ MSS. olokento

¹⁵²¹ B °sakatena

¹⁵²² C omits

¹⁵²³ CHP1P2RV omit

¹⁵²⁴ CH tā

¹⁵²⁵ S bhojatvā

¹⁵²⁶ P2 aga°

¹⁵²⁷ P2 naṃ

¹⁵²⁸ P2 nayo

¹⁵²⁹ B omits

¹⁵³⁰ B evaṃ

¹⁵³¹ P1P2V °bhedo

¹⁵³² P1P2 °guṇo

¹⁵³³ B taṃ adds K1 °satim

K2 °passati S Saṅghā°

¹⁵³⁴ K2P1 omit

¹⁵³⁵ B pabujjhasena

¹⁵³⁶ P1P2 omit

¹⁵³⁷ B ye

¹⁵³⁸ P1P2V mānaṃ

¹⁵³⁹ B omits

¹⁵⁴⁰ P1P2V nava° omit P1

sīvathikāya

¹⁵⁴¹ V omits

¹⁵⁴² P1P2V °satim

¹⁵⁴³ B ratanamanatā V

ramanatā

¹⁵⁴⁴ V ramanatā

¹⁵⁴⁵ V tāya repeats

¹⁵⁴⁶ BP1P2V omit

¹⁵⁴⁷ B -la-

¹⁵⁴⁸ V Dhammā°

.....¹⁵⁴⁷ niccam Kāyagatā sati.

.....¹⁵⁴⁷ ahimsāya¹⁵⁴⁹ rato mano.

Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesam divā ca ratto ca bhāvanāya rato mano ” * ti.

[223] Dhammam sutvā dārako mātāpitūhi saddhim sotāpatti-
phalam patvā¹⁵⁵⁰ pacchā pabbajitvā sabbe pi¹⁵⁵¹ arahattam
pāpunimsu.

Tena vuttam :

[224] “ Na¹⁵⁵² manussāmanussehi nāgarogānalehi¹⁵⁵³ vā,
īsakam¹⁵⁵⁴ pi bhayaṃ hoti ratanānussatikkhaṇe.
Yasmā ‘nussaraṇīyesu¹⁵⁵⁵ Buddhādisu sagāravo,
anussareyya satatam saṃsārūpasamatthiko.” † ti.

Api ca :

[225] Na mahi¹⁵⁵⁶ munimuniṃ tam¹⁵⁵⁷
nīlanettambujehi,¹⁵⁵⁸
natasavaṇapuṭamhā¹⁵⁵⁹
dhammapānam na pāyi¹⁵⁶⁰
na¹⁵⁶¹ bhaji gaṇavaram¹⁵⁶² so
titthiye¹⁵⁶³ sampasūto¹⁵⁶⁴
atitaruṇavayasmim¹⁵⁶⁵
saṇṭhito¹⁵⁶⁶ ‘yam tathā hi.

[226] Abhivadanayuttam¹⁵⁶⁷ tam
Buddhanāmam vaditvā,¹⁵⁶⁸
gahitakumatiyakkhā
tam khaṇasmim pamutto
vihitanikhilarakkho¹⁵⁶⁹
bhojitatto¹⁵⁷⁰ ‘tha rattim¹⁵⁷¹
sukham asayi¹⁵⁷² susāne¹⁵⁷³
vītasoko tato hi.¹⁵⁷⁴

* *Dhp.* vv. 296–301.43 † *Sdhp.* vv. 586–587.70

¹⁵⁴⁷ B -la-

¹⁵⁴⁹ B ahisāya .

¹⁵⁵⁰ P2 patvā repeats

¹⁵⁵¹ V hi

¹⁵⁵² B Nu

¹⁵⁵³ B ahirogā° P1P2V

nagā° S nāṅga°

¹⁵⁵⁴ S rasakam

¹⁵⁵⁵ P2 °nussari°

¹⁵⁵⁶ B pati CHK1K2P2

RSV namhi P1 tamhi

¹⁵⁵⁷ V munitam

¹⁵⁵⁸ B munindidisanet-

thampujehi

¹⁵⁵⁹ P1P2V nasavaṇa°

¹⁵⁶⁰ B na ca bhavanasa-

mādhamm sadanupasi-

nam

¹⁵⁶¹ B omits

¹⁵⁶² B gaṇaraso

¹⁵⁶³ B titthiyā P1P2

nitthiye

¹⁵⁶⁴ B sampappūto vā

¹⁵⁶⁵ B atitanuna°

¹⁵⁶⁶ B samphato

¹⁵⁶⁷ P1 Abhivādanayutam

P2 Abhivādanatam

¹⁵⁶⁸ P2 vanditvā

¹⁵⁶⁹ B vicita°

¹⁵⁷⁰ B tajitanno CGHK1

P1P2SV bhojitano

¹⁵⁷¹ B ratti

¹⁵⁷² B sukhasamayi

¹⁵⁷³ P2 subhane

¹⁵⁷⁴ B ti

[227] Sugatam atulabuddhim¹⁵⁷⁵
 lokasannītabuddhim,¹⁵⁷⁶
 suviditavaradhammam
 orasam tam¹⁵⁷⁷ gaṇaṇ ca,
 saraṇam iti payātum¹⁵⁷⁸
 bhūtale jantuloko
 satatam atimatim tam¹⁵⁷⁹
 ninnam¹⁵⁸⁰ evā kareyya.

Ettāvatā :

[228] Tasmā Buddhaṇ ca dhammaṇ ca
 saṅghaṇ ca saraṇam iti,
 gacchāmī ti pan'etesam¹⁵⁸¹
 attham ādo pavaṇṇiya,
 kammappayojanaṇ c'eva
 pabhedādiphalam pana,
 pasādajananaṭṭhāya¹⁵⁸²
 sakkaccam¹⁵⁸³ kathayāmahe¹⁵⁸⁴ * ti—

yam pana vuttam tam sabbathā pakāsitam hoti.

[229] Bhavesu evam vividhā¹⁵⁸⁵ bhayāpaham¹⁵⁸⁶
 niruttaram yam ratanattayam¹⁵⁸⁷ varam
 dadāti¹⁵⁸⁸ yam Buddhanisevitam sivam¹⁵⁸⁹
 na yāti ko¹⁵⁹⁰ tam¹⁵⁹¹ saraṇam Tathāgatam.

[230] Iti abhinavasādhujanapāmojjatthāya¹⁵⁹² kate¹⁵⁹³

Upāsakajanālaṅkāre

Saraṇasīlaniddeso¹⁵⁹⁴ nāma paṭhamo paricchedo.

* See *supra*, § 61

¹⁵⁷⁵ B °buddhi

¹⁵⁷⁶ GK2 °sattita° P1P2
 °santita°

¹⁵⁷⁷ B osaraṇaṇ

¹⁵⁷⁸ B padātham

¹⁵⁷⁹ B satatapadimatan-
 tam P2 °matintyā

¹⁵⁸⁰ B dvinnamm K1

tiṇṇam

¹⁵⁸¹ B etesa

¹⁵⁸² R pāsāda° S sāda-
 jana°

¹⁵⁸³ B pakatam GHK1K2
 P1P2RSV sakatham

¹⁵⁸⁴ B kathassāmahe P1

P2 °yamaho V kathama-
 hesi

¹⁵⁸⁵ BCHS vividham

¹⁵⁸⁶ B bhayāvaham

¹⁵⁸⁷ B ratanattaya

¹⁵⁸⁸ V dahanti

¹⁵⁸⁹ B siva

¹⁵⁹⁰ B to

¹⁵⁹¹ B omits

¹⁵⁹² B jana omits CGHRS

Ityābhi°

¹⁵⁹³ P1P2SV omit

¹⁵⁹⁴ B saraṇādiniddeso

CHK1K2RS saraṇādi°

[SĪLANIDDESO II]

[1] *Evam saraṇagatehi pana* ¹ *upāsakopāsikajanehi sīle patitthāya patirūpadhutaṅgasamādānena* ² *taṃ parisodhetvā pañcavaṇijjā pahāya dhammena samena jīvikaṃ* ³ *kappayantehi* ⁴ *upāsakapadumādibhāvaṃ patvā dine dine dasapuññakiriyavatthūni pūrentehi antarāyakara-dhamme pahāya lokiyalokuttarasampattiyo sādhetabbā* ti ayam ettha saṅkhepo.

[2] Vitthāro pana evaṃ veditabbo :

Tattha *sīle patitthāyū* ti ettha sīlanatthēna sīlaṃ, samādhānatthēna ⁵ upadhāraṇatthēna vā ti attho. Tattha samādhānaṃ kāyakammādīnaṃ susīlyatāvasenāvippakiṇṇatā. ⁶ Upadhāraṇaṃ kusalānaṃ dhammānaṃ patitthāvasena ⁷ vā dhāraṇabhāvo. Ayañ ca attho sīlasaddassa saddalakkhaṇānusārena veditabbo. Aññaṃ pi pan' ettha sirasattho ⁸ sīlattho ⁹ sīlatattho sālatho ¹⁰ ti evaṃ ādinā nayena atthaṃ vaṇṇayanti. ¹¹ Tam pi vaṇṇagamādiyuttiyā ¹² yathāsambhavato veditabbaṃ. ¹³

[3] Tam pan' etaṃ pañcasīlaṃ uposathasīlaṃ dasasīlan ti ¹⁴ tividhaṃ hoti.

[4] Tattha pañcasīlaṃ nāma Sāvattimaṃ ¹⁵ nissāya Jetavane viharantena Bhagavatā ¹⁶ sāmaṇerānaṃ sikkhāpadavavatthāpanattham ¹⁷ paṇātipātādīnaṃ ¹⁸ jātarūpapariyantāni yāni ¹⁹ dasasikkhāpadāni vuttāni, ¹⁹ tesu—

“ Paṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi. Tatiyassa idha micchācāra-vasena vattabbato : Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi. Surāmerayamajjapamādatthānā veramaṇī sikkhāpadaṃ samādiyāmi ” ²⁰ * ti imāni pañcasikkhāpadāni. Tāni ²¹ hi mahāsāvajjattā sukarattā ca niccasīlavasena vuttāni.

* *Vin.* I. 83, V. 194 ; *Khp.* I ; see *D.* I. 146, II. 312, III. 195, 235 ; *M.* I. 44, III. 251 ; *S.* V. 9 ; *A.* I. 297, II. 99, 217, 254, IV. 395 ; *Ps.* I. 41 ; *Vbh.* 105, 235, 285 ; *Kvu.* 440

¹ B° omits

² P1 °dhupaṃ°

³ BCHKIRS jivitaṃ

⁴ B kappentehi S kappyan-tehi

⁵ B °dhāraṇatthēna C sīl-asamā° K1 samādha°

⁶ B vasenā omits K2V °vasenavippa°

⁷ K2 patitthāna°

⁸ B sidattho

⁹ B sīlattho comes after sīlatattho

¹⁰ BK2 sālatho omit, other MSS. sīlattho cor. acc. Dh.

¹¹ S vaṇṇaga

¹² B vaṇṇamdi°

¹³ R °tabbo

¹⁴ S °lam nti

¹⁵ B Sāvattiyaṃ

¹⁶ B Bhagavato

¹⁷ B °padavatthā°

¹⁸ B °dīni

¹⁹ B omits

²⁰ B °dayāmī

²¹ GHK1K2P1RS Tā V na

[5] Tena vuttam :

“ Paṭhamā c’ettha ekanta-akusalacittasamuṭṭhānattā paṇātipā-tādīnaṃ pakativajjato veramaṇiyo ” * ti ca,²² gihīkammam vicārentassa jātarūparajatapaṭiggahaṇapaṭikkhepaṃ bhāriyato maññamānassa upāsakassa vasena pañc’eva sikkhāpadāni vuttāni, tāni²³ hi kena ci rakkhituṃ na sukarāni ti.

[6] Aparam pi vuttam :

“ Ādikammikassa upāsakassa vasena pañc’eva vuttāni. So hi dasasikkhāpadāni²⁴ akhaṇḍam rakkhitaḍḍhāni ti khaṇḍane²⁵ ādīnavam²⁶ dassetvā vuccamāno samantato veṭṭhitam²⁷ viya attānam²⁸ maññamāno²⁹ na kiñci rakkhituṃ ussaheyya, rakkhito³⁰ vā sikkhāpadabhedam³¹ pāpuṇeyya, tasmā³² tassa³³ otārattham³³ pañc’eva vuttāni ” † ti.

[7] (i) *Tattha paṇātipātā veramaṇi* ti ādisu *pāṇo* ti³² jīvitindriya-paṭibaddhā khandhasantati.³⁴ Tam³⁵ vā upādāya paññatto satto. Tassa paṇassa³⁶ atipāto paṇātipāto. Pāṇavadho paṇaghāto ti vuttam hoti. Atthato pana tasmim paṇe paṇasaññino, tassa paṇassa jīvitindriyūpacchedaka-upakkamasamuṭṭhāpikā kāyavacīdvārānam aññatarappavattā vadhakacetanā paṇātipāto.

[8] Idam vuttam hoti :

“ Yāya³⁷ cetanāya pavattamānassa jīvitindriyassa nissayabhū-tesu³⁸ mahābhūtesu³⁹ upakkamakaraṇahetūnam⁴⁰ mahābhūta-paccayā uppajjanakamahābhūtānuppajjissanti,⁴¹ sā tādissappayoga-samuṭṭhāpikā⁴² cetanā paṇātipāto.⁴³ Laddhūpakkamanitṭhabhū-tāni⁴⁴ itarabhūtāni viya na⁴⁵ visadāni ti samānajātiyānam⁴⁶ kāraṇam⁴⁷ na hontī⁴⁸ ” † ti.⁴⁹

[9] Tathā hi gahitapaṭisandhikassa sattassa yāva jīvitapariyosā-nam purimapurimuppannajīvintindriyasahakārinā kammaṇa utta-

* *Khpa*. 24 † *ItA*. II. 49

²² K2R *omit*

²³ B na S *omits*

²⁴ B *dasahi*^o

²⁵ B *khaṇḍena*

²⁶ S *ādīnava*

²⁷ B *veyitam* S *veṭṭhita*

²⁸ B *atthānam*

²⁹ K2 *°māne*

³⁰ B *rakkhanto*

³¹ B *sikkhāpadam*^o

³² B *omits* K2 *lassam*

³³ V *osarattham*

³⁴ K1 *°santatiṃ*

³⁵ S *ta*

³⁶ C *paṇassa*

³⁷ R *yāyam*

³⁸ CGHK1P1RS *nissa-*
bhūtesu K2 *nissa omits*

³⁹ S *°bhūtesa*

⁴⁰ B *°karaṇatetutam*

⁴¹ S *°bhūtā uppajja-*
namhā

⁴² B *yatha pi sampacca-*
yapayoga^o

⁴³ R *°tipāto omits*

⁴⁴ CGHK1P1RSV

°niṭṭhi^o

⁴⁵ C *visanaya other MSS.*
vinaya wrong metathesis.
cor.

⁴⁶ R *°yana*

⁴⁷ K2 *kāraṇa*

⁴⁸ B *hoti*

⁴⁹ C *omits*

ruttarajīvitindriyaṃ ⁵⁰ uppādiyati, yadā tu khaggapātādivirodhappaccayasannipāto, ⁵¹ tadā taṃ samānakālamuppannajīvitindriyaṃ ⁵² tad uttaraṃ mandasāmatthiyaṃ uppādeti. Tam pi tato mandatarasāmatthiyaṃ, ⁵³ tam pi tato mandatarasāmatthiyaṃ ⁵⁴ ti sabbathā asāmatthiye uppādite ⁵⁵ vijjamānam pi kammaṃ sahakāriyappaccayavekallato ⁵⁶ uttarim ⁵⁷ uppajjanāraham pi jīvitindriyaṃ na uppādeti. Ettha rūpajīvitindriye ⁵⁸ vikopite itaram pi taṃ sambandhitāya ⁵⁹ vinassatī ti ubhinnaṃ yev'ettha gahaṇaṃ veditabbaṃ. [10] Tasmā manodvāre pavattāya vadhakacetanāya pāṇātipātābhāvo natthī ti. Kāyavacīdvārānaṃ aññataradvārappavatto rūpārūpajīvitindriyassa ghāto ⁶⁰ tabbatthusamavāye ⁶¹ uppajjitabbadussīlyacetanāviseso pāṇātipāto, tato ⁶² pāṇātipātā.

[11] *Veramaṇī* ti ettha verasaddūpapadassa manatino ⁶³ veraṃ manatī ti ⁶⁴ atthe ⁶⁵ *veramaṇī* saddo daṭṭhabbo. Veran ti dussīlyaṃ, manatī ⁶⁶ ti pajahati vinodeti byantikaroti ⁶⁷ anabhāvaṃ gametī ti attho. Verahetutāya ⁶⁸ verasaññitaṃ pāṇātipātādipāpadhammaṃ ⁶⁹ manati, 'mayi ⁷⁰ idha tthitāya katham āgacchasi' ti tajjenti ⁷¹ viya nīharatī ti vuttaṃ hoti. Viramati vā etāya kāraṇabhūtāya veramhā puggalo ti ⁷² vikārassa vekāraṃ katvā veramaṇī. Ten'ev'ettha veramaṇī sikkhāpadaṃ, viramaṇī sikkhāpadan ti dvedhā ⁷³ sajjhāyaṃ karonti.

[12] Sikkhitabbā ti sikkhā, pajjate ⁷⁴ anenā ⁷⁵ ti padaṃ, sikkhāya ⁷⁶ padaṃ ⁷⁶ sikkhāpadaṃ, sikkhāya adhigamūpāyo ti attho. Atha vā, mūlaṃ nissayo patitṭhā ti vuttaṃ hoti. Veramaṇī yeva sikkhāpadaṃ veramaṇī sikkhāpadaṃ, ⁷⁷ viramaṇī ⁷⁸ sikkhāpadaṃ ⁷⁹ vā dutiyena nayena. ⁸⁰ Sammā ādiyāmi samādiyāmi. ⁸¹ Avitikkamanādhippāyena acchiddakāritāya ⁸² asabalakāritāya ⁸³ ca ⁸⁴ ādiyāmi ti vuttaṃ hoti.

⁵⁰ R °driyasam

⁵¹ B khaggahāvirodham-maccaya° R kagga°

⁵² B samana° S tasamānakāla°

⁵³ B manalalarasāmatthiyaṃ ti S mantarasāmatthiyaṃ

⁵⁴ S tam pi tato mandatarasāmatthiyaṃ *omits*

⁵⁵ K1 uppādito

⁵⁶ K2 sahakārikappa°

⁵⁷ B uttaram

⁵⁸ K1 °driyam

⁵⁹ B sampattitāya

⁶⁰ B °yasāṅkhāto ghate

GK2 *omit*

⁶¹ B labbavatthu° K2

°samaṃvāye

⁶² S *omits*

⁶³ K2P1V manātino

⁶⁴ B ettha *to* ti *omits*

⁶⁵ B attho

⁶⁶ K2P1V manāti

⁶⁷ S vyanti°

⁶⁸ B °hetukāya

⁶⁹ B °pāpakammaṃ

⁷⁰ B mari

⁷¹ B vajjenti

⁷² B *omits*

⁷³ B dvidhā

⁷⁴ V pabbajate

⁷⁵ B nānā

⁷⁶ P1 *omits*

⁷⁷ GHR padaṃ *omit*

⁷⁸ B veramaṇī

CK1K2P1S *omit*

⁷⁹ CK1K2P1S *omit*

⁸⁰ W *omits*

⁸¹ B samādayāmi

⁸² B acchikāritāya

⁸³ B niya-asaphalakāritāya R *omits*

⁸⁴ B vā

[13] Atthato pana *veramaṇī* ⁸⁵ ti ⁸⁵ kāmāvacarakusalacittasampayuttā virati. Sā ⁸⁶ “ pāṇātipātā viramantassa yā tasmim samaye pāṇātipātā ārati ⁸⁷ virati ⁸⁵ paṭivirati veramaṇī akiriya akaraṇaṃ anajjhāpatti velā-anatikkamo ⁸⁸ setughāto ” * ti evam ādinā nayena *Vibhaṅge* vuttā. Sampayuttā pan’ettha taggahanen’eva gahetabbā. ⁸⁹ Tappadhānatāya ⁹⁰ hi *Vibhaṅge* virati yeva niddiṭṭhā ti. Kāmañ c’esā veramaṇī ⁹¹ nāma lokuttarā pi atthi. Idha pana *samādiyaṃ* ti vuttattā samādānavasena ⁹² pavattirahā ⁹³ na hoti ti kāmāvacarakusalacittasampayuttā ⁹⁴ viratī ti vuttā. ⁹⁵

[14] *Sikkhā* ti tisso sikkhā : adhisīlasikkhā adhicittasikkhā adhipaṇṇāsikkhā ti. Imasmim pan’atthe ⁹⁶ sampattaviratisīlaṃ lokikā vipassanā rūpārūpajjhānāni ⁹⁷ ariyamaggo sikkhā ti adhipetā. Etāsaṃ hi samādānaviratisīlaṃ vadanti. Yathāha : “ Katame dhammā sikkhā ? Yasmim samaye kāmāvacaraṃ ⁹⁸ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ —pe— tasmim samaye phasso hoti —pe— ⁹⁹ ime dhammā sikkhā ti. ¹⁰⁰ [5] Katame dhammā sikkhā ? Yasmim samaye rūpūpapattiyā maggaṃ bhāveti, vivicc’ eva kāmehi vivicca akusalehi dhammehi —pe— paṭhamajjhānaṃ —pe— pañcamajjhānaṃ ¹⁰¹ upasampajja viharati —pe— avikkhepo hoti, ime dhammā sikkhā. Yasmim samaye arūpūpapattiyā ¹⁰² —pe— nevasaññānāsaññāyatanaṃ sahagataṃ —pe— avikkhepo hoti, ime dhammā sikkhā. Katame dhammā sikkhā ? Yasmim samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ —pe— avikkhepo hoti, ime dhammā sikkhā ” ¹⁰³ † ti.

[16] Etāsu sikkhāsu yāya kāyaci sabbesaṃ vā padaṃ adhigamūpāyo, atha vā ¹⁰⁴ nissayo ¹⁰⁴ paṭiṭṭhā ti sikkhāpadaṃ. Vuttaṃ h’etaṃ : “ Sīlaṃ nissāya sīle paṭiṭṭhāya sattabojjhaṅge bhāvento bahulīkaronto ” ‡ ti evam ādi. Ettha vuttanayena sabbasikkhāpadaṃ sādharmaṇapadānaṃ attho veditabbo. Ito paraṃ visesapadamattam eva vaṇṇayissāma.

* *Vbh.* 286† *Vbh.* 290 f.‡ *S. V.* 143⁸⁵ B omits⁸⁶ B yā⁸⁷ G arati⁸⁸ B velātikamo⁸⁹ BCGK1K2SV °tabbo⁹⁰ B °dhāyanatāya⁹¹ B veramaṇiyā⁹² B samādānaṃ°⁹³ B vatti°⁹⁴ K2 °yutta⁹⁵ B vutto⁹⁶ K1K2P1 ettha⁹⁷ B rūpānirūpa°⁹⁸ B °vacara⁹⁹ B avikkhepo hoti adds¹⁰⁰ BCHK1P1RV omit¹⁰¹ K2 pañcamajjhānaṃ repeats¹⁰² MSS. rūpū° cor. acc. *Vbh.*¹⁰³ B Yasmim samaye lokuttaraṃ to sikkhā omits¹⁰⁴ B omits

[17] (ii) *Adinnādānan* ti ettha *adinna*¹⁰⁵ ti parapariggahitaṃ vatthu. Yattha paro yathākāmakāritam¹⁰⁶ āpajjanto adaṇḍāraho anupavajjo¹⁰⁷ ca hoti, tathāvidham¹⁰⁸ hi¹⁰⁹ parena pariggahitaṃ tena kāyena vā vācāya vā na dinnam¹¹⁰ ti¹⁰⁹ adinnam; tassa ādānam adinnādānam.¹¹⁰ Tam¹⁰⁴ pana atthato tassa parapariggahite parapariggahitasaññino tadādāyaka-upakkamasamutṭhāpikā¹¹¹ kāyavacīdvārānam aññataradvārappavattā theyyacetanā yeva, tato adinnādānā ti paṭhamasikkhāpade vuttanayena¹¹² yojetabbo. Esa nayo itaresu pi.

[18] (iii) Tatiye *Kāmesu micchācārā* ti ettha¹¹³ *kāmesū* ti vatthukāmesu; tehi kamīyanti ti kāmā ti vuccanti. Atthato pana pañcakāmaguṇabhūtā; ¹¹⁴ te rūpasabhāvattā¹¹⁵ rūpakkhandhapariyāpannā ti daṭṭhabbā.

[19] Ten'eva surāmerayapānam pi¹¹⁶ ettha saṅgahītan¹¹⁷ ti vadanti. Tasmā kammaṭṭhadesanāyamaṃ tassa saṅgaho veditabbo.¹¹⁸ *Micchācārā* ti kilesakāmavasena lāmakācāro. Atthato pana kāyadvārappavattā eva māturalakkhitādisu agamanīyavatthusu maggena¹¹⁹ maggaṭṭipattisaṅkhātavītikamacetanā.

[20] Agamanīyavatṭhu nāma: māturalakkhitā, pituralakkhitā, mātupituralakkhitā,¹²⁰ bhāturalakkhitā, bhaginirakkhitā, ñātirakkhitā,¹²⁰ gottarakkhita, dhammarakkhitā, sārakkhā, saparidaṇḍā, dhanakkhitā, chandavāsini, bhogavāsini, paṭavāsini, odapattakinī, obhatacumbaṭṭā, dāsī ca bhariyā, kammakārī ca bhariyā, dhajāhaṭṭā, muhuttikā cā ti vīsatividham hoti.*

[21] Tattha māturalakkhitā nāma: yaṃ mātā rakkhati gopayati¹²¹ issariyaṃ karoti vasaṃ vatteti. Esa nayo pituralakkhitādisu pi. Yam pana gottamaṃ¹²² rakkhati,¹²³ sā¹²⁴ gottarakkhita.¹²⁴ Yañ ca sahadhammikā rakkhanti, sā dhammarakkhitā.¹²⁵

Sārakkhā nāma: bālakāle yeva mamāyaṃ¹²⁶ bhariyā¹²⁷ bhavissatī ti pariggahitā, antamaso mālāguṇaparikkhittā¹²⁸ pi.

* Vin. III. 139 f.

¹⁰⁵ B dinnam dānam
nāma for adinnam

¹⁰⁶ B yathā omits

¹⁰⁷ R anupajjo

¹⁰⁸ K2 omits

¹⁰⁹ R dinti

¹¹⁰ K1 omits

¹¹¹ R °upakkamma°

¹¹² B vā adds

¹¹³ B eva

¹¹⁴ B guṇa omits

¹¹⁵ K2 rūpabhāvattā

¹¹⁶ B pānam pi omits

¹¹⁷ S sahitan

¹¹⁸ B saṅgham veditab-
bam

¹¹⁹ B magga

¹²⁰ K1 omits

¹²¹ B gopeti

¹²² BC gotta

¹²³ B GKIS rakkhanti

¹²⁴ P1V gottamaṃ rakkhanti
sā omit

¹²⁵ H dhammadhamma-
rakkhitā

¹²⁶ B mayham K2 mamā-
yāṃ R mama

¹²⁷ B bhariyam

¹²⁸ B mālāguḷa° K2 māla-
guṇa°

Saparidaṇḍā nāma : yo itthaṃ nāmaṃ itthiṃ ¹²⁹ gacchati, tassa ettako daṇḍo ¹³⁰ ti ṭhapitadaṇḍā.¹³¹

[22] Dhanakkītā nama : yā ¹³² dhanena kītā vasati.

Chandavāsini nāma : yā attano ruciyā vasati.

Bhogavāsini nāma ¹³³ : yā bhogatthaṃ vasati.

Paṭavāsini ¹³⁴ nāma : yā paṭatthaṃ vasati.

Odapattakinī nāma : udapattaṃ āmasitvā ¹³⁵ vāsītā.

Obhatacumbaṭā ¹³⁶ nāma : cumbaṭaṃ ¹³⁷ oropetvā vāsītā.

Dāsī nāma : dāsī c' eva hoti bhariyā ca.

Kammakārī nāma : kammakārī c' eva hoti bhariyā ca.

Dhajāhaṭā nāma : karamarānītā vuccati yā parasenāya jinitvā ānītā.

Muhuttikā nāma : taṃkhaṇikā, sā ¹³⁸ yadi pi

anibaddhā taṃ khaṇaṃ ¹³⁹ pana agamanīyā evā ti.

[23] Etāsu māturakkhitādayo dhammarakkhitāvasānā ¹⁴⁰ aṭṭha rakkhakānaṃ anuññāya vinā ¹⁴¹ vītikkamesu purisassa micchācāraṃ bhajanti. Tāsaṃ ¹⁴² pana natthi ¹⁴³ micchācāro. Rakkhakānaṃ ¹⁴⁴ anuññāya upagame ubhinnaṃ pi natthi micchācāro ti.

[24] Sārakkhādayo pana dvādasabhariyā sāmikassa pariccāgamantarena vītikkame sayam pi micchācāraṃ bhajanti. Sace ¹⁴⁵ hi kāci¹⁴⁶ sāmikena¹⁴⁷ apariccattā va¹⁴⁸ aññadesantarato pi āgantvā attano tathabhāvaṃ ¹⁴⁹ ajānāpetvā kenaci saṃvāsaṃ kappeyya, so kiñcā pi tassā anavajjasaññāya saṃvāsaṃ kappeti, sāmikena apariccattattā ¹⁵⁰ ubhinnaṃ pi kammabandho ¹⁵¹ yevā ti vadanti * ti *Paṭipattisaṅgahe* vuttaṃ. [25] Tathā sati paṃsukūlādisaññāya parabhaṇḍaṃ harantassā pi kammabandhappasaṅgato ¹⁵² ubhinnaṃ ¹⁵³ pi kammabandho ¹⁵¹ yevā ti vacanam ayuttaṃ ¹⁵⁴ viya dissati. Vimaṃsitvā gahetabbā. Sāmikassa ¹⁵⁵ pariccāge ubhinnaṃ pi natthi micchācāro.

* Pps. MS.

¹²⁹ BCH itthi

¹³⁰ B daṇḍako CGHK1P1
RSV daṇḍā

¹³¹ B omits

¹³² B sā

¹³³ K2 omits

¹³⁴ B Paṭi°

¹³⁵ B āmisitvā

¹³⁶ B °cumbaḍā

¹³⁷ B cumbaḍaṃ

¹³⁸ B yā

¹³⁹ CHK2R khaṇe

¹⁴⁰ GHK2P1RV °rakkhi-
tāsānā

¹⁴¹ B omits

¹⁴² B Taṃ

¹⁴³ K2 ettha

¹⁴⁴ B Rakkhikānaṃ

¹⁴⁵ B Sice

¹⁴⁶ B kāhi

¹⁴⁷ B hasikena

¹⁴⁸ BK2 ca

¹⁴⁹ K1 katabhāvaṃ S

katabhāvā

¹⁵⁰ B apariccattā K2

°cattaṃ

¹⁵¹ B °patho

¹⁵² B °pathappa°

¹⁵³ B abhinnaṃ

¹⁵⁴ K2 °naṃ mayuttaṃ

¹⁵⁵ B pana adds

[26] (iv) *Musāvādo* ti ettha *musā* ti ¹⁵⁶ abhūtaṃ atacchaṃ vatthu. *Vādo* ti tassa ¹⁵⁷ bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana avatthum ¹⁵⁸ vatthuto ¹⁵⁹ paraṃ viññāpetukāmassa, tathā viññattisamuṭṭhāpikā cetanā musāvādo, tato musāvādā.¹⁶⁰

[27] (v) *Surāmerayamajjapamādatṭhānā* ti ettha *surā* ti Surena nāma vanacarakena paṭhamam diṭṭhattā ābhatattā ¹⁶¹ cāyam ¹⁶² surā ti vuccati.¹⁶³ Tam piṭṭhasurā ¹⁶⁴ pūvasurā odaniya surā ¹⁶⁵ kiṇṇapakkhittā sambhārasaṃyuttañ c’eti pañcavidham hoti.* Tad anuṇaṃ ¹⁶⁷ *merayam* pi pupphāsavo phalāsavo gulāsavo madhu-āsavo sambhārasaṃyutto ti pañcavidham.†

[28] Tattha pūve ¹⁶⁸ bhājane pakkipitvā udakaṃ datvā manthitvā ¹⁶⁹ katā pūvasurā. Evaṃ sesasurā pi. *Kiṇṇā* ti pana tassā surāya ¹⁷⁰ bijaṃ vuccati. Ye *surāmodakā* ¹⁷¹ ti pi vuccanti,¹⁷² te pakkipitvā katā kiṇṇapakkhittā. Dhātakīsāsapādi-āsavādinānāsambhārehi ¹⁷³ saṃyojitā sambhārasaṃyuttā. Madhukatālanālikerādipuppharaso ciraparivāsito pupphāsavo.¹⁷⁴ Panasādiphalaraso phalāsavo.¹⁷⁵ Muddikāraso madhu-āsavo. Uchchuraso gulāsavo. Harītakāmalakakatukabhaṇḍādinānāsambhārānaṃ raso ciraparivāsito sambhārasaṃyutto. Ettha surāmerayassa ca samāne ¹⁷⁶ pi sambhārasaṃyoge manthitvā katā surā ¹⁷⁷ ciraparivāsanamattena puppharasādayo merayan ti evaṃ ¹⁷⁸ suram pi merayan t’eva āpajjeyya. Na c’etaṃ ¹⁷⁹ yuttaṃ anāpatti, amajjañ ca hoti. Majjavannaṃ majjagandham majjarasaṃ tam pivatī ti anāpattivāre tad ubhayaṃ sandhāya vuttattā. Tasmā ¹⁸⁰ yassa ¹⁸¹ kassaci pamādatṭhānatāya ¹⁸² majjakiccaṃ dissati, taṃ sabbam majjam eva.

[29] Vuttaṃ hi : “ Yam vā pan’ aññaṃ pi kiñci atthi madanīyam,¹⁸³ yena pītena¹⁸⁴ matto hoti pamatto idaṃ vuccati majjan”‡ ti.

* *Vin.* IV. 110 ; *KhpA.* 26 † *VvA.* 73 ; *KhpA.* 26 ‡ *KhpA.* 26

¹⁵⁶ B musādi

¹⁵⁷ B omits

¹⁵⁸ CGKIP1RSV

athataṃ

¹⁵⁹ B avatthato for avatthum vatthuto

¹⁶⁰ MSS. musāvādo cor. acc. Dh.

¹⁶¹ K2 āhatattā

¹⁶² B cāyam K2 cayam

¹⁶³ B pi adds K2 ti adds

¹⁶⁴ B piṭṭhasurā comes after pūvasurā

¹⁶⁵ B odanasurā K1 odaniya surā repeats

¹⁶⁶ B °yuttā

¹⁶⁷ B anukūla

¹⁶⁸ K2 pūvo

¹⁶⁹ B madditvā

¹⁷⁰ K2 surā

¹⁷¹ CHK2R °modaṅkā

¹⁷² B vuccati

¹⁷³ B Dhātakī-āsavādisayapātinanā° K1S °asa-

vādi° K2 °dināsambhārehi P1V °sāsapādisvādi

¹⁷⁴ K1 puphāvāsava

¹⁷⁵ K2 vo only for phalāsavo

¹⁷⁶ K1 samāno

¹⁷⁷ B surādi

¹⁷⁸ GK1S pi add

¹⁷⁹ W tena

¹⁸⁰ G Tassa B yasmā adds

¹⁸¹ C yāssa

¹⁸² C pamādatṭhānakāya GK2S pamādatṭhānan-

tāya R pamādatṭhātāya

¹⁸³ GK2 odaniyam

¹⁸⁴ K2 pi tena

[30] Evañ ca katvā tālanālikerādīnaṃ puppharasādayo majjakiccayogato ¹⁸⁵ majjaṃ ariṭṭhādayo ¹⁸⁶ tad abhāvena amajjan ti siddhaṃ hoti. Keci pana bhaṇanti, ariṭṭhādayo ¹⁸⁷ majjakiccavantaṭāya ¹⁸⁸ majjaṃ eva ; tathā ¹⁸⁹ pi gattasambhamādayo ¹⁹⁰ madavikārā ¹⁹¹ dissantī ti. Taṃ aññesu pi pūgaphalakudrūsabhajanādisu ¹⁹² tesam sambhavadassanato ¹⁹³ na yuttaṃ. Na hi te sāsane loke ca majjabhāvena pasiddhā ti. ¹⁹⁴ Tasmā pūvasurādisabbam pi madakaraṇavasena ¹⁹⁵ majjaṃ, pītavantam ¹⁹⁶ madayati ti katvā *pamādaṭṭhānan* ti pānacetanā ¹⁹⁷ vuccati. Sā hi pamādakaraṇattā pamādaṭṭhānan ti vuccati. ¹⁹⁸ Tasmā surādi-ajjhoharaṇādhippāyato ¹⁹⁹ kāyadvārappavattā ²⁰⁰ surāmerayamajjānaṃ ajjhoharaṇacetanā surāmerayamajjapamādaṭṭhānan ti veditabbā. ²⁰¹ Surāmerayamajje ²⁰² pamādaṭṭhānaṃ ²⁰² surāmerayamajjapamādaṭṭhānaṃ, tato surāmerayamajjapamādaṭṭhānā. *Veramaṇī* ti ādinā pure viya yojetabbam.

Evam paṇātipātādīnaṃ ²⁰³ pañcannam pi saddattho bhāvattho ca ²⁰⁴ veditabbo.

[31] Kammappayojanesu ²⁰⁵ paṭhamam tāva sīhavyagghādineko-paddavasamākulam ²⁰⁶ agamaṇīyam ²⁰⁷ maggaṃ pariharitvā aññasmiṃ gamaniye pi ²⁰⁸ magge jīvitopaghātakaracoradhanāpahārīkimpakkapādapāvāṭavisakūpādīni ²⁰⁹ catvā ²¹⁰ khemamaggaṃ dassento paṇḍitapuriso ²¹¹ viya kudiṭṭhimagge pariharitvā lokiyalokuttarasampattidāyakaṃ nibbānamaggaṃ * dassentena Bhagavatā sabbasampattisādhakaṃ attabhāvaghātanato paṇātipātato viratiṃ ²¹² paṭhamam vatvā tad anu ²¹³ adinnādānāvīrati-ādayo vuttā ti. ²¹⁴ Evam ādinā kammappayojanam ²¹⁵ icchantehi yathāgamaṃ ²¹⁶

* Cf. *Dhp.* v. 123.18

¹⁸⁵ CGHK1P1SV °yogatā

¹⁸⁶ B ariṭṭhāraso

¹⁸⁷ Baritṭhāraso G majjakiccayogatā majjaṃ *adds* K2 majjakiccaṃ yogato majjaṃ *adds*

¹⁸⁸ K2 °mantatāya S °vattatāya

¹⁸⁹ K2 tattā

¹⁹⁰ B bhatta°

¹⁹¹ B damavikārā

¹⁹² B surāphalakudrūsam eva bhājanādisu

¹⁹³ K2R sambhama°

¹⁹⁴ B *omits*

¹⁹⁵ B °gasena

¹⁹⁶ B pivadtaṃ R pīti-vaṇṇam

¹⁹⁷ CR pānacetanā

¹⁹⁸ B pavuccati

¹⁹⁹ B majjoharaṇa°

²⁰⁰ B °vatto

²⁰¹ B °tabbam

²⁰² K2 *omits*

²⁰³ B °dīni

²⁰⁴ B *omits* K2 va

²⁰⁵ B °jenasu

²⁰⁶ B °dijanakopaddava° R °laṃ V °la

²⁰⁷ K °nīya R magama-nīyam V gamaniyam

²⁰⁸ B si

²⁰⁹ B jīvitomāghātakaraṇato maragadāpahārikupakkamasataddavisamkusatādīni CHP1RSV °kipakka° K2 °voradhanāpahārīkimpakkapādapāvāṭaviyakūpādīni

²¹⁰ B K2 vatvā S caritvā

²¹¹ K2 paṇḍipuriso R panasitapuriso

²¹² B virati

²¹³ B anantarantaram

²¹⁴ CGHK1K2P1RV

vuttani

²¹⁵ K2 kammayojana

²¹⁶ B yathākkamaṃ

kāraṇaṃ²¹⁷ vattabbam. Mayam pana dasasīlapariyante²¹⁸ kāraṇabhāvaṃ dassayissāma.

[32] Idāni tad etaṃ pañcasīlaṃ samādiyantena upāsakajanena tāva attanā gahitasaraṇāgamanassa bhedābhedo upaparikkhitabbo. Yadi kenaci akalyāṇamittasaṃsaggādinā²¹⁹ bhinnasaraṇo hoti, saraṇāgamaṇaṃ tāva²²⁰ visodhetabbam. Atha abhinnasaraṇena²²¹ sīlaṃ eva samādātabbam.²²² Abhinnasaraṇassa pi na²²³ puna²²⁴ saraṇāgamanassa²²⁴ anavajjattā sīlasamādānato pubbe paṭipanna²²⁵ saraṇāgamanapuñña²²⁵ena vigatapaṭipakkhe²²⁶ cittasantāne samādinna²²⁵sīlassa vipulaphalapaṭilābhahetuttā²²⁷ ca²²⁸ saraṇāgamanapubbakam²²⁹ sīlasamādānaṃ²³⁰ yujjat'eva. [33] Samādiyantena²³¹ pi sīlalakkaṇaṇṇuno²³² bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā²³³ santike satthari²³⁴ gāraṇaṃ uppādetvā pasādasommahadayanayanena²³⁵ 'ajja divasan' ti vā 'ajja' ādiṃ katvā 'imasmim pakkhe māse utumhi saṃvacchare' ti²³⁶ evaṃ kālāparicchedaṃ vā, sati vā ussāhe 'āpāṇakoṭikan' ti jīvitapariyantaṃ katvā vā²³⁷ sīladāyakena vuttavidhinā vatvā 'pañcasikkhāpadāni samādiyāmi'²³⁸ ti ekato samādāya puna paccekam 'pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi'²³⁹ —pe— surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi' ti yathā pāliṃ²⁴⁰ vā²⁴¹ pāligatiṃ²⁴² ajānantena sakasakabhāsāya vā vacībhedam katvā samādātabbam. Aññaṃ alabhantena attanā pi yathāvuttavidhinā samādātabbam evā ti.

Ayam ettha pañcasīlaniddeso.

[34] Uposathasīlaṃ nāma heṭṭhā vuttehi pāṇātipātādīhi saddhim vikālabhojanaviratiṃ²⁴³ c'eva²⁴⁴ sāmaṇeraṇaṃ anuññātesu dasasu sattamaṃ²⁴⁵ aṭṭhamaṇṇ²⁴⁶ ca idha sattamaṃ katvā uccāsayanamahāsayanā veramaṇi²⁴⁷ aṭṭhamaṃ²⁴⁸ katvā samādinna²⁴⁵sīlaṃ.

²¹⁷ K2 kāraṇa

²¹⁸ B dasasīlaṃ°

²¹⁹ K2 akalyādicitta° R kalyāṇamitta°

²²⁰ K2 saraṇāgamanatthā

²²¹ BCHK1K2R °saraṇo

²²² B sadātabbam

²²³ B K2 pana

²²⁴ B omits

²²⁵ B paṭipanne K2 paṭipanna

²²⁶ K2 vigatu°

²²⁷ B vipulaphalahetutā

²²⁸ BK2 va

²²⁹ B °sabbaka S °pubbaka

²³⁰ B sīlassa samādānaṃ K2 °samādāna

²³¹ K2 °tena

²³² HRV °lakkhaṇaṇṇāno K2 lakkhaṇaṇṇuno

²³³ B omits

²³⁴ B vā adds

²³⁵ B °hadayena K2 °hādasanayanena R °hadayenayena

²³⁶ K1PIRV hi

²³⁷ K2 omits

²³⁸ B samādayāmi

²³⁹ B samādayāmi

²⁴⁰ S pāli

²⁴¹ B omits

²⁴² S pāliṃ gatiṃ V vā adds

²⁴³ B °virati

²⁴⁴ K1 ce S n' eva

²⁴⁵ B sattamī

²⁴⁶ B aṭṭhamaṇṇ

²⁴⁷ B viramaṇi

²⁴⁸ R paṭamaṃ

Taṃ hi “atṭhaṅgasamannāgato kho Visākhe, uposatho upavuttho” ²⁴⁹ * ti vuttattā uposathasīlan ²⁵⁰ ti vuccati.

[35] Tattha pāṇātipātādisu pañcasu paṭhamadutiyacatutthapañcamāni ²⁵¹ vuttanayen’ ²⁵² eva. Tatiyam pana ²⁵³ ‘abrahmacariyā ²⁵⁴ veramaṇī’ ²⁵⁵ ti pāliyaṃ vuttanayen’eva vattabbam. Tattha *abrahmacariyan* ti aseṭṭhacariyaṃ, dvayaṃdvayasamāpatti.²⁵⁶ Sā hi “appassādā kāmā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo” † ti ādinā pi hīlitattā ²⁵⁷ aseṭṭhā appasatthā cariyā ti vā hīlitattavuttiyā aseṭṭhānam appasatthānam itthipurisānam cariyā ti vā ²⁵⁸ aseṭṭhacariyaṃ aseṭṭhacariyattā ²⁵⁹ vā abrahmacariyan ti vuccati. Atthato pana kāyadvārappavattā ²⁶⁰ asaddhammapatisevanaṭṭhānavītikkamacetanā abrahmacariyaṃ. Tattha asaddhammapatisevanaṭṭhānam nāma itthipurisādīnam tinnaṃ dvinnaṃ ²⁶¹ maggānam pakativātena ²⁶² asamphuṭṭhokāso,²⁶³ tato abrahmacariyā.

[36] *Vikālabhojanā* ti ettha aruṇuggamanato paṭṭhāya yāva majjhantikā, ayaṃ Buddhādīnam ariyānam āciṇṇasamāciṇṇo ²⁶⁴ bhojanakālo nāma. Tad añño ²⁶⁵ vikālo. Bhuñjitabbaṭṭhena ²⁶⁶ bhojanam. Yāgubhattādisabbam ²⁶⁷ yāvakālikavatthu.²⁶⁸ Yathā ca rattūparato ti ettha rattibhojanam, rattī ti uttarapadalopena vuccati, evam ettha bhojanajjhoharaṇam ²⁶⁹ bhojanan ti ²⁷⁰ vuccati, vikāle ²⁷¹ bhojanam ²⁷² vikālabhojanam,²⁷³ tato ²⁷⁴ vikālabhojanā. Vikāle yāvakālikavatthussa ajjhoharaṇā ²⁷⁵ ti attho. Atthato pana kāyadvārappavattā vikāle yāvakālikajjhoharaṇacetanā ²⁷⁶ vikālabhojanan ti veditabbam.

[37] Sattamasikkhāpade ²⁷⁷ naccagītavāditaṇ ca naccagītavāditavisūkadassanaṇ ca *naccagītavāditavisūkadassanan* ti ²⁷⁸ ekasesa-

* A. IV. 225 † M. I. 133

²⁴⁹ S upavute

²⁵⁰ K2 uposathadviratim

²⁵¹ B °dutiyaṭṭhiyaca-tuttha°

²⁵² B K2 vuttanayān

²⁵³ K2 pina

²⁵⁴ MSS. brahmacariyā cor. acc. Dh.

²⁵⁵ K1 veramaṇiyā

²⁵⁶ K2 °cariyadvayaṃ dvayaṃ°

²⁵⁷ B hīlitaṃ vuttā K1 pihililattā

²⁵⁸ B omits

²⁵⁹ B yaṃ aseṭṭhasēṭṭha-

cariyaṃ cariyattā K1

°cariyāntā

²⁶⁰ R kādvāra°

²⁶¹ B vā adds S dvinna

²⁶² K2 pakatvantena

²⁶³ B sam°

²⁶⁴ K2 °cinna

²⁶⁵ B aññā

²⁶⁶ B Bhuñjitabbam

²⁶⁷ B sabbam omits K2

°bhattāsabbam

²⁶⁸ GK2 yāvakālaka-tthum

²⁶⁹ R bhojanajjhā°

²⁷⁰ B ca

²⁷¹ S vikālo

²⁷² K2 vikāle bhojanam omits

²⁷³ K1 omits

²⁷⁴ B tath’eva

²⁷⁵ B °haraṇī

²⁷⁶ K2 °cetanāya

²⁷⁷ K2 Sattasikkhāpade

²⁷⁸ B naccagītavāditaṇ ca visūkadassanaṇ ca K2 °dassanaṇ ca

sarūpekasesavasena²⁷⁹ duve naccagītavāditasaddā datṭhabbā. Tattha paṭhamena attanā naccananaccāpanavasena²⁸⁰ naccā ca²⁸¹ gāyanagāyāpanavasena gītā ca vādanavādāpanavasena vāditā ca veramaṇī vuttā ti veditabbā.²⁸² Tattha hi attanā payojiyamānaṃ²⁸³ parehi payojāpiyamanañ²⁸⁴ ca naccam²⁸⁵ naccabhāvasāmaññato²⁸⁶ eken'eva naccasaddena gahitaṃ. Tathā gītavāditādīni.²⁸⁷ Dutiyena tesam yeva naccagītavāditānaṃ visūkadassanā²⁸⁸ veramaṇī²⁸⁹ vuttā. Naccādīnaṃ hi²⁹⁰ dassanaṃ²⁹¹ “sabbapāpassa akaraṇaṃ” * ti ādinayappavattassa Bhagavato sāsanaṃ sacchandarāgappavattito ananulomattā. Visūkaṃ²⁹² paṭānibhūtaṃ²⁹³ dassanaṃ ti visūkadassanaṃ. Dassanena c'ettha savaṇaṃ²⁹⁴ pi saṅgahitaṃ, virūpekasesanayena²⁹⁵ ālocanasabhāvatāya²⁹⁶ vā pañcannaṃ viññānaṃ savaṇakiriyāya pi²⁹⁷ dassanaṃ kkhēpasamyogabhāvato. Kiṃ vuttaṃ hoti? Payuttāni²⁹⁸ passitum vā sotum²⁹⁹ vā²⁹⁹ uposathikassa³⁰⁰ na vaṭṭatī ti vuttaṃ hoti. Atthato pana³⁰¹ naccādīnaṃ payojanapayojāpanapayuttadassanaṃ kkhā-tā³⁰² kāyavacīdvārappavattā dussīlyacetanā naccagītavāditavisūkadassanaṃ ti veditabbam.

[38] *Khuddakattṭhakathāyaṃ* pana “naccā ca gītā ca vāditā³⁰³ ca visūkadassanā ca naccagītavāditavisūkadassanā, visūkadassanañ c'ettha³⁰⁴ *Brahmajāle* vuttanayen'eva³⁰⁵ gahetabban” † ti ādivatvā yam pana³⁰⁶ papañcitaṃ,³⁰⁶ tad idam ettha uposathasikkhāpadavaṇṇanāyaṃ³⁰⁷ adhikattā³⁰⁸ *Uposathasuttavaṇṇanāyañ*³⁰⁹ ‡ ca agahitattā na likhitaṃ.

[39] *Mālāgandhavilepanadhāraṇamaṇḍanavibhūsaṇattṭhānā* ti ettha kiñcā pi mālāsaddo loke baddhamālāvācako.³¹⁰ Sāsane pana rūḷhiyā

* *Dhp.* V. 183.27† *KhpA.* 36‡ *AA.* II. 327

279 K2 °sarūpakasseva-yena

280 K2 naccanaccāpana° S °panagāvasena

281 B omits

282 B °tabbo

283 GK2 °mānā

284 B payojāyapimānañ

285 K2 naccanaccam

286 CK1S °samaññato

PIV °saññato

287 B °vāditāni

288 B visūkaṃ dassanaṃ K2 °dassana

289 PIV ti add

290 K2 naccādīhi

291 K2 dassanā

292 B visūka

293 B paṭānibhūta

294 K2 savam

295 K2 virūpekasese

nayena

296 GP1 sabbāvanāya S °sabāyavatāya

297 R piya

298 B payutta K1 payittā ti R payuttā ti

299 BR omit

300 K1K2 uposathita

CP1RSV uposatthi

301 C pa

302 B °payojanāpana° K2 payojāpana omits

303 K2 naccagītavāditā

304 K2 °dassana c'attha

305 B eva omits

306 K2 panappapañcitaṃ

307 B °vaṇṇanāya S

°padam°

308 BGHK1K2R adhika-tattā

309 BGS °vaṇṇanāya

310 B bandhamānāvācako

pupphesu pi vattati. Tasmā ³¹¹ yaṃ kiñci baddhābaddham ³¹² vā tam sabbam *mālā* ti daṭṭhabbam. Uposathikassa hi baddhābaddhānam ³¹⁴ pi ³¹⁵ pupphānam alaṅkāratthāya ³¹⁶ dhāraṇam na vaṭṭati. *Gandhan* ti vāsacunṇadhūpādikaṃ ³¹⁷ vilepanato aññaṃ ³¹⁸ gandhajātam. *Vilepanan* ti yaṃ kiñci vilepanattham piṃsitvā ³¹⁹ paṭiyattam. ³²⁰ *Uposathasuttavaṇṇanāyam* pana *vilepanan* ³²¹ ti chavirāgakarāṇan ³²² * ti vuttam. Tasmā mukhacunṇakamukhālepanānam ³²³ pi chavirāgakarāṇattā idha vilepanagahaṇen'eva gahaṇam daṭṭhabbam. Tattha mukhacunṇakam nāma mukharogavyañjanam. ³²⁴ Mukhālepanam nāma mukhaparikammakaraṇam. ³²⁵ Mukhe hi kālapilakādīnam haraṇatthāya ³²⁶ osadhābhisāṅkhatam ³²⁷ yogamattikakakkaṃ denti. Tena lohite calite sāsapakakkaṃ denti. Tena dose khādite tilakakkaṃ denti. Tena lohite sannisinne haliddikakkaṃ denti.† Tena chavivaṇṇe ārūlhe mukhacunṇakena mukham ³²⁸ cunṇenti. Tam sabbam na vaṭṭati. Vibhūsaṇavasena asādiyantassa pana mukhavevaṇṇiyāpaharaṇatthāya ³²⁹ bhesajjavasena adoso. Mālā ca gandhañ ca vilepanañ ³³⁰ ca mālāgandhavilepanāni. Tesam ³³¹ yathākkamena dhāraṇañ ca maṇḍanañ ca vibhūsaṇañ ca dhāraṇamaṇḍanaṇavibhūsaṇāni. [40] Tattha pilandhanam dhāraṇam, ³³² ūnatthānapūraṇam ³³³ maṇḍanam, gandhavasena chavirāgavasena sādiyaṇaṇ vibhūsaṇam, tesam thānam ³³⁴ kāraṇam, yāya ³³⁵ dussīlyacetanāya tesam dhāraṇādīni ³³⁶ mahājano karoti, tam dhāraṇamaṇḍanaṇavibhūsaṇatthānam, tato. Atthato pana kāyadvārappavattā mālādīnam dhāraṇādihetubhūtā dussīlyacetanā ³³⁷ mālāgandhavilepanadhāraṇamaṇḍanaṇavibhūsaṇatthānan ti veditabbā. ³³⁸

[41] Atthame *uccāsayanamahāsayanā* ti ettha uccasaddasamānattham uccā ti saddantaram ³³⁹ daṭṭhabbam. Senti etthā ti

* AA. II. 327

† Cf. DA. I. 88

³¹¹ S tatasmā

³¹² B bandham C bandha-bandham K2V baddhābaddhā

³¹³ B abandham *adds*

³¹⁴ B baddhapamaddānam

³¹⁵ B vi

³¹⁶ K2 mālālaṅkāratthāya

³¹⁷ B vāsacunṇimādikaṃ K2 vāsācunṇa° R vāsācunna°

³¹⁸ R añña

³¹⁹ B pisitvā

³²⁰ B paṭiyattā

³²¹ B vilepan S *omits*

³²² CHK1R chavi-ārāga°

³²³ RV °lepanam

³²⁴ B mukharāga°

³²⁵ K2 °kammakanam

³²⁶ haraṇattāya

³²⁷ B khatam *omits* R osadhāsaṅkhātam S °saṅkhātam

³²⁸ B *omits*

³²⁹ B °pasādanatthāya

³³⁰ K2 Mālāgandhavilepanañ

³³¹ K2 te satthā

³³² B dhāraṇa

³³³ K2 *omits*

³³⁴ B thāna

³³⁵ B sāra

³³⁶ K2 dhāraṇadhāraṇādi

³³⁷ CHK1S susīlya°

³³⁸ K2 °tabbam

³³⁹ B saddam

sayanam,³⁴⁰ uccam pamāṇātikantam³⁴¹ sayanam uccāsaya-
nam.³⁴² Kim³⁴³ tam ?³⁴⁴ Āsandādīni.³⁴⁵ Āsanañ c'ettha sayanagaha-
nen'eva³⁴⁶ gahitan ti datṭhabbam. Tattha pamāṇātikantam
āsanam āsandī³⁴⁷ ti vuccati.* Pādesu vālarūpāni ṭhapetvā
kato pallaṅko nāma. Tasmā yaṃ kiñci³⁴⁸ āsanam³⁴⁹ vā
sayanam vā muṭṭhihatthātirekapādakam uccāsayanam evā³⁵⁰ ti
datṭhabbam.³⁵¹ Tañ ca kho majjhimapurisassa hatthena. Yas-
s'idāni³⁵² vaddhakīhattho³⁵³ ti samaññā.³⁵⁴ Tattha uposathikena
kappiyattharaṇatthatāni³⁵⁵ pi āsanasayanāni labhitvā uccāsaya-
nam³⁵⁶ hoti, na³⁵⁷ hotī³⁵⁷ ti upaparikkhitabbam. [42] Pādata-
lato³⁵⁸ yāva aṭaniyā heṭṭhimanto³⁵⁹ tāva diṭṭhimānena³⁶⁰ vā
hatthamānena³⁶¹ vā³⁶² minitvā muṭṭhihatthapādakam kappiyan
ti³⁶³ valañjetabbam.³⁶⁴ No ce kappiyam chaḍdetabbam, “ Mañce³⁶⁵
chamāyam³⁶⁶ va³⁶⁷ sayetha³⁶⁸ santhate ” † ti vuttattā kappiya-
ttharaṇatthatāya³⁶⁹ vā³⁷⁰ anatthatāya³⁷¹ vā³⁷¹ bhūmiyā tiṇapaṇ-
ṇapalālādīni santharitvā kate³⁷² santhate³⁷³ vā āsanasayanam
kappetabbam. Kaṭasārakilañjādīni³⁷⁴ pi kappiyattharaṇen'eva
saṅgahitāni ti datṭhabbam. [43] Akappiyattharaṇamahantatāya
mahantam sayanam mahāsayanam, na pamāṇamahantatāya.³⁷⁵ Na
hi dīghato³⁷⁶ vitthārato vā sayanassa katthaci pamāṇam vuttam.
Yad atikkamena³⁷⁷ pamāṇamahantatāya mahantam siyā. Uccato
pana vuttam. Tañ ca purimapadasaṅgahitattā na mahāsayanāni ti
niṭṭham³⁷⁸ ettha gantabbam. Mahāsayanasaddo pana akappiya-
ttharaṇamahantatāya mahāsayanāni ti rūhiyā vā goṇakādi-akappi-
yattharaṇatthate yeva āsanasayane³⁷⁹ datṭhabbo. Etthā pi

* Cf. *VinA.* 1216 † *Sn.* v. 401.70

³⁴⁰ K2 sayam

³⁴¹ B °tā

³⁴² B uccāsayan ti

³⁴³ B omits

³⁴⁴ K2 kiṇṇam

³⁴⁵ B Āsanādi K2 Āsan-
dādi

³⁴⁶ B sayanaggaṇenagga-
nen'eva

³⁴⁷ K2 āyā

³⁴⁸ K2 omits

³⁴⁹ K2 āsam

³⁵⁰ K2 mevā

³⁵¹ B from Tattha pamā-
nātikantam to datṭhab-
bam omits

³⁵² B yasmiṃ dāni

³⁵³ K2 vaddhati hattho

³⁵⁴ K2 samaññā

³⁵⁵ B kappiyattharakāni

³⁵⁶ B °yanā R uccāsanam

³⁵⁷ BRV omit

³⁵⁸ RK1 Pādatato

³⁵⁹ B heṭṭhimato

³⁶⁰ K1 °manena

³⁶¹ K2 katthamanena
³⁶² B chamāyañca K1R
vā

³⁶³ B na adds

³⁶⁴ B valañce°

³⁶⁵ CK1R macche

³⁶⁶ CK1RS māyam

³⁶⁷ B ca

³⁶⁸ B saye

³⁶⁹ B kappiyakarana-
tthatā

³⁷⁰ B anatthatā vā adds

³⁷¹ R omits

³⁷² R muṭṭhi

³⁷³ R hatthate

³⁷⁴ B °sārakakilañcā°

³⁷⁵ B °mantatāya

³⁷⁶ K2 diyato

³⁷⁷ K2 yaditikkamena

³⁷⁸ K2 tiṭṭham

³⁷⁹ B sayanasayane
nassa

sayanagahanen'ev'āsanassa ³⁸⁰ gahaṇaṃ ³⁸¹ daṭṭhabbaṃ. Tasmā yaṃ kiñci āsaṇaṃ vā sayanaṃ vā ³⁸² kappiyaṃ pi ³⁸³ akappiyattharaṇasaṃyuttaṃ mahāsayanaṃ icceva veditabbaṃ.

[44] Tatr'idāni ³⁸⁴ akappiyattharaṇāni : goṇako ³⁸⁵ cittikā paṭikā ³⁸⁶ paṭalikā ³⁸⁷ tūlikā vikatikā uddalomī ekantalomī kaṭṭhissaṃ koseyyaṃ ³⁸⁸ kuttakaṃ ³⁸⁹ hatthattharako ³⁹⁰ assattharako ³⁹¹ rathattharako ³⁹² ajinappaveṇi kadalimigapavarapaccattharaṇaṃ ³⁹³ sa-uttaracchadaṃ ubhatolohitakūpadhānaṃ ³⁹⁴ ti.

[45] Tattha goṇako ti dīghalomako mahākojavo, caturaṅgulāni ³⁹⁵ kir'assa lomāni. ³⁹⁶

Cittikā ³⁹⁷ ti vāṇacitra-unṇamayattharaṇaṃ, ³⁹⁸ yaṃ ³⁹⁹ hatthi-cchedādivasena ⁴⁰⁰ vicitraṃ hoti.

Paṭikā ⁴⁰¹ ti unṇamayo setattharako. ⁴⁰²

Paṭalikā ti ghanapuppho ⁴⁰³ unṇamayo ⁴⁰⁴ attharako, ⁴⁰⁵ yo āmalikapatto ⁴⁰⁶ ti pi ⁴⁰⁷ vuccati.

Tūlikā ⁴⁰⁸ ti rukkhātūlalatātūlapoṭakitūlānaṃ ⁴⁰⁹ aññatarapunṇa-tūlikā.

Vikatikā ⁴¹⁰ ti sīhavyagghādirūpavicitro unṇamayattharako. ⁴¹¹

Uddalomī ti ubhato dasaṃ unṇamayattharaṇaṃ. ⁴¹² Keci ekato uggatapupphan ⁴¹³ ti pi vadanti.

Ekantalomī ti ekato dasaṃ unṇamayattharaṇaṃ. ⁴¹⁴ Keci ubhato ⁴¹⁵ uggatapupphan ti vadanti. ⁴¹⁶

[46] Kaṭṭhissaṃ ti ratanapatisibbitaṃ ⁴¹⁷ koseyyasāṭakamayaṃ paccattharaṇaṃ.

³⁸⁰ B sanassa K1P1V
asayanassa K2R āsaya-
³⁸¹ B gahaṇena ca
³⁸² B omits
³⁸³ B akappiyaṃ pi adds
³⁸⁴ V idāna
³⁸⁵ P1VB goṇakā
³⁸⁶ B omits
³⁸⁷ CHK1K2P1RV omit
³⁸⁸ K2 koseyya
³⁸⁹ K2 kuttakaṃ
³⁹⁰ B hatthattharaṇo K2
hattharako
³⁹¹ B assattharaṇo
³⁹² B rathattharaṇo K2
rathattharaka R omits

³⁹³ GHK2SV kādali°
³⁹⁴ K2 °lohitakaṃ kūpa°
³⁹⁵ B °gulādikāni
³⁹⁶ HR lomā ti
³⁹⁷ MSS. cittikāni cor. acc.
preceding place and Dh.
³⁹⁸ B goṇakacitta-unṇa-
mayattharaṇiyaṃ
³⁹⁹ B yaṃ omits
⁴⁰⁰ B tattheccchedādi°
⁴⁰¹ B Paṭikāni
⁴⁰² B °raṇo
⁴⁰³ B ghanapubbe
⁴⁰⁴ K1P1 unṇāmaya
⁴⁰⁵ B attharajjakiyo
⁴⁰⁶ B cimilikapato

⁴⁰⁷ B omits
⁴⁰⁸ B Tūlikāni
⁴⁰⁹ B rukkhātūlalatātūla-
poṭakitūlānaṃ CHP1RV
rukkhātūlata° K1 rukkha-
tūlakātūla° R °takītūlā
⁴¹⁰ B vikanikā
⁴¹¹ B °raṇo
⁴¹² K1P1 unṇāmaya°
⁴¹³ K2R uggato°
⁴¹⁴ K1P1 unṇāmaya°
⁴¹⁵ B ubbāyato
⁴¹⁶ K2 from Ekanalomī ti
to vadanti omits
⁴¹⁷ B ratanapaṭi° K2
°sibbita

Koseyyan ti ratanasibbitam eva kosiya-suttamayapaccattharaṇaṃ.⁴¹⁸ Suddhakoseyyaṃ pana vaṭṭatī ti *Vinaye* vuttaṃ.* *Dīghanīkāyaṭṭhakathāyaṃ* pana ṭhapetvā tūlikaṃ⁴¹⁹ sabbān'eva goṇakādīni ratanapatisibbitāni⁴²⁰ vaṭṭantī⁴²¹ † ti vuttaṃ.

Kuttakan ti soḷasannaṃ nāṭakitthīnaṃ ṭhapetvā naccanayoggaṃ⁴²² uṇṇamayattharaṇaṃ.

Hatthattarādayo tattha tattha attharaṇaka-attharā⁴²³ va.⁴²⁴

Ajinappavenī ti ajinacammehi mañcappamāṇena⁴²⁵ sibbitvā⁴²⁶ katā⁴²⁷ pavenī.

*Kadalimigapavarapaccattharaṇan*⁴²⁸ ti kadalimigacammaṃ nāma atthi, tena katam pavarapaccattharaṇaṃ. Tam⁴²⁹ kira setavattass'⁴³⁰ upari⁴³¹ kadalimigacammaṃ pattharivā⁴³² sibbitvā⁴³³ karonti.

[47] *Sa-uttaracchadan*⁴³⁴ ti saha⁴³⁵ uttaracchadena,⁴³⁶ uparibaddhena rattavitānena⁴³⁷ saddhin ti attho. Setavitānaṃ pi heṭṭhā akappiyapaccattharaṇe sati na vaṭṭati,⁴³⁸ asati pana vaṭṭati.

Ubhatolohitakūpadhānan ti sīsūpadhānañ⁴³⁹ ca pādūpadhānañ cā ti mañcassa ubhato lohitaṃ upadhānaṃ. Etam pi attharivā⁴⁴⁰ nipajjitabbato akappiyattharaṇaṃ⁴⁴¹ evā ti⁴⁴² na kappati.⁴⁴³ Yam pana ekam⁴⁴⁴ eva upadhānaṃ ubhosu⁴⁴⁵ passesu rattam vā hoti⁴⁴⁶ padumavaṇṇaṃ vā vicitraṃ vā, sace pana pamāṇayuttaṃ vaṭṭati. Mahā-upadhānaṃ pana paṭikkhittaṃ. Alohitakāni⁴⁴⁷ dve⁴⁴⁸ vaṭṭanti yeva.

[48] Etesu yena kenaci atthaṭaṃ⁴⁴⁹ akappiyattharaṇasaṃyuttaṃ nāma. Tāni hi antamaso bhūmiyā pi attharivā⁴⁵⁰ nisīdituṃ vā nipajjitūṃ vā na vaṭṭati.⁴⁵¹ Ettha pana atikkantapamāṇaṃ akappiyattharaṇaviyuttaṃ⁴⁵² uccāsayaṇaṃ.⁴⁵³ Akappiyattha-

* Cf. *Vin.* I. 58 † *DA.* I. 87

⁴¹⁸ K2 koseyyaṃ°

⁴¹⁹ B tuli R tūlikā

⁴²⁰ B °parisibbikāni

GHK1K2P1RS °sibbikāni

⁴²¹ W vaṭṭati

⁴²² K2 naccayogamṃ

⁴²³ G attharakā

⁴²⁴ B omits

⁴²⁵ K2R pañca°

⁴²⁶ B sippitvā

⁴²⁷ B kathā

⁴²⁸ K2 Dalimiga°

⁴²⁹ K2 omits

⁴³⁰ B °vatthussa

⁴³¹ B pari S °vatthassa-

pari

⁴³² B attha°

⁴³³ W sabbetvā

⁴³⁴ K2 °chadanan

⁴³⁵ B sa

⁴³⁶ C uttaracchedena

⁴³⁷ B ratana° S ratti°

⁴³⁸ K2 ti adds

⁴³⁹ B sisu°

⁴⁴⁰ B ti adds

⁴⁴¹ B assattharaṇaṃ

⁴⁴² H ni

⁴⁴³ CHK1R kampati

⁴⁴⁴ B ekekaṃ

⁴⁴⁵ K2 ubhato

⁴⁴⁶ B hotu

⁴⁴⁷ GR Ālohi°

⁴⁴⁸ B ce

⁴⁴⁹ B pattanaṃ K2

atthaṃ R atthamtaṃ

⁴⁵⁰ CHS vaṭṭanti

⁴⁵¹ B °viyuttā

⁴⁵² K2 akappiyattharaṇa-

viyuttaṃ uccāsayaṇaṃ

repeats

tañ ⁴⁵³ ca pamāṇātikkantam ⁴⁵⁴ mahāsayanam. ⁴⁵⁵ Pamāṇātikkan-
tam pana akappiyatthatañ ca uccāsayanamahāsayanān ti *Paṭipatti-
saṅgahe* * vuttattā *Sikkhāpadapāliya* uccāsayanāñ ca mahāsayanāñ
ca uccāsayanamahāsayanān ti ekaseso ⁴⁵⁶ daṭṭhabbo. [49] Ettha
ādhāre paṭikkhitte tad ādhārā pi kiriyā ⁴⁵⁷ paṭikkhittā va ⁴⁵⁸ hotī
ti ⁴⁵⁹ uccāsayanamahāsayanā icceva vuttam. Atthato pana
kāyadvārappavattā tad upabhogasaṅkhātā dussilyacetanā uccāsaya-
namahāsayanān ti veditabbam. Atha vā uccāsayanamahāsayanā ⁴⁶⁰
ti vattabbe uttarapadalopenāyam niddeso ⁴⁶¹ kato ti ñātabbam.
Āsanakiriyā ⁴⁶² pubbakattā ⁴⁶³ ca ⁴⁶³ sayanakiriyāya ⁴⁶³ sayanaga-
haṇen'ev'ettha ⁴⁶⁴ āsanassa pi gahaṇam daṭṭhabban ti. Evaṃ
vikālabhojanādīnam pi saddattho bhāvattho ca veditabbo. Kamma-
ppayojanam dasasilapariyante yeva āvibhavissati.

[50] Tad etam pana uposathasīlam ⁴⁶⁵ samādiyantena 'sve
uposathiko bhavissāmī' ti ⁴⁶⁶ ajj'eva idaṇ c'idaṇ ca kareyyāthā ⁴⁶⁷
ti āhārādividhānam vicāretabbam. Sīlasamādānato ⁴⁶⁸ paṭṭhāya
aññaṃ kiñci akatvā dhammasavaṇena kammaṭṭhānamanasikārena
ca ⁴⁶⁶ vītināmetabbam. ⁴⁶⁹ Vuttam hi : ⁴⁷⁰ " Uposatham upavasan-
tena ⁴⁷¹ paroparodhapāṭisaṃyuttā kammantā na vicāretabbā.
Āyavayam ⁴⁷² pana gaṇanam ⁴⁷³ karontena na vītināmetabbam.
Gehe pana ⁴⁷⁴ āhāram bhutvā niccabhattikabhikkhunā ⁴⁷⁵ viya
paribhuñjitvā vihāram gantvā dhammo sotabbo, aṭṭhatimsāya vā
ārammaṇesu aññataram vā manasikātabban " † ti.

[51] Tasmā uposathadivase pāto va heṭṭhā vuttanayena bhik-
khussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā santike
'imaṇ ⁴⁷⁶ ca ⁴⁷⁶ rattim ⁴⁷⁶ imaṇ ca divasan ti ādinā kālapari-
cchedam katvā uposathaṅgavasena ⁴⁷⁷ aṭṭhasikkhāpadāni samādiyā-
mī' ti ekato katvā samādāya ⁴⁷⁸ puna paccekam—

[52] " Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi. ⁴⁷⁹

* Pps. MS. † AA. II. 328

⁴⁵³ K2P1V °yattharaṇaṇ
⁴⁵⁴ B mana adds
⁴⁵⁵ K2P1V omit and pana
add
⁴⁵⁶ GK2 ekadeso
⁴⁵⁷ B kiyā
⁴⁵⁸ B ca
⁴⁵⁹ R omits
⁴⁶⁰ B samaṇamahāsaya-
nāsanā adds
⁴⁶¹ GS niddoso R nidoso

⁴⁶² K2 Āyanakiriyāya V
Āsakarīyāya
⁴⁶³ K2 omits
⁴⁶⁴ HP1RV c'ettha
⁴⁶⁵ S uposatham
⁴⁶⁶ B omits
⁴⁶⁷ CGK2P1SV kareyya-
thā
⁴⁶⁸ HR °samānto
⁴⁶⁹ B ti adds
⁴⁷⁰ B omits and sace adds

⁴⁷¹ K2 upavasanenana
⁴⁷² BHP1S Āyam R Aya-
veyam
⁴⁷³ B gahaṇā V Ayavaya-
hantam
⁴⁷⁴ B na
⁴⁷⁵ B °bhikkhu
⁴⁷⁶ K1 omits
⁴⁷⁷ B uposathavasena
⁴⁷⁸ K2 omits
⁴⁷⁹ B samādayāmi

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.⁴⁸⁰

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.

Naccagītavāditavisūkadassanamālāgandhavilepanadhāra-
ṇamaṇḍana vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Uccāsayanamahāsayanā veramaṇī sikkhāpadaṃ samādi-
yāmi ” * ti yathā pāliyaṃ ⁴⁸¹ samādātabbamaṃ. [53] Pāliṃ ajāna-
tena ⁴⁸² pana attano⁴⁸³ bhāsāya paccekamaṃ vā ‘Buddhapaññattam
uposathamaṃ adhiṭṭhāmī’ ti ekato adhiṭṭhānavasena vā samādāta-
bbamaṃ. Aññaṃ alabhantena attanā pi adhiṭṭhātabbamaṃ. Upāsakasīlaṃ
hi attanā samādiyantenā pi samādinnaṃ hoti, parasantike samā-
diyantenā pi.⁴⁸⁴ Ekajjhaṃ samādinnaṃ pi samādinnaṃ eva hoti,⁴⁸⁵
paccekamaṃ ⁴⁸⁶ samādinnaṃ pi. Kintu ⁴⁸⁷ pana ekajjhaṃ ⁴⁸⁸ samā-
diyato ekā yeva ⁴⁸⁹ viraticetanā hoti. Sā pana sabbaviraticetanānaṃ
kiccakārī ti ⁴⁹⁰ tenā pi sabbasikkhāpadāni samādinnaṃ ’ eva honti.
Paccekamaṃ samādiyato pana nānaviraticetanāyo yathāsakaṃ ⁴⁹¹
kiccavasena uppajjanti. Sabbasamādāne pi pana ⁴⁹² vacībhedo ⁴⁹³
kātabbo yevā ti.

[54] Api ca : “ Kacci ⁴⁹⁴ bahumanussā manussesu matteyyā
petteyyā sāmāñña brahmañña kulejēṭṭhāpacāyino uposathamaṃ
upavasanti paṭijāgaronti puññaṇi karonti ” † ti pāliyaṃ tad
aṭṭhakathāyañ ⁴⁹⁵ ca “ *paṭijāgaronti* ti paṭijāgarāṇa-uposathakam-
maṃ nāma karonti. Taṃ karontā ⁴⁹⁶ ekasmiṃ addhamāse catunnaṃ
uposathadivasānaṃ paccuggamanānugamanavasena karonti. Pañ-
camī-uposathamaṃ paccuggacchantā ⁴⁹⁷ catutthiyaṃ uposathikā honti,
anugacchantā chaṭṭhiyaṃ. Aṭṭhamī-uposathamaṃ paccuggacchantā

* See Ch. II. § 4 † A. I. 142, 143

⁴⁸⁰ B samādayāmi S
Adinnādānā veramaṇī
sikkhāpadaṃ samādiyāmi
omits

⁴⁸¹ B pāli

⁴⁸² B ajana K2 Pālijā-
nanto

⁴⁸³ B attano *repeats*

⁴⁸⁴ RPI *omits*

⁴⁸⁵ B parasantike *to* hoti
omits

⁴⁸⁶ K2 °eka

⁴⁸⁷ B kinta

⁴⁸⁸ B °jjhā

⁴⁸⁹ B ye

⁴⁹⁰ B hi

⁴⁹¹ B °saka

⁴⁹² B pañcabhedo *adds*

⁴⁹³ CHK1K2P1RS

pañcabhedo

⁴⁹⁴ B Ekacce

⁴⁹⁵ B °kathā

⁴⁹⁶ B karonto

⁴⁹⁷ B °anto CHK1RS

°gacchanti

sattamiyaṃ uposathikā honti, anugacchantā navamiyaṃ. Cātuddasūposathaṃ ⁴⁹⁸ paccuggacchantā terasiyaṃ ⁴⁹⁹ uposathikā honti, ⁵⁰⁰ paññarasūposathaṃ ⁵⁰¹ anugacchantā pāṭipade uposathikā hontī ” * ti vuttattā uposathadivasato purimapacchimadivasesu pi ⁵⁰² paccuggamanānugamanavasena icchantehi uposathasīlaṃ samādātabbam eva.

[55] Tathā aparam pi :

“ Cātuddasī pañcadasī yāva pakkhassa aṭṭhamī,
pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāhitan ” ⁵⁰³ † ti—

ādipāliyaṃ ⁵⁰⁴ tad ⁵⁰⁵ aṭṭhakathāyañ ca “ pāṭihāriyapakkho ⁵⁰⁶ nāma antovasse temāsaṃ ⁵⁰⁷ nibaddha-uposatho. Taṃ asakkontassa dvinnam pavāraṇānaṃ antare ekamāsaṃ nibaddha-uposatho. Tam pi asakkontassa paṭhamapavāraṇato ⁵⁰⁸ paṭṭhāya eko addhamāso ⁵⁰⁹ pāṭihāriyapakkho yeva nāmā ” ‡ ti vuttattā antovasse temāsa-addhamāsasankhāte ⁵¹⁰ kāle pi viriyaṃ adhikaṃ katvā uposathasīla-pālanam ⁵¹¹ upāsakajanānaṃ yujjat’ eva. Ten’ eva sabbadā paṭipatti-parādhinā pi bhikkhū antovasse viriyārambhaṃ ⁵¹² karont’ eva. ⁵¹³

[56] Tena vuttaṃ Vinaye : ⁵¹⁴

“ Antovassaṃ ⁵¹⁵ nām’ etaṃ sakalaṃ ⁵¹⁶ divasaṃ rattiyaṃ ca paṭhamapacchimayāmesu ⁵¹⁷ appamattehi bhavitabbam, viriyaṃ ārabhitabbam, porāṇakamahātherā pi sabbapalibodhe ⁵¹⁸ chinditvā antovasse ekacāriyavattaṃ pūrayimsū ” ⁵¹⁹ § ti ādi.

[57] Aññesaṃ vā matena ekasaṃvaccharassa hemantagimhavassā-nasankhātā tayo utū. Te ⁵²⁰ yathākālaṃ pavattitvā parivattamānā paccekaṃ addhamāsenā ⁵²¹ parivattanti. ⁵²² Tasmim addhamāse sattānaṃ utuparināmena ābādhā uppajjanti. Tesam ⁵²³ vūpasamanatthāya ⁵²⁴ te aṭṭhaṅgasamannāgataṃ uposathasīlaṃ

* AA. II. 233 † A. I. 144 ; Vv. 12, 51, etc. ‡ AA. II. 234 § VinA. 1232

⁴⁹⁸ C cātuddasu° K1RS
catuddisu° V catudda-
sasū-upo°

⁴⁹⁹ GHK1K2P1SV

terasāyaṃ

⁵⁰⁰ R hoti

⁵⁰¹ B °rasasuposathaṃ

⁵⁰² R omits

⁵⁰³ R °susamāgataṃ

⁵⁰⁴ BH ādinā pāliyaṃ B
ca adds

⁵⁰⁵ B omits

⁵⁰⁶ B °hārikapakkho

⁵⁰⁷ K1 temāsā

⁵⁰⁸ B paṭhamavāra°

⁵⁰⁹ K2 aṭṭhamāso

⁵¹⁰ R temāmāsa-addha°

⁵¹¹ B sīla omits R °sīla-
pālam

⁵¹² K2 °rambhaṃ

⁵¹³ B omits

⁵¹⁴ B na adds

⁵¹⁵ B °vasse

⁵¹⁶ B sakala

⁵¹⁷ B °majjhimasākhesu
or °sādhesu K2 paṭhama-
jāmapacchima°

⁵¹⁸ BCHK1K2P1RSV hi
add

⁵¹⁹ B purisu

⁵²⁰ H Ne B kālaṃ adds

⁵²¹ R amāsenā

⁵²² K2 tasmim addhamā-
senā parivattanti adds

⁵²³ CGHK1K2P1SV Te

⁵²⁴ K2 upasanatthāya

rakkhanti. Iti paṭikammavasena haritabbattā ⁵²⁵ tinnam utūnaṃ ekeko ⁵²⁶ addhamāso ⁵²⁷ pāṭihāriyapakkho nāmā ti āgatattā tasmim tasmim ⁵²⁸ pakkhe vyādhi-ūpasamanattham ⁵²⁹ pi upāsakajanehi ⁵³⁰ taṃ uposathasīlaṃ rakkhituṃ yuttaṃ viya dissati. ⁵³¹

[58] Tathā hi : Pañcuposathajātake * kapotasigālādayo pañca ⁵³² pi janā tasmim tasmim kāle taṃ taṃ ārammaṇaṃ katvā ime lobhādayo aniggaṇhitvā ⁵³³ gocarāya na ⁵³⁴ nikkhamissāmā ⁵³⁵ ti niyamaṃ katvā uposathavāsaṃ kappesuṃ yevā ti tam pi jātakam āharitvā ettha vattabbaṃ. Amhehi pana ⁵²⁸ gandhabhīrukajanaṇuggahāya ⁵³⁶ na ⁵²⁸ vuttaṃ.

[59] Tatiyaśāṅgītikathāyañ ca Asoko dhammarājā tad ekadivasaṃ saṅghamajjhe nisinno ‘ satthārā desitā ⁵³⁷ dhammā ⁵³⁸ kittakā ? ’ ⁵³⁹ ti pucchitvā ⁵⁴⁰ caturāsītiddhammakhandhasahassāni ti sutvā ‘ ekekaṃ dhammakhandhaṃ ekekena vihārena pūjessāmī ’ ti caturāsītīnagarasahassesu caturāsītīvihārasahassāni kātum āṇāpetvā tīhi samvaccharehi vihāre niṭṭhāpetvā ekadivasaṃ eva paṇṇe pesite taṃ pavattim sutvā ‘ ito sattannaṃ divasānaṃ accayena vihāramaho bhavissati. Sabbe aṭṭhaṅgasīlāni ⁵⁴¹ samādiyitvā antonagare ca bahinagare ca ⁵⁴² vihāramahaṃ ⁵⁴³ paṭiyādentū ’ ti pūjānimittakālamariyādaṃ ⁵⁴⁴ katvā va āṇāpesi. [60] Evaṃ hi sati uposathasikkhāpadānaṃ anuposathadivase samādānaṃ virujjhatī ti ? ⁵⁴⁵ No virujjhati. ⁵⁴⁶ Kasmā ti ce ? Yathā na ⁵⁴⁷ loke viṣuṃ chaṇadivaso nāma atthi. Yattha yattha pana loke chaṇaṃ anubhoti, so so chaṇadivaso ti vuccati. Evaṃ na ⁵⁴⁸ māsādisu ⁵⁴⁹ pāṭipadādayo viya ⁵⁵⁰ viṣuṃ uposathadivaso nāma atthi. Yattha yattha pana ⁵⁵⁰ atthakāmā ⁵⁵¹ uposathaṃ upavasanti, ⁵⁵² te te uposathadivasā ti vuccanti ti. Tathā ⁵⁵³ ca sati, ⁵⁵⁰ pañcamī-aṭṭhamīcātuddasīpaṇṇarasīnaṃ uposathadivasā ti ⁵⁵⁴ gahe tvā tesam paccuggamanānuggamanavasena samādānavidhānaṃ ⁵⁵⁵ virujjhatī ti ? Tam pi na virujjhati. ⁵⁵⁶

* J. IV. 325 ff.

⁵²⁵ CGHK1K2S bharita°
PIV bhavita°
⁵²⁶ K2S ekako
⁵²⁷ K2 S °māse
⁵²⁸ B omits
⁵²⁹ K2 °upasama°
⁵³⁰ B °janāhi
⁵³¹ K2 dissanti
⁵³² K2 pañcam
⁵³³ B nigg° S atigg°
⁵³⁴ BR omit
⁵³⁵ R °missāmī

⁵³⁶ R etthabhīruka°
⁵³⁷ B desito
⁵³⁸ B dhammo
⁵³⁹ B °ko
⁵⁴⁰ B khandhato adds
⁵⁴¹ K2 aṭṭhasīlāni
⁵⁴² G bahinagare ca
repeats
⁵⁴³ R vihāramahā
⁵⁴⁴ BR °nimittam°
⁵⁴⁵ K2 omits
⁵⁴⁶ K2 No virajjhati omits

⁵⁴⁷ B ca pana
⁵⁴⁸ B nāva S nāma
⁵⁴⁹ CHK1P1RV nāmāsādisu
⁵⁵⁰ B omits
⁵⁵¹ B attanā kāmā
⁵⁵² B pavasanti K1 upavasati
⁵⁵³ B yathā
⁵⁵⁴ K2PIV °divasāni
⁵⁵⁵ R samādhāna°
⁵⁵⁶ K2 °asi

Kasmā ti ⁵⁵⁷ ce ? Tasmim tasmim divase dhammasavaṇasanni-
pātādinam bahulattā te yeva uposathadivasabhāvenātippasiddhā ⁵⁵⁸
ti. Tasmā vā utumāsapakkhavāsarādivasena mariyādam katvā
tasmim tasmim ⁵⁵⁹ samaye uposathaṅgavasena ⁵⁵⁹ rakkhittabbam
sīlam uposathasīlam nāma. ⁵⁶⁰ Yam pana sīlam utumāsādivasena
kālamariyādam katvā pi ⁵⁶¹ tathā ⁵⁶² akatvā āpāṇakoṭivasena ⁵⁶³
samādiyati, tad etaṃ niccasīlam nāmā ti gahetabbam. Tasmā yam
pana vuttam *Paṭipattisaṅgahe* uposathaṅgavasena ⁵⁶⁴ vuttāni ⁵⁶⁵ pi
aṭṭhasikkhāpadāni niccasīlavasena rakkhittabbāni yevā * ti.

Tam vīmaṃsitvā gahetabbam.

[61] Ten'eva hi : ⁵⁶⁶

“ Ye gahaṭṭhā puññakarā sīlavanto upāsakā,
dhammena dāram posenti te namassāmi Mātālī ” † ti.

Ettha *sīlavanto* ti padaṃ uddharitvā “ upāsakatte patiṭṭhāya
pañcahi pi ⁵⁶⁷ dasahi ⁵⁶⁸ pi ⁵⁶⁸ sīlena samannāgatā ” ‡ ti atthava-
ṇṇanā katā, ⁵⁶⁹ na aṭṭhahi pī ti. ⁵⁷⁰ Athā pi “ upāsako sīlavā kalyāṇa-
dhammo parisasobhano ” § ti ādikāya *Parivārapāliyā* vā ⁵⁷¹
attham ⁵⁷² vicārentena ⁵⁷³ aṭṭhakathācariyena ‘ upāsako sīlavā ’ ti
padaṃ ulliṅgitvā ⁵⁷⁴ “ pañca vā dasa vā sīlāni gopayamāno ” ⁵⁷⁵ ||
ti ⁵⁷⁶ attho pakāsito. Evaṃ ⁵⁷⁷ tasmā vuttanayena uposathasīlam
samādātabbam.

[62] Dasasīlam nāma heṭṭhā vuttesu aṭṭhasu sattamasī-
kkhāpadaṃ naccādimālādivirativasena sattamaṭṭhamam ⁵⁷⁸ uccāsa-
yanasikkhāpadañ ca navamam katvā jātarūparajatasikkhāpadena
saha rakkhittabbam ⁵⁷⁹ sīlam. Nirussāhena pana ⁵⁸⁰ upāsakena ⁵⁸¹
pañcasīlāni yeva niccasīlavasena rakkhittabbāni. Ussāhavatā
pana ⁵⁸² imāni dasasikkhāpadāni niccasīlavasena rakkhittabbāni ti
vedittabbāni. Tena ⁵⁸³ vuttam ⁵⁸³ *Visuddhimagge* “ sati vā ussāhe
dasā ” ⁵⁸⁴ ¶ ti.

* *Pps.* MS. † *S.* I. 234 ‡ *SA.* I. 352

§ *VinA.* VII. 1330 f. || Cf. *AA.* II. 336, IV. 114 ¶ See p. 194

⁵⁵⁷ CGK1K2P1RSV pi
⁵⁵⁸ B °bhāvenatisiddhā
⁵⁵⁹ B uposathaga°
⁵⁶⁰ C yam pana sīlam
nāma *adds*
⁵⁶¹ GHK1S na *add*
⁵⁶² K2 nathā
⁵⁶³ K2 apāṇa°
⁵⁶⁴ °vasaṅga
⁵⁶⁵ G vullattāni R vattāni
⁵⁶⁶ B Ten'ev'āha

⁵⁶⁷ CGHP1R pañca pi hi
V *omits*
⁵⁶⁸ B *omits* GHP1R dasa
pi hi K2 pañcadasahi pi
S dasahi pi *omits*
⁵⁶⁹ B tathā
⁵⁷⁰ B ti pi
⁵⁷¹ BCHK1P1RSV ca
⁵⁷² B anattham
⁵⁷³ B vivarantena
⁵⁷⁴ GK2P1 ulliṅgahetvā
K1 ulliṅhetvā S ulliṅgetvā

⁵⁷⁵ K2S gopamāno V
payamāno
⁵⁷⁶ HK1K2P1S pi
⁵⁷⁷ B Eva
⁵⁷⁸ G sattamaṭṭhama
sattamam aṭṭhamam K2
⁵⁷⁹ B °tabba
⁵⁸⁰ G *omits*
⁵⁸¹ B uposakena
⁵⁸² S na
⁵⁸³ B *omits*
⁵⁸⁴ B vuttam *adds*

[63] Tattha dasasikkhāpadassa iminā ⁵⁸⁵ nayena atthavaṇṇanā veditabbā. *Jātarūpan* ti suvaṇṇam. *Rajatan* ti kahāpaṇalohamāsa-kajatumāsakādi ⁵⁸⁶ yaṃ yattha vohāraṃ gacchati,* tad ubhayaṃ jātarūparajataṃ. Tassa yena kenaci pakārena ⁵⁸⁷ sādiyaṇaṃ paṭiggaho nāma. Sace hi attano atthāya diyyamānaṃ ⁵⁸⁸ vā katthaci t̥hitaṃ yaṃ nippariggahaṃ ⁵⁸⁹ disvā sayam gaṇhāti, aññena vā gaṇhāpeti, ‘idaṃ ayyassa hotū’ ti evaṃ sammukhā vā asammukhā ⁵⁸³ vā ⁵⁹⁰ ‘yaṃ pana mayhaṃ suvaṇṇam atthi, taṃ tuyhaṃ hotū’ ti evaṃ parammukhā t̥hitaṃ vā ⁵⁹¹ kevalaṃ vācāya vā hatthamuddāya vā ‘tuyhan’ ti vatvā pariccattaṃ, yo kāyavācāhi apaṭikkhipitvā ⁵⁹² cittaena adhivāseti, ayaṃ sādiyati nāma.

[64] Tasmā kāyena paṭiggahaṇaṃ vācāya gaṇhāpanaṃ manasā sādiyaṇaṃ ti tividham pi paṭiggahaṇaṃ sāmāññaniddesena ⁵⁹³ vā ⁵⁹⁴ ekasesena ⁵⁹⁵ vā ⁵⁹⁶ gahetvā ⁵⁹⁷ *paṭiggahaṇā* ti vuttaṃ. Tasmā ⁵⁹⁸ *jātarūpapaṭiggahaṇā veramaṇī* ti ⁵⁹⁹ yojetabban ti. Ayam ettha atthavaṇṇanā. Samādiyaṇtena pana heṭṭhāvuttanayena samādātabbaṃ. Ante pana ‘*jātarūparajata* ⁶⁰⁰ —pe— *samādiyāmi*’ ti vattabbaṃ.

[65] Kammappayojanam pana ⁶⁰¹ evaṃ veditabbaṃ :

Sabbārambhamūlakattā ⁶⁰² jīvitindriyassa ⁶⁰³ sattānaṃ piyata-mattā ⁶⁰⁴ ca ⁵⁹⁹ paṭhamam tāva pāṇātipātato viramaṇaṃ vuttaṃ.

Dhanāpaharaṇaṃ ⁶⁰⁵ pi sattānaṃ jīvitaharaṇaṃ iva appiyan ⁶⁰⁶ ti tad anantaraṃ adinnādānato viramaṇaṃ vuttaṃ.

¶ *Vism.* 15. The *Visuddhimagga* of Buddhaghosa, ed. by C. A. F. Rhys Davids, Vol. I. (1920), Vol. II. (1921); ed. by Prof. Kosambi, Harvard Oriental Series, Vol. 41, 1950. Translations: *The Path of Purity* by Prof. Pe Maung Tin, *PTS.*, 1922, 1928, 1931. *The Path of Purification* by Bhikkhu Ñāṇamoli, Colombo, 1956. *Der Weg zur Reinheit*, 1. Band, by Ñāṇātiloka Mahāthera (Vorwort pp. IV–VII), Benares Verlang, München, Neubiberg, 1931. *Der Weg zur Reinheit*, complete edition, by Ñāṇātiloka Mahāthera (Vorwort pp. VII–X, XII), Verlag Christiani, Konstanz, 1952. The Ancient Sinhalese Paraphrase by King Parākramabāhu II (A.D. 1236–1270).

* Cf. *Vin.* III. 240

⁵⁸⁵ K2 imāni

⁵⁸⁶ B kahāpaṇaṃ° K2
°jatatumāsādi S kahāpaṇa-
lohamāsādi

⁵⁸⁷ CH pakārena

⁵⁸⁸ K1 diyamānaṃ

⁵⁸⁹ B tipp°

⁵⁹⁰ BK2 omit

⁵⁹¹ B taṃ

⁵⁹² RS appa°

⁵⁹³ K2 °niddesona

⁵⁹⁴ BCHK1K2P1RSV
omit

⁵⁹⁵ B ekasesanena C eka-
desena

⁵⁹⁶ G omits

⁵⁹⁷ R gahe

⁵⁹⁸ B Tathā

⁵⁹⁹ B omits

⁶⁰⁰ G °rajataṃ

⁶⁰¹ K2 omits

⁶⁰² B Sabbārabbha°

⁶⁰³ C pi vitindriyaṃ

⁶⁰⁴ B viya° K2 piyana-
mattatā

⁶⁰⁵ B Dhanāharaṇaṃ

⁶⁰⁶ B akappiyan

Tad ubhayam pi sattā⁶⁰⁷ itthiphotṭhabbādīni⁶⁰⁸ nissāya pariccajantā ti tad anantaram abrahmacariyā⁶⁰⁹ kāmesu micchācārā viramaṇaṃ vuttaṃ.

Atha vā aduṭṭho valitapalitāvahena⁶¹⁰ dosagginā⁶¹¹ aḍayhamāno⁶¹² digharattaṃ sukhāya⁶¹³ hotī⁶¹⁴ ti paṭhamam tāva adosamūlakam pāṇātipātā viramaṇaṃ vuttaṃ. Aluddho lobhanīyam pi asappāyam na⁶⁰¹ sevanto arogo⁶¹⁵ hotī⁶¹⁶ ti tad anantaram alobhahetukam adinnādānā viramaṇaṃ vuttaṃ.

Tad ubhayam pi itthisaṃsaggena vināsam upagacchatī ti dassetum tad⁶¹⁷ anantaram⁶¹⁷ abrahmacariyā⁶¹⁸ kāmesu micchācārā viramaṇaṃ vuttaṃ.

[66] Kāyakammānantaram⁶¹⁹ vacīkammaṃ⁶²⁰ dassetum tad anantaram musāvādā viramaṇaṃ vuttaṃ.⁶²¹

Surāpānassā⁶²² pi kāyikakammābhāve tena pāṇaghātādisabbam⁶²³ pi sijjhatī ti dassetum tad anantaram surāpānato viramaṇaṃ vuttaṃ.

Lokavajjānantaram paññattivajje dassetum tesu pi⁶²⁴ tāva⁶²⁴ vikālabhojanakālaparidīpakam⁶²⁵ ārogyādisukhanibandhanam⁶²⁶ vikālabhojanato viramaṇaṃ vuttaṃ.

[67] Tad⁶¹⁷ anantaram⁶¹⁷ kāyikānācāresu olārikabhūtanaccanato⁶²⁷ tad anantaram vācasikānācāresu olārikabhūtagītato viramaṇaṃ vuttaṃ. Vāditam pana ubhinnaṃ anurūpan ti tad anantaram tato viramaṇaṃ vuttaṃ. Tesam yeva naccādīnaṃ paṭānibhūtaṃ dassanaṃ⁶²⁸ visūkadassanato viramaṇaṃ vuttaṃ.⁶²⁹ Tad anantaram⁶³⁰ phoṭṭhabbārammaṇabhūtāni mālāgandhavilepanāni kamato dhāraṇamaṇḍanaṃ vibhūsaṇavisayāni ti, tehi viramaṇaṃ vuttaṃ.

Tad anantaram phoṭṭhabbārammaṇavasena saṅkhārārammaṇān'⁶³¹ eva uccāsayanamahāsayanāni⁶³² vuttāni ti, tehi viramaṇaṃ vuttaṃ.

⁶⁰⁷ B satthā

⁶⁰⁸ BR °bbādi

⁶⁰⁹ B brahma° C °cariya

⁶¹⁰ B valitabatikāvahena
or °bahikāvahena GK2S
°vasena P1 valīta°

⁶¹¹ B dosaggi nāma

⁶¹² B ḍayhamāno

⁶¹³ CHK1K2RS sukhā

⁶¹⁴ BR hontū

⁶¹⁵ CGK2P1V ārogo

⁶¹⁶ B hotū

⁶¹⁷ B omits

⁶¹⁸ B °cariya

⁶¹⁹ K1 Kāyi°

⁶²⁰ K2 °kammā

⁶²¹ BR tad anantaram
adds

⁶²² C pānassa ti HK2 ti
add BR °nassa sati

⁶²³ R °sabbasam

⁶²⁴ R omits

⁶²⁵ B °bhojanakāpari°

⁶²⁶ B arogādisukhanib-
bandhanam K2 ārogādi°

R āroggādi°

⁶²⁷ K2 na omits P1V Tad
anantaram kāyikānācā-
resu olārikabhūtanacca-
nato omits

⁶²⁸ K2 dassana

⁶²⁹ B from Tesam yeva to
vuttaṃ omits

⁶³⁰ K2 antarā

⁶³¹ P1V °ramanen S saṅ-
khārammanan

⁶³² K2P2V °sayanā ti

[68] Ante pana kāyakammavacīkammamanokammabhūtaṃ ⁶³³ jātarūparajatapaṭiggahaṇā viramaṇaṃ vuttan ti veditabbaṃ. Atha vā jātarūparajatapaṭiggahaṇā ⁶³⁴ viramaṇaṃ gihīnaṃ bhāriyaṇ ti *Sikkhāpadasuttaṭṭhakathāyaṃ* ⁶³⁵ “pacchimaṃ pana sāmaṇeraṇaṃ eva ⁶³⁶ viśesabhūtaṇ” ⁶³⁷ * ti vuttaṃ. *Visuddhimagge* pana “sati vā ussāhe dasā” † ti vuttaṃ. [69] Tasmā taṃ pacchimaṅgaṃ ⁶³⁸ sāmaṇeraṇaṃ viya gihīnaṃ na ekantikaṇ ⁶³⁹ ti pacchā vuttan ti evaṃ ādinā kammappayojanaṃ vattabbaṃ. Ettha pana dosa-vyādhitikicchākusalena ⁶⁴⁰ vejjena ⁶⁴¹ vuttaṃ ahitaṃ ⁶⁴² parivajjetvā hitaṃ eva sevantaṇa yathā ārogādisukhaṃ ⁶⁴³ adhigantaṃ ⁶⁴⁴ hoti, tattha rāgadosavyādhitikicchakena ⁶⁴⁵ Buddhena Bhagavatā yaṃ yaṃ bhojanasenāsanādikaṃ ⁶⁴⁶ uposathikādīnaṃ anuññātaṃ, taṃ ⁶⁴⁷ tad ⁶⁴⁸ eva sevantaṇa upāsakajaneṇa pi lokiyalokuttarasukhaṃ ⁶⁴⁹ adhigantaṃ ⁶⁵⁰.

[70] Api ca, yasmā *Visuddhimagge* “Rāgacaritassa adhotavedikaṃ ⁶⁵¹ bhummaṭṭhakaṃ akataṇṇapabbhāratīṇakuṭikapanna-sālādīnaṃ ⁶⁵² aññataraṃ rajokiṇṇaṃ ⁶⁵³ jatukābharitaṃ ⁶⁵⁴ oluggaviluggaṃ ⁶⁵⁵ ati-uccaṃ vā atinīcaṃ vā ⁶⁵⁶ ujjāṅgaṃ ⁶⁵⁷ sāsakaṃ ⁶⁵⁸ asucivisaṃmaggam, yattha mañcapīṭhaṃ pi ⁶⁵⁹ maṅkuṇabharitaṃ ⁶⁶⁰ durūpaṃ dubbaṇṇaṃ ⁶⁶¹ yaṃ olokentass’ eva ⁶⁶² digucchā ⁶⁶³ uppajjati, ⁶⁶⁴ tādisaṃ sappāyaṃ. Nivāsana-pārūpanaṃ ⁶⁶⁵ antaracchinnaṃ ⁶⁶⁶ olambavilambasuttakākiṇṇaṃ jālapūvasadisam ⁶⁶⁷ sāṇaṃ ⁶⁶⁸ iva kharasamphassaṃ kilīṭṭhaṃ bhāriyaṃ kicchapariharaṇaṇ” ⁶⁶⁸ ‡ ti ādi vatvā “Yāgubhatta-

* *KhpA.* 24 † *Vism.* 15 ‡ *Vism.* 107–108

⁶³³ B vacīkamma omits
⁶³⁴ K2P1V °paṭiggahaṇa
⁶³⁵ C °yuttaṭṭha°
⁶³⁶ HK1P1RV eka
⁶³⁷ K2 viśesagūṇa-bhūtaṃ
⁶³⁸ S °maṅga
⁶³⁹ GK2P1V eka
⁶⁴⁰ K1 °kulena B vā adds
⁶⁴¹ C vajjena
⁶⁴² C pi hitaṃ
⁶⁴³ C °sucaṃ
⁶⁴⁴ CHRP1V °tabbā
⁶⁴⁵ C °vyadhi°
⁶⁴⁶ B bhojanaṃ°
⁶⁴⁷ HR naṃ K2 omits
⁶⁴⁸ P1V ramatad

⁶⁴⁹ B °lokuttaraṃ
⁶⁵⁰ B adhigandhabbaṃ
⁶⁵¹ K2 adhogaṭavedikaṃ
V adhoyāvedikaṃ
⁶⁵² CGK2 °pabbhārā° G
°kuṭikā°
⁶⁵³ HK2R °kiṇṇa
⁶⁵⁴ B jatukākhāritaṃ or
jatukādhāritaṃ K2 °bha-
jitaṃ
⁶⁵⁵ K2 olagga°
⁶⁵⁶ B omits
⁶⁵⁷ B ucchiṅgaṃ K2
upajjaṅgaṃ S uppajja-
halaṃ
⁶⁵⁸ B sāsakaṃ HK2
sāsakaṃ

⁶⁵⁹ B pidhaṃ
⁶⁶⁰ B maṇ omits
⁶⁶¹ B duppakkaṃ K2
dubbaṇṇa
⁶⁶² K2 olokentassve
⁶⁶³ B jiguccham R digu-
ccha
⁶⁶⁴ B uppajji
⁶⁶⁵ B °pāvaraṇaṃ
⁶⁶⁶ B anicchandaṃ
GHK1R antaracchinnaṃ
⁶⁶⁷ B jālasuttādisamsā-
kaṃ
⁶⁶⁸ B pakicchaparimāra-
ṇaṇ

khajjakam pi evaṃ ⁶⁶⁹ dubbaṇṇam ⁶⁷⁰ sāmākakudrūsakakaṇāja-
kādimayaṃ ⁶⁷¹ pūtitakkabilaṅgajinṇasākasūpeyyaṃ ⁶⁷² yaṃ
kiñcid eva kevalaṃ udarapūramattaṃ vaṭṭatī ” * ti ca.

[71] “ Dosacaritassa senāsanam ⁶⁷³ nāti-uccaṃ nātinīcaṃ
chāyūdakasampannaṃ suvibhattabhittitthambhasopānaṃ ⁶⁷⁴
supariniṭṭhitamālākammalatākammaṃ ⁶⁷⁵ nānāvidhacittakamma-
samujjalaṃ samasiniddhamudubhūmitaṃ ⁶⁷⁶ brahmavimānaṃ iva
kusumadāmaviccittavaṇṇaṃ celavitānasamalaṅkataṃ ⁶⁷⁷ supaññat-
taṃ sucimanoramatttharaṇamañcapīṭhaṃ, ⁶⁷⁸ tattha tattha
vāsattthāya nikkhattakusumavāsagandhasugandhaṃ ⁶⁷⁹ yaṃ dassana-
matten’ ⁶⁸⁰ eva pītipāmojjaṃ janayati, ⁶⁸² evarūpaṃ sappāyaṃ ” ⁶⁸³ *
“ Nivāsanapāpuraṇaṃ ⁶⁸⁴ pi ‘ssa Cīnapaṭṭa-Somārapaṭṭa-koseyya-
kappāsikasukhumakhomasukhumādīnaṃ ⁶⁸⁵ yaṃ yaṃ paṇītaṃ
tena ⁶⁸⁶ tena ekapaṭṭaṃ vā dupaṭṭaṃ vā ⁶⁸⁷ samaṇasārappaṃ
vaṭṭatī ” * ti ādi vatvā ⁶⁸⁸ “ Yāgubhattakhajjakam pi vaṇṇagan-
dharasasampannaṃ ojavantaṃ manoramaṃ sabbākārapaṇītaṃ ⁶⁸⁹
yāvad atthaṃ vaṭṭatī ” * ti ādi ca. [72] Dosacaritassa vuttāni
senāsanādīni mohacaritassa saddhācaritassa pi sappāyāni. ⁶⁹⁰ “ Bu-
ddhacaritassa senāsanādīsu : imaṃ ⁶⁹¹ nāma asappāyaṃ ti natthi.” †
Vitakkacaritassa bhojanādīni rāgacaritasadisāni ti ca ⁶⁹² vuttaṃ.
Tasmā samādinna’ uposathasīlena upāsakajānena ⁶⁹³ taṃ taṃ vayā-
nurūpābharaṇaṃ ⁶⁹⁴ itarītareṇa ⁶⁹⁵ hi viya kāmabhogīhi yeva
sevitabbam uccāsayaṇamahāsayaṇādīni ⁶⁹⁶ parivajjitvā ⁶⁹⁷ anuññā-
tesu pi attano cariyānurūpāni bhojanasayaṇāsanādīni ⁶⁹⁸ yeva
sevitabbāni. ⁶⁹⁹

* *Vism.* 108 † *Vism.* 109

⁶⁶⁹ *Vism.* lūkhaṃ *adds*

⁶⁷⁰ B duṇṇaṃ

⁶⁷¹ B °kadrūsakalājākādi°
C °panājakādi° HK1R
°nanājā° K2 °kaṇajā° P1
°janāja°

⁶⁷² C pūtikātakka° H
pūtitanakka°

⁶⁷³ K2 senāsana

⁶⁷⁴ B °sopāna K2 °bhitti-
tambha°

⁶⁷⁵ B °kamma K2 °māla°

⁶⁷⁶ BC mudu *omits*

⁶⁷⁷ B °kitam

⁶⁷⁸ K2 sumano°

⁶⁷⁹ B °gandhasu sugan-
dhaṃ

⁶⁸⁰ B dassanamattaṃ

⁶⁸¹ C *omits*

⁶⁸² B janeti

⁶⁸³ C sappāya

⁶⁸⁴ K2 °pārupana

⁶⁸⁵ B °Somarapaṭṭana-
koseyyakappāsikasāṇasu-
khumādīnaṃ R cīrapaṭṭa°
CK2 Somārapaṭṭa *omit*

K2 °koseyyaṃ°

⁶⁸⁶ GK2 etena

⁶⁸⁷ *Vism.* sallahukaṃ
adds

⁶⁸⁸ B va

⁶⁸⁹ B sabbākāya°

⁶⁹⁰ B pi buddhacaritassa
pi sappāyāni *adds*

⁶⁹¹ B imaṃ *adds*

⁶⁹² B *omits*

⁶⁹³ B uposathaka°

⁶⁹⁴ B yānurūpā° CHK1R
vadhānurūpā°

⁶⁹⁵ B pitaritare

⁶⁹⁶ B °sayanādi CR °tab-
baṃ uccā°

⁶⁹⁷ K2 apari°

⁶⁹⁸ K2 °sayanādīni

⁶⁹⁹ K2 °tabbā ti

[73] Tena vuttam :

“ Paṇidhānamhi ⁷⁰⁰ paṭṭhāya yo paresam hitāhitam,
viceyya ñatvā akkhāsi ⁷⁰¹ vinayādiṃ ⁷⁰² vināyako.

Sabbaññū so hi Bhagavā sabbadā karuṇāparo,
avañjhavādī ⁷⁰³ atulo abbhutorugunākaro.⁷⁰⁴

Tena ñatvā paṭikkhittam ⁷⁰⁵ yaṃ aṇuṃ thūlam eva vā,⁷⁰⁶
anatikkamaniyan tam ⁷⁰⁷ jīvitātikkame ⁷⁰⁸ ti ⁷⁰⁹ ca.

Āṇā ⁷¹⁰ hi ⁷¹¹ maggasāmissa aṇumattā pi viññunā,
Mahāmerudurukkhepā ⁷¹² iti disvā pi rakkiyā.⁷¹³

Atikkamitvā vacanam khuddadesissarassa ⁷¹⁴ ca,⁷¹⁵
dukkham pappoti ce ⁷¹⁶ kinnu ⁷¹⁷ sabbalokissarassa tam.

Munindānam atikkamma kusaggacchedamattato,⁷¹⁸
Erapattena ⁷¹⁹ * yaṃ ⁷²⁰ laddham tad idam dīpayissati.⁷²¹

[74] Sabbesam sattadosānam vinayopāyakovido,
so va ⁷²² satthā pajānāti nāham ⁷²³ jānāmi kiñcanam.

Vejjo ⁷²⁴ Komārabhaccoṭ va ⁷²⁵ bālakānam ⁷²⁶ hitāhitam,
jānāti na tu bālā ⁷²⁷ te evarūpā mayam idha.

Aggiṃ ⁷²⁸ pakkhandā ⁷²⁹ atha vā pabbataggā ⁷³⁰ pateti vā,
yadi vakkhati kattabbam ñātakārihi ⁷³¹ so jino.

Anatikkamaniyan ti yaṃ vuttam tena satthunā,
jīvitukāmo ⁷³² papātam ⁷³³ va ⁷³⁴ ārakā tam ⁷³⁵ vivajjaye”†
ti.

[75] Idāni *pāṇātipātā veramaṇī sikkhāpadaṃ samādiyamī* ti ādinā
samādinnaṣīlena yathā samādinnaṃ ⁷³⁶ niccasīlam uposathasīlam
vā :

* *DhpA.* III. 230 ff. † *Vin.* I. 268–81 ; *AA.* 216 ; *Dvy.* 506–18
‡ *Sdhp.* 344–353.56

⁷⁰⁰ B °nam pi	⁷¹² B °dudukkhepā	⁷²⁵ B ca
⁷⁰¹ B vijeyyam akkhāsi R akkhāsi	⁷¹³ B dakkhiyā	⁷²⁶ B phālakānam
⁷⁰² B vinayādi	⁷¹⁴ K2 °desisarassa	⁷²⁷ B phālā
⁷⁰³ C avañjhā°	⁷¹⁵ B khuddadesissarassa ca omits	⁷²⁸ B Aggi
⁷⁰⁴ B abbhuto karuṇā- karo K2 °guranūkaro	⁷¹⁶ K2 ke S omits	⁷²⁹ B pakkhandam
⁷⁰⁵ R paṭikkhitvā	⁷¹⁷ B kiru K2 cinnu	⁷³⁰ B tabba°
⁷⁰⁶ B cā S vādi	⁷¹⁸ B °mattano	⁷³¹ HR °kāribhi
⁷⁰⁷ B ti	⁷¹⁹ B Erasapattena	⁷³² B jīvitakāmo <i>Sdhp.</i> jīvakāmo
⁷⁰⁸ B jīvitikkamāve	⁷²⁰ B sa	⁷³³ B pasātā K1 papānam
⁷⁰⁹ B omits	⁷²¹ B idam pi passati	⁷³⁴ K1 vā
⁷¹⁰ K2 Āṇā P1 Vaṇā	⁷²² K1 ca	⁷³⁵ C nam
⁷¹¹ HK2R bhi	⁷²³ B nāha	⁷³⁶ B °dinna
	⁷²⁴ B vajjo	

“ Apekkham ⁷³⁷ akarontena jīvite pi ⁷³⁸ parāgate ⁷³⁹
saddhāya appamattena rakkhitaḥḥam va ⁷⁴⁰ sādḥukan ” *
ti

—vuttattā, yathā kikīsakuṇikā hatthipādena vicuṇṇiyamānā
jīvitam pariccajitvā attano aṇḍam ⁷⁴¹ eva rakkhati, yathā camarī
migī vyādhena paripātiyamānā jīvitam ⁷⁴² tiṇāya pi na mañña-
mānā ⁷⁴³ kaṇṭakagumbādisu laggam attano vālam eva rakkhati,
evam jivite apekkham akarontena rakkhitaḥḥam. Tañ ca yathā
ekaputtako kuṭumbiko ⁷⁴⁴ tam ⁷⁴⁵ ekaputtam, ⁷⁴⁶ ekanayano va
tam ekanayanam, rakkhanto appamatto va hoti, evam appamattena
rakkhitaḥḥam.

[76] Vuttam hi :

“ Kikī va aṇḍam camarī va vāladhiṃ ⁷⁴⁷
piyam va puttam nayanam va ⁷⁴⁸ ekakam,
tath’ eva sīlam anurakkhamānakā
supesalā hotha sadā sagāravā ” † ti.

Evam rakkhantenā pi,

“ Khaṇḍādīnam abhāvena bhujissādiguṇehi ⁷⁴⁹ ca,
aviyuttam yathā hoti rakkhitaḥḥam tathādarā ” ⁷⁵⁰ ‡ ti. ⁷⁵¹

[77] Idam hi yassa ⁷⁵² niccūposathasīlesu ādimhi ante vā sikkhā-
padam bhinnam hoti, tassa sīlam ⁷⁵³ pariyante chinnaśāṭako ⁷⁵⁴ viya
khaṇḍam ⁷⁵⁵ nāma hoti. Yassa pana majjhe ⁷⁵⁶ bhinnam tassa
chiddasāṭako viya chiddam nāma. Yassa paṭipāṭiyā dve tīni ⁷⁵⁷
bhinnāni, tassa piṭṭhiyā vā kucchiyā vā utṭhitena ⁷⁵⁸ visabhāgavaṇ-
ṇena ⁷⁵⁹ kālarattādīnam ⁷⁶⁰ aññatarasarīravāṇṇā ⁷⁶¹ gāvī ⁷⁶² viya
sabalam nāma. Yassa antaranarā bhinnāni ⁷⁶³ tassa ⁷⁶⁴ antaran-
tarā ⁷⁶⁵ visabhāgabinduvcitā ⁷⁶⁶ gāvī viya kammāsam ⁷⁶⁷ nāma hoti.

* Pps. MS. † Vism. 36 ; Sdhp. 621.72 ; cf. Ap. 61 ; Vtm. 26
‡ Pps. MS.

⁷³⁷ B Apekkham C
Apekkham

⁷³⁸ B si

⁷³⁹ B tarāthane K1 °gato
S °gatā

⁷⁴⁰ B omits HK1P1RV ca

⁷⁴¹ K2 adam

⁷⁴² B omits

⁷⁴³ K2 °māna

⁷⁴⁴ C kuṭimbiko

⁷⁴⁵ B omits C nam

⁷⁴⁶ B ekam K1 tañ ca
puttam

⁷⁴⁷ B vāladhi

⁷⁴⁸ B ca

⁷⁴⁹ K2 bhujissāhi°

⁷⁵⁰ B sadārajā K1 yathā°

⁷⁵¹ W omits

⁷⁵² K2 yassacca

⁷⁵³ CGK1RS sīla

⁷⁵⁴ RS jīṇṇa°

⁷⁵⁵ B khaṇḍa

⁷⁵⁶ B majjho

⁷⁵⁷ C tīṇīni K2 ce tīni

⁷⁵⁸ K2 utṭhite

⁷⁵⁹ H °vaṇṇona

⁷⁶⁰ B kālaka°

⁷⁶¹ B °vaṇṇo

⁷⁶² K2 bhāvī

⁷⁶³ B bhinnam

⁷⁶⁴ K2 omits

⁷⁶⁵ K2 antarā

⁷⁶⁶ B °vicitrā K2 dvisa-
bhāga°

⁷⁶⁷ P1RV kammāsa

Tasmā sabbaso sikkhāpadānaṃ abhedena bhinnānañ ⁷⁶⁸ ca paṭikam-
makaraṇena khaṇḍādibhāvato viyojetvā ⁷⁶⁹ rakkhitaḥham.

[78] Uposathasīlesu pana abrahmacariyasīlaṃ asati pi dvayam-
dvayasamāpattiyam ⁷⁷⁰ mātugāmassa ucchādananahāpanasambāha-
nasādiyanam, ⁷⁷¹ samjagghanasamkīlanasamkelāyanassādanam, ⁷⁷²
cakkhunā cakkhussa upanijjhāyanam, ⁷⁷³ tirokuḍḍādigatāya ⁷⁷⁴
hasanagāyanādisaddassādanam, ⁷⁷⁵ mātugāmena saddhim hasitala-
pitakīlitānussaraṇam, gahapatiṃ ⁷⁷⁶ vā gahapatiputtam vā pañcahi
kāmaguṇehi ⁷⁷⁷ samappitam ⁷⁷⁸ samaṅgībhūtam disvā ⁷⁷⁹ tad assā-
danam, aññataram devanikāyam paṇidhāya brahmacariyam ⁷⁸⁰
caraṇañ cā ti etassa ⁷⁸¹ pi *sattavidhamethunasamyogā* viyojetabbam.
So hi ⁷⁸² tassa ekamsena ⁷⁸³ khaṇḍādibhāvāpādanato, “khaṇḍam
pi chiddam pi sabalam pi kammāsam pi” * ti sutte āgato ti.
[79] Evaṃ pan’ etaṃ khaṇḍādibhāvato ⁷⁸⁴ viyojitam ⁷⁸⁵ pi yathā
vivaṭṭūpanissayatāya taṇhādāsavyato mocetvā bhujissabhāvaka-
raṇato ⁷⁸⁶ *bhujissam*. ⁷⁸⁷ Tato ⁷⁸⁸ evaṃ ⁷⁸⁹ viññūhi pasatthattā *viññu-
ppasattham*. Taṇhādiṭṭhīhi aparāmatṭhattā ⁷⁹⁰ *aparāmatṭham*.
Upacāra-appanāsamādhīnaṃ samvattanena *samādhisamvattanikañ*
ca hoti, evaṃ rakkhitaḥham.

Evaṃ pana :

“Vajjitam catuhi dosehi samupetaṃ catūhi ca, ⁷⁹¹

guṇehi rakkhitaṃ sīlaṃ kaṃ pan’ attham na sādhave.”†

[80] Evaṃ samādinnaṣīlaṃ rakkhitaḥham. Evaṃ akhaṇḍādi-
bhāvaṃ ⁷⁹³ pāpetvā rakkhitaḥham pi nīcuposathasīlaṃ amitta-
saṃsaggādinā ⁷⁹⁴ sati-ossaggena ⁷⁹⁵ vā kodho upanāho makkho
palāso issā macchariyaṃ māyā sātṭheyyam ⁷⁹⁶ thambho sārambho
māno atimāno ⁷⁹⁷ mado pamādo lobho moho viparītamānasikāro ti

* A. IV. 54 f. † Pps. MS.

⁷⁶⁸ B chindānañ

⁷⁶⁹ K2 viyojetabbā

⁷⁷⁰ B dvayena dvaya°

⁷⁷¹ B ucchāpana° K2

°sabbāhana°

⁷⁷² B samchagghanasam-

kelāyanassādanam K2

jamjagghana°

⁷⁷³ B upanissayanam

⁷⁷⁴ B °gathassa

⁷⁷⁵ GHP1S °saddassānam

K1R saddassassānam

⁷⁷⁶ B gahapati

⁷⁷⁷ B pañcakāmāguṇena

hi

⁷⁷⁸ B sappitam

⁷⁷⁹ B disvāna

⁷⁸⁰ B brahmacariya

⁷⁸¹ BC etasmā

⁷⁸² B jahitā

⁷⁸³ K2 ekāyena

⁷⁸⁴ C °bhāvate

⁷⁸⁵ R viyotam

⁷⁸⁶ B bhāva omits

CGK1K2P1RV

bhuñjissa°

⁷⁸⁷ B bhujissakaro GP1R

bhuñjissam

⁷⁸⁸ B omits CHK1K2P1

RSV Kato

⁷⁸⁹ CGHK2P1RSV eva

⁷⁹⁰ B °majjhataṭṭā

⁷⁹¹ B ca adds

⁷⁹² B kammam

⁷⁹³ B na adds

⁷⁹⁴ B animitta°

⁷⁹⁵ B °vossaggena

⁷⁹⁶ B sādheyyam

⁷⁹⁷ S omits

evam ādinam pāpadhammānam santāne ⁷⁹⁸ pavattiyā ⁷⁹⁹ samkilissati.⁸⁰⁰ Tathā hi paresam vajjam disvā kodhuppādamattena ⁸⁰¹ pi sīlam samkilissati, pageva kodham uparūpari vaddhetvā bandhanena. Tathā pare ⁸⁰² guṇehi sambhāviyamāne disvā te guṇā yathā tesu na dissanti, tathā makkhaṇena,⁸⁰³ ‘ kim ⁸⁰⁴ so bahussuto tato mayā asukena vā bahutaram ⁸⁰⁵ sutan’ ti evam ādinā yugaggāhato avatṭhānena ca, tathā pare sampattim anubhavante ⁸⁰⁶ disvā tad usuyyanena, attano sampatti ca yathā parehi sādharmaṇā na hoti, tathā nigūhanena. Na hi ⁸⁰⁷ tathā nigūhitabbā.⁸⁰⁸ Anicchantena ⁸⁰⁹ pana kevalam na dātabbā ⁸¹⁰ va.⁸¹¹ Tathā attanā ⁸¹² vijjamānassa dosassa paṭicchādanena. So hi chādito ⁸¹³ viya rogo attavyābādhāya ⁸¹⁴ pi ⁸¹⁵ samvattati, attani avijjamānassa ⁸¹⁶ guṇassa vibhāvanena ca. [81] Tena hi jano rittamuṭṭhim ⁸¹⁷ dassetvā vañcito viya bālako na puna tam upasaṅkamitabbam maññati.⁸¹⁸ Tathā cittam anupajātamaddavakammaññaṇ ⁸¹⁹ ca yathā hoti, tathā cittassa thaddhabhāvakaraṇena, parehi pasamsitabbayuttam ⁸²⁰ kassa ci kiñci kiriyam disvā vā ⁸²¹ sutvā vā ‘ so hi nāma evam karissati, aham ⁸²² taddiguṇam karissāmī’ ti evam karaṇuttariyena ⁸²³ ca, tathā “ seyyassa seyyo ‘ham asmī’ * ti ādinā unnāmanena ⁸²⁴ abbhunnāmanena,⁸²⁵ tathā bhogayobbanādīhi ⁸²⁶ majjanena ca ⁸²⁷ tehi yeva cittavossajjanena ⁸²⁸ ca, tathā kiñcid eva lobhaneyyam disvā lubbhanena,⁸²⁹ karaṇīyākaraṇīyesu muyhanena ⁸³⁰ aniccādi-atthassa niccādito ⁸³¹ viparītamanasikaraṇena ⁸³² cā ti evam ādīhi samkilissati.

[82] Tasmā amhākam bodhisatto Kalāburājādīhi ⁸³³ † c’ eva Bhojaputtādīhi ‡ ca anatthe ⁸³⁴ kayiramāne kujjhitvā olokanamattam pi nākāsi.⁸³⁵ *Vidhuraajātakādisu* § Sakkādayo pi devalokādiṃ

* *Vbh.* 389 † *J.* III. 39 ff. ‡ *J.* I. 45, V. 163 § *J.* VI. 255 ff.

⁷⁹⁸ B santā	⁸¹³ B jātito	⁸²⁴ B unna°
⁷⁹⁹ B pavattiyam	⁸¹⁴ B °vyābāya	⁸²⁵ B ca <i>adds</i>
⁸⁰⁰ K2 °santi	⁸¹⁵ C <i>omits</i>	⁸²⁶ B °nādinī hi
⁸⁰¹ BC kodhuppādana°	⁸¹⁶ GK2 vijja°	⁸²⁷ R °vossanena S citta
⁸⁰² B paro	⁸¹⁷ B ratti°	<i>omits</i>
⁸⁰³ H makkhakona	⁸¹⁸ CGK1K2PRS maññeti	⁸²⁸ B labbhanena
⁸⁰⁴ B Ki	H maññoti	⁸²⁹ B muyhamānena K2
⁸⁰⁵ B valutaram	⁸¹⁹ B anujāto° H anupa-	muyhatetana
⁸⁰⁶ B pana <i>adds</i>	jāna° K1K2 anupajāti° R	⁸³⁰ B <i>omits</i> K2 niyyādito
⁸⁰⁷ B sā	anujāna°	⁸³¹ B °kārena P1RV
⁸⁰⁸ B °tabbo	⁸²⁰ B pasasi° G °yutta	°kāraṇena
⁸⁰⁹ K2 anicchantena	⁸²¹ B <i>omits</i>	⁸³² B Kalāpu°
⁸¹⁰ B °tabbo	⁸²² B ayam	⁸³³ B anettha
⁸¹¹ B <i>omits</i> K1 ca	⁸²³ B karaṇānu°	⁸³⁴ R nakāsi
⁸¹² B attani	CGHK1K2P1V kāra°	

pahāya ⁸³⁵ idha uyyānādisu uposathakammaṃ karimsū ti te te jātakā pi ettha vattabbā. ⁸³⁶

[83] *Uposathasutte* pana uposathiko ⁸³⁷ “Ahaṃ khvajja ⁸³⁸ idaṇ c’ idaṇ ca khādaniyaṃ khādim, ⁸³⁹ idaṇ ⁸⁴⁰ c’ idaṇ ca bhojaniyaṃ ⁸⁴¹ bhuñjim. ⁸⁴² Sve ‘dānāhaṃ ⁸⁴³ idaṇ c’ idaṇ ca khādaniyaṃ khādi-ssāmi, idaṇ c’ idaṇ ca bhojaniyaṃ bhuñjissāmi ti so ⁸⁴⁴ tena abhijjhā-sahagatena ⁸⁴⁵ cetasā divasaṃ atināmeti” * ti vuttattā evaṃ pavatto añño vā kāmavitakkādi-aparisuddhavitakko pi uposathasīlassa *saṅkilesa* ti veditabbo. Etesu pana yena ⁸⁴⁶ kenaci ⁸⁴⁷ aññena vā saṅkiliṭṭhaṃ niccasīlam uposathasīlam vā na mahapphalaṃ hoti, na mahānisamsaṃ, na mahājutikaṃ, na mahāvipphāraṃ. ⁸⁴⁸

Tasmā :

“Saṅkilesavisuddhaṃ ⁸⁴⁹ hi rakkhanto sīlam attano, visam jīvitukāmo va ⁸⁵⁰ ārakā naṃ vivajjaye.” †

[84] Yasmā pan’ etaṃ niccuposathasīlam kodhūpanāhādipāpa-dhammānam ⁸⁵¹ anuppādanena ⁸⁵² patirūpadesavāsena kalyāṇamittasamsaggena saddhammasavaṇena sucaritajjhāsayaatāhi ⁸⁵³ ca sabbūpakkilesavinimutto saradakālasuriyo ⁸⁵⁴ viya virocati.

Tasmā :

Visujjhanti yathā sattā pahāya malajallikā ⁸⁵⁵ saṅkilese vihāy’ eva ⁸⁵⁶ vodape sīlam attano. ⁸⁵⁷

[85] Api ca, uposathasīlam ⁸⁵⁸ upavasantassa cittaṃ sace kenaci upakkilesena ⁸⁵⁹ upakkiliṭṭhaṃ hoti, athānena ⁸⁶⁰ ‘upakkiliṭṭhaṃ ⁸⁶¹ me cittaṃ, sīlam me aparissuddhan’ ti tappariyodapanāya ⁸⁶² Buddho anussaritaṃ : “Iti pi so Bhagavā ahaṃ Sammāsambuddho vijjācaraṇasampanno Sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ Buddho Bhagavā” ‡ ti. Evaṃ tassa Tathāgataṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye

* A. I. 205 f.

† Pps. MS.

‡ See supra, I. § 175

⁸³⁵ B °lokādippahāya

⁸³⁶ E ñātabbā CK2

°tabbaṃ

⁸³⁷ B tlīko omits

⁸³⁸ B Ayammev’ ajja

K1K2 khajja

⁸³⁹ B khādi

⁸⁴⁰ G iñ

⁸⁴¹ R bhojabhājanīyaṃ

⁸⁴² B bhuñji S from khādim to bhuñjim omits

⁸⁴³ B panāhaṃ

⁸⁴⁴ K2 yo

⁸⁴⁵ K2 abhipasahatena

⁸⁴⁶ B ye

⁸⁴⁷ B keci

⁸⁴⁸ B mahājipphāraṃ

⁸⁴⁹ K2 °visuddhim

⁸⁵⁰ B ca

⁸⁵¹ B °dhamman

⁸⁵² CHK1K2RSV

manuppā°

⁸⁵³ B sucatagajjhāsassatā

hi K2P1 °yanāhi CH ca

add

⁸⁵⁴ B sārada°

⁸⁵⁵ B °jakkhikā

⁸⁵⁶ B saṅki vihāre ca

⁸⁵⁷ H antano

⁸⁵⁸ CGK1P1RV °sīla

⁸⁵⁹ B upakkihi°

⁸⁶⁰ B atānena

⁸⁶¹ B upakkiliṭṭhaṃ

⁸⁶² B °dapanā

cittass' upakkilesā te pahīyanti, yathā ca kakkamattikodakehi tajjena ca purisassa vāyāmena upakkiliṭṭham sīsam ⁸⁶³ visujjhati, evam assā pi imāya Buddhānussatiyā sīlam visujjhati, brahmūposathavāsam ⁸⁶⁴ upavasati, brahmena saddhim ⁸⁶⁵ samvasati.

[86] No ce Buddhānussarati, athānena dhammo anussarītabbo : “ Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opānāyiko ⁸⁶⁶ paccattam veditabbo viññūhi ” * ti. Evam hi 'ssa ⁸⁶⁷ saha santiyā ⁸⁶⁸ navālokuttaradhammam anussarato purīmanāyena cittappasādo hoti, pāmojjam jāyati, upakkilesā pahīyanti. Yathā sōtticunṇodakehi ^{868a} tajjena ca ⁸⁶⁹ ubbaṭṭanaghāṭṭanadhovanādinā ⁸⁷⁰ purisassa vāyāmena upakkiliṭṭhassa kāyassa pariyodapanam ⁸⁷¹ hoti. Evam imāya Dhammānussatiyā ⁸⁷² upakkiliṭṭhassa ⁸⁷³ cittassa tam nissitassa ca sīlassa vodapanam ⁸⁷⁴ hoti, *dhammuposathavāsam* ⁸⁷⁵ upavasati, dhammena saddhim samvasati.

[87] No ce dhammam anussarati ⁸⁷⁶ athānena ⁸⁷⁷ saṅgho anussarītabbo : “ Supaṭipanno Bhagavato sāvaka-saṅgho ujupaṭipanno Bhagavato sāvaka-saṅgho ñāyapaṭipanno Bhagavato sāvaka-saṅgho sāmīcipaṭipanno Bhagavato sāvaka-saṅgho yad idam cattāri purisayugāni, aṭṭhapurisapuggalā, esa Bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo ⁸⁷⁸ anuttaram puñṇakkhetam lokassā ” † ti. Tassa saṅgham anussarato purīmanāyena cittappasādādayo ⁸⁷⁹ honti. Yathā pana ⁸⁸⁰ ūsakāragomayādikehi ⁸⁸¹ tajjena ca rajakassa ⁸⁸² vāyāmena upakkiliṭṭhassa ⁸⁸³ vatthassa pariyodapanam ⁸⁸⁴ hoti, evam imāya ⁸⁸⁵ Saṅghānussatiyā ⁸⁸⁶ upakkiliṭṭhassa cittassa tam ⁸⁸⁷ nissitassa ca sīlassa vodapanam ⁸⁸⁸ hoti, *saṅghuposathavāsam* ⁸⁸⁹ upavasati, saṅghena

* See supra, I. § 195

† See supra, I. § 196

⁸⁶³ B sarīram

⁸⁶⁴ B °vāyam GK2

°satham°

⁸⁶⁵ B saddhi

⁸⁶⁶ R opānaiko

⁸⁶⁷ B ssa omits C hisassa

⁸⁶⁸ B santiyā

^{868a} B °suṇṇodakehi C setti° HP1RV senti°

⁸⁶⁹ B omits

⁸⁷⁰ B uppattidhovanādinā C ghāṭṭana omits K2P1V ubbaṭṭhanasānadhova° R ubbaṭṭanaghāṭṭana°

⁸⁷¹ K2 °panā

⁸⁷² K1 °nussati

⁸⁷³ K2 upakkiliṭṭhassa

⁸⁷⁴ B vodānam G vodapanā

⁸⁷⁵ B °sathamvāyam

⁸⁷⁶ K2 anussariti

⁸⁷⁷ B tathā°

⁸⁷⁸ K2 añjalī°

⁸⁷⁹ K2 °sādayo

⁸⁸⁰ R pāna

⁸⁸¹ B °gamayādike

GHK1K2R usakāgoma°

P1V ūsakakhāra°

⁸⁸² HR kassa

⁸⁸³ K2 upakkiliṭṭhassa

⁸⁸⁴ BC °dapanā

⁸⁸⁵ B evamamiyāya

⁸⁸⁶ B °nussati

⁸⁸⁷ B cittassan

⁸⁸⁸ B GHK1RS vodānam

K2 votānam

⁸⁸⁹ B °sathaññcāyam

saṅghoposatham cāya

vāsam P1V saṅghūposatham

vāya vāsam K2

saṅghuposatham cāya

vāsam

saddhiṃ saṃvasatī ti. Evam ādinā Buddhānussati-ādivasena pi yo sīlaṃ visodhetti.

Suparikammakato dhoto
yathā velūriyo maṇi,
mahaggho ⁸⁹⁰ jotimā evaṃ
sīlaṃ c' assa virocatti.

Evam surakkhitassa pi sīlassa saṃkilesavodānāni veditabbāni. ⁸⁹¹

Dasannam pi pan' etesam ⁸⁹²
ekekass' adhunā pana
aṅgappayogabhedādi- ⁸⁹³
phalato vaṇṇanā siyā.

[88] Tattha pāṇātipātassa tāva : (i) pāṇo ⁸⁹⁴ (ii) pāṇasaññitā (iii) vadhakacittaṃ (iv) upakkamo (v) tena maraṇan ti pañc-aṅgāni. (i) sāhatthiko (ii) āṇattiko (iii) nissaggiko (iv) thāvaro (v) vijjāmayo (vi) iddhiṃmayo ti ⁸⁹⁵ chappayogā. ⁸⁹⁶ * (i) Tattha kāyena vā kāyapaṭibaddhena ⁸⁹⁷ vā paharaṇaṃ sāhatthiko payogo. So uddissānuddissabhedato duvidho hoti. Tattha uddissako ⁸⁹⁸ yaṃ uddissa paharati, tass' eva maraṇena kammanā bajjhati. 'Yo koci maratū' ⁸⁹⁹ ti evaṃ anuddesiko ⁹⁰⁰ pahārappaccayā ⁹⁰¹ yassa kassaci maraṇena ⁹⁰² kammanā bajjhati, ubhayatthā pi ca paharitamatte ⁹⁰³ vā maratu, pacchā vā ten' eva rogena, paharitakkhaṇe ⁹⁰⁴ yeva kammanā bajjhati, maraṇādhippāye ⁹⁰⁵ eva ⁹⁰⁶ paharitvā tena amatassa puna aññena cittena pahāre dinne ⁹⁰⁷ pacchā pi yadi ⁹⁰⁸ paṭhamappahāren' eva marati, tadā eva kammabandho. ⁹⁰⁹ Atha dutiyappahārena natthi pāṇātipāto. Ubhaye hi mate ⁹¹⁰ pi paṭhamappahāren' ⁹¹¹ eva ⁹¹² kammabandho. ⁹¹³ Ubhaye hi pi amate n' ev' atthi pāṇātipāto. Esa nayo bahūhi pi ekassa pahāre dinne, tatrā pi hi yassa pahārena marati, tass' eva kammabandho ⁹¹⁴ hoti.

* Kvt. 30

⁸⁹⁰ B mahagghe
⁸⁹¹ K2 °tabbā ti
⁸⁹² B etesa
⁸⁹³ B bheda ti
⁸⁹⁴ B pāṇā
⁸⁹⁵ B iti
⁸⁹⁶ B vuttā adds
⁸⁹⁷ B vācāya°
⁸⁹⁸ S uddissato
⁸⁹⁹ G caratū

⁹⁰⁰ K1 °desako
⁹⁰¹ B pahāya°
⁹⁰² G caraṇena
⁹⁰³ B parahita° C paha-
riti°
⁹⁰⁴ B ve adds C paharika-
kkhaṇe G maritakkhaṇe
⁹⁰⁵ R °pāyeyena
⁹⁰⁶ R va
⁹⁰⁷ K2 na adds

⁹⁰⁸ B yadā
⁹⁰⁹ B kammapatho K1
kammo bandho
⁹¹⁰ B mathe K2 mato
⁹¹¹ B °hāre
⁹¹² B yeva
⁹¹³ B °patho
⁹¹⁴ B °patho

[89] (ii) Avadhitvā ⁹¹⁵ pana ānāpanam ⁹¹⁶ āṇattiko ⁹¹⁷ payogo. Tattha ⁹¹⁸ pi sāhatthike ⁹¹⁹ vuttanayen' ⁹²⁰ eva kammabandho ⁹²¹ anussaritabbo. Chabbidho c' ettha niyamo veditabbo :

“ Vatthu kālo ca okāso āvudham iriyāpatho
kiriyaṇviseso ti ime cha āṇatti niyāmakā ” ⁹²² * ti.

Tattha *vatthū* ti māretabbo paṇo. *Kālo* ti pubbaṇhāparaṇhā-dikālo, ⁹²³ yobbanathāvariyaḍikālo ca. *Okāso* ti gāmo vā nigamo ⁹²⁴ vā vanam vā racchā vā siṅghāṭakam ⁹²⁵ vā ti evam ādi. *Āvudhan* ti asim ⁹²⁶ vā usum ⁹²⁷ vā satti ⁹²⁸ vā ti evam ādi. *Iriyāpatho* ti māretabbassa mārakassa ⁹²⁹ ca ⁹³⁰ ṭhānam ⁹³¹ vā nisajjā ⁹³² vā ti evam ādi. *Kiriyaṇviseso* ti vijjhanam ⁹³³ vā chedanam ⁹³⁴ vā bhedanam ⁹³⁵ vā ⁹³⁵ saṅkhamuṇḍikam ⁹³⁶ vā ti ⁹³⁷ evam ādi. Yadi ⁹³⁸ hi vatthum viṣamvādetvā 'yam ⁹²⁴ mārehi' ti ⁹³⁹ āṇatto ⁹⁴⁰ tato aññam māreti, āṇāpakassa natthi kammabandho. ⁹⁴¹ Atha ⁹⁴² vatthum aviṣamvādetvā māreti, āṇāpakassa āṇattikkhaṇe, ⁹⁴³ āṇattassa maraṇakkhaṇe ti ubhayesam pi kammabandho. ⁹⁴¹ Esa nayo kālādisu pi.

[90] (iii) Māraṇattham pana kāyena vā kāyapaṭibaddhena vā paharaṇanissajjanam ⁹⁴⁴ nissaggiko payogo. So ⁹⁴⁵ pi uddissānuddissabhedato ⁹⁴⁶ duvidho. Kammabandho c' ettha pubbe vuttanayena veditabbo.

(iv) Māraṇattham ⁹⁴⁷ eva opātakhaṇanam ⁹⁴⁸ apassena-upanikkhipanabhesajjavisaṇyantādiyojanam ⁹⁴⁹ vā thāvaro payogo. So pi uddissānuddissabhedato duvidho. Evaṃ ⁹⁵⁰ tatthā pi pubbe vuttanayen' eva kammabandho ⁹²⁴ veditabbo. Ayan tu pana viseso : Mūlaṭṭhena ⁹⁵¹ opātādisu ⁹⁵² paresam mūlena vā mudhā ⁹⁵³

* *Kvt.* 31 ; *KhpA.* 29

⁹¹⁵ R Avisitvā
⁹¹⁶ C ānāpānam K2
ānāpānā
⁹¹⁷ K2 tatiko
⁹¹⁸ K2 Tatthi
⁹¹⁹ K2 sāhatthi
⁹²⁰ B vutte°
⁹²¹ B °patho
⁹²² K2S niyāma
⁹²³ B puppanhā° R
°raṇhākālo
⁹²⁴ B omits
⁹²⁵ K2 siṅgha°
⁹²⁶ B asi
⁹²⁷ B usu

⁹²⁸ C sattim
⁹²⁹ B māraṇassa
⁹³⁰ K2 omits
⁹³¹ K1 yānam
⁹³² B nisajjam
⁹³³ B vijjhana
⁹³⁴ B chedanā
⁹³⁵ BC omit
⁹³⁶ HK2RS saṅkā°
GK1SV °muṇḍakā
⁹³⁷ B tam
⁹³⁸ B Devī
⁹³⁹ B vā adds
⁹⁴⁰ K2 anatto
⁹⁴¹ B °patho

⁹⁴² B Atatha
⁹⁴³ K2 ānātikakkhaṇe
⁹⁴⁴ B pasāraṇa°
⁹⁴⁵ K2 So
⁹⁴⁶ K1R addassā°
⁹⁴⁷ K2 Mara°
⁹⁴⁸ K2 opātam°
⁹⁴⁹ B °payojanam R
°viṣam yantādi°
⁹⁵⁰ B Eva
⁹⁵¹ B Sulatṭhena K2
Mūlanatṭhena
⁹⁵² B opātādi CHK1R
°tadim K2 °tadi
⁹⁵³ B mudā

vā ⁹⁵⁴ dinnesu pi ⁹⁵⁴ yadi tappaccayā koci marati, mūlaṭṭhass' eva kammabandho.⁹⁵⁵ Yadi pi vā tena aññena vā tattha ⁹⁵⁶ opāte vināsetvā bhūmisame ⁹⁵⁷ kate ⁹⁵⁸ pi paṃsudhovakā ⁹⁵⁹ vā ⁹⁶⁰ paṃsum ⁹⁶¹ gaṇhantā,⁹⁶² mūlakhaṇakā vā mūlāni khaṇantā ⁹⁶³ āvāṭaṃ karonti, deve ⁹⁶⁴ vā ⁹⁵⁴ vassante kaddamo jāyati,⁹⁶⁵ tattha ca koci otaritvā ⁹⁶⁶ vā ⁹⁶⁷ laggitvā ⁹⁶⁸ vā marati, mūlaṭṭhass' eva kammabandho.⁹⁵⁵ Yadi pana yena laddhaṃ so ⁹⁶⁹ vā ⁹⁷⁰ añño ⁹⁷¹ vā vitthatataraṃ ⁹⁷² gambhīrataraṃ ⁹⁷³ vā karoti, tappaccayā vā koci marati, ubhayesam pi kammabandho.⁹⁵⁵ Yathā taṃ mūlāni mūlehi saṃsandanti, tathā thale ⁹⁷⁴ kate muccati. Evaṃ appassenādisu pi yāva tesam pavatti,⁹⁷⁵ tāva ⁹⁷⁶ yathāsambhavaṃ kammabandho ⁹⁵⁵ veditabbo.

[91] (v) Māraṇatthaṃ pana vijjāparijapanam ⁹⁷⁷ vijjāmayo payogo.

(vi) Dāṭhāvudhādīnaṃ dāṭhākoṭānādīm ⁹⁷⁸ iva māraṇatthaṃ ⁹⁷⁹ kammavipākajiddhiyā karaṇam iddhimayo payogo ti.

Evaṃ imesu chasu payogesū ⁹⁸⁰ aññatarena ⁹⁸¹ tāya ca aṅgasi-ddhiyā paṭhamasikkhāpadassa bhedo hoti. So ca atthi ⁹⁸² appasāvajjo, atthi ⁹⁸³ mahāsāvajjo.⁹⁸⁴ Tattha kunthakipillikassa ⁹⁸⁵ hi vadho appasāvajjo. Tato mahantamahantatare tiracchāne mahāsāvajjo. Tato pi dussīlamanussassa, tato gorūpikasīlamanussassa,⁹⁸⁶ tato saraṇagatassa, tato pañcasikkhāpadikassa,⁹⁸⁷ tato sāmaṇerassa,⁹⁸⁸ tato puthujjanikabhikkhuno,⁹⁸⁹ tato sotāpannassa, tato sakadāgāmino,⁹⁹⁰ tato anāgāmissa, tato khīṇāsavassa vadho atimahāsāvajjo ⁹⁹¹ yeva. Ettha 'kunthakipillikassa vadho appasāvajjo' ti vacanam tato mahantatarādīnaṃ vadham apekkhitvā vuttam.

[92] “Pāṇātipāto bhikkhave, āsevito bhāvito ⁹⁸³ bahulīkato

⁹⁵⁴ B *omits*

⁹⁵⁵ B °patho

⁹⁵⁶ B tatthu

⁹⁵⁷ B bhūtame bhūmi-kaddamo same

⁹⁵⁸ B karoti

⁹⁵⁹ B °hārakā

⁹⁶⁰ K2 *omits*

⁹⁶¹ SV paṃsu

⁹⁶² B °hanto

⁹⁶³ B gaṇhantā GK2 vā *add*

⁹⁶⁴ K2 devo

⁹⁶⁵ MSS. jāyanti

⁹⁶⁶ R ocaritvā

⁹⁶⁷ BHK1K2P1V *omit*

⁹⁶⁸ K2 uggitvā

⁹⁶⁹ P1 yo

⁹⁷⁰ CHK1K2P1RV *omit*

⁹⁷¹ V aññena

⁹⁷² B tavatatathadaṃ K2 vitthataraṃ

⁹⁷³ B gabbhīram°

⁹⁷⁴ BCGHK1K2RSV tale

⁹⁷⁵ B sampatti

⁹⁷⁶ CHK1P1V tava

⁹⁷⁷ B vijja°

⁹⁷⁸ B dāṭa°

⁹⁷⁹ B °atthā

⁹⁸⁰ B ca *adds*

⁹⁸¹ GRS payogesvañña°

⁹⁸² B So tividho

⁹⁸³ B *omits*

⁹⁸⁴ B atimahāsāvajjo ti *adds*

⁹⁸⁵ C kuntham°

⁹⁸⁶ B gosīlamanussa

⁹⁸⁷ B pañña°

⁹⁸⁸ S samaṇassa

⁹⁸⁹ B °janabhikkhuno

⁹⁹⁰ B sakadāgāmissa

⁹⁹¹ B adhimahā°

nirayasamvattaniko tiracchānayanisamvattaniko pettivisayasamvattaniko. Yo sabbalahuso ⁹⁹² pāṇātipātassa vipāko so manussa-bhūtassa appāyukabhāvasamvattaniko ⁹⁹³ hotī ” * ti vacanato pana ⁹⁹⁴ pāṇātipāto pi mahāsāvajjo va. ⁹⁹⁵ Tasmā pañcasikkhāpadikena ⁹⁸⁷ uposathikena ⁹⁹⁶ vā—

Khuddakānam pi ⁹⁹⁷ jantūnam ⁹⁹⁸
jīvitam ⁹⁹⁹ jīvitam viya,
attano rakkhitaḥḥam va
hitakāmena attano.

Sappāṇakam pana ¹⁰⁰⁰ udakam vinā pāṇasaññāya ¹⁰⁰¹ paribhuñjantassa natthi koci doso.

Vuttam hi :

“ Appāṇakasaññissa ¹⁰⁰² asañcicca ajānantassa na maraṇādhippāyassa ¹⁰⁰³ ummattakādīnañ ¹⁰⁰⁴ ca anāpattī ” † ti.

[93] Pāṇakā ettha natthī ti saññā appāṇakasaññā. ¹⁰⁰⁵ *Paṭipattisaṅgahe* pana “ Ajjatanā ‘posathikā hutvā udakam ¹⁰⁰⁶ parissāvetvā ¹⁰⁰⁷ va paribhuñjanti, ¹⁰⁰⁸ tam parissāvitodakaparibhogassa anavajjattā’ ¹⁰⁰⁹ ti veditabbam. Na aparissāvetvā ¹⁰¹⁰ appāṇakasaññāya ¹⁰¹¹ paribhogassa sāvajjattā ti vatvā aññathā pañcasikkhāpadikenā ¹⁰¹² pi parissāvetvā ¹⁰¹³ paribhuñjitabbam siyā ” † ti vuttam. Parissāvitodakassa anavajjattā pañcasikkhāpadikenā pi parissāvetvā ¹⁰¹⁴ paribhuñjanam ¹⁰¹⁵ eva varataram. ¹⁰¹⁶

[94] Phalato pana sabbe pi pāṇātipātādayo duggatiphalā apāyabhayanibbattakattā, ¹⁰¹⁷ tassa pana duggatiphalassa vibhāgo ¹⁰¹⁸ *Devadūtasuttādīhi* § vitthārato veditabbo. Duggatiyam ¹⁰¹⁹ pi ye te aniṭṭhā akantā amanāpā rūpā ¹⁰²⁰ saddā gandhā rasā phoṭṭhabbā,

* A. IV. 247

† *Kvt.* 124 ‡ *Pps.* MS. § *M.* III. 178–187 ; *A.* I. 138

⁹⁹² MSS. °lahuko <i>cor. acc. A.</i>	¹⁰⁰² K2 Appāsanaka°	¹⁰¹² B pañña°
⁹⁹³ K2 appāyukabhāsam°	¹⁰⁰³ B amara°	¹⁰¹³ CGHK1K2RS °petvā
⁹⁹⁴ BC sabba <i>add</i>	¹⁰⁰⁴ B °dinaññ	CGHK1K2RS °petvā
⁹⁹⁵ B ca	¹⁰⁰⁵ B appamānaka°	¹⁰¹⁴ B parissāve CGHK1
⁹⁹⁶ R upā°	¹⁰⁰⁶ K2 pi <i>adds</i>	K2RS °petvā
⁹⁹⁷ K2 °nan ti	¹⁰⁰⁷ CGHK1K2RS °petvā	¹⁰¹⁵ B °bhuññjam
⁹⁹⁸ R <i>omits</i>	¹⁰⁰⁸ B °bhuññjanti	¹⁰¹⁶ K2 taram
⁹⁹⁹ C <i>omits</i>	¹⁰⁰⁹ B hoti <i>adds</i>	¹⁰¹⁷ B apāyatava°
¹⁰⁰⁰ B Sappāṇakammanā	¹⁰¹⁰ CGHK1K2RS °petvā	¹⁰¹⁸ B vipāko
¹⁰⁰¹ S °sañño	¹⁰¹¹ S °saññissaya	¹⁰¹⁹ B Suggatiyam
		¹⁰²⁰ S rūpa

te ¹⁰²¹ yathāvakāsaṃ upasaṃharitvā tesu yeva vipākassa nibbatta-
nato ¹⁰²² anīṭṭhaphalaṃ ¹⁰²³ diṭṭhadhamme avesārajjādīphalā ti vedi-
tabbā. ¹⁰²⁴ Tathā hi pāṇātipātassa tāva aṅgapaccaṅgavipanna-
tā ārohapariṇāhapahīnatā ¹⁰²⁵ jivasampattiviyogo duppatīṭṭhita-
pādatā ¹⁰²⁶ virūpadassanā ¹⁰²⁷ amudutaḷunahatthapādatā ¹⁰²⁸
soceyyaviviyogakāraṇatā ¹⁰²⁹ dubbalyaṃ avissatṭhavadānatā sabba-
lokassa appiyatā ¹⁰³⁰ abhejjaparīsata ¹⁰³¹ chambhitattaṃ suppadham-
siyatā parūpakkamena ¹⁰³² maraṇaṃ mandaparivāratā ¹⁰³³ virūpatā
vevaṇṇiyaṃ ¹⁰³⁴ bahvābādhatā ¹⁰³⁵ sokabahulatā piyehi manā-
pehi vippayogo appāyukatā ¹⁰³⁶ ti evaṃ ādīphalavibhāgo ¹⁰³⁷
veditabbo.

[95] Pāṇātipātā veramaṇiyā pana aṅgapaccaṅgasampanna-
tā ¹⁰³⁸ ārohapariṇāhasampattitā ¹⁰³⁹ jivasampattitā ¹⁰⁴⁰ suppatīṭṭhitapā-
datā cārutā mudutā sucitā ¹⁰⁴¹ sūratā mahābalatā vissatṭhavadānatā
sabbalokassa piyatā abhejjaparīsata acchambhitatā duppadham-
siyatā ¹⁰⁴² parūpakkamena amaraṇatā ¹⁰⁴³ anantaparivāratā surūpatā
susaṅghānatā appābādhatā asokitā ¹⁰⁴⁴ sabbalokapiyatā ¹⁰⁴⁵
piyamanāpehi ¹⁰⁴⁶ saddhīṃ avippayogatā dīghāyukatā ti evaṃ
ādīni phalāni ¹⁰⁴⁷ * veditabbāni. Api ca, pāṇaghātakā ¹⁰⁴⁸ puggalo
imasmīṃ yeva attabhāve daṇḍamuggarādihi ¹⁰⁴⁹ upahato ¹⁰⁵⁰
bhavati. Ito cuto niraye uppajjitvā anekavassakoṭṭisu mahantaṃ
dukkhaṃ anubhavitvā dīghassa ¹⁰⁵¹ addhuno accayena ¹⁰⁵² tato
cuto ¹⁰⁵³ puñṇakammacchiddena ¹⁰⁵⁴ manussajātiyaṃ mahāvibha-
vasampanne ¹⁰⁵⁵ uditodite ¹⁰⁵⁶ visāle kule nibbattitvā ¹⁰⁵⁷ dassanīyo
pāsādiko paramāya vaṇṇapokkharatāya sammannāgato pi tādīsaṃ
sampattiṃ ananubhavitvā yobbane ¹⁰⁵⁸ va ¹⁰⁵⁹ maraṇaṃ pāpuṇāti.

* Cf. *KhpA.* 33

¹⁰²¹ B omits

¹⁰²² B nibbānato

¹⁰²³ K2 °phalā

¹⁰²⁴ B avesāvajjādīni
phalāni veditabbāni

¹⁰²⁵ B °pariṇāha vā°
°parinatā

¹⁰²⁶ B nuppa°

¹⁰²⁷ K2 °dassanā

¹⁰²⁸ C °taruṇa° K2 °hatta°

¹⁰²⁹ B °virogadutatā G
°viyogo°

¹⁰³⁰ B °yathā

¹⁰³¹ W omits

¹⁰³² B parā° S nipakka-
mena

¹⁰³³ B °vārato

¹⁰³⁴ B virūpabhavēva-
ṇṇiyaṃ

¹⁰³⁵ B patvā

¹⁰³⁶ CHKIK2S °yukattā

¹⁰³⁷ B °phalavipāko R
ādīni phalā°

¹⁰³⁸ B sannāgatā

¹⁰³⁹ P1V °hatā sampatti

¹⁰⁴⁰ B javana° R omits

¹⁰⁴¹ B omits

¹⁰⁴² B °sitā

¹⁰⁴³ B °nathā

¹⁰⁴⁴ B sokitā

¹⁰⁴⁵ W sabba omits GK2
lokappiyatā

¹⁰⁴⁶ B piyehi°

¹⁰⁴⁷ C omits

¹⁰⁴⁸ B °gāhakā

¹⁰⁴⁹ HR °dīni hi

¹⁰⁵⁰ RS °gato

¹⁰⁵¹ B dīghassu

¹⁰⁵² R attayena

¹⁰⁵³ K1 omits

¹⁰⁵⁴ B °chidde

¹⁰⁵⁵ K2R maha° HK1K2
P1RSV °pannena

¹⁰⁵⁶ B °dita

¹⁰⁵⁷ B nippatitvā

¹⁰⁵⁸ B yoppane K2 °nena

¹⁰⁵⁹ B yeva K2 omits

[96] Tena ¹⁰⁶⁰ vuttam :

“ Sabbopabhogadhanadhaññavisēsalābhī ¹⁰⁶¹
rūpena bho ¹⁰⁶² sa makaraddhajasannibho ¹⁰⁶³ pi
yo yobbane pi maraṇam labhate akāmaṃ
kāmaṃ sadā tu parapāṇaharo naro hī ” * ¹⁰⁶⁰ ti.

Ekacce ¹⁰⁶⁴ pana sattā pāṇatipātaṃ katvā antalikkhe t̥hitā pi
samuddamajjhaṃ pakkhantā pi vajiraguhāyaṃ pavit̥thā pi tena
kammavipākena mokkhaṃ na labhiṃsu yeva. Taṃ kathan ti ce : ¹⁰⁶⁰

Eko kira manusso † kammante appavattaṃ gonaṃ palālaggīhi
jhāpetvā māresi. ¹⁰⁶⁵ So tena kammena Avīciniraye nibbattitvā ¹⁰⁶⁶
anekavassasahassāni pacitvā ¹⁰⁶⁷ tato cuto attabhāvasate ākāse yeva
palālagginā jhāyitvā mato.

[97] Aparā itthī ‡ pi sunakhassa gīvāya vālukāghaṭaṃ ¹⁰⁶⁸
bandhitvā udaye ¹⁰⁶⁹ osidāpetvā māretvā tena pāpakammena
Avīciyaṃ ¹⁰⁷⁰ nibbattitvā ¹⁰⁷¹ anantaḍukkhaṃ ¹⁰⁷² anubhavitvā
tato cutā ¹⁰⁷³ attabhāvasate nāvāya samuddamajjhaṃ ¹⁰⁷⁴ patvā
tena kammena taṃ nāvaṃ agantvā ¹⁰⁷⁵ baddhaṃ viya t̥hiṭaṃ disvā
kālakaṇṇisalākāya ¹⁰⁷⁶ gahitā tatth’ eva vālukāghaṭaṃ gīvāya
bandhitvā udaye vissat̥thā matā. ¹⁰⁷⁷

[98] Apare pi ¹⁰⁷⁸ sattaḡopāladāraḡā ¹⁰⁷⁹ § ekaṃ ¹⁰⁸⁰ godhaṃ
vammikaṃ ¹⁰⁸¹ pavit̥tham ¹⁰⁸² disvā tasmaṃ vammike sabbamu-
khāni ¹⁰⁸³ pidahitvā ¹⁰⁸⁴ sattāhaccayena taṃ vissajjesuṃ. ¹⁰⁸⁵ Te
pi dāraḡā tassa amāritattā nirayaṃ agantvā ¹⁰⁸⁶ catuddasa-atta-
bhāve pabbatavivaraṃ ¹⁰⁸⁷ pavit̥thā pāsāṇaphalakena ¹⁰⁸⁸ pihita-
dvārā ¹⁰⁸⁹ sattaḡattadivasato ¹⁰⁹⁰ yeva nirāhārā jīvitamattaṃ ¹⁰⁹¹
gahetvā nikkhamiṃsu. Evaṃ ākāḡagatā ¹⁰⁹² pi samuddamajjhaṃ ¹⁰⁹³
pattā pi pabbataguhaṃ ¹⁰⁹⁴ pavit̥thā pi pāpakammato na muñcan-
ti ¹⁰⁹⁵ yeva.

* *Tkg.* 78.65 † *DhpA.* III. 40 f. ‡ *DhpA.* III. 41 f. § *DhpA.* III. 42 f.

¹⁰⁶⁰ B omits	¹⁰⁷² B antarāḡukkhaṃ	¹⁰⁸⁴ B sattaḡāyakā adds
¹⁰⁶¹ B °labhī	¹⁰⁷³ K1K2P1RV cuto	¹⁰⁸⁵ B °jetuṃ
¹⁰⁶² B to	¹⁰⁷⁴ B °majjhe K2	¹⁰⁸⁶ K1RS āgantvā
¹⁰⁶³ B °sannivosi K2	°majjha	¹⁰⁸⁷ R tabbata°
°jayantiho	¹⁰⁷⁵ C āgantvā	¹⁰⁸⁸ B °phalaṇkena
¹⁰⁶⁴ B Evaṇ ca	¹⁰⁷⁶ B kakaṇhissalākāya	¹⁰⁸⁹ B °dvāra
¹⁰⁶⁵ B mārehi	¹⁰⁷⁷ R vissat̥thamānā	¹⁰⁹⁰ B sattaḡadivasato
¹⁰⁶⁶ K2 °tetvā	¹⁰⁷⁸ B hi	¹⁰⁹¹ B °mattā
¹⁰⁶⁷ CHK1RS paccitvā	¹⁰⁷⁹ BK2 °ladāraḡā	¹⁰⁹² B °jātā
¹⁰⁶⁸ B vālukaga	¹⁰⁸⁰ S evaṃ	¹⁰⁹³ B °majjha
¹⁰⁶⁹ K1 odaye	¹⁰⁸¹ B vammikassantaraṃ	¹⁰⁹⁴ B °gutam
¹⁰⁷⁰ B avīciniraye	¹⁰⁸² S pavisaṇam	¹⁰⁹⁵ B muññanti
¹⁰⁷¹ B nippatitvā	¹⁰⁸³ B sadda°	

Tena vuttaṃ ¹⁰⁹⁶ Bhagavatā :

“ Na antalikkhe na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjatī so jagatippadeso,
yatthaṭṭhito ¹⁰⁹⁷ muñceyya ¹⁰⁹⁸ pāpakammā ” * ti.

[99] Aparam pi vuttaṃ pāṇātipāte dosaṃ dassentena Bhagavatā
Matakabhattajātaka :

“ Evaṃ ¹⁰⁹⁹ ce sattā jāneyyumaṃ dukkhā ‘yaṃ jātisambhavo,
na pāṇo pāṇinaṃ haññe pāṇaghātī ¹¹⁰⁰ hi socatī ” † ti.

Sīvalitthero ¹¹⁰¹ ‡ pi saṃsāre saṃsaranto ekasmiṃ attabhāve rājā
hutvā attano caturaṅginīṃ senaṃ gahetvā aññataraṃ ¹¹⁰² nagaraṃ
parivāretvā sattāhaccayena sañcāraṃ ¹¹⁰³ adāsi. ¹¹⁰⁴ So ettakaṃ
katvā tena kammena pacchimattabhāve sattadivasasattamāsā-
dhikāni sattaṃvaccharāni mātukucchiyaṃ mahantaṃ dukkhaṃ
anubhavi.

[100] Evaṃ ¹¹⁰⁵ ekam pi so pāṇaṃ
na nihantvāna sabbaso,
rundhitvā nagaraṃ dukkham
evaṃ ¹¹⁰⁶ patto yato tato.

“ Pāṇaṃ na haññe na ca ghātayeyya, ¹¹⁰²
na cānujaññā ¹¹⁰⁷ hanantaṃ paresaṃ
sabbesu bhūtesu ¹¹⁰⁸ nidhāya ¹¹⁰⁹ daṇḍaṃ
ye thāvarā ¹¹¹⁰ ye ca ¹¹¹¹ tasanti ¹¹¹² loke ” § ti.

Idāni tad anantaraṃ niddiṭṭhassa adinnādānassa (1) paraparig-
gahitattaṃ ¹¹¹³ (2) parapariggahitasaññitā ¹¹¹⁴ (3) theyyacittaṃ
(4) upakkamo (5) tena ca haraṇaṃ ¹¹¹⁵ || ti pañc’ eva aṅgāni
veditabbāni. ¹¹¹⁶ Payogesu pana (1) theyya (2) pasayha (3) paṭi-
cchanna (4) parikappa (5) kusāvahārānaṃ ¶ vasena pavattā (i) sāha-

* *Dhp.* 127.19 ; *Mūl.* 150 ; *Dcy.* 532 † *J.* 1. 168

‡ *J.* 1. 407 ff. ; *Dhp.* 1. 11. 199 f. § *Su.* 394.69 || *Khp.* 4. 31 ¶ *Kct.* 27

¹⁰⁹⁶ B vutta

¹⁰⁹⁷ B na *adds*

¹⁰⁹⁸ B muñjeyya

¹⁰⁹⁹ B Evaññ

¹¹⁰⁰ K2 pāṇā°

¹¹⁰¹ B Sivi°

¹¹⁰² BC aññaṃ K1 añña

¹¹⁰³ B sañcārachinnaṃ

¹¹⁰⁴ B akāsi

¹¹⁰⁵ B Ekam

¹¹⁰⁶ B eva

¹¹⁰⁷ B carujaññā S jānu°

¹¹⁰⁸ B bhūte

¹¹⁰⁹ B nithāya

¹¹¹⁰ B yathāparā

¹¹¹¹ B va

¹¹¹² B thasanti S tasatti

¹¹¹³ CCHK2SV °gahī°

¹¹¹⁴ CCHK1S °gahīta°

¹¹¹⁵ B maraṇaṃ

¹¹¹⁶ B ti *adds*

tthiko ¹¹¹⁷ (ii) āṇattiko (iii) nissaggiko (iv) atthasādhako (v) dhuranikkhepo * ti ime pañcapayogā veditabbā :

[101] (1) Tattha yo ¹¹¹⁸ sandhicchedādīni katvā adissamāno ¹¹¹⁹ harati, mānakūṭakahāpaṇādīhi ¹¹²⁰ vā ¹¹¹⁸ vañcetvā gaṇhāti tass' eva gaṇhato avahāro theyyāvahāro ti veditabbo.

(2) Yo pana pasayha ¹¹²¹ balakkārena ¹¹²² paresaṃ santakaṃ gaṇhāti gāmaghātakādayo viya, attano pattabalito ¹¹²³ vā vuttanayen' ¹¹²⁴ eva adhikaṃ gaṇhāti rājabhaṭṭādayo viya, tass' evaṃ gaṇhato avahāro pasayhāvahāro ti veditabbo.

(3) Paṭicchādetvā pana avaharaṇaṃ paṭicchannāvahāro. So evaṃ veditabbo. Yo puggalo uyyānādisu paresaṃ omuñcitvā ṭhapita-aṅgulīmuddikādiṃ disvā pacchā gaṇhissāmī ¹¹²⁵ ti paṃsunā vā paṇṇena vā paticchādeti, ¹¹²⁶ tassa ettāvatā uddhāro natthī ti na tāva kammabandho hoti. Yadā pana sāmikā vicinantā ¹¹²⁷ apassitvā sve jānissāmā ti sālayā va ¹¹²⁸ gatā honti, ath' assa taṃ uddharato uddhāre kammabandho. ¹¹²⁹ Paṭicchannakāle yeva ' taṃ mama santakan ' ti saññāya vā, gatā idāni ¹¹³⁰ te, chaḍḍitabhaṇḍaṃ idan ti paṃsukūlasaññāya vā gaṇhantassa pana bhaṇḍadeyyaṃ. ¹¹³¹ Tesu dutiyadivase āgantvā vicinitvā adisvā dhuranikkhepaṃ katvā gatesu pi ¹¹²⁸ gaṇhitam bhaṇḍadeyyaṃ eva. Pacchā ñatvā codiyamānassa adadato sāmikānaṃ dhuranikkhepā ¹¹³² kammabandho ¹¹³³ hoti. Kasmā ? Yasmā ¹¹³⁴ tassa payogena tehi na diṭṭhan ti. Yo pana tathārūpaṃ ¹¹³⁵ bhaṇḍam ¹¹³⁶ yathāthāne ṭhitam yeva apaṭicchādetvā ¹¹³⁷ theyyacitto pādena ¹¹³⁸ atikkamitvā ¹¹³⁹ kaddame vā vālukāya ¹¹⁴⁰ vā pavesetvā heṭṭhākoṭiṃ atikkameti, tassa pavesitamatte yeva kammabandho. ¹¹³³

[102] (4) Parikappetvā pana ¹¹⁴¹ gahaṇaṃ parikappāvahāro nāma. So bhaṇḍokāsavasena duvidho. 'Tatrāyaṃ bhaṇḍaparikappo : ¹¹⁴² Sāṭakatthiko antogabbhaṃ pavisitvā ' sace sāṭako bhavissati gaṇhissāmī, sace ¹¹⁴³ suttam ¹¹⁴³ na ¹¹⁴³ gaṇhissāmī ' ¹¹⁴³ ti parikappetvā andhakāre pasibbakaṃ gaṇhāti, tatra ce sāṭako hoti, uddhāre

* *Krt.* 28

¹¹¹⁷ B sāhatthito
¹¹¹⁸ B *omits*
¹¹¹⁹ B ādiyamāno
¹¹²⁰ C mānakūṭakūṭa-
kahā°
¹¹²¹ B sayha
¹¹²² B balakkāne
¹¹²³ B vavattabalino
¹¹²⁴ K2 vutteyena
¹¹²⁵ B gamissāmī

¹¹²⁶ K1K2 pari°
¹¹²⁷ B °nanti
¹¹²⁸ K2 *omits*
¹¹²⁹ B °patho
¹¹³⁰ B dāni
¹¹³¹ K2 bhaṇḍam°
¹¹³² K1 °nikkhepa
¹¹³³ B °patho
¹¹³⁴ B Yasmim
¹¹³⁵ B yathā°

¹¹³⁶ K2 bhambham
¹¹³⁷ K1K2 paticchā°
¹¹³⁸ PIRV padena
¹¹³⁹ S atikkamitvā
¹¹⁴⁰ B vālikāya
¹¹⁴¹ B na
¹¹⁴² CGHKIPRSV
bhaṇḍaka°
¹¹⁴³ K2 *omits*

yeva kammabandho,¹¹³³ suttañ ce hoti, rakkhati. Bahi nīharitvā muñcitvā suttan ti ñatvā puna āharitvā ṭhapeti, rakkhati yeva. Suttan ti ñatvā pi yaṃ laddhaṃ¹¹⁴⁴ taṃ gaheṭṭabban ti gacchati, padavārena¹¹⁴⁵ kāreṭabbo. Bhūmiyaṃ ṭhapetvā gaṇhāti, uddhāre kammabandho. ‘Coro coro’ ti anubaddho¹¹⁴⁶ chaḍḍetvā palāyati, rakkhati. sāmikā disvā gaṇhanti, rakkhati yeva. Añño yo koci gaṇhāti, bhaṇḍadeyyaṃ.¹¹⁴⁷ Sāmikesu nivattesu sayāṃ¹¹⁴⁸ disvā ‘pagev’¹¹⁴⁹ etaṃ mayā gaḥitaṃ mama ‘dāni santakan’ ti gaṇhan-tassā pi¹¹⁴⁸ bhaṇḍadeyyaṃ eva. Tattha¹¹⁵⁰ svāyaṃ¹¹⁵¹ ‘sace sāṭako bhavissati, gaṇhissāmī’ ti ādinā nayena pavatto parikappo ayaṃ bhaṇḍaparikappo nāma.

[103] Okāsaparikappo pana evaṃ veditabbo: Ekacco para-parivenādīni pavitṭho¹¹⁴⁸ kiñci lobhaneyyaṃ¹¹⁵² bhaṇḍaṃ disvā gabbhadvārapamukhaheṭṭhāpāsādadvārakoṭṭhakarukkhamūlādiva-sena¹¹⁵³ paricchedaṃ katvā, ‘sace maṃ etthantare passissantī, daṭṭhukāmatāya gaḥetvā vicaranto viya dassāmi, no ce passantī, harissāmī’ ti parikappeti,¹¹⁵⁴ tassa taṃ ādāya parikappitaparicche-daṃ¹¹⁵⁵ atikkantamatte kammabandho¹¹⁵⁶ hoti. Iti svāyaṃ vuttanayena pavatto parikappo okāsaparikappo nāma. Evam¹¹⁵⁷ imesaṃ dvinnam pi parikappānaṃ¹¹⁵⁸ vasena parikappetvā gaṇhato avahāro parikappāvahāro ti veditabbo.

[104] (5) Kusāṃ saṅkāmetvā¹¹⁵⁹ pana avaharaṇaṃ kusāvahāro nāma. So pi evaṃ veditabbo: Yo¹¹⁴⁸ puggalo vilivamayāṃ vā¹¹⁶⁰ tālapaṇṇamayāṃ vā katasaññānaṃ yaṃ kiñci kusāṃ pātetvā sāṭakādimhi bhājiyamāne attano koṭṭhāsassa samipe ṭhitaṃ samagghataraṃ¹¹⁶¹ vā¹¹⁶² samaṃ¹¹⁶³ vā¹¹⁶² agghena parassa koṭṭhāsaṃ¹¹⁶⁴ haritukāmo attano koṭṭhāse patitaṃ kusāṃ parassa koṭṭhāse pātetukāmatāya uddharati, rakkhati tāva. Parassa koṭṭhāse patite rakkhāt’ eva.¹¹⁶⁵ Yadā pana tasmiṃ patite parassa koṭṭhāsato parassa¹¹⁶⁶ kusāṃ uddharati, uddhaṭamatte kamma-bandho.¹¹⁶⁷ Sace paṭhamataraṃ parakoṭṭhāsato kusāṃ uddharati,

1144 B laṃddham

1145 CHKIPIV pāda²

1146 CGHKIK2

anubandho

1147 CHKIR °deyya

1148 B omits

1149 B pageva R gev

1150 K1 sattha K2 ttha

1151 B yaṃ vā ti

1152 S °neyya

1153 HKIK2PIRSV

°pamukhā^o

1154 CHKIRSV °kappoti

1155 C ca adds

K2 °kappitaṃ^o

1156 B °patho

1157 B Evamm

1158 K2 °kappākaṃ

1159 KIPIRV saṅka^o

1160 W omits KIK2PIV

viliva^o

1161 K1S samahagghata-

raṃ

1162 B omits

1163 B asamaṃ K1 sammā

1164 B koṭṭhāsā

1165 B rakkhate yeva

1166 CGHKIR pūrasa

1167 B °patho

attano koṭṭhāse pātetukāmatāya uddhāre rakkhati, pātane pi rakkhati.¹¹⁶² Attano koṭṭhāsato pana attano kusam uddharato uddhāre ¹¹⁶⁸ yeva rakkhati.¹¹⁶⁹ Tam ¹¹⁶² uddharitvā parakoṭṭhāse ¹¹⁷⁰ pātentassa hatthato muttamatte kammabandho ¹¹⁶⁷ hoti, ayam kusāvahāro.

[105] Imesaṃ pana pañcannaṃ avahārānaṃ vasena pavattesu sāhatthikādisu ¹¹⁷¹ (i) sāhatthiko nāma parassa bhaṇḍaṃ saha-tthā ¹¹⁷² avaharati. (ii) Āṇattiko nāma asukassa bhaṇḍaṃ avaharā ti aññaṃ āṇāpeti. (iii) Nissaggiko ¹¹⁷³ nāma suṅkaghātaparikappi-tokāsānaṃ ¹¹⁷⁴ anto ṭhatvā bahipatanam.¹¹⁷⁵ (iv) Atthasādhako nāma asukassa bhaṇḍaṃ yadā sakkosi, tadā tam avaharā ¹¹⁷⁶ ti āṇāpeti, tattha sace paro ¹¹⁷⁷ antarāyiko ¹¹⁷⁸ hutvā tam avaharati, āṇāpakassa āṇattikkhaṇe yeva kammabandho.¹¹⁷⁹ Parassa vā pana telakumbhiyā ¹¹⁸⁰ avassaṃ telapivanakāni ¹¹⁸¹ upāhanādīni pakkhipati, hatthato muttamatte yeva kammabandho.¹¹⁸² (v) Dhuranikkhepo pana ārāmābhiyogaṃ ¹¹⁸³ upanikkhittabh-aṇḍavasena veditabbo. Tāvakālikabhaṇḍadeyyāni adentassā ¹¹⁸⁴ pi eso ¹¹⁸⁵ va nayo ti ayam payogabhedo.

[106] Tam pana dussīlassa santake ¹¹⁸⁶ appasāvajjaṃ,¹¹⁸⁷ tato gorūpasīlakassa ¹¹⁸⁸ santake ¹¹⁸⁹ mahāsāvajjaṃ,¹¹⁸⁹ tato ¹¹⁸⁹ saraṇagatassa ¹¹⁹⁰ santake mahāsāvajjaṃ,¹¹⁹¹ tato ¹¹⁹¹ pañcasikkhā-padikassa, sāmaṇerassa, puthujjanabhikkhuno, sotāpannassa,¹¹⁹² sakadāgāmissa, anāgāmissa santake mahāsāvajjaṃ,¹¹⁹³ khīṇāsa-vassa ¹¹⁹⁴ santake ¹¹⁹⁴ atimahāsāvajjaṃ yeva.

Phalato pan' assa ¹¹⁹⁵ nibbattā ¹¹⁹⁶ appahūṭadhanadhaññatā ¹¹⁹⁷ mandabhogatā anuppannānaṃ bhogānaṃ anuppatti uppannānaṃ bhogānaṃ athāvariyaṃ patthitānaṃ ¹¹⁹⁸ pañcakāmaguṇānaṃ khip-pam appaṭilābhitā rājacorūdaka-aggi-appiyadāyādehi ¹¹⁹⁹ sādharma-

¹¹⁶⁸ CGHK2R uddhāro

¹¹⁶⁹ B ti *adds* K2 uddhāre
yeva rakkhati *repeats*

¹¹⁷⁰ CHK1RS pūra°

¹¹⁷¹ K2 *omits*

¹¹⁷² C sā°

¹¹⁷³ C °giyo

¹¹⁷⁴ HP1RV °kāsa

¹¹⁷⁵ B °pātanaṃ K2
°paṇṇaṃ

¹¹⁷⁶ C avahārā

¹¹⁷⁷ CHK1K2P1RV vāro

¹¹⁷⁸ K1 ānanta°

¹¹⁷⁹ B Atthasādhako to
kammabandho *omits*

¹¹⁸⁰ B °kumbhiyaṃ

¹¹⁸¹ K2 telaṃ pivatakāni

¹¹⁸² B °patho

¹¹⁸³ B ārāmā ti sotaṃ

¹¹⁸⁴ CGS °tassa

¹¹⁸⁵ B ese

¹¹⁸⁶ B ntake

¹¹⁸⁷ K1 appā°

¹¹⁸⁸ B gosīlikassa

¹¹⁸⁹ B *omits*

¹¹⁹⁰ K2 saraṇāgamanassa

¹¹⁹¹ C *omits*

¹¹⁹² B sotāpanna

¹¹⁹³ B tato *adds* S *omits*

¹¹⁹⁴ S *omits*

¹¹⁹⁵ B pana a

¹¹⁹⁶ B nidhanattā K2

nibbatta

¹¹⁹⁷ BC dhana *omits*

HK1P1SV apahūta°

¹¹⁹⁸ B pathikānaṃ K2
pattitānaṃ

¹¹⁹⁹ K1 °appiyā°

ṇabhogatā ¹²⁰⁰ asādhāraṇassa ¹²⁰¹ dhanassa appaṭilābho sabbalo-
kanīcatā atthi ti vacanassa pi assavaṇatā ¹²⁰² dukkhavihāritā ti evam
ādi phalavibhāgo ¹²⁰³ veditabbo.

[107] Adinnādānā veramaṇiyā pana mahaddhanatā pahūta-
dhaññatā anantabhogatā anuppannabhoguppattitā ¹²⁰⁴ uppanna-
bhogathāvaratā ¹²⁰⁵ icchitānaṃ bhogānaṃ khippapaṭilābhitā ¹²⁰⁶
rāja-cora-udaka-aggi-appiyadāyādehi asādhāraṇabhogatā ¹²⁰⁷ asā-
dhāraṇadhanapaṭilābho ¹²⁰⁸ lokuttamatā natthibhāvassa ajāna-
natā sukhavihāritā * ti evam ādayo ¹²⁰⁹ taṃ taṃ suttānusārena
veditabbā. ¹²¹⁰

[108] Api ca, adinnādāyī puggalo imasmiṃ yeva attabhāve
kaṇṭakalatādīhi anekappakāraṃ ¹²¹¹ anayavyasanam pāpuṇāti.

Tena hi ¹²¹² Bhagavatā :

“ Yathārūpānaṃ kho ¹²¹³ pana pāpakānaṃ dhammānaṃ ¹²¹⁴ hetu
rājāno coraṃ āgucāriṃ ¹²¹⁵ gahetvā vividhā kammakāraṇā ¹²¹⁶
kārenti, kasāhi pi tāḷenti, vettehi ¹²¹⁷ pi tāḷenti, addhadanḍakehi pi
tāḷenti, hattham pi chindanti, pādānaṃ pi chindanti, hatthapādānaṃ pi
chindanti, kaṇṇam pi chindanti, nāsānaṃ pi chindanti, kaṇṇanāsānaṃ pi
chindanti ” † ti ¹²¹⁸ ādi. Evam imasmiṃ yeva attabhāve ¹²¹⁹
anekavidhakammakāraṇahetubhūtaṃ adinnam ādiyitvā tena ¹²²⁰
pāpakammānaṃ anekavassakotīsaḥassesaṃ ¹²²¹ niraye pacitvā ¹²²² tato
cuto petayoniyaṃ nibbattitvā tattha ¹²²³ mahantaṃ khuppiṇāsa-
dukkham ¹²²⁴ anubhavanto aneka-antarakappe ¹²²⁵ vītināmetvā
sace manussayoniṃ ¹²²⁶ labhati, tattha pi yācako kapaṇo vivaṇṇo
hutvā ‘ dhī dhī ’ ti evam pavatta-anekakkharasatehi ¹²²⁷ parita-
jjiyamāno nekapilotikāhi ¹²²⁸ katavasanekeccā ¹²²⁹ ūkākiṇṇasiro ¹²³⁰
jalikākiṇṇagatto ¹²³¹ sokākiṇṇahadayo vilāpehi ¹²³² mukharita-
mukho ¹²³³ manussapeto hutvā pavedhamāno vicarati.

* *Khp.* 4. 33-34 † *A.* I. 47 f. ; *M.* III. 163 f.

¹²⁰⁰ B sādharāṇassa

¹²⁰⁹ K2 ādiyo

¹²²³ B omits

¹²⁰¹ B omits

¹²¹⁰ BK1S °tabbo

¹²²⁴ B khuppiṇāsaṃ du°

¹²⁰² CHK1R avasanta P1
asamanto SV asavaṇatā

¹²¹¹ S °kāra

¹²²⁵ B aneke° R aneka-
vidha°

¹²⁰³ B °vipāko

¹²¹² B Tenāha

¹²²⁶ BK2P1 °yoniyaṃ

¹²⁰⁴ B °patti

¹²¹³ H khe

¹²²⁷ B °rapadehi K2 aneka
repeats

¹²⁰⁵ B uppannabhogatā R
°bhogathāvaratā

¹²¹⁴ W omits

¹²²⁸ K2 tekapilotikāni

¹²⁰⁶ BS khippam paṭi°
CK1 khippam phalābhitā

¹²¹⁵ B °cāraṃ

¹²²⁹ R tavaṇa°

H °labhinā

¹²¹⁶ R °karaṇā

¹²³⁰ S ūkākiṇṇagatto

¹²⁰⁷ W asādhāraṇabho-
gatā

¹²¹⁷ B vetteti

¹²³¹ B °kiṇṇa-atto

¹²⁰⁸ V dhana omits

¹²¹⁸ K2 omits

¹²³² B vilopehi

¹²¹⁹ H antabhāve

¹²²⁰ S pana adds

¹²³³ B paggharita°

¹²²¹ B anekesu vassa°

¹²²² HK1P1RS patitvā

[109] 'Ten' āhu porāṇā :

“ Yo yācako bhavati bhinnakapālahattho
muṇḍo ¹²³⁴ dhigakkharasatehi ¹²³⁵ ca ¹²³⁶ tajjayanto,
bhikkhaṃ ¹²³⁷ sadāribhavane sa kucelavāso
dehī ¹²³⁸ parattha paravittaharo ¹²³⁹ naro hī ” * ti.

Imam atthaṃ dassentena Bhagavatā pi vuttaṃ : “ Adinnādānaṃ
bhikkhave, āsevitam bhāvitam bahulikatam nirayasamvattani-
kaṃ ¹²⁴⁰ hoti, tiracchānayanisamvattanikaṃ hoti, pettivisayasam-
vattanikaṃ hoti. Yo sabbalahuko adinnādānassa vipāko, so ¹²⁴¹
manussabhūtaṃsa dobhaggiyasamvattaniko ¹²⁴² hotī ” † ti.

Evam adinnaṃ dhanam ādiyanto
diṭṭhe va dhamme narakālike ¹²⁴³ pi,
pappoti ¹²⁴⁴ dukkhaṃ vyasanañ ca ‘nekaṃ
naro ¹²⁴⁵ paratthesu ¹²⁴⁶ rato ¹²⁴⁷ yato hi.

“ Tato adinnaṃ parivajjayeyya,
kiñci kvaṇi sāvako bujjaṃāno
na hāraye, ¹²⁴⁸ harataṃ nānujaññā :
sabbam adinnaṃ parivajjayeyyā ” ‡ ti. ¹²⁴⁹

[110] Tad anantaram niddiṭṭhassa abrahmacariyassa (i) ajjhā-
cariyavatthu ¹²⁵⁰ (2) sevamānapayogo ¹²⁵¹ (3) maggenamaggapaṭi-
patti ¹²⁴⁷ (4) adhivāsanaṃ ti cattāri aṅgāni. § Tattha attano ruciya
pavattassa tayo, ¹²⁵² balakkārena pavattitassa tayo ti anavasesena
gahane ¹²⁵³ cattāro daṭṭhabbā. Atthasiddhim ¹²⁵⁴ pana tih' eva. ¹²⁵⁵
Tathā ¹²⁵⁶ micchācārassa, tattha pana paṭhamam aṅgaṃ agamanī-
yavatthutā ti ¹²⁵⁷ vattabbaṃ. Payogato abrahmacariyādīnaṃ
sāhatthiko eva ¹²⁵⁸ payogo ti evam ettha payogato vinicchayo
veditabbo.

* *Tkg.* 79.65 † *A.* IV. 247 ‡ *Sa.* 395.69 § *KhpA.* 31

¹²³⁴ H muṇḍe	¹²⁴³ B nadakālike	sevamānapayoge PIV
¹²³⁵ B akkhada°	¹²⁴⁴ B pabboti	sevamānaṃ°
¹²³⁶ B va	¹²⁴⁵ K2 nare	¹²⁵² B tato
¹²³⁷ B dukkhaṃ	¹²⁴⁶ B sadatthesu	¹²⁵³ B ca <i>adds</i>
¹²³⁸ K2 dehe	¹²⁴⁷ B parato	¹²⁵⁴ B °siddhi R °siddhaṃ
¹²³⁹ BK2 paracitta°	¹²⁴⁸ R haraye	¹²⁵⁵ P1 paniheva
¹²⁴⁰ B °vattanitam	¹²⁴⁹ B <i>omits</i>	¹²⁵⁶ B tīhevathā
¹²⁴¹ K2 <i>omits</i>	¹²⁵⁰ B ajjhācaraṇiyaṃ	¹²⁵⁷ K2 ni
¹²⁴² B dosaniyasamvatta- niyako S dosaggiya°	vatthu G anajjhā°	¹²⁵⁸ K2 evaṃ
	¹²⁵¹ B sevanapayogo K2	

[111] Tam pana dussīlāya itthiyā vītikkamena ¹²⁵⁹ appasāvajjam, tato gorūpasīlikāya mahāsāvajjam, tato saraṇagatāya, pañca-sikkhāpadikāyā, sāmaṇeriyā, puthujjanabhikkhuniyā, sotā-pannāya ¹²⁶⁰ sakadāgāmiyā, tato ¹²⁶¹ anāgāmiyā ¹²⁶² vītikkame ¹²⁶³ mahāsāvajjam, khīṇāsavāya pana ekantamahāsāvajjam eva. Tathā micchācāro, so pana yāva pañcasikkhāpadikāya vā ¹²⁶⁴ netabbo. ¹²⁶⁵

[112] Phalato pana kāmesu micchācārassa bahupaccatthikatā ¹²⁶⁶ sabbajanassa appiyatā annapānavatthasayanāsanādīnam ¹²⁶⁷ alābhitā dukkhasayanatā ¹²⁶⁸ dukkhapaṭibujjhanatā apāyabhayehi ¹²⁶⁹ aparimuttatā ¹²⁷⁰ itthinapumṣakabbāvapaṭilābhatā ¹²⁷¹ kodhanatā asakkaccakiriyatā pattakkhandhatā adhomukhatā itthipurisānam aññamaññam appiyatā aparipunnindriyatā aparipunnalakḥhanatā niccasāsaṅkatā ¹²⁷² ussukkabahulatā ¹²⁷³ dukkhavihāritā sabbato bhayatā piyehi manāpehi viyogitā ¹²⁷⁴ ti evam ādiphalavibhāgo ¹²⁷⁵ veditabbo.

[113] Agamanīyavatthuvītikkamaphalattā nāyam ¹²⁷⁶ phalavibhāgo ¹²⁷⁷ abrahmacariyassa ¹²⁷⁸ vattabbo. Kiñcā pi na ¹²⁷⁹ vattabbo. Uposathaṅgabhedavasena ¹²⁸⁰ pavattassa ¹²⁸¹ yathāsambhavam sabbajanassa appiyatā annapānādīnam alābhitā dukkhasayana-dukkhapaṭibujjhanatā ¹²⁸² apāyehi ¹²⁸³ aparimuttatā ¹²⁸⁴ pattakkhandhatā ¹²⁸⁵ adhomukhatā aparipunnindriyatā aparipunnalakḥhanatā ¹²⁸⁶ dukkhavihāritā sabbato bhayatā ti evam ādayo vattabbā. ¹²⁸⁷

Tathā ¹²⁸⁸ abrahmacariyassa ¹²⁸⁹ evam vikālabhojanādīnam ¹²⁹⁰ tinnannam ¹²⁹¹ sabbajanassa appiyatādayo yathāsambhavam vattabbā.

[114] Abrahmacariyā veramaṇiyā pana, vigatapaccatthikatā sabbajanapiyatā annapānavatthasayanāsanādīnam ¹²⁹² lābhitā

¹²⁵⁹ B vitinṇamena

¹²⁶⁰ HPIRV °pannassa S °pannassā

¹²⁶¹ B omits K1 tatra

¹²⁶² B °gāminiyā

¹²⁶³ B °kamena

¹²⁶⁴ C omits

¹²⁶⁵ B ne omits

¹²⁶⁶ B °pacchatthikā

¹²⁶⁷ B °sayanādīnam

¹²⁶⁸ C omits

¹²⁶⁹ B apāyehi

¹²⁷⁰ GK2PIV appamuttatā HR appi°

¹²⁷¹ B °paṭilābhitā

¹²⁷² G ussukatā adds

¹²⁷³ B °bahutā

¹²⁷⁴ C viyohitā S sobhitā

¹²⁷⁵ K1 ādiniphala°

¹²⁷⁶ K2 tāyam PIV omit

¹²⁷⁷ B °vipāko

¹²⁷⁸ B brahma°

¹²⁷⁹ S omits

¹²⁸⁰ B °bhedavasabha

¹²⁸¹ B pa for pavattassa

¹²⁸² GP1 °sayanatā

dukkha° CHK1K2RS

dukkhassanapaṭi°

¹²⁸³ S ahi

¹²⁸⁴ B °muttakā

¹²⁸⁵ S °khandhatāya

¹²⁸⁶ K2 °lakḥhaṇā

¹²⁸⁷ K1K2R °tabbo

¹²⁸⁸ W yathā

¹²⁸⁹ K1 brahma°

¹²⁹⁰ B pi adds

K2 °bhojanādīm

¹²⁹¹ B tinṇam K2 tinṇannam

¹²⁹² W vattha omits

BCGHK1PIRSV

°sayanādīnam

sukhasayanatā sukhapaṭibujjhanatā apāyabhayavinimuttatā ¹²⁹³
 itthibhāvapaṭilābhassa vā napuṃsakapaṭilābhassa ¹²⁹⁴ vā ¹²⁹⁵
 abhabbatā akkodhanatā sakkaccakiriyatā apattakkhandhatā ana-
 dhomukhatā itthipurisānaṃ aññaṃaññapiyatā paripuṇṇindri-
 yatā ¹²⁹⁶ paripuṇṇalakkhanatā nirāsaṅkatā appossukkatā ¹²⁹⁷
 sukhavihāritā akutobhayatā piyavippayogābhāvatā ¹²⁹⁸ * ti evaṃ
 ādīni veditabbāni. Tathā ¹²⁹⁹ micchācārā veramaṇiyā.

[115] Api ca, paradāriko imasmiṃ ¹³⁰⁰ yeva attabhāve ¹³⁰¹
 dhanadaṇḍavadhadāṇḍādīhi ¹³⁰² abhibhūto mahantaṃ anayavya-
 sanaṃ patvā tato cuto niraye uppajjitvā cittadukkham ¹³⁰³ anubha-
 vitvā sace manussayoniṃ ¹³⁰⁴ paṭilabhati, ¹³⁰⁵ attabhāvasate
 itthibhāvaṃ pāpuṇāti. ¹³⁰⁶ Yathā ¹³⁰⁷ hi, ¹³⁰⁷ “ purisā hi itthiyo vā
 itthiyo ¹³⁰⁸ purisā ¹³⁰⁹ vā abhūtapubbā ¹³¹⁰ nāma natthi. Purisā
 hi nāma ¹²⁹⁵ parassa dāre aticaritvā kālaṃ katvā bahūni vassasata-
 saḥassāni niraye pacitvā manussajātiṃ āgacchantā ¹³¹¹ attabhāva-
 sate itthibhāvaṃ āpajjanti.” ¹³¹² †

Tathā uppannuppannatṭhāne sapattā yeva bahulā bhavanti.
 Amanāpaṃ yeva itthirūpasaddagandharasaphoṭṭhabbānaṃ bhāgi
 hoti. ¹³¹³

Tena ¹³¹⁴ vuttaṃ : ¹³¹⁴

“ Sapattabahulo ¹³¹⁵ hoti sadā cāpattit’ ¹³¹⁶ itthiko
 itthi vā paṇḍako vā pi paradārato ¹³¹⁷ naro ” ¹³¹⁸ † ti. ¹³¹⁹

[116] Tiṭṭhatu tāv’ ettha ativisāriṇi ¹³²⁰ kathā. Saṃkhepato pana
 sā evaṃ veditabbā : ¹³²¹

Kappasatasahassaṃ pūritapārami amhākaṃ Ānandatthero §

* *KhpA.* 34 † *DhpA.* I. 327

‡ *Sdhp.* 79.40 § *DhpA.* I. 327 ff.

¹²⁹³ CHK1PIRSV bhaya
omit

¹²⁹⁴ B *omits* R napuṃsaka
omits

¹²⁹⁵ B *omits*

¹²⁹⁶ B puri°

¹²⁹⁷ GHK1K2PIRSV °su-
 katā

¹²⁹⁸ K2PIV °yoga°

¹²⁹⁹ G yathā

¹³⁰⁰ C ismiṃ

¹³⁰¹ B °bhāvena na

¹³⁰² BHK1R dha *omit* K2
 vadhadāṇḍā *omits*

¹³⁰³ B ciraṃ dukkham

¹³⁰⁴ B °yoni

¹³⁰⁵ H °labhīti

¹³⁰⁶ B ti *adds*

C°GHK1K2PISV

papunanti

¹³⁰⁷ W *omits*

¹³⁰⁸ MSS. *omit cor. acc.*
Dh.

¹³⁰⁹ BCGHK2RS puriso

¹³¹⁰ K2 °pubbaṃ

¹³¹¹ B āgantvā

¹³¹² B ti *adds* CHK1K2
 PIRSV pacitvā to āpa-

jjanti *omit*

¹³¹³ W Tathā to hoti *omits*

¹³¹⁴ W *omits Dh. has*
Kiyanaladamāyi

¹³¹⁵ B Sapatha°

CHK1K2RS patta°

¹³¹⁶ B bāpatti° K2S

vāpatti° P1 vārapatti° V
 capatti°

¹³¹⁷ K2 paradārato

¹³¹⁸ B mano

¹³¹⁹ W *omits*

¹³²⁰ H °saritīṇi K2 sārāṇi

¹³²¹ B °tabbo

ekissāya¹³²² jātiyā siddhena¹³²³ pāpamittasaṃsaggena¹³¹⁹ para-
dārasamāgamena¹³²⁴ niraye pacitvā tato cuto cuddasasu¹³²⁵ atta-
bhāvesu¹³²⁶ itthi jāto. Sattasu attabhāvesu aṅgajātavadham pāpuṇi.
Taṃ kathan ti ce :¹³²³ So therō saṃsāre saṃsaranto Magadharatṭhe
Rājagahanagare kammāraputto hutvā pāpamittasaṃsaggena
paradārakammaṃ katvā jīvita-pariyosāne okāsaṃ laddhena puñña-
kammaena Vamsaratṭhe Kosambiyam asitikoṭṭidhano¹³²⁷ seṭṭhiputto
hutvā uppajjitvā kalyāṇamittasaṃsaggena¹³²⁸ bahūni¹³²⁹ puñṇāni
katvā maraṇakāle Rājagahe katapārādārikakammassa¹³³⁰ sammukhī-
bhūtattā Roruvaniraye uppajjitvā tattha anekavassakoṭṭisatasahas-
sesu¹³³¹ pacitvā kammaṃ khepetvā Kaṇṇāṭajanapade¹³³² gadrabho
hutvā uppajji. Tattha amaccadārako¹³³³ 'esa maddito jivasam-
panno bhavissatī' ti aṅgajātaṃ madditvā attano vāhanam akāsi.

[117] Tato cuto mahāvane kapi hutvā nibbatti. 'Tattha pi
uppannadivase yeva yūthapatinā 'mama puttaṃ ānethā' ti
ānāpetvā daḥhaṃ gahetvā rodantass' eva dantehi ḍasitvā¹³³⁴
uddhaṭabho, tato cuto Dasavavadesse¹³³⁵ gono hutvā nibbatti.
Tattha pi taruṇakāle yeva uddhaṭaphalo ahosi.

[118] Tato cuto Vajjiratṭhe vibhavasampanne kule napuṃsako
hutvā uppanno,¹³³⁶ dullabhe manussattabhāve na¹³³⁷ ca itthi
no¹³³⁸ ca puriso ahosi. Tato cuto Sakkassa devaraṇṇo devakaṇṇā
hutvā nibbatti. Tato dutiye tatiye¹³³⁹ catutthe pi attabhāve
devakaṇṇā yeva hutvā nibbatti. Pañcame vāre tasmim yeva
devaloke¹³⁴⁰ Javanadibbaputtassa¹³⁴¹ aggamahesī hutvā nibbatti.
Tato cuto¹³⁴² Vedeharatṭhe Mithilāyaṃ¹³⁴³ Aṅgātiraṇṇo¹³⁴⁴ agga-
mahesiyā kucchismim uppajjitvā abhirūpā Rujā nāma rājakaṇṇā
ahosi. Tassā pitā Rativaddhaṃ¹³⁴⁵ nāma pāsādaṃ kāretvā¹³⁴⁶
tattha vasāpetvā divase¹³³⁹ divase pañcavīsatisamuggehi¹³⁴⁷ mālaṃ
peseti.¹³⁴⁸ Vatthābharāṇesu yeva¹³⁴⁹ annapāṇesu ca pamāṇaṃ
natthi. Dānaṃ dātum addhamāse addhamāse sahasaṇ¹³⁵⁰ ca

¹³²² K1K2R ekissā

¹³²³ B omits

¹³²⁴ B °dāarakamma-
thena

¹³²⁵ CHR cuddassu

¹³²⁶ K2 °bhāve

¹³²⁷ B °kodhano

¹³²⁸ B mitta omits CH
°sagge

¹³²⁹ B bahū

¹³³⁰ GS °paradārika° K2
°paradāra°

¹³³¹ B anekakoṭṭivassasa-
hassesu

¹³³² K2 Kaṇṇa°

¹³³³ K2 °dāarakā

¹³³⁴ B ḍasitvā

¹³³⁵ K2 Dasavavassa°

¹³³⁶ K2 uppanne

¹³³⁷ K2 °bhāvato

¹³³⁸ K2 itthito

¹³³⁹ B omits

¹³⁴⁰ B deva omits

¹³⁴¹ K2 Janadibba°

¹³⁴² CGH cutā

¹³⁴³ K2 Mithilānaṃ

¹³⁴⁴ B Aṅgati°

¹³⁴⁵ B Rativaddhaṃ

¹³⁴⁶ B taṃ adds

¹³⁴⁷ B written visatimasa-
magghchi later cor. visati-
samagghchi

¹³⁴⁸ B pesesi

¹³⁴⁹ B c' eva

¹³⁵⁰ K2 sahasa

dāpesi. Sā ¹³⁵¹ taṃ gahetvā dānaṃ datvā sīlaṃ rakkhitvā jīvitapariyosāne Tāvatisadevaloke mahesakkho devaputto hutvā nibbatti.

Tena vuttaṃ :

“ Itthī na muñcati ¹³⁵² sadā puna itthibhāvā
nārī sadā bhavati so puriso parattha
yo ācareyya ¹³⁵³ paradāram alaṅghanīyaṃ
ghoraṇ ca vindati sadā vyasanaṇ c’ anekan ” * ti.

[119] Tasmā samādinna niccuposathasīlen’ ¹³⁵⁴ upāsakajanena
“ Appassādā kāmā bahudukkhā bahūpāyāsā ādīnavo ettha
bhiyyo.” ¹³⁵⁵ † “ Atthikaṇkhalūpamā ¹³⁵⁶ kāmā appassādanatthēna
—pe— Tiṇukkūpamā ¹³⁵⁷ kāmā dahanakiccasampādanatthēna. ¹³⁵⁸
Aṅgārakāsūpamā kāmā mahābhītāpatthēna. ¹³⁵⁹ Supinakūpamā
kāmā ittaratthēna. Yācitakūpamā kāmā tāvakālikatthēna. Ru-
kkhaphalūpamā ¹³⁶⁰ kāmā sabbaṅgapaccaṅgabhaṇṇjanatthēna. ¹³⁶¹
Asisūnūpamā kāmā atikuṭṭhanatthēna. Sattisūlūpamā ¹³⁶² kāmā
vinivedhanatthēna. ¹³⁶³ Sappasirūpamā ¹³⁶⁴ kāmā ¹³⁶⁴ sāsāṅkasappa-
tibhayatthēna.” ¹³⁶⁴ ‡ “ Bahudukkhā bahūpāyāsā ādīnavo ettha
bhiyyo ” § cā ti vuttattā tādisehi rūpasaddagandharasaphoṭṭhabba-
saṅkhātehi pañcahi ¹³⁶⁵ kāmagaṇehi ¹³⁶⁶ samannāgatāhi itthīhi
saddhiṃ lobhavasena allāpasallāpamattam ¹³⁶⁷ pi akatvā sīlaṃ eva
rakkhitaṃ.

[120] Vuttaṇ c’ etaṃ :

“ Sallape asihatthēna ¹³⁶⁸ piṣācena ¹³⁶⁹ pi sallape
āsivisaṃ pi ¹³⁷⁰ āside ¹³⁷¹ yena daṭṭho na jīvati
na tveva eko ekāya mātugāmena sallape ” || ti.

* *Tkg.* 80.5

† *Vin.* II. 25, IV. 134 ; *M.* I. 91-92, 130 ; *A.* III. 97-98 ; *Thīg.* 358, 450 ;
J. II. 313, IV. 118 ; *Nd2.* 91

‡ *Vin.* II. 25, IV. 134 ; *M.* I. 130, 365 ; *A.* III. 97-98

§ *Vin.* II. 25, IV. 134 ; *M.* I. 91, 130, 364-365 ; *S.* I. 9, 10, 117 ; *A.* III. 97-98 ;
Nd2. 91

|| *A.* III. 69

¹³⁵¹ S omits	kāmā atibhayatthēna	°satibhayatthēna PIV
¹³⁵² B muccati	<i>adds</i>	satibhayajananaṭṭhena
¹³⁵³ C PIV vā careyya	¹³⁵⁹ B atihāpanatthēna	¹³⁶⁵ B pañca omits
¹³⁵⁴ R °dinne nicca°	¹³⁶⁰ B Dukkha° C °palū-	¹³⁶⁶ K2 °gaṇe
¹³⁵⁵ HK1 yo <i>add</i>	pamā	¹³⁶⁷ B allāpallāpa°
¹³⁵⁶ K2 atthisaṅkha°	¹³⁶¹ K2 °bhaṇṇjakatthēna	¹³⁶⁸ H asiha atthēna
¹³⁵⁷ K2 kinukūpamā	¹³⁶² C °sīlūpamā S patti-	¹³⁶⁹ B piṇṣā°
¹³⁵⁸ B atidahanatthēna	sūlū°	¹³⁷⁰ B pa
and B sappasirūpamā	¹³⁶³ B vivanaṭṭhena	¹³⁷¹ K2 āside
	¹³⁶⁴ B omits CHK1K2RS	

Tasmā taṃ ¹³⁷² taṃ sīlaṃ jīvitam ¹³⁷³ iva ¹³⁷³ maññamānena ¹³⁷⁴ upāsakajanena jalitaṃ ¹³⁷⁵ aṅgārakāsum iva abrahmacariyaṃ paradārasevanañ ca parivajjjetabbam.

Vuttañ c' etaṃ :

“ Abrahmacariyaṃ parivajjayeyya ¹³⁷⁶
aṅgārakāsum jalitaṃ va viññū, ¹³⁷⁷
asambhūyanto pana brahmacariyaṃ
parassa dāraṃ nātikameyyā ” * ti.

[121] Abrahmacariyānantaraṃ niddiṭṭhassa musāvādassa pi (1) vatthuviparītātā (2) visaṃvādanacittaṃ (3) tajjo vāyāmo (4) parassa atthavijānanan ¹³⁷⁸ ti cattāri aṅgāni. Visaṃvādanā-dhippāyena hi payoge ¹³⁷⁹ kate pi parena tasmim atthe aviññāte visaṃvādanassa asijjhanato parassa tad ¹³⁷³ atthaṃ vijānanam pi ekaṃ aṅgaṃ ti veditabbam. Keci pana “ Abhūtavacanam visaṃvādanacittaṃ parassa tad atthaṃ vijānanan ¹³⁸⁰ ti tīṇi ¹³⁸¹ aṅgāni ¹³⁸² ti vadanti.” †

Tattha ¹³⁸³ *abhūtavacanan* ¹³⁸⁴ ti abhūtattavacanam. ¹³⁸⁵ Attha-mukhena hi vacanassa bhūtātā vā abhūtātā vā. Vacanañ ca nāma idha abhūtassa vā bhūtataṃ bhūtassa vā abhūtataṃ katvā kāyena vā vācāya vā viññāpanapayogo. ¹³⁸⁶ So ca na vinā atthena hotī ti ¹³⁸⁷ vatthuviparītātā tajjo vāyāmo ti evaṃ ¹³⁸⁸ taṃ ¹³⁸⁹ aṅgadva-yam ¹³⁹⁰ ekato katvā abhūtavacanan ti vuttaṃ.

Tena vuttaṃ :

[122] “ Laddhī gūhanacittañ ca vācā tad anulomikā vacanatthapaṭivedho ¹³⁹¹ ca musāvādo tivaṅgiko ” ¹³⁹² ‡ ti.

Sace pana paro dandhatāya ¹³⁹³ vicāretvā taṃ atthaṃ jānāti, sannitṭhāpakacetanāya pavattattā kiriyāsamutṭhāpakacetanāk-khaṇe yeva musāvādakammanā ¹³⁹⁴ bajjhati.

Ettha paṇāyam pucchā hoti ¹³⁹⁵ : Musā bhaṇissantī ti ¹³⁸⁹

* *Sa.* 396.69 † *Pps.* MS. ‡ *Sdhp.* 65.39

¹³⁷² CH ta	¹³⁸¹ B tiṇi	¹³⁹⁰ HK1K2P1RSV
¹³⁷³ B <i>omits</i>	¹³⁸² B °ni	°dvayan
¹³⁷⁴ K2 sīlajīvitamañña°	¹³⁸³ B Athataṃ	¹³⁹¹ CH vacattha°
¹³⁷⁵ B jīvita	¹³⁸⁴ CHK1S abhūtattā°	¹³⁹² B °gito
¹³⁷⁶ K2 °veyyaṃ	¹³⁸⁵ B atathavacanam	¹³⁹³ K1R da <i>omits</i>
¹³⁷⁷ R vivaññū	¹³⁸⁶ K2S °panayogo	¹³⁹⁴ B °kammunā CHK1
¹³⁷⁸ B atthaṃ°	¹³⁸⁷ B ca <i>adds</i>	K2RS musāvādā°
CGHK1K2RS °vijānam	¹³⁸⁸ BV ekaṃ CHK1P1R	¹³⁹⁵ B honti
¹³⁷⁹ CH pi <i>add</i>	etaṃ	
¹³⁸⁰ CHK1K2RS vijānan	¹³⁸⁹ B <i>omits</i>	

pubbabhāgo atthi. Musā mayā bhaṇitan ti pacchimabhāgo natthi. Vuttamatte va ¹³⁹⁶ koci pammussati. Kiṃ tassa kammabandho ¹³⁹⁷ hoti na ¹³⁸⁹ hoti ¹³⁸⁹ ti ? Sā ¹³⁹⁸ evaṃ atṭhakathāsu ¹³⁹⁹ vissajjitā ¹⁴⁰⁰ : Pubbabhāge musā bhaṇissanti ca bhaṇantassa ‘musā bhaṇāmī’ ti ca jānato pacchābhāge musā mayā bhaṇitan ti na sakkā na bhavitum. Sace pi na hoti, kammabandho ¹⁴⁰¹ yeva. Purimam eva hi aṅgadvayaṃ pamāṇaṃ. Yassā pi ¹⁴⁰² pubbabhāge musā bhaṇissanti, ābhogo natthi, bhaṇanto ¹⁴⁰³ pana musā bhaṇāmī ti jānāti, bhaṇite pi musā mayā ¹⁴⁰⁴ bhaṇitan ti jānāti, tassa kammabandho ¹⁴⁰¹ na vattabbo. Kasmā ti ce ? Pubbabhāgakkhane musā bhaṇissāmī ¹⁴⁰⁵ ti ābhogaṃ ¹⁴⁰⁶ vinā sahasā bhaṇantassa vacanakkhane musā etan ti upatṭhite pi nivattetum ¹⁴⁰⁷ asakkuṇeyyatāya avisayabhāvato. ¹⁴⁰⁸ Pubbabhāgo ¹⁴⁰⁹ hi pamāṇantaraṃ. Tasmiṃ asati davā bhaṇitaṃ vā ravā ¹⁴¹⁰ bhaṇitaṃ vā hoti ti. Ettha davā ti sahasā ravā ti aññaṃ vattukāmassa khalitvā aññaṃ ¹⁴¹¹ bhaṇanaṃ.

[123] Tena vuttaṃ :

“ Pamāṇaṃ pubbabhāgo va ¹⁴¹² tasmiṃ ¹⁴¹³ sati na hessati, sesadvayan ti natth’ etam ¹⁴¹⁴ iti vācā tivaṅgikā ” ¹⁴¹⁵ * ti.

Tattha ¹⁴¹⁶ tasmiṃ pubbabhāge sati sesadvayaṃ na hoti ti evaṃ natthi. ¹⁴¹⁷ Avassaṃ hoti yevā ti attho. ¹⁴¹⁸ So pana kākaṇikamattassa atthāya musākaṭthane appasāvajjo, tato addhamāsakassa ¹⁴¹⁹ māsakassa ¹⁴⁰⁴ pañcamāsakassa addhakahāpanassa tato ¹⁴²⁰ anagghaniyabhaṇḍassa ¹⁴²¹ atthāya musākaṭthane mahāsāvajjo. Api ¹⁴²² ca ¹⁴²² ghaṭṭhānaṃ attano santakaṃ adātukāmatāya natthi ti ādinayappavatto appasāvajjo, sakkhī hutvā atthabhañjanavasena vutto mahāsāvajjo. Tathā ¹⁴²³ yassa atthaṃ ¹⁴²⁴ bhañjati, tassa appaṇatāya appasāvajjo, ¹⁴²⁵ mahāṇatāya mahāsāvajjo. Kilesānaṃ mandatibbatāvasena pi appasāvajjamahāsāvajjatā vattabbā.

* VinA. II. 449

¹³⁹⁶ PIV yeva

CHKIK2RS ca

¹³⁹⁷ B °patho

¹³⁹⁸ B Sā *written, but crossed out* C Sā *omits*

¹³⁹⁹ B tathāsu

¹⁴⁰⁰ K2 vijitā

¹⁴⁰¹ B °patho

¹⁴⁰² S Yassa pi

¹⁴⁰³ B bhaṇanti

¹⁴⁰⁴ K2 *omits*

¹⁴⁰⁵ B °mi

¹⁴⁰⁶ K2R abhogaṃ

¹⁴⁰⁷ B nivattesum

¹⁴⁰⁸ CH avissabhā° K2

avisabhā° PIV avisa-

vabhā°

¹⁴⁰⁹ B °bhāge

¹⁴¹⁰ K2 vā

¹⁴¹¹ K2 aññe

¹⁴¹² B ca

¹⁴¹³ B tasmi

¹⁴¹⁴ B evaṃ

¹⁴¹⁵ B °giko

¹⁴¹⁶ B Tassa

¹⁴¹⁷ B evaṃ natthi *omits*

and catunnam pi *adds*

¹⁴¹⁸ R avattho

¹⁴¹⁹ B māsakassa *omits*

HK1 °samāsakassa K2

addha°

¹⁴²⁰ R tato *repeats*

¹⁴²¹ B °ḍakassa

¹⁴²² B *omits*

¹⁴²³ B Tattha pi

¹⁴²⁴ CGHKIPRSV attha

¹⁴²⁵ B appam°

Musā kathetvā pana saṅghaṃ bhindantassa ekantamahāsāvajjo yeva.

[124] Phalato pan' assa ¹⁴²⁶ " avippasannindriyatā avissatṭhamadthurabhāṇitā ¹⁴²⁷ visamāsita-aparisuddhadantatā atithūlatā ¹⁴²⁸ vā atikisatā vā atirassatā vā ¹⁴²² atidīghatā ¹⁴²⁹ vā ¹⁴³⁰ dukkhasamphassatā duggandhamukhatā asussūsakaparijanatā ¹⁴³¹ anādeyyavacanatā kamaladalasadisamudulohitanayanajivhānam ¹⁴³² abhāvo uddhatatā ¹⁴³³ ananuvattanatā " * ti evaṃ ādiphalavibhāgo veditabbo. Visesato pan' assa anādeyyavacanatā suduggandhamukhatā ca phalaṃ.

Vuttaṇ ca :

[125] " Vacanā ¹⁴³⁴ dukkhakhinno ¹⁴³⁵ va abhūtakkhānatāḷito assaddhiyo suduggandhamukho hoti musārato " † ti.

Musāvādā veramaṇiyā pana, vipasannindriyatā ¹⁴³⁶ vissatṭhamadthurabhāṇitā ¹⁴³⁷ samasitasuddhadantatā ¹⁴³⁸ nātithūlatā nātikisatā nātirassatā nātidīghatā sukhasamphassatā uppalagandhamukhatā sussūsakaparijanatā ¹⁴³⁹ ādeyyavacanatā kamaladalasadisamudulohitanayanajivhatā anuddhatatā anuvattanatā ¹⁴⁴⁰ ti evaṃ ādayo veditabbā. ¹⁴⁴¹ Api ca, musāvādinā puggalena akattabbaṃ nāma ¹⁴⁴² pāpakaṃ ¹⁴⁴³ natthi.

Tena vuttaṃ :

" Ekaṃ dhammaṃ atītassa musāvādissa jantuno, vitipṇaparalokassa natthi pāpaṃ akāriyaṃ " ‡ ti.

[126] Yo pana gahaṭṭhabhūto musāvādato na patilīyati na patikuṭati tassa santāne guṇalavam ¹⁴⁴⁴ pi natthi. Yassa pabbajitassa musāvāde lajjā natthi, tassa samaṇabhāvam pi natthi. Yathāha : " Passasi ¹⁴⁴⁵ no tvaṃ, Rāhula, imaṃ ¹⁴⁴⁶ udakādhānaṃ ¹⁴⁴⁷ rittam tuccham ti. Evaṃ bhante. Evaṃ rittam tuccham

* Cf. *Khp.* 1. 34

† *Sdhp.* 80.40

‡ *Dhp.* 176, 26 ; *It.* 18

¹⁴²⁶ B manassa

¹⁴²⁷ CHK1PIV 'bhanitā

¹⁴²⁸ B visamasita°

¹⁴²⁹ B adīghatā

¹⁴³⁰ B vā *written but cancelled*

¹⁴³¹ H 'asussūtaparī' R asussūkatā pari°

¹⁴³² CHK1PIRSV

'lohita' K2 visamāsita- to 'lohitanayana omits

¹⁴³³ K2 uddhattā

¹⁴³⁴ R Vacana V Vacano

¹⁴³⁵ B dukkhadinne C 'khitto

¹⁴³⁶ R vipasannindriyatā

¹⁴³⁷ B 'mudhura°

¹⁴³⁸ C 'suddhanattā

¹⁴³⁹ CHK1SR sussūka°

K2 sussūta° PIV sussuka°

¹⁴⁴⁰ R anuttā

¹⁴⁴¹ MSS. 'tabbo

¹⁴⁴² K2 omits

¹⁴⁴³ BCGK2S pāpaṃ

¹⁴⁴⁴ B guṇabhāvam

¹⁴⁴⁵ HK1RS Passi

¹⁴⁴⁶ B omits

¹⁴⁴⁷ B udakādhānaṃ

CHK1K2PIRSV 'dhāraṃ

kho,¹⁴⁴⁸ Rāhula, tesam sāmāññaṃ, yesam natthi sampajānamusāvāde lajjā ” * ti.

Cetiyo nāma eko rājā atthi. Tassa mukhato uppalagandho vāyati, sarīrato candagandho vāyati. Ākāse¹⁴⁴⁹ baddhapallaṇkena¹⁴⁵⁰ nisīdati. Khaggahatthā cattāro vijjādhārā¹⁴⁵¹ catūsu disāsu ārakkhaṃ gaṇhanti. Tena rañña musākathitakālato¹⁴⁵² paṭṭhāya te vijjādhārā khagge chaḍḍetvā palātā,¹⁴⁵³ mukhato uppalagandho sarīrato candanagandho ca anataradhāyi. Ākāse nisīdituṃ asakkonto bhūmiyaṃ paṭiṭṭhāsi.¹⁴⁵⁴ Bhūmiyaṃ¹⁴⁵⁴ akkantamatte paṭhavī vivaram adāsi. So ten’ eva kāyena gantvā nirayaṃ pavitṭho.

[127] Tena vuttaṃ¹⁴⁵⁵ bhagavatā : “ Musāvādo kho¹⁴⁵⁶ bhikkhave, āsevito bhāvito bahulīkato nirayaṃvattaniko hoti, tiracchānayonisamvattaniko hoti, pettivisayasamvattaniko hoti. Yo sabbalahuko¹⁴⁵⁷ musāvādassa vipāko manussabhūtassa¹⁴⁵⁸ abhūtakkhānasamvattaniko¹⁴⁵⁹ hoti ” † ti.¹⁴⁶⁰

Evam musāvādī “ Abhūtavādī nirayaṃ upeti ” ‡ ti vuttattā ca niraye uppajjitvā anekavassakoṭisu pacitvā tato cuto manussajātiṃ patvā anekajātisate abhūtakkhānatālito¹⁴⁶¹ hoti, dīno jaḷo nippaṇño ca hoti, appiyo hoti, maccho viya ajivho, Kapilamaccho viya duggandhamukho¹⁴⁶² hoti, aputtako¹⁴⁶³ hoti, uppajjamānā c’ assa dārakā dhītaro yeva uppajjanti, uppajjitvā ca dārakakiccaṃ na karonti.

Tena vuttaṃ :

[128] “ Dīno vigandhavadano ca jaḷo apaṇño
mūgo sadā¹⁴⁶⁴ bhavati appiyadassano ca,
pappoti dukkham atulaṇ ca manussabhūto
vācam¹⁴⁶⁵ musā bhaṇati yo hi asaṇñasatto ”¹⁴⁶⁶ § ti.

Tasmā sīlavantehi upāsakajanehi na musāvādo bhāsitaḥ, na¹⁴⁶⁷ parehi bhaṇāpetabbo na ca¹⁴⁶⁸ paṣaṃsitabbo.

* *M.* I. 414 † *A.* IV. 247 ‡ *Dhp.* 306.44 ; *Sn.* 661.127 ; *Itv.* 42
§ *Tkg.* 81.65

¹⁴⁴⁸ B vo

¹⁴⁴⁹ K2 Ākāśato

¹⁴⁵⁰ W °pallaṅko

¹⁴⁵¹ K2 vijjadhare

¹⁴⁵² B musākathana°

¹⁴⁵³ K2 palātā

¹⁴⁵⁴ BC omit

¹⁴⁵⁵ B va

¹⁴⁵⁶ W omits

¹⁴⁵⁷ K2 °lahuso

¹⁴⁵⁸ K2 manubhūtassa

¹⁴⁵⁹ P1 °takkhana°

¹⁴⁶⁰ B omits

¹⁴⁶¹ B bhūta°

¹⁴⁶² C°GHKIPIRSV

duggandho°

¹⁴⁶³ B amuttako

¹⁴⁶⁴ BGHKIK2P1RS

yathā

¹⁴⁶⁵ B vācam

¹⁴⁶⁶ B °tatto

¹⁴⁶⁷ B omits

¹⁴⁶⁸ C ce

Vuttaṇ e' etam :

“ Sabhaggato vā parisaggato vā
ekassa e' eko ¹⁴⁶⁹ na musā ¹⁴⁷⁰ bhaṇeyya,
na bhāṇaye, bhaṇataṃ nānujaññā ;
sabbam abhūtaṃ parivajjayeyyā ” * ti.

[129] Musāvādānantaram ¹⁴⁷¹ niddiṭṭhassa surāpānassa (1) surā-
dīnaṃ aññataratā (2) pātukamyatācittam ¹⁴⁷² (3) ajjhoharaṇappa-
yogo (4) tena ca ajjhoharaṇaṃ ti cattāri aṅgāni. Keci pana
“ lakkhaṇayuttasurā ca hoti taṃ payogena ajjhoharaṇaṃ ¹⁴⁷³ ti
dvaṅgikaṃ ” † ti vadanti. Ettha ¹⁴⁷⁴ ca majjasaññāya aṅgabhāvena
avuttattā amajjasaññitāya pivanto ¹⁴⁷⁵ pi ¹⁴⁷⁶ majjapānakamma-
nā ¹⁴⁷⁶ bajjhatī ti keci. Majjasaññāya vā pātukamyatāgahaṇe' ¹⁴⁷⁷
eva ¹⁴⁷⁸ gahitattā. ¹⁴⁷⁹ Visuṃ aṅgabhāvena aniddiṭṭhā ti mañña-
mānā. ¹⁴⁸⁰ amajjasaññitāya ¹⁴⁸¹ pivantassa natthi kammaban-
dho ¹⁴⁸² ti aññe. ¹⁴⁸³ Tad etam samuṭṭhāne ¹⁴⁸⁴ pi ¹⁴⁸⁵ pana kāyo ¹⁴⁸⁶
surā ¹⁴⁸⁵ ti ¹⁴⁸⁵ jānanacittaṇ cā ti surā ti jānanacittassa samuṭṭhāna-
bhāvena ¹⁴⁸⁷ *Saddhammanettiṭṭhāya* vuttattā yuttam viya dissati.
Vīmaṇsitvā gahetabban ti *Paṭipattisaṅgahe* ‡ ¹⁴⁸⁸ vuttam.

[130] *Sāratthadīpaniyam* pana “ Yassa sacittakapakkhe cittam
akusalam eva hoti, taṃ *lokarajjam*. Ten' eva *Cūlaganṭhipade*
Majjhimagāṇṭhipade vuttam : “ Ekam sattam māressāmī ti ca
tasmiṃ yeva ¹⁴⁸⁹ padese nipannaṃ aññaṃ ¹⁴⁹⁰ mārentassa
pāṇasaññāya ¹⁴⁹¹ atthitāya pāṇātipāto hoti. Evaṃ ¹⁴⁹² ekam majjam
pivissāmī ti aññaṃ majjam ¹⁴⁹³ pivantassa majjasaññassa atthitāya
akusalam eva hoti. Yathā pana kaṭṭhasaññāya ¹⁴⁹⁴ sappam
ghātentassa pāṇātipāto na hoti. Evaṃ nālikerapāṇasaññāya majjam
pivantassa akusalam na hotī ” § ti. ¹⁴⁹⁵ Keci pana vadanti :
Sāmaṇerassa surā ti ajānitvā pivantassa pārājikaṃ natthi, akusalam
pana hotī ti. Tam ¹⁴⁸⁵ tesam matimattam.

* Sn. 397.69

† Pps. MS

‡ Pps. MS.

§ Sād. 426

¹⁴⁶⁹ H neko

¹⁴⁷⁰ B mu omits

¹⁴⁷¹ B vādānanantaram

¹⁴⁷² CGHKIPIRSV

°kammata°

¹⁴⁷³ B °haratī C °harati

cā

¹⁴⁷⁴ B Tattha

¹⁴⁷⁵ K2 pivanne

¹⁴⁷⁶ B °kammunā

¹⁴⁷⁷ W pātu omits

¹⁴⁷⁸ W omits

¹⁴⁷⁹ K2 °tatthā

¹⁴⁸⁰ GRS mañña omit P1

majjamānā

¹⁴⁸¹ B ya omits

¹⁴⁸² B °patho

¹⁴⁸³ K2PIRV añño

¹⁴⁸⁴ B °thāna

¹⁴⁸⁵ B omits

¹⁴⁸⁶ B ta for kāyo

¹⁴⁸⁷ CH °bhāvo na

¹⁴⁸⁸ B °saṅgamo

¹⁴⁸⁹ S omits

¹⁴⁹⁰ K2PIV añña

¹⁴⁹¹ W °saññissa

¹⁴⁹² B Eva

¹⁴⁹³ CHR majja

¹⁴⁹⁴ K2 °saññā

¹⁴⁹⁵ B Evaṃ nālikerapā-
nasaññāya to ti omits

[131] Bhikkhuno ajānitvā “bījato paṭṭhāya majjaṃ ¹⁴⁹⁶ pivantassa ¹⁴⁹⁷ pācittiyaṃ.” * Sāmaṇero jānitvā pivanto sīlabhedam pāpuṇāti, na ajānitvā ti ettakam eva hi aṭṭhakathāyaṃ vuttaṃ, akusalam ¹⁴⁹⁸ pana hoti ti na vuttan ti. † Aparam pi vadanti : “Ajānitvā pivantassā pi sotāpannassa mukhaṃ surā na pavisati kamma-pathappatta-akusalacitten’ eva pātabbato” ‡ ti. Tam pi na sundaram. Bodhisatte ¹⁴⁹⁹ kucchigate bodhisattamātu sīlam viya hi idam pi ariyasāvakānaṃ dhammatāsiddhan ti veditabbam. Ten’ eva *Dīghanikāye Kūḷadantasuttaṭṭhakathāyaṃ* vuttaṃ : [132] “Bhavantare pi ariyasāvakā jīvitahetū pi ¹⁵⁰⁰ pāṇam na hananti, ¹⁵⁰¹ na suram pivanti. ¹⁵⁰² Sace ¹⁵⁰³ pana suraṇ ca khīraṇ ca missetvā mukhe pakkipanti, khīram eva pavisati na surā. ¹⁵⁰⁴ Kiṃ yathā : koṇcasakuṇānaṃ ¹⁵⁰⁵ khīramissake ¹⁵⁰⁶ udake khīram ¹⁵⁰⁷ eva ¹⁵⁰⁸ pavisati, na udakam. Idam yonisiddhan ti ce, idam pi dhammatāsiddhan ti veditabban” § ti || sabbametaṃ vuttaṃ. Athā pi *Gaṇṭhipade* surā ti vā ¹⁵⁰⁹ na ¹⁵¹⁰ vaṭṭatī ti jānitvā vā ¹⁵⁰⁰ pivantassa akusalam evā ti vuttaṃ. Yam pana surāpānasikkhāpadaṭṭhakathāya ¹⁵¹¹ “majjabhāvo ca tassa pāṇaṇ ¹⁵¹² cā” ¶ ti aṅgadvayaṃ vuttaṃ, taṃ bhikkhūnaṃ yeva sandhāya vuttaṃ. *Vinayaṭṭhakathāyaṃ* “Akusalacitten’ eva pātabbato ¹⁵¹³ lokavajjan” ** ti sādharanavacanam ¹⁵¹⁴ pi sacittakapakkham yeva sandhāya *Itivuttaṭṭhakathāyaṇ* ca “Akusalacitten’ eva c’ assa ¹⁵¹⁵ pātabbato ekantena mahāsāvajjabhāvo” †† ti vuttaṃ. Na hi ajānitvā ¹⁵¹⁶ pivantassa ¹⁵¹⁷ mahāsāvajjabhāvo sambhavati, yadi bhaveyya, adinnādānādisu pi atippasaṅgo bhaveyya. [133] Tatth’ evaṃ ¹⁵¹⁸ siyā : Pāṇiyasaññāya suram pivantassa pānacetanāsambhavato ¹⁵¹⁹ pāpasambhavo ti, tam paridahanattham sakasaññāya ¹⁵²⁰ vattham ¹⁵²¹ gaṇhāmī ti

* Cf. *VinA.* IV. 859-60 † *Sād.* 426 ‡ Cf. *ItA.* II. 53 § *DA.* I. 305 || *Sād.* 425f.

• *Kt.* 119 ** *VinA.* IV. 860 †† *ItA.* II. 53

¹⁴⁹⁶ S omits

¹⁴⁹⁷ CHR °tassanta

¹⁴⁹⁸ CHKIRS kusalam

¹⁴⁹⁹ R °sattā

¹⁵⁰⁰ B omits

¹⁵⁰¹ W hanti

¹⁵⁰² GK2 dhammatāsiddhan ti veditabbam *add*

¹⁵⁰³ GK2 ten’ eva *add*

¹⁵⁰⁴ B yathā *adds*

¹⁵⁰⁵ B °sakunāna

¹⁵⁰⁶ B °missatthadake

¹⁵⁰⁷ B khīra

¹⁵⁰⁸ B va

¹⁵⁰⁹ B pivanam *for* ti vā

K1 cā

¹⁵¹⁰ K2 pana

¹⁵¹¹ B °yam

¹⁵¹² MSS. pānā *cor. acc.*

Kt.

¹⁵¹³ K2 tabbate

¹⁵¹⁴ K1 sādharava°

¹⁵¹⁵ BK2 evam assa

¹⁵¹⁶ B avajānitvā

¹⁵¹⁷ B mahāsāvajjassa

adds

¹⁵¹⁸ B eva

¹⁵¹⁹ C pana cetanā°

¹⁵²⁰ B desasaññāya

¹⁵²¹ B tattham

parabhaṇḍaṃ ukkhipantassa gahaṇacetanāsambhāve¹⁵²² pi pāpa-
bhāvato na¹⁵²³ yuttaṃ. Athā pi¹⁵²⁴ evaṃ siyā : Yathā pi eḷaka-
saññāya¹⁵²⁵ mātaṃ mārentassa vatthuvisesasambhāvato¹⁵²⁶
ānantariyaṃ¹⁵²⁷ hoti. Evaṃ idhā pi vatthuvisesasambhāvato¹⁵²⁸
pāpaṃ ti, tam pi¹⁵²⁹ tattha¹⁵³⁰ vadhakacetanāya mahāsāvajjaṃ¹⁵³¹
sahasā¹⁵³² majjapānakasaññāya¹⁵³³ viya¹⁵³⁴ ettha pāṇiyasaññāya
sāvajjabhāvato. Tatthā pi lobhasahagatacittuppadena pātabbato
pāpaṃ evā ti ce, yajjevaṃ¹⁵³⁵ kujjhivā vallaṃ¹⁵³⁶ chindissāmi ti
sappaṃ ghātentaṃ¹⁵³⁷ pi pāpaṃ siyā, tattha pi duṭṭhacitta-
sambhāvato¹⁵³⁸ pāpaṃ evā ti yo vadeyya, so evaṃ pucchitabbo :
Kim ettha¹⁵³⁹ duṭṭhacittaṃ nissāya pāpaṃ hoti, udāhu sappa-
ghātanaṃ¹⁵⁴⁰ nissāyā ti ? So sammā vadamāno evaṃ vadeyya :
duṭṭhacittaṃ nissāyā ti. Yajjevaṃ tatthā pi lobhacittaṃ nissāya
bhavatu, na surāpānaṃ nissāyā ti evaṃ¹⁵⁴¹ nāpetabbo.¹⁵⁴² [134] Ten'
eva atthakathāyaṃ¹⁵⁴³ sāmaṇero¹⁵⁴⁴ jānitvā pibanto¹⁵⁴⁵ sīlabhe-
daṃ pāpupāti na ajānitvā ti ettakam¹⁵⁴⁶ eva vuttaṃ, akusalaṃ
pana hoti¹⁵⁴⁷ ti na vuttaṃ.¹⁵⁴⁸ * Surāpānaṃ bhikkhave, āseviṭṭhaṃ
bhāviṭṭhaṃ bahulīkataṃ nirayasamvattanikaṃ tiracchānayanisaṃ-
vattanikaṃ pettivisayasamvattanikaṃ¹⁵⁴⁹ † ti¹⁵⁵⁰ evaṃ ādikaṃ
pāliṃ¹⁵⁵¹ vadantena Bhagavatā pi jānitvā¹⁵⁵² suraṃ pibantassa¹⁵⁵³ eva
nirayasamvattanikādibhāvo anuññāto. Tasmā *Saddhammanetti-
kādisa* majjasaññāya¹⁵⁵⁴ pātukamyatā¹⁵⁵⁵ gahaṇen' eva gahitapa-
kkhassa¹⁵⁵⁶ sādhitattā surā ti ajānitvā pīvato¹⁵⁵⁷ natth' eva akusalaṃ
ti gahetabbaṃ.

[135] Aññaṃ vā visesakāraṇaṃ pariyesitvā vattabbaṃ : Tam

* *Sād.* 426 † *A.* IV. 248

1522 B 'sabbhāve K2
°cetanāya sambhava CHS
'sambhāve
1523 B a
1524 B omits
1525 K2 phalaka'
1526 C °visesassa
GHK1PIRSV
'sambhāvato
1527 B antariyaṃ
1528 B °visesabhāvato
HK1K2PIRV
'sambhāvato
1529 CGHK2PIRSV omit
1530 B taggā

1531 W omits B pānasa-
ññāya adds
1532 B omits K2 vi of viya
omits
1533 K1R yajjeyyaṃ
1534 B valli
1535 B 'tassa
1536 CHK1PIRSV
'sambhāvato
1537 K2 atthe
1538 W °ghātaṃ
1539 K2 va adds
1540 B omits
1541 K2P1 'tabbaṃ
1542 C °kathāya

1543 CHK1PIRSV
sāmaṇerā
1544 P1 pīvanto
1545 B ekam
1546 C pahotī
1547 K1S yuttaṃ
1548 K2 omits
1549 B pāli
1550 GHK1K2PIRSV
omit; but Dh. also con-
firms the reading of BC as
dānagena
1551 K2 majjaṃ°
1552 B °kammata
1553 K2 gahitaṃ°
1554 B pīvantassa

pana, pasatamattassa ¹⁵⁵⁵ pāne appasāvajjam añjalimattassa ¹⁵⁵⁶ pāne mahāsāvajjam, kāyasaṃcālanasamattham ¹⁵⁵⁷ pana bahum pivitvā gāmaghātanigamaghātakammaṃ ¹⁵⁵⁸ karontassa ¹⁵⁵⁹ ekan-tamahāsāvajjam eva. Heṭṭhāvuttanayena pāṇātipātādīnaṃ sati ¹⁵⁶⁰ pi mahāsāvajjabhāve sabbehi pi pan' etehi ¹⁵⁶¹ musāvādena saṅghabhedanam eva mahāsāvajjam. Taṃ hi kappam ¹⁵⁶² niraye paccanasamattham mahākibbisam. *Khuddakatṭhakathāyam* pana “ Api e' ettha surāmerayamajjapamādaṭṭhānam eva mahāsāvajjam, na tathā pāṇātipātādayo. Kasmā ? Manussabhūtaṃ pi ummatta-kabhāvasaṃvattanena ¹⁵⁶³ ariyadhammantarāyakaraṇato ¹⁵⁶⁴ ” * ti vuttam. Kiñ cā pi vuttam, “ Musā kathetvā saṅghabhedanam eva tato pi mahāsāvajjam, sabbakaṭukavipākattā pāṇātipātādisu hi yaṃ kaṭukavipākam taṃ mahāsāvajjam ” † ti.

[136] Alam papañcena. Phalato pan' assa atītānāgatapaccuppannānam ¹⁵⁶⁵ kiccakaraṇīyānam ¹⁵⁶⁶ khippam ajānanatā ¹⁵⁶⁷ muṭṭhassatitā ummattakatā ¹⁵⁶⁸ paññāvihīnatā ālasiyabhāvo ¹⁵⁶⁹ jaḷatā yobbanādihi mattatā pamattatā ¹⁵⁷⁰ sammūḷhatā thambhitā sārambhitā eḷamūgatā ussukitā ¹⁵⁷¹ asaccavāditā piṣuṇatā pharusa-vācāsamphappalāpitā ¹⁵⁷² rattindivatanditatā ¹⁵⁷³ akataññutā akataveditā guṇaviyuttatā macchariyatā dussīlatā anujjukatā kodhanatā ahirikatā ¹⁵⁷⁴ anottappitā micchādiṭṭhikatā amahantatā medhāvihīnatā apaṇḍitatā atthānatthesu ¹⁵⁷⁵ akusalatā ti evam ādiphalavibhāgo ¹⁵⁷⁶ veditabbo.

[137] “ Surāmerayamajjapamādaṭṭhānā veramaṇiyā pana atītānāgatapaccuppannesu kiccakaraṇīyesu khippam paṭijānanatā ¹⁵⁷⁷ sadā upaṭṭhitasatitā anummattakatā ¹⁵⁷⁸ ñāṇavantatā analasatā ajaḷatā aneḷamūgatā ¹⁵⁷⁹ amattatā ¹⁵⁷⁹ appamattatā asammohatā acchambhitā asārambhitā anussukkatā ¹⁵⁸⁰ saccavāditā apisuṇāpha-

* *KhpA.* 29 † *Pps.* MS.

¹⁵⁵⁵ B °matte	¹⁵⁶⁶ GHK1K2P1RSV	ditā S rattindita avama-
¹⁵⁵⁶ B añjimattassa	°karaṇānam	tanditā
¹⁵⁵⁷ B °calana°	¹⁵⁶⁷ B ajānatā	¹⁵⁷⁴ B ahirikkatā
¹⁵⁵⁸ K2 °nigāma°	¹⁵⁶⁸ B ummattatā	¹⁵⁷⁵ B su <i>omits</i>
¹⁵⁵⁹ CHR karonta PIV	¹⁵⁶⁹ B ālasibhāvo	¹⁵⁷⁶ B °vipāko
karontā	¹⁵⁷⁰ B <i>omits</i>	¹⁵⁷⁷ B hi jānanatā K2
¹⁵⁶⁰ B tiṇṇam	¹⁵⁷¹ G issu°	paṭilālanatā K2 paṭijā-
¹⁵⁶¹ B etehi	¹⁵⁷² B pharusatā ca sam-	natā R paṭivijānanatā
¹⁵⁶² B kammaṃ	phappalāramitā or °lāpā-	¹⁵⁷⁸ B anummattatā K2
¹⁵⁶³ BC ummattabhāva°	ramitā CHK1K2P1RSV	°mattakatā
¹⁵⁶⁴ K1 °karato	°vāca°	¹⁵⁷⁹ BCK1P1SV <i>omit</i>
¹⁵⁶⁵ B °paccuppannāya	¹⁵⁷³ BCGHK1P1V	¹⁵⁸⁰ B anussikitā
	°matanditā K2 °matan-	

rusāsamphappalāpavāditā ¹⁵⁸¹ rattindivam atanditatā ¹⁵⁸² katañ-
ñutā kataveditā ¹⁵⁸³ amaccharitā cāgavantatā sīlavantatā ujutā ¹⁵⁸⁴
akkodhanatā hirimantatā ¹⁵⁸⁵ ottappitā ujudiṭṭhikatā ¹⁵⁸⁶ mahanta-
tā medhāvitā paṇḍitatā atthānatthakusalatā ¹⁵⁸⁷ ti ” * evam ādīni
phalāni. Api ca ye ¹⁵⁸⁸ pana ¹⁵⁸⁹ halāhalavisakappaṃ surāmerayaṃ
pibanti ¹⁵⁹⁰ te tena kammaṇa niraye uppajjitvā anekavassakoṭṭisu
tattha pacitvā tato cutā kicchena manussajātiṃ labhitvā pi
ummattā honti, nillajjā honti, ¹⁵⁹¹ dīnattabhāvā ¹⁵⁹² dukkhitā honti,
sokena puṇṇahadayā ¹⁵⁹³ virūpā ca honti.

Ten’ āhu porāṇā :

“ Ummattakā vigatalajjaguṇā bhavanti
dīnā sadā ¹⁵⁹⁴ vyasanasokaparāyanā ca,
jātā ¹⁵⁹⁵ bhavesu vividhesu virūpadehā
pītvā halāhalavisam va suraṃ vipaṇṇā ” ¹⁵⁹⁶ † ti.

[138] Surā nāma dibbalokassa āvaraṇaṃ rāgādīnaṃ pabha-
vatṭhānaṃ ¹⁵⁹⁷ tinnaṃ bhavānaṃ patitṭhā tīhi ¹⁵⁹⁸ mahāpurisehi
garahitā tividhassa pi duccaritassa kāraṇaṃ ¹⁵⁹⁹ tilokassa sāsanaṃ
patitṭhā, tassa vināsakaraṃ. ¹⁶⁰⁰

Tena vuttaṃ :

“ Tidivāvaraṇaṃ timalapphabhavaṃ
tibhavassa gatiṃ ¹⁶⁰¹ tijaṇāvamataṃ ¹⁶⁰²
tividhassa pi duccaritassa hitaṃ
tibhavubbhavasāsananāsakaraṃ ” ¹⁶⁰³ ‡ ti.

Api ca, pipāsamattaṃ sahitaṃ asamatthā ¹⁶⁰⁴ hutvā pi ¹⁶⁰⁵
majjaṃ pibantā jaṇā ¹⁶⁰⁶ taṃ nidānaṃ ghoram nirayaḍukkhaṃ
kathan ¹⁶⁰⁷ nu sahissanti. ¹⁶⁰⁸

* *KhpA.* 34 † *Tkg.* 82.65 ‡

¹⁵⁸¹ B °pharusata sam-	¹⁵⁸⁹ CGHR na of pana	¹⁵⁹⁹ K2 kāraṇa
phappalāpavāritā	<i>omit</i>	¹⁶⁰⁰ B °sakaṃ
¹⁵⁸² GPISV °ditā	¹⁵⁹⁰ GS pibanti	¹⁶⁰¹ B tatiṃ
¹⁵⁸³ R katakaveditā	¹⁵⁹¹ BS <i>omit</i>	¹⁶⁰² B tinomavataṃ
¹⁵⁸⁴ B ujjukatā	¹⁵⁹² B °bhavā K2 °bhāva	¹⁶⁰³ B °nāsakandan
¹⁵⁸⁵ B viriyamantā W	¹⁵⁹³ B mutṭhahadayā	¹⁶⁰⁴ B samatthaṃ
viriyavantatā <i>cor. acc.</i>	¹⁵⁹⁴ B padā	¹⁶⁰⁵ W <i>omits</i>
<i>KhpA.</i>	¹⁵⁹⁵ B jānā	¹⁶⁰⁶ B jānā
¹⁵⁸⁶ BGPISV ujudiṭṭhitā	¹⁵⁹⁶ B visaṇṇā	¹⁶⁰⁷ CH kathaṃ
¹⁵⁸⁷ B anatthā°	¹⁵⁹⁷ B patava°	¹⁶⁰⁸ K2 hissanti
¹⁵⁸⁸ CHK1K2P1RV yo	¹⁵⁹⁸ B hī ti K2 pihi	

Yathāha :

“ Pibanti ye majjam asādhukam tam ¹⁶⁰⁹
pipāsamattam ¹⁶¹⁰ sahitāsahantā ¹⁶¹¹
te tam nidānam narakesu dukkham
katham sahissanti sughorarūpan ” * ti.

[139] Ye ¹⁶¹² pana niccuposathasīlena samannāgatā upāsakajanā
halāhalavisam iva majjapānam parivajjenti, te pana nānāratanasā-
mujjalena ¹⁶¹³ cakkaratanena cakkavāḷavijayam katvā cakkavatti-
sirim ¹⁶¹⁴ anubhavanti. Tathā Tāvatiṃsabhavane Sakko devarājā
hutvā nānāratanamāṇimayūkhabhāsure ¹⁶¹⁵ ratanavimāne naccagī-
tavāditacaturasurasundarīnam ¹⁶¹⁶ hasitalapitavilāsehi ¹⁶¹⁷ moda-
mānā devarajjasirim pi ¹⁶⁰⁵ pāpuṇanti. Pariyosāne aṭṭhaṅgika-
maggañāṇaturāṅgam āruya sabhayam ¹⁶¹⁸ sopasaggam ¹⁶¹⁹ saṃ-
sārakantāram khepetvā nibbānapuram pavisanti.

Ten’ āhu ¹⁶²⁰ :

“ Narindasampatti narindaloke
surindasampatti ¹⁶²¹ suraṅgamajjhe ¹⁶²²
munindasampatti ¹⁶²³ mahārahante ¹⁶²⁴
na ¹⁶²⁵ dullabhekantasurāviratte ” ¹⁶²⁶ † ti.

[140] Api ca sakala-Jambudīpe channavutiyā paṭṭanakotisa-
hassehi chappaṇṇāsaratānākarehi ¹⁶²⁷ navanavutiyā doṇamukhasa-
tasahassehi tikkhattum tesatṭhiyā nagarasahassehi ca parivārite ¹⁶²⁸
Dvāravatīnagare dibbasirim iva rajjasirim anubhavantā Vāsudeva-
narindādidasabhātīkarājāno suram pivitvā mahāmuggare gahetvā
aññamaññam ¹⁶²⁹ vadhivā matā apāyam eva pūrayiṃsu. Pubba-
devā pi suram pivitvā Merumatthake nipannā ¹⁶³⁰ Tidasavāsīhi ¹⁶³¹
apanītā lavaṇasāgare ¹⁶³² yeva nimuggā ti. Tasmā upāsakajanehi ¹⁶³³
surāmerayam na pātabbam. Na ca ¹⁶³⁴ pāyetabbam. ¹⁶³⁵ No ca
pasamsitabbam.

* †

¹⁶⁰⁹ B asādhukanti
CGHKIPIV asādhukat-
tam

¹⁶¹⁰ B papāsa°

¹⁶¹¹ B sahitāgasa°

¹⁶¹² K1 Yo

¹⁶¹³ B nāratana°

¹⁶¹⁴ K1 cakkavāḷa°

¹⁶¹⁵ B °bhāsane

¹⁶¹⁶ B °sandarīnam

¹⁶¹⁷ C hasilapivilāsehi

¹⁶¹⁸ B sabhāyam

¹⁶¹⁹ B so sasaggam or
soṭhasaggam

¹⁶²⁰ B āha

¹⁶²¹ B purinda°

¹⁶²² B purinda° GHKIP1-
RSV surinda°

¹⁶²³ B purisam°

¹⁶²⁴ K2 °rahatte

¹⁶²⁵ B omits

¹⁶²⁷ B chabbanmāsa°

¹⁶²⁸ MSS. parivārito

¹⁶²⁹ B ca adds

¹⁶³⁰ W vipannā

¹⁶³¹ K2 °vāsini

¹⁶³² B Merusāgare

¹⁶³³ B vutta adds

¹⁶³⁴ B ta

¹⁶³⁵ R Na ca pāyetabbam
omits

¹⁶²⁶ B dullabha°

Tena vuttaṃ Bhagavatā :

“ Majjañ ca pānaṃ na samācareyya ¹⁶³⁶
 dhammaṃ imaṃ rocaye ¹⁶³⁷ yo gahaṭṭho, ¹⁶³⁸
 na pāyaye pivataṃ nānujaññā
 ummādanatthaṃ ¹⁶³⁹ iti naṃ viditvā.
 Madā hi ¹⁶⁴⁰ pāpāni ¹⁶⁴¹ karonti bālā
 kārenti ¹⁶⁴² c’ aññe ¹⁶⁴³ pi jane pamatte,
 etaṃ apuññāyatanam ¹⁶⁴⁴ vivajjaye
 ummādanam mohanam ¹⁶⁴⁵ bālakattan ” ¹⁶⁴⁶ * ti.

[141] Tad anataram niddiṭṭhesu paññattivajjesu vikālabhojanassa tāva, vikālato ¹⁶⁴⁷ vatthussa ¹⁶⁴⁸ ca yāvakālikattaṃ ajjhoharaṇam ¹⁶⁴⁹ anumattakataḍḍitā ¹⁶⁵⁰ ti ¹⁶⁵¹ cattāri aṅgāni veditabbāni. Vikālabhojanādīni tīni ¹⁶⁵² kilesānaṃ mandatikkhataya appasāvajjamahāsāvajjāni. ¹⁶⁵³ Api c’ ettha āsevanabāhullato sikkhāpadaṃ abhibhavitvā, kim etenā ti vītikkamanato paṭikammakaraṇicchāya ¹⁶⁵⁴ ca abhāvato mahāsāvajjatā, ¹⁶⁵⁵ vipariyayena appasāvajjatā ¹⁶⁵⁶ ca daṭṭhabbā ti evam ettha vajjato vinicchayo veditabbo.

Uccāsayanamahāsayanassa, ¹⁶⁵⁷ pamāṇātikkantatā ¹⁶⁵⁸ akappiyatttharaṇatthata ¹⁶⁵⁹ tathāsaññitā tasmim āsanam ¹⁶⁶⁰ sayanañ cā ti cattāri aṅgāni ti evam ettha aṅgato vinicchayo veditabbo.

Dasame aṅgādivasena vinicchayo purimasikkhāpadesu vuttānusaṛena veditabbo. Phalato pan’ esaṃ ¹⁶⁶¹ vikālabhojanā veramaṇīādīnam pi sabbajanapiyatā ¹⁶⁶² annapānavatthasayanādīnam ¹⁶⁶³ lābhitā sukhasayanatā ¹⁶⁶⁴ sukhapaṭibujjhanatā apāyabhayaavinimuttatā ¹⁶⁶⁵ na ¹⁶⁶⁶ pattakkhandhatā anadhomukhatā ¹⁶⁶⁷ nirāsaṅkatā ¹⁶⁶⁸ appossukkatā sukhavihāritā ¹⁶⁶⁹ ti ¹⁶⁷⁰ evam ādīni yathāsambhavaṃ veditabbāni.

* Sn. vv. 398, 399.69

¹⁶³⁶ B samāreyya K2

camāreyya

¹⁶³⁷ C rocayo

¹⁶³⁸ B gahaṭṭho

¹⁶³⁹ B ummādayantaṃ G
 °nattaṃ

¹⁶⁴⁰ B ni

¹⁶⁴¹ B na *adds*

¹⁶⁴² V karonti

¹⁶⁴³ B jaññā GHK2S

maññe R cañe

¹⁶⁴⁴ B mapaññā° B taṃ
adds

¹⁶⁴⁵ K1 *omits*

¹⁶⁴⁶ BPIRV °kantaṃ

¹⁶⁴⁷ B vikālatā

¹⁶⁴⁸ H vatthussā

¹⁶⁴⁹ B °haraṇa

¹⁶⁵⁰ B anuppallakatādivā
 G tadimāni K2 anumattaka°

¹⁶⁵¹ B thā

¹⁶⁵² B ti

¹⁶⁵³ C °appavajja° GK2
 °sāvajjāti

¹⁶⁵⁴ C °karaṇacchāya K2
 apaṭikkama°

¹⁶⁵⁵ B °sāvajjā

¹⁶⁵⁶ CHPIRV appavajjatā

¹⁶⁵⁷ K2 Uccāsana°

¹⁶⁵⁸ B °tikmanatā

¹⁶⁵⁹ K2 °raṇatā

¹⁶⁶⁰ B ca *adds* K2 āsana

¹⁶⁶¹ B pana nesam

¹⁶⁶² B appajana°

¹⁶⁶³ B °vatthu°

¹⁶⁶⁴ B sussayantā

¹⁶⁶⁵ B bhaya *omits*

¹⁶⁶⁶ R taṃ

¹⁶⁶⁷ B adhomukhatā

¹⁶⁶⁸ B tāniyāsaṅkatā

¹⁶⁶⁹ R °vihāri

¹⁶⁷⁰ K2 *omits*

[142] Api ca,¹⁶⁷⁰ dasa pi c' etāni¹⁶⁷¹ sikkhāpadāni hīnena chandena cittaviriyavīmaṃsāhi¹⁶⁷² pi samādinnaṇi hīnāni,¹⁶⁷³ majjhimehi majjhimāni, paṇītehi paṇītāni. Taṇhādiṭṭhimānehi vā upakkiliṭṭhāni¹⁶⁷⁴ hīnāni, anupakkiliṭṭhāni majjhimāni, tattha tattha paññāya¹⁶⁷⁵ anuggahitāni paṇītāni.¹⁶⁷⁶ Nāṇavippayuttena vā kusalacittena¹⁶⁷⁷ samādinnaṇi hīnāni, asaṅkhārikañāṇasampayuttena majjhimāni, asaṅkhārikaṇa paṇītāni¹⁶⁷⁸ ti evaṃ hīnādito pi viññātabbo vinicchayo.

Evaṃ¹⁶⁷⁹ vidham¹⁶⁷⁹ pi¹⁶⁷⁹ niccuposathasīlaṃ gahaṭṭhasīlattā, tesam¹⁶⁸⁰ yaṃ yaṃ vītikkamati, taṃ tad eva bhijjati, avasesaṃ na bhijjati. Yato tesam¹⁶⁸¹ samādānen'¹⁶⁸² eva puna pañcaṅgikattaṃ aṭṭhaṅgikattaṃ vā sampajjati,¹⁶⁸³ na hi tesam sāmaṇerānaṃ viya ekasmiṃ bhinne sabbāni pi bhinnāni honti, yato sabbasamādānaṃ kātabbaṃ¹⁶⁸⁴ siyā ti. Apare paṇ' āhu : Visuṃ visuṃ samādinnesu, ekasmiṃ bhinne ekam eva bhinnaṃ hoti. ' Pañcaṅgasamannāgataṃ sīlaṃ samādiyāmi, aṭṭhaṅgasamannāgataṃ sīlaṃ samādiyāmi ' ti evaṃ pana ekato katvā samādinnesu, ekasmiṃ bhinne sabbāni pi bhinnāni honti samādānassa bhinnattā. Yan tu¹⁶⁸⁵ pana vītikkantaṃ¹⁶⁸⁶ ten' eva kammabandho¹⁶⁸⁷ ti, tasmā sīlabhedanam evaṃ¹⁶⁸⁸ veditabbaṃ.

[143] Ādīnavo¹⁶⁸⁹ pāṇavadhādikānaṃ¹⁶⁹⁰
evaṃ vibhatto¹⁶⁹¹ kamato¹⁶⁹² 'dhumā hi
thometva¹⁶⁹³ sīlaṃ tividhe pi¹⁶⁹⁴ sīle
saṃse¹⁶⁹⁵ phalaṃ¹⁶⁹⁶ jantupasādanāya.¹⁶⁹⁷

Sīlaṃ nāma' etaṃ—

sabbabhayamaḥaṇṇavatāraṇāya nāvā,
rūpavicittakaraṇāya vaṇṇatūlikā,¹⁶⁹⁸
kusalacandakiraṇamaṇḍanāya khīrasāgaro,
kusaladhammābhirūhanassa¹⁶⁹⁹ bījāvāto,

¹⁶⁷¹ CHK2P1V metāni R
etoni

¹⁶⁷² HK2R °vīmaṃsahi

¹⁶⁷³ K2 hitāni

¹⁶⁷⁴ K2 'liṭṭhā ti

¹⁶⁷⁵ B ya omits

¹⁶⁷⁶ K2 pāṇi°

¹⁶⁷⁷ K2 vā adds

¹⁶⁷⁸ K2 pana tāni

¹⁶⁷⁹ B omits

¹⁶⁸⁰ B tesu C tesam
repeats

¹⁶⁸¹ B taṃ adds

¹⁶⁸² CHK2P1RV

tasamādānen

¹⁶⁸³ B sammajjati

¹⁶⁸⁴ B kattabbaṃ

¹⁶⁸⁵ B taṃ

¹⁶⁸⁶ B vītikkamanti

¹⁶⁸⁷ B °patho

¹⁶⁸⁸ CGHK1P1V eva

¹⁶⁸⁹ B Ādite GK1K2P1

RV Ādito CHS Ādiko
cor. acc. Dh.

¹⁶⁹⁰ B °vadhānadi°

¹⁶⁹¹ B eti attho

¹⁶⁹² K2 kammato

¹⁶⁹³ K2S thometvā

¹⁶⁹⁴ HK1K2P1RV tha

¹⁶⁹⁵ B na niccasīle sīle for
sīle saṃse

¹⁶⁹⁶ CHK1K2RS phala

¹⁶⁹⁷ B janta°

¹⁶⁹⁸ B 'kūlikā

¹⁶⁹⁹ B bhiddhūhanassa

nānāvidharatanaparipuṇṇavajiradoṇi,
 bahumānabhamaragaṇānuciṇṇakusumamañjarī,¹⁷⁰⁰
 sabbasampattiyo abhimukhaṃ katvā
 avhānakaraṇassa ¹⁷⁰¹ hatthasaññā,¹⁷⁰²
 apagatamarāṇabhayo purasāro,¹⁷⁰³
 lokavāsīhi dāsabhāvāya āropitapaṇṇakaraṇaṃ,¹⁷⁰⁴
 saggaṇapādapādhāravasundharā,
 nāga devabrahmakūṇjarakumbhānaṃ ¹⁷⁰⁵ namanekaṅkuso,¹⁷⁰⁶
 deva lokapāsādābhirūhanāya ¹⁷⁰⁷ nisseṇi,
 sattānaṃ ¹⁷⁰⁸ sarīra vaṇṇāva harasāyano,¹⁷⁰⁹
 dhammacakkavattino ¹⁷¹⁰ nānā ratanabhāsurakirīṭakūṭo,¹⁷¹¹
 sabbamanorathaparipūraṇe ¹⁷¹² surapādapo,¹⁷¹³
 sāsanamahāsaroruhe ¹⁷¹⁴ pabuddha guṇa gandha vāyanako ¹⁷¹⁵
 paṅkajo,

[144] tinnam ratanānaṃ uppattiṭṭhānabhūto mahāsāgaro,
 saddhāhaṃsagaṇasañcāritapadumataṭāko,¹⁷¹⁶
 dīnandhakāra viddhaṃsane ¹⁷¹⁷ saradasuriyo,
 mettājālanissandanāya ¹⁷¹⁸ bubbudatṭṭhānaṃ,¹⁷¹⁹
 kilesagajakumbhapāṭanekasīhanakhapañjaraṃ,¹⁷²⁰
 nibbānapuraṃ pavisantānaṃ ekam parāyanaṃ,¹⁷²¹
 saṃsārasāgarasamuttaraṇāya ¹⁷²² mahāsetu,
 anekarājagaṇakirīṭakoṭimaṇiraṃsipaṇṇapādapīṭho,¹⁷²³
 catunnaṃ apāyānaṃ ¹⁷²⁴ pavesanivāraṇāya mahā-aggalaṃ,¹⁷²⁵
 jātijarāmarāṇamahāghaṃmanibbāpanāya ¹⁷²⁶ mahāmegho,
 sabbasattānaṃ abhayadāyako ¹⁷²⁷ dhammarājā,
 atṭhakkaṇaṇandhakāra viddhaṃsī saradasuriyo,¹⁷²⁸

¹⁷⁰⁰ B bahumānasaraṇā-
 nuciṇṇakusumasañjarī K2
 °gaṇanu°

¹⁷⁰¹ B atthanaka° C
 avhāka° K2 abbhāna°

¹⁷⁰² B pattasaññā

¹⁷⁰³ K2 purisaro

¹⁷⁰⁴ B āropitakamma°

¹⁷⁰⁵ B °kumbhām K2
 °kumbhaṇḍānaṃ S °kuñ-
 jakumbhānaṃ

¹⁷⁰⁶ B anekaṅkuso K2
 tamanekaṅkuso

¹⁷⁰⁷ B °rūpanā K1K2P1V
 °ruhanāya

¹⁷⁰⁸ B attānaṃ

¹⁷⁰⁹ B °sāraṇo

¹⁷¹⁰ B °cakkappavattino

¹⁷¹¹ B °ratanāpudakirīṭa°
 °kirīṭamakūṭo

¹⁷¹² B °paripuṇṇesu CH
 °paripūraṇo K2 °pari-
 puṇṇo V °paripuṇṇa

¹⁷¹³ B ādapo K2 °pādapo

¹⁷¹⁴ B °mahāpagedumo

¹⁷¹⁵ S ko omits

¹⁷¹⁶ CGHK1P1RSV
 °sañcāripaduma° K2

°sañcārito° B °talāko

¹⁷¹⁷ B dīrandhakāra° C
 dīnāndha°

¹⁷¹⁸ B °vissandanāya K2
 °nisandanāya

¹⁷¹⁹ B pubbaṭṭṭhānaṃ

¹⁷²⁰ B °padanena khada-
 saññcaraṃ P1S °paṭane
 nakha°

¹⁷²¹ B °yānaṃ HK1R
 pāyanaṃ

¹⁷²² B ya omits

¹⁷²³ HK2P1RS °purā-
 pāda° V °purapāda°

¹⁷²⁴ B catunnamapāyā-
 naṃ HK1R pāyānaṃ

¹⁷²⁵ B laṃ adds

¹⁷²⁶ B °mahāmegghanib-
 bānāya

¹⁷²⁷ B abhayamahādā
 yako

¹⁷²⁸ B °sarapuro C

°sārada°

atthāriyapuggalakuṭumbikānaṃ ¹⁷²⁹ hatthasāro, ¹⁷³⁰
Buddhasāsanapālanekasaraṇo ¹⁷³¹ mahāmanto ti—

[145] Evaṃ sīlaguṇe paccavekkhitvā attano rathacakkena vihaññamāne ¹⁷³² garuḍapotake ¹⁷³³ disvā jīvite pi apekkhaṃ akatvā ¹⁷³⁴ asurayuddhāya pakkanta-Sakko devarājā viya ca, gilitamacchassa aggaṇaṅguṭṭhe calanaṃ disvā uggiritvā ¹⁷³⁵ udake nipajjāpetvā ¹⁷³⁶ vīmaṃsetvā tthitā balākā ¹⁷³⁷ viya ca, attano dhanam datvā gataṭṭhānato tīhi saṃvaccharchi āgataṃ purisaṃ disvā ¹⁷³⁸ aññassa hatthato ¹⁷³⁹ sahaṃsaṃ gahetum pasāritatthaṃ ¹⁷⁴⁰ ākuñcitvā ¹⁷⁴¹ tthitā gaṇikā ¹⁷⁴² viya ca ¹⁷⁴³ tathā ¹⁷⁴⁴ kukkuṭaṃ amārentaṃ purisaṃ dhammagāṇḍikāya ¹⁷⁴⁵ nipajjāpetvā ‘sace etaṃ na māressasi, te sīsaṃ chindissāmī’ ti ukkhipitaṃ ¹⁷⁴⁶ pharaṃ disvā, ‘kukkuṭasāmi, mama jīvitaṃ tava dammi’ ti vuttapuriso ¹⁷⁴⁷ viya ca, vaṭṭarasam ¹⁷⁴⁸ bhuñjitukāmo ¹⁷⁴⁹ hutvā tīṇi ¹⁷⁵⁰ saṃvaccharāṇi gatakāle vīmaṃsitvā ¹⁷⁵¹ gahitass’ ekassa attano ruciṃ ¹⁷⁵² kathita-Dhammatissarājā ¹⁷⁵³ * viya ca, sakka-ccam ¹⁷⁵⁴ sīlaṃ rakkhanto appamatto upāsakajano mahantaṃ bhogakkhandhaṃ adhigacchati. Sabbadisāsu ¹⁷⁵⁵ patthataṃ katti hoti. Yaṃ yaṃ khattiyaparisaṃ vā brāhmaṇaparisaṃ vā gahapatiparisaṃ vā pavisanto visārado va pavisati, upagacchati. Asammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā saggaṃ lokaṃ ¹⁷⁵⁶ uppajjati.

Vuttaṃ h’ etaṃ :

“Pañc’ ime gahapatayo, ānisaṃsā sīlavato sīlasampadāya” ¹⁷⁵⁷ †
ti. ¹⁷⁵⁸

[146] Tad etaṃ ca veditabbaṃ : Amhākaṃ Bhagavati Sāva-
tthiṃ ¹⁷⁵⁹ nissāya ¹⁷⁶⁰ Jetavane viharante sattasatamattā vāṇijā

* See Intro. p. 58 † D. 11.86

¹⁷²⁹ C °kutim°

¹⁷³⁰ B gandhasāro

¹⁷³¹ B °sāsanasālaneka-
paro

¹⁷³² K2 °mānena

¹⁷³³ GK2 °potam CH
°pota

¹⁷³⁴ B katvā

¹⁷³⁵ B uggitvā

¹⁷³⁶ B nimmujjā°

¹⁷³⁷ B phalākā

¹⁷³⁸ B omits

¹⁷³⁹ B pattato

¹⁷⁴⁰ W pasāritam°

¹⁷⁴¹ B ākuñcitvā K1

akuñcitvā

¹⁷⁴² B gaṇitā

¹⁷⁴³ BK2 omit

¹⁷⁴⁴ B yathā

¹⁷⁴⁵ B °kaṇḍikāya

¹⁷⁴⁶ S ukkhitam

¹⁷⁴⁷ K2V vuttaṃ°

¹⁷⁴⁸ CH vadḍha° K2R

vaṭṭaram P1V vaṭṭaka°

¹⁷⁴⁹ B °kāma

¹⁷⁵⁰ B tīṇi

¹⁷⁵¹ B pīmaṃ°

¹⁷⁵² BK2 ruci

¹⁷⁵³ B Sirisanghabodhi K2

Dhammasiri-Sangha-

bodhirāja CGHKIRS

Dhammasiri-Sangha-

bodhirāja

¹⁷⁵⁴ K1R sakkacca

¹⁷⁵⁵ R sabba omits

¹⁷⁵⁶ K1 malokaṃ

¹⁷⁵⁷ B sīla omits

¹⁷⁵⁸ B ādi adds

¹⁷⁵⁹ B Sāvatthiyaṃ

¹⁷⁶⁰ B ta adds

nāvaṃ¹⁷⁶¹ abhiruyha samuddaṃ pakkantā. Tesaṃ taṃ nāvaṃ sarasavegena samuddamajjhaṃ pattakāle mahanto uppāto pātura-hosi. Ūmiyo¹⁷⁶² ito e' ito ca¹⁷⁶³ utthahitvā nāvaṃ udakena pūretuṃ ārabhiṃsu. Osīdamānāya¹⁷⁶⁴ pana tāya nāvāya mahājano attano¹⁷⁶⁵ attano devatānaṃ¹⁷⁶⁶ nāmaṃ vatvā āyācantā¹⁷⁶⁷ vilapanti.¹⁷⁶⁸ Tesāṃ antare eko puriso 'mayhaṃ idise bhaye paṭisaraṇaṃ atthi nu kho' ti āvajjamāno attano rakkhitaṃ supari-suddhaṃ¹⁷⁶⁹ saraṇasīlaṃ disvā ūminatthake¹⁷⁷⁰ baddhapariyaṇ-kena¹⁷⁷¹ nisīdi. Tathā nisinnaṃ disvā avasesā : 'samma, ime janā maraṇabhayaabhītā nānā devatāyo namassamānā vilapanti,¹⁷⁷² tad¹⁷⁷³ eva¹⁷⁷⁴ bhayaṃ kasmā natthi?' ti pucchīṃsu. Taṃ sutvā so¹⁷⁷⁵ 'aham nāvābhiruhanadivase saṅghassa dānaṃ datvā saraṇasīlaṃ samādiyitvā āgato 'mhi, tena me bhayaṃ natthi' ti āha. Puna te 'kiṃ¹⁷⁷⁶ sāmī, taṃ saraṇasīlaṃ aññesaṃ pi vaṭṭatī?' ti āhaṃsu. [117] So pi 'sabbesaṃ pi vaṭṭatī' ti āha. 'Evaṃ sati amhākaṃ pi taṃ¹⁷⁷⁷ saraṇasīlaṃ dethā' ti yāciṃsu. So te sattasa-tamattake¹⁷⁷⁸ vāṇijake¹⁷⁷⁹ sattakoṭṭhāse katvā pañcasīlāni adāsi. Tesu paṭhamam satam gopphakappamāṇe¹⁷⁸⁰ udake thatvā sīlaṃ gaṇhi.¹⁷⁸¹ Dutiyasatam jānuppamāṇe, tatiyasatam kaṭippamāṇe, catutthasatam¹⁷⁸² nābhippamāṇe, pañcamasatam¹⁷⁸³ thanappa-māṇe,¹⁷⁸⁴ chaṭṭham satam galappamāṇe udake thatvā sīlaṃ gaṇhi.¹⁷⁸⁵ Sattamaṃ¹⁷⁸⁶ satam loṇajalaṃ mukhaṃ pavisanakāle sīlaṃ gaṇhi.¹⁷⁸⁷ Evaṃ so tesāṃ sīlaṃ datvā 'tumbhākaṃ aññaṃ paṭisaraṇaṃ natthi,¹⁷⁸⁸ sīlaṃ eva ābhogaṃ karoṭhā' ti ghosaṇaṃ akāsi.

[118] Te sattasatā vāṇijā tatth' eva¹⁷⁸⁹ kālaṃ katvā āsanna-kāle gahitasīlānubhāvena Tāvatiṃsadevanagare¹⁷⁹⁰ uppajjīṃsu. Tesāṃ sabbesaṃ pi ekatṭhāne yeva vimānāni¹⁷⁹¹ ahesuṃ. Ācariyassa pana¹⁷⁹² satāyojanubbedhaṃ¹⁷⁹³ kanakavimānaṃ ahosi. Sesa-vimānāni taṃ parivāretvā pacchā pacchā gahitānaṃ ūnaūnā¹⁷⁹⁴

1761 K1S nāvā

1762 B Ummyo R Ummyo

1763 W omits

1764 B Osīta°

1765 S omits

1766 K2 devatāyaṃ

1767 B °canto

1768 B vilapati K2 vilā-penti

1769 K2 suvisuddhaṃ P °suddha

1770 B ummi°

1771 B baddha omits B pariyange

1772 K2 vilepanti

1773 B ne

1774 B devaṃ

1775 CGHK2P1SV omit

1776 B ki

1777 K2 omits

1778 B sattasata

1779 BK2 vāṇije

1780 B goppapamāṇe RS

goppakapamāṇe

1781 BR gaṇhiṃsu

1782 B catuttha°

1783 K2 pañcamam°

1784 B sanappamāṇe

1785 R gaṇhiṃsu

1786 B Sattama

1787 R gaṇhiṃsu

1788 B ti adds

1789 B tato

1790 B Tāvatiṃsanavū-bhavane R Tāvatiṃsana-gare

1791 C vimanā

1792 CGHK1K2P1SV omit

1793 B °janadubbeva CH sata repeat

1794 C ūnā ūnā

hutvā nibbattiṃsu.¹⁷⁹⁵ Sabbapacchimam pana vimānaṃ dvādasayo-
jojanikaṃ ahosi. Tā¹⁷⁹⁶ pana devatā¹⁷⁹⁷ uppannakkhane yeva
attanā katapuññakammaṃ āvajjamānā¹⁷⁹⁸ ācariyaṃ nissāya
tāsaṃ sampattīnaṃ laddhabhāvaṃ ñatvā ‘gacchāma, attano
ācariyassa guṇaṃ Sammāsambuddhassa ārocessāmā’¹⁷⁹⁹ ti *Devatā
Samyutte*¹⁸⁰⁰ * vuttanayena majjhimayāme Bhagavantaṃ upasañ-
kamitvā ‘bhante, ayaṃ ācariyo amhākaṃ evaṃ paṭisaraṇo jāto’
ti tassa guṇaṃ vatvā Tathāgataṃ vanditvā padakkhiṇaṃ katvā
devalokaṃ eva gatā.

[149] Tena vuttaṃ Bhagavatā :

“ Pañcahi¹⁸⁰¹ bhikkhave, dhammehi samannāgato yathābhatam
nikkhitto evaṃ sagge. Katamehi¹⁸⁰² pañcahi ?

Pāṇātipātā paṭivirato hoti, adinnādānā¹⁸⁰³ paṭivirato¹⁸⁰³ hoti,¹⁸⁰³
kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti,
surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Imehi kho bhikkhave, pañcahi dhammehi samannāgato yathā-
bhatam nikkhitto evaṃ sagge ” † ti.

Anacchariyaṃ etaṃ vaṇijjāya jīvikaṃ¹⁸⁰⁴ kappentānam etesaṃ
saggagamaṇaṃ, corakammaṃ katvā jīvantānaṃ gahitapañcasīlā-
naṃ saggagamaṇaṃ eva acchariyaṃ. Taṃ kathan¹⁸⁰⁵ ti ce ?

[150] Kassapa-Sammāsambuddhakāle¹⁸⁰⁶ saḥassamattā corā
jānapadehi¹⁸⁰⁷ anubaddhā¹⁸⁰⁸ palāyitvā araññaṃ pavisitvā nili-
yanatṭhānaṃ alabhantā avidūre pāsānapitṭhe nisinnaṃ¹⁸⁰⁹
tāpasam¹⁸¹⁰ disvā ‘bhante, amhākaṃ saraṇaṃ hothā’ ti āhaṃsu.
Taṃ sutvā tāpaso¹⁸¹¹ ‘tunhākaṃ sīlasamaṃ paṭisaraṇaṃ natthī’
ti vatvā sabbesaṃ pañcasīlam adāsi. Puna thero sīlaṃ gahetvā
ṭhitānaṃ tesam sabbesaṃ pi ‘idāni tunhe sīlavantā, tasmā ye keci
āgantvā tunhe ghātenti,¹⁸¹² tesu pi kopam akatvā mettam eva
karoṭhā’ ti ovādam adāsi. Te pi ‘sādhū’ ti sampaṭicchīṃsu.
Tadā janapadavāsino manussā gantvā core disvā sabbe pi māresuṃ.
Te pi¹⁸¹³ maritvā gahitapañcasīlānubhāvena kāmāvacaradevaloke

* Though it is referred to S. it actually occurs in SA. I. 75

† A. III. 204

¹⁷⁹⁵ B nippatiṃsu

¹⁷⁹⁶ BC Te

¹⁷⁹⁷ B devā

¹⁷⁹⁸ B °mānaṃ

¹⁷⁹⁹ K2 °samī

¹⁸⁰⁰ K2 °yuttake

¹⁸⁰¹ B Panca hi ’ngehi

¹⁸⁰² B Katame va

¹⁸⁰³ C omits

¹⁸⁰⁴ B jīvitaṃ

¹⁸⁰⁵ CHK1 kathayan

¹⁸⁰⁶ RV °sambuddhassa°

¹⁸⁰⁷ BGK1K2PIRV jana°

¹⁸⁰⁸ B anubandhā C

anubandhā GK1K2PIRV

anubandhanatā

¹⁸⁰⁹ B nippannam

¹⁸¹⁰ B theram

¹⁸¹¹ B omits

¹⁸¹² K2PIRV ghātani

¹⁸¹³ B omits

nibbattiṃsu. [151] Tesu corajetṭhako ¹⁸¹⁴ jetṭhakadevaputto ahosi. Avasesā tassa parivāradevaputtā ahesuṃ. Te sabbe pi anuloma-
paṭilomato chakāmāvacaresu dibbasampattiṃ anubhavantā ekam
Buddhantaram ¹⁸¹⁵ khepetvā anihākam Sammāsambuddhe uppanne
devalokato cavitvā Sāvattihiyā avidūre kevaṭṭasahassanivāsa-
bhūte ¹⁸¹⁶ kevaṭṭagāme nibbattitvā ¹⁸¹⁷ vuddhippattā ¹⁸¹⁸ *Suttani-*
pāte * vuttanayena Kapila-maccham gahetvā Sammāsambuddhas-
sa ¹⁸¹⁹ santikam Jetavanam gantvā dhammadesanam sutvā
arahattam pāpuṇṇṃsu.

[152] Tena vuttam :

“ Nātināṇ ca ¹⁸²⁰ piyo hoti mittesu ca virocati
kāyassa bheda sugatiṃ uppajjati ¹⁸²¹ sīlavā ” † ti.

Tasmā surakkhitam katvā rakkhita pañcasīlam ¹⁸²² ihaloka para-
lokassa attham ¹⁸²³ evam ¹⁸²⁴ sādheti.

Vuttaṇ c' etam :

“ Sīlam evedha sikkhetha asmiṃ loke susikkhitam
sīlam hi sabbasampattiṃ upanāmeti sevitan ” ‡ ti.

[153] Ariyā pana bhavantare pi attano ¹⁸²⁵ ariyabhāvaṃ ¹⁸²⁶
ajānantā ¹⁸²⁶ pi paṇavadhādiṃ ¹⁸²⁷ na karonti yeva. Evam heṭṭhā
vuttanayena sattasatamattehi vāṇijehi c' eva sahasamattehi ¹⁸²⁸
corehi ca ¹⁸²⁹ muhuttam rakkhita pañcasīlam ¹⁸³⁰ evam sagga-
mokkhasukhadāyakaṃ ¹⁸³¹ hoti. Anekadivasamāsa samvaccharesu
pana akhaṇḍam achiddam asabalam akammāsam bhujissam
viññuppasattham aparāmatṭham samādhisaṃvattanikaṃ ¹⁸³² ca
katvā rakkhitam sīlam ko nāma na ¹⁸³³ muni vaṇṇayissati. ¹⁸³⁴

[154] Tena vuttam :

“ Iti diṭṭh' eva dhamme pi ānisaṃse ¹⁸³⁵ asesake ¹⁸³⁶
ko nu gaccheyya pariyaṇtam vadanto evam ādike.

* This occurs in *Sn.A.* II. 307–309, not in *Sn.* as stated. *Dhp.A.* IV. 37–43

† *J.* II. 430 ‡ *Thag.A.* II. 258

¹⁸¹⁴ CHPIRV °jetṭhaka

¹⁸¹⁵ B Buddhantarā

¹⁸¹⁶ B sahassa omits

¹⁸¹⁷ B nippatitvā

¹⁸¹⁸ B buddhi

¹⁸¹⁹ B ssa omits

¹⁸²⁰ B Nātinam pi

¹⁸²¹ PIRV uppajjanti

¹⁸²² B rakkhitam pañca-

sīlam CHK2RS rakki-
tam°

¹⁸²³ B °paralokattham

¹⁸²⁴ B eva

¹⁸²⁵ K2 attano repeats

¹⁸²⁶ B ajānanto

¹⁸²⁷ B °vadhādīnam

¹⁸²⁸ B ca adds

¹⁸²⁹ BK2 omit

¹⁸³⁰ CHS rakkhitam°

¹⁸³¹ B °mukha°

¹⁸³² B samādhim°

¹⁸³³ G omits

¹⁸³⁴ B °yissasi K2

vaṇṇissati

¹⁸³⁵ B °saṃso

¹⁸³⁶ B asevake K2PIV

asesako

Velāmadāne ¹⁸³⁷ paṭṭhāya ¹⁸³⁸ saṅghe dānaggasammataṃ
vatvā tato pi seṭṭhan ti pañcasīlaṃ pakāsitaṃ ” * ti.

Pañcasīlaphalaṃ evaṃ
anantaṃ iti ¹⁸³⁹ vaṇṇitaṃ, ¹⁸⁴⁰
uposathassa ¹⁸⁴¹ sīlassa
vipākaṃ ko bhaṇissati. ¹⁸⁴²
Tathā ¹⁸⁴³ pi vaṇṇito yeva
pasādaṃ ¹⁸⁴⁴ janaye yato, ¹⁸⁴⁵
uposathavipāko ‘yaṃ ¹⁸⁴⁶
bindumattaṃ pakāsaye.

“ Ekāhuposathena pi Paranimmitavasavattisu ¹⁸⁴⁷
ṭhānaso ¹⁸⁴⁸ upapajjeyya ¹⁸⁴⁹ iti vuttaṃ mahesinā ” † ti.

[155] “ Evam upavuttho kho, ¹⁸⁵⁰ Visākhē, aṭṭhaṅgasamannā-
gato ¹⁸⁵¹ uposatho ¹⁸⁵² mahapphalo hoti mahānisaṃso mahājutiko
mahāvippahāro ” ¹⁸⁵³ ‡ ti ¹⁸⁵⁴ vuttattā soḷasannaṃ mahājanapa-
dānaṃ ¹⁸⁵⁵—

Angānaṃ	Kurūnaṃ
Magadhānaṃ	Pañcālānaṃ
Kāsīnaṃ	Macchānaṃ
Kosalānaṃ	Sūrasenānaṃ
Vajjīnaṃ ¹⁸⁵⁶	Assakānaṃ
Mallānaṃ	Avantīnaṃ
Cetiyaṇaṃ	Gandhārānaṃ
Vamsānaṃ ¹⁸⁵⁷	Kambojānaṃ —
rajjato imesaṃ hi soḷasannaṃ	

mahājanapadānaṃ bheritalasadisāṃ ¹⁸⁵⁸ katvā kaṭippamāṇena
sattaratanehi pūritaṃ ¹⁸⁵⁹ pi issariyādhīpaccaṃ ¹⁸⁶⁰ aṭṭhaṅgasama-

* *Sdhp.* 445, 446.61 † *Sdhp.* v. 439.60 ‡ *A.* IV. 256

¹⁸³⁷ B °dānaṃ	¹⁸⁴⁷ P1 vasa omits	¹⁸⁵⁵ CS mahāpadānaṃ
¹⁸³⁸ B paṭhāya	¹⁸⁴⁸ K1 ṭhānesu K2	¹⁸⁵⁶ CGHK1K2S omit
¹⁸³⁹ B iva	ṭhānena	¹⁸⁵⁷ GK1K2P1RV
¹⁸⁴⁰ K2 vaṇṇitā	¹⁸⁴⁹ K1K2P1RS	Vaṅgānaṃ
¹⁸⁴¹ K2 sa omits	uppajjeyya	¹⁸⁵⁸ K1 bheritalaṃ°
¹⁸⁴² B bhavissati	¹⁸⁵⁰ K2 omits	¹⁸⁵⁹ R pūjī°
¹⁸⁴³ B Yathā	¹⁸⁵¹ K2 °gate	¹⁸⁶⁰ B issariyāvidhipac-
¹⁸⁴⁴ B pasāda	¹⁸⁵² K2 °sathe	caṃ
¹⁸⁴⁵ B rato	¹⁸⁵³ K2 °vitthāro	
¹⁸⁴⁶ K2 yā	¹⁸⁵⁴ W ca	

nnāgatassa ¹⁸⁶¹ uposathassa soḷasim ¹⁸⁶² kalam nāgghati. ¹⁸⁶³ [156] Ti-
tṭhatu tāva soḷasannam mahājanapadānam issariyādhipaccam,
sakalacakkavāle pi Mahāsudassanassa cakkavattino sattaratanasa-
mujjalam pi issariyādhipaccam ekam ¹⁸⁶⁴ ahorattam ¹⁸⁶⁵ upavu-
tṭha-uposathassa ¹⁸⁶⁶ puñnam ¹⁸⁶⁷ soḷasabhāge katvā tato ekabhā-
gam ¹⁸⁶⁸ pi nāgghati, ¹⁸⁶⁹ ekarattūposathassa ¹⁸⁷⁰ soḷasiyā kalāya
vipākaphalam eva tato bahutaram hoti. Tam kissa hetu?
Kapaṇam ¹⁸⁷¹ mānusakam rajjam dibbasukham ¹⁸⁷² upanidhāya.
Tathā hi, atṭhaṅgasamannāgataṃ uposatham upavasitvā appekacce
Cātummahārājikānam devānam saḥavyatam uppajjanti.

[157] Tattha yāni mānusakāni paññāsavassāni ¹⁸⁷³ Cātummahā-
rājikānam devānam eso eko ¹⁸⁷⁴ rattindivo hoti, tāya rattiya
tiṃsarattiyo māso, ¹⁸⁷⁵ tena māsenā dvādasamāsiyo saṃvaccharo,
tena saṃvaccharena ¹⁸⁷⁶ dibbāni pañcavassasatāni dibbasukham ¹⁸⁷⁷
anubhavanti. Tāni manussagaṇanāya navutivassasatasahassappa-
mānāni ¹⁸⁷⁸ honti.

Appekacce Tāvatiṃsānam devānam saḥavyatam uppajjanti.
Tattha yaṃ ¹⁸⁷⁹ mānusakam vassasatam, ¹⁸⁸⁰ Tāvatiṃsānam devā-
nam eso eko rattindivo, tāya rattiya tiṃsarattiyo māso, tena māsenā
dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbam ¹⁸⁸¹
vassasahassam ¹⁸⁸² dibbasukham anubhonti. Tam manussagaṇanāya
tisso ca vassakoṭiyo satṭhiṇ ca vassasatasahassam hoti.

[158] Appekacce Yāmānam devānam saḥavyatam uppajjanti.
Tattha yāni mānusakāni ¹⁸⁸³ dve vassasatāni Yāmānam devānam
eso eko ¹⁸⁸⁴ rattindivo, tāya rattiya tiṃsarattiyo māso, tena māsenā
dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dve vassasahas-
sāni dibbasukham anubhavanti. Tāni manussagaṇanāya cuddasa-
vassakoṭiyo cattālīsaṇ ¹⁸⁸⁵ ca vassasatasahassāni honti. ¹⁸⁸⁶

[159] Appekacce ¹⁸⁸⁷ Tusitānam devānam saḥavyatam uppajjanti.
Tattha yāni mānusakāni ¹⁸⁸³ cattāri vassasatāni ¹⁸⁸⁸ Tusitānam

¹⁸⁶¹ B aṭṭhanga°

¹⁸⁶² B soḷasi

¹⁸⁶³ B naggati CGHK1P1
RSV nagghanti

¹⁸⁶⁴ K2 eka

¹⁸⁶⁵ B °ratta

¹⁸⁶⁶ B upaddhupo°

¹⁸⁶⁷ B soḷasa adds CK1
puñña

¹⁸⁶⁸ GHK1K2SV eko°

¹⁸⁶⁹ K1RS nagghanti

¹⁸⁷⁰ B ekavatthu°

¹⁸⁷¹ B Appakam or

Kappakam

¹⁸⁷² HK2RS dibbam°

¹⁸⁷³ B °vassakāni

¹⁸⁷⁴ P1R eka

¹⁸⁷⁵ R māse

¹⁸⁷⁶ CHR saṃvaccharena
repeat

¹⁸⁷⁷ BCHRS dibbam°

¹⁸⁷⁸ K2 sata omits

¹⁸⁷⁹ B omits

¹⁸⁸⁰ K2 yāni mānusakāni
cattāri vassasatāni

¹⁸⁸¹ K1P1V dibba°

¹⁸⁸² B °sahassāni

¹⁸⁸³ B mānussikāni

¹⁸⁸⁴ CGHK2RS eka

¹⁸⁸⁵ H cattālīsa

¹⁸⁸⁶ R Tāni manussaga-
ṇanāya to honti omits

¹⁸⁸⁷ K2 Tāvatiṃsānam to
Appekacce omits

¹⁸⁸⁸ HK2 vassasahassāni

devānaṃ eso eko¹⁸⁸⁹ rattindivo, tāya rattiyaṃ tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni cattāri vassasahassāni dibbasukham anubhavanti. Tāni¹⁸⁹² manussagaṇanāya sattapaññāsakoṭiyo satṭhiṃ¹⁸⁹¹ ca satasahassāni honti.

[160] Appekacce Nimmānaratīnaṃ devānaṃ saḥavyatāṃ uppajjanti. Tattha yāni mānusakāni aṭṭhavassasatāni Nimmānaratīnaṃ devānaṃ eso eko rattindivo, tāya rattiyaṃ tiṃsarattiyo māso,¹⁸⁹² tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni aṭṭhavassasahassāni dibbasukham¹⁸⁹³ anubhavanti. Tāni manussagaṇanāya dve ca¹⁸⁹⁴ satāni¹⁸⁹⁵ tiṃsakakoṭiyo¹⁸⁹⁶ satṭhiṃ¹⁸⁹⁷ ca satasahassāni honti.

[161] Appekacce Paranimmitavasavattīnaṃ devānaṃ saḥavyatāṃ uppajjanti. Tattha yāni mānusakāni soḷasavassasatāni Paranimmitavasavattīnaṃ devānaṃ eso eko¹⁸⁹⁸ rattindivo, tāya rattiyaṃ tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo tena saṃvaccharena dibbāni soḷasavassasahassāni dibbasukham¹⁸⁹⁹ anubhavanti. Tāni pana manussagaṇanāya navasatañ c' ekavīsatiakoṭiyo satṭhiṃ ca satasahassāni honti. Idaṃ kho pana sandhāya avocumha,¹⁹⁰⁰ kapaṇaṃ mānusakāṃ¹⁹⁰¹ rajjaṃ dibbasukham upanidhāyā ti.

Sabbañ ca paṇ' etaṃ sandhāya vuttaṃ Bhagavatā :

[162] “ Cando ca¹⁹⁰² suriyo ca ubho sudassanā
obhāsayāṃ anupariyanti yāvatā
tamonudā¹⁹⁰³ te pana antalikkhagā¹⁹⁰⁴
nabhe¹⁹⁰⁵ pabhāsanti¹⁹⁰⁶ disā virocanaṃ.

Etasmiṃ¹⁹⁰⁷ yaṃ¹⁹⁰⁸ vijjati antare dhanāṃ¹⁹⁰⁹
muttāmaṇiveḷuriyañ¹⁹¹⁰ ca bhaddakāṃ
siṅgīsuvannaṃ atha vā pi kañcanāṃ
yaṃ jātarūpaṃ hāṭakan¹⁹¹¹ ti vuccati.

1889 CGHKIP1RSV eka

1890 B Tāya

1891 B satṭhi

1892 K2 omits

1893 BCHK1R dibbaṃ°

1894 B koti adds

1895 K1 sattani

1896 K2 yo omits

1897 K2 satṭhi

1898 CGHK1RS eka

1899 BCHK1R dibbaṃ°

1900 K2 sandhāyāvo-

cumha C āvocumha

1901 R mānussakāṃ

1902 B omits

1903 B thamo°

1904 B antalikkhe

1905 B naro va CGHK1K2

PIRS nabbe va

1906 BCGHK1K2PIRS

bhāsanti

1907 B Tasmiṃ C Ekas-

miṃ

1908 MSS. omit, cor. acc.

Dh. and A.

1909 B antaredhdhanāṃ

1910 HK2R °maṇiṃ°

1911 B addatan GK2

hāṭakan

Atthaṅgupetassa uposathassa
 kalam pi te nānubhavanti ¹⁹¹² soḷasiṃ ¹⁹¹³
 candappabhā tāragaṇā ca sabbe
 tasmā hi nārī ¹⁹¹⁴ ca naro ca sīlavā,
 atthaṅgupetaṃ upavass' uposathaṃ
 puñṇāni ¹⁹¹⁵ katvāna sukhudrayāni ¹⁹¹⁶
 aninditā saggaṃ upenti ¹⁹¹⁷ tṭhānan ' * ti.

[163] Tad evaṃ ca veditabbaṃ :

Ekūposathikā ¹⁹¹⁸ nām' ekā therī purima-Buddhesu katādhikārā,
 tattha tattha bhava vivatṭūpanissayaṃ kusalaṃ upacinantī Vipā-
 ssissa Bhagavato kāle Bandhumatīnagare aññatarassa ¹⁹¹⁹ kuṭumbi-
 kassa ¹⁹²⁰ gehe gharadāsi hutvā nibbatti. ¹⁹²¹ Sā vayappattā attano
 ayyakānaṃ veyyāvaccaṃ karontī jīvati. Tena samayena Bandhumā
 rājā anuposathaṃ uposathiko ¹⁹²² hutvā purebhattaṃ dānādīni datvā
 pacchābhattaṃ dhammaṃ suṇāti. Atha mahājano yathā rājā
 paṭipajji, tathā anuposathaṃ uposathaṅgāni samādāya carati. Atha
 tassā ¹⁹²³ dāsiyā etad ahosi : ' Etarahi rājā ca mahājano ca uposatha-
 ṅgāni samādāya carati, yannūnāhaṃ uposathadivasesu sāmike
 yācitra ¹⁹²⁴ uposathasīlaṃ samādāya vatteyyan ' ti cintetvā sāmike
 yācitra laddhokāsā suparisuddhaṃ uposathasīlaṃ rakkhitra tena
 puñṇakammaṃ cutā Tāvatisesesu nibbattā, aparāparaṃ ¹⁹²⁵
 sugatīsv' eva ¹⁹²⁶ saṃsarantī mahantiṃ dibbasampattiṃ anubha-
 vitvā Nibbānaraṃsaṃ pi paribhuñjitukāmaṃ imasmiṃ Buddhuppāde
 devakāyā cavitvā Sāvattthiyaṃ mahāseṭṭhikule nibbattitra, viññu-
 taṃ patvā, Paṭācārāya † ¹⁹²⁷ theriyā santike dhammaṃ sutvā pabba-
 jitra vipassanaṃ vaddhetvā taṃ matthakaṃ ¹⁹²⁸ pāpetuṃ nāsakki.

Paṭācārā therī ¹⁹²⁹ tassā citta-kāraṃ ¹⁹³⁰ ñatvā ovādaṃ adāsi.
 Sā tassā ¹⁹³¹ ovāde tṭhatvā saha paṭisambhidāhi arahattaṃ patvā
 pabbajjāsukhaṃ vindanti ¹⁹³² mahantiṃ ¹⁹³³ pītiṃ ¹⁹³⁴ uppādetvā
 udānaṃ udānenti imā gāthā abhāsi :

* A. I. 215, IV. 258 † *Thīg.* vv. 42-4 ; *Thīg.A.* 46 ff.

¹⁹¹² B nātu°

¹⁹¹³ B soḷasi

¹⁹¹⁴ B nārī

¹⁹¹⁵ B puñṇaṃ

¹⁹¹⁶ B sukhindriyāni

¹⁹¹⁷ B upeti ti

¹⁹¹⁸ GK2 'thiko

¹⁹¹⁹ B tarasmiṃ K2

'taraṃ

¹⁹²⁰ B bitassa

¹⁹²¹ B nippatti

¹⁹²² B uposathito R °thikā

¹⁹²³ C Ath' assā

GK1PIRSV tassa

¹⁹²⁴ B yacitā

¹⁹²⁵ B parāparaṃ

¹⁹²⁶ P1 sugamsu yeva V

sugatinsveva

¹⁹²⁷ B ya omits

¹⁹²⁸ B matthataṃ R

mattikaṃ

¹⁹²⁹ K2 Paṭācāratheriyā

¹⁹³⁰ K1 citta-kāraṃ

¹⁹³¹ R tassā omits

¹⁹³² B vindhanthī

¹⁹³³ B mahati

¹⁹³⁴ B pīti

- [164] “ Nagare Bandhumatiyā Bandhumā ¹⁹³⁵ nāma khattiyo
divase puṇṇamāyaṃ so ¹⁹³⁶ upagañchi ¹⁹³⁷ uposathaṃ.
Ahaṃ tena samayena kumbhadāsī ahaṃ ¹⁹³⁸ taṃ
disvā sarājikaṃ senaṃ evāhaṃ ¹⁹³⁹ cintayim ¹⁹⁴⁰ tadā.
Rājā pi rajjaṃ chaḍḍetvā upagañchi ¹⁹⁴¹ uposathaṃ
saphalaṃ vata ¹⁹⁴² taṃ kammaṃ janakāyo pamodito.
Yoniso paccavekkhitvā duddatañ ¹⁹⁴³ ca ¹⁹⁴⁴ daḍḍataṃ
mānasaṃ sampahaṃsetvā upagañchim ¹⁹⁴⁵ uposathaṃ.
Ahaṃ uposathaṃ katvā Sammāsambuddhasāsane ¹⁹⁴⁶
tena kammena sukatenā Tāvatiṃsaṃ agacch’ ¹⁹⁴⁷
ahaṃ. ¹⁹⁴⁸
- [165] Tattha me sukataṃ vyamaṃ uddhaṃ yojanaṃ uggataṃ
kūṭāgāravārūpetam mahāsayanabhūsitam.
Accharāsatasahassāni upatṭhissanti maṃ sadā
aññe deve atikkamma atirocāmi sabbadā.
Catusatṭhidevarājūnaṃ mahesittam akārayim ¹⁹⁴⁹
tesatṭhicakkavattīnaṃ mahesittam ¹⁹⁵⁰ akārayim.
Savaṇṇavaṇṇā hutvāna saṃsarāmi ¹⁹⁵¹ bhavābhava ¹⁹⁵²
sabbattha pavarā homi upavāsass’ ¹⁹⁵³ idaṃ phalaṃ.
Hatthiyānaṃ assayānaṃ rathayānañ ca kevalaṃ
labhāmi sabbam ev’ etaṃ ¹⁹⁵⁴ upavāsass’ idaṃ phalaṃ.
- [166] Savaṇṇamayaṃ rūpimayaṃ ¹⁹⁵⁵ atho pi phalikāmayam
lohitaṅkamayañ c’ eva sabbam paṭilabhāmaṃ ¹⁹⁵⁶
Koseyyakambaliyāni khomakappāsikāni ca
mahagghāni ca dussāni ¹⁹⁵⁷ sabbam paṭilabhāmaṃ ¹⁹⁵⁶
ahaṃ.

¹⁹³⁵ B °mo¹⁹³⁶ CGHKIPISV yo¹⁹³⁷ B °gacchi¹⁹³⁸ B ahu¹⁹³⁹ B evamaṃ¹⁹⁴⁰ B °yi¹⁹⁴¹ B °gacchi R °gaccha¹⁹⁴² B vaka¹⁹⁴³ *ThīgA.* 47 duccajam,*Ap.* duggaccañ¹⁹⁴⁴ B dubbajam va¹⁹⁴⁵ B °gacchi C upagañ-
cham K2 upagacchim¹⁹⁴⁶ B °buddhakāle¹⁹⁴⁷ B accha¹⁹⁴⁸ H apagañchahaṃ¹⁹⁴⁹ B akārayī¹⁹⁵⁰ B c’ *adds*¹⁹⁵¹ CH saṃsarāmi K1
saṃkarāmi¹⁹⁵² K2 bhav°¹⁹⁵³ B uvasass¹⁹⁵⁴ B evataṃ¹⁹⁵⁵ B rūpiyammayam¹⁹⁵⁶ B °labhāmayam¹⁹⁵⁷ B sāduni

Annam pānam khādanīyam vatthasenāsanāni ca
bhoge ca ¹⁹⁵⁸ ūnatā natthi upavāsass' idam phalam.

Varagandhañ ca mālāñ ca cuṇṇakañ ¹⁹⁵⁹ ca vilepanam
sabbam etam paṭilābhe ¹⁹⁶⁰ upavāsass' idam phalam.

Kūṭāgārañ ca pāsādam maṇḍapam hammiyam guham
sabbam etam paṭilābhe ¹⁹⁶⁰ upavāsass' idam phalam.

Jātiyā sattavassāham pabbajim ¹⁹⁶² anagāriyam
addhamāse asampatte arahattam apāpuṇim ¹⁹⁶³

[167] Ekanavute ito kappe yam ¹⁹⁶⁴ uposatham upāvisim ¹⁹⁶⁵
duggatim ¹⁹⁶⁶ nābhijānāmi upavāsass' idam phalam.

Kilesā jhāpitā ¹⁹⁶⁷ mayham bhavā sabbe samūhatā ¹⁹⁶⁸
nāgī va ¹⁹⁶⁹ bandhanam chetvā viharāmi anāsavā.

Sāgataṃ vata me āsi Buddhasetthassa santike
tisso vijjā anuppattā kataṃ Buddhasa sāsanaṃ.

Paṭisambhidā catasso ca ¹⁹⁷⁰ vimokkhā pi ¹⁹⁷¹ ca atth' ime
chalabhiññā sacchikatā kataṃ Buddhasa sāsanaṃ * ti.

[168] Etam pi paripuṇṇam katvā rakkhita-uposathakammasa ¹⁹⁷²
phalam. ¹⁹⁷³ Addhuposathakammasa phalam evam ¹⁹⁷⁴ vedi-
tabbam ¹⁹⁷⁵ :

Amhākaṃ Bhagavati Sāvattim nissāya Jetavane viharante
Kosambiyam Ghositasetthi Kukkuṭasetthi Pāvāriyasetthi ti tayo
setthi honti.† Te upakatthāya ¹⁹⁷⁶ vassūpanāyikāya pañcasatātā-
pase ¹⁹⁷⁷ Himavantato āgantvā, nagare bhikkhāya carante disvā
pasīditvā bhojetvā paṭiññaṃ gahetvā cattāro māse attano santike
vāsetvā ¹⁹⁷⁸ puna vassāratte ¹⁹⁷⁹ āgamanatthāya paṭijānāpetvā

* *Ap.* II. 522-524 ; *ThīgA.* 47-48 ; In *Thīg.* vv. 42 ff. the corresponding name
for Ekūposathikā is Uttamā

† *DhpA.* I. 203-206 ; *DA.* I. 319 ; *AA.* I. 234 f. ; *MA.* I. 541

¹⁹⁵⁸ K2 me	¹⁹⁶⁶ B duggati	¹⁹⁷³ B omits
¹⁹⁵⁹ B caṇṇakañ	¹⁹⁶⁷ B chāpitā	¹⁹⁷⁴ BGK2 eva
¹⁹⁶⁰ HK1R paṭilābhe	¹⁹⁶⁸ R samūtā	¹⁹⁷⁵ GK2 °tabbā
¹⁹⁶¹ K1P1R paṭilābhe	¹⁹⁶⁹ B ca	¹⁹⁷⁶ B °kaṭhāya
¹⁹⁶² B pabbaji	¹⁹⁷⁰ B omits	¹⁹⁷⁷ B pañcasate°
¹⁹⁶³ BG apāpuṇi	¹⁹⁷¹ K1 vimokkhāni	¹⁹⁷⁸ B vāsāpetvā
¹⁹⁶⁴ B ya	¹⁹⁷² B °uposathassa kam-	¹⁹⁷⁹ K1 vassārante
¹⁹⁶⁵ B upāvisi	massa K1 rakkhitā°	

uyyojesum. Tāpasā pi tato paṭṭhāya¹⁹⁸⁰ aṭṭhamāse¹⁹⁸¹ Himavante vasitvā cattāro māse tesam santike vasanti.

[169] Te¹⁹⁸² aparabhāge Himavantato āgacchantā araṇṇāyatane ekam¹⁹⁸³ mahānigrodham disvā tassa mūle nisīdiṃsu. Tesu jeṭṭhakatāpaso cintesi : ‘ Imasmim¹⁹⁸⁴ kho adhivatthā¹⁹⁸⁵ devatā na oramattikā¹⁹⁸⁶ bhavissati,¹⁹⁸⁷ mahesakkena¹⁹⁸⁸ devarājena bhavitabbam. Sādhu vat’ assa sacāyaṃ¹⁹⁸⁹ isigaṇassa¹⁹⁹⁰ pāṇiyaṃ dadeyyā’ ti. So pāṇiyaṃ adāsi. Tāpaso nahānodakam cintesi. Tam pi adāsi. Tato bhojanam cintesi. Tam pi adāsi. Ath’¹⁹⁹¹ assa¹⁹⁹¹ etad ahosi : ‘ Ayaṃ hi¹⁹⁹² devarājā amhehi cintitacintitam¹⁹⁹³ sabbam¹⁹⁹⁴ deti. Aho vata naṃ¹⁹⁹⁵ passeyyāmā’ ti. So rukkhakkhandham padāletvā attānam dassesi.

[170] Atha naṃ ‘ devarājā, mahatī te sampatti, kin nu te katvā ayaṃ laddhā’¹⁹⁹⁶ ti¹⁹⁹⁷ pucchiṃsu. ‘ Mā pucchatha, ayyā’ ti. ‘ Ācikkha, devarājā’ ti.¹⁹⁹⁸

Attano katakammassa parittakattā lajjamāno kathetum na visahati. Punappuna¹⁹⁹⁹ piḷiyamāno pana ‘ tena hi suṇāthā’ ti vatvā kathesi.

So kir’ eko duggatamanusso hutvā bhatim²⁰⁰⁰ pariyesanto Anāthapiṇḍikassa santike²⁰⁰¹ bhatikammam labhitvā tam nissāya jīvikam kappesi. Ath’ ekasmim uposathadivase sampatte Anāthapiṇḍiko vihārato āgantvā pucchi : ‘ Tassa bhatikassa ajja uposathadivasabhāvo kenaci kathito?’ ti.²⁰⁰² ‘ Na²⁰⁰³ kathito²⁰⁰⁴ sāmī’²⁰⁰⁵ ti.

[171] ‘ Tena hi ‘ ssa sāyamāsam pacathā’ ti. Ath’ assa patthodanam²⁰⁰⁶ paciṃsu.²⁰⁰⁷ So divasaṃ araṇṇe kamman katvā sāyaṃ āgantvā bhatte²⁰⁰⁸ vadḍhetvā dinne ‘ chāto²⁰⁰⁹ ‘ smī’ ti sahasā abhuñjitvā va²⁰¹⁰ ‘ aññesu divasesu imasmim gehe bhattam detha, sūpaṃ dethā ti mahākolāhalaṃ hoti. Ajja sabbe nissaddā nipajjiṃsu.²⁰¹¹ Mayham ev’ ekass’ āhāram²⁰¹² vadḍhayiṃsu.²⁰¹³ Kin nu

1980 B paṭhāya C ya omits

1981 B aṭṭhamāse

1982 C omits

1983 W omits

1984 B pana adds

1985 B °vattā

1986 B °mantikākā V °mattikā

1987 B santi

1988 R mamehasakkena

1989 B savāyaṃ

1990 B °gatassa

1991 S omits

1992 B pi

1993 K1K2 cintitam

1994 B omits

1995 BR omit

1996 CGHKIPISR laddho

1997 B su

1998 K2 omits

1999 B °punaṃ

2000 B ati

2001 B samīpe

2002 K2 omits

2003 CK1 omit

2004 C omits

2005 B sāmī

2006 B patthevanam K1K2S pattodanam

2007 K2 paci

2008 B bhattam

2009 B omits

2010 B ca

2011 B nipajjisū

2012 K1 āhārā

2013 B vaddhisu

kho etan' ti cintetvā pucchi : 'Avasesā bhuñjimsū' ? ti. 'Na bhuñjimsū' ²⁰¹⁴ ti. ²⁰⁰⁹ 'Kim kāraṇā' ? ti.

[172] 'Imasmiṃ gehe uposathadivasesu sāyamāsaṃ na ²⁰¹⁵ pacceti. ²⁰¹⁶ Sabbe uposathikā honti. Antamaso thanapāyino pi dārake mukhaṃ vikkhāpetvā catumadhuraṃ ²⁰¹⁷ mukhe ²⁰¹⁷ pakkipāpetvā mahāseṭṭhī uposathike kāreti, gandhatelehi ²⁰¹⁸ dīpe jalante ²⁰¹⁹ khuddakamahallakadārakā sayanabhūtā ²⁰²⁰ battimsākāraṃ sajjhāyanti. Tuyhaṃ ²⁰²¹ pana uposathadivasabhāvaṃ kathetum satim ²⁰²² na karimha. Tasmā tav' ²⁰²³ eva bhattaṃ pakkaṃ, bhuñjassu na' ²⁰⁰⁹ ti. 'Sace idāni uposathikena bhavitum vaṭṭati, ahaṃ pi bhavessyaṃ' ti. 'Idaṃ seṭṭhī jānāti' ti. 'Tena hi taṃ pucchathā' ti.

[173] Te gantvā seṭṭhiṃ ²⁰²⁴ pucchimsu. So evaṃ āha : 'Idāni abhuñjitvā mukhaṃ vikkhāpetvā tāni sīlāni adhiṭṭhahanto upaddhuposathakammaṃ labhissatī' ²⁰²⁵ ti. Itaro taṃ sutvā tathā akāsi. Tassa sakaladivase kammaṃ katvā chātassa ²⁰²⁶ sarīre vātā kuppimsu. ²⁰²⁷ So yottaṃ bandhitvā yottakoṭiṃ gahetvā parivatteti. ²⁰²⁸ Seṭṭhī taṃ ²⁰²⁹ pavattiṃ ²⁰³⁰ sutvā, ukkāhi dhāriyamānāhi ²⁰³¹ catumadhuraṃ ²⁰³² gāhāpetvā tassa santikaṃ āgantvā 'kim tātā ?' ²⁰³³ ti pucchi. 'Sāmi, vātā ²⁰³⁴ me kupitā' ti. 'Tena hi utthāya idaṃ bhesajjaṃ khādāhi' ti. 'Tumhe hi ²⁰³⁵ khādittā, ²⁰³⁶ sāmi' ti. 'Amhākaṃ aphāsukaṃ ²⁰³⁷ natthi, tvaṃ khādāhi' ti. 'Sāmi, uposathakammaṃ karonto sakalaṃ kātuṃ nāsakkhiṃ. Upaddhakammaṃ ²⁰³⁸ pi me vikalāmaṃ ²⁰³⁹ mā ²⁰⁴⁰ ahoṣī' ²⁰⁴¹ ti na icchi. 'Mā evaṃ kari tātā' ²⁰⁴² ti vuccamāno pi anicchitvā aruṇe utthahante milātamālaṃ viya kālaṃ katvā tasmim nigrodharukkhe nibbatti. ²⁰⁴³

[174] Tasmā imaṃ atthaṃ ²⁰⁴⁴ kathetvā 'so seṭṭhi Buddhamāmakō dhammamāmako saṅghamāmako, taṃ nissāya katassa

²⁰¹⁴ B bhuñjisu GS tātā
add

²⁰¹⁵ B yammā sandha *for*
sāyamāsaṃ na

²⁰¹⁶ B saṃ *adds*

²⁰¹⁷ B catumadhum-
mukhe

²⁰¹⁸ GHK2RS tele K1
tela

²⁰¹⁹ K1 to B na bhavi-
tum vaṭṭati aha jālante
for kāreti, gandhatelehi
dīpe jalante

²⁰²⁰ K2 sayabhūtā V
°gatā

²⁰²¹ B Bhūmiyaṃ

²⁰²² BP1R sati

²⁰²³ B tad K2V taṃ P
tath

²⁰²⁴ GK1K2R seṭṭhi

²⁰²⁵ CHK1K2R labhi-
ssāmī S labhissāyi

²⁰²⁶ CGHP1RV jātassa

²⁰²⁷ B kappisu

²⁰²⁸ B °vattati

²⁰²⁹ B kammaṃ

²⁰³⁰ B pavatti

²⁰³¹ B hi *omits*

²⁰³² B raṃ *omits*

²⁰³³ CH tā

²⁰³⁴ K2P1S vātaṃ

²⁰³⁵ BP1V *omit*

²⁰³⁶ K1 khādihi K2
khāditattha

²⁰³⁷ B kaṃ *omits*

²⁰³⁸ K2R Uddha°

²⁰³⁹ CGHK1P1RV

vikālaṃ K2 vikāla

²⁰⁴⁰ CHK1K2P1RS *omit*

²⁰⁴¹ BCGHK1K2P1RS hoṣī

²⁰⁴² R tā

²⁰⁴³ B nippatti

²⁰⁴⁴ B itthadaṃ

upaḍḍhuposathakammassa nissanden' esā ²⁰⁴⁵ sampatti mayā ²⁰⁴⁶ laddhā ' ti āha.

“ Evaṃ mahānisaṃsan ti ²⁰⁴⁷ veditvā sīlasamṭpadam
nayanam ekanetto va rakkha sīlam uposatham.” *

“ Kālapariyantikassā ²⁰⁴⁸ pi ²⁰⁴⁹ sīlass' eso ²⁰⁵⁰ phalodayo
apariyantassa hi phalam kiṃ vakkhāmi ²⁰⁵¹ ito param.” †

Āpāṇakoṭikam yāva
niccasīlam hi rakkhitam
Munindo va pahū hoti
phalato tam vibhāvitum.

Tasmā vuttanayaṇ ²⁰⁵² c' eva
vakkhamānanayam pi ca
anugantvā nayato ²⁰⁵³ ñeyyam
dasaṣīlaphalodayam.

“ Iti sīlaguṇam vicintayanto
kusalo ²⁰⁵⁴ jīvitahetuto pi sīlam
akhaṇḍiya ²⁰⁵⁵ sādhu sodhayanto
abhinibbāti ²⁰⁵⁶ atandito ghaṭanto ” ‡ ti.

[175] Yam ²⁰⁵⁷ pana vuttam evaṃ saraṇagatehi upāsakopāsika-
janehi “ *Sīle patitthāyā* ” § ti tattha sīlam ettāvatā ²⁰⁵⁸ sabbathā
pakāsitam hoti.

Evaṃ yaṃ surapādapo ²⁰⁵⁹ va sakalam ²⁰⁶⁰
bhogāvaham patthitam
sīlam yaṃ ²⁰⁶¹ vividham ²⁰⁶² budhehi ²⁰⁶³ satatam
khaṇḍādibhāvāpaham ²⁰⁶⁴

* *Sdhp.* v. 448.61 † *Ibid.* v. 440.60

‡ *Sdhp.* v. 450.61 § Ch. II. § 1

²⁰⁴⁵ B nissande va K2
nissandenasā
²⁰⁴⁶ S yā omits
²⁰⁴⁷ B °saṃsāni
²⁰⁴⁸ B °kassa
²⁰⁴⁹ B omits
²⁰⁵⁰ B esso
²⁰⁵¹ B vakkhāma K2
pavakkhāmi

²⁰⁵² R °naye
²⁰⁵³ K2 nasato
²⁰⁵⁴ K2 kusala
²⁰⁵⁵ *Sdhp.* avikhaṇḍiya
²⁰⁵⁶ S abhinibbāyati V
abhabbāti
²⁰⁵⁷ B Tam
²⁰⁵⁸ B eva

²⁰⁵⁹ B surahadayo
²⁰⁶⁰ B avikalam
²⁰⁶¹ B omits
²⁰⁶² R vividha
²⁰⁶³ B pubbehi
²⁰⁶⁴ B khaṇḍāne gāvā-
paham

katvā samparipālitan ²⁰⁶⁵ tu sakalam ²⁰⁶⁶
 dukkham ²⁰⁶⁷ nihantvā ²⁰⁶⁸ ‘matam ²⁰⁶⁹
 nibbānam pi dadāti ²⁰⁷⁰ ko hi matimā
 tasmiṃ pamādam bhaje.²⁰⁶⁹

Iti abhinavasādhujanapāmojjatthāya kate
 Upāsakajanālaṅkāre ²⁰⁷¹
 Sīlaniddeso nāma dutiyo paricchedo.

²⁰⁶⁵ B samparilitan
²⁰⁶⁶ B sakara
²⁰⁶⁷ B sarukkham

²⁰⁶⁸ B nihantā
²⁰⁶⁹ B ti *adds*
²⁰⁷⁰ B dadāmāti

²⁰⁷¹ B °janālantāre K2
 °jana alaṅkāre

[DHUTAṄGANIDDESO III]

[1] Idāni, “ *patirūpadhutaṅgasamādānena* ¹ *taṃ parisodhetevā* ” *
ti ² ettha ² kilesānaṃ dhunanato ³ dhutaṅgānī ti laddhanāmāni yāni
terasa Bhagavatā anulomapaṭipadaṃ ⁴ yeva ārādhētukāmānaṃ
sāsānikānaṃ ⁵ kulaputtānaṃ anuññātāni. ⁶

[2] Seyyathidaṃ ⁵ :

- (1) paṃsukūlikaṅgaṃ, ⁷
- (2) tecīvarikaṅgaṃ,
- (3) piṇḍapātikaṅgaṃ,
- (4) sapadānacārikaṅgaṃ,
- (5) ekāsanikaṅgaṃ,
- (6) pattapiṇḍikaṅgaṃ,
- (7) khalupacchābhattikaṅgaṃ,
- (8) āraññaikaṅgaṃ, ⁸
- (9) rukkhamūhikaṅgaṃ,
- (10) abbhokāsikaṅgaṃ, ⁹
- (11) sosānikaṅgaṃ, ¹⁰
- (12) yathāsanthatikaṅgaṃ,
- (13) nesajjikaṅgaṃ ti.†

[3] Tesu yāni gahaṭṭhānaṃ anurūpāni tāni visuṃ uddharitvā
tesaṃ samādānādibhedehi saddhiṃ ¹¹ vinicchayakathā vattabbā.

[4] Tesu ca uddhariyamānesu pabbajitādisu pi kesaṃ ¹² kāni
anurūpāni ¹³ ti sandeho jāyeyya. ¹⁴ Tasmā tesam ¹⁵ pi tāni uddha-
ritvā vakkhāma. Ettha ¹⁶ hi terasa pi ¹⁷ bhikkhūnaṃ anurūpāni,
ekena pi yathāppaccayaṃ sakim ¹⁸ kamena vā ¹⁹ sabbadhutaṅgānaṃ
paribhuñjitabbatā, ²⁰ dhutaṅgānaṃ hi sakim ¹⁸ pi tesam paribhuñji-
tabbatā. “ Sace hi ²¹ abbhokāse ²² āraññaikaṅgasampannaṃ ²³
susānaṃ hoti, eko pi bhikkhu ekappahārena sabbadhutaṅgāni
paribhuñjitum sakkotī ” ‡ ti. ¹⁹

* See Ch. II. § I † See A. III. 219 f. ‡ *Vism.* 82

¹ V °danena ² B omits V ettha omits ³ B dhutā R dhunānato ⁴ BV °patilomapadaṃ ⁵ B omits ⁶ MSS. anuññātā ti ⁷ K2 paṃsu° ⁸ <i>Vism.</i> āraññi° ⁹ K2 °kāsanikaṅgaṃ	¹⁰ V sosāsanikaṅgaṃ ¹¹ B saddhi S omits ¹² B kesaṃ ¹³ K2 arūpāni ¹⁴ K2 jāyeyya P jāneyya V jāyeyya ¹⁵ C te omits K2 tasmā ¹⁶ B Etara ¹⁷ B hi	¹⁸ B saki ¹⁹ B omits ²⁰ B tabbathā ²¹ B Sabbe pi ²² C °kāsisse PIV abbhokāso ²³ B āraññitaṅga° GKIK2 PIRSV °kaṅgaṃ°

[5] Bhikkhunūnam pana ārañṇakaṅgaṃ gaṇa-ohīyanasikkhāpadena²⁴ khalupacchābhattikaṅgaṃ ca anatirittabhojanasikkhāpadena paṭikkhittaṃ. Abbhokāsikarukkhamūlikasosānikaṅgāni²⁵ tāsam dupparihārāni dutiyikāya vinā vāsassa paṭikkhepā, samānacchandāya²⁶ ca dutiyikāya dullabhattā. Iti tāsam pañc' eva ṭhapetvā atṭh' evānurūpāni.²⁷ *

[6] Terasasu pana ṭhapetvā tecīvarikaṅgaṃ, dvādasa sāmaṇerānaṃ anurūpāni. Satta sikkhamānasāmaṇerīnaṃ.²⁸ Upāsaka-upāsikānaṃ pana ekāsanikaṅgaṃ pattapiṇḍikaṅgaṃ ti imān' eva dve anurūpāni, sakkā ca²⁹ paribhuñjitun ti.†

[7] Tattha nānāsanabhojanapaṭikkhepena ekāsane yeva bhojanassa samādānapariharāṇacetanā ekāsanikaṅgaṃ. Dutiyakabhājanapaṭikkhepena³⁰ ekasmiṃ patte³¹ piṇḍagahaṇassa samādānapariharāṇacetanā³² pattapiṇḍikaṅgaṃ. Imāni pana dve pi³³ dhutaṅgāni samādiyantena upāsakajanena antarā avicchedanattham kismiñcid³⁴ eva garuṭṭhāniye, tādissaṃ alabhantena³⁵ sayam pi vā³⁶ samādātabbāṃ.³⁷

[8] Vuttam pi c' etaṃ :

“Sabbān' eva dhutaṅgāni, dharamāne Bhagavati,³⁸ Bhagavato vā³³ santike samādātabbāni, parinibbute mahāsāvakassa santike. Tasmim asati, khīṇāsavassa santike, anāgāmissa sakadāgāmissa sotāpannassa tipīṭakassa dvipīṭakassa ekapīṭakassa³⁹ ekasaṅgītikassa⁴⁰ atṭhakathācariyassa, tasmim asati dhutaṅgadharassa, tasmim pi asati cetiyaṅgaṇaṃ sammajjitvā ukkuṭikaṃ nisīditvā, Sammāsambuddhassa santike vadantena viya samādātabbāni. Api ca sayam pi⁴¹ samādātum⁴² vaṭṭati yevā ” ‡ti.

[9] Imesaṃ vaṇṇanā dānī⁴³ samādānavidhānato⁴⁴ pabhedato bhedato ca ānisaṃsā⁴⁵ ca hessati.§

* See *Vism.* 82 f. † See *Vism.* 83 ‡ *Vism.* 62

§ Cf. *Vism.* 59 : “Atthato lakkhaṇādīhi samādānavidhānato pabhedato bhedato ca tassa tassānisaṃsato.”

²⁴ B gaṇahīyana° K1

°ohīna° K2 °ohīti°

²⁵ B Abbhokāsita° G Abbhokāsikā° V kaṅgāni omits

²⁶ B samācchandāya K2 ya omits V pamāna°

²⁷ C atṭhovā° K2 atṭhena-vanu° PIV atṭhovāni°

²⁸ C sikkhāmāna° V sāmaṇerasāmaṇerīnaṃ

²⁹ B sakkaccaṃ

³⁰ B Dutiyabhā°

³¹ R hi adds

³² B °parihana°

³³ B omits

³⁴ K2 cad

³⁵ BCGKIRS alabhante

³⁶ G ca adds

³⁷ R sādātabbāṃ

³⁸ K2 omits V Bhavati

³⁹ BKIS omit CGHR eka-

dvipīṭakassa K2 dvipīṭakassa ekapīṭakassa omits

⁴⁰ *Vism.* ekāgamaṃ adds

⁴¹ B omits

⁴² B pi adds

⁴³ B vaṇṇanāni V samādānāni adds

⁴⁴ B samādānato

⁴⁵ B ānisaṃsaṃ

1. EKĀSANIKAṄGAṂ

[10] Tattha ⁴⁶ ekāsanikaṅgaṁ tāva samādiyantena “ *Nānāsanabhojanam paṭikkhipāmī* ti vā *ekāsanikaṅgaṁ samādiyamī* ” * ti vā samādātabbam. Nānāsanabhojane hi paṭikkhitte atthato ekāsanabhojanam anuññātam. Tasmiñ ca ⁴⁷ adhiṭṭhite ⁴⁸ nānāsanabhojanam paṭikkhittam hoti. Tasmā dvinnam aññatarena dvīhi pi vā paṭikkhepaṁ adhiṭṭhānamukhena samādātabbam. [11] Evaṁ samādinnaadhutaṅgena pana bhojanakāle patirūpaṭṭhānam sallakkhetvā nisīditabbam. Yattha ⁴⁹ naṁ koci garuṭṭhāniyo ⁵⁰ yāva bhojanapariyosānā ⁵¹ na upasaṅkamati, yadi vā pana koci tādise pi ṭhāne ativissatthabhāvena upasaṅkameyya, yāva bhuñjitum ⁵² nārahati tāva uṭṭhātabbam. Ayam pana vippakatabhojano. ⁵³ [12] Patirūpaṁ assa āsanam paññapāpetvā ⁵⁴ okāsaṁ kāretvā bhuñjitabbam. Sace balavasaddhāya ⁵⁵ garuṭṭhāniyaṁ disvā sahasā vuṭṭhahati, na puna bhuñjitabbam. ⁵⁶ Kasmā ? Āsanā vuṭṭhitattā ti. Idam assa ⁵⁷ vidhānam. ⁵⁸

Ayam pabhedo : [13] Tayo ekāsanikā : ukkaṭṭho majjhimo mudū ⁵⁹ ti.

Tattha ukkaṭṭho ⁶⁰ yamhi bhojane bhuñjitukāmo hattham otāreti, tato aññam na gaṇhāti. Kiṁ tato aññam nānāsanabhojanam ⁶¹ hotī ti ? Na hoti. Yadi na ⁶² siyā, mudumajjhimānam dhutaṅgabhedo siyā ⁶³ ? Na ⁶⁴ ca ⁶⁵ hoti. Ayam pana paramappicchātāya ābhatābhatassa ⁶⁶ gahaṇam ⁶⁷ nāma nānāsanabhojanam ⁶⁸ viyā ti maññamāno ⁶⁹ tato aññam agahetvā ten’ eva yāpeti. ⁷⁰ Yadi pan’ assa gehe paricārakā ⁷¹ ‘ na kiñci bhuttaṁ ⁷² ayirakenā ’ ⁷³ ti ⁷⁴ sappi-ādīni ⁷⁵ āharanti, bhesajjattham eva vaṭṭanti, ⁷⁶ na āhārattham. ⁷⁷ *

[14] “ Majjhimo yāva pātiyā ⁷⁸ bhattaṁ na khīyati, tāva aññam gahitum ⁷⁹ labhati. ⁸⁰ Ayam hi bhojanapariyantiko nāma hoti. ” *

* Cf. *Vism.* 69

⁴⁶ B Ettha

⁴⁷ B omits

⁴⁸ B avithite

⁴⁹ S sattha

⁵⁰ B guru° P1 garuṭṭhāniyena

⁵¹ V °sāna

⁵² B bhuññjitum

⁵³ P1 °bhojane

⁵⁴ B paññapetvā

⁵⁵ V °saddho

⁵⁶ B paribhuñji°

⁵⁷ B Imassa

⁵⁸ B vidhānassa

⁵⁹ V mu

⁶⁰ K2 ukkaṭṭhā

⁶¹ B nānābhojanam

⁶² CGK1K2P1RSV omit

⁶³ B ca adds

⁶⁴ K2 Tañ

⁶⁵ B omits

⁶⁶ B hatassa

⁶⁷ B gaṇhan ti

⁶⁸ B nānāsane°

⁶⁹ B °mānā

⁷⁰ B tena sā yāpentī

⁷¹ B °carikā

⁷² B bhattaṁ

⁷³ BP1V ayyakenā

⁷⁴ P1V pi

⁷⁵ CR sampi°

⁷⁶ MSS. vaṭṭati

⁷⁷ B āhārassatam

⁷⁸ P1 paṇīta

⁷⁹ BC gaṇhitum

⁸⁰ K2 alabhati

Yāva pātiyā bhattaṃ ⁸¹ pariyosānaṃ, tāva gaṇhanato. “ Muduko yāva āsanā na ⁸² vuṭṭhāti, tāva bhuñjitum labhati.” * So hi ⁸³ āsanapariyantiko nāma.

[15] “ Imesam pana tinnam ⁸⁴ pi nānāsanabhojanaṃ bhuttakkhaṇe dhutaṅgaṃ bhijjati. Ayam ettha bhedo.”

“ Ayam pan’ ⁸⁵ ānisaṃso : appābādhatā, appātaṅkatā. ⁸⁶ lahuṭṭhānaṃ, ⁸⁷ balaṃ, phāsuvihāro, rasataṇhāvinodanaṃ, appicchādīnaṃ ⁸⁸ anulomavuttitā ⁸⁹ ti.” †

Tasmā :

[16] “ Ekāsanabhojane rataṃ ⁹⁰
na yatiṃ ⁹¹ bhojanapaccayā ⁹² rujā, ⁹³
visahanti ⁹⁴ rase ⁹⁵ alolupo ⁹⁶
parihāpeti na kammam attano. ⁹⁷
Iti phāsuvihāraṅkāraṇe ⁹⁸
sucisallekharatūpasevite, ⁹⁹
janayetha visuddhamānaso ¹⁰⁰
ratim ekāsanabhojane ¹⁰¹ sadā ” ‡ ti.

Evaṃ ekāsanikaṅge samādānavidhāna ppabhedabhedānisaṃsā ¹⁰²
reditabbā. ¹⁰³

[17] Pattapiṇḍikaṅgaṃ ¹⁰⁴ pi “ dutiyakabhājanaṃ paṭikkhipāmi ti vā pattapiṇḍikaṅgaṃ samādiyāmi ti vā ” § purimanayen’ eva samādātabbaṃ. ¹⁰⁵ Tena ¹⁰⁶ pana ¹⁰⁷ pattapiṇḍikena bhojanakāle ¹⁰⁸ ekasmiṃ yeva bhājane bhuñjitabbaṃ. Samantato bhājanāni ¹⁰⁹ nikkhipitvā taṃ taṃ hatthaṃ otāretvā na ¹¹⁰ bhuñjitabbaṃ. [18] Sace pan’ assa paricārakā ¹¹¹ nānābhājanehi vyañjanāni ¹¹² upanāmenti, ¹¹³ ekabhājane yeva saṃgaṇhitabbaṃ. ¹¹⁴ Odanehi pana

* Cf. *Vism.* 69. † Cf. *Vism.* 69 ; *Vism.* 31 ‡ *Vism.* 69 § *Vism.* 70

⁸¹ B bhatta	⁹² CH bhojanappa°	¹⁰⁴ CGH pattapiṇḍikam
⁸² MSS. omit, cor. acc. <i>Vism.</i>	⁹³ B omits and nanupā adds	¹⁰⁵ V veditabbaṃ
⁸³ B pi	⁹⁴ CGHK1K2RV visahanti P1 visāharanti	¹⁰⁶ V Te
⁸⁴ S tinnannam	⁹⁵ GK2 raso	¹⁰⁷ C omits
⁸⁵ B van	⁹⁶ K2V ālolupo	¹⁰⁸ R bhonakāle
⁸⁶ B appa°	⁹⁷ K2 kammattano	¹⁰⁹ B bhājanaṃ R bhājanā
⁸⁷ B ṭhānā	⁹⁸ B phāsuvihāraṇe	¹¹⁰ V omits
⁸⁸ B appicchādīnaṃ	⁹⁹ V phāsukaraṇe	¹¹¹ BCGHK1K2RS paricārika
⁸⁹ S °puttitā	¹⁰⁰ V visallekha°	¹¹² BCGHK2PIRSV
⁹⁰ B rati W ratim cor. acc. <i>Vism.</i>	¹⁰¹ P1V viddhamānaso	B yañjanāni
⁹¹ B nassati CGHK2P1 RS yati	¹⁰² B ekāsanabhojane	¹¹³ K1 °penti
	¹⁰³ P1 bheda omits	¹¹⁴ P1 saṃgaṇhitvā tabbaṃ
	¹⁰³ P1 °tabbo	

asammissaṃ katvā kiñci ajjhoharitukāmena ¹¹⁵ purimabhājanam paṭikkhipitvā va ¹¹⁶ bhājanantarena patigaṇhitabbam. [19] Evaṃ hi taṃ ¹¹⁷ dutiyakabhājanam na hoti. Atha yāpanamattassa abhuttattā puna bhuñjitukāmo hoti, taṃ pi paṭikkhipitvā purimabhājanena aññena vā bhuñjitabbam. Nānābhājanaloluppaviddhaṃsanattā ¹¹⁸ yeva hi ¹¹⁹ assa dhutaṅgassa samādānan ti.

[20] “Yāgupānakāle ¹²⁰ pi bhājane ṭhapetvā vyañjane laddhe vyañjanam vā paṭhamam khāditabbam, yāgu ¹²¹ vā pātabbā. ¹²² Sace pana yāguyam pakkhipati, pūtimacchakādimhi ¹²³ vyañjane pakkhitte ¹²⁴ yāgu paṭikkūlā siyā, apaṭikkūlam ¹²⁵ eva katvā bhuñjitum vaṭṭati. Tasmā tathārūpaṃ vyañjanam sandhāya idam vuttam. Yam pana madhusakkharādikaṃ ¹²⁶ appaṭikkūlam hoti, taṃ pakkhipitabbam, ¹²⁷ gaṇhantena ca pamāṇayuttam eva gaṇhetabbam.” ¹²⁸ * Ekabhājanena ¹²⁹ yeva gaṇhāmī ti bahum gaṇhetvā na ¹³⁰ nāsetabbam.

[21] “Āmakasākaṃ ¹³¹ hatthena gaṇhetvā khāditum vaṭṭati.” † Hatthe bhājanasaññāya abhāvato. “Tathā ¹³² pana akatvā patte yeva pakkhipitabbam, dutiyakabhājanassa ¹³³ pana ¹³⁴ paṭikkhitattā aññam rukkhapaṇṇam pi na ¹³⁵ vaṭṭatī ti idam assa vidhānam.” †

[22] “Pabhedato pana ayam pi tividho hoti: Tassa ¹³⁶ ukkaṭṭhassa aññattha ¹³⁷ ucchukhādanakālā ¹³⁸ kacavaram pi chaddetum na vaṭṭati, odanamacchamamsapūve ¹³⁹ pi ¹⁴⁰ bhinditvā khāditum na vaṭṭati.” * Aññehi apanītakacavaram ¹⁴¹ bhinditvā ṭhapitam eva pana khāditabbam.

[23] “Majjhimassa ekena hatthena bhinditvā khāditum vaṭṭati. Hatthayogī ¹⁴² nām’ esa.” ¹⁴³ †

Muduko pana yam pātiyā pakkhittam ¹⁴⁴ sabbam ¹⁴⁵ hatthena

* Cf. *Vism.* 70 † *Vism.* 70

¹¹⁵ B °kāmo

¹¹⁶ R ca

¹¹⁷ B gaṇhitam for hi taṃ

¹¹⁸ C °lolappa°

¹¹⁹ P1 omits

¹²⁰ V °pana°

¹²¹ PIV yāgum

¹²² MSS. pātabbo

¹²³ PIV pūti omits S

°macchatā° V pūtima omits

¹²⁴ CGHKIS pana khitte

¹²⁵ C appati°

¹²⁶ B °sakkārā°

¹²⁷ CHKIK2P1RSV

paṭikkhipitabbam

¹²⁸ B na adds

¹²⁹ BK1 na omit P1 Nava-

kabhājane

¹³⁰ PIV omit

¹³¹ B Amassa ekaṃ GK1

°sakham P1 Āmakam°

V Āmakam saṅkham

¹³² V Yathā

¹³³ B dutiyabhā°

¹³⁴ C pa omits

¹³⁵ K1 omits

¹³⁶ *Vism.* Tattha

¹³⁷ B aññattham

¹³⁸ G °kalā

¹³⁹ B °puve P1 °sūpe

¹⁴⁰ B omits K1P1 hi

¹⁴¹ B aparitattharam

¹⁴² V Hatthi°

¹⁴³ V esaṃ

¹⁴⁴ P1 paṭipakkhitta V

pakkhitta

¹⁴⁵ B sabba

vā ¹⁴⁶ dantehi vā bhinditvā khāditum labhati, yato taṃ ¹⁴⁷ pattayogī ti vadanti.*

Imesam pana tinnam ¹⁴⁸ pi dutiyakabhājanam sāditaḥkhaṇe dhutaṅgam bhijjati. Ayam ettha bhedo.

[24] “Ayam pan’ ānisaṃso : nānārasataṇhāvinodanam, atri-
cchatāya pahānam, āhāre payojanamattadassitā,¹⁴⁹ thālakādipari-
haraṇabhedābhāvo, avikkhittabhojitā, appicchatādīnam ¹⁵⁰ anuloma-
vuttitā ti.” †

Tasmā :

[25] “Nānābhājanavikkhepaṃ ¹⁵¹ hitvā okkhittalocano,¹⁵²
khaṇanto viya mūlāni rasataṇhāya subbato.¹⁵³

Sarūpaṃ ¹⁵⁴ viya ¹⁵⁵ santutṭhiṃ ¹⁵⁶ dhārayanto sumānaso,¹⁵⁷
paribhuñjeyya āhāraṃ ¹⁵⁸ ko añño ¹⁵⁹ pattapiṇḍiko ? ti.” ‡

Evaṃ pattapiṇḍikaṅge samādānāridhānappabhedabhedānisaṃsā ¹⁶⁰
reditabbā.

[26] Imāni pana sevantassa yassa ¹⁶¹ kammatṭhānam vaḍḍhati,
tena sevitabbāni. Yassa pana sukumārabhāvena ¹⁶² lūkhapaṭi-
pattiṃ ¹⁶³ asahantassa hāyati, tena na sevitabbāni. § “Yassa pana
sevato pi na sevato pi ¹⁶⁴ vaḍḍhat’ eva, na ¹⁶⁵ hāyati.¹⁶⁶ tenā pi ¹⁶⁶
pacchimam janatam anukampantena ¹⁶⁷ sevitabbāni.¹⁶⁸ Yassā pi
sevato pi asevato ¹⁶⁹ pi ¹⁶⁹ na vaḍḍhati, tenā pi sevitabbāni yeva
āyatiṃ ¹⁷⁰ vāsanatthāyā ti.” ¶

[27] Na nu ca sesadhutaṅgānam ¹⁷¹ pi ¹⁷² samādānādayo bheda
vattabbā ? Te kasmā na vuttā ti ¹⁷³ ? Tehi gahaṭṭhānam payoja-
nābhāvato, tesam yeva ca nissāya ¹⁷⁴ ārambhassa ¹⁷⁵ katattā ti.

* Cf. *Vism.* 70 † *Vism.* 70 ; Cf. *Vism.* 31 ‡ *Vism.* 70

§ See *Vism.* 82 ¶ *Vism.* 82

¹⁴⁶ B khā	¹⁵⁸ K1 āhāra	¹⁶⁷ B anukammantena
¹⁴⁷ B omits	¹⁵⁹ P1 añño	¹⁶⁸ B sevitabban ti
¹⁴⁸ BS tinnannam	¹⁶⁰ B ppabheda omits	¹⁶⁹ S omits
¹⁴⁹ B mattham dassitam	¹⁶¹ B omits	¹⁷⁰ BPI āyati
¹⁵⁰ C appaccha ²	¹⁶² B sukumāla P1 °bha- vena	¹⁷¹ CCHK1PIRS sesam ^o K2 tesam ²
¹⁵¹ B Nanābhajana ¹	¹⁶³ B °patti	¹⁷² R samā adds
¹⁵² K2 °lochano	¹⁶⁴ BCGHK1K2PIRV na sevato pi omits	¹⁷³ CHR ni
¹⁵³ B suddato	¹⁶⁵ C vaḍḍhatenā pi B tā adds	¹⁷⁴ B vacaniechāya for nissāya
¹⁵⁴ B Sarūpa	¹⁶⁶ C omits	¹⁷⁵ K1PIRV ārabbhassa
¹⁵⁵ B viyassa		
¹⁵⁶ B santutṭham		
¹⁵⁷ S musānaso		

Tasmā tad anurūpānaṃ ¹⁷⁶ dhutaṅgānaṃ yeva ¹⁷⁷ vasena ¹⁷⁸ idha te vuttā. Sesadhutaṅgānaṃ pi pana ¹⁷⁹ samādānabhedā ¹⁸⁰ atthikehi ¹⁸¹ *Visuddhimaggato* * gahetabbā ti.

[28] Evam ¹⁸² anurūpadhutaṅgasamādānena hi ‘ssa upāsakajanassa appicchatā santutṭṭhisallekhapavivekaṃ ¹⁸³ pi ¹⁸⁴ ca viriyārambhasubharatādiguṇasalilavikkhālitamalaṃ ¹⁸⁵ silaṇ ¹⁸⁶ c’ eva parisuddhaṃ bhavissati, vatāni ¹⁸⁷ ca ¹⁸⁸ sampajjissanti. Tasmā yam pana vuttaṃ “ *patirūpadhutaṅgasamādānena* ¹⁸⁹ *taṃ pariso-* *dhetvā* ” † ti taṃ ettāvatā sabbathā pakāsitaṃ ¹⁹⁰ hoti. ¹⁹¹

[29] Iti vihatakaliccho ¹⁹² pattasantosasāro ¹⁹³ parama-ariyavaṃse ¹⁹⁴ saṇṭhito ¹⁹⁵ saṃyamīnaṃ muni dasatayabhūte ¹⁹⁶ dipayanto dhutaṅge dvayam idam anurūpaṃ desayī ¹⁹⁷ yo ¹⁹⁸ gihīnaṃ.

Iti abhinavasādhujanapāmojjatthāya kate

Upāsakajanālaṅkāre

Dhutaṅganiddeso nāma tatiyo paricchedo.

* *Vism.* 59-83

† See Ch. II. § 1

¹⁷⁶ B anurūpaṃ G anurūpa
¹⁷⁷ K2 dhutaṅgā seva
¹⁷⁸ S sevase
¹⁷⁹ C pāna
¹⁸⁰ V samānādibhedā
¹⁸¹ B atthi ti
¹⁸² B Tapanurūpa or Tam anurūpa
¹⁸³ B °vekā

¹⁸⁴ B pañ
¹⁸⁵ B °subhavādi° K2 viriyārammanam°
P1 viriyārabha° S °surabharatā°
¹⁸⁶ C sila
¹⁸⁷ B ca tāni
¹⁸⁸ B omits
¹⁸⁹ K1 °samādāne
¹⁹⁰ GHK1K2RS pakāsitā

¹⁹¹ R honti
¹⁹² R vigata°
¹⁹³ B santasantopaharo
¹⁹⁴ B °vaṃso
¹⁹⁵ B saṇhito
¹⁹⁶ B mundindahadaya°
¹⁹⁷ B desahi
¹⁹⁸ B so

[ĀJĪVANIDDESO IV]

[1] Idāni “ *pañcavaṇijjā* ¹ *pahāyā* ” * ti ādimhi pana “ Pañc’ imā ² bhikkhave vaṇijjā upāsakena akaraṇīyā.

Katamā ³ pañca ?

Satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā. ⁴

Imā ⁵ kho bhikkhave pañcavaṇijjā upāsakena akaraṇīyā ti ” † vuttattā satthavaṇijjādayo pañcavaṇijjā upāsakajanehi ⁶ akaraṇīyā. ⁷

Tattha :

[2] *Satthavaṇijjā* ti āvudhabhaṇḍaṃ katvā vā kāretvā yathā kathaṃ vā paṭilabhitvā tassa vikkayo.

Sattavaṇijjā ti manussavikkayo.

Maṃsavaṇijjā ti sunakhādayo ⁸ viya migasūkarādayo ⁹ posetvā maṃsaṃ sampādetvā vikkayo.

Majjavaṇijjā ti yaṃ kiñci majjaṃ yojetvā tassa vikkayo. Tattha duvidhaṃ majjaṃ : surā ca ¹⁰ merayaṇ cā ti. Tesam vibhāgo heṭṭhā pakāsito yeva.

[3] *Visavaṇijjā* ti visaṃ yojetvā saṅgahetvā vā ¹¹ vikkayo.

Tattha satthavaṇijjā ¹² visavaṇijjā ¹³ ca ¹³ paroparodhanimittatāya akiriya ¹⁴ ti vuttā. Sattavaṇijjā abhujjissabhāvakaraṇato, ¹⁵ maṃsavaṇijjā vadhakahetuto, ¹⁶ majjavaṇijjā pamādaṭṭhānatāyā ti daṭṭhabbaṃ. “ *Pañcavaṇijjā pahāyā* ” ‡ ti pañcamicchāvaṇijjā pahāya, tāsam akaraṇam ev’ ettha *pahānaṃ* ¹⁷ ti daṭṭhabbaṃ.

[4] “ *Dhammena samena jīvikaṃ* ¹⁸ *kappayantehi* ” ‡ ti ettha *dhammenā* ti ¹⁹ dhammato anapetena kasivaṇijjādīnā. ²⁰ Tena aññaṃ ²¹ pi adhammikaṃ ²² jīvaṇaṃ ²³ paṭikkhittan ti veditabbaṃ.

Samenā ti kāyasamādinā ²⁴ sucaritena. ²⁵ Etena appatikuṭṭhaṃ yaṃ kiñci jīvītūpakaraṇapariyesanaṃ ²⁶ saṅgahītan ti daṭṭhabbaṃ.

* See Ch. II. § 1 † A. III. 208 ‡ See Ch. II. § 1

¹ B vaṇijjā *throughout*

² PIV imāni

³ HK1PIRSV katamāni

⁴ PIV ti *add*

⁵ B ime K1PIV imāni

⁶ B upāsakehi

⁷ CCHK1K2PIRS akaraṇīyā

⁸ CHK1RS ‘kādayo

⁹ BK1RS ‘sūkarādiḥ CII ‘sūkarādiyoka

¹⁰ B *omits*

¹¹ GHK2PIV *omit*

¹² HK1PIRSV satta° B ca *adds*

¹³ B vaṇijjā ca *omits*

¹⁴ B kiriya

¹⁵ P1 abhuñjissa°

¹⁶ BHK1PIRSV vadhahetuto

¹⁷ PIV pahāyaṃ

¹⁸ B jīvita C jīvitaṃ

¹⁹ K2 *omits*

²⁰ B °vaṇijjādīnaṃ

²¹ B aññenā

²² B dhammika

²³ B jīvaṇaṃ K2 jīvitaṃ

²⁴ B °samācārādīnā

²⁵ B sucarito *and* tena *adds*

²⁶ K2 °kāraṇa° jīvītapa-kāraṇa°

Dhammena samena ²⁷ pariyiṭṭhānaṃ ²⁸ upakaraṇānaṃ anurūpaparibhogo ²⁹ pi ³⁰ etth' eva saṅgabīto ti datṭhabbo. So pi hi jīvikam ³¹ kappiyati etenā ti jīvikākappanan ³² ti ³³ na ³⁴ sakkā vattun ³⁵ ti. Evam assa dhammikānaṃ pariyesanaṃ ³⁶ paribhogānaṃ ³⁷ vasena ³⁸ sampādanaṃ veditabbaṃ. ³⁹ Tattha dhammena paccayapariyesanaṃ ⁴⁰ nāma pabbajitānaṃ pi tāva na sukaraṃ. Pageva gahaṭṭhānaṃ ?

[5] Tasmā ⁴¹ tehi svāyaṃ Bhagavatā —

“ *Sigālovādakādīhi* ⁴² * suttantehi hitesinā ubholokajayāyeti ⁴³ paṭipatti pakāsitā.

Gahaṭṭhānaṃ paṭiṭṭhāya tattha dhammena paccayā esitabbā tathā tesam ⁴⁴ te samijjhanti dhammato.” †

[6] Bhagavatā hi cattāro kammakilesā pahātabbā, catūhi ṭhānehi pāpaṃ ⁴⁵ kammaṃ na kātabbaṃ, cha ⁴⁶ bhogānaṃ apāyamukhāni vajjetabbāni, cattāro amittā parivajjitabbā, ⁴⁷ cattāro mittā sevittabbā, cha disā ⁴⁸ parivajjitabbā ⁴⁹ ti gharāvāsasamāvasantānaṃ ⁵⁰ kulaputtānaṃ ihalokaparalokasaṅkhātesu ⁵¹ dvīsu lokesu daṇḍaduggatibhayādīnaṃ vijāyanato ⁵² ubholokavijayā ⁵³ nāma paṭipadā desitā.‡ Tattha *cattāro kammakilesā* ti paṇātipātādayo.

Vuttaṃ h' etaṃ :

[7] “ Katam' assa cattāro kammakilesā pahīnā honti ?

Paṇātipāto ⁵⁴ kho gahapatiputta, kammakilesa, adinnādānaṃ kammakilesa, kāmesu micchācāro ⁵⁵ kammakilesa, musāvādo kammakilesa. Imassa cattāro kammakilesā pahīnā hontī ” § ti.

* *D.* III. 180-193 † *Pps.* MS.

‡ Cf. *D.* III. 181 § *D.* III. 181

²⁷ C sameva repeats

²⁸ R parisitṭhānaṃ PIV
pariṭṭhānaṃ

²⁹ BGK1K2P1RSV

°bhoge

³⁰ GK1K2P1RSV ca add

³¹ B jīvitam

³² B jīvita° K2 jīvikam°

³³ PIV omit

³⁴ CHS na repeat

³⁵ PIV vastun R vatun

³⁶ B °yesana

³⁷ S paribhogā

³⁸ S omits

³⁹ P1 °tabbā

⁴⁰ GHK1K2P1RV paccayaṃ°

⁴¹ PIV Kasmā

⁴² B Singa°

⁴³ B upoloka°

⁴⁴ B tattha

⁴⁵ BPIV pāpa

⁴⁶ BCGK2PIV ca add R
api ca

⁴⁷ B sevittabbā

⁴⁸ PIV ca add

⁴⁹ BGK2R paṭicchādetabbā

⁵⁰ B gharāvāse vasantānaṃ

⁵¹ B idhaloka° G paraloka omits

⁵² B vijāyanato K2 vijānayatō

⁵³ K1P1RV ubholoka°

⁵⁴ BCHK1P1RSV °pātaṃ

⁵⁵ R °cārā

Tattha kammam ⁵⁶ eva kilissanti ⁵⁷ etehi ⁵⁸ sattā ti vā kilesa-sampayuttā vā *kammakilesā*.⁵⁹ *

[8] Surāpānaṃ ⁶⁰ apāyamukhabhāvena parato vattukāmatāya ⁶¹ kammakilesadesanaṃ ⁶² na āropitaṃ ⁶³ ti veditabbam.⁶⁴ Tam pi upāsakānaṃ akaraṇīyattā vuttalakkaṇayogato va ⁶⁵ vattabbam evā ti.

Catūhi ṭhānehi ti chandādicatupāpakaraṇehi.⁶⁶

Vuttaṃ h' etaṃ :

[9] “ Katamehi catūhi ṭhānehi pāpaṃ kammam ⁶⁷ karoti ?

Chandāgatiṃ gacchanto pāpaṃ kammam ⁶⁸ karoti, dosāgatiṃ gacchanto pāpaṃ ⁶⁹ kammam karoti, mohāgatiṃ gacchanto pāpaṃ kammam karoti, bhayāgatiṃ gacchanto pāpaṃ kammam karoti ” † ti.

[10] “ Tattha yo ‘ ayam me mitto vā sandiṭṭhiko ⁷⁰ vā ñātako vā lañchaṃ ⁷¹ pana me deti ’ ⁷² ti chandādivasena ⁷³ asāmikam sāmikam ⁷⁴ karoti, ayam chandāgatiṃ gacchanto pāpaṃ kammam karoti nāma. [11] Yo ‘ ayam me verī ’ ti pakativeravasena vā taṅkhaṇānuppannakodhavasena vā sāmikam asāmikam karoti, ayam dosāgatiṃ gacchanto pāpaṃ kammam karoti nāma.⁷⁵

[12] Yo pana mandattā momūhattā yaṃ vā taṃ vā vatvā asāmikam sāmikam ⁷⁶ karoti, ayam mohāgatiṃ gacchanto pāpaṃ ⁷⁷ kammam karoti nāma.⁷⁸ Yo pana ⁷⁹ ‘ ayam rājavallabho vā visamanissito vā, anattham pi me kareyyā ’ ti bhīto assāmikam sāmikam karoti, ayam bhayāgatiṃ gacchanto pāpaṃ ⁸⁰ kammam ⁷⁴ karoti nāma.” †

[13] “ Tathā kiñci bhājento ‘ ayam me sandiṭṭho vā sambhatto vā ’ ti pemavasena atirekaṃ deti, ‘ ayam me verī ’ ti dosavasena ūnakaṃ ⁸¹ deti, ‘ ayam imasmiṃ adīyamāne ⁸² mayhaṃ ⁸³ anattham

* Cf. *DA*. III. 943 † *D*. III. 182

‡ *DA*. III. 944. *In the DA, description mohāgatiṃ precedes bhayāgatiṃ*

⁵⁶ B ca *adds*

⁵⁷ PIV kissanti

⁵⁸ B tehi

⁵⁹ MSS. °kilesa, *cor. acc.* *DA*

⁶⁰ PIRV °pāna

⁶¹ R vatukāmatāya

⁶² K2 °kilesādesanaṃ PIV °kilesā dosānaṃ

⁶³ B nāropitaṃ

⁶⁴ B °tabbā

⁶⁵ B *omits*

⁶⁶ B chandādihi catupāpa-kāraṇhi

⁶⁷ BCHKIP1RSV pāpa-kammam

⁶⁸ BP1 pāpakammam

⁶⁹ B pāpa *throughout*

⁷⁰ B sandiṭṭho C sandi-ṭṭhiṭṭho

⁷¹ R lajaṃ

⁷² K2 dehi

⁷³ BK2 chandavasena

⁷⁴ K2 *omits*

⁷⁵ B Yo ‘ ayam verī ’ ti *to* karoti nāma *omits*

⁷⁶ R *omits*

⁷⁷ P1 pāpa

⁷⁸ B Yo pana mandattā *to* karoti nāma *omits*

⁷⁹ MSS. Yo pana *omit*, *filled acc. DA*

⁸⁰ BP1 pāpa

⁸¹ C ūkaṃ

⁸² K1 ādiya°

⁸³ B *omits*

pi kareyyā ' ti bhīto kassaci atirekaṃ deti, momūhattā dinnādinnaṃ ajānanto ⁸⁴ kassaci ⁸⁵ ūnakaṃ ⁸⁶ kassaci adhikaṃ deti. So catubbidho ⁸⁷ pi yathākkamena chandāgati-ādīni gacchanto pāpaṃ kammaṃ karoti nāma." *

Yo pana —

[14] “ Chandā dosā bhayā mohā
yo dhammaṃ ativattati,
nihiyati ⁸⁸ tassa yaso
kālapakkhe va candimā ” † ti —

Bhagavatā vuttavacanam anussaranto pakatimajjhattatāya ⁸⁹ vā imāni ⁹⁰ cattāri pāpakaraṇāni parivajjeti, so ⁹¹ catūhi ṭhānehi pāpaṃ kammaṃ na karotī ti veditabbaṃ. ⁹²

Vuttaṃ h' etaṃ :

[15] “ Yato kho gahapatiputta, ariyasāvako n' eva chandāgatiṃ ⁹³ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, imehi catūhi ṭhānehi pāpaṃ ⁹⁴ kammaṃ na karotī ti.” ‡

Tass' evaṃ ⁹⁵ catūhi ṭhānehi pāpaṃ ⁹⁶ kammaṃ akarontassa hiraññasuvaṇṇadāsīdāsamittāmaccādīnaṃ ⁹⁷ thutighosassa vasena vuddhi eva ⁹⁸ ākaṅkhitabbā, no hāni. ⁹⁹

Vuttaṃ h' etaṃ :

[16] “ Chandā dosā bhayā mohā
yo dhammaṃ nātivattati,
āpūراتi tassa yaso
sukkapakkhe va candimā ” § ti.

Cha ca bhogānaṃ apāyamukhānī ti ettha surāmerayamajjapamādaṭṭhānnānuyogādīni apāyamukhāni nāma.

* DA. III. 944. The sequence in DA. is as above (§ 12)

† A. II. 18 and 19, D. III. 182

‡ D. III. 182. The sequence in DA. is as above

§ A. II. 18, 19 ; D. III. 182

⁸⁴ B ajānanto repeats

⁸⁵ R kassa

⁸⁶ BR ūnaṃ

⁸⁷ B catubbito

⁸⁸ B nihiṣati

⁸⁹ B °majjattāya K1

°majjhattātāya

⁹⁰ P1 ime

⁹¹ B yo

⁹² BCHK1RS °tabbo

⁹³ B °gati throughout

⁹⁴ BC pāpa

⁹⁵ BGK1K2P1RV eva

⁹⁶ BP1 pāpa

⁹⁷ B °dāsīdāsādīnaṃ

⁹⁸ P1V evaṃ

⁹⁹ K2 hoti

Vuttaṃ h' etaṃ :

[17] “ Surāmerayamajjapamādaṭṭhānānuyogo kho, gahapati-putta, bhogānaṃ apāyamukhaṃ, vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ, jūtappamādaṭṭhānānuyogo ¹⁰⁰ bhogānaṃ apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ, ālasiyānuyogo bhogānaṃ apāyamukhaṃ ” * ti.

[18] Tattha na ¹⁰¹ Bhagavā etāni majjapamādaṭṭhānānuyogādīni ¹⁰² sattānaṃ sukhapaṭibāhanatthāya ¹⁰³ parivajjesi. ¹⁰⁴ Mahākāruṇikatāya pana tad anuyogavasena taṃ hetuke ādīnave disvā tato satte mocetukāmo parivajjesi.

Vuttaṃ h' etaṃ :

[19] (i) “ Cha kho ‘me gahapatiputta, ādīnavā surāmerayamajjapamādaṭṭhānānuyoge ¹⁰⁵ : sandiṭṭhikā dhanañjāni, ¹⁰⁶ kalahappa-vaḍḍhani, ¹⁰⁷ rogānaṃ āyatanāṃ, akittisañjanāni, kopīnaṃ ¹⁰⁸ nidamsanī, paññāya dubbalīkaraṇī tveva chaṭṭhaṃ padaṃ bhavati. Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjapamādaṭṭhānānuyoge.

[20] (ii) Cha kho ‘me ¹⁰⁹ gahapatiputta ādīnavā vikālavisikhācariyānuyoge : attā pi ‘ssa agutto arakkhito hoti, puttadāro pi ‘ssa agutto ¹¹⁰ arakkhito ¹¹¹ hoti, sāpateyyaṃ pi ‘ssa aguttaṃ arakkhitaṃ hoti, saṅkiyo ¹¹² ca hoti pāpakesu ṭhānesu, abhūtavacanañ ¹¹³ ca tasmim rūhati, bahunnañ ca dukkhadhammānaṃ ¹¹⁴ purakkhato hoti. Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.

[21] (iii) Cha kho ‘me gahapatiputta ādīnavā samajjābhicaraṇe : kuvaṃ ¹¹⁵ naccaṃ, kuvaṃ gītaṃ, kuvaṃ vāḍitaṃ, kuvaṃ akkhānaṃ, ¹¹⁶ kuvaṃ paṇissaraṃ, kuvaṃ kumbhathūṇaṃ ti ? Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.

[22] (iv) Cha kho ‘me ¹¹⁷ gahapatiputta ādīnavā jūtappamādaṭṭhānānuyoge : jayaṃ veraṃ pasavati, jito vittaṃ anusocati,

* D. III. 182

¹⁰⁰ C °daṭṭhānuyogo

¹⁰¹ K2 omits

¹⁰² C °daṭṭhānuyogādīni
K2 °yogādīnaṃ

¹⁰³ P1 °bhatthāya

¹⁰⁴ K1 °vajjehi

¹⁰⁵ B °yogā CK1R °pamā-
daṭṭhānuyoge

¹⁰⁶ BCHP1RS dhanajāni

¹⁰⁷ CGHK1P1RSV

°vattanī

¹⁰⁸ CHRS kopīna

¹⁰⁹ K2 omits

¹¹⁰ B aguttā

¹¹¹ B arakkhitā

¹¹² CHK1P1RSV saṅki-
leso

¹¹³ D abhūtaṃ°

¹¹⁴ CR dukkhasamānaṃ

¹¹⁵ D kva throughout

¹¹⁶ CGK1K2P1RSV

akkhātaṃ

¹¹⁷ BK2 omit

sandiṭṭhikā¹¹⁸ dhanañjāni,¹¹⁹ sabhāgatassa vacanam na rūhati, mittāmaccānam¹²⁰ paribhūto hoti, āvāhavivāhakānam apatthito¹²¹ hoti akkhadhutto purisapuggalo nālam dārābharanāyā¹²² ti. Ime kho gahapatiputta, cha ādīnavā jūtappamādatṭhānānuyoge.

[23] (v) Cha kho ‘me gahapatiputta, ādīnavā pāpamittānuyoge : ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā¹²³ tyāssa¹²⁴ mittā honti, te¹²⁵ sahāyā. Ime kho,¹²⁶ gahapatiputta, cha ādīnavā pāpamittānuyoge.

[24] (vi) Cha kho ‘me¹²⁷ gahapatiputta, ādīnavā ālasiyānuyoge : ‘Atisītan’ ti kammaṃ na karoti, ‘ati-unhan’ ti kammaṃ na karoti, ‘atisāyan’ ti kammaṃ na karoti, ‘ati pāto’¹²⁸ ti kammaṃ na karoti, ‘atichāto ‘smī’ ti kammaṃ na karoti, ‘atidhāto ‘smī’¹²⁹ ti kammaṃ na karoti.¹³⁰ Tassa evaṃ kiccāpadesabahulassa viharato anuppannā c’ eva¹³¹ bhogā na¹³² uppajjanti, uppannā ca bhogā parikkhayam gacchanti. Ime¹³³ kho, gahapatiputta, cha¹²⁷ ādīnavā ālasiyānuyoge¹³⁴ ti.” *

[25] Tattha —

(i) *Majjapamādatṭhānānuyogassa ādīnavaniddese*¹³⁵ :

sandiṭṭhikā ti¹³⁶ sayam¹³⁷ datṭhabbā,¹³⁸ sayam passitabbā ti attho.¹³⁹ †

“*dhanañjānī*¹⁴⁰ ti dhanahāni.”¹⁴¹ ‡

Surāpānadhutto¹⁴² purisapuggalo¹⁴³ surāpānahetu api sakata-bhārehi vahitabbāni hiraññasuvaṇṇāni katipāhen’ eva parikkhayam pāpeti.¹⁴⁴ Evaṃ sandiṭṭhikā¹⁴⁵ dhanañjāni.¹⁴⁶

“*kalahappavaddhanī*¹⁴⁷ ti vācākalahassa¹⁴⁸ ca hatthaparāmā-sakāyakalahassa¹⁴⁹ ca vaddhanī.¹⁵⁰

* D. III. 182–184

† Cf. DA. III. 945

‡ DA. III. 945

¹¹⁸ PIV °ko

¹¹⁹ BCHR dhanajani SK1 dhanajāni

¹²⁰ D. °maccesu

¹²¹ B apattiko

¹²² B dāra° HS °bhāra-nāyā

¹²³ B sāgamikā

¹²⁴ K2 tyassa

¹²⁵ B assa adds

¹²⁶ B pana adds

¹²⁷ B omits

¹²⁸ B pātan

¹²⁹ K2 mhī

¹³⁰ B atidhāto smī ti kammaṃ na karoti omits

¹³¹ HS °pannām’ eva CR °pannam eva PIV ce

¹³² S nam

¹³³ PIV hi add

¹³⁴ S °yogo

¹³⁵ PIV °niddesa

¹³⁶ B K2 omit

¹³⁷ B yasam K2 omits

¹³⁸ B ya adds

¹³⁹ K2 sayan ti sayam

passitabba adds

¹⁴⁰ B dhanajāni

¹⁴¹ CHSP1 dhanajāni

¹⁴² W °dhuttā B hi adds

¹⁴³ W °puggalā

¹⁴⁴ W pāpenti

¹⁴⁵ CHR saṭṭhikā P1 sāka-ṭikā

¹⁴⁶ BHK1S dhanajāni

¹⁴⁷ CHK1K2P1RSV °ppa-vattani

¹⁴⁸ B vivāha

¹⁴⁹ B °māsādikāya V

°paramāsa°

¹⁵⁰ BCK1RS vaddhati

rogānaṃ āyatanaṃ ¹⁵¹ ti tesam tesam akkhirogādīnaṃ rogānaṃ ¹⁵² khettaṃ.

[26] *Akittisañjananī* ti suram pivitvā ¹⁵³ mātaram pi paharati ¹⁵⁴ pitaram ¹⁵⁵ pi, ¹⁵⁵ bahuṃ avattabbam vadati, ¹⁵⁶ akātabbam karoti. ¹⁵⁷ Tena garaham pi daṇḍam pi hatthapādādichedanam ¹⁵⁸ pi pāpuṇantā ihaloke ¹⁵⁹ pi paraloke ¹⁶⁰ pi ¹⁶⁰ akittim pāpuṇanti. Iti ¹⁶¹ tesam ¹⁶² sā ¹⁵⁵ surā *akittisañjananī* ¹⁶³ nāma hoti.

[27] *Kopīnaṃ* ¹⁶⁴ *nidaṃsanī* ti guyhaṭṭhānam pi vivariyamānam ¹⁶⁵ hiriṃ ¹⁶⁶ kopeti vināseti, tasmā *kopīnan* ti vuccati. Surāmadamattā hi aṅgaṃ vivaritvā ¹⁶⁷ vicaranti. Tena tesam sā surā kopīnassa ¹⁶⁸ nidaṃsanato kopīnaṃ ¹⁶⁹ nidaṃsanī ti vuccati.

Paññāya dubbalīkaraṇī ti kammassakatapaññaṃ ¹⁷⁰ dubbalaṃ karoti.” *

(ii) *Vikālavisikhācariyānuyogassa ādīnavaniddese* :

[28] “ *attā pi ‘ssa agutto hoti* ¹⁷¹ *arakkhito hoti* ¹⁷² ti avelāya ¹⁷³ caranto hi khāṇukaṇṭakādīni akkamati, ahinā pi yakkhādīhi ¹⁷⁴ pi samāgacchati. Taṃ taṃ ṭhānaṃ gacchatī ti ñatvā verino pi taṃ nilīyitvā gaṇhanti vā ¹⁷⁵ hananti ¹⁷⁶ vā. Evaṃ *attā pi ‘ssa agutto hoti arakkhito*. ¹⁷⁷

[29] Puttadārā pi ¹⁷⁸ amhākaṃ pitā amhākaṃ sāmī rattim ¹⁷⁹ carati, kim aṅga ¹⁸⁰ pana mayan ti, iti ‘ssa puttadhītaro pi bhariyā pi bahi patthanam katvā rattim carantā ¹⁸¹ anayavyasanaṃ pāpuṇanti. Evaṃ *puttadāro* ¹⁸² *pi ‘ssa agutto arakkhito hoti*.

sāpateyyan ti tassa puttadāraparijanassa ¹⁸³ ratticaraṇabhāvaṃ ¹⁸⁴ ñatvā, corā suññaṃ gehaṃ ¹⁸⁵ pavisitvā yaṃ icchanti, taṃ ¹⁷⁸ haranti. ¹⁷⁸ Evaṃ sāpateyyam pi ‘ssa aguttaṃ arakkhitaṃ hoti.

[30] *saṅkiyo ca hoti* ti aññehi ¹⁸⁶ katapāpakammesu ¹⁸⁷ pi ‘iminā kataṃ bhavissatī’ ti saṅkitabbo ¹⁸⁸ hoti. Yassa yassa gharadvārena

* DA. III. 945

¹⁵¹ V ānaṃ

¹⁵² GK2V omit

¹⁵³ B pitvā and hi adds

¹⁵⁴ B omits S pariharati

¹⁵⁵ B omits DA aññaṃ pi adds

¹⁵⁶ B vadanti

¹⁵⁷ B karonti

¹⁵⁸ B °chedam

¹⁵⁹ V °loko

¹⁶⁰ V omits

¹⁶¹ B sā adds

¹⁶² K1 sesam

¹⁶³ V °bhañjani

¹⁶⁴ P1V Kopīna

¹⁶⁵ K2 °mānā

¹⁶⁶ CHK1K2P1RSV hiri

¹⁶⁷ V omits

¹⁶⁸ K2 pītassa

¹⁶⁹ CHK1RSV kopīna

¹⁷⁰ C kammassapaññaṃ

GHK1K2RS °pañña P1V kammakapañña

¹⁷¹ DA omits

¹⁷² GHK1K2RSV omit

¹⁷³ BP1V avelā

¹⁷⁴ V omits

¹⁷⁵ B taṃ adds

¹⁷⁶ S hanti

¹⁷⁷ C hoti adds

¹⁷⁸ B omits

¹⁷⁹ BK2P1V ratti

¹⁸⁰ V aṅgaṃ

¹⁸¹ B caranto

¹⁸² K1P1RV °dāre

¹⁸³ B °dārā ca° GR saputta°

¹⁸⁴ CHK1P1RSV rattim

¹⁸⁵ B magge

¹⁸⁶ B aññesu

¹⁸⁷ V pāpa omits

¹⁸⁸ B °thabbo

yāti, tattha yaṃ aññena corakammaṃ paradārikakammaṃ ¹⁸⁹ vā ¹⁹⁰ katam, ‘ tam ¹⁹¹ iminā katan ’ ti vutte abhūtaṃ asatam ¹⁹² pi tassa rūhati, patiṭṭhāti.

[31] *bahunnañ ca dukkhadhammānan* ti yaṃ ettakaṃ dukkhaṃ ettakaṃ domanassan ti vattum na sakkā. Aññasmim ¹⁹³ puggale asati taṃ sabbam vikālacārimhā ¹⁹⁴ āharitabbam hoti. Iti so bahunnaṃ dukkhadhammānaṃ purakkhato puregāmī ¹⁹⁵ hotī ” * ti.

(iii) *Samajjābhicaraṇassa ādinavaniddese* :

[32] “ *kuvam* ¹⁹⁶ *naccan* ti ‘ kasmim ¹⁹⁷ ṭhāne naṭanāṭakādinaccam atthi ? ’ ti pucchitvā yasmim gāme vā nigame vā ¹⁹⁸ tam atthi, tattha ¹⁹⁹ gantabbam hoti. Tassa ²⁰⁰ ‘ naccadassanam gamissāmī ’ ²⁰¹ ti ajja vatthamālāgandhādīni ²⁰² paṭiyādentass’ eva ²⁰³ sakaladivasam ²⁰⁴ kammacchedo hoti. ²⁰⁵ Naccadassanena ekāham pi dvīhatīham pi tatth’ eva hoti. Atha vuṭṭhisampatti-ādīni ²⁰⁶ labhitvā pi vappādikāle vappādīni ²⁰⁷ akarontassa ²⁰⁸ anuppannā ²⁰⁹ bhogā ²¹⁰ n’ uppajjanti. Tassa bahigatabhāvaṃ ñatvā anārakkhe ²¹¹ gehe corā yaṃ icchanti, tam karonti. Ten’ assa uppannā pi bhogā vinassanti. ²¹²

kuvam ²¹³ *gītan* ti ādisu pi es’ eva nayo.” †

[33] Tattha :

gītan ti padagataṃ saragataṃ ²¹⁴ tālagataṃ avadhānagatan ²¹⁵ ti, gandhabbasatthavihitam ²¹⁶ aññam pi gītan ti veditabbam.

vāditan ti viṇāveṇumurajādivādanam.

akkhānan ²¹⁷ ti *Bhārata-Rāmāyaṇādi* akkhānam.

pāṇissaran ti kaṃsatālam ²¹⁸ pāṇitālan ti vadanti.

kumbhathūṇan ti caturassara-ammaṇakatālam. ²¹⁹ Rukkhasāra-dantādisu yena kenaci caturassara-ammaṇakam ²²⁰ katvā tam ²²¹

* DA. III. 945-46 † DA. III. 946

¹⁸⁹ B °dārakammaṃ S

°dārikammaṃ

¹⁹⁰ B *omits*

¹⁹¹ PIV *omit*

¹⁹² BCHS asantam

¹⁹³ DA pi *adds*

¹⁹⁴ BV °cariyamhā B ti

adds C °cāramhā DA

°cārimhi

¹⁹⁵ B purekatā pi

¹⁹⁶ DA kva

¹⁹⁷ B kismim

¹⁹⁸ PIV va

¹⁹⁹ B tath’ eva

²⁰⁰ DA sve *adds*

²⁰¹ K1RV gamissāmā

²⁰² K1R vatthā°

²⁰³ B tassa ca

²⁰⁴ R sakalam°

²⁰⁵ PIV *omit*

²⁰⁶ Pl mutti°

²⁰⁷ B vappam

²⁰⁸ B °tass’ eva

²⁰⁹ C °ppanna

²¹⁰ B bhoge

²¹¹ B anārakkha

²¹² V vinassati

²¹³ DA. kva

²¹⁴ B sāra° C °gata

²¹⁵ C adhāna° Pl avadhagatam

²¹⁶ B °sattavitham K2

gandhasatta°

²¹⁷ K2R akkhātam

²¹⁸ B °tāla

²¹⁹ B caturassa-ammaṇakatāla

²²⁰ B catussa-ampanakam

²²¹ B *omits*

catūsu passesu cammena onandhitvā katavāditam. Kaṭabheri-saddo ²²² ti keci.

(iv) *Jūtappamādatṭhānānuyogassa* ²²³ *ādīnavaniddese* ²²⁴ :

[34] *jayan* ti *jūtam* ²²⁵ *jinanto*.²²⁶

veran ti *jitena* ²²⁷ *kelikapurisenā* ²²⁸ *jayanimittam attano upari veram virodham* ²²⁹ *pasavati*.

“ ‘ *Jitam mayā* ’ ti hi *parisamajjhe parassa sāṭakam vā* ²³⁰ *veṭhanam vā gaṇhāti*. So *parisamajjhe* ²³¹ ‘ *me avamānam* ²³² *karosi*,²³³ *hotu*,²³⁴ *sikkhāpessāmi nan* ’ ti ²³⁵ *tattha veram bandhati*.²³⁶ *Evam jinanto veram pasavati*.

[35] *jito* ti *aññena jito samāno yam* ²³⁷ *tena tassa veṭhanam vā sāṭako vā aññam* ²³⁸ *vā pana hiraññasuvannādivittam gaṇhitam*,²³⁹ *tam anusocati* ²⁴⁰ : *Ahosi* ²⁴¹ *vata* ²⁴² *me*,²⁴³ *tam* ²⁴³ *vata* ²⁴⁴ *me natthi* ti *tappaccayā socati*. *Evam jito vittam* ²⁴⁵ *anusocati*.

[36] *Sabhāgatassa* ²⁴⁶ *vacanam na rūhati* ti *vinicchayaṭṭhāne* ²⁴⁷ *sakkipuṭṭhassa* ²⁴⁸ *sato vacanam na paṭiṭṭhāti* ²⁴⁹ : *Ayam akkha-sonḍo jūtakaro, māssa* ²⁵⁰ *vacanam* ²⁵¹ *gaṇhitthā ti, vattabbo bhavissati*.²⁵²

[37] *Mittāmaccānam paribhūto hoti* ²⁵³ ti *tam hi mittāmaccā* ²⁵⁴ *evam* ²⁵⁵ *vadanti* : ‘ *Samma, tvam pi nāma kulaputto jūtakaro chinnabhinnako hutvā vicarasi*.²⁵⁶ *Na te idam jātigottānam anurūpam*. *Ito paṭṭhāya mā evam kareyyāsi* ’ ti. So *evam vutto* ²⁵⁷ *pi tesam vacanam na karoti*. *Tato* ²⁵⁸ *tena* ²⁵⁹ *saddhim* ²⁶⁰ *na ekato* ²⁶¹ *tiṭṭhanti, na nisidanti*. *Tassa* ²⁶² *kāraṇā* ²⁶³ *sakkipuṭṭhā pi na kathenti*. *Evam mittāmaccānam paribhūto hoti*.

[38] *āvāharivāhakānan* ²⁶⁴ ti *āvāhikā* ²⁶⁵ *nāma ye* ²⁶⁶ *tassa*

²²² B kaṭabheriya°

²²³ CK1P1R Dūta°

²²⁴ P1V niddeso

²²⁵ CHK1K2P1RS jūtam

²²⁶ B jayanto

²²⁷ B pītītā P1V jinena

²²⁸ B dvika° R °purise

²²⁹ B jito CHK1K2RS

²³⁰ W omits

²³¹ P1V purisa°

²³² B avamāna

²³³ K1 karoti si

²³⁴ V hetu

²³⁵ B °pessāmaṇṇ ti

²³⁶ B ti adds

²³⁷ B santo adds

²³⁸ V aññe

²³⁹ K2 gataṇ

²⁴⁰ K2 °casi

²⁴¹ K2 Atosi

²⁴² B vatā si V vataṇ

²⁴³ BV omit

²⁴⁴ B tava

²⁴⁵ V cittaṇ

²⁴⁶ P1V Sabhāgātassa

²⁴⁷ V vinicchāne

²⁴⁸ V sakki°

²⁴⁹ C nāppatiṭṭhāti

²⁵⁰ B imassa

²⁵¹ B mā adds

²⁵² K1P1RSV bhavati

²⁵³ P1 omits

²⁵⁴ K2 °maccānam

²⁵⁵ B etaṇ

²⁵⁶ P1 vicaratisi

²⁵⁷ B puṭṭho

²⁵⁸ B Kate CHK1K2RSV

Kato

²⁵⁹ CHK1K2RSV te te

²⁶⁰ B saddhi

²⁶¹ C na adds

²⁶² B Vassa S Tasa

²⁶³ B karaṇa

²⁶⁴ B āvāhakānam

²⁶⁵ HS āvāhakā

²⁶⁶ V yena

gharato dārikam gahetukāmā. Vivāhikā ²⁶⁷ nāma ye ²⁶⁶ tassa gehe dārikam dātukāmā.

apatthito ²⁶⁸ *hoti* ti anicchito hoti.

nālam dārābharanāyā ²⁶⁹ ti dārābharanattthāya na samattho. Etassa gehe dārikā dinnā pi, etassa gehato ānītā pi, amhehi eva positabbā bhavissatī ” * ti.

[39] (v) *Pāpamittānuyogassa ādīnavaniddese* :

“ *Ye dhuttā* ti akkhadhuttā.

Soṇḍā ti itthisoṇḍā, bhattasoṇḍā, ²⁷⁰ pūvasoṇḍā, mūlakasoṇḍā. ²⁷¹

pipāsā ²⁷² ti ²⁷² pānasoṇḍā. ²⁷³

nekatikā ²⁷⁴ ti ²⁷² patirūpakena ²⁷⁵ vañcanakā. ²⁷⁶

vañcanikā ti sammukhā ²⁷⁷ vañcanakā. ²⁷⁷

sāhasikā ti ²⁷⁸ ekāgārikādisāhasakammakārino. ²⁷⁹

[40] *tyāssa mittā hontī* ti te assa mittā honti. Aññehi ²⁸⁰ sappuri-sehi saddhim ²⁸¹ na ramati. ²⁸² Gandhamālādīhi alaṅkaritvā, varasayanam ²⁸³ āropitasūkaro ²⁸⁴ gūthakūpam iva, te pāpamitte yeva upasaṅkamati. Tasmā diṭṭhe va dhamme samparāyaṇ ca bahum anattham nigacchati.” †

[41] (vi) *Ālasiyānuyogassa* ²⁸⁵ *ādīnavaniddese* :

“ *Atisītan ti kammaṃ na karotī* ti manussehi kālass’ eva vuṭṭhāya ‘ ehi ambho kammantam gacchāmā ’ ti vutte ²⁸⁶ ‘ atisītam, tāva atṭhīni ²⁸⁷ bhijjanti, ²⁸⁸ gacchatha tumhe, pacchā jānissāmī ’ ti aggiṃ ²⁸⁹ tappento ²⁹⁰ nisīdati. Te ²⁹¹ gantvā kammaṃ karonti. Itarassa kammaṃ parihāyati.

Ati-unhan ti ādisu ²⁹² pi es’ eva ²⁹³ nayo.” ‡

[42] *Cattāro amittā* ti aññadatthuharādayo cattāro.

Vuttam h’ etam :

“ Cattāro ²⁹⁴ me gahapatiputta, amittā ²⁹⁵ mittapatirūpakā veditabbā :

* DA. III. 946-47

† DA. III. 947

‡ DA. III. 947

²⁶⁷ HS vivāhakā

²⁶⁸ B apattito

²⁶⁹ B dārambharanāya

²⁷⁰ GHK1K2P1RV ti *add*

²⁷¹ V mūlasonḍā P1V ti *add*

²⁷² B *omits*

²⁷³ B pipānasoṇḍā

²⁷⁴ P1 nikatikā

²⁷⁵ K2R paripūra neka

²⁷⁶ K2 vacanakā

²⁷⁷ BGK1K2P1RV sam-

mukhā vañcanakā *omit*

²⁷⁸ GK1K2R *omit*

²⁷⁹ B °sāhakamma° G

ekāhārikātisahasā°

²⁸⁰ P1 Aññe pi

²⁸¹ B saddhi

²⁸² B marati

²⁸³ P1V °sayana

²⁸⁴ B °sukaro *and* karoti

adds

²⁸⁵ B Alasānu°

²⁸⁶ BCK1P1R vutto

²⁸⁷ B atṭhi

²⁸⁸ B bhijjati DA. viya

adds

²⁸⁹ B aggi

²⁹⁰ K2 tappento

²⁹¹ P1V To

²⁹² C asu

²⁹³ C āseva

²⁹⁴ H Cattā

²⁹⁵ K1 amitta

- (i) Aññadatthuharo ²⁹⁶ amitto mittapatirūpako veditabbo.
- (ii) Vacīparamo amitto mittapatirūpako veditabbo.
- (iii) Anuppiyabhāṇī amitto mittapatirūpako veditabbo.
- (iv) Apāyasahāyo ²⁹⁷ amitto mittapatirūpako veditabbo ” * ti. ²⁹⁸

[43] “ Tattha ²⁹⁹ :

(i) *Aññadatthuharo* ti sayam ³⁰⁰ tucchahattho āgantvā ekamsena yaṃ kiñci harati yeva.

(ii) *Vacīparamo* ti vacanamatten’ eva ³⁰¹ dāyako ³⁰² viya hoti. Vācā eva ³⁰³ etassa paramā ³⁰⁴ na kamman ³⁰⁵ ti vacīparamo.

(iii) *Anuppiyabhāṇī* ti anuppiyaṃ ³⁰⁶ bhaṇati yaṃ ³⁰⁷ vaggū ³⁰⁸ ti vuccati.” †

(iv) *Apāyasahāyo* ti bhogā yehi surāpānādīhi apāyanti viga-
cchanti, tesu bhogānaṃ apāyesu sahāyo hoti. ‡

[44] Ete pana cattāro paccekam catūhi kāraṇehi mittapatirūpakā ti veditabbā.

Vuttam h’ etaṃ :

- (i) “ Aññadatthuharo hoti
appena ³⁰⁹ bahum icchatī,
bhayassa kiccam karoti
sevati atthakāraṇā. ³¹⁰

Imehi kho gahapatiputta catūhi tṭhānehi aññadatthuharo amitto ³¹¹ mittapatirūpako ³¹² veditabbo ” § ti.

[45] (ii) “ Atītena paṭisantharati, ³¹³ anāgatenā ³¹⁴ paṭisantharati, ³¹³ niratthakena saṃgaṇhāti, paccuppannesu kiccesu vyasanam dasseti. Imehi kho gahapatiputta catūhi tṭhānehi vacīparamo amitto mittapatirūpako ³¹⁵ veditabbo.” §

[46] (iii) “ Pāpakam pi ‘ssa anujānāti, kalyāṇam pi ‘ssa anujānāti, sammukhāssa ³¹⁶ vaṇṇam bhāsatī, parammukhāssa ³¹⁷ avaṇṇam

* D. III. 185 † DA. III. 948 ‡ Cf. DA. III. 948 § D. III. 186

²⁹⁶ B °dattu° S Aññatthu-
haro
²⁹⁷ B °sahāye
²⁹⁸ K2 omits
²⁹⁹ Pl Dattha
³⁰⁰ B yaṃ
³⁰¹ B vacanamatto na va
³⁰² CH dāyako repeat Pl
adāyako

³⁰³ B paramā adds
³⁰⁴ B omits
³⁰⁵ B kappatī
³⁰⁶ B anuppiya
³⁰⁷ B yā
³⁰⁸ B āvū CGHKIK2SV
cāgū R vāgū Pl cagū
³⁰⁹ C appe
³¹⁰ K2 °kāraṇam

³¹¹ CHPIRSV mitto
³¹² K1PIR ti add
³¹³ B paṭisandharati Pl
paṭisaṅgaṇhāti
³¹⁴ C annāgate
³¹⁵ K1 ti adds
³¹⁶ B °khassa
³¹⁷ B °khassa

bhāsatī. Imehi kho gahapatiputta, catūhi ṭhānehi anuppiyabhānī ³¹⁸ amitto mittapatirūpako veditabbo.” *

[47] (iv) “ Surāmerayamajjapamādaṭṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicarane ³¹⁹ sahāyo ³¹⁹ hoti, ³¹⁹ jūtappamādaṭṭhānānuyoge sahāyo hoti. Imehi kho gahapatiputta catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.” *

[48] “ Tattha :

(i) *Aññadatthuharo hotī* ti ekamsena hārako hoti. Sahāyassa gehaṃ rittahattho ³²⁰ āgantvā nivatthasāṭakādīnaṃ vaṇṇaṃ bhāsatī. So ‘ ativiya tvam samma imassa vaṇṇaṃ bhāsatī ’ ti aññaṃ nivāsetvā ³²¹ taṃ deti.

appena bahum icchatī ti yaṃ kiñci appakaṃ katvā tassa santikā ³²² bahum pattheti. ³²³

[49] *bhayassa kiccaṃ* ³²⁴ *karotī* ti attano bhaye uppanne ³²⁵ tassa sayam ³²⁶ dāso viya hutvā taṃ taṃ kiccaṃ karoti. Sayam ³²⁷ sabbadā na karoti. Bhaye uppanne ³²⁸ karoti, na ³²⁹ pemeṇā ti ³³⁰ *amitto* ³³¹ nāma jāto.

sevati atthakāraṇā ti mittasanthavavasena na sevati. Attano attham eva paccāsimanto ³³² sevati.” †

[50] Bhayassa kiccakārī ³³³ anatthaparihārattham ³³⁴ sevati, ³³⁵ ayam vadḍhī ³³⁶ atthan ³³⁷ ti. Ayam ³³⁸ ettha ³³⁹ tesam ³³⁹ dvinnam viseso. ³³⁹

[51] (ii) *Vacīparamaniddese :*

“ *Atītena* ³⁴⁰ *paṭisantharatī* ti sahāye ³⁴¹ āgate ³⁴² ‘ hiyyo ³⁴³ vā pare vā na āgato ‘ si. Amhākaṃ imasmim ³⁴⁴ vāre ³⁴⁴ sassam ³⁴⁵ atīva ³⁴⁶ nipphannaṃ. Bahūni sāliyavabījādini ³⁴⁷ ṭhapetvā maggaṃ olokentā ³⁴⁸ nisīdimha. Ajja pana ³⁴⁹ sabbam ³⁵⁰ khīṇaṃ ’ ti ³⁵¹ evaṃ ³⁴⁴ atītena ³⁴⁴ saṅgaṇhāti. ³⁴⁴

* D. III. 186 † DA. III. 949

³¹⁸ B °bhāṇi

³¹⁹ K1 omits

³²⁰ K1 °hatthe

³²¹ P1 °sitvā

³²² B santikaṃ

³²³ B pha°

³²⁴ GHK1K2RS na add

³²⁵ S uppa

³²⁶ K1 omits

³²⁷ B Saya

³²⁸ CHK1PISV na add

³²⁹ P1V omit

³³⁰ B omits

³³¹ S atto

³³² B paccasisanto

³³³ B °kādi

³³⁴ B anattham parihar-attham

³³⁵ C soti

³³⁶ B vuddhi R avadḍhi

³³⁷ B anattham

³³⁸ B Ayam

³³⁹ B visesena

³⁴⁰ BS Atīte

³⁴¹ B sahāyo

³⁴² W āgato

³⁴³ B hiyo

³⁴⁴ V omits

³⁴⁵ P1 sahassam

³⁴⁶ B ati

³⁴⁷ BC °bijāni S sāliyeva°

³⁴⁸ BK1K2 °kento

³⁴⁹ C na

³⁵⁰ B sassam

³⁵¹ B khipati

Anāgatenā ³⁵² ti ³⁵³ ‘ imasmim vāre amhākaṃ sassam manāpaṃ bhavissati, ³⁵⁴ phalabhārabharitā sāli-ādayo. Sassasaṅgahe kate ³⁵⁵ tumhākaṃ saṅgahaṃ ³⁵⁵ kātuṃ samatthā ³⁵⁶ bhavissāmā ’ ti evaṃ ³⁵⁷ anāgatenā saṅgaṇhāti.

[52] *niratthakenā* ti hatthikkhandhe ³⁵⁸ vā assapiṭṭhe ³⁵⁹ vā ³⁶⁰ nisinno ³⁶¹ ‘ Ehi bho, idha nisidā ’ ti vadati. ³⁶² Manāpaṃ sāṭakaṃ ³⁶³ nivāsetvā ‘ sahāyassa bho ³⁶⁴ me ³⁶⁵ anucchaviko, aññaṃ pana ³⁶² mayhaṃ ³⁶² natthi ’ ti vadati. ³⁶² Evaṃ niratthakena saṅgaṇhāti nāma.

‘ *Paccuppannesu kiccesu vyasanam* ³⁶⁶ *dasseti* ’ ti ‘ sakatena me attho ’ ti vutte ³⁶⁷ ‘ cakkam assa bhinnam, akkho bhinno ’ ti ādini vadati.” ³⁶⁸ *

[53] (iii) *Anuppiyabhāṇiniddese* :

“ *Pāpakam pi* ‘ssa *anujānāti* ti pāṇātipātādisu ‘ yaṃ kiñci karomā ’ ti vutte ‘ sādhu, samma, karomā ’ ti ³⁶⁹ *anujānāti*.” *

Kalyāṇam pi ‘ssa *anujānāti* ti sahāyena desakālaṃ ³⁷⁰ asallakkhetvā ‘ kalyāṇam karomā ’ ti vutte, tassa tato ³⁷¹ uppajjanavirodhādikaṃ asallakkhetvā, taṃ ³⁷² jānanto eva ³⁷³ ‘ sādhu, samma karomā ’ ti *anujānāti*. ³⁷⁴

[54] *Sammukhāssa vaṇṇam bhāsatī* ti sahāyassa santike eva ³⁷⁵ assa ācāragocarabāhusaccādiṭṭhātibaddham ³⁷⁶ vaṇṇam bhāsatī.

Parammukhāssa ³⁷⁷ *avaṇṇam bhāsatī* ti parammukhe tena katam kiñci gūhitabbam aññaṃ vā tassa aḡaṇam sampakāsento ³⁷⁸ *avaṇṇam eva bhaṇati*.

[55] (iv) *Apāyasahāyaniddese* ³⁷⁹ :

“ *Majjapamādaṭṭhāne sahāyo* ³⁸⁰ *hotī* ³⁸⁰ ti ‘ asukaṭṭhāne ³⁸⁰ suram pivanti. Ehi, tattha ³⁸¹ gacchāmā ’ ti vutte, ‘ sādhu ’ ti vuṭṭha-hati. ³⁸² Esa nayo sabbattha.” *

* DA. III. 949

³⁵² B Anāgate

³⁵³ B omits

³⁵⁴ K1 vibhavissati

³⁵⁵ B saṅgabi

³⁵⁶ K2 omits

³⁵⁷ V Anāgatenā ti to evaṃ omits

³⁵⁸ B °dhena

³⁵⁹ B °piṭṭhiyā

³⁶⁰ P1V omit

³⁶¹ DA. sahāyam disvā adds

³⁶² S omits

³⁶³ B sakatā

³⁶⁴ GK2 so DA. vata

³⁶⁵ B nivāsetvā sahāyassa bho me omits, but stands a word—sassato for all; CHK1RS me omit

³⁶⁶ P1 vaṇṇam

³⁶⁷ B vutto

³⁶⁸ B vajati

³⁶⁹ K1 karoti

³⁷⁰ B omits

³⁷¹ B tasmim vā kate for asallakkhetvā ‘ kalyāṇam karomā ’ ti vutte, tassa tato

³⁷² B karodhā ti vutte taṃ adds

³⁷³ B evaṃ

³⁷⁴ B °khassa

³⁷⁵ BGK1K2P1RV evaṃ

³⁷⁶ BCGHK1K2P1SV

ācāragocarō ti bāhu°

³⁷⁷ B °khassa

³⁷⁸ B sam omits

³⁷⁹ B sahāya omits P1V

Apāyasahāyā ti niddeso

³⁸⁰ S omits

³⁸¹ R attha

³⁸² P1 vuṭṭhahi

Ete pana cattāro amittā attahitakāmena ārakā va ³⁸³ parivajjitabbā.

Vuttaṃ h' etaṃ :

“ Ete amitte cattāro
iti viññāya paṇḍito,
ārakā parivajjeyya
maggam paṭibhayam yathā ti.” *

Cattāro mittā ³⁸⁴ ti ³⁸⁵ upakāramittādayo.

[56] Vuttaṃ h' etaṃ :

“ Cattāro me ³⁸⁶ gahapatiputta, mittā suhadā veditabbā :

- (i) Upakāro ³⁸⁷ mitto suhado veditabbo.
- (ii) Samānasukhadukkho mitto suhado veditabbo.
- (iii) Atthakkhāyī mitto suhado veditabbo.
- (iv) Anukampako mitto suhado veditabbo ” † ti.

[57] “ Tattha :

suhadā ti sundarahadayā ” ‡, pemasampattivaseṇa ³⁸⁸ bhadda-cittā. Ete pi paccekam catūhi kāraṇehi suhadā ti ³⁸⁹ veditabbā. ³⁹⁰

Vuttaṃ h' etaṃ :

(i) “ Catūhi kho gahapatiputta, ṭhānehi ³⁹¹ upakāro mitto suhado veditabbo : Pamattam rakkhati, pamattassa sāpateyyam rakkhati, bhītassa saraṇam hoti, uppannesu kiccakaraṇīyesu ³⁹² tad diguṇam bhogam anuppādeti. Imehi kho gahapatiputta catūhi ṭhānehi upakāro ³⁹³ mitto suhado veditabbo.

[58] (ii) Catūhi kho gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo : Guyham assa ācikkhati, guyham assa pariguyhati, āpadāsu na vijahati, jīvitam pi 'ssa atthāya pariccattam hoti. Imehi kho gahapatiputta catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.

[59] (iii) Catūhi kho gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo. Pāpā ³⁹⁴ nivāreti, kalyāṇe niveseti, assutam sāveti, saggassa ³⁹⁵ maggam ācikkhati. Imehi kho gahapatiputta catūhi ³⁹⁶ ṭhānehi atthakkhāyī ³⁹⁷ mitto suhado veditabbo.

* D. III. 186 † D. III. 187 ‡ DA. III. 949

³⁸³ K1 omits

³⁸⁴ W mitte

³⁸⁵ K2 omits

³⁸⁶ S omits

³⁸⁷ CGHK1P1RSV Upa-
kāra

³⁸⁸ P1V pemapatti°

³⁸⁹ B omits

³⁹⁰ GK1K2 °tabbo

³⁹¹ K1 ṭhāne

³⁹² S kiccam°

³⁹³ CHK1P1RS upakāra

³⁹⁴ P1 Pāpa

³⁹⁵ G sagga

³⁹⁶ BP1 omit

³⁹⁷ K2 annakhāyī

[60] (iv) Catūhi kho gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo : Abhaven' assa ³⁹⁸ na nandati, bhaven' assa ³⁹⁹ nandati, avaṇṇaṃ ⁴⁰⁰ bhaṇamānaṃ ⁴⁰¹ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati. Imehi kho gahapatiputta, catūhi ṭhānehi anukampako mitto suhado veditabbo ti." ⁴⁰² *

[61] (i) *Upakāramittassa niddese* :

" *Pamattaṃ rakkhati* ti majjaṃ pivitvā gāmamajjhe vā gāmadvāre vā magge vā nipannaṃ disvā evaṃ ⁴⁰³ nipannassa ⁴⁰⁴ kocid eva nivāsanapārūpanaṃ ⁴⁰⁵ pi gaṇheyyā ' ti samīpe nisiditvā pabuddhakāle gaḥetvā gacchati.

pamattassa sāpateyyaṃ ⁴⁰⁶ ti sahāyo ⁴⁰⁷ bahi gato vā ⁴⁰⁸ hoti, suraṃ pivitvā vā matto, geḥaṃ ⁴⁰⁹ anārakkhaṃ. Kocid eva yaṃ kiñci vittaṃ hareyyā ⁴¹⁰ ti geḥaṃ pavisitvā tassa dhaṇaṃ rakkhati.

[62] *bhūtassā* ti kismiñcid ⁴¹¹ eva bhaye uppanne ' mā bhāyi, mādisse ⁴¹² sahāye ⁴¹³ ṭhite ⁴¹⁴ kiṃ bhāyasī?, ⁴¹⁵ ti taṃ ⁴¹⁶ bhayaṃ haranto paṭisaraṇaṃ hoti.

tad diguṇaṃ bhogaṃ ti kiccakaraṇīye uppanne sahāyaṃ attano santikaṃ āgataṃ disvā vadati ' kasmā āgato ' sī? ' ti. ' Rājakule kammaṃ atthī ' ti. ' Kiṃ laddhuṃ vaṭṭatī? ' ti. ' Eko ⁴¹⁷ kahāpaṇo ' ⁴¹⁸ ti. ' Nagare kammaṃ nāma ekakahāpaṇena ⁴¹⁹ na ⁴²⁰ nipphajjati, ⁴²¹ dve gaṇhā ' ti evaṃ yattakaṃ vadati, tato diguṇaṃ deti." ⁴¹⁶ †

[63] *Samānasukhadukkhamittaniddese* ⁴²² :

" *Guyhaṃ assa ācikkhati* ti attano ⁴²³ guyhaṃ nigūhituṃ yuttakathaṃ aññassa akathetvā tass' eva ācikkhati. ⁴²⁴

guyhaṃ assa pariguyhati ⁴²⁵ ti tena kathitaṃ nigūhituṃ yuttakathaṃ yathā aññe na jānanti, evaṃ rakkhati.

* D. III. 187 † DA. III. 949-50

³⁹⁸ BGHK1RSV Abhave
tassa K2P1 Abhavena
tassa
³⁹⁹ BCHK1PIV bhava
tassa GR bhava tassa K2
bhavena assa P1SV na
add
⁴⁰⁰ B avaṇṇa
⁴⁰¹ B bhaṇḍamānaṃ
⁴⁰² K2 omits
⁴⁰³ P1V eva
⁴⁰⁴ B nibannassa

⁴⁰⁵ B °parupanaṃ
⁴⁰⁶ K2 sāpaneyyaṃ
⁴⁰⁷ C sāhāyo
⁴⁰⁸ GK2P2V omit
⁴⁰⁹ B geḥa
⁴¹⁰ B hareyyaṃ
⁴¹¹ K1 kismiñcad P1V
kismicid
⁴¹² C mādisse
⁴¹³ K1 sahāya
⁴¹⁴ S ṭhito
⁴¹⁵ BCP1V bhāyatī GK1

K2 bhāyetī
⁴¹⁶ B omits
⁴¹⁷ K1 Ko
⁴¹⁸ K2 °pane
⁴¹⁹ B °kahāpane
⁴²⁰ BK2 omit
⁴²¹ C nippajjiti
⁴²² B sukha omits
⁴²³ C atano K1 ato K2
attāno R atato
⁴²⁴ K2 cikkhati
⁴²⁵ B pariguyhati

āpadāsu na vijahatī ti uppanne ⁴²⁶ bhaye na pariccajati.

jīvitam pi 'ssa atthāyā ti attano jīvitam pi tassa sahāyassa atthāya pariccattam eva hoti. Jīvitam agañetvā pi tassa ⁴²⁷ kiccam karoti yeva." *

[64] *Atthakkhāyīmittaniddese* :

" *Pāpā nivāretī* ti ' amhesu passantesu tvam evam ⁴²⁸ kātum na labhasi, ⁴²⁹ pañcaverāni dasa-akusalakammapathe mā karohī ' ti nivāreti.

kalyāṇe nivesetī ti ⁴³⁰ ' kalyāṇakamme tīsu saraṇesu pañcasu vā ⁴³⁰ sīlesu dasakusalakammapathesu vattassu, ⁴³¹ dānam dehi, puñṇam karohi, dhammam suṇāhī ' ti evam kalyāṇe niyojati.

assutam sāvetī ti assutapubbam sukhumanipunam sāveti.

saggassa maggan ti ' imam kammam katvā sagge nibbattatī ' ⁴³² ti evam saggamaggam ācikkhati." *

[65] *Anukampamittaniddese* ⁴³³ :

" *Abhaven' assa* ⁴³⁴ *na* ⁴³⁵ *nandatī* ti tassa abhavana avaddhiyā ⁴³⁶ puttadārassa vā parijanassa vā tathārūpam pārijuñṇam ⁴³⁷ disvā vā sutvā vā na ⁴³⁸ nandatī, ⁴³⁹ anattamano hoti.

bhavenā ti vaddhiyā. ⁴⁴⁰ Tathārūpam assa sassādisampattim vā issariyapaṭilābham ⁴⁴¹ vā ⁴⁴² disvā vā sutvā vā ⁴³⁵ nandatī, attamano ⁴⁴³ hoti.

Avanṇam bhaṇamānam nivāretī ti ' asuko virūpo na pāsādiko ⁴⁴⁴ dujjāto dussīlo ' ti vā vutte ⁴⁴⁵ ' mā ⁴⁴⁶ evam bhaṇi, rūpavā ca so, pāsādiko ⁴⁴⁷ ca ⁴⁴⁸ sujāto ca sīlasampanno cā ⁴⁴⁹ ' ti ādivacanehi param attano sahāyassa avanṇam bhaṇamānam nivāreti.

[66] *Vanṇam bhaṇamānam pasamsatī* ti ' *asuko rūpavā* ⁴⁵⁰ *pāsādiko sujāto sīlasampanno* ' ti vutte ' aho suṭṭhu vadasi. ⁴⁵¹ Subhāsitam ⁴⁵² tayā, evam etaṃ, esa puriso rūpavā ⁴⁵³ pāsādiko, sujāto sīlasampanno ' ti evam attano sahāyassa param ⁴⁵⁴ vanṇam bhaṇamānam pasamsati." †

* DA. III. 950 † DA. III. 950, 951

⁴²⁶ K2 na adds

⁴²⁷ B pan' assa

⁴²⁸ S ekam

⁴²⁹ B labhi

⁴³⁰ P1 omits

⁴³¹ B omits P1V vattassa

⁴³² BK1P1RV nibballantī

⁴³³ K1 Anukamma°

⁴³⁴ BCHK1P1RSV Abha-
ve tassa G Abhavana tassa

⁴³⁵ P1 omits

⁴³⁶ K1R vaddhiyā

⁴³⁷ GRSV °jañṇam

⁴³⁸ R omits

⁴³⁹ P1V ti add

⁴⁴⁰ B vuddhiyā

⁴⁴¹ B °patilātam

⁴⁴² GK2P1RV omit

⁴⁴³ S attano

⁴⁴⁴ C pasādiko

⁴⁴⁵ B vutto

⁴⁴⁶ B mā comes after evam

⁴⁴⁷ CK1 pasādiko

⁴⁴⁸ B omits

⁴⁴⁹ B vā

⁴⁵⁰ B rūpo vā

⁴⁵¹ W vadati

⁴⁵² B Su omits

⁴⁵³ C ruvā

⁴⁵⁴ S para

“ Chadisā ” * ti :

“ Mātā pitā disā pubbā,
 ācariyā dakkhiṇā disā,
 puttadārā disā pacchā,
 mittāmaccā ca uttarā.
 Dāsakammakarā heṭṭhā
 uddham samaṇabrāhmaṇā,
 etā disā namasseyya
 alam attho ⁴⁵⁵ kule gihī ” † ti—

vuttā ⁴⁵⁶ chadisā. ⁴⁵⁷

[68] Ettha ca :

- “ (i) Mātāpitaro pubbūpakāritāya ⁴⁵⁸ *puratthimā disā* ti veditabbā.
 (ii) Ācariyā dakkhiṇeyyatāya ⁴⁵⁹ *dakkhiṇā disā* ti.
 (iii) Puttadārā piṭṭhito anubandhanavasena *pacchimā disā* ti.
 (iv) Mittāmaccā, yasmā so mittāmacce nissāya te te dukkha-
 visese ⁴⁶⁰ uttarati, tasmā *uttarā disā* ti.
 (v) Dāsakammakarā ⁴⁶¹ pādamūle tiṭṭhanavasena *heṭṭhimā disā* ti.
 (vi) Samaṇabrāhmaṇā guṇehi upariṭṭhitabhāvena ⁴⁶² *uparimā*
disā ti veditabbā ” ‡ ti.

[69] Etā ⁴⁶³ pana chadisā paṭicchādentena kulaputtena ⁴⁶⁴ tāva
 mātāpitaro puratthimā disā pañcahi ṭhānehi paccupaṭṭhātabbā. ⁴⁶⁵ §
 Vuttaṃ h’ etaṃ :

“ Bhato ne ⁴⁶⁶ bharissāmi, ⁴⁶⁷ kiccaṃ tesam ⁴⁶⁶ karissāmi, kula-
 vaṃsam paṭṭhapessāmi, dāyajjam paṭicchāmi, ⁴⁶⁸ atha vā pana
 petānam kālakatānam dakkhiṇam anupadassāmī ti.” ||

[70] Evaṃ paccupaṭṭhitā hi mātāpitaro pañcahi ṭhānehi puttaṃ
 anukampanti.

Yathāha :

“ Pāpā nivārenti, kalyāṇe nivesenti, ⁴⁶⁹ sippaṃ sikkhāpenti,
 patirūpena dārena saṃyojenti, samaye ⁴⁷⁰ dāyajjam niyyādentī ” ‡
 ti.

* D. III. 181 and 188 † D. III. 191, 192

‡ D.4. III. 952 § Cf. D. 189 || D. III. 189

⁴⁵⁵ P1 atto

⁴⁵⁶ R vuttaṃ

⁴⁵⁷ B cha omits

⁴⁵⁸ B paccupa° K1 °kāri-
yatāya

⁴⁵⁹ B dakkhiṇasadisatāya

⁴⁶⁰ K2 dukkham°

⁴⁶¹ K1 °kāra R Dasā ti
kammakarā

⁴⁶² G uparibhāvena P1V
omit

⁴⁶³ B Evaṃ

⁴⁶⁴ W kula omits

⁴⁶⁵ P1 °paṭṭhaveditabbā

⁴⁶⁶ V nesam

⁴⁶⁷ C bharissā

⁴⁶⁸ BK2SV paṭipajjāmi

⁴⁶⁹ B nivāsentī

⁴⁷⁰ B °yena

[71] Pañcahi ṭhānehi antevāsinā ācariyā dakkhiṇā disā paccupaṭṭhātabbā.

Vuttaṃ h' etaṃ :

“ Uṭṭhānena,⁴⁷¹ upaṭṭhānena,⁴⁷² sussūsāya, pāricariyāya,⁴⁷³ sa-kkaccasippapaṭiggahaṇenā ”⁴⁷⁴ * ti.

Evam paccupaṭṭhitā⁴⁷⁵ hi ācariyā antevāsikaṃ pañcahi ṭhānehi anukampanti.

[72] Yathāha :

“ Suvinītaṃ vinenti, suggahitaṃ gāhāpenti,⁴⁷⁶ sabbasippasutasamakkhāyino⁴⁷⁷ ca bhavanti, mittāmaccesu⁴⁷⁸ parivedenti,⁴⁷⁹ disāsu parittāṇaṃ karontī ” * ti.

Pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā.

Vuttaṃ h' etaṃ⁴⁸⁰ :

“ Sammānanāya,⁴⁸¹ anavamānanāya,⁴⁸² anaticariyāya,⁴⁸³ issariyavossaggena, alaṅkāranuppadānenā ”⁴⁸⁴ † ti.

[73] Evam paccupaṭṭhitā hi bhariyā pañcahi ṭhānehi sāmikaṃ anukampati.⁴⁸⁵

Yathāha :

“ Susaṃvihitakammantā ca hoti, saṅgahitaparijanā⁴⁸⁶ ca, anaticārinī ca, sambhataṃ anurakkhati, dakkhā ca hoti analasā sabbakiccesū ” † ti.

Pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhātabbā.

[74] Vuttaṃ h' etaṃ :

“ Dānena, veyyāvaccena,⁴⁸⁷ atthacariyāya, samānattatāya, avisamvādanatāyā ” ‡ ti.

Evam paccupaṭṭhitā hi mittāmaccā⁴⁸⁸ pañcahi ṭhānehi kulaputtaṃ anukampanti :

“ Pamattaṃ rakkhanti, pamattassa sāpateyyaṃ⁴⁸⁹ rakkhanti,

* D. III. 189 † D. III. 190 ‡ D. III. 191

⁴⁷¹ GP1 vuṭṭhānena

⁴⁷² K1R uṭṭhānena

⁴⁷³ B °cariyā K1S pari°

⁴⁷⁴ B sakkaccaṃ° C °pariggahaṇenā

⁴⁷⁵ S °taṃ

⁴⁷⁶ B gahāpenti

⁴⁷⁷ B sabbasibbasutaṃ°

⁴⁷⁸ V micchāmaccesu

⁴⁷⁹ B paridīpenti CGK1RV paridentī

⁴⁸⁰ W vuttaṃ h' etaṃ omits

⁴⁸¹ B Sammāmānāya

⁴⁸² B avimāna° CGHK1 P1RSV avimāna° K2 avimāna° cor. acc. D.

⁴⁸³ B ya omits

⁴⁸⁴ V °kārapa°

⁴⁸⁵ GK2 °panti

⁴⁸⁶ B saṅgahitajanā GK2 su omits

⁴⁸⁷ CHR veyyāvācena K1 veyyāvajjena S veyyāvasena

⁴⁸⁸ B maccā omits K1 mittāpamaccā

⁴⁸⁹ K1 sāpaneyyaṃ

bhītaṣṣa saraṇaṃ honti, āpadāsu na vijahanti, aparapajañ c' assa ⁴⁹⁰ paṭipūjenti ” * ti.

[75] Pañcahi ṭhānehi ayirakena ⁴⁹¹ heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā. ⁴⁹²

Vuttaṃ h' etaṃ :

“ Yathābalaṃ kammantaṣṣaṃvidhānena, ⁴⁹³ bhattavetanānuppadānena, ⁴⁹⁴ gilānūpaṭṭhānena, ⁴⁹⁵ acchariyānaṃ rasānaṃ ⁴⁹⁶ saṃvibhāgena, samaye ⁴⁹⁷ vossaggenā ” ⁴⁹⁸ * ti.

Evam paccupaṭṭhitā ⁴⁹⁹ hi dāsakammakarā pañcahi ṭhānehi ayirakānaṃ ⁵⁰⁰ anukampanti. ⁵⁰¹

[76] Yathāha :

“ Pubbuṭṭhāyino ⁵⁰² ca honti, pacchānipātino ⁵⁰³ ca, dinnadāyino ca, sukatakammakārakā ⁵⁰⁴ ca, kittivaṇṇaharā ⁵⁰⁵ cā ” * ti.

Pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā.

[77] Vuttaṃ h' etaṃ :

“ Mettena kāyakammaṇa, mettena vacīkammaṇa, mettena manokammaṇa, anāvaṭadvāratāya, ⁵⁰⁶ āmisānuppadānenā ” ⁵⁰⁷ * ti.

Evam paccupaṭṭhitā hi samaṇabrāhmaṇā chahi ṭhānehi kulaputtaṃ anukampanti.

Yathāha :

“ Pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutam pariyoḍapenti, ⁵⁰⁸ saggassa maggaṃ ācikkhanti ” * ti. ⁵⁰⁹

[78] Evam paṭipajjantena etā disā paṭicchāditā nāma honti.

Vuttaṃ h' etaṃ :

“ Evam assa esā ⁵¹⁰ puratthimā disā paṭicchannā hoti khemā appaṭibhayā ” * ti ādi.

[79] Tattha :

Puratthimādisāniddese ⁵¹¹ :

* D. III. 191

⁴⁹⁰ B aparāṃ pajāmassa
CHKIRS aparapajam
assa K2 aparapajjam assa
P1 aparāparassa V aparā-
param assa
⁴⁹¹ B ayyiyakena
⁴⁹² C °paṭṭha°
⁴⁹³ BC kammantaṃ
⁴⁹⁴ S °dānehi
⁴⁹⁵ C °paṭṭhānenena

⁴⁹⁶ V rajaṃsānaṃ
⁴⁹⁷ B vā adds
⁴⁹⁸ B vāsaggenā
⁴⁹⁹ CP1 °paṭṭhāpitā
⁵⁰⁰ B ayyiyakaṃ
⁵⁰¹ W °penti
⁵⁰² V °ṭṭhāhino
⁵⁰³ B pacchi°
⁵⁰⁴ B °karakā

⁵⁰⁵ P1 vaṇṇabhana V
°bharā
⁵⁰⁶ CHKIRV anāvāra°
⁵⁰⁷ B °nuppādanenā
⁵⁰⁸ CK1 °dāpenti
⁵⁰⁹ B omits
⁵¹⁰ PIV etā
⁵¹¹ B Purimādisā° PIV
°disā ti niddesato

“ *Bhato* ⁵¹² *ne bharissāmī* ti ahaṃ mātāpitūhi thaññaṃ pāyetvā hatthapāde vaddhetvā mukhena ⁵¹³ siṅghānikam apanetvā nahāpetvā maṇḍetvā ⁵¹² *bhato bharito jaggitto, svāhaṃ ajja te mahallake pādadhovananaṃ hāpanayāgubhattadānādīhi bharissāmi.* ⁵¹⁴

Kiccaṃ nesaṃ ⁵¹⁵ *karissāmī* ti ahaṃ attano kiccaṃ ⁵¹⁶ *ṭhapetvā mātāpitunnaṃ rājakulādisu uppannaṃ* ⁵¹⁷ *kiccaṃ gantvā kari-* ⁵¹⁸ *ssāmi.*

[80] *Kulavaṃsaṃ paṭṭhapessāmī* ⁵¹⁹ ti mātāpitunnaṃ ⁵²⁰ *santakaṃ khattavatthuhiraññasuvaṇṇādīṃ avināsetvā rakkhanto kulavaṃ-* ⁵²¹ *saṃ paṭṭhapessāmi.*

[81] *Dāyajjaṃ paṭicchāmī* ⁵²² ti ‘ mātāpitaro attano ovāde avattamāne ⁵²³ micchāpaṭipanne ⁵²⁴ dārake vinicchayaṃ vatvā ⁵²⁵ aputtake karonti. Te dāyajjārahā ⁵²⁶ na honti. Ovāde vattamāne pana kulasantakassa sāmike karonti. Ahaṃ evaṃ vattamāno ⁵²⁷ dāyajjaṃ paṭicchāmī ’ ti.

Dakkhiṇaṃ anupadassāmī ti ‘ tesam pattidānaṃ katvā tatiyadivasādito paṭṭhāya ⁵²⁸ dānaṃ anupadassāmī ’ ti.

[82] *Pāpā nivārentī* ti pāṇātipātādīnaṃ diṭṭhadhammikasamparāyikaṃ ādīnavaṃ vatvā ‘ tātā, evarūpaṃ ⁵²⁹ mā karī ’ ti nivārenti, tam ⁵³⁰ pi garahanti.

Kalyāṇe nivesentī ti Anāthapiṇḍiko viya lañchaṃ datvā pi ⁵³¹ sīlasamādānādisu ⁵³² nivesenti.

[83] *Sippaṃ sikkhāpentī* ti attano ovāde ṭhitabhāvaṃ ñatvā vaṃsāgataṃ ⁵³³ muddagaṇanādisippaṃ ⁵³⁴ sikkhāpentī.

Patirūpenā ti kulasīlarūpādīhi anurūpena.

Samaye dāyajjaṃ niyyādentī ti samaye dhanam ⁵³⁵ denti. Tattha niccasamayo kālasamayo ti ⁵³⁶ dve samayā. Niccasamaye denti nāma : utṭhāya samutṭhāya imaṃ gaṇha, ayaṃ te paribbayo ⁵³⁷ hotu, iminā kusalaṃ karohī ti denti. Kālasamaye denti nāma : sikkhāṭhapana-āvāhavivāhādisamaye ⁵³⁸ denti. Api ca pacchimakāle

⁵¹² PIV omit

⁵¹³ B mukhe

⁵¹⁴ V omits

⁵¹⁵ BR tesam

⁵¹⁶ DA. kammantaṃ

⁵¹⁷ BP1V uppanna

⁵¹⁸ R ti adds

⁵¹⁹ W ṭhapessāmī

⁵²⁰ B °pitūnaṃ

⁵²¹ W ṭhapessāmī

⁵²² B paṭipajjāmī; also D.

III. 189 and DA.

⁵²³ C vatvane PIV vattamāne

⁵²⁴ CHK1P1RSV micchāpanne

⁵²⁵ DA. patvā

⁵²⁶ BK2 rahā omit

⁵²⁷ GK2 °māne

⁵²⁸ B paṭhāya

⁵²⁹ CHK1K2RS °rūpa

⁵³⁰ B kataṃ

⁵³¹ B omits and tam adds

⁵³² V sīlasamādisu

⁵³³ B vaṃ omits

⁵³⁴ CHK1K2P1RV °ga-ñādi°

⁵³⁵ V samadhaṇaṃ

⁵³⁶ CHK1K2P1RSV omit

⁵³⁷ B parippayo

⁵³⁸ B disamaye omits K1

K2S sikkhā° P1 sikkhāpa-

ṭṭhāna° V sikkhāpaṭhana°

marañamañce nipannassa ‘ iminā kusalam karohī ’ ⁵³⁹ ti dentā ⁵⁴⁰ pi samaye denti nāma.

[84] *Dakkhiṇādisāniddese* :

Uṭṭhānenā ⁵⁴¹ ti āsanā uṭṭhānena. ⁵⁴² Antevāsikena hi ⁵⁴³ ācariyaṃ dūrato va āgacchantam disvā āsanā uṭṭhāya ⁵⁴⁴ paccuggamanam ⁵⁴⁵ katvā hatthato bhaṇḍam ⁵⁴⁶ gahetvā āsanam paññāpetvā nisīdāpetvā vījanapādadhovanapādamakkhanāni ⁵⁴⁷ kātabbāni. ⁵⁴⁸ Tam sandhāya vuttam. ⁵⁴⁹

Upaṭṭhānenā ti divasassa tikkhattum upaṭṭhānagamanena. Sippuggahaṇakāle ⁵⁵⁰ pana avassam ⁵⁵¹ eva ⁵⁵² gantabbam ⁵⁵³ hoti. ⁵⁵⁴

Sussūsāyā ti saddahitvā savaṇena. ⁵⁵⁵ Asaddahitvā ⁵⁵⁶ suṇanto hi visesaṃ nādhigacchati.

[85] *Pāricariyāyā* ti avasesakhuddakapāricariyāya. ⁵⁵⁷ Antevāsikena hi ācariyassa pāto va uṭṭhāya, ⁵⁵⁸ mukhodakam dantakaṭṭham datvā, ⁵⁵⁹ bhattakāle pi pāṇiyam gahetvā, paccupaṭṭhānādīni ⁵⁶⁰ katvā vanditvā gantabbam. ⁵⁶¹ Kiliṭṭhavatthādīni dhovitaṭṭhāni. ⁵⁶² Sāyam nahānodakam ⁵⁶³ paccupaṭṭhāpetabbam. Aphāsukāle ⁵⁶⁴ upaṭṭhātabbam. ⁵⁶⁵ Pabbajitenā pi ⁵⁶⁶ sayam antevāsikavattam kātabbam. Idam ⁵⁶⁷ sandhāya vuttam *pāricariyāyā* ti.

[86] *Sakkaccasippapaṭiggahaṇenā* ⁵⁶⁸ ti sakkaccapaṭiggahaṇam ⁵⁶⁸ nāma thokam ⁵⁶⁹ gahetvā bahuvāre sajjhāyakaraṇam. Ekapadam pi visuddham ⁵⁷⁰ eva gahetabbam.

Suvīṇitam vinentī ti ‘ evam ⁵⁷¹ te ⁵⁷¹ nisīditabbam, ⁵⁷¹ evam ṭhātabbam, evam ⁵⁷² khāditabbam, ⁵⁷² evam bhuñjitabbam, pāpamittā ⁵⁷³ vajjetabbā, kalyāṇamittā ⁵⁷⁴ sevitabbā ’ ti evam ācāram ⁵⁷⁵ sikkhāpenti, ⁵⁷⁶ vinenti.

⁵³⁹ Bkarotī

⁵⁴⁰ B dento

⁵⁴¹ CGHK1K2S vutṭhānenā

⁵⁴² CGHK1RS vutṭhānena

⁵⁴³ BHK1RS omit

⁵⁴⁴ CGHK1K2RS vutṭhāya

⁵⁴⁵ CK2 patigamanam GHK1P1RSV pacchāgamanam

⁵⁴⁶ BGHK1K2RS °ḍakam

⁵⁴⁷ V °dhovanamakkhanāni

⁵⁴⁸ K2 kātabbā

⁵⁴⁹ D.A. uṭṭhānenā ti adds

⁵⁵⁰ B sippapaṭiggahana-kāle

⁵⁵¹ B avassum

⁵⁵² K2 ava

⁵⁵³ B gandhabbam

⁵⁵⁴ R omits

⁵⁵⁵ S sayanena

⁵⁵⁶ B Saddahitvā

⁵⁵⁷ B avasesa omits

⁵⁵⁸ C uṭṭhāmaya P1RV vutṭhāya

⁵⁵⁹ B katvā

⁵⁶⁰ C paṭṭhānādīni GHK1 K2P1RS pacchu°

⁵⁶¹ B gandhabbam

⁵⁶² P1V dhovitaṭṭhā

⁵⁶³ B sāyanhānodakam

⁵⁶⁴ B Phāsu° P1V omit

⁵⁶⁵ P1V omit

⁵⁶⁶ K2 ti

⁵⁶⁷ P1V Imaṃ

⁵⁶⁸ B sakkaccam°

⁵⁶⁹ V tokam

⁵⁷⁰ K2 °dhim

⁵⁷¹ CGHK2P1RV omit

⁵⁷² B omits

⁵⁷³ B °mittatā

⁵⁷⁴ B °mittatā CGHK1K2

°mitte R °mitta

⁵⁷⁵ K2 ācariyam

⁵⁷⁶ BCGHK1K2RS °pent°

Suggahitaṃ ⁵⁷⁷ *gāhāpentī* ti yathā suggahitaṃ gaṇhāti, evaṃ atthavyañjanaṃ ca ⁵⁷² sodhetvā payogaṃ dassetvā gaṇhāpentī.

[87] *Mittāmaccesu patitṭhāpentī* ti ‘ayaṃ amhākaṃ antevāsiko vyatto bahussuto mayā samasamo, evaṃ sallakkheyyāthā’ ⁵⁷⁸ ti evaṃ guṇaṃ kathetvā mittāmaccesu patitṭhāpentī.

Disāsu parittāṇaṃ karontī ti sippaṃ ⁵⁷⁹ sikkhāpanen’ ev’ ⁵⁸⁰ assa ⁵⁸¹ sabbadisāsu rakkaṃ ⁵⁸² karontī. ⁵⁸³ Uggahitasippo hi yaṃ yaṃ disaṃ gantvā sippaṃ dasseti, tattha tatth’ assa lābhasakkāro uppajjati. So ācariyena kato nāma hoti. Guṇaṃ kathento pi ‘ssa mahājano ‘ācariyapāde ⁵⁸⁴ dhovetvā vadḍhita-antevāsiko vatāyan’ ti paṭhamam ācariyass’ eva guṇaṃ kathenti. Brahmalo-kappamāṇo ⁵⁸⁵ pi ‘ssa lābho uppajjamāno ācariyasantako ⁵⁸⁶ va ⁵⁸⁷ hoti. [88] Api ca, yaṃ vijjaṃ pariappitvā ⁵⁸⁸ gacchantam aṭaviyaṃ corā na passantī, amanussā vā dīghajāti-ādayo vā na vihetṭhenti, ⁵⁸⁹ tam sikkhāpento pi *disāsu parittāṇaṃ karontī*. Yadi so disaṃ gato hoti, tato kaṅkhaṃ uppādetvā attano santikaṃ āgatamanusse ⁵⁹⁰ ‘etissaṃ disāyaṃ amhākaṃ antevāsiko vasati, tassa ca ⁵⁹¹ mayhaṇ ⁵⁹² ca imasmiṃ sippe ⁵⁹³ nānākaraṇaṃ ⁵⁹⁴ natthi. Gacchatha ⁵⁹⁵ tam ⁵⁹⁶ eva pucchathā’ ti evaṃ antevāsikaṃ gaṇhantā ⁵⁹⁷ pi ‘ssa ⁵⁹⁸ tattha ⁵⁹⁹ lābhasakkārūpapattiyā parittāṇaṃ ⁶⁰⁰ karontī ⁶⁰¹ nāma. Patitṭhaṃ karontī ti attho. Sesam ettha purimanayen’ eva yojetabbam.

[89] *Tatīyadisāvāre* ⁶⁰² :

Sammānanāyā ti devamāte tissamāte ti evaṃ sambhāvitakathā-kathanena. ⁶⁰³

Anavamānanāyā ⁶⁰⁴ ti yathā dāsakammakarādayo ⁶⁰⁵ heṭhetvā ⁶⁰⁶ viheṭhetvā ⁶⁰⁷ kathenti, evaṃ hīletvā viheṭhetvā ⁶⁰⁸ akathanena.

Anaticariyāyā ⁶⁰⁹ ti atikkamitvā ⁶¹⁰ bahi aññāya itthiyā saddhiṃ paricaranto tam ⁶¹¹ aticarati nāma, tathā akaraṇena.

⁵⁷⁷ B vā adds

⁵⁷⁸ HK2P1R °yathā V °yatā

⁵⁷⁹ B sippa K2 omits

⁵⁸⁰ V ava

⁵⁸¹ K1 assaṃ

⁵⁸² V rakkhāṇaṃ

⁵⁸³ W ti adds

⁵⁸⁴ C °pāda

⁵⁸⁵ K2P1V °pamāṇe

⁵⁸⁶ C ācaya°

⁵⁸⁷ B omits

⁵⁸⁸ CHK1K2P1RSV pari-dapitvā

⁵⁸⁹ B vihedhenti

⁵⁹⁰ V āgataṃ°

⁵⁹¹ K2 tass’eva

⁵⁹² B mayhaṇṇ

⁵⁹³ R sippa

⁵⁹⁴ R °kāraṇaṃ

⁵⁹⁵ B Gaccha

⁵⁹⁶ B etamm

⁵⁹⁷ S gaṇhantā

⁵⁹⁸ B tassa

⁵⁹⁹ K2 omits

⁶⁰⁰ B parittaṃ

⁶⁰¹ CGHK1K2RS karoti

⁶⁰² K2 °divasā S °disāya

⁶⁰³ K1 °kathente

⁶⁰⁴ BCGHK1K2RS Avi-mā° P1 Avamā° V Na avamā° cor. acc. D. and DA.

⁶⁰⁵ B vā adds

⁶⁰⁶ B poṭhetvā P1V vihe-ṭhetvā

⁶⁰⁷ vihesetvā

⁶⁰⁸ B viheletvā GK2 pibe-ṭhetvā

⁶⁰⁹ B °cariyā°

⁶¹⁰ V akatamitvā

⁶¹¹ V °carantāṇaṃ

[90] *Issariyavossaggenā* ti itthiyo mahālatāsadisam ⁶¹² pi ābhara-
ṇaṃ labhitvā bhattaṃ vicāretuṃ alabhamānā anissarā ⁶¹³ honti.
Kaṭacchuṃ ⁶¹⁴ hatthe ṭhapetvā, ‘ tava ruciyā karohi ’ ⁶¹⁵ ti bhatta-
gehe vissatṭhe sabbam issariyaṃ vissatṭham ⁶¹⁶ nāma hoti. ⁶¹⁷ Evaṃ
karaṇenā ⁶¹⁸ ti attho.

[91] *Alaṅkāranuppādānenā* ti attano vibhavānurūpena alaṅkā-
radānena.

Susaṃvhitakammantā ti yāgubhattapacanakālādīni anatikka-
mitvā tassa tassa sādhu-karaṇena ⁶¹⁹ suṭṭhusaṃvhitakammantā. ⁶²⁰

Susaṅgahitaparijanā ⁶²¹ ti sammānanādīhi ca saṅgahitaparijanā.
Idha parijanā nāma sāmikassa c’ eva attano ca ñātijano.

Anaticārinī ti sāmikaṃ muñcitvā ⁶²² aññaṃ manasā pi ⁶²³ na
pattheti.

Sambhataṇ ti kasivaṇijjādīni katvā ābhatadhaṇaṃ.

[92] *Dakkhā* ⁶²⁴ ca ⁶²⁵ hoti ti yāgubhattapacanaḍḍisu chekā
nipuṇā hoti. ⁶²⁶

Analasā ti nikkosajjā. Yathā aññā ⁶²⁷ kusitā nisinnatṭhāne ⁶²⁸
nisinnā ⁶²⁹ va honti, ṭhitatṭhāne ṭhitā va. ⁶³⁰ Evaṃ ahutvā vipphā-
rikaṇa ⁶³¹ cittaṇa sabbam kiccaṃ nipphādeti. ⁶³²

Sesaṃ idhāpi purimaṇaṇaṇa’ ⁶³³ eva yojetabbam. ⁶³⁴

[93] *Catutthadisāvāre* :

Avisaṃvādanatāyā ti yassa yassa nāmaṃ gaṇhāti, taṃ taṃ ⁶³⁵
avisaṃvādetvā ‘ idam ⁶³⁶ pi ⁶³⁶ amhākaṃ ⁶³⁶ gehe ⁶³⁶ atthi, ⁶³⁶ idam
pi amhākaṃ ⁶³⁷ gehe ⁶³⁷ atthi, gaṇetvā gacchāhi ’ ti evaṃ avisaṃ-
vādetvā dānena.

Aparapajā c’ assa ⁶³⁸ paṭipūjenti ⁶³⁹ ti sahāyassa ⁶⁴⁰ puttadhītarō
pajā nāma. ⁶⁴¹ Tesam pana puttadhītarō nattapanattukā ⁶⁴² ca ⁶⁴³
aparapajā ⁶⁴⁴ nāma. Te paṭipūjenti kelāyanti mamāyanti, maṅga-
lakālādisu tesam ⁶⁴⁵ maṅgalādīni ⁶⁴⁶ karonti.

⁶¹² PIV mahālatāya°

⁶¹³ B arirā V anissaro

⁶¹⁴ PIV Kaṭacchu

⁶¹⁵ C kerehi

⁶¹⁶ B vissaggaṃ

⁶¹⁷ B honti

⁶¹⁸ K2 kāraṇe nā

⁶¹⁹ K2 ti attho adds

⁶²⁰ B suṭṭhuṃ

⁶²¹ MSS. Su omit cor.
acc. D.

⁶²² B pucchitvā C luñcitvā

⁶²³ B pana sāmikaṃ for
manasā pi

⁶²⁴ C Dakvā

⁶²⁵ B vā

⁶²⁶ B honti

⁶²⁷ BCGK1P1RSV añño
K2 aññe

⁶²⁸ B °naṭhāne

⁶²⁹ V nisinno

⁶³⁰ K1 ca

⁶³¹ B vippāri°

⁶³² B nibbādeti

⁶³³ PIV °nayena

⁶³⁴ K2 veditabbam

⁶³⁵ W omits

⁶³⁶ CGHK2P1RV omit

⁶³⁷ B omits

⁶³⁸ B massa C°GHR °pajam
assa K1 °pajāñ c’ assa K2
°parañ c’ ssa S °parajam
assa V Appajam assa

⁶³⁹ CGK1K2S °pūjayanti

⁶⁴⁰ S sāhayassa

⁶⁴¹ B nābi CHP1SV nāmi

⁶⁴² B nattapanattakā

⁶⁴³ B va

⁶⁴⁴ B °pūjā K2 parapajā

⁶⁴⁵ B nesa V maṅgalakā-
lādisu tesam omits

⁶⁴⁶ K2 maṅgakālādīni

Sesam idhāpi purimanayen' ⁶⁴⁷ eva yojetabbam." *

[94] *Pañcamadisāvāre* ⁶⁴⁸ :

"*Yathābalaṃ kammantasamvidhānenā* ti daharehi kātabbam mahallakehi, mahallakehi ⁶⁴⁹ kātabbam daharehi, itthihi kātabbam purisehi, purisehi ⁶⁵⁰ vā ⁶⁵¹ kātabbam itthihi akāretvā tassa tassa balānurūpen' ⁶⁵² eva ⁶⁵³ kammantasamvidhānena.

Bhattavetanānuppadānenā ⁶⁵⁴ ti 'ayaṃ khuddakaputto, ⁶⁵⁵ ayaṃ ekavihārī' ti ⁶⁵⁶ tassa tassa anurūpaṃ sallakkhetvā bhattadānena c' eva paribbayadānena ca.

Gilānupaṭṭhānenā ⁶⁵⁷ ti aphāsukakāle kammaṃ akāretvā sappāyabhesajjādini ⁶⁵⁸ datvā paṭijagganena. ⁶⁵⁹

Acchariyānaṃ rasānaṃ samvibhāgenā ⁶⁶⁰ ti acchariyamadhurarase labhitvā sabbam eva akhāditvā tesam ⁶⁶¹ pi tato samvibhāgakaṛaṇena. ⁶⁶²

[95] *Samaye vossaggenā* ⁶⁶³ ti kiccasaṃmayena ⁶⁶⁴ ca kālasama-
yena ⁶⁶⁵ ca ⁶⁶⁶ vossajjanena. ⁶⁶⁷ Kiccasaṃmaye ⁶⁶⁸ vossajjanaṃ
nāma sakaladivasam kammaṃ karontā kilamanti. Tasmā ⁶⁶⁹
yathā ⁶⁶⁹ na ⁶⁷⁰ kilamanti, ⁶⁶⁹ evaṃ velam ñatvā vissajjanaṃ. ⁶⁷¹
Kālasaṃmaye vossaggaṇaṃ ⁶⁷² nāma chaṇanakkhattakīlādisu alaṇ-
kārabhaṇḍakhādaniyabhojanīyādini datvā vissajjanaṃ." ⁶⁷³ †

[96] *Pubbuṭṭhāyino* ti sāmike apaṭibujjhante yeva kammantaga-
manatthāya vuṭṭhahanasīlā honti. ⁶⁷⁴

Pacchānipātino ⁶⁷⁵ ti tasmim bhuñjitvā sukhanipanne ⁶⁷⁶ sayam
pacchānipajjanasīlā ⁶⁷⁷ honti. ⁶⁷⁸ Na tato puretaraṃ tattha tattha
nipatitvā niddāyanti.

"*Dinnādāyino* ⁶⁷⁹ ti yaṃ kiñci corikāya agahetvā sāmikehi dinne
yeva ⁶⁸⁰ ādāyino.

* DA. III. 952-956 † DA. III. 956

⁶⁴⁷ S °nanen

⁶⁴⁸ S Pacchima°

⁶⁴⁹ K2V omit

⁶⁵⁰ V omits

⁶⁵¹ GK2 omit

⁶⁵² B °rūpe

⁶⁵³ B omits

⁶⁵⁴ B °vettanānurūpapa-
dānena P1V Bhattam°

⁶⁵⁵ B khuddakaṃ bhutto

⁶⁵⁶ BCGHK1K2RS omit

⁶⁵⁷ K1 °paṭṭhananena

⁶⁵⁸ B sabbāya°

⁶⁵⁹ K2 paṭiggahanena

⁶⁶⁰ B rasānaṃ sam omits

⁶⁶¹ GK2 sesam

⁶⁶² V °vibhāgena

⁶⁶³ K1 ossa°

⁶⁶⁴ B nicca° CP1V °sa-
maye

⁶⁶⁵ B omits CP1V °samaye

⁶⁶⁶ B omits

⁶⁶⁷ P1V vossajjena V ca
adds

⁶⁶⁸ B Nicca° P1V °samayo

⁶⁶⁹ P1 omits

⁶⁷⁰ P1 V omit

⁶⁷¹ V °jjana

⁶⁷² B vossaggaṃ V vossa-
ggenam

⁶⁷³ W vissajjanaṃ

⁶⁷⁴ W hoti

⁶⁷⁵ B °nipāto

⁶⁷⁶ B °nibbanne

⁶⁷⁷ B sīlo

⁶⁷⁸ B hoti

⁶⁷⁹ W Dinnadāyino

⁶⁸⁰ B dinnesveva

Sukatakammakārino ⁶⁸¹ ti ‘kim ⁶⁸² etassa katena ⁶⁸³ kammaena ? Na mayaṃ kiñci labhāmā ’ ti anujjhāyitvā ⁶⁸⁴ tuṭṭhahadayā yathā taṃ kammaṃ sukataṃ hoti evaṃ kārakā.

[97] *Kittivaṇṇaharā* ti parisamajjhe kathāya sampattāya ‘ko amhākaṃ sāmikehi sadiso atthi, mayaṃ attano dāsabhāvam pi tesam sāmibhāvam ⁶⁸⁵ pi na jānāma, evaṃ no anukampantī ’ ⁶⁸⁶ ti guṇakathāhārakā.

Sesam idhā pi purimanayen’ eva yojetabbaṃ.” ⁶⁸⁷ *

[98] *Chatṭhadisāvāre* ⁶⁸⁸ :

“ *Mettena kāyakammenā* ti ādisu mettacittaṃ ⁶⁸⁹ paccupaṭṭhāpetvā ⁶⁹⁰ katāni kāyakammādāni mettāni nāma ti vuccanti. Tattha bhikkhū nimantessāmi ti vihāragamaṇaṃ, dhammakarakam ⁶⁹¹ gahetvā udakaparissāvanaṃ, piṭṭhiparikammaṃ pādaparikammādāni ⁶⁹² karaṇaṃ ca ⁶⁹³ mettaṃ ⁶⁹⁴ kāyakammaṃ nāma. Bhikkhū piṇḍāya pavitṭhe disvā ‘sakkaccaṃ yāgum detha, bhattaṃ dethā ’ ti ādivacanaṃ ⁶⁹⁵ ca, ⁶⁹⁶ sādhuṇāraṃ datvā dhammasavaṇasakka-ccapaṭisanthāraṇādāni ⁶⁹⁷ ca mettaṃ vacīkammaṃ nāma. ‘Amhākaṃ kulūpagatherā ⁶⁹⁸ averā hontu abyāpajjhā ’ ti evaṃ cintanaṃ mettaṃ manokammaṃ nāma.

[99] *Anāvaṭadvāratāyā* ⁶⁹⁹ ti apihitadvāratāyā. ⁷⁰⁰ Tattha sabba-dvārāni ⁷⁰¹ vivaritvā ⁷⁰² pi sīlavantānaṃ adāyako akārako pihita-dvāro yeva. Sabbadvārāni pana pidahitvā pi tesam dāyako kārako ⁷⁰³ vivaṭadvāro yeva nāma. Iti sīlavantesu gehadvāraṃ āgatesu santaṃ ⁷⁰⁴ yeva ‘natthi’ ti avatvā dātabbaṃ. Evaṃ anāvaṭadvāratā nāma hoti.

[100] *Āmisānuppādānenā* ⁷⁰⁵ ti purebhattaṃ bhuñjitabbakaṃ āmiṣaṃ ⁷⁰⁶ nāma. Tasmā sīlavantānaṃ yāgubhattasampādānenā ti attho.

Kalyāṇena manasā anukampantī ⁷⁰⁷ ti ⁷⁰⁸ ‘sabbe sattā sukhī ⁷⁰⁸ hontu arogā abyāpajjhā ’ ti evaṃ hitapharaṇena. ⁷⁰⁹ Api ca

* DA. III. 956-957

⁶⁸¹ B °kārakā W sukka-kamma°

⁶⁸² B omits

⁶⁸³ W katena follows kam-mena

⁶⁸⁴ B abhijjhā°

⁶⁸⁵ V sambhāvam

⁶⁸⁶ K2 °pentī

⁶⁸⁷ CHRS jotetabbaṃ

⁶⁸⁸ K2 °divasavāre

⁶⁸⁹ V mettaṃ°

⁶⁹⁰ B °paṭhā°

⁶⁹¹ P1 °kārakaṃ

⁶⁹² B paṭhipari°

⁶⁹³ B karaneñ c’ eva

⁶⁹⁴ B mettacittaṃ

⁶⁹⁵ B °vacaneñ

⁶⁹⁶ CGHK1K2RS c’ eva

⁶⁹⁷ S santhākara°

⁶⁹⁸ P1 °gattheraṃ V °ga-tthero

⁶⁹⁹ B °dvārāyā

⁷⁰⁰ B avihita°

⁷⁰¹ P1 sadvārāni V sadvā-ratāni

⁷⁰² B vivareitvā

⁷⁰³ B korako

⁷⁰⁴ P1V yaṃ taṃ

⁷⁰⁵ B °nuppādānenā

⁷⁰⁶ K2 omits

⁷⁰⁷ B anu omits

⁷⁰⁸ B sukhino

⁷⁰⁹ C hata°

upaṭṭhākānaṃ ⁷¹⁰ gehaṃ aññe sīlavante sabrahmacārī gaheṭvā pavisantā pi ⁷¹¹ kalyāṇena cetasā ⁷¹² anukampanti nāma.

Sutaṃ pariyodapenti ti yaṃ ⁷¹³ tesam pakatiyā sutaṃ atthi, tassa atthaṃ kathetvā kaṅkhaṃ vinodenti, ⁷¹⁴ tad atthāya ⁷¹⁵ vā paṭipajjāpenti.

Sesam idhāpi ⁷¹⁶ purimanayen' ⁷¹⁷ eva yojetabbam." *

[101] Evaṃ etā ⁷¹⁸ chadisā paṭicchādetvā gharam āvasantena yathā hi bhamaro ⁷¹⁹ pupphānaṃ ⁷²⁰ vaṇṇagandhaṃ ⁷²¹ aheṭṭha-yaṃ ⁷²² tuṇḍehi pakkhehi pi rajaṃ ⁷²³ āharitvā anupubbena cakkappamāṇaṃ madhupaṭalaṃ karoti. Evaṃ attānaṃ pi param pi apīletvā anupubbena te ⁷²⁴ dhammena samena ⁷²⁵ bhogā saṃharitabbā. ⁷²⁶ †

[102] Evaṃ saṃhaṭe ⁷²⁷ ca bhoge yasmā āyo ⁷²⁸ nāma heṭṭhi-mantena ⁷²⁹ vayato catugguṇo ⁷³⁰ icchitabbo. ⁷³¹ Aññathā hi vayo avicchedavasena na santāneyya, nivesanabhāvo ⁷³² ca ⁷³³ na sambhaveyya. ⁷³⁴ Tasmā catukoṭṭhāsaṃ ⁷³⁵ saṃvibhajetvā ekena koṭṭhāseṇa bhogā bhuñjitabbā. Dvīhi koṭṭhāsehi kasivaṇijjādika-maṃ ⁷³⁶ payojetabbam. Catuttho pana koṭṭhāso āpadatthāya nidahitvā ṭhapetabbo. Evaṃ hi rāja-aggi-udakacoradubbhikkhā-dīnaṃ ⁷³⁷ vasena bhoge nāsīte ⁷³⁸ taṃ ⁷³⁹ bhūmito uddharitvā punad eva gharāvāsaṃ ⁷⁴⁰ saṇṭhapetum ⁷⁴¹ sakkoti.

[103] Vuttaṃ h' etaṃ :

“ Catudhā vibhaje bhogaṃ ⁷⁴²
sace ⁷⁴³ mittāni ganthati, ⁷⁴⁴

* DA. III. 957 † Cf. DA. III. 951

⁷¹⁰ B upaṭṭha° GK2P1SV
upaṭṭhakānaṃ CHR upa-
kaṭṭhakānaṃ
⁷¹¹ B omits and sīla adds
⁷¹² B cetassā
⁷¹³ B ye
⁷¹⁴ K2 vinodayanti
⁷¹⁵ CGHK1K2RS tatha-
tthāya P1 tatthāya V
kaṭatthāya
⁷¹⁶ S pi omits
⁷¹⁷ K1 puma°
⁷¹⁸ K1 etaṃ
⁷¹⁹ K2 vā adds
⁷²⁰ B pupphāni

⁷²¹ B °gandhānaṃ
⁷²² B gaheṭvā
⁷²³ P1 jaraṃ
⁷²⁴ K2 tena
⁷²⁵ B samayena
⁷²⁶ V evaṃ saṃharitabbā
adds
⁷²⁷ P1 saṭe
⁷²⁸ K2 ayo
⁷²⁹ B nāmantena for nāma
heṭṭhimantena
⁷³⁰ B catutthagguṇo GK2V
°guṇe
⁷³¹ K2 tabbo omits
⁷³² B nivessabhāvo P1V
vesanabhāvo

⁷³³ B va V ma
⁷³⁴ B samaṃ bhaveyya
⁷³⁵ V ca omits
⁷³⁶ B °kammāṇaṃ
⁷³⁷ BCHK1RS °coradu-
kkhādīnaṃ
⁷³⁸ K2 nātite
⁷³⁹ C saṃ
⁷⁴⁰ C °vāso
⁷⁴¹ K2 gharāvāsanatṭhape-
sutaṃ
⁷⁴² GV bhoge
⁷⁴³ GV sa ve
⁷⁴⁴ B gandhati

ekena bhoge ⁷⁴⁵ bhuñjeyya
 dvīhi kammaṃ payojaye,
 catutthañ ca nidhāpeyya,
 āpadāsu bhavissatī ” * ti.

[104] Ettha ca kusalakaraṇassa visuṃ koṭṭhāso Bhagavatā na vutto. Evaṃ hi vutte ⁷⁴⁶ ‘ettaken’ eva kusalaṃ kātābbañ ti Bhagavatā paricchedo kato nāma siyā. Tattha ⁷⁴⁷ ca ⁷⁴⁸ puñña-kammakarane ⁷⁴⁹ sahussāhāpitattā ⁷⁵⁰ pi ⁷⁴⁸ ten’ eva kātuṃ ⁷⁵¹ maññeyyumu. Pageva mandā ⁷⁵² ? Kiñci akkhātāro pi ⁷⁵³ bhavēyumu : Bhagavā sayam bodhisattakāle deyyadhammassa mattaṃ nāma ⁷⁵⁴ na aññāsi. ⁷⁵⁵ Attano asesetvā ⁷⁵⁶ yācakānaṃ yeva adāsi. Ekaṃ ⁷⁵⁷ cakkhuṃ ⁷⁵⁸ yācito dve pi cakkhūni uppāṭetvā adāsi, ucchukalāpo viya yantake ⁷⁵⁹ nippīḷiyamāno ⁷⁶⁰ lohitaṃ pi.

[105] Aggimajjhaṃ vā pavisitvā sakalam pi attabhāvaṃ tesam yeva pariccāgaṃ akāsi. Idāni Sabbaññūtabuddho ⁷⁶¹ samāno ettakena puññaṃ kātābbañ ti paricchindati, ⁷⁶² deyyadhammapariccāgo ca ⁷⁶³ mahānisaṃso aññesaṃ vā attano vā pariccāgamahantattam ⁷⁶⁴ sabbaññūtañāṇādhigamaṃ ⁷⁶⁵ vā nābhinandatī ti. Tasmā yathā vibhavaṃ ⁷⁶⁶ saddhānurūpaṃ catūhi ekena vā koṭṭhāseṇa puññakaraṇaṃ icchanto Bhagavā tad atthāya visuṃ ⁷⁶⁷ koṭṭhāsaṃ anuddharitvā catudhā bhogaṃ ⁷⁶⁸ vibhajī ti ⁷⁶⁹ veditabbaṃ. ⁷⁷⁰

[106] Aṭṭhakathācariyā pana bhuñjitabbakoṭṭhāsato ⁷⁷¹ bhikkhūnaṃ pi kapaṇaddhikavaṇibbakādīnaṃ ⁷⁷² pi dānaṃ dātābbañ † ti vadanti. ⁷⁷³ Taṃ ādikammikassa ⁷⁷⁴ dānapaṭipattiyā ⁷⁷⁵ otaraṇatthāyā ⁷⁷⁶ ti ⁷⁷⁶ veditabbaṃ. Otiṇṇo hi kamena so viya Bhagavā attano maṃsalohitaṃ pi dātuṃ ⁷⁷³ samattho bhavēyyā ⁷⁷⁷ ti.

[107] So evañ ca veditabbo : ⁷⁷⁸ Yā itthī sāmike anukampāya sayanaṭṭhānato ⁷⁷⁹ paṭhamam utṭhahitvā pariṇane kammante yojeti,

* D. III. 188 † Cf. D. A. III. 952

⁷⁴⁵ BPI bhogena

⁷⁴⁶ C vutto

⁷⁴⁷ R Yathā

⁷⁴⁸ B omits

⁷⁴⁹ R puññaṃ kammaṃ karaṇena

⁷⁵⁰ B sahassāhitattā

⁷⁵¹ B kattabbaṃ W kata cor. acc. D. A.

⁷⁵² B māno

⁷⁵³ B vi

⁷⁵⁴ C nama

⁷⁵⁵ V aññosi

⁷⁵⁶ PIV āse°

⁷⁵⁷ V Evaṃ

⁷⁵⁸ B cakkhu

⁷⁵⁹ R santake

⁷⁶⁰ B na pīliya°

⁷⁶¹ B Sabbaññūtabuddho

⁷⁶² K2 °cchedanti

⁷⁶³ BGK1P1RV va

⁷⁶⁴ K2 °hantataṃ

⁷⁶⁵ K2 °gamaṇaṃ

⁷⁶⁶ B yathānubhavaṃ

⁷⁶⁷ C visuṃ repeats

⁷⁶⁸ W bhoge

⁷⁶⁹ P1 vibhajeti V vibhajati

⁷⁷⁰ B ti adds

⁷⁷¹ K1 °tabbaṃ° GHK1

K2S °koṭṭhāsako

⁷⁷² V kapaṇibbaka°

⁷⁷³ B omits

⁷⁷⁴ B °kampikassa

⁷⁷⁵ G °pattiyā

⁷⁷⁶ G omits

⁷⁷⁷ B sāveyyā

⁷⁷⁸ G °tabbā

⁷⁷⁹ B saya-utṭhānato

gehaṅgaṇaṃ sammajjāpeti, khīradohanādiṃ ⁷⁸⁰ karoti, yathā sāmi-
kassa maṇaṃ vaddhati tathā paṭipajjati, hadayaṅgamaṇa vacanena
sāmiṇe pucchitvā nahānodakādiṃ sampādeti, sāyaṇhe ca gehe
bhuñjantānaṃ ⁷⁸¹ sabbesaṃ bhojanaṃ dāpetvā, ⁷⁸² ye ⁷⁸³ aladdha-
bhojanā tesam pi bhojanaṃ sampādetvā, vajagatānaṃ ⁷⁸⁴ gunnaṃ
pi āgatānāgate pucchitvā, dvārakoṭṭhakādisu rakkhāvidhānaṃ
kāretvā kuñcikāmuddike āharāpetvā, aguttatṭhāne ṭhapitāni bhaṇ-
ḍāni ⁷⁸⁵ guttatṭhāne ṭhapāpetvā, ⁷⁸⁶ punadivase pāto va idaṇ c' idaṇ
ca kātabban ti vicāretvā, pacchā sayati. [108] Sāmiṇassa ca tassa
mātāpitunnaṃ ca samaṇabrāhmaṇānaṃ ⁷⁸⁷ ca sakkāragarukāraṃ ⁷⁸⁸
karoti. ⁷⁸⁹ Āgatānaṃ ⁷⁹⁰ āsanaṃ paññāpetvā pādadhovanādiṃ
kāretvā bhojanaṃ dāpeti. ⁷⁹¹ Sāmiṇassa suttakantaṇādisu ⁷⁹²
dakkhā gahitaḥhitāṃ ⁷⁹³ analasā va ⁷⁹⁴ sayaṇ ca karoti, pariyaṇehi
kātabbaṃ ⁷⁹⁵ tehi kārāpeti. Sāmiṇo dāsādāsīsu ⁷⁹⁶ ete sakaladivasa-
bhāgaṃ kammaṇi karonti, ete pubbaṇhe, ete sāyaṇhe ti jānitvā,
gilānānaṃ ca tesam balābalaṃ jānitvā, bhesajjayojanādīhi ⁷⁹⁷
saṅgaṇhāti. ⁷⁹⁸ Sāmiṇena sañcitāni dhanadhaññāni surakkhitaṃ
katvā ṭhapeti. Dhuttī ⁷⁹⁹ corī ⁸⁰⁰ surālolā na hoti. ⁸⁰¹ Saraṇasīle ⁸⁰²
patitṭhitā hoti. Amaccharī hutvā dānaṃ vibhāgaratā hoti. Imehi
dhammehi samannāgatā sā itthī Manāpakāyikānaṃ devānaṃ
santike uppajjati. ⁸⁰³

[109] Tena vuttaṃ Bhagavatā Anuruddhattherassa :

“ Imehi ⁸⁰⁴ kho, Anuruddha, ⁸⁰⁵ aṭṭhahi dhammehi samannāgato
mātugāmo kāyassa bhedaṃ parammaraṇā Manāpakāyikānaṃ devā-
naṃ saṇvayataṃ uppajjati ” * ti ādi.

Manāpakāyikā devā ⁸⁰⁶ nāma ⁸⁰⁶ Nimmānaratidevaloke icchit'
icchitāni vaṇṇarasasukhāni paṭilabhantā devā.

[110] Api ca :

Yā pana akkodhanā hoti, sā abhirūpā hoti. Yā ⁸⁰⁷ dānaṃ deti,

* A. IV. 266

⁷⁸⁰ S khīrabhojanādāha-
nādiṃ K2 °duhanādiṃ

⁷⁸¹ S bhojantā

⁷⁸² B bhojetvā

⁷⁸³ PIV omit

⁷⁸⁴ B vajatānaṃ

⁷⁸⁵ K1 piṇḍāni

⁷⁸⁶ B ṭhapetvā

⁷⁸⁷ V °maṇā

⁷⁸⁸ B °guru°

⁷⁸⁹ B karonti

⁷⁹⁰ P1 Āgataṃ

⁷⁹¹ B dāpesi

⁷⁹² B puttakandaṇādisu C
putta° R suttanādisu

⁷⁹³ K2 gahitaṃ PIV ga-
hitā°

⁷⁹⁴ BCHK1K2RS ca

⁷⁹⁵ B kātabba

⁷⁹⁶ R dāsādāsīnosu

⁷⁹⁷ B °dīni

⁷⁹⁸ B saṇ

⁷⁹⁹ B Vutti

⁸⁰⁰ B rorī

⁸⁰¹ K2 honti

⁸⁰² V Sarane sīle

⁸⁰³ PIV uppajjanti

⁸⁰⁴ B Ime

⁸⁰⁵ B °ddhe

⁸⁰⁶ B devānaṃ

⁸⁰⁷ PIV yadā

sā mahābhogā hoti. Yā issāvamānaṃ na karoti, sā ānubhāvasampannā hoti, parivārasampannā ca :

Taṃ kathan ti ce :

Ekasmiṃ samaye Mallikā devī Jetavanam gantvā Sammāsambuddham vanditvā ekamantaṃ nisinnā ⁸⁰⁸ cattāro pañhe pucchi :

‘Bhante, imasmiṃ loke ekaccā ⁸⁰⁹ itthiyo dubbaṇṇā honti, daḷiddā honti, appesakkhā honti.

Ekaccā virūpā honti, bhogasampannā ⁸¹⁰ honti, aḍḍhā ⁸¹¹ honti, ⁸¹¹ mahesakkhā honti.

Ekaccā abhirūpā honti, daḷiddā honti, appesakkhā honti.

Ekaccā abhirūpā honti, aḍḍhā ⁸¹² honti, ⁸¹³ mahesakkhā honti.

Tāsaṃ ⁸¹⁴ tathābhāvāya kāraṇam kin ⁸¹¹ ti ?

[111] Taṃ sutvā Bhagavā :

‘Mallike, imasmiṃ loke ⁸¹⁵ yā ⁸¹⁶ itthī ⁸¹⁶ kodhanabahulā samaṇabrāhmaṇānaṃ annapānadānādīhi ⁸¹⁷ upaṭṭhānaṃ na ⁸¹⁸ karoti, paralābhasakkāre ⁸¹⁹ issāvamānaṃ karoti, sā ito ⁸²⁰ cutā manussattabhāvaṃ paṭilabhivā virūpā ⁸²¹ hoti, daḷiddā hoti, appesakkhā hoti.

Yā kodhanabahulā hoti, dānaṃ deti, issāvamānaṃ na karoti, sā uppannuppannatṭhāne virūpā hoti, dhanavatī hoti, ⁸²² mahesakkhā hoti.

[112] Yā kodham na karoti, dānaṃ na deti, issāvamānaṃ ⁸²³ karoti, sā uppannuppannatṭhāne abhirūpā hoti, daḷiddā hoti, appesakkhā hoti.

Yā kodham na karoti, samaṇabrāhmaṇānaṃ annapānadīhi ⁸²⁴ upaṭṭhāti, paralābhasakkāre issāvamānaṃ na karoti, sā uppannuppannatṭhāne abhirūpā hoti, aḍḍhā hoti, mahesakkhā hoti’ ti āha.

[113] Taṃ sutvā Mallikā devī :

‘Bhante, aham atitajātiyaṃ kodhabahulā ahosiṃ ⁸²⁵ nu kho idāni dubbaṇṇā ahosiṃ. ⁸²⁶

Samaṇabrāhmaṇānaṃ annapānadīhi upaṭṭhānaṃ ⁸²⁷ akāsiṃ ⁸²⁸ nu kho tasmā mahābhogā ahosiṃ. ⁸²⁶

⁸⁰⁸ K2 nisinnaṃ V nisin-
no

⁸⁰⁹ K2 ekacce

⁸¹⁰ V °panno

⁸¹¹ B omits

⁸¹² B saddhā C omits

⁸¹³ C omits

⁸¹⁴ B Tesam

⁸¹⁵ B omits G loko

⁸¹⁶ B omits

⁸¹⁷ B °dini P1 °pānādīhi

⁸¹⁸ C omits

⁸¹⁹ K2 °sakkāra

⁸²⁰ B tato

⁸²¹ PIV viropo

⁸²² V omits

⁸²³ MSS. na add but undoubtedly this is an error.

Omitted acc. Dh.

⁸²⁴ CGHRS °nādiṃ K1

nādi K2 °nādīnaṃ

⁸²⁵ B na adds

⁸²⁶ B ahosi

⁸²⁷ B upaṭṭhānaṃ

⁸²⁸ B akāsi

Paralābhasakkāresu issāvamānaṃ na akāsiṃ ⁸²⁹ nu kho idāni mahesakkhā ⁸³⁰ ahosin ti imasmiṃ ⁸³¹ rājakule khattiyabrāhmaṇa-gahapatikaññānaṃ sabbesaṃ hi ⁸³² issariyādhipaccaṃ kāremi.

Bhante, ajjapaṭṭhāya kodhaṃ na karomi, samaṇabrāhmaṇānaṃ annapānādīhi upaṭṭhānaṃ karomi, paralābhasakkāre issāvamānaṃ pi ⁸³² na karomī ' ti vatvā vanditvā ⁸³² saraṇaṃ ⁸³³ gatā.*

[114] Tasmā akkodhanā abhirūpā honti, dinnadānā aḍḍhā mahaddhanā honti, issāvamānaṃ akarontiyo ⁸³⁴ ānubhāvasampannā parivārasampannā ⁸³⁵ ca honti. ⁸³⁶

Evam iminā ubholokavijayāya ⁸³⁷ paṭipattikkamena aññena vā ⁸³² Buddhāppatikuṭṭhena ⁸³⁸ sammājīvassa sampādanaṃ ⁸³⁹ veditabbaṃ.

Phalato kāmasugatiyaṃ paṭisandhikāle pavatte ca yathārahaṃ aṭṭhakāmāvacaramahāvīpākāni aṭṭha-ahetukavīpākāni ⁸⁴⁰ ti soḷa-savidhaṃ sammājīvassa ⁸⁴¹ phalaṃ veditabbaṃ.

[115] Ānisaṃsato parūpavādadhabandhanādīnaṃ ⁸⁴² diṭṭha-dhammikānaṃ ⁸⁴³ samparāyikānañ ⁸⁴⁴ ca duggatidukkhānaṃ ⁸⁴⁵ abhāvo ⁸⁴⁶ iṭṭhasammatānaṃ ⁸⁴⁷ rūpādīnaṃ paṭilābho ti evaṃ ādiko tassānisaṃso veditabbo.

Saṅkilesato mahicchatā asallekhavīhāritā ⁸⁴⁸ ahirikatā ⁸⁴⁹ anotta-ppatā ⁸⁵⁰ ti ⁸⁵¹ evaṃ ādayo tassa saṅkilesā veditabbā.

Vodānato appicchatā santuṭṭhitā sallekhatā pavivekatā ti ⁸⁵² evaṃ ādayo tassa vodānā ⁸⁵³ veditabbā. ⁸⁵⁴

[116] Iti ⁸⁵¹ evaṃ ādīhi sammāpaṭipattīhi ājīvaṃ parisodhentehi upāsakopāsikajanehi : ⁸⁵⁵

“ Pañcahi ⁸⁵⁶ bhikkhave, dhammehi ⁸⁵⁷ samannāgato upāsako upāsakacaṇḍālo ⁸⁵⁸ ca ⁸⁵⁹ hoti, upāsakamalañ ca upāsakapati-kiṭṭho ⁸⁶⁰ ca.

* Cf. A. II. 202-205. Here a plain and paraphrastic statement of Mallikā-Sutta is given.

⁸²⁹ B na adds	⁸⁴⁰ GK1K2P1 aṭṭhahetu°	⁸⁵⁰ B anottabbaṃ or ano-
⁸³⁰ B va adds	⁸⁴¹ B sima° or simmā°	ttabpaṃ
⁸³¹ K1 °min ti	⁸⁴² B °dīni CGHK1K2P1	⁸⁵¹ B omits
⁸³² B omits	RS °vādaṃ V °vad°	⁸⁵² K2 omits
⁸³³ B samaṇaṃ	⁸⁴³ K2 °kādīnaṃ	⁸⁵³ CHK1S ti add
⁸³⁴ B na karonti yeva	⁸⁴⁴ B °kādīnañ	⁸⁵⁴ B hoti adds HK1RS ti add
⁸³⁵ G °pannā omits	⁸⁴⁵ B °dukkhānāma K1V	⁸⁵⁵ V upāsakajanehi
⁸³⁶ GHK1K2RS hoti	°dukkhāna	⁸⁵⁶ GK1K2R pañc' ime
⁸³⁷ B ubholoke vijaññāya	⁸⁴⁶ B tivo	HS pañc' imehi
⁸³⁸ B °kujjhena R Bu-	⁸⁴⁷ B idhasammatānaṃ or	⁸⁵⁷ S madhammehi
ddhāpati°	ivasammatānaṃ	⁸⁵⁸ V °opāsaka°
⁸³⁹ GHK1K2RS sampa-	⁸⁴⁸ B °ratā	⁸⁵⁹ BP1V omit
dānaṃ	⁸⁴⁹ B ahirikkatā C ahiritā	⁸⁶⁰ B °patikikiṭṭho

Katamehi pañcahi ?

Assaddho hoti, dussīlo hoti, kotūhalamaṅgaliko hoti, maṅgalaṃ ⁸⁶¹ pacceti no kammaṃ, ⁸⁶² ito ca ⁸⁶³ bahiddhā dakkhiṇeyyaṃ pariyesati, ⁸⁶⁴ tattha ⁸⁶⁵ ca pubbakāraṃ ⁸⁶⁶ karotī ” ⁸⁶⁷ * ti evaṃ āgataṃ ājīvavipattiṃ pahāya, ⁸⁶⁸ “ Pañcahi ⁸⁶⁹ bhikkhave, dhammehi samannāgato upāsako upāsakaratanāṃ ca hoti, upāsakapadumaṃ ca hoti, upāsakapuṇḍarīkaṃ ⁸⁷⁰ ca hoti.

[117] Katamehi ⁸⁷¹ pañcahi ?

Saddho hoti, sīlavā hoti, na kotūhalamaṅgaliko ⁸⁷² hoti, kammaṃ pacceti no maṅgalaṃ, na ito ca bahiddhā dakkhiṇeyyaṃ gavesati, idha ⁸⁷³ ca ⁸⁷⁴ pubbakāraṃ karotī ” * ti evaṃ āgato upāsakaratanādibhāvo pāpuṇitabbo ti.

Ettāvatā yam pana vuttaṃ :

“ pañcavaṇijjā pahāya dhammena samena jīvikam ⁸⁷⁵ kappayantehi upāsakaratanādibhāvaṃ patvā ” † ti taṃ sabbathā pakāsitaṃ hoti. ⁸⁷⁶

[118] Evaṃ so muni lokadhammakusalo

lokekadīpo jino

sattānaṃ ubhayatthasādhakam idaṃ

saṃsāsi ⁸⁷⁷ sammā ⁸⁷⁸ vidhiṃ,

icchanto sivaṃ ⁸⁷⁹ añjasaṇ ⁸⁸⁰ ca vibhavaṃ ⁸⁸¹

telokato sambhavaṃ ⁸⁸²

pūretuṃ na matiṃ kareyya matimā ⁸⁸³

ko taṃ budho ⁸⁸⁴ bhūtale. ⁸⁸⁵

Iti abhinavasādhujanapāmojjatthāya kate

Upāsakajanālaṅkāre

Ājīvaniddeso nāma catuttho paricchedo.

* A. III. 206 † Ch. II. § I

⁸⁶¹ HK1S kammaṃ

⁸⁶² HK1S maṅgalaṃ

⁸⁶³ BCGHK1K2RS omit

⁸⁶⁴ S gavesati

⁸⁶⁵ K1S idha

⁸⁶⁶ CHK1K2RS pubbā-kāraṃ

⁸⁶⁷ V kāroti

⁸⁶⁸ B sampahāya

⁸⁶⁹ GHK1K2RS pañc'ime

⁸⁷⁰ CHK2P2RSV °puṇḍa-

riko K1 °paṇḍariko

⁸⁷¹ V Kāmehi

⁸⁷² BCGHK1K2P2RSV

kutūhala°

⁸⁷³ B omits

⁸⁷⁴ B CHK1RS omit

⁸⁷⁵ C jīvitaṃ

⁸⁷⁶ B ti adds

⁸⁷⁷ B sasāsi CHK1RS saṃsaṃsi V saṃsanti P1 saṅghanti

⁸⁷⁸ B sampā

⁸⁷⁹ B pivam

⁸⁸⁰ S añcasaṇ

⁸⁸¹ B °van R pibhavaṃ

⁸⁸² B °bhavā

⁸⁸³ B rammade tu mati tareyya satimā for the whole line

⁸⁸⁴ B vam pudho for taṃ

budho K1 buddho

⁸⁸⁵ BGK2P1V ti add

[DASAPUÑÑAKIRIYAVATTHUNIDDESO V]

[1] Idāni “*dasapuññakiriyavatthūni*¹ *pūrentehī*” * ti ettha dasapuññakiriyavatthūni nāma dānasilabhāvanāpacāyanaveyyā-vaccapattidānānumodanadhammasavaṇadhammadesanādiṭṭhijju-kammasaṅkhātāni² dasadhammāni.³ Tāni hi puññaphalanibbattanato⁴ attasantānam punanato⁵ ca puññāni, kattabbatāya⁶ kiriyā,⁷ tesam tesam ānisamsānam vatthutāya vatthūni cā ti puññakiriyavatthūni. Gaṇanato dasaparimāṇattā⁸ dasa ca tāni puññakiriyavatthūni cā⁹ ti⁹ dasapuññakiriyavatthūni⁹ ti⁹ vuccanti.

[2] (i) Tattha dīyate etenā ti dānam, deyyadhammapariccāga-cetanā.¹⁰ Evaṃ sesesu pi.

Ettha deyyadhammam nāma¹¹ :

“ Annam pānam vattham¹² yānam
mālāgandhavilepanam,
seyyāvasathapadīpeyyam¹³
dānavatthu ime dasā.”¹⁴ † ti.

Evaṃ vutte annādidasavidham vatthu.

(ii) Sīlayatī ti sīlam. Kāyavacīkammāni sammā dahatī¹⁵ ti attho. Susīlyavasena¹⁶ hi kāyakammādīni avippakiṇṇāni sampatī¹⁷ āyatiñ ca hitasukhāvahāni¹⁸ sammā ṭhapitāni samāhitāni honti. Sīlayatī upadhāretī¹⁹ ti vā sīlam. Upadhāraṇam²⁰ pan’ ettha kusalānam adhiṭṭhānabhāvo.²¹

(iii) Bhāveti²² kusaladhamme āsevati vadḍhetti etāyā ti bhāvanā.

(iv) Apacāyati pūjāvasena sāmīcim karoti etāyā ti apacāyanam.²³

(v) Tam tam kiccakarāṇe vyāvaṭassa bhāvo veyyāvaccam.

(vi) Attano santāne nibbattā patti dīyati etenā ti pattidānam.

(vii) Patti anumodati etenā ti pattānumodo.²⁴ Pubbapadalopena pana anumodo²⁵ ti vuttam.

* See Ch. II. § 1 † SsA. 31 ; Abvi. 48

¹ B °vatthu ² K2 °modanā° ³ RS °dhammā ti ⁴ B °phalam nippatta- nato R °nittanato ⁵ PIV punato ⁶ P1 kattabbo yaṃ V kat- tabbāya ⁷ PIV omit ⁸ B dasa omits ⁹ P1 omits	¹⁰ CGHK1K2RS °ceta- nāya PIV deyyadham- mam ¹¹ B °dhammannāma ¹² B vatthum ¹³ C °vasadhadīpeyyam K1 °padīpeyya ¹⁴ BCGHK1K2RS dasa ime ¹⁵ C dahahati ¹⁶ PIV susūlyam°	¹⁷ B sampatiñ ca ¹⁸ K2 ti adds P1 hita omits ¹⁹ K2 upadhārayati ²⁰ B °raṇakam ²¹ R atṭhāna° ²² C Sevati ²³ C °yana ²⁴ B °modanam PIV pa- ttianumodo ²⁵ CHK1K2RS °mode

- (viii) Dhammaṃ suṇanti etenā ²⁶ ti ²⁶ dhammasavaṇaṃ. ²⁷
 (ix) Dhammaṃ desenti etāyā ti dhammadesanā.
 (x) Diṭṭhiyā ujukaraṇaṃ ²⁸ diṭṭhijjukammaṃ ti ayam ettha padavicāro. ²⁹ *

Etesaṃ puññakiriya-
 vatthūnaṃ kamato 'dhunā
 vinicchayānisamse tu
 pavakkhāmi yathārahaṃ.

[3] (i) Tattha sānusayasantānavato ³⁰ paresaṃ pūjānuggahakā-
 matāya ³¹ attano vijjamānavatthupariccajanavasappavattā ³² cetanā
 dānaṃ nāma.

Yathāha ³³ :

“ Annādidānavatthūnaṃ ³⁴
 cāgo so buddhipubbako ³⁵
 ye ³⁶ taṃ dānaṃ ti dīpenti ³⁷
 Buddhā dānaggadāyino ” † ti. ³⁸

Dānavatthupariyesanavasena ³⁸ dinnassa somanassacittena anu-
 ssaraṇavasena ca pavattā pubbabhāgapacchābhāgacetanā pi ³⁹
 etth' eva saṅghaṃ ⁴⁰ samodhānaṃ gacchati.

Vuttañ c' etaṃ ⁴¹ :

“ Purimā muñcanā c' eva 'parā tisso pi cetanā
 hoti dānamayaṃ puññaṃ ⁴² evaṃ sesesu dīpaye ” ⁴³ ‡ ti.

[4] “ Ettha ⁴⁴ *purimā* ti ⁴⁵ dānatthāya deyyadhammaṃ dham-
 mena samena ⁴⁶ uppādentassa, uppannaṃ pariccajissāmī ⁴⁷ ti
 cintentassa, dakkhiṇeyye pariyesantassa ⁴⁸ ca, yāva vatthuno
 paṭiggāhakassa hatthe vissajjanaṃ pariṇamanaṃ vā, tāva pavattā

* Cf. *AbhsS.* 149 ; *Abv.* 99 † *Sdhp.* v. 214.48 ‡ *BM. Abv.* v. 25.3

²⁶ K2 omits

²⁷ K2 °desanaṃ

²⁸ K1R °raṇā

²⁹ B vicā yeva

³⁰ K2P1V °sayantānavato

³¹ B °neggaha°(?)

³² K2 °vatthūni°

³³ W omits

³⁴ B Adinnadidāna°

³⁵ B °pubbato C suva-

ddhi° GHK2P1SV subu-

ddhi° for so buddhi° K1R

vaddhi°

³⁶ BCGHK1K2RS yo

³⁷ G dīpenti repeats

³⁸ G °pariyena°

³⁹ K2 °bhāgacetanāpa-

cchā°

⁴⁰ B omits

⁴¹ K1 Vuttaṃ etaṃ

⁴² B paññaṃ

⁴³ B dīpaye

⁴⁴ B Tattha

⁴⁵ BCGK1K2R purimāni

⁴⁶ V pi etth' eva saṅga-

haṃ to samena omits

⁴⁷ B °sāmi

⁴⁸ K1R °sentassa

pubbabhāgacetanā. Paṭiggāhakassa pana hatthe vissajjanacetanā pi,⁴⁹ pariṇamanacetanā⁵⁰ vā *muñcanā*⁵¹ *cetanā*,⁵² *nāma*.” *
 “‘*parā* ti⁵³ attano vissatṭhavatthumhi ālayaṃ akatvā ‘sādhu, suṭṭhu aggadānaṃ me dinnan’ ti somanassacittena paccavekkhantassa⁵⁴ uppannā aparabhāgacetanā.⁵⁵ [5] *Tisso pi cetanā* ti ayañ ca purimā cetanā, ayañ ca muñcanā cetanā, ayañ ca aparā⁵⁶ cetanā⁵⁷ ti tisso pi cetanā ekato hutvā *dānamayaṃ*⁵⁸ *puññaṃ* hoti, dānamayapuññakiriyavatthu⁵⁹ *nāma* hoti ti attho. *Puññaṃ* ti padaṃ apekkhitvā *hoti* ti ekavacananiddeso.⁶⁰ Idāni yathā vuttam atthaṃ sesesu pi atidisanto⁶¹ āha : *evaṃ sesesu*⁶² *dīpaye*⁶³ ti.⁶⁴

[6] (ii) Sesesu pi sīlādisu puññakiriyavatthusu evaṃ yathāvuttanayena sīlaṃ rakkhissāmī ti cintentassa, pabbajissāmī ti vihāraṃ gacchantassa pavattā purimā cetanā. Sīlaṃ samādiyantassa pabbajjantassa sīlaṃ paripūrentassa uppannā majjhimā cetanā. Pūritaṃ me ti paccavekkhantassa uppannā aparacetanā ti evaṃ tisso cetanā ekato hutvā sīlamayaṃ⁶⁵ puññakiriyavatthu *nāma* ti ādinā *dīpaye* pakāseyyā⁶⁶ ti attho.

[7] Na nu ca attanā katapuññānussaraṇacetanā⁶⁷ diṭṭhiṃ kamme⁶⁸ saṅgahitā, ayañ ca aparabhāgacetanā sā yevā ti katham assā tattha⁶⁹ saṅgaho ti ?

[8] Nāyaṃ doso, visayabhedena ubhinnaṃ⁷⁰ pi visesasambhāvato.⁷¹ Puññānussaraṇaṃ⁷² hi attanā⁷³ katapuññāvisayaṃ eva, ayam pana tabbatthuvisayā ti, pākato⁷⁴ yeva dvinnaṃ⁷⁵ viseso ti.” *

“Niccasilādivasena pañca aṭṭha dasa vā sīlāni samādiyantassa paripūrentassa, asamādiyitvā pi⁷⁵ sampattakāyavacīduccaritato viramantassa pabbajantassa⁷⁶ upasampadāmālake saṃvaraṃ⁷⁷

* *Abhi.* 47

⁴⁹ B *omits*

⁵⁰ CHK1R *parināmana*°

⁵¹ K2 *omits*

⁵² B *muñcaparacetanā*

⁵³ K1 *parāni*

⁵⁴ V °cittena *pacca*° *repeats*

⁵⁵ SK2 *nāma add*

⁵⁶ CGRV *parā* K2 *paramā*

⁵⁷ B *nāma*. *Parā* ti *to* *cetanā omits*

⁵⁸ B °mayamm

⁵⁹ GK1K2R *dānamayaṃ*°

⁶⁰ C *ekavana*°

⁶¹ K2 *atisanto*

⁶² GK2 *pi add*

⁶³ C *dīpayo* GK2 *dīpeti*

⁶⁴ B *sesesu dīpaye* ti *omits*

⁶⁵ B °maya

⁶⁶ K2 *kāseyyā*

⁶⁷ B °saraṇa°

⁶⁸ S °kammēna

⁶⁹ R *nattha*

⁷⁰ B *ubhinna*

⁷¹ B °sabbhāvato CGK1

K2R °sambhāvato

⁷² B *pi adds*

⁷³ B *attano*

⁷⁴ V *pākato*

⁷⁵ K1R *dinnaṃ*

^{75a} CHK1K2S *omit*

⁷⁶ CK1P1RV *pabbajantassa*

⁷⁷ K2 *saṃvara*

samādiyantassa, catupārisuddhisīlaṃ paripūrentassa ca pavattā cetanā *sīlaṃ* ⁷⁸ nāma.” *

Ten’ āha :

“ Kāyakammā ⁷⁹ vacīkammā ⁷⁹ sāvajjā viratī ⁸⁰ hi yā micchājīvā ca taṃ sīlaṃ iti vuttaṃ mahesinā ” † ti.

[9] (iii) Cattālīsāya ⁸¹ kammaṭṭhānesu khandhādisu catūsu bhūmisu ⁸² parikammasammasanavasappavattā appaṇaṃ appattā gotrabhūpariyosānā cetanā *bhāvanā* nāma. Niravajjavijjāpariyāpuṇanacetanā ⁸³ pi etth’ eva saṅgayhati.‡ Yā c’ ettha ⁸⁴ deyya-dhammaṃ ⁸⁵ khayato vayato sammasitvā dadato pavattā ca sā pi ⁸⁶ pubbe viya ubhayabhāgacetanā tathā pavattattā ⁸⁷ bhāvanāmaya-puññakiriyavatthu ⁸⁸ yevā ti veditabbaṃ.

[10] Tathā cāha ⁸⁹ :

“ Cittass’ ūpakkilesānaṃ ⁹⁰ yā cintā ⁹¹ paṭipakkhikā tassā yā ⁹² bhāvanā sā hi bhāvanā ti pakittitā ” § ti.

(iv) Vayasā ⁹³ guṇehi ca pūjārahe garuṭṭhāniye ⁹⁴ mahallake disvā āsanā utṭhahantassa ⁹⁵ pattacīvarapaṭiggahaṇaṃ maggasampādana-abhivādanañjalīkaraṇa-āsanapupphagandhābhihāraṃ ⁹⁶ karontassa ca ⁹⁷ pavattā bahumānakaraṇacetanā *apacāyanaṃ* nāma. ⁹⁸ ||

[11] Vuttañ ca :

“ Guṇayuttesu sakkārakiriyā vandanādikā pūjārahena muninā pūjā ti parikittitā ” ¶ ti.

(v) Cīvarādisu paccāsārahitassa asaṅkiliṭṭhena ajjhāsayena samaṇabrāhmaṇavuddhānaṃ ⁹⁹ vattapaṭivattakaraṇavasena gilā-

* *AbhsS.* 149 ; *Abv.* 99 † *Sdhp.* v. 215.48 ‡ *AbhsS.* 150 ; *Abv.* 99

§ *Sdhp.* v. 216.48 || *AbhsS.* 150 ; *Abv.* 99 ¶ *Sdhp.* v. 221.48

⁷⁸ B *sīlaṃ*

⁷⁹ W °kamma

⁸⁰ V viharati

⁸¹ B Cattarī°

⁸² B bhummisu C parikammasammasandhādisu catusu bhūmisu *adds*

⁸³ K2 °punacetanā

⁸⁴ K1R ya vettha

⁸⁵ V yeyya dhamma

⁸⁶ B pavattassā pi *for*

pavattā ca sā pi C sāri *for*

sā pi

⁸⁷ K2 °attāya

⁸⁸ R bhāvanāyapuñña°

⁸⁹ K2 Tatthā ha cāha

⁹⁰ B opa°

⁹¹ GK2 cittā

⁹² B yaṃ

⁹³ P1 Buddha *adds*

⁹⁴ GK1K2P1RV °nīye R

ruṭṭhāniyye

⁹⁵ K1 nuvaṭṭha°

⁹⁶ B °sampadāna° V maggasampādanaṃ°

⁹⁷ K2 *omits*

⁹⁸ B °nannāma

⁹⁹ K2 °brahmanā°

nūpaṭṭhānavasena ¹⁰⁰ ca ¹⁰¹ pavattā ¹⁰² cetanā veyyāvaccam ¹⁰³ nāma. ¹⁰⁴ * Veyyāvaccāpacāyanānam ¹⁰⁵ hi ayam viseso : Vayasā guṇena ca jēṭṭhānam gilānānañ ca tam tam kiccakaraṇam veyyāvaccam, sāmīcikiriyā ¹⁰⁶ apacāyanan ti.

[12] Tena vuttam :

“ Gilānaguṇavantānam dānādikiriyāsu ¹⁰⁷ vā ¹⁰⁸ āsanodakadānādi veyyāvaccan ti saññitan ” † ti.

(vi) Dānādikam ¹⁰⁹ yaṃ kiñci sucaritam ¹¹⁰ kammam katvā asukassa nāma patti hotu, sabbasattānam vā hotū ti ¹¹¹ evam attanā katassa parehi sādharmaṇabhāvam paccāsiṃsanavasena ¹¹² pavattā cetanā pattidānam nāma. ‡ Kim pan' evam pattiṃ dadato puññakkhayo hoti ti ? Na hoti. Yathā ekadīpaṃ ¹¹³ jāletvā tato dīpasahassam jālentassa paṭhamadīpo khīṇo ¹¹⁴ ti ¹¹⁵ na vattabbo. Purimālokena ¹¹⁶ pana saddhiṃ pacchimālokassa ekibhāvena atimahā ¹¹⁷ va hoti. Evam eva pattiṃ dadato parihāni ¹¹⁸ nāma na hoti, vaḍḍhi yeva pana hoti ti daṭṭhabbo.

[13] Kathaṃ pan' esā ¹¹⁹ dinnā ¹²⁰ nāma hoti ti ? Idam me puññakammam sabbasattānam asukassa vā pariṇamatū ¹²¹ ti evam pubbabhāge pacchā pi ¹²² vacībhedaṃ karontena manasā yeva vā cintentena ¹²³ dinnā ¹²⁴ nāma hoti. Keci pana yaṃ ¹²⁵ mayā katasucaritam, tassa phalaṃ dammī ti vutte pi patti dinnā va hoti ti ¹²⁶ vadanti. Kusalakammādhikārattā ¹²⁷ pana parehi ca kam-mass' eva anumoditabbattā kammam eva dātabbam, anumodantenā pi kammam eva anumoditabban ti. Idam ettha ācariyānam sannipāṭhanam.

[14] Tenāhu ¹²⁸ :

“ Param uddissa yaṃ dānam annavatthādi diyate, pattidānan ti tam āhu yuttasaddhammadesakā ” § ti.

* *AbhsS.* 150 ; *Abv.* 99 † *Sdhp.* v. 222.48 ‡ Cf. *AbhsS.* 150 ; *Abv.* 99

§ *Sdhp.* v. 217. 48

¹⁰⁰ B gilānānu°

¹⁰¹ B omits

¹⁰² K2 pavatta

¹⁰³ B °vacca

¹⁰⁴ B °vaccannāma

¹⁰⁵ B °vaccappacā°

¹⁰⁶ C sāmīthi°

¹⁰⁷ B °yādisu

¹⁰⁸ B va

¹⁰⁹ C kam omits

¹¹⁰ PIV sucarita

¹¹¹ K1 vā adds

¹¹² B paccāsisana°

¹¹³ B ekam°

¹¹⁴ B cino

¹¹⁵ K1 titti

¹¹⁶ V °loke

¹¹⁷ R °maha

¹¹⁸ C puri°

¹¹⁹ B etā

¹²⁰ C nā omits

¹²¹ R parinatu

¹²² B vā adds

¹²³ K1 cintena

¹²⁴ K1 dinnādā

¹²⁵ B omits K2 mayam

¹²⁶ P1 sabbasattānam to hoti ti omits

¹²⁷ C °kāratā GHK1K2S Kusaladhammā°

¹²⁸ PIV Tenāha

(vii) Parehi kataṃ yaṃ kiñci sucaritaṃ ¹²⁹ kammaṃ dinnam adinnam pi vā issāmaccheramalam ¹³⁰ pahāya ‘sādhu suṭṭhū’ ¹³¹ ti anumodantassa ¹³² pavattā cetanā *pattānumodanaṃ* ¹³³ nāma.*

Tenāha ¹³⁴ :

“Maddī va puttadānamhi ¹³⁵ dinnass’ abbhanumodanā pattānumodanā ¹³⁶ tīha vuttā uttamavādinā ” ¹³⁷ † ti.

[15] (viii) “Evam imaṃ dhammaṃ sutvā tattha ¹³⁸ vuttanayena paṭipajjanto lokiya lokuttara guṇavisesassa bhāgi bhavissāmi, bahusuto vā ¹³⁹ hutvā ¹⁴⁰ paresaṃ dhammadesanādihi anuggaṇhissāmi ti evaṃ attano vā paresaṃ vā hitapharaṇavasappattena asaṃkiliṭṭha-ajjhāsayena ¹⁴¹ hitūpadesasavaṇacetanā ¹⁴² *dhammasavaṇaṃ* ¹⁴³ nāma. Niravajjavijjādisavaṇacetanā ¹⁴⁴ pi etth’ eva saṅgayhati.” ‡

[16] Vuttañ ca :

“Vihāya ¹⁴⁵ vikkhepamalam aṭṭhikatvāna sādhu kaṃ saddhammasavaṇaṃ ettha savaṇan ti pakāsitan ” § ti.

(ix) Āmisakiñcikkhanirapekkhacittassa ¹⁴⁶ attano paṇaṃ ¹⁴⁷ dhammaṃ vimuttāyatana sise ṭhatvā ¹⁴⁸ desentassa, tath’ eva niravajjavijjāyatana dīkaṃ upadisaṇṭassa ca pavattā cetanā dhammadesanā nāma. ¹⁴⁹ ||

Tathā cāha ¹⁵⁰ :

“Hitajjhāsayato yā hi parassa hitadesanā *desanāmayapuññaṃ* ¹⁵¹ ti desayī taṃ sudesako ” ¶ ti.

[17] (x) “Atthi dinnan ” ** ti ādinayappavattā ¹⁵² sammādasānavasena diṭṭhiyā ujukaraṇaṃ *diṭṭhijjukammaṃ* nāma. ¹⁵³ Yadi evaṃ ñānavippayuttacittuppadassa diṭṭhijjukamma puñña kiriyā-

* Cf. *AbhsS.* 150 ; *Abv.* 99

† *Sdhp.* v. 218.48 ‡ *Abv.* 99 ; cf. *AbhsS.* 150 § *Sdhp.* v. 220.48

|| *AbhsS.* 150 ; *Abv.* 99 ¶ *Sdhp.* v. 219.48

** *M.* I. 288, III. 25 ; *A.* I. 268 ; *D.* I. 55

¹²⁹ B sucarita C yaṃ

kiñci sucaritaṃ *omits*

¹³⁰ CK1P1RV icchā°

¹³¹ B sādhu

¹³² B °dentassa

¹³³ B °danan

¹³⁴ K1 Tenāhu

¹³⁵ B °dānam pi

¹³⁶ V *omits*

¹³⁷ P1V vuttāma°

¹³⁸ HK2 *omit*

¹³⁹ P1V va

¹⁴⁰ S pahutvā

¹⁴¹ K1R °ajjhāsaye S °a-

jjhāsanayena

¹⁴² V hitūpapadesa°

¹⁴³ B °savaṇan

¹⁴⁴ K2 niravivajjādi°

¹⁴⁵ K2 vibhāgaya

¹⁴⁶ B °cikkhādinira° CH

K1RS °kiñcakkha° K2

°nirupekkha°

¹⁴⁷ P1V paṇa

¹⁴⁸ BC ṭhapetvā

¹⁴⁹ B °desan

¹⁵⁰ K1 Yathā c’ āha

¹⁵¹ C desanādesanāmaya°

V desanā *omits*

¹⁵² CHK1RS °pavatta

¹⁵³ B °kammannāma

bhāvo ¹⁵⁴ na labbhatī ti ? No na ¹⁵⁵ labbhati.¹⁵⁶ Purimapacchima-
cetanānam pi taṃ taṃ puññakiriyass' eva ¹⁵⁷ saṅgaṇhanato.

[18] Tena vuttaṃ :

“ Purimā muñcanā c' evā ” ¹⁵⁸ * ti ādi.

Tasmā kiñcā pi ujukaraṇavelāyaṃ ¹⁵⁹ ñāṇasampayuttam eva
cittam hoti. Purimapacchimabhāge pana ¹⁶⁰ ñāṇavippayuttam pi
hoti ti tassā pi diṭṭhijjukamma puññakiriyabhāvo ¹⁵⁴ uppajjati ti.

Alam atipapañcena.

[19] Imesu pana dasasu ¹⁶¹ pattidānānumodanā ¹⁶² dāne ¹⁶³
saṅgaham ¹⁶⁴ gacchanti, taṃ sabhāvattā. Dānam pi hi issāma-
ccherānam paṭipakkham,¹⁶⁵ ete pi ¹⁶⁶ tasmā samānapaṭipakkha-
tāya ¹⁶⁷ ekalakkhaṇattā. Te dānamayapuññakiriyavatthumhi
saṅgayhanti. Apacāyanaveyyāvaccā sīlamaye puññe saṅgayhanti,¹⁶⁸
cārittasīlabhāvato. Desanāsavaṇādiṭṭhijjukatā ¹⁶⁹ pana kusala-
dhammāsevanato ¹⁷⁰ bhāvanāmaye saṅgaham gacchanti ti ācariya-
Dhammapālattherena † vuttaṃ. [20] Apare ¹⁷¹ pana “ desento ¹⁷²
suṇanto ca desanānusārena ñāṇam pesetvā lakkhaṇāni paṭivijjha ¹⁷³
pativijjha deseti suṇāti ca, tāni ca desanāsavaṇāni paṭivedham
eva ¹⁷⁴ āvahanti ¹⁷⁵ ti desanāsavaṇā bhāvanāmaye saṅgaham
gacchanti ¹⁷⁶ ti vadanti. Dhammadānasabhāvato ¹⁷⁷ desanā
dānamaye ¹⁷⁸ saṅgaham gacchatī ti pi sakkā vattum.” ‡

Tathā ¹⁷⁹ hi vuttaṃ :

“ Sabbadānam dhammadānam jināti ” § ti.

[21] “ Tathā diṭṭhijjukammam sabbattha ¹⁸⁰ pi sabbesaṃ niya-
manalakkaṇattā.¹⁸¹ Dānādisu hi yaṃ kiñci “ atthi dinnam ” || ti
ādinayappavattāya sammādiṭṭhiyā visodhitam yeva mahapphalam
hoti, mahānisamsam.¹⁸² Evañ ¹⁸³ ca katvā *Dīghanikāyatthakathāyaṃ*

* *BM. Abv. v. 25.3* † *MS. SAT* ; cf. *Abv. 99*

‡ *Abvi. 45 ; Abv. 100 ; AbhsS. 151* § *Dhp. v. 354.51*

|| *M. I. 288, III. 25 ; A. I. 268 ; D. I. 55*

¹⁵⁴ K2 °kammam°

¹⁵⁵ B PIV omit

¹⁵⁶ B ti adds

¹⁵⁷ CGHK2RS° kiriyasve-
va

¹⁵⁸ muñcacetanā

¹⁵⁹ K2 °velāya

¹⁶⁰ B pi

¹⁶¹ K1 dasāsu

¹⁶² K1 °modana

¹⁶³ PIV dānena

¹⁶⁴ K2 saṅghanti

¹⁶⁵ B paṭikkham PIV
°pakkho

¹⁶⁶ B hoti for ete pi

¹⁶⁷ S °pakkhītāya

¹⁶⁸ K1 saṅghanti

¹⁶⁹ K2 savaṇā omits

¹⁷⁰ PIV °dhamma°

¹⁷¹ B Aparena

¹⁷² K1 desesento

¹⁷³ BK2PIV omit

¹⁷⁴ B va omits

¹⁷⁵ K1R āvahanti

¹⁷⁶ B gacchantim(?)

¹⁷⁷ K1 °dānabhāvato PIV
°dānam°

¹⁷⁸ V dāna omits

¹⁷⁹ BK2 Yathā

¹⁸⁰ B °thā

¹⁸¹ PIV neyaniya°

¹⁸² K2 °saṃso

¹⁸³ S Evakañ

‘diṭṭhijjukammaṃ sabbesam pi niyamanalakkhaṇaṃ’¹⁸⁴ * ti¹⁸⁵ vuttaṃ.” † Evaṃ dānasīlabhāvanāvasena ṭhitesu¹⁸⁶ tīsu itare saṅgaṇhanato saṅkhepato tividham eva puñṇakiriyavatthum¹⁸⁷ hoti ti datṭhabbam.” ‡

[22] Tathā c’ eva Buddhadattācariyena¹⁸⁸ vuttaṃ :

“Gacchanti saṅgamaṃ dāne pattidānānumodanā¹⁸⁹ tathā¹⁹⁰ sīlamaye puñṇe veyyāvaccāpacāyanā.¹⁹¹

Desanā savaṇaṃ diṭṭhi-ujutā bhāvanāmaye puna¹⁹² tīṇ’ eva sambhonti dasapuñṇakriyā pi cā ”¹⁹³ § ti.

Ettha pana *Mahāsaṅghiyā Abhayagirivāsino*¹⁹⁴ ca¹⁹⁵ diṭṭhijjukammaṃ visum puñṇakiriyabhāvena¹⁹⁶ na¹⁸⁵ gaṇhanti.||

Tathā hi te :

“Dānaṃ sīlaṃ¹⁹⁷ bhāvanā manasā¹⁹⁸ suti desanānussati¹⁹⁹ modanā²⁰⁰ veyyāvaccam pūjā saraṇaṃ²⁰¹ patti pasamsā cā ” ¶ ti.

[23] “Attanā katapuñṇānussaraṇa-Buddhādisaraṇāgamanapara-guṇappasamsā²⁰² ti imāni tīṇi pakkipitvā diṭṭhijjukammaṃ agahetvā²⁰³ dvādasapuñṇakiriyavatthūni pañṇāpentī.” ** Tāni idha diṭṭhijjukamme yeva saṅgamaṃ gacchanti, diṭṭhijjukammavasena’ eva tesam ijjhanato. Na hi viparītadiṭṭhikassa²⁰⁴ imāni tīṇi sambhavanti. Tasmā te ekantena diṭṭhijjukammapuñṇakiriyavatthusmiṃ saṅgaṇhanti.²⁰⁵ Na²⁰⁶ visum²⁰⁷ puñṇakiriyabhāvena gaṇetabbā²⁰⁸ ti adhippāyo.²⁰⁹ ††

* DA. III. 1000 † Abvi. 45 f. ‡ Abv. 100 ; cf. 151

§ BM.Abv. vv. 22.23.3 || Cf. Abvi. 46

¶ Abvi. 46 ; cf. Sdhp. v. 213.40 ; BM.Abv. v. 21.3 ** Abvi. 46

†† Cf. Abvi. 46

¹⁸⁴ V nimanalakkhana

¹⁸⁵ V omits

¹⁸⁶ C °vasenaṭṭhitesu

¹⁸⁷ B °vatthu

¹⁸⁸ CHPIRV Buddhattā°

¹⁸⁹ CGHK2S °modanaṃ

¹⁹⁰ MSS. yathā cor. acc BM. Abv.

¹⁹¹ C °pacāyana

¹⁹² K2 omits

¹⁹³ R vā

¹⁹⁴ B °nivāsino

¹⁹⁵ B omits

¹⁹⁶ K2PIV °kiriya°

¹⁹⁷ B sīla K2 ca adds

¹⁹⁸ K1R managhā

¹⁹⁹ B desanā pana

²⁰⁰ B first written yati modo and later ti is cancelled ya modo for modanā

²⁰¹ V paraṇaṃ

²⁰² B °saraṇagamana° V kataṃ°

²⁰³ B anuggahetvā

²⁰⁴ B °diṭṭhijjukassa

²⁰⁵ B sangayhanti K2 saṅ omits V saṅgaṇhanti

²⁰⁶ V omits

²⁰⁷ C visam

²⁰⁸ B °tabbo

²⁰⁹ B adhibbāyo

[24] Tena vuttaṃ :

“ Sabbānussati puññaṃ ca paṣaṃsā saraṇattayaṃ ²¹⁰

yanti ²¹¹ diṭṭhijjukammasmim saṅghaṃ natthi saṃsayo ” * ti.

Ettha sabbass’ eva attanā katasucaritassa ²¹² saraṇaṃ *sabbānussati puññaṃ* nāma. ²¹³ Parehi katāya puññakiriyāya sammāpaṭi-pattiyā ca vipprasannacittena paṣaṃsanaṃ ²¹⁴ *paṣaṃsā* ²¹⁵ nāma, santussanti ²¹⁶ ti ²¹⁷ attho. Idha pana saraṇattayagahaṇena ²¹⁸ upacārato uttarapadalopato vā ²¹⁹ saraṇāgamaṇaṃ adhippetam. Na hi saraṇattayaṃ puññakiriyavatthu nāmā ti.†

Ayam ettha dasapuññakiriyavatthūnaṃ ²²⁰
vinicchayo.

[25] (i) Ānisaṃsesu pana, dāne ²²¹ saṃvibhāgānisaṃso ²²² evaṃ veditabbo :

Dānaṃ nām’ ²²³ etaṃ dasapāramitāsu paṭhamapāramī, catusu saṅghavattusū paṭhamasaṅghavattu, ²²⁴ dānasīlabhāvanāsaṅkhātesu ²²⁵ paṭhamo puññakiriyavatthu, sabbabodhisattānaṃ ²²⁶ saṅcaraṇamaggo, ²²⁷ sabbabuddhānaṃ vaṃso. Tam pana dento *dānadāso dānasahāyo dānapatī* ti tividho hoti.

[26] Tathā hi, “ yo attanā madhuraṃ bhuñjati, paresaṃ amadhuraṃ deti, so dānasaṅkhātassa deyyadhammassa dāso hutvā deti. Yo yaṃ ²²⁸ attanā bhuñjati, ²²⁹ taṃ tad eva ²³⁰ deti, so sahāyo hutvā deti. Yo pana attanā yena kena ci yāpeti, paresaṃ madhuraṃ deti, so ²³¹ patijetṭhako sāmi hutvā deti.” ‡

[27] Evam pi tividho hoti avassī, padesavassī, ²³² sabbatthavassī ti. Tathā hi yattha kattha ci avassanto meggho viya yesaṃ kesaṃ ci adento *avassī* nāma hoti. Kattha ci yeva ²³³ vassanto meggho viya kesaṃ ci yeva dento *padesavassī* ²³⁴ nāma hoti. Sabbatthavassī cātuddīpikamahāmeggho ²³⁵ viya avibhāgena sabbesaṃ dento *sabbatthavassī* nāma. § Tasmā ²³⁶ dānapatī hutvā sabbesaṃ dentehi

* *BM.Abv.* 24.3 † *Cf. Abvi.* 46 ‡ *AA.* III. 249 ; *cf. DA.* I. 29 § *Cf. It.* 64 f.

²¹⁰ B ratanattayaṃ

²¹¹ C santi

²¹² B kattaṃ°

²¹³ B puññannāma

²¹⁴ C *omits* V °sānaṃ

²¹⁵ V *omits*

²¹⁶ B santusanaṃ

²¹⁷ CGHK1K2RSV *omit*

²¹⁸ BK2 ratanattaya° P1V saraṇattagaha°

²¹⁹ C *omits*

²²⁰ W dasa *omits* K2 naṃ
omits

²²¹ G dāne P1RV dāma

²²² GK1 savibhā° K2 su-
vibhā°

²²³ B Danandāma

²²⁴ CHK1RS paṭhamo°

²²⁵ P1V su *omits*

²²⁶ CGHK1K2RS °bud-
dhānaṃ

²²⁷ C pañcaraṇa°

²²⁸ K1 *omits*

²²⁹ B bhuñjitaṃ

²³⁰ K1V taṃ deva

²³¹ W *omits*

²³² V pativassī

²³³ GHK1K2RS eva V ye

²³⁴ B °vassī

²³⁵ C °dīpaka°

²³⁶ B Tassa

upāsakajanehi dānato pubbabhāge santutṭhehi ²³⁷ bhavitabbam, dentehi cittaṃ pasādetabbam, dinne ca ²³⁸ attamanehi ²³⁹ bhavitabbam.²⁴⁰

Vuttaṃ h' etaṃ :

“ Pubb' eva dānā sumano
dadam cittaṃ pasādaye,²⁴¹
datvā attamano ²⁴² hoti :
esā yaññassa sampadā.” * ti.

[28] Api ²⁴³ ca ²⁴³ :

Yo sayam dānaṃ deti, pare na samādeti, so uppannuppannatṭhāne ²⁴⁴ bhogasampattiṃ paṭilabhati, no ²⁴⁵ parivārasampadam. Yo sayam dānaṃ na ²⁴⁶ deti, pare samādeti, so uppannuppannatṭhāne parivārasampadam labhati,²⁴⁷ no bhogasampadam. Yo sayañ ca ²⁴⁸ dānaṃ deti, pare ca samādeti, so uppannuppannatṭhāne bhogasampadañ ca labhati, parivārasampadañ ca. Yo pana sayam pi dānaṃ na deti, pare pi na samādeti, so uppannuppannatṭhāne no ²⁴⁹ ca ²⁴⁹ bhogasampadam ²⁴⁹ labhati,²⁴⁹ no ²⁵⁰ parivārasampadam.²⁵¹ †

[29] Evaṃ dānaṃ dento bahunnaṃ janānaṃ piyo hoti, sajjanānaṃ ²⁵² saṅgamaṃ ²⁵³ labhati. Tassa yaso dasadisāsu pattharivā ābrahmalokā ²⁵⁴ abbhuggacchati.²⁵⁵ Gihidhammā anapeto hoti, kāyassa bhedaṃ parammaraṇā saggaṃ lokaṃ uppajjati.

[30] Vuttaṃ h' etaṃ :

“ Pañc' ime bhikkhave, dāne ānisaṃsā. Katame pañca ?

Bahunno ²⁵⁶ janassa piyo hoti manāpo,²⁵⁷ santo sappurisā bhajanti, kalyāṇo kittisaddo abbhuggacchati,²⁵⁸ gihidhammā anapeto hoti, kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjati.

Ime kho bhikkhave, pañca ²⁵⁹ dāne ānisaṃsā ti.” ‡

[31] Taṃ pan' etaṃ kālavasena pañcavidhaṃ hoti.

* A. III. 337

† Cf. *DhpA.* I. 78

‡ A. III. 41

²³⁷ V santutṭho

²³⁸ B va

²³⁹ V attha°

²⁴⁰ V bhavi omits

²⁴¹ KIP1V °dayam

²⁴² B citta°

²⁴³ B omits

²⁴⁴ C uppannatṭhāne

²⁴⁵ C ne

²⁴⁶ V omits

²⁴⁷ B omits

²⁴⁸ GK1K2R omit

²⁴⁹ B omits

²⁵⁰ B omits K2 ca adds

²⁵¹ B na labhati bhoga-

sampadam pi na labhati

adds K2 labhati no bhoga-

sampadam adds

²⁵² K1 sajjanaya

²⁵³ S saṅgama

²⁵⁴ BK2P1V brahmalokā

²⁵⁵ B abbhuga°

²⁵⁶ B no omits

²⁵⁷ S mānāpo V hoti adds

²⁵⁸ B abbhuga° S abbhugajjati

²⁵⁹ GK1R omit

Vuttaṃ h' ²⁶⁰ etaṃ :

“ Pañc' imāni bhikkhave, kāladānāni. Katamāni pañca ?

Āgantukassa dānaṃ deti, gamikassa dānaṃ deti, gilānassa dānaṃ deti, dubbhikkhe ²⁶¹ dānaṃ deti, yāni tāni navasassāni ²⁶² navaphalāni, ²⁶² tāni ²⁶³ paṭhamam ²⁶⁴ silavantesu paṭiṭṭhāpeti.

Imāni kho bhikkhave, pañca kāladānāni ti.” *

Yo pana asakkaccaṃ ²⁶⁵ dānaṃ deti, deyyadhamme ²⁶⁶ ca puggale ca agāravaṃ katvā deti, parehi dāpeti, chaḍḍaniyadhammam viya kañci kālaṃ deti, ²⁶⁷ anugāmikaphale ādaraṃ akatvā deti, so *asappurisdānāni* ²⁶⁸ deti nāma.

[32] Vuttaṃ ²⁶⁹ h' ²⁶⁹ etaṃ ²⁶⁹ :

“ Pañc' imāni bhikkhave, asappurisdānāni. Katamāni pañca ?

Asakkaccaṃ deti, acittikatvā ²⁷⁰ deti, asahatthā deti, apaviddham deti, anāgamanadiṭṭhiko deti.

Imāni kho bhikkhave, pañca asappurisdānāni ” † ti.

Yo ²⁷¹ hi evaṃ ²⁷² adatvā sakkaccaṃ deti, deyyadhammam sojaṃ ²⁷³ katvā deti, dakkhiṇeyye ²⁷⁴ gavesetvā deti, anamatagge saṃsāre hatthapādavikalena me uppannajātisu pamāṇam ²⁷⁵ natthī ti cintetvā ²⁷⁶ sahatthā deti, saṃvaccharena phaladāyī ²⁷⁷ vallijāti viya kañci ²⁷⁸ kālaṃ adatvā nirantaram deti, ‘ anāgatabhave mama idaṃ bhavissatī ’ ti kammaphalam saddahitvā deti, ayaṃ *sappurisdānam* deti nāma.

[33] Vuttaṃ h' etaṃ :

“ Pañc' imāni bhikkhave, sappurisdānāni. Katamāni pañca ?

Sakkaccaṃ deti, cittikatvā deti, sahatthā ²⁷⁹ deti, anapaviddham deti, āgamanadiṭṭhiko ²⁸⁰ deti.

Imāni kho bhikkhave, pañca sappurisdānāni ti.” ‡

[34] Aparam pi vuttaṃ :

“ Pañc' imāni bhikkhave, sappurisdānāni. Katamāni pañca ?

* A. III. 41

† A. III. 171

‡ A. III. 172

²⁶⁰ B c'

²⁶¹ S dukbhikkhe

²⁶² V reverses order

²⁶³ W omits

²⁶⁴ C paṭham

²⁶⁵ CGHKIP1RSV sak-
kaccaṃ

²⁶⁶ K1R deya°

²⁶⁷ GK2 omit

²⁶⁸ B anapavittṭham adds

P1V ti add

²⁶⁹ B omits

²⁷⁰ B acittam°

²⁷¹ CGHKIP1RS

²⁷² B evammV so

²⁷³ K1P1R yojam K2
ojam

²⁷⁴ B °neyyam

²⁷⁵ B pamānan

²⁷⁶ S cittetvā

²⁷⁷ B phaladā ti

²⁷⁸ B ci omits

²⁷⁹ B dānam adds

²⁸⁰ K1 āgamane nitṭhiko

Saddhāya²⁸¹ dānaṃ deti, sakkaccaṃ²⁸² dānaṃ deti, kālena dānaṃ deti, anaggahitacitto²⁸³ dānaṃ deti, attānañ ca parañ ca anupahacca dānaṃ deti.

Saddhāya kho²⁸⁴ pana bhikkhave, dānaṃ datvā yattha yattha tassa²⁸⁵ dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo, abhirūpo ca hoti dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato.

[35] Sakkaccaṃ kho pana bhikkhave, dānaṃ datvā yattha yattha tassa²⁸⁶ dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano²⁸⁷ mahābhogo,²⁸⁸ ye²⁸⁹ pi ‘ssa te honti²⁹⁰ puttā²⁹¹ ti vā dārā ti vā dāsā ti vā²⁹² pessā²⁹³ ti vā kammakārā²⁹⁴ ti vā, te pi sussūsanti,²⁹⁵ sotam odahanti, aññācittam²⁹⁶ upatṭhapenti.²⁹⁷

Kālena kho pana bhikkhave, dānaṃ datvā yattha yattha tassa²⁹⁸ dānassa vipāko nibbattati,²⁹⁹ aḍḍho ca hoti mahaddhano²⁸⁷ mahābhogo,³⁰⁰ kālagatā³⁰¹ c’ assa³⁰² atthā³⁰³ pacurā honti.

[36] Anaggahitacitto³⁰⁴ kho pana bhikkhave, dānaṃ datvā yattha yattha tassa²⁹⁸ dānassa vipāko nibbattati,³⁰⁵ aḍḍho ca hoti mahaddhano²⁸⁷ mahābhogo,²⁸⁷ ulāresu ca pañcasu kāmagaṇesu bhogāya cittam namati.

Attānañ ca parañ ca anupahacca kho pana bhikkhave, dānaṃ datvā yattha yattha tassa³⁰⁶ dānassa vipāko nibbattati,³⁰⁷ aḍḍho ca hoti mahaddhano mahābhogo, na c’ assa³⁰⁸ kutoci bhogānaṃ upaghāto āgacchati, aggito vā udakato vā rājato³⁰⁹ vā³⁰⁹ corato vā appiyato vā dāyādato³¹⁰ vā.

Imāni kho bhikkhave, pañca sappurisa dānāni ti.” *

[37] Tattha *anaggahitacitto*³¹¹ ti macchariyena apariyonaddha-citto.³¹²

Yo pana evaṃ dānaṃ dento manāpam deti, so³¹³ uppannuppannatṭhāne manāpatṭhānaṃ paṭilabhati. Yo aggamaṃ deti, so agga-

* A. III. 172 f.

²⁸¹ S saddhaya

²⁸² R sakkacca

²⁸³ B anugga°

²⁸⁴ B dho (?)

²⁸⁵ BK1R repeat

²⁸⁶ BK1 repeat

²⁸⁷ B ca adds

²⁸⁸ B ca adds K2 °bhoge

²⁸⁹ K2 omits

²⁹⁰ V hoti

²⁹¹ C pattā

²⁹² C omits

²⁹³ B pesā

²⁹⁴ C kimma°

²⁹⁵ K2P1V puttā ti vā to sussūsanti omit

²⁹⁶ K2 aññācittē P1V aññācitto

²⁹⁷ B opatṭhahanti

²⁹⁸ B repeats

²⁹⁹ B nippattati

³⁰⁰ B ca adds K1RS ye pi ‘ssa te honti to mahābhogo omit

³⁰¹ CGK1R kālābhatā

³⁰² B kālagatassa

³⁰³ P1V attā

³⁰⁴ BGHK1K2RS °cittēna C Agahatacittēna

³⁰⁵ B nippattati

³⁰⁶ B repeats

³⁰⁷ B nippattati

³⁰⁸ CGK1K2R tassa for c’ assa

³⁰⁹ C omits

³¹⁰ K2 dāyajjato

³¹¹ B anuggahita°

³¹² P1 °naddhati citto

³¹³ K1 yo

ṭṭhānaṃ paṭilabhati. Yo varabhaṇḍaṃ deti, so bhājanīyaṭṭhānādisu ³¹⁴ varabhaṇḍaṃ eva labhati. Yo pana seṭṭhaṃ deti, so seṭṭhapadaṃ ³¹⁵ eva pāpuṇāti, uppannuppannaṭṭhāne dīghāyuko yasavā ca hoti.

Tena vuttaṃ Bhagavatā Uggadevapuṭṭassa ³¹⁶ :

“ Manāpadāyī ³¹⁷ labhate manāpaṃ
aggassa dātā labhate pun’ aggaṃ,
varassa dātā varalābhi hoti,
seṭṭhaṃ ³¹⁸ dado seṭṭhaṃ ³¹⁹ upeti ṭhānaṃ ” * ti.

Tiṭṭhatu tāva attano dhanapariccāgena katadānānisamso. Hatthaṃ ³²⁰ ukkhipitvā ³²¹ dānaṭṭhānaṃ ³²² dassentena laddhasampatti evaṃ veditabbā.

[38] Jambudīpe kira Vāsudevo ³²³ Baladevo Ajjuno Pajjuno Candadevo Suriyadevo ³²⁴ Yaññadevo Aggidevo Ghato Aṅkuro ti dasabhātīkarājāno nāma ahesuṃ.† Te disāvijayaṃ katvā tesaṭṭhinagarasahassāni ³²⁵ gahetvā Dvāravatī nāma ³²⁶ nagare nisīditvā Jambudīpaṃ ³²⁷ bhājentā attano bhaginiṃ ³²⁸ Añjanadeviṃ ³²⁹ asaritvā dasakoṭṭhāse katvā bhājesuṃ. ³³⁰ Tadā tesuṃ ³³¹ sabba-kaniṭṭho Aṅkuro rājā ‘ mayhaṃ bhāgaṃ mama ³³² bhaginiyā datvā ahaṃ vaṇijjāya jīvikaṃ ³³³ kappemi. Api ca kho tumhākaṃ rajjaṃ gatakāle amhākaṃ bhaṇḍato suṅkaṃ ³³⁴ na gaṇhathā ’ ti āha. Taṃ sutvā te sabbe pi rājāno ³²⁵ sādhu ti sampaticchimso.

[39] So tato paṭṭhāya ³³⁶ vaṇijjāya jīvikaṃ ³³⁷ kappeti. Tadā ³³⁸ Aṅkuro rājā attano dāsaṃ bhaṇḍāgārikaṭṭhāne ṭhapetvā ³³⁹ tassa kulitthiṃ ānetvā adāsi. ³⁴⁰ Katthaci Vāsudevamahārājā ³⁴¹ ti āgataṃ. Sā tassa gabbhaṃ gaṇhitvā puttāṃ vijāyi. Tasmiṃ uppanne bhaṇḍāgāriko kālaṃ akāsi. Tato Vāsudevamahārājā pituno dinnāṃ sabbāṃ puttāssa’ eva adāsi. Tasmiṃ vatthābharāṇehi attānaṃ alaṅkaritvā rājagehe vijambhitvā vicaraṇakāle, ‘ eso dāso,

* A. III. 51 † Cf. J. IV. 81

- ³¹⁴ R bhājana°
³¹⁵ B seṭṭhaṃ
³¹⁶ B Uggameva°
³¹⁷ B °dāyi
³¹⁸ B seṭṭhaṃ
³¹⁹ B seṭṭhaṃ
³²⁰ KIR hattha
³²¹ V ukkhitvā
³²² B dānaṭṭhānaṃ
³²³ K1 Vasidevo

- ³²⁴ C °devo
³²⁵ B tesathi°
³²⁶ B omits
³²⁷ R dīpaṃ omits
³²⁸ B bhagini
³²⁹ B Añcana°
³³⁰ B bho°
³³¹ B tesu
³³² B mama
³³³ B jīvitaṃ

- ³³⁴ B sukaṃ
³³⁵ V pi adds
³³⁶ B paṭṭhāya
³³⁷ B jīvitaṃ
³³⁸ B Tathā
³³⁹ S ṭhatvā
³⁴⁰ K1 ādāsi
³⁴¹ S Vāsudevā°

udāhu no ' ³⁴² ti evarūpā kathā udapādi. Tadā ³⁴³ tam ³⁴⁴ sutvā Añjanadevī ³⁴⁵ *dhenūpamaññāyena* ³⁴⁶ tam adāsam akāsi. So lajjāya Dvāravatīnagarato ³⁴⁷ nikkhamma Roruvam ³⁴⁸ nāma nagaram gantvā tattha tunnakammam katvā jīvati.

[40] Tasmim nagare Asayho nāma seṭṭhī ³⁴⁹ yācakānam dānam deti. So tunnakārako ³⁵⁰ dānatṭhānam ³⁵¹ pucchitvā āgatāgatānam pasannacitto hattham ukkhipitvā dasseti. So tena puññakammena tato cuto ekasmiṃ marukantāre mahānigrodhe dibbaputto hutvā nibbatti. Tassa hatthatale pañcaṅgulīhi ³⁵² icchiticchitam paggharati. Tasmā tassa hattham kapparukkhalatā ³⁵³ viya cintāmaṇi viya ca ahosi.

[41] Tadā Aṅkuro ca eko brāhmaṇo cā ti dve janā sakatasahashehi bhaṇḍāni gāhāpetvā Kambojam ³⁵⁴ gacchantā saṭṭhiyojanam ³⁵⁵ marukantāram pāpuṇṇimsu. ³⁵⁶ Te divābhāge gantum asakkuneyya-tāya heṭṭhāsakate nisīditvā rattim ³⁵⁷ rattim ³⁵⁸ hi ³⁵⁸ gacchantā kantāramajjham ³⁵⁹ pāpuṇṇimsu. Tadā tesam upakaraṇāni khīṇāni ³⁶⁰ ahesum. Tadā Aṅkuro 'yattha pokkharāṇi ³⁶¹ vā nadī vā rukkho ³⁶² vā atthi, tam oloketvā āgacchathā' ti catuddisam cattāro dūte pesesi. Tesu tayo janā gantvā ³⁶³ adisvā āgatā. Eko dibbaputtassa ³⁶⁴ nigrodham disvā āgantvā rājānam āha. Rājā pariṇane gahetvā gantvā nigrodham pavisitvā, ³⁶⁵ 'evarūpe ³⁶⁶ sākḥaviṭapasampanne sandacchāye ³⁶⁷ nigrodhe mahesakkho ³⁶⁸ devarājā hoti. So ³⁶³ amhākam pāṇiyam dadāti ³⁶⁹ ce ³⁷⁰ sundaran' ti āha. [42] Dibbaputto rājānam sañjānitvā nigrodhavītape ṭhatvā hattham pasāresi. Pasāritahatthe pañcaṅgulīhi Ākāsagaṅgādhārā viya phaṭikamaṇivaṇṇapañca-udakadhārā ³⁷¹ nikkhamimsu. Rājā saparivāro nahātvā ³⁷² ca pivitvā ca ṭhito 'amhākam bhojanam pi dadāti ce sundaran' ti āha. Ten' eva hatthena dibbabhojanāni nikkhamimsu. Tath' eva dibbavatthadibbābharanadibbamālāgan-

³⁴² S to³⁴³ K1 dā omits³⁴⁴ CHK2RS aham add³⁴⁵ B Añcana° and sā adds
C Añjanā°³⁴⁶ B °pamaññāyena³⁴⁷ B °nagarā³⁴⁸ B Roruvan³⁴⁹ B seṭhi³⁵⁰ S °kārake³⁵¹ B dānatṭhā°³⁵² P1 omits³⁵³ R kapparulatā³⁵⁴ B Kambojam CGHK1

K2RV Kāmbojam

³⁵⁵ B saṭhi° S °yojayam³⁵⁶ B °nisu³⁵⁷ P1RV omit³⁵⁸ B omits K2P1R hi
omit³⁵⁹ S kantāra³⁶⁰ P1V khīṇā³⁶¹ B °raṇim³⁶² C rukke³⁶³ B omits³⁶⁴ R dibbassa°³⁶⁵ B °setvā³⁶⁶ K1 °rūpo³⁶⁷ B santacchāye³⁶⁸ B °sakkho³⁶⁹ K1 dadāci³⁷⁰ K1 te³⁷¹ B phaṭikapaṇṇi(?) ma-
nivaṇṇā° GHK1K2P1RS
sphaṭika° V paṭika°³⁷² B nhātvā

dhavilepanāni ca vahimsu, tath' ³⁷³ eva ³⁷³ dibbasayanāni ³⁷⁴ ca. ³⁷⁵
Rājā parijanehi saddhiṃ dibbabhojanāni bhuñjitvā dibbavatthāni
nivāsetvā pārūpitvā ³⁷⁶ dibbābharāṇavibhūsito dibbāni mālāgan-
dhavilepanāni dhārayitvā dibbasayane nipajjitvā niddaṃ okka-
mitvā sukhaṃ sayi. Tato ³⁷⁷ brāhmaṇo 'dhanalābhāya ito
Kambojaṃ ³⁷⁸ gantvā mayaṃ kiṃ karissāma, imaṃ eva pana
yakkhaṃ yena kenaci upāyena gahetvā yānaṃ ³⁷⁹ āropetvā
amhākaṃ nagaram eva gamissāmī' ³⁸⁰ ti evaṃ ³⁸¹ pana cintetvā
tam atthaṃ Aṅkurassa ³⁸² kathento :

[43] “ Yassa atthāya gacchāma Kambojaṃ ³⁸³ dhanahārakā,
ayaṃ kāmadaḍḍo yakkho, imaṃ yakkhaṃ nayāmaṣe. ³⁸⁴
Imaṃ yakkhaṃ gahetvāna sādhukena pasayha vā
yānaṃ āropayitvāna khippaṃ gacchāma Dvārakaṃ ” ³⁸⁵ *
ti āha.

Evam pana brāhmaṇena ³⁸⁶ vutto ³⁸⁷ Aṅkuro sappurisaḍḍhamme
ṭṭatvā, 'evaṃ hi sati amhehi mittadubbhikaṃmaṃ ³⁸⁸ kataṃ
bhavissatī' ti cintetvā :

[44] “ Yassa rukkhassa chāyāya
nisideyya sayeyya vā
na tassa sākhaṃ bhañjeyya
mittadubbho ³⁸⁹ hi ³⁹⁰ pāpako.” ³⁹¹ †
“ Yass' ekarattim ³⁹² pi ghare vaseyya
yatth' annapānaṃ ³⁹³ puriso labhetha,
na tassa pāpaṃ manasā pi cetaye, ³⁹⁴
kataññutā sappurisehi ³⁹⁵ vaṇṇitā.
Yass' ekarattim ³⁹⁶ pi ³⁹⁷ gharam āvaseyya
annena pānena upaṭṭhito ³⁹⁸ siyā,
na tassa pāpaṃ manasā pi cetaye, ³⁹⁹
adubbhapāṇiṃ ⁴⁰⁰ dahate mittadūbhi. ⁴⁰¹

* Pv. 1, 2.23 † Pv. 3.23

³⁷³ B CHKIP1RSV omit
³⁷⁴ GK1K2R dibbāni°
³⁷⁵ B dibbasayanāni omits
CHKIP1RSV vahimsu
add
³⁷⁶ B pārūpitvā
³⁷⁷ S 'Ta omits
³⁷⁸ B Kambojaṃ
³⁷⁹ C yāyānaṃ
³⁸⁰ B °sāmā
³⁸¹ C omits

³⁸² B Aṅgu°
³⁸³ B Kambojanaṃ (?)
³⁸⁴ V nāmaṣe
³⁸⁵ K2 Dvārataṃ
³⁸⁶ P1V brahmaṇe
³⁸⁷ CP1V vutte
³⁸⁸ CGK1K2R °dubhi°
³⁸⁹ CGK1K2R °dūbho
P1V °dubhi
³⁹⁰ CGK1K2R pi
³⁹¹ C ti adds

³⁹² B °ratti
³⁹³ CHS °pānañ ca
³⁹⁴ HS cintaye
³⁹⁵ K1 °risohi
³⁹⁶ B °ratti
³⁹⁷ BCHK1RS omit
³⁹⁸ B upaṭṭhito
³⁹⁹ K2 cetaso
⁴⁰⁰ B °pāṇi
⁴⁰¹ CHK2P1SV °dubhiṃ
K1R °dūbhiṃ

Yo pubbe katakalyāṇo
 pacchā pāpena ⁴⁰² hiṃsati,
 addapāṇihato ⁴⁰³ poso ⁴⁰⁴
 na so bhadrāni passatī ” * ti—

ādim ⁴⁰⁵ vatvā taṃ paṭikkhipi.

[45] Dibbaputto brāhmaṇassa kathaṃ sutvā tassa pañcasakaṭa-
 satāni ⁴⁰⁶ antaradhāpesi. ⁴⁰⁷ Brāhmaṇo ⁴⁰⁸ tāni adisvā kappito ⁴⁰⁹
 ahosi. Rañño ārādhana devaputto tāni pañcasakaṭasatāni pacchā
 dassesi. Tasmim̐ khaṇe rājā devaputtam̐ evam āha : ‘ Sāmi
 devarāja, tava hatthe pañcaṅgulīhi cintāmaṇi ⁴¹⁰ viya icchiticchitam̐
 pasavati. Taṃ Sakkaṃ devarājānaṃ ti ⁴¹¹ maññāmi. Gandhabba-
 devarājānaṃ ti ca ⁴¹² maññāmi. Tvaṃ kataro ‘ si ? Kīdisaṃ ⁴¹³
 puñṇakammam akāsī ’ ti pucchi.

[46] Tena vuttam̐ :

“ Pāṇi te sabbasovaṇṇo ⁴¹⁴
 pañcadhāro ⁴¹⁵ madhussavo, ⁴¹⁶
 nānārasā paggharanti ⁴¹⁷
 maññe ‘ haṃ taṃ Purindadam̐. ’ ⁴¹⁸ †
 “ Kena ⁴¹⁹ pāṇi kāmadaḍḍo
 kena pāṇi madhussavo
 kena te brahmacariyena
 puñṇam̐ pāṇimhi ijjhatī ” ‡ ti.

Taṃ sutvā devaputto, ‘ nāhaṃ Sakko devarājā n’eva ⁴²⁰ gandha-
 bbarājā. Roruvanagare Asayho nāma mahāsetṭhī yācakānaṃ dānaṃ
 deti. Ahaṃ tasmim̐ nagare daḍḍo tunnakammam̐ katvā jīvanto
 ‘ kataragehe dānaṃ dassanti ’ ⁴²¹ ti pucchitvā āgatāgatānaṃ ⁴²²
 pasannacitto ⁴²³ hattham̐ ukkhipitvā dassesiṃ. ⁴²⁴ Tena puñña-

* Pv. 7, 8, 9.23

† Pv. 12.24 ‡ Not seen in Pv. Āṅkurapetavatthu. But quoted at M.A. II. 42

⁴⁰² GK2 pāpenti

⁴⁰³ B allapāṇihato PIV

°paṇibhato

⁴⁰⁴ S omits

⁴⁰⁵ B ādi

⁴⁰⁶ BK1 °sakaṭāni R

°ṭasantāni

⁴⁰⁷ B °ratāpesi (?)

⁴⁰⁸ C °maṇe

⁴⁰⁹ B kappito

⁴¹⁰ S cittā°

⁴¹¹ V Sakkadevarājāna-
 tthi

⁴¹² BCHS pi

⁴¹³ B Kimdisaṃ

⁴¹⁴ K2 °vaṇṇā

⁴¹⁵ CGHK2RS °dhārā
 PIV °dhāram̐

⁴¹⁶ K2 °savā

⁴¹⁷ S paghaggharanti

⁴¹⁸ H Purindatdam̐

⁴¹⁹ K1 Kenaci

⁴²⁰ B no ca

⁴²¹ B denti

⁴²² K1 āgatānaṃ

⁴²³ B °cittena

⁴²⁴ S dassesi

kammena imasmiṃ rukkhe devatā hutvā nibbattiṃ.⁴²⁵ Tena puññakammena mama hattho ⁴²⁶ kapparukkhalatā viya sabbakāmadado ahoṣī ' ti āha.

[47] Tena vuttaṃ :

“ Tena pāṇi kāmado
tena pāṇi madhussavo
tena me brahmacariyena
puññaṃ pāṇimhi ⁴²⁷ ijjaṭṭhi ” * ti.⁴²⁸

Taṃ sutvā pasannacitto Aṅkuro rājā attano nagaraṃ gantvā dvādasayojanaṭṭhāne ⁴²⁹ uddhanāni ⁴³⁰ āropetvā dasavassasahassāni sakala-Jambudīpavāsinaṃ ⁴³¹ mahādānaṃ ⁴³² adāsī ti.

[48] Evaṃ dānaṭṭhānaṃ ⁴³³ hatthaṃ ukkhipitvā dassentassa evarūpā sampatti siyā,⁴³⁴ dāyakaṇaṃ pana sampattiṃ ko nāma vaṇṇayissati ⁴³⁵ ?

Ten' eva ⁴³⁶ vuttaṃ Bhagavatā :

“ Evañ ca ⁴³⁷ kho bhikkhave, sattā jāneyyumaṃ dānaṃ vibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyumaṃ, na ca tesam ⁴³⁸ maccheramaṃ cittaṃ pariyādāya ⁴³⁹ tiṭṭheyya. Yo ⁴⁴⁰ pi nesaṃ assa carimo ālopo ⁴⁴¹ carimaṃ kabalaṃ, tato pi saṃvibhajitvā bhuñjeyyumaṃ, sace nesaṃ paṭiggāhakā assū ” † ti.

[49] Tasmā :

“ Dānaṃ tāṇaṃ manussānaṃ dānaṃ bandhuparāyaṇaṃ
dānaṃ dukkhādhipannānaṃ ⁴⁴² sattānaṃ paramā gati.
Dukkhanittharaṇaṭṭhena ⁴⁴³ dānaṃ nāvā ⁴⁴⁴ ti dīpitaṃ ⁴⁴⁵
bhayarakkhaṇato dānaṃ nagaraṃ ti ca vaṇṇitaṃ.
Dānaṃ durāsadaṭṭhena ⁴⁴⁶ uttamāsiviso ⁴⁴⁷ ti ca ⁴⁴⁸
dānaṃ lobhamalādīhi padumaṃ anupalittato.⁴⁴⁹

* Pv. 21.24 † It. 18

⁴²⁵ B nibbatti

⁴²⁶ CHKIP1RSV hatth-
aṃ

⁴²⁷ K1 pāṇim pi

⁴²⁸ C omits

⁴²⁹ B °naṭṭhāne

⁴³⁰ B uddharāni

⁴³¹ B °vāsinaṃ

⁴³² B °dānap

⁴³³ B dānaṭṭhā°

⁴³⁴ V si omits

⁴³⁵ K1 vaṇṇamayi°

⁴³⁶ RK2V omit

⁴³⁷ P1V ce

⁴³⁸ BK1RP1V nesaṃ

⁴³⁹ GHK2S °yodāya

⁴⁴⁰ BCGHK1K2RS so

⁴⁴¹ K1S ālope

⁴⁴² K1 dukkhādidhi°

⁴⁴³ B Dukkhaniddhara°

⁴⁴⁴ CHKIP1RS nāmā

⁴⁴⁵ V dī omits

⁴⁴⁶ B dunurāsanaṭṭhena

⁴⁴⁷ B vuttaṃ° K1R āsi-
mviso

⁴⁴⁸ viya for ti ca

⁴⁴⁹ B first written anupa-
littato, later cor. to nupa-
littato

Natthi dānasamo loke purisassa ⁴⁵⁰ avassayo
 paṭipajjatha tasmā taṃ kiriyāyajjhāsayena ⁴⁵¹ ca.
 Saggalokanidānāni dānāni ⁴⁵² matimā idha
 ko hi nāma ⁴⁵³ naro loke na dadeyya hite ⁴⁵⁴ rato.
 Sutvā devesu sampattim ⁴⁵⁵ ko naro dānasambhavam
 na dajjā ⁴⁵⁶ sukhasamdānam ⁴⁵⁷ dānam cittappamodanam.
 Dānena paṭipannena accharā parivārīto
 ramate ⁴⁵⁸ suciram ⁴⁵⁹ kālam Nandane ⁴⁶⁰ suranandane.

- [50] Pītim ⁴⁶¹ udāram vindati dātā
 gāravam asmim ⁴⁶² gacchati loke
 khyātim ⁴⁶³ anantam ⁴⁶⁴ yāti ca ⁴⁶⁵ dātā
 vissasaniyo ⁴⁶⁶ hoti ca dātā. ⁴⁶⁷
 Datvā ⁴⁶⁸ dānam ⁴⁶⁹ yāti ⁴⁷⁰ naro ⁴⁷¹ bhogasamiddhim ⁴⁷²
 dighañ c' āyū ⁴⁷³ sussaratañ ca vindati rūpam,
 sagge ⁴⁷⁴ saddhim ⁴⁷⁵ kīlati devīhi vimānesu ⁴⁷⁶
 thatvā nānāmattamayūrābhiratesu. ⁴⁷⁷
 Corārīrājūdakapāvakanam ⁴⁷⁸
 dhanam asādhāraṇam eva dānam
 dadāti taṃ sāvakañāṇabhūmim ⁴⁷⁹
 paccekabhūmim puna ⁴⁸⁰ Buddhabhūmin ' ' ⁴⁷⁹ * ti.

Ayam ettha dānasamvibhāgānisamso. ⁴⁸¹

- [51] (ii) Sīlānisamso pana heṭṭhāvuttanayena veditabbo.
 Api ca :

“ Sīlam sukhānam paramam nidānam
 sīlena sīlī ⁴⁸² tidivam ⁴⁸³ payāti,

* *BuvA.* 119 f.

⁴⁵⁰ K1 ca <i>adds</i>	⁴⁶⁴ B ñāti <i>adds</i> K2P1	⁴⁷⁴ K1 <i>omits</i>
⁴⁵¹ B kariyāsajjhā°	mahantam	⁴⁷⁵ B saddhi
⁴⁵² BV <i>omit</i>	⁴⁶⁵ CHK1P1RV yācita	⁴⁷⁶ B vanesu K1R vi <i>omit</i>
⁴⁵³ B yāni yam eva <i>for</i>	⁴⁶⁶ B viṣṣaṇsaniyo K1R	⁴⁷⁷ B nānāmādhurābhira-
nāma	°niyyo P1V viṣvasaniyo	tesu P1V °ratañ ca to
⁴⁵⁴ CK1R hito	⁴⁶⁷ R datā	°ratesu <i>omits</i>
⁴⁵⁵ B sampatti	⁴⁶⁸ K2 datvāna	⁴⁷⁸ CHK1RS °rājodaka°
⁴⁵⁶ B dajjam	⁴⁶⁹ K2 yāna	K1 °pāvakanam
⁴⁵⁷ B °santānam	⁴⁷⁰ CHK1P1RSV yāci K2	⁴⁷⁹ B °bhūmi
⁴⁵⁸ B mate R <i>omits</i>	<i>omits</i>	⁴⁸⁰ GHK1P1RS pana
⁴⁵⁹ B susuciram	⁴⁷¹ K2 ciro	⁴⁸¹ BK1R °samvibhāga-
⁴⁶⁰ K1 nandati	⁴⁷² B °samiddhi P1V	dānā° K2 °samvibhāgavi-
⁴⁶¹ B Pītim	bhobhoga°	bhāgadānā°
⁴⁶² B asmi	⁴⁷³ B dīgham āyū CHK1	⁴⁸² B sīlati
⁴⁶³ B jātīm K2P1 khayāti	RS dīghapimāyū K2	⁴⁸³ B evam V nidim
	dīghapicāyū	

sīlaṃ hi saṃsāraṃ upāgatassa
 tāṇaṃ ca lenaṃ ca parāyanaṃ ca.
 Avassayo sīlasamo janānaṃ
 kuto pan' añño idha vā ⁴⁸⁴ parattha
 sīlaṃ guṇānaṃ paramā paṭiṭṭhā
 yathā dharā ⁴⁸⁵ thāvara jaṅgamānaṃ. ⁴⁸⁶
 Sīlaṃ kir' esa kalyāṇaṃ
 sīlaṃ loke anuttaraṃ
 ariyavuttisamācāro ⁴⁸⁷
 yena vuccati sīlavā ” * ti. ⁴⁸⁸

[52] Api ca, sīlālaṅkārasamo alaṅkāro natthi. Sīlagandhasamo gandho natthi. Sīlasamaṃ kilesamalavidhopanaṃ ⁴⁸⁹ natthi. Sīlasamaṃ pariḷāhūpasamanaṃ ⁴⁹⁰ natthi. Sīlasamaṃ kittijanaṃ ⁴⁹¹ natthi. Saggārohaṇanibbānaṃ nagarappavesane ⁴⁹² ca ⁴⁹³ sīlasamaṃ dvāraṃ natthi.

Yathāha :

“ Sobhant' evaṃ ⁴⁹⁴ na ⁴⁹⁵ rājāno muttāmaṇivibhūsitā
 yathā sobhanti yatino sīlabhūsaṇabhūsitā.

Sīlagandhasamo gandho kuto nāma bhavissati
 yo ⁴⁹⁶ samaṃ anuvāte ca ⁴⁹⁷ paṭivāte ca vāyati.” †

“ Na pupphagandho paṭivātaṃ eti,
 na candanaṃ tagaramallikā ⁴⁹⁸ vā,
 sataṇ ca gandho paṭivātaṃ eti,
 sabbā disā sappuriso pavāti.” ⁴⁹⁹ ‡

[53] “ Na taṃ sajaladā ⁵⁰⁰ vātā na cāpi haricandanaṃ
 n' eva hārā na maṇayo ⁵⁰¹ na candakiraṇaṅkurā. ⁵⁰²
 Samayantīdha ⁵⁰³ sattānaṃ ⁵⁰⁴ pariḷāhaṃ surakkhitaṃ
 Yaṃ sameti idaṃ sīlaṃ ariyaṃ accantasītaṃ. ⁵⁰⁵

* BuvA. 120

† Vism. 10 ; BuvA. 121

‡ DhP. 54.8 ; BuvA. 121

⁴⁸⁴ K1 vara

⁴⁸⁵ B dharāṇī iva

⁴⁸⁶ B thāvara omits

⁴⁸⁷ P1V °coro

⁴⁸⁸ B omits

⁴⁸⁹ B °vidhovanam K1
 °malam°

⁴⁹⁰ BCGHK1K2RS pari-
 lāha vūpa°

⁴⁹¹ P1 °janānaṃ

⁴⁹² C °nibbana°

⁴⁹³ K1R va

⁴⁹⁴ B evaṃ

⁴⁹⁵ S vanta for evaṃ na

⁴⁹⁶ GHK1K2S so

⁴⁹⁷ K1 omits and datvā te
 dva adds

⁴⁹⁸ B tagaram°

⁴⁹⁹ B pavāyati

⁵⁰⁰ S saladā V sajalānā

⁵⁰¹ K1 manaso

⁵⁰² K1V °kirananturā

⁵⁰³ R Sayamantīdha

⁵⁰⁴ K1 Sayamannīdha-
 ttānaṃ

⁵⁰⁵ B ariyaccanta° P1 °sī-
 lataṃ

Attānuvādādibhayam viddhamsayati sabbadā,
 janeti kittim⁵⁰⁶ hāsañ⁵⁰⁷ ca sīlam sīlavato sadā.
 Saggārohaṇasopānam aññam sīlasamam kuto
 dvāram vā pana nibbānanagarassa⁵⁰⁸ pavesane.
 Guṇānam mūlabhūta⁵⁰⁹ dosānam balaghātino⁵¹⁰
 iti sīlassa jānātha ānisaṃsam anuttaran ” * ti.

Ayam ettha sīlānisaṃso.

[54] (iii)

“ Dāne sīle ca ye vuttā ānisaṃsā⁵¹¹ asesakā
 te mandabhāvanāyā⁵¹² pi saṃsijjhanti asaṃsayam.
 Bhāvanābalayogena⁵¹³ Buddhabhāvo pi sādhiyo
 tad aññā kā hi⁵¹⁴ sampatti⁵¹⁵ bhāvanāya asādhīyā.” †

Tathā hi :

“ Bhāvanābalayuttassa⁵¹⁶ abhiññā pi samijjhare⁵¹⁷
 sādhu sodhitavijjassa⁵¹⁸ visesā iva⁵¹⁹ mantajā.⁵²⁰
 Iddhī paracittañāṇaṇ ca purimā⁵²¹ jāti-anussati
 dibbacakkhuñ⁵²² ca sotañ ca pañcābhiññā imā matā.

[55]

Imā pi⁵²³ bhāvitattassa sacittavasavattakā⁵²⁴
 tapo visesā hontī ti bhāvitabbā hi bhāvanā.
 Sunetto ‡⁵²⁵ sattavassāni⁵²⁶ bhāvetvā mettā⁵²⁷ uttamam
 sattaṃvaṭṭakappesu⁵²⁸ na imaṃ lokam punāgamī.⁵²⁹
 Saṃvaṭṭe ca vivaṭṭe ca brahmaloke va⁵³⁰ saṃsari
 chattiṃsakkhattum devindo āsi ten’ eva kammunā.
 Anekasatakkhattum so⁵³¹ cakkavatti mahāyaso
 āsi ti⁵³² sutvā kim⁵³³ aññam bhāvanāvaṇṇanam vade ” § ti.

Ayam ettha bhāvanānisaṃso.

* *Vism.* 10 ; *BuvA.* 121 † *Sdhp.* vv. 451, 454, 61 ‡ *A.* IV. 103 f.

§ *Sdhp.* vv. 481–486.63

⁵⁰⁶ B kitti

⁵⁰⁷ CHKIP1RSV bhāvañ
 K2 sāhañ

⁵⁰⁸ HK1RS nibbānam°

⁵⁰⁹ K1 °bhūnassa

⁵¹⁰ B phala°

⁵¹¹ K1 °saṃsa

⁵¹² BP1V manda omit

⁵¹³ B °balasotena

⁵¹⁴ K1R bhi

⁵¹⁵ P1V °pattim

⁵¹⁶ B Bhāvanāphala°

⁵¹⁷ B samicchare S °jhāre

⁵¹⁸ B sodhitam° S °visa-
 jjassa

⁵¹⁹ B idha

⁵²⁰ B antajā

⁵²¹ B parimā

⁵²² S dibbañ°

⁵²³ B imāni

⁵²⁴ C citta° P1V °vattikā

⁵²⁵ B Sunatto K1P1RV

Sunento

⁵²⁶ V tassavassāni

⁵²⁷ V mettim

⁵²⁸ K1R su omit

⁵²⁹ B °gamim

⁵³⁰ B ca

⁵³¹ B °khattañ ca CHS
 omit

⁵³² CGHK2P1P2V asīti

⁵³³ B kim

[56] (iv)

“ Mānaṃ pariccajitvāna uppādetvāna gāraṇaṃ
 guṇaṃ upaparikkhitvā upakāraṇaṃ ca tādisaṃ.
 Buddhādiguṇasetṭhesu upakārīsu ⁵³⁴ vā pi ca,
 saddhākataññutāpaññāgāravādīhi maṇḍito, ⁵³⁵
 yato karoti pūjaṃ so bhāvito ⁵³⁶ vandanādihi. ⁵³⁷
 Tato so jāyate ⁵³⁸ aḍḍhe kulamhi uditodite ⁵³⁹
 asaṅkitechhi sattehi bhāvito vandanārahe. ⁵⁴⁰
 Paratthapūjako ⁵⁴¹ santo yattha yatthūpapajjati
 tattha tattha viṣiṭṭhaṃ so tṭhānaṃ labhati pūjiyaṃ ” ⁵⁴² * ti.
Ayam ettha apacāyanānisaṃso. ⁵⁴³

[57] (v)

“ Āpadāsu sahāyānaṃ lābhā ⁵⁴⁴ naṭṭhatthasiddhiyā ⁵⁴⁵
 parivārasampadā ceti veyyāvaccaphalaṃ matā.
 Gilānaguṇavantānaṃ dānādikiriyāsu ⁵⁴⁶ vā
 veyyāvaccābhisambhūtaṃ ⁵⁴⁷ ko phalaṃ vaṇṇayissati.
 Yo gilānaṃ upaṭṭhāti ⁵⁴⁸ so upaṭṭhāti ⁵⁴⁹ maṃ † iti
 mahākāruṇikenā pi so bhusaṃ parivaṇṇito.
 Buddhādīnaṃ guṇaḍḍhānaṃ ⁵⁵⁰ veyyāvaccassa ko guṇaṃ
 vaṇṇitum cintitum vā pi samattho ⁵⁵¹ avināyako.
 Pabhaṅgurena kāyena sukaraṃ ⁵⁵² puññaṃ uttamaṃ
 na kareyya kathaṃ viññū anummatto sacetano ” ‡ ti.
Ayam ettha veyyāvaccānisaṃso.

[58] (vi)

“ Attattham anapekkhitvā parattham ⁵⁵³ dīyate yato ⁵⁵⁴
 karuṇākataññutāyogā pattidānaṃ visesitaṃ.
 Ye ⁵⁵⁵ ānisaṃsā niddiṭṭhā dāne mānappahāyina
 savisesā ca ⁵⁵⁶ te sabbe pattidāne pi vediya ” § ti.
Ayam ⁵⁵⁷ ettha ⁵⁵⁷ pattidānānisaṃso. ⁵⁵⁷

* Sdhp. vv. 539–542.67 † Vin. I. 302

‡ Sdhp. vv. 555, 556, 557, 561, 562.68 § Sdhp. vv. 497, 500.64

⁵³⁴ B °risu	⁵⁴² B pūjayan	K2R omit
⁵³⁵ B paṇḍitā V maṇḍidito	⁵⁴³ C apacaya°	⁵⁵⁰ V guṇaṭṭhānaṃ
⁵³⁶ W bhāvato	⁵⁴⁴ C labhā	⁵⁵¹ B samatto
⁵³⁷ CHK1S canda°	⁵⁴⁵ B °siddhicā	⁵⁵² V sukare
⁵³⁸ B jāyati	⁵⁴⁶ V dānāni	⁵⁵³ B parattha
⁵³⁹ V °dise	⁵⁴⁷ B °vaccāhi°	⁵⁵⁴ PIV repeat
⁵⁴⁰ B °rato CGHK2P1SV	⁵⁴⁸ BCGHK1K2S upa-	⁵⁵⁵ K1 Yo
°nāraho	tṭheti	⁵⁵⁶ PIV va
⁵⁴¹ V °pūjake	⁵⁴⁹ BCGHK1S upaṭṭheti	⁵⁵⁷ B omits

[59] (vii)

“ Issāvyāpādamaccheram vihiṃsā ⁵⁵⁸ cā pi ⁵⁵⁹ nāsiya ⁵⁶⁰
 guṇārādhita-citto ⁵⁶¹ yaṃ anumodati modako.

Yato yato ⁵⁶² mahesakkho surūpo bhaggavā ⁵⁶³ pi ca
 dīghāyuko sadā haṭṭho hoti puññānumodako.

Vissajjetvāna nissaṅgam ⁵⁶⁴ catupaññāsakoṭṭiyo ⁵⁶⁵
 katvā Jetavane ramme vihāre cārudassane.

Soṇṇabhikkārahattassa ⁵⁶⁶ Sudattassa ⁵⁶⁷ sirīmato
 disvā Sabbaññubuddhassa saṅghassa dadato sirim. ⁵⁶⁸

Aho dānan ⁵⁶⁹ ti bahuso udānam abbhudīrayam ⁵⁷⁰
 māṇavo anumodanto ⁵⁷¹ adento kākaṇam pi ca
 dāyakato ⁵⁷² pi adhikam alattha kusalo dayam.

Akatvā kāyavācāhi ⁵⁷³ adatvā kiñci hatthato
 cittappasādamatto ⁵⁷⁴ pi yadi evam phalāvaho.

Anumodanaṃ ⁵⁷⁵ puññaṃ cittaṃ ⁵⁷⁶ mahapphalaṃ
 akaronto caranto ⁵⁷⁷ hi socanīyo asajjano ” ⁵⁷⁸ * ti.

Ayam ettha anumodanānisamso.

[60] (viii)

“ Paññavā ⁵⁷⁹ suṇamāno hi saddhammaṃ Buddhadesitaṃ
 sugambhīraṃ avitathaṃ madhuraṃ amataṃ viya.

Labhate paramaṃ pītiṃ ⁵⁸⁰ devindenā pi dullabhaṃ
 tad evālaṃ phalaṃ ⁵⁸¹ tassa mā hotu paralokikaṃ.

Saddhammassīdha gahaṇaṃ na hoti savaṇaṃ vinā
 gahaṇena vinā atthaparikkhā no ‘pajāyati. ⁵⁸²

Atthan tu ⁵⁸³ aparikkhanto attano vā parassa vā
 asamattho va so hoti hitatthapaṭipattiyā. ⁵⁸⁴

* *Sdhp.* vv. 510–516.65

⁵⁵⁸ B vihisā

⁵⁵⁹ B cāri

⁵⁶⁰ V nāsiyā

⁵⁶¹ B °cittā

⁵⁶² BGK2 tato

⁵⁶³ BGK2V bhogavā

⁵⁶⁴ B nissaṅgam

⁵⁶⁵ V °paññāsa°

⁵⁶⁶ PIV Sovanṇa°

⁵⁶⁷ B Sudatthassa

⁵⁶⁸ B siri

⁵⁶⁹ B dādanan

⁵⁷⁰ B °riyam

⁵⁷¹ CGK2 °dento K1 anu-
dento

⁵⁷² V °kate

⁵⁷³ V cāya°

⁵⁷⁴ V °matte

⁵⁷⁵ K1 °nadaṃ

⁵⁷⁶ B °yattham

⁵⁷⁷ PIV akaro ca karonto

⁵⁷⁸ B ayaṃ jano

⁵⁷⁹ K1 puññaṃ vā

⁵⁸⁰ B piti

⁵⁸¹ B phanan

⁵⁸² B padāyati

⁵⁸³ HK1RS nu PIV nā

⁵⁸⁴ B hitattham°

Paṭipattim⁵⁸⁵ vinā dhammo na tiṭṭhati kudācanam
 savaṇam vinā na⁵⁸⁶ pariyatti tasmā pi savaṇam varam.
 Nekakappasatussāhasamānīto⁵⁸⁷ pi satthunā
 saddhammo⁵⁸⁸ na paṭiṭṭhāti⁵⁸⁹ savaṇena vinā yato.⁵⁹⁰
 Tato tassā pi⁵⁹¹ ussāhavisesaṃ⁵⁹² samavekkhiya
 Sotabbo eva saddhammo api nibbānadassinā ” * ti.

Ayam ettha savaṇānisamso.

[61] (ix)

“ ‘Sabbadānam dhammadānam jināti’ † ti jino ‘bravī⁵⁹³
 desayī desakavaro desetā⁵⁹⁴ dullabho⁵⁹⁵ ti⁵⁹⁶ ca.
 Attho paḍiyamāno hi⁵⁹⁷ tato khippam vigacchati⁵⁹⁸
 dhammo paḍiyamāno hi ubhayatthābhivaḍḍhati.⁵⁹⁹
 Yoniso manasikāro atho saddhammadesanā
 maggañāṇassa hetū ti vuttā maggaññunā sadā.
 Sabhāvañāṇam⁶⁰⁰ dhammānam saṃsārādīnavaññutā
 saccānam⁶⁰¹ cābhisamayo⁶⁰² sabbe te⁶⁰³ desanā bhavā.
 Yato ‘yaṃ⁶⁰⁴ desako dhammam sabbasampattikāraṇam⁶⁰⁵
 deseti tasmā tassidha⁶⁰⁶ sabbasampattiyo⁶⁰⁷ phalan ” ‡ ti.

Ayam ettha desanānisamso.

[62] (x) Paṣaṃsāsaraṇāgamanānussatīnam⁶⁰⁸ diṭṭhiḥḥukamman-
 togadhata⁶⁰⁹ tesam vasena tattha ānisamso veditabbo.

Ye⁶¹⁰ cānumodanā⁶¹¹ vuttā⁶¹²
 guṇā⁶¹³ ye cā pi desane
 te pi yojjā yathāyogam⁶¹⁴
 asesā⁶¹⁵ sampahaṃsane.⁶¹⁶

* *Sdhp.* vv. 530–536, 66, 67 † *Dhp.* 354.51 ‡ *Sdhp.* vv. 522–526.66

⁵⁸⁵ Bp1 paṭipatti K1 paṭi-
 yatti S pariyattim
⁵⁸⁶ B omits
⁵⁸⁷ B °sahussāha° V °sa-
 ttussāha°
⁵⁸⁸ B pi adds
⁵⁸⁹ B pa omits
⁵⁹⁰ K1 yako
⁵⁹¹ BCGHK1K2RS tasmā
 pi
⁵⁹² GHK1K2R ussaha°
⁵⁹³ CGK1K2R bravī
⁵⁹⁴ GK1K2P1V desaṇ

⁵⁹⁵ GK1 °bhā
⁵⁹⁶ B pi
⁵⁹⁷ B ti
⁵⁹⁸ B khippaṭigacchati
⁵⁹⁹ K2 °pī° for °bhi°
⁶⁰⁰ V sabbava°
⁶⁰¹ B sāsanam
⁶⁰² CHS cādhi°
⁶⁰³ B saccānam for sabbe
 te
⁶⁰⁴ B saṃ
⁶⁰⁵ B sabbam°
⁶⁰⁶ B tasmī ca

⁶⁰⁷ CGHK1K2S sabbā°
⁶⁰⁸ B °tinam
⁶⁰⁹ B °gadhatthā
⁶¹⁰ CK2P1V Yo
⁶¹¹ B °dane
⁶¹² K1 uttā
⁶¹³ K1 guṇa
⁶¹⁴ CHK1K2RS °yogā P1
 °yoga V gāma for yogam
⁶¹⁵ G asesam K1R massa
⁶¹⁶ CHK1K2RS saṃham-
 sane

“ Yo ca Buddhañ ca ⁶¹⁷ dhammañ ca
 saṅghañ ca saraṇaṃ gato
 maraṇassā pi nāsajja
 karaṇaṃ ⁶¹⁸ tamhi vijjati.” *

Tesu ‘nussaraṇīyesu ⁶¹⁹
 Buddhādisu sagāravo ⁶²⁰
 anussareyya satataṃ
 saṃsārūpasamatthiko. ⁶²¹

Api ca, dānādisu ⁶²² yaṃ kiñci “ atthi dinnan ” † ti ādinayappa-
 vattāya sammādiṭṭhiyā visodhitam mahapphalaṃ hoti mahāni-
 saṃsan ti.

Ayam ettha diṭṭhijjukamme ānisaṃso ti.

[63] Dasannam evaṃ pana puñṇavatthunaṃ ⁶²³
 viṣuṃ viṣuṃ samparivaṇṇitaṃ ⁶²⁴ phalaṃ,
 samaggabhūtānaṃ ⁶²⁵ asesato kathaṃ
 kathesi tesam muni naṃ ⁶²⁶ phalodayaṃ.
 Sabbam puñṇaṃ ⁶²⁷ samodhāya
 phalaṃ nesaṃ ⁶²⁸ visesayaṃ
 Sambuddho Nidhikaṇḍamhi ⁶²⁹ ‡
 visesenābhivaṇṇayī,
 tatth’ eva vaṇṇitaṃ puñṇaṃ ⁶³⁰
 vipākaphaladassinā.

[64] “ Yassa dānena silena saññamena damena ca
 nidhī sunihito hoti itthiyā ⁶³¹ purisassa vā,
 Cetiyaṃhi ca saṅghe vā puggale atithīsu vā
 mātari pitari vā ⁶³² pi ⁶³³ atho jeṭṭhamhi bhātari,
 Eso nidhī sunihito ⁶³⁴ ajeyyo anugāmiko
 pahāya gamanīyesu etam ādāya gacchati.

* *Sdhp.* vv. 575.69 † *M.* I. 288, III. 25 ; *A.* I. 268 ; *D.* I. 55 ‡ *Khp.* 7

⁶¹⁷ H saraṇaṃ ca *adds*

⁶¹⁸ B saraṇaṃ V tāraṇaṃ

⁶¹⁹ B dussaraṇīyesu

⁶²⁰ C sa *omits*

⁶²¹ B °samattiko

⁶²² B dādisu V dānānisuṃ

⁶²³ KIV °vatthum

⁶²⁴ B asapparivaṇṇitaṃ

later corrected to apparivaṇṇitaṃ

⁶²⁵ B amagga°

⁶²⁶ BKIR taṃ

⁶²⁷ B puñṇa

⁶²⁸ BPIV tesam

⁶²⁹ K1 °kaḍamhi

⁶³⁰ BCGHRS puñṇa

⁶³¹ R itthiyo

⁶³² BV cā

⁶³³ P1 vā pi *omits*

⁶³⁴ B bhuni°

Asādhāraṇaṃ aññesaṃ acorāharaṇo ⁶³⁵ nidhi,
kayirātha ⁶³⁶ dhīro ⁶³⁷ puññāni yo nidhī anugāmiko.

Esa ⁶³⁸ devamanussānaṃ sabbakāmadado nidhi
yaṃ yad ⁶³⁹ evābhipatthenti sabbam etena labbhati.

Suvaṇṇatā sussaratā ⁶⁴⁰ susaṇṭhānasurūpatā ⁶⁴¹
ādhīpaccaparivāro ⁶⁴² sabbam etena ⁶⁴³ labbhati.

Padesarajjaṃ issariyaṃ cakkavattisukham ⁶⁴⁴ piyaṃ
devarajjaṃ ⁶⁴⁵ pi ⁶⁴⁶ dibbesu sabbam etena ⁶⁴⁷ labbhati.

Mānusikā ca sampatti ⁶⁴⁸ devaloke ca yā rati
yā ca nibbānasampatti sabbam etena labbhati.

[65] Mittasampadam ⁶⁴⁹ āgama yoniso ve ⁶⁵⁰ payuñjato
vijjā ‘mutti ⁶⁵¹ vasībhāvo sabbam etena labbhati.

Paṭisambhidā vimokkhā ⁶⁵² ca yā ca ⁶⁵³ sāvakaṇāpāramī
paccekabodhi ⁶⁵⁴ jinabhūmi ⁶⁵⁵ sabbam etena labbhati.

Evam mahiddhiyā esā yad idaṃ puññasampadā
tasmā dhīrā paṇḍita paṇḍitā katapuññatan ” * ti. ⁶⁵⁶

Puññaṃ c’ etaṃ hi nissesaṃ
manussatte samijjhati,
taṃ pabbatanadīvijjū- ⁶⁵⁷
jalacandādicāñcalaṃ. ⁶⁵⁸

Tasmā imaṃ khaṇavaraṃ ⁶⁵⁹
laddhā sabbatthasādhakaṃ
ādittacelasīsā ⁶⁶⁰ va
puññakiriyāsu yuñjatha. ⁶⁶¹

[66] Ettāvatā “dine dine dasapuññakiriyavatthūni ⁶⁶² pūren-
tehī ” † ti yaṃ pana vuttaṃ taṃ sabbathā pakāsitaṃ hoti.

* *Khp.* VIII. 6-16 † *Ch.* II. § 1

⁶³⁵ B °gahaṇo

⁶³⁶ B kayirādha

⁶³⁷ B dhiro

⁶³⁸ CHK1RS Eso

⁶³⁹ B yaññad

⁶⁴⁰ B °rathā K1 sugharatā

⁶⁴¹ CHK1RS susaṇṭhānā°

⁶⁴² CHK1P1R ādhīpa-

ccam° V °parivārā

⁶⁴³ K1 ete

⁶⁴⁴ B °sudham

⁶⁴⁵ V °rajje

⁶⁴⁶ CHK1RSV ca

⁶⁴⁷ S etesu

⁶⁴⁸ K1 pam°

⁶⁴⁹ S Citta°

⁶⁵⁰ BCHS ce R vo

⁶⁵¹ GK2 vimutti

⁶⁵² BGK1K2R vimokkho

⁶⁵³ W va

⁶⁵⁴ K1 °bodhiṃ

⁶⁵⁵ V buddhabhūmi

⁶⁵⁶ B omits

⁶⁵⁷ K1 pebbata°

⁶⁵⁸ CGHK2 °candanādi°

S chala° K1 °mañcalaṃ

⁶⁵⁹ S khaṇaṃ vīraṃ

⁶⁶⁰ CHK1P1 ādittam V

ādittam silasīsā

⁶⁶¹ B °thā ti

⁶⁶² C puñña omits

Dasakusalam ih' evaṃ sañcinantā sapaññā
 vividhavibhavasāraṃ pāpuṇitvā bhavesu
 sakalabhavanidānaṃ ⁶⁶³ tañ ca chetvāna ⁶⁶⁴ taṇhaṃ
 vigatamarāṇasokā ⁶⁶⁵ nibbutiṃ ⁶⁶⁶ sambhūnantu.⁶⁶⁷

Iti abhinavasādhujanapāmojjatthāya ⁶⁶⁸ kate

Upāsakajanālaṅkāre

Dasapuññakiriyavatthuniddeso nāma pañcama paricchedo.

⁶⁶³ B °bhaya°

⁶⁶⁴ K2P1V jetvāna

⁶⁶⁵ B °maraṇaṃ°

⁶⁶⁶ B nibbuti

⁶⁶⁷ HK1P1RSV ti *add*

⁶⁶⁸ V °pāmoṭṭhāya

[ANTARĀYAKARADHAMMANIDDESO VI]

[1] Idāni “*antarāyakaradhamme pahāyā*” * ti ettha ariyānaṃ upavādavacanañ¹ c’ eva mātughātakādayo² cā ti ime saggāpavaggassa bādhakattā³ antarāyakaradhammā nāma. Ye⁴ pana antarāyakaradhamme⁵ asādhujanasaṃsaggādīhi⁶ karonti,⁷ te⁸ ariyūpavādakā⁹ c’ eva ānantariyakammakārakā ti ca¹⁰ vuccanti.

Yathāha¹¹ :

[2] “Buddhapaccekabuddhasāvakānaṃ ariyānaṃ antamaso gihī-sotāpannānaṃ pi anattakāmā hutvā antimavatthunā vā¹² guṇaparidhaṃsanena vā⁸ upavādakā akkosakā garahakā¹³ ariyūpavādakā nāmā” † ti.

[3] Tattha, “natthi imesaṃ samaṇadhammo¹⁴ assamaṇā ete” † ti vadanto antimavatthunā upavadati¹⁵ nāma. “Natthi imesaṃ jhānaṃ vā vimokkho¹⁶ vā maggo vā phalaṃ” † vā ti vadanto guṇaparidhaṃsanena upavadati nāma.

[4] Tattha *anattakāmā hutvā* ti vacanena mātāpitaro viya puttānaṃ, ācariyupajjhāyā viya nissitakānaṃ, attakāmā hutvā garahakā upavādakā nāma na¹⁷ hontī ti dasseti. “Ye ca¹⁸ ayaṃ ariyo ti jānaṃ¹⁹ vā upavadeyyuṃ ajānaṃ vā, ubhayathā pi ariyūpavādo²⁰ va²¹ hoti, ariyabhāvass’²² eva pamāṇattā.”²³ ‡ Ariyo ti pana ajānato aduṭṭhacittass’ eva tattha ariyaguṇabhāvaṃ²⁴ pavedentassa²⁵ guṇaparidhaṃsaṇaṃ na hoti, tassa ariyūpavādo na hotī²⁶ ti vadanti.

[5] Tad etaṃ kammaṃ ānantariyasadisattā bhāriyaṃ, saggāvaraṇaṃ²⁷ maggāvaraṇaṃ ca hoti. Tathā pi²⁸ satekicchaṃ²⁹ hoti khamāpanena,³⁰ nānantariyaṃ³¹ viya atekicchaṃ.³² ‡

Tassa³³ ca³⁴ āvībhāvatthaṃ³⁵ idaṃ vatthum udāharanti³⁶ :

* Ch. II. § 1

† *Vism.* 425 f. ; *SsA.* 75

‡ Cf. *Vism.* 425

¹ BP1V upavādaka°

² P1V mātughātakādayo

³ B badhakattamattā CH
bādhakatattā S bādhaka-
tamattā V bādhattā

⁴ P1 Yena

⁵ P1V °dhammo

⁶ B dasādhū° P1V sādhu°

⁷ K1 karonte

⁸ B omits

⁹ CHK1RS °vādikā

¹⁰ P1V omit

¹¹ P1 Tathā hi

¹² CK1PIRV omit

¹³ B garahā

¹⁴ K1 °dhammā

¹⁵ P1 °danti

¹⁶ CGK1K2R °kkhā

¹⁷ BCHK1K2P1SV omit

¹⁸ BK1R yeva P1V ye-
vaṃ

¹⁹ K1R jataṃ P1 jāna

²⁰ S °vāde

²¹ CHK1PIRSV ca

²² HK1PIRSV °bhavass

²³ B pa omits

²⁴ S °bhāvā

²⁵ K1 °dantassa

²⁶ GK1K2P1RV honti

²⁷ BP1V varaṇa

²⁸ S Tathā pi

²⁹ P1 sace° V sata°

³⁰ CGHK1K2R °pane

³¹ B visaṃ adds

³² B sate°

³³ GK1K2R tassaṃ

³⁴ B vatthu adds V ca

omits

³⁵ V ādivibhā°

³⁶ K2 udāharaṇaṃ ti S
Tassa to udāharanti omits

[6] Aññatarasmiṃ³⁷ kira gāme eko thero ca daharabhikkhu ca piṇḍāya caranti. Te paṭhamaghare yeva uḷuikamattam uṇhayā-guṃ³⁸ labhiṃsu. Therassa ca³⁹ kucchivāto atthi. So cintesi : ‘ayaṃ yāgu mayhaṃ sappāyā,⁴⁰ yāva⁴¹ na sītalā hoti,⁴² tāva naṃ pivāmī’ ti. So manussehi ummāratthāya⁴³ āhaṭe dārukhaṇḍe nisīditvā taṃ pivi. Itaro taṃ jigucchanto, ‘atichāto⁴⁴ vatāyaṃ mahallako, amhākaṃ lajjitabbakaṃ akāsī’ ti āha.

[7] Thero⁴⁵ gāme vicaritvā vihāraṃ gantvā ‘sotāpanno ayan’⁴⁶ ti jānanto yeva daharabhikkhuṃ āha : ‘Atthi te āvuso imasmiṃ sāsane paṭiṭṭhā’ ti ? Itaro pi saccābhisamayo sāsane paṭiṭṭhā ti maññamāno, ‘āma bhante, sotāpanno ahan’ ti āha. Thero naṃ⁴⁷ karuṇāyamāno, ‘tena h’ āvuso uparimaggatthāya vāyāmaṃ mā akāsī, khīṇāsavo tayā upavadito’⁴⁸ ti attānaṃ āvikāsī. Itaro ca samaṇānaṃ sārubbāsārubbam lokasamudācāramattam⁴⁹ vā na jānāti ti adhippāyena tathā vuttattā guṇaparidhamāsanena⁵⁰ garahī⁵¹ ti taṃ khamāpesi.

[8] Ten’ assa taṃ⁵² kammaṃ maggāvaraṇam⁵³ nāhosi.⁵⁴ Pubbe va pana sotāpannattā saggāvaraṇam⁵⁵ assa⁵⁶ kātum⁵⁷ asama-ttham⁵⁸ eva⁵⁹ taṃ kammaṃ.

[9] Tasmā⁶⁰ yo añño⁶¹ pi ariyaṃ upavadati, tena gantvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā ‘ahaṃ⁶² bhante⁶² tumhe idaṇ c’ idaṇ ca avacaṃ. Taṃ me khamathā’ ti khamāpetabbo.⁶³ Sace anupacchinnadosattā sotāpannasakadāgāmīno⁶⁴ rosenā vā, anāgāmi-arahanto⁶⁵ vā tassa atthakāmā hutvā āyatisaṃvaratthāya na⁶⁶ khamāpenti,⁶⁷ disāpakkantā vā honti, ye tasmiṃ⁶⁸ vihare bhikkhū vasanti, tesam⁶⁹ santikaṃ gantvā vanditvā⁷⁰ ukkuṭikaṃ nisīditvā añjalim paggahe tvā khamāpetabbam.⁷¹ Kathaṃ⁷² ?

³⁷ B °tarasmi

³⁸ P1 uṇhaṃ

³⁹ B omits

⁴⁰ V sappāsa

⁴¹ S yā omits

⁴² S honti

⁴³ K2 uccāra°

⁴⁴ V ativato

⁴⁵ K1P1RV taṃ add

⁴⁶ P1V āyan

⁴⁷ BK2P1R taṃ

⁴⁸ V upatito

⁴⁹ CH °dācāmattam K1R

°dāvamattam K2S °dacā-

mattam P1V °dāvāmat-

taṃ

⁵⁰ B °sānana

⁵¹ B garahi

⁵² CGHK1K2RSV omit V

sotaṃ adds

⁵³ B °varanan

⁵⁴ K2 na hosi

⁵⁵ P1V °varaṇa

⁵⁶ P1V sammā

⁵⁷ S kātā

⁵⁸ B first written saggāva-

raṇāpassakātukāmasama-

tthame, later cor. to sag-

gāvaraṇāyakātumasamat-

thame

⁵⁹ B ve

⁶⁰ B omits P1 Kasmā

⁶¹ S aññe

⁶² P1 omits

⁶³ P1 °tabbā

⁶⁴ K2 sotāpatti°

⁶⁵ K2 arahantena P1V

arahante

⁶⁶ BCHK1P1SV naṃ R

taṃ

⁶⁷ W khamenti K2 na-

menti

⁶⁸ B tasmi

⁶⁹ P1V te

⁷⁰ B omits R vanditaṃ

⁷¹ R °tabbā

⁷² V omits

‘Ahaṃ bhante asukaṃ nāma āyasmantaṃ idaṃ c’ idaṃ ca avacaṃ.⁷³ Khamatu me so⁷⁴ āyasmā’ ti evaṃ vadantena khamāpetabbam. Disāpakkante sati sissādike pesetvā pi khamāpetuṃ vaṭṭati. [10] Sace pana ekacārikabhikkhu⁷⁵ hoti, n’ ev’ assa vasanaṭṭhānam⁷⁶ gataṭṭhānam⁷⁷ paññāyati, ekassa paṇditassa bhikkhuno santikaṃ gantvā ‘ahaṃ⁷⁸ bhante asukaṃ nāmāyasmantaṃ idaṃ c’ idaṃ ca avacaṃ. Taṃ me⁷⁹ anussarato⁸⁰ vipphaṇṇasāro hoti. Kiṃ karamī’ ti vattabbam. So vakkhati: ‘Tumhe mā cintayittha, thero tumhākaṃ khamati, cittaṃ vūpasamethā’ ti. Tenā pi ariyassa gatadisābhimukhena⁸¹ añjalim paggaḥetvā ‘khamatū’ ti vattabbam. Sace parinibbuto⁸² hoti, parinibbutamañcaṭṭhānam⁸³ pūjākaraṇaṭṭhānam⁸⁴ vā gantvā, yāva⁸⁵ sīvathikaṃ gantvā pi khamāpetabbam. Evaṃ kate saggaṇṇaṇaṃ ca⁸⁶ maggaṇṇaṇaṃ ca na hoti, pākatikaṃ eva⁸⁷ hoti.⁸⁸ *

[11] *Pākatikaṃ eva hoti* ti c’ ettha evaṃ kate attano cittaṃ paṇidati,⁸⁹ taṃ⁹⁰ kammaṃ saggaṇṇaṇaṃ ca⁹¹ maggaṇṇaṇaṃ⁹² ca⁹³ na hoti ti⁹⁴ adhippāyo⁹⁵ ti keci vadanti.

[12] Evaṃ pana khamāpīte⁹⁶ taṃ kammaṃ payogasampattiya vipākassa paṭibāhitattā ahoṣikkammavasena⁹⁷ avipākadhammataṃ āpannaṃ ti, n’ eva saggaṇṇaṇaṃ na maggaṇṇaṇaṃ ca⁹⁸ hoti ti evaṃ ettha attho gaḥetabbo. Ayaṃ hi ariyūpavādapāpassa⁹⁹ diṭṭhadhammavedanīyakammassa¹⁰⁰ ca dhammatā ti. Evaṃ akatapaṭikammattā¹⁰¹ taṃ no ce pākatikaṃ hoti, mahāsāvajjaṃ hoti. Mahāsāvajjo hi ariyūpavādo ānantariyasadiso.¹⁰²

Yathāha :

[13] “Seyyathā pi Sāriputta, bhikkhu sīlasampanno samādhisampanno¹⁰³ paññāsampanno diṭṭhe va dhamme aññaṃ ārādheyya,¹⁰⁴

* See *Vism.* 425 ff.

⁷³ P1 avoca V avocaṃ	⁸⁶ BGHK1K2P1RS omit	eva hoti ti taṃ c’ etth,
⁷⁴ B doso K2 se	⁸⁷ K2 ce	evaṃ kate attano cittaṃ
⁷⁵ B °cāribhikkhu	⁸⁸ P1V pākatikaṃ ova	paṇidati <i>adds</i>
⁷⁶ B °naṭṭhānam	hoti <i>omit</i>	⁹⁷ P1V °kammame°
⁷⁷ B gataṭṭhānam C <i>omits</i>	⁸⁹ BCGHK1K2S ti <i>add</i>	⁹⁸ P1V na <i>add</i>
⁷⁸ B aham	⁹⁰ K2 <i>omits</i>	⁹⁹ GK1K2 °kammaṇṇaṇaṃ
⁷⁹ K1R eva	⁹¹ BCGK1K2R <i>omit</i>	sa
⁸⁰ C <i>repeats</i> R anussato	⁹² R <i>omits</i>	¹⁰⁰ CGHK1K2RS °veda-
⁸¹ S °divasābhi°	⁹³ B c’ eva	niyyaṃ°
⁸² S °nibbuto	⁹⁴ CGHK1K2RS <i>omit</i>	¹⁰¹ B akatapaṇi°
⁸³ B °caṭṭhānam	⁹⁵ B adhippāyo	¹⁰² B ananta°
⁸⁴ B °naṭṭhānam CK1P1	⁹⁶ P1 taṃ kammaṃ sag-	¹⁰³ P1V <i>omit</i>
RSV pūjaṃ°	gaṇṇaṇaṃ ca maggaṇṇa-	¹⁰⁴ B ārodheyyaṃ
⁸⁵ B yassa	ṇaṃ ca na hoti pākatikaṃ	

evaṃ sampadam idaṃ Sāriputta, vadāmi. Taṃ vācam appahāya ¹⁰⁵ taṃ cittaṃ appahāya ¹⁰⁶ taṃ diṭṭhiṃ ¹⁰⁷ appaṭinissajjitvā ¹⁰⁸ yathābhatam nikkhitto evaṃ niraye ” * ti.

Ayam ettha ariyūpavādakammavinicchayo.

[11] Tattha ānantariyakammakārakā ¹⁰⁹ nāma, mātughātaka-pitughātaka-arahantaghātaka-saṅghabhedaka-lohituppadakā ti † ime pañcajanā datṭhabbā. Mātughātakādayo hi maggānantaram phalappatti ¹¹⁰ viya cutisamanantaram ¹¹¹ eva nirayūpapattiyā ¹¹² vadhakassa ¹¹³ kammasa katattā ānantariyakammakārakā ¹¹⁴ ti vuccanti.

[15] (i) Tattha yena manussajātikā janikā mātā sayam pi manussabhūten’ eva sañcecca jīvitā voropitā vā hoti, saññāya ¹¹⁵ saddhiṃ ¹¹⁶ vadhakacetanāya ¹¹⁷ cetetvā ¹¹⁸ mārītā ayaṃ *mātughātako* nāma. Tasmā yena manussitthibhūtā ¹¹⁹ pi ajanikā posāvanikamātā ¹²⁰ vā cūlamātā vā, janikā ¹²¹ vā amanussitthibhūtā mātā ghātītā, ¹²² so ānantariyako ¹²³ na hoti. Yena sayam tiracchānabhūtena ¹²⁴ manussitthibhūtā mātā ghātītā, so pi ānantariyako ¹²⁵ na hoti. Kammam pan’ ¹²⁶ assa ¹²⁷ bhāriyam hoti. Ānantariyam ¹²⁸ āhacc’ eva tiṭṭhati.

[16] (ii) Tathā ¹²⁹ yena ¹³⁰ manussabhūto janako pitā sayam pi manussabhūten’ eva satā ¹³¹ jīvitā ¹³² voropito, ¹³³ ayaṃ *pitughātako* nāma. Ettha pana yathā samānajātiyassa vikopane kammam garutaram, na tathā vijātiyassā ¹³⁴ ti. Manussajātikā janikā ¹³⁵ ti vuttam. Yathā manussattabhāve ¹³⁶ tṭhitass’ eva kusaladhammanam tikkhavisadasūrabhāvappatti, ¹³⁷ yathā taṃ tinnam pi bodhisattā-

* M. I. 71 † See A. I. 27 ; A.A. II. 4 ff. ; Vin.V. 128 ; Miln. 25

¹⁰⁵ P1 appahāyati	¹¹⁶ B saddhi R siddhiṃ	¹²⁸ BCK1K2R °tariya
¹⁰⁶ P1V appahāyā	¹¹⁷ C °cetanāyam	¹²⁹ P Yattha
¹⁰⁷ B diṭṭhi	¹¹⁸ P1 cetetvā	¹³⁰ V meva
¹⁰⁸ K2 °nissajjitvā P1 °nissaranajjitvā	¹¹⁹ B manussabhūtā	¹³¹ B yathā K2 pitā P1V sayam
¹⁰⁹ B ananta°	¹²⁰ B posāvanikā°	¹³² P1 jīvitam
¹¹⁰ B phalupatti	¹²¹ B pi adds P1V nijakā	¹³³ P1 voru° V °peto
¹¹¹ CHK1P1RSV °tarām	¹²² W ghātikā	¹³⁴ CGK1R vijāniyassā
¹¹² B °patti P1V nirayupattiyā	¹²³ B anantariko K2R ānantariko	K2 pijāniyassā
¹¹³ B sādhakassa	¹²⁴ K2 °bhūtā P1V °bhūtona	¹ K1 janitā
¹¹⁴ B ananta° K2 °kammakaran	¹²⁵ BCGHK1K2SR ānantariyo V ānantariko	¹³⁶ W manussabhāve
¹¹ B aññā CGK1K2P1 RSV saññā	¹²⁶ B pana	¹³⁷ C °sura° S °bhāvattipatti
	¹²⁷ B omits	

naṃ¹³⁸ bodhittayanipphatti¹³⁹ siyā, evaṃ manussattabhāve t̥hi-
tass' eva akusaladhammānam pi tikkhavisadasūrabhāvappattī ti
manussabhūten' evā¹⁴⁰ ti¹²⁷ ca¹²⁷ vuttan ti veditabbam. Sace
vesiyā putto hoti, 'ayaṃ me pitā' ti¹⁴¹ na jānāti, yassa sambhavana
nibbatto¹⁴² so ca¹⁴³ tena¹⁴⁴ ghātito,¹⁴⁵ pitughātako tveva
saṅkham gacchati, ānantariyañ¹⁴⁶ ca phusati.

[17] Eḷakacatukkam¹⁴⁷ saṅgāmacatukkam coracatukkam c' ettha
kathetabbam. Tattha¹⁴⁸ 'eḷakam¹⁴⁹ māremī' ti abhisandhinā pi hi
eḷakat̥thāne t̥hitam manussabhūtam mātaram vā pitaram vā māren-
to ānantariyam¹⁵⁰ phusati,¹⁵¹ maraṇādhippāyen' ¹⁵² eva ānantari-
yavatthussa¹⁵³ vikopitattā.¹⁵⁴ Eḷakābhisandhinā¹⁵⁵ pana mātāpitu-
abhisandhinā vā eḷakam mārento ānantariyam¹⁵⁰ na phusati,
ānantariyavatthubhāvābhāvato.¹⁵⁶ Mātāpitu-abhisandhī hi¹⁵⁷ mā-
tāpitaro mārento phusat'¹⁵⁸ eva.

[18] Esa nayo itarasmim pi catukkadvaye.¹⁵⁹ Sabbattha hi
purimam¹⁶⁰ abhisandhicittam¹⁶¹ appamāṇam. Vadhakacittañ c'
eva tad ārammaṇajīvitindriyañ¹⁶² ca ānantariyabhāve¹⁶³ pamā-
ṇan ti dat̥thabbam.

[19] (iii) Yena antamaso gihilinge t̥hito pi manussajātiko khīṇā-
savo sañcicca jīvitā voropito, ayaṃ¹⁶⁴ arahantaghātako nāma.
Amanussajātikam pana arahantam manussajātiyam vā avasesa-
ariyapuggalam¹⁶⁵ ghātetvā ānantariyo¹⁶⁶ na hoti. Pabbajjā pi
'ssa na vāritā. Kammam pana balavam hoti. Tiracchāno¹⁶⁷
manussa-arahantam pi ghātetvā ānantariyo¹⁶⁸ na hoti. Kammam
pana atibhāriyan¹⁶⁹ ti veditabbam.

Yathā mātāpitusu evaṃ arahante pi¹⁷⁰ eḷakacatukkādīni¹⁷¹
veditabbāni.

[20] (iv) Yo¹⁷² Devadatto viya sāsanaṃ uddhammaṃ ubbinayaṃ

¹³⁸ B °nam

¹³⁹ B bodhisattāya° GK1
K2SV bodhisattaya° P1R
bodhisattatāya°

¹⁴⁰ CK1K2R °bhūtone vā

¹⁴¹ S tāti adds

¹⁴² B omits

¹⁴³ V ha

¹⁴⁴ B cena for ca tena

¹⁴⁵ B omits CGK1K2P1
RV ghātiko

¹⁴⁶ B anata°

¹⁴⁷ B Ekala°

¹⁴⁸ B ca adds

¹⁴⁹ P1 ekam

¹⁵⁰ B ananta°

¹⁵¹ B phussati

¹⁵² B °dhibbāyen

¹⁵³ B ananta°

¹⁵⁴ B vikopo vutto

¹⁵⁵ CHK1P1SV °sandhim

¹⁵⁶ B ananta° CH ānan-
tariya repeat

¹⁵⁷ P1V mātāpituhi abhi°

¹⁵⁸ HK1K2P1SV phusam

¹⁵⁹ C °dvayo

¹⁶⁰ R purima

¹⁶¹ B °mattam

¹⁶² K2 ārammaṇā°

¹⁶³ B ānantariyānānanta-
riyabhāve W ānantari-
yānaṃmantaribhāve cor.
acc. Dh.

¹⁶⁴ K2 omits

¹⁶⁵ B avasesam° P1 asesa-
ariya°

¹⁶⁶ B ananta°

¹⁶⁷ B °chānā

¹⁶⁸ B anantariyan

¹⁶⁹ B P1SV ati omit CHR
abhāriyam

¹⁷⁰ K1R hi

¹⁷¹ B °catukkāni

¹⁷² CK1K2 so

katvā catunnaṃ kammānaṃ aññataravasena saṅghaṃ bhiṇḍati, ayaṃ *saṅghabhedako* nāma. Tathā hi apalokanakammañattikammañattidutiyakammañatticatutthakammasaṅkhātānaṃ ¹⁷³ catunnaṃ kammānaṃ aññataraṃ saṅghakammaṃ ekasīmāyaṃ viṣuṃ viṣuṃ karontena saṅgho bhinno nāma hoti. Na aññathā ti ¹⁷⁴ daṭṭhabbaṃ.

[21] (v) Yo ¹⁷⁵ Devadatto viya duṭṭhacittena vadhakacittena Tathāgatassa jīvamānakasarīre ¹⁷⁶ khuddakamakkhikāpivanama-ttam ¹⁷⁷ pi ¹⁷⁸ lohitaṃ uppādeti, ayaṃ lohittuppādako nāma. Ettha *lohittuppādaṃ* nāma antosarīre ¹⁷⁹ yeva lohitaṃ sañcayakaraṇaṃ. Na hi Tathāgatassa abhejjakāyatāya ¹⁸⁰ parūpakkamena na ¹⁸¹ cammaṃ chinditvā lohitaṃ paggharati. Sarīrassa pana anto yeva ekasmiṃ thāne lohitaṃ samosarati. Āghātena ¹⁸² pakuppamānaṃ ¹⁸³ sañcitaṃ hoti ti attho. Yo pana rogavūpasamanatthaṃ Jīvako viya phāletvā pūtimamsalohitaṃ ¹⁸⁴ nīharitvā phāsuṃ ¹⁸⁵ karoti, ayaṃ lohittuppādako na hoti. Bahū ¹⁸⁶ pana so puññaṃ pasavati ti daṭṭhabbaṃ.

[22] Evaṃ bhūtaṃ ariyūpavādānantariyakammaṃ yathā vutta-vidhinā upāsakopāsikajanehi pariharitabbam.¹⁸⁷

Ettāvatā “*antarāyakaradhamme pahāyā*” * ti yaṃ ¹⁸⁸ pana vuttaṃ, taṃ sabbathā ¹⁸⁹ pakāsitaṃ hoti.

[23] Karoti yaṃ ¹⁹⁰ saggagatīnivāraṇaṃ
ihāpavaggāvaraṇaṃ ¹⁹¹ tath’ eva
tam antarāyaṅkaradhammam ¹⁹² evaṃ
buddhena ¹⁹³ ñatvā parivajjanīyaṃ ti.

Iti abhinavasādhujanapāmojjatthāya kate
Upāsakajanālaṅkāre

Antarāyakaradhammaniddeso ¹⁹⁴ nāma chaṭṭho paricchedo.

* Ch. II. § 1

¹⁷³ CHK1K2P1RSV °kam-
mam° GK1K2P1RSV
°ñattikammam° GK1K2
P1RSV °dutiyakammam°
¹⁷⁴ K1R hi
¹⁷⁵ K2 vā adds P1V Ye
¹⁷⁶ P1 johāmāna°
¹⁷⁷ B °pivanaka° P1 °pi-
vanakamantan
¹⁷⁸ P1 ti V omits
¹⁷⁹ P1 asarīre

¹⁸⁰ K1 tāya omits
¹⁸¹ B P1V omit
¹⁸² K1 Aghātena
¹⁸³ K1 patuppa° K2 pa-
ppamāna
¹⁸⁴ HK1P1RSV pūti-
mamsam°
¹⁸⁵ C phasum
¹⁸⁶ HK1RS Bahu
¹⁸⁷ B pari omits

¹⁸⁸ B omits
¹⁸⁹ P1 sabbam
¹⁹⁰ P1 ayaṃ
¹⁹¹ B na hāvaggā° K2
°varaṇā P1 omits
¹⁹² B antarāyākara° CH
K1K2RSV antarāyākara°
P1 °rāyakaradhammem
¹⁹³ K2P1V buddhena
¹⁹⁴ P1 °dhamme niddeso

[LOKIYASAMPATTINIDDESO VII]

[1] Idāni “ *lokiyalokuttarasampattiyo* ¹ *sādhettabbā* ” * ti ettha *lokiyasampattiyo* ² nāma gahapatimahāsālasampatti brāhmaṇamahāsālasampatti ³ khattiyamahāsālasampatti padesarajjasampatti ⁴ cakkavattisampatti ⁵ devarajjasampatti ⁶ ādivasena anekavidhā ⁷ honti.

[2] Tattha yasmim setṭhikule cattālīsakoṭidhanaṃ ⁸ nidahitvā divase ⁹ divase pañcammaṇaṃ ¹⁰ vayaṃ ¹¹ karoti, dasammaṇaṃ anto pavisati, ayaṃ *gahapatimahāsālasampatti* nāma.

[3] Yasmim ¹² brāhmaṇakule asītikotidhanaṃ nidahitvā divase divase dasammaṇaṃ ¹³ vayaṃ karoti, ¹⁴ vīsati-ammaṇaṃ ¹⁵ anto pavisati, ayaṃ *brāhmaṇamahāsālasampatti* nāma.

[4] Yasmim ¹⁶ rājakule koṭisataṃ ¹⁷ dhanaṃ ¹⁸ nidahitvā divase divase vīsati-ammaṇaṃ ¹⁹ vayaṃ karoti, ²⁰ cattālīsammaṇaṃ ¹⁹ anto pavisati, ayaṃ *khattiyamahāsālasampatti* nāma.

Upāsakaratanādibhāvam patto pana upāsakajano etā pi sampattiyo adhigantvā tāhi ²¹ attānaṃ alaṅkaroti.

[5] *Padesarajjasampatti* nāma dviyojana ²² tiyojana ²³ vīsati tiṃsa ²⁴ cattālīsa paṇṇāsa saṭṭhi ²⁵ sattati asīti navuti ²⁶ yojanasate thāne rajjaṃ karontānaṃ anubhavitabbā ulāraraajjasampatti. Tam pi adhigantvā upāsakajano tāhi attānaṃ alaṅkaroti.

[6] *Cakkavattisampatti* nāma catumahādīpadvisahassaparittadīpapatimaṇḍite ²⁷ sakalacakkavāḷagabbhe issariyādhīpaccamaṃ karon-tena cakkavattiraññā ²⁸ anubhavitabbā sampatti.

[7] Sā c’ ²⁹ evaṃ veditabbā :

Antojanasmiṃ ³⁰ balakāye dhammikāya rakkhāvaraṇaguttiyā samvidhānaṃ, ³¹ khattiyesu anuyuttesu brāhmaṇagahapatikesu ²⁹

* Ch. II. § 1

¹ R °lokuttarā° K1 °lo-
kuttarāsasam°

² GHK1K2RS °sampatti

³ CHR omit

⁴ B °rajjamahāsāla°

⁵ K1S sampatti omit

⁶ GHK1K2RS °rāja° P1V
omit

⁷ W neka°

⁸ B cattārīsa°

⁹ P1RV omit

¹⁰ B pañcammaṇaṃ

¹¹ S cayaṃ

¹² B Yasmī

¹³ B dasammaṇaṃ

¹⁴ BC karonti

¹⁵ B °ammaṇaṃ

¹⁶ B Yasmī

¹⁷ C °sata

¹⁸ K2 omits

¹⁹ B °ammaṇaṃ

²⁰ BCK1R karonti

²¹ P1 tā omits

²² R °yojani

²³ B -la- adds P1V omit

²⁴ B tīsa P1 tiṃsati V ti
for tiṃsa

²⁵ B saṭhi

²⁶ BCGHK1K2RS vīsati
add

²⁷ B °dīpasahassa° C °pa-
timaṇḍi

²⁸ B °vattī°

²⁹ P1V omit

³⁰ B °nasmi

³¹ S °dhānaṃ

negamajāuapadesu ³² samaṇabrāhmaṇesu miḡapakkhīsu ³³ adhammakaraṇapaṭikkhepo, adhanānaṃ dhanānuppadānaṃ, samaṇabrāhmaṇe ³⁴ upasaṅkamaṇaṃ pañhapucchanan ³⁵ ti.*

[8] Evam āgataṃ dasavidhaṃ cakkavattivattaṃ ³⁶ pūretvā nisinnassa rañño cakkavattissa cakkadahato ³⁷ yaṃ cakkaratanaṃ uppajjati, indanīlamanīnābhisattaratanamayasaḥassāraṃ ³⁸ pavālanemirattasuvaṇṇanemisandhiṃ, ³⁹ yassa dasannaṃ dasannaṃ ⁴⁰ arānaṃ upari ekaṃ muddhāraṃ ⁴¹ hoti, vātaṃ gahetvā ⁴² saddakaraṇatthaṃ ⁴³ yena kato saddo sukusalappatālitapañcaṅgikaturiya-saddo viya hoti. Yassa nābhiyā ubhato passe dve ⁴⁴ sihamukhāni honti, abbhantaraṃ sakatacakkass' eva susiraṇi, ⁴⁵ tassa kattā vā kāretā vā natthi, kammappaccayena ⁴⁶ utunā samuṭṭhāti, yaṃ rājā vuttanayena dasavidhaṃ cakkavattivattaṃ ³⁶ pūretvā tadahuposathe paṇṇarase puṇṇamadvase sīsaṃ nahāto uposathiko upari-pāsādavaragato sīlaṃ visodhento nisinna ⁴⁷ puṇṇacandaṃ viya suriyaṃ viya ⁴⁸ ca utṭhentaṃ ⁴⁹ passati, yassa dvādasayojanato saddo sūyati, tiyojanato vaṇṇo dissati ⁵⁰ yaṃ mahājanena dutiyo maññe ⁵¹ cando vā ⁵² suriyo vā utṭhito ⁵³ ti ativiya kutūhalajātena dissamānaṃ ⁵⁴ nagarassa upari āgantvā rañño antepurassa pācīnapasse nāti-uccaṃ nātinīcaṃ hutvā mahājanassa pupphagandhādīhi ⁵⁵ pūjetuṃ yuttaṭṭhāne ⁵⁶ akkhāhataṃ viya tiṭṭhati.†

[9] Tad eva ⁵⁷ anubandhamānaṃ ⁵⁸ hatthiratanam uppajjati sabbaseto ⁵⁹ rattapādo sattappaṭiṭṭhito ⁶⁰ iddhiṃ vechāsaṅgamo, Uposathakulā ⁶¹ vā Chaddantakulā ⁶² vā āgacchati; Uposathakulā āgacchanto sabbajetṭhako āgacchati, Chaddantakulā ⁶² āgacchanto ⁶³ sabbakaniṭṭho sikkhitasikkho damathūpeto. ⁶⁴ So ⁶⁵ dvādasayoja-

* Cf. A. I. 110

† Cf. D. II. 172; M. III. 172; see DA. II. 617-20

³² CGHK1K2S °jana°

³³ B °pakkhisu

³⁴ GK2 °brāhmaṇo

³⁵ V pakkhāpu°

³⁶ CGHK1K2R °vaṭṭi° S °vattiddhi°

³⁷ B °rahato G °dahanato

³⁸ P1SV °mayasaṭṭhissāraṃ

³⁹ B °nemiratana° BCGH K1K2RS °sandhi P °nemisantā°

⁴⁰ K2V omit P1 dassanaṃ

⁴¹ B pundaraṃ GK1K2 vuddhāraṃ R buddhāraṃ

⁴² P1 omits

⁴³ CK1K2R °ṇatthā P1V °ṇatthāya

⁴⁴ P1V d omit

⁴⁵ B supisinaṃ

⁴⁶ V kammaccayena

⁴⁷ B omits

⁴⁸ B suriyaṃ viya omits

⁴⁹ B uṭhetaṃ

⁵⁰ K2 dassati

⁵¹ B añño

⁵² HS omit

⁵³ B uṭhito S upaṭṭhito

⁵⁴ K1 °mānā

⁵⁵ V °gandhādi

⁵⁶ B yuttaṭṭhāne

⁵⁷ CGHK1RV evaṃ

⁵⁸ CGHK1RS anubaddha°

⁵⁹ R sabbam°

⁶⁰ B °paṭiṭṭho

⁶¹ B °kusalā

⁶² B Chandanta°

⁶³ B omits

⁶⁴ B ramayūpeto

⁶⁵ BCHK1K2P1RV Yo

naṃ parisam gahetvā sakala-Jambudīpaṃ anusamyāyitvā ⁶⁶ pure pātarāsaṃ ⁶⁷ eva sakarājadhāniṃ ⁶⁸ āgacchati.*

[10] Tam pi anubandhamānaṃ ⁶⁹ assaratanaṃ uppajjati ; sabba-seto rattapādo ⁷⁰ kākasīso muñjakeso iddhiṃ ⁷¹ vehāsaṅgamo ⁷¹ Valāhako ⁷² assarājā ⁷³ āgacchati. † Sesam ettha varahatthiratanena sadisaṃ eva.⁷⁴

Tam pi anubandhamānaṃ maṇiratanam uppajjati.⁷⁰ So hoti maṇi veluriyo subho jātimā aṭṭhaṃso ⁷⁵ suparikammakato āyāmato cakkanābhisadiso. So ⁷¹ Vepullapabbatā ⁷⁶ āgacchati. So caturaṅga-samannāgate ⁷⁷ pi andhakāre rañño dhajaggaṃ gato yojanaṃ obhāseti, yass'obhāseṇa ⁷⁸ manussā divā ti maññaṃānā kammante payojenti, antamaso kunthakipillikaṃ upādāya passanti.‡

[11] Tam pi anubandhamānaṃ ⁷⁹ itthiratanam uppajjati, pakati-aggamahesī vā hoti, Uttarakuruto vā āgacchati Maddarājakulato vā, atidīghādichadosavivajjitā,⁸⁰ atikkantā ⁸¹ mānusaṃ ⁸² vaṇṇaṃ, appattā dibbaṃ ⁸³ vaṇṇaṃ, yassā ⁸⁴ rañño sītakāle uṇhāni gattāni honti, uṇhakāle sītāni gattāni honti, satadhā poṭhitatūlapicuno viya kāyasamphasso hoti, kāyato candanagandho vāyati, mukhato uppalagandho vāyati, pubbutṭhāyitādi-anekaguṇasamannāgatā ⁸⁵ ca ⁸⁶ hoti.§

[12] Tam pi anubandhamānaṃ gahapatiratanam uppajjati, rañño pakatikammakaro ⁸⁷ seṭṭhī, yassa cakkaratane uppannamatte dibbacakkhum ⁸⁸ pātubhavati, yena samantato yojanamattaṃ nidhiṃ passati sassāmikaṃ pi assāmikaṃ pi. So ⁸⁹ rājānaṃ upasaṅkamtivā pavāreti : ' Appossukko tvaṃ deva hohi,⁹⁰ ahaṃ te dhanena dhanakaraṇīyaṃ karissāmī ' ti. ||

* Cf. *D.* II. 174 ; *M.* III. 173 f. ; see *DA.* II. 624

† Cf. *D.* II. 174 ; *M.* III. 174 ; see *DA.* II. 625

‡ Cf. *D.* II. 175 ; *M.* III. 174 ; see *DA.* II. 625 f.

§ Cf. *D.* II. 175 f. ; *M.* III. 174 f. see *DA.* II. 626

|| Cf. *D.* II. 176 ; *M.* III. 175 ; see *DA.* II. 627

⁶⁶ GHK1P1SV anusāsivā
K2 anusājitvā R anusā-
yitvā

⁶⁷ K2 pātarāsayam

⁶⁸ B °dhāni K1R sakala-
rāja°

⁶⁹ B ana°

⁷⁰ W omits

⁷¹ B omits

⁷² B °haka K1 Valāho

⁷³ B assarājakulā CHP1
RSV sabbaseto to assarājā
omit

⁷⁴ W Sesam to eva omits

⁷⁵ B aṭṭhaṃso

⁷⁶ B °pabbato

⁷⁷ R °gato

⁷⁸ P1 yassobhāve

⁷⁹ H °dhanā

⁸⁰ W chadosaṃ°

⁸¹ B °kanta

⁸² B mānussa P1V manu-
ssaka

⁸³ B dibba

⁸⁴ B yassa

⁸⁵ CGHK2P1RSV °gato
K1 sampannāgato

⁸⁶ BCHS omit

⁸⁷ B °kammaṃ°

⁸⁸ B °cakkhu

⁸⁹ BCGK1R Yo

⁹⁰ GHK1RSP1V hoti

[13] Tam pi anubandhamānaṃ parināyakaratanam uppajjati, rañño pakatijetthaputto. cakkaratane uppanne atirekapaññāveyyattiyena samannāgato hoti. So ⁹¹ dvādasayojanāya ⁹² parisāya cetasā cittaṃ parijānitvā niggahapariggahakaraṇasamattho ⁹³ hoti. So rājānaṃ upasaṅkamitvā pavāreti: ‘ Appossukko tvaṃ deva hohi, ⁹⁴ ahaṃ te rajjam ⁹⁵ anusāsissāmi ’ ti.*

[14] Evam ⁹⁶ imehi sattahi ratanehi samannāgato rājā cakkavatti vāmena hatthena suvaṇṇabhiṅkāraṃ gahetvā dakkhiṇahatthena ⁹⁷ cakkaratanaṃ ⁹⁸ abbhukkirati: ‘ Pavattatu bhavaṃ cakkaratanaṃ, abhivijjātu ⁹⁹ bhavaṃ ⁹⁹ cakkaratanaṃ ’ ⁹⁹ † ti. Tato cakkaratanaṃ pañcaṅgikaṃ viya ¹⁰⁰ turiyaṃ ¹⁰¹ madhurassaraṃ nissarantaṃ ākāsaṃ vāmapassena ¹⁰² Sineruṃ ¹⁰³ katvā samuddassūparibhāgena ¹⁰⁴ sattayojanasahassappamaṇaṃ Pubbavidehaṃ gacchati. Anvadeva ¹⁰⁵ rājā cakkavatti cakkānubhāvena dvādasayojana-vitthiṇṇāya ¹⁰⁶ caturaṅginiyā senāya nāti-uccaṃ nātinīcaṃ uccaṃ rukkhānaṃ ¹⁰⁷ heṭṭhābhāgena nīcarukkhāya ¹⁰⁸ uparūpari rukkhesu pupphaphalapallavādiṃ ¹⁰⁹ paṇṇākāraṃ ¹¹⁰ gahetvā āgatānaṃ hatthato ¹¹¹ paṇṇākāraṇi ca gaṇhanto ‘ ehi kho mahārājā ’ ti evam ādinā paramanipaccākārena ¹¹² āgate paṭirājāno: Pāṇo ¹¹³ na hantabbo, ¹¹⁴ adinnaṃ nādātabbaṃ, ¹¹⁵ kāmesu micchācāro na kātabbo, musā na bhāsitaṭṭhā, ¹¹⁶ majjaṃ na pātabbaṃ, yathābhuttaṇi ca ¹¹⁷ bhuñjathā ti anusāsanto gacchati. Yattha pana rājā bhuñjitukāmo divāseyyaṃ ¹¹⁸ vā kappetukāmo hoti, tattha cakkaratanaṃ ākāsaṃ ¹¹⁹ orohitvā ¹²⁰ udakādisabbakiccakkhame ¹²¹ bhūmibhāge akkhāhataṃ viya tiṭṭhati.

[15] Puna ¹²² rañño gamanacitte ¹²³ uppanne ¹²⁴ cakkaratanaṃ vehāsaṃ abbhuggantvā purimanayen’ eva saddaṃ karontaṃ

* Cf. *D.* II. 177; *M.* III. 175 f.; see *DA.* II. 628

† Cf. *D.* II. 172; *M.* III. 172

⁹¹ B Yo

⁹² K1 vādasa°

⁹³ B °paggahasamatto K2 °pariggahana°

⁹⁴ W hoti

⁹⁵ B parisā

⁹⁶ B Evam K2 Imaṃ

⁹⁷ BK2 dakkhinena°

⁹⁸ B °ratana

⁹⁹ CGHK2S repeat

¹⁰⁰ K2 omits

¹⁰¹ B turiya

¹⁰² B vāmasse

¹⁰³ CGHK1K2RS Sineru

¹⁰⁴ B °dassu°

¹⁰⁵ B Anudeva

¹⁰⁶ B °dasa vithiṇṇāya CHK1K2PIV °vittiṇṇāya R °yojanaṃ°

¹⁰⁷ W uccaṃ V °rukkhe

¹⁰⁸ B °rakkhānaṃ

¹⁰⁹ B °dīna

¹¹⁰ K1S paṇṇakarūṃ R paṇṇakaraṃ

¹¹¹ P1 attano

¹¹² K2 °nipacca°

¹¹³ K1 omits P1V pāṇe

¹¹⁴ P1 °tabbā

¹¹⁵ CGHK1K2RS °tabbo

¹¹⁶ B °tabbaṃ

¹¹⁷ P1V bhuttaṇi ca omit

¹¹⁸ CGHK1K2RS °seyya

¹¹⁹ P1V ākāsaṃ

¹²⁰ CGHK1RS orahitvā

¹²¹ B °kkhamme

¹²² P1 omits

¹²³ CHK1RS gamanaṃ°

¹²⁴ S nne omits

gacchatī, yaṃ sutvā dvādasayojanikā pi parisā ākāseṇa gacchatī. Cakkaratanam anupubbena puratthimam¹²⁵ samuddam ajjhogāh-
ati. Tasmim¹²⁶ ajjhogāhante yathā¹²⁷ yathā va¹²⁸ tam¹²⁹ ajjhogāh-
ati, tathā tathā saṅkhitta-ūmivipphāro¹³⁰ hutvā ogacchamānam
mahāsamuddasalilam¹³¹ yojanamattam ogantvā¹³² anto samudde
ubhosu passesu¹³³ veluriyamaṇibhitti¹³⁴ viya paramadassaniyam
hutvā tiṭṭhati. Mahājano yathākāmam¹³⁵ sattaratanāni gaṇhāti.¹³⁶

[16] Puna rājā bhīṅkaram¹³⁷ gahetvā ‘ito paṭṭhāya¹³⁸ mama
rajjan’ ti udakena abbhukkirati.¹³⁹ Evam puratthimam¹⁴⁰
sāgarapariyantam gantvā¹⁴¹ tam cakkaratanam paṭinivattati.¹⁴²
Paṭinivattamāne ca¹⁴³ tasmim sāgare parisā aggato hutvā¹⁴⁴
majjhe rājā cakkavatti ante cakkaratanam hoti. Tam pi jalanidhi-
jalam¹⁴⁵ tena viyogam¹⁴⁶ asahamānam iva¹⁴⁷ nemimaṇḍalapari-
yantam abhihanantam¹⁴⁸ tīram¹⁴⁹ eva upagacchatī.

[17] Evam rājā cakkavatti puratthimasamuddapariyantam¹⁵⁰
Pubbavideham¹⁵¹ abhivijinitvā¹⁵² dakkhiṇasamuddapariyantam
Jambudīpam vijetukāmo cakkaratanadesitena maggena dakkhiṇa-
samuddābhimukho¹⁵³ gacchatī.

[18] Tam¹⁵⁴ dasasahasappamāṇam Jambudīpam vijinitvā¹⁵⁵
dakkhiṇasamuddato paccuttarivā sattayojanasahasappamāṇam
Aparagoyānam vijetum¹⁵⁶ heṭṭhāvuttanayena gantvā tam pi
sāgarapariyantam¹⁵⁷ abhivijinitvā pacchimasamuddato pi uttarivā
atṭhayojanasahasappamāṇam¹⁵⁸ Uttarakurum vijetum tath’eva
gantvā tam samuddapariyantam tath’eva abhivijinitvā¹⁵⁹ Uttara-
kurusamuddato¹⁶⁰ pi paccuttarivā evam catuddisam anusāsitvā¹⁶¹
cakkaratanam tiyojanasatappamāṇam ākāsaṃ ārohati.

[19] Tattha tṭhito rājā cakkavatti cakkaratanānubhāvena

¹²⁵ B °thima

¹²⁶ B tasmī

¹²⁷ K2 omits

¹²⁸ B omits

¹²⁹ PIV nam

¹³⁰ B °ummi° V °vitthāro

¹³¹ B °sasilam K2PIV
°samuddam°

¹³² B onamitvā

¹³³ K2 su omits

¹³⁴ B first written veluri-
yamaṇi later cor. to veluri-
mayabhitti

¹³⁵ R °kāma

¹³⁶ V gaṇhāni

¹³⁷ B bhiṅgaram

¹³⁸ B paṭhāya

¹³⁹ B abbhukkirati

¹⁴⁰ B paruttimam

¹⁴¹ K2 gahetvā

¹⁴² CK2 °vattati

¹⁴³ B va

¹⁴⁴ B hetvā

¹⁴⁵ B °talam

¹⁴⁶ B vinibbhogam

¹⁴⁷ GK2S nemiva add

¹⁴⁸ B °harantam CGHK2
RSV °hanantā K1 °hanta-
tā

¹⁴⁹ B kiram

¹⁵⁰ B purattima°

¹⁵¹ K1 Pubbadeham

¹⁵² CHRSV abhijinitvā

¹⁵³ B °samuddena abhi°

¹⁵⁴ V Tamma

¹⁵⁵ R vijitvā

¹⁵⁶ K1 vijetu

¹⁵⁷ S pubbavideham adds

¹⁵⁸ B Atṭhasahasayojana-
ppamāṇam

¹⁵⁹ B abhivijitvā

¹⁶⁰ B first written Uttara-
kurūnam samuddato later
cor. to Uttarānam samu-
ddato

¹⁶¹ CK1R anusāyitvā V
anusitvā

vijitaṃ ¹⁶² catumahādvīpadvisahassaparittadvīpapatimaṇḍitaṃ ¹⁶³ etaṃ ¹⁶⁴ cakkavāḷagabbhaṃ suphullapūṇḍarīkavanam ¹⁶⁵ viya oloketi, evaṃ olokayato c' ¹⁶⁶ assa ¹⁶⁶ anekappakārā ¹⁶⁷ pīti ¹⁶⁸ uppajjati.*

[20] Ettāvatā raññā cakkavattinā sāgarapariyantāya paṭhaviyā issariyaṃ adhigataṃ hoti.

[21] Evaṃ ¹⁶⁹ cakkavāḷapabbatamariyādaṃ samuddapariyantam katvā t̥hite ¹⁷⁰ cakkavāḷagabbhe ¹⁷¹ adhigata-issariyādhipaccassa rañño devaccharā viya abhirūpā nānāvidhapasādhanapasādhitā paripūṇṇarajanīkarasadisaruciravaravadanā ¹⁷² bimbaphalasadisadasanavasanā ¹⁷³ sitavimalasamasahitāvivaradasanā ¹⁷⁴ asitanayanakesapāsā sujātātinīlakuṭṭilabhamukā ¹⁷⁵ sujātahaṃsayugalasannibhapīnapayodharā ¹⁷⁶ ratikaranavakanakarajataviracitavaramaṇimekhalā ¹⁷⁷ rathanemisadisavipulaghanajaghanataṭā ¹⁷⁸ karikarasadisasamasahitorukā ¹⁷⁹ naccagītavāditesu kusalā piyabhāṇiniyo ¹⁸⁰ caturāsītisahassanāṭakitthiyo bhavissanti.

[22] Puttasahassapamukho parināyakaratanabhūto jeṭṭhaputto bhavissati.¹⁸¹ Dvādasayojanikaṃ pañcaṅgikaturiyamaṇḍalam bhavissati. Pañcavīsatiyojanikaṃ brāhmaṇamaṇḍalam bhavissati. Atṭhacattālīsayojanikaṃ sabbābharāṇavibhūsitam ¹⁸² sannaddha-pañcāyudhanānāvesadhāri-amaccamaṇḍalam ¹⁸³ bhavissati.¹⁸⁴ Navutiyojanikaṃ parimaṇḍalam,¹⁸⁵ pañcayojanasatikā sattaratana-viracitamaṇḍapamālā ¹⁸⁶ paricchinnasenā ¹⁸⁷ bhavissati. Samantā catusu disāsu caturāsītikoṭisahassasaṅkheyyo ¹⁸⁸ balakāyo bhavi-

* Cf. D. II. 172 ff. ; III. 62 f. ; M. III. 172 f. ; see DA. II. 617 ff.

¹⁶² RPIV vijitaṃ	CGHK2SV sujātahaṃsa-	pulacapanajaghana° K2
¹⁶³ BCGHK1RS °dīpapa-	tāti° K1P1R jātahaṃsatā-	°vipulajapana°
ti° K1 °pariyatta°	ti° Here the word haṃsa of	¹⁷⁹ B first written °sama-
¹⁶⁴ BP1 ekaṃ	the following compound	hitorunukā later cor. to
¹⁶⁵ C puthulla°	word is interfused.	°samahitonukā K2 °sadi-
¹⁶⁶ Pl omits	¹⁷⁶ B sujātapiṇasamasahi-	samasahitorukā
¹⁶⁷ K2 °kāraṃ	tapayodharā CGHK1K2	¹⁸⁰ B first written °bhāṇi-
¹⁶⁸ B piti	RS haṃsayugalasannibha	niyo later cor. to °bhāṇiyo
¹⁶⁹ K1 taṃ adds	omit CHP1SV °samasahi-	K2P1V °bhāṇiyo
¹⁷⁰ CGHK1K2P1SV t̥hito	tapīnapayodharā G °saṅ-	¹⁸¹ K2 °santi
¹⁷¹ P1 °gabbho	gitapīna° K1K2R °samaṇ-	¹⁸² P1 °sita
¹⁷² B °janikāra° K2 vara	gitapīna	¹⁸³ B °cavudha° CK1K2R
omits	¹⁷⁷ B ratikaraṇavakara-	°maṇḍala V °cāyudham
¹⁷³ B pimba° or pippasadi-	matavitaramaṇimekhalā	¹⁸⁴ B omits
sabhavanā PIV °lapanā	¹⁷⁸ B ranilasasadisavisula-	¹⁸⁵ B parisa°
¹⁷⁴ B sikavimalasuddha-	ganataṭākarikadasadisasa-	¹⁸⁶ B ratanañcita
saṅkhasadisasamādhirala-	mahitonukā (first written	¹⁸⁷ BCGHK2P2SV pari-
rasanā	°samahitonukā) CGHK1	cchanna
¹⁷⁵ B sujātasamgatāti°	RS rathanemilasadisavi-	¹⁸⁸ K2P1V °kheyya

ssatī ti evam ādi-anekavidhasirisamudayasamujjalam¹⁸⁹ cakkava-
ttivibhavam hoti.

[23] Upāsakaratanādibhāvam patto upāsakajano hetthāvutta-
nayena saraṇasīlādividhinā¹⁹⁰ imam¹⁹¹ hi¹⁹² cakkavattisampa-
ttim¹⁹³ pāpunitvā tāya¹⁹⁴ attānam¹⁹⁵ alaṅkaroti.¹⁹⁶

[24] Tattha :

*Indanīlamanīnābhī*¹⁹⁷ ti indanīlamanīmayā nābhi.

*sattaratanamayasaḥassāraṇ*¹⁹⁸ ti saḥassam¹⁹⁹ assa arānan²⁰⁰ ti
saḥassāram.²⁰¹ Saḥassam arā etassā ti vā²⁰² saḥassāram. Tam pi
sattaratanamayam.

pavālanemī ti surattasiniddhapavālamayā²⁰³ nemi.

*rattasuvaṇṇanemisandhī*²⁰⁴ ti sañjhārāgasassirīkarattajambūna-
damayā²⁰⁵ nemisandhi hoti.

yassā ti cakkaratanaṣṣa.

uparī ti nemimaṇḍalapitṭhiyam.

*ekam*²⁰⁶ *muddhāram*²⁰⁷ *hotī* ti dhamanavamso viya anto susi-
ram²⁰⁸ chiddamaṇḍalikavicittam²⁰⁹ vātagāhī²¹⁰ pavāladando hoti.

[25] *Sukusalappatālitapañcaṅgikaturiyasaddo viyā* ti suṭṭhu kusa-
lena sippinā pahaṭassa²¹¹ pañcaṅgikassa²¹² turiyassa²¹³ saddo viya
yena kato²¹⁴ saddo hotī ti attho. Tattha pañcaṅgaturiyam²¹⁵
nāma ātatam vitatam ātatavitatam ghanam susirañ ca idam²¹⁶
pañcaṅgam. Pañca aṅgāni²¹⁷ etassā ti pañcaṅgā, pañcaṅgam eva
pañcaṅgikan ti vuccati.

Tattha ātatam²¹⁸ nāma cammapariyonaddhesu²¹⁹ bheriyādisu²²⁰
ekatalaturiyam.

vitatam nāma ubhayatalam.²²¹

ātataavitatam nāma tantibaddhapanaṇavādiṃ.²²²

¹⁸⁹ B samudaya omits P1
°samujjala S °siriyaṣamu-
dasamujjalam

¹⁹⁰ S °sīlāvidhinā

¹⁹¹ B 'dam

¹⁹² BK1R pi

¹⁹³ BK2 °sampatti

¹⁹⁴ GHK1K2RS tāyam

¹⁹⁵ K1 attāyam

¹⁹⁶ B alakaroti

¹⁹⁷ B °nābhi

¹⁹⁸ B maya omits

¹⁹⁹ CHK1P1RSV saḥassa
K2 saḥassā

²⁰⁰ V arāmi honti

²⁰¹ K1 °saram

²⁰² V eva adds

²⁰³ K1 °siniddham°

²⁰⁴ B S nemi omit CH
°nemī ti sandhī K2 °ne-
sandhi

²⁰⁵ C °rakta°

²⁰⁶ P1V eka

²⁰⁷ C buddhāram K2 bu-
muddhāram

²⁰⁸ C suddhiram

²⁰⁹ P1 °maṇḍalikam°

²¹⁰ B vātabāhi P1 vattā-
bhi V vāgatāhi

²¹¹ K2 pahavassa P1 pa-
bhavassa V pahāvassa

²¹² P1 pañcaṅgika

²¹³ V turiye

²¹⁴ CHRS kate

²¹⁵ B pañcaṅgikaturiyā-
nam

²¹⁶ B ca adds

²¹⁷ BCHP1SV aṅgā R aṅ-
gāti

²¹⁸ B ātatan

²¹⁹ K1 cammam°

²²⁰ B bheri-ādisu

²²¹ V °tālam

²²² B °vādi V °pavanam
vādi

ghanan ti sammādi.

susiran ti vamsasaṅkhasiṅgādi.²²³ *

[26] *Kammappaccayena utunā* ti cakkavattibhāvāvahadānadamasaṃyamādipuñṇahetunā²²⁴ † utunā.²²⁵ Yathāvuttapuñṇakammasahāyabhūto yo²²⁶ paccayo kammassa vā sahāyabhūto paccayo kammappaccayo,²²⁷ tena kammappaccayena²²⁸ utunā.

Dasavidhacakkavattivattan ti antojanasmiṃ²²⁹ balakāye²³⁰ dhammikāya rakkhāvaraṇaguttiyā saṃvidhānaṃ — pe — pañhapucchanan ‡ ti. Idam²³¹ tattha gahapatike²³² pakkhijāte²³³ ca visumkatvā gahaṇavasena dvādasavidhan ti ca vaṇṇenti.

[27] Ettha ca antojanasāṅkhātaṃ²³⁴ puttadāraṃ sīlasaṃvare patitṭhāpento vatthagandhamālādīni c' assa dadamāno²³⁵ sabbūpaddave c' assa nivārayamāno²³⁶ dhammikaṃ²³⁷ rakkhāvaraṇaguttiṃ²³⁸ saṃvidahati nāma. Balakāyādisu pi es'eva nayo. Ayam pana viseso²³⁹ : Balakāyo kālaṃ anatikkamitvā bhattavetasampādanenā²⁴⁰ pi anuggahetabbo. Abhisittakhattiyā²⁴¹ bhadra-assājāneyyādiratanasampādanena²⁴² pi upagaṇhitabbā.²⁴³ Anuyuttakhattiyā tesam anurūpayānavāhanasampādanena pi paritose-tabbā.²⁴⁴ Brāhmaṇā²⁴⁵ annapānavatthādīnā deyyadhammena. Gahapatikā bhattabījanaṅgalabalivaddādisampādanena.²⁴⁶ Tathā gāmaavāsino²⁴⁷ negamajānapadavāsino²⁴⁸ ca²⁴⁹ bhattabījādīdanena.²⁵⁰ Samitapāpabāhitapāpā²⁵¹ samaṇabrāhmaṇā samaṇaparikkhāradānena sakkātabbā.²⁵² Migapakkhino abhayadānena samassāsetabbā.

Yam cakkaratanaṃ passatī ti sambandho.²⁵³

* Cf. *DA.* II. 617

† See *D.* II. 186

‡ See *A.* I. 110

²²³ B °saṅkhādi P1 °saṅkhādi°

²²⁴ B °vahanadānamaya-saṃyamādi° GK2 °dāna-dasamasasaya° K1 °hetumā P1V °saṃsayapuṇkamādi°

²²⁵ V repeats

²²⁶ W omits

²²⁷ B omits P1 kammapa°

²²⁸ P1 kammapa°

²²⁹ B °nasmi

²³⁰ B °kāyo

²³¹ B dam

²³² B °tiko

²³³ B °jāto

²³⁴ K1 °saṅkhyātaṃ P1V °saṅkhāta

²³⁵ C °māne

²³⁶ B nivāriyamāne

²³⁷ BCHRS dhammika K2 dhammikā

²³⁸ BK2 °gutti P1 °guttiyam

²³⁹ S visese

²⁴⁰ B °vettana° K1 °cetanā° P1 °sampādanena

²⁴¹ B °yo

²⁴² C °pādanenam CGH K1RS °assa° R °ratanampadānena

²⁴³ CGHK2S °tabbo

²⁴⁴ GK2P1V °tabbo

²⁴⁵ K2 Brahmaṇaṃ

²⁴⁶ B °nagaṇlabalibaddādisappadānena (?) or °sappadānena

²⁴⁷ BHK1RS nigamavāsino G omits

²⁴⁸ HK1RS negamā° BH K1RS °jana°

²⁴⁹ HK1RS jānapadā nāma add

²⁵⁰ B ca bhattabījādīdanena omits

²⁵¹ P1V °pāpa

²⁵² B saṅgahaṃ kātābbaṃ

²⁵³ R omits

[28] *Uposathiko* ti, uposatham vuccati atṭhaṅgasamannāgataṃ pakkhadivasesu gahaṭṭhehi ²⁵⁴ rakkhitaḥḥasīlaṃ, ²⁵⁵ samādānava-sena taṃ etassa atthi ²⁵⁶ ti uposathiko.

sabbaseto ²⁵⁷ ti kālapilakādinaṃ ²⁵⁸ abhāvena visuddhasarīro.

rattapādo ti manosilācunṇarañjitapariyanto ²⁵⁹ viya rajatapa-bbato ²⁶⁰ hoti.

sattappatitṭhito ²⁶¹ ti bhūmiphusanakehi vālaṃ ²⁶² vivaraṅgaṃ ²⁶³ hattho ti imehi tīhi catūhi pādehi cā ti sattahi avayavehi patitṭhi-tattā sattappatitṭhito. ²⁶⁴

vehāsaṅgamo ti yogi viya vehāsaṃ gamanasamattho. ²⁶⁵

sabbajetṭho ti sabbesaṃ padhāno.

[29] *Chaddantakulā sabbakanitṭho* ti Chaddantakulā āgacchanto sabbanihīno ²⁶⁶ āgacchatī ti yojetabbam.*

anusamyāyitvā ²⁶⁷ ti anusāsitvā. ²⁶⁸

“*kākasīso* ti kākagīvā viya indanīlamanimayā ²⁶⁹ viya ca kālavaṇṇena sīsena samannāgatattā kākasīso. ²⁷⁰

muñjakeso ti suṭṭhukappetvā ²⁷¹ ṭhapitehi ²⁷² viya muñjasa-disehi ²⁷³ saṇhavaṭṭa-ujugatigatehi kesehi ²⁷⁴ samannāgatattā muñjakeso. ²⁷³

Valāhakassarājakulā ²⁷⁵ ti Sindhavassājānīyarājakulato.” ²⁷⁶ †

subho ²⁷⁷ *jātimā* ti suṭṭhu ²⁷⁸ bhāsati ti subho, sundaro ti attho. Pabhāsampattiyā hi ²⁷⁹ maṇino bhaddatā. Parisuddha-ākārasa-muṭṭhito kuruvindajāti-ādiviseso ²⁸⁰ pi hi maṇino ākāraparisuddhi-mūlako ²⁸¹ va.

[30] *suparikammakato* ti suṭṭhukataparikammo, ²⁸² apanītapāsā-ṇasakkharo ti attho, pāsāṇādidosaṇīharaṇavasena ²⁸³ parikamma-nipphatti. ²⁸⁴

* Cf. *DA.* II. 624 † Cf. *DA.* II. 625

²⁵⁴ B gahaṭhānaṃ and hi
adds

²⁵⁵ K2 °sīla

²⁵⁶ B atthi

²⁵⁷ K2 pi adds

²⁵⁸ B °dinaṃ

²⁵⁹ B °cukka° or °cunṇara-cita° CHS °rajita°

²⁶⁰ B rajatabbato

²⁶¹ BCK1P1RV °patitṭho

²⁶² B vāla K2 mālaṃ

²⁶³ B dhira hassaṅgo K1
P1V °raṅga

²⁶⁴ BP1RV °patitṭho

²⁶⁵ B °samatto

²⁶⁶ B sabbahīno

²⁶⁷ CHP1S anusayāyitthā

GK anuyāyitthā K1P1R

V anusāyitvā

²⁶⁸ B anuyāyitvā

²⁶⁹ B maṇi omits

²⁷⁰ K2 kāka omits

²⁷¹ B suṭṭhum

²⁷² CGHK1K2R ṭhapite

²⁷³ B muñca°

²⁷⁴ W omits K1 samannā-gatehi adds

²⁷⁵ B Valāhaka assa° CG
HK1K2RS Valāhassa°

²⁷⁶ B °niyassa° K1P1V

sindhāvassajātiyassa°

²⁷⁷ CK1K2P1RV ti add

²⁷⁸ B suṭṭhum

²⁷⁹ B omits V °sampattihi

²⁸⁰ B kuruvvinājānāti-
ādivātiviseso

²⁸¹ CK1R ākara° K2 °pa-risumūlako

²⁸² B °kato°

²⁸³ B dosanī omits P1 pā-sāṇādosā°

²⁸⁴ B °nippatti P1 °ni-pphattiṃ

caturāṅgasamannāgate *pī* ti *kālapakkhacātuddasī-adḍharattagha-*
navanasandameghapaṭalasaṅkhātehi *catūhi* *aṅgehi* *samannāgate*
rattandhakāre.

[31] *Itthiratanam uppajjati* ti *vatvā* *kuto* ²⁸⁵ *assā* *pātubhāvo* ti
āha : *Uttarakuruto vā* ti *ādi*. *Maddaratṭham* *kira* *Jambudīpe*
abhirūpānam *itthīnam* *uppattiṭṭhānam*.²⁸⁶

Maddarājakulato vā āgacchatī ²⁸⁷ ti *sambandho*. *Cakkavattirañño*
puññatejēna *sayam āgacchatī* ti *adhippāyo*.

Atidīghā ²⁸⁸ ti *ettha ādisaddena* *atirassā* *atikisā* *atithūlā* *atikālī* ²⁸⁹
accodātā ti *ime* *dose* ²⁹⁰ *saṅgaṇhāti*. *Yathā* *pamānam* ²⁹¹ *vuttam*,²⁹²
evam ārohapariṇāhakaṇhagorātā ²⁹³ *ca*, *pāsādikā* *nātidīghādayo*.²⁹⁴

[32] *Evam* *manussānam* *dibbarūpatā* ²⁹⁵ *pī* ti *āha*, *appattā* ²⁹⁶
dibbam ²⁹⁷ *vaṇṇanan* ti.

satadhā poḥhitatūlapicuno viyā ti *sappimaṇḍe* ²⁹⁸ *pakkhipitvā*
ṭhapitassa ²⁹⁹ *satadhā* ³⁰⁰ *viḥatassa* *tūlapicuno* ³⁰¹ *viya*.³⁰¹ *tūlapicuno*
ti *idaṃ* *kappāsapicuvase* *na* *vuttam*. *Tūlapicuno* *pana* *viḥananam* ³⁰²
eva *natthi*.*

Rājānam ³⁰³ *disvā* *nisinnasayanato* *paṭhamam* ³⁰⁴ *eva* *uṭṭhāti* ti
pubbutṭhāyī.³⁰⁵ †

pubbutṭhāyitādī ³⁰⁶ ti *etthādisaddena* ³⁰⁷ *pacchānipātini*, *kiṅkāra-*
paṭissāvinī ³⁰⁸ *manāpacārinī* *piyavādinī* ³⁰⁹ ti *evam ādi* *saṅgaṇhāti*.

[33] “ *pacchānipātini* ³¹⁰ ti ³¹¹ *sāmismim* ³¹² *nisinne* *tassa tāla-*
vaṇṇena ³¹³ *vījanādikiccam* ³¹⁴ *katvā* *pacchā* *nipatati* ³¹⁵ *nisīdati* ³¹⁶
ti ³¹⁶ *pacchānipātini*.³¹⁶

‘ *kiṃ* ³¹⁷ *karomi* *devā* ’ ti *vācāya* *kiṃkāram* ³¹⁸ *paṭisāveti* ti
kiṃkārapaṭissāvinī.³¹⁹

Raṇño *manāpam* *eva* *carati* *karoti* ti *manāpacārinī*.

Sabbesam *piyam* *eva* *vadatī* ti *piyavādinī*.” †

* Cf. *DA*. II. 626 † *DA*. II. 627

²⁸⁵ C kuro	<i>cor. to</i> <i>appattam</i>	³⁰⁸ B <i>kikāra</i> ° P1 °vīti B
²⁸⁶ K2 <i>uppajjatiṭṭhānam</i>	²⁹⁷ BP1 <i>dibba</i>	<i>manāpam</i> <i>eva</i> <i>carati</i> <i>adds</i>
²⁸⁷ B °antī	²⁹⁸ BCK1K2P1RV <i>va</i> <i>add</i>	³⁰⁹ B °dini
²⁸⁸ B °dīghādī	²⁹⁹ B <i>ṭhapita</i>	³¹⁰ B °tini
²⁸⁹ B °kālikā	³⁰⁰ P1 <i>sattadhā</i>	³¹¹ GK2 <i>omit</i>
²⁹⁰ P1V <i>dosā</i>	³⁰¹ B <i>omits</i>	³¹² B. <i>sāmismī</i>
²⁹¹ B <i>padumāna</i>	³⁰² B <i>viḥamenam</i>	³¹³ P1V °vaṭṭena
²⁹² B <i>yuttā</i> HS <i>vuttā</i>	³⁰³ P1V <i>Rājatam</i>	³¹⁴ B <i>bīja</i> °
²⁹³ B °kaṇṭha <i>ca</i> <i>rogatā</i>	³⁰⁴ P1V <i>paṭham</i>	³¹⁵ B <i>nipātini</i>
K1 °gorātā	³⁰⁵ B <i>pubbutṭhāyitā</i> K1R	³¹⁶ B <i>omits</i>
²⁹⁴ K2 <i>nāti</i> <i>omits</i>	<i>omit</i>	³¹⁷ B <i>ki</i>
²⁹⁵ B °rūpakā	³⁰⁶ B °tadi	³¹⁸ B <i>kikāram</i>
²⁹⁶ B <i>first written</i> <i>appatta</i>	³⁰⁷ B <i>etta</i> °	³¹⁹ B <i>kikāra</i> °

[34] *paññāveyyattiyenā* ³²⁰ ti paññāpāṭavena, paññāya tikkha-bhāvenā ti vuttam hoti.

cetasā ti attano cittena, *cittan* ti parisāya cittan ti evam ādinā attho veditabbo.

Evam cakkavattisampattim ³²¹ anubhavitvā Cātummahārājika-dibbaloke ³²² devarājūhi anubhavitabbā sampattiyo pi ³²³ anubhavati.

Tathā ³²⁴ hi ³²⁵ :

[35] Paṭhavitalato dve cattālīsajojanasahassamatthake ṭhāne Yugandharamatthakasame ākāse Cātummahārājikadevalokaṃ ³²⁶ yāva cakkavālapabbatā atṭhāsi. Tam pan' etam vinā antaravīthiyo ³²⁷ kanakarajatamaṇivimānehi ³²⁸ nirantaram ahosi. Catunnam pana devarājūnam sattaratanasobhāsamudayasamujjalaṃ ³²⁹ devanagaram Yugandharapabbatamuddhani ³³⁰ ahosi. Tasmiṃ ³³¹ devanagare ³³² manussagaṇanāya navutivassasatasahassāni dibbasampattim ³³³ anubhavati yeva.*

Devarājasampatti nāma Tāvatiṃsa ³³⁴-Yāma-Tusita-Nimmānaratī-Paranimmitavasavatti saṅkhātesu devalokesu ³³⁵ devarājūhi anubhavitabbā sampatti.

[36] Tattha *Tāvatiṃsesū* ³³⁶ ti “Maghena ³³⁷ māṇavena † saddhim ³³⁸ tettimsasahapuññakārino ³³⁹ ettha nibbattā ³⁴⁰ ti ³⁴¹ tam saḥacariyatṭhānam ³⁴² tettimsam, tettimsam eva ³⁴¹ tāvatiṃsam, ³⁴¹ tam ³⁴³ nivāso etesan ti Tāvatiṃsan ³⁴⁴ ti vadanti. Yasmā pana ³⁴⁵ saḥassam ³⁴⁶ Cātummahārājikānam, ³⁴⁷ saḥassam ³⁴⁸ Tāvatiṃsānan ti vacanato sesacakkavāḷesu pi chakāmāvacaradevalokā ³⁴⁹ atthi. Tasmā nāmamattam ev' etam tassa devalokassā ti gahetabbanī.”³⁵⁰†

* See DA. II. 472, 647 ; Kvu. 207

† See J. I. 198 ff. ; Dhpa. I. 264 ff.

‡ Abv. 91

³²⁰ K1 °veyyantiyenā

³²¹ K2 °vattim°

³²² B °devaloke

³²³ P1 omits V ti

³²⁴ K1 Yathā

³²⁵ B ha

³²⁶ B Cātumahā°

³²⁷ B °vīthiyā

³²⁸ P1V hi omit

³²⁹ B °samudāya° K2

°samujjala P1 rata omits

³³⁰ B °muddhini

³³¹ B Tasmi

³³² B deva omits

³³³ B °patti CHK1K2P1

RSV °pattimayaṃ

³³⁴ B °tisa

³³⁵ P1 deva omits V °loke

³³⁶ B °tisesu

³³⁷ B Mā°

³³⁸ B saddhi

³³⁹ B tettisa°

³⁴⁰ B nibbattan W nibba-

tti Dh. upannāhu, cor.

acc. Dh.

³⁴¹ W omits

³⁴² BCHK2RS saḥaca-

rithānam omits

³⁴³ HK1K2RSP1V deva-

tā ca satam

³⁴⁴ B °tisan

³⁴⁵ B panassa

³⁴⁶ HK1RS saḥassa

³⁴⁷ B Cātumahā

³⁴⁸ CGK1K2R saḥassa

³⁴⁹ BK2 °lokaṃ

³⁵⁰ P1 °tabbāni V °tabbā

ti

[37] Tesu ³⁵¹ pana Tāvatiṃsā ³⁵² devā atthi pabbataṭṭhakā³⁵³, atthi ākāsaṭṭhakā. Atthi paramparā cakkavālapabbataṃ pattā yeva. Tathā Yāmādīnaṃ ³⁵⁴ ca ³⁵⁵ ekadevaloke pi ³⁵⁶ devānaṃ ³⁵⁷ paramparā cakkavālapabbataṃ appattā nāma natthi.

[38] Idam pana Tāvatiṃsabhavanaṃ * Cātummahārājikato ³⁵⁸ dvācattālīsajojanasahassaṭṭhāne Sinerussa uparitale dasasahassajojanike ṭhāne patitṭhitaṃ ³⁵⁹ ti veditabbaṃ. Tassa pācīnapacchīmadvārānaṃ antarā ³⁶⁰ dasajojanasahassaṃ ³⁶¹ hoti, tathā dakkhiṇuttaradvārānaṃ. Tam pana nagaraṃ sattaratanamayamahāpākārehi c' eva sattaratanamayehi dvārakoṭṭhakasahasseehi ca parikkhittaṃ hoti, kanakarajatamaṇivimānapantihi ³⁶² c' eva nānāvidha-uyyānapantihi ca patimaṇḍitaṃ. Nagarassa pācīnadisābhāge ratanamayadvārakoṭṭhakapākārehi ³⁶³ parikkhittaṃ sahasajojanikaṃ Nandanavanaṃ ³⁶⁴ † ahosi. Uyyānassa ca nagarassa ca antare Nandā ³⁶⁵ Cullanandā ³⁶⁶ nāma dve pokkharāṇiyo ‡ ahesuṃ. Tesam ³⁶⁷ dvinnaṃ pokkharāṇīnaṃ ³⁶⁸ tīre kadaliṃigacammaṃ iva sukhasamphassā ³⁶⁹ Nandā Cullanandā ³⁷⁰ ti dve ratanapitṭhipāsāṇā ³⁷¹ ca ahesuṃ. Tathā ³⁷² dakkhiṇadisāyaṃ pi ratanamayadvārakoṭṭhakapākāraparikkhittaṃ satajojanikaṃ Phārusakavanaṃ ahosi. Tassa uyyānassa ca nagarassa ca antarā Bhaddā ³⁷³ Subhaddā nāma dve pokkharāṇiyo ahesuṃ. Tesam pi dvinnaṃ tīre ³⁷⁴ Bhaddā Subhaddā nāma dve ratanapitṭhipāsāṇā ahesuṃ. Pacchīmadisābhāge pi tathā ratanapākāradvārakoṭṭhakaparikkhittaṃ pañcayojanasatikaṃ Cittalatāvanaṃ ahosi. Tassa ca nagarassa ca antarā Citrā ³⁷⁵ Cullacitrā ³⁷⁶ nāma dve pokkharāṇiyo ahesuṃ. Tesam pi ³⁷⁷ tīre Citrā Cullacitrā nāma dve ratanapāsāṇapitṭhikā ³⁷⁸ ahesuṃ.

* See *DhpA.* III. 216

† See *DhpA.* II. 266 ; *J.* VI. 240 ; *VvA.* 7, 34, 61 etc. ; *PvA.* 173, 176 etc. ; *Mtu* I. 32 etc.

‡ See *DhpA.* I. 275 ; *J.* I. 204 f. ; VI. 132, 232, 531

³⁵¹ W Tena

³⁵² C °tiṃsa

³⁵³ B °taṭṭhakā

³⁵⁴ K2 Yāmādīnā

³⁵⁵ K2 eva

³⁵⁶ K1 vā adds

³⁵⁷ B omits

³⁵⁸ B Cātumahā°

³⁵⁹ B patitṭhānaṃ

³⁶⁰ K2 antare

³⁶¹ B dvādasā°

³⁶² B kanana° and maṇi omits

³⁶³ W °mayam°

³⁶⁴ BV Nandavanaṃ P1 Nandanam°

³⁶⁵ B Nantā

³⁶⁶ K2 Cūla°

³⁶⁷ K1 Tesu

³⁶⁸ B °ṇīnaṃ

³⁶⁹ CGHK1K2RS °phassa

³⁷⁰ HP1SV Cūlanandā

³⁷¹ P1 °ditṭhi°

³⁷² K1 'Tatthā

³⁷³ P1 omits

³⁷⁴ P1 tīresu

³⁷⁵ B Cittā

³⁷⁶ B °cittā

³⁷⁷ B para

³⁷⁸ B rajata°

[39] Tathā uttaradisābhāge ratanamayadvārakotṭhakapākārapa-
rikkhittam pañcayojanasatikam Missakavanam³⁷⁹ nāma uyyānam
ahosi. Tassa ca nagarassa ca antarā Dhammā Culladhammā nāma
dve pokkharāṇiyo ahesum. Tesam³⁸⁰ dvinnam pi tīre Dhammā
Culladhammā nāma dve ratanapitṭhipāsāṇā ahesum. Tathā
nagarassa pācīna-uttarakanne ratanamayapākāradvārakotṭhakapa-
rikkhittam sattasahassayojanikam Mahāvanam³⁷⁹ nāma uyyānam
ahosi. Ratanamayasaḥassakūṭāgārapatimaṇḍitānam³⁸¹ Mahāvana-
Nandanavanānam³⁸² antare satayojanikā³⁸³ Nandā³⁸⁴ nāma
pokkharāṇi atthi.

[40] Nagaramajjhe³⁸⁵ yojanasatubbedhehi nānāvidharatanama-
yūkhavipphurantadhajamālāhi³⁸⁶ samujjalantam sattasatayoja-
nubbedham Vejayantam³⁸⁷ nāma mahāpāsādam ahosi. Tattha
suvanṇayaṭṭhisu³⁸⁸ maṇimayā dhajā ahesum. Maṇiyaṭṭhisu
suvanṇadhajā pavālayaṭṭhisu³⁸⁸ muttādhajā muttāyaṭṭhisu³⁸⁹
pavāladhajā sattaratanamayāsu yaṭṭhisu sattaratanamayā dhajā
ahesun ti veditabbam.

[41] Tassa pācīnadisābhāge³⁹⁰ Puṇḍarīkam nāma uyyānam
ahosi.³⁹¹ Tasmim³⁹² uyyāne pañcayojanabahalo parikkhepato
paṇṇarasayojano ubbedhato paññāsayojanakkhandho Pāricchattako
nāma rukkho ahosi. Tassa ekekā³⁹³ sākhā paññāsa³⁹⁴ paññāsa
yojanā hoti,³⁹⁵ tisatayojanappamāṇam³⁹⁶ sākhāmaṇḍalam hoti.³⁹⁷
Tassa pupphānam ābhā paññāsayojanatṭhāne pattharati. Vikasita-
kusumānam gandho yojanasatam³⁹⁸ vāyati. Evaṃ sabbaphāli-
phullassa Pāricchattakassa³⁹⁹ mūle ubbedhato pañcadasayojanam
puthulato paññāsayojanam⁴⁰⁰ dīghato satṭhiyojanam bandhujīva-
kakusumasamānavanṇam⁴⁰¹ Paṇḍukambalasilāsanam⁴⁰² ahosi.
Tattha nisinnakāle upaḍḍhakāyo pavisati,⁴⁰³ utṭhitakāle bheritalam
iva samam hoti. Sītunhasaṅkhātā⁴⁰⁴ utu ca tattha manonukūlā
pavattati.⁴⁰⁵ Tathā navayojanasatikā Sudhammā nāma devasabhā

³⁷⁹ B °vanan CHPIV Mi-
ssavanam

³⁸⁰ BCK1R pi *add*

³⁸¹ K2 °matimaṇḍi°

³⁸² W Mahāvanam B Nan-
davanānam

³⁸³ V satta°

³⁸⁴ H Nāndā

³⁸⁵ B tini *adds*

³⁸⁶ B *first written* °mayū-
khavittarananta° *later cor.*

to °mayūsukhavittaranan-
ta° K1P1 °vispuranta°

³⁸⁷ B °yantā

³⁸⁸ B °yaṭhisu

³⁸⁹ CHRSV mutta°

³⁹⁰ B pācīna°

³⁹¹ B hosi

³⁹² B Tasmi

³⁹³ K2 ekeka BS *omit*

³⁹⁴ S *omits*

³⁹⁵ CHS tini *add*

³⁹⁶ W ti *omits*

³⁹⁷ P1 ahosi

³⁹⁸ GK2 °satā

³⁹⁹ P1 ssa *omits*

⁴⁰⁰ B paññāsa°

⁴⁰¹ B °jīvakusuma°

⁴⁰² K2 Paṇḍu *omits* P1
°kambalam°

⁴⁰³ V paṭhavisati

⁴⁰⁴ K2 °saṅkhāta

⁴⁰⁵ B °tanti

ahosi. Tato ⁴⁰⁶ ramaṇiyataram kira aññaṃ ṭhānaṃ nāma natthi. Māsassa aṭṭhasu divasesu tattha dhammasavaṇaṃ hoti. Yāv' ajjatanā ramaṇiyaṃ ⁴⁰⁷ ṭhānaṃ disvā Suddhammā devasabhā viyā ti vadanti.

[42] Evam ādivividhavibhavasampanne Tāvatiṃsabhavane Sakko paṭivasati. ⁴⁰⁸ Tassa Erāvaṇo ⁴⁰⁹ nāma asādhāraṇo varavāraṇo ⁴¹⁰ atthi. So uyyānakīlāya nikkhamanakāle tettiṃsajanānaṃ tettiṃsakumbhe māpeti, āvaṭṭena ⁴¹¹ gāvutena adḍhayojanappamāṇe. Sabbesaṃ majjhe Sakkass'atthāya Sudassanaṃ ⁴¹² nāma tiṃsayojanikaṃ ⁴¹³ kumbhaṃ māpeti. Tassa upari dvādasayojaniko ratana-maṇḍapo hoti. Tattha antarantarā sattaratanamayā yojanubbedhā ⁴¹⁴ dhajā utṭhahanti. ⁴¹⁵ Pariyante kiṅkiṇikajālā olambanti, ⁴¹⁶ yassā ⁴¹⁷ mandavāteritāya ⁴¹⁸ pañcaṅgikaturiyasaddasammisso ⁴¹⁹ dibbasaṅgītisaddo ⁴²⁰ viya ravo niccharati. ⁴²¹ Maṇḍapamajjhe Sakkassa yojaniko maṇipallaṅko paññatto hoti. Tattha Sakko nisīdati. Tettiṃsakumbhānaṃ ⁴²² ekekasmim ⁴²³ kumbhe satta satta dante māpeti. Tesu ⁴²⁴ ekeko ⁴²⁵ paṇṇāsa ⁴²⁶ paṇṇāsa yojanāyāmo. Ekekasmim ⁴²⁷ c' ettha satta satta pokkharaniyo ⁴²⁸ honti. Ekekāya pokkharaniyā satta satta paduminīgacchā ⁴²⁹ honti. Ekekasmim ⁴³⁰ gacche satta satta pupphāni honti. Ekekassa pupphassa satta ⁴³¹ satta pattāni honti. Ekekasmim ⁴³² patte satta satta devadhītarō naccanti. Evam samantā paṇṇāsayojanaṭṭhāne ⁴³³ hatthidantesu yeva naccasamajjaṃ ⁴³⁴ hoti.

[43] Evam ⁴³⁵ mahantena ⁴³⁶ sirivilāsenā saṭṭhiyojanavitthatāya Sudassanamahāvīthiyā ⁴³⁷ puravadhūnaṃ ⁴³⁸ adḍhateyyakoṭīhi c' eva dvīsu devalokesu devatāhi ⁴³⁹ ca parivuto Sakko devarājā mahantaṃ dibbasampattiṃ ⁴⁴⁰ anubhavati.

[44] Upāsakaratanādibhāvam patto pana upāsakajano imam ⁴⁴¹ pi Sakkasampattiṃ paṭilabbhitvā manussagaṇanāya tisso ca vassa-

⁴⁰⁶ P1 Tathā

⁴⁰⁷ B bheritalaṃ *adds*

⁴⁰⁸ V pavisati

⁴⁰⁹ B °vaṇṇo

⁴¹⁰ B *omits*

⁴¹¹ P1V avatṭena

⁴¹² B Sudassanaṃ

⁴¹³ B tisa°

⁴¹⁴ B yojanuppedhā K1 °bedha

⁴¹⁵ B utṭha°

⁴¹⁶ B olampanti

⁴¹⁷ BCGHK1K2RS yassa

⁴¹⁸ B °ritassa

⁴¹⁹ B °saddassa sammisso

K1 °sammissā

⁴²⁰ P1V °gīta°

⁴²¹ HS nicchanti

⁴²² B 'Tettiṃsāya°

⁴²³ B °kasmi

⁴²⁴ K2 Noti

⁴²⁵ K2 ekeka

⁴²⁶ W *omits*

⁴²⁷ B °kasmi°

⁴²⁸ K1RS pokkhaniyo

⁴²⁹ P1V padumāni

⁴³⁰ B °kasmi

⁴³¹ P1 *omits*

⁴³² B °kasmi

⁴³³ B °naṭhāne

⁴³⁴ B naṭa° *and va adds*

⁴³⁵ K2 Eva

⁴³⁶ P1 *ma omits*

⁴³⁷ B Sudhammassa° *for* Sudassana°

⁴³⁸ B pure varānaṃ

⁴³⁹ P1V *hi omit*

⁴⁴⁰ B °patti

⁴⁴¹ B imasmim

koṭiyo satṭhiñ ⁴⁴² ca vassasatasahassāni dibbasukhaṃ anubhavanto
tāhi sampattīhi ⁴⁴³ attānam alaṅkaroti.

[45] Itoppabhuti devesu
rājūnaṃ vibhavo pana
na sakkā ⁴⁴⁴ hoti vaṇṇetum ⁴⁴⁵
abuddhena yato tato
tatthāyum ⁴⁴⁶ anumānena ⁴⁴⁷
viññeyyo ⁴⁴⁸ va ⁴⁴⁹ sukhodayo.

[46] Tathā hi ⁴⁵⁰ :

Dukkhato yātā ⁴⁵¹ apayātā ⁴⁵² ti Yāmā ⁴⁵³ ti laddhanāmānaṃ
devānaṃ nivāsanaṭṭhānatāya ⁴⁵⁴ Yāmasaṅkhātesu * devalokesu ⁴⁵⁵
upparijitvā cattālīsavassasatasahassādhikāni cuddasavassakoṭiyo ca
mahantaṃ dibbasampattim anubhavitvā tāhi ⁴⁵⁶ pi attānaṃ
alaṅkaroti.

[47] Evaṃ attano sirisampattiyā ⁴⁵⁷ tusaṃ ⁴⁵⁸ pītiṃ ⁴⁵⁹ ito ⁴⁶⁰
gato ⁴⁶¹ ti Tusitā † ti evaṃ laddhanāmānaṃ devānaṃ nivāsanaṭṭhā-
natāya ⁴⁵⁴ evaṃ laddhanāme Tusitapure upparijitvā tattha pi
manussagaṇanāya satṭhivassasahasassādhikāni ⁴⁶² sattapaññāsavassa-
koṭiyo mahantaṃ dibbasukhaṃ anubhavitvā tehi ⁴⁶³ pi ⁴⁶⁴ attānaṃ
alaṅkaroti.

[48] Tathā nimmāne ⁴⁶⁵ rati etesan ti Nimmānaratino ti evaṃ
laddhanāmānaṃ devānaṃ nivāsanaṭṭhānatāya ⁴⁵⁴ Nimmānarati-
saṅkhātesu ‡ devesu pi upparijitvā manussagaṇanāya ⁴⁶⁶ dve ca ⁴⁶⁷
vassakoṭiyo ⁴⁶⁸ cattālīsavassasatasahassādhikāni tiṃsavassakoṭi-
yo ⁴⁶⁹ aparimitaṃ ⁴⁷⁰ dibbavibhavam anubhavitvā tehi pi ⁴⁷¹
attānaṃ alaṅkaroti.

* See A. I. 213, IV. 253 ; *Abhs.* 22

† A. I. 210, 214, IV. 261 ; *VbhA.* 519 ; *NdAI.* 109

‡ See D. I. 218 ; M. I. 289, etc. ; S. I. 133, etc. ; A. I. 210, etc. ; *Abhs.* 22

⁴⁴² B satṭhi

⁴⁴³ B °tihi

⁴⁴⁴ B sakko

⁴⁴⁵ P1 vaṇṇotum

⁴⁴⁶ B tatthāyunn

⁴⁴⁷ B CGHK2P1RS sa-
tthāyunānu° K1 tatthā-
yunānu°

⁴⁴⁸ G viññeyye

⁴⁴⁹ K1 ca

⁴⁵⁰ B omits

⁴⁵¹ GK2 yāto P1V yattha

⁴⁵² B apāyatā K1 apāyā-
tā K2 atthāyātā

⁴⁵³ K2 samā

⁴⁵⁴ B °naṭhāna° S °tava

⁴⁵⁵ CGHK1K2SR deva-
loke

⁴⁵⁶ K1V hi omits

⁴⁵⁷ B ca adds

⁴⁵⁸ P1 tusin tu adds

⁴⁵⁹ BK2 pīti

⁴⁶⁰ B itā

⁴⁶¹ B gata P1 tato

⁴⁶² B °vassasatasahassā-
dhikā S °dhika

⁴⁶³ K1P1 hi omits

⁴⁶⁴ P1 hi adds

⁴⁶⁵ BK2 °māna

⁴⁶⁶ K2 ca adds

⁴⁶⁷ B omits K2 cattālīsa

⁴⁶⁸ B °koṭisatāni

⁴⁶⁹ B ca adds

⁴⁷⁰ S °mita

⁴⁷¹ K2 P1 te pi hi

[49] Tath' eva paranimmitesu bhogesu attano vasam vattenti⁴⁷² ti Paranimmitavasavattino ti evam laddhanāmānam devānam nivāsanatṭhānatāya⁴⁷³ Paranimmitavasavattisaṅkhātesu * devesu uppajjitvā manussagaṇanāya navasatam ekavīsatikotiyo satṭhiṇ⁴⁷⁴ ca⁴⁷⁵ vassasatasahassāni⁴⁷⁶ avaṇṇaniyam⁴⁷⁷ vipulodāram⁴⁷⁸ mahantaṃ dibbasirim anubhavitvā tāya pi attānam alaṅkaroti.†

Evam chakāmāvacaresu⁴⁷⁹ devesu anulomapaṭilomavasena rūpa-saddagandharasaphoṭṭhabbasāṅkhātesu⁴⁸⁰ pañcakāmaguṇesu⁴⁸⁰ suciram⁴⁸¹ anubhavanto kāmasampattiṃ⁴⁸² anubhavati.

[50] Bhavant' ettha :

“ Saggesu hetṭhimasukham cakkavattisukhena hi pāṇimattakapāsāṇam⁴⁸³ Himavantataram⁴⁸⁴ mataṃ.⁴⁸⁵

Yāni paññāsavassāni manussānam dino taḥim tiṃsarattindivo⁴⁸⁶ māso māsā dvādasa⁴⁸⁷ vaccharaṃ, tena samvaccharen' āyu dibbam⁴⁸⁸ pañcasatam mataṃ.

Hetṭhimānan⁴⁸⁹ tu devānam āyuno⁴⁹⁰ hi catugguṇam uparūpari devānam channañ cā pi⁴⁹¹ vijāniyam.

Ratanuttamacittehi⁴⁹² vihaṅgapathacārihi⁴⁹³ vimānehi carantānam ko sukham⁴⁹⁴ vaṇṇayissati.

[51] Eko va rukkho phalati sabbam⁴⁹⁵ icchānukūlakam⁴⁹⁶ yaṃ hi tattha vasantānam ko sukham vaṇṇayissati.

Sugandhā⁴⁹⁷ sukhasamphassā sovaṇṇā pi piḷandhanā yesam puññena ko tesam sukhaggaṃ vaṇṇayissati.

Accharāvijjusañcārā⁴⁹⁸ accherasatamaṇḍitā muttāvālukasañchannā yuttā⁴⁹⁹ puññaphalattano.⁵⁰⁰

* See A. I. 210, etc. ; S. V. 410, 423 ; D. III. 218 ; DA. III. 1001 ; ItA. 243 f. ; see also NdAI. 169 ; PsA. 441 ; VbhA. 519 † Cf. AbhsS. 130 ; Abe. 91

⁴⁷² K2 vattinti P1 vat omits

⁴⁷³ B °nathāna°

⁴⁷⁴ B siṭṭhiṇ

⁴⁷⁵ P1 satṭhiṇ ca repeats

⁴⁷⁶ HS sata omits

⁴⁷⁷ B avaṇṇaniyam

⁴⁷⁸ B °lāram

⁴⁷⁹ B cha omits K2 caka-mā°

⁴⁸⁰ W su omits

⁴⁸¹ B su omits P1 suca-ram

⁴⁸² B kāmabhava°

⁴⁸³ B °pāsāṇa CK1R °mat-
ttapakāsaṇam

⁴⁸⁴ BCK1R Himavan-
tam°

⁴⁸⁵ B mama

⁴⁸⁶ B tisa°

⁴⁸⁷ B sam adds

⁴⁸⁸ BP1 dibba

⁴⁸⁹ B Heṭhi°

⁴⁹⁰ BCGHK1S āyuto

⁴⁹¹ B chandavādi CGHK1
RS ti P1 vāti K2 jā cā ti

⁴⁹² B first written Ratunu-
ttama°, seems to have been
cor. to Raturuttama° P1
°vittehi

⁴⁹³ B °mapacārihi

⁴⁹⁴ K2 sukhā

⁴⁹⁵ B saccharaṃ

⁴⁹⁶ B icchāruṃ kulakaṃ

⁴⁹⁷ K1 °dha

⁴⁹⁸ B °vijja° K2 °vicchu°

⁴⁹⁹ B yuttam

⁵⁰⁰ B puññakamma°

Sampaphullalatālabhamaññāgindamañḍitā ⁵⁰¹
vicittapattapakkhīnaṃ vaggunigghosaṇādikā.

[52] Suvanṇamaṇisopānaṇilāmalajalāsaya ⁵⁰²
avaṇṇarahitānekaśugandhakusumotthaṭṭā, ⁵⁰³

Puññakammamahāsippikappitā ⁵⁰⁴ pītiyaḍḍhanā ⁵⁰⁵
apuññakammaratāvāsavipakkhasukhadāyikā, ⁵⁰⁶

Sabbotukasukhā ⁵⁰⁷ rammā uyyānā Nandaṇādayo
ye paṇodanti ko tesam sukhaḡgaṃ ⁵⁰⁸ vaṇṇayissati ” * ti.

[53] Evarūpaṃ kāmaśhavasampattiṃ anubhavitvā rūpaśhava-
sampattiṃ pi ⁵⁰⁹ anubhavitukāmena upāsakajanena —

“ Piyo ca ⁵¹⁰ garu bhāvaṇiyo vattā ca vacanaḡkhamo
gaṃbhīraṇ ca kathaṃ kattā no c’ aṭṭhāne ⁵¹¹ niyojako ” ⁵¹² †
ti —

— evaṃ ādi kalyāṇagaṇasamaṇṇāgataṃ ⁵¹³ kalyāṇamittaṃ upa-
saṅkamaṭivā *Visuddhimagge* vuttanaṃyena cariyāṇukūlaṃ kamma-
ṭṭhānaṃ ⁵¹⁴ gaḡetvā kāmaśhandaṃvyāpāḍathīnaṃiddha-uddhaśha-
kukkuśhavicikicchāvippaḡhīnaṃ ⁵¹⁵ vitakkaṃvicārapītiśhacitteka-
ggaṭāśhampayaṃuttaṃ ⁵¹⁶ paṭṭhamaḡjjhānaṃ bhāvetabbaṃ. Taṃ paṇ’
etaṃ ḡhānaṃ tiṃvidhaṃ hoti : hīnaṃḡjjhīnaṃpaṇītaṃvasena. ⁵¹⁷ Taṭṭha
paṭiladdhaṃattaṃ aṇāśhēviṭaṃ hīnaṃ, ⁵¹⁸ śubhāṃviṭaṃ aparipuṇṇa-
vaśībhaṃvaṃ ḡjjhīnaṃ, aṭiviyasubhāṃviṭaṃ śabbaso pariṃpuṇṇa-
śībhaṃvaṃ ⁵¹⁹ paṇītaṃ ti ṃēḍitaṃbaṃ.

[54] Taṃ paṇ’ etaṃ paṭṭhamaḡjjhānaṃ hīnaṃ parittaṃ bhāṃetvā
aparihīnaḡjjhāno ⁵²⁰ maḡhābrahmaṇaṃ parivāraḡkattā ⁵²¹ tesam pari-

* *Sdhp.* vv. 238–48.49, 50

† *A.* IV. 32 ; *Vism.* I. 98 ; *NdA.* I. 8 ; *BM.Abv.* 801.90

⁵⁰¹ B Sabbaphullalatā-
lampamaññāṇinda° K1
K2P1V Samphulla° G
°lambā° CGHK1P1RSV
°mañḍito K2 °vindaṃaṇ-
ḍitā

⁵⁰² K1 °sopāni°

⁵⁰³ B °mottamā CGHK2S
°motthaṭṭā K1 °śundara-
kusumaṭṭhaṭṭā

⁵⁰⁴ B °sappi° P1V kappi
omit

⁵⁰⁵ B piti°

⁵⁰⁶ B puñña° *Sdhp.* pāpa°
B °visatta° P1 °visapakka°

⁵⁰⁷ B Saddhotuka°

⁵⁰⁸ B su *adds*

⁵⁰⁹ K2 *omits*

⁵¹⁰ B *omits*

⁵¹¹ HS °ṭhāno

⁵¹² S niyoko

⁵¹³ P1 °śampanṇagata RV
°śampanṇāgata

⁵¹⁴ B °maṭṭhānaṃ

⁵¹⁵ B °hīnaṃ V °ṃila-
kkaḡhīnaṃ

⁵¹⁶ B °pītiśhukheḡaggatā°

⁵¹⁷ P1 naḡhimaḡjjhīna°

⁵¹⁸ B hīnaṃ

⁵¹⁹ B °ṃaśi°

⁵²⁰ B °hīna° P1 °ḡhānaṃ

⁵²¹ B paṃcāra°

satiṃ ⁵²² bhavā ti Brahmapārisajjā ⁵²³ ti laddhanāmānaṃ brahmānaṃ nivāsanatṭhānatāya ⁵²⁴ Brahmapārisajjasaṅkhāte ⁵²⁵ paṭhamatāle nibbattitvā ⁵²⁶ kappassa tatiyabhāgappamāṇaṃ brahmasampattim anubhavati. Tam eva majjhimāṃ bhāvetvā aparihīnajjhāno ⁵²⁷ mahābrahmānaṃ purohitatṭhāne tṭhitattā Brahmapurohitā ti laddhanāmānaṃ brahmānaṃ nivāsanatṭhānatāya ⁵²⁴ Brahmapurohito ti evaṃ laddhanāme brahmaloke nibbattitvā upaḍḍhakkappaṃ brahmasampattim anubhavati. Tam eva paṇītaṃ bhāvetvā aparihīnajjhāno upāsakajano tehi tehi jhānādīhi ⁵²⁸ guṇavisesehi brūhitā parivuddhā ⁵²⁹ ti brahmāno, ⁵³⁰ vaṇṇavantatāya ⁵³¹ c' eva dīghāyukatādīhi ca brahmapārisajjādīhi ⁵³² mahantabhāvato va Mahābrahmāno ti laddhanāmānaṃ brahmānaṃ nivāsanatṭhānatāya ⁵³³ Mahābrahmā * ti vissute brahmaloke nibbattitvā ekamaṃ asaṅkheyyakappaṃ brahmasampattim anubhavati. Tayo kho ⁵³⁴ te ⁵³⁵ paṇītaratanappabhābhāsitasamānataḷavāsino ⁵³⁶ ti vedittabbā, ⁵³⁷ Ettha pana etesaṃ tinnannaṃ ⁵³⁸ pi ⁵³⁹ asaṅkheyyakappavaseṇ' eva āyuparicchedo datṭhabbo.

[55] “Tathā hi Brahmapārisajjādīnaṃ ⁵⁴⁰ tinnannaṃ ⁵⁴¹ pi mahākappānaṃ vaseṇa āyupparicchedo na ⁵⁴² sambhavati, ⁵⁴³ ekakappe pi tesāṃ ⁵⁴² avināsaḷhāvena ⁵⁴⁴ paripuṇṇakappe asaṃbhavato. Tathā h' esa ⁵⁴⁵ loka sattavāresu agginā vinassati ⁵⁴⁶ atṭhame vāre udakena puna sattavāresu ⁵⁴⁷ agginā atṭhame vāre ⁵⁴⁸ udakenā ⁵⁴⁹ ti evaṃ atṭha-atṭhakesu paripuṇṇesu ⁵⁵⁰ pacchimavāre vātena vinassati.

[56] Tattha paṭhamajjhānataḷaṃ upādāya agginā nassati. Duttiyajjhānataḷaṃ ⁵⁵¹ upādāya udakena, ⁵⁵² tatiyajjhānataḷaṃ upādāya vātena nassati.

* *VbhA.* 437 f., 519 f.; *Abhs.* 22

⁵²² B parisati

⁵²³ B *first written* °sajjā, *later cor. to* °saccā

⁵²⁴ B °naṭhāna°

⁵²⁵ B *first written* °sajja°, *later cor. to* °sacca°

⁵²⁶ B nippattitvā

⁵²⁷ B °hina°

⁵²⁸ B tehijjhānāhi

⁵²⁹ GK2 paṭi°

⁵³⁰ B °mano

⁵³¹ GK1K2P1RV vaṇṇavaṇṇāya

⁵³² B *first* °sajjā°, *later cor. to* °saccā°

⁵³³ B °naṭhāna°

⁵³⁴ B p' R khe

⁵³⁵ B ete

⁵³⁶ B °pabhāvabhāsitatekaṭṭha° GK1K2P1RV °pabhāvabhāvitā°

⁵³⁷ BC °tabbamaṃ

⁵³⁸ B tiṇṇanna

⁵³⁹ B api

⁵⁴⁰ B *first written* °sajjā°, *later cor. to* °saccā°

⁵⁴¹ W tiṇṇam

⁵⁴² B omits

⁵⁴³ B °bhavanti K2 sambhavi

⁵⁴⁴ B avisa°

⁵⁴⁵ B esā

⁵⁴⁶ W omits

⁵⁴⁷ B su omits

⁵⁴⁸ P1 udakena to vāre omits

⁵⁴⁹ C °kona

⁵⁵⁰ B °puṇṇāsu

⁵⁵¹ K2 °yamajjhāna°

⁵⁵² V natthi adds

Vuttañ c' etam :

“ Sattasattagginā vārā atthame atthamodakā ⁵⁵³
catusatthi yadā punṇā eko vāyuvāro ⁵⁵⁴ siyā.

Agginābhassarā hetthā āpena Subhakiṇhato
Vehapphalato ⁵⁵⁵ vātena evaṃ loko vinassatī ” * ti.

[57] Tasmā tinnannam ⁵⁵⁶ pi paṭhamajjhānatalānaṃ ekakappe
pi avināsaḥvato ⁵⁵⁷ sakalakappe tesam sambhavo natthi ti
asaṅkheyyakappavasena tesam āyuparicchedo vutto.

[58] Dutiyajjhānatalato paṭṭhāya ⁵⁵⁸ pana paripunṇassa ⁵⁵⁹
mahākappassa ⁵⁶⁰ vasena āyuparicchedo, na asaṅkheyyakappava-
sena. Asaṅkheyyakappo ti ca yojanāyāmaṃvitthārato ⁵⁶¹ setasāsa-
parāsito ⁵⁶² vassasataccayena ekekaḥijassa gahaṇena sāsaparāsino ⁵⁶³
parikkhaye ⁵⁶⁴ pi ⁵⁶⁵ hi ⁵⁶⁶ akkhayasabhaḥvassa ⁵⁶⁷ mahākappass' ⁵⁶⁸
eva catutthabhaḥgo. So pana sattharogadubbhikkhānaṃ aññatara-
saṃvaṭṭena bahusu vināsaṃ upagatesu ⁵⁶⁹ avasiṭṭhasattānaṃ pava-
ttakusaladhammānubhaḥvena dasavassato paṭṭhāya anukkamena
asaṅkheyyāyuppaṃmaṇesu sattesu ⁵⁷⁰ puna adhammasamādānava-
sena kamena parihāyitvā dasavassāyukesu jātesu ⁵⁷¹ rogādisu ⁵⁷²
aññatarasaṃvaṭṭena ⁵⁷³ sattānaṃ vināsaṃpattiyā, ⁵⁷⁴ ayam eko
antarakappo ti evaṃ paricchinnaṃ ⁵⁷⁵ antarakappassa vasena
catusatthi-antarakappapaṃmaṇo ⁵⁷⁶ hoti.” ⁵⁷⁷ † Vīsati-antarakap-
papaṃmaṇo ⁵⁷⁸ ti ca ⁵⁷⁹ vadanti.

[59] Tathā dutiyajjhānaṃ ⁵⁸⁰ tatiyajjhānañ ca parittaṃ bhāvetvā
aparihīnajjhāno uparimehi ⁵⁸¹ parittā ⁵⁸² ābhā ⁵⁸³ etesan ti Parittā-
bhā ti evaṃ laddhanāmaṇaṃ nivāsanaṭṭhānatāya ⁵⁸⁴ Parittābha-
saṅkhāte ⁵⁸⁵ † brahmaloke uppajjitvā dve mahākappāni brahma-
sampattim anubhavati. Tam eva majjhimam ⁵⁸⁶ bhāvetvā

* *AbhsS.* 140 ; *Abv.* 94 ; *SsA.* 64 f. † *AbhsS.* 139 f. ; *Abv.* 94

‡ *See M.* III. 102 ; *VbhA.* 507 ; *Abhs.* 23

⁵⁵³ BCHK1RS °medakā

⁵⁵⁴ K1RS °vāro

⁵⁵⁵ CGHK2RSV °lāto

⁵⁵⁶ BK1K2P1SV tiṇṇam

⁵⁵⁷ BHS °nāsā°

⁵⁵⁸ B paṭhāya

⁵⁵⁹ K2 pāri°

⁵⁶⁰ C ssa omits

⁵⁶¹ B to omits

⁵⁶² P1 °sāsipa° V °sāsapa°

⁵⁶³ V °rāsito

⁵⁶⁴ V hi adds

⁵⁶⁵ K1P1 omit

⁵⁶⁶ B omits

⁵⁶⁷ K2° sabhaḥvasabhā° P1

akkhassabhā°

⁵⁶⁸ K2 °kappasas

⁵⁶⁹ CH vinasa°

⁵⁷⁰ P1V omit

⁵⁷¹ B pattesu

⁵⁷² CGHK1K2RS su omits

⁵⁷³ CGHK1K2RS sama-

ñña°

⁵⁷⁴ B vināsaṃ° BCGHK1

K2RS vā add

⁵⁷⁵ B °channassa

⁵⁷⁶ K1K2 °kappaṃmaṇo

⁵⁷⁷ C ti vadanti

⁵⁷⁸ K1 Viyati°

⁵⁷⁹ HP1RSV hoti. to ca

omits

⁵⁸⁰ P1V °jhāna

⁵⁸¹ P1 upariceti

⁵⁸² P1 pattā

⁵⁸³ P1 āha

⁵⁸⁴ B °naṭhāna°

throughout

⁵⁸⁵ B °bhā°

⁵⁸⁶ CGK1K2R majjhimā

aparihīnajjhāno ⁵⁸⁷ appamāṇā ābhā etesan ti Appamāṇābhā ti laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhānatāya Appamāṇābhā* ti vissute brahmaloke ⁵⁸⁸ nibbattitvā cattāri mahākappāni brahmasampattim anubhavati. Tam eva paṇitaṃ ⁵⁸⁹ bhāvetvā aparihīnajjhāno ⁵⁹⁰ valāhakato vijju viya ito c' ito ca ābhā sarati nissarati etesaṃ ⁵⁹¹ sappītikajjhānanibbattakkhandhasantānattā ⁵⁹² Ābhassarā ti laddhanāmānaṃ nivāsanaṭṭhānatāya Ābhassarā † ti vissute ⁵⁹³ brahmaloke ⁵⁹⁴ nibbattitvā aṭṭhamahākappāni brahmasampattim anubhavati. Ete pi tayo paṇitaratanā-vabhāsītekatalavāsino ⁵⁹⁵ ti veditabbā.

[60] Tathā catutthajjhānaṃ parittaṃ ⁵⁹⁶ hīnaṃ ⁵⁹⁷ bhāvetvā aparihīnajjhāno, subhā ti ekaghaṇā acalā sarīrābhā ⁵⁹⁸ vuccati, sā uparibrahmehi parittā etesan ti Parittasubhā ti evaṃ laddhanāmānaṃ brahmānaṃ ⁵⁹⁹ nivāsanaṭṭhānatāya ⁶⁰⁰ Parittasubhasaṅkhāte ⁶⁰¹ ‡ brahmaloke ⁶⁰² uppajjitvā soḷasamahākappāni brahmasampattim anubhavati. Tam eva majjhimānaṃ bhāvetvā aparihīnajjhāno ⁶⁰³ appamāṇā subhā etesan ti Appamāṇasubhā ti ⁶⁰⁴ evaṃ laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhānatāya ⁶⁰⁵ Appamāṇasubhasaṅkhāte ⁶⁰⁶ § brahmaloke nibbattitvā dvattiṃsamahākappāni brahmasampattim anubhavati. Tam eva paṇitaṃ ⁶⁰⁷ bhāvetvā aparihīnajjhāno pabhāsamudayaṅkhātehi subhehi kiṇṇā ⁶⁰⁸ ākiṇṇā ⁶⁰⁹ Subhakiṇṇā ⁶¹⁰ ti evaṃ laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhānatāya ⁶¹¹ Subhakiṇhasaṅkhāte || brahmaloke uppajjitvā upāsakajano catusaṭṭhimahākappāni brahmasampattim anubhavati. Ete pi paṇitaratanā-vabhāsītekatalavāsino ⁶¹² ti veditabbā.

[61] Tathā pañcamajjhānaṃ bhāvetvā aparihīnajjhāno ⁶¹³ jhā-

* See *Abhs.* 21, 23 ; *Kvu.* 207 ; *VbhA.* 520 ; *M.* III. 147

† See *Abhs.* 22 ; *A.* II. 127, V. 60

‡ See *M.* III. 102 ; *VbhA.* 507 ; *Abhs.* 23

§ See *M.* III. 102 ; *VbhA.* 520 ; *Abhs.* 21, 23 ; *Kvu.* 207

|| *MA.* I. 553 ; *SA* I 162 ; *A.* II. 127, 129

⁵⁸⁷ PIV repeat

⁵⁸⁸ CGK1K2P1RV °lo-kesu

⁵⁸⁹ K2 paṇitā

⁵⁹⁰ CGHK1S °jhāne

⁵⁹¹ PIV etc

⁵⁹² B °nippat° K1R °sattānantā ti K2 °sattānantā

⁵⁹³ W vissutesu

⁵⁹⁴ W °lokesu

⁵⁹⁵ B °ralanappabhāva-

bhāviteka° W °tekusala-vāsino

⁵⁹⁶ GK1K2P1RV paritta

⁵⁹⁷ B hīnaṃ

⁵⁹⁸ B sari°

⁵⁹⁹ W omits

⁶⁰⁰ B °nathāna°

⁶⁰¹ W °khātesu

⁶⁰² GHK1K2P1RSV °lo-kesu

⁶⁰³ B °hina° CH parihīna°

⁶⁰⁴ K2 namaṃ

⁶⁰⁵ B °nathāna° C vasa-na°

⁶⁰⁶ CGHK2S °sukha°

⁶⁰⁷ B paṇitaṃ

⁶⁰⁸ K2 kiṇṇe

⁶⁰⁹ GPIV omit

⁶¹⁰ CGHK1RS sukha°

⁶¹¹ B °nathāna° P1 vasa-ṭṭhāna° throughout

⁶¹² B paṇitaratanappa-bhāvabhā° P1V °talavāno

⁶¹³ P1V °jhāna

nappabhāya ⁶¹⁴ nibbattam vipulaphalam ⁶¹⁵ etesan ti Vehapphalā ti evam laddhanāmānam brahmānam nivāsanatṭhānatāya Vehapphalasaṅkhāte* brahmaloke uppajjitvā ⁶¹⁶ pañcakappasatāni ⁶¹⁷ mahantam ⁶¹⁸ brahmasampattim anubhavati.

[62] Keci ⁶¹⁹ pana tam eva “saññā rogo, saññā gaṇḍo” † ti ādinā “dhi ⁶²⁰ cittam, dhibbatedam ⁶²¹ cittan” ‡ ti ādināgatana-yena ⁶²² arūpūpappattiyā ⁶²³ ādinavadassanena tad abhāve ca ⁶²⁴ santapaṇitabhāvasanniṭṭhānena ⁶²⁵ vāyokasiṇe ⁶²⁶ kesañci matena ⁶²⁷ paricchinnākāsakasiṇe ⁶²⁸ vā bhāvanābalena tena ⁶²⁹ paṭilabhita-bbābhāve ⁶³⁰ arūpassa ⁶³¹ anibbattisabhāvāpādānavasena ⁶³² arūpavirāgabhāvanam ⁶³³ bhāvetvā aparihīnajjhāno saññāvirāgabhāvanānibbattarūpasantatimattattā, natthi saññā, tammukhena vuttā ⁶³⁴ sesa-arūpakkhandhā ca etesan ti asaññā, te yeva sattā ti Asaññasattā iccevam ⁶³⁵ laddhanāmānam brahmānam asaññasattānam nivāsanatṭhānatāya ⁶³⁶ Asaññasattasaṅkhāte ⁶³⁷ § loke uppajjitvā pañcakappasatāni eva ⁶³⁸ tattha pavattanti. ⁶³⁹ Ete pi paṇitaratanāvabhāsītekatalavāsino ti daṭṭhabbā.

[63] Evam suciram ⁶⁴⁰ pi kālam rūpabhavasampattim ⁶⁴¹ anubhavitvā arūpabhavasampattim pi paribuñjitukāmo upāsakajano, “dissanti kho pana ⁶⁴² rūpādhikaraṇam ⁶⁴³ daṇḍādānasatthādāna-kalahaviggahavivādan” || ti, na ⁶⁴⁴ kho pan’ etam sabbaso āruppe ti, so ca tesam daṇḍādānādīnañ ⁶⁴⁵ c’ eva cakkhurogādīnañ ca ābādhasahassānam vasena ⁶⁴⁶ karajarūpe ādinavam disvā *Visuddhi-*

* *Abhs.* 23 ; *A.* II. 128, 129 † *M.* II. 230 ‡ *See AA.* V. 24

§ *See A.* IV. 401 ; *DA.* I. 118 ; *ThagA.* 291

|| *M.* I. 110 ; *Cf. D.* III. 289 ; *A.* IV. 400

⁶¹⁴ B °bhāva

⁶¹⁵ B vipulam°

⁶¹⁶ K2 nibbattitvā

⁶¹⁷ C °kāmappa° HRS
°kāppa°

⁶¹⁸ B mahanta

⁶¹⁹ B Koci

⁶²⁰ K1 omits

⁶²¹ B dhipabhedam K1
sibbatedam P1V dhi ci-
ttabbatesam

⁶²² B ādinā āgata°

⁶²³ B arunuppapavattiyā
CGK1K2P1RV ārūpa°

⁶²⁴ B omits

⁶²⁵ B °paṇita° K2 °paṇi-
tā°

⁶²⁶ K2 °kasiṇo

⁶²⁷ S mattenā

⁶²⁸ GK2 paticchinnākāsa-
kasiṇo HS °kasiṇo CP1V
paticchinnā° K1R paṭi-
pacchinnā°

⁶²⁹ K2 omits

⁶³⁰ B °bhāvena

⁶³¹ B anurūpa

⁶³² B anuppattisabhāvā-
dādāna° K2 °sabhāvasa-
bhāvā°

⁶³³ B *Here only* ‘a’ of the
word arūpavirāgabhāva-
nam and ‘samohānam’
of the word rāgadosamo-
hānam (*Ch.* VIII. § 6)
together with ‘m’ inserted
between ‘sa’ and ‘mohā-
nam’ form a word (a +
sa + m + mohānam =)

asammohānam, and omits
the rest from ‘a’ to
‘samohānam’

⁶³⁴ C vutta

⁶³⁵ CK1RV idh’ evam

⁶³⁶ C vasanatṭhā°

⁶³⁷ CGHK1K2RS satta
omit

⁶³⁸ P1 evam

⁶³⁹ S pavatti

⁶⁴⁰ K2 ruciram

⁶⁴¹ V °pattim

⁶⁴² P1 na omits

⁶⁴³ K2 °karaṇa

⁶⁴⁴ CGHK1K2RS thi P1V
ti cor. acc. Dh.

⁶⁴⁵ GK2 daṇḍādīnam

⁶⁴⁶ K2 varasena

magge ⁶⁴⁷ vuttanayena ākāsānañcāyatanam ⁶⁴⁸ bhāvetvā aparihī-
najjhāno Ākāsānañcāyatanūpagānam * devānam nivāsanaṭṭhāna-
tāya evam laddhanāme arūpabhave ⁶⁴⁹ nibbattitvā ⁶⁵⁰ tattha
vīsaticappasahassāni udāram ⁶⁵¹ pītisukham anubhavati.

[64] Tath' eva viññāṇaṇcāyatanam bhāvetvā aparihīnajjhāno
Viññāṇaṇcāyatanūpagānam devānam nivāsanaṭṭhānatāya Viññā-
ṇaṇcāyatanasaṅkhāte † arūpabhave uppajjitvā cattālīsakappasa-
hassāni ⁶⁵² atulam ⁶⁵³ pītisukham anubhavati.

Tathā ākiñcaññāyatanam bhāvetvā aparihīnajjhāno Ākiñcaññā-
yatanūpagānam ‡ devānam nivāsanaṭṭhānatāya evam laddhanāme
arūpabhave uppajjitvā saṭṭhikappasahassāni ulāram jhānasukham
anubhavati.

[65] Tath' eva ⁶⁵⁴ nevasaññānāsaññāyatanam ⁶⁵⁵ bhāvetvā aparī-
hīnajjhāno Nevasaññānāsaññāyatanūpagānam devānam nivāsa-
naṭṭhānatāya Nevasaññānāsaññāyatanasaṅkhāte § arūpabhave
uppajjitvā caturāsītikappasahassāni atipaṇītataṃ samāpattisu-
kham anubhavati.||

[66] Bhavant' ettha :

“ Jhāyino amitābhā ⁶⁵⁶ ye ⁶⁵⁷ pītibhakkhā mahiddhikā
brahmāno ⁶⁵⁸ ko sukham tesam na munī vaṇṇayissati.

Tībhāgakappam jīvanti brahmalokesu heṭṭhimā
caturāsītisahassāni kappāni tesu uttamā. ⁶⁵⁹

Pūrā ⁶⁶⁰ sāsapiyo koṭṭhe sabbato ⁶⁶¹ yojanāyate
tato vassasate punṇe chaḍḍetvā ekam ekakam,
yāvatā rittakam ⁶⁶² hoti dīgho kappo tato pi ⁶⁶³ ca.

[67] Āyunā ⁶⁶⁴ eva viññeyyo tesam seso ⁶⁶⁵ sukhodayo
iminā pūtikāyena ⁶⁶⁶ mandakālena ⁶⁶⁷ sādhiyā.

* See *M.* III. 103 ; *A.* I. 267 ; *Abhs.* 23 ; *Kvu.* I. 207 f.

† See *M.* III. 103 ; *Abhs.* 23

‡ See *M.* III. 103 ; *Abhs.* 23 ; *Vism.* 333

§ See *D.* III. 224 ; *M.* I. 41, 160, etc. ; *Ps.* I. 36, *Dhs.* 268, 582 ; *Kvu.* 202 ;
Vism. 571

|| Cf. *AbhsS.* 131 ff ; *Abv.* 91 ff.

⁶⁴⁷ K2 °maggena

⁶⁴⁸ P1 sā omits

⁶⁴⁹ K1P1 °bhāve

⁶⁵⁰ P1 nittitvā

⁶⁵¹ V uram

⁶⁵² K2 °kappasata°

⁶⁵³ P1 alam

⁶⁵⁴ S omits

⁶⁵⁵ C °yatana

⁶⁵⁶ K1 amitabhā

⁶⁵⁷ CGHK2RS ve

⁶⁵⁸ P1V brāhmano

⁶⁵⁹ K2 uttama P1V utta-
mo

⁶⁶⁰ GK2 purā

⁶⁶¹ K2 sabbaso

⁶⁶² V parittakam

⁶⁶³ GHK2P1RSV ti

⁶⁶⁴ CHS Āyanā P1 Āyatā

⁶⁶⁵ CGHK1K2RS sese

⁶⁶⁶ K2 °kālena

⁶⁶⁷ K2 °kāyena

Nekakappasatam āyu sukhañ cā pi manomayam
yesam tesam sukhaggassa kā ettha upamā siyā.

Visiṭṭham iha ⁶⁶⁸ yam ⁶⁶⁹ puññaṃ nibbānāvaham eva tam
ulāraphaladam evam brahmalokesu majjhimam.

Parittam kāmalo kamhi pañcakāmaguṇodayam
aññaddvayam ⁶⁷⁰ hitasukham sabbam deti asesakam

Sudullabham bubbuladubbalam ⁶⁷¹ imam
sarīram evamvidhapuññasādhakam
apuññakammesu payojayam jano
Sinerumuddhā patito va sociyo. ⁶⁷² ” *

[68] “ Yathā ⁶⁷³ sāsapamattamhā bījā nigrodhapādapo
jāyate satasākhaḍḍho mahānīlambudopamo. ⁶⁷⁴

Tath’ eva puññakammamhā aṇumhā vipulam phalam
hoti ti appapuññan ⁶⁷⁵ ti ⁶⁷⁶ nāvamaññeyya paṇḍito ” † ti.

[69] Yam pana vuttam “ *lokiyalokuttarasampattiyo sādhetabbā* ” ‡
ti tattha ettāvatā lokiyasampattiyo pakāsītā ⁶⁷⁷ honti.

Evamvidhe nekavibhūtisāre
kāme bhava rūpabhava ‘tare pi
pappoti sīlādiguṇena yena ⁶⁷⁸
ko nāma ⁶⁷⁹ tasmim hi ⁶⁸⁰ budho ⁶⁸¹ pamajje.

Iti abhinavasādhujanapāmojjatthāya ⁶⁸² kate

Upāsakajanālaṅkāre

Lokiyasampattiniddeso nāma sattamo paricchedo.

* *Sdhp.* vv. 255–62.50 f. † *Sdhp.* vv. 270, 271.51

‡ Ch. II. § 1

⁶⁶⁸ K2 iya

⁶⁶⁹ K2 ham

⁶⁷⁰ CGHK2RS °dvayā K1
aññañ ca yā P1 °dvaya V
aññaṃ mayā cor. acc.
Sdhp.

⁶⁷¹ K2 buddhala°

⁶⁷² V sevito

⁶⁷³ K2 Tathā

⁶⁷⁴ CGHK1K2RS °nīlam-
bujopamo

⁶⁷⁵ P1V °puññaṃ tam

⁶⁷⁶ CHK2R omit

⁶⁷⁷ CK1P1RV °sito

⁶⁷⁸ P1V omit

⁶⁷⁹ P1 nāgama

⁶⁸⁰ CGHK1K2P1RSV na
cor. acc. Dh.

⁶⁸¹ P1 Buddho

⁶⁸² S °pāpojjā°

[LOKUTTARASAMPATTINIDDESO VIII]

[1] Idāni “ *lokuttarasampattiyo* ¹ *sādhetaḥḥā* ” * ti ² ettha lokuttarasampatti nāma upādānakkhandhasaṅkhātalokato uttaran ti uttiṇṇā ti vā lokuttarā ti evaṃ laddhanāmā sampatti. Sā tividhā hoti : sāvaka bodhi pacceka bodhi sammā sambodhi ³ ti.

[2] Ettha *sāvakabodhi* nāma satthu dhammadesanāya ⁴ savaṇante jātattā sāvakā ti evaṃ laddhanāmehi sāvakehi maggapatipāṭiyā adhigantabbo saccābhisamayo.

[3] Tathā hi, *Visuddhimagge* vuttanayena sotāpattimaggam bhāvetvā diṭṭhivicikicchāppahānena ⁵ pahīnāpāyagamano satta-kkhattuparamo *sotāpanno* nāma. So pana tividho hoti: ekabījī kolamkolo sattakkhattuparamo ti.

[4] Tattha *ekabījī* nāma ekaṃ ⁶ bhavaṃ saṃsaritvā ⁷ arahattam patto. *Kolaṃkolo* nāma dve vā tīṇi vā sandhāvitvā dukkhass'antakaro.⁸ *Sattakkhattuparamo* nāma sattamajātito ⁹ param uppādanārahassa khandhasantānassa arahattappattiyā ¹⁰ nirodhattā ¹¹ sattamabhava dukkhass'antakaro. Tassa ¹² bhavā ¹³ ca sattakkhattum manussaloke paṭisandhigahaṇavasena ¹⁴ daṭṭhabbā.¹⁵ Deva-lokabrahmalokesu ¹⁶ hi tato adhikatarā pi uppajjanti yeva.

[5] Tasmā Visākhā ca Anāthapiṇḍiko seṭṭhī ca Sakko devarājā cā ti ime tayo janā bhavanikantiyā balavatarattā chakāmāvacaresu anukkamena uppajjitvā tattha ¹⁷ tatthāyupparamāṇena mahantiṃ dibbasampattiṃ samāpattisukhañ ca anubhavitvā Paranimmitadevaloke ¹⁸ ṭhatvā, jhānaṃ nibbattetvā brahmaloke pi anukkamena uppajjantā tatthāyupparamāṇena udāraṃ pītisukhaṃ anubhavitvā Subhakiṇḥakatale ¹⁹ ṭhatvā maggaṃ bhāvetvā anāgāmi-phalaṃ patvā pañcasuddhāvāsesu anukkamena uppajjantā ²⁰ tattha tatthā pi āyupparamāṇena samāpattisukhaṃ anubhavitvā Akanitṭhatale ṭhatvā ²¹ arahattamaggaṃ sacchikatvā ²² nibbānapurāṃ pavisanti.†

* Ch. II. § 1 † DA. III. 740

¹ CHK2P1S °tarā°

² CHK1RS lokuttara° to
ti repeat

³ C sammā omits

⁴ K2 ya omits

⁵ P1V °kicchāpahā°

⁶ CHS eka

⁷ CK2 samharitvā

8 K1 °santam°

9 Pl sattamo°

10 Carahattam^o

¹¹ K2 nirodha sattā

12 C Satta

13 K2 bhagavā

14 K2 °gahane°

15 K2 °bbo P1 °bbam

¹⁶ W Devaloke^o *emended*

17 V tatha

18 C °devake

19 C °hatale

²⁰ V tatthāyupparamāṇena
to uppajjantā omits

21 Vomits

22 CHPIRS °karitvā

[6] Aparo rāgadosamohānaṃ²³ tanuttakaraṃ²⁴ sakadāgāmi-maggaṃ bhāvetvā *sakadāgāmī* nāma²⁵ hoti, sakid²⁶ eva imaṃ lokaṃ paṭisandhivasenāgacchati²⁷ ekacco.²⁸ Tattha ekacco kāma-bhave sakadāgāmiphalaṃ sacchikaroti, ekacco rūpabhave, ekacco arūpabhave ti, so pi²⁹ evaṃ tividho hoti.

[7] Aparo kāmarāgavyāpādānaṃ³⁰ anavasesappahānakaraṃ³¹ anāgāmimaggaṃ bhāvetvā *anāgāmī* nāma hoti. So hi paṭisandhivasena imaṃ lokaṃ na āgacchati ti³² anāgāmī nāma jāto.

[8] Tasmā saddhādīnaṃ³³ indriyānaṃ adhikādhikavasena suddhāvāsesu uppajjanto saddhindriyādhikavasena Avihatale³⁴ uppajjitvā kappasahassaṃ³⁵ brahmasampattim anubhavati. Tathā viriyindriyādhikavasena³⁶ Atappe uppajjitvā dve kappasahassāni mahantaṃ pītisukhaṃ³⁷ anubhavati. [9] Tath' eva satindriyādhikattena³⁸ Sudasse uppajjitvā cattāri kappasahassāni vipulaṃ pītisukhaṃ anubhavati. Tathā samādhindriyassa adhikattā Sudassitale³⁹ uppajjitvā aṭṭhakappasahassāni⁴⁰ udāraṃ⁴¹ brahmasampattim anubhavati. Tath' eva paññindriyādhikavasena⁴² Akaniṭṭhatale⁴³ uppajjitvā soḷasakappasahassāni atikkantaṃ⁴⁴ brahmasampattim anubhavati.

[10] Tattha Avihādayo suddhānaṃ anāgāmī-arahantānaṃ eva āvāsā ti *suddhāvāsā*.⁴⁵ Anunayapaṭighābhāvato⁴⁶ vā suddho āvāso etesan ti suddhāvāso,⁴⁷ tesam nivāsabhūmi⁴⁸ pi suddhāvāsā⁴⁹ ti vuccati. Imesu pana paṭhamatalavāsino⁵⁰ appakena kālena attano ṭhānaṃ na⁵¹ vijahantī⁵² ti *Avihā* nāma. Dutiyatalavāsino na kenaci tappantī ti *Atappā*. [11] Tatiyatalavāsino paramasundara-rūpattā⁵³ sukhena dissantī⁵⁴ ti *Sudassā*. Catutthatalavāsino superisuddhadassanattā⁵⁵ sukhena passantī ti *Sudassino*. Pañca-

²³ B *from* 'rūparāgabhāvanam' of 'arūparāgabhāvanam' (Ch. VII. § 62) to 'rāgado' of 'rāgadosamohānaṃ is missing

²⁴ K1 °taraṇam

²⁵ B no va

²⁶ B sakimḍ CGHRS sakind

²⁷ K2V °vasena°

²⁸ GHK1K2P1RSV omit

²⁹ V ti

³⁰ K1 °pādana

³¹ B anasse°

³² B ki

³³ B °dinaṃ V sabbā°

³⁴ B Avihā°

³⁵ B °hassa

³⁶ B viriyādhika° V jitin-driyā°

³⁷ B piti°

³⁸ B °dhikaccena

³⁹ B °sitale

⁴⁰ P1 °kappaṃ°

⁴¹ B ulāraṃ

⁴² B °dhikabhāve CR °bhavena K2 saññin°

⁴³ B °niṭṭha°

⁴⁴ B °kanta

⁴⁵ V ya adds

⁴⁶ CGHK1K2RSV °paṭigha° P1 °paghaṭibhāvato

⁴⁷ B °vāsā

⁴⁸ B nivāsanabhūmi

⁴⁹ B saddhā° K1 °vāso

⁵⁰ K2 °tale°

⁵¹ B omits

⁵² B °ti K2 vijjantī

⁵³ K2 pararūpasundara-rūpattā

⁵⁴ C disanti

⁵⁵ K1R °dussa°

matalavāsino pana ukkaṭṭhasampattikattā ⁵⁶ natthi ⁵⁷ etesaṃ kaniṭṭhabbhāvo ti *Akaniṭṭhā* ti veditabbā. ⁵⁸

[12] Ettha pana antarāparinibbāyī ⁵⁹ upahaccaparinibbāyī asaṅkhāraparinibbāyī sasaṅkhāraparinibbāyī uddhamso to akanīṭṭhagāmī ti ⁶⁰ Avihesu pañca, tathā Atappa-Sudassa-Sudassīsu. ⁶¹ Akaniṭṭhesu pana uddhamso tavajjā cattāro labbhanti. Tattha tattha anāgāmīnaṃ āyuno vemajjhaṃ anatikkamitvā antarā va kilesānaṃ parinibbānasaṅkhātāṃ arahattaṃ patto *antarāparinibbāyī* nāma hoti. So pi evaṃ tividho hoti : [13] Kappasatasahassāyukesu ⁶² tāva ⁶³ Avihesu nibbattitvā eko ⁶⁴ nibbattadivase ⁶⁵ yeva arahattaṃ pāpuṇāti, no ce nibbattadivase ⁶⁶ yeva arahattaṃ pāpuṇeyya, ⁶⁷ paṭhamassa pana ⁶⁸ kappassa ⁶⁹ matthake ⁷⁰ pāpuṇāti, paṭham' ⁷¹ eko antarāparinibbāyī nāma. Aparo evaṃ asakkonto dvinnāṃ kappasatānaṃ matthake pāpuṇāti, ayaṃ ⁷² dutiyo. Aparo evaṃ pi asakkonto catunnaṃ kappasatānaṃ matthake pāpuṇāti, ayaṃ tatiyo antarāparinibbāyī nāma hoti.

[14] Pañcamāṃ pana kappasatāṃ atikkamitvā arahattaṃ patto *upahaccaparinibbāyī* nāma hoti. Atappādisu ⁷³ pi es' eva nayo. Yattha katthaci uppanno pana ⁷⁴ sasaṅkhārena ⁷⁵ sappayogena ⁷⁶ kilamanto dukkhena patto *sasaṅkhāraparinibbāyī* nāma. Asaṅkhārena appayogena akilamanto sukhena patto *asaṅkhāraparinibbāyī* ⁷⁷ nāma. Ime cattāro pañca pi ⁷⁸ suddhāvāsesu labbhanti. ⁷⁹

[15] *Uddhamso to akanīṭṭhagāmī* ti ettha pana uddhambhāgiyabhāvena uddham assa taṇhāsotaṃ ⁸⁰ vaṭṭasotañ ⁸¹ cā ⁸² ti uddhamso to. Uddham vā gantvā paṭilabhitabbo, uddham assa maggasotaṃ ti uddhamso to. Akaniṭṭhaṃ gacchatī ti akanīṭṭhagāmī. So ⁸³ Avihato paṭṭhāya ⁸⁴ cattāro devaloke sodhetvā Akaniṭṭhaṃ gantvā parinibbāyati. Ayaṃ *uddhamso to akanīṭṭhagāmī* ⁸⁵ nāma. Aparo arahattamaggaṃ bhāvetvā anavasesakilesappahānena *arahā* nāma

⁵⁶ B ukattha°

⁵⁷ V nan ti

⁵⁸ B °tabbāṃ

⁵⁹ S °nibbāti

⁶⁰ K1R ni

⁶¹ B °sisu

⁶² K2R sata *omit*

⁶³ K1R kāva

⁶⁴ K2 eke

⁶⁵ B nippatta°

⁶⁶ B nippattadive

⁶⁷ B pāpuṇāti

⁶⁸ GHK1K2P1RSV *omit*

⁶⁹ B kappasatasahassa

⁷⁰ B mattake

⁷¹ B ayam

⁷² B *omits*

⁷³ P1 su *omits*

⁷⁴ K2 kappasatāṃ *to* pana *omits*

⁷⁵ V saṅkhā°

⁷⁶ B sampa°

⁷⁷ B °yi

⁷⁸ P1 mī

⁷⁹ B labbhati

⁸⁰ K2 kaṇhātisotaṃ va

⁸¹ CGHRSV vasotaṃ K1 K2P1 *omit*

⁸² K1P1 vā K2 co

⁸³ K2 Yo

⁸⁴ B paṭhāya

⁸⁵ B °gāmi

hoti khīṇāsavo aggadakkhiṇeyyo ti. Evaṃ ⁸⁶ maggapaṭipāṭiyā adhigantabbo saccābhisamayo ⁸⁷ *sāvakabodhī* ti vuccati.

[16] *Paccekabodhi* nāma bodhaneyyabodhanattho ⁸⁸ hi balesu ⁸⁹ vasībhāvo ananubaddho, sayambhuñāṇena saccābhisamayo ti attho. Sammāsambuddhānaṃ ⁹⁰ hi sayambhuñāṇatāya sayam eva pavattamāno ⁹¹ pi ⁹² saccābhisamayo ⁹³ sānubaddho, ⁹⁴ aparimāṇānaṃ sattānaṃ saccābhisamayassa hetubhāvato. Imesu pana so ⁹⁵ ekassā pi sattassa saccābhisamayo ⁹⁶ hetu na hotī ti anubaddho ⁹⁷ ti vuccati.

[17] Sammāsambodhi pana sammā sāmaṃ sabbadhammānaṃ ⁹⁸ bujghanato bodhanato ca ⁹⁹ *sammāsambodhi* ¹⁰⁰ nāma. Sabbaññutañāṇapadaṭṭhānaṃ ¹⁰¹ hi maggañāṇaṃ, ¹⁰² maggañāṇapadaṭṭhānañ ¹⁰³ ca sabbaññutañāṇaṃ, tasmā ¹⁰⁴ Sammāsambuddho ¹⁰⁵ ti vuccati.

Ten' āha :

[18] “ Buddho ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutappatto ¹⁰⁶ balesu ¹⁰⁷ ca ¹⁰⁸ vasībhāvan ” * ti tividhā p' ettha ¹⁰⁹ tinnam bodhisattānaṃ yathāsakam āgamanīyapaṭipadāya matthakappattiyā ¹¹⁰ satipaṭṭhānādīnaṃ ¹¹¹ sattatimsāya bodhipakkhiyadhammānaṃ ¹¹² bhāvanā pāripūrī ¹¹³ ti veditabbā.

[19] Itarābhisamayānaṃ ¹¹⁴ tad avinābhāvato, na hi sacchikiriyaḥhisamayena vinā bhāvanābhisamayo ¹¹⁵ na sambhavati. Sati ca bhāvanābhisamaye ¹¹⁶ pahānābhisamayo ¹¹⁷ pariññābhisamayo ¹¹⁸ ca ¹¹⁹ siddho yeva hotī ti.

[20] Tasmā *adhikāro chandatā* ti dvaṅgasamannāgatā ¹²⁰ patthanāvasena ¹²¹ katapaṇidhānā ¹²² hi upāsakajānā tatoppabhuti

* Ps. I. 174

⁸⁶ B eva	⁹⁹ CGHK1K2RS va	¹¹⁰ V mattaka°
⁸⁷ CK1P1R sabbādhi°	¹⁰⁰ CHRS °buddho ti	¹¹¹ B °paṭhā° V sati omits
⁸⁸ CGHK1K2RS °neyyā°	¹⁰¹ CGHK2P1RS °taññā-	¹¹² P1V bodha°
⁸⁹ B phalesu K2 omits	ṇa K1 °ñutiñāṇaṃ°	¹¹³ C pari° V paripūrati
⁹⁰ CGHK2RV na add	¹⁰² CHRS maggaññāṇaṃ	¹¹⁴ V Itarehi°
⁹¹ K1K2 °māne	K1K2 °ñāṇa	¹¹⁵ B °nāhi° V bhāvābhi°
⁹² B omits	¹⁰³ B not clear	¹¹⁶ GK2P1V °samayo
⁹³ V saccāyobhi°	¹⁰⁴ BCGHK1K2RS omit	¹¹⁷ P1V pahābhi°
⁹⁴ B °bandho	¹⁰⁵ B °bodhi	¹¹⁸ B omits K2 pariññāti°
⁹⁵ P1S yo	¹⁰⁶ B °ñutaṃ V °ñutaṃ	¹¹⁹ B va
⁹⁶ R °samaye	pattā	¹²⁰ BCGK1RV vaṅga° K2
⁹⁷ BCHS °bandho K2	¹⁰⁷ phalesu	vagu° B ya adds
anubaddho	¹⁰⁸ HP1SV omit	¹²¹ K2 tatthanā°
⁹⁸ P1 °sammānaṃ V	¹⁰⁹ B sesā CHK1K2RS et-	¹²² K2 °paṇidho
°dhammāna	ṭhā P1 heṭṭhā	

aggasāvakabhāvāya kappasatasahassādhikam ekam asaṅkheyyam,
mahāsāvakabhāvāya kappānam satasahassam yeva sambhārasam-
bharanam karontā ¹²³ satthu sabrahmacārino ¹²⁴ vā catusaccakam-
matṭhānakatham ¹²⁵ sutvā tasmim ¹²⁶ yeva khaṇe kālantarena ¹²⁷
vā ¹²⁸ tajjam ¹²⁹ paṭipattim ¹³⁰ anutiṭṭhantā ghaṭantā ¹³¹ vāya-
mantā vipassanam ussukkāpetvā saccāni paṭivijjhantā attano
abhinīhārānurūpam saddhim ¹³² aggasāvakabhūmiyā vā ¹³³ mahāsā-
vakabhūmiyā vā ¹³⁴ kevalam vā aggamaggakkhaṇe sāvakasam-
bodhim ¹³⁵ adhigacchanti. Tato param sāvakabuddhā nāma honti ¹³⁶
sadevake loke aggadakkhiṇeyyā ¹³⁷ va.

[21] Atha vā :

“ Manussattam līngasampatti vigatāsavadassanam ¹³⁸
adhikāro chandatā ete abhinīhārakāraṇā ” * ti —

ime pañca dhamme samodhānetvā katābhinīhārā pana upāsaka-
janā tatoppabhuti dve asaṅkheyyāni kappāni ¹³⁹ satasahassaṇ ca
bodhisambhārasambharanam karontā anupubbena sambhatapa-
ccekabodhisambhārā tādise kāle carimattabhāve ¹⁴⁰ ṭhitā ñāṇassa
paripākagatabhāvena ¹⁴¹ upatṭhitasamveganimittam gahetvā savi-
sesam ¹⁴² bhavādisu ¹⁴³ ādinavam disvā sayambhuñāṇena pavatti-
pavattihetutaṇ ¹⁴⁴ ca paricchinditvā ¹⁴⁵ “ so idam ¹⁴⁶ dukkhan ti
yoniso manasikaroti ” † ti ādinā ¹⁴⁷ āgatanayena catusaccakam-
matṭhānam ¹⁴⁸ brūhentā attano abhinīhārānurūpam saṅkhāre pari-
maddantā ¹⁴⁹ anukkamena vipassanam ussukkāpetvā maggapaṭi-
pāṭiyā aggamaggam adhigacchantā paccekasambodhim ¹⁵⁰ abhisam-
bujjhanti. Aggaphalakkhaṇato paṭṭhāya ¹⁵¹ paccekasambuddhā ¹⁵²
nāma ¹⁵³ hutvā sadevakassa lokassa aggadakkhiṇeyyā ¹⁵⁴ honti.

* SnA. 51 ; ApA. 142 † M. I. 9

¹²³ B karonto

¹²⁴ K1 sabbabrahma°

¹²⁵ B °kammamāṇam° V
catuno°

¹²⁶ B tasmī

¹²⁷ B kālakantare CGHK1
K2RS °tarehi

¹²⁸ B hi CHS omit

¹²⁹ B tajja

¹³⁰ B °patti

¹³¹ V gantā

¹³² K2 sandhim

¹³³ GHK1K2RSV ca

¹³⁴ B va

¹³⁵ B °bodhi

¹³⁶ K1 hoti

¹³⁷ B °neyyo V °neyyoti

¹³⁸ B vigitā° C vigatāya-
va° V vigatāva°

¹³⁹ B kappānam

¹⁴⁰ B °mattā°

¹⁴¹ CHK1P1RSV °pākā°
K2 gata omits

¹⁴² B °sese

¹⁴³ K2 bhāvā°

¹⁴⁴ B °hetuṇ GK1K2P1V
one pavatti omit

¹⁴⁵ HK2S °chitvā

¹⁴⁶ W imam

¹⁴⁷ C ādinna

¹⁴⁸ B °māṭhā° K1 °sacca-
ya° P1V caturāsacca°

¹⁴⁹ K2 °madantā

¹⁵⁰ B °sambodhi W °ka-
bodhim

¹⁵¹ B paṭhāya

¹⁵² BK2 °buddho

¹⁵³ GK2 omit

¹⁵⁴ P1V °neyyo

[22] Atha vā yadi ¹⁵⁵ sambodhim icchanti :

“ Manussattaṃ liṅgasampatti hetusatthāradassanaṃ
pabbajjā guṇasampatti adhikāro ca chandatā
atṭhadhammasamodhānā abhinīhāro samijjhatī ” ¹⁵⁶ * ti —

[23] — evaṃ vutte atṭhadhamme ¹⁵⁷ samodhānetvā sāce ¹⁵⁸
paññādhikā cattāri asaṅkheyyāni kappānaṃ ¹⁵⁹ sataṣaḥassaṇ ca,
atha saddhādhikā atṭha-asaṅkheyyāni ¹⁶⁰ kappānaṃ sataṣaḥassaṇ
ca atha viriyādhikā soḷasa-asaṅkheyyāni kappānaṃ sataṣaḥassaṇ ca
paripūritabodhisambhārā upāsakajanā carimattabhāve ¹⁶¹ kata-
pubbakiccā ¹⁶² bodhimaṇḍaṃ abhiruyha ¹⁶³ “ na tāv’ imaṃ ¹⁶⁴
pallaṅkaṃ ¹⁶⁵ bhindissāmi yāva me ¹⁶⁶ na anupādāya āsavehi
cittaṃ vimuccissatī ” † ti paṭiññaṃ ¹⁶⁷ katvā ¹⁶⁸ aparājitaḥpallaṅ-
kena ¹⁶⁹ nisinnā ¹⁷⁰ asampattāya ¹⁷¹ eva sañjhāvelāya ¹⁷² Mārābalaṃ
vidhamitvā purimayāme pubbenivāsānussatiññaṇena anekākāra-
vokāre pubbe ¹⁷³ nivutthakkhandhe ¹⁷⁴ anussarītvā majjhime yāme
dibbacakkhuvisodhanaṇa cutūpapātaññaṇaṃ ¹⁷⁵ anāgataṃsañña-
ṇaṃ ¹⁷⁶ adhigantvā pacchimayāme ¹⁷⁷ “ kicchaṃ ¹⁷⁸ vatāyaṃ loko
āpanno ¹⁷⁹ jāyati ¹⁸⁰ ca jīyati ¹⁸¹ ca mīyati ca cavati ca uppajjati ca.
Atha ca ¹⁸² imassa ¹⁸³ dukkhassa nissaraṇaṃ ¹⁸⁴ nappajānāti
jarāmarāṇassā ” ‡ ti [24] ādinā jarāmarāṇato paṭṭhāya ¹⁸⁵ paṭicca-
samuppādamukhena ¹⁸⁶ vipassanaṃ abhinivisitvā mahāgahaṇaṃ
chinditum nisānasilāyaṃ ¹⁸⁷ pharaṣum nisento ¹⁸⁸ viya kilesagaha-
ṇaṃ ¹⁸⁹ chinditum ñāṇapharaṣum tejentā ¹⁹⁰ Buddhabhāvāya
hetusampattiyā paripākāṃ gatattā sabbaññutaññādhigamāya
vipassanaṃ ¹⁹¹ gabbhaṃ gaṇhāpentā ¹⁹² antarantarā nānāsamā-
pattiyo samāpajjitvā yathā vavatthāpīte ¹⁹³ nāmarūpe tilakkha-

* *Buv.* II. 59 ; *J.* I. 14 ; ; *ApA.* 16, 48, 140 ; *SnA.* 48, etc.

† *DhsA.* 34 ; cf. *ApA.* 76, *J.* I. 71 ‡ *D.* II. 30

¹⁵⁵ V omits	¹⁶⁹ B appa° PIV °pallaṅke	¹⁸¹ K2 riyati
¹⁵⁶ B samicchatī	¹⁷⁰ B nisinno	¹⁸² B omits
¹⁵⁷ B dhamme omits	¹⁷¹ K1 ya omits	¹⁸³ K1 icassa
PI °dhamma	¹⁷² B sajjhā° P1 sandhā°	¹⁸⁴ B nissa omits C sanis°
¹⁵⁸ P1 pacce	¹⁷³ GK2 omit	¹⁸⁵ B paṭhāya
¹⁵⁹ K1 °pāni	¹⁷⁴ GK2 tivu°	¹⁸⁶ P1 °pādamuppāda°
¹⁶⁰ B aṭha°	¹⁷⁵ W °pāte° P1 catū°	¹⁸⁷ B nisida° P1 nissāna°
¹⁶¹ P1 purimabhāve	¹⁷⁶ B sa omits CGHK1K2	¹⁸⁸ B nisedhento K2 nisin-
¹⁶² B katabuddha°	RS °saññāṇāni P1 °saññā-	no PIV nissento
¹⁶³ PIV āruyha	ṇāni	¹⁸⁹ GK1K2R °gahaṇa
¹⁶⁴ V ta vimalaṃ	¹⁷⁷ B ma omits PIV pa-	¹⁹⁰ B tacchanto P1 tejen-
¹⁶⁵ B pallaṅgaṃ	cchime°	ta
¹⁶⁶ PIV va add	¹⁷⁸ B kiccha	¹⁹¹ B °sanā
¹⁶⁷ PIV paṭiññatvā	¹⁷⁹ K1 āsanto R āno	¹⁹² V °hāyapento
¹⁶⁸ PIV omit	¹⁸⁰ P1 chāyati	¹⁹³ PIV vatthā°

ṇaṃ¹⁹⁴ āropetvā anupadadhammavipassanāvasena anekākāra-
vokārasaṅkhāre¹⁹⁵ sammasantā¹⁹⁶ chattimsakotīsatasaḥassamu-
khena¹⁹⁷ sammasanavāraṃ¹⁹⁸ vitthāretvā¹⁹⁹ tattha mahāvajira-
ñāṇasaṅkhāte vipassanāñāṇe tikkhasūrabhāvūpappanne²⁰⁰ utthā-
nagāminībhāvena²⁰¹ pavattamāne yadā taṃ maggena ghaṭenti,
tadā maggapaṭipāṭiyā²⁰² diyaḍḍhakilesasaḥassam²⁰³ khēpentā²⁰⁴
aggamaggañāṇena sammāsambodhiṃ adhigacchanti, aggaphala-
kkhaṇato paṭṭhāya²⁰⁵ adhigatā nāma. Sammāsambuddhabhāvato
dasabalacatuvesārajjādayo pi hi²⁰⁶ tesam²⁰⁷ tadā hatthagatā yeva
hontī ti.

[25] Tattha paññādhikānaṃ hi saddhā²⁰⁸ mandā hoti,²⁰⁹ paññā
tikkhā. Tato va²¹⁰ upāyakosallassa²¹¹ visadanipunaḥbhāvena²¹²
na cirass' eva pāramiyo pāripūriṃ²¹³ gacchanti. Saddhādhikānaṃ
paññā majjhimā hoti. Tesam nātisīghaṃ nātisaṅikaṃ pāramiyo
pāripūriṃ²¹³ gacchanti. Viriyādhikānaṃ pana paññā mandā hoti
ti tesam ciren' eva pāramiyo pāripūriṃ²¹³ gacchanti.

[26] Yathā mahābodhisattānaṃ,²¹⁴ na²¹⁵ evaṃ paccekabodhi-
sattānaṃ. Tesam hi sati pi paññādhikabhāve dve asaṅkheyyāni
kappānaṃ satasaḥassaṇ ca bodhisambhārasambharaṇaṃ²¹⁶ icchi-
tabbaṃ, na tato oraṃ.

Saddhādhikaviriyādhikā²¹⁷ pi vuttaparicchedato paraṃ katipaye
eva²¹⁸ kappe atikkamitvā paccekabodhiṃ abhisambujjhanti, na
tatiyaṃ²¹⁹ asaṅkheyyan ti. [27] Sāvaka bodhisattānaṃ²²⁰ pana
yesaṃ aggasāvakabhāvāya abhinīhāro, tesam ekaṃ asaṅkheyyaka-
ppānaṃ²²¹ satasaḥassaṇ ca sambhārasambharaṇaṃ icchitabbaṃ.
Yesaṃ mahāsāvakabhāvāya, tesam kappānaṃ satasaḥassaṇ ca,²²²
tathā Buddhassa mātāpitunnaṃ²²³ upaṭṭhākassa²²⁴ puttassa
cā²²⁵ ti.

Ayaṃ sannitthānakaro²²⁶ nayo.

¹⁹⁴ P1 ti omits

¹⁹⁵ BV vokāra omit

¹⁹⁶ B sampa°

¹⁹⁷ B sata omits °sahasa°

¹⁹⁸ GR °dvāraṃ K2 °dvā-
rānaṃ P1 sammana°

¹⁹⁹ B vatthā°

²⁰⁰ B °sūrubhāvuppanne

²⁰¹ B °mini° V °paṭibhā-
vena

²⁰² K2 yā omits

²⁰³ K2 ādiyaddha°

²⁰⁴ W khēpento

²⁰⁵ B paṭhāya

²⁰⁶ B te adds

²⁰⁷ K1R tosa K2P1V tesa

²⁰⁸ K2 saddhāya

²⁰⁹ CH honti

²¹⁰ B omits

²¹¹ K2 ya omits

²¹² K1 da omits K2P1
°bhāve

²¹³ P1V pari°

²¹⁴ B naṃ omits

²¹⁵ R omits

²¹⁶ B sambhāra omits V
°bhārambhara°

²¹⁷ B °yādhinaṃkā

²¹⁸ K2 evaṃ

²¹⁹ K2 tatiyaṃ S na
tatiyaṃ omits

²²⁰ P1 ka omits V Yāva
bodhi°

²²¹ G °kheyyā°

²²² W vā

²²³ B °pitūnaṃ

²²⁴ B upaṭhā°

²²⁵ B vā

²²⁶ B sanitthā°

[28] Iccevam ²²⁷ upāsakaratanādibhāvaṃ ²²⁸ pattā upāsakajanā
sīlavipulapākāraṃ ²²⁹ samādhīparikhāparivāritaṃ ²³⁰ vipassanāñā-
nadvāraṃ satisampajaññadalhakavāṭaṃ ²³¹ samāpattimaṇḍapādi-
patimaṇḍitaṃ bodhipakkhiyajanasamākulaṃ amatavaranaḡaram
pavisitvā acchinnam ²³² akuṭilaṃ ²³³ ujum puthulavitthataṃ
satipaṭṭhānamahāvīthiṃ ²³⁴ otaritvā cattāri sāmññaphalāni
catasso paṭisambhidā cha-abhiññā aṭṭhasamāpattiyo ti ²³⁵ imehi
mahagghehi ratanehi attabhāvaṃ alaṅkaronti. ²³⁶

[29] Tasmā :

“ Sabbaññuññānasataraṃsipajjotenāvabhāsītā ²³⁷
karuṇāpuṇṇacandena ²³⁸ katasītapariggahā, ²³⁹
Dasabuddhāmalabalodāraggahavibhūsitā ²⁴⁰
kusalosadhitārāhi saṅkiṇṇā sabbato disaṃ,
Suddhāsādhāraṇaññānasuvaṇṇamaṇisiṅgihi ²⁴¹
Buddhadhammorselehi ²⁴² avaruddhā samantato, ²⁴³
Vesārajjamigindehi parisāvanarājisu
sukhavissatthacārīhi ²⁴⁴ accantam upasobhitā,
Lokadhammānilākampadhitimerudhajuggamā ²⁴⁵
satipaṭṭhānaraṭṭhadḍhā ²⁴⁶ padhānānilavijitā, ²⁴⁷
Saddhammadesanāvassadhārāhi ²⁴⁸ parisiñcitā ²⁴⁹
bojjhaṅgakusumākiṇṇā ²⁵⁰ maggañjasamahāpathā, ²⁵¹
Guṇaṇṇavaparikkhittā ²⁵² sīlāmalatalā ²⁵³ subhā
Buddhabhūmī hi ²⁵⁴ yā loke laddhā vīravarchi sā, ²⁵⁵
Visiṭṭhā sabbabhūmīnaṃ ²⁵⁶ yadi ²⁵⁷ etena labbhati,
alabbhaniyaṃ ²⁵⁸ etena loke aññaṃ ²⁵⁹ hi kiṃ siyā.” *

* *Sdhp.* vv. 590–97. 70 f.

²²⁷ W Icceva
²²⁸ B °bhāvap
²²⁹ B °lappakāraṃ V
sīlam°
²³⁰ B parikhā omits
²³¹ V °jaññalabhakavāṭaṃ
²³² B avic°
²³³ B atikulam
²³⁴ B °paṭhānamahāvīthi
²³⁵ V omits
²³⁶ B not clear
²³⁷ BV Sabbaññuta° K2
°nāmabhāsītā
²³⁸ B kurunā° S karuna°
²³⁹ K1P1RV °gahaṃ

²⁴⁰ B °buddha° G °cala-
balā° K2 °cabala°
²⁴¹ B Buddhasādhārakā-
ñña° CGK1P1R Buddha°
CH hi omit K2 Buddha-
dhāra° °sigihi V Buddhā°
²⁴² BGHK1P1RSV °rase-
lehi K2 Buddho°
²⁴³ K2 yaman°
²⁴⁴ G °vitthassattha°
²⁴⁵ K1 °nilākamma° K2
°dhajjuggamā V °dhanu-
ggamā
²⁴⁶ B °raḍaddho
²⁴⁷ B °vijjutā K1 °jivitā

²⁴⁸ B V °dhārābhi
²⁴⁹ CKP1V parisandhitā
²⁵⁰ B °kiṇṇa
²⁵¹ B maggañjamaḡamahā-
patā
²⁵² B Guṇavaṇṇapari-
kkhitā V Guṇannāva°
²⁵³ G sīla°
²⁵⁴ K1K2 omit
²⁵⁵ GK2P1V yā
²⁵⁶ V sabba omits
²⁵⁷ R yati
²⁵⁸ K2 aladdha°
²⁵⁹ K2 añña

[30]

Tato cintāmaṇīdeva-

pādapo ²⁶⁰ surabhī viyanirantaram va ²⁶¹ etth' ²⁶² evakattabbo sādārādarō ²⁶³ ti. ²⁶⁴

Yam pana vuttaṃ “ *Evam saraṇagatehi* ²⁶⁵ *upāsakopāsikajanehi* ²⁶⁶ *sīle patitthāya patirūpadhutaṅgasamādānena taṃ parisodhetvā pañca-* *vaṇijjā pahāya* ²⁶⁷ *dhammena samena jīvikam* ²⁶⁸ *kappayantehi* *upāsakaratanādibhāvaṃ patvā dine dine dasapuññakiriya-* *vatthūni* ²⁶⁹ *pūrentehi antarāyakaradhamme pahāya lokiyalokuttarasampattiyo* *sādhettabbā* ” * ti taṃ ettāvatā sabbākārena pakāsitaṃ hoti.

[31]

Saraṇaguṇabhirāmo ²⁷⁰ sīlabhūsābhirāmo ²⁷¹paramadhutavaṇijjo rundhamicchāvaṇijjo ²⁷²nicitanikhilapuñño santatekantapuñño ²⁷³sivam ²⁷⁴ api ²⁷⁴ nutapuñño ²⁷⁴ sambhūṇ ²⁷⁵ evaṃ sapañño.Iti abhinavasādhujanapāmojjatthāya ²⁷⁶ kateUpāsakajanālaṅkāre ²⁷⁷Lokuttarasampattiniddeso nāma aṭṭhamo ²⁷⁸ paricchedo.

* Ch. II. § 1

²⁶⁰ S pādapa²⁶¹ B ca²⁶² B ett²⁶³ V sa omits²⁶⁴ B ti²⁶⁵ GHK1K2RS saraṇā°²⁶⁶ V °upāsikā°²⁶⁷ S pāhāya²⁶⁸ BG jīvitaṃ²⁶⁹ B kiriya omits K1

°vatthu

²⁷⁰ B °ramo²⁷¹ B °guhābhi°²⁷² B first written either

raṇḍha° or ruṇḍha° later

cor. to daṇḍa° R randhi°

²⁷³ GHK2R sattate° K1

°katta°

²⁷⁴ B omits²⁷⁵ B sabhūṇ²⁷⁶ V pāmojjāya²⁷⁷ B lokiya adds. Adding

of this word clearly shows

that the scribe does not

know there are two Chap-

ters on lokiyasampatti

and lokuttarasampatti.

²⁷⁸ B sattamo. Having

missed out the last portion

of Ch. VII (from ‘rūpa-

rāgabhāvanaṃ’ of ‘arū-

parāgabhāvanaṃ’ § 62)

including the first portion

of Ch. VIII (up to

‘rāgado’ of ‘rāgadosa-

mohānaṃ’ § 6) the scribe

concludes this chapter as

VII instead of VIII

[PUÑÑAPHALASĀDHAKANIDDESO IX.]

[1] Idāni imasmim¹ Upāsakajanālaṅkāre ye sīlādayo kusala-dhammā² niddiṭṭhā, na pan' etesaṃ³ kārako attā niddiṭṭho. Tassa hi kārakassa⁴ vedakassa⁵ attano abhāve sīlādīnaṃ kusaladhammānaṃ abhāvo siyā. Tesam abhāvo⁶ tad āyattavuttīnaṃ tesam vipākānaṃ pi abhāvo hoti. Tasmā sīlādīnaṃ kusaladhammānaṃ desanā niratthikā⁷ ti⁸ yojeyya.⁹

[2] Tass' evaṃ parihāro¹⁰ vattabbo :

Nāyaṃ niratthakopāyadesanā.¹¹ Yadi kārakassa¹² abhāvā sīlādīnaṃ kusaladhammānaṃ abhāvo¹³ siyā, tayā¹⁴ parikappi-tassa attano¹⁵ pi¹⁵ abhāvo siyā. Kiṃ¹⁶ kāraṇaṃ ti ce ? Tassa attano aññassa kārakassābhāvato.¹⁷ Kārakābhāve¹⁸ pi kattā attā¹⁹ atthi²⁰ ti ce ? Tathā sīlādīnaṃ pi kusalānaṃ, asati pi kattari, atthitā upagantabbā.

Kuto 'yaṃ tava tatthānurodho²¹ idha virodho ti²² ?

Athā²³ pi hi²⁴ yathā pana loke kārakābhāve pi paṭhavi-āpa-teja-utu-ādayo²⁵ paṭicca aṅkurādīnaṃ²⁶ abhinibbatti²⁷ dissati, tathā etesaṃ sīlādīnaṃ kusalānaṃ dhammānaṃ hetuppaccayasā-maggiyā²⁸ abhinibbatti hoti²⁹ ti veditabbā.

[3] Athā pi c' ettha tayā³⁰ paññāya parikappito³¹ nicco dhuvo sīlādīnaṃ kusalānaṃ kattā attā paramatthato³² atthi ti ce ? Taṃ upaparikkhissāma³³ tāva³⁴ : So pana tava³⁵ attā³⁶ kārako vedako, kiṃ sacetano vā udāhu acetano vā ti ? Kiṃ c' ettha yadi acetano siyā, pakāratarupāsāṇaṭṭhasadiso³⁷ siyā, tassa kārakave-dakattābhāvo³⁸ ca³⁹ siyā.⁴⁰ Yadi sacetano so⁴¹ cetanāya añño⁴²

¹ B imasmi
² K1 kulasa°
³ V pana tesam
⁴ P1V kārassa
⁵ P1 vedha°
⁶ BP1V bhāvo
⁷ B niratthakā
GHK1K2P1RSV
niratthikatā
⁸ P1V omit
⁹ B vadeyya
¹⁰ V °hāre
¹¹ B °pāyaṃ°
¹² V kārassa
¹³ P1V bhāvo
¹⁴ GK2P1V omit

¹⁵ C omits
¹⁶ B Ki
¹⁷ B kāraṇassā K1P1V
°kassa°
¹⁸ B kārako
¹⁹ GK1K2 omit
²⁰ B atthi
²¹ B kattānu° K2 tatha-
ttā° P1 hi adds V ti adds
²² B deva adds P1 hi adds
²³ K1 Yathā
²⁴ GK2P1V omit
²⁵ B paṭhavi°
²⁶ B angu°
²⁷ B °nippatti
²⁸ P1V °paccayā°

²⁹ G omits
³⁰ P1 ta omits
³¹ G °kappinotā
³² P1V paratthato
³³ B ma (?) not clear
³⁴ B tava
³⁵ K1 vata V tav
³⁶ B añña K2 antarā
³⁷ B pakārakarapā°
³⁸ GHK1K2P1RS
°vadakattā°
³⁹ B first written ca latter
cor. to va
⁴⁰ K2 yā omits
⁴¹ V omits
⁴² GK2P1V aññe

vā siyā, anañño ⁴³ vā. Athānañño ⁴⁴ cetanāya nāse ⁴⁵ attano vināso ⁴⁶ siyā. Kiṃ kāraṇan ti ⁴⁷ ? Cetanāya anaññattā. ⁴⁸

[4] Athā pi bhavato ⁴⁹ adhippāyo ⁵⁰ evaṃ siyā. Attano pana nāso na bhavati, nibbattacetanāya ⁵¹ yeva nāso bhavatī ti. Vuccate : Attano anāse sati cetanāya pi ⁵² nāso ⁵³ na bhavati. Kiṃ kāraṇan ti ce ⁵⁴ ? Cetanāya anaññattā. ⁵⁵ Cetanattānaṃ anaññatte sati cetanāya yeva nāso ⁵⁶ bhavati, na attano ti ayuttam eva ⁵⁷ taṃ. Atha ⁵⁸ cetanāya ⁵⁹ yeva vināse ⁶⁰ visesakāraṇaṃ ⁶¹ natthi : attā va ⁶² nassatu, tiṭṭhatu cetanā.

[5] Atha cetanāya ⁶³ nāse attano nāso na bhavati ce ⁶⁴ ? Cetanāya attā añño siyā. Yathā aññassa ⁶⁵ assassa ⁶⁶ nāse mahisassa ⁶⁷ nāso na bhavati. Evañ ca sati cetanāya anañño attā ti tava ⁶⁸ paṭiññā hīnā. ⁶⁹

Atha pi cetanattānaṃ ⁷⁰ na ⁶⁴ anaññatte sati attano anāse cetanāya pi anāso ⁷¹ bhavatu, ⁷² atha na bhavatu, paṭiññā hīnā. ⁷³

Atha vuttappakārato ⁷⁴ pi ⁷⁵ na ⁷⁶ viparitaṃ vā ⁶⁴ siyā : attā ⁷⁷ nassatu, cetanā tiṭṭhatu. Atha pana evaṃ na bhavatī ti ⁷⁵ ce : Anaññattā ⁷⁸ ce, ⁷⁹ pakkaṃ pariccajasi. ⁸⁰ Atha na ⁸¹ pariccajasi, ⁸² paṭiññāhīno ⁸³ bhavati.

[6] Athāyaṃ ⁸⁴ bhavato ⁸⁵ ‘dhippāyo ⁸⁶ siyā ⁸⁷ : Nāyaṃ ⁸⁸ mama attā cetanāya ⁸⁹ anañño añño ⁹⁰ yevā ⁹¹ ti. Atra ⁹² vuccate : Idha pana *aññattaṃ* duvidhaṃ hoti : lakkhaṇakatamaññattaṃ ca desantarakatamaññattaṃ ⁹³ cā ti. Tattha kiṃ ⁹⁴ cetanattānaṃ ⁹⁵ lakkhaṇakatamaññattaṃ ⁹⁶ vadesi ? Udāhu desantarakatamaññattan ti ? Āha, lakkhaṇakatamaññattaṃ ⁹⁷ vadāmi ti. Yathā

⁴³ B na añño C anaññe

⁴⁴ B *omits* GPIV °naññe

⁴⁵ B nā *omits*

⁴⁶ PIV ti *add*

⁴⁷ PIV ce *add*

⁴⁸ PIV aññattā

⁴⁹ B bhagavato

⁵⁰ B adhibbāyo

⁵¹ C nibbattā°

⁵² PIV vi

⁵³ GK1K2P1RV nāse

⁵⁴ GK1K2R *omit*

⁵⁵ PIV aññatte

⁵⁶ B ca *adds*

⁵⁷ B ece

⁵⁸ W *omits*

⁵⁹ CGHK1K2R ace°

⁶⁰ BCGHK1K2RV vināso

⁶¹ G visésa° HK1S

°karaṇaṃ

⁶² B attabhāvaṃ HS ca

⁶³ K2 Atha ceta *omits*

⁶⁴ B *omits*

⁶⁵ K2 thā *adds*

⁶⁶ B sassa C assa

⁶⁷ B cihisassa K2 mabhi-
yassa

⁶⁸ PIV tevaṃ

⁶⁹ K2 bhinnā

⁷⁰ PIV °tāna

⁷¹ B na *adds*

⁷² C bhavati

⁷³ B bhinnā

⁷⁴ B vatta°

⁷⁵ W *omits*

⁷⁶ BCGHK2P1SV *omit*

⁷⁷ PIV *omit*

⁷⁸ C Aññattā

⁷⁹ BCGHK2P1SV *omit*

⁸⁰ B °caji

⁸¹ B pana

⁸² CHP1SV si *omit* C na
adds

⁸³ B° bhinnā K2

ñpaṭiñabhino

⁸⁴ B yaṃ *omits*

⁸⁵ B sambhato

⁸⁶ B dhibbāyo

⁸⁷ B siddho

⁸⁸ B Nāya

⁸⁹ P1 ya *omits* V °nāyaṃ

⁹⁰ C *omits*

⁹¹ C vā *omits* GK2P1RV
yova

⁹² K1 Tatra

⁹³ PIV ma *omit*

⁹⁴ PIV tva

⁹⁵ PIV cetattānaṃ

⁹⁶ C lakkhaṇaṃ°

⁹⁷ K2 aññattaṃ *adds*

hi ⁹⁸ rūparasagandhādinam ekadese vattamānānam pi lakkhaṇato aññattam hoti. Evaṃ cetanattānam ekadese vattamānānam lakkhaṇato aññattam hoti. Tasmā lakkhaṇakatamaññattam vadāmī ti.

[7] Atra vuccate : Yathā ⁹⁹ hi jātavedasā ¹⁰⁰ ḍayhamāne āmakaghaṭe ¹⁰¹ sāmavaṇṇavināse ¹⁰² rasādīnam vināso ¹⁰³ bhavati, tath' eva cetanāya ¹⁰⁴ vināse ¹⁰⁵ attano pi vināso siyā. Kiṃ ¹⁰⁶ kāraṇan ti ce ¹⁰⁷ ? Rūparasādīnam viya ekadesattā ti.

Ath' evaṃ ¹⁰⁸ bhavato ¹⁰⁹ mati ¹¹⁰ siyā : Ekadesatte sati pi attano pana vināso na bhavati, cetanāya ¹¹¹ yeva vināso bhavati ti. Atra vuccate : Attano anāse cetanāya ¹¹² pi anāso hoti. Kiṃ ¹¹³ kāraṇan ti ce ? Rūparasādīnam viya samāne ¹¹⁴ pi ¹¹⁴ avinibbhogato. Atha samāne ekadesatte ¹¹⁵ avinibbhogabhāve kena hetunā cetanāya eva nāso bhavati ? Na ¹¹⁶ pana attano ? Atha visesakāraṇam ¹¹⁷ natthi. Tava ¹¹⁸ laddhiyā : attā va nassatu, tiṭṭhatu cetanā. Atha cetanāya nāse ¹¹⁹ attano nāso na bhavati, ubhinna ekadesatā ¹²⁰ natthi. Evañ ca ¹²¹ sati ko doso ti ce ? Yam pana tayā vuttam : yathā rūparasagandhādinam ekadese vattamānānam lakkhaṇato aññattam, tathā cetanattānam ekadese vattamānānam lakkhaṇato aññattan ¹²² ti, tam ¹¹⁶ ayuttam, paṭiññā hīnā. ¹²³

[8] Atha rūparasādīnam viya samāne ¹²⁴ pi ekadesatte yadi attano anāse ¹²⁵ cetanāya pi anāso na bhavati, paṭiññāhīno ¹²⁶ asi. ¹²⁷

Atha vuttappakārato viparītam ¹²⁸ vā siyā, tava attā nassatu ce ¹²⁹ cetanā tiṭṭhatu. Ath' eva ¹³⁰ na bhavati ti ce ¹²⁹ ekadesatā ¹³¹ ca ¹³² natthi.

[9] Atha desantarakatamaññattam ¹³³ vadesi, cetanattānam ghaṭapaṭasakatakatādīnam ¹³⁴ viya aññattam siyā. Cetanāya vinā attā anuññāto, ¹³⁵ ghaṭena vinā paṭo viya ¹³⁶ añño va ¹³⁷ ghaṭo

⁹⁸ K2 bhi

⁹⁹ P1 Tathā

¹⁰⁰ B jātavede S jātade-
vadasā V jāta omits

¹⁰¹ B ka omits

¹⁰² B sāmavaṇṇe°

¹⁰³ B na adds

¹⁰⁴ B ya omits

¹⁰⁵ P1 vināso

¹⁰⁶ B Ki

¹⁰⁷ P1V ta add

¹⁰⁸ P1V ovaṃ

¹⁰⁹ B bhagavato

¹¹⁰ V ti omits

¹¹¹ V nāya omits

¹¹² V ce omits

¹¹³ B Ki

¹¹⁴ BCGHK1K2RS omit

¹¹⁵ B aneka° GK1K2R

°desante

¹¹⁶ P1 omits

¹¹⁷ B °kāraṇan

¹¹⁸ V Nava

¹¹⁹ B nāso P1V naso

¹²⁰ GK2R °desanā

¹²¹ C pañca

¹²² K2 aññattam S aññatti

¹²³ B bhinā

¹²⁴ K1 sa omits

¹²⁵ K2 anāsava

¹²⁶ B °hīnā

¹²⁷ B siyā

¹²⁸ C viyaparītam

¹²⁹ B omits

¹³⁰ B evaṃ

¹³¹ G °desanā K1K2R

°desanāma

¹³² B va

¹³³ HP1RSV

°kamaññattam

¹³⁴ B °sakaṭādīnam

¹³⁵ B °ñāte

¹³⁶ B añño sakato añño

sakato adds

¹³⁷ K2P1 ca

añño va paṭo ¹³⁸ ti. Evañ ca sati ko doso ti ce ? Acetano ¹³⁹ attā ti pubbe vuttadosato na parimuccasī ¹⁴⁰ ti. Tasmā ¹⁴¹ paramatthato na koci kattā vā ¹⁴² codetā ¹⁴³ vā attā ¹⁴⁴ atthī ¹⁴⁵ ti daṭṭhabbam.

[10] Yadi evaṃ, atha kasmā Bhagavatā ¹⁴⁶ :

“ Asmā lokā param lokam yo ca ¹⁴⁷ sandhāvati naro,
yo ‘dha karoti ¹⁴⁸ vediyati sukhadukkham sayam katan ” ¹⁴⁹ *
ti ca,

“ Satto saṃsāram āpanno dukkham assa mahabbhayam. ” †

“ Atthi mātā atthi pitā atthi sattopapātiko ” ‡ ti ¹⁴² ca,

“ Bhārā ¹⁵⁰ have ¹⁵¹ pañcakkhandhā bhārāhāro ¹⁵² ca puggalo
bhārādānam ¹⁵³ dukham ¹⁵⁴ loke bhāranikkhepanam sukhan ” §
ti ¹⁵⁵ ca,

“ Yam hi karoti ¹⁵⁶ puriso kāyena vācā uda cetasā vā
tam hi tassa sakam hoti tañ ca ādāya gacchatī ” || ti ca, ¹⁵⁷

“ Ekass’ ekena kappena ¹⁵⁸ puggalass’ atṭhisañcayo ¹⁵⁹
siyā ¹⁶⁰ pabbatasamo rāsi iti vuttam mahesinā ” ¶ ti ca,

“ Assaddho akataññū ¹⁶¹ ca sandhicchedo ca yo naro
hatāvakāso vantāso sa ve ¹⁶² uttamaporiso ” ** ti ca vuttan
ti ¹⁶³ ?

Sabbam eva vuttam ¹⁶⁴ Bhagavatā, tañ ¹⁶⁵ ca kho sammutiva-
sena ¹⁶⁶ na ¹⁶⁷ paramatthato. ¹⁶⁸

* *BM. Abv.* 779. 87

† *S. I.* 37 ; *Abv.* 780.87

‡ *M. III.* 52 ; *BM. Abv.* 780.87

§ *S. III.* 26 ; *ThagA. III.* 15 ; *BM. Abv.* 781.87

|| *S. I.* 93 ; *BM. Abv.* 782.87

¶ *S. II.* 185 ; *It.* 17 ; *BM. Abv.* 783.87

** *Dhp.* 97. 14 ; *BM. Abv.* 784.87

¹³⁸ B añño va paṭo *omits* CGHK1K2P1SV kārōti

¹³⁹ C Cetano H Ace *omits* cor. acc. *BM. Abv.*

¹⁴⁰ B °casi ¹⁴⁹ K1 kan

¹⁴¹ C Tassa ¹⁵⁰ CHR bharā

¹⁴² B *omits* ¹⁵¹ B ce *for* have

¹⁴³ B cetā CGHK1K2P1RV bhave

¹⁴⁴ B atto ¹⁵² GK1P1V °bhāro

¹⁴⁵ B atthi ¹⁵³ CGHK2P1RSV

¹⁴⁶ K2 °vato bhāra°

¹⁴⁷ MSS. *omit* cor. acc. ¹⁵⁴ K1 dukkham V
BM. Abv. dukkha

¹⁴⁸ BR kārēti ¹⁵⁵ B ti (?) *looks like* hi

¹⁵⁶ P1V kārōti

¹⁵⁷ B Yam hi to ti ca *omits*

¹⁵⁸ B *first written* kam-
mena *later cor. to* kappena

¹⁵⁹ P1 atṭha°

¹⁶⁰ P1 sisiyā

¹⁶¹ B °taññu

¹⁶² BK1 ce

¹⁶³ B vuccanti

¹⁶⁴ CGHK1K2R vutte

¹⁶⁵ B na

¹⁶⁶ B samuti°

¹⁶⁷ B pana

¹⁶⁸ B *looks like* marama°

[11] Na nu Bhagavatā ¹⁶⁹ idam pi vuttam ?

“ Kin ¹⁷⁰ nu satto ¹⁷¹ ti pacesi
Māraditṭhigatan nu te ¹⁷²
suddhasaṅkhārapuñño ¹⁷³ ‘yaṃ
nayidha ¹⁷⁴ sattūpalabbhati ” ¹⁷⁵ * ti.

“ Yathā hi aṅgasambhārā
hoti saddo ratho iti,
evaṃ khandhesu santesu ¹⁷⁶
hoti satto ti sammuti ”.*

Tasmā na vacanamattam ¹⁷⁷ evāvalambitabbam, ¹⁷⁸ na ca ¹⁷⁹
dalhamūḷhaggāhinā ¹⁸⁰ ca ¹⁸¹ bhavitabbam. Gurukulam ¹⁸² upase-
vitvā suttapadānam ¹⁸³ adhippāyo ¹⁸⁴ jānitabbo, suttapadesu abhi-
yogo kātabbo. [12] Dve saccāni ¹⁸⁵ Bhagavatā vuttāni : sammuti-
saccam ¹⁸⁶ paramatthasaccan ti. Tasmā dve pi sammutiparamattha-
saccāni asaṅkarato ¹⁸⁷ ñātābāni.

Evam asaṅkarato ¹⁸⁸ ñatvā koci kārako vā vedako ¹⁸⁹ vā nicco ¹⁹⁰
dhuvo ¹⁹¹ attā paramatthato natthi ti upaparikkhitvā paccayasā-
maggiyā ¹⁹² dhammānam pavattim ¹⁹³ sallakkhetvā paṇḍitena
upāsakajanena atthakāmena ¹⁹⁴ dukkhass’ antakiriyā. ¹⁹⁵

Caturaṅgasamannāgatatimiranikarabhūtesu dhammappadīpavi-
rahitesu dvāsaṭṭhidiṭṭhigahaṇesu ¹⁹⁶ Buddhasuññesu kappakoṭisa-
tesu pi vītivattesu eko ¹⁹⁷ dasabaladivākaro pātubhavati, atidulla-
bho. ¹⁹⁸ Etena nayena samuppannesu < sabbaññūsu > ¹⁹⁹ aneka-
jane ghorasaṃsārasindhuto ²⁰⁰ uttāretvā nibbānathale ²⁰¹ patitṭhāpitesu

* S. I. 135

¹⁶⁹ B °vato	¹⁸⁴ B adhibbāyo	attaki° Here in B ends the
¹⁷⁰ S Kan	¹⁸⁵ K1 saniccāni	text with the sentence
¹⁷¹ K1 santo	¹⁸⁶ B samuti° C saccam	Nibbānapaccayo hotu.
¹⁷² K1 to	omits	¹⁹⁶ V dvisatṭhi°
¹⁷³ B °puñño	¹⁸⁷ G °karoto K2	¹⁹⁷ V eka
¹⁷⁴ B ni iva or ni idha	asakaroto	¹⁹⁸ K1 ati omits
¹⁷⁵ BCGHK2S satto°	¹⁸⁸ CHS maṃsaṃ-	¹⁹⁹ W lacuna Dh. sarva-
¹⁷⁶ P1V sattesu	karato K1P1RV asaṅ-	jñavarayan, filled acc. Dh.
¹⁷⁷ B °mantar V vacanam	karanto	²⁰⁰ W anekaṅkorasin-
¹⁷⁸ S °limbi° V eva°	¹⁸⁹ W codako	dhuto, emended as
¹⁷⁹ B omits	¹⁹⁰ B tiso	anekajane
¹⁸⁰ B dalhamūḷhaggāhi	¹⁹¹ B dhavo	ghorasamāsārasindhuto
ca (?)	¹⁹² P1V °giya	inserting the word
¹⁸¹ K2 ma	¹⁹³ V pattim	samsāra acc. Dh.
¹⁸² B Garu°	¹⁹⁴ CHS atta°	²⁰¹ P1V °phale
¹⁸³ B °dādinā	¹⁹⁵ B °kiriyāyā ti. CHS	

tumhe ajjāpi saṁsārapayonidhinimuggā ahu kalyāṇaguṇasampadā-pagatapubbabhāgattā.²⁰²

[13] Sac' etarahi pi²⁰³ vassasataccayena samuggamaṇasīso vāyuvegena ca²⁰⁴ kallolacchiddaghaṭṭitamattthato²⁰⁵ < yugaṁ sampatto >²⁰⁶ kāṇakacchapo²⁰⁷ * viya paramadullabhamanussattam²⁰⁸ paṭilabhivā kenaci subhena aṭṭhakkhaṇavinimmuttam khaṇasampadam sampādetvā ṭhitā tumhe tam na sādhayissatha, ediso tumhākaṁ kadā labheyya²⁰⁹? [14] < Api ca bho maṇi > gaṇappa-bhābhāsuraratanākaram²¹⁰ pavisitvā kaṭṭhakaṭṭhalasañcayam viya karonto idam accantadullabham dhammaratanasamujjalam vara-sāsanam²¹¹ patvā²¹² cittavasam²¹³ gacchatha, atha imambhā²¹⁴ sāsanā cutā bhavagahanagatā²¹⁵ < tantākulakajātā gulāguṇṭikajātā²¹⁶ > muñjababbajabhūtā²¹⁷ anāgata-Tathāgatānam dassana-mattam pi alabhivā dvāsattḥhiditṭhiyo gaṇhitvā apāyam duggatiṁ vinipātam saṁsāram anatikkamantā cutito paṭisandhiṁ gaṇhamānā tisu bhavesu catusu²¹⁸ yonisu pañcasu gatisu sattasu viññāṇaṭṭhi-tisu navasu sattāvāsesu gambhīraghorasāgare²¹⁹ pakkhittanāvā viya yantesu yuttagonā²²⁰ viya ca paribbhamantā²²¹ yaṁ²²² yaṁ duccaritam samācaratha, tumhe nibbattanibbattaṭṭhāne vāsanā-vegena²²³ tam anukarontā dīghassa addhuno accayena kenaci vidhinā anāgata-sugatassa sammukhā hessatha.

[15] Tattha so²²⁴ narāmaraparisaṁmajjhe²²⁵ tumhākaṁ vāsanā-dosaṁ āvikarissati. Gotamassa Bhagavato²²⁶ sāsane mahallaka-bhikkhussa dvinnam daharānañ † ca vāsanādosam viya Upanan-

* *M.* III. 169 ; *S.* V. 455 ; *Thīg.* 500 ; *ThagA.* 290 ; *Miln.* 204 ; *DhsA.* 60

† *J.* II. 151 f.

²⁰² G °dāpayata° V

°sampadāgata°

²⁰³ V hi adds

²⁰⁴ K2 nava adds

²⁰⁵ S °thako

²⁰⁶ W lacuna Dh. viyasi-duraṭa vannāvū, translated these two words as yugaṁ sampatto and filled.

²⁰⁷ K1K2S bāraṇa°

²⁰⁸ HK1S °dullabham°

²⁰⁹ W only bhe stands for the whole word, emended acc. Dh.

²¹⁰ W lacuna up to gaṇa°,

cor. as Api ca bho maṇi

acc. Dh. GHK2S °gaṇa-ppabhāsurā°

²¹¹ V °sana

²¹² V pat omits

²¹³ K1R kiccañcasam

²¹⁴ S idambhā

²¹⁵ CGHK1K2RS bhagavatā P1V bhavatā cor. acc. Dh.

²¹⁶ W lacuna, the two words tantākulakajātā

gulāguṇṭikajātā supplied acc. Dh.

²¹⁷ K1R °pabbaja°

²¹⁸ K2 omits

²¹⁹ K2 °sāgareshu

²²⁰ GHK2P1V °gono K1 suttagoṇo S °gone

²²¹ W paribbhami, cor. acc. Dh.

²²² GK1RV sabbāyam HS sahāyam K2 bhayam P1 sayam cor. acc. Dh.

²²³ G vāta° K2 vāsātā°

²²⁴ CGHK1K2RS nto P1V nte emended as so acc. Dh.

²²⁵ K2 na omits

²²⁶ K1 °vanto

daka * makkhikāvadhaka † Vāruṇidūsaka ²²⁷ ‡ < Kuṭidūsaka § Pu-
ṭadūsaka || Ārāmadūsaka ¶ Ambago > paka ²²⁸ ** dubbaca †† kuha-
kādinam ‡‡ vāsanādosam viya ca tena tumhākam bhavissati
mahatī nindā. ²²⁹

[16] Api ca sādhu-upāsakajanā sokaparidevadukkhadomanassū-
pāyāsasalilasampanne ²³⁰ jātijarāvyādhimaraṇatara < ṅge ²³¹ lobhā >-
dicaṇḍamacchākule ²³² gaharakkhasādivāse ²³³ taṇhāsavantipaṭi-
ggahe kāmavaṭṭe agādhāpārasaṃsārasāgare ²³⁴ ummujjitvā nīnu-
jjitvā ²³⁵ vitakkavīci-abbhātā ²³⁶ vicarantā kadalisahakāratālanāli-
kerādiphala-pādapasañchannam ²³⁷ sattatīṃsavidhabodhipakkhiya-
dhammaratanākaram ²³⁸ saggāpavaggasukhadāyakam manāpam
imam sāsanadīpam patvā ²³⁹ samadhigatapati < tṭho ²⁴⁰ kilesa > salilo-
ghena ²⁴¹ gantvā apāyavaḷabhāmukhe apatanatthāya ²⁴² imam
saraṇasilādīpaṭipattim surakkhitam katvā rakkhissatha.

[17] Api ca upāsakaratanādibhāvam ²⁴³ pattā upāsakajanā tu-
mhe saṃsārarasātalappatta-avijjāmūlam ²⁴⁴ saṅkhārakkhandham ²⁴⁵
bhavaggasaṅghaṭitajarāmarasikharam ²⁴⁶ sakalabhuvanatalavip-
pakiṇṇatanhāsākhām visayavisakusumapupphitam dukkhavisapha-
labhārabharitam ²⁴⁷ tebhūmakavaṭṭavisarukkham ²⁴⁸ ka < mmatṭhā-
namana > sikārena ²⁴⁹ saṅkhepato catunnam mahābhūtānam ma-
nasikārena khaṇḍākhāṇḍitam katvā dvācattālīsāya koṭṭhāsesu

* J. III. 332–336 † J. I. 248 f.
‡ J. I. 251 ff. § J. III. 71 ff.
|| J. II. 390 ff. ¶ J. I. 249–51
** J. III. 137–39 †† J. III. 483 f.
‡‡ J. IV. 298–304

²²⁷ W °dūsakā, *emended*
as °dūsaka

²²⁸ W *between* Vāruṇidū-
saka *and* paka *a long*
lacuna, filled acc. Dh.

²²⁹ CHPIV ni K1 tina R
ti S nina *for* nindā

²³⁰ CGK2 °yāsāsālila°
PIV °sampaṇṇa

²³¹ W ṅge *omits, cor. acc.*
Dh.

²³² W lobhā *omits, cor.*
acc. Dh.

²³³ K1 °sāvidhāvāse R se
omits

²³⁴ K2 dhā *omits* PI

agādha *omits* V agara-
para°

²³⁵ K1K2R *omit* P1
nimnuj°

²³⁶ K2 vitavīcibhakkhā-
hātā

²³⁷ CGHK1PIV nādika-
dalisālisahakāra° K2
nādakadali°

²³⁸ CGHK1PIRS
°dhamme°

²³⁹ C pakatvā

²⁴⁰ K2 savādhi° W tṭho
omits cor. acc. Dh.

²⁴¹ W kilesa *omits,*
emended acc. Dh.

²⁴² S patatthāya

²⁴³ V °ratanabhāvam

²⁴⁴ CGK1K2R saṃsāra-
sālabahalasāra° HPISV
°sālabahalasāra° *cor.*
acc. Dh.

²⁴⁵ GHK2S saṃsāra°

²⁴⁶ CGHK2S bhāvagga°

²⁴⁷ CHS °bhāritam PIV
°phalābhāra°

²⁴⁸ C gebhū° K2 °maka-
maṇḍavisa° PIV *te omit*

²⁴⁹ GHK1K2RS mma-
tṭhāna *omit* PIV kavīṭṭhā-
ramanasikāre *emended*
acc. Dh.

vitthāramanasikārena phāletvā ²⁵⁰ nāmarūpapariggahena sakalikam ²⁵¹ katvā tass' eva nāmarūpassa ²⁵² paccaye pariyesantā mūlāni uddharitvā anupubbavipassanāvātātape ²⁵³ sosāpetvā agga-phalasampatti-agginā ²⁵⁴ jhāpetha.

[18] Evaṃ sabbakilese jhāpetvā sāvakabodhiyā vā sammāsam-bodhiyā vā attabhāvaṃ bhūsetukāmatā sabbakālaṃ ²⁵⁵ paṭipajjathā ti.

Ettāvatā saṅkhepena sīlādīnaṃ kusaladhammānaṃ niratthakavādino parihāro niddiṭṭho hoti.

[19] Evaṃ kammaphale susaṇṭhitamanā
diṭṭhijjukamme t̥hitā
pālentā ²⁵⁶ saraṇaṃ varaṃ hataṇaṃ ²⁵⁷
sīlañ ca niccetaraṃ
sādhentā catucakkasampadavaraṃ ²⁵⁸
saṃsāraccakkāpahaṃ
taṃ nibbānaraṃ pibantu vibudhā
Sambuddhasaṃsevitā ti.

Iti abhinavasādhujanapāmojjatthāya kate

Upāsakajanālaṅkāre

Puññaphalasādhakaniddeso ²⁵⁹ nāma navamo paricchedo.

[NIGAMANAM]

[20] “ Atthato ²⁶⁰ ganthato cā pi
suttato ²⁶¹ cā ²⁶¹ pi ²⁶¹ ettha ca
ayuttaṃ vā viruddhaṃ vā
yadi dissati kiñci pi,
Pubbāparaṃ viloketvā
vicāretvā punappunaṃ
dhitīmatā ²⁶² gahetabbāṃ
gahetabbāṃ ²⁶³ na dosato ” * ti. ²⁶⁴

* *BM.Abv.* vv. 1402, 1403.137

²⁵⁰ PIV saletvā

²⁵¹ W salikaṃ *Dh. kā-bali kābali cor. accor-dingly*

²⁵² PIV °passā

²⁵³ C anupabba°

²⁵⁴ W °sampattiṃ°
emended

²⁵⁵ PIV sabbā°

²⁵⁶ CGHK1K2S °to R °te

²⁵⁷ K2 gataṇaṃ

²⁵⁸ C °cakkam° K2 °sam-pavaraṃ P1 catusacca° V catusakka°

²⁵⁹ CGHK1K2RS

°sādhaniiddeso

²⁶⁰ G attattha

²⁶¹ S *omits*

²⁶² K2 dhitimantā P1

dhitimātā

²⁶³ PIV *omit*

²⁶⁴ CGHK1K2RS *omit*

Nikāyantaraḷaddhīhi ²⁶⁵
 asaṃṃisso c' anākulo
 Mahāvihāravāsīnaṃ
 pavattiphalaṇissito,
 Nidānādikathāyutto ²⁶⁶
 attho yaṃmā pakāsito
 taṃmā hitatthakāmena
 kātabbo ettha ādaro.
 Paḷānaṃ hitakāmena
 karontena ²⁶⁷ ca yaṃ mayā
 puññaṃ adhigataṃ tena
 sukhāṃ paḷḷontu ²⁶⁸ paṇino.
 Antarāyaṃ viṇā cāyaṃ ²⁶⁹
 yaṭhā siddhiṃ upāgato
 taṭhā kalyāṇasaṃkappā
 siddhiṃ gaḇchantu paṇino.

[KATTUSAMḌASSANAM]

[21] Sirivaḷlabhaṇāmena
 viṣṣute pavare pure
 saddho mahaddhano pubbe ²⁷⁰
 viṣālakulasambhavo,
 Lokuttamo ti paññaṭo
 āsi yo bhikkhu tena tu
 Jinaṣāsanam appetuṃ ²⁷¹
 dinnovāde suṣaṇṭhito,
 Paṇḍubhūmaṇḍale yo 'bhū
 Vaññaṇo sāṃantabhūṃipo
 saccasaṇḍho ²⁷² naye dakkho
 Coḷagaṇgo ²⁷³ ti viṣṣuto.
 Tena kārāpitā raṃmā ²⁷⁴
 vihārā varaḍassanā ²⁷⁵
 tayo ²⁷⁶ āsuṃ ²⁷⁷ mahīkantā
 kirīṭam iva bhāsurā.

²⁶⁵ P1 °liddhīhi

²⁶⁶ K2 nidānāni°

²⁶⁷ CHP1SV °tehi

²⁶⁸ P1R paḷḷonti

²⁶⁹ G vāyaṃ

²⁷⁰ K2 pubbo

²⁷¹ CH appetu

²⁷² P1V °sando

²⁷³ P1 Coḷaṇgo

²⁷⁴ V rāmā

²⁷⁵ C vada°

²⁷⁶ K2 tato

²⁷⁷ K1P1RV āsu

Yo tesam pavaro āsi
 vihāro cārudassano
 sītalūdakasampanno ²⁷⁸
 nānādumagaṇālayo,
 Anekajanasammōda-
 nayanālisamāgamo ²⁷⁹
 tassa ²⁸⁰ kittilatāpuppha-
 mañjarī ²⁸¹ viya ²⁸² bhāsuro, ²⁸³
 Tidasālayanissenī
 viya jantuparāyano ²⁸⁴
 aghāpaharaṇo rammo
 Pharaṇī iti vissuto,
 Guṇākara-Perampalli ²⁸⁵
 iti viññūhi dassito, ²⁸⁶
 Laṅkādīpamhi sakale
 Damiḷānalasamākule ²⁸⁷
 āgatā pātum attānaṃ
 bhūyo ²⁸⁸ sāsana-vuddhiyā,
 Tambapaṇṇiddhajā therā
 sadā saddhammagocarā
 āgamaṃ anurakkhantā
 yasmim vāsam akappayum.
 Tassa pubbuttare ramme
 pāsāde vasatā mayā
 racito ‘yam ²⁸⁹ alaṅkāro
 sadā sajjanarañjako ti.

Iti Sīhalācariyabhadantānandamahātheraviracito ²⁹⁰

Upāsakajanālaṅkāro
 niṭṭhito.

²⁷⁸ K2 sītalodaka°

²⁷⁹ W kulo *adds cor. acc.*
Dh.

²⁸⁰ R *omits*

²⁸¹ S mari

²⁸² K1K2R *vi omit*

²⁸³ CGHP1S bhāsura K2
subbhāsura

²⁸⁴ K2P1 vijayantu°

²⁸⁵ GK2P1V Peramalli S
Perampalmi

²⁸⁶ CHP1SV saddito

²⁸⁷ P1V Damiḷonala°

²⁸⁸ V bhīyo

²⁸⁹ K2 sam

²⁹⁰ G °theraṃ°

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