

ART. XX.—*Buddhist Nirvāna, and the Noble Eightfold Path.*  
By OSCAR FRANKFURTER, Ph.D.

THE following three Pāli suttas strictly bear on the much-disputed question of the Buddhist Nirvāna, and I trust they will, as far as Southern Buddhism is concerned, help to finally settle the question.

The suttas are taken from the Saṃyutta Nikāya, and form respectively the 4th, 5th, and 9th part of the Saḷāyatana-vaggo, which itself forms the fourth part of the Saṃyutta Nikāya.<sup>1</sup> The suttas are called respectively Jambukhādaka-saṃyuttaṃ, Samaṇḍakasamīyuttaṃ, and Asaṅkhatasamīyuttaṃ.

The text is chiefly based on the Phayre manuscript of the India Office Library (Ph.). Besides this I used a MS. written in Singhalese characters, belonging to Th. Satchell, Esq., of Hampstead (S.), which breaks up at the end of the first chapter of the Asaṅkhatasamīyuttaṃ; and a MS. of the Asaṅkhatasamīyuttaṃ on paper (D.), written in Singhalese characters, copied for T. W. Rhys Davids, Esq., by Deva Aranolis, from an old MS. belonging to Dadalla Vihare, near Galle, now in possession of the British Museum (Or. 2261), to which it came with the other MSS. belonging to the late Professor Childers.

The Jambukhādakasamīyuttaṃ as well as the Samaṇḍakasamīyuttaṃ relate conversations which respectively the paribbājaka Jambukhādaka (one who feeds on rose-apples) and Samaṇḍaka held with Gotama's famous contemporary Sāriputta. The Asaṅkhatasamīyuttaṃ is a sermon preached by Gotama himself on Nirvāna.

<sup>1</sup> See Westergaard, *Cat.* 27*b*. In the enumeration of the suttas of this part, W. omits the Samaṇḍakasamīyuttaṃ and the Mogallanasamīyuttaṃ, which both immediately follow the Jambukhādakasamīyuttaṃ.

It may be remarked that the usual beginning, "evaṃ me sutaṃ," "thus I have heard," is wanting in all three suttas,—that the *Asankhatasamyuttam* has no introduction whatever. The words "evaṃ me sutaṃ" seem to occur, as far as I could see, in the whole of the *Samyutta Nikāya* only where something more or less fabulous is related.

Thus, for example, in the *Mārasamyuttam*, which relates Gotama's encounter with Māra and his daughters, and the final retreat of Māra; in the *Valāhakasamyuttam*, which treats in a somewhat ironical manner on the changes of the weather; in the *Moggallānasamyuttam*, which treats on the supernatural powers attained by Moggallāna.

To give a translation of the three suttas is superfluous: the technical difficulties remain the same if rendered into English, so I prefer to give only an abstract of each of the three Suttas, and then conclude with a few notes on the text.

### 1) JAMBUKHĀDAKASĀMYUTTAM.

Once upon a time the venerable Sāriputta lived in the village of Nālaka, in Magadhi. Then the paribbājaka Jambhukhādaka went to the venerable Sāriputta, and having approached him, he greeted friendlily the venerable Sāriputta, and having exchanged with him the compliments of friendship and civility, he seated himself near him. And having seated himself near him, the paribbājaka Jambhukhādaka thus addressed the venerable Sāriputta (§ 1):

"There is a thing called Nirvāna, Sāriputta. What then is, Sir, Nirvāna?"

"The cessation of lust, anger, and ignorance; this is called Nirvāna. There is further a path—there is a way to the realization of Nirvāna."

"There is indeed, Sir, a path, there is indeed a way to the realization of Nirvāna. Which then is the path, which then is the step to the realization of Nirvāna?"

"That is indeed, Sir, the Noble Eightfold Path for the realization of Nirvāna, viz. right views, right aims, right speech, right conduct, right livelihood, right keeping in

mind, right meditation ; that is indeed the path and the way to the realization of Nirvāna." "

" Good is the path, good is the way for the realization of Nirvāna, adequate for zeal " (§ 2).

The answer to the question what Arhatship means, and the way and path how to attain it, is the same as that contained in answer to the question about Nirvāna (§ 3).

The next question is, who are the orthodox among the people, who are the righteous among the people, and who are the happy among the people.

Sāriputta answers : Those who having forsaken lust preach the law, who having forsaken anger preach the law, who having forsaken ignorance preach the law, are the orthodox among the people.

Those who walk about, after having forsaken lust and anger and ignorance, are the righteous among the people.

Those by whom lust, anger, and ignorance has been abandoned, has been rooted out, has been destroyed, has been annihilated, so that it will never rise up again, are the happy among the people.

The answer to the question, how to get rid of lust, anger, and ignorance, is, as always, the Noble Eightfold Path (§ 4).

In § 5 we have the question, for what purpose do they lead a religious life under the ascetic Gotama, and he answers, for the sake of acquiring the knowledge of suffering. To perceive this knowledge Sāriputta names again the Noble Eightfold Path.

In § 6, in answer to the question in how many ways can one attain comfort, Sāriputta says that a bhikkhu may attain comfort when he has correctly perceived the origin, the cessation, the feeling, the danger, and untrustworthiness of the organs and objects of sense.

In § 7 Sāriputta says the highest comfort is obtained when, after having perceived the origin, etc., of the organs and objects of sense, the bhikkhu is immediately made free.

From §§ 8 to 16 we have then an enumeration of different things, which by the Buddhistic philosophy are considered as

evils, to get rid of which Sāriputta again recommends the Noble Eightfold Path.

These are—§ 8. The Three Sensations.

§ 9. The Three Sins.

§ 10. Ignorance.

§ 11. The Three Cravings.

§ 12. The Four Streams.

§ 13. The Four Attachments.

§ 14. Existence in its Three Forms.

§ 15. Suffering.

§ 16. The Elements of Being.

“How now, Sāriputta! What is difficult in this doctrine and discipline?”

““Giving up the world, indeed, Sir, is difficult in this doctrine and discipline.””

“What is difficult for him who has given up the world?”

““For him who has given up the world, the delighting in that state is difficult.””

“For one who so delights, what, Sir, is difficult?”

““For one who delights, Sir, the performance of greater and lesser laws is difficult.””

“Does it take long, Sir, for him who fulfils the greater and lesser duties, for a bhikkhu to become an Arhat?”

““Not long, Sir”” (§ 17).

## 2) SAMANDAKASĀMYUTTAM.

Once upon a time the venerable Sāriputta lived in Ukkaveli, on the borders of the Gangâ river, among the Vajjians. Then the paribbājaka Samaṇḍaka went to the venerable Sāriputta, and having approached, he friendly greeted the venerable Sāriputta, and having exchanged with him the compliments of friendship and civility, he seated himself near him. And having seated himself near him, the paribbājaka Samaṇḍaka thus addressed the venerable Sāriputta.

Then follow § 2 and § 17 of the Jambukhadakasāmyuttam. Instead of a table of contents, it says: “The contents similar to the preceding.”

## 3) ASANKHATASAMĪUTTAM.

“Nirvāna I teach you, bhikkhus! and the way which leads to Nirvāna. Listen. What, bhikkhus, is Nirvāna?”

“The cessation of lust, anger, and ignorance; that is called, bhikkhus, Nirvāna (§ 1).

“What is the way which leads to Nirvāna?”

“The meditation on the body; that is called, bhikkhus, the way which leads to Nirvāna (§ 2).

“Thus was preached by me Nirvāna, thus the way which leads to Nirvāna, which ought to be accomplished by the teacher, which has been accomplished by him, who seeks after the good of the disciples, who being pitiful, is full of pity—that to you by me. Rejoice, O bhikkhus, in this forest life, in solitude; give not up, give yourself no cause for repentance—thus is our teaching to you” (§ 3).

The identical answer to what is Nirvāna occurs over and over again in the sutta, and as ways and means he gives the following series of answers:

§ 5. Tranquillity and Spiritual Insight.

§§ 8, 9. The Two Sets of Self-concentration.

§ 10. The Four Earnest Meditations.

§ 11. The Four Right Exertions.

§ 12. The Four Paths to Iddhi.

§ 13. The Five Senses.

§ 14. The Five Powers.

§ 15. The Seven Constituents of Wisdom.

§ 16. The Noble Eightfold Path.

In the second chapter the full text of the way how to attain Nirvāna is given, and the whole concludes with an enumeration of different expressions for Nirvāna.

The answer given by Sāriputta, as well as the sermon preached by Gotama in these suttas on Nirvāna, fully bears out the opinion of Mr. T. W. Rhys Davids, expressed in his valuable little book on Buddhism, viz. that Nirvāna is to be attained in this life.

p. 111: “What, then, is Nirvāna? *It is the extinction of that sinful, grasping condition of mind and heart, which would*

otherwise, according to the great mystery of karma, be the cause of renewed individual existence. That extinction is to be brought about by, and runs parallel with, the growth of the opposite condition of mind and heart; and it is complete when that opposite condition is reached.

"Nirvāna is therefore the same thing as a *sinless, calm state of mind*, and if translated at all, may best, perhaps, be rendered 'holiness'—holiness, that is, in the Buddhist sense—*perfect peace, goodness, and wisdom*."

And further, p. 115: "It follows, I think, that to the mind of the composer of the Buddhavaṃsa, Nirvāna meant not the extinction, the negation of being, but the *extinction, the absence, of the three fires of passion*."<sup>1</sup>

That is, as Gotama expresses it, the cessation of lust, anger, and ignorance. Rāgo, doṣo, and moho are enumerated in the Saṅgītisutta of the Dīgha Nikāya as the three fires (aggi) and the three obstacles (kiñcana). The commentary Sumaṅgala Vilāsinī explains kiñcana by palibodho, that is, obstacle to religious perfection (Childers' Dict., p. 205).

It is interesting to notice that this view of Nirvāna as laid down in these Suttas in the Piṭakas still occurs also in the commentaries written in Ceylon as late as the fifth century.

Thus the Commentator on the Jātakas says (Fausböll, p. 61):

"By what can every heart attain to lasting happiness and peace?"

"And to him whose heart was estranged from sin the answer came, 'When the fire of lust is gone out, then peace (Nibbuta) is gained; when the fires of hatred and ignorance are gone out, then peace is gained; when the troubles of mind arising from pride, credulity, and all other sins have ceased, then peace is gained! Sweet is the lesson this singer makes me hear, for the Nirvāna of Peace (Nibbānaṃ) is that which I have been trying to find out. This very day I will break away from household cares. I will renounce the world! I will follow only after the Nirvāna itself.'"<sup>2</sup>

<sup>1</sup> These italics are mine.

<sup>2</sup> The translation is taken from Rhys Davids's 'Buddhist Birth Stories,' p. 80.

## NOTES.

As we have to refer frequently to the *Sangītisutta* and to the *Dasuttarasutta*, it may be as well to give here a description of them.

These suttas are the last two of the *Dīgha Nikāya*. After an introduction, which has nothing whatever to do with the main object of the sutta, *Sāriputta* gives, at the request of *Gotama*, a recital (*Sangīti*) of the laws (*dhammā*) preached by the Blessed One, full of wisdom, etc., out of compassion for the world, for the benefit of gods and men.

Atthi kho āvuso tena Bhagavatā jānatā passatā arahatā sammāsambuddhena (1-10) dhammā sammadakkhātā tattha sabbeheva saṅgāyitabbam na vivaditabbam yathayidam brahmacariyam addhaniyam assa ciraṭṭhikam tadassa bahujanahitāya bahujanasukhāya lokānukampakāya atthāya hitāya sukhāya devamanussānam.

The *Dasuttara-sutta* is likewise delivered by *Sāriputta* : for the attainment of *Nirvāna*, for putting an end to suffering, for the release from all bonds.

Dasuttaram pavakkhāmi dhammam nibbāna-pattiyā, dukkhass' anta kiriyāya, sabbagandhappamocanam.

He gives ten laws, which he calls respectively—

|               |                           |
|---------------|---------------------------|
| bahukāro      | causing much.             |
| bhāvetabbo    | to be increased.          |
| pariññeyyo    | to be learnt.             |
| pahātabbo     | to be avoided.            |
| hānabhāgiyo   | conducive to abandonment. |
| visesabhāgiyo | conducive to superiority. |
| duppaṭi vidho | difficult to comprehend.  |
| uppādetabbo   | to be accomplished.       |
| abhiññeyyo    | to be known.              |
| sacchikatabbo | to be realized.           |

Of these ten, the commentary gives the following explanations :

|               |              |
|---------------|--------------|
| bahukāro ti   | bahūpakaro.  |
| bhāvetabbo ti | vaḍḍhetabbo. |

|                   |                                    |
|-------------------|------------------------------------|
| pariññeyyo ti     | tīhi pariññāhi pariṇāṇitabbo.      |
| pahātabbo ti      | pahānānupassanāya pajahitabbo.     |
| hānabhāgiyo ti    | apāyagāmi pariḥānāya saṁvattanako. |
| visesabhāgiyo ti  | visesagāmi visesāya saṁvattanako.  |
| duppaṭi viddho ti | duppacakkhako.                     |
| uppādetabbo ti    | nippādetabbo.                      |
| abhiññeyyo ti     | ñātapariññāya abhiṇāṇitabbo.       |
| sacchikātabbo ti  | paccakkham katabbo.                |

Sāriputta's answer to the question, in which way and by what means Arhatship and Nirvāna are to be attained, is, by the Noble Eightfold Path.

In Saṅgīti Sutta the eight divisions of the Path are enumerated under the heading of the eight good practices (sammattā), in opposition to the eight micchattā (wrong practices); and in the Dasuttara Sutta they are referred to under the heading of the dhammā bhāvetabbā.

In quoting the Saṅgīti Sutta and the Dasuttara Sutta, I use the abbreviation San. S. for Saṅgīti Sutta, and Das. S. for Dasuttara Sutta.

In the Mahāsatippaṭṭhānasutta of the Dīgha Nikāya—the Satippaṭṭhānasutta of the Majjhimanikāya (see R. Morris, in his forthcoming book on the “Seven Jewels of the Law,” to whom I am indebted for this reference), we find the following explanation of the Noble Eightfold Path:

1) Sammādiṭṭhi, right views. These right views concern suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.<sup>1</sup> They constitute the four great truths of Buddhism, and are enumerated in the San. S. under the heading of the four *ñāṇas*, and in the Das. S. under the heading of the four dhammā abhiññeyyā.<sup>2</sup>

2) Sammāsankappo, right aims: the aim of renouncing

<sup>1</sup> Katamāca sammādiṭṭhi bhikkhave?

Dukkhe-ñāṇam, dukkha-samudaye-ñāṇam, dukkha-nirodhe-ñāṇam, dukkha-nirodha-gāminīya-paṭipadāya-ñāṇam—ayan kho bhikkhave sammādiṭṭhi vuccati.

<sup>2</sup> It is perhaps worth attention that in answer to the question, katame cattaro dhammā uppādetabbā, the Das. S. has cattāri *ñāṇāni*. These are, however, dhamme *ñāṇam*, anvaye *ñāṇam*, paricchede *ñāṇam*, samuttiya *ñāṇam*. The comm. explains the first as knowledge of the four paths, the second as knowledge of the four truths, the third as knowledge of the nature of the heart of others, the fourth as general knowledge.



the world, aims free from malice, aims free from cruelty.<sup>1</sup> They are enumerated in the San. S. under the heading of the kusala-sankappā.

3) *Sammāvaca*, right speech : viz. to abstain from lying, slander, harsh language, frivolous language.<sup>2</sup>

These constitute the ariya vohāra of the San. S.

4) *Sammākammanto*, right conduct : viz. to abstain from destroying life, from taking what is not given, and adultery.<sup>3</sup> I do not find an enumeration of these details either in the San. S. or in the Das. S.

5) *Sammā ājīvo*, right livelihood : who, having forsaken a wrong livelihood, leads a thoroughly good life.<sup>4</sup>

6) *Sammā vāyāmo*, right exertion. These exertions are (1) to prevent sinful conditions arising, (2) to put away sinful states already existing, (3) to produce meritorious states not yet in existence, and (4) to retain meritorious states already in existence.<sup>5</sup> In the *Sangīti Sutta* these exertions are enumerated under the heading of the four *sammappadhānā*.

7) *Sammā sati*, right keeping in mind : keeping in mind the impurity of the body, the evils of the sensations, the evanescence of thought, the conditions of existence.<sup>6</sup>

In the San. S. these satis are enumerated under the heading of the four *satipatṭhānas*, and in the Das. S. they are referred to under the heading of the four *dhammā bhāvetabbā*.

<sup>1</sup> *Katamo ca sammāsankappo ? nekkhammasaṅkappo, avyāpādasāṅkappo, avihimsāsaṅkappo. ayaṃ bhikkhave sammāsaṅkappo vuccati.*

<sup>2</sup> *Katamāca sammāvāca ? musāvāda veramaṇi, piṣunāvācāya°, pharusāvācāya°, samphappalāpāya°. Ayaṃ bhikkhave sammāvāca vuccati.*

<sup>3</sup> *Katamo ca sammākammanto ? Pānātipātā veramaṇi, adinnādāna°, kammesu-micchācārā°. Ayaṃ bhikkhave sammākammanto vuccati.*

<sup>4</sup> *Katamo ca sammā ājīvo ? Idha ariya sāvako bhikkhu micchā ājīvaṃ pahāya, sammā ājīvena jīvaṃ kappeti. Ayaṃ bhikkhave sammā ājīvo.*

<sup>5</sup> *Katamāca bhikkhave sammā vāyāmo ? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānā chandaṃ janeti-pe-padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti-pe-padahati, kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyo bhāvāya vepullāya bhāvanāya pāpūriyā chandaṃ janeti pe padahati. Ayaṃ vuccati bhikkhave sammā vāyāmo.*

<sup>6</sup> *Katamāca bhikkhave sammā sati ? Idha, bhikkave, bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu-vedānupassī viharati ātāpi pe abhijjhādomanassaṃ, citta cittaṇupassī viharati ātāpi pe abhijjhādomanassaṃ, dhammesudhammānupassī viharati ātāpi pe abhijjhādomanassaṃ. Ayaṃ vuccati bhikkhave sammāsati.*

Sammāsamādhi, right meditation. According to the Sati-  
paṭṭhānasutta they are the four stages of Jhāna meditation,  
through which gradually the believer's mind is purged from  
all earthly emotions.<sup>1</sup> In the San. S. they are referred to  
under the heading of the four jhānā (cf. Rhys Davids'  
"Buddhism," p. 175).

Thus far the Eightfold Path.

It seems expedient to settle first the question about the  
means to attain Nirvāna. The author of the Asaṅkhata-  
saṃyuttaṃ follows a numerical order in answering the ques-  
tion by what ways and means Nirvāna is to be attained. He  
begins with one law, then two, three, four, five, seven, and  
eight. Therewith he concludes the first chapter, which in  
the Burmese copy ends with "Nibbānasamīyuttasa paṭhamo  
vaggo," whilst the Singhalese copies only have paṭhamo vaggo.

In the second chapter we have the full text of the laws  
referred to in the first chapter.

*Kāyagatāsati.* This is the dhammo bhāvetabbo of the  
Das. S. It has, according to the commentary Sumangala  
Vilāsini, where a lengthy description is given, the same  
meaning as kayānupassanā, and is thus the first of the  
satipaṭṭhānās.<sup>2</sup>

Samātho ca vipassanāca, and the three Samādhi, are re-  
spectively the two and three dhammā bhāvetabbā of the  
Das. S. They are likewise enumerated in the San. S.

In the same way the four Satipaṭṭhānas, the seven boj-  
jhaṅgas, and the ariyo aṭṭhaṅgiko maggo are enumerated  
under the heading of the dhammā bhāvetabbā.

The full text of the seven bojjaṅgas, as we have it in the  
second chapter, agrees with the bhāvanāpadhānaṃ of the  
San. S.

<sup>1</sup> Katamāca bhikkhave sammāsamādhi? Idha bhikkhave bhikkhu vivicc' eva  
kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ  
pathamañjānaṃ upasāmpajja viharati; vitakka vicārānaṃ vupasamā ajjhataṃ  
sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ  
dutiyañjānaṃ upasāmpajja viharati, pītiyā ca virāgā upekkhako ca viharati sato  
sampaṇāso sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā acikkhanti upekkhako  
satimā sukhavihārī ti tatiyañjānaṃ upasāmpajja viharati; sukhassa ca pahānā  
dukkhassa ca pahānā pubbe ca somanassadomanassānaṃ atthagamaṃ addukkhaṃ  
asuṭhaṃ upekkhāsati paṇisuddhiṃ catutthañjānaṃ upasāmpajja viharati.

<sup>2</sup> Cf. Childers, 467; also Dhammpadam, 299.

Neither the sammāppadhānas, nor the iddhipādas, nor the pañcendriyānis, nor the pañcabalānis are mentioned in the Das. S.

Of the sammāppadhānas we have the full text in the second chapter, and it will easily be seen that this is the same text as that of the sammāvāyāmo of the Eightfold Path.

The text of the iddhipādas agrees likewise with that given in the San. S.

The *five* indriyas and the *five* balas consist of the same details, and differ only in name.<sup>1</sup>

In the enumeration of the Noble Eightfold Path D. omits the sammāvāyāmo and sammāsamādhi. That is most probably a mere blunder of the copyist, though we have the full text of the sammāvāyāmo in the enumeration of the sammāppadhānas.

The end of the Asaṅkhataśaṃyuttaṃ forms an enumeration of different expressions for Nirvāna.

Ph. repeats after every new word the first question with *pe*. D., without repeating the question, puts *pe* after *tam* *suṇātha*. The meaning of both these '*pe*' seems to be the same, viz. that the series of answers given in the first part ought to be understood after every one of the following.

The words given for Nirvāna occur for the most part in the Abhidhānappadīpikā. I annex a list of those which do not occur in the Abh., as well as those of the Abh. which do not occur in our sutta.

D'Alwis, in his Buddhist Nirvāna, has tried to etymologize these words in favour of his theory of annihilation. With what result every one knows.

Not in the Asaṅkhataśaṃyuttaṃ are: makkho, nirodho, arūpaṃ, akataṃ, apalokitaṃ, akkharaṃ, dukkhaṃ, khamo, vivattaṃ, kevalaṃ, apavaggo, accutaṃ, padaṃ, yogakkhemo, santi, visuddhi, vimutti, asaṅkhataḍḍhātu, nibbuti.

Not in the Abhidhānappadīpikā are: ajjaraṃ, apalokaṃ, nippāpaṃ, acchariyaṃ, abbhutaṃ, anīkadhammo.

<sup>1</sup> Rhys Davids, Book of the Great Decease, 62.

We have now to regard the remaining portions of the Jambhukhādakasamyuttam. Not having had at my disposal a commentary,<sup>1</sup> it is scarcely possible for me to give another explanation than that furnished by the text.

The first three paragraphs have been amply discussed in the preceding pages.

From §§ 8 to 16 we have an enumeration of different things regarded as evils, to get rid of which Sāriputta recommends the Noble Eightfold Path.

The three vedanas mentioned in § 8 are referred to in the Das. S. as the three dhammā pariññeyyā. They are the same as those of the San. S.

§ 9 enumerates three āsavā, viz. kāma, bhava, avijjā. That is in strict accordance with the San. S. The Mahāparinibbānasutta, as well as Hardy (Manual) and Rhys Davids (Buddhism, p. 120), give four, adding diṭṭhi.

§ 10. Avijjā, ignorance as to the four great truths of Buddhism: suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering.

§ 11. Taṇha, craving. Besides those named in this sutta, San. S. enumerates kāma°, rūpa°, arūpa°, and rūpa°, arūpa°, nirodha°. Das. S. calls the three taṇhas named in our sutta the three dhammā pahātabbā.

§ 12. Ogho, flood. The same as in the San. S. They are enumerated in the Das. S. under the heading of the four dhammā pahātabbā.

§ 13. Upādānaṃ, attachment. The same as in the San. S.; they are not enumerated in the Das. S. The commentary Sumaṅgala Vilāsinī agrees with the explanation given in Childers, *s.v.*

§ 14. Bhavo. The three bhavas are, according to the Sumaṅgala Vilāsinī, the same as the three dhātus, which are explained by the commentary to signify the existence in one of the sattalokas. In the Das. S. the dhātus are enumerated as the dhammā abhiññeyyā.

<sup>1</sup> I may remark here, that a Turnour MS. in the India Office Library, which bears on the outside the title Samyutta Nikāya aṭṭhakathā, contains the commentary on the Aṅguttara Nikāya.

§ 15. Dukkham, suffering. Instead of “samsāra dukkhata,” San. S. as well as the commentary, read “saṅkhāra-dukkhata”; and so also Netti Pakarana, quoted by Alwis (Introd. 108). In Dh. 203 we read: jighacchā paramā rogā, saṅkhāra paramā dukkha.

If it were not for the agreement of the Sinhalese and Burmese MSS., that would seem sufficient reason to alter the reading of Jamb. S. The reading, however, is quite intelligible.

Sakkāyo, individuality. Under Sakkāyo Sāriputta enumerates the five upadanakkhandha. The explanation Childers gives in his dictionary agrees with that given in the Visuddhi Magga, to which the Sumaṅgala Vilāsinī refers. In the Das. S. they are enumerated under the heading of the dhammā pariññeyā.

#### 1) JAMBUKHĀDAKASĀMYUTTAM.

Ekam samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake.<sup>1</sup> Atha kho Jambukhādako paribbājako yen’ āyasmā Sāriputto ten’ upasaṅkami upasaṅkamitvā āyasmata Sāriputtena saddhim sammodi sammodaniyaṃ<sup>2</sup> kathaṃ sārāṇiyaṃ vītisāretvā, ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jambukhādako paribbājako āyasmantaṃ Sāriputtaṃ etad avoca: (1)

“Nibbānaṃ nibbānaṃ ti āvuso Sāriputta vuccati.”

“Katamaṃ nu kho āvuso nibbānaṃ ti?”

“Yo kho āvuso rāgakkhaya, dosakkhaya, mohakkhaya—idaṃ vuccati nibbānaṃ ti.”

“Atthi paṇ’ āvuso maggo, atthi paṭipadā etassa nibbānassa sacchikriyāyā ti.”

“Atthi kho āvuso maggo, atthi paṭipadā etassa nibbānassa sacchikriyāyā ti.—Katamaṃ paṇ’ āvuso maggo, katamā paṭipadā etassa nibbānassa sacchikriyāyā ti?”

“Ayam eva kho āvuso ariyo atṭhangiko maggo etassa nibbānassa sacchikriyāya:<sup>3</sup> seyyathidam: sammādiṭṭhi, sam-

<sup>1</sup> S. Nālakagāmake.

<sup>2</sup> S. sammodiniyaṃ.

<sup>3</sup> S. sacchikriyāya, and throughout. Ph. reads sometimes saccha° instead of sacchi; but that being only the exception, I have adopted the reading sacchi° throughout.

masañkappo, sammāvācā, sammākammanto, sammā ājivo, sammāvāyāmo, sammā sati, sammā samādhi. — *ayaṃ kho āvuso maggo, ayaṃ paṭipadā etassa nibbānassa*<sup>1</sup> *sacchikriyāyā ti.*”

“Bhaddako, avuso, maggo, bhaddikā paṭipadā<sup>2</sup> etassa nibbānassa sacchikriyāyā, alaṅca pan’ āvuso Sāriputta appamādayā ti (2).

“Arahattam pe kataman pe.”

“‘Yo kho āvuso rāgakkhayo, dosakkhayo, mohakkhayo. idaṃ pe. Atthi pe.’”

“Atthi kho pe. katamo pan’ āvuso pe.”

“‘Ayam eva āvuso ariyo aṭṭhangiko maggo etassa arahattassa sacchikriyāyā: seyyathidaṃ: sammādiṭṭhi pe sammāsamadhi. Ayaṃ kho pe.’”

“Bhaddako āvuso pe appamādayā ti.” (3)

“Ko<sup>3</sup> nu kho, āvuso Sāriputto, loke dhammavādino?”

“Ke loke suppaṭipannā? ke loke sukātā<sup>4</sup> ti?”

“‘Ye kho āvuso rāga<sup>5</sup> pahānāyā, dhammaṃ desenti, dosa pahānāyā, dhammaṃ desenti, moha pahānāyā, dhammaṃ desenti, ke lohe dhammavādino. Ye kho āvuso rāga pahānāyā paṭipannā, dosappahānāyā paṭipannā moha pahānāyā paṭipannā te loke suppaṭipannā. Yesaṃ kho āvuso rāgo pahino, ucchinna<sup>6</sup> mūlo, tāla-vatthukato, anabhāvaṃ<sup>7</sup> kato āyatim<sup>8</sup> anuppāda<sup>9</sup>-dhammo; doso pahino ucchinna-mūlo, tāla-vatthukato, anabhāvaṃ kato āyatimanuppāda-dhammo; moho pahino ucchinna mūlo-tālavatthukato, anabhāva-kato āyati-anuppāda-dhammo te loke sukātāti.<sup>10</sup> — Atthi<sup>11</sup> āvuso maggo, atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā ti.’”

“Atthi kho pe pahānāyā ti. Katamo pe pahānāyā ti?”

“‘Ayam eva kho āvuso ariyo aṭṭhangiko maggo pe

<sup>1</sup> S. repeats by mistake paṭipadā etassa.

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

<sup>3</sup> S. kho.

<sup>4</sup> S. loke sugātāti.

<sup>5</sup> S. construes pajahatīti throughout with the genitive thus: dosassa pahānāyā, mohassa’.

<sup>6</sup> Ph. acchinna.

<sup>7</sup> S. anabhāva.

<sup>8</sup> Ph. never writes the acc. of nouns in i’ im.

<sup>9</sup> Ph., by mistake, anupuppāda.

<sup>10</sup> S. loke sugātāti.

<sup>11</sup> S. adds pana.

pahānāya seyyathīdam : sammāditṭhi pe sammāsamādhi.—  
Ayaṃ kho pe pahānāyā ti.' ”

“ Bhaddako pe appamādāyā ti ” (4).

“ Kimatthiyaṃ āvuso Sāriputta samane Gotame<sup>1</sup> brahmācariyaṃ vussati ti.”

“ ‘Dukkassa kho āvuso pariññattham<sup>2</sup> Bhagavati brahmācariyaṃ vussati ti.—Atthi pan' āvuso maggo, atthi paṭipadā etassa dukkassa<sup>3</sup> pariññāyā ti.’ ”

“ Atthi kho āvuso maggo, atthi<sup>4</sup> paṭipadā etassa dukkassa pariññāyā ti. katamo pe pariññāyā ti.”

“ ‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo etassa pe pariññāya : seyyathīdam<sup>5</sup> sammāditṭhi pe sammāsamādhi.—Ayaṃ kho pe pariññāyā ti.’ ”—

“ Bhaddako pe appamādāyā ti ” (5).

“ Assāsapatto pe vuccati. Kittāvatā nu kho āvuso Sāriputta<sup>6</sup> assāsapatto hoti ti.”

“ ‘Yato kho āvuso bhikkhu phassāyatanānaṃ samudayaṇca, atthagamaṇca, assādaṇca, ādinavaṇca, nissaraṇaṇca yathābhutaṃ pajānāti, ettāva kho āvuso assāsapatto hoti ti.—Atthi pe assāsassa sacchikriyāyā ti.’ ”

“ Atthi pe sacchikriyāyā ti. Katamo pe assāsassa sacchikriyāyā ti.”

“ ‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo etassa assāsassa<sup>7</sup> sacchikriyāyā. seyyathīdam pe sammāsamādhi. Ayaṃ pe sacchikriyāyā ti.’ ”

“ Bhaddako pe appamādāyā<sup>8</sup> ti ” (6).

“ Paramassāsapatto paramāssasapatto<sup>9</sup> ti pe vuccati. Kittāvattā nu kho pe hoti ti.”

“ ‘Yato kho āvuso<sup>10</sup> bhikkhu channaṃ phassāyatanānaṃ samudayaṇca, atthagamaṇca, assadaṇca, ādinavaṇca, nissa-

<sup>1</sup> S. Samano Gotamo, Ph. samane Gotamo.

<sup>2</sup> S. pariññātha.

<sup>3</sup> S. putikkhassa.

<sup>4</sup> S. ayaṃ.

<sup>5</sup> S. repeats from seyyathīdam until the end. Instead of seyyathīdam it reads assāsapathīdam.

<sup>6</sup> S. omits Sāriputta.

<sup>7</sup> S. etassa sassa.

<sup>8</sup> S. appadāyā ti.

<sup>9</sup> S. paripassāsapatto.

<sup>10</sup> S. omits āvuso.

raṇaṇca, yathābhutam viditvā anupādā vimutto hoti—ettāvata kho avuso paramassāsapatto. Atthi pan' āvuso pe paramassāsassa sacchikriyāya ti.' ”

“Atthi kho āvuso pe sacchikriyāya ti. Katamo<sup>1</sup> pe sacchikriyāya ti.

“‘Ayaṃ eva pe sacchikriyāya seyyathīdam pe sammāsamādhi. Ayaṃ kho pe paramassāssa sacchikriyāya ti.’ ”

“Bhaddako pe appamādayā ti ” (7).

“Vedanā vedanā ti pe vuccati. Katamā nu kho āvuso vedanā ti ? ”

“‘Tisso imā avuso vedanā.’ ”

“Katamā tisso ? ”<sup>2</sup>

“‘Sukhāvedanā, dukkhāvedanā, adukhamasukhāvedanā. Imā kho āvuso tisso vedanā, tisso vedanā ti.’<sup>3</sup> Atthi panā vuso pe etāsaṃ tissannaṃ<sup>4</sup> vedanānaṃ pariññāya ti.’ ”

“Atthi kho pe pariññāya ti. Katamo pe pariññāya ti ? ”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pariññāya : seyyathīdam pe sammāsamādhi. Ayaṃ kho pe pariññāya ti.’ ”

“Bhaddako pe appamādayā ti ” (8).

“Āsavo pe vuccati. Katamā pe āsavo ti.”

“‘Tayo’me āvuso āsavā : kamāsavo, bhavāsavo, avijjāsavo. Ime kho āvuso tayo āsavā ti. Atthi pan' āvuso pe etesaṃ āsavānaṃ pahānāya ti.’ ”

“Atthi kho pe pahānāya ti. Katamo pan' āvuso pe pahānāya ti.”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pahānāya : seyyathīdam pe sammāsamādhi. Ayaṃ kho pe pahānāya ti.’ ”

“Bhaddako pe appamādayā ti ” (9).

“Avijjā pe vuccati. Katamā pe avijjā ti ? ”

“‘Yaṃ<sup>5</sup> kho āvuso dukkhe aññāṇaṃ, dukkhaṃ samudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiya-

<sup>1</sup> S. kamo.

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

<sup>3</sup> S. omits t. v. ti.

<sup>4</sup> S. always without the numeral.

<sup>5</sup> S. ayaṃ.



paṭipadā aññāṇam—ayaṃ vuccat' āvuso avijjā ti.<sup>1</sup> Atthi panā 'vuso pe etissa avijjāya pahānāyā ti.' ”

“Atth' āvuso<sup>2</sup> pe pahānāyā ti. Katamo pan' āvuso pe pahānāyā ti.”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pahānāya seyyathidaṃ pe sammāsamādhī. Ayaṃ pe pahānāyā ti.’ ”

“Bhaddako pe appamādayā ti” (10).

“Taṇhā pe vuccati. Katamā pe taṇhā ti?”

“‘Tisso imā āvuso taṇhā: kāmataṇhā, bhavataṇhā, vibhavataṇhā. Imā kho āvuso tisso taṇhā ti. Atthi panā pe taṇhānaṃ pahānāyā ti.’ ”

“Atthi kho pe pahānāyā ti. Katamo pe pahānāyā ti?”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pahānāya seyyathidaṃ: pe sammāsamādhī. Ayaṃ kho pe pahānāyā ti.’ ”

“Bhaddako pe appamādayā ti” (11).

“Ogho pe vuccati. Katamā nu pe ogho ti.”

“‘Cattāro 'me avuso oghā: <sup>3</sup> kāmogho, bhavogho, diṭṭhogho, avijjogho. Ime kho āvuso cattāro oghā ti. Atthi panā pe etesaṃ oghānaṃ pahānāyā ti.’ ”

“Atthi kho<sup>4</sup> pe pahānāyā ti. Katamo pe oghānaṃ pahānāyā ti.”

“‘Ayaṃ eva kho āvuso ariyo<sup>5</sup> aṭṭhaṅgiko maggo pe pahānāya seyyathidaṃ pe sammāsamādhī. Ayaṃ kho pe pahānāyā ti.’ ”

“Bhaddako pe appamādayā ti” (12).

“Upādānaṃ pe vuccati. Kataman pe upādānaṃ ti.”

“‘Cattār' imāni āvuso upādānāni: kāmupādānaṃ, diṭṭhupādānaṃ, silabbatupādānaṃ, attavādupādānaṃ: imāni kho āvuso cattāri upādānāni ti.—Atthi pe upādānānaṃ pahānāyā ti.’ ”

“Atthi kho pe pahānāyā ti. Katamo pe pahānāyā ti?”

“‘Ayaṃ kho āvuso ariyo aṭṭhaṅgiko maggo pe pahānāya seyyathidaṃ pe sammāsamādhī. Ayaṃ kho pe pahānāyā ti.’ ”

“Bhaddako pe appamādayā ti” (13).

<sup>1</sup> S. avijjātittha.

<sup>2</sup> Atthi kho āvuso.

<sup>3</sup> S. ogho ti.

<sup>4</sup> S. omits kho.

<sup>5</sup> Ph. omits ariyo.

“Bhavo pe vuccati. Katamo pe bhavo ti ?”

“‘Tayo ’me āvuso bhavā :<sup>1</sup> kamabhavo, rūpabhavo, arūpa-bhavo. Ime kho āvuso tayo bhavā ti.—Atthi panā pe etesaṃ bhavānaṃ pariññāyā ti.’”

“Atthi kho pe pariññāyā ti. Katamo pe pariññāyā ti ?”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo etesaṃ bhavānaṃ pariññāyā<sup>2</sup> seyyathidaṃ pe sammāsamaḍhi. Ayaṃ kho pariññāyā ti.’”

“Bhaddako pe appamādayā ti” (14).

“Dukkhaṃ pe vuccati. Kataman pe dukkhan ti ?”

“‘Tisso imā āvuso dukkhatā : dukkha dukkhatā, saṃsāra dukkhatā, viparināma dukkhatā : ima kho avuso tisso<sup>3</sup> dukkhatā ti. Atthi panā pe dukkhatānaṃ pariññāyā ti.’”

“Atth’ āvuso<sup>4</sup> maggo pe etesaṃ<sup>5</sup> dukkhatānaṃ pariññāyā ti. Katamo pe pariññāyā ti.”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pariññāyā seyyathidaṃ pe sammāsamaḍhi.’”

“Bhaddako pe appamādayā ti” (15).

“Sakkāyo pe vuccati. Katamo pe sakkāyo ti ?” (15).

Pañc’ ime āvuso upādānakkhandāsakkāyo vutto Bhagavatā seyyathidaṃ : rūpupādāna-kkhandho, vedanupādāna-kkhandho, saññupādāna-kkhandho, saṅkhārupādāna-kkhandho, viññānupādāna-kkhandho : ime kho āvuso pañcupādāna-kkhandhā sakkāyo vutto Bhagavatā ti. Atthi panā ’pe etassa sakkāyassa pariññāyā ti.’”

“Atthi kho pe pariññāyā ti. Katamo panā pe pariññāyā ti ?”

“‘Ayaṃ eva kho āvuso ariyo aṭṭhaṅgiko maggo pe pariññāyā. seyyathidaṃ pe sammāsamaḍhi. Ayaṃ kho pe pariññāyā ti.’”

“Bhaddako pe appamādayā ti” (16).

“Kin nu kho āvuso Sāriputta imasmiṃ<sup>6</sup> dhammavinaye dukkaran ti ?”

<sup>1</sup> S. writes three times instead of bhavānaṃ bhagavānaṃ : once the writer corrects the form bhagavānaṃ in bhavānaṃ, but afterwards restores the ga.

<sup>2</sup> S. pariññāyā ti.

<sup>3</sup> S. omits tisso.

<sup>4</sup> S. atthi kho.

<sup>5</sup> S. etesaṃ.

<sup>6</sup> S. imasmiṃ, Ph. omits nearly always the *mi* after *i*.

“‘Pabbajjā kho<sup>1</sup> āvuso imasmim dhammavinaye dukkaran<sup>2</sup> ti.’”

“Pabbajitena pana āvuso kim dukkaran ti ?”

“‘Pabbajitena kho āvuso abhirati dukkarā ti.’”

“Abhiratena pan’ āvuso Sāriputta kim dukkaran ti ?”

“‘Abhiratena kho āvuso dhammānudhamma-paṭipatti dukkarāti.’”

“Kim va cīraṃ pan’ āvuso dhammānudhamma-paṭipanno bhikkhu araham assāti.”

“‘Na cīraṃ āvuso ti’” (17).—

Jambukhādakasamīyuttam.<sup>3</sup>

Tass’ uddānaṃ : Nibbānaṃ arahattaṇca sacchikriyāya te ubho, dhammavāḍipahānāya, pariññā<sup>4</sup> dukkhavattṭhukam;<sup>5</sup> assāso paramassāso puna sacchikiriyāya<sup>6</sup> te ubho vedanā ; āsavena ca<sup>7</sup> avijjā tanhā oghāca,<sup>8</sup> upādānaṃ<sup>9</sup> bhavenaca, dukkhaṇca vutto sakkāyo imasmim dhammavinaye dukkaran ti.—

## 2) SAMANĀKASAMĪYUTTAM.

Ekam samayaṃ āyasmā Sāriputto Vajjisu viharati, Ukkavelāya<sup>10</sup> Gangāya nadiyā<sup>11</sup> tīre. Atha!kho Sāmaṇḍako<sup>12</sup> paribbājakoyen’ āyasmā Sāriputto ten’ upasamkamī upasamkamitvā āyasmata Sāriputtena saddhim sammodi<sup>13</sup> sammodanīyaṃ kathaṃ sārānīyaṃ vitisaretvā ekamantaṃ nisīdi ekamantaṃ nisinno<sup>14</sup> kho Sāmaṇḍako<sup>14</sup> paribbājako āyasmantaṃ Sāriputtaṃ etad avoca (1) :

<sup>1</sup> S. pabbakho, Ph. pabajāno. I have corrected the reading of the MS. according to the Sāmaṇḍaka samīyuttam.

<sup>2</sup> S. dukkarā ti.

<sup>3</sup> Ph. Jambukhātaka.

<sup>4</sup> S. pariññāya.

<sup>5</sup> vatthukā.

<sup>6</sup> sacchikiriyā Ph.

<sup>7</sup> āsavo.

<sup>8</sup> S. omits ca.

<sup>9</sup> S. upādāmaṇca pañcamaṃ pahānatthāya kathitā Sāriputtena jattunā bhavo dukkhaṇca sakkāyo pariññātīti vuccati.

<sup>10</sup> Ukkavelāyam.

<sup>11</sup> nadi.

<sup>12</sup> S. Sāmañcakānīparibbāko. S. always reads Sāmañco instead of Sāmaṇḍako.

<sup>13</sup> S. Nīno kho.

<sup>14</sup> S. amañcakāni.

Then follow the 2nd and 17th division of the Jambukhā-daka samyuttaṃ.

Samaṇḍaka samyuttaṃ samattam.  
Purimakasadisam<sup>1</sup> uddānaṃ.

### 3) ASANKHATASAMYUTTAM.

Asaṅkhatañca vo bhikkhave desissāmi.

Asaṅkhatagamiṇca maggaṃ—taṃ suṇātha.

Katamañca<sup>2</sup> bhikkhave asaṅkhataṃ? Yo bhikkhave rūgakkhayo, dosakkhayo mohakkhayo—idaṃ vuccati bhikkhave asaṅkhataṃ (1).

Katamo ca bhikkhave asaṅkhatagāmimaggo? Kāyagatā-sati. Ayaṃ vuccati bhikkhave asaṅkhatagāmī maggo (2).

Iti kho bhikkhave desitaṃ vo mayā asaṅkhataṃ desito asaṅkhatagami maggo yaṃ bhikkhave satthārā<sup>3</sup> karaṇīyaṃ sāvakanāṃ hitesinā<sup>4</sup> anukampakena anukampaṃ upādāya kataṃ vo taṃ mayā. Etāni bhikkhave<sup>5</sup> rukkhamaṇī etāni suññāgārāni jhāyatha, bhikkhave, māpamādattha mā pacchā vippaṭṭisārino ahuvattha—ayaṃ kho aṇhakaṃ anusāsani ti (3).

Asaṅkhatañca pe maggaṃ taṃ suṇātha.

Katamañca bhikkhave asaṅkhataṃ? Yo bhikkhave rūgakkhayo, dosa<sup>6</sup> moha<sup>6</sup>.—Idaṃ vuccati asaṅkhataṃ (4).

Katamo ca bhikkhave asaṅkhatagāmimaggo? Samatho ca vipassanāca. Ayaṃ vuccati asaṅkhatagāmī maggo (5).

Iti kko bhikkhave desitaṃ vo mayā asaṅkhataṃ pe ayaṃ kho<sup>6</sup> aṇhakaṃ anusāsani ti (6).

Asaṅkhatañca pe maggaṃ taṃ suṇātha.

Katamañca bhikkhave asaṅkhataṃ? Yo pe (7).

Katamo ca bhikkhave asaṅkhatagāmī maggo?

Savitakka<sup>7</sup> savicāro samādhi vā<sup>8</sup> avitakka<sup>9</sup> avicāramatto<sup>10</sup> samādhi, avitakko avicāro samādhi.—Ayaṃ pe ti (8).

Katamo ca pe maggo?

<sup>1</sup> S. adds eva.

<sup>2</sup> D. satthāraṃ.

<sup>3</sup> S. kaṃ vo taṃ mayāni bhikkhave.

<sup>4</sup> S. S. °o.

<sup>5</sup> °o.

<sup>6</sup> D. katthañca.

<sup>7</sup> D. hitesinaṃ.

<sup>8</sup> D. vo.

<sup>9</sup> D. S. omit vā.

<sup>10</sup> vicāra.

Suññato samādhī, animitto samādhī, appaṇihito<sup>1</sup> samādhī.  
Ayaṃ pe ti (9).

Katamo ca pe maggo?

Cattāro satipaṭṭhānā. ayaṃ ye ti (10).

Katamo ca pe maggo?

Cattāro sammāppadhānā. ayaṃ pe ti (11).

Katamo ca pe maggo?

Cattāro iddhipādā. ayaṃ pe ti (12).

Katamo ca pe maggo?

Pañcīndriyāni. ayaṃ pe ti (13).

Katamo ca pe maggo?

Pañca balāni. ayaṃ pe ti (14).

Katamo ca pe maggo?

Satta bojjhaṅgā. ayaṃ pe ti (15).

Katamo ca pe maggo?

Ariyo aṭṭhaṅgiko maggo. ayaṃ pe ti (16).

Iti kho bhikkhave pe anusāsanī ti (17).

Nibbānaśāmyuttassa<sup>2</sup> pathamo vaggo.

Tass' uddānaṃ : kāyo samatto vitakko suññatā<sup>3</sup> sati-  
paṭṭhānā sammāppadhānañca iddhipāda indriyabala bojjhaṅgo  
maggena etā dasamaṃ.<sup>4</sup>

Asaṅkhatañca vo bhikkhave desissāmi asaṅkhatagāmiṇca  
maggam taṃ suñātha.

Katamañca bhikkhave asaṅkhataṃ?

Yo bhikkhave rāgakkhayo, dosakkhayo, mohakkhayo—  
Idaṃ vuccati bhikkhave asaṅkhataṃ (18).

Katamo ca bhikkhave asaṅkhatagāmi maggo?

Samatho ayaṃ vuccati bhikkhave asaṅkhatagāmi  
maggo (19).

Iti kho bhikkhave pe anusāsanīti (20).

Asaṅkhatañca vo pe maggam<sup>5</sup> taṃ suñātha.

Katamañca bhikkhave asaṅkhataṃ?

Yo bhikkhave rāgakkhayo, dosa°, moha°. Ayaṃ<sup>6</sup> pe  
asaṅkhataṃ (21).

<sup>1</sup> D. S. n°.

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

<sup>3</sup> D. S. Kāyasamādhiso savitakko suññato.

<sup>4</sup> D. S. instead of etādasamaṃ satt' uddānaṃ vuccati.

<sup>5</sup> D. maṃ taṃ.

<sup>6</sup> D. idaṃ.

Katamo ca bhikkhave asaṅkhatagāmi maggo ?

Vipassanā ayaṃ pe (22).

Iti kho bhikkhave pe anusāsanīti (23).

Katamo ca pe.

Savitakko savicāro samādhi ayaṃ pe (24).

Katamo ca pe ?

Avitakko avicāramatto samādhi. Ayaṃ pe (25).

Katamo ca pe ?

Avitakko avicāro samādhi. Ayaṃ pe (26).

Katamo ca pe ?

Suññato samādhi. Ayaṃ pe (27).

Katamo ca pe ?

Animitto samādhi. Ayaṃ pe (28).

Katamo ca pe ?

Appaṇihito samādhi. Ayaṃ pe (29).

Katamo ca pe ?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam. Ayaṃ pe (30).

Katamo ca pe ?

Idha bhikkhave bhikkhu vedanāsu vedanānupassī pe abhijjhādomanassam. Ayaṃ pe (31).

Katamo ca pe ?

Idha bhikkhave bhikkhu citte cittānupassī pe abhijjhādomanassam. Ayaṃ pe (32).

Katamo ca pe ?

Idha bhikkhave bhikkhu dhammesu dhammānupassī pe abhijjhādomanassam. Ayaṃ pe (33).

Katamo ca pe ?

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.<sup>1</sup> Ayaṃ pe (34).

Katamo ca pe ?

Idha bhikkhave uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya pe padahati.<sup>1</sup> Ayaṃ pe (35).

<sup>1</sup> D. pajahati, and thus always.

Idha bhikkhave bhikkhu anuppannānaṃ kusalanam dhammānaṃ uppādāya pe padahati.<sup>1</sup> Ayaṃ pe (36).

Katamo ca pe ?

Idha bhikkhave bhikkhu uppannānaṃ kusalanam dhammānaṃ t̥hitiyā asammosāya<sup>2</sup> bhīyyo bhāvāya vephullāya bhāvanāya puripuriyā<sup>3</sup> chandaṃ pe padahati.<sup>1</sup> Ayaṃ pe (37).

Katamo ca pe ?

Idha bhikkhave bhikkhu viriya samādhi padhāna saṅkhāra samannāgataṃ iddhipādaṃ bhaveti. Ayaṃ pe (38).

Katamo ca pe ?

Idha bhikkhave bhikkhu citta samādhi padhāna saṅkhāra samannāgataṃ iddhipādaṃ bhaveti. Ayaṃ pe (39).

Katamo ca pe ?

Idha bhikkhave bhikkhu vimāṃsasamādhi padhāna saṅkhāra samannāgataṃ iddhipādaṃ bhaveti.<sup>4</sup> Ayaṃ pe (40).

Katamo ca pe ?

Idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti, viveka nissitaṃ virāga nissitaṃ nirodha nissitaṃ vosagga parināmiṃ. Ayaṃ pe (41).

Katamo ca pe ?

Idha bhikkhave bhikkhu viriyindriyaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (42).

Katamo ca pe ?

Idha bhikkhave bhikkhu satindriyaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (43).

Katamo ca pe ?

Idha bhikkhave bhikkhu samādhindriyaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (44).

Katamo ca pe ?

Idha bhikkhave bhikkhu paññindriyaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (45).

Katamo ca pe ?

Idha bhikkhave bhikkhu saddhābalaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (46).

Katamo ca pe ?

<sup>1</sup> D. pajahati, and thus always.

<sup>2</sup> D. adds tī.

<sup>3</sup> D. omits pārīpuriyā.

<sup>4</sup> Ph. omits chandasamādhi padhāna.

Idha bhikkhave bhikkhu viriyabalaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (47)

Katamo ca pe ?

Idha bhikkhave bhikkhu sati<sup>1</sup> balaṃ bhāveti viveka nissitaṃ pe parināmiṃ. Ayaṃ pe (48).

Katamo ca pe ?

Idha bhikkhave bhikkhu samādhi<sup>2</sup> balaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (49).

Katamo ca pe ?

Idha bhikkhave bhikkhu paññābalaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (50).

Katamo ca pe ?

Idha bhikkhave bhikkhu sati sambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (51).

Katamo ca pe ?

Idha bhikkhave bhikkhu viriya sambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (52).

Katamo ca pe ?

Idha bhikkhave bhikkhu dhammavicaya sambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe.

Katamo ca pe ?

Idha bhikkhave bhikkhu pītisaṃbojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (53).

Katamo ca pe ?

Idha bhikkhave bhikkhu passadhi sambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (54).

Katamo ca pe ?

Idha bhikkhave bhikkhu samādhi sambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (55).

Katamo ca pe ?

Idha bhikkhave bhikkhu upekhāsambojjhaṅgaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (56).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammādiṭṭhiṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (57).

Katamo ca pe ?

<sup>1</sup> D. samotini.

<sup>2</sup> D. samādhim.



Idha bhikkhave bhikkhu sammāsaṅkappaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (58).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammāvācaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe.

Katano ca pe ?

Idha bhikkhave bhikkhu sammākammantaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (59).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammā ājivaṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (60).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammāvāyāmaṃ<sup>1</sup> bhāveti viveka pe parināmiṃ. Ayaṃ pe (61).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammāsaṭiṃ bhāveti viveka pe parināmiṃ. Ayaṃ pe (62).

Katamo ca pe ?

Idha bhikkhave bhikkhu sammāsamādhim<sup>2</sup> bhāveti viveka pe parināmiṃ. Ayaṃ pe (63).

Asaṅkhatāṇca vo bhikkhave desissāmi asaṅkhatagamiṇca maggaṃ taṃ suṇātha.

Katamaṇca bhikkhave asaṅkhatam ?

Yo bhikkhave rāgakkhayo, dosa°, moha°.—Idaṃ vuccati bhikkhave asaṅkhatam (64).

Iti kho bhikkhave desitaṃ vo mayā asaṅkhatam pe Anataṇca<sup>3</sup> vo bhikkhave desissāmi, anatagamiṇca<sup>3</sup> maggaṃ taṃ suṇātha.

Katamaṇca bhikkhave anataṃ ? pe (65).

Yathā asaṅkhatam tathā viṭṭhāretabbam.

Anāsavaṇca vo bhikkhave desissāmi anāsavagamiṇca maggaṃ

Saccaṇca

sacca

Pāraṇca

pāra

Nipunaṇca

nipuna

Suddasaṇca

suddasa

<sup>1</sup> D. omits sammāvāyāmaṃ.

<sup>2</sup> D. omits sammāsamādhim.

<sup>3</sup> D. antaṇca pe.

|                      |                   |
|----------------------|-------------------|
| Ajjarañca            | ajjara            |
| Dhuvañca             | dhuva             |
| Apalokañca           | apaloka           |
| Anidassanañca        | anidassana        |
| Nippapañcaca         | nippapañca        |
| Santañca             | santa             |
| Amatañca             | amata             |
| Panītañca            | panīta            |
| Sivañca              | siva              |
| Khemañca             | khema             |
| Taṇhakkhayañca       | taṇhakkhaya       |
| Acchariyañca         | acchariya         |
| Abbhutañca           | abbhuta           |
| Anītikañca           | anītika           |
| Anītikadhammañca     | anītikadhammañ    |
| Nibbānañca           | nibbāna           |
| Abyāpajjhañca        | abyāpajjha        |
| Virāgañca            | virāga            |
| Suddhiñca            | suddhi            |
| Muttiñca             | mutti             |
| Anālayañca           | anālaya           |
| Dīpañca <sup>1</sup> | dīpagamiñca       |
| Leṇañca <sup>2</sup> | leṇa <sup>2</sup> |
| Tāṇañca <sup>3</sup> | tāṇa <sup>3</sup> |
| Saraṇañca            | saraṇa (66).      |

Parāyanañca vo bhikkhave desissāmi parāyanagamiñca maggaṃ taṃ suṇātha.

Katamañca bhikkhave parāyanam?

Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo—idaṃ vuccati bhikkhave parāyanam.

Katamo ca bhikkhave parāyanagāmi maggo?

Kāyagatā-sati. Ayaṃ vuccati bhikkhave parāyanigami maggo (67).

Iti kho bhikkhave desitaṃ vo mayā parāyanam, desito parāyanagāmi maggo yamhi pe ahuvattha. Ayaṃ vo amhākaṃ anusāsani ti.

<sup>1</sup> D. adds before Dīpañca pe Ayaṃ kho amhākaṃ anusāsani ti.

<sup>2</sup> D. lenanca pe.

<sup>3</sup> D. Tanañca.

Yatha asaṅkhatam tathā vitthāretabbaṃ (68).

Tatr' uddānaṃ.

Asaṅkhatam antam anāsavaṃ.<sup>1</sup>

Saccam pāram nipuṇam sududdasaṃ.

ajjarantaṃ dhuvam apalokanaṃ.

ani(*da*)ssanaṃ<sup>2</sup> nippapañca santaṃ.

Amataṃ paṇītam<sup>3</sup> sivañca khemaṃ.

Tanhakkhaya acchariyañca abbhutaṃ.

anītikaṃ anītikadhammaṃ.

nibbānaṃ etaṃ sugatena desitaṃ.

Abyapajjho<sup>4</sup> virāgo ca.<sup>5</sup>

suddhi mutti anālayo.

dīpaṃ<sup>6</sup> leṇaṇca tāṇaṇca.

saraṇaṇca parāyanan ti.<sup>7</sup>

Asaṅkhata samyuttaṃ.<sup>8</sup>

<sup>1</sup> D. anāsavo.

<sup>2</sup> Ph. omits *da*.

<sup>3</sup> Ph. paṇītañca.

<sup>4</sup> D. avyapajjho, Ph. twice abyapajjo.

<sup>5</sup> D. virāgā ti.

<sup>6</sup> D. dīpo.

<sup>7</sup> D. parāyanañcāti.

<sup>8</sup> D. adds samattaṃ.