

**PALI TEXT SOCIETY;
PATISAMBHIDAMA
GGA; VOL. II**

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Pali Text Society; Patisambhidamagga; Vol. II by Arnold C. Taylor

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ARNOLD C. TAYLOR

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PAṬISAMBHIDĀMAGGA

Pali Text Society
613

PAṬISAMBHIDĀMAGGA

VOL. II.

EDITED BY

ARNOLD C. TAYLOR, M.A.



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PREFACE

IN addition to the MSS. used in the preparation of Vol. I. of the 'Paṭisambhidāmagga,' I have consulted a palm-leaf MS. in Sinhalese character belonging to Professor Rhys Davids, which I have distinguished as S₂. Its readings approximate closely to those of S., and that both are ultimately derived from a single (Sinhalese) archetype may be inferred from numerous indications. It will be sufficient to mention *dassatāna* for *dasa thānāni* (p. 102, note 4), and the omission of *nijjhantibalaṃ* from the list of *balāni* on p. 168, that this omission is due to the carelessness of a copyist being inferable from the fact that this particular *balāni* is subsequently discussed in a later paragraph of the same Sutta.

Textual corruption of the 'Paṭisambhidāmagga,' though comparatively slight, must have begun at an early period. In *Yuganandhakathā*, ii., 1, 5 (p. 97, note 1), all our MSS. and K. agree in giving seventeen ways of practising *samathavipassanaṃ yuganandham* instead of sixteen, and in entirely omitting the detailed treatment of the last three. Again, in *Vivekakathā* none of our MSS. give any account of the twelve *nissayā*, as the context undoubtedly leads one to expect (see p. 221, note 1). From these omissions we are justified in inferring the existence of an archetype (whether MS. or oral) anterior to the separate textual traditions of Ceylon, Burmah, and Siam, and from which those traditions are ultimately derived.

Occasionally we find K. representing a tradition of its own, as against S., S₂, and M., instances of which may be found in the notes on pp. 219 and 234, while a curious

example of the *mixture* of two distinct MS. traditions occurs in the *Indriyakathā* (p. 28 of this volume), where five lines of text are misplaced in M. and S., but not in S₂, as would be naturally expected.

Mrs. Rhys Davids, in her kindly notice of my edition of Vol. I. (*J. R. A. S.* for January, 1906), remarked that the 'Paṭisambhidāmagga' has apparently 'strayed from what should be its proper collection, the *Abhidhammapiṭaka*. There is no narrative or personal element whatever.'

The mystery is solved in the present volume, where it will be seen that the traditional opening, *Evam me sutaṃ*, occurs fairly frequently, and explains the formal inclusion of the *Paṭisambhidāmagga* in the *Sutta-piṭaka*.

I say 'formal,' because in essence the book is wholly *Abhidhammic*, if one may use the word, and must be placed among the very latest of the canonical books. Not only is the treatment of the various subjects essentially scholastic in character, but whole passages are taken verbatim from the *Vinaya*, and from the *Dīgha*, *Aṅguttara*, and *Saṃyutta* collections of the *Sutta-piṭaka*, while a general acquaintance with the early Buddhist legends is assumed. In the *Iddhikathā* in this volume, for instance, the names of saints who possessed various kinds of *Iddhi* are given without comment, as if their stories were well known. The actual legends are given by Spence Hardy ('*Manual of Buddhism*,' pp. 501-504), but, unfortunately, he gives no hint as to their origin.

In conclusion, I beg to thank the Librarian of the India Office for the loan of the Mandalay MS., Professor Rhys Davids for that of his two Sinhalese MSS., and the Secretary of the Royal Asiatic Society for the use of the Siamese edition.

ARNOLD C. TAYLOR.

November, 1907.

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PAṬISAMBHIDĀMAGGO.

I

IV. MAHĀVAGGE INDRİYAKATHĀ

1. EVAM me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū amantesi—' Bhikkhavo ' ti. ' Bhaddante ' ti te bhikkhū Bhagavato paccassosum.

Bhagavā etad avoca—' Pañc' imāni Bhikkhave indriyāni. Katamāni pañca ?

Saddhindriyam viriyindriyam satindriyam samādhindriyam paññindriyam : imāni kho Bhikkhave pañc' indriyāni.

2. Imāni pañc' indriyāni katih' ākārehi visujjhanti ? Imāni pañc' indriyāni paṇṇarasahi ākārehi visujjhanti.

Assaddhe puggale parivajjayato saddhe puggale sevato bhajato payirupāsato pasādaniye suttante paccavekkhato imehi tih' ākārehi saddhindriyam visujjhati, kusite² puggale parivajjayato āradhaviṛiye puggale sevato bhajato payirupāsato sammappadhāne paccavekkhato imehi tih' ākārehi viriyindriyam visujjhati, mutṭhassatī puggale parivajjayato upatṭhitassatī puggale sevato bhajato payirupāsato satipatṭhāne paccavekkhato imehi tih' ākārehi satindriyam visujjhati, asamāhite puggale parivajjayato samāhite puggale sevato bhajato payirupāsato jhānavimokkhe paccavekkhato imehi tih' ākārehi samādhindriyam visujjhati, duppaññe puggale parivajjayato paññavante puggale sevato bhajato payirupāsato gambhīraññācariyam paccavekkhato

¹ Bhaddante, M.

² kusite, M.