

**TIKAPATTHANA OF THE  
ABHIDHAMMA PITAKA.  
PART II. KUSALATTIKAN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649619900

Tikapatthana of the Abhidhamma Pitaka. Part II. Kusalattikan by Mrs. Rhys Davids

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**MRS. RHYS DAVIDS**

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ABHIDHAMMA PITAKA.  
PART II. KUSALATTIKAN**



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Pali Text Society

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# TIKAPATTHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART II.

KUSALATTIKAN

TOGETHER WITH

BUDDHAGHOSA'S COMMENTARY

FROM THE PAÑCAPPAKARAṆATTHAKATHĀ

EDITED BY

MRS. RHYS DAVIDS, D.Litt., M.A.

London

PUBLISHED FOR THE PALI TEXT SOCIETY

BY

THE OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.

AND AT

NEW YORK, TORONTO, MELBOURNE, AND BOMBAY

1922

## EDITORIAL NOTE

As was stated in the Foreword (p. iv) of the first part of this work, I had hoped to have completed, in this second part, the P.T.S. edition of the *Tikapaṭṭhāna* and its Commentary. This hope has not been realized. A first edition of the *Apadāna*—possibly not of the whole work—has been unexpectedly held up by the ill-health of its editor. It became necessary to find a substitute speedily for the second text issue of 1922. The editors of other works lying more or less ready for press are at the ends of the earth. Hence we have served up more *Tikapaṭṭhāna*. But it is midsummer now, and it is inconvenient to have the issues of the current year still blocking the way after midsummer. It is therefore necessary to defer to a short third part a synopsis of the remaining 'Tikas,' with the few remaining pages of the Commentary, and an Index.

Now that this respite has been gained, I hope, in this third part, to add a synopsis of the remainder of the *Duka-paṭṭhāna* (we only published Part I. in 1906), and to indicate very briefly the method pursued in the other three parts entitled *Duka-Tika*, *Tika-Duka*, and *Tika-Tika Paṭṭhānaṇ*.

In this volume the first of the 22 triplets—the *Kusalatika*—is set out fully, the only abbreviations besides those in the text being the use of initial letters for each of the 24 causal relations (*paccayas*) and numerical figures for numerals, when the interminable *Gaṇanās* occur. Given a *dhamma*, say, a unit, of good conduct in word, thought, or deed—'good' being such as produces happy result—will

there happen, in causal connexion of a certain variety with it, a second unit of good, or of bad, or of ethically neutral conduct? Or will it *not* arise with that specific kind of causal connexion? The specific kind or variety will be one of the six *hetus* (moral or immoral motives), or any other of the 24 causal connexions (*paccayas*), or more than one of them. Such is the bare framework. Filling it up are all the possible ways in which the varied moral procedure in intelligent beings, or unintelligent beings, is conceived as taking place. Impossible ways are ruled out.

The history of human ideas has surely no more striking evolution of pure scholasticism to offer than that which is here sampled. So far as we can get at the founder of Buddhism at all, we see a man spending nearly half a century in adapting his simple gospel of the good life to every shade of individual spiritual need that came before him. At the other extreme of this passionate patience to help the particular case we find, a few centuries later, the gigantic effort of the Paṭṭhāna to make a class or type of every possible particular case that can be imagined. The result may be imposing in its complexity and ingenuity. But we there move in a world of *dhammas* as far removed from the flesh-and-mind actuality of this man's case or that woman's as are the symbols in a book of algebra. Years were spent on that result, without the work of the founder being advanced a single step. The best that can be said is, firstly, that the elaborators, while they worked, were kept out of mischief; secondly, that whereas they were not teaching their fellows how to live, they were doing their best to think. Their object of thought was human character as revealed by past human experience, and reduced to a mass of abstract judgments. It was not kept alive, corrected and improved upon by intercourse with and observation of the little world without

them, much less of the greater world that lay to them inaccessible. Hence their object of study was a fixed, rigid world, admitting of no exceptions, yielding always uniform results. It was divorced from the ever-fluid world of the living.

And the oddest thing in the tradition is that all this mass of abstract affirmation is put into the mouth of the founder as a stodgy harangue delivered to devas—to devas who, in a certain childlike ingenuousness of mind that characterizes their utterances, are less likely to have appreciated abstract considerations than any earthly congregation whatever! (cf. *Expositor*, 2, 17).

How strange a phenomenon does the growth of any church present!

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,  
June, 1922.



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