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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PATISAMBHIDAMAGGA

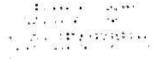
Pali Text Society

PAŢISAMBHIDĀMAGGA

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 'Patisambhidāmagga,' 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 nijjhantibalam 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 balam is subsequently discussed in a later paragraph of the same Sutta.

Textual corruption of the 'Patisambhidāmagga,' 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 samathavipassanam yuganandham instead of sixteen, and in entirely omitting the detailed treatment of the last three. Again, in Vivekakatha 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 294, while a curious example of the mixture of two distinct MS. traditions occurs in the Indriyakatha (p. 28 of this volume), where five lines of text are misplaced in M. and S., but not in S., 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 'Patisambhidamagga' has apparently 'strayed from what should be its proper collection, the Abhidhammapitaka. 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 sutam, occurs fairly frequently, and explains the formal inclusion of the Patisambhidamagga in the Sutta-pitaka.

I say 'formal,' because in essence the book is wholly Abhidhammistic, 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 Digha, Anguttara, and Samyutta collections of the Sutta-pitaka, 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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PAŢISAMBHIDĀMAGGO.

I

IV. MAHĀVAGGE INDRIYAKATHĀ

 Evan me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi—'Bhikkhavo' ti. 'Bhadante'' ti te bhikkhū Bhagavato paccassosum.

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

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

Imani panc' indriyani katih' akarehi visujihanti?
 Imani panc' indriyani pannarasahi akarehi visujihanti.

Assaddhe puggale parivajjayato saddhe puggale sevato bhajato payirupāsato pasādaniye suttante paccavekkhato imehi tīh' ākārehi saddhindriyam visujjhati, kusīte payirupāsato sammappadhāne paccavekkhato imehi tīh' ākārehi viriyindriyam visujjhati, mutthassatī puggale parivajjayato upatthitassatī puggale sevato bhajato payirupāsato satipatthāne paccavekkhato imehi tīh' ākārehi satindriyam visujjhati, asamāhite puggale parivajjayato samāhite puggale sevato bhajato payirupāsato jhānavimokkhe paccavekkhato imehi tīh' ākārehi samādhindriyam visujjhati, duppaññe puggale parivajjayato paññavante puggale sevato bhajato payirupāsato gambhīrañāņacariyam paccavekkhato

¹ Bhaddante, M.

² kusite, M.