VIMUTTIMAGGA
AND
VISUDDHIMAGGA
A COMPARATIVE STUDY

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POONA
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DEDICATED
To
THE MEMORY OF
My Friend and Colleague
A Great Lover of Oriental Learning
The Late JAMES HOUGHTON WOODS
Professor of Philosophy, Emeritus
Harvard University
Отсканировано при содействии бхиккху Ситала и Валерия Павлова

Ассоциация “Буддизм в Интернете”
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Буддийское просветительское содружество
http://dhamma.ru/bps/
I am submitting in the following pages the results of my Comparative Study of Upanisau’s Vimuttimagga in the Chinese Translation with Buddhaghosa’s Visuddhimagga. They represent in the main my Dissertation submitted in 1932 to the Harvard University, Cambridge, Mass., U.S.A., in partial fulfillment of the requirements for the Doctorate of Philosophy. The five years that have elapsed since 1932 have been utilised in securing new material on the subject and considerable additions have been made in the light of this new material.

Just about ten days ago when I visited Sārānātha, Benares, I met Bhikkhu Aninda Kausalyāyana in the Mūlagandha-kutiśvīhāra. He spoke to me about a translation into English of the Vimuttimagga and immediately handed over to me the four fascicule of a ‘draft-translation’ by R. Yozai Ehara, Victor Pulle and G. S. Prelis (this last name is not quite legible). This is a cyclo-styled copy of a manuscript written in a beautiful hand. It contains a draft of the translation of the Vimuttimagga from Chapters III-XII with the omission of several passages which are not clear to the Translators.

As the printing of my book had sufficiently advanced, I could not make full use of the translation but I must say that in the portion that still remained to be printed, at three or four places, it enabled me to revise my interpretation. On pp. 311-314 of this translation, the translators have given the names of worms in a human body, in their Indian garb, but as long as these names cannot be identified with names actually found in Indian works, the restoration is only problematic.

In the main part of this book, I have attempted to give a very detailed synopsis of the Vimuttimagga and have compared it throughout with the corresponding passages from the Visuddhimagga. To facilitate this comparison, I have tried, wherever possible, to construe the Chinese text in Pali. Where the Chinese passages were not clear to me, I have either said so or indicated by a question-mark that the Pali or the English rendering given by me is merely a suggested rather than a certain interpretation. I have occasionally used Chinese characters.
where my rendering was uncertain or where I thought they would be helpful for the better understanding of the Chinese Text. In my Introduction to this book, I have stated the problem suggested by the comparative study of the two texts, have summarised the available material on the same and have drawn my conclusions.

In the printed pages of this book, several mistakes have unfortunately crept in. The difficulty of securing in India the right Chinese types and the still greater difficulty of securing compositors properly qualified to handle them, has been responsible for the wrong use of some Chinese characters. The necessary corrections have, as far as possible, been indicated at the end in ‘Corrections and Additions’.

This book is not intended to satisfy the need of those scholars who would like to have the Vimuttimagga in its entirety, but the author will consider himself to be amply rewarded if it serves the purpose of giving an incentive to some young scholars for presenting to the world the complete work, in the near future.

I have to thank Prof. Vidhushekhar Bhattacharya, Prof. Beni Madhab Barua and Dr. Bimala Churn Law for having gone through the Introduction of this book and for making several suggestions. I have also to thank Mr. J. C. Sarkhel, Manager, Calcutta Oriental Press, for having taken great pains in the printing of this book.

And lastly, I have to acknowledge my indebtedness to the University of Bombay for the substantial financial help it has granted towards the cost of the publication of this book.

November, 1937.

P. V. BAPAT
APPENDIX A

1. Development of a child in the womb from week to week.


3. Parallel passages in the Vimuttimagga and Poetakopadesa

APPENDIX B

A comparative table showing the pages of the P.T.S. edition of the Visuddhimagga with the corresponding chapters and paragraphs of the same book in the H.O. Series.

INDEX OF Pali WORDS

GENERAL INDEX IN ENGLISH

CORRECTIONS AND ADDITIONS

ABBREVIATIONS

[Note—References are to the pages of the volumes except in the cases mentioned specifically otherwise.]

Abhk. Abhidharmakosā, translated into French by Louis de la Valée Poussin. [Reference is to the chapter and page of the vol. in which the chapter is included].
Abhm. Abhidhammāvatāra in Buddhaddatta’s Manuals (P.T.S.).
AbhmV. Abhidhammattha-Vibhūvinī, ed. by Rev. Sumangala, Colombo (1900).
B. Buddhaghosa.
Bagchi Le Canon Bouddhique en Chine.
B.D. The Bodhisattva Doctrine in Buddhist Sanskrit Literature by Har Dayal.
Cm. Commentary; added after the abbreviation of a work means commentary on that work.
Corr. Corresponds to
Dh. or Dhp. Dhammapada [ref. to the verse].
DhsA. Dhammasangāti-Atṭhakathā i.e. Atṭhasālinī.
DhsCm. Dhammasangāti-Commentary i.e. Atṭhasālinī.
diff. Different, differs.
Dipa. Dipavamsa, edited by Oldenberg.
E. R. E. Encyclopaedia of Religion and Ethics.
expl. Explanation.
g.a. Generally agrees.
id. Identical.
Kimura The Original and Developed Doctrines of Indian Buddhism (in charts).
Visuddhamagga, edited by Henry Clark Warren and Prof. D. Kosambi, the references being to the number of chapters and paragraphs.

[To be published in the Harvard Oriental Series].

Winternitz Geschichte der Indischen Litteratur, Zweiter Band.

Note:—The references to the Commentary of the Visuddhamagga are to the edition of the same published in P. G. Māndyāne Pīṭaka Press, 1909, unless otherwise mentioned. The references to the synopsis of the Visuddhamagga are indicated merely by the number of pages without putting any word before 'p.' That is to say references like ‘p. 5, p. 27,’ indicate that the reference is to the synopsis of the Visuddhamagga, which forms the main part of this dissertation. Any remarks or comments by the writer are put in square brackets. The Roman figures in the marginal notes of the synopsis refer to the chapters of the Visuddhamagga and the following Arabic figures show the number of the paragraph. I have not adopted any European or American transliteration-system of the Chinese sounds, but I have generally followed Nanjio in indicating the Chinese sound by its closest equivalent in the Indian sound-system, except in the case of some names which are more easily recognized in their transliterations used by previous writers. I find this more convenient, especially when the Chinese sound represents an originally Indian sound. The letters a, b, c used after the number of pages of the Taishō edition by Takakusu and Watanabe indicate respectively the upper middle and lower sections of the page. The figures after these letters indicate the number of columns beginning from the right.
SUMMARY OF THE INTRODUCTION

1. Vimuttimagga in its Chinese translation Cie-t’o-t’ao-lun.
2. Translated into Chinese by Seng-chie-po-lo.
3. Similarity between the Vimuttimagga and the Visuddhimagga and four possible theories to explain the similarity.
4. Prof. Nagai’s view.
5. Dr. Malalasekar’s comment on the above and his suggestion about the solution of the problem.
6. This question can be decided only on the merits of the evidence, internal and external.
7. General account of the Vimuttimagga.
8. Correspondences between the chapters of the Vimuttimagga and the Visuddhimagga.
9. Similarity between the two books due to the common sources or common material upon which both the authors draw, such as
   (i) Pāli Texts, (ii) Porāṇas, (iii) Pubbācariyās, (iv) Aṭṭhakathās, (v) Paṭaka. (vi) A verse ascribed to Sāriputta by both the authors, and (vii) Some unidentified sources.
10. Similes, metaphors and illustrations.
   (i) Common to both the Texts.
   (ii) Peculiar to Upatissa.
10. Dis-similarity between the two texts.
   (A) Dis-similarity in doctrinal points.
   (B) Dis-similarity in treatment.
      (i) Interpretation of words and expressions.
      (ii) Different treatment in whole sections.
      (iii) One goes into more details where the other does not go.
      (iv) Upatissa introduces altogether new matter, which is not found in Buddhaghosa.
12. Reference to other views on doctrinal points:
   (A) Those that have been mentioned by both the authors.
   (B) Those that have been referred to by one author and
       found to be exactly tallying with the views of the
       other. Light thrown on such passages by Dhammapāla's comment.

13. References to proper names.
   (i) Texts, (ii) Places, (iii) Personages.

14. Transliterations of Indian words.

15. References to a Cāndāla.

16. Style of the Vimuttimagga as we have it in its Chinese
    version and the method of the translation.

17. Review of all the internal evidence and the external evidence
    of Dhammapāla.

18. Dhammapāla.

The author of Paramattha-mañjuśa, the Commentary on the
Visuddhimagga, and the author of the Commentaries
on the Thera-Theri-Gāthā, Petavattu, Vimalavatthu,
Netti-palikaraṇa, etc. is the same. Belonged to the same
tradition and school as that of Buddhaghosa and did not
live long after him—perhaps within two centuries—and
therefore there is no reason to doubt his testimony.

19. Abhayagiri School—Its history.

Indian monks went to Abhayagiri-vihāra.

20. Who was Upatissa? Where and when did he compose the book? In what language did he write his book?
    What do we know about him from the Vimuttimagga? Discovery of a Tibetan version of a chapter of the
    Vimuttimagga. Indian origin of the Vimuttimagga.

21. First of the four theories can be accepted.


INTRODUCTION

It is nearly eighteen years since Prof. M. Nagai of the Imperial
University, Tokyo, Japan, pointedly brought to the notice of
Buddhist scholars the existence, in the Chinese Buddhist litterature, of a book called Cié-t’o-tæ-lo, 解誦雑論, or Vimuttimagga as he rendered it in Pāli.⁴ This book is the same as is numbered 1293 in Bunyiu Nanjio’s catalogue of the Chinese Translation of the Buddhist Tripitaka, although Nanjio gives ‘Vimoksha-mārga-sāstra’ as the Sanskrit rendering of the Chinese title. Nanjio further tells us that this book was composed by the Arhat Upatinjaya or Sāriputra² and was translated into Chinese by Seng-chie-po-lo 僧伽波羅 in 505 A.D.⁴ in the Liān dynasty (A.D. 502-557). This book is divided into twelve chapters in twelve fasciculi or Chinese books.

Nanjio gives us no information about Upatīya, or Upatissa as we may say in Pāli; but he gives us some information about Seng-chie-po-lo.⁴ The name Seng-chie-po-lo, or, Sau-chie-pho-lo as Nanjio transliterates it, is explained in the Biography of the


3. Nanjio perhaps so conjectures as the name 'Upatīya' was also used in connection with Sāriputra. See M. i, 150.

4. Bagchi (p. 415) gives 519 A.D.

5. This information is given in the Continued Biography of Worthy Monks 録高僧傳; also compare Bagchi, pp. 415-416. Przybysz, gives in his introduction pp. xi-xii to ‘La légend de l’empereur Asoka’ some information about him.
Buddhist worthy monks as Chun-yân 行 鬱 community-nourishment (Sangha-bhara) or Seng-khai 傳 海 (Sanghya-varman) community-house. These translations help us to restore the name Seng-chieh-po-lo to Sangha-bhara or Sanghya-varman, but the Chinese po-lo may also be rendered as pâla and so it is not unlikely that the name was Sangha-pâla as Prof. Nagai restores it. Sangha-pâla was a sâmanâ from Fu-nân or Bu-nân (撫南) Siam or Cambodia. He went to China and there translated some ten or eleven works. While he was in China, he became the disciple of an Indian monk named Gunaâdho (Kimâ-puthu), who himself came to China in 435 A.D. and was working on translations till 443 A.D. We further learn from Bunyou Nanjio’s catalogue that this Gunaâdho was a noted scholar of the Mahâyâna school. We are also told there (pp. 415-416) that “he was a sramana of Central India, a Brahman by caste and nicknamed the Mahâyâna on account of being well acquainted with the doctrine of Mahâyâna.” On his way to China Gunaâdho visited Sihala-dipa (Ceylon). If we look at the list of books translated by him, we find along with several Mahâyâna works, two books of the Hinâyâna school, Samarvatâgama Sutra and Abhidhammaparakarapâpa. This shows that Gunaâdho was also interested in Hinâyâna. He worked on translations till 443 A.D. and died in 465 A.D. in his seventy-fifth year. We learn from Nanjio that San-chi-ho-lo or Sangha-pâla worked on his translations from 505-520 A.D. and died in the year 530 while he was in his sixty-fifth year. The biography of the Buddhist Worthy Monks referred to above tells us that Sangha-pâla was a very brilliant and highly precocious boy. As soon as he came of age to begin his study, he left the worldly life and specialized himself in the study of the Abhidhamma. Having heard the name of the country of China as famous for the study of the Dhamma, he took a boat and went to that

1. S. Levi (J.As. 1915, p. 26) does not think this to be correct.
2. Bagchi, Prayulski, following P. Pelliot, consider this as impossible; also see B.E.F.E.O., III, p. 285. It is suggested that probably there is a confusion with another name Gunavishruti.
3. 求那跋陀: Nanjio (pp. 415-16) adds one more character to that
4. Taishö, 50, 344a. 18.

country. We have here no information as to who brought Upatissa’s Vinuttimagga to China. But judging from the fact that Sanghapâla was quite young when he came to China and from the fact that Gunabhadra, on his way to China, visited Ceylon, it seems not unlikely that the work was brought to China by Gunabhadra when he went to that country in 435 A.D.

This book Vinuttimagga of Upatissa bears such a close similarity, as will be seen from the synopsis of the book, with Buddhaghoṣa’s Visuddhimagga that we cannot explain it as merely a matter of accident. Now, Buddhaghoṣa, who came to Ceylon and composed the Visuddhimagga and at least the Commentaries on the Four Nīkāyas, was a contemporary of King Mahânâma who was crowned in Ceylon in or about 413 A.D.

Ceylonese tradition assigns the arrival of Buddhaghoṣa in Ceylon to the year 965 after the death of the Buddha. According to the Ceylonese tradition the Buddha died in 543 B.C. That gives us 422 A.D. as the date of Buddhaghoṣa’s arrival in Ceylon. Visuddhimagga was the first work of Buddhaghoṣa after his arrival in Ceylon. It was this book that proved his ability to undertake the larger work of re-translating the Sinhalese Atthakathās into the Magadhī language. So it seems very probable that by the time Gunabhadra came to Ceylon, Buddhaghoṣa’s Visuddhimagga was also well-known.

Now here is a problem. Upatissa’s Vinuttimagga, as we have it now in its Chinese translation, bears a very close resemblance to Buddhaghoṣa’s Visuddhimagga. It cannot be a matter of mere coincidence. It will have to be accounted for in one or the other of the following ways:—

1. That Buddhaghoṣa had Upatissa’s Vinuttimagga before him, and he took the framework of Upatissa’s Vinuttimagga and amplified it with his scholastic erudition.


(2) That Upatissa had Buddhaghosa's book before him and that he abridged it by cutting down several chapters and at the same time introduced several modifications in consistency with the doctrines and views of the school to which he belonged.

(3) That both these books go to some old common source like the Aṭṭhakathās upon which both of them drew, each treating and interpreting the same old material in consistency with the doctrines and views of the school of each.

Still another possibility is suggested.

(4) That the main part of Upatissa's Vimuttimagga might have been composed before Buddhaghosa's Visuddhamagga, and that some portions might have been added to this book by Sanghapāla who translated the book into Chinese under the influence of the Mahāyāna school.¹

Let us see if we can find any justification for any of these theories or whether we can arrive at any decisive conclusion at all.

Prof. M. Nagai seems to hold the view given as 4 above.² He identifies Upatissa, the author of the Vimuttimagga, with one Upatissa who is mentioned in the list of the great Theras who handed down the Vinayapitaka from the time when Mahinda came to Ceylon.³ He points out that Pāli Samantapassaddika, as well as its Chinese translation by Guṇabhadra in 468 A.D., gives an anecdote of Upatissa and his two disciples, Mahāsumma and Mahāpaduma, showing that Upatissa as a teacher of the Vinaya was held in high esteem. He gives another anecdote which tells us how Mahāpaduma cured the queen, wife of King Vasabha, of an illness. This King Vasabha was crowned, according to Wisensinha, in 66 A.D.⁴ So, Prof. Nagai concludes that this Upatissa, who is mentioned in the list of the Theras that handed down the Vinaya, who was held in great respect by the Sangha and who was a contemporary of King Vasabha [who was crowned in 66 A.D.], is the author of the Vimuttimagga, and that Buddhaghosa had probably this book before him when he wrote the Visuddhamagga.

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1. J.P.T.S. 1917-19, p. 79.
4. J.P.T.S. 1917-19, pp. 73, 74; Mal. (p. 49) gives the period of Vasabha's reign as 65-109 A.D. approximately.
The Vimuttimagga is divided into twelve chapters in twelve fasciculi or Chinese books. The division of the books seems to be based on no other principle but the convenience of the size of each book, while the division of the chapters is more systematic, being based on the proper division of the subject matter.

The first chapter is merely introductory in which Upatissa, the author of the Vimuttimagga, takes up the following stanza:

Silam samādhi paññā ca vimutti ca anuttarā anubuddhā ime dhammā Gotamena yaasasena.¹

[A. ii. 2; D. ii. 123].

As the basis for his whole work. In the introductory chapter, he comments on this stanza and says why he must show the Way to Deliverance (vimutti). In the second chapter, Upatissa gives the classification of Sila, conduct. In the third chapter, he discusses the various kinds of practices of purification (dhutas). In the fourth, he gives the classification of concentration (samādhi). In the fifth chapter called ‘Search for the Best Friend’ (Kalyāṇa-mittā-pariyesā), Upatissa discusses the qualities of the best friend and tells us the ways and means to find out such a friend. The sixth chapter is devoted to the discussion of the different types of character or disposition (cariya). The seventh chapter enumerates the various devices or helpful means (kammaṭṭhānānī) to attain the concentration and further shows how they can be thoroughly understood. The eighth chapter is the longest chapter and is divided into five parts. This whole chapter shows in a detailed manner how all those devices (or kammaṭṭhānī) could be used to induce concentration. The ninth chapter treats of the five miraculous powers which one attains as a consequence of mastery over the various practices of concentration. The tenth chapter gives the classification of insight (paññā). The eleventh chapter, divided into two parts, gives a detailed treatment of the five means (upāyā), insight into which helps one to be free from darkness of ignorance and helps one to cut off craving and to attain noble wisdom (ariyā paññā). The twelfth chapter, also divided into two parts, treats of penetration into the Truths by means of Purities (visuddhiyo) and Insights (nāṇa), by accomplishing which one reaches the Fruit of holy life culminating in Arhatship.

1. P. 1; Conduct, Concentration, Insight and unsurpassable Deliverance—these dhammass the Illustrious Gotama understood in succession.

Thus it will be seen that all these chapters contain an exposition of the topics mentioned in the introductory stanza, namely, conduct (sila), concentration (samādhi), insight (paññā) and deliverance (vimutti). The following table shows the correspondence of the chapters of the Vimutti-magga with those of the Visuddhi-magga:

| Vimuttimagga                                                                 | Visuddhimagga                                           | Comparison of the chapters of Vims. & Viss. |
|———|———|———|
| I Introductory                                                                 | Nothing Corresponding                                    |                                             |
| II Sīla-pariccheda                                                             | I Sīlaniḍḍhāsa                                           |                                             |
| III Ḍhutāṇi                                                                  | II Ḍhutanga-nīḍḍhāsa                                     |                                             |
| IV Samaṭṭha-pariccheda                                                         | III Kammaṭṭhāna-gahana-nīḍḍhāsa                         |                                             |
| V Kalyāṇamittā-pariyesana                                                    |                                                             |                                             |
| VI Cariya-pariccheda                                                           |                                                             |                                             |
| VII Kammaṭṭhāna-pariccheda                                                    |                                                             |                                             |
| VIII Kamma-doṣa                                                                 |                                                             |                                             |
| [or kamma-mukha (?)]                                                          |                                                             |                                             |

| Part one                                                                      | IV Paṭhavat-kasiṇa-nīḍḍhāsa, paragraphs 21-138.         |                                             |
| Part two                                                                      | IV Paṭhavat-kasiṇa-nīḍḍhāsa, IV. 139—to the end of the chapter. |                                             |
| Part three                                                                    | V Sesa-kasiṇaniḍḍhāsa, paragraphs 1-23.                    |                                             |
| Part four                                                                     | X Aruppaniḍḍhāsa                                          |                                             |
| Part five                                                                     | V Sesa-kasiṇa-nīḍḍhāsa, paragraphs 24-26.                  |                                             |
| Part six                                                                      | VI Abhava-nīḍḍhāsa                                        |                                             |
| Part seven                                                                    | VII Āsaṁ-sati-nīḍḍhāsa                                    |                                             |
| Part eight                                                                    | VIII Anussati-kammaṭṭhāna-nīḍḍhāsa                       |                                             |
| Part nine                                                                     | IX Brahmavihāra-nīḍḍhāsa                                  |                                             |
| Part ten                                                                      | XI Samaṭṭhā-nīḍḍhāsa                                      |                                             |
| Part eleven                                                                   | XII Idādhivīhāra-nīḍḍhāsa                                 |                                             |
| Part twelve                                                                   | XIII Abhīnna-nīḍḍhāsa                                     |                                             |
what source he refers to. Now it is remarkable to note that there are many correspondences between the several passages in the two books that are due to these common sources of the texts from Pāli, or from the Porāṇas, Pubbācariyas or from the Aṭṭhakathās. We find several passages which are found in both the texts in identical, or almost identical words and attention is drawn to these, from time to time, in the main part of this dissertation. We shall indicate here only a few outstanding cases.

(i) Passages from the Pāli Texts.

Among the Pāli texts, the first four Nikāyas, the Vibhanga and 'atiśambhādāmagga are the texts on which both Upatissa and Buddhaghosa mostly draw. The passages, for instance, taken as texts by Upatissa for the exposition of the trancess or anussatis except that of Upasama), or iddhis, or nīrodha-samāpatti are the same as those given by Buddhaghosa; for they all avowedly go to one and the same common source. The explanation of tīrā-ppcara in the second chapter of the Viñüttimagga (p. 11) is the same as that in Buddhaghosa; for, both of them draw upon the Vibhanga. The explanation of iddhis (p. 86) goes back to the common source of the Paṭisambhidā. The explanation of some of the questions regarding Nīrodha-samāpatti (p. 128) is based on the Culavedalla-sutta (no. 44 of the Majjhimanikāya). The passage taken for the exposition of ānāpānasati and its advantages (p. 69) are taken by both the authors from S.v. 322, and M. iii. 82 respectively.

In addition to these, there are scores of passages, too numerous to be mentioned here, taken from the Pāli texts quoted by both the authors, as authorities or illustrations of a point under discussion. In some cases Buddhaghosa merely alludes to a passage by giving the introductory words or by giving the name of a sutta, while Upatissa gives the same passage in full. For instance, while explaining the disadvantages or dangers of worldly pleasures (kāmera aṭṭhānā) Buddhaghosa merely refers to the passage in the Majjhimanikāya, sutta 22, beginning with appassādā kāmarā, while Upatissa gives, in full, the passage (p. 44) including the similes of a skeleton of bones, a piece of flesh, a torch of grass or reed, a dream, a fruit, or a thing begged and so on. In another place, Buddhaghosa merely refers, for the explanation of viñjā and caraṇa, to the Ambatihā and the

1. D. i, sutta no. 3.
Bhayabherava's suttas, while Upatissa gives the full explanation as given in these suttas.²

(ii) Porānas.

There are several passages quoted by Buddhaghosa from Porānas and some of these passages are found in Upatissa's Vimuttimagga in almost similar words. For instance, a number of the verses at the end of chapter XVIII of the Visuddhimagga, about the inter-dependence of 'name' and 'form' as found in the Vimuttimagga³ in almost similar words, the variations being noted in the detailed synopsis of the Vimuttimagga. Likewise, the similes of a lamp (padāpā), the su (śrīyug) and a boat (nāvā) given in the Visuddhimagga XXII 92, 95, 96 are found in the Vimuttimagga in identical words.⁴

(iii) Pubbācariyas.

The passage explaining the arising of the different consciousnesses of the eye, ear, nose, etc. ascribed by Buddhaghosa in XV 39 to Pubbācariyas (Former Teachers), is found in the Vimuttimagga⁵ in a slightly varied but fuller form.

Upatissa refers several passages to former teachers and some of these are found with slight variations in Buddhaghosa's Visuddhimagga although Buddhaghosa does not make mention of any former teachers in that connection. For instance, Upatissa says⁶ (7.3a.2) that former teachers have mentioned four ways of cultivating anāpānasati, which he gives as gaṇā, anukatthana, ṣhaṇā, and avijjādhamma, while Buddhaghosa in VIII 189, gives these four ways and in addition four more without saying anything about former teachers. While treating of the Cattudāćeravattāhāna, Upatissa says (8.15.1) that former teachers have given ten ways in which this vavatthāna can be done whereas Buddhaghosa speaks in XI 86 of thirteen ways without speaking of any former teachers. In his treatment of divine ear (ābhasotā), Upatissa speaks of the way, according to some teachers, of developing the power of divine hearing and says that the yogāvacara begins first with giving his attention to the sounds of worms residing within his body.⁸ Buddhaghosa speaks in XIII 3, without any mention of former teachers, of the sounds of these worms residing within one's body.


(iv) Āṭṭhakathās.

There are some passages quoted from the Āṭṭhakathās by Buddhaghosa. For instance, in the chapter on the Adbhavanāmita, he quotes a very long passage (VI. 19-22), showing in a detailed manner how the yogāvacara should go to a place where he can find the adbhavanāmita. This whole passage is found in the Vimuttimagga⁷ (6.3a.2-6.5a.3) with a slight variation consisting of the omission of the repeated phrases. Similarly, while speaking of the first four kāsas, the kāsas of the Earth, Water, Fire and Wind, both the authors seem to be referring to the same Āṭṭhakathās; for we find correspondence in their treatment even to the details. In the quotation given by Buddhaghosa IV. 22, we have a reference to the size of the nimitta, suppanatam va sarvam etatam va, as big as a 'winnowing-basket or a water-bowl.' Exactly the same idea, expressed in identical words, is found in the Vimuttimagga.² Similarly, in the treatment of the kāsina of Wind, Buddhaghosa gives a quotation from the Āṭṭhakathās, where we find a mention of the top of a sugar-cane, or of a bamboo (V. 9). We find the same mention in the Vimuttimagga.³ The remarks by both the authors about the natural and artificial kāsina in the case of the first four kāsas agree and we may explain this as due to the same common source of the Āṭṭhakathās.

(v) In the Visuddhimagga IV. 86, Buddhaghosa gives a passage from the Petaka showing how the five factors of a trance are the opposites of the five hindrances (nīvarṇāṇā). In the Vimuttimagga (4.17.1), we find exactly the same quotation ascribed by Upatissa to a book called Sān Tāṅga⁵ 三藏.

(vi) In the Visuddhimagga XIV. 48, Buddhaghosa gives the following verse ascribed to Sāriputta, where we are told of the size of the sensitive part (pasāda) of the eye:

Yena cakkhapadādena rāpāxi manupassati
paritāna sukhumam etam ākāsirāsamapāman.

Now in the Vimuttimagga⁶ (10.2.1), we have the same verse in almost identical words. Instead of ākāsa, Upatissa, as far as can be seen from this Chinese translation, uses the word ākā only.

1. p. 60. 2. p. 64. 3. p. 58. 4. p. 49; the same passage is quoted in Dgh. Om. p. 186 and Dhammapāla in his commentary on the Visuddhimagga refers to Petaka at least three times (pp. 163, 194, 874) almost in a similar context.

5. p. 96.
(vii) Over and above these cases, where the common source of the parallel passages can be definitely ascertained, there are others where the similarity is distinctly seen, although the common source may not be known. For instance, in the chapter on the 'Search for the Best Friend' (Kalyanā-mitta-pariyesa), Upatissa mentions a simile of the seven qualities of the best friend which are identical with those given by Buddhaghosa in the verse III.61. Likewise, the comment on the word sikkhati, as given by Upatissa, is word for word the same as is found in the Visuddhimagga VIII.173. So also, the comment on the word amubandhanā in the Visuddhimagga VIII.196 is the same as Upatissa's comment on the same word. Upatissa also gives a passage which corresponds to Buddhaghosa's four nayás, ekatattaya, nāmattaya, abhyāsattaya, evamphāsattaya given by Buddhaghosa in XVII.309-313 and XX.102.

We also find several similes and metaphors which are common to both of our texts, either because they are taken from a common source or because one has borrowed from the other. The parable of a mountain-cow (gūpī pabbaṭeyyā) in the Visuddhimagga IV.130, taken from an older source (A.iv.418-19), is given by Upatissa. The simile of a young calf (dhenuvapaka vaccha) given by Buddhaghosa in IV.174 is also given by Upatissa. The simile of a saw (kakaca) used for cutting wood, given by Buddhaghosa in VIII.201-203 to illustrate how attention is to be directed to the wind of breath as it comes in and goes out, is found in the Visuddhimagga. The simile of the same as given in the Kakacūpama sutta (No. 21 of Majjhimanikāya) is given by Upatissa in another place to illustrate how one should see the disadvantages in ill-will. This corresponds to Buddhaghosa's mention of the same in IX.15. The similes of a drum and sound (B.XVIII.6.), a lame man and a blind man (B.XVIII.35.), flash of lightning and a city of Gaṇḍharvas (B.XX.104.) are found in the Visuddhimagga. The Mahābhūtas are compared by Upatissa to three sticks reclining upon one another. This corresponds to Buddhaghosa's simile in another context where he shows the inter-dependence of

nāma and rūpa thus: yathā hi deśu na gatacitāna aśamātānaṃ nirvāṇaṃ pāpattiṣa in XVIII.32. Upatissa in 11.14.10 gives a simile 'like a man who takes water from some one place in the ocean, tastes it with his tongue and knows all the water in the ocean to be salty'. This corresponds to Buddhaghosa's eka-jala-bhūrīnaṁ sañca-samudda-jalarasāya viya, 'as the taste of all water in the ocean is in one drop of water from it' (XVI. 60), used in a different context. Even the illustration of devakāṇa devayatanaṁ eva, given by Buddhaghosa in X.24.31 while explaining the meaning of the word ayatana, is found in the Visuddhimagga. The similes of the continuous flame of a lamp, a moth falling into a lamp, or the flame of a lamp in a quiet place, which are very common in Buddhist literature, are given by both Buddhaghosa and Upatissa. So also Upatissa, like Buddhaghosa, gives the similes of the striking of a bell and the fluttering of wings by a bird to illustrate vitakka, and the similes of the merging sound and the whirling round of a bird to illustrate viroka.

There are several other similes which are peculiar to Upatissa. He has given some protracted similes. For instance, there is a beautiful long-protracted simile of a king who is asleep, who hears the sound of a knock on the door, wakes up, instructs a servant to have the door opened, sees his gardener coming with a mango-fruit, eats the mango-fruit which the queen cuts and gives to him, gives his judgment about the fruit and goes back to sleep again. This simile is given to illustrate the whole process of thought when an object is seen through the sense-aperture of the eye. Another protracted simile given by Upatissa to illustrate the inter-relation of the different factors of Dependent Origination (patiṭṭha-samuppāda), and to show that the round of birth and death is without a beginning and without an end, is that of a seed and the rice-plant.

Upatissa illustrates the distinction between upacāra and appana by some beautiful similes. Upacāra is like a boat on water full of waves; appana like a boat on water where there is no wind. Upacāra is like a young boy, appana like a strong

1. p. 121.
2. p. 23.
3. p. 70.
4. p. 70.
5. p. 115.
6. p. 46.
7. p. 101-2; for a closely allied simile, see Āṭṭhasāliṇī pp. 279-80.
8. p. 102.
about the destiny of an Arhat. The simile of one who is afraid of a poisonous serpent is given by Upatissa in 5.17.7-8. One who wants to be free from upādānakkhandhas is compared to a man who wants to get rid of a poisonous serpent whom he has grasped unawares. The simile of an elephant and a gourd is often given by Upatissa. For instance, he says, one must apply oneself to a samādhi-nimitta for controlling oneself, just as a gourd is applied to an elephant for controlling him. To express harmfulness of a thing, Upatissa gives the similes of riding an elephant without a goad, or of a man who, having a natural excess of the humor of phlegm, eats fatty things or one who, having a natural excess of bile in his humors, takes hot drinks. Upatissa gives another very beautiful and most appropriate simile. The four Great Elements (maṅghāthātā) are compared to three sticks reclining upon one another and the Derived Elements' (upādā rāpañ) are compared to the shadows of the three sticks. Like the three sticks, the Great Elements, depend upon one another, but the Derived Elements, although they are derived from the Great Elements, do not depend upon one another, like the shadows of the sticks.

There are also some similes which Upatissa gives from some other sources. For instance, to illustrate the first four trances of the realm of form, Upatissa gives the similes from M.i.276, 277-78. Buddhaghosa does not give these similes. Similarly the similes of a cart and an army (p. 48) are quite usual similes in Buddhist literature. Upatissa uses both of them in 4.16.8-10. "Just as, because of the different parts of the cart, we can use the word cart, or because of the division of the army, we can say an army, so this trance (jhāna) is so called because of the different factors (āṅgāni)." Upatissa also gives very appropriate similes to illustrate the meaning of the different sankhāras. Touch (phassa) is like the light of the sun that strikes the wall, equanimity (upekkhā) like a man holding a scale of balance, false view (diṭṭhi) like a blind man touching and feeling an elephant, shamelessness like a candala. At another place, 'not to delight

in good things is illustrated by the simile of a caṇḍala who cares not for a princely throne.

Having noticed the points of similarity between our two texts, let us now proceed to examine the points of dis-similarity. The differences between the two texts are of two kinds: (A) in the doctrinal points and (B) in the method of treatment.

(A) At the outset it may be borne in mind that Upatissa does not at all differ from Buddhaghosa on any fundamental doctrines of Buddhism. This clearly shows that both of them accept the same Theravāda tradition. It is only on comparatively minor points that they differ.

(i) For instance, Upatissa gives thirty-eight kammaṭṭhānas as the principal ones and he mentions two others as only secondary. His whole treatment of the kammaṭṭhānas is based on the acceptance of thirty-eight kammaṭṭhānas, mentioning occasionally the other two. In the detailed treatment of these kammaṭṭhānas, however, he has included these two also. This subject is discussed in a note in the main body of this dissertation and it will be seen from it that this classification of Upatissa is based upon an older classification as seen in M.ii.14-15, and Ps. i. 6. Netti and Abhidharmakośa of Vasubandhu (VIII.36a) also give the same kasiṇas as are given here.

(ii) Upatissa speaks of the kasīna-maṇḍala as a circular, triangular or quadrilateral, although he adds at the same time that former teachers considered a circular maṇḍala as the best. Buddhaghosa does not make any mention of the triangular or quadrilateral kasīṇa.

(iii) In connection with the nimitta of the Brahmavihāras, Upatissa speaks of the extension of the nimitta of the Brahmavihāras as well as of the ten kasīnas. Buddhaghosa is definitely opposed to this view. He speaks against this view and it is quite obvious that he has in mind some definite theorems which hold this view. Can it not be that Buddhaghosa has this passage of Upatissa or this view of the school of Upatissa in mind?

(iv) Upatissa speaks of and accepts fourteen cariyās, types of disposition, while Buddhaghosa, although he is aware of this fourteen-fold classification, accepts only six cariyās. He definitely rejects the fourteen-fold classification (B. III.74). He devotes a lot of space to the discussion of these cariyās and we shall have an occasion to refer to them again.

(v) Upatissa gives thirty kinds of rūpas, four being the mahābhūtas, the great elements, and twenty-six upādārūpas, derived matter. Buddhaghosa, gives only twenty-eight (XIV.36). He is aware of some other kinds of rūpas, which are added by some to his list. He discusses these rūpas and rejects all of them. In this connection, among other rūpas, he mentions pātaṃsena and adds: 'according to some (ekacaraṇaṃ matena, XIV.71), midhārūpa.' Upatissa seems to accept these two rūpas. He has a very consistent view about this midhārūpa, the material form or quality of sloth. He refers to midhārūpa on three other occasions. In 4.15.4-4.15a.1 and in 10.5a.2-3, Upatissa says that midhārūpa is of three kinds—that which is produced by weather (utuja), produced from mind (citta), and produced from food (ahāraja). Upatissa says that it is the citta-midhā that is a hindrance (nivarana) and not the other two; for, they can be even in an Arhat. He gives a quotation from Anuruddha to explain that citta-midhā is to be given up at the time of Arhatship, while the other two can be given up later. In 12.13.10, Upatissa mentions only thīna (mental languor) and udāhacca (restlessness) as things that are given up at the time of entrance into the Path of Arhatship, while Buddhaghosa mentions thīna-midhā and udāhacca in the same connection (XII.71).

This view of Upatissa is supported by the author of the Milinda-pāṇha. In this book, we find the mention of ten kinds of physical states (hāyānugata dhāmrā) over which an Arhat has no control. Among these ten, we find midhā.

(vi) Buddhaghosa speaks of the five angas or factors of the first trance, three of the second, and two each of the third and fourth (IV.106, 139, 153, 183). The factors of each trance are as follows:

1st trance, 5 angas: vitakka, vicāra, piti, sukha and ekaggatā.
2nd trance, 3 angas: piti, sukha and ekaggatā.
3rd trance, 2 angas: sukha and ekaggatā.
4th trance, 2 angas: upekkhā and ekaggatā.

1. p. 15; also cf. Sik. 129-30, 150.
2. p. 35.
4. pp. 44-44.
5. p. 36.
6. p. 34.
Upatissa, in addition to this kind of classification, gives another classification\(^1\) as follows:

1st trance, 5 angas: vitakka, vicāra, piti, sukha and ekaggatā.
2nd trance, 4 angas: sampasāda, piti, sukha and ekaggatā.
3rd trance, 5 angas: upakkha, sati, sampajañña, sukha and ekaggatā.
4th trance, 3 angas: upakkha, sati and ekaggatā.

This kind of classification is also found in Vibhanga 257-61. Vasubandhu’s Abhidharmakosa also (VIII.7-8) gives this classification with a slight variation in the angas of the last trance, where it gives four instead of three.

(vii) Upatissa mentions only three indriyas,\(^2\) which correspond to the lokuttara-indriyas, the last three of the twenty-two enumerated by Buddhaghosa in XVI.1. He does not even give any section on Indriyas as Buddhaghosa gives in XVI.1-12.

(viii) While explaining anuloma-rāja, Upatissa explains it as equivalent to thirty-seven dhammas\(^3\) which are the same as the thirty-seven factors of enlightenment (bodhi-pakkhiyadhamma). Buddhaghosa, however, considers these factors of enlightenment as something higher than anuloma-rāja, which he puts between the eight vipassanāṅgas and these thirty-seven factors of enlightenment.\(^4\)

(ix) According to Upatissa, nevasanā-nāsanāyatana does not become\(^5\) a paccaya of vipassanā (3.7.10-3.8.1), while according to Buddhaghosa, all kammaññāna do become (III.120).\(^6\)

(x) Upatissa mentions asaṅāsavaññā as one not attained either by sāvakas or by the Buddha. Buddhaghosa does not make any such mention.

(B) Let us now proceed to the other kind of difference, the difference, in treatment or in the method of handling a particular point. There are many such cases where these differences occur and they have been pointed out in various places in the main body of this dissertation. Here we shall mention only a few cases of outstanding importance.

(i) It has been observed that Upatissa gives an interpretation of some terms or expressions, different from that given by Buddhaghosa, although both of them use one and the same term or expression. For instance, if we compare Upatissa’s interpretation of dhuta and dhutara with that given by Buddhaghosa in II.81-82, we find Upatissa’s interpretation is quite different. It is simpler and more natural than that of Buddhaghosa. Similarly, take the four kinds of parihāgas.\(^7\) Upatissa’s interpretation differs from that of Buddhaghosa in I.125-27. In the same way, take the word Pātimokkha.\(^8\) Upatissa’s interpretation is almost identical with the interpretation of the same word in Vibhanga 246, and is quite different from the artificial interpretation of Buddhaghosa in I.48. The same is the case with Upatissa’s comment on vimocayam cittaṃ.\(^9\) Upatissa’s comment is quite different and more natural than that of Buddhaghosa (VIII.333) which is very artificial and highly scholastic. Upatissa’s comment on the words Bhagavā, bhikkhu, upakkha, caccāni,\(^10\) on the passage taken for the exposition of cittanussati\(^11\) and on the words such as rāpa, jīvā, kāya, āyatana\(^12\) is entirely devoid of Buddhaghosa’s artificiality and scholasticism. While treating of upasamānussati,\(^13\) Upatissa does not take even the main textual passage taken by Buddhaghosa for his exposition.

(ii) Upatissa’s treatment of the sections on vedanā, saññā, sankhāra and viññāna is different from that of Buddhaghosa. His exposition of the artificial āloka-lasāna\(^14\) is different from that of Buddhaghosa in V.21. While explaining the word loka-vidā, Upatissa refers to only two lokas, satta-loka and sankhāra-loka.\(^15\) He does not speak of okta-loka over which Buddhaghosa spends some paragraphs. The whole sections on kāyagata-sati and upasamānussati\(^16\) are treated by Buddhaghosa in a manner quite different from that of Upatissa. The latter does not go into the detailed explanation of the thirty-two parts of the body as the former does. But, on the other hand, Upatissa gives a long list of the names of worms that reside in a human body. The names used seem to be all transliterations of Indian names, one of which may be restored as mṛṣālamukha (San. mṛṣālamukha).\(^17\) Upatissa also goes into the details of the develop-
thing of the kind. In the classification of śīla, samādhi and ariya, Upanissa gives several divisions which are not given by Buddhaghosa and many of them are based upon some older texts like Vibhanga. Upanissa gives a detailed list of the special distinctions of the Buddha while Buddhaghosa merely refers to them (IX.124). Upanissa gives a detailed statement of the disadvantages of ill-will, while Buddhaghosa only alludes to some suttas (IX.2).

(iv) Upanissa sometimes introduces new matter which we do not find in the corresponding portion of Buddhaghosa. For instance, Upanissa mentions several guṇas of each trance, twenty-five of the first, twenty-three of the second, twenty-two of the third and fourth trances and of the four formless (araṇāvaca-cara) samādhis. Buddhaghosa does not say anything of the kind. Similarly, as a reward for each of these trances and samādhis, Upanissa names the planes of the different kinds of gods (together with their life-period)4 where the yogāvaca-cara is born. It is interesting to note that the life-periods assigned to these different gods by Upanissa do not agree in all cases with those given in Vibhanga (424-26), or Abhidhammamathasangaha (chap. V. para. 6). The following comparative list will be interesting:

<table>
<thead>
<tr>
<th>Realm of the first trance</th>
<th>According to Upanissa</th>
<th>According to Abhs. &amp; Vbh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahma-pārśinijjā</td>
<td>3 kappa</td>
<td>3 kappa</td>
</tr>
<tr>
<td>Brahma-purohitā</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Mahā-brahmā</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Realm of the second trance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paritātthā</td>
<td>2 kappas</td>
<td>2 kappas</td>
</tr>
<tr>
<td>Appamāṇāthā</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Aññhasasārā</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Realm of the third trance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parinītta-subhā</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Appamāṇyasubhā</td>
<td>32</td>
<td>32</td>
</tr>
<tr>
<td>Subhakānīhā</td>
<td>64</td>
<td>64</td>
</tr>
</tbody>
</table>

5. p. 104.  
7. p. xxiv.  
8. p. 70.  
9. p. 27.  
10. p. 62.  
11. p. 46.  
13. p. 47.
### INTRODUCTION

systems, of those whom he calls Believers in God or (Supreme) Controller, of the Jainas, as well as to the views of other schools or traditions (in Buddhism). He does not mention them by their specific name but uses some word that is peculiarly characteristic of each of them or simply uses words like 'ekam, eka, keci, ākāsa, aprameya, or yo pana vaideyya, etc.' leaving it to the reader to imagine whom the cap fits. For our purpose, we are to confine ourselves to Buddhaghosa's references to other schools within the pale of Buddhism. Upanisata also often gives the views of other schools, introducing them simply with a remark such as 'and it is said', 'further it is said.' Such references to the views of other schools made by Buddhaghosa and Upanisata in their books, we shall classify in the following way:

1. Those views that have been referred to by Buddhaghosa as well as by Upanisata.
2. Those views that have been ascribed to 'some' by one author and found to be exactly tallying with the views held by the other.

It is well-known that Buddhaghosa belonged to the school of the Theravādins and accepted the tradition of the Mahāvihāra school in Ceylon. In his prefatory remarks to the Visuddhimagga, Buddhaghosa definitely says that he would give the exposition of the Path of Purity, according to the traditional interpretation of those who belong to the Mahāvihāra (I.4).

(A) (i) In the Visuddhimagga, I.19, while giving the various interpretations of the word *silā*, Buddhaghosa says that there are others who interpret the word *silā* also in the sense of 'head' (śīra), or in the sense of 'cool' (śīla). These same interpretations as well as a few others are given by Upanisata in 1.6.3-10.

(ii) In the Visuddhimagga III.78, Buddhaghosa says that there are others who would make three other cariyās—by way of craving, (tanha), egoism (manas) and false belief (diṭṭhi). Upanisata also refers to this view as an alternative to his view, but he remarks that these three are included in his fourteen, as

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### Table: Realm of the fourth trance

<table>
<thead>
<tr>
<th>Trance</th>
<th>Vehapthalā</th>
<th>50 kappas</th>
<th>Abhs. &amp; Vbh.</th>
<th>500 kappas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asaññā contested</td>
<td>10,000 kappas</td>
<td>1,000 kappas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sudāsā</td>
<td>20,000 kappas</td>
<td>2,000 kappas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sudattā</td>
<td>40,000 kappas</td>
<td>4,000 kappas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akaniṭṭhā</td>
<td>80,000 kappas</td>
<td>8,000 kappas</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table: Realm of the formless trances

<table>
<thead>
<tr>
<th>Tranceesen</th>
<th>2,000 kappas</th>
<th>20,000 kappas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vīriyangaśita⊥yatastapagā</td>
<td>4,000 kappas</td>
<td>40,000 kappas</td>
</tr>
<tr>
<td>Akiricarita⊗yatastapagā</td>
<td>8,000 kappas</td>
<td>60,000 kappas</td>
</tr>
<tr>
<td>Nvāsaññāsasaññayatanapagā</td>
<td>84,000 kappas</td>
<td>84,000 kappas</td>
</tr>
</tbody>
</table>

While explaining the anussati, Upanisata explains or defines the subject of each of the anussatis. In his explanation of the word *Dhamma* in *Dhammānussati*, Upanisata gives a very interesting comment. He explains the word *Dhamma* as *Nibbāna* and the Way to *Nibbāna*. His explanation of Nibbāna is the cessation of all activities (*samkhāras*), abandonment of all defilements, cessation of craving, dispassionateness and calmness. The way to *Nibbāna*, he explains, in terms of those dharmas which are known as the Thirty-seven Factors of Enlightenment (*bhāpakhkha-dhamma*). Compare with this Buddhaghosa's idea of *Nibbāna* in XVI.64-74.

Having noticed the points of similarity and dissimilarity, let us further see whether there is any direct or veiled reference in one book to the other, or whether there is any other evidence to make one believe in the probability of the author of one book having known the other.

It has been noted that Buddhaghosa, in his Visuddhimagga, often refers to the views of other philosophical systems or schools or traditions—to the views of the Sāṅkhya and Vaiṣṇeva.
they are not different in meaning from some of those that are included in his fourteen.1

(iii) While speaking of the nimitta of the anāpānasati, Buddhaghoṣa says in VIII.214, “There are some who say that the nimitta appears to some one, giving a pleasing contact like that of soft cotton, or cotton-wool, or like a gentle breeze of wind.” In the next paragraph, however, Buddhaghoṣa gives the opinion of the Aṭṭhakathāśī which he apparently accepts. Now, Upanissa gives a passage in which we can trace the expressions used by Buddhaghoṣa to express both these views.2

(iv) Buddhaghoṣa refers in IX.112 to the views of some people who believed that all the four appamāṇas can have all the four or five trances. Upanissa refers to this same view and quotes3 the very passage from A. iv. 300 given by Buddhaghoṣa.

(v) In the Visuddhamagga XIV.42, Buddhaghoṣa refers to the views of some regarding the sensitive parts of the five sense-organs. “There are others who say that the eye is the sensitive part in which the element of fire is predominant, the ear, the nose, tongue and the body are the sensitive parts in which the elements of space, wind, water, earth, respectively, predominate.” This same view is given in a detailed manner by Upanissa.4

(vi) Like Buddhaghoṣa, Upanissa also believed in the simultaneous penetration into all the Four Truths. Upanissa refers to the view of those who believed in the attainment of Truths in successive stages (nāmādhigamagga) and points out in detail the flaws in this view of theirs. He gives seven flaws,5 at least two of which can be identified with some of the refutations of this theory, given in the Kathāvatthu i.213, paras. 5 ff., 216 para. 10. Buddhaghoṣa refers to the theorists who held such views and dismisses them by saying that an answer to them has been given in the Kathāvatthu.4

(B) (i) In the Visuddhamagga II. 78, Buddhaghoṣa refers to a view of some who hold that there is an akusala dhutanga. In II. 79, he also mentions those who think that the dhutanga is ‘kusalatikavinimuktaṃ’. Now, Upanissa seems to be holding

1. pp. 32-34. 2. p. 34. 3. p. 35. 4. My attention was drawn to this passage by Prof. M. Nagai. He himself was informed of this passage by Nyānātiśka who has published [1931] the first volume of his German translation of the Visuddhamagga. In his introduction to that book, on p. 6, he has quoted this Chinese passage from our Chinese version of the Visuddhamagga. See also ‘Praṭītya-Samutpaṭa-śāstra’ von Vasudev Gokhle, [Bonn, 1930] p. 10, foot-note 2.
graph, III.82, points out a defect in this argument, that this explains only rāga and moha (rāga-moha-dvayamiva vuttam). He means that there is no explanation of dosa. And another defect that he points out is that in the alternative explanation, the statement goes just counter to the statement in the first alternative. And so, he brushes aside the argument and concludes 'all this is an indiscriminate statement (sabhametam aparicchinnavacanam).'

Now it is curious to note that the argument that Upatissa offers is the same that is put in the mouth of these people by Buddhaghosa except that his statement explains not only rāga and moha but also dosa. To make this point clear, let me reproduce the Pāli rendering of the relevant passage in our Chinese text: Semhādhiko rāga-carito, pittādhiko dosa-carito, vātādhiko moha-carito. Aparaṁ ec vuttam: semhādhiko moha-carito, vātādhiko rāga-carito.’ Here we see that in the first part of this statement all the three, rāga, dosa, moha are mentioned, while it is only in the last part that only two, moha and rāga, are mentioned, and this can be explained by saying that the exchange in the two alternatives is between rāga and moha only, the second term ‘dosa’ is not mentioned because it remains unaffected.

If we believe in the authoritative statement of Dhammapāla that Buddhaghosa alludes to Upatissa and his Vimuttimagga, does this statement of Buddhaghosa imply that he misunderstood the point of view of his opponent or is it an example of deliberate twisting by Buddhaghosa of his opponent’s statement?

(v) We have already pointed out that Buddhaghosa, while speaking about the extension of the nimmata of the Brahmacārī in III.113-114 that it should not be extended. He allows the extension of only the ten kasiṇas (III.109). Buddhaghosa dwells on this point of extension and shows his reasons why the nimmata of the Brahmacārī should not be extended. It appears obvious, though he does not definitely say so, that Buddhaghosa has some people in mind, who hold this view. Now, Upatissa says (3.7e. 6-7) that the nimmata of the kasiṇas and Brahmacārīs may be extended.

(vi) In the Visuddhisamāgga IV.114, Buddhaghosa says: Paṭiṣādavisuddhi nāma sa-samādhiyo upacāro, upakñhāṇuvaṁhaṇaṁ nāma appaṁ, sampahāmasaṁ nāma paccavekkhāṇaṁ ti evamete vaṇṇayanti”. “There are some who interpret the purity of the course as the neighbourhood-trance together with its accompanying things, the cultivation of equanimity as the rapt state of trance, and gladdening as reflection.” Buddhaghosa rejects this interpretation on the authority of a passage from the Paṭisambhidā and gives his own interpretation. Now Upatissa accepts exactly this interpretation of those terms and the whole passage as given by him (4.17.10-4.17a.1) is identical in words with the passage quoted above from Buddhaghosa. Dhammapāla here again comes to our rescue. He gives us valuable information. He explains this word eke as Abhayagiri-vāsīn, ‘those who lived in the Abhayagiri [monastery].’

(vii) In the detailed enumeration of rūpas, Buddhaghosa gives, as we have already noted (p. xxxi), twenty-eight rūpas (XIV.71). He mentions several other rūpas, which some others would like to include, but he rejects them all, giving his reasons. Among these rūpas, Buddhaghosa mentions jāti-rūpa and mūdhārūpa. Regarding the last, he says: Ekaccānām matena mūdhārūpaṁ. Both these rūpas Upa. includes in his list, which according to him consists of thirty rūpas.3 Here also, Dhammapāla is of great help to us. He comments on the word ekaccānām as Abhayagiri-vāsīnām.3 Upatissa and his school had a very consistent view about mūdhārūpa and we have already dealt with it above.

(vii) While discussing the phalasamāpatti, Buddhaghosa refers in XXIII.7 to those who believed that the Sotāpānas and Sakadāgāmis cannot have phalasamāpatti, but only those that occupy a higher stage than these (i.e. the Anāgāmis and the Arhats) can have. He also states the reason given by them, that only these last two have reached perfection in samādhi. He rejects their point of view on the ground that even an ordinary man (putkujjana) can attain the state of [perfection in a] lokiya-samādhi, and further, not wishing to bother himself with giving any more reasons, simply says: “Why think of reason or no reason? Has it not been said in the Sacred Texts......” He gives a quotation from Ps. 1, 68 to support his own view that all ariyas can have phalasamāpatti. Now Upatissa’s position (12.6.6) exactly corresponds to the view of these
theorists referred to by Buddhaghosa and he states exactly the same reason put in the mouth of these theorists by Buddhaghosa.

It is curious to note that, immediately after this, Upatissa also makes a reference to those who held that all Ariyas can have phalasamāpatti and states as their authority the same passage from Ps. i. 68 (which Upatissa merely indicates by giving introductory words) on the strength of which Buddhaghosa supports his own view and rejects that of his opponent.

(ix) In the Vishuddhamagga XXIII. 11, Buddhaghosa again refers to the views of those who believed that the Sotāpanna, starting penetrative insight with the intention of attainment of the fruit (phalasamāpatti), becomes Sakadāgami, the Sakadāgami becomes Anāgāmi. Upatissa’s position is exactly the same (12.17.5). Here again Dhammapāla is helpful to us in giving the information that this statement is made with reference to the Abhayagiriṇyaśāsins.

Buddhaghosa continuing his argument points out the difficulty if the position of his opponent is accepted. He says that by accepting the view advocated by his opponents, we will be driven to conclude that an Anāgāmi becomes an Arhat, an Arhat a Paccekabuddha and a Paccekabuddha a Buddha.

Upatissa seems to have anticipated this objection and he answers (12.17.5) that an Anāgāmi, while starting his penetrative insight for the attainment of the Fruit cannot immediately reach the Path of Arhatship, because he does not produce vipassanā dassana as it is not the thing aimed at by him, and because his reflection is not powerful enough to enable him to reach the path of Arhatship.

Having studied the internal evidence of our two texts in so far as the similarity and dissimilarity of the ideas and in so far as reference to philosophical views or doctrinal points is concerned, let us now turn our attention to proper names—names, either of books, places, or personages mentioned in the Vishuddhamagga.

(i) One cannot fail to notice the names of two or three works referred to by Upatissa. He quotes from Sān Tsāng 三藏 at three different times and one of these quotations exactly agrees, as we have already noticed (p. xxv), with the quotation from the

Petaka given by Buddhaghosa in IV.86. The other two quotations I could trace in the Petakopadesa of Mahākaccāna, VIIth Chapter, pp. 157, 158 of Hardy’s Manuscript (in Roman characters) preserved in the State Library of Berlin, a photographic copy of which I could secure some years ago. There is an edition of the Petakopadesa in Burmese characters printed in the Zabu Mēit Swe Press, Rangoon, 1917 and the passages in question are found on p. 191 of that edition. At the end of several chapters (iii, v, viii) of the Petakopadesa we read the name of the author Mahākaccāna residing in Jambūvana. Prof. Hardy in his Introduction (pp. x-xvi) to the Netti-Pakaraṇa advances a view on the supposed authority of Dhammapāla’s Commentary on Netti, that Petaka is an abbreviated name of the Petakopadesa.

But this does not seem to me to be correct. I think Prof. Hardy has misunderstood the commentary. In the Commentary on the Netti-pakaraṇa, Dhammapāla mentions by name both the works, Petaka and Petakopadesa, separately. In the Sinhalese edition of this book edited by Widurupola Piyatissa the in the Simon Hewavitarana Bequest Fund Series, vol. IX, Petaka is mentioned on p. 1, verse 12, and on p. 3 a quotation is given from the Petaka:

Yathā ca sabbe hāru sampatamānā na yoatanti suttattham
byañjanavisidā putuhatā sā bhūmi hāru-sūpattā ‘ti.

On the other hand, we find the following passages: tathā hi agarahitāya ācariya-paramparāya Petakopadesa viya idam Netti-pakaraṇam āgatam (p. 8). Ayaṁ ca atta Petakopadesa nāvāhāvatābbo (p. 175). And here are reproduced extracts which can be identified in the available Text of the Petakopadesa. But the quotation ascribed here to Petaka is not traced. So also, although two of the three quotations referred to above are found in the Petakopadesa, the quotation which is ascribed by Buddhaghosa to Petaka I could not so far trace. Dhammapāla in his Commentary on the Vishuddhamagga refers to Petaka, almost in a similar context, no less than three times (pp. 153, 194, 874). When he mentions it for the first time, he explains it as Mahākaccānatheraṇa desitaṁ Piṭakānaṁ samvavānaṁ. Therefore, it seems to be a different work and hence we cannot identify it with Petakopadesa. The Chinese characters used for Sān-Tsāng ordi-

Upatissa also refers to the Magadha country (6.13.8) and to the river Narañjara (p. 64).

(iii) Let us now take the names of personages. It is interesting to note that in the section on Marāṇa-satī, Upatissa refers, among other names, to the names of the hoary sages, Vassāmitta (San. Viśvāmitta) and Yamagiri [San. Jamadagni, to which the Chinese transliteration Jā-mo-thá-li (閩摩達梨 7.9.a.8.) corresponds], while Buddhaghosa refers (VIII. 19) to comparatively later personages in Hindu mythology, like Bhūmasena, Yuddhiśthila (San. Yudhiśthira), Vásudeva, Cāṇura. We also find the names of gods like Yāmā, Tūsitā (6.20.a.6), Akaniṭha, etc. He also refers to mythological personages like Mahāsūdassana, Jotika, Jāṭila, Ghosita (9.1.a.8), Mahāgovinda, etc. He has also given the names of [Ālāra] Kālāma, Uddaka Rāmaputta (5.12.a.9). We find Upatissa mentioning the name of Gotama as well as the names of great Buddhist Worthies like Sāriputta, Moggallāna, Ananda, Anuruddha, Soṇhiṇa, Cūḷapāntaka, Bakkula, Sāṇjīva, etc. Towards the end of the book while speaking about viṣṇhāsamādhi, Upatissa gives a name which seems to be a Chinese transliteration of the name Moggaliputta-tissa. Most of these names are the Chinese transliterations of Indian names, except in a few cases like the names Sāṇjīva, Cūḷapāntaka, which Sanghapāla respectively translates as 正命 Right-Life (San-jīva), 小路 Small-Road. Quite a few of these names occur in the quotations from the Pāli texts which Upatissa gives.

Like these proper names which are retained in Chinese transliterations, it is interesting to note that there are many other words transliterated into Chinese by Sanghapāla, which point to the Indian origin of the words. These words may be classified as follows:

Words like Canḍāla (10.9.a.7), Nigantartha (2.10.a.8).
Words like Acariya (ācārya : ～cā-li), Uparājñāyah, Veda (Wu-tho).
Names of semi-divine beings like Asura (9.6.a.9), Yakkha, (9.6.a.9), Rakkhasa (6.13.1), Gandhārva (kān-to-po 7.8.4).
Names of the nine divisions of Buddhist literature like Sutta, Shi-to-lo, Geyya, Veyy-arana, etc. (9.16a.9).

Technical words in Buddhism, such as Dhuta (2.1.4), Sangha, Samatha (4.15a.3) Vipassanā, (4.15a.4) Maṇḍala (4.1a.6) Pati-mokkha, Pārami (8.8.10 ff), Nibbāna, Pañña (pañ-robe 9.16.10), Sanghārāma (2.6a.1), Araṇī (7.1a.3), Khāna (chā-na 7.1a.9), Dāna (than 8.7.10), Samādhi (sān-mi, 6.2a.1-2), Kalāla (kā-lo-lo, Abbuda (ā-phu-tho 7.13a.10), etc.

Names of offences mentioned in the Vinaya, like Paṭājkā (1.16a.8), Sanghadiseya (1.16a.8).

Names of garments: Kāśva (12.18.7), Sanghāṭi (2.2a.7), Uttarāsanga (2.2a.8) Antaravāsaka (2.2a.8), Kosovoyna, Kambala (2.7.3).

Names of fruits and trees like, Amba, (San. ānra: ān-lo), Kovidara 3.2.6).

Names of scented wood: Candana, Tagara (7.13a.1).
Names of flowers and lotuses, such as, Uppala, Padma, Punḍarika (5.7a.9) Kumuda (7.13.6-7), Kaṇṇikāra (5.21.2).

Periods of time, Asankheyya.

Number, Naḥuta (San: nayuta: Nā-yu-thā).

There are some words which are sometimes translated and sometimes transliterated such as samādi, Pañña, ānāpāna (7.1.5 ff). And even the transliteration is not always the same. For instance, for uppala, we have sometimes yu-to-lo, (5.8.2) or sometimes yu-po-lo (5.7a.3) or even to-lo (10.20a.3); for Abhidhamma, sometimes have pi-tā, or ā-pi-tā, or sometimes we have ā-pi-tā-mo: for ācariya we have ā-cā-li or cā-li (2.7.10); for Arhat we have ā-lo-hān or lo-hān (6.18.4).

Let us note one peculiar fact about Upatissa. He seems to have some kind of contempt for, or a low opinion of, a Candala. He refers to a Candala in three different places. In one place, there is a reference to a Candala where we are told in a simile that he has no desire for a princely throne. At another place (2.7.10), to see a Candala, on the way is considered to be a sufficient reason for the laxity in the observance of the practice of sapadāna-cāṇikā (going from house to house in succession for begging one's food). Upatissa says that if a mendicant sees a Candala on the way, he should cover his begging-bowl and may skip over some houses and go further. In the third place we find lack of conscientiousness (ahirikā) is compared to a Candala.

This sort of contempt for a Candala is something foreign to the original teaching of Buddhism, and in fact, in the early days of Buddhism, we find several people of the lowest class being even admitted to the Buddhist Sangha.

Having thus seen practically everything that is valuable in the internal evidence of the Vimuttimagg, as far as the subject-matter is concerned, let us now turn to the manner of expression, or the style of composition of this Vimuttimagg, as we have it now in its Chinese translation.

It is admitted that a treatise of the Abhidhamma and we find that its style of composition is in keeping with the style of the Abhidhamma books. A subject is treated by setting up a number of questions and then answering them one after another. He gives the lakkhāna, āsa, paccupattana, and padaṭṭhāna of almost everything that forms the subject of his exposition. Occasionally, as in the case of Mettā etc., he also gives sampatti and vipattī. He treats the different sections of a particular subject separately, and then makes general remarks on all the different sections taken together. We see, for instance, that he treats mettā, karuṇā, muditā, and upekkhā, or āsī, vedanā, sañña, sankhāra and viññāna separately and then gives, like Buddhaghosa, general remarks under pākīṇnakathā. Unlike Buddhaghosa, he gives no stories at all to illustrate his point. Like Buddhaghosa, he makes use of quotations from the Pāli texts, or other sources that are available to him. He also quotes a number of gāthās as well as prose passages. We have already seen above that Upanissa was a skilful master in the use of similes. We have also noted that his interpretations are simple and quite natural. They are free from scholastic artificiality of Buddhaghosa.

If we look closely at the mode of translation accepted by Sanghipāḍa, we find that very often he tries to be quite literal, and naturally the Chinese translation would give one idea unless one knows the original technical words in Pāli or Sanskrit for which the Chinese renderings stand. Sometimes we find, as in

1. p. 23.
5. pp. 56, 59, 62, 78, 81, 87, 91, etc.
Tibetan translations of Buddhist Sanskrit works, that even the prefixes are translated by corresponding words in Chinese. We have already seen how the prefix *San* in the name *Sanjiva* is translated by 仏; the Chinese equivalent of that prefix. Similarly, the prefix *padi* or *pa* in the word *paṭibhāga* is translated by =彼 and the Chinese equivalent for the whole word *paṭibhāga* is 仏-plan 彼 分. Technical words like *bhavanga*, *tadāramma*, *upapatti-bhava* are quite literally translated by 有 分 彼 事 生有 respectively.

We have thus considered practically all the aspects of the internal evidence bearing on our problem, afforded by our texts, particularly by the Vimuttimagga. Let us now take a review of all the facts that we have learnt from the internal or external evidence.

We have seen that both the texts often quote from the same older sources like the Pāli texts of the Canon, the Porānas, the Pabbācariyas, the Aṭṭhakathās, some specific work like the *Pāṭaka* or Sān-Tsān 三 薩 or some other common source which we may or may not be able to locate. We have also seen that although Upatissa uses some similes, which are common to the Visuddhimagga, still he has many similes of his own which show that he is a skilful master in handling similes or metaphors or illustrations. We have noted (p. xxvii) that he has some protracted similes which we do not find in the Visuddhimagga. We have also observed that in spite of some correspondences due to the common material which is drawn upon by both of them, Upatissa has some peculiar doctrinal points, which are quite distinct from those held by Buddhaghosa. In fact, Buddhaghosa is definitely opposed to several of those points. It has been seen that along with these differences in doctrinal points, there is also a difference in the interpretation of some words and in the treatment of some topics. Upatissa's interpretations are simpler and more natural than Buddhaghosa's and often they agree with the interpretations given in older works like the Vibhangha. There is a difference in the general exposition of even some sections such as those on Dependent Origination (*hetu-paccaya* or *paṭicca-samuppāda*), on *Vedanā*, *Sānā*, *Sankhāra* and *Viṁśāna*. In the comparative table of contents, we have noticed that Upatissa gives the whole of the last chapter to *Sacca-pariccheda*, although he has already given a part of the eleventh chapter for the exposition of the Noble Truths (*Saccañi*). Further, we have also noticed that there are about half a dozen references in both the books to the same views held by some other theorists, that there are at least nine references in Buddhaghosa's *Visuddhimagga* to the views of others, whom he merely calls 'others' or 'some', but which exactly tally with the views advocated or accepted by Upatissa in his Vimuttimagga. Incidentally, from the external evidence afforded by Dhammapāla's Commentary on the Visuddhimagga, we have noted that in at least four of these cases, the reference is to the Abhayagiri-vādins. And besides, the most important reference for our purpose is the mention that Dhammapāla makes in one case. He definitely refers to Upatissa and his book, the Vimuttimagga, and says that Buddhaghosa has these [two] in his mind. We have seen that where one goes into a detailed treatment, the other is concise, or that where one is concise, the other goes into details. We have noted that occasionally Upatissa introduces quite a new matter. We find that Upatissa refers to a work called Sān Tsān 三 薩 (a quotation from which tallies with a passage ascribed by Buddhaghosa to Pāṭaka) and to another work called Shiu-to-lo-Nich-ti-li or Nich-ti-li-po-tho-Shiu-to-lo, which so far we could not identify with any known Text. In the names of personages mentioned by Upatissa, we noticed two important names of Viśvāmitra and Jamadagni, the hoary sages of Brahmanical literature, as contrasted with Bhimaśena, Yuddhiṣṭhira, Vāsudeva, Cāṇu, personages of later Hindu mythology. We have also seen how even in the Chinese translation, Sanghapāla retained many Indian words in their Chinese transliterations. And lastly we have also noted Upatissa's attitude towards the Cāṇḍālas which seems to be rather inconsistent with the original attitude of the Buddha and his early followers.

When we consider all these facts in the light of the external evidence afforded by Dhammapāla's comment, what conclusion shall we be justified in drawing? When we take our stand on Dhammapāla's explicit testimony in one case that Buddhaghosa alludes to Upatissa and his Vimuttimagga, and that in four other cases the reference is to Abhayagiri-vādins, shall we not be justified in drawing conclusion that Buddhaghosa, while writing several paragraphs in his book, Visuddhimagga, has Abhayagiri-vādins and Upatissa's Vimuttimagga in his mind, although he does not refer to them by name? As a natural corollary, Upatissa must be supposed to have advocated the views which were later accepted by the Abhayagiri-vādins.
But it might be argued what about the other two cases (p. xlii) that we have also noted above—one in which Upatissa refers to a view that is supported by Buddhaghosa, and the other in which Upatissa seems to have anticipated the objection raised by Buddhaghosa to the view held by him.

In view of the overwhelming evidence that we have given above in favour of the probability that Upatissa and his school have been at the back of the mind of Buddhaghosa, we can explain these allusions by Upatissa on the ground that they do not refer to the views of Buddhaghosa and his Visuddhimagga, but to the views that later came to be identified with those of the school of Mahāvihāra.

Here one may raise the question: ‘Is the evidence given by Dhammapāla a reliable one?’ Let us try to answer this question. At the end of the Paramathamaniyūsa, the Commentary on Buddhaghosa’s Visuddhimagga, we find the colophon: Badaratīthavārsinā Ācariya-Dhammapāleṇa katā Paramattha-\(\text{mañjāsā nāma Visuddhimagga-Tikā samattā.}\) ‘Here ends the Commentary on the Visuddhimagga, the Commentary composed by Ācariya-Dhammapāla, who resided in Badaratīthavāra’. At the end of the commentaries on works like Thera-Therī-Gāthā, Petavatthu, Vināṇavatthu, and Netti-pakaraṇa we find the same information about Dhammapāla that he lived in the Badaratīthavāra. So it appears to be evident that the author of the Paramattha-\(\text{mañjāsā and the author of the commentaries on Thera-Gāthā, Therī-Gāthā, Petavatthu, Vināṇavatthu and Netti-pakaraṇa, are one and the same person. Sūsanavamsa (p. 33) tells us the same fact about Ācariya Dhammapāla, and further we learn that Dhammapāla also composed the Tikās on the Dīgha, Majjhima and Saṁyutta Nikāyas and Sāriputta composed the Tikās on the Anguttara Nikāya. It, further, states that the Badaratīthī is in the country of Damīras, not far from the island of Ceylon. Gāndhāvanaṃsa (p. 69) also mentions among fourteen works ascribed to Ācariya Dhammapāla, the Commentary on the Visuddhimagga, and the Aṭṭhakathās on the Netti-pakaraṇa, Thera-Gāthā, Petavatthu, Vināṇavatthu, etc.

This Ācariya Dhammapāla is supposed, though there is no direct evidence for this, to have lived not long after Buddhaghosa himself. There is only an indirect evidence that we get from their works. Both belong to the same tradition and seem to be drawing upon the same old material. At the end of the commentaries on the Petavatthu, Vināṇavatthu and Therī-Gāthā, Dhammapāla says that for the composition of his commentaries he has used the old Aṭṭhakathās (Porāṇā-Aṭṭhakathā). So it is very likely that there was not very long time that elapsed between Buddhaghosa and Dhammapāla.\(^1\) When the famous Chinese traveller, Yuan Chūan, speaks of his visit to Kāṇiapura in South India, in or about 640 A.D., he tells us that Kāṇiapura was the birthplace of Dhammapāla.\(^2\) Although there is no definite proof to show that he was the same as our Dhammapāla, still it is very likely, says Dr. Rhys Davids,\(^3\) that the reference is to our Dhammapāla.

It will thus be seen that if Dhammapāla, who, as we have noted, may not have lived long after Buddhaghosa, (perhaps not later than two centuries), makes a definite statement about a certain school such as that of Abhayagiri-vihāra or about Upatissa and his book, we have no reason to doubt it, especially when it is supported by other circumstantial evidence.

Let us see what circumstantial evidence we get from the historical and religious conditions in Ceylon at the time of Buddhaghosa’s arrival in that country.

It is common knowledge that Buddhaghosa belonged to the Mahāvihāra School which had in his time a powerful rival in the school of the Abhayagiri-vihāra. To understand the situation in Ceylon at this time let us go into more details about the history of the Abhayagiri school.\(^4\)

On the spot where the Abhayagiri monastery stood there was in very early times a Titthārāma, a place of residence for holy men who belonged to other religions.\(^5\) The Abhayagiri monastery was established in Ceylon 218 years after the establishment of the Mahāvihāra monastery.\(^6\) This was so called because it was established by King Abhaya (Vattagāmaṇi) and because it was established in a place where a Nīgaṇṭha by name Giri was living. It was given over to Mahātissa, who subsequently was

1. Winternitz, II. 161.
4. This information about the Abhayagiri school has been already published by me in my article ‘Vimuttimagga and the School of Abhayagiri-vihāra in Ceylon’ in the Journal of the University of Bombay, Vol. V, part iii, Nov. 1936.
6. To be exact, 217 years, ten months and ten days; See Mv. XXXIII. pp. 79-81; also compare Dipa. XIX. pp. 14, 16.
expelled from the Sangha of the Mahāvihāra on a charge of having too much of worldly contact. One of his disciples, being enraged with the community of the Mahāvihāra for the expulsion of his teacher, left that vihāra with some followers and established a new sect which subsequently came to be called by the name of Abbhayagiri-vādins. These people branched off from the Theravāda of the Mahāvihāra. They split the Theravāda-monks a second time when they broke the community of monks at the Dakkhināvihāra.1

This Abbhayagiri school which owed its origin purely to a disciplinary measure against an individual, gradually came to be a centre of Buddhist monks, who did not agree with the community at the Mahāvihāra on doctrinal points. Many monks from Pallar(?)ārāma in India came to Ceylon. They belonged to the Vajjiputta-Nikāya descended from those who refused to recognize Moggaliputta-Tissa’s council. Their teacher was Acariya Dhammaruci. He, finding no favour with the Mahāvihāra community, joined the Abbhayagiri fraternity, which thenceforward came to be known as Dhammaruci-Nikāya.2 This school continued to disturb the peace of Ceylonese monks for nearly twelve centuries and the monks belonging to this sect no doubt produced literary works setting forth their own point of view.3 Unfortunately, however, religious intolerance led to the persecution of the monks of the Abbhayagiri sect and many of their books were burnt.

The Abbhayagiri-vādins were on the descent or on the ascent as the central political power in Ceylon persecuted them or supported them. From the history of Ceylon we learn that King Gohābhaṇya banished (about 254 A.D.)4 sixty monks from Abbhayagiri who were called Vetulyavādins and who were supposed to be great ‘thorns’ (kōṇṭaka) in the religion of the Buddha. At another time, we read, during the reign of King Mahāsenā5 (275-302 A.D.), Mahāvihāra was left by monks as they were being persecuted by the King. Ruins of Lohapāsāda were taken to Abbhayagiri and Abbhayagiri prospered.6

At the time when Buddhaghoṣa came to Ceylon, King Mahānāma7 was ruling. Mahānāma, before he became the king, was a member of the Order. He became infatuated with the wife of his brother Upatissa, who was subsequently killed by her. Mahānāma left the Order, seized the throne, and married his brother’s wife. The Mahāvihāra community did not look favorably on the treachery of Mahānāma. So Mahānāma and his wife were supporting the Abbhayagiri School.8

We have another testimony to support our belief that the Abbhayagiri sect was in a prosperous condition when Buddhaghoṣa visited Ceylon. Fa-hien visited Ceylon, stayed there for two years and returned about the year 413 A.D.9 He tells us that at his time there were five thousand monks in the Abbhayagiri-vihāra.10 He describes the great ceremony of Tooth-worship and speaks of the Tooth being taken to Abbhayagiri.” He further tells us that there were only three thousand monks in the Mahāvihāra establishment.” He also speaks of a King who built a new monastery.

All this evidence goes to show that Abbhayagiri was prosperous when Buddhaghoṣa went to Ceylon. He found the Abbhayagiri-vādins in ascendency. He may have had this book Vimuttimagga before him and it is not unlikely that he wanted to compose another book that would far outshine the Vimuttimagga. He does not make any direct reference to the Abbhayagiri-vādins, probably because of contempt for his opponents and also because, as we have stated above, the Abbhayagiri-vādins at that time were in great favour of the political power in Ceylon.

Now the questions that come next are: “Who is Upatissa? Where and when did he compose his book, Vimuttimagga? In what language did he write it? What can we know about him from it?”

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1. Mv. XXXIII. p. 96.
2. Ibid. p. 99.
3. Yuan-Chwan had heard that the Mahāvihāra-vāsins were strict Hinayānists, whereas the Abbhayagiri-vādins studied both the Hinayāna and Mahāyāna. (Kern’s Manual of Buddhism p. 126).
5. Mal. pp. 43, 158-129; we are told that even now some works of this sect exist. Cf. Legge Travels, p. 111.
9. Identified with Sirinivāsa (referred to in the concluding stanzas of the Samantapāsādikā) by A. P. Buddhaghoṣa in his Introduction (pp. i-r) to his Sinhalese edition of Vis. (1914).
13. Ibid., p. 106.
15. ‘This King must be Mahānāma’, Legge, p. 108.
To these questions unfortunately we cannot give very satisfactory answers. We can simply suggest certain probabilities. Beyond the bare mention of Upatissa by Dhammapāla, we have no other external evidence. From Dhammapāla’s remarks in his commentary on the Visuddhimagga we can simply draw an inference that Upatissa’s book was later accepted by the monks from the Abhayagiri school. We have already seen above in the history of the Abhayagiri sect that many monks from India came and joined that sect. It is very likely that Vimuttimagga was one of the books brought over from India. From the internal evidence of the book we may say that there is no reference to any name or place in Ceylon. We find in this book many words which are transliterations of Indian words. The list of words residing in different parts of the body gives names which are transliterations of Indian names. These names must have been taken by Upatissa from some old work or works on medical science. Besides, the references to a Čandāla, which we have already noticed, also point to the origin of the book in India, particularly in South or Dravidian India where there is a very strong prejudice against Čandālakas.

My discovery of the Tibetan version of the third chapter on ‘dhutas’ is also important. The original of the Tibetan as well as the Chinese version seems to be the same. Wherever the Chinese text differs from the Pali text, the Tibetan also differs. It shows that the book did not disapper from India when its copy was taken out of India on way to China but it was studied in Buddhist schools of India at least till the eighth or ninth century A.D. when the Buddhist Paññits from India commenced to visit Tibet. The name of Vidyākaraprabhā who is mentioned along with a Tibetan collaborator in the colophon of the Tibetan version is given by Śrī Sarat Chandra Das in his ‘Indian Paññits in the Land of Snow’ pp. 49-50, among the names of those learned scholars who were invited by King Rañ-pa-chan of Tibet in the ninth century. This Tibetan text provides an additional evidence to show the Indian origin of the book. It does not appear to be

1. p. lii.
2. Unless the name Nārada (p. 134) referred to any high personage from Ceylon, which seems to us to be very improbable.
3. Upatissa’s change of the ‘yellow’ colour of the earth for kasiya (as said by B.) into ‘black’ (p. 43) may be considered as significant. Can it suggest the black soil of the country of origin of Upatissa?
4. See foot-note 1 on p. 16.

INTRODUCTION

1. For a collection of these passages, see Appendix A 3.

Probably a text from Ceylon was taken over to India and there it was studied in Buddhist schools and that it assumed such importance as to be translated, in part at least, in Tibetan.

As to the date of the composition of this book, our surmise is that this work seems to belong to a period not far later than the literary period of post-canonical Pali Literature, when the Netti and the Paññikopadesa—both of which are companion-volumes by Mahākaccāna—were composed. For, we find in the Vimuttimagga a number of passages which closely agree with passages from the Paññikopadesa and they have been given or indicated at different places in foot-notes. For instance, see a passage in the Introductory chapter (p. 2): 1Dehe tū la paccagā sāvatthaka sammadīṭṭhīya uppadāya: parato ca ghoṣo saccāsāndhi ajjhāttā ca yoniso manasikāro. Compare with this Vimuttimagga I.2.6 從他聞阿自正念. Here we find that the words 自正念 exactly correspond to ajjhāttā ca yoniso manasikāro. The text of the Vimuttimagga is more akin to the text of the Paññikopadesa than to the passage from Mii.294, A.i.87, which also we have given in the foot-note on p. 2. Hardy, editor of Netti, gives as the date of the composition of Netti “about the beginning of our (Christian) era, or shortly later.” Our book therefore, may be put somewhere in the first two centuries after the beginning of the Christian era.

There is one more point about which we cannot make any definite statement, namely the original language of the Vimuttimagga. Whether the text was originally in Pali or some Buddhist Sanskrit, (closely allied to Pali-Prakrit), like that of Divyāvadāna, Sikṣāsāmeccayā, Lalavistara or Mahāvastu, it is not possible to say with certainty. From a large number of Pali books quoted or used by the author, it may be inferred that Upatissa also wrote his book in Pali. We have indicated in the main part of this book how his passages correspond to passages from Pali literature, particularly the Nikāyas, Vibhanga and Paññiśamakhī. The Chinese transliterations also are not much helpful in enabling us to decide this point. For instance, although Jāmo-thā-li, ān-lo, nā-yu-thā correspond respectively to Sanskrit Jamadagni, ānma, nayuta, the word uppalā or utpalā is found to be transliterated both by u-po-lo, u-to-lo, or to-lo as shown above (p. xlvi).

1. For a collection of these passages, see Appendix A 3.
What we know of Upatissa from this book is very little. As we have noted above, he seems to be acquainted with Indian medical works. In addition to the list of worms in the different parts of the body, we find Upatissa going into the details of the development of the foetus from week to week. He also gives (7.17a.5-7) the names of several diseases—those of the eye, ear, nose, tongue, body, head, heart, mouth, teeth, asthma, cold and fever (malaria), epileptic fits, fever leading to delirium, diseases of the skin like leprosy, boils or blisters, haemorrhage, intestinal and urinary diseases, etc. We may also recall the simile, which he has given (p. xxix) of a hot drink as being not salutary to a man who has the excess of bile in his humours. He has also illustrated the appropriateness of the order of the four Noble Truths by the simile of a physician who sees the symptoms of a disease, knows the cause of it and then prescribes an appropriate remedy for it. Upatissa appears to be very harsh with an absolutely ignorant man. He would prescribe no kammaṭṭhāna for him but he asks him to stay with his teacher and develop the power of understanding.

Several references to Sāriputta in this text make it clear that Sāriputta, the favourite disciple of the Buddha, could never be the author of this book. Also, Prof. Nagai’s suggestion that Upatissa, who belonged to the line of the Theras in the first century A.D. in Ceylon, may have been the author of this book is not borne out by the internal evidence. We have already seen that there are no references to places in Ceylon and it may also be borne in mind that the author of this book reveals no special mastery of the Vinaya which is claimed by Prof. Nagai for that Upatissa who lived in the first century A.D. in Ceylon. So his theory will have to be rejected.

Here, some one may still say that Dhammapāla’s testimony may not be considered as reliable unless it is corroborated by other evidence, and therefore the correspondence between our two texts can as well be explained on the supposition that when Buddhaghosa’s work, the Visuddhimagga, came to be well-known, some one with leanings toward the Abhayagiri sect may as well have composed this book, Visuddhimagga.

To this we may reply that the whole of the internal evidence is against any supposition of that kind. Buddhaghosa’s work}

1. pp. xxviii, 110. 2. pp. 36, 41, 42.

decidedly appears to be an amplification of, and a great improvement upon, the bare old skeleton-like frame of the Visuddhimagga. For instance, we may here recall what we have already noted that Buddhaghosa, with the possible exception of one or two cases, gives a greater number of the categorical enumerations of the different technical or doctrinal points than Upatissa. Upatissa gives four categories of śīla while B. gives five. Upatissa gives four ways of cultivating ānāpānasati, while Buddhaghosa gives eight. Upatissa gives ten kinds of catutthāvarga vattaṭhāna, while Buddhaghosa gives thirteen.

In Upanissadas we find only six things mentioned that correspond to Buddhaghosa’s pāṭibodhās, while in the Visuddhimagga we have ten. Upatissa gives only four advantages of samādhi, while Buddhaghosa gives five. Upatissa mentions five kinds of āhāre paṭikkālo-saññā, while Buddhaghosa gives ten. And such examples could be multiplied.

Similarly we have noted that Upatissa’s interpretations of some terms like bhikkhu, patimokkha, Dhamma, rāpesaññā, āhāra, nibbāna, etc. are simpler, more natural, devoid of scholastic artificiality and agree with older interpretations of canonical books. This clearly shows that Buddhaghosa’s work marks a decidedly later stage than that of the Visuddhimagga.

Thus to conclude,

(i) from the internal evidence of the book, (a) which shows abundant similarities between the Visuddhimagga and the Visuddhimagga, (b) which shows that many of the untraced passages in the Visuddhimagga ascribed by Buddhaghosa to the Perānas, or to the Aṭṭhakathās are found in the Visuddhimagga, (c) which shows that the Visuddhimagga belongs to a school different from that of Buddhaghosa, and that it contains as many as nine passages giving the views that exactly tally with those ascribed by Buddhaghosa to ‘some’;

(ii) from the external evidence afforded by the direct testimony of Dhammapāla, who comments that in a particular place Buddhaghosa refers to Upatissa and his Visuddhimagga; and

(iii) from the general political and religious conditions in Ceylon, at the time of Buddhaghosa’s visit to that country in the first quarter of the fifth century, we think it highly probable that Buddhaghosa wrote his Visuddhimagga after the Visuddhimagga, and that very probably he had that book before him when he wrote his Visuddhimagga. We only say ‘highly probable’. Because before the final
for checking up the different readings, the Tokio edition of the Tripitaka. The text of the Vimuttimagga is found in this series in case 24, Vol. III [蔵三] pp. 22-74. The text of the Visuddhamagga that I have used is the one that has been edited by Henry Clark Warren and revised by Prof. Dharmamānanda Kosambi. It is expected to be shortly published in the Harvard Oriental Series.

I cannot conclude this introduction without acknowledging my debt. I have to express my deep gratitude to Prof. K. T. Mei, who was teaching Chinese in Harvard University during my stay there (1929-32). He encouraged me in undertaking the study of Chinese, and for his help it would have been impossible for me to accomplish anything in this line of research. I have also to express my debt to Prof. Dharmamānanda Kosambi, my teacher, who first initiated me into the field of Buddhist studies, especially in Pāli Literature, for going over my first draft and making valuable suggestions. I have also to express my sincere thanks to Prof. Walter E. Clark and to the late Prof. J. H. Woods, of Harvard University—who alas! is no longer living—who looked over my work and made some useful suggestions when these pages were first being penned about five or six years ago. And last, but not least, I cannot forget my friends, Mr. Hideo Kishimoto and Mr. J. R. Ware who were of great help to me in checking references to Chinese books and discussing the interpretations of some knotty passages.

The references in the Vimuttimagga are given to the handy and popular edition of the book, printed and published at Bi-ling 裕陵 in the province of Kiang-su 江蘇 in 1918. I have also occasionally given references to the Taishō edition of the Buddhist Chinese Tripitaka published under the direction of Prof. J. Takakusu and Prof. K. Wantanabe.

The text of the Vimuttimagga is given in volume No. 32 of this series, pp. 399-461 (no. 1645). I have also consulted,

1. pp. xvi-xviii.
2. The twelve dhutangas, ten Pāramitas, the Buddhahadhammas mentioned by Upa. [see pp. 16, 61-65] agree with the Pāli tradition. They do not agree with the lists in the Mvy. 1128-39, 914-928, 135-53 and Chinese Dharmasangraha, XXXIV (pp. 31, 118), V (pp. 24, 121) and XLI (pp. 34, 119).
CHAPTER I

NIDANAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

[Bk. 1.1.4-1.4.5; Tak. 399c-400 b. cf. Vis. I.1-15]

"Sīla, Samādhi, Paññā and Anuttarā Vimutti—these N.C. dhammas the illustrious Gotama understood in succession." With this introductory stanza, Upatissa (henceforth abbreviated as Upa,) commences his introductory chapter. He continues—

'When a man has to reach the other shore, the Nibbāna, he has also to know the way that would enable him to reach that state. He must ask things about the Sutta, Abhidhamma and Vinaya. I must tell the way to Deliverance. Listen to me attentively.'

Upa. next gives us a brief comment on the introductory stanza given above. Sīla means sīla-samvāra. Samādhi means avikkhepa. Paññā means sambodhiñāna. Vimutti means escaping from fetters. Anuttarā means anāsavā. He comments also on the other words in that stanza.

In continuation of the same, Upa. classifies Vimutti into five kinds:

(i) Vikkhambhana-vimutti: to check the nivaranaas XIII. 12 while practising the first trance.

(ii) Taṇḍānga-vimutti: to be free from diṭṭhis while cultivating the nibbedha-bhūgīyasamādhi.

(iii) Samuccheda-vimutti: to remove and destroy all kinds of ties or bonds.

(iv) Paṭippassaddhi-vimutti: to enjoy the cittappassaddhi at the time of the attainment of the fruit.


1. See A. ii. 2; D. ii. 129:
Sīloṃ samādhi paññā ca vimutti ca anuttarā
anubuddhā ime dharmā Gotumena yasasīṇā.
That by which one reaches Deliverance is the Path of Deliverance, the Maggapaṭipadā. And this way to Deliverance is accomplished with the help of sila, samādhi and pañña. And I must tell this way.

Upa, here goes on telling us why it is necessary to tell about the Path. Because, says he, there are some men who are ‘with little dust’ (apparajjakkhā) and who wish to attain Deliverance but if they do not know of this path, they are like blind men who wish to go far off to a distant country without any guide. These men will only suffer without reaching their goal. They wish to attain the Deliverance but they do not know the ways and means by which it could be attained. He gives another quotation in which the Blessed One is said to declare that there are two ways in which one can have sammā-diṭṭhi, either by learning about it from others, or by proper reflection. So, he says, he must speak about the Way to Deliverance (Vimuttimagga).

The vikkhambhana-vimutti-magga is fulfilled with the help of the three khandhas, silakkhandha, samādhikkhandha and paññakkhandha. He explains these terms, the first meaning sammā-vacca, sammā-kammanta, and sammā-ājīva and other things included with them; the second meaning sammā-vāyāma, sammā-sati and sammā-samādhi and other things included with them; and the last meaning sammā-diṭṭhi, sammā-sankappa and other allied things. He gives also another alternative explanation. One must learn the three sikkhas, adhisthā-sikkhā, adhicicca-sikkhā, and adhipaṭī-sikkhā which terms also are explained. By these sikkhas, the three wise dhims of sila, citta and diṭṭhi are accomplished which are no more than sila, samādhi and pañña.

This vikkhambhana-vimutti-magga is adī-kalyāṇa, majjhake-kalyāṇa and pariyośana-kalyāṇa in so far as the sila, samādhi and pañña, which are the adī, majjhā and anta of this Path, are kalyāṇa. By means of sila, one removes desires and attachments, and finds delight in faultless pleasure. By samādhi, one removes self-torments and delights in pīti and

1. Cf. M. 294; A. i. 87(9): Dve'me, bhikkhave, paccaya sammā-diṭṭhiyā uppaddāya. Katame dve? Parato ca ghoṣo yo niso ca manasi-kāro. Also cf. the very opening words of the Paṭapadesa: Dve hetā dve paccaya sāvakassa sammā-diṭṭhiyā uppaddāya: parato ca ghoṣo saccānu-sandhi, ajjhatted ca yo niso manasi-kāro.
CHAPTER II
SILA-PARICCHEDO

[Bk. I.4.6-1.18.3 (end of the Bk.); Tak. 400c-404b. Cf. Vis. I.16—end of the First chapter.]

Upa. at the outset sets up questions which he takes one after another and explains them himself.

I. 17; diff. 1. Kim silan?

Cetanā-silanā

Sānvaro-silanā

Avitikkama-silanā

[ Cf. B. 1.17 where we have a quotation from Ps. i. 44 which adds cetansilā after the first of these silas. The explanation of these differs except in the last case where only it agrees.]

I. 140. s.a.

In attempting to give another alternative explanation, Upa. says: pahānaṁtha sañvaro; sabbhe kusaḷa dhamma, idam silan. And in continuation of this he gives a long passage from Ps. i. 46-47 which is also quoted in B.I. 140. The passage given by Upa. [1.4a.3-1.5.7; Tak. 400c. 8-26.] is only a part of that given by B. and it is substantially the same from nekkhamma kāmacchandassā pahānaṁ—(sixth line in that para.) to arahattanagagna sabbhikeṇānaṁ pahānaṁ silaṁ, veramanī, cetanā, sañvaro, avitikkama silaṁ (fourth line from the bottom of that page) except that Upa. does not give, as far as can be judged from all the three editions of our Chinese text, any words corresponding to pahanissagānaṁpasaṇāya adānassa.

I. 20 q.d.

2. Kim silassa lakkhanaṁ?

To have sañvaro and to remove asañvaro. Upa. goes into the details of what constitutes asañvaro. He explains it as

1. Buddhaghosa. References are made to the chapter and paragraph of his Visuddhi Magga (shortly to be published in the Harvard Oriental Series).
2. Ascribed by Upatissa to Abhidhamma.

3.5. Kāni rasa-paccupaṭṭhāna-padaṭṭhānāṁ?

Anavajja-sukham raso, anupayāsa paccupaṭṭhānam, and sucaritattaya-sammācāra padaṭṭhānāṁ. He also gives another alternative that somanassa is the raso, avippattiśa paccupaṭṭhāna, and indriya-gutto padaṭṭhānā.

6. Ko silassa ānī缴纳?

Avippattiśa. And the same passage as is quoted in Vis. I. 23 from A.V. I can be traced in a slightly abridged form. He also gives many other advantages that are included by B. in verses in I.24. This paragraph is concluded with the remark: evam avāntānīsam te silaṁ.

7. Kimatham silaṁ?

Stitallatthaṁ,
Setṭhattham,
Sīlanattham,
Sabhāvattham,
Sukhandakkhavānappayuttattham:

[ Cf. B.I. 19. This is much more detailed than B’s. treatment. This gives many more attas than those given by B.]

and also:

Suttaṁ
Stitallathno
Patiṭthattham

The first two of these are referred to by B. in I.19 where he ascribes them to añña. [Dhammapāla explains this word simply by añña ñcariya.] Upa. explains these by giving very appropriate similes.

8. Acārassa (行) ca silassa ca kim nānākaranaṁ?

When a man works strenuously and resolves upon dhutas, it is acāra and not sila. Sila is also named acāra and sañvaro but acceptance (of dhutas) is acāra.
9. Kati silāni?

These are explained as bodily and vocal activities, respectively meritorious, demeritorious and free from deprivities (āsāvas); good, bad and pure livelihood; and [activities] bearing good, bad and no fruition. [B. refers in I.38 to this classification given in Ps. i. 44, but rejects it.]

N.C.

10. Kim-samutthānānam silānā?


N.C.

11. Kāni silassa ādi-majjhā-pariyosanāni?

Samadānaṁ ādi, avitikkamo majjhgo, abhirati pariyojanāṁ.

N.C.


(i) Catuttimaṁ dhammā maggassa antarāyikā: koṭho, palaso, makko, samado (熟), macchariyaṁ, issa, saṭhayaṁ (熟), māyā, upanāho, kāya (rivalry), māna, atimāna, medo, paśādo, kassayoṁ, lobho, arati, ananvayaṁ (不從智 not following wisdom), nīcchā sati, pāpiṁ vaṁ, pāpākā míttā, pāpakā nāṇanā, pāpīṁ diṭṭhi, akkhanti, usuvaṁ, ahirikāṁ, anottappāṁ, kāyavācoidiṣṭhamāṇāṁ assa (身口味), itthiyane sāmāyo, sattho sikkhāya agāravo, indriyavasa agāravo, bhajanā amuttaṁ, paṭhamāya rattiya pacchimāya ca rattiya ajāgariyānuyogasā, jhāna-sajjhāya nam anabhavo. Ime catuttimaṁ dhammā maggassa antarāyikāṁ.

1. Ps. i. 44, 45.
2. See Mvy. 4986, 4968 where the character used for tāpasa is similar to this, though not identical. Also see Kimura, The Original and Developed Doctrines of Indian Buddhism (in Chart), p. 6. 18 and 29 where we do find the word anuttāsya included among the kilesas.
4. See Kimura, ibid., p. 39. It gives some terms which correspond to a few of these.

(iii) Vāriṭṭām: The explanation is substantially the same as is given in B.I. 26.

(ii) Hānabhāgīyāṁ: able to destroy dussila.

Pattibhiṣṭhāyāṁ: able to attain all kusaḷa dhammas and remove all kinds of dussilas.

(iii) Lokikāṁ: The explanation is substantially the same as is given in B.I. 26.

(i) Cariṭṭām: capable of destroying dussila.

N.C.


(A) Duvidhīhaṁ?

(i) Vāriṭṭām: The explanation is substantially the same as is given in B.I. 26.

(ii) Hānabhāgīyāṁ: able to destroy dussila.

Pattibhiṣṭhāyāṁ: able to attain all kusaḷa dhammas and remove all kinds of dussilas.

(iii) Lokikāṁ: The explanation is substantially the same as is given in B.I. 26.

(iv) Sappamāṇāṁ: upasampanna-silānā.

Appamāṇāṁ: Buddhena paññattāṁ upasampanna-silānā.

(v) Sappapayuttaṁ: This substantially agrees with B.I. I. 31, giving the substance of the quotations in that paragraph from Ps. i. 43, 44.

(vi) Nissīṭāṁ: subdivided into three classes of taṇḍu, I. 29 p.a. diṭṭhi and māna, of which only the first two I. 33 correspond to B.I. 29, while the explanation of the third as given by Upa. is found in the first tika of jhāna, majjhima and paṭṭhā of B.I. 35.

Anissīṭāṁ: vimutti-sambhūta-sampannānā. Upa. also adds: nissīṭāṁ duppaṭṭhāna abhinanditaṁ, anissīṭāṁ sappabbaṭṭhāna abhinanditaṁ.

(vii) Ādabhramacariyaṁ: sammā-kammanto, sammā-ājīvo, sammā-vāyāmo.

Khuddakanukkhuddaka-sīkāha: sāsāṁ. [S.A. with the first two quotations in B.I. 27.]

(viii) Citta-sampayuttaṁ: ādi-sīkāha-brahmacariyaṁ.

N.O.

Citta-vippayuttaṁ: sasāṁ khuddakaṁ.

(ix) Āvitikkaṁ-silānā: sāvaka-silānā.

N.O.

Visuddhi-silānā: Buddhānā ca Paccekabuddhānā ca sīlānā.
Kāla-pari-yanantī This corresponds to B's classification of I. 30. The explanation generally agrees with that of B. Upa. adds that the fruit of the former takes time to mature while that of the latter is immediate (無時).

Apanāhōtikanā

(B) Kathān tiṇidhāna?

(i) Pāpa-nimmanāna avittikamo (止惡不犯): To stop all evil; although [śīla] is not accepted, still he considers it to have been accepted and does not even think of transgression.

Samādānena avittikamo (受不犯). To accept [a vow of] non-transgression and so to abstain from transgression.

Samuccchedanena avittikamo (斷不犯): Ariyo jano ariyena maggena pāpuñhati samucchindati.


Aparāmatthham: puthujjana-kalâyānakkāsa śīlaṃ, mag-gappattiya sambhārabhihūtānā.

Paṭipassaddham (別義): Arihantī-śīlaṃ. [This last is slightly different from B.I. 38.]

(iii) Loka-nissitaṃ: S.a. with attādhipataya, lokā-ttha-nissitaṃ, dīghādhipataya, and dhammajīti-nissitaṃ pateyya in B.I. 34.

N.O.

(iv) Visanāpa [or, miccha] paṭipītanā (所願不等): to accept śīla to give trouble to others.

Samāpa (or samma) paṭipītanā (所願等): to accept śīla for happiness in this life, as well as, for happiness of deliverance in the future.

Appanāhōtikaṃ (無所願): to accept śīla without regret (avippatisāra) and for the good of others.

1. Or, Kālabhāgīyaṃ and delicentikāṃ.
2. Taisho and Tokio editions.

Thitibhāgīyāṃ: sampādāte sīle appamattato hoti,
upasamaddassānaṃ pana na appādēti.

Visesabhāgīyāṃ: paripūrta-sīla-samādhīsu appamattato hoti, upasamaddassānaṃ pana na appādēti.

Nibbedabhabhāgīyāṃ: paripūrta-sīla-samādhīsu appamattato hoti, upasamaddassanena ca nibbedabhabhāgiyo hoti.

1. 40 (ii) Bhikkhu-sīlāṃ
Bhikkhuni-sīlāṃ
Anupasampanna-sīlāṃ
Odātā-vasana-sīlāṃ

The same as in B. I. 40. where B. gives gahāṭhā-
sīla which corresponds to the last expression here.

1. 41 s.a.

(iii) Pakati-sīlāṃ
Ācāra-sīlāṃ
Dhammatā-sīlāṃ
Pubbaheṭu-sīlāṃ

S. a. with B. I. 41.

N.O.

(iv) Sīla-sīlāṃ:

kusala-sīlāṃ, akusala-sīlāṃ.

Samudaya-sīlāṃ:

kusala-citta-samuṭṭhānaṃ kusala-sīlāṃ, aku-
sala-citta-samuṭṭhānaṃ akusala-sīlāṃ.

Nirodha-sīlāṃ:

kusala-sīlānauppattiya akusala-sīlassa vāpa-
samo; Arahatuppattiya kusala-sīlassa vēpa-
samo.

Nirodha-magga-pañhipadā-sīlāṃ: cattāro sammappa-
dhāna. When thus classified these four should be
considered as sīla and not vāyāmas.

1. 42-52

(v) (a) Pātimokkha-sanvāra-sīlāṃ [B. I. 42-52.] Like B.,
Upa. gives the following passage from Vbh. 244
to explain this sīla:

Idha bhikkhu pātimokkha-sanvāra-saṅvuto viharati
ācāra-gocara-sanpanno aṣṭamassu vaṭṭesu bhayassāvī,
samādāya sikkhati sikkhapadesu.

Upa., like B., comments on this whole passage. [It is worth
noting how his comment differs from that of B. as well as from
that in Vibhangha 245-248]

Idha ti ivanamā sattu-sāsana [lit. "dhamme].
Bhikkhu ti putthavijjana-kalyāṇako, aqi ca seko, I. 43 diff.
asekha, aṇīnajhāmano.

Pātimokkha ti sīlāṃ, pattiṭṭhā, ādi, caranaṃ,
saṅgama, sanvāra, mokkha, anībhandha, pammuk-
haṃ kusalaṃ dhammaṃ samappaṭtāya.

[It should be noted that the comment in Vbh. p. 246 on this
passage is exactly the same except that there is no word
Corresponding to anībhandha. Vis. I. 43 gives a comment which
is quite different.]

Sanvāro ti kāyika-vacāsika-kammassu avitikkamo.
Sanvutto ti Pātimokkha-saṅvareṇa vṛto.
Viharatī ti cattā-saṅvareṇa sanvutto.

Ācāra-gocara-sanpanno. The comment on these words I. 44-51
substantially agrees with that given by B. I.44-51
in the quotations from Vibhangha 246-47.

Aṣṭamassu vaṭṭesu bhayassāvī. The comment I. 52
on this agrees with that of B. I.52.

Samādāya sikkhati sikkhapadesu.

Kāṇi sikkhapadesa ti vaṭṭenci? Šattappubheda
saṅvarto.

(b) Ajīva-pāriuddhi-sīlāṃ: micchājīvena avitikkamo.
Katamo micchājīvo?

1. That is how I should like to emend the punctuation, taking this
expression with what precedes rather than with what follows. For the
expression bhikkhu aṇīnajhāppato see A. ii. 134.

2. Vibhangha reads mukhaṃ but in the footnote gives a variant
mokhāṃ.

3. Which four?

4. Does this refer to the seven classes of the rules of Vinaya, namely,
pāḍajjā, sānghādīsesa, aniyata, nissaggiya-pācittīya and pācittīya (treated
as one class) pāṭidesanīya, sekkhiya and adhihara-samatha? Or, does
it refer to the sthānijjā from the seven āpattikhandhas, detailed in
Dīgha. p. 394 as follows: Pāṭasadda, sānghādīsesa, thullaccayo,
pacittiya, pāṭidesanīya, dukkhaṃ, dubbhāsanta ti satta āpattiyā?

1. vibh.: 245-248; I.: 43; 44-51; 52

2. vibh.: 246-47; I.: 44-51
Kuhāna (十解 意) of three kinds: paccaya-patissavananasana, iriyāpathasavanasa, sāmanjānappanavanasa
[Roughly gives the substance of B.1.61-70].

Lagha
Nemittikāta
Nippenikāta
Labhāna labhāna
nijigisānāta

This roughly agrees with B.1.62-65.

Api ca, micchājīvo ti

veludānam vā pattadānam vā yuppaka-phala-sinānam
sattatētha dānamṇāna [cf. B. I.44] and a list of other different kinds of micchājīna, summarising the list in D.I.9. of words such as anga, nimmitta, uppa, etc. partly quoted by B. in I.83. Upa. concludes: evamādiko nānāvedho micchājīvo. Micchājīna paṭiviratā ti pārasuddhi-silam.

Indriya-samvara-silam. Upa. explains this in a way which agrees with what B. explains in brief in I.59. But the detailed explanation which is given by B. in I.53-58 is quite different from that of Upa. who gives nine ways—some of which are not quite clear—in which this indriya-samvara can be accomplished.

Catuppaccaya-samittisita-silam: atthahi akārehi patissakhī yoniso pindopatām paṭisovati—
1. neva dāvāya, na madāya,
2. na māndāya na vinibbāsanāya,
3. yāvadeva imaśa kāyassa hitiyā, yāpāyāya,
4. jīvācchā-πiṣānaṃ upariyati (corresponds to B.'s vihīnṣuparatiyā I.92),
5. brāhmaṇacariyānugghahāya,
6. iti purūṇā ca vedanān paṭihankhami, nava ca vedanāna na upparāsāmi,
7. yātā ca me bhavissati,
8. avasejatā ca phāsuvinhā ca ti.

This whole passage is commented upon. The comment agrees with the general spirit of the comment of B. (I.89-94) though it is not without variations in detail.

1. Ordinarily this word means kosalajj or tíñamiddanā; but there is no doubt that what is intended here is kuhāna.
2. Cf. Miln. 360-70; Maung-Tin, Expositor, i. 201.

These eight ways can be reduced to four paccavekkhanas: N.C.

1. pahāttabbha-paccavekkhana, covering the first two of the eight ways mentioned above;
2. paccaya (事)-paccavekkhana, covering the third, fourth and fifth;
3. yātā (自 安)-paccavekkhana, covering the sixth and seventh;
4. parittanissensa-paccavekkhana, covering the last.

These four paccavekkhanas can further be reduced to three: antudvaya-parivuttananā, majjhimāna ca patipadāya sevana.

Upa. explains these terms and in continuation of the same, he gives the passage: patissankhā yoniso cālana patissovati, yāvadeva sitassa patipatāya, ukkhassa patipatāya, ñaṭana-makasa-vatattapa-sīvinso-samkhassanāna patipatāya, yāvadeva hiri-kopāna-patipatadanttham. B. has given the comment on this passage in I. 85-88.

In the same way regarding the acceptance of medical requisites. While begging his food or taking his medicine or using his clothes or bedding, the mendicant should reflect, from day to day, and from time to time, that he depends upon others for these things.

The former teachers have said of the four kinds of paribhogas: I. 125
[Cf. B.I. 125 where we have the same four kinds, although their explanation differs considerably.]

Theyya-paribhoga: dussthassato paribhoga.
Iṣṇaparibhoga: aṭṭhissa (or uṭṭhānavato purissasa) paribhoga.
Dāyajjaparibhoga: atāpissa (or uṭṭhānavato purissasa) paribhoga.
Sāmi-paribhoga: uthānavo paribhoga. [Cf. B.I. 125-127.]

There are also two kinds of paribhogas:

aparipadh już: sa-hirattappassa apaccavakkhitvā paribhoga.
paripadh já: sa-hirattappassa matthanu pāpakesu cittuṇḍesu nibbindan-tassa.
Upa. remarks about all the four kinds of silas, mentioned in the fourfold division in this way:

Vinaya-samvara-sila (substituted for paṭimokkha-samvara mentioned above) adhimattaya saddhaya paripūrṇam hoti, ājīva-pārisuddhi-silam adhimattena viriyena paripūrṇam hoti, indriya-samvara-silam adhimattaya saddhaya (sattha) paripūrṇam hoti, paccaya-sevā-silam adhimattaya paññaya paripūrṇam hoti.

Upa. next tells us how ājīva-pārisuddhi follows Vinaya-samvara and how these two in turn follow indriya-samvara. Paccaya-sannissita-sila is the same as indriya-samvara-sila. He again tells us that Vinaya-samvara and ājīva-pārisuddhi are included under slakkhandha; indriya-samvara and Vinaya-samvara under samādhi-khandha; and catupaccaya-sannissita-sila under paññakkhandha.

15. Kathāṃ sila-visuddhi samādinnā hoti?

When a bhikkhu has first accepted the jhāna-dhammas, he should reflect whether he has in himself any of the seven kinds (of lapses). If he sees in himself any Pārājīka offence, he is fallen from bhikkhu-dhamma and he stays only in anupasaṃsanna-sila.

Former teachers have said, ‘If he sees that he has transgressed into a Sanghādisesa offence, he should ask pardon by a Sangha-kamma (衆事). If he has transgressed other offences he should get himself pardoned by another man. If he finds that he has transgressed into a mūcchājīva, he should get a pardon appropriate to the case. Thus he should repent: I shall not do it again.’ [Cf. B. I. 126, ‘na puna evam karisāmi ti.’] He resolves not to make any further transgression. By this sila-visuddhi, he does good actions again and again, removes evil, and every morning and evening resolves upon the purity of conduct.

1. It should be noted that Upa. gives no fivefold division as B. gives in I. 131-142.

2. Apparently there seems to be some inaccuracy in this reading of the word saddhā where we should expect sati (sat) but all the three editions I have consulted read in the same way. Cf. B. I. 100.

3. See note 2 on p. 11.


siḷassa āvatīṭha:

(i) dusṣilassa ādīnavadassanam,
(ii) silassa ānisomsa-dassanam.

The explanation shows that it corresponds to B.'s silāvipattiṭṭhā ādīnavadassanam and sila-sampattiṭṭhā ānisomsa-dassanam (I.153) but the detailed enumeration shows that it is not altogether the same.

In the various illustrations of the disadvantages of a man of evil conduct, he gives two similes. He compares this man to a thief in prison who finds no delight in noble things and to a Cāndālo who finds no pleasure in a princely throne.

One must guard one's sila with utmost care, as an ant does its eggs, or a camari its tail, or a person his only son, or his single eye, or as a magician his body, or a poor man his treasure or a sailor his ship.

All the ways of guarding his sila are taken recourse to by him. Thus it becomes āvatīṭha for jhāna-samāpatti.

1. Obviously used in the same sense as sila. See p. 5 para. 8 above.
3. Cf. Vis. I. 98, the first two lines of the stanza:

Kiki va cāṇam camari va nālādham
piyā va putiṃ nāyakāna va ekākan.
CHAPTER III

DHTUTANI

[Bk. 2.1.4-2.9a.4; Tak. 404b-406c. Cf. Vis. II and chapter.]

The introductory paragraph telling us why the yogāvacara, after fulfilling the purity of conduct, turns to the ‘dhutas’ corresponds roughly to B.II.1. Then Upa. tells us that there are thirteen dhutas classified as follows:

11. 88

Devi dharmā cīvara-paṭisanyuttā: pamsukālikām, tecchvāri-kām;
apocca dharmā pīṇḍapāta-paṭisanyuttā: pīṇḍapātikām,
sapadānacāri-kām, ekasāno bhōjana (B.’s ekāsānīkām),
ghoja mātāsānī (B.’s patta-pīṇḍikā), khalu-pacchabhāttākā ca.
apocca dharmā senāsana-paṭisanyuttā: ārati-kām, rukkhava-
muñākām, abhōkāsākām, sosāni-kām, yathāsathat-
ka ca.

ekam viśāna-paṭisanyuttā: nesajjikām.
[This corresponds to B.II.88, where we find exactly this same classification.]

Upa. next tells us how each of these dhutas is accepted, although, later also, he tells us the same thing in his treatment of each of the dhutas.


2. Mrv.1129-1130 and Chin. Dhs. XXXIV (pp. 31, 118) give a list of twelve dhutangas only. The list in one does not, however, agree with that in the other. As the former, as well as Puggala-paññāti (p. 69), omits sapadānacroika and patta-pīṇḍikā (or ghōja mātāsānika of Vinuttimagga) while the latter omits yathāsānakhākā and patta-pīṇḍikā from the list of B., but both these texts give a new anga, called nāmānīka or nāmānika for patta-pīṇḍika of B. For the word nāmatikā (or nāmatikā or nāmatikā) see Oullavagga of V. 11, 1; 19, 12, 7, 1; X. 10, 4; Vin. Comm. explains it as salla-veḷanakām, pilottikākānām. Also see B.D. pp. 135-36 and the Tibetan Dictionary by B. C. Das, p. 396 under phyaṅ-pa ཕྱབ་. Namata is felt and nāmatikā is the practice of wearing felt. It should also be noted that the characters used in the Chin. Dhs. differ widely from those used in our text.

3. This term is found in the Tibetan version also. See p. 133 of my article referred to above.
3. Kathāṁ pindapāṭikāṁ samādānāṁ hoti?

The yogācara should see the disadvantages in this that if he accept invitations, it would interfere with his work and that he would come into contact with undesirable bhikkhus. Further he should see the advantages, and resolve: ajatagge nimantana-patikkhepaṇa pindapāṭikāḥ dhammaṇāḥ samādāyaṁ.

Ko pindapāṭikāsasā anīsamso? The answer roughly corresponds to B.II.29. While some expressions from B. like ko sajajñammatanaṁ, mānaṇapahānaṁ, rasatāṇānivāraṇaṁ can clearly be seen, there are others like catūrdśiṛsā (於四方) added. [B. gives this last as one of the advantages of abbhokāśikam, II.62.]

Katvīdhā nimantanaṁ?

Kathāṁ samādānāṁ?

Kathāṁ bhedo?

4. Kathāṁ sapadānacārikaṁ samādānāṁ hoti?

If he gets excellent food in the houses he visits, he does not go again. He is away from doubtful places (sankitattānāṁ). He knows their faults. He also knows the advantages of resolving: ajatagge a-sapadānacārikaṁ paṭikkhepiṁ, sapadānacārikaṁ samādāyaṁ.

Ko anīsamso sapadānacārikaṁ? The answer corresponds to B.II.33 from which the expressions like avādānaśabhinandanaṁ, candaṇamastāyaṇaṁ can be traced here. Upa. also adds many others.

Kāṇaṁ nāma sapadānacārikaṁ?

Kathāṁ samādānāṁ?

Kathāṁ bhedo?

5. Kathāṁ ekāsanikāṁ samādāyaṁ?

Ekāsanika means to be far from taking food at each meal at two or more different places. This is practised by good men and is something about which there cannot be any doubt (無疑). Ko anīsamso ekāsanikaṁ? The answer roughly corresponds II.37 to B.II.37, some expressions from which like appabādhatā, appānākārā upasu-vihāre can be traced here.

Kathāṁ ekāsanikāsā samādāyaṁ?

Upa. speaks of the three pariyanta, āsaneṇapariyanta, udakapariyanta and bhōjana-pariyanta mentioned by B. in II.36. If he plans to sit twice for food, he violates ekā-bhōjana (-食) which with the exception of liquid medicines is commended by the Buddha. [Cf. B. II.36, Sace manussa ...... sappimpaṇḍiṁ dharanti, bhassajja-mattam eva vaṭṭati.]

Kathāṁ bheda?

6. Kathāṁ bhōjana-mattanāññataṁ samādāyaṁ?

[Diff. from pattepiṅgikamaṇa of B.II.39ff.]

If he eats and drinks without moderation, he increases his bodily sloth and heaviness, always has greed, and never feels satisfied in his stomach. He knows the disadvantages of this and further knows the advantage of moderation in food which he takes with this resolve: ajatagge talaṇnām paṭikkhipiṁ bhōjana-mattanāññataṁ samādāyaṁ.

Ko anīsamso bhōjana-mattanāññataṁ? [The answer differs II.41 from B.II.41.]

Moderation in food, not to allow the stomach to indulge in [desires for food]—for, eating too much increases diseases and gives no happiness—removes sloth (thāṇamiddha-pañcānaṁ) and is recommended by good people.

Kathāṁ samādānāṁ?

Kathāṁ bheda?

1. Cf. SN. 40 Amanantā hoti sahāya-majhe, vāse thāne gamane cārikāya.
7. Kathāṃ khalu pacchā-ḥattikamon samādiyati?
   He cuts off all expectations and is far from atiritta-bhojana.
   He knows the disadvantages of this and also sees the advantages
   of a resolve like this: ajjatagge atiritta-bhojanam paṭikkhipam, khalu-pacchā-ḥattikamon samādiyami.
   Ko anīsamsa khalu-pacchā-ḥattikame?
   The answer partly corresponds to B. II. 45, from which
   pariyesanāya abhāva can be traced here.
   Duvādham [khalu-pacchā-ḥattikam]:
   aparicchhimāntam (不都備—If he receives additional food or gets it by a separate apology he should not
   eat it again. [Does this correspond to B. II. 43: paṇa-rettav puna bhojanam kappiyam karetra na bhuṁitten-
   bham?]
   adhihiṇṭhantam ( 持 持 追 )—When he has taken
   twenty-one mouthfuls (kabalas) he should not take any
   more.
   Kathāṃ samādānam?  When a mendicant is a khalu-
   pacchā-ḥattikama, he cuts off atiritta-
   bhojana; so, if he takes the latter,
   he violates the practice.
   Kathāṃ bheda?
   Kathāṃ araṇikām samādiyati?
   He sees the disadvantages of dwelling in a noisy place, where
   his mind comes into contact with five kinds of impurities (lit,
   dust राजा and produces sākārāharaṇa. If he lives in
   a noisy place, he is disturbed by the people coming and going.
   Further he sees the advantages in the practices of an araṇikā,
   when he resolves: ajjatagge gāmantevihāram paṭikkhipam, araṇikām samādiyām.
   Ko araṇikas sa paccanto? The answer roughly corresponds
   to B. II. 49: paṇhadhanusatikam pacchihām.
   Kathāṃ samādānam? By giving up gāma-majji vihāra.
   Kathāṃ bheda? By resorting to gāma-majji vihāra.
   9. Kathāṃ rukkhamulikamon samādiyati?
   He abandons a covered place (chanama), does not accumu-
   late or store up, removes tanha or pariyesanā, and knows their
   disadvantages. He also sees the advantages of a rukkhamuli
   ka and resolves: ajjatagge channam paṭikkhipam, rukkha-mul-
   vihāram samādiyām.
Now follows a small section on 方便 which purports to enumerate cases of convenience or emergency, when a certain laxity in the observance of these practices may be allowed; as for instance, he may take some extra pieces of cloth as towels, or for bandages of wounds; or, even if he has taken up the practice of a sapadānakārika, he should avoid elephants or horses that may be coming in his way. Seeing a candāla, he should cover his begging-bowl. Following one’s acariya or upajihāya is also mentioned as an occasion for exception. He may get up from the place where he is taking his food, when he sees his teacher coming or any guest-mendicants coming, although he has taken up the practice of taking food on one and the same seat only. [B. also has referred to such cases from time to time. See, for instance, II.31,35.]

Under these circumstances, even though these practices are violated, no sin of violation is attached. But no exception is allowed in the cases of a bhojana-maṭṭānī and a khalupacchābhakkatā. Also in the case of a nesaṭṭika; although some say that, in this case, an exception may be allowed when a mendicant has to get up from his seat for clearing his nose.

Upa. next tells us how these dhutas can be condensed into just eight. Khalupacchābhakkatā includes bhojana-maṭṭānī and ekasamakāta, while the practice of an araññika includes the practices of a rukkha-maṭṭa, abhokassika and sosānika. [It should be noted that the details regarding this as given by B. in II.87 are different.] Upa. supports this statement by a quotation from what he calls the Abhidhamma.

These eight can further be reduced to three: the practices of an araññika, papuṣeṇa, and pīṇḍapātika.

Upa. discusses the following questions regarding the dhutas in general:

(i) Kena vuttāni dhutānāni?

Terasa dhutāni Bhagavatā vuttāni, Bhagavatā paññattāni. In continuation of this, Upa. says that we cannot call these dhutas kusala, or akusala, or abhyakata. For it is possible for a person of evil disposition not to give up evil thought or evil desires and to produce adhammas and so it will be seen that the dhutāgas may not be kusala. Now in Vis. II.78, 79, B. combats the views of those who say (i) that the dhutāgas can
be called kusala, akusala or abyākata; or (ii) that they are kusalattikavininmutta. Upāsaka’s view seems to be identical with the latter, which, says Dhammapāla the Commentator, was the view of the adherents of the school of Abhayagiri. [Abhayagiriśīka sandhāyāka. Te hi dhutangaṃ paññatti ti vadanti.]

(ii) Dhutassa kāti viddhā dhammā?

Dve dhammā: alohā ca amoho ca. This agrees with B. II. 33, 34. Upā also gives the quotation from A. iii. 219 in a slightly varied form, while it is merely referred to by B.

(iii) Rāgaśīcarītesu ko dhutamaṃ sevati?

Rāgaśīcarītesu ko dhutamaṃ sevati. Upā, definitely says that the practice of dhutas is not helpful to a dōsa-carita. It is positively harmful to him just as a hot drink is harmful to a man who is suffering from the illness of fever. But he also refers to an alternative view that the practices of an ārañṇīka and rukkha-mālika are appropriate for a dōsa-carita, which B. also has mentioned in II. 86 as an alternative view: ārañṇīkanga rukkha-mālik-kangapāñāvā vā dosacaritassāvā soppāyā.

(iv) Kati dhutāni kāla-pariyantani?

The three dhutas, those of a rukkha-mālika, abhikhāśaka and sosānīka, are restricted to eight months. The Buddha has allowed a sheltered place for the time [of the rainy season] when a place of safety is required.

(v) Ko dhuto ca dhutavādo ca?: [Cf. B. II. 81-82 where the explanations are quite different.]

(a) Dhuto ca dhutavādo ca: Arahā ca dhutasamānīgato ca.

(b) Dhuto ca na dhutavādo ca: Arahā, dhutangasamādānena pana na samānīgato.

(c) Na dhuto ca dhutavādo ca: sekho ca puthujjano ca dhutasamādānena samānīgato.


2. On the subject-matter of this paragraph as well as of the chapter, also see my article ‘Dhutangas’ in the Indian Historical Quarterly, March 1937, vol. XIII, no. 1, pp. 44-51.
CHAPTER IV
SAMĀDHĪ-PARIÇCHEDO

[Bk. 2.9a.5—2.14a.7; Tak. 406c.—408a. Cf. Vis. III.1-25.]

When the yogāvacara with pure conduct has practised dhutus, he should cultivate samādhi.

Upa., as usual, sets up a number of questions which he answers and thus treats the subject. Here, however, he does not take up the questions in the same order. He changes the order in one place at least. All the questions except the last one, 'Kathām samādhi uppādetabbo?' are answered by him in this chapter. The last one is answered in subsequent chapters.

1. Ko samādhi? It is the concentration of the mind, already purified, on an object, so that it is not distracted. [Cf. B. III.3] Upa. gives another alternative definition supporting himself by a quotation from the Abhidhamma which is none but the definition of samādhi given in Vbh. 217, Dhs. §§ 11, 15, 24, 287, 570.


3. Ko puggalo samādahissati?
   He who can hold his thoughts in a perfect, balanced state, like a man who keeps himself well-balanced while carrying the bowl of oil [Cf. S. v. 170 for this simile.], or like the four horses that pull the chariot with equal force.

N.C.

4. Jhāna-vimokkha-samādhi-samappattinaṃ kīṃ nānākaraṇaṃ?
   Jhāna ni phathamajjhānādīni cattāri jhānāni,
   Vimokkha ti ‘ajjhattam rūpasanāh bhākiddhā rūpaṃ
   passati ti ādāya aṭṭha vimokkha.
   Samādhi ti savitakkā-savacārādāya tayo samādhyo.
   Samāpatti ti nava anupuddha-samappattiyā.

[This corresponds to the explanation of these terms in Vbh. 342, 343.]

Upa. also goes into the details of the interpretation of the word jhāna, the first interpretation of which corresponds to B.'s interpretation: ārammaṇa-ūpaniṣṭhānattā in IV. 119.

5. Kati dhānasā? Cattāro: [Cf. B. XI. 120-124, where we have five mentioned, the last of which nirodha-panna is not mentioned here.]
   (i) Ditthadhamma-sukhavihāritā. When a man attains samādhi, he finds delight and experiences pabbajjā-sukha. Upa. also gives a quotation in which the Blessed One is speaking of the days he spent in the state of samādhi, while he was practising the nigenjha practices, for seven days and nights.
   (ii) Vipassanāya sukha kiriya. When a man’s mind is free from nivārasas, and when he has attained the pliability of mind by the training of samādhi, he can have a penetrative insight into the khandhas, āyatanas, chātus, and so on.
   (iii) Abhināb-sukhā nirvāna. One can attain the five miraculous powers of iddhivikrāta, dīvissasa, paracittavijñānā, phubbanivāsanussati, and dīvissasa. [See Chapter Nine, p. 86]
   (iv) Bhava-sampatti [corresponding to bhava-vissesa of B. XI.123]. The man who has attained samādhi does not fall back from it [Cf. samādhihe na pari-khāyati in B. XI. 123], but does attain a fruit. He attains, if he does not become an aśekha, rūpa-rūpa-bhava-vissesas, as the Blessed One has said: Paṭhamāni jhānaṃ pariñám bhāvenuesa Brahma-pariñājataṃ pāpuṇyātī.

   Kamacchando, byāpādo, thīna-muddham, udādha-ca,
   vicicchā, avijjā, piti-sukhavihāritā, sabbā ta pāpakā dhammā.

7. Kati dhammā samādhihissanta hetu? Āṭṭha dhammā: sa-
   upanissayata (tāni), pabbajjā (tāni), pāpanā

1. Is this a correct representation? [Cf. M. i. 94 (Sutta no. 14), where the Buddha is represented as saying to the Niganthas that he could live in a state of samādhi even for seven days.

2. 無善業. The meaning is not quite clear.

3. I am not sure about the accuracy of the eight dharmas given here, as the sense is likely to change with a different punctuation.

4. Cf. Jā 11.14, where among the eight requirements given for the successful accomplishment of one's desire, are mentioned ātu... pabbajjā etc.
(Ⅵ. nivaranāṇam...), adesa, viṭṭā, avikkhepo, sabbe kusala dhammā cittānippamodiya, sabbe kusala dhammā dhamma-dhānasamaggadā ca.

8. Kati samādhihīsa samābārā? Sattaviddhā:
Aneka-vihitaṃ silam, santuchita, indriyata guttadoḍrata, bhajana māttānāta, rattiya pāthama majjime paccime yāme amaiddhāta, nīcmana satipaṭipajñānaṃ, paviveka-viha ca.

9. Katviddho samādhi?

III. 7
(i) Duvidho: [Cf. B. III. 7 which differs considerably.]
(a) Lokuttaro: ariya-phalaṃ samādhiyato.
Lokiyā: sasato;
Ayāṃ lokiyā samādhi sārava, sārimonāniyo, gacchaniyo......sankilesiko; vutta-vippāragena lokuttaro.
(b) Micchā samādhi: ahusala-cittāthāgata; phathabbo vā [samādhi].
Sammā samādhi: kusala-cittāthāgata; bhavetabbo vā [samādhi].
(c) Upācāra-samādhi: tassa tassa jhānassa pubbakkhe [pavatto].
Appayā-samādhi: gotabhā-anantarā. [B. III. 6 says: parikammānantrā.]

(ii) Tīvridhā:

III. 12
(a) Savitakka-savīcāro: paṭhamapā jhānam. [Corresponds to B. III. 12.
Avitakka-parittā-viścāro: dutiyajjhānam.
Avitakka-avīcāro: sesajjhānāni.
(b) Pitiyā saha uppanno; paṭhamajjhāna ca dutiyajjhānāni ca.
Sukkhe saha uppanno; tatiyajjhānam.
Upekkhāya saha uppanno; catuttajjhānam.

1. In Pāli books this is generally referred to as jāgaripāyaṇaṇaṃ.
2. See Diva. s. 554.
3. See B. IV. 74, XXI. 130, 134, 135 from which it appears that the words parikamma, upācāra, anuloma and gotraṅgha did not signify much distinction.

(c) Kusala: Ariyamaggo; sekhēhi ca puthujjanehi ca N.C.
bhāvito rūpāvaccara-arūpāvaccara-samādhi ca.
Vipāka: Ariyaphalāṃ; sekhēhi ca puthujjanehi ca
uppaṭiṭā rūpāvācara dhatā ca.
Kiriya: Asekhe samāpanno rūpāvācara
samādhi. [See footnote 2 on the next page.]

(iii) Catubhidho:
(a) Rūpāvācara: tena tena acīnggo
samāpatti-ācāro.
Ariyaphalāṃ; cattāri jhānāni.
Arūpāvācara: cattāri arūpāva-
carā samādhiyato, kusala-
kkammavipākā ca.
Apariyāppanno: cattāri magga ca cattāri phalāni ca.
(b) Dukkha-patiṭā dandahābhikānā.
Dukkha-patiṭā khippabhikānā.
Sukhā-patiṭā dandahābhikānā.
Sukhā-patiṭā khippabhikānā.
(c) Paritto samādhi pārītāram-
maṇo
Paritto samādhi appamāṇa-
ramaṇo
Paritto samādhi pārītār-
maṇo
Paritto samādhi appamāṇa-
ramaṇo
The explanation generally agrees with that of B. in III. 14-19.

The explanation III. 23, is quite different from that given in B. III. 20.

(d) Chanda-samādhi
Viriya-samādhi
Cittasa-samādhi
Vimānasamādhi
Agrees with B. III. 24.

(e) Atthip samadhi Buddhāhi samadhigato, na sāvakehi:
Mahākarunā samādhi, Yamah-pāṭihāriya sa-
mādhī ca.
Atthi samādhi sāvakehi samadhigato, na Buddhāhi:
sekhāphala-samādhi.

1. Cf. Mvy. 1245-48 where the Chinese characters are entirely different from those given in our Chinese Text.
2. Also see p. 30. The names of these two names are also given in Vīm. Bk. 6. 14. 5-6, Ps. 1. 3 and explained in Ps. 1. pp. 125-26.
Atthi samādhi savakehi samādhihagato, Buddhhehi ca:
nava anupābbu-samādhi, asheka-phala-samādhi ca.
Atthi samādhi neva Buddhhehi samādhihagato na
savakehi ca: Āsāññī samādhi.¹

N.C.
(f) Atthi samādhi uppādāya, na nirodhāya: kāmāvacare
kusala akusalo samādhi.
Atthi samādhi nirodhāya na uppādāya: cattu-ariya-
magga-samādhi.
Atthi samādhi uppādāya ceva nirodhāya ca: sekh-
puthu-jjanānām, rūpānapacaratu-kusala-samādhi.
Atthi samādhi neva uppādāya na nirodhāya ca:
sabba-phala-samādhiyoh, kiriya-samādhi? ca.

III. 21
(g) Paṭhamaṁ jhānam
Dutiyaṁ jhānam
Tatiyaṁ jhānam
ụttaharāṁ jhānam
Agrees with B. III. 21.

(iv) Paṅcavīdhi:

III. 25
(a) Referring to the five trances, i.e. one more added
to the four just mentioned above. This corre-
sponds to B. III. 25. Upa. further discusses this
fived fold division and says that this division is
made with reference to the two kinds of men who
have mastered the first jhāna—one to whom only
vitakka appears as gross, another to whom both
vitakka and vicāra appear as gross.

N.C.
(b) Paṅcanga-samāpatti: [See paṅcangika sammasamādhi
in Vbh. 334, VbhCm. 420-21; Ps. i. 48, PaCm. i.
125-26; D. iii. 277, DCm. iii. 1059; A. iii 25-27,
AcM. iii. 235.]
Paṭi-pharasa (漏): paṭhama jhāne dutiya jhāne ca.
Sukha-pharasa: tisu jhānena.
Ceto-pharasa: pana cittasānāne.
Aloka-pharasa: dibbacakkhu-abhiṣaṇaya.
Paṭcavekkhaṇā-saṇāṇā (想): tamha tamha samādhi-
ṁhā vuṭṭhitaṁ paṭcavekkhaṇā-ñāne. [Is ṭhā, used for

1. See p. 55; Mrv. 1987; also see p. 53 for āsāññī gods.
3. The Chinese character 想 is used both for pāriparī as well as
pharasa. See Mrv. 4564, 6334, and 6491.

(c) Pañcānāgika-sammasamādhi: [See Vbh. 334, VbhCm. 420-21]
Ayaṁ samādhi paccuppattasukhā ceva āyatī ca N.C.
sukhaviptāko ti paccattāā yeva nāyam uppajjati.
Ayaṁ samādhi ariyo nirāmiso ti...
Ayaṁ samādhi soppanāhe [more akin to the reading
of the VbhCm.: mahāpurisa-sevita] paṭisevito ti...
Ayaṁ samādhi santo paṇito paṭipassaddhādho
ekodhibhāvadhigato...[some more expressions are
already said which seem to be repeating what has been
already said and others which do not agree with
the readings of Vibhanga and its Commentary
but they seem to suggest that this samādhi does
not vanquish birth, death or egoism.]
Imaṁ samadhiṁ sato vo samāpajjati,[imaṁ samā-
dhīmā] sato vo uṭṭhahati ti paccattāā yeva nāyam uppajjati.

Further, one has to properly understand the kammaṭṭhāna.
He should understand whether the ārammana is āna, ṭhā, or
paṅcita.

Thus one should know that there are many kinds
of samādhis, but that all of them are included under four.
CHAPTER V
KALYANA-MITTA-PARIYESANÀ

[Bk. 2.14a.8—2.19.3 (end of Bk.2); Tak. 408a-409b.
Cf. Vis. III.61-73.]

Upa. takes up the last of the questions (No. 10) set up by him in the last chapter: Katham samàdhì uppadetabbo?
The beginner in the practice of meditation (àdikammika), wishing to produce jhàna-samàdhi, should seek the best kalyàna-mitta. For, he would become his guide, friend and relative taking every possible care of him. If he does not find such a friend, he becomes like an elephant without a goad, wandering alone, without anybody to direct, wherever it pleases him. This kalyàna-mitta is compared by Upa. to a skilful cart-driver, helmsman, doctor, father, mother or a teacher.

Who is paramà-kalyàna-mitta? One should search for a man who is well-versed in the Sutta, Abhidhamma and Vinaya, well-versed in understanding different kinds of kamma (큐), who has attained the kusala-jhàna-abhiññà and who has an insight into the Four Truths.

If he does not find such a man, he should take recourse to one who is endowed with the seven qualities which are exactly the same as are mentioned in the following stanza of B.III.61:

Piyà gurù bhàvanìyo vattà ca vacanañkhàmo
gambhìràn ca kathan kattà no ca'ṭṭhàne nivesaye.

Upa. comments on all the seven qualities mentioned here. While commenting on the last phrase: no ca'ṭṭhàne nivesaye, Upa. mentions kula, ñati, ñavàsa, kamma, gana and gantha as the aththanas which should be avoided. [These are only six of the ten palibodhas mentioned by B. in III.29.] Such a man he should seek.

Now comes the next question as to how he should seek such a man.

Katham pariyesitabbo? If he knows that such and such a person living in such and such a place has the necessary qualifications and is highly respected, and if he be a jhànãcariya, he should go to him. If he does not personally know of such a person, he should make inquiries with others about such a man, his country, his residence, his jhànãcariya, and so on, and then go to him and express his wish.

The text goes on giving various details as to how he should behave while he is waiting upon his teacher. In this connection, there is one sentence which gives a very appropriate simile to express the behavior of this man while he is living with his teacher. 'He should not have any feelings of contempt, but, on the contrary, like a newly-married bride going to wait upon her father-in-law, and mother-in-law, should have hiri and ottappa and should receive instructions.'

If he sees a teacher of the Vinaya or of the Abhidhamma, or of the dhoutras, he should try to learn things about them from him. If he sees a jhànãcariya coming, and even if he be younger than himself, he should take his begging-bowl and clothes from his hand [as a mark of respect for him], and wait upon him. As soon as he finds a suitable opportunity, he should express his intention to him. He should abide by the instruction given to him.

The chapter closes with a number of gàthàs attributed to the Buddha, summarising what one should avoid and what one should practise.¹

¹ Though the subject-matter in this chapter and in B. III. 61-73 is the same, still there is a wide divergence in the method of handling the subject.
CHAPTER VI
CARIYA-PARICCHEDA

[Bk. 3.1.4-3.6.9; Tak. 409b-411a. Cf. Vis. III.74-102.]

The cāriyā observing the behavior of his pupil for several days should prescribe a kammaṭṭhāna suitable to his disposition [cāriyā 行]

There are fourteen kinds of cāriyā:

1. Rāga-cāriyā
2. Dosa-cāriyā
3. Mōha-cāriyā
4. Saddhā-cāriyā
5. Buddhi-cāriyā
6. Vitakka-cāriyā
7. Rāga-dosa-cāriyā
8. Rāga-mōha-cāriyā
9. Dosa-mōha-cāriyā
10. Sama-bhāga-cāriyā (等分行): rāga, dosa, and mōha taken equally together.
11. Saddhā-buddhi-cāriyā
12. Saddhā-vitakka-cāriyā
13. Buddhi-vitakka-cāriyā

Further, several other cases may be made through taṇhā, diṭṭhi and māna [cf. B III.78] but they may not be considered as quite distinct in meaning. From these fourteen cāriyās, we get fourteen classes of men such as rāga-cāriya, dosa-cāriya and so on.

These fourteen can be reduced to seven. Nos. 1 and 4 can become one and the same. So also, Nos. 2 and 5, 3 and 6, 7 and 11, 8 and 12, 9 and 13, and 10 and 14.

2. Cf. Sphurāṭṭhākhākhañeyyagā (Bibl. Buddhica XXI) p. 55, (comment on f. 26) where we have a list of twelve kinds of people possessing different cāriyās including these two.

Why is it so? The reasons given are in substantial agreement with those given by B. in Vis. III.75-77, and many of the sentences from those paragraphs can be traced here word for word.

Of these seven classes of men, nos. 1, 2 and 7 have khīppā patipāda, while nos. 3, 8 and 9, and the class made of nos. 10 and 14 have dandhā patipāda. These seven classes can further be reduced to three, rāga-cāriya, dosa-cāriya and mōha-cāriya, in so far as their mēla-kīlesa (本 懿 僜) is concerned.

The following questions about these cāriyās are set up and answered:

(i) Etā tissso cāriyā kinnidānā? The answer is [Cf. III. 79-82]:

(a) Pubbācīṇa-nidānā: pubbe kira ṭṭhappayoga-suhakammabahulo.....(almost word for word the same as in B. III.80.)

(b) Dhatu-nidānā: The same as B. III.81, the first half of which refers to dhatūs.

(c) Dosa-nidānā: (a) semhādhiko rāgaratito, pittādhiko dosa-cāriya, vātadhiko mōha-cāriya. Or, it is said: (b) semhādhiko mohā-cāriya, vātadhiko rāga-cāriya.

[In Vis. III.81, B. refers to a view which corresponds to this view, except that he points out in III. 82, that according to this view, only rāga and mōha are explained, while in this text, we find the mention of all the three, rāga, dosa and mōha. He also points out that the two (a and b) exactly opposite views about the rāga-cāriya and mōha-cāriya are the position of those who hold this view untenable. B. ascribes this view to ‘Ekacco’ which Dhammapāla in his comment explains as follows: ‘Ekacco’ ti Upatissatharam sandhāgaya āha. Tena hi Vinuttimaggio tathā vuttaṃ’, (p. 113 Burmese edition.])

(ii) Kathā ca jānītabban ayam puggalo rāgaratito, ayam dosacarito, ayam mohacarito ti?

The answer is that all these things can be known in seven ways:

(a) Ārammaṇato (以 事). This substantially agrees III. 94. with dasvanādīto of B. III. 94.

(b) Kilesato. This corresponds to dharmapavattito of B. III. 95; but the names of the dharmas ascribed to each of the three classes of men do not always agree. Upa. mentions only five evil dharmas for each of these three classes of men, while B. mentions several dharmas for each of the six classes he accepts.

(c) Gamanato. This substantially agrees with B. III. 88, excepting the quotation from the Commentary on the Maṇḍārīya-sutta to which there is nothing corresponding in this text.

(d) Cīvara-pāpirunato. This gives only a general description of the nature of clothes liked by each of these three kinds of men.

(e) Bhokātato. Substantially agrees with B. III. 93.

(f) Kicatato. Substantially agrees with B. III. 91.

(g) Seyyāthato. Substanially agrees with B. III. 91 and a part of iriyāpathato in III. 88.

(iii) Kathā cīvaraṃ pāpirunati, bhokānaṃ bhūjati, kathā assa senāsanam, gocara, iriyāpatho ca? The answer follows seriatiāram:

(a) Cīvara-sāmadānaṃ. This corresponds to the passage regarding nivīsana-pāpiruna and ārammaṇa in B. III. 97-101.

(b) Bhokātanā. This roughly corresponds to the remarks on yāgubattaka-khaṭṭaka in B. III. 97, 100.

(c) Senāsanā. This corresponds to the remarks on senāsanā in B. III. 97, 99. It is interesting to note a remark of Upa. that a mohacaritā should stay in the vicinity of his ācariya.

(d) Gocara. This roughly corresponds to the remarks on bhikkhācāramagga and bhikkhācārā-gāma in B. III. 97-100. There is another interesting remark made by Upa. that a rāgacarita should go into the village facing the sun, a dosacarita with his back towards the sun, and a mohacarita any way he pleases.

(c) Iriyāpatha. Upa. tells us what different postures are resorted to by the three classes of men. He mentions that a dosacarita is given more to sitting and lying, while the mohacarita to walking.

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1. This chapter on the whole reveals a remarkably close agreement between Vis. and Vim., perhaps because as B. has said in III. 96, both of them are following the same ācariya-mata (kevalam ācariya-matāsatthāna vuttam). There are several passages which are found word for word in both the texts.
CHAPTER VII
KAMMATTHANA-PARICCHEDO

[Bk. 3.6.10—3.11a-2; Tak. 411a-412b. Cf. Vis. III.105-121.]

Having observed the cāriya of his pupil, the àcariya should prescribe the thirty-eight kammaññhānas and also instruct him in two [more], as would befit his cāriya. Which are the thirty-eight kammaññhānas?

1-10 Dāsa kasiñña: pāṭhavi, āpo, tejo, vāyo, māra, pīta, lohitā, oḍata, ñātāyatanā and viññāyaganātā.

11-20 Dāsa asubhā: uddhumaññ, vinnāka, vipubbhā, viññhāyita, viññhāyita, latavik-khittaka, lohitaka, pālavaka, and atṭhika.

21-30 Dāsa anussatiyo: Buddhānussati, dharmānussati, saññhānussati, suññhānussati, āppanussati, devatānussati, maraṇussati, kāyagatasatī, añopānasati, and upasamānussati.

31-34 Cattāri appamāṇa-cittāni [or, catasso appamāṇāni, corresponding to B.'s brahmavihārā]: metta, karuṇā, muditā and upekkhā.

35 Catudhātuvavatthānaṃ [Mark the change in the order from that in Vis. III.105, according to which the order of these kammaññhānas after no. 34, would be 9, 10, 37, 38, 36, 35 of those given in this list, while ālōka-kasiñña and paricchinnākāsa-kasiñña are given by B. as the last two of the kasiññas.]

36 Āhāre paṭikkulasañña

37 Akiñcaññayatanāṃ

38 Nevāsaññā-nāsaññayatanāṃ

1. Upā. does not include in this list ālōka-kasiñña and paricchinnākāsa kasiñña, given by B., although it is clear that he knew these two. He includes them in the other two mentioned above. Besides, when he comes to the detailed treatment of these kammaññhānas he does mention these two and gives a detailed treatment of them. See pp. 58, 59. It is, however, clear that there was a classification, even in the old Pāli texts, of thirty-eight kammaññhānas. See Dhs. para 203, Aṭṭhāsālinī pp. 158, 168, 187. B. himself refers to it in Vis. VI. 58 in these words: Pātīyaṃ ki viṅkutta-affhathāsamojanaṃ eva pasu bhavāṁrammaṇo nāma nattthi. The last two of the kasiññas as mentioned in this list are found in M. ii. 14-15, Ps. 6, 6, and Abbk. VIII. 36a; also Nettī p. 89. See Māc. ii. 260: etikittasārammaṇo cittavavatī kammaññhānaṃ gacchata. Also cf. Māc. i. 195; ii. 388.

III. 103 enumerates forty kammaññhānas.

One should know these thirty-eight kammaññhānas well in the following nine ways [B. mentions ten ways, of which the first saṅkhārānāññhāna may as well be said to have been given in the enumeration above.]

(i) Jhānato. This corresponds to upacārapaṇāvahato and jhānapabhedato of B. III.106-107, but differs in this that Upā. adds a class of catukka-paṇāka-kājhayā, to which he ascribes the first eight kasiññas and añopānasati, adds a class of āruppas to which he ascribes nos. 9, 10, 37, 38 of the list given above, and that he ascribes only upekkhā (of the appamāṇāni) to the catukka-kājhayāni.

(ii) Samatikkamato:

(a) Rūpasamattikkakama: excepting the āruppa kasiññas (nos. 9 and 10 from the above list) in the remaining eight kasiññas only; in the remaining thirty there is no rūpasamattikkaka.

(b) Ārammana-samatikkakama is seen in the three kammaññhānas only, the two āruppakasiññas and in the akiñcaññayatanā; not in the remaining thirty-five.

(c) Saññā-vedanā-samatikkakama is seen in no. 38 only, and not in the remaining.

[B. mentions in III.108: Dve samatikkakā: angasamattikkakama ca ārammana-samatikkakakama ca].

(iii) Vadgahanato. This corresponds to vadgahanavadgahanato of B. III.109-116, but there is an important difference. According to Upā. the nīmitta of the ten kasiññas and the four appamāṇacittāni should be developed and the remaining should not be developed. B. is vehemently against developing the nīmitta of the brahmavihārās which correspond to the four appamāṇacittās. [See B. III.113-114].

III. 108 diff.
Paccayato. This corresponds to B. III.120 which goes into more details than this text. Nine kammaṭṭhānas, the first eight kasinas and the paricchedhāna-satīna,¹ become the paccaya of the abhiññās and the remaining thirty do not become.

Excluding the last no. 38, the remaining thirty-seven become the paccaya of vipassanā. Nevavañjhāna-saññāyatana does not become. [B. does not agree with this view.²]

Arammanato:

(a) Paṭibhāgarammanāṇi—twenty-one: excluding viññānakasiṇa, the remaining nine kasiṇas, the ten asubhas, anāpānasati and kāyagatāsati.
[According to B. they are twenty-two, and he inserts the ten kasiṇas according to his enumeration.]

(b) Sabhāvadhammarammanāṇi—twelve: viññānakasiṇa, nevaSaññānasāññāyatana, and the ten which bring about jhānupacāras.³

(c) Paṭibhāgarammanāṇi sabhāvarammanāṇi ti vā na vattabbāni—five: the four appamāṇacittāni and ákāsānācayatana. [B. has six adding ákāsanācayatana.]

There seems to be a long digression here giving the sixteen kinds of ārammaṇas and the allocation of the different kammaṭṭhānas to each of these ārammaṇas. [cf. B. X.XIII. 105 where twelve ārammaṇas are mentioned based upon the four triads of them given in Dhs. p. 2.]

(vi) Visesato (為話). Upa. tells us here the special distinctive character of some of these kammaṭṭhānas. For instance, the appamāṇa cittas have their special character in that they are faultless, or that catudhātuvavathāna is called paññāvisesa, because it discerns the emptiness (suññata) of things.

1. Apparently from the two additional kammaṭṭhānas.
2. Also cf. B. XVII. 75.
3. These seem to correspond to B.'s eight anussatis (excluding anāpāna and kāyagata from the ten) and ahāre paṭikkālasatī and catudhātuvavathāna. See B. III. 106.
Out of these thirty-eight kammaṭṭhānas, one may practise, when one likes, maraṇasati and cauduḥātuvavatthāna, which are the best.

The chapter concludes with the following paragraph to which there does not appear to be anything corresponding in B.

A rāgacarita with a dull intellect (mrudindriya) should practise asubhānupassanās, while he who is endowed with a sharp intellect should practise satiṭṭhānas, and thus remove rāga.

A dosacarita with a dull intellect should practise the four appamāṇa cittas, while one with a sharp intellect should develop his insight and thus remove dosa. A mohacarita with no intellect (anindriya) should not practise any kammaṭṭhāna, while one with an average intellect should develop ānāpānasati for removing vitakka. [cf. B. III. 121: mohacaritassa vitakka-caritassa ca ekañ ca ānāpānasati kammaṭṭhānam eva.]

CHAPTER VIII

行門

[KAMMA-DVARA(?)]

PART ONE

[1-10 KASINA]

[Bk. 4. 1, 4—4. 20. 10 (end of the Bk. 4); Tak. 411b-417c. Cf. Vis. IV. 21-138]

1. PĀTHAVI-KASINA.

Upa. as usual sets up a number of questions which he answers one after another. He explains the meaning of the word pāthavi-kasina and tells us about its rakkhaṇa, rasa, padaṭṭhāna and ānasaṃsas, which last agree very slightly with those mentioned in B. V. 28.

He goes on to discuss the two kinds of pāthavi, natural and artificial (akata and kata of B. IV. 22). The former (akata) is not good for a yogāvacara because the pāṭibhāga-nimitta will not be produced from it. The latter is of four different colours white, black, red and of dawn-colour (aruna-vanṇa 明色). Of these one should choose that of the dawn-colour, for if he chooses other colours, it would mean he is practising vanṇakasina.

A man who has already had practice in jhānas will soon have pāṭibhāga-nimitta. But a new man should make a maṇḍala, circular, four-sided or three-sided, in a quiet place, a place of worship, a store-house or under a tree. That place should neither be too dark, nor have too much light. It should be away from non-human beings (amanussa 非人). This maṇḍala may either be on a piece of cloth, or on a board of wood or on a partition-wall. Upa. here remarks, that although it may be

1. Prof. Nagai translates 行門 as ‘basis of action’. Apparently this seems to be used in the same sense as kammaṭṭhāna (行處) It is, however, difficult to see why Upa. uses the former Chinese expression for the latter used in the preceding chapter.
2. B. has the word pīta, yellow (IV. 24).
permissible to have the different kinds of maṇḍala, circular and so on, or on a piece of cloth and so on, still former teachers consider a circular one, and that too on the earth, as the best. He also goes into some more details as to how he should take a compass and make a circle and then prepare a maṇḍala out of wet earth. It should be of the size of a winnowing-basket or a water-bowl (suppamattāna vā saravamattāna vā) as B. quotes in IV. 22 from some old source.

Kathaṁ pāṭhavitdhammo? bhavetabbo?

If a man wishes to practise upon the pāṭhavā-kaśīṇa, he must first reflect upon the disadvantages of worldly pleasures (kāmavā ādīnavava) and the advantages of nekkhamma (出離). To show the disadvantages of worldly pleasures Upa. gives a number of similes, taken from Majjhima 22nd sutta, which B. merely indicates by saying: appasādhā kāmā ti ādīnavā nayena. [B. IV. 27.]

Upa. interprets the word nekkhamma in two ways: first, it means to leave home and then to practise kusala; or it means to be away from the desires of sense. He also shows in a detailed manner the contrast between kāma and nekkhamma.

When the yogāvacara has seen the disadvantages of worldly pleasures and the advantages of nekkhamma, he should see what he should do and what he should not do. He should be moderate in food, remove idleness, take a rest after washing his hands and feet, and reflect upon the Enlightenment of the Buddha, upon the Dhamma and the Sangha. He should place his seat (āsana 坐具) at a distance equal to the length of a yoke (yuga 鞮) from the maṇḍala, sit cross-legged with his body erect, and mindfulness alert, and look at the maṇḍala with his eyes half open.

In three ways he takes the nimitta:

(i) Samena ummāsānena. [This corresponds to B. IV. 28 and substantially agrees with it.]

1. 声法.
2. See Mvy. 5539; also B. IV. 26, kaśīṇamandalo adikkheyya- khatthanta podosu.

(ii) Upāyehi. Upa. gives four kinds of upāyas or means N.C. to reflect properly so as to produce the nimitta. If the nimitta is disappearing he thinks that there is something wrong with himself. If he sees only a small nimitta or sees only half of the maṇḍala, he should see the maṇḍala complete and without any deficiency. When he thus sees it, he may then remain indifferent.

(iii) Viṭthapappahānena. By keeping his mind free from any distraction in four ways. He should not allow the balance of his mind to be disturbed by over-strenuous work, or by excessive elation of the mind, nor should he allow his mind to sink into lethargy or depression. [Cf. B. IV. 66-72, where B. illustrates this idea with various similes. Upa. gives none of them.]

Upa. then speaks of the two kinds of nimittas, uggaha-nimitta and paṭibhāga-nimitta. The former is a kind of saṅkāra that arises out of the maṇḍala and the latter arises out of the former. While explaining the word nimitta, Upa. says that the paṭibhāga-nimitta is merely an image of thought (saṅkāra-paṭibimba).

The yogāvacara should guard the nimitta in three ways:

(i) akusalaappahānena, (ii) kusalaabhāvanāya, and (iii) niçcasenanāya. He explains these terms. [Explanation of p. a. (i) and (ii) correspond to a few details given in B. IV. 35-41.]

Ko ṣahāparā? Kā oppa? Kām tesaṃ nandakaraṇaṃ?

Upa. goes into far more details than B. He gives several similes to show the distinction between the two, in addition to the simile given by B. in IV. 33 of a young child (dahara-kumāra) to whom the upacārājāhāna is compared.

When one has attained upacāra or oppana, one may develop the kasīṇa gradually, inch by inch, until it is spread over the whole earth. [This portion agrees in thought, though not in expressions, with B.IV.126-27.]

When the yogāvacara has attained upacāra and is not able to produce oppana, he should try to produce it by these two means:
(i) By the practice of the ten ways and means that would help him to reach the appanā. [These ten are the same ten ways mentioned and explained by B. in IV. 42, and IV. 43-65, respectively, with this slight difference that Upa. adds one: anussādātā after cittām nigghāthāti and puts āsammātita-puggala-parivajjanato and samāhita-puggala-sevanato into one. Thus he has the same number ten.] N.C.

(ii) By a strong resolve (以受持). When he has understood the ten dharmas mentioned just above, he enters a solitary place, knows his nīmitta thoroughly, attains mastery over what he has already attained. His mind feels joy, is at ease, and with a firm resolution is freed from kilesas. It accomplishes one dhamma-rasa.

With this special distinction his mind gets the means for the appanā and in no long time he reaches it.

He attains the first jhāna which is described in almost the same words as those in B. IV.79:

Viviceva kāmehi viviceca akusalehi dhammehi savītakkān savicārān vivekajān pittasukhaṃ pathhaman jhānam upasampajjata vikarati:

This is the advantage of the pathavi-kasīna.

Upa. comments on this whole passage and his comment is much more elaborate as he goes into many more details than B.

He gives the various kinds of vivekas, and while explaining the word kāma gives the two divisions of vattthu-kāma and kilesa-kāma which he explains in general agreement with B., but he differs considerably in details. In this connection, Upa. refers to a book called त्रित संहिता (lit. three boxes, three pāṭhas) from which he gives a quotation which purports to say: Alobhasa paripīriyā kāmehi viveko sampajjati, adosasa.......amohasa paripīriyā akusalehi dhammehi viveko sampajjati.1

While explaining the distinction between vitakka and vicāra, Upa. gives several similes in addition to those of ghaṇṭābhi-ghāta and ghaṇṭānurava, pakkavikkhepa and paribhavana,


While explaining the word *pañcangavipakkaṁ* he enumerates the five *nibbānas* and while explaining the word *middha*, Upa. goes into a discussion which shows the attitude of the school of Upa, with regard to *middha*, which is entirely opposed to the attitude of B. and his school to the same *nibbāna*.

Upa. gives three kinds of *middha*: *āhāra, utu, va, cittaja*, of which the last he considers as *nibbāna*, while the other two are possible even in an Arhat. To support his view, he gives the authoritative statement of Anuruddha, who is reported to have said that fifty-five years had elapsed since he had destroyed the *āsavas* and attained a state where there was no *middha* produced from *citta*, but it was only twenty-five years since he had destroyed *middha* produced from *āhāra* and *utu*. Upa. further says that although *middha* is a *rūpadhamma*, it is still a *cetasika* *vipakkaṁ*, because *rūpa* is something that defiles the mind. Although *middha* is a *kāya dhamma* and *thāna* a *cetasika dhamma*, they are considered as one *nibbāna* because they have the same *āramaṇa* and the same *lakkhana* in that they are identical with fatigue and exhaustion.

Upa. gives four kinds of *vikicchā*. He also discusses the point as to why the *nibbānas* are just five.

While commenting on the expression *pañcangasamannāgataṁ*, he gives the five angas, *vitakka, vicāra, piti, sukha* and *ekaggata*. Just as we cannot have a cart without its different parts, or an army without its sub-divisions, so also we cannot have a *jāna* without these angas. They are five because these five include all others, and because they are just the opposite of the *nibbānas* which are only five. In this connection Upa. gives another quotation from *samādhi*, which exactly corresponds to the quotation from Pejaka given by B. in IV.80. It is word for word the same: *Samādhi kāmacakcappajjana pañicakkho, piti byāpādassā, vitakko thānamiddha, sukkha uddhaccakukkuccassa, vicāro vikicchāya*.

Commenting on *tīvra-kālaṇa*, Upa. gives three kinds of *kālaṇas*: *ādī-kālaṇa, majī-kālaṇa, and pariyosāna-kālaṇa* and about them he further remarks:

(i) *Pañicakkha-samātā*-ādi—explained as *sasambhāriko* *upācāro*.
(ii) *Upākkhānaubhāna*-mañī—explained as *appāna*.
(iii) *Sampahāro-samātā*-pariyosāna—explained as *paccavekkhāna*.

In his comment on *pañcangasamannāgataṁ*, Upa. gives the same *lakkhaṇas* as in the quotations from Ps. i. 167-168, given in B.IV.111-113, except that Upa. uses *vivekapatipanna* instead of *samathapatițāpana* in B.IV.112. While commenting on *pañcangasamannāgataṁ* he gives the following twenty-five guṇas:

*Vitakka, vičāra, piti, sukha, ekaggata; saddha, sati, viñna, samathā, paññā; adī, māja, anta; sankhepa-sangaha (著相), bhavane, viveka, nissaya, sangaha (扠受), anuvaya (従), vipassanā; sevā, bala, vimutti, visuddhi, and paraniyosāna-samathā-vivaha* (？勝清浄修成住).

To show the nature of this trance that it is a *dībbavihāra*, surpassing the human, produced from *viveka* and abiding in *piti* and *sukha*, Upa. gives a quotation from M. i. 376 in which the Buddha is represented to have given the following simile:

*Seyyathā pi, bhikkhave, dakkhiṇa nāhāpako vi na nāhāpantesa-vā vi... vivekajena pitiukkheṇa apphuṭṭaḥ hoti.*

Upa. also gives the application of the simile to the *yogāvaca* N.C. and his trance. He further says that this trance is of three

1. Lit. ekaggata (upal) is used for samādhi. I have not yet been able to trace this quotation in the Pejkapada. Also see DāsaCm. 185.
2. This passage is very important to determine the relation between the Vim. and the Vis. as exactly this very interpretation, word for word, of these three terms is referred to by B. and he subscribed the same to *ek* (IV.114). Dhampāla in his comment on the word *ek* explains that the reference is to *Abhavagruḍhīna*. [Burmanese edition, p. 169]
kinds, paritta, majjhima and pañña. He who cultivates the first of these is born, at the end of his life, among the gods who may be in the circle of Brahma, and his life-period there is limited to one third of a kappa. One who cultivates the second of these is born among Brahma gods, where the life-period is limited to one half of a kappa. If one cultivates the last of these, then one is born among the Mahábrahas, where the life-period is one kappa.

The advantage of being born among the Brahma-gods is of four kinds:

(i) Hánabhágiya: like a man of dull faculties (mudindriya) who is careless. Upa. also gives other alternative explanations of this and discusses why one falls from the position once attained.

(ii) Thavibhágiya: like a man of dull faculties, who becomes careful and contemplates upon the Dhamma.

(iii) Visesabhágiya: like a man of keen faculties (tikkhinindriya) who is careful and can attain the second trance when he likes.

(iv) Nibbedabhágiya: like a man of keen faculties, who is careful and attains when he likes vipassana, pursues thoughts of nibbidā and virāga.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART TWO

[Bk.5,1,4,5,23,8; (end of Bk. five). Tak. 418a-424a. Cf.Vis. IV.139-V.26.]

The yogávacara wishing to enter the second trance thinks of the disadvantages of the first trance and the advantages of the second. But he has first to attain mastery over the first trance. For, if he has not mastered the first trance, not only will he not be able to enter the second trance, but he will fall back even from the first. To illustrate this, Upa. like B. (IV.130), gives the famous simile of podbateyyā gāvi, the mountain-cow, and shows its application also.

When the yogávacara has thus attained mastery over the first trance, he tries for the second, thinking of vitakka and vicāra as gross, and in no long time he attains the second trance. Upa., like B., follows Vibhanga 245, in the description of the second trance: Vitakka-vicāraṇāṁ vippasannā ajjhātāṁ sampaddanā cetaso ekodhivhāvān avitakkā avicārānā samādhijām pitīsukham dutiyaṁ jhānam.

Upa.'s comment on the words in this passage does not always agree with that of B. in its details, although in general spirit it agrees.

The description of the second trance is further continued: duvanga-vippahānam, duvanga(?)-samannāgatām, tividhākalyānam, dasalakhāna-ampannā, tevisati-guṇādhiguttām. IV.149

2. Upa. does not mention the five kinds given by B. in IV.131-137.
3. I fail to see why we have here the mention of two angas only. Vbh. 258 mentions four, sampādā, piti, sukha, and cittasa ekaggatā. See also Abh. VIII. 7,8 which gives the same four angas in the second trance. Even Upa. himself mentions elsewhere (6.2.10) four as the number of angas for this trance. Petākposa VII.155, VII.206 (Burmese printed ed. pp. 193, 213) also mentions these four angas.
Upa. does not explain the words in this passage. There is nothing in B. corresponding to the word tevissati-gaṇābhiṣyuttam. This second transe is further illustrated by the following simile from M.i. 276-77.

Seyyathā pi, bhikkhave, udakkahādo ubbhihiyayo etc. The passage here omits some details of expressions. Here also the application of the simile follows. This transe also is of three kinds, paritta, mayjīha and parīta, leading respectively to birth among the Parittābha, Appamāṇābha and Abbassārā gods, where the life-period is limited to two, four and eight kappas respectively.

Later after acquiring mastery over the second transe, the yogācāra proceeds to the third transe. It is described as follows:

Pitiya ca virāgā upokkhāko ca viharati, sato ca sampajāno, sukhā ca kāyena paṭissavo dotedi, sattam tilāgā ācikkhati, upokkhāko satimā sukhavāhīri ti satipaṭhāna jīvanām.

In his comment on this passage, Upa. gives eight kinds of upokkhā while B. gives ten kinds (IV. 156), but later (IV. 167) B. explains that saṅkhāra-upokkhā and tatramajjhātupokkhā are included in some of the rest and so are not quite distinct. Upa. gives another three-fold classification also. Upa. also discusses the points raised by B. in IV. 171, 173 as to why upokkhā and sati-sampajāna are not mentioned in the lower trances although they are there. We also find here the simile of dhenupaka vaccha given by B. in IV. 174.

Upa.'s comment on sukhā ca kāyena......sukha-vāhīri is much different, although we can trace a passage that corresponds to the quotation from Vbh. 259, given in B. IV. 176. Upa. further continues the description of the third transe:

Ekangaviṇappalānanā, paścanga-samannāgataś, tividha-kalajjānaṃ, daśa-lakkhaṇa-sampanno, deśavịṣiyaguna-sampayattam.

This transe is illustrated by the simile from M. i. 277-78: Seyyathā pi, bhikkhave, puriso odātāna vatthena sasāṣamp pārapiyo nissino assa, nāsa kiñcë sabbavato kāyassa odātāna vatthena uppphūyam asa, evamēva.....

2. See p. 22 above.
3. See Vbh. 261 where the fourth transe is explained as upokkāt, sati and cittassa ekaggattā; also cf. Petakopadesa VI. 155 (Burmese printed ed. p. 100) which mentions four angas i.e., adukkhamasukha vedanā in addition to the three given in Vibhanga.
4. Of Abhs. p. 23, Chap. V, para 6, where the life-period of these gods is given as 500 kappas.
gods, or in one of the five planes of the Pure Abodes (Suddhā-
vāsa-bhūmī).  

Upa raise a question as to why in this trance there are no distinct grades of phala and bhūmī, as we had in the third trance. He answers that in the third trance, a coarser or a finer state is attained on account of coarser or finer angas, and so there would be had some distinct grades of phala and bhūmī; but in the fourth trance, all the angas are fine and so there cannot be any such distinguishing grades.

AKASANANCAYATANA-SAMĀDHl.  

As described in the preceding trances, the yogāvacara sees the disadvantages of the last trance (i.e. the fourth trance in this case), as well as of material form (rūpa), and sees the advantages of the Meditation of Space (ākāśa-samāpatti) and considers this last as sānta and vimokkha. Upa gives the disadvantages of rūpa in words which correspond to the first half of the passage quoted in Vis. X. 1. The disadvantages of the fourth trance are described in words which also correspond to those used by B. in X. 5.

The yogāvacara first induces the fourth trance on the pāthavī-kāsaṇa, and then breaking* through the pāthavī-nimitta he attains the ākāśanācayatana-samādhi.

This attainment is described in the same words from Vbh. 245 as are quoted by B. in X. 12:

Sabbaso ṛupasamānaṁ sāmatikkamā, paṭigha-saññānaṁ atthaṅgamā, nānattā-saññānaṁ amanasiṅkāra, ananto akāso ti ākāśanācayatanam upasampajja viharati.

The comment on this passage generally agrees with that of B. except in the case of the words ṛupasamāna and ākāsa. In the former case, Upa agrees with Vbh. 261, and in the latter, he comes closer to Dhs. para. 683.

In the explanation of paṭigha-saññā and nānattā-saññā also, Upa follows Vibhangas 261. The points raised by B. in X. 15,

1. See p. 120 below.
2. Upa immediately after the rūpasamāna trance proceeds to the āruppas, which are treated by B. in the Xth chapter.
3. B. X. 7: kāsaṇaṁ uggahātena.
4. Dhs. § 683: yo akāsa, āśayaṇam, aghaṇa aghaṇatā, vivaro vivaracātaṁ, aṣsamphutte catūḥ maññabhāti, idam taṁ ṛupam ākāsaṇādāya.

18, 19, are also referred to by Upa. While illustrating the undisturbed condition of what Upa calls āsaṇī samādhi, Upa includes the name of Uddaka Rāmaputta also, along with that of [Āḷāra] Kālāma, whom five hundred carts passed by and still they neither saw them, nor heard any sound of the carts passing by. B. mentions this incident of only Āḷāra Kālāma. We also find, in the explanation of the word ākāśanācayatana, the illustration, as B. gives in X. 24, of devanāma devāyanam.

This samādhi is further described as tīvṛga-samānāgataṁ, N.C. tēvāhkhā-kāyaṁ, dasalakhana-sampannaṁ, bāvīsatagujahāya-yuttam to which there is nothing corresponding in B. As a reward for this trance, one is born among the ākāśanācayatana-pa ga gods where the life-period is limited to 2000 kappas.

VINNANANCAYATANA-SAMĀDHl.  

The yogāvacara sees the disadvantages of the ākāśanācayatana-samādhi and sees the advantages of the viṇṇanācayatana-samādhi, and in no long time goes from the lower to the higher samādhi, which is described in the same words from Vibhangas as are quoted in Vis. X. 27:

Sabbaso ākāśanācayatanaṁ samatikkamama anantaṁ X. 27 viṇṇanānaṁ ti viṇṇanācayatanaṁ upasampajja viharati.

The comment on this passage agrees in general with that of B. except in the case of ākāśanācayatanaṁ samatikkamama which is disposed off by Upa. in one sentence. Here also the illustration of devanāma devaṇaṇam eva as given by B. in X. 31 is found.

As a reward for this concentration, one is born among the N.C. viṇṇanācayatana-pagā gods, where the life-period is limited to 4000 kappas.

AKINCANAČAYATANA-SAMĀDHl.  

Seeing the disadvantages of viṇṇanācayatana-samādhi, the yogāvacara proceeds to the next higher ākīncaṇačayatana-samādhi, which is described as in the passage from Vbh. 245, quoted by B. in X. 36:

Sabbaso viṇṇanācayatanaṁ samatikkamama naṭṭhi kīñcī X. 36 ti ākīncanācayatanaṁ upasampajja viharati.

1. Abhs. p. 23 gives 20,000 kappas as the life-period of these gods.
2. Abhs. p. 23, gives 40,000 kappas.
In his explanation of auñcaññāyatana, Upa. gives a passage corresponding to the quotation from Vbh. 262, given by B. in X. 38. This samādhi also is further described as: tivanga-samāpattanā, tivaha-kalyāṇa, dasalakkhaṇa-sampannā, bāvissati-guṇabhiyuttam.

As a reward for its attainment, one is born among the auñcaññāyatana gods, where the life-period is limited to 6000 kappas.¹

NEVASANNANASANNAYATANA-SAMĀDHĪ.

The yogāvacara proceeds to the next higher nevasaññāsannāyatana-samādhi, which is described in words that correspond to the quotation from M. ii. 231 given by B. in X. 40:

Sañña rogo sañña gaco,......, etc.

Like B., Upa. comments on the passage quoted from Vibhanga, in Vis. X. 42.

This samādhi also is further described as: tivanga-samāpattanā, tivaha-kalyāṇa, dasalakkhaṇa-sampannā, bāvissati-guṇabhiyuttam.

As a reward for its attainment, one is born among the nevasaññāsannāyatana gods, where the life-period is limited to 84,000 kappas.²

PAKKAKAKATHA

General remarks on this topic are made under the following heads:

(i) Saddanirodha. A man who enters the first trance cuts off speech, enters the fourth trance and then gradually cuts off breathing in, and breathing out, sound and smell. Here we meet with a sentence: ākāñña samāpattanassa sado kañjako, which closely corresponds to B.'s paṭhamaya ākāñña samāpattanassa sado kañjako ti vutto Bhavatā in X. 19.

(ii) Viippallāsasañña.³ He knows the paṭhavi-sañña and knows its characteristics and so has no viippallāsasañña.

¹ Cf. Abh. p. 23, which gives 60,000 kappas as the life-period here.
² Here Abh. p. 23 agrees.
³ Upanissada here dispenses off the question that may be raised as to why there is no viparīta sañña when the yogāvacara forms paṭhavi-sañña about things for which there cannot inherently be any paṭhavi-sañña. (Paṭhavi-kāśyā samāpattanassa-paṭhavi-sañña paṭhavi-sañña karotā. Evam sati kañjana viparīta-sañña na hoti?) His argument, however, is not quite clear.

(iii) Vutthāna. Five causes are mentioned for emerging out of samādhi. But if he has entered upon an arūpa-vacara samādhi, he does not emerge from it for any reason of the multiplicity of objects, for this samādhi is anena-vihāra. If he has entered upon nirodha-samāpatti, or upon phala-samāpatti, he emerges only as he had previously determined. No other cause can affect him.

(iv) Samātikkhama [See B. III. 108]¹:

(a) enga-samātikkhama, as when one passes from III. 108.

(b) aramanna-samātikkhama, as when one passes from rūpa-vacara samādhi to arūpa-vacara samādhi, or from one arūpa-vacara samādhi to another.

(v) Upacāra. The upacāra of all kinds of samādhis has five angas.

(vi) Vitakka. Dutiyyajhanā-gotrabhu-anantarathi avitak-kamavīcarām.

(vii) Vedanā. Catutthijhāna-gotrabhu-anantarathi upekkhāya uppādā.

(viii) Vicikicchā. If he has not cut off hindrances, kāmacchanda and the rest, he is like one who is afraid of a snake on a tree.

(xi) Abhābā samādhiya uppādanāyā. Four² kinds of people cannot attain any samādhi. [Does this correspond very roughly to Vis. V. 40-41?]

24. ĀPA-KASĪNA, TEJO-KASĪNA, VAYO-KASĪNA.

Upa. gives the lakkhaṇa, rasg, etc. in three different sections, one for each of these three kasīnas. Upa. agrees generally with B.'s remarks on the preparation of the kasīna. [Cf. B. V. 3, 5, 6.] He also agrees with B. in saying that a beginner should not practice on natural sheets of water such as ponds, lakes, rivers, ocean, but should practice on water in a bowl or basin, placed in a quiet, solitary place, neither too dark nor having too much light. Upa's remarks about the two-fold nimittagahaṇa

1. See p. 32 above.
2. Upa. does not enumerate which these four are.
[diṭṭhasaṇa va phutthasāṇa vā] of vāya-kasiṇa generally agree with B.'s remarks in V. 9-10. Upa. also mentions in the section on vāya-kasiṇa a sugar-cane, a bamboo-grove, or a place where rank, wild grass grows, which comes closer to ucchaṣga, vālaṣga quoted from the Āṭṭhakathās by B. in V. 9.


V. 12-20

Upa. here also gives the lakkhana, rasa, etc. The treatment of all these kasiṇas is the same except that the flowers, or pieces of cloth, or the colour used are those that correspond to these names. Here also we find the mention of a maṇḍala that is circular, quadrilateral or triangular. A beginner should not try to take nimitta from natural things, but he should contemplate upon kasiṇas that are artificially made from flowers of the colour suitable to each of these kasiṇas. The advantages of these kasiṇas as published by Upa. substantially correspond to those mentioned by B. in V. 32-35.

Āloka-kasiṇa.

[It is rather strange to find here, the treatment of the āloka-kasiṇa as well as that of the next (9b), 'ākāsa not without rūpa,' although Upa. does not include them in the list of the thirty-eight kammaṇṭhānas. It is probably these that he had in his mind when he referred to the two extra ones.]¹

The treatment of this kasiṇa also is the same as given in the last four, except that the artificial kasiṇa mentioned here is different from that given in Vis. V. 22. Here Upa. says that the yogāvacara should sit by the wall of the eastern or western direction, should fill a bowl of water and keep it in a place where the sun shines. From this water where the sun is shining, light will be reflected on the wall. On this [reflected light] he should meditate.

V. 21-23

V. 22 dif.

6. Akāśa-kasiṇa.

Vup. gives here also lakkhana, rasa, etc. He gives this kasiṇa as of two kinds:

(a) ākāsa which is without rūpa. [It is this that is no. 9 of the kasiṇas according to Upa.]

(b) ākāsa not without rūpa, as the space in the hollow of a well. [Apparently corresponding to paricchinnākasiṇa of B.V. 24-26.]

The treatment of the natural or artificial kasiṇas roughly agrees with that given by B. in V. 24-25.


This is viṇṇāṇākāsa.

[No details are given of this kasiṇa.]

PAKĪṆNAKAKATHĀ.

[V. 28-42 q.d.

When the yogāvacara has attained mastery over one nimitta, he pursues the remaining if he likes. He may attain the four trances in succession. The four vaṇṇakasiṇas are the best because they accomplish the vimokkas and because they enable one to reach abhibhāyatana. Of these, the odāta-kasiṇa is the best, because it creates light. [With this compare B. XIII. 95 where he says: idesu ca para tisu āloka-kasiṇam eva seṭṭhataram].]

1. Taisho ed. 井.

2. See pp. 43-44.

1. See pp. 38; Cf. B. V. 21-23.
When the mind has attained mastery over the eight kāsinās and eight samādhis, gradually, the appanā appears.

Upa. gives in this passage several details of acrobatic feats, as it were, in the use of kāsinās and various trances attained with their help, such as going up from the first trance to the nevaasaṁ-bāhāyānāya thatana, back from the same to the first, or from the first to the third, then back to the second, and again forward to the fourth, and so on, up to the nevaasaṁ-bāhāyānāya thatana. There are several such details. [With this should be compared B. XIII. 1-7. There also we find such acrobatic feats of which agree with those given by Upa.]

[11-20 ASUBHANI.]

II. UDDHUMATAKA.

Upa. gives as usual the lakkhana, rasa, etc. He gives nine ānisān̄yas of the uddhumatāka-saṁñī:
(i) aṭṭhakathāsāgatattiyā paṭilābhā.
(ii) anācasān̄ṇa paṭilābhā.
(iii) maraṇa-saṁñīyā paṭilābhā.
(iv) nīpāda-bhūlo.
(v) kāma-vikkhambhanāṃ.
(vi) rūpmadappāhāṇāṃ.
(vii) arogamadappāhāṇāṃ.
(viii) sugati-parāyaṇātā.
(ix) omata-parāyaṇātā.

Kathaṃ tassa nīmittam paṭiḥati?

A beginner should go alone, without any one else as his companion, as described in detail in the quotation from some older source, given in B.VI.19-22.

[It is remarkable to find the whole of this long passage ascribed by B. to the Āṭṭhakathās (āṭṭhakathāsu vuttaṇa vidhinā, VI.18) given here by Upa. One should be surprised to find such close similarity in thought and words and one cannot attribute it to a mere accident.]

Upa. also comments on this passage and his comment generally agrees with that of B., except in that on the words lingato, samantato and except that he says dasavidehena nīmitṭagāhā instead of ekādasaṁvedhena nīmitṭagāhā of B.VI.58.

In his comment on the word lingato, Upa. says that the yogāvacara may note whether the bloated body is that of a man or woman, or of one who is old or young, or whether it is long or short, and so on, although later he says [6.8a.10] that a beginner with many kilesas should not take a nīmitta from an object that is disagreeable (vi-saṁhāya), which he explains as 'a woman's body to a man'. [Cf. B.VII.42 = purisassavitthi-saraṇa.]

The comment on samantato differs entirely from that of B. in VI. 49.

Upa. has only ten ways because he takes ninnato and thalato together and not separately as B. does [VI.47-48.] Besides, Upa. comments on several other expressions of this passage on which B. does not comment.

In this section Upa. treats the subject-matter covered in B.VI.50-58 and VI.86-87. Upa. also raises the point discussed by B. in VI.86, as to why only the first trance is possible on the asubhas and his answer is essentially the same as given by B. in VI. 86-87. We do not, however, find the simile of a boat rendered stable by an aritta, given by B. in VI. 86 to illustrate his explanation. Upa. also does not go into the details of the whole subject as B. does.

12. VINILAKA

The treatment of these asubhas is brief VI. 70-80 and almost similar. Upa. gives as usual the lakkhana, rasa, etc. The ānisān̄yas of all are the same as those of the uddhumatāka. Even the mode of taking nīmitta is the same except in vičchiddaka and vikkhitaka, where it roughly agrees with what B. says in VI.72,74. The explanation of these names of the asubhas is much different from that of B. in VI. 1-10 and VI. 70-74. The quotation from D.ii.296 alluded to by B. in VI. 78 is given here in detail. About the last asubha, aṭṭhika, Upa. like B. [VI. 80] says that the kammaṭṭhana is successful even if there is one bone, as when there is a skeleton of bones, for an object of meditation.

13. VIPUBBAKA

14. VICCHIDDKA

15. VIKKHAYITAKA

16. VIKKHTITAKA

17. HATAVIKKHIT-TAKA

18. LOHITAKA

19. PULUVAKA

20. AṬṭHUKA
A beginner with many kilesas should not take nīmitta from an object that is disagreeable (vi-sabhaq), "which is explained as 'a woman's body to a man.'" Upa. raises the question as to why the asubhas are just ten, neither more nor less. In his answer, among other things, he says: Because when the body is dead, it can only be of ten kinds and because in as much as there are [only] ten kinds of men [which are given in detail by B. in VII.85], there are ten kinds of saññānīmitta.

Upa. closes this section, saying, with reasons, that the asubha should not be developed. He gives a quotation from the Abhidhamma, and a gāthā from Tā-te-shi-kyu-phu (大德, 狗父), Bhadanta Siṃgalāpitā, which exactly corresponds to stanza 18 from Theragāthā from which only the second line is quoted by Buddhaghosa in III.111.

[21-30 ANUSSATIYO]

21. BUDDHANUSATI.

Upa., while explaining the word Buddhānusati, comments on the word Buddha. His comment is almost word for word the same as given in Ps.1.74, para. 28, (first sub-para.), beginning with the words: Yo so Bhagavā sanyambhā anācāryyaka...... etc. B. refers in VII.52 to the next sub-para. only of Ps. beginning with the words: Bujjhītā saccāni ti Buddha, and so on.

Upa. as usual gives the lakkhaṇa, rasa, etc. and gives eighteen advantages, many of which are the same as given by B. in VII.67. In the same connection, he refers to a sentence from Shīl-lo-lo-nieh-ti-ri-chu (修多羅縷縷戲句) Netri-paśa-sūtra (?) which says, 'If a man desires to reflect upon the Buddha, he is worthy to be revered like a place with the image of the Buddha.' [6.10.6; Tak. 429c.7.] [With this compare B. VII.67: Buddhagunānussatiyā aijhāvutthāṇa c'assa sariram

1. Cf. B. III.111 which quotes the second line from the following stanza ascribed to Thera Siṃgalā-putī:—

Ahu Buddhassa dāyado bikkhu bhesakālāvare
kevalam aññihāsaka apari paññavim iñna
mahākammānāvatā va khippan eva paññhāya ti

(Thera-gāthā I.19)

2. See also p. 72. Cf. Netripaśa-Dātā of Upagutta [Abhk. ii. 208]

pi cetiyagharam iwa pujārahaṃ hoti, which comes quite close to the sentence referred to above.

The yogāvacara should reflect upon the Buddha in this way:

Bhagavā arahatā saṁsambuddha viññācarana-sampanno sugato lokavidū anuttaro purisadāmasārālī satthā deva-manussānāṃ. It will be noticed that this is substantially the same as the passage given by B. in VII.2 and on which he bases his own exposition.

Upa. comments on this whole passage. His comment sometimes agrees with that of B. and sometimes it does not. It is very simple and there is nothing corresponding to the artificial and scholastic interpretation of the word Bhagavā as given by B. in VII.54-64. While commenting on the word viññācarana-sampanno, Upa. gives in full the explanation of viññā and carana, as given in the Bhayabherava'a and the Ambattha's suttas, while B. merely refers to it. While commenting on the word lokavidū, Upa. speaks of only two lokas, sattaloka and sanfilārakāloka, and even their explanation is altogether different from B.'s interpretation of these words. [VII.38,39]

[Now follows a section to which B. has nothing corresponding in the chapter on 'Chā Anussatīniddesa'. But later in IX.25-36, he has something which corresponds only in a general spirit to this section of Upa. The details are quite different.]

The yogāvacara should reflect upon the Tathāgata in four ways:

(i) By reflecting upon the preparation made by the Buddha in his past lives, before he became the Buddha (i.e. while he was a Bodhisatta). During the long period of twenty-four asankheyya kappas, and one hundred ayutas, i.e. since the time when the Bodhisatta expressed his aspiration (paññhāna) to become the Buddha until his last life, the Buddha, not being satisfied with special religious distinctions he had attained,

1. Majjhima, 4th Sutta.
2. Digha, 3rd Sutta.
3. Cf. Vis. IX. 26: Satthā pubbeva sambodhā anabhīsambuddho bodhisatto pi samāno cattāri asankheyya kappasāsakato ca paraniyā parāyamāno. Also Jā. vol. i. 3, Buddhavamsa, p. 6, which both read: Kappo ca sattalokā ca cetararo ca asankheyyo.
was always working for others, trying to save them.
He practised the pāramiṭās of dāna, sila, nekkhamma, khanti, sacca, adhitthāna, mottā, upekkhā, viriya and paññā. Upa refers to various stories which illustrate the pāramiṭās practised by the Buddha, while he was a Bodhisatta. Among these stories, the following can be traced:

The stories of Sasaṭātaka (Cariyāpiṭaka I. 10, p. 82; Jā. iii. 51-56), of Mahā-Govinda (D. ii. 220-262, sutta no. xix) Saccasavha (Cariyāpiṭaka III. 7, p. 97), Māgapaṭkha (Cariyāpiṭaka III. 6, p. 96-97), Lomahāsa-jātaka (Jā. i. 388-91), Seṭṭhi-jātaka, of Digāvu (Vin. i. 342-349, Chap. x), Chaddantā jātaka (Jā. v. 36-57), Valahassa (Jā. ii. 127-130), Nigrodhamiga (Jā. i. 145-156), Mahākapi (Jā. iii. 369ff., no. 407). The story of Mahākapi referred to by B. in IX. 31 is the story² from Jā. v. 67-74 and is also referred to by Upa.

In this way the yogāvacara should reflect upon the virtues practised by the Buddha in his past lives.

(ii) By reflecting as to how the Blessed one pulled himself out [of the mire of this world.]

The yogāvacara reflects how the Buddha [while he was still a Bodhisatta] left his wife and child, father, mother and other relatives, and in search of the peaceful nibbāna, went to Magadha country, crossed the Naraṇjarā river, went to the Bodhi tree, defeated Mara and his army. In the first part of the night, he recalled his past life, in the middle he attained the Divine Eye, and in the last he destroyed samudaya (tāhā), reached the immortal state (āmatadāhātu), cultivated the eight angus of the Right Path and experienced the destruction of the āsavas.

1. Cf. Mvy. 914-923 where ten pāramiṭās are mentioned, but the list does not agree with this in all its constituents. Also see B.D. p. 167-168. Also Cf. the list in Chin. Dhs. (V.) pp. 24, 121 which agrees with the list in Mvy.
2. For the Chinese characters for this word see Mvy. 3706. See Jātakamāla, stories nos. 4, 20; also no. 5 for Aviyāha Sreṣṭhi-jātaka. See Jātakamāla in the Chinese version, Nanjo, 1312.
bhausatānāṁ, attha vimokkhā, nava anupubha
dhamma-pattipatto, dasa ariyavā_DROP
, dasa asavokkheya-
vassanā ca anekā kusala-dhamma.

(iv) By reflecting that the Blessed One did a great good to
the world, that he, having compassion upon
the people, turned the Wheel of the Law, opened the gates
deathlessness (amaṇḍavāra}, that he made innum-
nerable gods and men reach the samādhi-
phala, that by the three kinds of miracles (pativīrya) he made
the people entertain faith, opened the sugati, preached
the Patimokkhā and so on.

By reflecting in these four ways, the mind of the yogā-
carā attains faith, becomes free from distraction, and
the jhanāngas arise.

Upa. agrees with B. VII. 66. in saying that by this reflect-
on upon the Buddha, the mind does not reach appanna but only
upacāra.

Upa. concludes this section with a remark, “Further it is
said [by some] that by reflecting upon the Buddha even the
fourth trance is reached.”

VII. 67-68

22. DHAMMANUSATI.

B. does not give any comment on the word Dhamma. Upa.’s
comment on the same word is worth noting. Here it is:

Dhammo ti nibbānam, nibbānagāmini paṭipadā ca.

Kā nibbānagāmini paṭipadā? Cattāro satipaṭṭhānā, cattāro
sammappadhānā, cattāro iddhipādā, pañca indriyāni, pañca
balāni, satta sambojjanāni, attha somaṇ maggaṇāni, ayaṃ
vuccati nibbānagāmini paṭipadā.²

Kām nibbānam?

Sabba-sukha-samatho, sabba-paññiy-saggo, tanha-
khayo, virūgo, nirodho, nibbānam.³

Upa. as usual gives the lakkhana, rasa, etc. He mentions
dhammavacaya as its rasa. The ānāsaśas are the same as those of
Buddhānussati.

1. See D. i. 212 (11th sutta, para. 3), Mvy. 231-34.
2. This corresponds to satttāṇa bodhipakkhiya-dhamma of B.
   XXII. 32-39.
3. This is identical with the passage on nibbānam in S. i. 136, A.
   ii. 118.

VII. 69-100

23. SANGHA-USATI.

Upa., as usual, explains the word sangha and gives the
lakkhana, rasa, etc. As a text for his exposition, Upa. takes
a passage which is almost the same as is quoted in VII. 89 by
B. from A. iii. 286:

Supatippano Bhagavato saha-sangho, uvapati-panno......
aṉuttaraṁ punākikhettena lokassa.

The comment generally agrees with that of B. although,
here and there, it differs. Upa.’s interpretations of the word
supatippana are many more than that of B. The comment on
dhuneyyo, pahuneyyo is very concise.

24-26. SILANUSATI, CAGANUSATI, DEVATA-USATI.

Upa. explains these terms and gives their lakkhana, rasa,
etc. The texts taken for their exposition are the same passages
from A. iii. 286-87 as are quoted by B. in VII. 101, 107, 115,
respectively. Upa. gives no comment on the last two passages
and even in his comment on the first, Upa. differs considerably
from B. The latter is more prolix and scholastic.
At the end of the section on Devatānussati a point is raised as to why we should reflect upon the merits of gods and not upon the merits of men. Upa.’s answer is, “because the merits of gods are superior, lead to superior heavens and excellent states. By dwelling upon excellent states, one’s mind becomes excellent. So we should reflect upon the merits of gods and not upon those of men.”

The rest is as is said before.

CHAPTER VIII

行門

[KAMMA-DVARA (?)]

PART FOUR

[Bk. 7.1.4—7.19a.9; Tak. 429c—435a. Cf. Vis. VIII.145-244.]

27. ANAPANASATI.

[This whole section has many passages closely similar to the corresponding portion of the Vis., namely VIII. 145-244. In the first place it is to be noted that Upa. takes this section before the sections on maraṇasati and kāyagatāsati, which even according to the order in which they are mentioned in the chapter on kammaṭṭhāna,1 precede anāpānasati. Another thing to be noted is that in this section Upa. uses throughout the words an-phān 安般 the Chinese transliteration of the word anāpāna although he has used 敷息 above, in the list given in the chapter on kammaṭṭhānas (p. 38, Vin. 3.6a.6.).]

As usual, Upa. explains the word anāpāna and gives the lakkhaṇa, rava, etc. While giving the anisāmsas, he mentions several, which are given in B. in VIII.238-244., particularly the passage from M.iii.82 quoted in VIII.239. The words cattāri satipaṭṭhāne paripūrṇa...[viṣja]2-vimutthi paripūrṇa are found word for word.

The cultivation of this reflection is described substantially in the same words from S. v.322 quoted by B. in VIII.145: Idha, bhikkhave, bhikkhu arahantagato vā rukkhamulagato vā... paññissaggātāya pasassissāti ti sikkhati.

While commenting on the first part of the passage, Upa. like B. goes into many details of the practice of breathing, as to how one should direct one’s attention to the tip of the nose or the [upper] part of the lip, and that one should note the breathings only as they touch the body and not before or after. The

1. See p. 38.
2. This word though dropped here [7.1a.1] is given later in the text [7.7.8.].
VIMUTTIMAGGA

[CHAP. VIII. 4]

quotation from Ps.1.165 given by B. in VIII.197 is given by Upa. in an abridged form in 7.2.8-9. So also, the simile of a saw (kakaça) given by B. in VIII.201-202 is given by Upa. in 7.2.5-6 in an abridged form.

VIII. 214-15
When the yogavacara has purified his mind from nine
upakilesas the paññhāga-nimitta appears. Regarding the appearance of this nimitta, we find a very interesting passage, which corresponds to B.'s statement [VIII.214]: tālappiṇa viya, vaṭṭabhāga viya ca upaṭṭhāti ti ekceca ḍhu. Upa. also further refers to the appearance of the nimitta as dhūmasika, vaḷahaka-patāla, and as what corresponds to pāmanga-sutta and dāriy-sārasati of B.VIII.215.

Gradually. by practising this breathing, one's mind becomes free from nivaraṇas, and the trance is attained. All the rest has already been described in detail.

And again, former teachers have mentioned four ways of cultivating anāpānasati:

(i) Gāhanā: to count numbers from one to ten and not beyond ten; or to count from one to five and not beyond five. [Cf. B.VIII.190.]

(ii) Anubandhāna: explained in exactly the same words as are used by B. in VIII.196: anubandhāna nāma gāhanan pañīsamkaritva satīya nirantaranaḥ asañcāpanā anuvaṭṭhānaṁ.

(iii) Thapanā: to direct the attention to the point where the wind of the breath touches the tip of the nose or the lip.

(iv) Sallakkhanā: to reflect upon the nimitta and produce from this piti, sukha and other dhammas.

Upa. also gives another alternative interpretation of all these four words.

While commenting on the word sikkhaṭi, Upa. refers to the three sikkhas, adhitirikṣikha, adhicitasikha, adhipānāsikha and gives a passage which is identical with B.'s passage [VIII.173]: yo vā tathābhāvata samvaro, bahuḥkariṇī.

In his comment on passambhayam kāya sankhāram assaśiṣṭam......etc., Upa. following Pañīsamkhaṭa explains kāya sankhāra as

1. Upa. does not tell us which these nine are.
3. Cf. B. VIII. 189, where eight are mentioned.

ANUSSATIYO

[CHAP. VIII. 4]

asatāpasāsas. We can also trace in Upa. a passage that corresponds to the synonymous words ṣamanā, vinamanā......etc. given by B. in VIII.181 as quoted from Ps.184-86.

In his comment on pitipācīnaṁvedi. Upa. uses words which correspond to B.'s evāśi alérche piti pañīsamvaritva hoti: arammanato ca asaṃmohato ca. [VIII.226.]

Upa.'s comment on citta-sankhāraṇaṁvedi, assaśiṣṭam ti...passambhayam citta-sankhāram roughly agrees with that given by B. in VIII.230-30. But that on citta-sankhāraṇaṁvedi, abhipamomayam cittaṁ, samāhāram cittaṁ has nothing corresponding to B., while that on vimoṣayam cittaṁ differs considerably from B.'s comment.

Upa., while commenting on vimoṣayam cittaṁ says that if the yogavacara while practising the inhaling or exhaling finds his mind dull, he frees it from dross; if he finds it distracted, he frees it from distraction; if he finds it elated, he frees it from rāga; if he finds it low in spirits, he frees it from hatred (dosa); if he finds it impure, he frees it from upakilees. Further if he finds that his mind does not take delight in the ārammana, he makes it take delight in it. [When we compare this comment with that given by B. in VIII.233, we find that B.'s comment is more artificial and scholastic, while that of Upa. is more simpler and more natural.]

The comment on aniccanamasti......patissagānamasti assaśiṣṭam also differs considerably from that of B. (VIII. 234-36.)

Of these sixteen ways of cultivating the anāpānasati (as expressed in the quotation which forms the basis for the whole exposition of this subject), Upa. agrees with B. [VIII.237] in saying that the first twelve constitute samatha and vipsaṇā, while the last only vipassanā.

Upa. again gives the passage from M.iii.82, quoted by B. in VIII.239, showing how the cultivation of anāpānasati fulfills the four satipāṭhānas......the cultivation of the seven factors of enlightenment (sambojjhangān) fulfills viṭṭhānāvīmutti.

Upa. makes another important remark that by cultivating the seven factors of enlightenment, viṭṭha is perfected at the moment of reaching the Path, while the vimutti is perfected at the moment of the attainment of the Fruit.

A point is raised as to why this anāpānasati is called viṭṭha-upaccheda. The answer roughly corresponds to B.'s VIII.238. There is, however, in addition an interesting simile of a
(ii) Kālika: If a man dies, because life has come to an end, or because of old age.

On both of these the yogāvacara should reflect.

Moreover, former teachers have prescribed eight ways of reflecting upon death: [B. also gives eight, which are mostly the same except nos. ii & vii below].

(i) Vadhakapaccupāṭṭhāna. One should think that one is being pursued by death just as a man who is being led to the post of execution always sees that he is being followed by the executioner. [With this compare B. VIII.9-13, where B. is more elaborate and gives many more illustrations.]

(ii) Akāramāṇa. Without any cause or means that would prevent death from coming; just as when the sun and the moon arise there is nothing to prevent them from setting.

(iii) by a pronoun, by referring to persons of the past time. [This corresponds to B.'s upasamparāna VIII.16-24.] The great personages mentioned here below have all died:

(a) Great kings like Mahāsudassana and \[B.VIII.17].

(b) Great personages with miraculous powers like Vessāmitta and Yamataggi (who could emit fire and water from their body).

(c) Great disciples like Sāriputta and Moggallāna. [B.VIII.21].

(d) Paccekabuddhas.

(e) Tathāgatas.

1. Mvy. 8557 gives Murdhata (Murdhajata?) corresponding to Tibetan Spyi-bo-Skyes which is explained by S. O. Das in his Tibetan Dictionary p. 807 as ‘an epithet of King Māndhātā, a legendary ancestor of Gautama Buddha.’ Apte’s Dictionary gives the following information about Māndhātā—Name of a king of the Solar race, son of Uvaṇanīva (being born from his own belly). As soon as he came out of his own belly, the sages said: kaup esa dhātavi, whereupon Indra came down and said: mān dhātavi. The boy was therefore called Māndhātā.

2. For these names see D. l. 101, 238-43; A. iv. 61.
(iv) Kāyabhūtasādhārana. [Cf. B.VIII.25-26.] That the possession of the body is considered to be shared with others like vāta, semha, worms, food and drink not properly digested, poisonous serpents, centipedes, lions, tigers, leopards, dragons, oxen: because when attacked by them the body succumbs.

[A part of the quotation from A.iii.36 given by B. in VIII.26 is clearly traced in this passage.]

(v) Āyuñabubalato. [Slightly different from B.VIII.27-28.] The life of beings is weak for two reasons:

(a) Because the place or the abode (referring thereby to the body) is too weak, unreal, unsubstantial, like a bubble, or foam of water.

(b) Because the nissaya (ए) on which it depends is weak. We find in almost similar words, though in a different order, the words in the passage given by B. in VIII.27, beginning with the words āsāsāpasāsāpanibaddham.

(vi) Addhānoparicchedato. [Cf. B.VIII.34-38.] It is interesting to note that Upa. also says here that from times ancient, people have come into existence and gone. Now no one lives past hundred years. [B. in the same connection limits the period of time to present days by adding the word ātarahi.]

The long passage from A.iii.305-06, quoted by B. in VIII.36-37 appears here in a slightly abridged form.

(vii) Animittato. Because it has no nīmitta there is no fixed time. [F Not quite clear.]

(viii) Khaṇato. Upa. refers to a passage from the Abhidhamma, which corresponds to that quoted by B. in VIII.39. Excepting the second verse of the three verses and the last quarter of the third, the whole passage is the same.

In this way nībbidā is produced, mind becomes free from distraction and the trance is reached.

A small paragraph is added about the distinction between aniccasaṅkhā and maraṇasaṅkati.

1. This passage is traced to Nd.1.42.

Aniccasaṅkā has, for its object, the coming into and passing out of existence of the khandhas, while maraṇasaṅkā concerns itself with the disintegration of the indriyas. By the cultivation of the aniccaṅkā and anattasaṅkā, one removes pride and egoism, while, by the cultivation of the maraṇasaṅkā, aniccasaṅkā and dukkhaṅkā become firmly established.

By the cessation of life mind ceases to exist.

Marāṇasati niṣṭhītā.

29. KAYAGATASATI.

Upa. as usual gives the explanation of the word kayagata ati as reflecting on the nature of the body and also gives the lakṣhaṇa, rasa, etc. He gives the āṇisaṃsas many of which correspond to those given by B. in VIII.144. Upa. also includes among them aniccasaṅkā, anattasaṅkā, anubhavaṅkā and adhi-navaṅkā. When Upa. comes to the text giving the method of cultivating this reflection, he gives the same list of the thirty-two parts of the body as is quoted from M.iii.90 in Vis. VIII.44.

Upa. gives those different ways of reflecting upon this text as are given by B. in VIII.48. He also adds that a dosaṅkā should reflect upon the vann'a, a rāgācārī upon the disgusting nature of the body, and a paññācārī on the dhātu. In this way he produces the nīmitta.

Further he should reflect upon the nature of the body in the following thirteen ways:

(i) Bījato. As from a poisonous seed are produced different kinds of grass, such as kusa, so this body is produced from the impurities of the father and mother and so it becomes impure.

(ii) Thānato. This body is not produced from among flowers, or lotuses, but in the narrow place of the womb, which is an abode of many stinking impurities. This corresponds to B.'s description of the womb from which a person is born, as given in Vis. XVI.37.

(iii) Pacchāyato. This body, however taken care of, will never be regarded as precious like gold, silver, pearls, etc. or like candana or tagora and so on; because it receives its nourishment from the impurities in the womb of the mother.

(iv) Nissendato. Like a bag full of feces and urine, this body is always leaking through the nine openings.

N.C. N.C. N.C. N.C.
[With this compare B.XI.22-23, especially the last quarter of the stanza in para. 28, novadwārehi sandati.]

(v) 以次第形. The form in successive times. Upa. refers to the first four stages of the growth of the foetus by the names of kalala, abhuda, pest, ghana, and further traces the growth of the foetus from week to week up to forty-two weeks when the child is born. In the twenty-ninth week the body is equipped with all the limbs. Upa. also agrees with B.'s navanvutiya lomākāpasahaschei [B.VI.89].

(vi) Kimikulato. Upa. refers to eighty thousand kimi- kulas, while B. mentions only eighty. [VIII.25.] It is interesting to note that Upa. gives a long list of the names of different worms residing in different parts of the body. They seem to be all transliterations of Indian names. For instance, a name like munālamukka can be traced here.

(vii) 以安. How one bone is placed in relation to the other. This agrees with B.XI.55.

(viii) Kalāpato. This is in substantial agreement with B.VIII.101 except that according to B. there are three hundred bones in the human body excluding the thirty-two teeth, while according to Upa. there are three hundred including the thirty-two teeth.

(ix) Jigucchanato. [Both these paragraphs roughly correspond to B.VI.90.] However one may try to decorate the body with good clothing or by smeared with scents, it never gives up its character of being impure.

(x) Asubhato. Diff.

30. UPASAMUNUSSIATI.

Upa. explains the word upasama as kāyacittānām tājana-vipphandana-nirodha. He also gives as usual the lakkhaya, rasa, etc.

When he comes to the anīsamasa, he gives exactly the same as are given by B. in Vis. VIII.251. The method of cultivating this reflection is to think upon the anīsamasas. We do not here find the passage taken by B. as a text for his exposition. It is a great fortune to see, or hear the Law from, a monk who is described as silasampanno, samādhisampanno, pāṭibhadham, viṁuttisampanno, viṁuttisanañcassanasampanno. In this reflection, if a man attains the first trance, he reflects upon that aspect of the trance which has been abandoned by him (pāṭibhang), that is to say, the nivāraṇas; in the second trance on the vitakka and vicidda, and so on, up to soñno-vedayita- nirodha. So also if he has reached the Sotāpattihala he thinks upon the cessation of some kilesas; if he has attained the Second Fruit, he thinks upon the cessation of the oḷārika-kāmarāpa-paṭigha and so on. When he reaches Arhatship, he thinks of all the kilesas which he has destroyed. When he attains nibbāna he thinks of the cessation of all things by upasamānussati.
In this way he produces faith, has his mind free from distraction, destroys nivāraṇas and the trance-factors appear. He attains the upacārasamādhī.

**PAKINNAKAÑKAṬHA.**

Upa. adds pakinnakakathā in which he gives a summary in a sentence each of the mode of cultivating the first six anussatis.

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**PART FIVE**

[31-34 APPAMANNA]

[Bk. 8.1.5-8.23.5; Tak. 435a-439a. Cf. Vis. Chaps. IX & XI]

**31. METTĀ.** [Bk. 8.1.5—8.8a.10; Tak. 435a—1437. Cf. B.IXth Chapter.]

Upa. explains the word mettā in this way. Just as father and mother have affection for their only child, have always friendly feelings for it, and have the good of the child at their heart, so one should love all beings and desire their welfare. This is mettā. He also gives the lakṣṇas, rasa, etc. He mentions eleven ānisampas which are exactly the same as are given in the quotation from A.v.342 given by B. in IX.37.

Before one starts the cultivation of this mettā, one should first see the disadvantages in ill-will (dosa) and the advantages in forbearance (khanti). [Cf. Vis. IX.1]. Unlike B. who merely refers to some passages giving the disadvantages and advantages, Upa. goes into all the details of these, showing how one should see the disadvantages of dosa and advantages of khanti. He refers to the simile of a saw (lakṣṇa) referred to by B. in IX.15, and further gives some beautiful similes to illustrate how, if one goes on cherishing ill-will, one would be like

(i) a man who wishes to take a bath but enters unclean and impure [water].
(ii) a physician himself suffering from a disease.
(iii) a painted vase full of impurity but still uncovered.
(iv) a man who eats poisoned food deliberately.
(v) a man who does not use, even when bitten by a serpent, the antidote against poison which he carries in his hand.

Upa. also gives the details of the advantages of khanti.

He agrees with B. in saying that when one starts cultivating mettā, one should not start with an enemy or a neutral person but with oneself. Then gradually he should proceed to one who is dear, one who is neutral and lastly an enemy. It is interesting to note that while Upa. gives a list of good things which one may wish everyone to possess, he mentions the eleven advantages referred to above and, among other things, adds birth in the Middle-Country (mayaṁapāpattani), meeting good people (sappurisa), freedom from disease, long life and nīcā-sukhāvikā. These additional things we do not find in B. He may also wish to destroy akusatā or if they have already arisen in him, and not to allow them to arise if they have not yet arisen. Similarly, if the kusalās have not already arisen in him, he should engage in them to make them arise and should cultivate them if they have already arisen in him. If he cannot have the feelings of mettā for a majjhatta, then for some time he should wait and try to find out defects in himself. He should be ashamed of himself. He should say that the Buddha practised mettā even upon his enemy, while he himself cannot practise even upon a neutral person. He should think of his good qualities only, as when one takes water, one removes dirt from it and then takes it. Then he goes into several details of the ways and means to remove ill-will, among which we find the mention of kammasakabāhī referred to by B. in IX.23,24, and dānasamābhāgī referred to by B. in IX.39.

Upa. also refers to the sīyāsamabhāda mentioned by B. in IX.40. Gradually he extends the feelings of friendliness to all people in one direction, then to those in the second, third, and so on, to the whole world. He gives the same passage from Vibhanga p. 272 as is quoted by B. in IX.44. Similarly Upa., like B. (IX.5) says that it should not be practised upon a dead person because there the ārammaṇa itself is lost and so mettā cannot be produced.

**Metta.**

(i) kim mekkap? (ii) kim paccupatthana? (iii) kā sam-patti? (iv) kā vihāri? (v) kā ārammaṇa?

In answer to the first question he gives five things: aloha, adosa, amoha, rāga and samma-manasikāra. Although B. refers to the next three questions in IX.93, his explanations are quite different.
different from those of Upa. In answer to the last, Upa says that a satta is the ārammaṇa but he is careful to add that in the strictest sense, there is no satta (paramatthato sattā nāma na vijjuti na labbhati) but only that which is conventionally called by the world satta.

[Here now follows a digression to which B. has nothing corresponding in the Vis.]

In order to cultivate mettā for all beings, the Buddha while he was a Bodhisatta practised the ten pāramittas of dāna, sīla, nekkhamma, pānānī, viśīva, khami, sacca, adhiṭṭhāna, mettā and upekkhā.

He refers to the four adhiṭṭhānas which are accomplished by the fulfilment of the ten pāramittas. By the fulfilment of the four adhiṭṭhānas he fulfilled samatha and vipassanā. By the fulfilment of samatha he fulfilled all jhānas, vimokkhas, samādhis, samāpattis, Yamaññāśīriya samādhi and Mahākarunāsamādhi. By the fulfilment of vipassanā he fulfilled all abhiññās, paṭisambhidās, balas and vesārajjas. As a perfection of the pakatiññā he fulfilled sabbaññabhāvatañña.

Upa concludes this section with ‘evam Bodhisattvamahāsattvo mettāṁ bhāvetvā anukkamena bodhiṁ paripāreṣi.’

[This whole section contains much that is not found in B. So also there is much in B. that is not found here. As, for instance, Upa gives no details such as odhīsa pharaṇa, annodhīsa pharaṇa etc., given by B. in IX.49-52.]

82. KARUNĀ.

[Bk. 8.9.1-8.10.2; Tak. 437a.—437b. Cf. Vis. IX.77-83.]

Here also as well as in the following two sections, the simile of the father and mother looking at their only child with feelings of compassion, delight and equanimity is used [Cf. B.IX.108] to explain the words karunā, muditā and upekkhā. Upa gives as usual the lakkhaṇa, rasa, etc., and also in addition sampatti and vipatti. Upa agrees with B. in his statement about the paccatāthāhāna only, which according to both is vihimsa. The ānisaṁsas are the same as in mettā. The order of the persons on whom it is to be cultivated in succession is the same, although Upa does not mention piyāpuggala.

IX. 103

1. Sacca, cīga, upasana and pānānī: see Mvy. 1581-84.

2. See p. 29 and note 2 on the same; also see Netti, pp. 99-100.

33. MUDITĀ.

The statement is almost the same as in B.

24. UPEKKHĀ.

Upa gives the lakkhaṇa, rasa, etc., which agree with what B. gives in IX.96. Then there is also a passage which gives the substance of B. IX.88: mettādentu paṭiladdhatikacatukkaññena pavañcataññayojhāna vutthāya...purimā pañcanaññā disvā...upekkhāya ca āsavaññā disvā... Similarly we can trace the expressions from Vibhanga 276 ekam puggalaṁ na va maṇḍapaṁ, na amanāpaṁ disvā quoted by B. in IX.88.

The order of persons, on whom it is to be cultivated in succession is different in B. After majjhata, he takes vert and then piyāpuggala, while B. puts vert last (IX.89). A fine simile is given for the upekkhā which comes after the first three, mettā, karunā and muditā. Just as a man, when he sees his relative coming back from afar after a long separation, rejoices and pays attention to him, but later, when he has been in his company for some time, he fails to pay the same attention, and gradually becomes indifferent; so the yogaca cāna leaves the first three bhāvanās and proceeds to the fourth.

PAKINNAKAUKATĀ.

[The whole discussion under this heading is very important and very much corresponds to B.'s IX.108—to the end of the IXth chapter.]

One should start with the cultivation of these ānisaṁsas with only one living being as the ārammaṇa. He may practise them upon tīratchhāna, duṭṭhā, svālavana, kāmavu nibbiṇṇa, tāvaka, paccakabuddha, and ānisaṁsabuddha.

A point is raised: why is it that the first three bhāvanās have only the first three trances and not the fourth? The answer is that the sufferings of beings produce bhāvanā, āhāvā, and arati and they have as their appropriate remedy a mind with ānisaṁsa and so he practises mettā, karunā and muditā, and therefore only the three trances are produced and not the fourth. He also gives the argument referred to by B. in IX. 111, that upekkhābhāmi is the fourth jhāna.

It is very interesting to note that here we find, as an alternative view of some, the same passage from Atṭhakathāpīta (A. IV. 300) quoted by B. in IX.112, to prove according to them IX. 112
the view that all the appamāṇās can have the fourth trance.
Upa. simply quotes the passage introducing it with the remark
"moreover it is said" and makes no comment at all.

Also another point is raised: why is it that these appamāṇās
are just four, neither three nor five? The answer is "because
they are the patipakkha of bhāpāda, vihēsa, arati and patipā
numaya", which are only four. With this compare B. IX.108.

The appamāṇās have one lakkhāna in so far as they are
the opposite of the ādināvas, have living beings as their ārammana,
and have the thought of hitasukha; but they are distinct
lakkhānas in that the patipakkha, ārammana, and hitasukha of
each are distinct from those of the others. In this connection
Upa. also refers to the Yellow-Garment-Sutta (Gādālāvāsana-sutta) from which he gives the same passage (S. v. 119-121) that is quoted by B. in IX.119. Upa. concludes this section on this passage which closely agree
with B. IX.120-123.

35. CATUḌATUVAVATHANA.

[Bk. 8.13a.9-8.20a.4; Tak. 438b.25-440b.13. Cf. B. XI.
27-to the end of Chap. XI].

[It is to be noted here that Upa. gives this section before
the section on dhāra ptikkālaṇṇa, just the reverse of the
order of B. In the list of the kammaṭṭhānas mentioned by Upa.
earlier* (4.6a.2-9) they are mentioned in this same order as is
followed by Upa. here.]

As usual, here also Upa. gives lakkhana, rasa, etc. He
e numerates eight ānīnasas which are almost the same as are
given by B. in XI.117, with the exception that instead of
vāmpamīyakakkarakhaṇṇatādivikapapractaṇa of B., Upa.
gives itthipurisāvikapambi jahati.

Like B., Upa. also treats this subject in two ways, sankhe
pato, viṭṭhārato. (Cf. B. XI. 23-44 and XI. 45ff. 1. In his detailed
discussion, Upa. follows the passages from M. i 155, 157, 158,
quoted by B. in XI. 81. Upa. does not comment, as B. does,
on the difficult words of the passages, nor does he give a de
tailed explanation of the thirty-two parts of the body.

Upa. refers to the following ten-fold classification of the
former teachers, while B. gives a thirteen-fold classification but
does not refer to any teachers of the past. [B. XI. 86].

1. See p. 88.
(ix) Nānattelattatato. This corresponds to B. XI. 95-96 and also includes B.'s classification of sangahato
(XI. 108) Upa. adds much more to what is said in Vis.

(x) योग्यवचन. Like a wooden doll, like a puppet
that is painted, dressed up and worked by strings
within, is our body. It is made of these four
great elements and stirred up by the wind-element
walks or stands, goes or comes, stretches itself or
contracts itself, or speaks. The yogavacara
realises that there is no satta, no jīva, but merely
'name and form'. When he has delimited 'name
and form' he knows the 'name and form' to be
suffering, knows craving (tanha) to be the cause of
suffering, its cessation to be the cessation of
suffering and the Eightfold Path to be the Path leading
to the cessation of suffering. Thus, he sees into the
Truths and sees danger in suffering. He has
thoughts of anicca, dukkha and anatta. He sees
advantages into the cessation of suffering.

Upa. concludes this section thus: indriyesu, balezu, bojjhan-
gesu susanotttato hoti. Sankhāramiittā tassa cittam vuttohahatti,
amatadhātum sacchikaroti.

36. AHARE PATIKKULASANNA.

[Bk. 8.205—8.22.9; Tak. 440B.14—441A.10; Cf. B.XI.1-26.]

As usual Upa. gives the talkhana, rasa, etc. He gives the
eight anusamas which are given in almost the same words as
are used in B. XI. 26.

He must cultivate the reflection on the disgusting nature of
the food that he eats, the food for which he has to go about
searching. He must reflect upon this patikkulata in the following
five ways: [Compare B. XI. 5, where B. mentions ten ways.]

(i) यथात्मक (byapārato). This seems to correspond
to gamanato and pariyasanato of B. XI. 6-13.
For the sake of food and drink, a man has to do
many evil things. He has to leave sacred places
and go for food through dirty roads to towns or
villages.

1. See pp. 55, 56.
CHAPTER IX
PANCA ABHINNA.
[Bk. 9.1.5—9.13a.3; Tak. 441a-444c. Cf. Vis. Chapters XII & XIII.]
The yogovacara having mastered samādhī can produce in the fourth trance five miraculous powers (abhiṣekā):
(1) That of the body (corresponding to the ādiṣṭhāna of B. XII. 2).
(2) That of the divine ear (dibbacāta).
(3) That of knowing the minds of others (paracittavijñānā).
(4) That of remembering past lives (pubbe-nivāsānusati).
(5) That of divine eye (dibbacakkhu).

1. IDDHI VIBHADHA.
The miraculous power of the body means the power of effecting change or transformation. Upa. gives the interpretation of other miraculous powers also. Then he sets up the following questions:

(A) How many kinds of the power of transformation or iddi are there?
(B) Who practises them?
(C) How can they be produced?

In answer to the question (A) Upa. mentions ādiṣṭhāna iddi, vikubbanā iddi, and manomaya iddi which alone are meant in this context, according to B. also (XII. 45). Upa. also later mentions the remaining seven iddi as outlined by B. (XII. 26-44) from copious illustrative extracts from Ps. ii. 205-214 (iddhiṣṭhāna). The explanation of these closely follows that of Ps. which is generally followed by B. also. The explanation of ariya iddi is given by Upa. in full following Ps. ii. 212-13. It is also worth noting that though Upa. gives generally all the names mentioned as illustrations of those persons who had attained iddi, we do not find in his work the name of Mendaka in the list of names of persons given as illustrations of puṇṇavat. iddi. Is it because his name is included under the mention of the pañca Mahāpuṇṇā and so redundant?

1. Also given in Ps. 213-233 (Bur. Printed Text 118-20).

(B) Taking ākasa-kasīna as the ninth or the fifth [kasīna], one masters the fourth trance, or one attains the fourth rāpevaccara trance with some distinction, or one masters the fourth a second time and then one practises these iddi.

(C) In answer to the question as to how the iddi can be produced, Upa. gives the same passage from Ps. ii. 205 as is XII. 50 given by B. in XII. 50: Ādihi bhikkhu chaṅda-saṃādhi. id. padhūna-sankhūra-saṃannāgataṃ iddihipādaṃ bhāvanti.... Upa. comments on this passage also. While commenting upon the word viriya he gives the fourfold formula of right exertion as given in Vibhanga 325-26, which is not given in this context either in Ps. or in Vis. The comment generally agrees with that of B.

Upa. gives three small separate sections to illustrate adhiṣṭhāna iddi, manomaya iddi and vikubbanā iddi. He does this by giving the relevant passages from Ps. ii. 207-211, paragraphs 7-9. Upa. is as profuse as Ps. in the detailed description of adhiṣṭhāna iddi.

To illustrate the distinction between adhiṣṭhāna iddi and vikubbanā iddi, Upa. says: adhiṣṭhāna iddi, pakita-vannā appahāya adhiṣṭhāti, vikubbanā iddi, pakita-vannā vijahati.

PAKINNAKAKATHA

Upa. adds a small paragraph of pakinnakakathā in which he tells us that forms created by this miraculous power disappear at the end of the period of time set up previously by the iddiḥūmā. If no such period is first delimited, then they may disappear as soon as he thinks so. He also says that a man created by this iddi is without jivitindriya. As the āraṇmanas of the iddiṣṭhāna-āraṇa, he mentions nine:

paritta, mahagatāna, na vattabbā;
oṭita, anāgata, paccuppana;
aṭhavatta, bhaddha, ajhattabahiddhā.

B. in XIII. 105 mentions twelve kinds of āraṇmanas, of which he gives seven as applicable to this iddiṣṭhāna-āraṇa (XIII. 106). They are the same as those given by Upa. with the exception that B. does not mention na vattabbā and s.d. ajhattabahiddhā.

1. See p. 90 below.
2. DIBBASOTA

The same questions as in the first *abhīṇā* are set up. The *yogāvacara* having attained mastery in the four iddhipādas enters the fourth trance, gradually emerges from it and with his natural ear pays attention to sounds far and near, gross or fine, in one or the other direction. By practising in this way his mind gradually becomes pure and his sotadhātu also becomes pure and thus is transformed into heavenly ear with which he can hear sounds human and superhuman, far and near. Former teachers have said that this *yogāvacara* first hears the sounds of worms residing within his body. [Cf. sa-dehanisātī pānakasaddā of B. XIII. 3]. Then gradually it extends his sphere.

Upa. also points out another view according to which this ādikammika *yogāvacara* cannot first hear the sounds of worms residing within his body. He cannot hear the fine sounds which cannot become the objects of his natural ear.

**[XIII. 109 e.d.]**

Upa.'s treatment is generally the same as B's, with some slight variations, as when he gives three ārammanas only, *paritā, pacchappana* and *bahiddhā*, while B. gives four adding *ajjhata* to the three given here. [See B. XIII. 100.] Upa. adds that if the natural ear is lost, the divine ear also is lost. One can hear the sound in a thousand world-systems (lokadhātu), the paccekabuddhas in still more, and the Tathāgatas in countless ones.

3. PARACITTAVIJANĀNA.

With mastery in the fourth trance with *ālokakaśiṇa*, and with the divine eye produced, one knows the mind of others. The *yogāvacara* having practised the four iddhipādas attains mastery over his mind and purifies it. With *ālokakaśiṇa* he attains the fourth trance and gradually emerges from it. He pervades his body with light, and, with the divine eye, sees the colour of his mind or heart, and knows its nature from the colour.

If there is *somanassindriya*, the colour is like that of *dadhi* or *navunitta*.

If there is *domanassindriya*, the colour is purple.

If there is *upekkhindriya*, the colour is like that of honey.

If there is *lobha*, the colour is yellow.

4. PUBBENIVĀSAŅNUŚATI.

Upa. gives three kinds of *pubbenivāsaņnusati*, by the first of XIII. 27 which he can at the most recall only seven lives, and by the second only fourteen, and by the third he can only practise the iddhipādas. [With this compare B. XIII. 27 where we find B. mentioning *parikammadhamhiṇa* or as some would call it *attapasi-rāpa*, which properly speaking is not *pubbenivāsaņnusati*.]

The method of producing this kind of miraculous power is XIII. 22-25 the same as is given by B. in XIII. 22-25. If he is not able to produce this power he should not give up efforts. He should again attain the trance. Upa. gives the simile of a mirror which we often find used in Buddhist books. If you cannot see your face in a mirror you do not throw away the mirror but rub it again and again until you are able to see your face in it. B. has used this simile in another place [XVIII. 16], though here he uses quite different similes. Upa. refers to Ayasmā Sobhita who was considered as the chief among those who remembered the past lives. [See A. i. 25. B. does not refer to him.]
We have a passage which corresponds to B.'s XIII. 15-18. Upa. also speaks of the Tittathiyas who can remember only forty kappas. Upa. very concisely states the case of Sāmmāsamuddhas who can recall the past lives and actions of others as well as their own; they can also recall places. Others can recall their own actions only and little of others. The Sāmmāsamuddhas can recall everything as they please, while others can do so only in succession (patiṭā). The Sāmmāsamuddhas may or may not enter upon samādhi for recalling the past lives. Even if they do not enter they can recall, while others can do so only by entering upon samādhi.

5. DIBBCAČAKKHU.

XIII. 73

s.d.

This miraculous power is obtained by one who has attained mastery in the fourth trance with ālokakāsaṅga as the ninth or the fifth [kasiṇa], and by one who has a natural eye (i.e., unimpaired). It is of two kinds: (i) kammaphalavipacakānibbattā, and (ii) bhāvanānibbattā. [Compare swacchakammanibbattā and viyabhāvanābalanibbattā of B. XIII. 73.] By the first, one can see whether a treasure-box does contain any treasure or not. Having attained mastery over the four iddhipādas, he attains the fourth trance in the ālokakāsaṅga, has ālokasaṅga, makes no distinction between day and night and finds no obstacle for his mind. His mind knows no darkness. He is above day-light. Gradually, by this practice he attains dibbacakkhu. Here we have also the passage which is commented upon by B. in XIII. 73-77: So dibba ca cakkhunā viññādāhēna atikkantamānasakena satte passatt catavānē upapajjamāne, hīne purite, suvaṃpe dubbāpe, sugate duggote, yathā-kammupagā saṃsattāte. Upa. does not comment upon this passage. When a yogāvacara is thus able to produce the dibbacakkhu, he must have the kilesas destroyed. If he does not destroy the kilesas and if he has the dibbacakkhu, he falls from samādhi. If he falls from samādhi, his āloka vanishes, and the forms seen by him also disappear. [Cf. B. XIII. 96: tato āloka antarāhāyati, tasmiṃ antarāhite rūpayatam pi na dossati]. Among the kilesas mentioned, we find vicikicchā, micchānussati, thīnaniddha, māna, pāpiṇā vāca, samphappalāpa, nānattasaṅgā, and so on. After the kilesas are destroyed, if he cannot obtain mastery over the trance, his dibbacakkhu is low, the āloka is low, and the forms seen by him are also low.

1. See p. 87 above.

UPA. mentions five ārammaṇas: paritta, paccuppanna, ajjhata, bhaiḍḍhā, and aṭṭhānabhaiḍḍhā, while B. mentions only four omitting the last from the above list. He further says that from this dibbacakkhu are produced the four kinds of different knowledge: (i) anāgatamsaṅga, (ii) kammassakataṁsaṅga, (iii) yathā-kammupagāsaṅga, (iv) and kammapiyakakāpalaṁsaṅga. [With this compare B. XIII. 103, where B. mentions only two kinds: anāgatamsaṅga and yathā-kammupagāsaṅga.]

PAKINNAKAKATHA

Upa. also adds pakinnakakathā, in which he says that if the yogāvacara practises samādhi with the intention of seeing or hearing, he sees or hears. If he has both the intentions, he both sees and hears. And if he practises with the intention of seeing and hearing, as well as, knowing the minds of others, he can do all the three.

Lokiya abhiññas are sisavā, rāgapaṭikīsītā and pothisa-jānī. N.C. nīkā. If they are kusālā, they are sekkhīya and pothisajānī. Those of Arhats are abhyakata.

These abhiññas are not produced in the arūpāvacara loka.
CHAPTER X
PANNAPARICCHEDA


As usual, Upa. gives the lakkhāna, rasa, etc. Upa. agrees with B. in his statement regarding lakkhāna, and pacchupaṭṭhāṇa only. The anīsāṇsas are innumerable but they should be known in brief. He gives them in several gāthās in addition to the eleven anīsāṇsas which he mentions later. Regarding lakkhāna, rasa, etc., he also gives another alternative as follows: Vijjālakkhāna, saddhāmappaveśasaraṇa, avijjāndhakāra-viddhi-āpanna, pacchupaṭṭhāṇa, catupāṭṭisaṃbhidda-padaṭṭhāṇa. To explain paṭāna, Upa. gives a passage which is substantially the same as is given in Dhs. para. 16 [also cf. paragraphs 20, 555.]: Paṭāna, paṭānanā, vicayo, pavicayo, dhammavicayo etc.

When Upa. comes to the answer of the question 'katavida paṭāna' he starts with

XIV. 9-10
agree in sense only

(A) Duvidhā:

Lokiya

Lokuttara

The explanations generally imply the same idea, though they differ in expressions, as in B. XIV. 9-10.

XIV. 14

Tividhā:

(i) Cintāmaya

Suttamaya

These correspond to B. XIV. 14, which gives quotations from B. XIV. 24-25.

(ii) Ayakosalla

These correspond to passages from B. IV. 32-26 quoted in Vis. XIV.

Upayakosalla

N.C.

(iii) Ācāya:

tibhumī-ku-sa-paṭāna

Apacya:

catāsu maggesu paṭāna

Neva acaya no apacya: catāsu bhūmīs phalesu ca tis bhūmīs kriya( )-abhyakata, etc. paṭāna.

1. See Pet. III. 78, VII. 261 (Burmese ed. 240).
2. Apparently there is some incorrect reading here. It should be read as (sic): See also 9.15a.9-7 which also reads in the same way but clearly we must have a reading which would mean abhyakata.

(C) Catubbidhā:

(i) The same as in Vibhanga p. 328: N.C. in Vis.

Kamma-sakata paṭāna: dasasaṭṭhesu sammaditṭhi. [Explained in Vbh.]

Sacchamukhara-paṭāna: khandha anicca, dukkhāti, anattāti, evamādikākhanti.

Maga-pamangiisa paṭāna: catāsu maggesu paṭāna.

Phala-pamangiisa paṭāna: catāsu phalesu paṭāna.

(ii) Kāmava-cara-paṭāna

Rūpava-cara-paṭāna

Arūpava-cara-paṭāna

Aparigāpa-paṭāna

Kāmava-cara-kusala-abhyakata

[The explanation is the same as is given of this classification in Vibhanga 329. The first three of these are given in the threefold classification in Vis. XIV. 15.]

(iii) Dhamme paṭāna

Paracittavijjana paṭāna (paricci paṭāna of Vibhanga)

[ Cf. Vbh. 329. N.C. in Vis.]

The explanations are the same as in Vibhanga.

(iv) Atthi paṭāna dacyayā no aparacayā

Atthi paṭāna aparacayā no dacyayā

Atthi paṭāna dacyayā ceva aparacayā ca

Atthi paṭāna neva dacyayā no aparacayā

[The same as in Vbh. 330. N.C. in Vis.]

(v) Atthi paṭāna nibbidayā no paṭivedhāyā

Atthi paṭāna paṭivedhāyā no nibbidayā ca

Atthi paṭāna nibbidayā ca paṭivedhāyā

Atthi paṭāna neva nibbidayā no paṭivedhāyā

[The same N.C. as in Vbh. 330. N.C. in Vis.]

1. Here also the reading in this text is Not, but it must be read as abhyakata.
2. For this expression, cf. Abbk. V. 35; vi. 184; Madhy. p. 480; also cf. A.M.B. p. 256.
3. Cf. Mvy. 1284-37 where the characters used for the second and the third of these are different.
CHAPTER XI

PANCA UPAYA

PART ONE

[Bk. 10.1.5-10, 22a. 4; Tak. 445c-451c. Cf. Vis. Chapters XIV, XV, XVII.]

The yogavacara wishing to be free from old age and death, wishing to get rid of the cause of birth and death and the darkness of ignorance, wishing to cut off the strings of craving and to attain the ariyā pañña, should find the means (upāya) in five things: Khandhas, āyatana, dhatus, hetupaccayanas (or nidanas) and ariyasaccas.

1. KHANDHA

The khandhas are five: rūpa, vedanā, saññā, sankhāra and viññāṇa.

RŪPA

What is rūpakkhandha? cattāro ca mahābhūtata, catunnaṁ ca mahābhūtānaṁ upādāya rūpaṁ.

Upa. explains the four mahābhūtas as explained already by him in Catudhātuvacatāhānaṁ (p. 83). Under the upādārūpa, he gives a list of twenty-six things which are the same as are given by B. in XIV. 36, except that there is an addition of two: jātirūpaider maddharūpa. Thus Upa. says that the rūpas are thirty in all.

[B. in XIV 71 emphatically rejects any addition to his number, twenty-eight. He does refer among other rūpas, to these two rūpas, but he says that jātirūpa is included under rūpasa upacaya and rūpasa santati [also see XIV. 66], and maddha-rūpa which is advocated by some (ekaccānaṁ matena) is rejected by the Atthakahāthas on the authority of the following quotation from Sn. 541: addha muni'si samuddho, maddhi nissaṇaṁ tava. Dhammadāpa in his comment on the word ekaccānaṁ says Abhayagirīvīrīm. Buddhaghosa is very emphatic when he states: maddharūpaṁ tāva maddhi yeva ti paṭikkhitam and iti atthisamīti-vidham rūpaṁ hoti anānaṁ anadhikam.]

1. See also Abhm. p. 72, AbhmV. p. 30 which support B.
2. See pp. 45, 123.
In the upādārūpas, Upāsaka gives the words cakkhāya, cattvāya, ghanāya, etc. instead of B.'s cakkhu, cattu, ghnā, etc. While explaining these organs of sense, Upāsaka refers to the various views about the same, which he refers to one expressed by B. in XIV. 42: apare tejādhikātārāmī paśado cakkha, viveka-vāyā-opa-patihādikānām, cattvāja- yāhāti yathā vaddanti. In the description of the cakkhāya, Upāsaka speaks of the three circles of the eye and the five layers of mānas, lōhana, vāyus, somruh, and kheḷa within which it lies. The description of the cakkhappāsāda is given by B. [XIV. 48] in these words:

Yena cakkhappāsādāna rūpān manupasasti
parittān sukhvumam etān akāsirasaśapāmaṇāy.

Upāsaka also ascribes this quotation to Sāriputta and his quotation is the same except that instead of akāsira of B. he uses the word akā.

Upāsaka gives a very clear distinction between the mahābhutas and the upādā rūpas. The former depend upon one another and are produced all together; the latter are produced relying upon the former. The latter are not dependent upon the former, nor do the latter depend upon one another among themselves. This is beautifully illustrated by a simile. The mahābhutas are like three sticks reclining upon one another. The upādā rūpas are like the shadows of the three sticks. [10.3.6-7, Tak. 446b. 3-4.

The yogavacara should understand these thirty rūpas in the following five ways:

(i) Samutthānī. As they arise from kamma, utu, citta, akā, taken singly or in combination with one another. Upāsaka gives all details. (Cf. with this Abh. VIth chapter, para. 8, pp. 28-29.)

(ii) Kalāyata. Upāsaka refers to the various groups, such as cakkhu, sotadesaka, itthindriyadasaka, vattudasa, jivittindriyadasaka, and so on. He knows how many of these are kammamasāmātta, cittasanutthāna and so on. [Cf. Abh. VI, 8, p. 29.] To describe the cakkhusattāta, Upāsaka gives the simile of the flow of a stream or the flame of a lamp. [Cf. Abh. VI, 10:

1. See Abh. p. 66.
Upā, also further says that when taken in detail they are one hundred and eight. He also shows how we get that number.

SANNA

Although onefold in its characteristic of perceiving the object, perception is

Kaphassakavasena duvidhā: vipariyāsasaṃñā, avipariyāsa-
saṃñā.

Akṣaraṇa tividhā: rāgasaṃñā, dosasaṃñā, vidhisasaṃñā.

Kusalatva tividhā: nekkhama-saṃñā, adosa-saṃñā, avihimsa-
saṃñā.

Catubbadhā:

(a) In so far as one does not know the real nature of things: asubba subhasasaṃñā, dukkhe sukhasaṃñā, aniceciccaasañā, anattani attasañā.

(b) In so far as one knows the real nature of things: asubhasasaṃñā, dukkhasasaṃñā, niccasañā, anatta-
sañā.

Vinaye pāñca-saṃñā: asubha subhasaṃñā, asubha asubha-
saṃñā, subhe subhasaṃñā, vicikīkāchāsaṃñā.

Ārammaṇato cha sañā: rūpasañā, saddasañā, gandha-
sañā, rasasañā, phoṭṭhabhasaṃñā, dhāma-saṃñā.

(Uppatti-) dvārata tattviyādā: cakkhu-samphasaṣaṭ, sota-
samphasaṣaṭ, ghāna-samphasaṣaṭ, jīvha-samphasaṣaṭ, kāya-
samphasaṣaṭ, manodhātu-samphasaṣaṭ, manovi-
ñāha-dhātu-samphasaṣaṭ.

Kusalatva tividhā: nekkhamma-saṃñā, adosa-saṃñā, avihims-
sa-saṃñā.

Evam nānattasaṃñā vedittabā.

SANKHĀRA

Upā, gives a long list of thirty-two sankhāras and adds at the end: vedanāsañāvajjita sabbe cetassikā dhōmmā sankhāradhammo. In this list we find citța² and 

1. Cf. Vis. XVII. 228 where we have 89 kinds of sensation.
2. This word seems to be used for saddhā as it is explained as citțassa pasādanān.

nīvāranas. On the other hand, there are some from B.'s list in the XIV. 133-184, which we do not find in Upā.'s list. Each of this list is explained by Upā. by similes many of which are very appropriate. For instance, phassa is likened to the light of the sun striking the wall, adhimokkha to water flowing on to a lower level, viriya to a strong bull able to carry a burden, diṭṭhi to a blind man touching and feeling an elephant, anottoppa to a wicked king who fears nobody. Another simile is also to be noted. Ahiīka is likened to a Chagdāla and along with anottoppa is said to be agāravapadatthāna.

VINĀNA

Upā, gives only seven kinds of viññānas: cakkhuviññāṇa, sota-viññāṇa, ghāna-viññāṇa, jīvha-viññāṇa, kāya-viññāṇa, mano-viññāṇa and manodhātu-viññāṇa. One should understand these viññānas in three ways:

(i) Vattārammaṇato: the five viññānas have separate vatthus and separate ārammaṇas, while manodhātu and manoviññāṇadhamtu have the same vatthu, though the former has five ārammaṇas while the latter has six. Upā. goes into many more minute details such as the internal or external vatthu or ārammaṇa, etc.

(ii) Ārammaṇato: several details are given which are not quite clear.

(iii) Dhammato: the association with different viññānas of one or more of the following: vitakka, vicāra, piti, sukha, dukkha, domanassa, upekkhā, etc.

The Section closes with a passage which is the same as is given at the end of the section on rūpa [Dhs. para. 584. See above p. 97].

As a general concluding summary of the treatment of all the five khandhas, Upā. says that we must understand them from the following four points of view:

(i) Vācaṁthato. The words for each of the five khandhas and the word khandha itself are interpreted. The interpretation of these words appears to be the same as is given by B. except in the case of the word rūpa.

(ii) Lakkhāṇato. The characteristics of each of the khandhas are given. Rūpa, vedanā, etc. are respectively compared to a
contact with their objects, and their argument is that a magic incantation will be heard unless there is some obstacle, which is very close to the ear. Similarly, the eye must be reaching the object. For, beyond the wall one cannot see. [That is to say it cannot reach the object and so it cannot see.]

(iii) Paccaša. [This corresponds to B. XV. 35-39.]

Here we find a passage corresponding to what is ascribed by B. to former teachers (ubbācariya). From this B. quotes in brief in XV. 39. The passage given by Upa, is fuller and treats of the same subject. Therein it is shown that cakkhuvinīṇāya arises because of cakkhu, ṛpa, ālokā and manasīkāra. This passage agrees with that in B. except in the last two cases of kayavinīṇāya and manovinīṇāya. In the former case, Upa drops the word parahvan from B.'s list, while, in the latter case, he gives mana, dhanna, adhimokkha, manasīkāra instead of B.'s bhavangama, dhanna, manasīkāra. Upa goes then into the detailed explanation of these terms.

(iv) Vithibheda. [This corresponds to B.'s XIV. 115-123.]

Upa. speaks of the three kinds of vithi which corresponds to mahanta, paritta, atiparitta, and mentions the seven kinds of cittas in the mahantavitti. He further gives a very beautiful simile to illustrate the different stages in the process of cognition by the eye. A king is sleeping in his palace and the queen and a dumb maid-servant are there in attendance, the maid-servant shooing the feet of the king. The gates of the palatial structure (town, as Upa puts it) are closed and are guarded by a deaf man. The gardener of the king comes to the gate with a mango-fruit in his hand with the intention of presenting it to the king. He finds the door closed and knocks at it. The king hears the sound and wakes up. He orders the dumb woman in attendance to have the door opened. She instructs the deaf door-keeper, by means of signs, to open the door. The door is opened and the king sees the fruit, takes

1 Cf. Dhammapāla in his comment on this (p. 509) says: Sotam pi sampatā-viṣayaṅgātī ti ke ci.

2 For a closely allied simile see Aṭṭhakālinī, pp. 270, 280; also cf. Compendium of Philosophy p. 30.
a knife in his hand, while the dumb woman holds the fruit in her hand. In come the courtiers. The courtiers take the fruit to the queen who washes it, and seeing whether it is ripe or unripe, gives a piece to each of the courtiers and then finally gives it to the king. The king tastes the fruit and praises or condenms it, as the case may be, after he has eaten it and then goes back to sleep.

The simile is further explained with its application.

*Bhavanga-citta* is like the king who is asleep.
*Cakkhu-vāsana-maṇa-gahana* is like the gardener who takes the mango-fruit and knocks at the door.
*(?)* is like the king’s hearing the sound and instructing the attendant to have the door opened.
*Avaṇṭhaka-citta* is like the dumb woman instructing the man by means of signs to open the door.
*Cakkhu-viśāla* is like the king’s seeing the fruit after the deaf man has opened the door.
*Sampāṭicchana-citta* is like the king’s taking the knife, the woman’s holding the fruit, and the coming in of the courtiers.
*Santirāṇa-citta* is like the courtiers’ taking the fruit and giving it to the queen.
*Votṭhakkanūcitta* is like the queen’s washing the fruit, [seeing] whether it is ripe or unripe and giving a piece to each of the courtiers(?) and then giving one to the king.
*Javanaccitta* is like the king’s eating the fruit.
*Tadārammaṇa-phahukati-citta* is like the king’s praising or condemning the fruit after he has eaten it.
*Bhavangapātācitta* is like the king’s going back to sleep.

1. The meaning of this expression is not clear. Evidently this stage corresponds to *bhavanga-cālana* and *bhavanga-upaccheda*. See Vis. XIV.115 and Absh. IV.3, pp. 16-17.
2. This also is not quite clear.

Upa. also further speaks of the other vithis as well as that in the *monodvāra*.

(v) *Sangahato*. Upa. tells us how these āyatana can be distributed under the classifiction of the khandhas, dhātus and saccas.

3. **DHĀTUS**

[Bk 10.16.6-10.17.2; Tak. 449c-450a. Cf. Vis. XV. 17 to the end of XVII Chap.]

Upa. gives the same eighteen kinds of dhātus given by B. in XV. 17. He explains those terms. There is so much matter in this section that is found in the last section as well.

These dhammas are called khandhas because they are grouped together, āyatana because they are dvāralakākhana, and dhātus because they are sabbhavakākhana. [Cf. Vis. XV. 21: *attano sabbhavān dhārenti ti dhātuyo.*]

Upa. gives a quotation ascribed to the Blessed One which purports to say that a man of keen intellect speaks of the Truth of Suffering with the help of khandhas, a man of medium intellect speaks with the help of āyatana, and a man of dull intellect with the help of dhātus.

4. **HE TUPACCA YĀ (因縁)**

[Bk. 10.17.3-10.23a.4; (end of Bk. 10); Tak. 450c; Cf. B. XVII Chap.]

[It is difficult to say what the original expression for 因縁 might have been. For, the same characters are used for nidāna, paṭiccosamuppāda and hetu-paccaya. (See My. 229, 3210, 2241, 2267). So these characters may as well have been used for nidānas.]

It may be noted that Upā. gives the section on Hetupaccayas which corresponds to B.’s on Paṭiccosamuppāda before the section on saccas, an order which is just the opposite of B.’s.]

We find here the same passage from S. ii. 1, as is quoted by B. in Vis. XVII. 2: *Avijjāpacca yā sanskhāra, sanskhārapacca yā viññāṇaṃ, etc.* We also meet with another passage which gives the negative side of the same formula. *Avijjāniruddha sanskhāra-, sanskhāraniruddha viññāṇaniruddha, etc.* [Cf. S. ii. 4.] B. does not give this passage.

1 With this compare Sph. 68-69, (comment on stanza 27).
Upa's explanation of these words is quite simple and savours of no syllogism of B. He also gives a protracted simile to explain the inter-relation of the twelve factors of the Law of Causation—the simile of the seed growing into a tree and then into a seed again.

Here are given below the twelve factors with their explanation and illustration:

<table>
<thead>
<tr>
<th>Factors</th>
<th>Explanation</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avījā</td>
<td>catāsū sucesu aṇānāṃ</td>
<td>is compared to a deep pool (vīhi).</td>
</tr>
<tr>
<td>Sankhāra</td>
<td>kāya-vāceittakammāhi</td>
<td>are compared to a seed (bīja).</td>
</tr>
<tr>
<td>Viññāna</td>
<td>puṭisandhikkhave pavattitaṃ cittan</td>
<td>is compared to a sprout (āṇkura).</td>
</tr>
<tr>
<td>Nāmarūpa</td>
<td>citacacarasā dhammā</td>
<td>is compared to a leaf (patta).</td>
</tr>
<tr>
<td>Saḷāyatanāna</td>
<td>cha aṭṭhatikaṭṭhatanan</td>
<td>is compared to a branch (sākhā).</td>
</tr>
<tr>
<td>Phasso</td>
<td>cha phassakāya</td>
<td>is compared to a tree (rakkha).</td>
</tr>
<tr>
<td>Vedanā</td>
<td>cha vedanākāya</td>
<td>is compared to a flower (gāpapāṇa).</td>
</tr>
<tr>
<td>Tanhā</td>
<td>cha tanhākāya</td>
<td>is compared to juice (rasa).</td>
</tr>
<tr>
<td>Upādānān</td>
<td>cattāri upādānaḥ</td>
<td>is compared to [the ear of] rice (cāṭāli or tanṭulā).</td>
</tr>
<tr>
<td>Bhava</td>
<td>kāma-rāpa-arūpaḥbhava-</td>
<td>is compared to a seed (bīja) again.</td>
</tr>
<tr>
<td>Jāti</td>
<td>bhave khandhābhinnabhi</td>
<td>is compared to a sprout (āṇkura).</td>
</tr>
<tr>
<td>Jāra</td>
<td>khandhānāṃ paripāko</td>
<td>for this no simile is used.</td>
</tr>
<tr>
<td>Marañña</td>
<td>khandhānāṃ viddhahānsana-</td>
<td>for this no simile is used.</td>
</tr>
</tbody>
</table>

For the different factors, he uses the simile of a bīja and āṇkura for bhava and jāti.

Upa also raises the question: kīṇpancaya avījā? In answer he says:

(i) avījā yeva avījā-paccayo. And further he says that
(ii) all kilesas also are the paccayas of avījā and to support his statement he gives the quotation: āsavasamudaya avījāsamudayo. [Cf. B. XVII. 36, quoting from M. i. 54.]

Upa, then raises some ten questions which he briefly answers.

Of these twelve factors, avījā, tanhā and upādāna are the three kilesas, sankhāra and bhava are the two kammas and the remaining seven are vipākas. Avījā and sankhāra are in the past, jāti and jāra-maraṇa are in the future, while the rest are in the present. [With this compare B. XVII. 234, 287 which is exactly the same.]

This succession of old-age and death should be known to be without a beginning. These twelve dhammas, because they are the cause of another in succession, are the hetupaccaya-samuppāda or paticcasamuppāda. The difference between the twelve hetupaccaya-angāmi and samuppānadhammā is that the hetupacayass are the different kinds of sankhāras about which, when they have not yet come into existence, we cannot say that they are sankhāta or āsavakāta; while they come into existence, they become the hetupaccaya-dhammā or paticca-samuppādadhammā (? 適四因 線法行), when they have already come into existence they are sankhāta. Upa, also speaks of the hetupacayass as gambhīrasabāvā. [Cf. B. XVII. 11, 304-314.]

Further these hetupacayass should be known in seven ways:

(i) Sandhiḥito. There is one sandhi between sankhāras and viññāna, another between vedanā and tanhā and the third between bhava and jāti. [Cf. Vis. XVII. 288-89.] B. speaks of hetuphalasandhi, phalahetusandhi, and hetuphalasandhi. Upa, calls the first and the third sandhis hetuphalasandhi and bhivasandhi, while the second is phalahetusandhi and not bhivasandhi. Upa, goes into a long discussion of the bhivasandhi and describes how one individual passes from one existence to another. In that connection he speaks of kamma.

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1. See Mvy. 433, 4942.
2. This is not clear.
kammanimitta, gati and gatinimitta, while B. speaks of only three with the omission of gati. [Cf. B. XVII. 136-45.] We also meet with here [Vim. 10.31.4] the famous simile in Buddhist literature,—the simile of one lamp kindling another lamp. There is also a description as to how the material form of an individual is produced. [Cf. Vis. XVII. 155-56]

(ii) Catusankhepato. This corresponds to B.'s XVII. 290 although we do not find there the terms used by Upa., namely—attitakammakilese, pacuppamphaladvipaka, pacuppanna-kamma-kilese, and anagamaphaladvipaka.

(iii) Visatiya akārorhi. This is in substantial agreement with B.'s XVII. 291-97, although Upa. is very brief. We find in this connection the quotations from Ps. i. 52, given by B. in XVII. 292, 296, 297. There seems to be something wrong with the Chinese Text, for instead of the closing line in the quotation in the para. 292, we have the closing line of the quotation in the para. 294, but the whole passage corresponding to the quotation in para. 294 is missing. Similarly, there is some variation in the last quotation.

(iv) Cakkhato. Avijñāpaccayā sankhāra...jātipaccayā jāramāraṇaṃ. Evam etassa kevalassa dukkhabhādhassato samudayo hoti. It is ignorance of this heap of suffering that is avijñā. And from avijñā there arise sankhāras and so on. [Cf. B. XVII. 298, which is quite different.]

(v) samman (n). Avijñā leading forward to the future and jāramaraṇa in the other direction to the past.

(vi) Paricchedato. [N. C.]

(a) Duvidha:
   Lokiya: that avijñā is at the beginning;
   Lokuttara: that dukkha depends upon dukkha, saddhā upon saddhā, and so on.
   [Does this correspond to the quotation from Pān. given by B. in XVII. 84 ?]

(b) Catubbidha:
   kammakilesato hetu: as avijñā is at the beginning;

   bijato hetu: as in the relation of a seed and sprout.

   bhava-nikanti (有作): as the earth and snow, mountain and ocean, the sun and moon.¹

   (? saha-kamma-hetu)

(vii) Lakkhana-sangahato: the twelve factors are distributed over the classification of being characterised as khandhas, ayatanas, dhatus and saccas; as, for instance, so many of the twelve factors are included in the sankhārakkhandha and so on. In the same way with the rest.

¹ The idea is not clear.
CHAPTER XI
PANCA UPAYA
PART TWO

[Bk. 11.1.5.—11.6a. 8; Tak. 452a-452b; Cf. Vis. XVI. 13—end of
the Chap.]

5. SACCANI

Cattāri ariyasaccāni: dukkhaṁ, dukkha-samudaya, dukkha-
nirvihada, dukkha-nirvihada-maggo.

XVI. 31-60
ga.

These four truths are described in the same words from
Vibhanga as are quoted by B. in XVI. 31. The comment
on the text of the First Truth: Jāti pi dukkha, jāra pi dukkha,
.......sankhittena pañca upadānakkhandhā dukkha, generally
agrees—although it is very brief—with that of B. XVII. 31-60,
except in a few cases, as on the word jāra. Upa’s comment
on that word, if rendered in Pali, would be as follows:
Dhātanaṁ paripākakāvā bala-rūpa-indriya-sati-paññānaṁ
hāni.

After giving the comment on this textual passage, Upa.
proceeds to the classification of dukkha. It is

(a) Duvidha:

vattthudukkha: jātiddukkhaṁ, maranaddukkhaṁ, appijānaṁ
sumpojyo, vipajjānaṁ vipākayo, jāpi petvā na
labhati tam pi dukkhaṁ, sankhittena pañca upadān-
khandhā dukkhaṁ.
sabhaṇadukkhaṁ: sokadukkhaṁ, parideva-dukkhaṁ, doma-
nassa-dukkhaṁ, upāyasa-dukkhaṁ.

XVI. 35
(b) Tivida:

dukkhādakkhaṁ: kā야ikāṁ, cetasiṁ. [Cf. Vis.
xvi. 35; see also
vipariṇāmadukkhaṁ: sāsāva sukha vedanā
Abh. VII.78]
vipariṇama-cattthu.
sankhāradukkhaṁ: pañca upadānakkhandhā.

XVI. 61

The comment on the text of the Second Truth generally
agrees with that of B. XVI. 61. With reference to the Third
Truth, Upa. is very concise. He merely gives the text and

gives no comment on it. He gives no discussion on Nibbāna
as B. gives in XVI. 67-70. He, however, like B. XVI. 63,
states that the Blessed One preached about the Cessation of
Suffering by way of the Cessation of the Origin of Suffering.

When Upa. comes to the Fourth Truth he explains
the Eightfold Path with two alternative interpretations of each of
these factors of the Path. His interpretation often differs from
that of B. [XVI. 75-83 p.a.]. Here it follows:

Sammā-diṭṭhi: Catusaccësa ṅaṇāṁ; Nibbāne ṅaṇadassanāṁ.
Sammā-saṁ-
kappo; Nibbāne sankappo.
Sammā-vācā; catubbidhā pāpaca-
rūta virati; micchā vācaya pahā-
nāṁ.
Sammā-kam-
Manto: tividhā pāpacariṁ; micchā kammassā
virati; pahānaṁ.
Sammā-ajjuto: micchājīva virati; micchājīvaṁ pahānaṁ.
Sammā-vāyāmo: cattāri ṃmappak-
dhānāṁ; micchā viriyassa pahānaṁ.
Sammā-sati: cattāri satipaṭṭhā-
hānāṁ;
Sammā-samādhi: cattāri jhanāṁ; Nibbāne cetikaggātā.

Then he goes on to show how the Noble Eightfold Path
covers all the thirty-seven bodhidhammas. [Cf. Vis. XVII. 86
and XXII. 33-38.]

Upa. raises the same question as is raised by B. in XVI. 27, XVI. 27-28
as to why these Truths are just four, neither three nor five. P.a.
The answer of Upa. agrees in general with that of B. in the
first half of XVI. 23. B. gives several other reasons in addition
to the two of Upa.

These Truths should be understood in eleven ways:

(i) Vacamattikato. Upa. gives the interpretations of the XVI. 22
words arīyā-sacca, dukkha, samudaya, nirodha and magga.
His interpretations are, as usual, more simple and more natural.
(This corresponds to B. XVI. 16-22.)

(ii) Lakkhanato. This corresponds to B. XVI. 23, where XVI. 23
B. also gives rasa, and paccuapaṭṭhāna. Upa. agrees with B. P.a.
only in part.

(iii) Kamato. [compare B. XVI. 29, 30.] Upa. gives two XVI. 29-30
reasons of which only the first oṭārikattīna is common with
that of B.’s oṭārikattā. The second reason given by Upa. is
sacchikātabbatthena. Upa. gives a very fine simile to illustrate the appropriateness of the order of these Truths. Just as a skilful physician first sees the symptoms of a disease, then hears the cause of it, and then seeing the necessity of the cure of the disease prescribes a suitable medicine; so the four Truths may be known as coming in the same order.

(iv) Sankhepato. There does not appear to be any paragraph in Vis. except a part of XVI. 85, which expresses an idea similar to that expressed in the last of the three cases under this heading. Upa. explains in the first two cases the denotation of these Truths and in the last he tells what these Truths can accomplish. Concerning the last he says: Dukkhaṃ sakāya-dīpāvara-piddana-samatho, samudayo uchcheda-dīpāvara-piddana-samatho, nirodho saaadātthàdi- dīpāvara-piddana-samatho, maggo micchādīpāvara-piddana-samatho. [Cf. B. XVI. 85 where instead of micchādīpā B. has akirya-dīpta.

XVI. 87

(v) Upamāṇo. We find here the similes of visarukkha, orimātra and of bhāra as given in B. XVI. 87, where B. gives several others in addition.

(vi) Paricchedato.

Cattāri saccaṅi: Sammuti-saccaṃ, pacceka-saccaṃ, (           各各纂) paramattha-saccaṃ, ariya-saccaṃ.

Here it is the last that is meant.

(vii) Gaganāto. This corresponds, in part only, to B. XVI. 86. There B. gives the various dhāmas that are included under the Four Truths. Upa. gives the various alternatives of the different dhāmas that are covered by the first two Truths, while the last two are invariably the cessation of what is included under the second, and the way to the cessation of the same, respectively.

(viii) Ekattato. This is given to be of four kinds:

saccatho, avittathatho [Cf. XVI. 102], dharmatho, suññathatho [Cf. Vis. XVI. 90].

(ix) Nānattato.

(A) Duvidhā.

(a) lokiyāṃ: sāsāvanī, sānupajjāvanī...[Dhs. paragraph 584]...sankilesikāṅ.

lokuttaramañ: anāsāvanī...(just the opposite of above)...asankilesikāṅ.

(b) sankhata: tīpi saccāñi,
asankhata: Nirodha-saccāñi.

(c) arūpa: tīpi saccāñi,
sarūpa: dukkha-saccāñi.

(B) Catubbhidhā.

(a) akusala: samudaya-saccāñi,
kusala: Magga-saccāñi,
.abyākata: Nirodha-saccāñi.
kusala-akusala-
.abyākata: dukkha-saccāñi.

(b) pariṇāṇepañ: dukkha-saccāñi
pahātābbaṃ: samudaya-saccāñi
sacchikātabbaṃ: Nirodha-saccāñi.
bhavatabbaṃ: Magga-saccāñi.

XVI. 28

102

[cf. B. XVI. 28, 102.]

(x) Kama-viṭṭhārato. The following will represent the classification of the four Truths under this heading:

dukkha samudaya Nirodha Magga
Ekavidhā: sa-viṭṭhabba- abhimāṇa pahāna of kāya-ga-what is men-
ta-kā yayā sattiyā. tioned under samudaya.

Duvidhā: namarūpa avijjā, samatha,
bhavataññhā „ „ vipassana.

Tividhā: dukkha tiṣṭha-akusā, skāra, samā-
dukkha salāmālāni „ „ dhi, paññā.

Catubbhidhā: sakkāya-bhāva-viṭṭha pakāsa „ „ paññhāna.

(? 身性慧)

Pañcavidhā: pañcā pañcā pañcā nivārañāni „ „ pañcā indri- yāni.

Chabbidhā: cha phassa cha taqha- cha pañinis-
yatanāni kāya „ „ suggadhāmā.

Sattavidhā: satta viññā satta anu- satta bojjhan- nātthitiyo sayā „ „ gāni.

Atthavidhā: atta loka atta micchā dhammā antā „ „ maggo
SACCARAPARIOCHEDO
PART ONE

[Dhīthi-Visuddhi]

The yogāvacara, when he has understood the khandhas, dātus, āyatanas, hetupaccayas and saccas, should know that there exist these things only and that there is no satta, no jīva, that there are only nāma and rūpa, that one does not consist of the other, and yet one is not independent of the other. [Compare Vis. XVIII. 33, 32: Nāmaṁ rūpaṁ suṁhaṁ, rūpaṁ nāmena suṁhaṁ; aṁśānīnāṁ nissāyeva pavattati. To illustrate this nature of nāma and rūpa, Upa. has given here the simile of a drum and sound, as well as that of a blind man and a lame man. [These similes are given in full in Vis. XVIII. 33, 35.] Upa. dilates much upon the distinction between nāma and rūpa. The former has no body, is light and very easy to move, while the latter has body, and slow to move. The former can think, know and understand, while the latter cannot do so. The former can know 'I walk, sit, stand or lie down,' although it cannot do so itself. The rūpa alone can do these movements. Similarly nāma cannot do the actions of eating, drinking, tasting, etc. which can be done by the rūpa alone, but it can know 'I eat, drink, taste,' etc. Thus he knows that it is only the sankhāras that exist, and they are nothing but suffering. When he has this insight into suffering (dukkhe sāṁyutā), there is yathābhūta-nādapadana-visuddhi, or nāma-rūpa-ravathānānāp. [Cf. B. XVIII. 37, XX 130].

KANKHAVITARAṆĀ-Visuddhi

Even after this if the yogāvacara has still any thought about satta, he should further reflect upon the causes (nidāna) of suffering. He should reflect upon the Law of Causation, or of Dependent Origination, both in the regular order as well as in the reverse order. He may reflect upon this Law of Dependent Origination in full, or, even in brief, beginning with vedanāpaccayā taṁha [Cf. Vis. XVII. 28, 30, 32, 37, 41]. Thus
he has an insight into the origin of suffering (dukkha-samudaye nānam), which is the same as dhammatthithi nānam or hetupaccayapariggaha nānam, or kankhāvitarana nānam. All these expressions mean the same thing though they are different in words. [Cf. Vis. XIX. 25-26.]

When the yogavacara has thus understood the Origin of Suffering, he further reflects upon the Cessation of Suffering. By reflecting upon the Law of Dependent Origination in the negative way, that is to say, that the cessation of suffering is possible by the cessation of birth, and so on, up to that the cessation of sākhāras is possible by the cessation of ignorance (avijjā), he sees that Nirodha also is hetupaccayapajñābadhā, and that by the cessation of craving (tanha), it can be attained. When he has thus realized the Truth of the Cessation of Suffering, he tries to find out the Path for the Cessation of craving. He knows that seeing danger in the five upādānakhandhas is the Way, the Path.

He then reflects upon the upādānakhandhas in one hundred and eighty ways. Upon rūpa for instance he reflects in this way:

Aṭṭhī rūpa hattam, anāgatah, paccuppamon, ajjhatam, bhasiddha, mahantar, parrim, olirikam, phuttham, dāre, santhika, sabbām rūpa aniccan ti passati. [This is the same quotation from Ps. i. 53.4 as is given in B. XX. 6.] In the same way he reflects upon the other four khandhas. Thus there would be 12 multiplied by 5 i.e. 60 kinds of reflections. Add to these, 60 in each of the other two reflections by way of dukkha and anattā. Thus we get one hundred and eighty in all.

There is also another way. He reflects as anicca, dukkha, and anattā on the following groups: [Cf. the list in Vis. XX.9] 6 ajjhatika-āyatana, 6 bhāba-āyatana, 6 viññānakāya, 6 phassakāya, 6 vedanākāya, 6 saññākāya, 6 cetanākāya, 6 tanhākāya, 6 vitakka, 6 vicāra. Thus we get one hundred and eighty (3 x 6 x 10).

He considers all sākhāras as changing from year to year, month to month, day to day, nay, even from moment to moment. In fact they appear to be new every moment [B. XX. 104: nissatāna cidda], like the continuous flame of a lamp [the constituent particles of which are new every moment].

He also considers them as dukkha, anattā. By aniccānaṃpasaṅnā his mind is inclined to aninittā dhātu, by dukkhaṇupaṇaññā to appariṭihita dhātu, and by anattānupasaṅnā to suññatā dhātu. He understands by his discriminating knowledge that every kind of existence such as tayo bhava, pañca gatiyo, satta viññānattihī, vassa sattaveda, is fearful and unreal.

Parichêda-ānom viññitaṃ.

UDAYABBAYANAM

The yogavacara, having discriminated the upādānakhandhas with these three lakkhānas, wishes to cut them off. He takes the nimitta and penetrates to the udaya and vaya.

Upa. gives three kinds of nimitta-gaṇana:

(i) Kilesa-nimitta-gaṇana. This is the perverse view N.C. (vipallāsasamāna) of an ordinary man, that things are permanent when they are not. He is attached to the kilesas. This is like the falling of a moth into a lamp.

(ii) Samādhi-nimitta-gaṇana. On one of the thirty-eight nimittas (i.e. kammathānas) he concentrates his mind and thus binds it with the object. This is like the goad applied to an elephant.

(iii) Vipassanā-nimitta-gaṇana. If a man, who entertains a belief that things are permanent, sees with insight into each of the five khandhas with their characteristics, he would wish to give them up, like a man who has seized a poisonous serpent.

[For this simile see Vis. XXI. 49-50.]

Upa. goes into details of the way of taking the nimittas and penetrating to the lakkhānas. Of the former he gives two ways: ārammaṇa and manasikāraṇa, and of the latter three: hetu, paccaya, and sa-rasato, in each of the two cases of udaya and vaya.

He penetrates to the udaya and vaya of sākhāras. When he has seen udaya and vaya, he understands four things:

(i) ekalakkhaṇa dhamma [From the explanation given of these terms, they appear to correspond to ekattanaya, nānattanaya, ayyapārandya, and evam-dhammatthana of B. XVII. 309-313; also they appear in XX. 102.]

(ii) nānatta dhamma

(iii) akiriya dhamma

(iv) samma dhamma

These terms are explained at great length. He perfects his knowledge of the sākhāras and knows that all the sākhāras

1. See Chap. VII. above, p. 38 ff.
are limited, at the beginning by udaya, and at the end by vaya. Thus udayabbaya nāṇapī sankhāra-pariccheda-nāṇapī hotī.

Bhanganupassana-nanam [cf. Vis. XXI. 10-26]

The yogavacara, having seen the udayabbaya-lakkhana, and having thoroughly understood the sankhāras, pays no attention to the udaya, but thinks only of vaya of the mind. Here in this connection, we find the passage, though in an abbreviated form, from Ps. i. 57-58, quoted by B. in XXI. 11.

Upa. then proceeds to give the three ways in which he sees the vaya or bhanga. [With this, compare Vis. XX. 76, where we have seven divisions, of which the first two are worded in the same way as the first two here, but the explanations agree only in part.] The three ways are:

(i) Kālopato. [The second explanation of Upa. agrees with the second explanation of B. given in Vis. XX. 78.]

(ii) Yamakato. This roughly agrees with Vis. XX. 79.

(iii) Paricchedaato. He sees the vaya of many minds.

Thus the yogavacara sees with his insight all wordly things, even to the smallest speck, as changing, growing, aging and passing out of existence. Further, he sees them as described in the gāthās given by Upa.

[Here we have a number of gāthās, quite a few of which are the same as given by B. at the end of the XVIIIth chapter, in paragraphs 32, 33 and 36. All the stanzas in para 33 are found in substantially the same form—though not in the same order—with only a few variations; as for instance, instead of phassapañcañcam, Upa. has rūpagaṇḍhādi-paricchedham. Similarly, the gāthā in paragraph 32 is the same except that the last quarter shows a little variation in words but the meaning appears to be the same. In these stanzas, we meet with the similes of a flash of lightning and a gandhabba-nagara. [See Vis. XX. 104, XXI. 34.] The first stanza of paragraph 36 is also the same except that instead of sakena balena Upa. has sakena kāyena. In the second stanza of the same paragraph, instead of parapaccayato ca jāyare and para-ārammanato, Upa. has respectively na attato jāyare and na attārammanato.

B. has ascribed these stanzas in paragraphs 32, 33 to the Pūrṇas, and though it is not so definitely stated about the stanzas in paragraph 38, still presumably they are from the same source.] The yogavacara sees the vaya in this way. When he has XX. 105 not yet completely mastered the samādhi, there appear to him the following ten things [which B. calls upakkilesā]: obhāso, nāṇam, piti, pasaddhi, sukha, adhimokkho, puggahā, upāthānam, upekkhā, and [非]. This is the same list as is given in Vis. XX. 105, except that the last as given by B. is nikanti while this Chinese text gives what would mean nekkhamma or nissaraṇa or paṭicca-samuppāda.

An unintelligent man is distracted by these things but an intelligent man is not disturbed by them. He knows lokiyadhamma-sankhārārammaṇa as well as lokuttara-dhamma-nibbatārammaṇa. He removes distraction, if there be any, sees only vaya and skilfully and abundantly develops it.

Bhanganupassana-nanam nīṭhitam.

1. Is this misunderstood by the Chinese Translator as nikkhati or nekkhamma?
CHAPTER XII
SACCAPARICHĘDO
PART TWO

[Bk. 12.1.4—12.20.2 (end); Tak. 456c.-461c. Cf. B. XXI, 29 onwards, XXII and XXIII.]

BHAYATUPTTHANANANAM [Cf. Vis. XXI. 2-34]

The yogavacara, reflecting upon the veya or bhanga, becomes afraid of the khandhas and of all kinds of existence, such as the three bhavas, five gatis, seven viññānaññitthis and nine sattvāsas, becomes afraid, as of a frightful man carrying a sword in his hand, or as of a poisonous serpent, or as of a heap of fire. [The last two of these similes occur in Vis. XXI. 29, and, for the first, we have only the word 'ghora' which may stand for this simile of a frightful man.] He is afraid of all nimittas and all kinds of uppāda and thinks of animittta and anuppāda.

MUNCITUKAMYATA-NANAM [Cf. Vis. XXI. 44-46.]

[It should be noted that Upa. does not give any treatment of attavāpasana-ninya or nibbatvāpasana-ninya, perhaps because, as B. says, these two are the same as bhayauppatthana-ninya. See Vis. XXI. 44, where B. quotes as his authority passages from the Pāruṣas and Pāli (Ps. ii, 63).]

When the yogavacara sees all sankhāras as fearful, he naturally wishes to be free from them, like a bird that is surrounded by fire, or like a person that is surrounded by robbers.

Muncitukamyata-ninya niṣṭhitāṃ.

ANULOMA-NANAM

[It should be noted that Upa. at once proceeds to anuloma-ninya, without giving the other intervening niññas, patissankhānapassana-ninya and sankhāraupakha-ninya, mentioned by B. in the list of eight niññas preceding the saccanulomika-ninya. See Vis. XXI. 1.]

The yogavacara, by the cultivation of muncitukamyata-ninya, wishes to be free from all sankhāras and is inclined towards nibbāna. He considers all khandhas as anicca, dukkha and anattā and considers their cessation as nivāra, sukha and paramatthā.

What is the meaning of anuloma-ninya? Upa. answers: Diff. cattāro satipaṭṭhānas, etc. [All the thirty-seven bodhi-dhammas given in Vis. XXII. 33 are mentioned here.]

Anulomānaṇam niṣṭhitāṃ

GOTRABHU-NANAM

Upa. explains the word gotrabhu and his explanation generally agrees with that of B. XXII. 5. He also gives a quotation from Ps. 1: 66, though in an abbreviated form, which corresponds to that given by B. in XXII. 5.

Gotrabha-nanam niṣṭhitāṃ.

Immediately after this gotrabha-ninya, he has an insight into Suffering, cuts off the Origin of Suffering, experiences its Cessation, and cultivates the Path for the Cessation of Suffering, and the sotapattisa-magga-niya as well as all the Bodhisattva-magga are produced. At one and the same moment, not before or after, he makes saccakaraśana. To illustrate this simultaneous nature of saccaparicheda, Upa. gives three similes—that of a boat crossing the flood, of the lamp that is burning, and of the sun that is shining. [These similes are given by B. in exactly the same words in XXII. 96, 92 and 95 respectively. He ascribes the simile of the lamp definitely to the Pāruṣas, while in the case of others though he does not say so, they are clearly from the same source.]

Upa. gives a very fine simile to illustrate the difference between gotrabha-niya and magga-niya. The former is compared to a man who has put only one foot outside the threshold of the gate of a city which is burning, while the latter is compared to another man who has put both of his feet outside the gate. Just as the former man cannot be said to have properly escaped the burning city so the yogavacara has not properly escaped the burning city of kilesas, if he has only the gotrabha-niya. But when he has the magga-niya, he has properly escaped the kilesas, like the second man in the above

1 For these similes also see Ps. VIIth Chap. p. 150 (Bur. ed. 187), Abdhm. 132-33.
2 B.'s simile is altogether different; see XXII. 12-13.
The yogāvacara then destroys the three sāmyojanas: sakkāya-adiṭṭhi, vicikicchā, and stilabbata-parāmasa and attains the sotāpattī-phala. When he has destroyed the sakkāya-adiṭṭhi he has destroyed all the sixty-two diṭṭhis. For, sakkāya-adiṭṭhi is the chief of all the heresies. Upa. then goes on describing how he gradually proceeds on his path towards Arhatship. His description generally corresponds to that of B. XXII.15-29. Although Upa. is very brief, we often find the same expressions as those of B. For instance, the passage about the five paccavekkhānas of the sotāpanna is exactly the same as in B. XXII. 19.

Upa. next goes on to tell us about the three kinds of sotāpannas: mudidīrya sattakkhatta-emātīya, maśika-mindriyo kolambhota, and tikkhhindriyo ekabiti [cf. Vis. XXIII. 56]. He has also the same five kinds of anaṅgāmis as given by B. in XXIII. 56, but he adds that these five kinds of anaṅgāmis are seen in each of the four classes of Sudhāvāsī gods, namely, Avīhas, Atappas, Sudassas, and Sudassas, in the last class, namely that of Akaniṭṭha gods, there are only four, because there is no Udāna-sota, as the highest stage has been already reached. From the state of an ānāgāmi he goes to Arhatship. He has destroyed all the kilesas completely, cut off all sākhāras and made an end of all suffering.

To show the unknown nature of the destiny of an Arhat, Upa. gives a very appropriate simile. Just as when iron is beaten (red-hot) and dipped into water and cooled, we do not know where the sparks of fire go, so we do not know anything about the destiny of an Arhat when he has reached the Unshakable Happy State.

1 Cf. P. 114, (Bur. ed. 155): Tattha sotāpanno kathā hoti?……
3 Cf. Sn. 1074: Aco yathā cittam jhita attāna pañcita na upeti sākhāna, evam muni nāmakāya viṁutto attāna pañcita na upeti sākhāna.
4 arguments, but Upa. proceeds to show the flaws in their argument. He points out seven flaws, at least two of which can be identified with some of the refutations of this theory given in the Kathāvatthu, i. 213, para. 5 ff., 216, para. 10. There is one more passage containing the objection raised by an opponent, ‘sukkhasacca vihāri ariya-saccanī’ [Kv. i. 218, para. 14] that can be traced in Upa. Another passage given in answer to the above objection, ‘Rāpakkhandhe anicca atthā diṭṭhe, pañcakhandhā anicca atthā honti ti?’ can also be traced.

And in the same way, says Upa., the āyatana and dhātus. The Kathāvatthu gives them in detail.

Pakinnakadhamma

Upa. continues: Ettha pakinnakadhamma veditaθa. He gives the following: vipassana, vitakka, piti, vedana, bhāmi, indriyaṇi, vimokkho, kilesa, dvi-samādhi-samappajjanaṃ. Upa. takes them one after another and goes into the detailed treatment of them showing what part they play in the progress of the yogāvacara towards his ideal of Arhatship.

Vipassana

Upa. gives two kinds of vipassana: jhāna-vipassana and sukha-vipassana. If the yogāvacara destroys the nīvaraṇas by the power of samādhi, then he cultivates samatha-pubbanga-vipassana. If, on the contrary, he destroys nīvaraṇas by the power of his insight, he cultivates vipassana-pubbanga-samatha.

Vitakka

This is explained as sukha-vipassana. Upa. shows in what stages on the onward path of the yogāvacara, it is found and in what stages it is not found.

The treatment of these together with that of the last corresponds to Vis. XXI, 112-114, but the explanations do not agree in all respects. Upa. also gives here the different aspects of the Path such as sa-vitakka-bhāmi, avitakka-bhāmi, sappitika-bhāmi, niyappitika-bhāmi.
BHUMI
Dasana-bhūmi in the Sotāpatti-magga; or in anicca-diṭṭhi.
Sankappa-bhūmi in the remaining three Paths and in the
four Fruits; or in the reflection and practice of
anicca-diṭṭhi. [The first interpretations correspond to
XIV. 13.]

Or else,
Sekha-bhūmi in the four maggas and three phalas.
Asekha-bhūmi in the Fruit of Arhatship.

INDRIYANI
Three kinds of lokuttara-indriyas, anānātā-samānā-samīti,
ānānāvatā-samīti, and ānānāvatādā-vātā, which respectively
appear in the sotāpattimaggañāṇa, in the nāga of the next
three Paths as well as of the Fruits of the first, second
and third Paths, and in the nāga of the Fruit of Arhatship.
[Cf. Vis. XVI. 1, 10 where these indriyas are given.]

VIMOKKHA
Animitta, appanihita, and suññato. These are the
three kinds of vimokkhas. Long passages are given to
describe these. Only the introductory words of these
passages are found in the quotation from Ps. ii. 68, given in
Vis. XXII. 70. In the passage from that quotation about
the suññato-vimokkha, we have an expression vedabahulo
for which Upa. has a word which is the equivalent of
nibbadabahulo.

KILESĀ
Upa. gives a long list of 134 kilesas, together with the
details as to which of them are enfeebled and destroyed by
which of the Four Paths. [Cf. Vis. XXII. 49-76.]
(i) Tīni akusalamulāni: lobho, doso, moho.
(ii) Tissu pariyesana: kāma-pariyesa, bhava\(^*\),
brahmacariya\(^*\).

1. See Netti 50: Dasana-bhūmi nipaṭanakkathīyā padoṭṭhāṇam;
hāvanabhūmi uttarikāṇaṃ phalaṇam patṭihāṇaṃ. Also cf.
sāmaṇḍa-phalaṇaṃ; tattva yo yathābhūtaṃ paṭṭhai, esa dasana-bhūmi.
2. For these three indriyas also see Peṭ. Chaps. II and III, pp. 69,
3. The same three are mentioned in Vbh. 396 and Peṭ. VIIIth Chap.
254 (Bur. ed. 251).

(iii) Cattāro āsavā: kāmo, bhava, diṭṭhi, avijjā.
(iv) Cattāro gathā: abhiṣijjā, byāpādo, sīlabbata-
parāmāso, idamaccabbhinnīso.
(v) Cattāro āghā 

(kāmo, bhava, diṭṭhi, avijjā.

(vii) Cattāri upādānāni: kāmo, diṭṭhi, sīlabbatān,
attavādo.
(viii) Cattāso agatiyo: chando, doso, bhayam, moho.
(ix) Paṭeca macchariyāni: āvāsa-macchariyān, kula,
lābha, vaṇṇa (‡), dhamma\(^*\).
(x) Paṭeca nīvaraṇāni: kāmacchando, byāpādo, thīna-
middhā, udāhacca-kukkuccay, vicikicchā. [It
is to be noted here that according to B. XXII,
71, thīnāmiddah and udāhacca are abandoned
at the time of Arhatship. But according to Upa.,
it is only thīna and udāhacca that are given up
at the time of Arhatship and not middhā.
Because he says that middhā is rupānuvatti. For
Upa.’s position regarding middhā, see above
pp. 48, 96.]
(xi) Cha vividdhamulāni: kodho, makkho, issa, sathayyana,
pāpīchattā, sandeṭṭhiparamāsata.
(xii) Satta anussaya: Kāmarāgo, patīgho, māno, diṭṭhi,
vicikicchā, bhavarāgo, avijjā.
(xiii) Aṭṭha loka-dhammā: lābho, alābho, ayaso, yaso,
parasadā, nīnā, dikkham, sukham.
(xiv) Nava mānā: Seyyassa ‘seyyo ’hamasm’ti māno, and
the remaining eight as given in Vibhanga 392-90.
(xv) Dosa kilesa-vatthāni: lobho, doso, moho, māno, diṭṭhi,
vicikicchā, thīnā, udāhacca, ahiṅkāram, anot-

1. The Chinese text interprets the word vaṇṇa as rápa (‡ form)
and this is in keeping with the alternative interpretation given in the
Commentaries. See DCm. iii. p. 1027: Vāṇo ti ceṭṭha sariraṇo po
guṇaṇaṇo po veditabbo; DhCm. 375 comments on vaṇṇa-macchariya as
follows: sarivaṇana-guṇaṇaṇa-maccherena pana pariyutta-khamma
macchariya ca attano vo vaṇṇo ti, pariyut vo vaṇṇo 'ki vaṇṇo eso ti tām
tam doso vade pariyuttic ca kassa ca ki ki ci dento dukkhamo eva
elamāgo ca hoti.
2. See also DCm. p. 1027: Thīnam citta-geliṇānā; middhā,
khandaṭṭha-geliṇānā. Vibhanga po Arhatamagga-vajjhā. Cf. also
MCm. ii. 216: mūdhā cetasika-geliṇānā.
Dve samappatti:

(A) Apukhujjana sasavitth phala-samappatti.
(B) Sañña-sedaya-nirodha-samappatti.

With reference to the first (A), Upa. raises the following questions and answers them:

(i) What is phala-samappatti? It is a sāmaññaphala with the mind (citta) placed on Nibbāna: [cf. B. XXIII. 6; ariyaphalas ariyadi appekha.] This is called phalasamappatti.

(ii) Why is it called phalasamappatti? It is neither kusala, akusala, nor hiriya. It is achieved as the lokuttara-magga phala-vipaka and so it is thus called.

(iii) Who attain it? The Arhats and the Anāgāmis, because the samādhi reaches perfection in their case (於此受作). Also there are some who say on the authority of the Abhidhamma that all the Ariyas attain it. Upa. here quotes, as their authority, a passage which agrees with the passage from Ps. i. 68: Sotapattimagga-patilabhathaya uppāden aha bhujayati ti gotrabhā, Sotapattimagga-samāpattihraya uppāden abhibhujayati ti gotrabhā. Evaṃ sabbatthā. [B. gives the same passage, in a fuller form, in Vis. XXIII. 7.]

[B. refers exactly to this view that is held by Upa, when he says: keci panna 'sotapanna-sakkāgaminī pi na samāpajjanti, upariṃā dve yeva samāpajjanti ti vadanti. Ido sa tesam karaṇam: Eto hi samādhismiṃ pavipurakārino ti. B. refutes this view by saying that even a putthujjana can attain that same state [of perfection] in a lokāya-samādhi attained by him, and by further adducing the passage from Ps. i. 68 [given above in brief] in support of his position. It is evident from this that Upa. was aware of this view and the argument on which it was based.]

Upa. next refers to another view according to which all Ariyas may have it but only those in whom samādhi has reached perfection can attain it. To support this view, Upa.

1. Cf. a similar statement about the dūtras or dūtangas on pp. 23, 24 above. The Taisho edition gives a different punctuation and so it gives a slightly different interpretation.

2. Upa. here refers to the view held by the school of Buddhaghosa.
quotes one Āyasmā Nārada (Nā-ło-tho 那羅陀) who says to mendicants “Just as in a mountain-forest there may be a well but no rope with the help of which water may be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, and if he sees the well and knows that there is water in it, but still cannot actually reach it, then merely by his knowledge about the existence of water in the well and by seeing it, he cannot satisfy his thirst; so in the same way, if I know nirodha as viibāna and even if I have a perfect yathābhiṣa-nānada-sanna, I do not thereby become a khīṇāsava Arāha.”

(vi) Why is it attained? The answer is the same as B.’s: diṭṭhādhammasukhaviṅhāratthā [B. XXIII. 8]. Upa. gives a quotation in which the Blessed One is described as saying to Ānanda that he finds his body in a phāsvuviha when he attains animitta-cetosamādhī.

(vii) In what way does he attain it? The answer substantially agrees with that given in B. XXIII. 10.

(vi) In what way does he reflect (kathaṃ ca manasi karoti?) Asankhataṃ amatadhātuṃ santato manasikaroti.

(vii) In what way does he attain, stay in it, and emerge from it? The answer is the same in substance—although the words used are different—of what is said in quotations from M. i. 296-97, given by B. in XXIII. 9, 12, 13.

(viii) Is this samādhi lokika or lokuttara? This samāpatti is lokuttara and not lokika.

Upa. then goes into a brief discussion of a technical point. When the Ānāgāmi reflects upon the phalasaṃpattī, why is it that the gotrabhā does not produce, without any intervening obstruction, the Ārahataṃmaggā? The answer is: because it does not produce vipassanā-dassana, as it is not the thing aimed at; and because it is not strong enough.

1. Who is this Nārada? Mhv. 3470 mentions one Nārada-bhikkhu under ‘Mahāraji-nāmāni’. A.ii.57-82 mentions one Nārada-bhikkhu, who is shown to be consoling King Mazḍa on the death of his wife Bhaddā. Petavatiṭṭha refers to one in pp. 1,2,44. Also see Petavatiṭṭha-Commentary 2,15,208,210,211, etc; Vīmaṇavatthu-Commentary 105-169, 208; DhpCm. 1,42,84,844.

2. Cf. P. 190 (Budd. ed. 206): yathā gambhīre udāpāne udakam cakkhum paśati, na ca kāyaṇa abhimukhātītī, evamassa ca vidyā nīgānakhantiya diṭṭhi bhavatī, na ca sacchikatā.

This is the answer to Upa. to the objection raised by B. in XXIII. 11, to the view of some: Yo’t pana vadanti: so tāpno phalasaṃpattī samāpajjissanā ti vipassanā paṭṭhappetā sakadāgami hoti, sakadāgami ca anāgami ti, te vattabbā: evaṃ sati anāgami arahā bhivassati, arahā pačcakā- budho, pačcekabuddho ca budho. Upa. seems to have anticipated this objection raised, perhaps along with others, by the school B.

Then he speaks of duṇḍha phala-visa, which seems to be quite different from B.’s dveti akārake rasanubhavanan hoti [B. XXIII. 8].

Upa. next proceeds to the treatment of (B) saññā-vediyita nirodha-samāpatti, which very closely resembles that given by B. in XXIII. 17-51.

(i) What is saññā-vediyita nirodha-samāpatti? Cittacetasikānaṃ appavatti. [See B. XXIII 18].

(ii) Who attain it? The Ānāgāmi and the Arhats. In them, the samādhi reaches perfection. Upa. says that the Sotāpannas, Sakadāgāmis and those beings who are in arahāvaccara-loka cannot attain this samāpatti. Upa. also gives reasons.

(iii) Being endowed with what powers can one attain it? The powers of samātha and vipassanā. The treatment of them is the same as in Vis. XXIII. 19-23.

(iv) By the cessation of what sankhāras is it attained? The answer is the same as is contained in that part of the quotation from Pā. i. 97-100, which is given by B. in XXIII. 34.

(v) What are the preliminaries (pubu-kiccati)? They are the same four as given by B. in XXIII. 34, except that for Sattāphakcosanāya we have 不乱 which means avikkhepa.

(vi) Why is it attained? Diṭṭhādhammasukhaviṅhāratthā. For, it is added: ayam ariyānāṃ sabbapacchima āneñja- samādhi. And further to produce abhiññās one enters upon vipākhā-samādhi, as āyasmā Sanjiva did to protect his body. As also Sāriputta and Tissa (Moggali-putta-tissa(?))

1. Dhammapāla (ii. p. 896) here again tells us that B. makes this statement with reference to Abhayagiri-vādins.
2. See Pā. ii. 212. The stories given in M.i.333 and Ud. 39-40 are briefly narrated in B.XII.32 and 31 respectively.
3. Tissa, the son of a white bird (Moggali).
APPENDIX A


The development of a child in the womb from week to week

as given in the Vimuttimagga (Chap. VIII, 4; p. 76)

1st week
Kalala

2nd
Abbuda

3rd
Pesi

4th
Ghana

5th
Five joints

6th
Four joints (possibly in addition although it is not so expressly said as in the following case)

7th
Four more joints

8th
28 additional joints

9th week and 10th week
Spine and bones

11th week
300 bones

12th
800 joints

13th
900 sinews

14th
100 flesh-balls

15th
Blood

16th
Pleura, (kilomaka)

17th
Skin

18th
Colours of the skin

19th
Kammapa vāta all over the body

24th
Navadevārīṇī

25th
17000 pores (?)

26th
Solid body

27th
Strength

28th
99000 pores of the hair on the body

29th
All the limbs of the body

Also it is said that in the seventh week the child remains by the back of the mother with the head down. In the 42nd week, the child is moved from its position by the windy element born of karma and comes to the yanidevāra with its head below. And then there is birth.
List of worms in a human body as given in the Vimuttimagga
(Chinese version Chap. VIII. 4; p. 76.)

The Vimuttimagga refers to 80,000 families of worms in all. It also gives the names of some worms as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Name</th>
<th>Bones</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hair of the head</td>
<td>Fā-thien (hair-iron)</td>
<td>(i) ā-thi-phi-phu</td>
<td>(iii) ā-nān-phi-phu</td>
</tr>
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<td>Skull</td>
<td>Er-tsung (ear-kind)</td>
<td>(iii) Tā-yī-liu-phi-tho</td>
<td>(iv) ā-yī-thī-ye-kho-lo</td>
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<td>Brain (matthalunga)</td>
<td>Tie-Quān-hsein (maddener)</td>
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<td>(i) Yu-cu-ling-po</td>
<td>(i) Mi-se</td>
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<td>(ii) Sa-po-lo</td>
<td>(ii) Mi-se-sa-lo</td>
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<td>(iii) Tho-lo-ā</td>
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<td>Eye</td>
<td>Thie-yen (licker of the eye)</td>
<td>(i) Sa-pi-to</td>
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<td>Ear</td>
<td>Thie-er (&quot;&quot;) ear&quot;)</td>
<td>(ii) Yu-phi-to-sa-phi-to</td>
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<td>Nose</td>
<td>Thie-pi (&quot;&quot;) nose&quot;)</td>
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<td>(i) Lau-kheu-mo-ā(&quot;hā&quot;)</td>
<td>(ii) A-leu-kheu</td>
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<td>(iii) Mo-nā-la-mu-kho</td>
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<td>(Mppālmukha?)</td>
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<td>Tongue</td>
<td>Fu-kie (or Fu-cie)</td>
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<td>Root of the tongue</td>
<td>Mu-tān-to</td>
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<td>Teeth</td>
<td>Kyu-po</td>
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<td>Root of the teeth</td>
<td>Yu-po-kyu-po</td>
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<td>Throat</td>
<td>A-po-lo-ā (&quot;hā&quot;)</td>
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<td>Neck</td>
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<td>(i) Lo-ā-lo</td>
<td>(ii) phi-lo-ā-lo</td>
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<td>Hair of the body (loma)</td>
<td>Thie-māo (licker of hair of the body)</td>
<td>(i) A-nān-po-ā(&quot;hā&quot;)</td>
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<td>Nails</td>
<td>Thic-tsā-o (licker of nails)</td>
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<td>(i) A-lo-po</td>
<td>(ii) Lo-sā-po</td>
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<td>Blood</td>
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<td>(i) Po</td>
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<td>Sinews (nhāru)</td>
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<td>(ii) Si-to-sā</td>
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<td>(iii) Po-lo-po-to-lo</td>
<td>(iv) Lo-nā-po-lo-nā</td>
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<td>Kā-li-sā-nā</td>
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<td>(i) Sa-po-lo</td>
<td>(ii) Yu-po-sa-po-lo</td>
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Marrow of the bones (aṭhthimān) Two kinds:

- (i) Mi-se
- (ii) Mi-se-sa-lo

Spleen (pīhaka) Two kinds:

- (i) Ni-lo
- (ii) Pi-to

Heart Two kinds:

- (i) Sa-pī-to
- (ii) Yu-phi-to-sa-phi-to

Root of the heart Two kinds:

- (i) Mān-kho
- (ii) Sa-lo

Liquid fact (vasā) Two kinds:

- (i) Ko-lo
- (ii) Ko-lo-sa-lo

Bladder Two kinds:

- (i) Mi-kō-lo
- (ii) Mo-hā-ko-lo, Mahā*

Root of the bladder Two kinds:

- (i) Ko-lo
- (ii) Ko-lo-sa-lo

Cells of the membrane Two kinds:

- (i) Sā-po-lo
- (ii) Mo-hā-sā-po-lo (Mahā*)

Roots of the cells of the membrane Two kinds:

- (i) Lāy-to
- (ii) Mo-ho-lāy-to (Mahā*)

Mesentery (Antagunā) Two kinds:

- (i) Cau-lāy-to
- (ii) Mo-ho-lāy-to (Mahā)

Roots of the intestines Two kinds:

- (i) Po
- (ii) Mo-ho-sa-po

Root of the large intestine Two kinds:

- (i) A-nān-po-ā ("hā")
- (ii) po-ko-po-ā

Stomach or rather its contents (udariya) Four kinds:

- (i) Yu-sau-ko
- (ii) Yu-se-po
- (iii) Tsa-se-po
- (iv) Sie-sa-po

Abdomen Four kinds:

- (i) Po-ā-nā
- (ii) Mo-ho-po-ā-nā
- (iii) Tho-nā-phān
- (iv) Phang-nā-mu-kho

Bile

Pi-to-li-hān

Saliva (khela)

Sie-ān

Sweat

Rā-sui-to-li-hā (ā)

Fat (Medo)

Mi-tho-li-ā (hā)

Strength Two kinds:

- (i) So-po-ā-mo
- (ii) Sa-mo-chī-to
I propose to indicate here some of the parallel passages found in the Vimuttimagga and Peṭakopadesa.¹

(1) In the very Introductory chapter² of the Vimuttimagga, Upatissa gives his reasons as to why he should tell the people the Path of Deliverance. There are, he says, some people who profit by listening to others and he gives a quotation (see M., i, 294) in which the Blessed One declares that there are two ways in which one can have the right view (sammādīṭṭhi)—either by learning it from others or by self-reflection. This corresponds to ‘Dehe hetā deve passāyē sāvakassā sammādīṭṭhiyā uppādāya, parato ca ghoṣo saccasamudaya, aṭṭhātān ca yo nissi manasiḥvīro’ found at the very beginning of the Peṭakopadesa.

(2) In the third chapter of (III.74) of the Visuddhimagga, Buddhaghosa refers to the view of the fourteen cariyās which he is not prepared to accept. Upatissa does refer to these fourteen³ and names them one after another. Among these there are two types which are called by the name of samabhāgacariya. Now exactly this very type is found in Peṭakopadesa, VIIth Chapter, pp. 157, 162 (pp. 190, 192 of the printed edition).

(3) In the Twelfth book of the Vimuttimagga, in the twelfth chapter (Saccapariccheda), part two,⁴ we have only three lokuttara-indriyas given as playing an important part of the progress of the Yogāvacara towards the ideal of Arhatship.⁵ These same three indriyas, aṅgāriṇṇamsatindriya, aṅgūndrīya, and aṅgāvindriya are also found in the second and the third chapters of the Peṭakopadesa, pp. 56, 71-72 (pp. 146, 152 of the printed edition).

(4) So also in the same chapter we come across three⁶ kinds of searches, tissos am or pariyesā. The same three we meet with in the eighth chapter of the Peṭakopadesa, p. 284 (p. 251 of the printed edition). Also see Vibhanga, p. 366.

(5) In the second part of the XIth chapter⁷ we have trifold classification of things; khandha-sangaha, āyatana-sangaha, dhātu-sangaha. Exactly the same classification we meet with in the sixth chapter of the Peṭakopadesa, p. 124 (p. 176 of the printed edition).

(6) In Book four, Chapter eight, part one,⁸ of the Vimuttimagga.

1. My article on this subject in Indian Culture vol. III, no. 4, pp. 744-46, is reproduced here with a few alterations.
2. p. 2.
3. p. 34.
4. p. 122.
5. p. 147.
8. p. 103.
magga, Upatissa mentions three kinds of middha, ahāraja, utuja and citta, of which only the last he considers as nivaranā, while the other two are possible even in an Arhat. Upatissa speaks of it in the twelfth chapter also. There he says that among things given up by one at the time of the Arhatship, there are thīna and uddhaça and not thīna-middha and uddhaça as is asserted by Buddhaghosa in the XXII Chapter 71 para of the Visuddhimagga. This view of Upatissa is supported in the Pētakopadesa, VIIth Chapter, p. 180 (p. 201 of the printed edition), where it is said ‘Atthi pana Arahato kayaikalesamiddha ca okkamati, na ca tām nīvaranang; tassa thīnamiddhaṃ nīvaranam ti na ekamena.’ This view is also supported by the author of the Milindapañña (see p. 253 of Trenckner’s edition) who mentions middha among ten things over which an Arhat has no control.

(7) Upatissa quotes from what he calls Sān Tsān three passages of which I have been so far able to identify two passages only in the Pētakopadesa, VIIth Chapter, pp. 157, 158 (p. 191 of the printed edition). One of these passages (p. 46) corresponds to ‘Atthi alobaṃsa pāpiriyā vivitto hoti kāmehi, tattha adosaṃsa pāpiriyā, amohaśa pāpiriyā ca vivitto hoti pāpakehi akusalehi dhammehi.

(8) The other passage contains a simile which illustrates the distinction between vitakka and vicāra. The simile in the Vinuttimagga corresponds to the following passage from the Pētakopadesa ‘Atththā pathamādhiniḥpāto vitakko, paśīdhasa vīcaranam pūrissa. Thātā puriso dhātu purisam pasati agacchham, na ca tāva ṣānātī itthi ti vā puriso ti vā, yadā tu pāṭibhāhi itthi ti vā puriso ti vā evam-viṣayosi ti vā evam vicāro vitakke appey.

(9) There are other similes also from the Vinuttimagga which can be traced to the Pētakopadesa, VIIth Chapter, p. 158 (p. 191 of the printed edition). Here is one. ‘Thātā baliko huihiko sajjhāyaṃ karoti evam vitakko, yathā tāy kho anupassati evam vicāro......Niruttīpaṭisambhidāyaṃ ca paṭibhāno paṭisambhidāyaṃ ca vitakko, dhammaṭipasampiti vaddhiyaṃ ca atthikapāṭisambhidāyaṃ ca vicāro.

(10) While describing the simultaneous nature of the penetration into Truths (saccapariccheda) Upatissa gives three similes, that of a boat crossing the floods, that of a lamp that is burning and that of the sun that is shining. Pētakopadesa gives almost identical similes (p. 150, 187 of the printed edition). Buddhaghosa refers one of these similes to Porāgas and although he does not mention that name with regard to others, it is very clear that the other similes also he borrows from the same source.

(11) There is one other important simile which I have been able to trace to the Pētakopadesa, p. 190 (p. 206 of the printed edition). Upatissa gives a quotation from one Nāga which purports to say ‘Just as in a mountain-forest there may be a well but no rope with which water could be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, who sees the well and knows that there is water in it, but still cannot actually reach it, then merely by his knowledge about the existence of water in the well and merely by seeing it, he cannot satisfy his thirst; so in the same way, if I know nīvaraṇa as nibbāna and even if I have a perfect yathābhūtanadhassana, I do not thereby become a kīhāna arahā.’ The passage in the Pētakopadesa says ‘Vathā gambhira udapāne udakam cakkhumā pasati na ca kāyena abhisambhūtā, evamassa ariyā nibbānakānti dīthi bhavati na ca saucihika.

(12) Besides the passages given above there are some minor passages where we find some of the jhānas explained as having particular angas. For instance, the third trance is explained as having five angas in the Vinuttimagga. These same angas are mentioned in the Pētakopadesa, p. 155 (p. 190 of the printed edition). ‘Vathā paṭicchham-samamārgatam tatyaṃ jhānavatthati, sattiyā, sampajānīna, sukkhena, cittakaggaṭṭaya, upakkidyā.’

Do the instances given above justify us in concluding that the author of the Vinuttimagga had the advantage of consulting the Pētakopadesa?

1. p. 123.
2. p. 47.
3. p. 47.
4. The printed edition reads ‘tunhiko’.
5. p. 119.

1. p. 126.
2. p. 52.
3. For other references, see pp. 86, 120, 122.
## APPENDIX B

For facilitating reference to the P.T.S. edition of the Visuddhimagga, the following table is given. It shows the number of pages of the Visuddhimagga published by the Pali Text Society, corresponding to the chapters and paragraphs of the same text to be published in the Harvard Oriental Series.

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<td>73-78</td>
<td>237</td>
<td>34-36</td>
<td>288</td>
<td>237-240</td>
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<td>147</td>
<td>107-111</td>
<td>102</td>
<td>78-80</td>
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<td>37-40</td>
<td>240</td>
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<td>148</td>
<td>112-115</td>
<td>103</td>
<td>80-85</td>
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<td>40-42</td>
<td>290</td>
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<td>149</td>
<td>115-119</td>
<td>104</td>
<td>88-88</td>
<td>240</td>
<td>42-45</td>
<td>291</td>
<td>240-241</td>
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<td>150</td>
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<td>45-46</td>
<td>292</td>
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<td>151</td>
<td>122-124</td>
<td>106</td>
<td>91-94</td>
<td>242</td>
<td>48-50</td>
<td>293</td>
<td>242-244</td>
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<td>152</td>
<td>124-127</td>
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<td>95-95</td>
<td>243</td>
<td>50-52</td>
<td>294</td>
<td>245-251</td>
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<td>153</td>
<td>127-130</td>
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<td>296</td>
<td>247-260</td>
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<td>155</td>
<td>135-138</td>
<td>110</td>
<td>2-9</td>
<td>247</td>
<td>59-74</td>
<td>297</td>
<td>248-253</td>
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<td>156</td>
<td>140-144</td>
<td>111</td>
<td>9-18</td>
<td>247</td>
<td>74-76</td>
<td>298</td>
<td>249-253</td>
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<td>157</td>
<td>144-147</td>
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<td>248</td>
<td>76-81</td>
<td>299</td>
<td>250-254</td>
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<td>147-152</td>
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<td>81-88</td>
<td>299</td>
<td>251-254</td>
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<td>159</td>
<td>152-155</td>
<td>114</td>
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<td>250</td>
<td>86-91</td>
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<td>252-254</td>
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<td>161-167</td>
<td>116</td>
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<td>94-95</td>
<td>301</td>
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<td>173-177</td>
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<td>181-186</td>
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<td>194-198</td>
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<td>210-215</td>
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<td>312</td>
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<td>265</td>
<td>138-142</td>
<td>314</td>
<td>268-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>225-230</td>
<td>130</td>
<td>82-86</td>
<td>266</td>
<td>142-145</td>
<td>315</td>
<td>269-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>230-235</td>
<td>131</td>
<td>86-89</td>
<td>267</td>
<td>145-147</td>
<td>316</td>
<td>270-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>235-240</td>
<td>132</td>
<td>89-93</td>
<td>268</td>
<td>147-151</td>
<td>317</td>
<td>271-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>178</td>
<td>240-245</td>
<td>133</td>
<td>93-97</td>
<td>269</td>
<td>151-155</td>
<td>318</td>
<td>272-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>245-250</td>
<td>134</td>
<td>97-101</td>
<td>270</td>
<td>155-161</td>
<td>319</td>
<td>273-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>250-255</td>
<td>135</td>
<td>101-105</td>
<td>271</td>
<td>161-165</td>
<td>320</td>
<td>274-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>181</td>
<td>255-260</td>
<td>136</td>
<td>105-109</td>
<td>272</td>
<td>165-171</td>
<td>321</td>
<td>275-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>260-265</td>
<td>137</td>
<td>109-113</td>
<td>273</td>
<td>171-177</td>
<td>322</td>
<td>276-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>183</td>
<td>265-270</td>
<td>138</td>
<td>113-117</td>
<td>274</td>
<td>177-183</td>
<td>323</td>
<td>277-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>270-275</td>
<td>139</td>
<td>117-121</td>
<td>275</td>
<td>183-189</td>
<td>324</td>
<td>278-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>275-280</td>
<td>140</td>
<td>121-125</td>
<td>276</td>
<td>189-195</td>
<td>325</td>
<td>279-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>186</td>
<td>280-285</td>
<td>141</td>
<td>125-129</td>
<td>277</td>
<td>195-201</td>
<td>326</td>
<td>280-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>285-290</td>
<td>142</td>
<td>129-133</td>
<td>278</td>
<td>201-207</td>
<td>327</td>
<td>281-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>290-295</td>
<td>143</td>
<td>133-137</td>
<td>279</td>
<td>207-213</td>
<td>328</td>
<td>282-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>295-300</td>
<td>144</td>
<td>137-141</td>
<td>280</td>
<td>213-219</td>
<td>329</td>
<td>283-261</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>300-305</td>
<td>145</td>
<td>141-145</td>
<td>281</td>
<td>219-224</td>
<td>330</td>
<td>284-261</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
VIMUTTIGAGGA

XXXI

APPENDIX B

XXI

XII

XII

XII

XII

XII

XII

XII

XII
INDEX OF PARI WORDS

a-kata, 43.
a-katānauto, 77.
Akanitiṭha, 120.
a-karaṇato, 73.
a-kalika, 67; *maraṇa, 72.
akiriya
*dīṭṭhi, 110.
dhamma, 115
akusala
*kammaphata, 124.
cittuppāda (twelve), 124.
dhammā, 79.
mulāni (three), 122.
sīla, 6, 10.
akura*(sim.), 104, 105.
agati (four), 123.
agāravapaṭṭhāna, 99.
acci, 120n.
aṭṭha, 87.
bhāvadhā, 87.
bhāvadhā-ārammaṇa, 87.
ānāṇa-upokkha, 65.
ānāṇāvindriya, 122.
aṇindriya, 122.
aṇī, 5.
Atthakāthā, 58, 60, 95.
Atthaka-nipāta, 81.
atthatā, 32.
atthi-saṇnā, 62.
atthika, 38, 61.
Atappā, 120.
atthānā, 65.
*ānāṇa, 89.
atthā-kammapitika, 106.
attha, 110.
avatatha*; 110
dhamma*, 110.
vacana*to, 83.
sacca*, 110.
suññatā*, 110.
(two kinds): samañña, visesa, 83.
Atharva-veda, 76n.
adukkhhasukha, 53.
adosa, 28, 46, 80.
addhāna-paricchedato, 74.
adhicittasikkhā, 2, 70.
adhiṭṭhāna (*ā)
(four), 80 n.
iddhi, 86.
pāramita, 64, 80.
adhipañña-sikkhā, 2, 70.
adhipateyya, 8.
adhimokkha, 99.
(upakkilesa) 117.
adhisīlasikkhā, 2, 70.
anāṇñātaññassamittindriya, 122.
anatta (*ā) 84, 114, 119.
anupassanā, 114.
saṇṇā, 70.
anvaya-nāṇa, 6.
anāgataṁsa, 65.
*nāṇa, 91.
anāgata-phala-vipāka, 106.
Anāgāmi, 3, 125-128.
five kinds of, 120.
anācariyaka, 62.
anāsavu, 1, 110.
anicca, 84, 114, 118.
anupassanā, 114.
anupassi, 71.
dīṭṭhi, 121.
saṇṇā, 74, 75.
a-nidassana
*appatīgha, 97.
sappatīgha, 97.
anindriya, 42.
INDEX OF Pali WORDS

udayabbaya, 115.
*nàña, 115-116.
लक्ष्मण, 116.
Uddaka Râmaputta, 55.
Uddhamsotâ, 120.
uddhâca-kukkuca, 27, 49, 123.
uddhunâtâka, 38, 60-61.
*sânã-sûnâsansa, 60.
upakkilesa, 7, 71, 117.
(nine), 70.
(ten), 117.
Upagupta, 62n.
upacâra, 28n, 45, 53, 57, 66.
*jhûsâ, 45, 85.
*sâmâdhi, 28, 67, 78:
sa-sâmbhârika, 49.
upajhâya, 23.
upâthâna, 117.
(upakkilesa), 117.
Upatissa, 1, 2, 4, 5, 7, 23, 24, 35
(very important), 74, 83, 84,
etc. (too numerous references).
upadhi
sabbâma paññâissaggâ, 66.
upanissaya
sa *tâ, 27.
upamâto, 110.
upasangharaçâto, 73.
upasâna, 77.
(adhîthi'hâna), 80
*anussati 38, 41, 77-78.
upatti-dvârato, 97, 98.
upâdâna, 104,
(four), 123.
*khandha, 100, 108, 114, 115.
(150 ways of reflection upon),
114.
upâdâ-rûpa, 96, 96.
(twenty-six), 96.
upâdiyâna-rûpa, 97.
upâya, 41, 45.
*kosallâ, 92.
(paça), 95-112.
upâyâsa-dukkha, 108.
upakkhâka, 52.
upâkkha, 62, 53, 53n, 80, 81.
(of eight or ten kinds), 52.
(threefold), 52.
*anubhâvanâ, 49.
*indriya, 88.
*(upakkilesa), 117.
*pâramitâ, 64, 80.
*bhûmi, 81.
uppalinî (sim.), 52.
ummilana, 44.
ükâ, 96.
*sûra, 96.
eka-bhojana, 19.
ekaggatâ, 48, 49, 49n, 51n, 52n,
53n.
ekacca, 36, 70.
ekkatta-naya, 115.
ekkatto, 97, 110.
nânatta, 84.
ekkabji, 120.
tikkhândriya, 120.
eka-lakshma-dhama, 115.
ekkâsana, 19, 23.
eke, 49n.
ekodî-bhâva, 31, 51.
etarâhi, 74.
evanâ-dhammatâ-naya, 115.
ehi-passa, 67.
ehi-passika, 67.
elamûga, 123n.
oglau (four), 123.
nipppana, 33.
odatta, 58, 59.
odatena vatthenâ-pârupita (sim.),
53.
odatâ-vasana-sila, 10.
kuhanā, 12.
kevala, 106.
kolanpokol, 120.
mañjimindriya", 120.
kosalla
"āya", "apāya", "upāya", 92.
khaṇḍa, 74.
kaṇṭikakaraṇa, 72.
khanti, 78, 93.
"pāramitā", 64, 80.
khandhā, (īśe), 95-100, 113, 118, 120.
rūpa, vedanā, saññā, saṃkhāra,
vijnāṇa, 95.
upadāna", 100, 114, 115.
dhamma", 100.
khalu-pacchābhāti, 16, 20, 23.
khippa-pañhpādā, 35.
kheḷa, 96.
gana, 32.
ganāṇa, 70.
gāṇanātō, 110.
gāṇḍha, saññā", 56.
Gațhi, Visuddhamagga", 65n.
gati, 106.
(fīve), 111, 115, 118.
gati-nimitta, 106.
ganṭha, 32.
gandhārava (sim.), 71, 72.
"nāgara (sim.), 116.
gamanaṃ, 36, 84.
gambhīra
"kathā, 32.
"sabhāva, 105.
gahaṇa
"to, 41.
nimitta", 57, 115.
garu, 32.
gāvi, pabbateyya", (sim.) 51.
guṇa, pañcavisati", 49.
guṇābhivyuttaṇa
tevsati", 51, 52.
dvāvissati", 52.
pācavisati", 48.
bāvissati", 53, 55, 56.
gutta-dvārastā
indriyesu", 28.
go-sīla, 9.
go-cara, 10, 11, 36.
Gotama, 1.
gotrabhyā, 28, 28a, 57, 119, 125, 126.
"nāna, 119.
ghana, 76.
ghoṭṭa, 46.
"anurava (sim.), 46.
"abhighāta (sim.), 46.
ghora, 118.
ghosa, 2.
cakkato, 106.
cakku, 96, 101.
"āyatanā, 96, 100.
"dasaka, 96.
"pasāda, 96.
catu-sankhepato, 106.
cāndala, 15, 23, 99.
catudhātu-vatthāna, 38, 40, 40n, 41, 42, 82-84, 95.
candana, 75.
camari, 15.
Caraka, 76n.
caranā, 63.
vijja", 63.
carīya, 34, 35, 38.
(fourteen), 34.
"pariccheda, 34-37.
Carīya-pițaka, 64.
cārītta (śīla), 7.
cittā, 84, 96, 98, 102.
ekaggatā, 109.
*paṭisamvedi, 71.
para *vijānānā, 86.
sankhāra, 71.
*samutthānā, 96.
in the vīthi), 102.
cintāmayā-paññā, 92.
ctvāra
*pupurañato, 36.
samudāna, 36.
cuṇāto, 33.
cetanā-kāyā, 114.
cetanā-sīla, 4.
cetiya
*ghara, 63.
*rūkka, 21.
ceto
*pariya-māna, 89.
pharapaqā, 30.
Chaddantā-jātaka, 64.
chanda, 123.
kāma*, 27, 49.
samādhi-padhāna-sankhāra-samānāgata, 87.
chava-gāhaka, 72.
jambu-pakka-sadisa, 89.
jara, 104, 108.
maranā, 105.
javana-citta, 102.
jāgariyānuyoga, 28.
jātaka-mālā, 64n.
jātī, 104, 105.
rūpa, 95.
jīgucchanato, 76.
jīvā, 84, 113.
jīvita
*indriya 72, 87, 97.
*halāvala, 95.
jhāna, 26, 48, 80.
acarīya, 33.
upacāra*, 45.
catutthā*, 53-54, 81.
tatiya*, 52-53.
to, 39.
dutiya*, 51-52.
pācangika*, 48.
pathama*, 46-50.
ñāṇa, 39.
upakkilesa, 117.
cakkhumitā*, 94.
fānuesa*, 94.
four kinds, 91, 94.
(various kinds) 93-94, 115-119.
fātī, 32.
ṭhapanā, 70.
ṭhāna, 75.
thitī-bhāgiya, 10, 50.
taṇḍula (sim.), 104.
tāṇī, 7, 8, 34, 84, 104.
kāyā (cha), 111, 114.
kāyā, 66.
mulakā dhammā, 111.
tagara, 75.
tatra-majjhatta-upekkhā, 52.
Tadāgata, 63, 75, 88, 89.
balūni (dasa), 65.
tadāraṃmaṇa-citta, 102.
tāpana, 6n.
tikkhindaṇīya, 50.
Titthiyā, 90.
tila, pasanna *tela, 89.
tiracchānā-yoni, 81.
tila-piec (sim.), 70.
tevcarika, 16, 17.
tejaṭhikānaṇ, 96.
tejo, 33.
teko-kaśina, 38, 57.
thalato, 61.
thīna, 123, 123a.
*middha, 19, 21, 27, 47, 90, 123.
thullaccaya, 11n.
Theragāthā, 62.
Thera Si(u) gālapitā, 62.
dadhī (colour of), 85.
dadhā-paññā, 35.
dawa, 12.
dawa, 65.
dahara-kumāra (sim.), 45.
dāna, 12.
pāramitā, 64, 83.
samvibhāga, 79.
dāru-sāra-sāci, 70.
dīthi, 7, 8, 34, 99.
akiriya*, 110.
uccheda*, 110.
miccha*, 110.
visuddhi, 113.
sakkāya*, 110.
sassata*, 110.
dīthā-dhamma
*sukhavihāra, 126, 127.
sukhavihāritā, 27.
dībba
*cakkhu, 86, 90-91.
(two kinds), 90.
sota 86, 88.
dīsa, dasa *cariyā, 111.
Dighāvā, 64.
dipa-sīkā (sim.), 97.
dukkata, 11n.
anupassana, 114.
handha, 106.
dukkha*, 138, 111.
vattun, 108.
vipaṭījāma*, 108.
sankhāra*, 108.
sabhāva*, 108.
*sīla, 9.
duggati, 97.
dubbhāsita, 11n.
dussūla, 7.
dūra, *rāpa, 114.
devātā-anussati, 38, 67-68.
devā-manussa, 63.
dvāyatanam
(devānaṃ), (sim.), 55.
deha
saṅkissitā, 88.
domanassa, 53.
*indriya, 88.
doja, 71, 78, 89.
carita, 24, 34-37, 75.
cariyā, 34.
*nidāna, 35.
dvi-samādhi-samāppajjana, 121.
dvedhāyitattvam, 65.
dhamma, 41, 44, 50, 66, 100, 128.
anussati, 66-67.
*āyatana, 100.
kalyāṇa*, 65.
*ṭhitiṇāna, 114.
nirūṭabhāla, 94.
rasa, 46.
*vicaya, 66, 92.
vīsesa, 65.
dhammattā-sīla, 10.
dhammato, 99.
Dhammepāla, 5, 35, 49n, 70, 95, 100n, 127n.
Dhammasangañī, 54, 54n, 92, 97, 99, 110.
dhammā
akusala*, 79.
kusala*, 79.
dhamme nānaṃ, 93.
Dharma-sangraha, 16n, 64n, 65n.
INDEX OF Pali WORDS

bhavanga, 102n.
*upaccheda, 102n.
cala, 102n.
citta, 102.
pāta-citta, 102.
mana, 102.
"mālaka dhammā, 112.
"samma, 79.
maññayatana, 100.
mahā, 50.
"bhāvanā, 81.
"sattatā, 81.
"tattvata, 81.
"paribhāṣa, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
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"pratīti, 81.
"sādhana, 81.
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"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
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"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
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"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
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"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
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"sādhana, 81.
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"paribhāṣa, 81.
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"śravaṇa, 81.
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"pratīti, 81.
"sādhana, 81.
"śravaṇa, 81.
"sattatā, 81.
"paribhāṣa, 81.
"pratīti, 81.
vaṭṭhārammaññato, 99.
vaṭṭhaka-paccupaṭṭhāṇato, 73.
vattā, 32.
vaṭṭhu
* kāma, 46.
* dasaka, 96.
* vaya, 115, 116, 117, 118.
valāhaka-paṭṭa, 70.
Valāhassa, 64.
Vasubandhu, 6n.
vāta, 35, 74.
vāta-dhārā, (sim.), 70.
vāyāma, 10.
vāyo, 83.
vāyo-kaśiṇa, 35, 57, 58.
vārīta (siṣa), 7.
vālagga, 58.
vikappa, 82.
* itthi-purisādī", 82.
vāḷaṁga-yaḵka-raṁhasādī", 82.
vikāra-rūpa, 97.
vikubbaṇṇa-iddhi, 86.
vikkhambhana
* vimutti, 1, 2.
* vimutti-magga, 2.
vikkhāyita, 38, 61.
vikkhītaka, 38, 61.
vikkhepa-paṭṭa, 45.
vicaya, 92.
* dhamma", 92.
vicāra, 46-47, 48, 49, 51, 77.
(six), 114.
vicikicchā, 48, 49, 57, 123.
(of four kinds), 48.
viciddhaka, 38, 61.
vijjā, 28.
* caraṭa-sampanna, 63.
* vimutti, 69, 71.
vīnaṁa, 99-100, 104.
(seven kinds), 99.
* ānāśāyaṇa-upaga, 55.
* āyatana, 38.
* kaśiṇa, 40, 59.
* kāya, 114.
* tīti (seven), 111, 115, 118.
vīnaṁa-dhātu, 100.
(seven), 100.
vitakka, 42, 46-47, 48, 49, 51, 57.
71, 72, 77, 121.
(six), 114.
* carita, 41.
* cariyā, 34.
vithārā, 82.
vināśaṇa, 71.
Vinaya, 1, 32, 33, 98.
(rules), 11.
* saṃvāra, 14.
vīnīlaka, 38, 61.
viparīṭa-saṅkha, 56.
vipallāsa, 111.
(vipakkā), 111.
* (four), 111.
* (twelve), 124.
* saṅkha, 56, 110.
vipatti, 79, 80.
vipassāṇa, 27, 49, 50, 71, 80, 111.
121, 127.
* dassana, 126.
* pubbanga-samatha, 121.
* samatha-pubbangama, 121.
sukha, 121.
vippūrika, 38, 61.
vippāṭi-sāra, 9.
vippāṭa-saṅkha, 127.
vimutti, 1, 9, 49.
(five kinds), 1.
* anuttāra", 1.
* khandha, 100.
* ānāśāyaṇa, 100.
* sambhāra, 7.
INDEX OF PALI WORDS

*bhāva-diṭṭhi*, 110.
*sankhata*, 105, 128.
*sankhita*, 108.
sankhepa
*to*, 82, 110.
*sangaha*, 49.
Sangha, 44.
*anussati*, 38, 67.
*kamma*, 14.
sāvaka*, 67.
sanghāti, 17.
sacca, 108-128.
*(adhiṭṭhāna)*, 80n.
*anulomika-nāṇa*, 93, 118.
ariya*, 95.
catu*, 108.
*pariccada*, 3, 113-123.
*pāramitā*, 64, 80.
Sanghādisesa, 11n., 14.
Saccasaṅgaha, 64.
sacchi-kītabbathaṅghena, 110.
saṅcicca, 9.
Suṅcicca, 127.
Saṅgīva, 127.
Saṅgīha, 45.
*(ten)*, 111.
*kāya*, 114.
nāṇatthat*, 54.
nimitta*, 62.
paticchā*, 54.
*patisāsana*, 45.
patihimba, 45.
pativari, 56, 56u.
pirvītika*, 56.
pattavāsana, 56.
patickāyā*, 98.
vīhesa*, 98.
Saṅgīha-vedayita-nirodha, 77.
*samāpatti*, 127.
sati, 49, 53.
ānāpāna*, 38-42.
kāyagata*, 75-77.
*ṭhānani, 41.*
*pārisuddhi, 53.
maraṇa*, 41, 42.
mā, 52.
satipaṭṭhāna, 65.
*(four)*, 65, 66, 69, 71, 109, 111, 119.
sati-sampajāña, 28, 52.
sutta, 80, 84, 113.
*āvāsa (nine)*, 111, 115, 118.
sattakkhatthu-parama, 120.
*(madindriya)*, 120.
Satta-suriya-sutta, 83.
Sattā, 63.
Sattā-pakkasana, 127.
sadda
*kañcaka*, 56.
*niruddha*, 56.
pānaka*, 88.
saddhā, 49, 89, 106.
cariya, 41.
cariyā, 34.
sa-nidassana-sappatigaha, 97.
santa, 54.
sautāpa, 6, corrections & additions.
satīraṇa-citta, 102.
sanuttihita, 28.
suddhā, 67.
suddhāti-parāmasati, 123.
saudhi, 105.
*to*, 105.
phala-hetu*, 105.
bhava*, 105.
hetu-phala*, 105.
sapadānacarika, 14, 16, 18, 23.
sa-pariyantato, 77.
sappurisa, 79.
sabhāśīta-nāṇa, 80.
sabba, 49, 53.
vī-sabhaṅgato, 83.
sabhāva-rūpa, 97.
sabhāva-lakkhaṇa, 103.
GENERAL INDEX

accumulation, 95.
acrobatic feats, 60
ant, (sim.) 15.
antidote, 41, 73.
ān-phān, 69.
Arhat, 3, 24, 48, 63, 120, 125.
unknown destiny of, 120.
Arhatship, 120.
Path to, 120.
army, 48.

bag of feces and urine (sim.), 75.
bird, surrounded by fire (sim.), 118.
Blessed one, (see Bhagavā), 64, 66,
103, 109, 126.

blind (sim.)
and lame, 113.
*man (sim.), 2.
man touching and feeling the
elephant, 99.

boat, crossing the floods (sim.), 119.

body
reflection upon" (thirteen ways),
75-77.
bones, three hundred, 76.

bride,
newly married (sim.), 33.
bubble (sim.) 74.

Buddhist Literature (nine-fold)"
194.
bull, able to carry a burden (sim.),
99.
cart (sim.), 48.
cart-driver (sim.), 32.
carts, five hundred, 55.
centipede, 74.
child, young (sim.), 45.
city, burning, 119.
colour of mind or heart, 88-89.
courtiers (sim.), 101-102.
cow, mountain* (sim.), 51.
craving (tanha), 84.
deaf door-keeper (sim.), 101, 102.
death, reflection upon° (four
kinds), 72; (eight ways) 73-74.

Deliverance, 1.
Path of, 2.

Dependent Origination (also see
Law of Causation), 113, 114.
(negative way), 114.
disease of leprosy (sim.), 100.
Divine Eye, 64.
doctor (sim.), 32.
doll, wooden, 84.
double-tongued, 134.
dragon, 74.
dumb maid-servant (sim.), 101-102.

ear, 100.

heavenly* 88.
natural* 88.
earth (sim.), 107.

Eightfold Path, 109.
elphant

good applied to, 115.
without a good (sim.), 32, 41.

execution, post of, 73

executioner (sim.), 73.

exertion, right*, 87.
eye, 100
(described), 96.
divine* 88.
natural*, 90.
eye, single (sim.), 15.
father (sim.), 32, 80.
fatty things (sim.), 41.
fire (sim.)

heap of, 118.
sparks of, 120.

foam of water (sim.), 74.
Footnotes, growth of, 76,
Appendix A 1.
food, disgusting nature of, 84,
gardener, (sim.), 101, 102.
goad, (sim.), 32, 41.

applied to an elephant, 115.
guide, without a, 2.
helm, (sim.), 32.
hot drink, (sim.), 32, 41.
image of the Buddha, 62.
image, maker of, (sim.), 100.
interpretation
artificial and scholastic, 63, 71, 100.
simple and natural, 11, 25n, 71, 100, 109.
iron, (red-hot) beaten and dipped into water, 120.
jar, broken, with wine in it, 85.
king, (sim.), sleeping, 101-102.
wicked, 99.
knife, 101, 102.
lame and blind, 118.
lamp, the flame of, (sim.), 96, 106, 114.
burning, 119.

(also see Dependent Origination)
leprous, 100.
light of the sun, (sim.), 99.
lightning, flash of, 110.
lip (upper part), 69, 70.
man, (sim.),
bitten by a serpent but not using antidote, 78.
eating poisoned food, 78.
frightful, carrying a sword, 118.
muttering a sutta, 47.
overcome by the heat, 126.
pounding over the meaning of a sutta, 47.
poor, 15.

possessed by spirits, 83.
seeing a relative after a long time, etc. 81.
un-intelligent, 117.
wishing a bath but entering unclean water, 78.
with feet outside the threshold, 119.
mango (fruit), 101, 102.
master, (sim.), 37.
mastery
over kasiṇas and samādhis, 60.
,, nimitta, 59.
,, trances, 51-53.
miraculous powers, 86-91.
mirror, (sim.), 89.
motion, (sim.), 73, 107.
mother, (sim.), 32, 80.
mountain, 107.
Nā-lo-tho, 128.
name and form, 84.
neutral person 78-79.
Nīch-ti-li-po-tho-
shiu-to-lo, 72, (also see 62).
ocean, 107.
oily things, (sim.), 41.
parts (thirty-two), of the body 75, 82.
Path, Eightfold, 84.
perfection of samādhi, 123.
person, surrounded by robbers, 118.
physi-ner, 16n.,
physician, (sim.), 110.
suffering from a disease, 78.
poison, (sim.), 37, 78; *ed food, 78.
Pō-li-phu-to, 85.
poor man, (sim.), 15.
pores of hair, ninety-nine thousand, 85 (also 76).
preliminaries, 127.
protracted similes, 101-102, 104.
Pratyuṣika, 124 n.
puppet, (sim.) painted, dressed up, worked by strings within, 84.
Pure Abodes, 54.
Right Path, 64.
sailor, (sim.), 15.
Sān-Tsāng, 46, 47, 49.
saw, (kakacu) (sim.), 70, 78.
seed, 104, 107.
seeing a person from distance
(sim.), 47.
serpent
man seizing a poisonous, 115.
poisonous*, 118.
Shiu-to-lo-nieh-tī-li, 62, (also see 72).
simultaneous
penetration into truths, 119.
slave, (sim.), 37.
snow, (sim.), 107.
son, only (sim.), 15.
sound
far and near, etc. 88.
human and superhuman, 88.
of worms, 88.
space in the hollow of a well, (sim.), 59.
speck, smallest, changing, 116.
sprout, 104, 107.
spyi-bo-skyes, 75n.
sticks, (sim.), 96.
shadows of, 96.
stream, the flow of (sim.), 96.
suffering, 119.
cessation of, 119.
insight into, 119.
origin of, 119.
Path leading to cessation of, 119.
sun, (sim.), 73, 107, 119.
taste, knowing of, 100.
Tā-te-shi-khyu-phu, 62.
Teachers
former, 82, 88, 101.
of the past, 82.
teeth, thirty-two, 76.
thorn, (sim.), 100.
tip of the nose, attention to 69, 70.
Truths (four), 32, 84, 108-28.
Unshakable Happy State, 120.
vase, painted but full of impurity, 78.
well, in a mountain-forest, 126.
water, flowing to a lower level (sim.), 99.

Wheel of the Law, 66.
wheel, the turning of (sim.), 100.
wine in a leaking pot, 85.
woman's body to a man, 61, 62.
wooden doll, (sim.), 84.
worms, in human body, 76.
Appendix A 2.
worms, sounds of, 88.

Yellow-garment-sutta, 82.
Corrections and Additions

Page | Line | For | Read
--- | --- | --- | ---
xx | 2 | Maddhyamakā | Madhyamakā
xiv | 8 | Abhayagiri-vihāra | Abhayagiri-vihāra
xv | 3 | lite- | lite-
xvi | 7 | the first Chinese character | 択
xxiii | 14 | nirodha-samāpatti | nirodha-samāpatti
xxv | 9 | kasiṇas | kasiṇas
xxvi | 1 from the bottom | Add to note 13: “Cf. Vis. XVII.78: aṇāmaṇḍūpatthambhakāṁ ti-dvāpayakī viyā; also see XVII.196, XVIII.32.”
xxvii | 11 | Vimuttimagga | Vimuttimagga
xxvii | foot-note 1 | p. not quoted | not quoted
xxix | foot-note 8 | 79 | 49
xxx | foot-note 4 | | Add “98”.
xxxi | foot-note 1 | xxxix-xl | xxxix-xl
xxxvi | 16 | Nevasaṇḍhānasāṇḍhāyanāpayā | Nevasaṇḍhānasāṇḍhāyanāpayā
xlii | 13 | Add a new note on Peṭaka: “Mrs. C.F. Rhys Davids also identifies Peṭaka with Peṭakopadesa as can be seen from her edition of the Vis. (P.T.S.), i.141, note 3. It is also interesting to note what Gandhavaṃsa says on p. 65: Peṭakopadesa tīkām Udumbara-nāmarcariyo akāsī.”
xliv | 11 | Akaniṭṭha | Akaniṭṭha
xlvi | 5 | Paññā | Paññā
xlvi | 8 | lo, | lo,
xlviii | 6 from the bottom | Sāññā | Sāññā
lxi | 2 | contact | contact.
lii | 6 | 4 from the bottom | Vijñāpti | Vijñāpti
CORRECTIONS AND ADDITIONS

Page  Line For Read
53  12 satipārisuddhiṇī satipārisuddhiṇī
57  20 Catutthijjhānādi Catutthijjhānādi
66  13 from the bottom sammā maggāṇī sammā-maggāṇī
70  6 from the bottom assassissi assassissāmi
73  2 from the bottom Add: “Also see Mandhātu Jātaka, Jā. ii. 310-14.”
82  6 patghā- patighā-
87  19 adhitṭhānā adhitṭhānā
92  9 apacayā apacayā
94  4 from the bottom bhāvanā-sam- bhāvanā-sam-
96  12 from the bottom Samuṭṭhāto Samuṭṭhānato
96  5 from the bottom kammussuṭṭhānā kammussaṭṭhānā
97  13 the first Chinese character 魄
98  15 from the bottom phoṭṭhabba-saṅnā phoṭṭhabba-saṅnā
98  14 from the bottom cakkhu-samphassajā cakkhu-samphassajā
99  2 in the XIV. 133-184 in XIV. 133-184
99  2 from the bottom Vacanatthato Vacanatthato
99  2 from the bottom Lakkhanato Lakkhanato

Page  Line For Read
6  6 from the bottom To note 2, add: For saṅgāpa as a kilesa and for other kilesas corresponding to several in this list, see respectively pp. 223 and 222-224 of Yanakami Sāgen’s ‘Systems of Buddhist Thought’ (1912).

12  the first Chinese character

13  15 -paṭicchādantthāṁ -paṭicchādanatthāṁ

14  1 from the bottom note 2 note 4
detailed
detailed

15 Rāgā-cariyā Rāgā-cariyā

10 Moha-cariyā Moha-cariyā

38 kammaṭṭhānas kammaṭṭhānas

38 12 pūlavaṃ pūlavaṃ
gpect

40 13 kāyagatāsati kāyagatāsati
gpect

40 4 from the bottom In note 2, add ‘XXIII. 14.’

41 8 from the bottom paṭikkulassāṇā paṭikkulasaṇā

45 11 from the bottom kā appṇā? kā appṇā?

49 foot-note 1 Add: “Peṭaka p. 178 (p. 200 of the printed edition) has, however, the following passage: Kāmacchandassassā nekkhamma-vitakko paṭipakkho, byāpādassasā abyāpāda-vitakko paṭipakkho, tipṇam niwaraṇānam avihimṣā-vitakko paṭipakkho.”

50 5 Brahma gods Brahmā gods

52 10 from the bottom Ekangavippahanam Ekangavippahanam
VIMUTTIMAGGA

100 9  vimuttikhandho  vimuttikhandho

100 11 from the bottom interprets  interprets

100 1 from the bottom  ke ci  keci

102 12 second Chinese character
103 21, 24  dvāra-pidahanā...
110 15 dvāra-pidahanā...
110 16 samattho  samattho

110 7 from the bottom  suññatathato  suññatathato

marginal note a. XVI.86 XVI.86

113 15-16 Add a note on the parable of blind and lame man:
"See Brahmasūtra, II.2.7 and Sākara's Bhāgavata on it; also Sākhya-kārikā, 21, Macdonell's 'India's Past', p. 152 where he says that the parable was known in China in the second century B.C."

113 1 from the bottom  vedanā-paccayā  vedanā-paccayā

114 12 from the bottom  viññāṇakāyā  viññāṇakāyā

115 15 kammatthānas  kammatthānas

117 8 passaddhi  passaddhi

118 6 BHAYATUPPATTANANAM  BHAYATUPTTHANANANAM

118 6 from the bottom  sankhāraupekkhā-nāṇa  sankhāraupekkhā-nāṇa

120 15 mudidriyo  mudindriyo

122 10 from the bottom  kāma-parīyesanā  kāma-parīyesanā