VIMUTTIMAGGA
AND
VISUDDHIMAGGA
A COMPARATIVE STUDY

BY
P. V. BAPAT, M.A., Ph.D.
Professor of Pali, Ferguson College, Poona
Editor, Suttanipata (Devanagari edition)

P. M. THIAB MALAI,
Ph.D. STUDENT IN PARI,
DEPARTMENT OF SANSKRIT,
AND PERSIAN LANGUAGES,
UNIVERSITY OF POONA,
PUNE-411 007. (INDIA)

POONA
1937
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 бхикку Ситала и Валерия Павлова

Ассоциация “Буддизм в Интернете”
http://buddhist.ru
Буддийское просветительское общество
http://dhamma.ru/bps/

Prof. JAMES HOUGHTON WOODS
1864–1935
I am submitting in the following pages the results of my Comparative Study of Upatissa's Vinuuttimagga 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 fulfilment of the requirements for the Doctorate of Philosophy. The five years that have elapsed since 1932 have been utilized 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 Saranâtha, Benares, I met Bhikkhu Ananda Kausalyâyana in the Mûlagandhâluṭivihâra. He spoke to me about a translation into English of the Vinuuttimagga and immediately handed over to me the four fascicule of a 'draft-translation' by R. Yozai Ehara, Victor Palle 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 Vinuuttimagga 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 Vinuuttimagga 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 summarized 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. Vidhushekhara Bhattacharya, Prof. Beni Madhab Barua and Dr. Bimala Chura 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

| Frontispiece | Facing | iii |
| Dedication | ... | iii |
| Preface | ... | v |
| Contents | ... | vii |
| Abbreviations | ... | ix |
| Summary of Introduction | ... | xiii |
| Introduction | ... | xv-lxiv |
| Text | ... | 1-128 |
| Chapter | I | Nidanam | ... | 1 |
| Chapter | II | Śīla-paricchedo | ... | 4 |
| Chapter | III | Dhutāni | ... | 16 |
| Chapter | IV | Sāmādhi-paricchedo | ... | 26 |
| Chapter | V | Kalyāna-mittta-pariyrittāna | ... | 32 |
| Chapter | VI | Cariya-paricchedo | ... | 34 |
| Chapter | VII | Kammatthana-paricchedo | ... | 38 |
| Chapter | VIII | Kamma-dvāra (?) | ... | 43 |
| Chapter | IX | Pācica Abhiññā | ... | 43 |
| Chapter | X | Paññā-paricchedo | ... | 51 |
| Chapter | XI | Paññā-ūpāya | ... | 69 |
| Chapter | XII | Saccā-paricchedo | ... | 69 |
| Chapter | ... | Four | ... | 78 |
| Chapter | ... | Five | ... | 86 |
| Chapter | ... | Part One | ... | 86 |
| Chapter | ... | Two | ... | 92 |
| Chapter | ... | Three | ... | 95 |
| Chapter | ... | Four | ... | 108 |
| Chapter | ... | Five | ... | 113 |
| Chapter | ... | Part One | ... | 113 |
| Chapter | ... | Part Two | ... | 113 |
Appendix A

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


3. Parallel passages in the Vimuttimagga and Paṭakopadesa

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. Abhidhammakosa, translated into French by Louis de la Valler Poussin. [Reference is to the chapter and page of the vol. in which the chapter is included].

Abhm. Abhidhammaṭṭhatā in Buddhaddatta’s Manuals (P.T.S.).


B. Buddhaghosa.

Bagchi 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].

DheA. Dhammasangāṇi-Aṭṭhakathā i.e. Aṭṭhasālinī.

DheC. Dhammasangāṇi-Commentary i.e. Aṭṭhasālinī.

diff. Different, differs.

Dipa. Dipavamsa, edited by Oldenberg.

E. B. 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).
VIMUTTIMAGGA


Malalasekara, The Pāli Literature of Ceylon.

Mahāvamsa, Geiger's edition.

Māhāvīryupatti, Japanese edition in Sanskrit, Tibetan and Chinese by Sakaki. Added after a figure means notes on that page.

N.C. or n.o. Nothing corresponding.

Pāta. Partly agrees.


Przyluski La légende de l'empereur Asoka.


q.d. quite different.

r.a. roughly agrees.

r.c. roughly corresponds.

S. Saṇyutta Nikāya.

S.A. or s.a. substantially agrees.

S.D. or s.d. slightly different.

Śīk. Śīkaṇṭha (Bib. Buddhica).

S.N., SN, or Suttanipāta, reference to the number of stanzas.

Śph. Śpūṣṭarthaśabdhaḥdharmaśāvyakhyā [Bib. Buddhica, vol. XXI].

Śv. Śāsanavamsa (P.T.S. ed.).

Taik. Taisho edition of the Vimuttimagga in the Chinese Tripiṭaka (vol. 32, pp. 399-461) edited by Takakuwa and Watanabe.

Upan. Upaniṣadas.


Vim. Vimuttimagga, popular Chinese edition printed at Bi-ling in the province of Kiang-Su (1918). The references are to the number of the book, page (the reverse side of the page being indicated by the addition of the letter 'a' to the number) and column.

Winternitz Geschichte der Indischen Litteratur, Zweiter Band.

Note:—The references to the Commentary of the Visuddhimagga are to the edition of the same published in P. G. Mundyne Pāṭiṭa Press, 1909, unless otherwise mentioned. The references to the synopsis of the Vimuttimagga 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 Vimuttimagga, 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 Visuddhimagga 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 Nanjo 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 recognised 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 Taisho edition by Takakuwa 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'0-tao-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) Peṭaka, (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.
11. 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.
13. 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 Dhamma-
pāla's comment.

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

14. Transliterations of Indian words.

15. References to a Candāla.

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 evi-
dence of Dhammapāla.

18. Dhammapāla.

The author of Paramattha-manjūśa, the Commentary on
the Visuddhimagga, and the author of the Commentaries
on the Thera-Theri-Gāthā, Petavatthu, Vimānavaṭṭāna,
Netti-pakaraṇa, 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 Impe-
rial University, Tokyo, Japan, pointedly brought to the notice of
Buddhist scholars the existence, in the Chinese Buddhist
literature, of a book called Cie-t'ou-tān, 解脫道論, or Vimutti-
imagga as he rendered it in Pali.¹ This book is the same as
is numbered 1293 in Bunyin Nanjio's catalogue of the Chinese
Translation of the Buddhist Tripitaka,² 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 Upatishya or Sarippata; 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 Upatissa, or Upatissic
as we may say in Pali; but he gives us some information about
Seng-chie-po-lo.⁵ The name Seng-chie-po-lo, or, San-chie-pho-lo
as Nanjio transliterates it, is explained in the Biography of the

¹ J.P.T.S. 1917-19, pp. 29-80. Notice of the same has been taken by
subsequent writers. See Preface (p. vi) to the translation of the
Visuddhimagga by Po Maung Tint (1923); B. C. Law, The Life and Work
of Buddhaghosa (1928), pp. 70-71, foot-note; also Foreword to the same
book by Mrs. C. F. Rhys Davids; Malalasekara, Pali Literature Ceylon
(1928); Vasudeo V. Gokhale, Pratītya-samutpāda-sāstrā des Ullagaha,
(Bomb., 1920), p. 10, foot-note 2; A. P. Buddhaddatta, Introduction to the
Saddhammapajjotika (1930-31), pp. vii-viii; Nyanatiloka, Introduction to
his German Translation (p. 6) of the Visuddhimagga (1931); Mrs. O. F.
² Also in Katalog des Pekingcr Tripitaka von Prof. Alfred Forke,
Berlin, 1916, p. 11, No. 63; Kobogirin, Fascicolo annexe, No. 1643.
³ Nanjio perhaps so conjectures as the name 'Upatissa' was also
used in connection with Sarippa. See M. i. 150.
⁴ Bagchi (p. 415) gives 519 A.D.
⁵ This information is given in the Continued Biography of Worthy
Monks 高僧傳; also compare Bagchi, pp. 415-416. Peh-yuaki, gives
in his introduction pp. xi-xii to La légend de l'empereur Asoka, some
information about him.
Buddhist worthy monks as Chun-yan (translation: community-nourishment (Sangha-bhara) or Sang-khai (Sangha-varman) community-armour. These translations help us to restore the name Sang-chie-pho-lo to Sangha-bhara or Sangha-varman, but the Chinese po-lo may also be rendered as pala and so it is not unlikely that the name was Sangha-pala as Prof. Nagai restores it. 1 Sangha-pala was a samana from Fu-nan or Eu-nan (Siam or Cambodia). He went to China and there translated some ten or eleven works. While he was in China, he became the disciple2 of an Indian monk named Gunabhadra (Kiu-nap-phutho),3 who himself came to China in 435 A.D. and was working on translations till 443 A.D. We further learn from Bunyiu Nanjio's catalogue that this Gunabhadra was a noted scholar of the Mahayana school. We are also told there (pp. 415-416) that "he was a Brahman of Central India, a Brahman by caste and nicknamed the Mahayana on account of being well acquainted with the doctrine of Mahayana." On his way to China Gunabhadra visited Sihala-dipa (Ceylon).4 If we look at the list of books translated by him, we find along with several Mahayana works, two books of the Hinayana school, Sanyuktaga Sutra and Abhidharmaparakarana. This shows that Gunabhadra was also interested in Hinayana. He worked on translations till 443 A.D. and died in 468 A.D. in his seventy-fifth year. We learn from Nanjio that Sang-chie-pho-lo or Sangha-pala worked on his translations from 500-520 A.D. and died in the year 520 while he was in his sixty-fifth year.5 The Biography of the Buddhist Worthy Monks referred to above tells us that Sangha-pala 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 country. We have here no information as to who brought Upatissa's Visuddhimagga to China. But judging from the fact that Sangha-pala 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 Visuddhimagga of Upatissa bears such a close similarity, as will be seen from the synopsis of the book, with Buddhaghosa's Visuddhimagga that we cannot explain it as merely a matter of accident. Now, Buddhaghosa, who came to Ceylon and composed the Visuddhimagga and at least the Commentaries on the Four Nikayas, was a contemporary of King Mahanama who was crowned in Ceylon in or about 413 A.D.1

Ceylonese tradition assigns the arrival of Buddhaghosa in Ceylon to the year 3656 after the death of the Buddha. According to the Ceylonese tradition7 the Buddha died in 543 B.C. That gives us 422 A.D. as the date of Buddhaghosa's arrival in Ceylon. Visuddhimagga was the first work of Buddhaghosa after his arrival in Ceylon. It was this book that proved his ability to undertake the larger work of re- translating the Sinhalese Atthakathas into the Magadhi language. So it seems very probable that by the time Gunabhadra came to Ceylon, Buddhaghosa's Visuddhimagga was also well-known.

Now here is a problem. Upatissa's Visuddhimagga, as we have it now in its Chinese translation, bears a very close resemblance to Buddhaghosa'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 Buddhaghosa had Upatissa's Visuddhimagga before him, that he took the framework of Upatissa's Visuddhimagga 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 draw, 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 Visuddhimagga, and that some portions might have been added to this book by Sanghatāpāla 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 Therās who handed down the Vinaya-pitaka from the time when Mahinda came to Ceylon.³ He points out that Pali Samantapāsādikā, as well as the Chinese translation by Sanghadārā in 468 A.D., gives an anecdote of Upatissa and his two disciples, Mahāśānava 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 Vasabhā, of an illness. This King Vasabhā was crowned, according to Wijetissa, in 66 A.D.⁴ So, Prof. Nagai concludes that this Upatissa, who is mentioned in the list of the Therās that handed down the Vinaya, who was held in great respect by the Sangha and who was a contemporary of King Vasabhā [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 Visuddhimagga.

1. J.P.T.S. 1917-19, p. 79.
3. See Vim. vi. 3.
4. J.P.T.S. 1917-19, pp. 73, 74; Mal. (p. 49) gives the period of Vasabhā's reign as 66-109 A.D. approximately.

INTRODUCTION

Here, however, we do not find any other proof adduced by Prof. Nagai to identify him with the author of the Vimuttimagga. His main reliance is on the fact that there happens to be one Upatissa mentioned in the list of the Therās who handed down the Vinaya and about whom the Samantapāsādikā in its Pali as well as Chinese version gives some anecdotes.

Dr. Malalasekara, having considered this opinion of Prof. Nagai, suggests¹ that there is no reason to conclude that the Visuddhimagga is a revised version of the Vimuttimagga, as Prof. Nagai suggests. "If we suppose," says he, "that the Vimuttimagga was the result of books brought by Guṇabhadra of Mid-India, from his travels in Ceylon and other Hinayāna countries, the solution of the problem seems clear. Both authors drew their inspiration from the same source." He suggests that although Buddhaghosa came to Ceylon to study the Sinhalese Aṭṭhakathās which were genuine, there might still have been some Commentaries in India, which were studied in that country with traditional interpretation handed down through centuries. "If then it is assumed," concludes Dr. Malalasekara, "that the Vimuttimagga found its way into China by way of some of the schools which flourished in India at that time, and which studied the Canon in the more or less traditional method, it would not be difficult to conclude that the Visuddhimagga and the Vimuttimagga are more or less independent works written by men belonging to much the same school of thought—the Theravāda." This view coincides with the third of the probable theories that we suggested above.

These conflicting views on the subject of the inter-relation between Upatissa’s Vimuttimagga and Buddhaghosa’s Visuddhimagga prompted me to make a comparative study of both these texts and I intend in the following pages to submit the results of my study on this subject.

We shall have to decide this question of the inter-relation between these two texts after thoroughly investigating the evidence, internal and external, that is available to us.

Let us first see what internal evidence we can get from the comparative study of both these books which form the main part of this dissertation. We shall, of course, go into more details of the Vimuttimagga than those of the Visuddhimagga, as the former is much less known than the latter.

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 samadhi pañña ca vimutti ca anuttarā anuvuddhā ime dhammā Gotamaṃ yasassino.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-pariyosanā), 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 (cariyā). The seventh chapter enumerates the various devices or helpful means (kammañcāhāna) 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 kammañcāhāna) 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 (pañña). 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 pañña). The twelfth chapter, also divided into two parts, treats of penetration into the Truths by means of Purities (visuddhiya) and Insights (sīla), by accomplishing which one reaches the Fruit of holy life culminating in Arhatship.

Thus it will be seen that all these chapters contain an exposition of the topics mentioned in the introductory stanza, namely, conduct (siīra), concentration (samaññhā), insight (paññā) and deliverance (vimutti). The following table shows the correspondence of the chapters of the Vimuttimagga with those of the Visuddhimagga:

<table>
<thead>
<tr>
<th>Visuddhimagga</th>
<th>Comparison of the chapters of Vim. &amp; Vis.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Introductory</td>
<td>Nothing Corresponding</td>
</tr>
<tr>
<td>II Sīla-pariyedhā</td>
<td>I Sīla-niddesa</td>
</tr>
<tr>
<td>III Dhutānī</td>
<td>II Dhutanga-niddesa</td>
</tr>
<tr>
<td>IV Sāmaññhā-pariyedhā</td>
<td>III Kammañcāhāna-gahana-niddesa</td>
</tr>
<tr>
<td>V Kalyāṇamittā-pariyosanā</td>
<td>II Cariyā-pariyedhā</td>
</tr>
<tr>
<td>VI Kariyā-pariyedhā</td>
<td>VII Kammañcāhāna-pariyedhā</td>
</tr>
<tr>
<td>VII Kammañcāhāna-pariyedhā</td>
<td>VIII Kammañcāhāna-pariyedhā [or Kammañcāhāna (?)]</td>
</tr>
<tr>
<td>Part one</td>
<td>Part two</td>
</tr>
<tr>
<td>Part two</td>
<td></td>
</tr>
<tr>
<td>Part three</td>
<td></td>
</tr>
<tr>
<td>Part four</td>
<td></td>
</tr>
<tr>
<td>Part five</td>
<td></td>
</tr>
<tr>
<td>VIII Anussati-kammañcāhāna-niddesa</td>
<td>IX Brahmavihāra-niddesa</td>
</tr>
<tr>
<td>Part one</td>
<td>XI Sanādhi-niddesa</td>
</tr>
<tr>
<td>Part two</td>
<td>XII Iddhividdha-niddesa</td>
</tr>
<tr>
<td>Part three</td>
<td>XIII Abhiñāna-niddesa</td>
</tr>
</tbody>
</table>

1. P. 1: Conduct, Concentration, Insight and unsurpassable Deliverance—these dhammas the Illustrious Gotama understood in succession.
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 Pāli sources, or the Pāli author. 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 Viṁśaṅga and Atisambhīdāmagga, 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 trances or amusadies except that of Upasannahiti, or iddhis, or nirodha-samādhi are the same as those given by Buddhaghosa; for they all avowedly go to one and the same common source. The explanation of viṁśaṅga occurs in the second chapter of the Viṁśaṅga (p. 11) is the same as that in Buddhaghosa; for, both of them draw upon the Viṁśaṅga. The explanation of iddhi (p. 90) goes back to the common source of the Atisambhīdā. The explanation of some of the questions regarding nirodha-samādhi (p. 129) is based on the Gālavedalla-sutta (no. 44 of the Majjhikanimika). The passage taken for the exposition of anāpānasati 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 y 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 (kāmesu adhava) Buddhaghosa merely refers to the passage in the Majjhikanimika, sutta 22, beginning with appassaddā kāma, 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 vījā and carrāṇa, to the Ambāṭṭhā and the

1. D. i, sutta no. 3.
VIMUTTIMAGGA

Bhayabhava\textsuperscript{1} sutras, while Upatissa gives the full explanation as given in these sutras.\textsuperscript{2}

(ii) Porāṇas.

There are several passages quoted by Buddhaghosa from Porāṇas and some of these passages are found in Upatissa's Visuddhimagga 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 Vimuttimagga\textsuperscript{3} in almost similar words, the variations being noted in the detailed synopsis of the Vimuttimagga. Likewise, the similes of a lamp (padāya), the sun (sarvāya) and a boat (noet) given in the Visuddhimagga XXI 92, 85, 86 are found in the Vimuttimagga in identical words.\textsuperscript{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 Vimuttimagga\textsuperscript{5} 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 says\textsuperscript{5} (7.3.a.3) that former teachers have mentioned four ways of cultivating dhāpadhā, which be given as gāpanā, āsādhana, ṣhapana, and kalakkhana, while Buddhaghosa in VIII. 189, gives these four ways, and in addition four more without saying anything about former teachers. While treating of the Cattuṭṭhavacatthāna, Upatissa says (8.15.1) that former teachers have given ten ways in which this avacatthāna can be done whereas Buddhaghosa speaks in XI. 86 of thirteen ways without speaking of any former teachers. In his treatment of divine eye (dibbsa), Upatissa speaks of the way, according to some teachers, of developing the power of divine hearing and says that the yogin begins first with giving his attention to the sounds of worms residing within his body.\textsuperscript{8} Buddhaghosa speaks in XIII. 3, without any mention of former teachers, of the sounds of these worms residing within one's body.

1. M. i. sutta no. 4. 2. p. 63.

(iv) Āṭṭhakathās.

There are some passages quoted from the Āṭṭhakathās by Buddhaghosa. For instance, in the chapter on the Aśubhānimitā, he quotes a very long passage (VI. 10-22), showing in a detailed manner how the yogin should go to a place where he can find the aśubhānimita. This whole passage is found in the Vimuttimagga\textsuperscript{6} (6.3.a.2 6.5.a.3) with a slight variation consisting of the omission of the repeated phrases. Similarly, while speaking of the first four kasiṇas, the kasiṇas 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 kasiṇa, uppanatetāṃ vā sarvārmatetāṃ vā, as big as a 'winnowing-basket or a water-bowl.' Exactly the same idea, expressed in identical words, is found in the Vimuttimagga.\textsuperscript{7} Similarly, in the treatment of the kasiṇa of Wind, Buddhaghosa gives a quotation from the Āṭṭhakathās, where we find a mention of the top of a sugar-cane, or of a hambo (V.9). We find the same mention in the Vimuttimagga.\textsuperscript{8} The remarks by both the authors about the natural and artificial kasiṇa in the case of the first four kasiṇas 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 (nīvaraṇas). In the Vimuttimagga (4.17.1), we find exactly the same quotation ascribed by Upatissa to a book called Sān Tāng.\textsuperscript{9}

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

\[ \text{Tena cakkhapaddaṃ Ṛpāṇi marupassati} \]
\[ \text{parittanti sukhumam etapa ukārayasāpanam.} \]

Now in the Vimuttimagga\textsuperscript{10} (10.2.1), we have the same verse in almost identical words. Instead of ukānya, Upatissa, as far as can be seen from this Chinese translation, uses the word ukā only.

1. p. 80. 2. p. 44. 3. p. 58. 4. p. 49; the same passage is quoted in Dhr. Cm. p. 153 and Dhammasati in his commentary on the Visuddhimagga refers to Petaka at least three times (pp. 163, 194, 874) almost in a similar context.

5. p. 98.
(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' (Kalyāṇa-mittasamvata), Upatissa mentions 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 sikkhāsi, 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 anubhandhā 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 nāyes, ekattanaya, acarinanaya, abhyāśčāraṇaya, evamhāmaśāna 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-owl (garī pabbataćchā) in the Visuddhimagga IV.100, taken from an older source (A. iv.413-19), is given by Upatissa. The simile of a young calf (dhenupaka vaccha) given by Buddhaghosa in IV.174 is also given by Upatissa. The simile of a saw (kakaćcha) used for cutting wood, given by Buddhaghosa in VIII.201-203 to illustrate how attention is to be directed to the wind as it comes in and goes out, is found in the Visuddhimagga. The simile of the same as given in the Kākaṇapāma sutra (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 Candharvas (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: yaḥ kē hi devin mahākalapin aṇāmānaṃ niśayā thagatisa 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-jāla-bhindumahā saha-lo-manuda-jalarasam viṇa, '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 devanāma devatāyatanam inva, 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 visālaka, and the similes of the wingsound and the wheeling round of a bird to illustrate viśera.

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 (paṭicca-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 upācāra and apparā by some beautiful similes. Upācāra is like a boat on water full of waves; apparā like a boat on water where there is no wind. Upācāra is like a young boy, apparā like a strong

man. *Upacāra* is like a blind man, *appāra* like one who is not blind. *Upacātra* is like a man who recites suttas only after a long time and so forgets; *appāra* is like one who recites suttas constantly and so does not forget (4.7.8.-4.7a. 4). This simile of the recitation of the suttas seems to be a favorite one with Upatissa. He compares *vītakka* to a man who recites suttas in his mind, while *vīcāra* is compared to one who meditates over the *meaning of a sutta* (4.12a.10-4.13.1).

The distinction between *gottabhadhāna* and *maṇīdāna* is illustrated in this way. The former is like a man who has only one foot outside the threshold of a burning city, while the latter is like one who has put both his feet outside the city.3 There is a most apt simile given by Upatissa to illustrate the cultivation of *equanimity (upekkhā)* after the cultivation of *friendliness (mettā)*, compassion (karunā) and rejoicing or delight (muditā). Just as a man when he sees his relative coming back, after a long absence in a far-off country, pays attention to him for some time, but, later on, as time passes by, he becomes indifferent to him.4 There is another very appropriate simile to illustrate the behaviour of a *yogāvacara* with his master. ‘Like a newly married bride going to wait upon her father-in-law and mother-in-law, the *yogāvacara* should have a sense of conscientiousness (*hirat)* and fear (*ottappa*), and should receive instructions from his master.’5 Upatissa shows the appropriateness of the order of the Four Noble Truths by illustrating them with the simile of a physician who first sees the symptoms of a disease, hears the cause of it and then seeing the possibility of a cure, prescribes a suitable medicine for the cure of the disease.6 The impurities of the body oozing out through its nine openings are compared to wine placed in a leaking pot7 (3.22a.1).

The simile of an iron ball red-hot with fire, that could be moulded into whatever thing one likes, is given by Upatissa (9.6a.5). With this may be contrasted the similes of a goldsmith and of a potter preparing, respectively, whatever ornaments and pots they like from the red-hot gold and well-kneaded earth (B.XII.2). To illustrate the unknown destiny of an *Arhat*, Upatissa gives the simile of red-hot iron beaten and giving out sparks. When it is dipped into water we do not know where the sparks disappear; so we do not know anything about the destiny of an *Arhat*.8 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 *upādānakhandhas* is compared to a man who wants to get rid of a poisonous serpent whom he has grasped unawares.9 The simile of an elephant and a goat is often given by Upatissa. For instance, he says, one must apply oneself to a *sāmādhi-nimitta* for controlling oneself, just as a goat is applied to an elephant for controlling him.10 To express harmfulness of a thing, Upatissa gives the similes of riding an elephant without a goad,11 or of a man who, having a natural excess of the humor of phlegm, eats fatty things12 or one who, having a natural excess of bile in his biles, takes hot drinks.13 Upatissa gives another very beautiful and most appropriate simile. The four Great Elements (*mahābhūtān*) are compared to three sticks reclining upon one another and the Derived Elements’ (*upādā ráṇa*) 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.14

There are also some similes which Upatissa gives from some older 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.9 Upatissa uses both of them in 4.16-8-10. “Just as, because of the different parts of the cart19 we can use the word cart, or because of the division of the army1 we can say an army, so this trance (*jāhana*) is so called because of the different factions12 (*angāna*).” Upatissa also gives very appropriate similes to illustrate the meaning of the different sūkhāras. Touch (*phassa*) is like the light of the sun that strikes the wall, equanimit-y (*upekkhā*) like a man holding a scale of balance, false view (*diṭṭha*) like a blind man touching and feeling an elephant, shamelessness like a *capṛḍa*.12 At another place, ‘not to delight

---

1. p. 47. 2. p. 119. 3. p. 81. 4. p. 33. 5. p. 110. 6. p. 65; cf. p. 75. 7. p. 120; also cf. Sn. 1074, 1076.

---

Points of dis-similarity.

in good things’ is illustrated by the simile of a cāndala 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 kammatthānas as the principal ones and he mentions two others as only secondary. His whole treatment of the kammatthānas is based on the acceptance of thirty-eight kammatthānas, mentioning occasionally the other two. In the detailed treatment of these kammatthānas, 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 Abhidhammakośa of Vasubandhu (VIII.33a) also give the same kasiṇas as are given here.

(ii) Upatissa speaks of the kasiṇa-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 kasiṇa.

(iii) In connection with the nimitta of the Brahmanikās, Upatissa speaks of the extension of the nimitta of the Brahmanikās as well as of the ten kasiṇas. Buddhaghosa is definitely opposed to this view. He speaks against this view and it is quite obvious that he has in mind some definite theorists who held 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 carityās, or types of disposition, while Buddhaghosa, although he is aware of this fourteen-fold classification, accepts only six carityās. He definitely rejects the fourteen-fold classification (B. III. 74). He devotes a lot of space to the discussion of these cartyās 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 upadārūpas, derived-matter. Buddhaghosa, gives only twenty-eight (XIV.36). It 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 jātrarūpa and adds: ‘according to some (ekacārma 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 cloth. He refers to midhārūpa on three other occasions. In 4.15.4.15a.1 and in 10.3a.2-3, Upatissa says that midhārūpa is of three kinds—that which is produced by weather (utuja), produced from mind (cittaja), and produced from food (ākāraja). Upatissa says that it is the cittaja-middha that is a hindrance (nirvāraja) and not the other two; for, they can be even in an Arhat. He gives a quotation from Anuruddha to explain that cittaja middha 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 thina (mental languor) and udāhāra (restlessness) as things that are given up at the time of entrance into the Path of Arhatship, while Buddhaghosa mentions thina-middha and udāhāra in the same connection (XXII.71).

This view of Upatissa is supported by the author of the Mīlinda-pañha. In this book, we find the mention of ten kinds of physical states (kāyānugata dhamma) over which an Arhat has no control. Among these ten, we find middha.

(vi) Buddhaghosa speaks of the five āṅgas 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 āṅga are as follows:

1st trance, 5 āṅgas: vitakka, vicāra, pīti, sukha and ohippātā.
2nd trance, 3 āṅgas: pīti, sukha and ohippātā.
3rd trance, 2 āṅgas: sukha and ohippātā.
4th trance, 2 āṅgas: upekkhā and ekaggātā.

1. p. 15; also cf. Skt. 129-30, 130.
2. p. 39.
3. p. 35-36 note.
5. p. 39.
6. p. 34.

1. pp. xxxvii, xxxix-xi.
2. p. 96.
3. p. 43.
4. p. 133.
5. Also see Dham. III. p. 1027.
Upatissa, in addition to this kind of classification, gives another classification in Buddhistan's hand, the factors explaining not do not X VI. different the point. Upatissa. only is where section angas comment as been mrndla-. Upatissa's artificial cases interpretation inundlamiiklia 11. natural Upatissa on body. point. which parti- variation Upatissa in have sildnussati* from 2 with use that to Indriyas dissertation. eight entirely the classification three the sampajania, B. comment Vibhanga quite of four in addition is the 77. a Here Buddhaghosa, 13 of of 8.1), slight of of many of the way, p. of the body. Upatissa takes up a kind of passage of lokuttara-indriyas, He uses by us by 8.1, of the word indriya, and of the word sain, these Buddhaghosa interpret a kind of section Appendix instead difference, dhuta speak human anuloma-ndna, 2. of of the body. Upatissa — take is p. body of the body. Upatissa is considered by Buddhaghosa names, explains Upatissa's Upatissa in the verse 132-27. In the same way, take the word Pañimokkha. Upatissa's interpretation is almost identical with the interpretation of the same word in Vihanga, 246, and is quite different from the artificial interpretation of Buddhaghosa in I.43. The same is the case with Upatissa's comment on vimeyangan vjman. Upatissa's comment is quite different and more natural that of Buddhaghosa (VIII.233) which is very artificial and highly scholastic. Upatissa's comment on the words Bhagavd, bhikkhu, uppekkh, saccani, in the passage taken for the explanation of siddhassati, and on the words such as rupa, jivha, kaya, ayatana' is entirely devoid of Buddhaghosa's artificiality and scholasticism. While treating of upasamduvssati, Upatissa does not take even the main textual passage taken by Buddhaghosa for his exposition.

(iii) Upatissa's treatment of the sections on vedanā, saññā, sankhāra and viññāna is different from that of Buddhaghosa. His exposition of the artificial aloka-laśīna is different from that of Buddhaghosa in V.21. While explaining the word loka-vide, Upatissa refers to only two lokas, satta-loka and sañkhāra-loka. He does not speak of okasa-loka over which Buddhaghosa spends some paragraphs. The whole sections on kāya-sati and upasamduvssati 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 words that reside in a human body. The names used seem to be all transliterations of Indian names, one of which may be restored as murālamukha (San. murālamukha). Upatissa also goes into the details of the develop-
ment of the foetus week by week. A comparison with Atharvaveda as well as with some of the old Indian medical works like Vaghbhat's Astanga-ldapaya, Caraka and Susruta shows that the names of the roots given by Upatissa are different from those mentioned in these works. Susruta speaks of the development of foetus month by month and not week by week. Upatissa's exposition of the Law of Dependent Origination is quite simple and is illustrated by the simile of the rice-seed and rice-plant.

(iii) We find from the comparison of these two texts that where Upatissa is brief, Buddhaghosa is prolix and where Upatissa goes into details, Buddhaghosa does not. For instance, while explaining the word aśbhāna, Upatissa mentions only six aśbhānas which correspond to Buddhaghosa's pañibodhas that are given by him as ten (III.109). We have already mentioned above another case where Buddhaghosa gives eight ways of cultivating mindfulness of breath (VIII.188) while Upatissa gives only four. Upatissa mentions only four advantages of cultivating samādhi, while Buddhaghosa mentions five (XI.120-24). We have also referred to (p. xxiv) another case where Upatissa mentions only ten ways, given by former teachers, of catuddātuva-saśbhāna, while Buddhaghosa gives thirteen. Upatissa gives only three divisions of sīla: dūvida, tivīda, catuddāta (pp. 7-14). He does not speak of the paitavādhana class which Buddhaghosa gives. Upatissa does not speak of the five kinds of samādhi, whereas Buddhaghosa gives ten (IV.151).

On the other hand Upatissa gives a detailed explanation of various kinds of vīvaka and the five kinds of vimutti, while Buddhaghosa does not. Upatissa gives six kinds of piti, while Buddhaghosa gives only five (IV.94-100). Upatissa gives five kinds of sukha, whereas Buddhaghosa does not speak of any.

5. p. 104.
6. p. 102.
7. p. xxiv.
8. p. 80.
9. p. 27.
10. p. 16.
11. p. 46.
13. pp. 47.

---

INTRODUCTION

thing of the kind. In the classification of sīla, samādhi and ānubhāva, Upatissa gives several divisions which are not given by Buddhaghosa and many of them are based upon some older texts like Vibhanga. Upatissa gives a detailed list of the special distinctions of the Buddha while Buddhaghosa merely refers to them (IX.124). Upatissa gives a detailed statement of the disadvantages of ill-will, while Buddhaghosa only alludes to some suttas (IX.2).

(iv) Upatissa sometimes introduces new matter which we do not find in the corresponding portion of Buddhaghosa. For instance, Upatissa 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 (arūpāna-cara) samādhis. Buddhaghosa does not say anything of this kind. Similarly, as a reward for each of these trances and samādhis, Upatissa names the planes of the different kinds of gods (together with their life-periods) where the yagvānavacara is born. It is interesting to note that the life-periods assigned to these different gods by Upatissa do not agree in all cases with those given in Vibhanga (424-26), or Abhidhammatthasangaha (chap. V, para. 6). The following comparative list will be interesting:—

<table>
<thead>
<tr>
<th>Realm of the first trance</th>
<th>According to Upatissa</th>
<th>According to Abhs. &amp; Vbh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahma-pāraśarajjā</td>
<td>½ kappa</td>
<td>½ kappa</td>
</tr>
<tr>
<td>Brahma-puruhittā</td>
<td>½</td>
<td>½</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>Parittābhā</td>
<td>2 kappas</td>
<td>2 kappas</td>
</tr>
<tr>
<td>Appamāṇābhā</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Abhāsara</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Realm of the third trance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purittā-sukha</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Appamāṇa-sukha</td>
<td>32</td>
<td>32</td>
</tr>
<tr>
<td>Subhaka</td>
<td>64</td>
<td>64</td>
</tr>
</tbody>
</table>

1. pp. 35-36.
2. p. 76.
5. Nor do they agree with the life-periods given by Vasumandha in his Abhidhammasastra.
INTRODUCTION

While explaining the anussatis, Upatissa explains or defines the subject of each of the anussatis. In his explanation of the word Dhamma in Dhammanussati, Upatissa 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 (panā), 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 (bhāriyakārīyadhamas). Compare with this Buddhaghosa's idea of Nibbāna in XVI. 54-74.

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 Vaibhāṣika systems, of those whom he calls Believers in God or (Supreme) Controller, of the Jains, 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 ‘ek, ekacce, keci, anāca, or pana vadeyya, 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. Upatissa 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 Upatissa in their books, we shall classify in the following way:

(A) Those views that have been referred to by Buddhaghosa as well as by Upatissa.

(B) 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 Mahavihāra 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 Mahavihāra (I. 4).

(A) (i) In the Visuddhimagga, I. 19, while giving the various interpretations of the word sīla, Buddhaghosa says that there are others who interpret the word sīla, also in the sense of 'head' (sīva), or in the sense of 'cool' (sīla). These same interpretations as well as a few others are given by Upatissa in I. 6.3-10.

(ii) In the Visuddhimagga, III. 73, Buddhaghosa says that there are others who would make three other cariyās—by way of craving, (panā), egoism (māna) and false belief (diṭṭhi). Upatissa also refers to this view as an alternative to his view, but he remarks that these three are included in his fourteen, as

1. XVI. 30, 31; XVII. 22, 30, 117; XIX. 3; XXII. 119.
2. XVI. 95, XVII. 29.
3. I. 19, 38; II. 78, 79; III. 74, 79, 80, 93; XIV. 71; XV. 39; XVI. 59; XVII. 8, 14, 229; XXIII. 4, 7, 11.
4. In addition to those of the older sources referred to on pp. xxiv-xxv.
5. p. 5.
they are not different in meaning from some of those that are included in his fourteen.¹

(ii) While speaking of the nimitta of the anāpānasati, Buddhaghosa says in VIII.214, "There are some who say that the nimitta appears to some one, giving a pleasable contact like that of soft cotton, or cotton-wool, or like a gentle breeze of wind." In the next paragraph, however, Buddhaghosa gives the opinion of the Āṭṭhakathās which he apparently accepts. Now, Upatissa gives a passage in which we can trace the expressions used by Buddhaghosa to express those views.²

(iv) Buddhaghosa refers in IX.112 to the views of some people who believed that all the four appanānās can have all the four or five trances. Upatissa refers to this same view and quotes the very passage from A. iv. 300 given by Buddhaghosa.⁶

(v) In the Visuddhimagga XIV.42, Buddhaghosa 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 Upatissa.⁴

(vi) Like Buddhaghosa, Upatissa also believed in the simultaneous penetration into all the Four Truths. Upatissa refers to the view of those who believed in the attainment of Truths in successive stages (nānābhikṣamaya) and points out in detail the flaws in this view of theirs. He gives seven flaws,³ at least two of which can be identified with some of the refutations of this theory, given in the Kathāvātu 1.213, para. 5 ff., 216 para. 10. Buddhaghosa refers to the theorists who held such views and dismisses them by saying that an answer to them has been given in the Kathāvātu.⁵

(B) (i) In the Visuddhimagga II. 78, Buddhaghosa refers to a view of some who hold that there is an akusala dhatanga. In II. 79, he also mentions those who think that the dhatanga is 'kusalaattihavimutuddam'. Now, Upatissa seems to be holding a view which corresponds to the latter of these views. In the Commentary on the Visuddhimagga, Dhammadāpī commenting on the word 'those (yassam)' says that by this word, Buddhaghosa refers to those who lived in the Abhayagiri (Monastery). [Abhayagiri-saṅkhyādaśa, p. 96, Burmese edition.]

(iii) In the Visuddhimagga III.74, Buddhaghosa refers to the views of those who held the belief in fourteen cariyās, instead of six according to his belief. This same view of fourteen cariyās is accepted by Upatissa.⁸

(iii) There is a very important passage for our purpose in the Visuddhimagga III.80, which read with Dhammadāpī's comment, goes a long way to determine the relation between Buddhaghosa's Visuddhimagga and Upatissa's Vimuttimagga. There, Buddhaghosa says: Tatvā, purimā tāva tīsa cariyā pubbācīvānādānā, dhatu-dosa-niddānā cā i ekacce vadanti. "There are some who say that the first three cariyās of these are determined by one's past actions, by the excess of some of the four great elements and of the humours." Exactly this same theory is advocated by Upatissa.

Dhammadāpī in his Paramattha-mahānāsī, the Commentary on Buddhaghosa's Visuddhimagga, says,³ while commenting on the word ekacce (p. 113 Burmese ed.): "Ekacce ti Upatissattheram sandhāyāha. Tena hi Vimuttimagge tathā vuttama." "The word 'same' is used with reference to the Elder Upatissa. He has said so in the Vimuttimagga." This is a very important comment by Dhammadāpī for our purpose.

(iv) In continuation of the same passage, Buddhaghosa says in III.81: "They explain that one becomes rāgacarita when there is excess of the humour of phlegm and one becomes mohacarita when there is excess of the humour of wind. Or, that one becomes mohacarita when there is excess of the humour of phlegm and rāgacarita when there is excess of the humour of wind." Buddhaghosa in the next para-

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 Kymuki, who has published [1831] the first volume of his German translation of the Visuddhimagga. In his introduction to that book, on p. 6, he has quoted this Chinese passage from our Chinese version of the Vimuttimagga. See also 'Pratīti-Samātāpādāstrā' des Ullangha' von Vasudev Gohle, [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-dvayamavasa 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 (sabhāmetatā aparato chinnanavacanam).’

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: Semhādhikā rāga-carito, pittidhikā dosa-carito, vātādhikā moha-carito. Aparānta vuttam: semhādhikā mohacarito, vātādhikā 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 Viśuddhamāraka, 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 nimitta of the Brahmavihāra says in III.113-114 that it should not be extended. He allows the extension of only the ten kasinas (III.109). Buddhaghosa dwells on this point of extension and shows his reasons why the nimitta of the Brahmavihāra 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 nimitta of the kasinas and Brahmavihāras may be extended.

(vi) In the Visuddhamagga IV.114, Buddhaghosa says: Patipadāvivaśuddhi nāma sa-sambhārīka upacāra, upelkhānuvāhānā nāma appaṇa, sampahamsanā nāma paccavekkhāna ti evameke vināyakānti”.

‘There are some who interpret the purity of the course as the acquaintance with the state of trance together with its accompanying things, the cultivation of equanimity as the raptured state of trance, and gladdening as reflection.’ Buddhaghosa rejects this interpretation on the authority of a passage from the Patissambhūta 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 as valuable information. He explains this word eke as Abhayagiri-vīrūdha, ‘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.7). 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 pāṭarūpa and middharūpa. Regarding the last, he says: Ekaccānam matena middharūpa. Both these rūpas Upa. includes in his list, which according to him consists of thirty rūpas. Here also, Dhammapāla is of great help to us. He comments on the word ekaccānam as Abhayagiri-vīrūdha. Upatissa and his school had a very consistent view about middharūpa and we have already dealt with it above.

(vii) While discussing the phalasamāpatti, Buddhaghosa refers in XXIII.7 to those who believed that the Sotāpannas and Sakāgāmis cannot have phalasamāpatti, but only those that occupy a higher stage than these (i.e. the Anāgāmis and the Arhats) can have it. 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 grounds that even an ordinary man (pūthujjana) can attain the state of [perfection in s] 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. i. 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

1. p. 40.
2. p. 35.
4. p. xxxi.
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 pholasamāpatti 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 Visuddhimagga XXIII. 11, Buddhaghosa again refers to the views of those who believed that the Sotāpanna, starting penetrative insight with the intention of the attainment of the fruit (pholasamāpatti), becomes Sakadāgāmi, the Sakadāgāmi 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 Abhayagiri Vibhūmis.

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 Pacceka-buddha and a Pacceka-buddha 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 dis-similarity 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 Vimuttimagga.

(i) One cannot fail to notice the names of two or three works referred to by Upatissa. He quotes from San Tsang 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

Peṭaka given by Buddhaghosa in IV.80. The other two quotations I could trace in the Peṭakopadesa of Mahākaccana, 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 Peṭakopadesa in Burmese characters printed in the Zabu Neit Sve 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 Peṭakopadesa we read the name of the author Mahākaccana residing in Jambudvīpa, Prof. Hardy in his Introduction (pp. x-xv) to the Netti-Pakarana advances a view on the supposed authority of Dhammapāla's Commentary on Netti, that Peṭaka is an abbreviated name of the Peṭakopadesa.

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

Yattha ca sabbe hārā sampatamāna nayanti suttaṁ
bhājanoviddhi puthuttā sa bhāmi hārā-sampatō 'ti

On the other hand, we find the following passages: tathā hi aparavitāya acariya-paramapāda Peṭakopadesa viya idam Netti-pakaranaṁ āgatam (p. 8). Ayam ca attho Peṭakopadesaṁ vihaṇatvam (p. 175). And here are reproduced extracts which can be identified in the available Text of the Peṭakopadesa. But the quotation ascribed here to Peṭaka is not traced. So also, although two of the three quotations referred to above are found in the Peṭakopadesa, the quotation which is ascribed by Buddhaghosa to Peṭaka I could not so far trace. Dhammapāla in his Commentary on the Visuddhimagga refers to Peṭaka, 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 Mahākaccanathheva desitam Peṭakānam samvayānā. Therefore, it seems to be a different work and hence we cannot identify it with Peṭakopadesa. The Chinese characters used for Sān-Tsang ordi-

1. Also see Specimen des Peṭakopadesa von Rudolf Fuhs, Berlin, 1908.
5. See NettiCm. (referred to above), Introd. p. 6.
Upatissa also refers to the Magadha country (6.13.8) and to the river Narañjarā (p. 64).

(iii) Let us now take the names of personages. It is interesting to note that in the section on Maranañjati, Upatissa refers, among other names, to the names of the hoary sages, Vessamittā (San. Viśvamitra) and Yamagottagī [San. Jamadagni, to which the Chinese transliteration Tā-mo-thā-li (闍摩難梨 7.9a.8.) corresponds], while Buddhaghosa refers (VII. 19) to comparatively later personages in Hindu mythology, like Bhūmasena, Yuddhiṣṭhila (San. Yuddhiṣṭhira), Vāsudeva, Cūḍa. We also find the names of gods like Yāma, Tusiṭṭī (6.20a.6), Akaniṭṭha, etc. He also refers to mythological personages like Mahāśuddasena, Jotika, Jātiḷa, Ghoṣita (9.2a.8), Mahāgovinda, etc. He has also given the names of [Āḷāra] Kālanda, Uḍḍaka Rāmaputta (5.12a.8-9). We find Upatissa mentioning the name of Gotama as well as the names of great Buddhist Worthies like Sāriputta, Moggalīrā, Ananda, Anuruddha, Sobhita, Cūḷapātha, Bakkula, Saṅjīva, etc. Towards the end of the hook while speaking about vipākasaṁādhi, Upatissa gives a name which seems to be a Chinese transliteration of the name Moggaliputtatissa. Most of these names are the Chinese transliterations of Indian names, except in a few cases like the names Saṅjīva, Cūḷapātha, which Sanghāpāla 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 Pāḷi 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 Sanghāpāla, which point to the Indian origin of the words. These words may be classified as follows:

Words like Cāndala (10.9a.7), Nigāñṭha (2.10a.8).

Words like Acārīya (ācārīya : cā-ā-li), Upaṭṭhāya,

Vedā (Wui-tho).

Names of semi-divine beings like Asura (9.6a.9), Yakṣha (9.6a.9), Raṇhassā (6.13.1), Gaṇadhava (kān-to-po 7.8.4).

1. See D. 184, 239-43; A. iv. 61.
2. p. 127. It is a point to be considered why this name is inserted in the Vin. In the corresponding Pāḷi passage from Ps. we find the names of only Sāriputta and Saṅjīva. Can this be an interpolation? For, Māl. (p. 42) tells us on the authority of Nīkāya-Sanghāra that the Vaiḍīpyuttakas who joined the Abhayagiri sect did not accept the authority of Moggaliputta-Tissa.
Names of the nine divisions of Buddhist literature like Sutta, Shin-to-lo, Geyya, Veyyarma, etc. (9.16a.89).

Technical words in Buddhism, such as Dhuta (2.1.4), Sangha, Samatha (4.15a.3) Vipassanan, (4.15a.4) Manjala (4.1a.6) Patimokkha, Pārami (8.8.10 ff), Nibbana, Paññā (pañ-ro 9.16.10), Sangharṣa (2.6a.1), Arāni (7.1a.3), Koṇa (chā-na 7.7a.9), Dāna (3.8.7.10), Samādhi (sām-mi, 6.2a.1-2), Kalala (kyā-lo-lo, Abbuda (ā-phu-tho 7.13a.10), etc.

Names of offences mentioned in the Vinaya, like Pārājikā (1.6a.9), Sanghādīvina (1.6a.8).

Names of garments: Kāsava (12.18.7), Sanghāti (2.2a.7), Uttarāsanga (2.2a.8) Antarāsakā (2.2a.8), Koseyya, Kambala (2.7a).

Names of fruits and trees like, Amba, (San. ēmra: ām-lo), Kovidāra (3.6).

Names of scented wood: Candana, Tagara (7.13a.1).

Names of flowers and lotuses, such as, Uppala, Paduma, Purārīka (5.7a.9) Kumuda (7.13a.6-7), Kāṇṇikāra (6.21.2).

Periods of time, Anśikheyya.

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

There are some words which are sometimes translated and sometimes transliterated such as samādhi, paññā, ānāpāna (7.1.5 ff). And even the transliteration is not always the same. For instance, for uppala, we have sometimes yu-lo-lo, (5.8.2) or sometimes yu-po-lo (5.7a.3) or even to-lo (10.20a.3); for Abhidhamma, we sometimes have pi-tā, or ā-pi-tā, or sometimes we have ā-pi-tā-mo; for ācariya we have ā-sā-ly eller cā-li (2.7.10); for Arhat we have ā-lo-hān or lo-hān (6.15.4).

Let us note one peculiar fact about Upatissa. He seems to have some kind of contempt for, or a low opinion of, a Čandāla. He refers to a Čandāla in three different places. In one place, there is a reference to a Čandāla where we are told in a simile that he has no desire for a princely throne. At another place, to see a Čandāla, the way is considered to be a sufficient reason for the laxity in the observance of the practice of sapadāna-caγhā (going from house to house in succession for begging one's food). Upatissa says that if a mendicant sees a Čandāla 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 Čandāla.

This sort of contempt for a Čandāla 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 Saṅgha.

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

It is admittedly 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 lakkhana, rasa, paccca-sutta, and pado-sutta of almost everything that forms the subject of his exposition. Occasionally, as in the case of Metta etc., he also gives sampatti and vippatti. 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 metta, karuna, mudita, and upekkha, or rūpa, vedana, saṅgha, sankhāra and viññāna separately and then gives, like Buddhaghosa, general remarks under pakkha-bhākhatā. 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 Sanghapāla, 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. 16.
2. A similar idea is also found in A, i. 107, A, iii. 214.
3. p. 23.
5. pp. 56, 59, 62, 73, 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 above how even the prefix Saṃ in the name Saṃjñāna is translated by iva; the Chinese equivalent of that prefix. Similarly, the prefix pati or paṭi in the word paṭībhāga is translated by pi 彼 and the Chinese equivalent for the whole word paṭībhāga is pi-phan 彼分. Technical words like bhavanya, tadārāmmasa, upopattibhava 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 Paññī texts of the Canon, the Petaka, the Pubbācariyas, the Ariyakathās, some specific work like the Paññī or Sān-Tsāng 三藏 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 Viṅghaṅga. There is a difference in the general exposition of even some sections such as those on Dependent Origination (hetu-paccāyā or paṭicca-samuppāda), on Vedanā, Sānā, Sankhāra and Viññāna. In the comparative table of contents, we have noticed that Upatissa gives the whole of the last chapter to Saṅca-pariccheda, although he has already given a part of the eleventh chapter for the exposition of the Noble Truths (Saṅcānī). 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 Dhammadāla'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 Dhammadāla 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 Tsāng 三藏 (a quotation from which tallies with a passage ascribed by Buddhaghosa to Petaka) and to another work called Shiu-to-lo-Nih-ti-li or Niel-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 Bhūmasena, Yuddhiṣṭhira, Viśuṭeva, Čāṇu, personages of later Hindu mythology. We have also seen how even in the Chinese translation, Sanghāpāla retained many Indian words in their Chinese transliterations. And lastly we have also noted Upatissa's attitude towards the Ādīndas 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 Dhammadāla's comment, what conclusion shall we be justified in drawing? When we take our stand on Dhammadāla'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.
VIMUTTIMAGGA

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 Mahāvīrāhāra.

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 Paramatthamañjūsā, the Commentary on Buddhaghosa’s Visuddhimagga, we find the colophon: Badaritthathivahariyapāsā Acariya-Dhammapālana katā Paramatthamañjūsā nāma Visuddhimagga-Tika samattā. ‘Here ends the Commentary on the Visuddhimagga, the Commentary composed by Acariya-Dhammapāla, who resided in Badaritthathivahāra’.

At the end of the commentaries on works like Thera—Therī-Gāthā, Petavatthu, Vimānavatthu, and Netti-pakaraṇa we find the same information about Dhammapāla that he lived in the Badaritthathivahāra. So it appears to be evident that the author of the Paramatthamañjūsā and the author of the commentaries on Thera-Gāthā, Therī-Gāthā, Petavatthu, Vimānavatthu and Netti-pakaraṇa, are one and the same person. Sīsanuvamśa (p. 33) tells us the same fact about Acariya Dhammapāla, and further we learn that Dhammapāla also composed the Tikās on the Dīgha, Majjhima and Samyutta Nikāyas and Sāriputta composed the Tikās on the Anguttara Nikāya. It, further, states that the Badaritthāthia is in the country of Dāmilās, not far from the island of Ceylon. Gandhavamśa (p. 60) also mentions among fourteen works ascribed to Acariya Dhammapāla, the Commentary on the Visuddhimagga, and the Āṭṭhakathās on the Netti-pakaraṇa, Thera Gāthā, Petavatthu, Vimānavatthu, etc.

This Acariya 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, Vimānavatthu and Therī-Gāthā, Dhammapāla says that for the composition of his commentaries he has used the old Āṭṭhakathās (Porēvā-Āṭṭhakathā). 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 Chúan, speaks of his visit to Kāñca-pura in South India, in or about 640 A.D., he tells us that Kāñcipurā 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 Mahāvīrāhāra 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 Tittharāma, 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 Mahāvīrāhāra monastery.6 This was so called because it was established by King Abhaya (Vattagisāṃ) and because it was established in a place where a Nīgartha, a holy man was living. It was given over to Mahātissa, who subsequently was

1. Winternitz, II. 101.
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 Dipi. 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 vihara with some followers and established a new sect which subsequently came to be called by the name of Abhagiri-Vadins. 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 Dakhināvihāra.  

This Abhagiri 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 Pallarpīḷārāmā 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 Abhagiri fraternity, which thenceforward came to be known as Dhammaruci-Nikāya. 

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. Unfortunately, however, religious intolerance led to the persecution of the monks of the Abhagiri sect and many of their books were burnt. 

The Abhagiri-Vadins 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 Goñdabhaya banished (about 254 A.D.) sixty monks from Abhagiri who were called Vetulyavadin and who were supposed to be great ‘thorns’ (kantaka) in the religion of the Buddha. At another time, we read, during the reign of King Mahāśenā (275-302 A.D.), Mahāvihāra was left by monks as they were being persecuted by the King. Ruins of Lohapāsāda were taken to Abhagiri and Abhagiri prospered. 

At the time when Buddhaghosa came to Ceylon, King Mahānāma 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 with favor at the treachery of Mahānāma. So Mahānāma and his wife were supporting the Abhagiri School. 

We have another testimony to support our belief that the Abhagiri sect was in a prosperous condition when Buddhaghosa visited Ceylon. Fa-hian visited Ceylon, stayed there for two years and returned about the year 413 A.D. He tells us that at this time there were five thousand monks in the Abhagiri-Vihāra. He describes the great ceremony of Tooth-worship and speaks of the Tooth being taken to Abhagiri. 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 Abhagiri was prosperous when Buddhaghosa went to Ceylon. He found the Abhagiri-Vadins 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 Abhagiri-Vadins, probably because of contempt for his opponents and also because, as we have stated above, the Abhagiri-Vadins 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?”
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 Visuddhimagga 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 Cāndāla, 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 Cāndālas.

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 disappear 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 Pandits from India commenced to visit Tibet. The name of Vidyākara-prabha who is mentioned along with a Tibetan collaborator in the colophon of the Tibetan version is given by Shri Sarat Chandra Das in his 'Indian Pandits in the Land of Snow' pp. 49-50, among the names of those learned scholars who were invited by King Rab-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. iii.
2. Unless the name Narāda (p. 131) 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 kārya (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.

probable that 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 Petakopadesa—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 Petakopadesa and they have been given or indicated at different places in foot-notes. For instance, see a passage in the Introductory chapter (p. 2): *Deo hetā dec pasagāvā sākassā samaddhiṇīyā uppāddyā: parato ca ghoṣo saucanusandhi ajjhattan ca yoniso manasiṇāro.* Compare with this, *Vimuttimagga 1.2.6 從他客……自正念.* Here we find that the words 自正念 exactly correspond to ajjhattan ca yoniso manasiṇāro. The text of the Vimuttimagga is more akin to the text of the Petakopadesa than to the passage from *M.i.294, A.i.37,* which also we have given in the foot-note on p. 2. Hardy, editor of Netti, gives us the date of the composition of Netti 'about the beginning of our (Christian) era, or shortly later.' Our hook 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, Sīkṣāsamuccaya, Lalitavistara 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 hook how his passages correspond to passages from Pali literature, particularly the Nikāyas, Viññāna and Pāṭisamkhāda. The Chinese transliterations also are not much helpful in enabling us to decide this point. For instance, although Jā-mo-thā-li, śā-po, nā-yu-thā correspond respectively to Sanskrit Jāmadagnī, ānara, nayuta, the word uppala or utpala 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 kammañña for him but he asks him to stay with his teacher and develop the power of understanding.1

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, Vimuttimagga.

To this we may reply that the whole of the internal evidence is against any supposition of that kind. Buddhaghosa's work decidedly appears to be an amplification of, and a great improvement upon, the hare old skeleton-like frame of the Vimuttimagga. 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 stila while B., gives five. Upatissa gives four ways of cultivating anāpasatī, while Buddhaghosa gives eight. Upatissa gives ten kinds of catukīrtvavatthāna, while Buddhaghosa gives thirteen. In Upatissa, we find only six things mentioned that correspond to Buddhaghosa's palībodhas, while in the Visuddhimagga we have ten. Upatissa gives only four advantages of samādhi, while Buddhaghosa gives five. Upatissa mentions five kinds of abhāre paṭikkālo-tāthā, while Buddhaghosa gives ten. And such examples could be multiplied.

Similarly we have noted that Upatissa's interpretations of some terms like bhikkhu, Pātimokkha, Dhamma, reṇapaññā, ṛkṣa, nībāna, 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 Vimuttimagga.

Thus to conclude,

(i) from the internal evidence of the book, (a) which shows abundant similarities between the Vimuttimagga and the Visuddhimagga, (b) which shows that many of the untraced passages in the Visuddhimagga ascribed by Buddhaghosa to the Porasas, or to the Aṭṭhakathās are found in the Vimuttimagga, (c) which shows that the Vimuttimagga 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 Vimuttimagga; 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 Vimuttimagga, and that very probably he had that book before him when he wrote his Visuddhimagga. We only say 'highly probable'. Because before the final
decision can be given on this subject, we should like Dhamma-
pala's statement to be confirmed by some other evidence; andalso the follow-
g points—which cannot be decided in the present state of our knowledge of the Buddhist and allied
literatures—will first have to be cleared up:—

(i) the source of the passages in the Vimuttimagga such as that which gives the names of worms in the human body, that which gives the development of the foetus from week to week;

(ii) whether Sān-Tsang 三藏 is the same as Petaka;

(iii) the identification of Nieh-ti-li-po-tho-shiu-to-lo (弭威慈波陀修多羅) with any known sutta.

Out of the four probable theories, that we suggested at the beginning of this introduction,¹ we have just shown that the second cannot be accepted. The third also is not acceptable because of the clear references in the Visuddhamagga to the views of other theorists, which we have shown, on the authority of Dhammapala, to be the views of the Abhayagriivasin and which exactly tally with the views given in the Vimuttimagga. The fourth also cannot be accepted because we do not find any touches in the Vimuttimagga that are decidedly purely Mahā-

And so, the only theory, that seems to us as the most probable, is the theory no. 1:

That Buddhaghosa had Upatissa's book, Vimuttimagga, before him and that he, taking the frame work of Upatissa's Vimuttimagga, amplified it with his scholastic erudition and composed his work, Visuddhamagga, which has certainly far outshone Upatissa's Vimuttimagga.

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

The text of the Vimuttimagga is given in volume No. 32 of this series, pp. 399-461 (no. 1648). I have also consulted,

2. The twelve dhutangas, ten Pāramitas, the Buddha-dhammamas mentioned by Upa. [See pp. 16, 61-65] agree with the Pali tradition. They do not agree with the lists in the Mvy. 1128-39, 914-923, 135-83 and Chinese Dharmasangraha. XXXIV (pp. 31, 115), V (pp. 24, 121) and XLI (pp. 34, 119).

1. Now of the Imperial University, Tokio, Japan.
CHAPTER I

NIDANAM

Namo Tassa Bhagavato Arahato Sammasambuddhassa

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

"Sīla, Samādhi, Pañña and Anuttarā Vimutti—these N.C. dharmas 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 Nībbaṇa, 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-samvarā. Samādhi means avikkhepa. Pañña means sambodhiṇā. Vimutti means escaping from fetters. Anuttarā means anāvāda. He comments also on the other words in that stanza.

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

(i) Vikkhambhāna-vimutti: to check the nivarana while practising the first trance.

(ii) Tadanga-vimutti: to be free from diṭṭhis while cultivating the nibbuddha-bhāgiyasamādhi.

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

(iv) Patippassaddhi-vimutti: to enjoy the cittapassaddhi at the time of the attainment of the fruit.


1. See A. II. 2; D. ii. 193:
Sīlaṃ samādhi paññā ca vimutti ca anuttarā anubuddhā ime dharmā Gotumena yasatīna.
That by which one reaches Deliverance is the Path of Deliverance, the Magga patipada. And this way to Deliverance is accomplished with the help of sīla, 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' (apparajakkha) 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-ditthi, 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-vimuttimagga is fulfilled with the help of the three khandhas, silakkhandha, samādhikkhandha and paññakkhandha. He explains these terms, the first meaning sammā-vicā; sammā-kammanta, and sammā-ujjvama and other things included with them; the second meaning sammā-vāyama, sammā-sati and sammā-samādhi and other things included with them; and the last meaning sammā-ditthi, sammā-sankappa and other allied things. He gives also another alternative explanation. One must learn the three sikkhas, adhisīla-sikkhā, adhićitta-sikkhā, and adhi-paññā-sikkhā which terms also are explained. By these sikkhas, the three visualdhis of sīla, citta and ditthi are accomplished which are no more than sīla, samādhi and pañña.

This vikkhambhana-vimuttimagga is ādi-kalyāṇa, majjhē-kalyāṇa and pariyosana-kalyāṇa in so far as the sīla, samādhi and pañña, which are the ādi, majjha and anta of this Path, are kalyāṇa. By means of sīla, one removes desires and attachments, and finds delight in faultless pleasure. By samādhi, one removes self-torments and delights in pīti and

sukha. By pañña, one makes the saccapariccheda and attains the Middle Path, and is profoundly delighted in Sambodhi.

If the sīla is more intensely developed and the other two less, then one becomes Sotāpanna or Sakadgami. If the sīla and samādhi are more developed, and pañña less, one becomes Anāgami. Practising all the three in their perfections, one becomes an Arhat, anuttara-vimutta.

CHAPTER II
SILA-PARICCHEDA

[Bk. 1.4.6-1.18.3 (end of the Bk.); Tak. 400c-404b. Cf. Vis. I.16—end of the First chapter.]

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

I. 17; dif. 1. Kim sīlaṃ?

Cetanā-sīlaṃ
Saṃvarama-sīlaṃ
Avatikkavama-sīlaṃ

[ Cf. B. I. 17 where we have a quotation from Ps. i. 44 which adds cetana-sīla after the first of these silas. The explanation of these differs except in the last case where only it agrees.]

In attempting to give another alternative explanation, Upa. says: paññānaññena sañāvara; sabbe kusaññī dhamma, idāni sīlaṃ. 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 kāmaucchhanda paññānaññena (sixth line in that para.) to arahattagāndha saññicālāmaññena paññānaññena sīlaṃ, veranaññī, cetanā, saññavaro, avatikkavama sīlaṃ (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 paññānaññena upāpasanāya adānaññena.

2. Kim sīlasa lakkhanaṃ?

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

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

3-5. Kāni rasa-paccupatthāna-padaññānūni?

Anavajjasa-suhāsa rasa, anupajjasa paccupatthāna, and suhāsa-paccupatthāna. He also gives another alternative that sāmaññasa is the rasa, avippatisāra paccupatthāna, and idāni-yuttī padaññāna.

6. Ko sīlaṃ ānisamso?

Avippatisāra. 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: evaṃ avanānisamso sīlaṃ.

7. Kimatthaṃ sīlaṃ?

Stalatttham,
Suttaṭṭham,
Sīlaṭṭham,
Sabhadatttham,
Subhadukkhabhāva-
cetanā-sīlaṃ pañjatttham;

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:

Sīlaṭṭham
Suttaṭṭham
Patitthaṭṭham

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

8. Acārassa (ff) ca sīlaṃ ca kim nañkatthayya?

When a man works strenuously and resolves upon dhutas, it is acāraka and not sīla. Sīla is also named acāraka and saññavaro but acceptance of dhutas) is acāraka.
10. Kim-samutthōnām silām?

Kusalacitta-samutthōnaṃ kusalaṃ silāṃ.
Akhusalacitta-samutthōnaṃ akusalaṃ silāṃ.
Abyākatasaṃmutthōnaṃ abyākatānaṃ silāṃ.

N.C.

11. Kāṇi silaṃ ādi-majjha-pariyōṣānāṃ?

Sāmādānaṃ ādi, avitikkamā mojjho, abhirati pariyoṣañām.

N.C.


(i) Catuttikānaṃ dhammā maggassa antarāyikā: kohkha, palaso, makkha, sammāceto (累), macchariyam, ṣeṣ, evadhiyam (第), mogya, upanidho, ṣeṣ (rivalry), māṇo, atimāṇo, mado, pamaṇ, kosaṣjāṇaṃ, lohho, ari, anawajjāṇaṃ (不從智不従善), mīchā sati, pāpiṇa vaca, pānavi mitta, pāpakāśaṇaṃ, pāpiṇa diṭṭhi, akkhati, asaddāka, ahirikā, amittaparavā, kāyikonojāsi-kṣeyāpese assādo (身口意), iṭṭhitanehi samveṣo, sattu sikkhāya agāravo, indriyasa asamveṣa, bhujane amettānūthā, pahāmāya ratiyā pacchimāya ca ratiyā ajilagāgānyuṣa, jhāna-sajjāhānaṃ abhāvo. Ime catuttikānaṃ dhammā maggassa antarāyikā.

Ps. p. 1.44

(iii) Nissitam: subdivided into three classes of tappa, I.29 p.a. diṭṭhi and maṇa, of which only the first two I.33 correspond to B.I.29, of which the explanation of the third as given by Upa, is found in the first tika of hina, majjhima and panna of B.I.33. Anissitam: vimutti-rāhāra-sampaṇaṃ, Upa. also adds: nissitam dappāṇeno abhiphandito, anissitam sappāṇaṃ abhiphandito.


Khuddakānukkuddaka-sikkhā: sappāṇa. [S.a. with the first two quotations in B.I.27.]

(viii) Citta-sampayuttam: ādi-sikkha-brahmacariyam. N.O.

Citta-vippayuttam: sappāṇa khuddakānaṃ.

(ix) Avitikkamasilaṃ: sāvaka-silaṃ. N.O.

Vimuttisilānaṃ: Buddhānaṃ ca Paccekkabuddhānaṃ ca silānaṃ.
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.

**Apānaḥkoṭikā**

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.

**Kāra-pari-yantām**

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.

**Avisuddham**

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.

**Visuddham**

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.

**Avisuddham**

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.

**Kāthā**

To stop all evil; although *slla* is not accepted, still he considers it to have been accepted and does not even think of transgression.

**Samucchedanena avitikka**

To accept a vow of non-transgression and so to abstain from transgression.

**Samaddhanena avitikka**

Ariyo jaro ariyena maggena pūnāheta samucchindati.

**Pada-mutta-sa/Usama-tanahday-kaia**

Apardmattham: puthujjan-a-kal'ydnakassa silam, mag-gappattiyd sambhdrabhutavi.

**Patippassaddham**

This last is slightly different from B.I. 35.1

**Visamam**

To accept *slla* to give trouble to others.

**Samam**

To accept *slla* for happiness in this life, as well as, for happiness of deliverence in the future.

**Appanihitam**

To accept *slla* without regret (avippatisdra) and for the good of others.

1. Or, Kalabhāgiyāṃ and dehanitkāya.

2. Taisho and Takio editions.
VIMUTTIMAGGA

Chap. ii. 14. (C) (i)

Thitibhāgigyaṃ: sampādita sīla appamatto hoti, upasamadassanena paṇa na uppādeiti.
Vīsesabhāgigyaṃ: pariṇītā-sīla-samādhiṣa appamatto hoti, upasamadassanena paṇa na uppādeiti.
Nībebhāgigyaṃ: pariṇītā-sīla-samādhiṣa appamatto hoti, upasamadassanena ca nībebhāgigya hoti.

1. 42-52

(ii) Bhikkhu-sīlaṃ
Bhikkhu-sīlaṃ
Anupassampanna-sīlaṃ
Odāṇa-vasaṇa-sīlaṃ.
The same as in B. I. 40, where B. gives ghnāṭhāsīla-sīla which corresponds to the last expression here.

1. 41 s.a.

(iii) Pakati-sīlaṃ
Acāra-sīlaṃ
Dhammatā-sīlaṃ
Pubbaheṭu-sīlaṃ.
S. a. with B. I. 41.

N.C.

(iv) Sīla-sīlaṃ:
kusala-sīlaṃ, akusala-sīlaṃ.
Samudaya-sīlaṃ:
Nirodha-sīlaṃ:
kusala-sīlaṃ nappattiyā akusala-sīlaṃ vaṭapaṇaṃ; Arubhatthapattiyā kusala-sīlaṃ vaṭapaṇaṃ.
Nirodha-magga-patiṭadā sīlaṃ: cattāro sammappaṇa-dhānā. When thus classified these four should be considered as sīla and not vaṭāyaṇas.

1. 42-62

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

Idha bhikkhu pātimokkha-sampvra-sampvra viharati acāra-gocara-sampvraṇo cāvattvavā vajjessa bhayadassāvī, samādaya sikkhāti sikkhāpadesu.

Chap. ii. 14. (C) (v) (b) SILA-PARICCHEDA

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 Vibhanga 245-248]

Idhā ti vinnāhaṃ satkhā-sūtane [lit. “dhammo.”]
Bhikkhu ti puthuyjana-kalyāṇako; api ca sekha, 1. 48 dir., aseke, Ṛneṭhajāhāmo.

Pātimokkha ti sīlaṃ, patiṭṭhā, ādi, caravāṇaṃ, saṅghaṃ, saṅghero, mokkho, anibbando, pana, kusala-suddhāno dharmānaṃ samāyattīya.

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

Samvaro ti kāyika-vācasika lauṃmassa avātikammo.
Samvaro ti Pātimokkha-sampvraṇena upetito.
Viharati ti caṅkha-samvaroṇena savutto.
Acāra-gocara-sampvraṇo. The comment on these words I. 44-51 substantially agrees with that given by B. 1.44-51 in the quotations from Vibhanga 246-47.

Anumattesa vajjessa bhayadassāvī. Tho comment I. 52 on this agrees with that of B.1.52.

Samādaya sikkhāti sikkhāpadesu.

Kāṇi sikkhāpadāni ti vuccanti? Sattappubkho saṃvaro.
(b) Ajītu-parisuṭṭi-sīlaṃ: micchāṭjvena avātikammo.
Katamo micchāṭjīvo?

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 āṇadhoppaṭto see A. ii. 134.
2. Vibhanga reads mukha but in the footnote gives a variant mokkha.
3. Which four?
4. Does this refer to the seven classes of the rules of Vinaya, namely, pārājikā, saṅghāṭikā, anijjata, nissaggā-pacittiya and pacittiya (treated as one class) pāṭidesaṇī, saṅkicca and adhiśeṣeṇa-samākā? Or, does it refer to the subcategories from the seven pāṭikābhinnas, detailed in Dhā. p. 304 as follows: Pacittiya, saṅghāṭikā, anijjata, pacittiya, pāṭidesaṇī, adhiśeṣeṇa, saṅkicca?
These eight ways can be reduced to four paccavekkhaṇās:

1. pāḷātābha-paccavekkhāṇā, covering the first two of the eight ways mentioned above;
2. paccāgga (urst)-paccavekkhāṇā, covering the third, fourth and fifth;
3. yātrā (自主)-paccavekkhāṇā, covering the sixth and seventh;
4. parittānissamesa-paccavekkhāṇā, covering the last.

These four paccavekkhaṇās can further be reduced to three: antācaya-parivajjāna, maññhimaṇīya paṭipadgā ṣevaṇaṃ.

Upā, explains these terms and in continuation of the same, he gives the passage: paṭisankhā yoniso cīvoro paṭiservei, yoniso pāṭighāṭaya, uhpāta paṭighāṭaya, dhammakāsā vātātara-siṁhesa-saṁphāsaṇā paṭighāṭaya, yoniso pāṭighāṭoyā. Upā concludes: evadātikā nādāvidhiko micchājīvo. Micchājīvan paṭivirattī pariṇāmadiyāṃ.

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 paribhoga:

I. 125

Theya-paribhoga: dussilāsava paribhoga.

Ucchāparibhoga: ahirikasa anottappasa micchā- jīvikasa paribhoga.

Dāgajja-paribhoga: ṣātiṣa (or ṣāthānavato puripaṣa) paribhoga.

Sāmi-paribhoga: oriyaṇaṃ paribhoga. [Cf. B.I. 125-127.]

There are also two kinds of paribhoga:

aparisuddha: sa-khīrotappasa apacavekkhitvā paribhoga.

parisuddha: sa-khīrotappasa mattaṇṇuno pāpakesu cittuppadesu nibbānantassa.
Upa. remarks about all the four kinds of silas, mentioned in the fourfold division in this way:

Vīmaya-samvara-sīla (substituted for pātimokkha-sīvara mentioned above) adhimattāya saddhāya paripūrtaṁ hoti; ājīvā-pārisuddhi-sīlaṁ adhimattena viriyena paripūrtaṁ hoti; indriya-samvara-sīlaṁ adhimattāya saddhāya (p satīya)2 paripūrtaṁ hoti; paccaya-sevā-sīlaṁ adhimattāya paññāya paripūrtaṁ hoti.

Upa. next tells us how ājīva-pārisuddhi follows Vīmaya-samvara and how these two in turn follow indriya-samvara. Paccaya-sammettā-sīla is the same as indriya-samvara-sīla. He again tells us that Vīmaya-samvara and ājīva-pārisuddhi are included under sthākhandha; indriya-samvara and Vīmaya-samvara under samādhi-khandha; and catupaccaya-sammettā-sīla under paññākhandha.

15. Kathāṁ sīla-visuddhi samādīhī 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).2 If he sees in himself any Pārājika offence, he is fallen from bhikkhu-dhamma and he stays only in anupasampanna-sīla.

Former teachers have said, 'If he sees that he has transgressed into a Sanghādisesa offence, he should ask pardon by a Sangha-kamma (संग्रा). If he has transgressed other offences he should get himself pardoned by another man. If he finds that he has transgressed into a mścchājīva, 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 karisati ti.'] He resolves not to make any further transgression. By this sīla-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 sādāh where we should expect sati (सति) but all the three editions I have consulted read in the same way. Cf. B. I. 100.
3. See note 2 on p. 11.
CHAPTER III
DHUTANI

[Bk. 2.1.4-2.9a.4; Tah. 404b-406e. Cf.Vis. II nd chapter.]

The introductory paragraph telling us why the योग्यावनेन, 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:

Dee dhamma civa-ra-patisamyuttā: pamsukulikān, tecivari-kān,
pāca dhamma pīṭha-pāla-patisamyuttā: pīṭhāṭhikān, sapadāna-cārikaṇaṁ, ekāśanābhojanāṇaṁ (B.'s 'ekāśanikānaṁ'), bhojana mattaññata (B.'s patta-pīṭhikān), khalu-pañchabhātthikāna ca.
pāca dhamma senāsana-patisamyuttā: avastikān, rukkhamalikān, abbhokāsikān, vasāvikān, yathāsathathikāna ca.
ecāp viṛiṇa-patisamyuttān: nesajjikān.

[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.

1. On this subject see my article 'A fragment of a Tibetan Version of a Lōcūa Indian Work' published in the Proceedings Vol. (pp. 131-135) of the Seventh All-India Oriental Conference, Baroda (1853).

2. Mr. T. J. A. W. and Chin. Dhs. XXXIV (pp. 31, 118) gives a list of twelve dhutangas only. The list in one does not, however, agree with that in the other. The former, as well as Pugdā-paññatī (p. 69), omits sapadāna-cārikaṇaṁ and patta-pīṭhikānaṁ (or bhojana mattaññata of Vin. satītāna) while the letter omits yathāsathathikānaṁ and patta-pīṭhikānaṁ from the list of B., but both these texts give a new ange, called nāmatika or nāmatikā for patta-pīṭhikā of B. For the word nāmatikā (or nāmatikā or nāmatikā) see Cullavagga of Y. 11, 1; 10, 1; 27, 1; X. 10, 4; Vin. Comm. explains it as sathā-na-veja-saṇān, pilotti-kalapanaṁ. Also see B.D. pp. 135-9 and the Tibetan Dictionary by E. S. D. pp. 289 under phyi, pa ื. Namata is felt and nāmatikānam 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.

1. Kimutthānam pamsukulānaṁ samādhiyati?
   He sees disadvantages in seeking his clothing from householders and sees advantages in the acceptance of this practice, which he does by thinking in this way: gahapatī-dānaṁ patikkhiṭṭhatā pamsukulānaṁ samādhiyāṁ.
   Ko anissasam pamsukulānaṁ samādhiyāṁ?
   The answer roughly corresponds to B.II.21 and some expressions like corahāyena abhayatā, paribhoga-tanhaṁ-abhavanā can be traced. There are some additions by Upa. like disṭha-
   dhamma-sukha-vihāritaṁ and so on.

   Kātivadōhī pamsukulānaṁ? Of two kinds:
   (i) that which is not owned by any one such as sosānīkaṁ, saññhārolo, pāṇiṇikānaṁ, rathiyā-colotakānaṁ, and a cēvāna made of clippings picked up, washed, dyed and sewn together,
   (ii) things left over by common people such as clippings of a tailor, pieces eaten up by cattle or mice, (partly) burnt by fire, thrown away by people, coverings over a corpse, or garments of heretics and so on.

   Kathānam samādhiyati?
   Sace bhikkhu gahapatī-dānaṁ patikkhiṭṭhitā, tena pamsukulānaṁ hoti.

   Kathānam bhudo?
   Sace bhikkhu gahapatīdānaṁ samādhiyati, tena pamsukulānaṁ bhinnam hoti.

2. Kathānam tecivarikānaṁ samādhiyati?
   If he has an additional cēvāna, he should give it to others, should see adhānā in keeping it and should see the advantage in possessing only the three cēvānas. He should think: ajjatagge atireka-cīvaram paṭikkhiṭṭhita tecivārikānaṁ samādhiyāṁ.

   Ko anissas samādhiyāṁ?
   The answer roughly agrees with B.II.25 some of the expressions from which can be traced here such as appasambran-
   bhāta, santuttho kāya-parihaṇikena.

   Kāti tiṇi cīvārān? Sanghāti, Uttarāsaṅgaṁ, Antarāsāṅgaṁ ca. [These names are given in their Chinese transliterations.]

   Kathānam samādānam? Sace bhikkhu atireka-cīvaram na dhāreti.

   Kathānam bhudo? Sace bhikkhu catutthoṁ cīvaram samādhi-
   yati.
3. Kathāṃ piṇḍapotīkaṁ samādāṇānāṁ āhāri?

The yogin 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: aṣjatagge nīmantaṁ-patiṭṭhikaṁ piṇḍapotīka-dhammam samādiyāmi.

Ko piṇḍapotīkaṁ ānīsamso? The answer roughly corresponds to B.11.29. While some expressions from B. like konājanimmattanatā, uññappahānaṁ, roṣatāṁ-kāṇivāropanā can clearly be seen, there are others like cātudāsasā (as 餐) added. [B. gives this last as one of the advantages of abhiokāsikāGA, II.62.]

Kattivādā nīmantaṁ?

Kathāṃ samādāṇāṁ?

Kathāṃ bhedo?

4. Kathāṃ sapādana-cārikaṁ samādāṇānāṁ āhāri?

If he gets excellent food in the houses he visits, he does not go again. He is away from doubtful places (v exploits). He knows their faults. He also knows the advantages of resolving: aṣjatagge a-sapādana-cārikaṁ paṭīthhipi, sapādana-cārikaṁ samādiyāmi.

Ko ānīsamso sapādana-cārike? The answer corresponds to B. I.33 from which the expressions like cātudāsasānānānāṇānā, candāpanatā can be traced here. Upa. also adds many others.

Kūmā nāma sapādana-cārikaṁ?

Kathāṃ samādāṇāṁ?

Kathāṃ bhedo?

5. Kathāṃ ekāsanikāṁ samādiyati?

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 (疑).

Ko ānīsamso ekāsanikā? The answer roughly corresponds II.37 to B.II.37, some expressions from which like appādāḥkata, appāndatā......phasis-wihāro can be traced here.

Kathāṃ ekāsanikāsa samādāṇāṁ?

Ko bhedo?

6. Kathāṃ bhojana-mattāni uttā?

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: aṣjatagge loluppaṁ paṭīthhipi, bhojana-mattaṁ eva ratāti.

Kathāṃ bheda?

[Diff. from pattepiṇḍikāgan 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: aṣjatagge loluppaṁ paṭīthhipi, bhojana-mattaṁ eva ratāti.

Kathāṃ samādāṇāṁ?

When he takes his food and drink he must know how much he needs, and must not take more than an average standard. He must cut off lack of moderation. Otherwise, the practice of this dhutanga is violated.

Kathāṃ bheda?

1. Cf. SN. 40 Āmantana āhāri sañjho, vāse thāne ganane cārikkāya.
7. Kathāṃ khalupacchābhāttikam samādiyati?
   He cuts off all expectations and is far from atirittabhōjana. He knows the disadvantages of this and also sees the advantages of a resolve like this: *ajjatagge atirīta-bhōjanaṃ paṭikkhiṇī, khalu-pacchā-bhāttikam samādiyāmī.*
   *Ko anīsampo khalu-pacchā-bhāttikam?*
   The answer partly corresponds to B. II. 45, from which *parīyesane abhāvo* can be traced here.

_Dvārikham_ (khalu-pacchā-bhāttikam):
   _aparicchhinnam_ (not possible) — 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: *pañcereva pūna bhōjanaṃ karipiyā karotu na bhūjītabbamp?*]
   *Addhitthātanam* (受 边、邊) — When he has taken twenty-one mouthfuls (kubalas) he should not take any more.

Kathāṃ samādān? — When a mendicant is a khalu-pacchābhāttika, he cuts off atirittathōjana; so, if he takes the latter, he violates the practice.

8. Kathāṃ āraṇikam samādiyati?
   He sees the disadvantages of dwelling in a noisy place, where his mind comes into contact with five kinds of impurities (lit. dust or rāja) and produces saṅkhīṭṭhasukha. 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 āraṇiṣka, when he resolves: *ajjatagge gāmantavihārāṃ paṭikkhiṇī, āraṇikamp samādiyāmī.*

   *Ko āraṇikasse paccanto?* The answer roughly corresponds to B. II. 49: *paṇcerevahanatikam pacchimo.*

Kathāṃ samādān? By giving up gāma-majjhī vihāra.
Kathāṃ bheda? By resorting to gāma-majjhī vihāra.

9. Kathāṃ rukkhamalikam samādiyati?
   He abandons a covered place (channam), does not accumulate or store up, removes taṅkha or parīyesane, and knows their disadvantages. He also sees the advantages of a rukkha-mulikā and resolves: *ajjatagge channam paṭikkhiṇī, rukkha-malavihārāṃ samādiyāmī.*

   *Ko anīsampo rukkhamalikā?* The answer corresponds to B. II. 58, some expressions from *11.53* which liken *samāna-maracchera-kammatatānam abhāvo, deva-bāhī satavīsita* can be found here.

   _Ke rukkham alittabba?*_ Such trees should be used, that by day time, the shadows of the trees may reach the place occupied by him and such trees as would not shed leaves on his place when it is windy.

   _Ke rukkham na alittabba?*_ One must keep away from B. II. 66 dangerous, decayed trees, trees, hollow or eaten up by worms, or trees resorted to by demons or spirita. Cf. B. II. 56, where B. enlists different kinds of trees to be avoided wherein he mentions cetiyarukkha.

   _Kathāṃ samādān?*_ By avoiding covered places.

   _Kathāṃ bheda?*_ If he stays in covered places, he breaks the practice.

10. Kathāṃ abhikkāsam samādiyati?
   He does not like a place with a roof, nor does he like to sit under a tree, nor does he like a place where things are stored up. He knows the disadvantages of these and further sees the advantages of an abhikkāsā. He thinks: *ajjatagge nivdham na sādiyām, paṭikkhiṇī, abhikkāsikam samādiyāmī._

   *Ko anīsampo abhikkāsikā sa?* The answer partly corresponds to B. II. 62, some of the *11.62* expressions from which liken *thāna-middha-paṇādani, migā viya, nissagata* etc. can be traced here.

   _Kathāṃ samādān?*_ By resolving: channaṃ or rukkhamalikā ca paṭikkhiṇī, abhikkāsikā ca samādiyāmī.

   _Kathāṃ bheda?*_ If he stays in a covered place, or under a tree, he violates the practice.

11. Kathāṃ sosānikam samādiyati?
   If he resents very little to places other than *suṣanā*, then there is little *paṇāda*, and he becomes afraid of evil (pāpa). He knows the disadvantages of resorting to places other than suṣanā, and the advantage of being a sosānika. He thinks: *ajjatagge na-suṣanām paṭikkhiṇī, sosānikam samādiyāmī._

   *Ko anīsampo sosānikasse samādān?* The answer to this roughly corresponds to B. II. 67, several *11.67* expressions from which can be traced here. For instance, we have *maravasa-satīya paṭilabha, appamadā-vihārītā, kāmarāgavinodanā, amannussanāṃ gāpa bhojovutiya._
Kathāya vasitabbam?
When he goes to a cemetery, he must first note the places where there is constant crying, or constant smoke, or constant fire, and if he wants to stay in the cemetery, he must stay in places other than these.

Kathāya samācaritabbam?
When a bhikkhu stays there, he must not build there any room, nor make any bed, nor should he stay in a place in the direction from which the wind blows, nor in a place against the current of the wind. [There are some details in this connection, which are not found in B.]

Kathāya samādānam?
By abandoning places other than susāna.

Kathāya bhedo?
By living in places other than susāna.

Kathāya yathā-santhatikam samādīgati?
He rejoices not in what people are greedy for, and does not bother others so as to make people avoid him. He knows the defects of this kind of life and sees the advantages of a yathā-santhatikā. [He resolves] ajjatagge susāna-socanapā paṭikkhipāmi, yathā-santhatikā samādīyami.

Ko anāsāropo yathāsanthatike?
The answer differs considerably from B.II.71.] One seeks contentment about a dwelling-place, loves a solitary place, cuts off delight in the acceptance of many things, is highly respected by people and so on.

Kathāya samādānam?
By removing greed for a dwelling place.

Kathāya bhedo?
By resorting to a comfortable place.

Kathāya nesajjikam samādīgati?
By knowing the disadvantages of drowsiness and sleep, and knowing the advantages of being a nesajjika. He thinks: ajjatagge susānapā paṭikkhipāmi, nesajjikā samādīyami.

Ko anāsāropo nesajjike?
[The answer differs from B.II.75.] He cuts off sloth, removes bodily illness, is away from passionate contact, delights in diminishing sleep, has constant solitariness and quiet, and is able to produce jhāna-viśeṣa.

Kathāya samādānam?
By cutting off sleep.

Kathāya bhedo?
If he sleeps, he would be violating the practice.

Now follows a small section 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 sapadānacārīka, he should avoid elephants or horses that may be coming in his way. Seeing a caṇḍa, he should cover his begging-bowl. Following one's acariya or upajjhāya 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 case of a bhogana-mattāna and a ākāsācārīka. Also in the case of a nesajjika; 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. Kālupacchābhātikā includes bhogana-mattāna and ākāsācārīka, while the practice of an ārāhikā includes the practices of a rukkha-mālīka, ābhikārīka and sosāni. 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 ārāhikā, pansukūlikā, and pālapātikā.

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

(i) Kena vuttaṁ dhiuenti?
Terasa dhiunta Bhagavata vuttaṁ, Bhagavata paśñātāṁ. In continuation of this, Upa. says that we cannot call these dhutas kusaḷa, or akusaḷa, 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 dhutangas may not be kusaḷa. Now in Vis. II.78, 79, B. combats the views of those who say (i) that the dhutangas can
be called kusala, akusala or abyakata; or (ii) that they are kusalattikpvinnavatta. Upatissa'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. [Abhayagiriśīke santhāgāha. Te ha dhutangaṃ paññatti ti vadanti.]

(ii) Dhutassa kativedhā dhammā?

Due dhammā: alobho ca, amoho ca. This agrees with B. II. 83, 84. Upa. also gives the quotation from A. iii. 219 in a slightly varied form, while it is merely referred to by B.

(iii) Rāgacaritīte ko dhutan evati?

Rāgacarito ca moha-carito ca. Upa. definitely says that the practice of dhutas is not helpful to a dosa-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 ānā̄nīka and rukkha-muli̊ka are appropriate for a dosa-carita, which B. also has mentioned in II. 86 as an alternative view: ānā̄nīkanga-rukkha-muli̊kasattapattam va dosacaratassā paṭipado.

(iv) Kati dhutani kāla-pariyosani?

The three dhutas, those of a rukkha-muli̊ka, abbhokasika and sosāni̊ka, 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 dhutavado ca?: [Cf. B. II.81-82 where the explanations are quite different.]

(a) Dhuto ca dhuta-vado ca: Araha ca dhutasaṃmānāgato ca.
(b) Dhuto ca na dhuta-vado ca: Araha, dhutasaṃmānāgato pana na samanāgato.
(c) Na dhuto ca dhuta-vado ca: sekho ca puthujjano ca dhutasaṃmānāgato.

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

SAMĀDHĪ-PARICCHEDO

[Bh. 2.9a,5—2.14a.7; Tak. 406c.—408a. Cf. Vis. III.1.25.]

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

Upā, 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, 'Kathā samādhi uppadetabbo?' 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] Upā gives another alternative definition supporting himself by a quotation from the Abhidhamma which is not but the definition of samādhi given in Vih. 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 bow of oil [Cf. S. v. 170 for this simile], or like the four horses that pull the chariot with equal force.

4. Jhāvā-vimokkha-samādhi-samāpattino bhātīyaṁ nānākaraṁ?
Jhāvan ti paṭhamajjhānādīti cattāri āhanāni.
Vimokkha ti 'sajjhātām rāpasamāhā bāhiddhā rāpānī pariṣati ti ādaya attha vimokkha.
Samādhi ti savākkhā-savitācāraya tayo samādhaya.
Samāpatti ti nava amucchha-samāpattino.

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

Upā also goes into the details of the interpretation of the word jhāna, the first interpretation of which corresponds to B.'s interpretation: 'ārambhām upanijjhānattā' in IV. 119.

III. 3

5. Kuti anisansā? Cattāro: [Cf. B. XI. 120-124, where we have five mentioned, the last of which nivahani-samsāra is not mentioned here.]

(i) Drjadhāmmanu-sukhaviharāti. When a man attains samādhi, he finds delight and experiences pabbajjā-sukha. Upā 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 nivāhanī practices, for seven days and nights.

(ii) Vipassanāya sukhā kiriyā. When a man's mind is free from nivārasa, and when he has attained the pliability of mind by the training of samādhi, he can have a penetrative insight into the khandhas, āyutanas, dhātus, and so on.

(iii) Abhidāna-sukhakiriyā. One can attain the five miraculous powers of iddhiśīlā, dībhasa, parisaćca-vijñānā, patibhāvāsanassati, and dibhavakkhu. [See Chapter Nine, p. 86]

(iv) Bhava-sampatti [corresponding to bhava-visesa of B. XI.123]. The man who has attained samādhi does not fall back from it [Cf. samādhiphā na pari-kāyati in B. XI. 123], but does attain a fruit. He attains, if he does not become an asekha, rāpārāpa-bhava-visesa, as the Blessed One has said: 'Pāṭhamānā jhānān parittam bhāvenā Brahma-pārisaçjatam pāpuññātā.'

6. Kati dhammā samādhiya anantarāyakara? Ajṭha dhammā:
N.C. Kāmacchando, bhāva, thīna-, middham, udāha-caryā, vićkiccha, avijjā, piti-sukhavirahitaṁ, sabbe ca pāpākā dhammā.


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

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

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

4. Cf. Jāj. 1. 14, where among the eight requirements given for the successful accomplishment of one's desire, are mentioned āciva..... pabbajjā etc.

9. Katividha samādhi?

(i) Dukkha-vihīra: [Cf. B. III. 7 which differs considerably.]

(a) Lokuttaro: āriyā-phalena samādhigato. Lokyo: soso; ānom lokyo samādhi sāsavo, sānyojaniyo, ganyhāniyo, .. . sānkileśiko; vutta-vipārajyena lokuttaro.

(b) Micchā samādhi: akusala-cittakeggato; pañātabbo vā [samādhi].

Samām samādhi: kusala-cittakeggato; bhaveto vā [samādhi].

(ii) Tipittho:

(a) Savitakka-saṅkho: pañāhamaṃ jhānāmaṃ. [Corresponds to B. III. 12.]


Avittho-saṅkho-saṅkho: saṅkileśiṇiṃ.

(b) Pitiyā saha uppanno: pañhamajjhānā na dutiyajjhānaṃ ca. Sukhena saha uppanno: tatiyajjhānā.

Upekkhāya saha uppanno: catutthojjhānāṃ.

(iii) Cattubbido:


(c) Paritto samādhi parittārammaṇa Paritto samādhi appamo. Paritto samādhi appamatho. Paritto samādhi appamatho. Parittārammaṇa.

(d) Channā-samādhi Viriya-samādhi Cittasamādhi Vimaṇa-samādhi

Corresponds to B. III. 12.

Corresponds to B. III. 24. II. 24

Atthi samādhi sāvakēhi samādhigato, Buddhakhi ca:
nava anvāpabba-samādhi, asokha-phala-samādhi ca.
Atthi samādhi neva Buddhakhi samādhigato na
sāvakēhi ca: Āsānī-samādhi.1

Vimuttimagga (Chap. iv. 9. (iii). (e))

(f) Atthi samādhi uppādāya, na virodhāya: kāmācañāre
kusala akusala samādhī.
Atthi samādhi virodhāya na uppādāya: catu-ariyā-
nagya-samādhī.
Atthi samādhi uppādāya ceva virodhāya ca: sekh-
puthukṣa-vāsa-caturāka-samyāl-samādhi.
Atthi samādhi neva uppādāya na virodhāya ca:
sabba-phala-samādhyāya, kiriya-samādhi? ca.

III. 21
(g) Paṭhamasamādhi
Dutiyasamādhi
Tattiyasamādhi
Catutthasamādhi

Agrees with B. III. 21.

(iv) Paṭicchedo:

III. 25

(a) Referring to the five trances, i.e. one more added
to the four just mentioned above. This cor-
responds to B. III. 25. Upa. further discusses
this fivefold 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 vicara appear as gross.

N.C.

(b) Paṇḍanga-samāpatti: [See paṇḍangika samār samādhi
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-pharanata (श्व): paṭhane jhāne dutiye jhāne ca.
Sukha-pharanata: āsu jhānesu.
Ceto-pharanata: paraditādāne.
Aloka-pharanata: dibbaokkho-abhiñnāya.
Pacevakkhāna-samādhi (श्व): tamha tamhā samādhi-
zhā vuṣṭhitassu pacevakkhād-dāne. (Is. वष. used for

III which would correspond to nimmata of the
Pali texts? Such confusion of characters with
similar sounds is not rarely met with in the
Vimuttimagga.)

(c) Paṇcavāsika-samās samādhi: [See Vbh. 334, VbhCm.
420-21]
Ayaṃ samādhi paccuppannaṃ dukkha ceva ayati ca N.C.
sukhavipāko ti paccattāṃ yeva nāpano uppajjati.
Ayaṃ samādhi ariyo nirāmiso ti...
Ayaṃ samādhi sappāṭhāvī [more akin to the reading
of the VbhCm: mahāpurisa-sevito] pāṭisevito ti...
Ayaṃ samādhi santo paṇito paṭippasaddhīluddho
ekodihāvadhitagato... [some more expressions are
added 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.]

Imam samādhiṃ sato va samāpajjati, [inasmā samā-
dhīmā] sato va uṭṭhahati ti paccattāṃ yeva
nāpano uppajjati.

Further, one has to properly understand the kommaṭṭhāna.
He should understand whether the ārammano is hāna, majjihāno
or paṇita.

Thus one should know that there are many kinds of
samādhis, but that all of them are included under four.

1. See p. 55; Mvy. 1987; also see p. 53 for astaṭā godā.
3. The Chinese character 聞 is used both for gāpīpūrī as well as
pharānata. See Mvy. 4304, 6334, and 8491.
CHAPTER V
KALYANA-MITTA-PARIYESANA

[Bk. 2.14:8—2.19:3 (end of Bk. 2); Tak. 408a-409b.
Cf. Wis. III.61-73.]

Upa. takes up the last of the questions (No. 16) set up by him in the last chapter: Kathaṁ saṁādhi-uppādatabbō?
The beginner in the practice of meditation (ādikammīka), wishing to produce jhāna-saṁādhi, should seek the best kalīyānāmītta. 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 kalīyānāmītta is compared by Upa. to a skillful cart-driver, helmsman, doctor, father, mother or a teacher.

Who is parama-kalīyānāmītta? One should search for a man who is well-versed in the Sutta, Abhidhamma and Vinaya, well-versed in understanding different kinds of kamma (?), who has attained the kusala-jhāna-abhīnāna 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:

Piyo garu bhūvanīyo vattā ca vacanaikkhamo
gambhīrā ca kathāṃ kattā no ca tīhāne nīvesaye.

Upa. comments on all the seven qualities mentioned here. While commenting on the last phrase: no ca tīhāne nīvesaye, Upa. mentions kula, nāti, āvāsa, kamma, paṇa and gāthā as the sīthānas which should be avoided. [These are only six of the ten palihodhas 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.

Kathaṁ 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 is a jhānacariya, 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 jhānacariya, 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 dūtas, he should try to learn things about them from him. If he sees a jhānacariya 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 gāthās attributed to the Buddha, summarising what one should avoid and what one should practise.

III. 61

id.

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-PARICCHEDO

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

The ácariya observing the behavior of his pupil for several days should prescribe a kammaññhāna suitable to his disposition [cariya]

There are fourteen kinds of cariyā:

1. Rāgā-cariya
2. Dosa-cariya
3. Moha-cariya
4. Saddhā-cariya
5. Buddhi-cariya
6. Vitakka-cariya
7. Rāgā-dosa-cariya
8. Rāgā-moha-cariya
9. Dosa-moha-cariya
10. Soma-bhāga-cariya (等分行): rāga, dosa, and moha taken equally together.
11. Saddhā-buddhi-cariya
12. Saddhā-vitakka-cariya
13. Buddhi-vitakka-cariya
14. Soma-bhāga-cariya (等分行); saddhā, buddhi, and vitakka taken equally together.

Further, several other cases may be made through tanhā, diṭṭhi and māna [cf. Bk. III.78] but they may not be considered as quite distinct in meaning. From these fourteen cariyās, we get fourteen classes of men such as rāga-cariya, dosa-cariya 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. Sphutā-sphutadhamma-kathavihāra (Dhā). Buddhāca XXI p. 53, (comment on I. 28) where we have a list of twelve kinds of people possessing different cariyās including these two.

Why is it so? The reasons given are in substantial agreement with those given by B. in Vis. III. 76-77, 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 khippa patipada, while nos. 3, 8 and 9, and the class made of nos. 10 and 14 have dandhā patipada. These seven classes can further be reduced to three, rāga-cariya, dosa-cariya and moha-cariya, in so far as their māla-kilesa (三界業) is concerned.

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

(i) Etā tissu cariyā kinnidāni? The answer is [Cf. III. 79-82]:
(a) Pubbācīṇa-nidāna: pubbe kira āethappayo- subbhalambabāhula......(almost word for word the same as in B. III.80.)
(b) Dātuv-nidāna: The same as B. III.81, the first half of which refers to dūtts.
(c) Dosa-nidāna: (a) semhādhiko rāgacariya, pitādhiko dosa-cariya, vātadhiko moha-cariya. Or, it is said: (b) semhādhiiko moha-cariya, vātadhiiko rāgacariya.

[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 moha are explained, while in this text, we find the mention of all the three, rāga, dosa and moha. He also points out that the two (a and b) exactly opposite views about the rāgacariya and moha-cariya make the position of those who hold this view untenable. B. acquires this view to 'Ekacco' which Dhammapāla in his note explains as follows: 'Ekacco' ti Upatisatthāram sandhāya dāta. Tenha hi Vinuttimagge tathā mittan:] (p. 113 Burmese edition)]

(ii) Kathām ca jānīttham ayam puggalo rāgacariya, ayam dosacariya, ayam mohacariya ti?

The answer is that all these things can be known in seven ways:
(a) Aramatapato (憤怒). This substantially agrees with dassanādito of B. III.94.

VIMUUTIMAGGA  (Chap. 11)

(b) *Kilesato.* This corresponds to *dhammapuṇaṇvattito* 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.

(e) *Gamanato.* This substantially agrees with B. III. 88, excepting the quotation from the Commentary on the *Māgandiyayutta* to which there is nothing corresponding in this text.

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

(c) *Bhojanato.* Substantially agrees with B. III. 93.

(f) *Kiccato.* Substantially agrees with B. III. 91.

(g) *Seyyāḍato.* Substantially agrees with B. III. 91 and a part of *iriyāpatato* in III. 88.

(iii) *Kathām civaraṁ pāpupati, bhajanāṁ bhunjati, katham asa senāsanaṁ, gocaro, iriyāpatha ca?* The answer follows seriatim:

(a) *Civara-samādānaṁ.* This corresponds to the passage regarding *nivāsana-pūrṇanaḥ* and *ārammāgaḥ* in B. III. 97-101.

(b) *Bhajanādāra.* This roughly corresponds to the remarks on *yāgaputta-khajjaka* in B. III. 97, 100.

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

(d) *Gocaro.* This roughly corresponds to the remarks on *bhikkhādramagga* and *bhikkhādāra-gōna* 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.

(e) *Irīyāpatha.* 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.

---

1. This chapter on the whole reveals a remarkably close agreement between Vis., and Vım., perhaps because as B. has said in III. 96, both of them are following the same ācariya-mata [kevalam ācariya-mataṃvātanam dhisam]. There are several passages which are found word for word in both the texts.
CHAPTER VII

KAMMAṬHANA-PARICCHEDO

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

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

1-10 Dasa kasiṇa: paṭhavi, āpo, tejo, vāyo, māla, pita, lohiya, odāta, daṁśyayata, and vikkhatyayata.

11-20 Dasa asubba: udāhumatika, vinishka, vippūbha, vicchiddika, vikkhitika, hatavikkhitika, lohitika, vālavika, and aśṭhika.

21-30 Dasa anusatiya: Buddhānusati, dharmānusati, sanghānusati, sitānusati, caṅganusati, devatānusati, mānasīnusati, kāyagatasati, anāpānasati, and upasamānusati.

31-34 Cattāri appanā-cittāni [or, catasso appamaṇṇā, corresponding to B's. brahmavihārā]: mettā, karunā, muditā, and upekkhā.

35 Catudhātuvasaṭṭhānas

36 Āhāre paṭikkulasaṅgāṇā

37 Akiṁcikāyaṭṭhānas

38 Nevasaṅgāṅcikāyaṭṭhānas

1. Upa. does not include in this list āloka-kasiṇa and parimokkha-kasiṇa kasiṇa, 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 kammaṭhānas 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 Pali texts, of thirty-eight kammaṭhānas. See Dhs. para 203, Athāsāliya pp. 168, 169, 177. B. himself refers to it in Vis. VI. 55 in these words: Pāliyam ki vibhatta-athāsamacchita-samajjanayam dvāpayaṁ bhavarūpamānayam nāma nāthaki. The last two of the kasiṇas as mentioned in this list are found in M. ii. 14-15, Pa. i. 6, and Alik. VIII. 36a; also Nāti p. 89. See MCM. ii. 236: atthapamānapamāna evamamvritaṁ kammaṭhānaṁ yatho. Also cf. MCM. i. 196; ii. 238.

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

(i) Jhānaṇato. This corresponds to upacārayappanavahato and jhānakappabhojato of B. III.100-107, but differs in that Upa. adds a class of catukka-pancakajjhūnā to which he ascribes the first eight kasiṇas and āṇopānasati, adds a class of āruppas to which he ascribes nos. 9, 10, 37, 38 of the list given above, and that he ascribes only uppekkhā (of the appamaṇṇās) to the catukka-kajjhūnā class.

(ii) Samatikkamato:

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

(b) Arammana-samatikkama is seen in the three kammaṭhānas only, the two āruppakasiṇas and in the udiṁcikāyaṭṭhānas; not in the remaining thirty-five.

(c) Sātīna-vedanā-samatikkama in no. 38 only, and not in the remaining.

[B. mentions in III 108: Deva samatikkamā: angasamatikkamā ca ārammannasamatikkamā ca].

(iii) Vagghanato. This corresponds to vāghanavāgghanato of B. III.109-116, but there is an important difference. According to Upa. the nimiṭta of the ten kasiṇas and the four appamaṇṇaṭṭhānas should be developed and the remaining should not be developed. B. is vehemently against developing the nimiṭta of the brahmavihāras which correspond to the four appamaṇṇaṭṭhānas. [See B. III.113-114].

III. 105-16.

B. shows this view.
(iv) Paccayato. This corresponds to B. III.120 which goes into more details than this text. Nine kammatthānas, the first eight kasinas and the paricchinnākāsa-kasina, become the paccaya of the ahiññas and the remaining thirty do not become. Excluding the last no. 38, the remaining thirty-seven become the paccaya of vipassāna. Nevāsānandassatitādānapatattana does not become. [B. does not agree with this view.]

(v) Ārammaṇaṭo:

(a) Paṭibhāgarammaṇaṇī—twenty-one: excluding viññānakasīna, the remaining nine kasinas, the ten asubhas, añāpānasati and kāyagatāsati. [According to B. they are twenty-two, and he inserts the ten kasinas according to his enumeration.]

(b) Sabhāvadhammarammaṇaṇī—twelve: viññānakasīna, nevāsānandaśatitādānapatattana and the ten which bring about jhānūpaçārā.

(c) Paṭibhāgarammaṇaṇī sabhāvarammaṇaṇi ti va ne vatbaddhāni—five: the four appamāṇacittas and akāśicittatattana. [B. has six adding akāśicittatattana.]

There seems to be a long digression here giving the sixteen kinds of ārammaṇas and the allocation of the different kammatthānas to each of these ārammaṇas. [cf. B. XIII. 106 where twelve ārammaṇas are mentioned based upon the four triads of them given in Dhs. p. 2.]

(vi) Vissatato. Upa. tells us here the special distinctive character of some of these kammatthānas. For instance, the appamāṇa citta have their special character in that they are faultless, or that catvedhātvevavatthāna is called paṇṇaṭvissato, because it discards the emptiness (suññata) of things.

1. Apparently from the two additional kammatthānas.
2. Also Cf. B. XVII. 76.
3. Those seem to correspond to B.'s eight anussati (excluding añāpāna and kāyagata from the ten) and añāpa puṭikkulasati and catvedhātvevavatthāna. See B. III. 108.

(vii) Bhūmito. This substantially agrees with B. III. 119, except that this text uses the word rūpañka instead of brahmala, and that it does not have any sentence corresponding to manussasa saha'ini pī pawattanti.

(viii) Gāhanato. Agrees with B. III. 119, except that Upa. includes kāyagatāsati under satiṇa.

(ix) Rāgacaritādīto. [N. C. for the first half.]

A rāga-carita should not practise the four appamāṇa cittas, because they are the subhamittika. For a rāga-carita, subhasani is not proper, just as fatty or oily things are not good for a man who has a preponderance of phlegm (semha) in his humors. A dosa-carita should not practise the ten asubhas because they are not suitable to him, just as a hot drink is not suitable to a man who has a preponderance of bile (pittā) in his humors. A mohacarita whose understanding is not developed may not allow himself to practise any kammatthāna, because he does not know the proper means (upaṭṭhaṇa). If he does not know the proper means, his efforts are fruitless. He would be like a man who rides an elephant without a goad.

A rāga-carita should practise asubhasani and kāyagatāsati which are, so to say, proper antidotes against rāga. A dosa-carita should practise the four appamāṇa cittas which are an antidote for dosa, or should practise the vānā-casinas, because they are agreeable to his mind. [For this and the remaining part under this heading, see B. III. 121.] A saddhācarita should practise the six satiṭhānani beginning with Buddhamusati, because saddhā makes one settled or steady [定]. A buddhacarita should practise catvedhātvevavatthāna, añāpa puṭikkulasati, morapanasati and upasamānussati because they are profound. And, further, a buddhacarita has no obstacle in any kammatthāna. A vivakkarita should practise añāpasati, because it cuts off vitakkas. A mohacarita should, with faith, ask about and hear about the Dhamma, have reverence for it and should live with his teacher and develop his own understanding.
Out of these thirty-eight kammatthanas, one may practise, when one likes, maranasati and cayahtuvisuvattthana, which are the best.

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

A ragacarita with a dull intellect (muindriya) should practise avahannupaassaasa, while he who is endowed with a sharp intellect should practise satipatthana, and thus remove raga. A dosacarita with a dull intellect should practise the four appamannas, while he who is endowed with a sharp intellect should develop his insight and thus remove dosa. A mohacarita with no intellect (anindriya) should not practise any kammatthana, while he who is endowed with an average intellect should develop anapanasati for removing vitakka. [cf. B. Ill. 121: mohacaritassa vitakkacaritassa ca ekam anapanasati kammatthanan eva.]

CHAPTER VIII

PART ONE

KAMMA-DVARA(?)

I. PATHAVI-KASINA.

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

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

A man who has already had practice in jhanas will soon have patibhadganimitta. But a new man should make a mandala, 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). This mandala 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 業 為 'basis of action'. Apparently this seems to be used in the same sense as kammatthana (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 pita, yellow (IV. 24).
permissible to have the different kinds of mandala, circular and so on, 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 mandala out of wet earth. It should he of the size of a winnowing-basket or a water-howl (suppmattanu vā sarawamattanu vā) as B. quotes in IV. 22 from some old source.

Kathām paṭhasiddhammo? (b) bhāvetabbā?

If a man wishes to practise upon the paṭhasi-kāsiṇa, he must first reflect upon the disadvantages of worldly pleasures (kāmasa adināvā) and the advantages of nekkhamma (離離). To show the disadvantages of worldly pleasures Upā. gives a number of similes, taken from Majjhima 22nd sutta, which B. merely indicates by saying: appassadda kāma ti adinā navena. [IV. 27.]

Upā. 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 seat 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 (sāne 坐 正) at a distance equal to the length of a yoke (yuga 額 *) from the mandala, sit cross-legged with his body erect, and mindfulness alert, and look at the mandala with his eyes half open.

In three ways he takes the nīmitta:

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

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

(iii) Vikkheppappāhārena. 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. Upā. gives none of them.]

Upā. then speaks of the two kinds of nīmittas, uggaha-nīmitta and paṭibhāga-nīmitta. The former is a kind of saṅkhe that arises out of the mandala and the latter arises out of the former. While explaining the word nīmitta, Upā. says that the paṭibhāga-nīmitta is merely an image of thought (saṅkhe-paṭibhāba).

The yogāvacara should guard the nīmitta in three ways:

(i) akusalaappāhārena, (ii) kusabhāvena, and (iii) nīcosavānaya. He explains these terms. [Explanation of Pā.]

(iv) and (ii) seems to correspond to a few details given in B. IV. 35-41.

Ko jhānāvacara? Ka appaṭṭa? Kiyam tesam nāṁkarohayham?

Upā. 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 upācāvajjhāna is compared.

When one has attained upacāra or appaṭṭa, one may develop the kāsiṇa 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 appaṭṭa, he should try to produce it by these two means:

1. By which means?
2. See Māry 5833; also B. IV. 26, kasiṇamaṇḍalato appaṭṭaṁ kathāthāṁṇaṁ padase.
(i) By the practice of the ten ways and means that would help him to reach the oppana. 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, anassa-sata after cittam niggahati and puts samdhita-paggala-parivajjana and samdhita-paggala-sarananto into one. Thus he has the same number ten.

(ii) By a strong resolve. When he has understood the ten dhammas mentioned just above, he enters a solitary place, knows his nimitta 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 oppana and in no long time he reaches it.

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

Viviecova kamehi vivoca akusalehi dhammehi savitakkam savicaro sanitvajjanam: pitahama na dhammaccha jhamam upasampajja viharati.

This is the advantage of the pathavi-kasina.

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 viveka, and while explaining the word kama gives the two divisions of vattthu-kama and kilasa-kama which he explains in general agreement with B., but he differs considerably in details. In this connection, Upa refers to a book called _secondary ref._ (lit. three boxes, three pitakas) from which he gives a quotation which purports to say: Alobhasa pari gripaya kamehi viveko sampajjati, adosasa...amohasas pari gripiyada akusalehi dhamehi viveko sampajjati.

While explaining the distinction between vitakka and viceda, Upa gives several similes in addition to those of ghanabhi-gaha and ghanamrava, pakkhavikkhaya end pari bhamana.

the nivaranas which are only five. In this connection Upa.
gives another quotation from 三藏, which exactly corre-
spends to the quotation from Pejaka given by B. in IV.90. It
is word for word the same: Samaddhi1 kānacchandasse paṭi-
pakkho, piti byāpādassu, vitakko thānamiddhassa, sukkha
uddhacckukkussas, vicāro vivikicchāya.

Commenting on tividha-kalyāna, Upa. gives three kinds
of kalyānas, ādi-kalyāna, majjho-kalyāna, and pariyojana-
kalyāna and about them he further remarks:
(i) Paṭipadāvisuddhi ādi—explained as sasambahāriko up-
cāro.
(ii) Upekkhānubhāvanā majjho—explained as appanā.
(iii) Sampahamsanā pariyojanaḥ—explained as paccavek-
khāna.3

In his comment on dasalakkhaṇa-sampānaṁ, Upa. gives the
same lakkhanas as in the quotations from Ps. i. 107-168, given
in B.IV.111-113, except that Upa. uses vivekapatipannam
instead of samathapatipannam in B.IV.112. While commenting
on paṇcavatiṣṭhānābhyuddhīyuttaṁ he gives the following
twenty-five gūpas:
Vitakka, vicāra, piti, sukha, ekaggata; saddha, sati, viriya,
N.C. samādhi, pañña; ālā, majjho, anta; sankhepa-sangaha (數録),
bhāvanā, viveka, nissaya, saṅgha (挿受), arunaya (?從),
vipassanā; sevanā, balā, viṁsattī, visuddhi, and para-
visuddha-yoga-siddhi-vihāra (?)最勝流波引成生).

To show the nature of this trance that it is a dibbavihāra,
N.C. surpassing the human, produced from viveka and abiding in
piti and sukha, Upa. gives a quotation from M.1.276 in which
the Buddha is represented to have given the following simile:
 Seyyathā pi, bhikkhu, dakkho naḥapako vā naḥapakanto-
varāna naḥvivekajena pitiṭikkheṇa appatutam hota.

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

1. Lit. ekaggatā (→ ता) is used for samaddhi. I have not yet been
able to trace this quotation in the Pejapakosha. Also see DhsCm. 165.

2. This passage is very important to determine the relation between
the Viṃ and the Viṃ. As exactly this very interpretation, word for word,
of these three terms is referred to by B. and he ascribed the same
to ekā (IV.114). Dhammapāla in his comment on the word ekā explains
that the reference is to abhaya-abhivāsāna. [Burmese edition, p. 159]
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 Mahābrahmās, where the life-period is one kappa.

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

(i) Hānabhāgīya: 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) Tīthīvibhāgīya: like a man of dull faculties, who becomes careful and contemplates upon the Dhamma.

(iii) Vissabdhāgīya: like a man of keen faculties (tikkhindriya), who becomes careful and can attain the second trance when he likes.

(iv) Nibbadabhāgīya: like a man of keen faculties, who is careful and attains when he likes vipassanā, pursues thoughts of nibbāna and virāga.

CHAPTER VIII
行門

[KAJIMA-DVARA (B)]

PART TWO

[Bk.5.1-4.5.23.8; (end of Bk. five). Tak. 418a-424a. Cf. Vis. IV.139-V.26.]

The yogācāra 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 pabbateyyā gāvī, the mountain cow, and shows its application also.

When the yogācāra 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: Vitakkavicchāraṁ vippasanaṁ ajjhataṁ sampaddanaṁ cetasa sādabhāvaṁ avicāraṁ aviduccirodhaṁ pitiṣukhaṁ dutiyaṁ jhānaṁ.

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:

Duranga-vippāthānam, duranga(?) samanāgātavat, teviḍha-kalyāṇam, dasalaḥbhāya-sampasamānaṁ, teviṣaṭi-gvāḥabhīyuttam.

1. A. iv. 413-19.
2. Upa. does not mention the five kinds given by B. In IV.131-187.
3. I fail to see why we have here the mention of two angas only. Vbh. 238 mentions four: sampaddā, piti, sukha, and cittassu caghata. See also Abhik. VII.7-8 which gives the same four angas in the second trance. Even Upa. himself mentions elsewhere (5.2.10) four as the number of angas for this trance. Peṭakopdeya. VII.155, VII.206 (Burmese printed ed. pp. 190, 213) also mentions these four angas.
Upa does not explain the words in this passage. There is nothing in B., corresponding to the word sattipatisamvedet. This second trance is further illustrated by the following simile from M.i. 276-77.

Seyyathā pi, bhikkhave, udakarahado vabhidodado etc. The passage here omits some details of expressions. Here also the application of the simile follows. This trance also is of three kinds, paritta, majjhima, panittta, leading respectively to birth among the Parittasubha, Appamāṇasubha and Abhassarā gods, where the life-period is limited to two, four and eight kappas respectively.

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

Pitiya ca viritā upekhhah ca viharrati, sato ca sambajjano, sukha ca kāyena patim-viśvedeti, yaṁ tam ariyā ācikkhati, upekkhah satīva sukhavati sa iti tānāyā yānaṁ.

In his comment on this passage, Upa. gives eight kinds of upekkhā while B. gives ten kinds (IV. 156), but later (IV. 187) B. explains that samkhāra-upekkhā and tattvamajjhha-upekkhā 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 upekkha and satti-sampajjana 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 sukha ca kāyena... sukha-viharrā is much different, although we can trace a passage that corresponds to the quotation from Vbh. 259, given in B. IV.170. Upa. further continues the description of the third trance:

Ekaggavipphalana, paṭcangha-samannāgatam, tivanga-samannāgatam, tiddha-kalyani, dasa-lakkhana-sampannā, bhavetasiga-sampannattā, [B. has nothing corresponding to the last adjective and instead of tivanga-samannāgatam he gives dvanga-samannāgatam.]

This trance is further illustrated by the simile from M.i. 277-78: Seyyathā pi, bhikkhave, puriso adattho vaṭṭhena savattho purupito nissino āsā, nāsā kiñcit sabbavato kāyassa adattho vaṭṭhena apphujaṁ āsaa, evaneva...... etc.

An ordinary man (putthajjana) is born among the Vehapphala gods. If his mind experiences nibbidā, he is born among the assañā gods where the life-period is limited to fifty kappas. N.C.

If he is a somaṇa, he is born either among the Vehapphala

1. The life-periods mentioned here agree with those given in Abh. p. 22-23 par. 6.
2. See p. 46 above.
3. See Vbh. 261 where the fourth trance is explained as upkkhā, satī and cittassa skagattā; also cf. Pajakopadesa VI. 155 (Burmese printed ed. p. 190) which mentions four asas i.e., adukkhamasukha vedanā in addition to the three given in Vibhanga.
4. Cf. Abh. p. 23, Chap. V, para 6, where the life-period of these gods is given as 500 kappas.
AKASANANCAYATANA-SAMADHI

As described in the preceding trances, the yogavacara sees the disadvantages of the last trance (i.e., the fourth trance in this case), as well as of material form (rupa), and sees the advantages of the Meditation of Space (ākasa-samyātī) and considers this last as sama and vimokka. Upa, gives the disadvantages of rupa 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 yogavacara first induces the fourth trance on the pathwani-kariṇa, and then breaking through the pathwani-nimittā he attains the ākāsānācayatana-samādhi.

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

Sabbaso rūpasānānam samatikkamā, patigha-saṅkhānam attihangamā, nānatta-saṅkhānam amanasiṇī, avanto akāsa ti ākāsānācayatanaṃ upasampajjā viharati.

The comment on this passage generally agrees with that of B. except in the case of the words rūpasāriṇī and akāsa. In the former case, Upa. agrees with Vbh. 261, and in the latter, he comes closer to Dha. para. 632.

In the explanation of patigha-saṅkhāna and nānatta-saṅkhāna also, Upa. follows Vibhanga 261. The points raised by B. in X. 15, 18, 19, are also referred to by Upa. While illustrating the undisturbed condition of what Upa. calls apanī samādhi, Upa. includes the name of Uddaka Rāmaputta also, along with that of Ālara Kalama, 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 Ālara Kalama. We also find, in the explanation of the word ākāsānācayatana, the illustration, as B. gives in X. 24, of devanāṃ devagataṃ.

This samādhi is further described as tīvra-saṃamagataṃ, N.C tiśvāka-kalyāṇaṃ, dasabhihāna-sampananam, bhuvahitupihipiyatāṃ, so to which there is nothing corresponding in B. As a reward for this trance, one is born among the ākāsānācayatana-paṇa gods where the life-period is limited to 2000 kappas.

VINNAANCAYATANA-SAMADHI

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

Sabbaso ākāsānācayatanaṃ samatikkamma anantaṃ x. 27 vihaṇṇānaṃ ti vihāṇṇācayatanaṃ upasampajjā viharati.

The comment on this passage agrees in general with that of B. except in the case of ākāsānācayatanaṃ samatikkamma which is disposed off by Upa. in one sentence. Here also the illustration of devanāṃ devagataṃ iva as given by B. in X. 31 is found.

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

AKINCONANCAYATANA-SAMADHI

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

Sabbaso vihāṇṇācayatanaṃ samatikkamma natthi kiṃc x. 36 ti ākīnaṇcayatanaṃ upasampajjā viharati.

1.abh. p. 23 gives 20,000 kappas as the life-period of these gods.
2. abh. p. 23, gives 40,000 kappas.
In his explanation of *ākīnaññāyatanā*, Upa. gives a passage corresponding to the quotation from Vbh. 263, given by B. in X. 33. This *samādhi* also is further described as: *tīvanga-samāpattāna, tīvāṅka-kalāyana, dasalakkhana-sampannāna, bhavattiyathutta*. As a reward for its attainment, one is born among the *ākīnaññāyatanā* gods, where the life-period is limited to 3000 kappas.¹

**NEVASANNANASAŚNYAYATANA-SAMĀDHI.**

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

*Saṁñā rogā saṁñā gāndo,...........etc.*

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

This *samādhi* also is further described as: *tīvanga-samāpattāna, tīvāṅka-kalāyana, dasalakkhana-sampannāna, bhavattiyathutta*. As a reward for its attainment, one is born among the *nevassannanasaśnyayatana* gods, where the life-period is limited to 34,000 kappas.²

**PAKINNAKATHA**

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: *jhānaṃ samāpattassvaddo kālanga*, which closely corresponds to B.'s *paṭhametta jhānaṃ samāpattassvaddo kālanga* ti vuttah Bhagavatā in X. 19.

(ii) *Vipallāsasaññā.*² He knows the *paṭhavi-samaññā* and knows its characteristics and so has no vipallāsasaññā.

1. Cf. Abhs. p. 23, which gives 60,000 kappas as the life-period here.
2. Here Abhs. p. 23 agrees.
3. *Upatissa* here disposes off the question that may be raised as to why there is no viparitā samaññā when the yogavacara forms paṭhavi-samaññā about things for which there cannot inherently be any paṭhavi-samaññā. (*Paṭhavi-samaññā samāpattattthā paṭhavi-samaññā paṭhavi-samaññā karoti. Sāyam sattthakān viparitā-samaññā na hoti?*) His argument, however, is not quite clear.

**24. APO-KASINA, TEJO-KASINA, VAYO-KASINA.**

Upa. gives the *lakkhaṇa, rasā*, etc. in three different sections, one for each of these three kasinas. Upa. agrees generally with B.'s remarks on the preparation of the *kasiṇa*. [Cf. B. V. 3, 5, 6.] He also agrees with B. in saying that a beginner should not practise on natural sheets of water such as ponds, lakes, rivers, ocean, but should practise 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*.

[i] *Vuttahāna.* Five causes are mentioned for emerging out of samādhi. But if he has entered upon an arūpo-vacara samādhi, he does not emerge from it for any reason of the multiplicity of objects, for this samādhi is *āneža-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) *Samattikkkama* [See B. III. 108]:

(a) *anga-samattikkkama*, as when one passes from III. 108.
(b) *ārammaṇa-samattikkkama*, as when one passes from *arūpo-vacara* samādhi to *arūpo-vacara* samādhi, or from one *arūpo-vacara* samādhi to another.

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

(vi) *Viśakka.* *Dutiya-jhāna-gatrabhā* anantarāṃ avitah-kamaviśārayān.

(vii) *Vedāna.* *Cuttutthijhāna-gatrabhā* anantarāṃ upok. khāya uppādo.

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

(xi) *Abhābbā samādhiśīsa uppādanāyya.* Four kinds of people cannot attain any samādhi. [Does this correspond very roughly to Vis. V. 40-41?]

*Paṭhavi-kasinaṃ nīṭṭhitum.*
CHAPTER VIII

[KAUMA-DVARA (?)]

PART THREE.

[Bk.6.1.4.—6.21.6 (end of Bk. 6); Tak. 424a—429c. Vis. V. 24-26, Chaps. VI & VII.]


Upa. gives here also lakkha, rasa, etc. He gives this kasina as of two kinds:

(a) akasa which is without rupa. [It is this that is no. 9 of the kasinas according to Upa.]

(b) akasa not without rupa, as the space in the hollow of a well. [Apparently corresponding to paricchinnaka-sa-kasina of B.V. 24-26.]

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


This is vinnukasana.

[No details are given of this kasina.]

PAKINNAKAKATHA.

[The pakinnakakatha as given by Upa. has nothing in common with that given by B. in V. 23-42.]

When the yogavacara has attained mastery over one nimitta, he pursues the remaining if he likes. He may attain the four trances in succession. The four vaanakasinas are the best because they accomplish the vimokkhas and because they enable one to reach abhihāyatanas (at peace). Of these, the oddakasina is the best, because it creates light. [With this compare B. XIII. 95 where he says: inesu ca pana tisu aloka-kasinam eva seṭṭhataram].

1. Taisho ed. #.
When the mind has attained mastery over the eight kasiṇas and eight samādhis, gradually, the *appana* appears.

*Upa.* gives in this passage several details of acrobatic feats, as it were, in the use of kasiṇas and various trances attained with their help, such as going up from the first trance to the *nivarga-rūpasamādhi*, 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 *nivarga-rūpasamādhi*. There are several such details. [With this should be compared B. XIX. 1-7. There also we find such acrobatic feats some of which agree with those given by *Upa.*]

[11-20 *ASUBHAN'*]

II. UDDHUMATAKA.

*Upa.* gives as usual the *lakkhana*, *rasa*, etc. He gives nine *ānisamsas* of the *uddhumataku-saṇḍha*:

(i) *aṭṭhānto-kāyagatāsatiya paṭilābhā*.
(ii) *anīcācāna-nāha paṭilābhā*.
(iii) *marāṇa-rāṇāya paṭilābhā*.
(iv) *nībbidā-bhūlā*.
(v) *kāma-vikkhambhanam*.
(vi) *rūpamadeppahānaṃ*.
(vii) *a rogamadeppahānaṃ*.
(viii) *sa ṣa-paraṇāṇa*.
(ix) *amata-paraṇāṇa*.

*Kathoṃ tavā nimittam goḥati?*

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

[It is remarkable to find the whole of this long passage ascribed by B. to the *Atthakathā* (*Atthakathāṃ vuttho viññā, 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 the word *lingato*, *samantato* and except that he says *dassasāvidhena nimittagaccha* instead of *eddāsāvidhena nimittagaccha* of B. VI. 58.

In his comment on the word *lingato*, *Upa.* says that the yoguṇuṇa may not 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 [VI.8a,10] that a beginner with many kilesas should not take a *nimitta* from an object that is disagreeable (vi-salīka), which he explains as 'a woman's body to a man'. [Cf. B. VI.42 = *purisa amita*]

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

*Upa.* has only ten ways because he takes *nimittato* and *tathāto* together and not separately as B. does [VI.47-48.] Beside, *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. 50-68 and VI. 86-87. *Upa.* also raises the point discussed by B. in VI. 88, 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 arīṭīsa, 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. 70-72 and almost similar. *Upa.* gives as usual the *lakkhana*, *rasa*, etc. The *ānisamsa* of all are the same as those of the *uddhumataka*. Even the mode of taking *nimittato* is the same except in *vichārītika* and *vikkhitika*, 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. 246 alluded to by B. in VI. 78 is given here in detail. About the last asubha, *āṭṭhika*, *Upa.* like B. [VI. 80] says that the *kammaṭṭhāna* 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. VIKKHITTAKA

17. HATAVIKKHITTAKA

18. LOHITAKA

19. PULUVAKA

20. ĀṬṬHIKA
PAKINNAKAKATHA

A beginner with many kilesas should not take nimitta from an object that is disagreeable (vi-sābhāga), "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 be only 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. 59], there are ten kinds of saññānimitta.

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-khu-pha (大德狗父, Bhadanta Siḷālapita), which exactly corresponds to stanza 18 from Theragāthā from which only the second line is quoted by Buddhaghosa in III. 111.

21. BUDDHANUSSATI.

VII. 1-67

Upa., while explaining the word Buddhānussati, comments on the word Buddha. His comment is almost word for word the same as given in Pa.174, para. 28, (first sub-para.), beginning with the words: Yo so Bhagavā sayambhā ca nācāryaiko...... etc. B. refers in VII. 52 to the next sub-para. of Pa. beginning with the words: Buddhā tatātāti ti Buddha, and so on.

Upa. as usual gives the lakhāma, 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 Shiu-to-lo-nieh-ti-li-chu (修多羅義理句) Netripada-sātra (?) which says, 'If a man desires to reflect upon the Buddha, he is worthy to he revered like a place with the image of the Buddha'. [6.10.6; Tak. 428c.7] [With this compare B. VII.67: Buddhāgacchānussatiyā ajjhāvuththa satāna savtram]

1. Cf. B. III. 111 which quotes the second line from the following stanza ascribed to Theragāthā: өт [-] Aku Buddhāsasā dādado bākku hāceknalānane koe̲kām aṭṭhānasānya ahahi pāthāna imāna maññha kanānagā sa kiippa sa paṇḍaga ti (Theragāthā I. 19)

2. See also p. 72. Cf. Netripada-Sāstra of Upagutta [Abbk. ii. 308]

1. Majjhima, 4th Sutta.
2. Digha, 3rd Sutta.
3. Cf. Vis. IX. 26; Sātāthā pubbeva sambodhā asaṅkhāram nibbānajjātā bhaddaṁ patūto vi ṭānā sutānaṁ, i.e. while he was a Bodhisatta. During the long period of twenty-four asaṅkhyāya kappas, and one hundred ayutes, i.e. since the time when the Bodhisatta expressed his aspiration (panidhāna) to become the Buddha until his last life, the Buddha, not being satisfied with special religious distinctions he had attained,
was always working for others, trying to save them. He practised the pāramitās (dāna, sīla, nekkhamma, kānti, saccā, adhisthānā, metta, upākākha, viviha, and poñña). Upa, refers to various stories which illustrate the pāramitās practised by the Buddha, while he was a Bodhisattva. Among these stories, the following can be traced:

The stories of Sasaṭātaka (Cariyāpiṭaka I. 10, p. 82; Já. iii. 51-55), of Mahā-Govinda (D. ii. 220-252, satta no. xix) Saccaṭavāha (Cariyāpiṭaka III. 7, p. 97), Māgapallika (Cariyāpiṭaka III. 6, p. 96-97), Lomahāya-jaṭāka (Jā. i. 389-91), Setṭhi-jaṭāka, of Dīghavu (Vin. i. 342-349, Chap. x.), Chaddānta-jaṭāka (Jā. v. 36-57), Valāhassa (Jā. ii. 127-130), Nīgrodhamiya (Jā. i. 145-153), Mahākapi (Jā. iii. 389ff., 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 yogavacara 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 yogavacara reflects how the Buddha [while he was still a Bodhisattva] left his wife and child, father, mother and other relatives, and in search of the peaceful nibbāna, went to Magadha country, crossed the Nārājārā 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 supuṇḍa (tanha), reached the immortal state (amataśādā), cultivated the eight angas of the Right Path and experienced the destruction of the āsavas.

1. Cf. Mvy. 914-923 where ten pāramitās are mentioned, but the list does not agree with this in all its constituents. Also see B.D. p. 167-168. Also see 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 Jātaṃkālī, stories nos. 4, 29; also no. 5 for Āriyābhaya Sreeṭhi-jaṭāka. See Jātaṃkālī in the Chinese version, Nanjia, 1332.
bhagyatanâni, attha vimokkha, nava anupabba-samâdhipattiyo, dasa arighadâ, dasa âsavo-khaya-balânâ, avassa ca anekâ kusala-dhamma.n.

(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 of deathlessness (amata-dvâra), that he made innumerable gods and men reach the sâmâthi-bhûsita, that by the three kinds of miracles (pâti-kirâya) he made the people entertain faith, opened the sugatikâ, preached the pâtimokkha and so on.

By reflecting in these four ways, the mind of the yogâva-cara attains faith, becomes free from distraction, and the jhânasas arise.

Upa. agrees with B. VII. 66. in saying that by this reflection upon the Buddha, the mind does not reach appanâ but only upacâra.

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. 65-86

22. DHAMMÂNUSATI.

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 nibbânañi, nibbâna-gami ni pañippadâ ca.

Ko nibbâna-gami ni pañippadâ? Cattâro satipatthânâ, cattâro sammappadhânâ, cattâro saddhâvâpâdâ, pânicca indriyâni, pânicca balânâ, sati sambojjhânga, attha cattâro maggâgami, agami vuca-si nibbâna-gami ni pañippadâ.

Kim nibbânañi?

Sabbasankhârasamatho, sabbapâdhi-paṭinissago, tañhâk-khayo, virâgo, virodhâ, nibbânañi.

Upa. as usual gives the lakkhaṇa, rasa, etc. He mentions dharmavivecaya as its rasa. The ânisaasas are the same as those of Buddhânusati.

1. See D. i. 212 (11th sutta, para. 3), Mvy. 281-84.
2. This corresponds to sattâthma buddhipakhkhyadhamma of B. XXII. 33-39.
3. This is identical with the passage on nibbânañi in S. i. 136, A. ii. 118.

Upa. like B. takes the following text for the exposition of the subject:

Svâkkhâto Bhagavata dhammo sanditthiko akaliko ehipassiko pañcattam veditabbo viññâhi.

The comment on the words of this passage is in many places different. For instance, the comment on the word sanditthiko is: maggânañ ca phalânca ca anuruddhigamattâ, nibbânañ ca maggânahatâ ca saccâkiriyañca sanditthichà, which is quite different from B.'s comment on that word given in VII. 76-79. Similarly the comment on the words: ehipassiko pañcattam veditabbo viññâhi is different although the words corresponding to B.'s ehi pasi are met with here.

Upa. goes into several other details as to how one should reflect upon the Dhamma.

When the yogâva-cara thus reflects in this way, his mind develops faith, becomes free from distraction, destroys hindrances, and the factors of trance gradually arise in him and the upâca-samâdhi is reached.

The rest is as has already been said in the Buddhânusati.

23. SANGHÂNUSATI.

Upa., as usual, explains the word sangha and gives the lakkhaṇa, rasa, etc. As a text for his exposition, Upa. takes a passage which is almost the same as is quoted in VII. 39 by B. from A. iii. 286:

Supasitpanno Bhagavato sâvakasangho, ujupasitpanno...... anuttaro pañcâlakkhetanâ lokassa.

The comment generally agrees with that of B. although, here and there, it differs. Upa.'s interpretations of the word supasitpanna are many more than that of B. The comment on dharmayo, pâhuyayo is very concise.

24-26. SILANUSATI, CAGANUSATI, DEVATANUSATI.

Upa. explains these terms and gives their lakkhaṇa, 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, 113, 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.
quotation from Ps.i.185 given by B. in VIII.197 is given by Upa. in an abridged form in 7.2.3-9. So also, the simile of a saw (kakaca) 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 yogadaćara has purified his mind from nine upakkilises the pāṭibhāga-nimitta appears. Regarding the appearance of this nimitta, we find a very interesting passage, which corresponds to B.'s statement [VIII.214]: "tālepiṇa viyā. vātadhārā viyā ca upatthāti ti saccācā aha. Upa. also further refers to the appearance of the nimitta as dhūnasikkhā, valāhaka-pāṭala, and as what corresponds to pāmango-sutta and daru-sarasaṅi of B.VIII.215.

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

And again, former teachers have mentioned four ways of cultivating śānta-pānasati:

(i) Gañañā: 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 nūma gañañā paṭisamdhavita satīyā nirantarāna asidānāma anupānāmaṇa.

(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) Sabhikkhā: to reflect upon the nimitta and produce from this piti, sukha and other dhāmas.

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

VIII.190

VIII.196

While commenting on the word sikkhāti, Upa. refers to the three sikkhās, adhitītasikkhā, adhičittasikkhā, adhiśirtāsikkhā and gives a passage which is identical with B.'s passage [VIII.173]: "yo va tathābhāvata saṇvanto...bhāva-kāriṇi.

In his comment on pasambhāyaṁ kāya-sampāliṁvāpaṁ asasissiṁ...etc., Upa. following Paṭisambhidā explains kāya-sampāliṁvā as asasissiṁvaṁ. We can also trace in Upa. a passage that corresponds to the synonymous words ānūsmaṇā, vīnaṇāma...etc., given by B. in VIII.181 as quoted from Ps.i.184-86.

In his comment on pitāpajñāṇewaṁ, Upa. uses words which correspond to B.'s dvihi úkārehi piti paṭisamdhavita hoti: drañcavaṇto ca asammolato ca. [VIII.226.]

Upa.'s comment on citta-sampadaṁpaṁvāṁ, asasissiṁ ti...pasambhāyaṁ cittasaṁdhovāṁ roughly agrees with that given by B. in VIII.229-30. But that on citta-pajñāṇewaṁ, adhip-pajñāṇewaṁ cittaṁ, samadāhovāṁ cittaṁ has nothing corresponding to B., while that on vīmoçaṇyaṁ cittaṁ differs considerably from B.'s comment.

Upa., while commenting on vīmoçaṇyaṁ cittaṁ says that if the yogadaćara while practising the inhaling or exhaling finds his mind dull, he frees it from dullness; 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 upakkilises. Further if he finds that his mind does not take delight in the ārāmaṇa, he makes it take delight in it. [When we compare this comment with that given by B. in VIII.239, we find that B.'s comment is more artificial and scholastic, while that of Upa. is much simpler and more natural.]

The comment on aniccoṁvapati...pasiniṇaṇaṁvapati asasissiṁ 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 vipassanā, while the last only vipassanā.

Upa. again gives the passage from M.iii.32, quoted by B. in VIII.239, showing how the cultivation of anāpānasati fulfills the four satipaṭṭhānas...the cultivation of the seven factors of enlightenment (sambhajjhangoṁ) fulfills vijñāvāmuṭṭi.

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

A point is raised as to why this anāpānasati is called vīkaram-upaccheda. The answer roughly corresponds to B.'s VIII.233.

There is, however, in addition an interesting simile of a
gandhabba who bearing any sound runs after it. Vitakka, like a gandhabba, runs after objects and therefore ought to be
hanished.\(^1\) Vitakka-upaccheda is also illustrated by the attentiveness of the mind of a man who is walking on a [narrow]
embankment.

28. MARANASATI. [Bk. 7.8.0—7.11a.9; Tak. 431c—432c. Cf. Vis.
VIII.1—41.]

Upa. defines the word *maraṇa* as *āyaṇakārāṇa* *upaccheda*\(^2\)
and gives as usual the *lakkhana*, *rasa*, etc. He gives *ānasanas*
many of which are the same in sense—though different in
expressions—as those given by B. in VIII.41.

While speaking of the way of cultivating the practice of marapasi, Upa. says that a man should always think of the
death of other beings and reflect that, like others, he also
is subject to death, and has not gone beyond it. In this connection
Upa. refers to Nieh-ti-li-po-tho-shiu-to-lo 涅廬風坡陀修多羅\(^3\)
which says: “If a man wants to reflect upon death, he should
reflect upon a dead person and see the cause of his death.”

This reflection upon death is of four kinds:

(i) With sorrow, as when one’s beloved child dies.
(ii) With surprise, as when a child all of a sudden dies.
(iii) With indifference as when a corpse-burner (*cīvadāhaka*) looks at a lifeless body.
(iv) With insight (*kiśa* 智)—To consider all things as impermanent and to produce disgust for worldly things (*vibba*).

Out of these, the *yogācara* should cultivate the last.

Death is of three kinds:

(i) Saññāraṇa-maraṇa [等死], to which all living beings
are subject.
(ii) Samucchada-maraṇa, as that of the kilesa destroyed
by an *Arahat*.
(iii) Khaṇika-maraṇa, that of the sankhāras which cease
to exist every moment.

Also, it is of two kinds:

(i) AKAṇkha: If a man dies before he reaches the middle
age, either because of his own effort, or because of
others, because of disease or without any cause.

1. That is how I interpret it. It is, however, liable to a different
interpretation with different punctuation.


3. 78a.4; Tak. 431c.22—23. See p. 62 above.

N.C. 7.

(iii) Vadhakapaccupatthānato. One should think that
one is being pursued by death just as a man who
is being led to the post of executioner 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) Akāraṇa. Without any cause or means that
prevent death from coming; just as when the
sun and the moon arise there is nothing to prevent
them from setting.

(iii) I imān karaṇa, by referring to persons of the past time.

[This corresponds to B.’s *upasamharanato*
VIII.16-24.] The great personages mentioned
here below have all died;

(a) Great kings like Mahāsudassana and 梁生\(^4\) VIII.17.

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

(c) Great disciples like Śāriputta and Moggallāna.

(d) Paccekabuddhas.

(e) Tathāgatās.

N.C. 8.

1. Apte’s Dictionary gives Murdhataḥ (Murdhajatāḥ?) corresponding to Tibetan
Spyi-lo-Skyen 斯他洛[斯] which is explained by S. C. Doe in his Tibetan
Dictionary p. 107 as an epithet of King Māndhāti, a legendary ancestor
of Gautama Buddha.' Apte’s Dictionary gives the following information
about Māndhāti—Name of a king of the Solar race, son of Yuvakāsya
(being born from his own belly). As soon as he came out of his own
belly, the sages said: *kānp aha dāhatsya*, whereupon Indra came down
and said: *mānp dāhatsya*. The boy was therefore called Māndhāti.

2. For these names see D. i. 101, 288-48; A. iv. 61.
[v] \textit{Ayudhabalato}. [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 (\textit{vi}) 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 \textit{assātāpasātāpanidhamha}.

[vi] \textit{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 \textit{etarathi}.]

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

[vii] \textit{Animittato}. Because it has no nimitā there is no fixed time. [? Not quite clear.]

[viii] \textit{Kapato}.* 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 \textit{aniccasañkhā} and \textit{maranasañkhā}.

1. This passage is traced to Nd.1.42.

\textit{Aniccañkhā} has, for its object, the coming into and passing out of existence of the khandhas, while \textit{maranasañkhā} concerns itself with the disintegration of the indriyas. By the cultivation of the \textit{aniccasañkhā} and \textit{anattasañkhā}, one removes pride and egoism, while, by the cultivation of the \textit{maranasañkhā}, \textit{aniccasañkhā} and \textit{dukkhañkhā} become firmly established.

By the cessation of life mind ceases to exist.

\textit{Maranasañkhā nībbidā},

29. \textbf{KAYAGATASATI}.

Upa. as usual gives the explanation of the word \textit{kayagatāśati} as reflecting on the nature of the body and also gives the \textit{lakkhaya}, \textit{raca}, etc. He gives the \textit{anisamsa} many of which correspond to those given by B. in VIII.144. Upa. also includes among them \textit{aniccasañkhā}, \textit{anattasañkhā}, \textit{anubhavañkhā} and \textit{ādhibhavañkhā}. 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 these different ways of reflecting upon this text as are given by B. in VIII.43. He also adds that a \textit{paccarita} should reflect upon the \textit{vāyus}, a \textit{rāgaratī} upon the disgusting nature [of the body], and a \textit{pañcācarīta} on the chātus. In this way he produces the nimitā.

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

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

(ii) \textit{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) \textit{Paccayato}. This body, however taken care of, will never be regarded as precious like gold, silver, pearls, etc. or like \textit{candana} or \textit{tagara} and so on; because it receives its nourishment from the impurities in the womb of the mother.

(iv) \textit{Nissandato}. Like a bug full of feces and urine, this body is always leaking through the nine openings.
With this compare B XI.22-23, especially the last quarter of the stanza in para. 23, navadvarehi sandati.]

(v) いつも 第五。The form in successive times. Upa. refers to the first four stages of the growth of the foetus by the names of kalala, abhada, par, 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 navadvarehi lomakapasahehi [B VI.59.]

(vi) Kimikula. 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 muqalummukka can be traced here.

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

(viii) Kalapato. 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 smearing it with scents, it never gives us its character of being impure.

(x) Asubhato.

1. For details see my article 'Unidentified Sources of the Vimuttimagga' published in the Annals of the Bhandarkar Oriental Research Institute, Poona, vol. XV, parts III-IV (1934) p. 21, Also see Appendix A.


The names in this list of worms does not agree with the list found in the Atharva-veda, Bk. II. hymns 31-32, Bk. V. hymn 33, nor with the list found in Indian medical works like Agastya-bṛḍāya, Sūrata, Caraka, etc.

3. See Appendix A where I am reproducing, with the necessary corrections, a substantial part of the article referred to above in note 1.

(xii) Nidānato. It is the seat of many diseases and there are innumerable dangers (ananta-ādānāvā) in the body.

(xiii) Akarati. It is like an ungrateful relative. However one may take care of the body by feeding it with the most delicious food, it is sure to leave one and go towards old age and death.

(xi) Sa-pariyanto. It is sure to come to an end either by being cremated or buried, eaten up, destroyed, or disintegrated.

When the yagvavara has thus reflected on the nature of the body, his mind becomes free from distraction, the nivaraṇas vanish and the factors of trance arise.

[VIII.251] The whole of this section on Kāyagatāsatī differs widely from that in Viś. Upa. does not go into the detailed explanation of the thirty-two parts of the body. But he gives a detailed list of the names of different worms inhabiting the different parts of the body.]

30. UPASAMANUSSATI.

Upa. explains the word upasana as kṣayucittānāṃ tājana-vipplandana-nirodha. He also gives as usual the lakṣāṇa, rasa, etc.

When he comes to the ṅisasas, he gives exactly the same as are given by B. in Viś. VIII.261. The method of cultivating this reflection is to think upon the ṅisasas. 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 sīłāsampanno, samādhiyasampanno, paññāsampanno, vimuttisampanno, vimuttikādassasampanno. In this reflection, if a man attains the first trance, he reflects upon that aspect of the trance which has been abandoned by him (pahānanga), that is to say, the nivaraṇas; in the second trance on the vilakka and vicroṣa, and so on, up to sañcārā-viḍāya-nirodha. So also if he has reached the Sañcārātīṭhā he thinks upon the cessation of some kilesa; if he has attained the Second Fruit, he thinks upon the cessation of the oḷārika-kāmā-panno, and so on. When he reaches Arhatship, he thinks of all the kilesa which he has destroyed. When he attains nibbāna he thinks of the cessation of all things by upasamānosisatī.
In this way he produces faith, has his mind free from distraction, destroys nivānas, and the trance-factors appear. He attains the uparāsamaddhī.

PAKINNAKAKATHA.

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

PART FIVE

[31-34 APPAMANSA]

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

31. METTA. [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 lakkhaṇa, asa, etc. He mentions eleven ākāśas 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 (hāraka) referred to by B. in IX.18, 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 (majjhimadesupapatti), meeting good people (appurisa), freedom from disease, long life and nīca-sukhavihāra. These additional things we do not find in B. He may also wish to destroy akusala which if they have already arisen in him, and not to allow them to arise if they have not yet arisen. Similarly, if the kusala which have already not arisen in him, he should endeavour to make them arise and should cultivate them if they have already arisen in him. If he can not 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他自己 can not 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 kammāsakata referred to by B. in IX.23,24, and dānasamvibhāga referred to by B. in IX.39.

Upa. also refers to the simasambheda 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 ārammana itself is lost and so mettā can not be produced.

Upa. next deals with the following questions:

METTAYA

(i) kīm maḷāna? (ii) kīpa paccekkhaṇāna? (iii) kā samappatti? (iv) kā vipatti? (v) kīpa ārammana?

In answer to the first question he gives five things: adobha, adosa, amoha, rāga and samma-manasīkāra. Although B. refers to the next three questions in IX.98, his explanations are quite

1. See p. 73.
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 satta nāma na vijjutī na labbhāt) but only that which is conventionally called by the word *satta*.

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

In order to cultivate *mettā* for all beings, the Buddha while he was a Bodhisattva practised the ten pāramittas of dāna, sīla, nekkhamma, paññā, viriya, khandi, sacca, adhitthāna, mettā and upakākhā.

He refers to the four adhitthānas which are accomplished by the fulfilment of the ten pāramittas. By the fulfilment of the four adhitthānas, he fulfilled samatha and vipassanā. By the fulfilment of samatha he fulfilled all jhānas, vimokkhas, samādhis, samāpati, *Yamagatāhāriya-samādhī* and *Mahā-kuruvāramādhī*. By the fulfilment of vipassanā he fulfilled all abhinānas, paññāphutthidās, balas and vesārajjas. As a perfection of the *pakkhiṇīdāna* he fulfilled *sabbattaraddha*.

Upa. concludes this section with ‘even Bodhisattvamahāsattato mettāṁ bhavetvā anukkamāna bodhiṁ paripaśāth.’

(This whole section contains much that is not found in B. So also there is much in D. that is not found here. As, for instance, Upa. gives no details such as *adhisthāna pharaṇā* or *adhisthāna pharaṇā* etc., given by B. in IX.49-52.)

82. KARUṆA.

[Bk. 8.9.1—8.10.2; Tak. 437a.—437b. Cf. Viṃ. 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 *karuṇā*, *muditā* and *upekkhā*. Upa. gives as usual the *lakkhāna*, *rassa*, etc., and also in addition *sampaṭṭi* and *vippatti*. Upa. agrees with B. in his statement about the *pasaccupaṭṭhāna* only, which according to both is *vittikā*. The *ānisamānas* 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 *piyapuggala*.

1. Saccas, idas, upaśama and pāñcā; see Mv. 1581-84.  
2. See p. 99 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 *lakkhāna*, *rassa*, etc., which agree with what B. gives in IX.96. There is also a passage which gives the substance of B. IX.88: *mettādīru paṭiladdhati kacatu kajjhotāṁ puyaqātatiyaḥ viṣuddhā...purimāna śādānem dīvā...upekkhāyā ca ānimān samān dīvā... Similarly we can trace the expressions from Vibhanga 275 ekam puggalena neva manāṇap, na amaṇḍap dīvā quoted by B. in IX.88.

The order of persons, on whom it is to be cultivated in succession is different in Upa. After *majjhita*, he takes *vert* and then *piyapuggala*, while B. puts *veti* last (IX.89). A fine line is given for the *upekkhā* which comes after the first three, *mettā*, *karuṇā* and *mudiṭā*. 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 *pajñāna* leaves the first three bhāvanās and proceeds to the fourth.

PĀKINṆAKAKATHA.

[The whole discussion under this heading is very important and very much corresponds to B.'s IX.103—to the end of the IXth chapter.]

One should start with the cultivation of these *appamāññās* with only one living being as the *ārammaṇa*. He may practise them upon *tissakāno*, *dusakā*, *silavantā*, kāmaś cva nibbāṇa, *sāvaka*, *pacceka-buddha*, and *samma-sampah-buddha*.

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 *byāpādā*, *ahīnā* and *aratī* and they have as their appropriate remedy a mind with *somanassa* and so he practises *mettā*, *karuṇā* and *mudiṭā*, 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 *upekkhābuddhi* is the fourth jhāna.

It is very interesting to note that here we find, as an alternative view of some, the same passage from Atthanakāṇḍa (A. IV. 300) quoted by B. in IX.112, to prove according to them IX. 96

IX. 103-124

IX. 89

IX. 88

IX. 111

IX. 112

IX. 717

IX. 712
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 paṭipakkha of bhārata, viha, arati and paṭipāñcawuyayā’, which are only four. With this compare B. IX.108.

The appamāṇās have one lakkhana in so far as they are the opposite of the ādīnāras, have living beings as their ārammano, and have the thought of hitasukha; but they have distinct lakkhanas in that the paṭipakkha, ārammano, and hitasukha of each are distinct from those of the others. In this connection Upa. also refers to the Yellow-Garment-Sutta (黄衣修多羅 Hādavaasauna-sutta) from which he gives the same passage (S. v. 119-121) that is quoted by B. in IX.119. Upa. concludes this section with the remarks on this passage which closely agree with B. IX. 120—123.

35. CATUDHĀTUVAVATHANA.

[Bk. 8. 13a. 9—8. 20a. 4; Tak. 438h. 25-440h. 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 ādhāra paṭikkālasino, just the reverse of the order of B. In the list of the kammaṭhānas mentioned by Upa. suriī (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 enumerates eight ānisānasas which are almost the same as are given by B. in XI. 117, with the exception that instead of vā śaṁ ghyatākaraṇakho saśāvikappaṁ anoṭṭhāya of B., Upa. gives sīthāpurisāvāvikappaṁ jahati.

Like B., Upa. also treats this subject in two ways, sankhopato, viṭṭhāvato. (Cf. B. XI. 23-44 and XI. 45ff. 1. In his detailed discussion, Upa. follows the passages from M. i. 155, 187, 188, quoted by B. in XI. 31. Upa. does not comment, as B. does, on the difficult words of the passages, nor does he give a detailed 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. 38.

IX. 108

IX. 119-123

XI. 117

XI. 117

XI. 31

XI. 36

One should reflect upon the four dhātus in the following ways:

(i) Vacamattato. Two kinds of aṭṭha: cāmaṇāna and vissana are given as in B. XI. 81. This is further classified into

(a) Mahāpayapadabhave. This corresponds to B. XI. 97 and, in addition, we find in the verses given by Upa. first lines of the first two verses and the third verse in Vis. VII. 41 and the first verse in XI. 102. In these verses there is also a reference to the seventh sun. (Cf. Catta-sāriyāna, A. iv. 100-103.)

(b) Although these mahādbhūtas are not real, they appear to be real. These mahādbhūtas appear as man, or woman, long or short, as a tree or a mountain. (Cf. Vis. XI. 100 and the last two lines of XI. 89).

(c) Just as a man possessed by spirits becomes either stiff or strong, light or moving, so this body becomes.

(d) Upa. gives the interpretations of the words paṭhavi, dāno, tejo, vāyo and dhātu, which are the same as are given by B. in XI. 87. Upa. goes into more details.

(ii) Kiccato (以事). This mentions the functions of each of the dhātus, corresponding to what B. says in XI. 98 under the rasa of each of these.

(iii) Kālātato. This corresponds to B. XI. 88, although Upa. goes into many more details.

(iv) Guṇatato. This corresponds to B. XI. 89. There is a passage which corresponds to iṣāsamiti he sarira pā ṭa matāhīmena pamonena... though it does not agree with it in all the details.

(v) Avisupṭhikato. This partly corresponds to B. XI. 105. The explanation is more akin to XI. 90-92.

(vi) Paccayato. This corresponds to XI. 111-12 though there is a wide divergence in details.

(vii) Lakkhatato. This corresponds to Vis. XI. 93.

(viii) Sāvakāqi-saibhikato. This corresponds to XI. 106. We can trace a passage that corresponds to B.'s: purimā dve gurukkata sabbhā, tathā paccohinā labhukkata.
(ix) Sarvatihattato. This corresponds to B. XI. 95-96 and also includes B.'s classification of vangahtato (XI. 108) Upa. adds much more to what is said in Vis.

(x) pubic. 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 jiva, 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 anitya, dukkha and anatta. He sees advantages into the cessation of suffering.

Upa concludes this section thus: indriyesu, baleu, bojjhangesu susamphito hoti. Sankhāramittid tassa cittān vattanthati, amatadhātup sacchikaroti.

36. AHARE PATIKKULASANNA.

[Bk. 8.20.5—8.22.9: Tak. 440b.14—441a.10; Cf. B.XI.1-26.]

As usual Upa gives the tākhana, rasa, etc. He gives the eight ānisamas 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 patikkalata in the following five ways: [Compare B. XI. 5, where B. mentions ten ways.]

(i) PHAPARATO. This seems to correspond to gamanato and pariyesanato 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.

(ii) Parihogato. This corresponds to Vis. XI. 14-16.

(iii) Nidhanato. This corresponds to Vis. XI. 18.

(iv) Nissandato. This corresponds to Vis. XI. 22-23. though Upa introduces much that is new. He compares the human body that is constantly oozing out to a broken jar in which wine is placed. He also speaks of ninety-nine thousand pores of hair. One part of this nissanda is eaten up by worms, another is destroyed by fire, a third sustains the body, a fourth is turned into urine and a fifth into the trunk of the body.

(v) E TANG (P. accumulation). This seems to correspond to phalato of B. XI. 21. Many expressions are substantially the same.

In this way when the yogavacara has practised upon the patikkalata of dhana, he is disgusted with food and gradually his mind becomes free from distraction, nivaranaas vanish, trance-factors appear and the upacārajāhāna is accomplished.

37. AKSNANAYATANA. These have been already described in the pathavikasana.

Upa concludes with some verses which are not quite clear. There is a mention of the name of a country called Po-li-phu-to:

波利弗多 Pataliputta.

Here end the Thirty-eight Kammatṭhānas.

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 yogāvacara having mastered samādhi can produce in the fourth trance five miraculous powers (iddhīnā):

1. That of the body (corresponding to the iddhividhā of B. XII, 2.
2. That of the divine ear (dibbasota).
3. That of knowing the minds of others (paracittavijñānā).
4. That of remembering past lives (pubbe-nivāsāñusati).
5. That of divine eye (dibbocakkhū).

1. IDDHIVIDHA.

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 iddhi are there?
(B) Who practises them?
(C) How can they be produced?

In answer to the question (A) Upa. mentions adhitthāna iddhi, vikubbana iddhi, and manomaya iddhi which alone are meant in this context, according to B. also (XII, 45). Upa. also later mentions the remaining seven iddhis as outlined by B. (XII, 26-44) from copious illustrative extracts from Ps. ii. 205-214 (iddhi Katha). The explanation of these closely follows that of Ps. which is generally followed by B. also. The explanation of avyā iddhi is given by Upa. in full following Ps. ii. 212-13.1 It is also worth noting that though Upa. gives generally all the names mentioned as illustrations of those persons who had attained iddhis, we do not find in his work the name of Mendaka in the list of names of persons given as illustrations of pāṭāvatatā, iddhi. Is it because his name is included under the mention of the paṇca Mahāpuññā and so redundant?

1. Also given in Ps. 218-233 (Bur. Printed Text 119-20).

(B) Taking akasa-kasina as the ninth or the fifth [kasīṇa],1 one masters the fourth trance, or one attains the fourth rūpavacara trance with some distinction, or one masters the fourth a second time and then one practises these iddhis.

(C) In answer to the question as to how the iddhis can be produced, Upa. gives the same passage from Ps. ii. 205 as is XII, 50 given by B. in XII, 50: "Idha bhikkhu chanda-samādhi-... padhāna-sakkhāra-samānañgataṃ iddhipādhaṃ bhāveti..." Upa. comments on this passage also. While commenting upon the word viriya he gives the fourfold formula of right exertion as given in Vibhaugā 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 adhitthāna iddhi, manomaya iddhi and vikubbana iddhi. 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 adhitthāna iddhi.

To illustrate the distinction between adhitthāna iddhi and vikubbana iddhi, Upa. says: adhitthāna iddhiyā pakiti-vānaṃ appahāya adhitthāti, vikubbana yā iddhiyā pakiti-vānaṃ vijakāti.

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 iddhis. 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 iddhi is without āvitiṇḍīrya. As the ārammanas of the iddhi vidhāna, he mentions nine:

- parittā, mahaggata, na-vattabbā;
- atta, anāgata, pa-cuppama;
- ājjhātā, bahiddhi, ājjhattabahiddhi.

B. in XIII. 103 mentions twelve kinds of ārammanas, of which he gives seven as applicable to this iddhi vidhāna (XIII. 106). They are the same as those given by Upa. with the exception that B. does not mention na vattabbā and s.d. ājjhattabahiddhi.

1. See p. 90 below.
The same questions as in the first adhina are set up. The yogavacara having attained mastery in the four iddhipadas 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 sotadhatu 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 yogavacara first hears the sounds of worms residing within his body. [Cf. sa-dehanisitad panyakakassadda of B. XIII. 3]. Then gradually he extends his sphere.

Upa. also points out another view according to which this adikammika yogavacara 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. Upa.'s treatment is generally the same as B's, with some slight variations, as when he gives three arammanas only, paritta, pavappana and bahiddhata, while B. gives four adding ajjhata to the three given here. [See B. XIII. 109.] 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 (lokadhata), the paccakabuddhas in still more, and the Tathagatas in countless ones.

With mastery in the fourth trance with alokakasino, and with the divine eye produced, one knows the mind of others. The yogavacara having practised the four iddhipadas attains mastery over his mind and purifies it. With alokakasino 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 novantika.

If there is domanassindriya, the colour is purple.

If there is upakkindriya, the colour is like that of honey.

If there is lobha, the colour is yellow.

If there is dosa, the colour is yellow.

If there is maha, the colour is muddy or turbid.

If there is saddha and nipa, the colour is spotless pure (rupa).

[X. XIII. 9 mentions only the first three cases of these and his remarks are: rata am nigrodhakakkasamadipam, kājakam jambupakkadesaddisam and pannamitiseladasdosa.] Having thus understood the changes of colour in his own self, he should pervade the bodies of others with light and notice the colour of the mind or heart of others. Gradually he should leave the colours and know the heart itself. Then by this practice he comes to know whether a mind is sa-ragga or vitaragga, sa-dosa or vitadosa, and so on. [Cf. B. XIII. 11]. XIII. 11.

This cetopariyañha has eight arammanas which are the same as are given by B. in XIII. 110.

The mind which is free from asavas cannot be known by an ordinary man (pathujjana). The mind of a being in the arunapaccana sphere can be known only by the Buddhas. As in the last section, here also Upa. adds that one can know the minds in a thousand world-systems (lokadhata), the paccakabuddhas in still more, and the Tathagatas in innumerable ones.

4. PUBBENIVASANUSSATI.

Upa. gives three kinds of pubbenivasanussati, by the first of 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 iddhipadas. [With this compare B. XIII. 27 where we find B. mentioning parikammamudhina or as some would call it attappa-sita, which properly speaking is not pubbenivasanussati.]

The method of producing this kind of miraculous power is 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 [XVII. 16], though here he uses quite different similes. Upa. refers to Ayasāma Suhūla 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 Titthiyas who can remember only forty kappas. Upa. very concisely states the case of Sammāsam- budhhas 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 Sammāsam- budhhas can recall everything as they please, while others can do so only in succession (patiptā). The Sammāsam budhhas may or may not enter upon sāmaḍhi for recalling the past lives. Even if they do not enter they can recall, while others can do so only by entering upon sāmaḍhi.

6. DIBBACAKKHU.

This miraculous power is obtained by one who has attained mastery in the fourth trance with ālokakāsa as the ninth or the fifth [kasīla], and by one who has a natural eye (i.e. un-impared). It is of two kinds: (i) kammaphalavipākaṁibbattraṁ and (ii) bhāvaśāntidibbattraṁ. [Compare saccikākaṁmanidibbattraṁ and viρiyabhāvaṁabalaṁibbattraṁ 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 ālokakāsa, has ālokakāsa, 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 dibbacakkhu visuddhena atikkantamānasakena satte passati cāramāne upapajjami, hīne parite, suvappu dubbappe, sugate dvagote, yathā-kammam page subbasata...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 sāmaḍhi. If he falls from sāmaḍhi, his āloka vanishes and the forms seen by him also disappear. [Cf. B. XIII. 90: tato āloka anantarādāgati, tavāya antarākite rūpasatpaṇi na disaṭā]. Among the kilesas mentioned, we find vicikicchā, micchānuṣasa, thīmisiddha, māna, pāpi[k]ā rācc, samphappaloṣe, nānatta-sutta, 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.
CHAPTER X
PANNAPARICCHEDA

[Bk. 9.18a. 6—9.17. 5. Tak. 444c-445c. Cf. B. XIV. 1-31]

As usual, Upa. gives the lakkhana, rasa, etc. Upa. agrees with B. in his statement regarding lakkhana, and paccupaṭṭhānā only. The anīsamsas are innumerable but they should be known in brief. He gives them in several gāthās in addition to the eleven anīsamsas which he mentions later. Regarding lakkhana, rasa, etc., he also gives another alternative as follows: Vijjālakkhana, sāddhammappavaccara, avijjānaivedyiko-vippakkhetana, catuṭīsambhīdā-pādaṭṭhānā. To explain paññā, Upa. gives a passage which is substantially the same as is given in Dhammapāni para. 15 [also cf. paragraphs 20, 555.]: Paññā, pañānānā, vicaya, pavicaya, dhammavi-caya.....etc.

When Upa. comes to the answer of the question ‘katipiddha paññā’ he starts with

(A) Duviḍdham: Lokiyā Lokuttarā

(B) Tiṭṭham: Cintāmaṇi Sutesu Bhumisamāyā

(C) Āyakosallām: These correspond to passages from Vbh. 324-25 quoted in Vis. XIV. 14, 15-18.

N.C.


1. See Pej. 73, VII. 261 (Burness ed. 240).
2. Apparently there is some incorrect reading here. It should be निवेद्यका instead of उपस्य. See also 9.15a.5-7 which also reads in the same way but clearly we must have a reading which would mean abyakate, as is clear from Vbh.

(C) Catubbidham:

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

Kammassakataṃ nāṇā: dasasu tiheṇesu sammādit-ṭhi. [Explained in Vbh.]

Saccanomikaṇāṇā: khandhā aniccaṭi, dukkhaṭi, anattāṭi, evamādikā khanti.

Maggaṃsamanīsa ṃṇāṃ: catissu maggesu paññā.

Phalāsaṃgaṇīsa ṃṇāṃ: catissu phaleru paññā.

(ii) Kāmāvacara-paṇḍā 

Rūpāvacara-paṇḍā

Ariyāvacara-paṇḍā

Apārijyapannā paṇḍā

Kāmāvacara-kusalābyakata’ paṇḍā, etc.

[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) Dhamma ṃṇāṃ

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

Paracittavijñānaṃ (pañcīna ṃṇāṃ of Vibhanga)

[Vis. (p. sammati- or sammati-ṇāṃ of Vbh.)]

Atthi paṇḍā ācārya no apacārya

Atthi paṇḍā āpacya no ācārya

Atthi paṇḍā ācārya vaca apacārya ca

Atthi paṇḍā neva ācāra no apacārya

Atthi paṇḍā nibbidāya no paṭivedhāya

Atthi paṇḍā paṭivedhāya no nibbidāya

Atthi paṇḍā nibbidāya ca paṭivedhāya ca

Atthi paṇḍā neva nibbidāya no paṭivedhāya

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


1. Here also the reading in this text is उपस्य, but it must be निवेद्यका. For, the intended word is abyakate.
3. Cf. Mrv. 1234-37 where the characters used for the second and the third of these are different.
CHAPTER XI
PANCA UPAYA

PART ONE

[Bk. 16-1.6-10, 22a. 4; Tak. 445c-451c. Cf. Vis. Chapters XIV, XV, XVII.]

The yogāvacara 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 string of craving and to attain the ariyā paññā, should find the means (upāyā) in five things: Khandhā, āyatana, dhātu, hetupacayās (or sidānas) and ariyasačca.

I. KHAN DHĀ

The khandhās are five: rūpa, vedanā, saññā, sankhāra and viññāna.

RūPA

What is rūpākkhandha? cattāro ca mahābhūtā, catunnaḥ ca mahābhūtānāṃ upādāya rūpaṃ.

Upa. explains the four mahābhūtas as explained already by him in Cakkañuvattathānāṃ (p. 33). Under the upādāya, 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: jātirūpa and middharaūpa. 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 rūpassa upacaya and rūpassa santati; also see XIV. 66], and middharaūpa which is advocated by some (ekaccānāṃ matena) is rejected by the Aththakathās on the authority of the following quotation from Sa. 541: addha munvis samuddho, nathī niyata tava. Dhammapāla in his comment on the word ekaccānaṃ says Abhayañgirī vines. Buddhaghosa is very emphatic when he states: middharaūpa tava nathi geyvā ti paññakkitām and iti aṭṭhavesattavibbhaṃ rūpaṃ hoti anuṣaṃ anadhikāmaṃ.

1. See also Abhm. p. 72, AbhnV. p. 30 which support B.
2. See pp. 43, 123.
In the upādārūpas, Upa. gives the words cakkhāyatanā, sotāyatanā, ghāṇāyatanā etc. instead of B.'s cakkhu, sota, ghāṇa, etc. While explaining these organs of sense, Upa. refers to the various views about the same, among which he refers to one expressed by B. in XIV. 42: apare tojadhikānapi pāsāto cakkhu, vivara-vāyu-āpa-pathubhikāmūnam sotu-ghāṇā-jivā-bhāya tis adantī. In the description of the cakkhāyatanā, Upa. speaks of the three circles of the eye and the five layers of manasa, lokita, vāyu, senha, and khoja within which it lies. The description of the cakkhappasāda is given by B. [XIV. 48] in these words:

Yena cakkhappasāda rūpāni manupasāti parīttayā sukhumān ete adāsiranamūpamānām.

Upa. also like B. ascribes this quotation to Sāriputta and his quotation is the same except that instead of adāsira of B. he uses the word āhā.

Upa. gives a very clear distinction between the mahābhūtas 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 depended upon by the former, nor do the latter depend upon one another among themselves. This is beautifully illustrated by a simile. The mahābhūtas 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 yogovacara should understand these thirty rūpas in the following five ways:

(i) Samuṭṭhāna. As they arise from kamma, utu, cittu, āhāra, taken singly or in combination with one another. Upa. gives all details. (Cf. with this Abhs. VIIth chapter, para. 6, pp. 28-29.)

(ii) Kalāpato. Upa. refers to the various groups, such as cakkhusatonā, sotadatonā, itthindriyadatonā, vattadatonā, jīvindriyamovanāka and so on. He knows how many of these are kammasaṃsattanā, cittasaṃsattanā and so on. [Cf. Abhs. VI, 8, p. 29]. To describe the cakkhusarutti, Upa. gives the simile of the flow of a stream or the flame of a lamp. [Cf. Abhs. VI, 10:

1. See Abhs. p. 66.
2. Cf. Vis. XVII, 73, 196.

N.C.

Vedana

Although one-fold in its characteristic of sensation, it is

Thānato duvidhā:

kāyiko, cetasāiko.

Sabhāvato bādīhā:

sukhā, dukkhā, adukkhamasukhā.

Dharmato catubbidhā:

kusala, akusala, vipākā, kiriyā.

Indriyato paṇcavidhā:

sukhindriyā, dukhindriyā, soma-

nassindriyā, domannassindriyā,

upekkhindriyā.

Kāraṇasahato chabbidhā:

each member of the threefold classification above is modified by

the words sāsavā and antasvā.

[Uppatti-dvārato sattavidhā: cakkhusamphassajā, sotasamphassajā, ghāṇasamphassajā, āpa-samphassajā, kāya-samphassajā, manodātusamphassajā, manoviṁśādūtusamphassajā].

1. Upa. seems to explain it as meaning the same as kammasaṃsattana (10.6.7).
2. For the explanation of these terms, also see Dhammap. 46, Sph. 60-62.
Upa, also further says that when taken in detail they are one hundred and eight. He also shows how we get that number.

**SANKHA**

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

Kaplasuvakkavatena avidha: vibaripyasa-saidda, aviparipyasa-saidda.

Ahusaato avidha: rajasamma, dosasamma, vichetasamma.

Kusala avidha: nekkhamma-saidda, adosa-saidda, avihimsa-saidda.

Catubbhidha:

(a) In so far as one does not know the real nature of things: asubhe subhasama, dukkhe sukhasama, anicec niccasama, anattana attasaidda.

(b) In so far as one knows the real nature of things: asubhe subhasama, dukkhe sukhasama, anicec niccasama, anattana attasaidda.

Vinayeg posa-saidda: asubhe subhasama, asubhe asubhasama, subhe asubhasama, subhe subhasama, vicicchasi-saidda.

Aram mano cha saidda: rutasama, saddasama, gahanasama, dhammasama.


Kusala avidha: nekkhamma-saidda, adosa-saidda, avihimsa-saidda.

Evam nissatta-saidda vedatobba.

**SANKHARA**

Upa, gives a long list of thirty-two sankharas and adds at the end: vedanasama, vijja subha cetassika dhammasi sankharamama. In this list we find cittas and saidda.

1. Cf. Viss. XVII, 223 where we have 89 kinds of sensation.

2. This word seems to be used for saidda as it is explained as cittasso phasidanaṃ.

**VISHNANA**

Upa, gives only seven kinds of viññanas: cakkhu-vinnana, sota-vinnana, gahna-vinnana, jivha-vinnana, kayo-vinnana, mano-vinnana and manodhatu-vinnana. One should understand these viññanas in three ways:

(i) Vattharammaato: the five viññanas have separate vatthas and separate arammanas, while manodhatu and manovinna-ndadhatu have the same watthu, though the former has five arammanas while the latter has six. Upa, goes into many more minute details such as the internal or external vatthu or arammana, etc.

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

(iii) Dhammato: the association with different viññanas of one or more of the following: vitakka, vicara, piti, sukha, dukkha, domanassa, upakkha, etc.

The Section closes with a passage which is the same as is given at the end of the section on ōpape [Dhs. pañ. 684. See above p. 97].

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

(i) Vacantthate. 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 ōpape.

(ii) Lakhaṇyato. The characteristics of each of the khandhas are given. ōpape, vedanā, etc. are respectively compared to a
thorn that pricks, the disease of leprosy, a maker of images, the turning of a wheel and knowing the taste.

(iii) Pañca khandhā: sabbe dhammā.
Pañca upādānakhandhā: sabbe sāsavā dhammā.
Pañca dhammakhandhā: Silakkhandhā,
samādhi khandhā, paññākhandhā, vimutti khandhā, vimutti nānakhandhā.

(iv) Sangahato. All the khandhas are classified under the headings of āyatana, dhātu and sacca with a detailed enumeration.

2. A Y A T A N Ā N I

[Bk. 10. 12a. 4-10. 16. 5; Tik. 448c.-449c. Cf. Vis. XV. 1-16.]

Upa. gives the same twelve āyatanas as are given by B, in XIV. 1 and gives the interpretation and explanation of each of them. His interpretation is more simple and more natural than that of B. He does not give the artificial interpretation as B. gives of the words cakkhu, saddha, jivhā or kāya. He interprets the word cakkhāyatanā as the dhūtasaddā by which one sees forms, jivhā as the dhūtupasaddā by which one knows the taste, kāya as that by which one touches. He explains the word manōyatanā as sattavi hānādhāvayo, and the dhammāyatanā as tayo arūpināvīhā, atthāvāvā sukhamanūREET, nibbānani ca.

These āyatanas should be understood in five ways:

(i) Vacanatthato. Upa. interprets the words cakkhu, sāsā, etc. as well as the word āyatana. He interprets the word dhamma as without life (niṭṭhā), and āyatana as arāpa dhamma dvārāvatthu-adhitthāhā. No artificial interpretation of that word as given by B. is found here.

(ii) Visīsato. The eye and the ear do not come into contact with their objects, while the nose, tongue and the body do. [Cf. B. XIV. 46.] Upa. also refers to an alternative view of some people who believe that the eye and the ear do come into 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) Paaccayato. [This corresponds to B. XV. 35-39.]

Here we find a passage corresponding to what is ascribed by B. to former teachers (pubbācariyā). 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 cakkhu and cakkhavattā arise because of cakkhu, rūpa, ṛdo, and manaskāra. This passage agrees with that in B. except in the last two cases of kāya which is and manovāniyā. In the former case, Upa. drops the word pathavv from B.'s list, while in the latter case, he gives mana, dhamma, adhimokkhā, manaskāra instead of B.'s dhūnamanumā, dhamma, manaskāra. Upa. goes then into the detailed explanation of these terms.

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

Upa. speaks of the three kinds of vīthi which corresponds to mahānā, parītta, atiparītta, and mentions the seven kinds of cittas in the mahānāvātthi. 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 N.C. 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...
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 praisés or condemns 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.

Cakkhudvare rāpāramana-gahana is like the gardener who takes the mango-fruit and knocks at the door.

roadcasts (f) is like the king’s hearing the sound and instructing the attendant to open the door.

Avijjana-citta is like the dumb woman instructing the man by means of signs to open the door.

Cakkhu-viśāna is like the king’s seeing the fruit after the deaf man has opened the door.

Sampaticchana-citta is like the king’s taking the knife, the woman’s holding the fruit, and the coming in of the courtiers.

Santirayacitta is like the courtiers taking the fruit and giving it to the queen.

Votthabbanacitta is like the queen’s washing the fruit, [seeing] whether it is ripe or unripe and giving a piece to each of the courtiers (f) and then giving one to the king.

Javanacitta is like the king’s eating the fruit.

Tadarammo-phalavipāka-citta is like the king’s praising or condemning the fruit after he has eaten it.

Bhavangapātacitta is like the king’s going back to sleep.

1. The meaning of this expression is not clear. Evidently this stage corresponds to bhavanga-cala and bhavanga-upaccheda. See Vis. XIV.115 and Abb. IV.3, pp. 16-17.

2. This also is not quite clear.
Upa's explanation of these words is quite simple and savours of no selenasticism 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>Avijjā</td>
<td>cattusu saccasu ariyānaḥ;</td>
<td>is compared to a paddy (vedha).</td>
</tr>
<tr>
<td>Sankhāra</td>
<td>kāyavacittakammāni;</td>
<td>are compared to a seed (bija).</td>
</tr>
<tr>
<td>Vinnanānā</td>
<td>paṭisandhikkhara parattatiya cittaṁ;</td>
<td>is compared to a sprout (ankura).</td>
</tr>
<tr>
<td>Nāmarūpāna</td>
<td>cittacetasavihari dharmā, kalalarūpa ca;</td>
<td>is compared to a leaf (pattha).</td>
</tr>
<tr>
<td>Saḷāyatana</td>
<td>cha cittaṭhik-āyatanāni;</td>
<td>is compared to a branch (pakha).</td>
</tr>
<tr>
<td>Phasso</td>
<td>cha phassahāya;</td>
<td>is compared to a tree (vedha).</td>
</tr>
<tr>
<td>Vedanā</td>
<td>cha vedanākāya;</td>
<td>is compared to a flower (sankhāra).</td>
</tr>
<tr>
<td>Taṇhā</td>
<td>cha taṇhākāya;</td>
<td>is compared to juice (phassa).</td>
</tr>
<tr>
<td>Upādānaṇa</td>
<td>cattari upādānāni;</td>
<td>is compared to the ear of rice (vāli or taṇgha).</td>
</tr>
<tr>
<td>Bhavo</td>
<td>kāma-rūpa-arūpa-bhava-samuttālokakampanā;</td>
<td>is compared to a seed (bija) again.</td>
</tr>
<tr>
<td>Jāti</td>
<td>bhava khandhābhīnibbati;</td>
<td>is compared to a sprout (ankura).</td>
</tr>
<tr>
<td>Jara</td>
<td>khandhānaṁ paripāko;</td>
<td>for this no simile is used.</td>
</tr>
<tr>
<td>Maraṇaṇa</td>
<td>khandhānaṁ viddhamsana-paripāhādo;</td>
<td>for this no simile is used.</td>
</tr>
</tbody>
</table>

Avijjā is compared to juice (phassa). Sankhāra is compared to a leaf (pattha). Vinnanānā is compared to a branch (pakha). Saḷāyatana is compared to a tree (vedha). Phasso is compared to a flower (sankhāra). Vedanā is compared to juice (phassa). Taṇhā is compared to a tree (vedha). Upādānaṇa is compared to the ear of rice (vāli or taṇgha). Bhavo is compared to a sprout (ankura). Jāti is compared to a branch (pakha). Jara is compared to a tree (vedha). Maraṇaṇa is compared to a flower (sankhāra).

Upa also raises the question: kimpavaccaya avijjā? In answer he says:

(i) avijjā jiva avijjā paccaya. And further he says that
(ii) all kilesas also are the paccayas of avijjā and to support his statement he gives the quotation: āsavasamudaya avijjā samudayo. [Cf. B. XVII. 35, quoting from M. i. 64.]

Upa, then, raises some ten questions which are briefly answered.

Of these twelve factors, avijjā, taṇhā and upādāna are the three kilesas, sankhāra and bhava are the two kammadas and the remaining seven are vipākas. Avijjā and sankhāra are in the past, jāti and jara-maraṇa are in the future, while the rest are in the present. [With this compare B. XVII. 284, 287 which is exactly the same.] This succession of old-age and death should be known to be without a beginning. These twelve dharmas, because they are the causes of one another in succession, are the hetupaccaya-samuttādā or patīcavasamuttāda. The difference between the twelve hetupaccaya-angāni and samuttanaddhammā is that the hetupaccayas are the different kinds of sankhāras about which, when they have not yet come into existence, we cannot say that they are sankhāta or asankhāta; when they come into existence, they become the hetupaccaya-dhammā or patīcavasamuttādhammā. When they have already come into existence they are sankhāta. Upa also speaks of the hetupaccayas as gomdhvaramabhava. [Cf. B. XVII. 11, 304-314.]

Further these hetupaccayas should be known in seven ways:

(i) Sandhito. There is one sandhi between sankhāras and viññāna, another between vedanā and taṇhā 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 bhavasandhi, while the second is phalahetusandhi and not bhavasandhi. Upa goes into a long discussion of the bhavasandhi and describes how one individual passes from one existence to another. In that connection he speaks of kamma.

2. This is not clear.
3. Cf. S. ii. 36.

XVII. 284, 287
XVII. 155-56

(i) Gatusankhepato. This corresponds to B.'s XVII. 290 although we do not find there the terms used by Upa., namely—attakam/kam/lesa, paccuppannaphalavipaka, paccuppannakamaka-kilesa, and anagatapaphalavipaka.

(ii) Viśatiya ākāroli. 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 para. 292, we have the closing line of the quotation in para. 294, but the whole passage corresponding to the quotation in para. 294 is missing. Similarly, there is some variation in the last quotation.

XVII. 293-97

(iv) Cakka. Aviṣṭapaccaya sākāra... jātiyapaccaya jāra-maraṇanāp. Evam ātasa kevalassa dukkha-khandhaṃ kassāmudaya hoti. It is ignorance of this heap of suffering that is avijjā. And from avijjā there arise sākāras and so on. [Cf. B. XVII. 293, which is quite different.]

(v) Vapi (?). Aviṣṭā leading forward to the future and jāra-maraṇa in the other direction to the past.

N.C.

(vi) Parivchedhāto. [N. C.]

(a) Duvidha:

Lokya: that avijjā is at the beginning;
Lokuttara: that dukkha depends upon dukkha, sādha upon sādha, and so on. [Does this correspond to the quotation from Ptn. given by B. in X V I I . 8 ?]

(b) Catubbidha:

kommakilesa hetu: as avijjā is at the beginning.

1. The idea is not clear.
CHAPTER XI
PANCA UPAYA
PART TWO
[Bk. 11.1.5.—11.6a. 3; Tak. 452a-452b; Cf. Vis. XVI. 13—end of
the Chap.]
5. SACCANI

These four truths are described in the same words from
Vibhaṅga as are quoted by B. in XVI. 31. The comment
on the text of the First Truth: Jāti pi dukkha, jara pi dukkha,
...sankhittena pañca upādānakkhandhā dukkha, generally
agrees—although it is very brief—with that of B. XVII. 31-60,
except in a few cases, as on the word jāta. Upa's comment
on that word, if rendered in Pali, would be as follows:
Dhātunāma satipākabhāva bāta-rūpa-indriya-sati-pahānāna
hāni.

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

(a) Duvidha:

vattahadukkha: jātiydukkha, manuṣyadukkha, appiyānaṃ
sumpoṣuṇo, piyānaṃ vipāyoga, yam pi idhāna na
labhati tam pi dukkhaṃ, sankhittena pañca upādānak-
kkhandhā dukkha.

sabdhadukkhaṃ: okadukkhaṃ, parideva-dukkhaṃ, doma-
massa-dukkhaṃ, upāga-sa-dukkhaṃ.

(b) Tividha:

dukkhādukkhaṃ: kāyikam, cetanikam.
vippavāmadukkhaṃ: sāsāve sukhā vedanā

vippavāmasathātu.

sankhāradukkhaṃ: pañca upādānakkhandhā.

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. 03,
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. Here it follows:

Samma-dītthi: Catusaccasru nānām; Nibbāne nānadassanāy
Samma-sankappa:

kappo;

Samma-vāca: catubbhidh pāpaca-rītā virati;

Samma-kam-tividdhā pāpaca-rītā virati;

Samma-vāgāyo: cattāri sammappadhānāni;

Samma-sati: cattāri satipaṭṭhānāni;

Samma-samādhi: cattāri jhānāni; Nibbāne cittekagata.

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. 37-38 as to why these Truths are just four, neither three nor five.
[This corresponds to B. XVI. 16-22].

The answer of Upa agrees in general with that of B. in the
first half of XVI. 28. B. gives several other reasons in addition
to the two of Upa.

These Truths should be understood in eleven ways:

(i) Vacanathato. Upa gives the interpretations of the
words arīya-sacca, dukkha, samudaya, nirodha and magga.
His interpretations are, as usual, more simple and more natural.

(ii) Lakkhāhato. This corresponds to B. XVI. 23, where XVI. 23
B. also gives rassa, and paccanappattāmo. Upa agrees with B. p.a.
only in part.

(iii) Kanato. [compare B. XVI. 29, 30.] Upa gives two XVI. 29-30
reasons of which only the first ejārikatthana is common with
that of B.'s ejārikattā. The second reason given by Upa is
sacchikātabbatūṭhena. Upa. gives a very fine simile to illustrate the appropriateness of the order of these Truths. Just as a skillful 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 of these the denotation of these Truths and in the last case he tells what these Truths can accomplish. Concerning the last he says: Dukkhaṁ sakkāyadīṭṭhidvāra-pidahanasammatthā, samudayo uchcadiṭṭhidvāra-pidahanasammatthā, nirodho sussatadiṭṭhidvāra-pidahanasammatthā, maggo micchādiṭṭhi-pidahanasammatthā. [Cf. B. XVI. 85 where instead of micchādiṭṭhi B. has akiriya-diṭṭhi.

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

(vi) Pariccheda. Cattāri saccaṁ: Sammuti-saccaṁ, pacccha-saccaṁ, ? (各各譯) paramattha-saccaṁ, ariya-saccaṁ. Here it is the last that is meant.

(vii) Gayaṇāto. This corresponds, in part only, to B. XVI. 86. There B. gives the various dhammas that are included under the Four Truths. Upa. gives the various alternatives of the different dhammas 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: Saccathatho, avittathatho [Cf. XVI. 102], dharmathatho, sakkathatho [Cf. Vis. XVI. 90].

(ix) Nānattato.

(A) Duvādha: [Chap. xi. 2] PANCA UPAYA

(b) sānkhāta: tiṇī sacchāni,

asamkhāta: Nirodha-saccaṁ.

(c) arūpa: tiṇī sacchāni,

sarūpa: dukkha-saccaṁ.

(B) Catubbidha:

(a) akusala: samudaya-saccaṁ,

kusala: Magga-saccaṁ.

obyakata: Nirodha-saccaṁ.

kusala-akusala-

obyakata: dukkha-saccaṁ.

(b) parānāgyaṁ: dukkha-saccaṁ

pahārabhaṁ: samudaya-saccaṁ,

saccikātabhabhāṁ: Nirodha-saccaṁ.

bhevatthabhaṁ: Magga-saccaṁ.

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

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

dukkha samudaya Nirodha Magga

Ekavidiha: sa-vīrāga- abhimāna pahāna of kāyagata-ka-kāya-

what is mentioned under samudaya.

Duvidha: nāmarūpa avijja,

bhavatanha,,,, sath.

Tividha: dukkha tividha-aku-

sukla, samā-

dukkha salamulāni,,,, chi, pañña.

Catubbidha: sakkāya-bhā-

cattāro vi-

va-mattthu paṭissā,,,, paṭhānā.

(?) Sinopta. Pañcavidiha: pañca gatiyo pañca nāma- ni-

pañca indri-

yāni,,,, yāni.

Chabbidha: cha phassā-cha teṣā-cha paṭisā-

yaṭamani kāyā,,,, saggadhāmā.

Saṭṭhavidha: satta viññā- satta ana-

saṭṭhikotiyo sayā,,,, saṭṭhājhanī-

gāni.

Aṭṭhavidha: atthā lokā atthā micchā dhammā anta,,,, maggo
CHAPTER XII
SACCAPARICCHEDO

PART ONE

[Bk. 11, Ga.9—11.19a, 8 (end of Bk. 11); Tak. 458b-456c; Cf. Vis. Chapters XVIII, XIX, XX in part and XXI, 1-23].

DITTHIVISUDDHI

The yogāvāca, when he has understood the khandhas, dhātus, āyatanas, hetupaccayās 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. XVII, 32, 33: Nāmaṁ rūpam saññāyaṁ, rūpam nāmaṁ saññāyaṁ; adhammaṁ nissāyeva pawattati. 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 flighty 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 sānām), there is yathābhāta-nādassassasa-visuddhi, or nāma-rūpa-covathānena. [Cf. B. XVIII, 37, XX 130].

KANKHAVITARĀNA-VISUDDHI

Even after this if the yogāvāca has still any thought about saṭṭha, 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 vedanā-paccaya ātanikā [Cf. Vis. XVIII. 28, 30, 32, 37, 41]. Thus
he has an insight into the origin of suffering (dukkha-samudaya nāṇam), which is the same as dharmamathitānāṇam or hetupaccaya-pārīggahe nāṇam, or senkhāvitarana-susuddhi. All these expressions mean the same thing though they are different in words. [Of. Vis. XIX. 25-26.]

When the yogin 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 sankhāras is possible by the cessation of ignorance (āsavā), he sees that Nirodhe also is hetupaccaya-pājibaddha, 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 upādānakkhandhas is the Way, the Path.

He then reflects upon the upādānakkhandhas in one hundred and eighty ways. Upon rūpa for instance he reflects in this way:

Athisa rūpaṁ attāṁ, anāgatam, paceppanam, ajarhatam, bhātiddhā, mahantam, parittam, odārikam, sakhānam, dore, sugghe, sabbāṁ rūpaṁ amiccati 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 6 i.e. 60 kinds of reflections. Add to these, 60 in each of the other two reflections by way of dukkha and anatta. Thus we get one hundred and eighty in all.

There is also another way. He reflects as anicca, dukkha, and anatta on the following groups: [Cf. the list in Vis. XX.9] 6 ajjhattika-āyatanaṁ, 6 bhāvika-āyatanaṁ, 6 viññāṅkāya, 6 phassakayā, 6 vedanākayā, 6 sankhārakayā, 6 cetanākayā, 6 tanhākayā, 6 viñikkā, 6 vicārā. Thus we get one hundred and eighty (3 × 6 × 10).

He considers all sankhāras 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: nissimovan], like the continuous flame of a lamp [the constituent particles of which are new every moment].

He also considers them as dukkha, anatta. By aniccamyapassādhis mind is inclined to animittā dhātu, by dukkhasamapassanā to appamāṇitā dhātu, and by anattānāmapassanā to suññata dhātu. He understands by his discriminating knowledge that every kind of existence such as tayo bhava, pañca gatiyo, satta viññāṇatthiyo, nava sattavi, is fearful and unreal.

Parichcheda-nāṇam viṭṭhitaṁ.

UDAYABRAYANĀNAM

The yogin, having discriminated the upādānakkhandhas with these three lakkhas, wishes to cut them off. He takes the nīmitta and penetrates to the udaya and vaya.

Upa. gives three kinds of nīmitta-gahana:

(i) Kilesa-nimitta-gahana. This is the perversive view N.C. (visālāsasamittā) 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-gahana. On one of the thirty-eight nīmittas (i.e. kammavātthanas) he concentrates his mind and thus binds it with the object. This is like the goods to an elephant.

(iii) Vipassanā-nimitta-gahana. 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 compare Vis. XXI. 49-50.]

Upa. goes into details of the way of taking the nīmittas and penetrating to the lakkhas. Of the former he gives two ways: ārammaṇavāto and manasikāravāto, and of the latter three: hetutā, paccayata, and sa-rasato, in each of the two cases of udaya and vaya.

He penetrates to the udaya and vaya of sankhāras. When he has seen udaya and vaya, he understands four things:

(i) ekalakkhanadhamma [From the explanation given of these terms, they appear to correspond to ekattanaya, nānattanaya, abyāpyanayo, and evam-dhammatanaya of B. XVII. 309-313; also they appear in XX. 102.]

These terms are explained at great length. He perfects his knowledge of the sankhāras and knows that all the sankhāras

1. See Chap. VII. above, p. 38 ff.
are limited, at the beginning by udaya, and at the end by vaya. Thus udayabhaya nāmapaṃ sankhāra-pariccheda-nāmapaṃ hotī.

BHANGANUPASSANA-NANAM [Cf. Vis. XXI. 10-28]

The yogaśvara, having seen the udayabhaya-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) Kaladjato. [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) Paricchedato. He sees the vaya of many minds.

Thus the yogaśvara sees with his insight all worldly 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 phassowañcama, Upa. has vipagandhādi-paricadhamma. 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 kāyaena. In the second stanza of the same paragraph, instead of parapaccayato sa jāyare and para-anammanato, Upa. has respectively na attato jāyare and na attārammanato.

B. has ascribed these stanzas in paragraphs 32, 33 to the Porākas, and though it is not so definitely stated about the stanzas in paragraph 36, still presumably they are from the same source.]

The yogaśvara 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 upakkilesa]: obhāso, nāmapaṃ, piti, passaddhi, sukha, adhimokkha, paccagga, upathānam, upakkha, and nekkhamma. 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 nissaranā or patimissagga.

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-Nibbaṇārammaṇa. He removes distraction, if there be any, sees only vaya and skilfully and abundantly develops it.

Bhanganupassana-nāmapaṃ niṭṭhitam.

1. Is this misunderstood by the Chinese Translator as nikkanti or nekkhamma?
CHAPTER XII
SACCAPARICCHEDA
PART TWO
[Bk. 12.1.4--12.20.2 (end); Tak. 456c.-461c. Cf. B. XXI, 29 onwards, XXII and XXIII.]

BHAYATUPPANANANAM [Cf. Vis. XXI. 21-24]
The yogacara, reflecting upon the veya or bhanga, becomes afraid of the khandhas and all kinds of existence, such as the three bhavas, five gatis, seven viññāṇaṭṭhitas and nine sattāvāsas, becomes afraid, as of a frightful man carrying a sword in his hands, 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 uppade and thinks of animitta and anupāsā.

MUNCITUKAMYATA-NANAM [Cf. Vis. 44-46.]
[It should be noted that Upa. does not give any treatment of adīnāvāpasananāna or nībbīdānārasanāna, perhaps because, as B. says, these two are the same as bhayauppaṭṭhānāna. See Vis. XXI. 44, where B. quotes as his authority passages from the Pārans and Pāli (Ps. ii. 63.).]

When the yogacara 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-nanam nāṭhītanam.

ANULOMA-NANAM
[It should be noted that Upa. at once proceeds to anuloma-nanam, without giving the other intervening nānas, paṭisakkha-nupassanāna and sankhārasnekkha-nāna, mentioned by B. in the list of eight nānas preceding the saccanulomikānāna. See Vis. XXI. 1.]
The yogacara, by the cultivation of muncitukamyatā-nāna, wishes to be free from all sankhāras and is inclined towards nībbāna. He considers all khandhas as anicca, dukkha and anatta and considers their cessation as nīcca, sukha and paramattā.

What is the meaning of anuloma-nāna? Upa. answers: Diff. catvāro satipatthāna, etc. [All the thirty-seven bodhi-dhammas given in Vis. XXII. 33 are mentioned here.]

Anulomakānāna nāṭhītanam.

GOTRABHU-NANAM
Upa. explains the word gotrabhū 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.

Gotrabbhū-nanam nāṭhītanam.

Immediately after this gotrabbhū-nāna, 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 saṭṭipatti-magga-nāna as well as all the Bodhidhammatthas are produced. At one and the same moment, not before or after, he makes sacco-pariccheda. To illustrate this simultaneous nature of saccapariccheda, Upa. gives three similes—that of a boat crossing the floods, 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 Porināsas, 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 gotrabbhū-nāna and magga-nāna. 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 yogacara has not properly escaped the burning city of kilesas, if he has only the gotrabhū-nāna. But when he has the magga-nāna, he has properly escaped the kilesas, like the second man in the above

1 For these similes also see Pej. VIIth Chap. p. 156 (Burr. ed. 387), Abhid. 123-33.
2 B.'s simile is altogether different; see XXII, 12.13.
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 Kathavatthu, i. 213, para. 5 ff., 216, para. 10. There is one more passage containing the objection raised by an opponent, "same kāsikānu cattāri ariyā-saccamā ti" [Kv. i. 218, para. 14] that can be traced in Upa. Another passage given in answer to the above objection, "Rāppakkhandho anicatavo ditthā, punakkhandho anicatavo ditthā hosti tā" can also be traced. And in the same way, says Upa., the āyatanas and dhātus.
The Kathavatthu gives them in detail.

PAKINNAKADHAMMA

Upa. continues: Ettha pakipunaka-dhammas veditabba. He gives the following: vipassanã, utakkha, piti, vedanã, bhûmi, indriyã, vimokkho, kile, dev-samãdhi-samãpajjanaã. Upa. takes them one after another and goes into the detailed treatment of them showing what part they play in the progress of the yogâvaca towards his ideal of Arhatship.

VIPASSANA

Upa. gives two kinds of vipassanã: jhãna-vipassanã and sukkha-vipassanã. If the yogâvaca destroys the nîvanas by the power of samãdhi, then he cultivates samathã-pubban-gama-vipassanã. If, on the contrary, he destroys nîvanas by the power of his insight, he cultivates vipassanã-pubban-gama-samathã.

VITAKKA

This is explained as sukkha-vipassanã. Upa. shows in what stages on the onward path of the yogâvaca 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-bhûmi, avitakka-bhûmi, sappitika-bhûmi, nippitika-bhûmi.

PITI

VEDANA

1 Cf. Ps. 145, (Bur. ed. 150): Tattha sotâpanno kathava hoti?.......
BHASHA

Dassana-bhumi in the Sotëpatti-magga; or in anicca-ditthi. Sankappa-bhumi in the remaining three Paths and in the four Fruits; or in the reflection and practice of anicca-ditthi. [The first interpretations correspond to XIV. 13.]

Or else,

Sekha-bhumi in the four maggas and three phalas. Asekha-bhumi in the Fruit of Arhatship.

INDRIYANI

Three kinds of lokuttara-indriyas, avijja-indriya, anna-indriya, and anitta-indriya, which respectively appear in the sotëpattimaggagīda, in the nāna of the next three Paths as well as of the Fruits of the first, second and third Paths, and in the nāna of the Fruit of Arhatship. [Cf. Vis. XVI. 1, 10 where these indriyas are given.]

VIMOKKHA

Anisita, appanī, and sukkato. 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. XXI. 70. In the passage from that quotation about the sukkato-vimokkha, we have an expression vedabahulo for which Upa. has a word which is the equivalent of nissidabahufo.

KILESĀ

Upa. gives a long list of 13ś kilesas, together with the details as to which of them are eneelched and destroyed by which of the Four Paths. [Cf. Vis. XXII. 49-78.]

(i) Tīy akusalamalā: lobbo, duvo, moho,

(ii) Tīiso pariyesana: kāma-pariyesana, bhava*, brahmavacirga*


(iii) Cattaro ariya: kāma, bhava, ditthi, avijja.

(iv) Cattaro gaṇthā: abhijjā, hyāpādo, sālabbhatāparāmāso, idamassaccakīvivaro.

(v) Cattaro oghā } kāma, bhava, ditthi, avijja.

(vi) Cattaro yogā }

(vii) Cattāri upādānā: kāma, ditthi, sālabbhatā, attavādo.

(viii) Cattāri agatiyo: chando, doso, bhaya, moho.

(ix) Pañco maccharyānī: ārāma-maccariyo, kula*, lābho*, vanna (2), dhamma*.

(x) Pañca nivāraṇā: kāmacchando, hyāpādo, thīna-middha, uddhacca-kukkuccaya, vicikicchā. [It is to be noted here that according to B. XXII. 71, thīnakkha and uddhacca are abandoned at the time of Arhatship. But according to Upa., it is only thīna and uddhacca 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. 46, 95.]

(xi) Cha vivādānānī: kusala, makkha, issā, sāttheyya, pāpicchāto, sannipīthipātāsato.

(xii) Saṭṭha anussayo (Upan.) Kamarāgo, padī, māno, ditthi, vicikicchā, bhavāro, avijja.

(xiii) Aṭṭha loka-dhamma: lābh, alābh, oya, yaso, paraśā, nindā, dukkha, sukha.

(xiv) Nava mānā: Seyyassa 'seyyo harmasmi' ti māno, and the remaining eight as given in Vihanga 389-90.

(xv) Dasa kilesa-vattha: lobbo, doso, moho, māno, ditthi, vicikicchā, thīna, uddhacca, ahiṅkāra, anot-

1. The Chinese text interprets the word vassa as rāpa (s form) and this is in keeping with the alternative interpretation given in the Commentaries. See DCm. iii. p. 128: Vassa ti cattāri avijjo pariyāthābāhān, cattāri sāmakkha-paṭipātā; totthe yathābhābāhān paṭipātā, esa dassana-bhumi. Also Dcm. 357 comments on vassa-maccariyo as follows: sattarāgo-sāmakkhappamacerā sa pariyāthābāhān cattāri avijjo pariyāthābāhān, cattāri sāmakkha-paṭipātā; totthe yathābhābāhān paṭipātā, esa dassana-bhumi. See also Dcm. iii. p. 127: Thīna māno, cattāri avijjo; thīnakkha, cattāri avijjo; sālabbha, cattāri avijjo; uddhacca, cattāri avijjo.

2. See also MCM. ii. 216: maddham cetatika-golassāna.
Dve samapatti:

(A) Apūthujjanassvītā phala-samapatti.
(B) Saññāvedayinirodha-samapatti.

With reference to the first: (A), Upa. raises the following questions and answers them:

(i) What is phala-samapatti? It is a sāmaññaphala with the mind (citta) placed on Nibbāna: [cf. B. XXII. 6: ariyaphalassā nirrodhe appad.] This is called phala-samapatti.

(ii) Why is it called phala-samapatti? It is neither kusala, akusala, nor ariyaphala. It is achieved as the lokuttara-magga-phala-vipāka and so it is thus called.

(iii) Who attain it? The Arhats and the Anāgāmis, because the samādhi reaches perfection in their one [of the categories]. 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. 63: Sotāpattimagga-patalākathāya uppādām abhihuyatāti gotrabhū. Sotāpattimagga-samapattadāhāya uppādām abhihuyatāti gotrabhū. Evam sabbathā. [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: kaci pana 'sotāpanna-sahādāgamo pi na samapajjantī, uparimā dve ye na samapajjantī ti vaddhati. Idā sa tesam karanam: Ete hi samādhīhīni paripātikāhīni ti. B. refutes this view by saying that even a putthujjana can attain that state [of perfection] in a lokiyasamādhi attained by him, and by further adducing the passage from Ps. i. 63 [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 dhatugas on pp. 23, 24 above. The Taishō 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 Ajasā Nāradā (Nālo-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 exhausted 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 niruddha as nibbāna and even if I have a perfect gatābhūta-niruddassana, I do not thereby become a khandavā Arahā.”

(iv) Why is it attained? The answer is the same as B.'s: diṭṭhadhammasukkhavāhāra-tham [B. XXIII. 8]. Upa gives a quotation in which the Blessed One is described as saying to Ananda that he finds his body in a phūsvihāra when he attains aniṁutta-cetasosamādhi.

(v) 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 (kāthā ca manasi karoti?) Aṣokkhaṭām amatacchāthum santo manasikaroti.

(vii) In what way does he attain it, 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. 286-287, given by B. in XXIII. 9, 12, 13.

(viii) Is this samādhi lokiya or lokuttara? This samāpatti is lokuttara and not lokiya.

Upa then goes into a brief discussion of a technical point. When the Anāgāmi reflects upon the phala-samāpatti, why is it that the ghotrābhā does not produce, without any intervening obstruction, the Arahatattanagga? 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 Nāradā? Mây. 3470 mentions one Nāradā-bhikkhu under ‘Mukarasi-kamāni’. A.ii.67-68 mentions one Nāradā-bhikkhu, who is known to be consoling King Munda on the death of his wife Bhaddā. Petavatthā refers to one in pp. 1, 2, 4, 4. Also see Petavatthā-Commentary p. 215, 203, 210, 311, etc.; Vināsavatthu-Commentary 105-126, 203; Dhp.Cm. 142, 34, 344.


3. This is the answer of Upa, to the objection raised by B. in XXIII. 11, to the view of some: Ye pana vedantī: sotappāna phala-samāpatti samappajjhissanā ti vipassanā-pathapattvā sakadagami hoti, sakadagami ca anāgāni ti, ta vattabba: evam sati anāgāni arahā bhavissati, arahā paccakabuddho, paccakabuddho ca buddho. Upa. seems to have anticipated this objection raised, perhaps along with others, by the school B.

Then he speaks of duṣṭā phala-sivāsavagga, which seems to be different from B.'s doṣhi akārihi rasanubhavanam hoti [B. XXIII. 8].

Upa, next proceeds to the treatment of (B) saṇhī-vedavyū-aniruddha-samāpatti, which very closely resembles that given by B. in XXIII. 17-51.

(i) What is saṇhī-vedavyū-aniruddha-samāpatti? Cittavatthikānam appa. [See B. XXIII. 18].

(ii) Who attain it? The Anāgāmis and the Arhats. In them, the samādhi reaches perfection. Upa. says that the Sotāpānas, Sakadāgāmis and those beings who are in the arūpāvacara-loka cannot attain this samāpatti. Upa. also gives reasons.

(iii) Being endowed with what powers can one attain it? The powers of samatha and vipassanā. The treatment of them is the same as in Vis. XXIII. 19-23.

(iv) By the cessation of what sankhāra is it attained? The answer is the same as is contained in that part of the quotation from Ts. i. 97-100, which is given by B. in XXIII. 24.

(v) What are the preliminaries (pubbo-kicca)? They are the same four as given by B. in XXIII. 34, except that for Saṭṭhabhakko samāpattiyam we have no which means evakhepā.

(vi) Why is it attained? Diṭṭhadhammasukkhavāhāra-tham. For, it is added: avaya arighaṃ sabhapacchimāṇe avatthi samādhi. And further to produce abhiññā one enters upon vippāra-sāmādhi, as āyasā Samyja did to protect his body. As also Sāriputta and Ānanda (Moggaliyut-tissa(?))

1. Dhammapāla (ii. p. 896) here again tells us that B. makes this statement with reference to Abhayagiriśāmasāna.

2. See Ps. ii. 212. The stories given in M.i.333 and Ud. 39-40 are briefly narrated in B.XII.32 and 31 respectively.

3. THs. 3, 2, 44. 207, 210, 211.
Chap. XII 2

APPENDIX A

1. The development of a child in the womb from week to week

as given in the Vimuttimagga (Chap. VIII, 4; p. 76)

<table>
<thead>
<tr>
<th>Week</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Kalala</td>
</tr>
<tr>
<td>2nd</td>
<td>Abbada</td>
</tr>
<tr>
<td>3rd</td>
<td>Pesi</td>
</tr>
<tr>
<td>4th</td>
<td>Ghana</td>
</tr>
<tr>
<td>5th</td>
<td>Four joints</td>
</tr>
<tr>
<td>6th</td>
<td>Four more joints</td>
</tr>
<tr>
<td>7th</td>
<td>28 additional joints</td>
</tr>
<tr>
<td>8th</td>
<td>Spine and bones</td>
</tr>
<tr>
<td>9th+10th</td>
<td>300 bones</td>
</tr>
<tr>
<td>11th</td>
<td>800 joints</td>
</tr>
<tr>
<td>12th</td>
<td>900 sinews</td>
</tr>
<tr>
<td>13th</td>
<td>100 flesh-balls</td>
</tr>
<tr>
<td>14th</td>
<td>Blood</td>
</tr>
<tr>
<td>15th</td>
<td>Pleura, (kilomaka)</td>
</tr>
<tr>
<td>16th</td>
<td>Skin</td>
</tr>
<tr>
<td>17th</td>
<td>Colour of the skin</td>
</tr>
<tr>
<td>18th</td>
<td>Kannava vata all over the body</td>
</tr>
<tr>
<td>24th</td>
<td>Navadvarami</td>
</tr>
<tr>
<td>25th</td>
<td>17000 pores (?)</td>
</tr>
<tr>
<td>26th</td>
<td>Solid body</td>
</tr>
<tr>
<td>27th</td>
<td>Strength</td>
</tr>
<tr>
<td>28th</td>
<td>99000 pores of the hair on the body</td>
</tr>
<tr>
<td>29th</td>
<td>All the limbs of the body</td>
</tr>
</tbody>
</table>

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 horn of karma and comes to the yonidvāra with its head below. And then there is birth.


VIMUTTIMAGGA Niṭṭhitā

At the end of this chapter is given the uddāna of the twelve chapters in the book.

Then there is a concluding gāthā, which purports to say:

‘Who can know this Dhamma which is profound, un-namable, unthinkable? Only that yogavacara who resolves upon cultivating the excellent Path, who has no doubt in the instructions and who has no ignorance.’

1. This and the following four questions are discussed in M.1802 (Sutta No. 44).
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>
</tr>
</thead>
<tbody>
<tr>
<td>Hair of the head</td>
<td>Fa-thien (hair-iron)</td>
</tr>
<tr>
<td>Skull</td>
<td>Er-tsung (ear-kind)</td>
</tr>
<tr>
<td>Brain (matthalunga)</td>
<td>Tie-Quan-hsien (maddener)</td>
</tr>
<tr>
<td>Eye</td>
<td>Thie-yen (icker of the eye)</td>
</tr>
<tr>
<td>Ear</td>
<td>Thie-er (&quot;,&quot;, &quot;ear)</td>
</tr>
<tr>
<td>Nose</td>
<td>Thie-pi (&quot;,&quot;, &quot;nose)</td>
</tr>
<tr>
<td></td>
<td>sub-divided into three kinds:</td>
</tr>
<tr>
<td>(i) Hair of the head</td>
<td>A-leu-kheu</td>
</tr>
<tr>
<td>(ii) Mo-nā-la-μu-kho (Mṛṇāmukha?)</td>
<td></td>
</tr>
<tr>
<td>(iii) Mo-nā-la-μu-kho (Mṛṇāmukha?)</td>
<td></td>
</tr>
<tr>
<td>(iv) Mu-tān-μo</td>
<td></td>
</tr>
<tr>
<td>(v) Mu-tān-μo</td>
<td></td>
</tr>
<tr>
<td>Tongue</td>
<td>Tu-kie (or Fu-cie)</td>
</tr>
<tr>
<td>Root of the tongue</td>
<td>Mu-tān-to</td>
</tr>
<tr>
<td>Teeth</td>
<td>Kyu-po</td>
</tr>
<tr>
<td>Root of the teeth</td>
<td>Yu-po-kyu-po</td>
</tr>
<tr>
<td>Throat</td>
<td>A-po-lo-ā (&quot;hā&quot;)</td>
</tr>
<tr>
<td>(i) Neck</td>
<td>sub-divided into two kinds:</td>
</tr>
<tr>
<td>(ii) Neck</td>
<td></td>
</tr>
<tr>
<td>Hair of the body (loma)</td>
<td>Thie-māo (icker of hair of the body)</td>
</tr>
<tr>
<td>Nails</td>
<td>Thic-tsāo (icker of nails)</td>
</tr>
<tr>
<td>Skin</td>
<td>sub-divided into two kinds:</td>
</tr>
<tr>
<td>(i) Skin</td>
<td></td>
</tr>
<tr>
<td>(ii) Skin</td>
<td></td>
</tr>
<tr>
<td>Pleura (Kilomakan)</td>
<td>sub-divided into two kinds:</td>
</tr>
<tr>
<td>(i) Pleura (Kilomakan)</td>
<td></td>
</tr>
<tr>
<td>(ii) Pleura (Kilomakan)</td>
<td></td>
</tr>
<tr>
<td>(iii) Phi-lān-po</td>
<td></td>
</tr>
<tr>
<td>(iv) Phi-lān-po</td>
<td></td>
</tr>
<tr>
<td>Flesh</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) A-lo-pó</td>
<td></td>
</tr>
<tr>
<td>(ii) A-lo-pó</td>
<td></td>
</tr>
<tr>
<td>Blood</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Po-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Po-lo</td>
<td></td>
</tr>
<tr>
<td>Sinews (nāru)</td>
<td>Four kinds:</td>
</tr>
<tr>
<td>(i) Lāy-to-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Lāy-to-lo</td>
<td></td>
</tr>
<tr>
<td>(iii) Po-po-lo-lo</td>
<td></td>
</tr>
<tr>
<td>(iv) Po-po-lo-lo</td>
<td></td>
</tr>
<tr>
<td>Pulse</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Sa-po-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Sa-po-lo</td>
<td></td>
</tr>
<tr>
<td>Location</td>
<td>Name</td>
</tr>
<tr>
<td>Bones</td>
<td>Four kinds:</td>
</tr>
<tr>
<td>(i) A-thi-phi-phu</td>
<td></td>
</tr>
<tr>
<td>(ii) A-nāu-phi-phu</td>
<td></td>
</tr>
<tr>
<td>(iii) Tāy-līn-tho-phi-tho</td>
<td></td>
</tr>
<tr>
<td>(iv) A-yi-thi-ye-ho-lo</td>
<td></td>
</tr>
<tr>
<td>Marrow of the bones (nīthimiñja)</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Mī-se</td>
<td></td>
</tr>
<tr>
<td>(ii) Mī-se-sa-lo</td>
<td></td>
</tr>
<tr>
<td>Spileen (phaka)</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Nī-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Pi-to</td>
<td></td>
</tr>
<tr>
<td>Heart</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Sa-pi-to</td>
<td></td>
</tr>
<tr>
<td>(ii) Yu-pi-to-sa-phi-to</td>
<td></td>
</tr>
<tr>
<td>Root of the heart</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Mān-kho</td>
<td></td>
</tr>
<tr>
<td>(ii) Sa-lo</td>
<td></td>
</tr>
<tr>
<td>Liquid fact (vasā)</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Ko-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Ko-lo-sa-lo</td>
<td></td>
</tr>
<tr>
<td>Bladder</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Mi-ko-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-hā-kol, Mahā&quot;)</td>
<td></td>
</tr>
<tr>
<td>Root of the bladder</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Ko-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Ko-lo-sa-lo</td>
<td></td>
</tr>
<tr>
<td>Cells of the membrane</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Sā-po-lo</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-hā-sā-po-lo (Mahā&quot;)</td>
<td></td>
</tr>
<tr>
<td>Roots of the cells of the membrane</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Lāy-to</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-ho-lāy-to (Mahā&quot;)</td>
<td></td>
</tr>
<tr>
<td>Mesentery (Antaguṇa)</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Cau-lāy-to</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-ho-lāy-to (Mahā)</td>
<td></td>
</tr>
<tr>
<td>Roots of the intestines</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) Po</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-ho-sa-po</td>
<td></td>
</tr>
<tr>
<td>Root of the large intestine</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) A-nān-po-ā (hā)</td>
<td></td>
</tr>
<tr>
<td>(ii) po-ko-po-ā</td>
<td></td>
</tr>
<tr>
<td>Stomach or rather its contents (udariya)</td>
<td>Four kinds:</td>
</tr>
<tr>
<td>(i) Yu-sau-ko</td>
<td></td>
</tr>
<tr>
<td>(ii) Yu-se-po</td>
<td></td>
</tr>
<tr>
<td>(iii) Tsa-se-po</td>
<td></td>
</tr>
<tr>
<td>(iv) Sie-sa-po</td>
<td></td>
</tr>
<tr>
<td>Abdomen</td>
<td>Four kinds:</td>
</tr>
<tr>
<td>(i) Po-ānā</td>
<td></td>
</tr>
<tr>
<td>(ii) Mo-ho-po-ānā</td>
<td></td>
</tr>
<tr>
<td>(iii) Tho-nā-phān</td>
<td></td>
</tr>
<tr>
<td>(iv) Phat-nā-mu-kho</td>
<td></td>
</tr>
<tr>
<td>Bile</td>
<td>Pi-to-li-hān</td>
</tr>
<tr>
<td>Saliva (khela)</td>
<td>Sie-ān</td>
</tr>
<tr>
<td>Sweat</td>
<td>Ra-sai-to-li-hā (ā)</td>
</tr>
<tr>
<td>Fat (Medo)</td>
<td>Mi-tho-li-ā (hā)</td>
</tr>
<tr>
<td>Strength</td>
<td>Two kinds:</td>
</tr>
<tr>
<td>(i) So-po-ā-mo</td>
<td></td>
</tr>
<tr>
<td>(ii) Sa-mo-chi-to</td>
<td></td>
</tr>
</tbody>
</table>
I propose to indicate here some of the parallel passages found in the Vimuttimagga and Petakopadesa.  

(1) In the very Introductory chapter 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 (samma-ditthi)—either by learning it from others or by self-reflection. This corresponds to 'Dve hetu dve punya sañcaya samanuddittha uppadda, parato ca ghosa sacch冊usandhī, ajjhata na ca yena manasi-kara' found at the very beginning of the Petakopadesa.

(2) In the third chapter of (III.74) of the Visuddhimagga, Buddhaghosa refers to the view of the fourteen cariyas which he is not prepared to accept. Upatissa does refer to these fourteen and names them one after another. Among these there are two types which are called by the name of somabhi-gacanaya. Now exactly this very type is found in Petakopadesa, VIIth Chapter, pp. 157, 152 (pp. 190, 192 of the printed edition).

(3) In the Twelfth book of the Vimuttimagga, in the twelfth chapter (Saccapariceheda), part two, we have only three lokuttara-indriyas given as playing an important part of the progress of the Yoganacara towards the ideal of Arhatship. These same three indriyas, anāññatāniññatindriyāni, anāññindriyāni, and aññatavinindriyāni are also found in the second and the third chapters of the Petakopadesa, pp. 56, 71-72 (pp. 146, 152 of the printed edition).

(4) So also in the same chapter we come across three kinds of searches, tissa esanū or pariyesanū. The same three we meet with in the eighth chapter of the Petakopadesa, p. 234 (p. 251 of the printed edition). Also see Vibhanga, p. 360.

(5) In the second part of the XIth chapter we have three-fold classification of things; khandha-sangaha, ayatana-sangaha, dhatusangaha. Exactly the same classification we meet with in the sixth chapter of the Petakopadesa, p. 124 (p. 176 of the printed edition).

(6) In Book four, Chapter eight, part one of the Vimutti-

1. My article on this subject in Indian Culture, vol. III, no. 4, pp. 744-46, is reproduced here with a few alterations.
2. pp. 2.
3. p. 34.
4. p. 122.
5. p. 132.
VIMUTTIMAGGA

magga, Upatissa mentions three kinds of middha, ahara, uduja and cittaja, of which only the last he considers as nivaranas, 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 thina and uddhaca and not thina-middha and uddhacca as is asserted by Buddhaghosa in the XXII Chapter 71 para of the Visuddhamagga. This view of Upatissa is supported in the Petakopadesa, VIIth Chapter, p. 180 (p. 201 of the printed edition), where it is said 'Attho pana Arhako kaya-kenidasmi dha ca okkamati, na ca tam nivaranati; tassa thinnamiddham nivaranati ti na ekama'. This view is also supported by the author of the Mulindapārā (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 Petakopadesa, VIIth Chapter, pp. 157, 158 (p. 191 of the printed edition). One of these passages (p. 46) corresponds to 'Attho alobhassa pari pariya viñjito hoti kāmehi, attho adovassa pari pariya, amohassa pari pariya ca viñjito hoti pīpakehi 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 Petakopadesa 'Attho pathamabhinnipāto vitakka, pasīladdhasa vicaraya vicāro. Yathā puriso durato puriṣa passati āpachchante, na ca tavā jñāti itthi ti vā puriso ti vā, yadda tu pasīlabbhati itthi ti vā puriso ti vā evam vicāro ti vā—evam vicāro vitakke appetit.'

(9) There are other similes also from the Vinuttimagga which can be traced to the Petakopadesa, VIIth Chapter, p. 158 (p. 191 of the printed edition). Here is one. 'Yathā bhātiko humhiko sojhiyapāyanti vā ampa vā simpa ampa van samatho samadhiyo anicca aṭṭhagatassa samadhiyo ca, dhammapatisambhidayo anicca aṭṭhagatassa samadhiyo ca.'

(10) While describing the simultaneous nature of the penetration into Truths (saçcapariccheda) 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. Petakopadesa gives almost identical similes (p. 150; 187 of the printed edition). Buddhaghosa refers one of these similes to Parāqas and although he does not mention that same 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 Petakopadesa, p. 190 (p. 208 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 nirvāna as nibbāna and even if I have a perfect yathābhātavāno dhamma, I do not thereby become a kīhāsava arahā.' The passage in the Petakopadesa says 'Yathā gambhirayu dvāre vādakam ca bhātiko yathā pariccata, na ca kāyena abhisambhūtā, evaman ariyā nibbānakhāntiyo radi ti bhavati na ca sañcikkhiti'.

(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. Those same angas are mentioned in the Petakopadesa, p. 155 (p. 190 of the printed edition). 'Yathā pātisampanno sañca sañca rakkhito jhānā-satiyo, sampajātana, nivāra, cittekkatāya, upekkhāya.'

Do the instances given above justify us in concluding that the Author of the Vinuttimagga had the advantage of consulting the Petakopadesa?
APPENDIX B

For facilitating reference to the P.T.S. edition of the Viśuddhimagga, the following table is given. It shows the number of pages of the Viśuddhimagga published by the Pali Text Society, corresponding to the chapters and paragraphs of the same text to be published in the Harvard Oriental Series.

The Roman figure shows the number of the chapter.

<table>
<thead>
<tr>
<th>P.T.S. Pages</th>
<th>H.O.S. Pages</th>
<th>P.T.S. Pages</th>
<th>H.O.S. Pages</th>
<th>P.T.S. Pages</th>
<th>H.O.S. Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-2</td>
<td>43</td>
<td>103-104</td>
<td>74</td>
<td>56-59</td>
</tr>
<tr>
<td>2</td>
<td>2-3</td>
<td>40</td>
<td>109-114</td>
<td>76</td>
<td>61-66</td>
</tr>
<tr>
<td>3</td>
<td>0-7</td>
<td>41</td>
<td>114-118</td>
<td>77</td>
<td>65-68</td>
</tr>
<tr>
<td>4</td>
<td>7-10</td>
<td>42</td>
<td>118-121</td>
<td>78</td>
<td>69-73</td>
</tr>
<tr>
<td>5</td>
<td>10-13</td>
<td>43</td>
<td>122-125</td>
<td>79</td>
<td>74-78</td>
</tr>
<tr>
<td>6</td>
<td>13-16</td>
<td>44</td>
<td>126-129</td>
<td>80</td>
<td>78-82</td>
</tr>
<tr>
<td>7</td>
<td>17-20</td>
<td>45</td>
<td>132-135</td>
<td>81</td>
<td>82-86</td>
</tr>
<tr>
<td>8</td>
<td>19-22</td>
<td>46</td>
<td>138-141</td>
<td>82</td>
<td>87-91</td>
</tr>
<tr>
<td>9</td>
<td>22-25</td>
<td>47</td>
<td>142-145</td>
<td>83</td>
<td>93-97</td>
</tr>
<tr>
<td>10</td>
<td>24-27</td>
<td>48</td>
<td>148-151</td>
<td>84</td>
<td>119</td>
</tr>
<tr>
<td>11</td>
<td>25-28</td>
<td>49</td>
<td>154-157</td>
<td>85</td>
<td>124-129</td>
</tr>
<tr>
<td>12</td>
<td>27-30</td>
<td>50</td>
<td>157-161</td>
<td>86</td>
<td>139</td>
</tr>
<tr>
<td>13</td>
<td>31-34</td>
<td>51</td>
<td>162-165</td>
<td>87</td>
<td>140</td>
</tr>
<tr>
<td>14</td>
<td>34-37</td>
<td>52</td>
<td>166-170</td>
<td>88</td>
<td>142</td>
</tr>
<tr>
<td>15</td>
<td>39-42</td>
<td>53</td>
<td>171-175</td>
<td>89</td>
<td>150</td>
</tr>
<tr>
<td>16</td>
<td>42-45</td>
<td>54</td>
<td>176-180</td>
<td>90</td>
<td>154</td>
</tr>
<tr>
<td>17</td>
<td>44-47</td>
<td>55</td>
<td>181-185</td>
<td>91</td>
<td>159</td>
</tr>
<tr>
<td>18</td>
<td>47-50</td>
<td>56</td>
<td>186-190</td>
<td>92</td>
<td>162</td>
</tr>
<tr>
<td>19</td>
<td>52-55</td>
<td>57</td>
<td>191-195</td>
<td>93</td>
<td>172</td>
</tr>
<tr>
<td>20</td>
<td>55-58</td>
<td>58</td>
<td>196-200</td>
<td>94</td>
<td>184</td>
</tr>
<tr>
<td>21</td>
<td>58-61</td>
<td>59</td>
<td>201-205</td>
<td>95</td>
<td>187</td>
</tr>
<tr>
<td>22</td>
<td>60-63</td>
<td>60</td>
<td>206-210</td>
<td>96</td>
<td>188</td>
</tr>
<tr>
<td>23</td>
<td>62-65</td>
<td>61</td>
<td>211-215</td>
<td>97</td>
<td>189</td>
</tr>
<tr>
<td>24</td>
<td>64-67</td>
<td>62</td>
<td>216-220</td>
<td>98</td>
<td>190</td>
</tr>
<tr>
<td>25</td>
<td>63-66</td>
<td>63</td>
<td>221-225</td>
<td>99</td>
<td>191</td>
</tr>
<tr>
<td>26</td>
<td>60-63</td>
<td>64</td>
<td>226-230</td>
<td>100</td>
<td>192</td>
</tr>
<tr>
<td>27</td>
<td>62-65</td>
<td>65</td>
<td>231-235</td>
<td>101</td>
<td>193</td>
</tr>
<tr>
<td>28</td>
<td>64-67</td>
<td>66</td>
<td>236-240</td>
<td>102</td>
<td>194</td>
</tr>
<tr>
<td>29</td>
<td>62-65</td>
<td>67</td>
<td>241-245</td>
<td>103</td>
<td>195</td>
</tr>
<tr>
<td>30</td>
<td>60-63</td>
<td>68</td>
<td>246-250</td>
<td>104</td>
<td>196</td>
</tr>
<tr>
<td>31</td>
<td>62-65</td>
<td>69</td>
<td>251-255</td>
<td>105</td>
<td>197</td>
</tr>
</tbody>
</table>

APPENDIX B
INDEX OF PALI WORDS

a-kata, 43.
a-katāññuto, 77.
Akanittā, 120.
a-kāraṇato, 73.
a-kāḷika, 67; "maraṇa, 72.
akirīya
  "diṭṭhi, 110.
  "dhamma, 115
akusala
  "kaṇmapatha, 124.
  "cittuppāda (twelve), 124.
  "dhammā, 79.
  "mūlāni (three), 122.
  "sīla, 6, 10.
akura"(sim.), 104, 105.
agati (four), 123.
agārava-padaṭṭhāna, 99.
acci, 120n.
ajjhatta, 87.
  "bhābiddhā, 87.
  "bhāhiṇḍḍhā-ārammaṇa, 87.
añña-ukekkhā, 65.
añña-sīvindriya, 122.
aññindriya, 122.
aññe, 5.
Atihakkathā, 58, 60, 95.
Atihaka-nipāta, 81.
atthāna, 32.
atthi-sañña, 62.
atṭhika, 38, 61.
Atappā, 120.
atthanapa, 65.
  "ñāṇa, 89.
atthi-kammakilesa, 106.
attha, 110.
avitatha*, 110
  "dhamma*, 110.
vacana*to, 83.
sacca*, 110.
sañña*, 110.
  (two kinds): sāmañña, visesa, 83.
Atharva-veda, 76n.
a-dakkhamasukha, 53.
a-dosa, 28, 46, 80.
adīhāna-parichcheda, 74.
adhibitta-sikkha, 2, 70.
adhibhūna (*ā)
  (four), 80 n.
  iddhi, 80.
  "pāramitā, 64, 80.
adhipañña-sikkha, 2, 70.
adhipateya, 8.
adhiśasikkha, 99.
  (upakkilesa) 117.
adhisāsikkha, 2, 70.
ananāṭṭa-anāṭṭasaṃsārindriya, 123.
anatta (*ā) 84, 114, 119.
  * anupassanā, 114.
  * sañña, 75.
anavaya-nāṇa, 6.
anāgaṭṭaṃsa, 65.
  "ñāṇa, 91.
anāgaṭṭa-phala-vipāka, 106.
Anāgamī, 3, 125-128.
  five kinds of, 120.
anācariyaka, 62.
anāsava, 1, 110.
anicca, 84, 114, 118.
  * anupassanā, 114.
  * anupassī, 71.
  "diṭṭhi, 121.
  "sañña, 74, 75.
anidassana
  "appatīgha, 97.
  "sappatīgha, 97.
anindriya, 42.
INDEX OF PALI WORDS

A-nimitta (ā), 118, 128.
"a-nimitta, 118, 128.
"to, 74.
"dhātu, 114.
"vima-mahā, 122.
A-niyata, 118.
A-niutapa, 68.
A-nuttara, 1, 63.
A-nudd[a], 114.
A-nudd[a]-cittāni, 128.
A-nudd[a]-dhamma, 53.
A-nudd[a]-subhā, 53.
A-nudd[a]-samā-bhā, 52.
A-nudd[a]-śrāva, 2.
A-nudd[a]-vācaka, 65.
A-nudd[a]-vāca, 76.
A-nudd[a]-śrāva, 97.
A-nudd[a]-dhamma, 94.
A-nudd[a]-śrāva, 65.
A-nudd[a]-vācaka, 27.
A-nudd[a]-śrāva, 27.
A-nudd[a]-śrāva, 86.
A-nudd[a]-śrāva, 65.
A-nudd[a]-śrāva, 86.
A-nudd[a]-śrāva, 65.
INDEX OF PALLI WORDS

upāya, 41, 45.

*kośa, 92.

(pañca), 95-112.

upāyasa-dukkha, 108.

upakkha, 62.

upakkha, 52, 53, 53n, 80, 81.

(of eight or ten kinds), 52.

(threecold), 53.

anubrāhmanā, 49.

"indriya, 58.

"(upakkilesa), 117.

"pāramitā, 64, 80.

"bhūmi, 81.

uppali (sim.), 52.

umilāna, 44.

ākā, 96.

*sīra, 96.

ekabhojana, 19.

ekakaya, 48, 49, 49n, 51n, 52a,

55n.

ekacca, 35, 70.

ekatta-naya, 115.

ekattato, 97, 110.

nānatta, 84.

ekabīj, 120.

tikkhindriya, 120.

eka-lakkhanadhamma, 115.

ekāsana, 19, 23.

ekacca, 96.

ekasana, 49n.

ekodi-bhava, 31, 51.

etārathi, 74.

evam-dhammatānaya, 115.

chi-passa, 67.

chi-passika, 67.

elamuga, 123n.

ṣaṅgha (four), 123.

chi-passa, 67.

ṣaṅgha, 123n.

ogha (four), 123.

ottappa, 33.

olādā-bhāsā, 58, 59.

oddāna vattthena pārupīta (sim.),

58.

odata-vasana-āla, 10.
Nārada, 126, 126n.
nimitta, 117.

bhava, 107.

nīkkheti, 117n.

Nipasa, 27, 27n.

*pavasakā, 27.

Nīgrotha

nuiga, 64.

*pavakasaddisa, 89.

Nīcana, 119.

dhuta, 10-26, 125n.

dhutanga, 19, 23, 24, 24n, 125n.

akusala, 23.

abyakata, 2, 23-24.

kusala, 23, 24.

kusala-vinnunutta, 24.

flhuta-vada, 24, 25.

dhunia-sihā, 70.

dhenupaka-vaccha, 52.

nadusota (sim.), 97.

nānata, 16.

naya

ekatta, nānatta, abyāpara, evam-dhammatā, 115.

na vatta-bhāramana, 87.

na vanita, (colour of), 88.

nāhīpaka (sim.), 49.

*antevā (sim.), 49.

nānattā

ekattato, 84.

to, 97, 110.

*naya, 116.

*sāhā, 54, 90.

nānābhassana, 120-121.

nāmatika (or nāmatika), 16n.

nāma, 113.

*kāya, 129n.

nāma-rūpa, 104, 111.

*vattathāna, 113.

nīmitta-gahana, 67, 115.

kilesa, samādhi, vipassanā, 115.

nīrānu-samādhi, 31.

Nīrodha, 66, 125, 126.

jhāna-samāpatti, 128.

sacca, 111.

sānā-anaya-satīyita-samāpatti, 126, 127-128.

samāpatti, 57.

(hetupaccaya-patiṭhaddha), 114.

Nissaggiya-pocitta, 11u.

nissandato, 75, 85.

nissaya, 49, 74.

nissita, 7, 8.

lora, atta, dhamma, 8.

nila-kasina, 58.

nīvarana, 1, 48, 49, 95.

(five), 48, 49, 111, 123.

Netti, 89u, 80n, 122n.

nīkkhanna, 4, 44, 64, 117n.

*pāramitā, 64, 80.

sānā, 97, 98.

Netripada-sātra, 62n.

Netripada-sūtra, 62.

nemittikāta, 12.

Nāraṭa, 64.

Nevaśā-sāna-ānayatana, 38, 40, 56, 60, 85.

*upaga, 56.

nasiyājīka, 16, 22, 23, 48n.

pakati

ānā, 80.

*vapta, 87.

*sīla, 10.

pamsukāla, 17.

pamsukalika, 16, 23.

paggahā, 117.

(upakāla), 117.

pākapatikā, 37, 56, 59, 62, 78, 81-82, 87, 91.

pakānaka-dhamma, 121-23.
bhavanga
*upaccheda, 102u.
*caanna, 102u.
*citt, 102.
*pāta-citt, 102.
*aana, 102.
bhava-betu-sandhi, 105.
bhāvanā, 49, 81.
*mayā paññā, 92.
bhāvanāya, 32.
*ābhikkusandhi
*gāma, 36.
māgga, 36.
bhāra (sim.), 110.
bhikkhu, 11.
*dhamma, 14.
bhūmi, 54, 120, 121, 122.
avitakka*, sa-vitakka*, 121.
*to, 41.
dassana*, sankappa*, 122.
nipplika*, sampipthika*, 121.
bhāvanā*, 122n.
sekhā, a-sekhā*, 122.
bhavavaramana, 39.
Bhesa-kālavāna, 62.
bojjana
*āhāra, 36.
*to, 36.
*mattanuthā, 16, 19, 23.
*makkha, 6.
Magadhā, 64.
magga
*angāni, 66.
*āṭṭhagānika, 111.
*āṇa, 119, 120.
*peṭipāda, 1.
*sacca, 111.
*sammāsāsa rūpāna, 93.
maccariya, (five), 123.
majjhe, 49.
*kalyāṇa, 2.

majjh☆, 79, 81.
majjha, 50, 52, 53.
majjhima-desa-upapatti, 79.
mahā, 43, 44, 45, 58.
mattā aññān.
bhojane *tā, 16, 19, 23, 28.
masesikāra, 101.
*eyonisa* 105n., 112n.
*to, 116.
mālakā dhammā, 112.
samma*, 79.
mahayatanas, 100.
mahā 101.
*dhātu, 97-99.
*vibhūna, 101.
vibhūnā-sdhātu, 97-99.
mahā-mahā iddhī, 86.
maraṇa, 72, 104.
(of two kinds), 72-73.
(of three kinds), 72.
*sati, 38, 40, 72-75.
(distinguished from anicca-
saṅkāti), 74-75.
mahāanta-pāruṣabhāvato, 83.
mahā
*Brahmā, 50.
bhūta, 83, 95, 96.
Mahākapi, 64.
mahākāravatthu-samāčchā, 29, 80.
Mahā-govinda, 64.
mahāpināka (pañcika*), 87.
Mahānayanta, foot-notes en 6,
16, 29, 64, 65, 93, 104.
Mahā-satta, 80.
Mahā-sudassana, 73.
Māgarīya-sutta, 96.
māna, 7, 34; (nine), 123.
Māndhātā* (tr), 73n.
Māṇic, 64.
Mīga (sim.), 21.
mite, 11-12, 14.
*antā, 111, 124.

*yāja, 11-12, 14.
*dīthi, 110.
mīchāțattā, 124
middha, 48.
(kāya dhamma), 48.
*rūpa, 65, 123.
(rūpādhamma), 48.
(rūpānuttavati), 123.
mahāsittakāmāsīdā-ājīva, 118.
mahā-mukha, 76.
Munḍa, king, 126u.
madita, 33, 80, 81.
mānindriya, 42, 50.
muni, 96, 120n.
Māghasakka, 64.
Mārdhata (Mārdhajāta), 73n.
māla, (mettā), 79.
māla-kīla, 36.
Mendaka, 80.
mētā, 3, 78-80, 81.
*pāramitā, 64, 80.
moggāla, 127n.
Moggalipattisesa, 127.
Moggallāna, 73.
moha, 89.
*caṅha, 24, 34-37.
*caṅha, 34.
sīla, 9.
Yathā-kammupaga, 90.
*nāma, 91.
yathābhānta
*saṅdassana, 126.
*saṅdassana-visuddhi, 113.
yamaka, 116.
yamaka-pṭihāriya, 29, 80.
Yamagiri, 73.
yathāsandhatikā, 16, 22.
yuga, 44.
Yuvanāśva, 73n.
yogā (four), 123.
yogāvacara, 16, 26, 43, 44, 45, 49, 51, 52, 58, 54, 55, 56, 58, 69, 61, 63, 64, 67, 70, 71, 72, 73, 77, 81, 84, 85, 86, 88, 95, 113, 119, etc.; too numerous references.

yonito, 97.

yoniso patissakkha*, 12.

paṭisevati, 12, 13.

"manasihāra, 2.

raja, 20.

rāvā, 65.

rāsa, 2, 25, 26, 43, 57-39, 61, 62, 69, 73, 75, 77, 80-82, 88, 94, 92.

"sambhavana, 127.

dhamma*, 46.

lōka "dhammā (eight), 111, 123.

"dhātān, 88, 89.

"vidū, 63.

sakkhāra*, 63, saīta*, 63.

lokiya "paṇā, 99.

"samādhi, 23.

"śīla, 7.

lokiṭṭhāra "paṇā, 92.

"samādhi, 28.

"śīla, 7.

lokhā, 38, 122.

dōma-kāpa

navanavuti "saṭhasa, 96.

(also see 83).

Lōma-haṇḍa-sāṭakā, 64.

lokiṭṭhā, 38.

"kasiṇa, 68.

lokiṭṭhā, 38, 61.

vacāna "attātho, 33, 99, 100, 109.

"khamo, 32.

vaccha (dhekapaka*), 52.

vaṭṭhāna nimiṭṭha*, 39.

vaṭṭhāna, 48, 49, 51, 52, 53, 55, 56.

vaṭṭhāna-cummetī, 73.

tattā, 32.

vattīnu "kāma, 46.

"dasaka, 96.

veya, 113, 116, 117, 118.

valāhāna-paṭāla, 70.

Vālāhāsa, 64.

Vasubandhū, 6n.

vīṭa, 36, 74.

vīṭā-dhārā, (sim.), 70.

vāyāma, 10.

vāyō, 83.

vāyō-kāsiṇa, 33, 57, 58.

vārīta (śīla), 7.

vālagga, 53.

vīkappa, 82.

itthi-pūrisādī*, 32.

vālāmiga-yakkha-rakkhasādī*, 82.

vīkāra-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.

vīkāba-rūpa, 97.

vīkāba-middhi, 86.
hetu-paccaya, 95, 103-107, 113.

hetu, "to, 115.

"phala-nilāna, 94.


āla", 7.

accumulation, 95.

acrobatic feats, 60

ant, (sim.) 16.

antidote, 41, 75.

ān-phāṇ, 69.

Arhat, 3, 24, 48, 63, 120, 125.

unknown destiny of, 120.

Arhatship, 120.

Path to, 120.

uruy, 48.

bag of fesces and urine (sim.), 75.

bird, surrounded by fire (sim.), 118.

Blessed one, (see Bhagavā), 64, 66, 103, 109, 125.

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.

deliverance, 1.

Path of, 2.

Dependent Origination (also see Law of Causation), 113, 114.

(negative way), 114.

disease of leprosy (sim.), 100.

Divine Eye, 61.

doctor (sim.), 32.

doll, wooden, 84.

double-tongued, 134.

dragon, 74.

dumb maid-servant (sim.), 101-102.

tear, 100.

heavenly" 88.

natural" 88.

earth (sim.), 107.

Eightfold Path, 109.

elephant
goad applied to, 115.

without a good (sim.), 32, 41.

execution, post of, 73

executioner (sim.), 73.

exertion, right*, 27.

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.
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.
... helmsman, 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, 25, 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.
... Law of Causation, 104, 113, 114.
... (also see Dependent Origination) leprosy, 100.
... light of the sun, sim., 99.
... lightening, flash of, 116.
... 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.
... pondering over the meaning of a sutta, 47.
... poor, 15.
... possessed by spirits, 83.
... seeing a relative after a long time, etc. 81.
... unintelligent, 117.
... wishing a bath but entering unclean water, 78.
... with feet outside the threshold, 119
... mango (fruit), 101, 102.
... master (sim.), 37.
... mystery over husma and samādhis, 60.
... unmita, 59.
... trances, 51-53.
... miraculous powers, 86-91.
... mirror (sim.), 80.
... moon (sim.), 73, 107.
... moth (sim.), 115.
... mother (sim.), 32, 80.
... mountain, 107.
... Nā-lō-tho, 126.
... name and form, 84.
... neutral person, 78-79.
... Nieh-ti-li-po-tho-shin-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, 125.
... person, surrounded by robbers, 118.
... physi-pa, 10a.,
... physician (sim), 110.
... suffering from a disease, 73.
... poison (sim.), 37, 78; *ed food, 78.
... Po-li-phu-to, 87.
... poor man (sim.), 15.
... pores of hair, ninety-nine thousand, 85 (also 76).
... preliminary, 127.

protracted smiles, 101-102, 104.
Przycluski, 124 a.
puppet (sim.) painted, dressed up, worked by strings within, 84.
Pure Abodes, 64.
Right Path, 64.
... sailor (sim.), 15.
... San-Tsang, 46, 47, 49.
saw (kalaca) (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-ti-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.
... speak, smallest, changing, 116.
... spint, 104, 107.
... spyin-be-skyes, 73u.
... 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, 109.
... Ta-te-shi-kyu-phu, 62.
Teachers
former, 82, 83, 101.
of the past, 82.
... teeth, thirty-two, 76.
... thorn (sim.), 100.
tip of the nose, attention to 69, 70.
... Truths (four), 32, 84, 105-28.
... Unbakiakle Happy State, 120.
... vase, painted but full of impurity, 78.
... well, in a mountain-forest, 125.
... water, flowing to a lower level (sim.), 99.
... Wheel of the Law, 60.
... wheel, the turning of (sim.), 100.
... wine in a keg, 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

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>x</td>
<td>2</td>
<td>Maddhyamaka</td>
<td>Madhyamaka</td>
</tr>
<tr>
<td>xiv</td>
<td>8</td>
<td>Abhayagirihiina</td>
<td>Abhayagirihiina</td>
</tr>
<tr>
<td>xv</td>
<td>3</td>
<td>lite.</td>
<td>lite.</td>
</tr>
<tr>
<td>xvi</td>
<td>7</td>
<td>the first Chinese character</td>
<td>扶</td>
</tr>
<tr>
<td>xlii</td>
<td>14</td>
<td>nirodha-samapatti</td>
<td>kasiyas</td>
</tr>
<tr>
<td>xvi</td>
<td>1 from the bottom</td>
<td>Add to note 13: ‘Cf. Vis. XVII.78: anāMadhyamakathāpathamañjukam, ti-dhākakam viṣā; also see XVII.195, XVIII.32.’</td>
<td></td>
</tr>
<tr>
<td>xlvii</td>
<td>11</td>
<td>Vimuttimagga</td>
<td>Vimuttimagga</td>
</tr>
<tr>
<td>xlvii</td>
<td>foot-note 1</td>
<td>p. not quoted</td>
<td>not quoted</td>
</tr>
<tr>
<td>xlix</td>
<td>foot-note 8</td>
<td>79</td>
<td>49</td>
</tr>
<tr>
<td>xxx</td>
<td>foot-note 4</td>
<td>Add “69”</td>
<td></td>
</tr>
<tr>
<td>xlii</td>
<td>foot-note 1 xxxix-xl</td>
<td>xxxix-xl</td>
<td></td>
</tr>
<tr>
<td>xlii</td>
<td>16</td>
<td>Nevasaṁañāsaṁāya-yanūpaga</td>
<td>Nevaśaṁāsaṁāya-yanūpaga</td>
</tr>
<tr>
<td>xlii</td>
<td>13</td>
<td>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 Gandhavamsa says on p. 65: Peṭakopadesa tīka ūdumbara-nāmācariyakūsī.’</td>
<td></td>
</tr>
<tr>
<td>xlv</td>
<td>11</td>
<td>Akanīṭṭha</td>
<td>Akanīṭṭha</td>
</tr>
<tr>
<td>xlvii</td>
<td>5</td>
<td>Pāṇīṇa</td>
<td>Pāṇīṇa</td>
</tr>
<tr>
<td>xlvii</td>
<td>8</td>
<td>lo,</td>
<td>lo,</td>
</tr>
<tr>
<td>xlvii</td>
<td>6 from the bottom</td>
<td>Sāṇīṇa</td>
<td></td>
</tr>
<tr>
<td>lii</td>
<td>2</td>
<td>contact</td>
<td>contact</td>
</tr>
<tr>
<td></td>
<td>4 from the bottom</td>
<td>Vijñāpti</td>
<td>Vijñāpti</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>For</td>
<td>Read</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>6</td>
<td>6 from the bottom</td>
<td>To note 2, add: For <em>santāpa</em> as a kilesa and for other kilesas corresponding to several in this list, see respectively pp. 223 and 222-224 of Yamakami Sōgen’s ‘Systems of Buddhistic Thought’ (1912).</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>15</td>
<td><em>paticchedanatham</em></td>
<td><em>paticchedanatham</em></td>
</tr>
<tr>
<td>14</td>
<td>1 from the bottom</td>
<td>note 2</td>
<td>detailed</td>
</tr>
<tr>
<td>15</td>
<td>7</td>
<td>Rāgā-cariyā</td>
<td>Rāgā-cariyā</td>
</tr>
<tr>
<td>34</td>
<td>8</td>
<td>Moha-cariyā</td>
<td>Moha-cariyā</td>
</tr>
<tr>
<td>38</td>
<td>10</td>
<td>kammatthānās</td>
<td>kammatthānās</td>
</tr>
<tr>
<td>38</td>
<td>12</td>
<td>pūjāvaka</td>
<td>pūjāvaka</td>
</tr>
<tr>
<td>40</td>
<td>13</td>
<td>kāyagatāsati</td>
<td>kāyagatāsati</td>
</tr>
<tr>
<td>40</td>
<td>4 from the bottom</td>
<td>In note 2, add ‘XXIII. 14.’</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>8 from the bottom</td>
<td><em>patikkulassanā</em></td>
<td><em>patikkulasanā</em></td>
</tr>
<tr>
<td>45</td>
<td>11 from the bottom</td>
<td><em>kā appanā?</em></td>
<td><em>kā appanā?</em></td>
</tr>
<tr>
<td>49</td>
<td>foot-note 1</td>
<td>Add: ‘Petaka p. 178 (p. 200 of the printed edition) has, however, the following passage: Komacandassan nekkammavītakka patipakkho, hyāpādassā abhyāpa-vītakko patipakkho. Tīrānak nissarojanam avihimā-vītakko patipakkho.’</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>5</td>
<td>Brahma gods</td>
<td>Brahma gods</td>
</tr>
<tr>
<td>52</td>
<td>10 from the bottom</td>
<td>Ekangavippāhanam</td>
<td>Ekangavippāhanam</td>
</tr>
</tbody>
</table>

**CORRECTIONS AND ADDITIONS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>12</td>
<td><em>satipārissuddhīn</em></td>
<td><em>satipārissuddhīn</em></td>
</tr>
<tr>
<td>57</td>
<td>20</td>
<td>Catutthijjhānādi</td>
<td>Catutthojjhānādi</td>
</tr>
<tr>
<td>66</td>
<td>13 from the bottom</td>
<td>samma maggagāni</td>
<td>samma maggagāni</td>
</tr>
<tr>
<td>70</td>
<td>6 from the bottom</td>
<td>assāsissi</td>
<td>assāsissi</td>
</tr>
<tr>
<td>73</td>
<td>2 from the bottom</td>
<td>Add: ‘Also see Mandhātu Jātaka, Jā. ii, 310-14.’</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>6</td>
<td>patīghā</td>
<td>patīghā</td>
</tr>
<tr>
<td>87</td>
<td>19</td>
<td>adhīṭhānā</td>
<td>adhīṭhānā</td>
</tr>
<tr>
<td>92</td>
<td>9</td>
<td>apacayā</td>
<td>apacayā</td>
</tr>
<tr>
<td>94</td>
<td>4 from the bottom</td>
<td>bhāvanā-sam.</td>
<td>bhāvanā-sam.</td>
</tr>
<tr>
<td>96</td>
<td>12 from the bottom</td>
<td>Samuṭṭhāto</td>
<td>Samuṭṭhāto</td>
</tr>
<tr>
<td>96</td>
<td>5 from the bottom</td>
<td>kommasamuṭṭhāna</td>
<td>kommasamuṭṭhāna</td>
</tr>
<tr>
<td>97</td>
<td>13</td>
<td>the first Chinese character</td>
<td>首</td>
</tr>
<tr>
<td>98</td>
<td>16 from the bottom</td>
<td>phoṭṭhabba-saññā</td>
<td>phoṭṭhabba-saññā</td>
</tr>
<tr>
<td>98</td>
<td>14 from the bottom</td>
<td>cakkhu-samphassajā</td>
<td>cakkhu-samphassajā</td>
</tr>
<tr>
<td>99</td>
<td>2</td>
<td>in the XIV. 133-184</td>
<td>in XIV. 133-184</td>
</tr>
<tr>
<td>99</td>
<td>6 from the bottom</td>
<td>Vacanatthato</td>
<td>Vacanatthato</td>
</tr>
<tr>
<td>99</td>
<td>2 from the bottom</td>
<td>Lakkhanato</td>
<td>Lakkhanato</td>
</tr>
</tbody>
</table>
170 VIMUTTIMAGGA

Page Line For Read
100 9 vimutti kkhando vimuttikkhandho
100 11 from the bottom interprets interprets
100 1 from the bottom ke ci koci
102 12 second Chinese character
103 21, 24 " " " " 縄
105 24 fourth " " "
110 15 dvāra-pidapana... dvāra-pidahana...
110 16 samtīho samattho
110 7 from the bottom suññatatto suññatatto
110 marginal note XVI.86 XVI.86

Page Line For Read
122 6 from the bottom pajānā pajānāti
123 6 from the bottom maccariyena maccariyena
124 7 -kampapathā -kampapathā
124 4 from the bottom 'Le Concile...' 'Le Concile...
126 13 ditthadhmasukha-vihārotthaya ditthadhmasukha-vihārotthaya
127 7 along will along with
133 14 chapter of (III.74) of chapter (III.74) of
133 23 part of part in the
133 25-26 and aññāvindriya and aññāvindriya

113 15-16 Add a note on the parable of blind and lame men:
"See Brahmāṣṭhīra, II.2.7 and Sākara's Bhāya on it; also Sākhyakārikā, 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-paccyā vedanā-paccaya
114 12 from the bottom viññāphāyā viññāphāyā
115 15 kammatthanas kammatthanas
117 8 passaddhi passaddhi
118 6 BHAYATUPTTHA-NANANAM BHAYATUPPAPA-TTHANANANAM
118 6 from the bottom sankhārapakkhañapa sankhārapakkhañapa
120 15 mudidriyo mudidriyo
122 10 from the bottom kāma-parīyesana kāma-parīyesana