Sj. is the Cullaṭīkā of Vis. The opening gāthā of Sj. says that this text was composed for the sake of making those who cannot understand Vis. immediately because of its many knotty parts, even though there is a ṭīkā (namely Pm.) which does throw lights upon its detailed and deep meaning, to enter into the text completely. 1) So it can be said that Sj. was composed for supplementing the commentary Pm.

However, it is not clear who wrote this text, when it was written, or where. It is also not clear by whose request it was composed. The opening gāthā and the closing gāthā do not mention anything about them.

Regarding the date of the composition of Sj., the upper limit would be the 7th cent. A.D. because Sj. was clearly composed following Pm.* Then the lower limit would be the latter half of the 18th cent. A.D. as Rāma I2) edition containing the oldest MS. of Sj. was written between 1782 and 1809.

With reference to the place where Sj. was composed, Rev. Rewathadhamma, the editor of Pm., says that Sj. was composed in the Shri Mahāprakammabhūja Temple, Anurādhapura, Ceylon. 3)

Further, the words in which Vis. is quoted in Sj. are almost the same as those of the Sinhalese edition of Vis.** So we may assume that Sj. was composed in Ceylon. However, the passage "Svatti namo Buddhassa" is found in Sj. at the beginning of

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* The date of the author, Dhammapāla, is cir. 7th cent. A.D. (see Bapat-3). ** e.g. Sj.III-12a, footnote f) and g).
the text. 1) The word "svatti" is often used in Burma, Thailand, Cambodia and Laos. So we may also be lead to say that this text was composed in the area of Burma, Thailand and Cambodia. Of course, the word "svatti" or the passage "Svatti namo Buddhasse" may have been added later. Therefore we cannot say clearly whether Sj. was composed in Ceylon or in the area of Burma, Thailand and Cambodia, but simply that the text was composed in one or the other. More detailed and minute studies on Sj. will be necessary to decide the date and the place at which the text was composed.

(a) The Manuscripts of the Saṅkhepatthajotani

Eleven MSS. of Sj. are known, all of which are now preserved in the National Library, Bangkok. The dimensions of the MSS. palm leaves, the volumes of each MS. and the name of the MS. editor are as follows;

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>vols.</th>
<th>name</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>58.5</td>
<td>5.5</td>
<td>5.0</td>
<td>1-24</td>
<td>Rāma I ed.</td>
</tr>
<tr>
<td>B</td>
<td>57.5</td>
<td>5.1</td>
<td>4.7</td>
<td>1-23</td>
<td>Rāma III ed.</td>
</tr>
<tr>
<td>C</td>
<td>58.0</td>
<td>5.2</td>
<td>4.6</td>
<td>1-12</td>
<td>Rāma V ed.</td>
</tr>
<tr>
<td>D</td>
<td>55.0</td>
<td>5.0</td>
<td>4.6</td>
<td>1-11</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>54.4</td>
<td>5.0</td>
<td>4.6</td>
<td>1-12</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>56.1</td>
<td>5.1</td>
<td>4.5</td>
<td>1-11</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>57.3</td>
<td>5.0</td>
<td>4.2</td>
<td>1-21</td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>57.2</td>
<td>5.0</td>
<td>4.5</td>
<td>13-23</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>55.2</td>
<td>5.2</td>
<td>4.8</td>
<td>13-23</td>
<td>Rāma III ed.?</td>
</tr>
<tr>
<td>J</td>
<td>58.4</td>
<td>5.6</td>
<td>5.0</td>
<td>13-23</td>
<td>Rāma III ed.</td>
</tr>
<tr>
<td>K</td>
<td>54.2</td>
<td>5.0</td>
<td>4.8</td>
<td>13-24</td>
<td>Rāma IV ed.</td>
</tr>
</tbody>
</table>

1) Sj.I-lal.  2) a(=length), b(=width at middle) and c (=width at ends).  3) Vol.24 is 9 folios.  4) Vol.23 is 33 folios.  5) Reigned 1824-1851.  6) Reigned 1868-1910. 7) Folios of vols.10 and 11 are broken a little.  8) Vols. 22 and 23 are losed.  9) Reigned 1851-1868.
Out of these MSS., only A and B are complete. The numbers of lines in each folio are five. Each volume (bundle) consists of 24 folios. The total number of folios is 561. The folios are written in the Cambodian (Khmer) script. The numbering proceeds duodecimally as follows: ka(1), kā(2), ki (3), kī(4), ku(5), kū(6), ke(7), kai(8), ko(9), kau(10), kaṃ (11), kaḥ(12) and kha(13)...

The first and second chapters of Sj. occupy up to the sixteenth folio of vol. 4, "jī", in other words consisting of three and two-thirds volumes. A has been taken as the basic MS. in this critical edition, with B, C, D, E, F and G being compared against it. G especially has many mistakes and omitted words or syllables. In editing the text I have noted all variants, even though they are obvious scribal errors.

(b) The relation between the Saṅkhepatthajotanī and the Paramatthamañjūsā

As mentioned above, Sj. was composed following the text of Pm. Direct quotations and abridgements of many passages from Pm. appear in Sj., and for that reason the text was named "Saṅkhepatthajotanī" (the abridged explanation of the meaning of the Visuddhimagga).

One example is as follows.

Pm. : Ṛjīvāpārisuddhi pi ti Buddha-pañākuttham micchā-
jīvām pahāya anavajjena paccayapariyesanena
sijjhanaṁ Ṛjīvāpārisuddhisālam pi, etth'eva
vīriyasamāyane eva, samodhānam gacchati vīriya-

1) e.g. Sj.II-13a1 or Sj.I-4a5 2) e.g. Sj.I-1a4/5(Svāyam...
araddham.) is from Pm.I-1.
sādhanaṭṭā (I-18).

Sj.: Ajīvapārisuddhisīlam pi viriyasādhanattā etth' eva viriyasaṃvare samodhānaṃ gacchati (I-16a5).

Occasionally, Sj. makes two sentences from Pm. into one.

Pm.: Saggā ti devagatiṃ. Sā hi rūpādihi visayehi suṭṭhu aggo ti saggo (I-23)

Sj.: Saggān ti rūpādihi suṭṭhu aggam, devagatiṃ (I-19b1).

On the contrary, Sj. sometimes gives a more detailed comment than Pm.

Pm.: Amaṅkubhūto ti avilakkho (I-23).

Sj.: Amaṅkubhūto ti avilakkho apatitakkhandho pasanna-mukho ti attho (I-19a4/5).

In the interest of a more brief and clear explanation, Sj. may divide one sentence from Pm. into two.

Pm.: Pubbasaṅṅānāṃ anussariṃ ti pubbakaṃ yathāraddhaṃ kālenā kālam anuyuñjiyamānaṃ aṭṭhikakammaṭṭhānaṃ anussari, samannāhari (I-50).

Sj.: Pubbasaṅṅān ti pubbakālenā anuyuñjiyamānaṃ aṭṭhikamaṇasaṅṅikālaṃ. Anussariṃ ti samannāhari (I-9b5).

There are seldom slight difference of explanation between Pm. and Sj. Pm. says that generally when the word "sīla" appears in the gāthā, it does not mean "adhisīla". In contrast, however, Sj. says that even in such a case, the "sīla" means "adhisīla".

Pm.: Yadi pi gāthāyaṃ "sīle" ti sāmaññato vuttaṃ, na adhisīle ti. Taṃ pana taṇhājaṭāvijaṭanassa patiṭṭhābhūtanā adhippetaṃ ti āha "sīlena adhisīla-sikkhā pakāsitā" ti (I-9)
Sj. : "Sīle" ti gāthāyaṃ sāmaṇṇato vutte pi, taṇhājaṭā-
viḷaṭanassa patiṭṭhābhūtaṃ adhisīlam eva ti āha
"silena adhisīlasikkhā pakāsitā" ti(I-10b2).

And finally, it should be noted that Sj. introduces some
new views which are not found in Pm. They are, for example,
the views on satta-nagaraparikkhāra and atṭhanga which will be
discussed later.¹)

¹) Sj. also gives four new views on asaṅcicca-āpannasekhiya
(II-7ai ff.).
2. The Meaning of the Word "sīla"

The word sīla(Sanskrit, śīla), which is derived from
the root śīl(to meditate, to serve, to practise), generally
means 'habit', 'tendency', 'character' et cetera, and has
the further meaning of 'good habit', 'good conduct', 'virtuous
life' and so forth.¹)

Buddhaghosa(hereafter B.) explains the meaning of the
word sīla as sīlanaṭṭhena sīlam(Vis. I-19):"by the sense of
habitual practice(or habit, or habit-forming-ness) is meant
sīla."²)

Further, he also says that sīlana has two meanings
(atthadāvaya), namely (i)samādhāna and (ii)upadīrīna.

We can say that "sīlanaṭṭhena sīlam" is the view of Mahā-
vihāra School. B. and Dhammapāla(Dh.) introduce several
views of other(aṅgī) Ācariyas on the meaning of sīla. We
will see how they have explained the meaning of samādhāna and
upadīrīna, and then examine the views of the other Ācariyas.

(a) The meaning of the word "samādhāna"

B. explains the word samādhāna as kāyakammādīnāṃ susīlaya-
vasena avippakīpātā:"non-scattering of bodily action etc. due
to good conduct". Dh. gives comments on this passage as
follows:

¹) Apte's Practical Sanskrit-English Dictionary. ²) Cf. .
... ticivaram sīlam assā ti tecīvariko(Vis.II-4). ; Pindāya va
patitum vatam etassä ti pindapatti(Vis.II-5). Here, the mean-
ing of the words "sīla" and "vata" are same in the sense of
'nature' or 'habit'. However, MNd. says that there is some
difference between sīla and vata(=vatta), and that the latter
is the (eight) dhutaṅgas(MNd.476 etc.).
Samādhanam saṇṭhapanaṁ. Dussīlyavasena hi pavattā kāyakammādayo sampati āyatiṁ ca ahita-dukkhāvahā, na samma ṭhapitā ti asaṇṭhapitā vipakkinnā visaṭā ca nāma honti; susīlyavasena pana pavattā tabbipari-yāyato saṇṭhapitā avippakinnā avisatā ca nāma honti, yathā taṁ okkhittacakkhutā-abāhuppacālanādi (Pm. I-18).

That is, samādhanā means 'good arrangement'. Because bodily action etc. caused by good conduct brings blessings and happiness(hita-sukha) in this world and next world(or now and the future), they are well-arranged(or well-balanced), not scattered and not dispelled. For example, with his eyes down-cast and not wildly shaking his arms, in other words walking with dignity when he walks. Saṇṭhapana also means 'good arrangement', or 'placing the mind on things properly' such as okkhittacakkhutā and abāhuppacālanā when walking.

Therefore, we can say that samādhanā means 'non-scattering of bodily action etc. due to good conduct', namely 'good arrangement of bodily action etc. by way of good conduct'.

(b) The meaning of the word "upadhāraṇa"

E. says that upadhāraṇa means kusalānaṁ dhāmmanāṁ pati-ṭṭhānavasena adhārabhāvo:"a basis by way of support of kusaladhammas". Dh. comments; kusaladhammas are 'blameless dhammas'(anavajjadhammā, Pm. I-18), and they include the dhammas of kāmāvacara, rūpāvacara, arūpāvacara and lokuttara (kusaladhammā nāma sa-pubbabhāga-mahaggatānuttara dhammā, Pm. I-18). Sj. comments on them saying that kusaladhammas include those arising at the same time and those arising at
different times (sahajātānāṃ uparūpari uppa jhamānānānāṃ ca kusaladhammānāṃ, I-17a1/2). Dh. tells us also that upadhāraṇa means 'basic foundation' (adhiṭṭhānaṃ mūlabhāva or mūladhiṭṭhāna bhāva, I-18). Sj. glosses patiṭṭhāna as 'dominant cause' (padhānakāraṇabhāva, I-17a2).

Therefore, we can say that upadhāraṇa means 'the dominant cause of kusaladhammas and a basis bearing them' or 'a basis bearing kusaladhammas as the dominant cause of them'.

(c) The view of the other Acariyas

B. introduces two other Acariyas' views on the meaning of sīla: (i) siraṭṭha (meaning 'head', corresponding to 頭, t'ou yi' in Vīm. 3) and (ii) sītalatṭha (meaning 'cool', corresponding to 冷, leng yi' in Vīm. 4).

Dh.'s comments on them are as follows (I-19):

(i) siraṭṭho pi yathā sirasi chinne sabbo attabhāvo vinassati, evaṃ sīle bhinne tassa sabbaṃ guṇasarīram vinassati, tasmā tassa uttamaṅgaṭṭho sīlaṭṭho: "when a man's head was cut off, his whole body is destroyed. In the same way, when sīla is broken, the whole body made up of good qualities is gone. Therefore, the meaning of 'head' also is the meaning of sīla in the sense of the best part."

(ii) sītalatṭho parīḷāhavūpasamanatṭho: "the meaning of 'cool' is the sense of the calming down of burning sensation."

1) Cf. Gaṇṭhi, 6 and also Sj. I-17a3/4. 2) See Bapat, p. 5. 3) T. No. 1647, vol. 32, p. 401a 4) -do-
Further, Dh. tells us three other etymologies (I-19):

(iii) sīla < sāt (to lie down) -- sayanti akusālā, etasmīṃ sati, apavīṭṭhā hontī ti sīlāṃ: "when it (sīla) is there, the akusaladhāmmas become inactive (lie down) and do not enter into us; therefore, it is called sīla."

(iv) sīla < svap (to sleep) -- supanti vā tena vihatussa= hāni sabbaduccaritāni ti sīlāṃ: "further, all evil actions which smash enthusiasm 'sleep' by means of it (sīla); therefore, it is called sīla."

(v) sīla = sālā -- sabbesam vā kusaladhāmmanā pavesa= rahāsālā ti sīlāṃ: "further, it (sīla) is the hall which is worthy of having all kusaladhāmmas enter it; therefore, it is called sīla."

(d) Conclusion

We can conclude by summarizing the meanings of the word sīla in Vis. and its commentaries as follows:

(1) Mahāvihāra School's view: sīlanattha (habitual practice, especially good habitual practice), namely (i) samādhāna (good arrangement of bodily action etc. due to good conduct) and (ii) upadārāna (a basis bearing kusaladhāmmas as their dominant cause).

(2) The other Ācāriyas' view: (i) sirattha ('head': the dominant factor of the whole body of good qualities), (ii) sītalattha ('cool': something to calm down burning sensation), (iii) sv̱il (something to bring akusaladhāmmas to 'lie down' in inactivity), (iv) svap (something to make all evil actions 'sleep') and (v) sālā (the hall which is worthy of having all kusaladhāmmas enter it).
3. Aṭṭhaṅga

The Pali nikāyas tell us that a mendicant should reflect upon his clothes, food as alms, dwelling-place and medicine (catupaccaya: cīvara, piṇḍapāta, senāsana and bhesajja) while using or taking them. Out of them, 'food as alms' should be reflected upon in this way:

Paṭisaṅkhā yoniso piṇḍapātāṃ paṭiṣevati; "n'eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvad eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇañ ca vedanāṃ paṭihaṅkhāmi, navañ ca vedanaṃ na uppād- essāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā" ti.¹)

Vim. re-arranges the portions of this passage into 'eight ways or subjects' (八大事　pa hsing: aṭṭhākāra).²) Dh. also arranges them into aṭṭhaṅga, and mentions his own view and Mahāsivatthera's view in Pm. (I-70). Sj. introduces a new view of 'some people (keci);³) after having shown the two views mentioned in Pm. B. arranges them into several padas, but does not adjust them to the eight ways. Gaṇṭhi has done neither.

Therefore, we have four different views on aṭṭhaṅga, namely one view in Vim., two in Pm. and one in Sj. We will hereafter examine these views comparatively.

(a) Upatissa's view

To begin with, the 'eight ways' as given in Vim. by
Upatissa are as follows(parentheses enclose the correspond-
ing pronunciation given in Wade-Giles romanization, followed
by the corresponding Pali):

U-1. 不為兇行、不為自高行 (pu wei hsiung hsian hsing,
pu wei tsu kao hsing : n'eva davāya, na madāya)

U-2. 不為裝束、不為莊嚴 (pu wei chuang shu, pu wei
chuang yen : na maṇḍanāya, na vibhūsanāya)

U-3. 為此身住、為自調護 (wei ts' u shen chu, wei tzu
tiao nu : yāvad eva imassa kāyassa ṭhitiyā,
yāpanāya)

U-4. 為除飢渴 (wei chu chi k'o : jighacchā-piṭāsānaṁ
uparatiyā = vihīṃsūparatiyā)

U-5. 為攝受梵行 (wei she shou fan hsing : brahmacariyā=
nuggahāya)

U-6. 常自思惟、飲食為當除先病、不起新疾 (ch'ang tzu ssu
wei, yin shih wei tang chu hsien ping, pu ch'i
hsin chi : iti purāṇā ca vedanā paṭihānkhami,
navaṇ ca vedanā na uppādassāmi)

U-7. 當以自安 (tang yi shao tzu an : yātrā ca me
bhavissati)

U-8. 無過、安住 (wu kuo, an chu : anavajjatā ca phāsu-
vihāro ca)

1) A better Chinese tr. is 我當除先病、不起新疾 (wo tang
chu hsien ping, pu ch'i hsin chi)'(T.vol.32.403c.line 9).
2) -do- 我當以自安(wo tang yi shao tzu an)'(-do- line 10).
   But the meaning of "自安'(appa or paritta) is not clear.
3) I read '安住(an chu)' for '食住(t'an chu)'(-do- 403b.line
   20). Is '食住' mis-translated? Cf. '成安樂住(ch'eng an le
   chu)'(-do- 403b.lines 10-11).
Further, Vim. says that these eight ways may be reduced to four paccavekkhanas(四觀), suu kuan(403c):

U-a. 可斷觀 (k' e tuan kuan: pahātabba-p.), covering the above-mentioned U-1 and U-2.


U-d. (以少)功過觀 (yi shao kung te kuan: anisamsa-p.), covering U-7 and U-8.

(b) Buddhagosa's opinion

B. does not adjust the material under the eight subjects mentioned above, but instead arranges it as follows (Vis.I-90/94):

B-1. U-1 and U-2 put into four padas— "n'eva davāya", "na medāya", "na mandonāya" and "na vibhūsanāya";

B-2a. U-3 put into two padas— 2) "yāvad eva...thitiya" and "yāpanāya";

B-2b. or into one pada— "yāvad eva...thitiya yāpanāya"
(in the sense of "etassa kāyassa jīvitindriya-pavattapana": thiti=jīvitindriya);

1) According to Vim. : 我當先病不起, 新疾者, 此謂以少自安觀, (wo tang chu hsien ping pu ch'i hsien chi che, ts'e wei yi shao tzu an kuan). 我當以少自安, 無過於樂住, 此謂以少功德觀 (wo tang yi shao tzu an, wu chou ch'eng an le hsing, ts'e wei shao kung te kusan) (403c. lines 9-11). But Prof. Bapat sees that U-7 is covered in U-c(Bapat.p.13). 2) B. says only "catuhī...etehi". Dh. says "padadvaya", "padatukka" and "padattaya" in Pm.(1-69).
B-3a. U-6 put into two padas according to Pm. (I-69)—

"iti puranam..." and "navan...";

B-3b. or U-4, U-5 and U-6 put into four padas according to Pm. (do)—

"vihimsuparatīya", "brahmacariyanuggahaya", "iti puranam..." and "navan...";

B-4. U-7 and U-8 put into three padas according to Pm. (do)—

"yatra...", "anavajjata ca" and "phasuviharo ca".

In total, we can enumerate thirteen (or twelve) padas.

Nor does B. mention the four paccavekkhanas of Vim.

either, but instead uses something like the paccavekkhanas.

The correspondence between Vim. and Vis. with regard to the

paccavekkhanas is as follows:

<table>
<thead>
<tr>
<th>Vim.</th>
<th>Vis.</th>
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<tbody>
<tr>
<td>paccavekkhana</td>
<td>paccavekkhana-like</td>
</tr>
<tr>
<td></td>
<td>ayoniso patipattiya kama-</td>
</tr>
<tr>
<td></td>
<td>sukhallikanuyogassa ca</td>
</tr>
<tr>
<td></td>
<td>pahanam (I-90)</td>
</tr>
<tr>
<td></td>
<td>NIL</td>
</tr>
<tr>
<td>U-a. pahatabba-p.</td>
<td>yuttaparibhogasaṅgaho,</td>
</tr>
<tr>
<td></td>
<td>attakilamathanuyoga-</td>
</tr>
<tr>
<td></td>
<td>ppahanam, dhammikasukha=</td>
</tr>
<tr>
<td></td>
<td>pariccago ca (I-93)</td>
</tr>
<tr>
<td>U-b. paccaya-p.</td>
<td>payojanapariggho,</td>
</tr>
<tr>
<td></td>
<td>majjhima ca patipadāt)</td>
</tr>
<tr>
<td></td>
<td>(I-94)</td>
</tr>
<tr>
<td>U-c. yatra-p.</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>U-d. ānisamsa-p.</td>
<td></td>
</tr>
</tbody>
</table>

1) cf. Dh. corresponds "yatra..." to "payojanapariggho", and "phasuviharo" to "majjhima patipada" (Pm. I-70).
B. did not adopt the theories of the eight ākāras and the four paccavekkhānas mentioned in Vim. Further, as Pm. and Sj. also do not mention the latter theory, we may say that Mahāvihāra School in general did not adopt the theory of four paccavekkhānas 1).

(c) The views of Dhammapāla and Mahāsivatthera

Dh.'s own view on atthanga is as follows:

The first four āngas are the same as B.'s first four paddas (B-1). The fifth āṅga is the same as U-3 and B-2b, namely "yāved eva ... thitiya yapanāya". The sixth āṅga is the same as U-4 and U-5; this only Dh.'s view and is against B. The seventh is the same as U-6, also against B. The eighth is the same as U-7. Lastly, "anavaijatā ca phasuvihāro ca" is the same as "bhōjanānīsamsa".

Dh. introduces Mahāsivatthera's view to us:

The first four āngas given in Pm. are here called "patikkhepa" (rejection), and are not included in the eight āngas. The eight āngas 2) are "yāved eva ...", "yapanāya", "vihimsuparative", "brahmacariyānugghahāya", "iti purāṇan...", "navan...", "yatra..." and "anavaijatā". "Phāsuvihāro ca" is called "bhōjanānīsamsa". Mahāsivatthera all together gives thirteen āngas, which follows B.'s thirteen paddas. It can be said that the view in which four of the āngas such as "n'eva davyaya" etc. are not adjusted

1) But with reference to U-a and U-d, Pm. and Sj. mention "patikkhepa" or "pahana", and "bhōjanānīsamsa" (see next sections (c), (d) and (e). 2) Sj. says them "padapariyāsanani atthāngani"(II-21bl).
to the atthaṅga, and also that only "anavajjatā ca" is considered as one the atthaṅga and is not seen as "bhōjanā- nīcāma" by him, is his special view.

(d) New view of Sj.

The new view introduced as the view of 'some people'(keci) in Sj. is also unique:

The first four āṅgas, which are called "pahanāngani cattāri", are the same as Dh.'s first four āṅgas and B.'s first four padas(B-1). Further, the next four, called "padapariyo- sānāni cattāri", are the same as the first four of Mahāsiva- tthera's atthaṅga and B.'s fifth to eighth padas. The others are called "payojana vacana". The word "payojana" is also used in Vis., where the passage "puraṇān ..., navan ..." is not included.

We can notice that Sj. adjusts all passages before the word "iti"('thus') to atthaṅgas, and calls the passages after "iti" as "payojana vacana". That is, the mendicant takes his food not for the purpose of "dava" etc. but for the purpose of "yavā eva imassa kāyassā thiti" etc., thus he will have "puraṇān ca vedanām ..." etc. as the result of the practice of atthaṅgas. This is in agreement with the meaning of the original Pāli as far as we read it uninterpretively. If it is so, might we not say that this view of 'some people'(keci) is closer to the intention of the text than the others?

(e) Comparative table of the atthaṅga

The comparative table of the atthaṅgas in Vim. and Sj. in addition to the thirteen(or twelve) padas in Vis. is
as follows:

1. (Vim.) B. (Vis.) Dh. (Pm.; Sj.) Mahāsiva (Pm.; Sj.) Keci (Sj.)

8 akaras 13(12) padas 8 añgas 8 añgas 8 añgas

U-1. 1. n'eva davaya
     2. na madaya

U-2. 3. na mandanāya
     4. na vibhūsanāya

U-3. 5. yavat eva ... thitiya
     5. (or 5.) yapanāya

U-4. 6. vihimsuparatiya
     7. brahmacariyanuggahāya

U-5. 8. iti ... patihāṅkhāmi
     9. navāṅ ... uppadessami

U-6. 10. yatra ... bhavissati

U-7. 11. *anavajjata ca

U-8. 12. *phaśuviharoca

---

* bhojananisamsa, " patikkhepa, " payojanavacana
4. Satta-nagaraparikkhāra

The Nagarapana-sutta (henceforth N.) tells us that if the bordering city of a kingdom is well-protected with seven equipments of a city (satta-nagaraparikkhāra) and the four kinds of food (catu-ahāra), such a city cannot be conquered by enemies.

We have two Chinese sutra, namely '城圍經' (Ch'eng yü ching (C.) in '中阿含經' (Chung a han ching: Madhyamagama) and the sutra (Ts.) of vol. 33-4 '增壹阿含經' (Tseng yi a han ching: Skottaragama) corresponding to N. We have also references to the satta-nagaraparikkhāra in Pm., Ganthi., Sj. and Dipikā. We will hereafter consider them comparatively.

(a) References in Pali and the two Chinese translations

The comparative table of satta-nagaraparikkhāra and catu-ahāra referred to in Pali N. and two Chinese sutras is as follows: ¹)

<table>
<thead>
<tr>
<th>(I) N.</th>
<th>(II) C.</th>
<th>(III) Ts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.iv.106-8</td>
<td>T.1.422c-423c</td>
<td>T.2.730c</td>
</tr>
<tr>
<td>satta-nagaraparikkhāra</td>
<td>邊城七事 ²)</td>
<td>七法 ³)</td>
</tr>
<tr>
<td>1. esika</td>
<td>樓</td>
<td>1. 城郭</td>
</tr>
<tr>
<td>2. parikkha</td>
<td>池</td>
<td>2. 門戸</td>
</tr>
<tr>
<td>3. anupariyayapatha</td>
<td>平道</td>
<td>3. 外軒</td>
</tr>
<tr>
<td>4. āvudha</td>
<td>軍力</td>
<td>4. 殿</td>
</tr>
<tr>
<td>5. balakayā</td>
<td>軍器</td>
<td>5. 新草</td>
</tr>
<tr>
<td>6. dovarīka</td>
<td>守門大將</td>
<td>6. 器杖</td>
</tr>
<tr>
<td>7. pakara</td>
<td>高柵</td>
<td>7. 城主</td>
</tr>
</tbody>
</table>

| catu-ahāra | | |
| tina-katthodaka | | |
| 2. sali-yavaka | 稲穀 | 麦 |
| 3. tila-mugga-masāparāṇa | 稻豆 | 大小豆 |
| 4. bhesajjo: sappi, nanavita, telam, madhu, phānita, tom. | 醞 | 醴 |

Footnotes 1) to 4) are in the next page.
It should first be noted that C. is quite similar to N., but TS. is quite different from these two. 七法(satta-watthu) of TS. consist of four nagaraparikkharas and two āharas.

Between N. and C., regarding satta-nagaraparikkharas, C. lists 芭蕉塔 (watch-tower) in place of esika (pillar), and the order of the fourth and the fifth is reversed. Regarding catu-āhāra, the third in C. omits tila(sesame) and aparanna (cereal), and the fourth in C. adds 魚 (fish) and 肉 (dried meat) which are non-vegetarian foods.

(b) The view of Pm.

The seven which Dh. lists are as follows (I-72):

1. vīvatsarikkhēva (rampart, open rampart)
2. pārīkka*
3. uddāpa (?)
4. pākara*
5. esika*
6. palīgha (bar, big bolt)
7. pākarapattadhila (platform raised on the ground, or a heap of stones on the wall.

Comparing with the seven of A., only the three with an asterisk(*) are the same. It may be seen that Dh. did not

directly quote from A. but rather from another source even though the passage of A., "sattahi nagaraparikkhehi su-
parikkhatam hoti", is quoted in Vis. itself (Vis.I-96).

(c) The view of Sj.

Sj. mentions two views on satta-nagaraparikkha. One\(^1\) is the view of Pm., and the other is a new view of Sj. itself (Sj.II.22b2/4).

The seven of the new view according to 'other people' (apare) are as follows:

1. pebbatabyagghe- (beasts of pray such as 1.
2. sunakha-jivalamiga mountain tiger or 2. wild dog etc.
3. parikha*  
4. uddapa**  
5. pika*  
6. aṭṭālaka*** (watch-tower)  
7. parikkhepa (some kind of surrounding containing water, a moat, a ditch)

\(^*\) A.; Pm. \(^**\) Pm. \(^***\) cf. C.l.  

The first and the second are listed only in Sj.

(d) The views of Ganthi. and Dipika.

Ganthi. quotes the seven from A., but reads parikha for parikkha and aṭṭapariyāyapatha for anupariyāyapatha(26). The author of Dipika, Dr. Kosambi, first quotes the view of Pm.\(^2\)

Next he quotes the passage of A. He also refers to the seven

---

of Gandhi, but does not list them.

Comparative table of the satta-nagaraparikkhāra and a table showing their interrelation and development

We have five views on the satta-nagaraparikkhāra:

(III) (II) (I) (IV) (V)

Ts. C. N. Pm. Sj-2

1. 摩竭 1. esika 1. vivataparikkhena 1. pabbatahyagghe 2. sunakhādivalamiga
2. 門户 2. parikkha 2. parikka 3. parikka
3. 外壇 3. anupariyāyapatha 3. uddapa 4. uddapa
4. 水来 4. avudha 4. pakara 5. pakara
5. 直常 5. balakaya 5. esika 6. atalaka
6. 期杖 6. dovarika 6. paligha 7. pakara
7. 地主 7. pakara 7. pakarakapathhandila 7. parikkhepa

Further, the development of these views can be illustrated as follows:

(I) (II) (III) (IV) (V)

A. = C. Ts. ? ?

Gandhi

Dīpike-2 (Dīpike-3) Dipika-1

Dīpike-3

Sj-1 Sj-2

Sj-2
5. The Meaning of the Word "dhutanga"

We do not come across the word "dhutanga" in the oldest Pali texts (e.g., Sn., Dhp., Thag.), the four Nikayas or the Vinaya, where however the words "dhuta" (Thag.1120) and "dhutaguna" (Vin.iii.15) do occur. So it may be said that the word "dhutanga" first occurs in MNd. (66,188,476), where eight dhutanagas (ṣattha dhutangaṇi) are gathered together. 2)

What is the meaning of the word "dhutanga"? We will here note and consider its sense in Vis. and its commentaries, comparing the view of Vim. (in the Chinese and Tibetan versions).

(a) Definition of the word "dhutanga" in Vis. and its commentaries

The word "dhutanga" is clearly the compound of dhuta and sāga. The word "dhuta", which is derived from the root dhū (to shake off, to remove, to wash away), means either 'shaken off, removed, washed away' or 'one who has washed away'.

B. explains in Vis.II-81: dhuta means 'a man who has washed away defilements' (dhutakilesa puggalo) or 'dhamma for the sake of washing away defilements' (kilesadhunamodhammo). Dh. comments on these two in Pm. (II-73-76): the former means

1) The word "dhutanga" occurs in Parivāra (Vin.v.193), but this is a later addition (cf. PTS Dic. p.342). 2) It seems that B. and Dh. thought "dhutanga" and "dhutaguna" to be synonymous (e.g., Vis.II-79; Fm.II-72, 73-76). Further, it should be noted that B. did not adopt the eight dhutanagas of MNd., but adopted the thirteen dhutanagas of Thag. (844/856), CNa. (PTS ed. p.250), Parivāra (131,193), Mil. (359) and Vim. (T. 32.404b/c; Tib.Vim.p.4/6).
"a man who has destroyed the four mental obsessions after having shaken off all defilements" (dhutāṅga saṃsabhāthā kīlesa vidhanītvā thito khīnāśasū), and the latter means 'knowledge with the volition of dhutāṅgas' (dhutāṅga caṭaṭṭā samayuttanīnām).

The word "āṅga", of which the general sense is 'part', 'shore', 'bodily part', 'a constituent part of a whole' etc., means 'cause' (kārana) in Viś. (II-4). Dh. and Sj. follow B.’s definition (Pm. II-3; Sj. III-21a/4).

B. discusses the meaning of the word "dhutāṅga" in connection with āṅga (cause: kārana) as follows (Viś. II-78):

1. dhutāṅga is the cause of a dhuta-bhikkhu — tena tena dhutakilesattā dhutāṅga bhikkhussa āṅgīni.

2. āṅgīni is the cause of dhutāṅga — kīlesadhunanato vi dhutan ti laddhvahārem nānem āṅgem etem eti nānem ti dhutāṅgīni.

3. dhutāṅga is the cause of patipatti — ātha vā, dhutāṅgīni ca tāni patipattā haniḍdhunanato, āṅgīni ca patipattivā ti cī dhutāṅgīni.

Therefore, we can say that dhutāṅga means ‘the cause by which a (purified) man has shaken off all defilements, that is, ‘that by the practice of which a (purified) man has shaken off all defilements’. In case of a man who has not shaken them off yet, however, dhutāṅga is ‘the cause of by which to shake off defilements’.

(b) Dhutāṅga is cetoṇā

B. tells us in Viś. II-12 that all dhutāṅgas have as their characteristic the volition of undertaking (saṃmāna-cetoṇā-lukkhāṇāni), and further in Viś. II-89 that dhutāṅga is saṃmāna.
na-cetanā, while quoting the passage of Atthakathā, "vā cetanā, tām dhutaṅgas ti vadanti" as the proof. 2)

He who only outwardly practices dhutaṅgas is not called 'a man who practices the dhutaṅgas' (cf. Vis.II-78); rather he must have a strong volition (cetanā) which practices the dhutaṅgas in his mind. B. claims that cetanā is the most important factor while practicing the dhutaṅgas.

Therefore, Dh. says in Fm.(II-72) that the Mahāvihāra School's view of dhutaṅga may be termed "cetanā-pakkha", while on the contrary the Abhayagiri School's view may be termed "pannatti-pakkha". 2)

(c) The two kinds of cetanā: samādāna-cetanā and pariharana-cetanā

B. says with reference to the accomplishment of the practice of dhutaṅga as follows(Vis.II-14):

Pamsukulikaṅgam tāva, (1)"gahapatidānakīvaram pati-kkhipāmi", (2)"pamsukulikaṅgam samādiyāmi" ti imesu dvīsu vacanesu amātareṇa samādīnam hoti.

The word "vacana" mentioned here means 'the declaration of the practitioner's volition. From the second declaration (2) we may be able to lead to the definition of dhutaṅga as samādāna-cetanā, which was mentioned in section (b) above. On the other hand, from the first declaration (1) we can lead to the definition of dhutaṅga as also being pariharana-cetanā. This is mentioned in Fm.(II-5) and Sj.(III-23al): "pariharana-cetanā pi dhutaṅgam eva". 3)

1) Cf. Vis.II-12.  2) See section (d).  3) Sj. also says thus in IV-15bl/2. Cf. Fm.II-73-76 ; Sj. IV-15a2/3, IV-14b5.
It follows that we have two kinds of cetañā, namely samādāna-cetanā and pariharana-cetanā. However, these two are in fact one because these are two aspects, undertaking and refusing, referring to the same thing -- dhutañga-practice.

(d) Definition of the word "dhutañga" in Vim.

The Abhayagiri School claims that dhutañga is free from "kusala", "akusala" and "abyākata", and is merely "paññatti". This is clear from the references of Vim.(T.32.406b), Vis.(II-79) and Pm.(II-73-76). 1)

However, the Vim. of the Tibetan tr. gives us a definition of dhutañga as giving up thirteen things(gzi bcau bsum po de dag gi spoṅ pa) 2). This definition is clearly similar to the definition of 'dhutañga as pariharana-cetanā also' mentioned in Pm. and Sj. That is, we may say that the view of the Tib. Vim. is against the view of the Abhayagiri School from the point of not considering them as "paññatti", and is near the view of the Mahāvihāra School by considering them as "pariharana(spōṅ pa)". 3) However, the Tib. Vim. does not refer to "cetanā".

1) Vim.(解脫道論, chie t'uo tao lun); "不善說善不善無記, 毋 Ying shuo shan pu shan wu chi), Vis.; "kusalattikavinimuttam", and Pm.; "paññatti". 2) Tib.Vim. p.74. 3) How may we explain the difference in the definition of the word "dhutañga" between the Chinese Vim. and the Tibetan Vim.? Can we not think in this way: after Vim.(the original version) was accepted by the Abhayagiri School as a work representing its own views(Bapat-1.p.40), they changed the traditional Pali view on dhutañga along the lines of their position of "kusalattikavinimutta" or "paññatti-pakkha", and it was this revised version which was translated into Chinese. See also Prof.Bapat's valuable view on this subject-matter(Tib.Vim. Intro., xxviii).
6. Criticism of the Abhayagiri School
by Buddhaghosa and Dhammapāla
with regard to Dhutanga

It is well-known that the Mahāvihāra School, to which B. and Dh. belonged, and the Abhayagiri School were two big rivals in the history of Buddhism in Ceylon, from the first half of the 1st cent. B.C. to the latter half of the 12th cent. A.D. Between these two schools, we can recognize a difference of views as has already been pointed out by Prof. Bapat(see Bapat., Bapat-1, etc.). With reference to dhutanga as well, both schools have their own views, which were considered in Part 5. We will here consider how B. and Dh. criticized the Abhayagiri School’s view on dhutanga.

(a) The view on dhutanga of the Abhayagiri School

The Abhayagiri School’s position is given in Vim. as follows(解脫思論, T.32.406b): 'dhutanga should not be spoken of as being kusala, akusala or abhyākata'. On the other hand, B. tells us in Vis.(II-78): 'dhutanga is kusala and abhyākata, but not akusala'. Further, Chapata introduces the view which denies the aspect of dhutanga-pariharana(mentioned in sections (c) and (d) of Part 5.) and which is directly contrary to the view of the Mahāvihāra School, in Gāthi.(60):

... yam patikkhittam gahapaticāvarādikem vattham,

1) This Part 6 is the English tr. of the same title of my article(in Japanese), Journal of Indian and Buddhist Studies, XXVII-1,1976. 2) Tib. Vim. also says dhutanga is kusala(p. 76). 3) Sās.p.54-55 ; K. Mizuno:"A Review on Vimuttimagga and Visuddhimagga by P.V.Bapat"(p.129), Bukkyōkenkyū, 3-2,1939.
tam n'eva kusalaṁ, na avyākatam, paññatti-mattam ti vatvā, kusalattikavinimuttam ti icchā: "they want to say that dhutaṅga is free from the three including kusala while saying it is neither kusala nor avyākata but merely paññatti (conception) that one refuses the material such as a robe given by house-holders etc.".

This is a very important reference for our purpose. Gānti does not clearly tell us which school made this statement.

However, it may be thought to be the view the School of Ābhayaagiri.

We can understand that terms themselves, e.g. āraṇṇikaṅga or pindapitikaṅga, is merely a name, a convention (paññatti), and also that the term "dhutaṅga" itself is also only name. However, can we conclude that what the word "dhutaṅga" means, in other words the content of dhutaṅga-practice (samādāna or pariharana) is also paññatti?

It should be noted that when Burmese bhikkhu Chapada was staying in Ceylon (1170–1180 A.D.)¹, the adherants of the Ābhayaagiri School were claiming that the practice of the dhutaṅga is merely a paññatti and has no real meaning.

(b) Buddhaghosa's criticism of the Ābhayaagiri School

B.'s criticism is from two view-points. First, he says in Vis.II-79: "yesam pi kusalattikavinimuttam dhutaṅgam, tesam atthato dhutaṅgam eva nattthi; asantam kassa dhunanato dhutaṅgam nāma bhavissati?".

According to traditional Pali view, dhutaṅga is cetanā ², a cetassika associated with all cittas ³, and also paññatti is some-

thing different from citta, cetasika, rūpa and nibbāna, which are gathered together as paramattha; pannatti does not belong to the category of paramattha. B. also thought thus. Therefore he criticized the opposite view while saying, "If dhutanga is free from such as kusala, it may not be included in the category of paramattha. Owing to shaking off what could a non-existent thing come to be called a dhutanga?".

B. also says while quoting a Vinaya passage (Vin.iii.15) in Vis.ii-79: "Dhutangone samādāya vattati ti vacanavirodho pi ca nesam āpajjati. Tasmā taṁ na gahetabban ti." This is a criticism aimed at the opposite view while giving the proof of the Pali text. B. claims that dhutanga is a sincere practice for the sake of shaking off defilements.

(c) Dhammapala's comment

Dh. gives comments in Fm.(II-72):

Yesam ti Abhayagiriväsike sandhāyāha. Te hi "dhutangam nāma paññatti" ti vadanti. Tathā sati, tassa paramattha-to avijjāmonātā kilesānam dhunanattho pi na siyā, samādā-tabbata cā ti tesam vacanam Pāliyā virujjhati ti dassetum "kusalattikavinimuttam" ti ādi vuttam.

Dh. also claims that dhutanga should be seen from the point of view of 'practice' while saying, "If dhutanga is a paññatti, it may not be existing, and the meaning of shaking off defilements and of undertaking dhutangas may not be." He also refers to a contradiction with the Pali scriptures.

1) Tika-patthāna vol.1,p.29 f. ; Abhidhammāvatāra (Buddhadattas Manuals I,pp.1-2). ; Abhidhammatthasāṅgaha, JPTS, 1884, p.1 ; K. Mizuno: "With regard to Paññatti", 中野教授吉佐録念記念講演(Nakano-kyōjukokikinenronbunshū), p.35.
(d) Conclusion

We can say that B. and Dh. criticized the view of dhutaṅga—
the pannatti by Abhayagiri School from the following two view-points:

1. dhutaṅga is a practical provision for the sake of shaking off defilements just as the Vinaya says (Vin.iii.15), but should not be seen conceptually or ideally.

2. dhutaṅga is a cetanā among the cetasika, and is never a pāññatti which does not belong to the category of parama-
ttha.

Dhutaṅga will be placed among the dhammas according to the traditional Pali view as follows:

\[
\begin{align*}
\text{cittta} \\
\text{cetasika—cetanā = dhutaṅga} \\
\text{rupa} \\
\text{nibbāna} \\
\text{pannatti (≠ dhutaṅga)} \\
\end{align*}
\]

\[
\begin{align*}
\text{paramattha} \\
\text{natthi}
\end{align*}
\]