

Anusayasuttavaṅṅanā (SN 18.11)

200. Ekādasame **imasmiñca saviññāṇake kāyeti** attano saviññāṇakakāyaṃ dasseti. In the phrase ‘**imasmiñca saviññāṇake kāye**’ The Buddha points out the living body of oneself.

Bahiddhā cāti **parassa** saviññāṇakaṃ vā aviññāṇakaṃ vā **purimena** vā attano ca parassa ca viññāṇameva dasseti, **pacchimena** bahiddhā **anindriyabaddharūpaṃ**. With **Bahiddhā vā** the Buddha points out the animate (living) or the inanimate body of other. By the previous sentence (**purimena**) the Buddha points out the consciousness of other and of oneself; by the next sentence (**pacchimena**) the Buddha points out the external non-living object.

Ahañkāramamañkāramānānusayāti ahañkāraditṭhi ca mamañkāraṇhā ca mānānusayā ca. The wrong view that makes something as ‘I’ and the craving that makes something as mine and the tendency to conceit.

1. Commentator defines *Ahañkāramamañkāramānānusayā* as *dvanda sāmāsa*.
2. *ahañkāra* refers to *ditṭhi*; *mamañkāra* refers to *taṇhā*. (*abhidheyya*) *anindriyabaddharūpaṃ* refers to mountains, trees...

Na hontīti ete kilesā kathaṃ jānantassa etesu vatthūsu na hontīti pucchati. With **na hontī** he asks ‘how these defilements don’t arise regarding these objects to one who knows OR ‘how these defilements of one who knows don’t arise regarding these objects.

Sammappaññāya passatīti saha vipassanāya maggapaññāya suṭṭhu passati. He sees well with Vipassanā and magga knowledge .

[PM] *Sammappaññāya = saha vipassanāya maggapaññāya suṭṭhu*; *samma=saha vipassanāya magga*

(ANa) **ahañkāramamañkāramānānusayāti** ahañkāraditṭhi ca mamañkāraṇhā ca mānānusayo cā’ti attano ca parassa ca kilesā. The kilesā of oneself and of other that is ‘*ditṭhi, taṇhā* and *mānā*’.

Nāssūti na bhavēyyuṃ.

Bahiddhā ca sabbanimittesūti rūpanimittaṃ, saddanimittaṃ, gandhanimittaṃ, rasanimittaṃ, phoṭṭhabbanimittaṃ, sassatādinimittaṃ, puggalanimittaṃ dhammanimittan’ti evarūpesu ca bahiddhā sabbanimittesu. Such external *sabbanimittesu* as ‘the list: *rūpanimittaṃ... dhammanimittaṃ*’.

- evarūpesu*=like this or such; here *rūpa* means like.
sassatādinimittaṃ, eternal soul object (conceptual object)
dhammanimittan, *dhamma* object=*paññati*, *paramattha* objects

Cetovimuttin paññāvimuttinti phalasaṃdhiñceva phalaññaṇca.

aṅguttaranikāye dukanipāta-aṭṭhakathā 4. devadūtavaggo 2. ānandasuttavaṇṇanā

1. ahaṅkāradīṭṭhito'tiādi. (ANt) tenāha **ahaṅkāradīṭṭhito'tiādi. tisso vidhāti** seyyasadisahīnavasena tayo mānā. ekavidhena rūpasaṅgaho'tiādīsu (dha° sa° 584) koṭṭhāso vidhā'ti vutto. kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadantī'tiādīsu (saṃ° ni° 1.

aṅguttaranikāye pañcakanipāta-ṭīkā sattakanipāta-ṭīkā 6. dutiyasaññāsuttavaṇṇanā

Note

ahaṅkāra-mamaṅkāra-mānānusayā: “I-making, mine-making, and tendencies to conceit.” This is a complex *dvanda* compound of the plural type. It includes three internal compounds. **The first two are syntactical compounds** (see below), the third a tappurisa. The Aṅguttara commentary (at Mp II 206,8–9) resolves it thus: *ahaṅkāradīṭṭhi ca mamaṅkārataṅhā ca mānānusayo ca* (“the view that is I-making; the craving that is mine-making; and the tendency to conceit”).

Syntactical compounds (Bhikkhu Bodhi)

This class of compounds is derived from Western scholarship. Perniola (§142) explains the syntactical compound as “two or more independent words . . . joined together owing to the fact that they have often been used together in a sentence.”⁵² Perhaps Norman’s definition of this kind of compound is more precise: “that [kind of compound] where some components retain the syntactical form they would have had in a non-compounded statement.”⁵³ Perniola cites as examples several compounds that join an absolutive and a noun: *paṭiccasamuppāda*, “dependent origination,” *aveccappasādena*, “with confirmed confidence” (p. 327), and *saṃkheyyakāro*, “acting after reflecting.”⁵⁴ A syntactical compound joining an absolutive to a past participle is *paṭiccasamuppanne*, “dependently originated,” a qualification of *dhamme* (p. 314).

Another syntactical compound is the epithet of the Dhamma, *ehi-passiko*, literally, “a come-see thing” (p. 234), which joins two second-person imperatives, *ehi* and *passa*, with the adjectival suffix *-iko*. Perniola classifies *asmimāna*, “the conceit ‘I am’” (see p. 215), and *ahaṅkāra*, “I-making,” as syntactical compounds; to these we should add *mamaṅkāra*, “mine-making” (see p. 181).