

## 58. Sammāsambuddhasuttavaṇṇanā (SN 22.58)

58. *Chaṭṭhe ko adhippayāsoti ko adhippayogo.*

In the sixth sutta *ko adhippayāso* means what is special or what is the divergence.

### VOCABULARY & GRAMMATICAL ANALYSIS

*Adhippayāso* is defined as *adhippayogo*; *adhi*=*adhika*, distinctive, special; *payāso*=*payoga*, effort, action, step, undertaking ie. special effort. What is special?

*adhippayoga adhika-(p)payoga*, m., divergence; Ps II 9,22 *adhika-ppayoga payoga* 1 masc. action; step; undertaking [*pa + √yuj + \*e + a*].

*Anuppannassāti imaṅhi maggaṃ Kassapasammāsambuddho uppādesi, antarā añño satthā uppādetuṃ nāsakkhi, iti Bhagavā anuppannassa maggassa uppādetā nāma. Nagaropamasmim̃ hi avaḷañjanaṭṭhānesu purāṇamaggo jāto; idha avattamānaṭṭhena anuppannamaggo nāma.*

Indeed Kassapa Buddha caused this path to arise [but] in between other teachers were unable to cause it to arise, therefore the Blessed One is called the producer of the unarisen path. Just as in the case of a city, there exists an old road in deserted places; here in the sense of not existing that it is referred as unarisen path (*anuppannamaggo*).

Indeed (*hi*) Kassapa Buddha caused this path to arise (*uppādesi*) [but] in between (*antarā*) other teachers (*satthā*) were unable (*nāsakkhi*) to cause it to arise (*uppādetuṃ*), therefore (*iti*) the Blessed One is called (*nāma*) the producer (*uppādetā*) of the unarisen path (*anuppannassa maggassa*). Just as in the case of a city (*nagaropamasmim̃*), there exists (*jāto*) an old road (*purāṇamaggo*) in deserted places; here (*idha*) in the sense of not existing (*avattamānaṭṭhena*) that it is referred as unarisen path (*anuppannamaggo*).

### VOCABULARY & GRAMMATICAL ANALYSIS

*nāsakkhi* = *na asakkhi*, aor. (+*inf*) was able (to) [*a + √sak + ṇo + i*].

*iti ind.* thus; like this; this is; and so; therefore.

*nagaropama*=*nagara* +*upama*, similar to a city, in this context it means ‘in the case of the city’.

*avaḷañjanaṭṭhānesu* = *avaḷañjana* + *ṭhānesu*; *avaḷañjana nt.* not using; not making use of [*√vaḷañj*].

*avattamānaṭṭhānesu* = *a* + *vattamāna* + *aṭṭha* + *esu*, in the sense of not existing.

*vattamāna* 1 prp. existing; happening; taking place [*√vatt + a + māna*].

*Asañjātassāti tasseva vevacanam̃.*

*Asañjātassa* is just another term for it.

*Asañjātassa* is just (*eva*) another term (*vevacanam̃*) for it (*tassa*).

*vevacana nt.* synonym; equivalent word; poecilonym [*vi + √vac + ana + \*a*].

**Anakkhātassāti akathitassa.**

*Anakkhātassa* means not mentioned or not declared.

#### VOCABULARY & GRAMMATICAL ANALYSIS

*akkhāta* ( $\bar{a}$  +  $\sqrt{khā}$  + *ta*) = *kathita* ( $\sqrt{kath}$  + *ita*). (*dhātvattha*, root definition).

*anakkhāta* 1 nt. indescribable; ineffable; indefinable; inexpressible; unspeakable; unnameable; lit. not said [*na* +  $\bar{a}$  +  $\sqrt{khā}$  + *ta*].

*akathita* pp. not said; not mentioned [*na* > *a* +  $\sqrt{kath}$  + *ita*].

[*yo*] *Maggam jānātī'ti* [*so*] ***maggāññū***.

Whoever knows the path therefore (*iti*) he is *maggāññū*. (Viggaha definition).

[*yo*] *Maggam viditam pākaṭam akāsī'ti* [*so*] ***maggavidū***.

One makes [the path] known clearly therefore he is the revealer of the path.

#### VOCABULARY & GRAMMATICAL ANALYSIS

[*PM*]: *Vidū* is defined as *viditam pākaṭam akāsi*, he made [the path] known (*viditam*) clearly (*pākaṭam*) i.e. revealed. Connection of *viditam* and *pākaṭam*. One is kamma the other is adverb?

*pākaṭa* 2 pp. made open; openly revealed [*pa* +  $\sqrt{kar}$  + *ta*].

*Magge ca amagge ca kovido'ti* ***maggakovido***.

One who is skilled in path and non-path therefore he is one skilled in the path (*maovido*).

One who is skilled (*kovido*) in path (*magge*) and non-path (*amagge*) therefore (*iti*) he is one skilled in the path (*maggakovido*).

#### VOCABULARY & GRAMMATICAL ANALYSIS

*Magge ca amagge ca kovido* = Skilled in the path and non-path.

[*PM*] *magga* = *magga ca amagga*; This term is called *ekasesa* meaning only one term remains because from *magga* and *amagga* only *magga* remains.

***Maggānugāti maggam anugacchantā***.

*Maggānugā* means following the path.

[*PM*] *anugā* is defined as *anugacchantā*, following, going along.

***Pacchā samannāgatāti aham paṭhamam gato, sāvakā pacchā samannāgatā***.

I went first, the disciples follow later.

I (*ahaṃ*) went (*gato*) first (*paṭhamaṃ*), the disciples (*sāvaka*) follow (*samannāgatā*) later (*pacchā*).

#### VOCABULARY & GRAMMATICAL ANALYSIS

[PM] *Pacchā* = *ahaṃ paṭhamaṃ gato, sāvaka pacchā [gatā]*.

*Samannāgata* adj. (+instr) possessing; endowed (with); having; lit. going together [*saṃ + anu + ā*] + √*gam + ta*].

*Motive*: not to translate as endowed or accomplished but just √*gamu*, come along or follow.

*Chaṭṭhaṃ*.