

Anicca-saññā-suttavaṅṅanā (SN 22.102)

102. Dasame **anicca-saññā**'ti aniccaṃ aniccaṃ'ti bhāventassa uppanna-saññā. **Pariyādiyātī** khepayati. **Sabbaṃ asmimānanti** navavidhaṃ asmimānaṃ.

In the tenth [sutta] **anicca-saññā** means the arisen awareness of the meditator as 'impermanent, impermanent'. **Pariyādiyati** is defined as **khepayati**. **Sabbaṃ asmimānan** means the nine types of **asmimāna**.

In the tenth [sutta] (**dasame**) **anicca-saññā** is (**iti**) the arisen awareness (**uppanna-saññā**) of the meditator (**bhāventassa**) as (**iti**) 'impermanent, impermanent'. **Pariyādiyati** is defined as (**iti**) **khepayati**. **Sabbaṃ asmimānan** means the nine types of **asmimāna**.

VOCABULARY & GRAMMATICAL ANALYSIS

anicca-saññā'ti aniccaṃ aniccaṃ'ti bhāventassa uppanna-saññā.

Motive: 1. **saññā** is defined as **bhāventassa uppanna-saññā**

2. in the compound **anicca-saññā**, **anicca** is a quote (**aniccaṃ aniccaṃ'ti**) not an adjective to **saññā**. It is **kammadhāraya samāsa**. (See Summarized Grammar) So **anicca-saññā** means **aniccaṃ iti saññā**= the awareness as 'impermanent' or the insight into 'impermanent'.

bhāventassa¹ **uppanna-saññā** = the arisen insight of the one who develops (i.e. of a meditator).

Pariyādiyātī khepayati

khepayati is **dhātvattha samvaṅṅāna=dhātu-attha**, the meaning of the root:

pariyādiyati pr. uses up; exhausts [**pari** + **√ādā** + **ya**] or overwhelm, control.

khepayati [**√khip** + **ṇaya** + **ti**]. make something expired **Not found in dictionary**.

khipati pr. (+acc) throws; tosses hurls [**√khip** + **a** + **ti**].

Sabbaṃ asmimānanti navavidhaṃ asmimānaṃ.

Sabbaṃ asmimānan means nine types of **asmimāna**.

Sabbaṃ = **navavidhaṃ**, nine kinds (details could be found in Visuddhimagga – (See note at the end)

Mūlasantānakānī santānetvā **ṭhitamūlāni**. 'Mahānaṃgalaṃ **viya** hi **anicca-saññā**, **khuddānukhuddakāni** **mūlasantānakāni** **viya** kilesā, **yathā** kassako kasanto **naṃgalena tāni** **padāletī**, **evaṃ** **yogī** **anicca-saññāṃ** **bhāvento** **anicca-saññāñāṇena** kilese **padāletī**'ti **idamettha** **opamma-saṃsandanaṃ**.

Mūlasantānakāni means cobwebs of roots (??**not sure**). In this case the application of the simile is like this: 'A great plow is like the awareness as 'impermanent' and small and tiny root filaments are like kilesas, just as the plowman when ploughing, he tears those root filaments with the plough, in the same way a meditator when developing the awareness as 'impermanent', he cut off kilesas with the insight into impermanent'.

¹ **bhāveti** (caus.), make something happen = develop.

Mūlasantānakāni means the standing roots (*ṭhitamūlāni*) that have spread (*santānetvā*). In this case (*ettha*) the application of the simile (*opammasaṃsandana*) is like this (*idaṃ*): ‘A great plow (*mahānaṃgalaṃ*) is like (*viya*) the awareness as ‘impermanent’ (*aniccasaññā*) and small and tiny (*khuddānukhuddakāni*) root filaments (*mūlasantānakāni*) are like kilesas, just as (*yathā*) the plowman (*kassako*) when ploughing (*kasanto*), he tears (*padāleti*) those (*tāni*) [root filaments] with the plough (*naṃgalena*), in the same way (*evaṃ*) a meditator (*yogī*) when developing (*bhāvento*) the awareness as ‘impermanent’ (*aniccasaññā*), he cut off (*padāleti*) kilesas with the insight into impermanent’ (*aniccasaññāñāṇena*).

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Motive: the commentator defines the compound *mūlasantānakāni* as *santānetvā ṭhitamūlāni*. He reverses the order of the compound with *santānetvā ṭhitamūlāni*. By this he tells us that this is a reverse compound *samāsa* (*visesana parapadda kammadhāraya*). Should be *santānamūlakāni*. *Santāna* is connected to *mūla* as adjective

Santānetvā, santāneti pr. continues in succession [*saṃ + √tan*]. *santānaka* 1 nt. network; tendril; offshoot; lit. spreading [*saṃ + √tan + *a + ka*].

khuddānukhuddakāni = adj. lesser and minor; small and less important [*khudda + anukhudda + ka*].

opammasaṃsandana nt. application of the simile; how the simile works together [*opamma + saṃsandana*].

saṃsandana nt. (of a simile) coming together; converging; working together; lit. flowing together [*saṃ + √sand + ana*].

Odhunāṭṭi heṭṭhā dhunāti. Niddhunāṭṭi papphoṭeti.

heṭṭhā, ad. below; down; underneath.

dhunāti (*dhu + nā*), to toss; to shake off; to remove.

papphoṭeti [*pa+poṭheti*; sometimes spelt *papphoṭeti*] to strike, knock, beat, flap (of wings).

Nicchoṭeti papphoṭetvā cheḍḍeti. ‘Idhāpi pabbajāni viya kilesā, lāyanaṃ nicchoṭanaṃ viya aniccasaññāñāṇan’ ti iminā atthena upamā saṃsandetabbā.

Nicchoṭeti means having pounded, it is thrown away. The comparison should be made in this sense: ‘here rushes are like defilements, the cutting, throwing away is like the contemplation knowledge of anicca’.

Nicchoṭeti means having pounded (*papphoṭetvā*), it is thrown away (*cheḍḍeti*). The comparison (*upamā*) should be made (*saṃsandetabbā*) in this sense (*iminā atthena*): ‘here rushes (*pabbajāni*) are like (*viya*) defilements (*kilesā*), the cutting (*lāyanaṃ*), the throwing away (*nicchoṭanaṃ*) is like (*viya*) the contemplation knowledge of anicca (*aniccasaññāñāṇan*)’.

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papphoṭetvā - papphoṭeti [*pa+poṭheti*; sometimes spelt *papphoṭeti*] to strike, knock, beat, flap (of wings).

papphoṭetvā cheḍḍeti – having pounded, it is thrown away.

Idhāpi pabbajāni viya kilesā - here rushes are like defilements.

lāyanaṃ nicchoṭanaṃ viya aniccasaññāñāṇan’ ti iminā atthena upamā saṃsandetabbā. the comparison should be made in this sense ‘here rushes are like defilements the cutting, throwing away is like ‘the contemplation knowledge of anicca’.

Viggaha: aniccasaññāñāṇa = aniccasaññā eva ñāṇa aniccasaññāñāṇaṃ, aniccasaññā itself is *ñāṇa*.

cheḍḍeti (*chaḍḍ + e*), to throw away; to abandon; to reject; to leave.

lāyana (nt.) [*fr. lāyati*] cutting.

nicchoṭana, skaking

aniccasaññāñāṇan = anicca + saññā + ñāṇan; contemplative insight into impermanence.

iminā, inena, in this sense
upamā, f. upamāna, nt. simile; parable; comparison.
samsandetabbā, should be made *samsandeti* (caus. of *samsandati*), to make fit; to compare.

Vañtacchinnāyāti tiṅhena khurappena vañtacchinnāya. Tadanvayāni bhavantīti taṃ ambapiṇḍiṃ anugacchanti, tassā patamānāya ambāni bhūmiyaṃ patanti. Idhāpi ambapiṇḍi viya kilesā, tiṅhakhurappo viya aniccasaññā; yathā khurappena chinnāya ambapiṇḍiyā sabbāni ambāni bhūmiyaṃ patanti, evaṃ aniccasaññānānena kilesānaṃ mūlabhūtāya avijjāya chinnāya sabbakilesā samugghātaṃ gacchantīti; idaṃ opammasaṃsandanaṃ.

Vañtacchinnāyā means cut at the stalk with a sharp arrow. *Tadanvayāni bhavanti* (they become followers of that) means [the mangoes] follow that [stalk]; when they fall down the mangoes fall down on the ground (earth). Here the bunch of mangoes are like defilements and a sharp arrow is like the awareness as impermanent; just as when a bunch of mangoes is cut by an arrow, all mangoes fall down on the ground. So too, when ignorance that is the root of defilements is cut off with the awareness as impermanent, all defilements come to an end. This is the comparison.

Vañtacchinnāyā means [when a bunch of mangoes] are cut at the stalk with a sharp arrow. *Tadanvayāni bhavanti* means [the mangoes] follow (*anugacchanti*) that [stalk] (*taṃ*); when they (*tassā*) fall down (*patamānāya*) the mangoes (*ambāni*) fall down (*patanti*) on the ground (*bhūmiyaṃ*). And here (*idhāpi*) the bunch of mangoes (*ambapiṇḍi*) are like (*viya*) defilements (*kilesā*) and a sharp arrow (*tiṅhakhurappo*) is like (*viya*) the awareness as impermanent (*aniccasaññā*); just as (*yathā*) when a bunch of mangoes (*ambapiṇḍiyā*) is cut (*chinnāya*) by an arrow (*khurappena*), all mangoes fall down (*patanti*) on the ground. So too (*evaṃ*), when ignorance (*avijjāya*) that is the root of defilements (*kilesānaṃ mūlabhūtāya*) is cut off (*chinnāya*) by the awareness as impermanent (*aniccasaññānānena*), all defilements (*sabbakilesā*) come to (*gacchanti*) an end (*samugghātaṃ*). This is the comparison (*opammasaṃsandanaṃ*).

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Vañtacchinnāyāti tiṅhena khurappena vañtacchinnāya. When [a bunch of mangos] has been cut at the stalk with a sharp arrow.

vañtacchinnāyā (*vañta*, stalk + *chinna*, cut off), adj. 6th form for genitive absolute: when [a bunch of mangos] have been cut at the stalk.
tiṅha, a. sharp.
khurappa, m. a kind of arrow.

Tadanvayāni bhavantīti [*ambāni vaṅtapaṭibandhāni*] *taṃ ambapiṇḍiṃ anugacchanti; tassā patamānāya ambāni bhūmiyaṃ patanti.*

[The mangoes that are attached to the stalk] follow (*anugacchanti*) that stalk (*taṃ ambapiṇḍiṃ*); when they fall down the mangoes fall down on the ground (earth).

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[PM] *tad= taṃ ambapiṇḍiṃ; anvayāni (anuyāni)=anugacchanti (saṃvaṇṇetabba).*

taṃ ambapiṇḍiṃ anugacchanti, [the mangoes] follow that [stalk]. *Saṅkhepa-vakyā.*

ambapiṇḍī, possessor of *ambapiṇḍa* i.e. the stalk; like *daṇḍī*, possessor of a stick.

tassā (hi) patamānāya, (*lakkhaṇa*, genitive absolute), *ambāni bhūmiyaṃ patanti* - when they fall down, the mangoes fall down on the ground (earth). *Vitthāra-vākya* (detailed sentence).

patamāna prp. falling [\sqrt{pat}]. *patati* 1 pr. (+loc) falls; falls (on); lands (on) [$\sqrt{pat} + a + ti$].

Idhāpi ambapiṇḍi viya kilesā, tiṅhakhurappo viya aniccasaññā.

here the bunch of mangoes (*ambapiṇḍi*) are like defilements (*kilesā*) and the contemplation as impermanent (*aniccasaññā*) is like a sharp arrow (*tiṅhakhurappo*).

Comparison: *ambapiṇḍi (upamāna) viya kilesā (upameyya, to be compared)*

yathā khurappena chinnāya ambapiṇḍiyā, sabbāni ambāni bhūmiyaṃ patanti:

just as (*yathā*) when a bunch of mangoes (*ambapiṇḍiyā*) is cut (*chinnāya*) by an arrow (*khurappena*), all mangoes fall down (*patanti*) on the ground.

evaṃ aniccasaññāñāṇena kilesānaṃ mūlabhūtāya avijjāya chinnāya sabbakilesā samugghātāṃ gacchanti.

So too, when ignorance (*avijjāya*) that is the root of defilements (*kilesānaṃ mūlabhūtāya*) is cut off (*chinnāya*) with *aniccasaññāñāṇa*, all defilements (*sabbakilesā*) come to (*gacchanti*) an end (*samugghātāṃ*).

mūlabhūtāya avijjāya chinnāya (lakkhaṇa), when ignorance which is the root of defilements is cut off

mūlabhūtāya, being-root

chinnāya (pass.), is cut off

samugghātāṃ, an end, uprooting; removal.

idaṃ opammasaṃsandanaṃ. This is the comparison.

opammasaṃsandanaṃ, lit. the simile related connection = the comparison.

opamma, nt. simile; comparison; metaphor; analogy; lit. like state [*upa + $\sqrt{mā} + a + *ya$*]; = *upamā*, fem. simile; comparison; parallel [*upa + $\sqrt{mā} + ā$*].

saṃsandana, nt. (of a simile) coming together; converging; working together; lit. flowing together [*saṃ + $\sqrt{sand} + ana$*]; the connection [between *upameyya* and *upamāna*].

Kūṭaṃgamāti kūṭaṃ gacchanti. Kūṭaninnāti kūṭaṃ pavisanabhāvena kūṭe ninnā.

Kūṭaṃgamā means they (the rafters) go to the peak. *Kūṭaninnā* means inclined toward the peak in terms of getting in the peak.

Kūṭaṃgamā means they (*gopānasiyo*, rafters) go (*gacchanti*) to the peak (*kūṭaṃ*). *Kūṭaninnā* means inclined (*ninnā*) toward the peak (*kūṭe*) in terms of getting in (*pavisanabhāvena*) the peak (*kūṭaṃ*).

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Kūṭaṃgamā'ti kūṭaṃ gacchanti. *Kūṭaṃgamā* means they (*gopānasiyo*) go to the peak.

gamā, something that goes and not the action of going.

kūṭaṃ pavisanabhāvena kūṭe ninnā.

ninnā= *pavisanabhāvena kūṭe ninnā*, inclined toward the peak in terms of getting in the peak.

kūṭa (nt.), the peak.

pavisanabhāvena, in terms of getting in.

pavisana (nt.) [fr. *pa+viś*] going in, entering, entrance

ninnā, inclined, bent.

Kūṭasamosaraṇāti *kūṭe samosarivā* *ṭhitā*. *Idhāpi kūṭaṃ viya aniccasaññā, gopānasiyo viya catubhūmakakusaladhammā; yathā sabbagopānasīnaṃ kūṭaṃ aggaṃ, evaṃ kusaladhammānaṃ aniccasaññā aggā.*

Kūṭasamosaraṇa means having come together it stands at the peak. Here the peak is like the awareness as impermanent, the rafters are like the wholesome deeds of the four domains; Just as, among all rafters the peak is the best, in the same way, among the wholesome deeds, the awareness as impermanent is the best.

Kūṭasamosaraṇa means having come together (*samosarivā*) it stands (*ṭhitā*) at the peak (*kūṭe*). Here the peak (*kūṭa*) is like (*viya*) the awareness as impermanent (*aniccasaññā*), the rafters (*gopānasiyo*) are like the wholesome deeds (*kusaladhamma*) of the four domains² (*catubhūmaka*); Just as, among all rafters (*sabbagopānasīnaṃ*), the peak is the best (*aggaṃ*), in the same way (*evaṃ*), among the wholesome deeds (*kusaladhammānaṃ*), the awareness as impermanent (*aniccasaññā*) is the best.

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Kūṭasamosaraṇāti *kūṭe samosarivā* *ṭhitā*. Having come together (*samosarivā*) it stands (*ṭhitā*) at the peak (*kūṭe*). *samosarati* (*saṃ + ava + sar + a*), to come together; to assemble.
samosaraṇa, nt. convergence; coming together; uniting; connecting [*saṃ + ava + √sar + aṇa*].
kusaladhamma: *dāna, sīla and bhāvanā*.

Idhāpi kūṭaṃ viya aniccasaññā, gopānasiyo viya catubhūmakakusaladhammā,

Here *aniccasaññā* is like *kūṭa*, the *kusaladhamma* of the four domain are like the rafters.

gopānasī, rafters

catubhūmakakusaladhammā = *catubhūmaka* + *kusaladhammā*

catubhūmaka=four domains are *kāmacārā, rūpavacāra, arūpavacāra, lokuttara*.

Kusaladhammā of 4 domains are: 8 *mahākusala citta*s, 5 *rūpajhāna*s, 4 *arūpa jhāna*s, 4 *maggas*.

How *aniccasaññā* could be better than the 4 *maggas*? (answer given in the next paragraph ☺)

yathā sabbagopānasīnaṃ kūṭaṃ aggaṃ, evaṃ kusaladhammānaṃ aniccasaññā aggā. Just as , among all *gopānasiyo* (*sabbagopānasīnaṃ*), the peak is the best, in the same way, among the *kusaladhamma*, *aniccasaññā* is the best.

sabbagopānasīnaṃ, among all *gopānasiyo* (*agga* required *niddhāra*)

kusaladhammānaṃ, among the *kusaladhamma*.

Nanu ca aniccasaññā lokiyā? sā lokiyakusalānaṃ tāva aggaṃ hotu, lokuttarānaṃ kathaṃ aggaṃ 'ti? Tesampi paṭilābhakarānaṃ aggaṃ 'ti veditabbā. Iminā upāyena sabbāsu upamāsu opammasaṃsandanaṃ veditabbaṃ. Purimāhi panettha tīhi aniccasaññāya kiccaṃ, pacchimāhi balanti.

The awareness as impermanent is a mondaine [*kusala*], is'nt it? Firstly, suppose it is the best among the mondaine kusala how could it be the best among the supramondaine kusala? Even among the supramondaine kusalas in the sense of the cause of attaining them it should be

² the sensuous world (*kāmacārā*), the fine material world (*rūpāvacāra*), the non-material world (*arūpāvacāra*) and the supra-mundane states.

understood as the best. Regarding all similes, the comparison should be understood in the same way. With the former three [similes], the function of the awareness as impermanent [should be understood]; With the former three [similes], the function of the awareness as impermanent [should be understood]; with the later similes [it should be understood] as ‘the power of aniccasaññā’.

The awareness as impermanent (*aniccasaññā*) is a mondaine (*lokiyā*) [*kusala*], is’nt it (*nanu*)? Firstly (*tāva*), suppose it (*sā*) is the best (*aggam hotu*) among the mondaine kusala (*lokiyakusalānaṃ*) how could it be (*kathaṃ*) the best (*aggan*) among the supramondaine kusala (*lokuttarānaṃ*)? Even (*pi*) among the supramondaine kusalas (*tesam*) in the sense of the cause of attaining them (*paṭilābhakaraṇatthena*) it should be understood (*veditabbā*) as the best (*aggan*’*ti*). Regarding all similes (*sabbāsu upamāsu*), the comparison should be understood in the same way (*iminā upāyena*). With the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccasaññā*) [should be understood]; With the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccasaññā*) [should be understood]; with the later similes [it should be understood] as ‘the power of aniccasaññā’.

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Nanu ca aniccasaññā lokiya? sā lokiyakusalānaṃ tāva aggam hotu, lokuttarānaṃ kathaṃ agganti?

aniccasaññā is a mondaine kusala, is’nt it? Firstly (tāva), suppose it is the best among the mondaine kusala (lokiyakusala) how could it be the best among the supramondaine kusala?

aggam hotu, lit. let it be the best = suppose it is the best.

Tesampi paṭilābhakaraṇatthena agganti veditabbā.

Even (*pi*) among the supramondaine kusalas (*tesam*) in the sense of the cause of attaining them (*paṭilābhakaraṇatthena*) it should be understood (*veditabbā*) as the best (*agganti*).

paṭilābha, *m.* attainment; acquisition; obtaining.
karaṇa 4 nt. reason, cause [*√kar*].

Iminā upāyena sabbāsu upamāsu opammasaṃsandanaṃ veditabbam. Regarding all similes, the comparison should be understood with the same method (or in the same way).

sabbāsu upamāsu, regarding all similes.

opammasaṃsandanaṃ, lit. the simile related connection = the comparison.

Purimāhi panettha tīhi [upamāhi] aniccasaññāya kiccaṃ [veditabbam]; pacchimāhi [upamāhi] [aniccasaññāya]balan’ti [veditabbam].

Here with the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccasaññāya*) [should be understood]; with the later similes [it should be understood] as ‘the power of aniccasaññā’.

purima, *a.* former; earlier.

panettha = *pana ettha*

kicca, *nt.* duty; work; service; that which should be done.

bala’*ti*, the power.

Summary of the simili:

1. *Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṃgalena kasanto sabbāni mūlasantānakāni sampadāleno kasati.* Just as, monks, in the autumn a plowman, plowing with a great plow, splits apart all root filaments as he plows. *Evameva kho, bhikkhave, aniccasaññā bhāvitā bahulikatā sabbam kāmāragam pariyaḍiyati, sabbam rūparāgam pariyaḍiyati, sabbam bhavarāgam pariyaḍiyati, sabbam avijjam pariyaḍiyati, sabbam asmimānam samūhanati.* So too, awareness of the impermanent, monks, developed and cultivated, eliminates all sensual lust, eliminates all lust for form, eliminates all lust for existence, eliminates all ignorance, demolishes all conceit ‘I am.’
2. *Seyyathāpi, bhikkhave, pabbajalāyako pabbajam lāyivā, agge gahetvā, odhunāti niddhunāti nicchoḍeti.* Just as, bhikkhus, a rush-cutter would cut down a rush, grab it by the top, and shake it down and shake it out and thump it about, so too ...
3. *Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti.* Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, all the mangoes attached to the stalk follow along with it, so too ...
4. *Seyyathāpi, bhikkhave, kūtāgārassa yā kāci gopānasiyo sabbā tā kūṭaṃgamā kūṭaninnā kūṭasamosaraṇā, kūṭam tāsam aggamaḅḅhāyati.* Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, slope towards the roof peak, and converge upon the roof peak, and the roof peak is declared to be their chief, so too, ...
5. *Seyyathāpi, bhikkhave, ye keci mūlagandhā, kālānusārigandho tesam aggamaḅḅhāyati.* Just as, bhikkhus, among fragrant roots, black orris is declared to be their chief, so too ...
6. *Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitaḅḅandanam tesam aggamaḅḅhāyati.* “Just as, bhikkhus, among fragrant heartwoods, red sandalwood is declared to be their chief, so too ...
7. *Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikam tesam aggamaḅḅhāyati.* “Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too,
8. *Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesam cakkavatti aggamaḅḅhāyati.* “Just as, bhikkhus, all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be their chief, so too ...
9. *Seyyathāpi, bhikkhave, yā kāci tārakarūpānam pabhā, sabbā tā candimappabhāya kalam nāgghanti soḷasim, candappabhā tāsam aggamaḅḅhāyati.* “Just as, monks, whatever radiance there is of the stars, all that is not worth a sixteenth portion of the radiance of the moon, [such that] the radiance of the moon is declared chief among them, just so ...
10. *Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco ~~nataṃ~~ nabham abhussakkamāno sabbam ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca.* “Just as, monks, in autumn, when the sky is clear, rid of clouds, the sun, rising through the firmament, having dispersed all darkness throughout space, shines and beams and radiates, just so ...

Note on nine types of conceit

962. Therein what is ‘**ninefold conceit**’? *māna masc.* pride; conceit; egotism; superiority; comparing oneself [*√man + *a*]

In one who is better the conceit thus, “I am better”; [390] in one who is better the conceit thus, “I am equal”; in one who is better the conceit thus, “I am inferior”.

In one who is equal the conceit thus, “I am better”; in one who is equal the conceit thus, “I am equal”; in one who is equal the conceit thus, “I am inferior”.

In one who is inferior the conceit thus, “I am better”; in one who is inferior the conceit thus, “I am equal”; in one who is inferior the conceit thus, “I am inferior”. This is ninefold conceit. (Ref: Vibhaṅga Aṭṭhakathā)