

# 15

## (Dasaka) Aññā Sutta<sup>1</sup>

The (“Tens”) Discourse on Final Knowledge  
or **Adhimāna Sutta** The Discourse on Arrogance | **A 10.86**

Theme: Mere book learning does not lead to liberation

Translated & annotated by Piya Tan ©2005

### 1 Introduction

**1.1 The (Dasaka) Aññā Sutta** (A 10.86)—one of the few discourses by Mahā Kassapa—warns how arrogance (*adhimāna*) causes one to take one’s learning and opinion as the final truth, misleading one to even declare that one is an arhat, that is, awakened to reality (like the Buddha). It is interesting that the sutta gives “arrogance” as the starting point of a whole list of factors contributing to one’s failing in the teaching so that in the end one is unable to grow spiritually. In this sense, this is a prophetic sutta, warning of dangers to the teaching. Understandably, the Burmese (CSCD) name this text as **the Adhimāna Sutta**, “the Discourse on Arrogance” [§2.7+n].

**1.2** This claim to awakening could be due to a mistaken notion or even be a deliberate move to mislead others. However, the Buddha or his disciple, “a meditator skilled in the attainments, skilled in reading another’s mind, skilled in understanding the ways of another’s mind” [§2.2], is able to discern the mental state and motive of such a person, that is, one under the power of the 5 mental hindrances and their more palpable manifestations [§2.16].

**1.3** It is interesting to see the relationship of the 5 mental hindrances with the 5 wrong ways, forming a set of **the “10 hindrances,”** listed here:

#### The 5 mental hindrances

- |                             |                          |
|-----------------------------|--------------------------|
| 1. covetousness             | ( <i>abhijjālu</i> )     |
| 2. ill will                 | ( <i>vyāpāda</i> )       |
| 3. sloth and torpor         | ( <i>thīna, middha</i> ) |
| 4. restlessness (and worry) | ( <i>uddhata</i> )       |
| 5. doubt                    | ( <i>vicikicchā</i> )    |

#### The 5 distracting activities

- |                            |                           |
|----------------------------|---------------------------|
| 6. delight in work         | ( <i>kamma, rata</i> )    |
| 7. pleasure in talking     | ( <i>bhass’ārāma</i> )    |
| 8. pleasure in sleeping    | ( <i>nidd’ārāma</i> )     |
| 9. pleasure in socializing | ( <i>saṅgaṇik’ārāma</i> ) |
| 10. being unmindful        | ( <i>muṭṭha-s, sati</i> ) |

Any of these 10 hindrances “weakens this teaching and discipline proclaimed by the Tathagata” [§2.16]. One with any of these 10 states would not be able to grow in the teaching [§3].

### 2 Academic learning versus direct experience

#### **2.1 LIVING BY THE DHARMA BUT NOT CULTIVATING THE MIND**

**2.1.1** In the 2 **Dhamma, vihārī Suttas** (A 5.73+74), the Buddha speaks of the 2 kinds of persons “**who live by the Dharma**” (*dhamma, vihārī*). There are those who master the Dharma through study (*pariyāpuṇāti*), teach (*deseti*) the Dharma, recite (*sajjhāyaṃ karoti*) the Dharma, and think, examine, turn the Dharma over in their minds (*anuvitakketi anivicāreti manasānupekkhati*), but do not cultivate their minds in calm and wisdom.

<sup>1</sup> Called **Adhimāna S**, “The Discourse on Arrogance,” in CSCD.

### 2.1.2 Sujato sounds this cautionary note:<sup>2</sup>

I must admit I do find it of concern when I see meditation systems whose goal is to experientially realize the elements of “ultimate truth” as elaborated by commentarial theorists. To anyone approaching the matter with a rudimentary understanding of the history of philosophy, it is obvious that the Abhidhamma/commentarial systems are theoretical constructs developed in a scholastic environment, far removed from the Buddha in time and spirit.

Unfortunately, the Buddhist education in these countries is so narrow that the monks do not, in fact, have this rudimentary understanding, and interpret academic speculations as experiential truth. It is doubtful whether the authors of these scholastic tractates ever thought of using them for meditation. But thousands of devoted followers do, and invest vast effort into making the theory real. (Sujato, *A History of Mindfulness* (unexpurgated) 2004b:218)

## 2.2 LIVING BY THE DHARMA AND CULTIVATING THE MIND

### 2.2.1 The Dhamma, vihārī Suttas

**2.2.1.1** “One who lives by the Dharma,” on the other hand, “does not pass the day (merely) in the study of the Dharma; he does not neglect seclusion and applies himself to mental calm internally.”<sup>3</sup> Furthermore, “here a monk masters the Dharma through study ... ; moreover, he knows its meaning with wisdom.”<sup>4</sup> The juxtaposition of the two suttas of identical names—the **Dhamma, vihārī Suttas** (A 5.73 + 74)—shows their close relationship. In fact, while the first sutta is about mental calm, the other is about insight wisdom, that is, the twin aspects of Buddhist meditation.<sup>5</sup>

Academic scholars who are non-practitioners, no matter how erudite their studies and research, can only at best explain the “letter” (*vyañjana*) of the Dharma; its meaning (*attha*) can only be realized through personal experience of mental calm and insight through meditation, mindfulness and faith.

**2.2.1.2** Scholar monk and meditator, **Analyo** similarly makes a sobering note here:

The inability of a purely theoretical approach to result in awakening is a recurrent theme in the discourses.<sup>6</sup> To spend one’s time intellectually considering the *Dhamma* and thereby neglecting actual practice clearly meets with the Buddha’s disapproval. According to him, one who acts thus cannot be considered a practitioner of the *Dhamma*, but merely as someone caught up in thinking.<sup>7</sup> (*Satipaṭṭhāna: The direct path to realization*. Birmingham, 2003:114)

<sup>2</sup> See **Satipaṭṭhāna Ss**, SD 13.1 (3.9b & 12).

<sup>3</sup> *So tāya dhamma, pariyattiyā na divasaṃ atināmeti, na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ ceto, samathaṃ* (A 5.73/3:86 f).

<sup>4</sup> *Idha bhikkhu dhammaṃ pariyāpuṇāti ... uttariñ c’assa paññāya atthaṃ pajānāti* (A 5.74/3:88 f).

<sup>5</sup> In the modern “Vipassanā” tradition, this would be called “calm” (*samatha*) and insight (*vipassanā*) respectively. Cf A:NB §103 & p298 n24.

<sup>6</sup> At S 1:136 [**Āyacana S**, see §3.9a above, SD 12.2], the Buddha described his realization as beyond the reach of mere theoretical inquiry. Cf also Dh 19, 20, 258, 259, which emphasize that what really matters is the practice of the *Dhamma*. At A 5:162 [**Aññādhikaraṇa S**, A 10.86 = SD 12.15], excessive emphasis on a theoretical understanding of the *Dhamma* even led some monks to mistakenly claim realization. Cf also WS Karunaratne 1988a:83. (Analyo’s fn)

<sup>7</sup> See **Dhamma, vihārī S 1** (A 5.73/3:87). The same description, however, comes up in **Saddhamma Sammosa S 2** (A 5.156/3:178) in a recommendation to reflect on the *Dhamma*, demonstrating that the Buddha did not categorically reject such theoretical inquiry but that his criticism was directed against neglect of the practice. [Analyo’s fn; refs standardized]

### 3 The Discourse on The Question of Final Knowledge (abridged)<sup>8</sup>

Here is an abridged and paraphrased version of the Sutta. The full version follows.

SD 12.15(3)

## (Dasaka) Aññā Sutta (abridged)

The (Tens) Discourse on Final Knowledge | A 10.86/5:161-164

Mere book learning does not lead to liberation.

1 At one time the venerable Mahā Kassapa was staying in the Squirrels' Feeding-ground in the Bamboo Forest near Rājagaha. He addressed the monks, thus:

2 "Here, bhikshus, a monk declares his final knowledge thus:

'I know thus: "**Destroyed are the mental influxes, lived is the holy life, done is what has to be done, laid down is the burden, there is no more of this state.**"'

2.2 The Tathagata or the Tathagata's disciple, a meditator skilled in the attainments, able to read another's mind, closely examines him.

Thus, on being closely examined, he comes to a desert, to a jungle, to distress, to **the wrong way**, to ruin, to loss and misfortune.<sup>9</sup>

2.3 The Tathagata or the Tathagata's disciple considers:

'Now why does this venerable one declare that he is an arhat?'

Then the Tathagata or the Tathagata's disciple, reads his mind and knows:

'Indeed, seized by **arrogance**, this venerable one, taking his arrogance to be the truth, regards the unattained as attained, regards the undone as done, regards the unrealized as realized. Through arrogance, he declares that he is an arhat.'

2.4 The Tathagata or the Tathagata's disciple, then considers:

'Now on what account does this venerable one declare that he is an arhat?'

The Tathagata or the Tathagata's disciple, reading his mind, knows:

'Indeed, this venerable one is **deeply learned** regarding what they (others) profess to be the Dharma, understanding it as an opinion. Therefore, seized by arrogance, this venerable regards the unrealized as realized. Through arrogance, he declares that he is an arhat.

2.5 The Tathagata or the Tathagata's disciple, reading his mind, knows:

(1-5) 'Indeed, this venerable one dwells in the grasp of [the 5 hindrances:] he is covetous, filled with ill will, filled with sloth and torpor, restless, doubt-ridden—which indeed weakens the Buddha's teaching.

(6-10) Indeed, this venerable one is drowned in work, in talking, in sleep, in company, and is unmindful of his duties, so that even what little he has realized, he gives them up halfway—which indeed weakens the Buddha's teaching.

3 Indeed, friends, this monk, without giving up **these 10 things**, would not be able to grow in the Buddha's teaching.

Indeed, friends, this monk, giving up these 10 things, would be able to grow in the Buddha's teaching.

— — —

<sup>8</sup> A 10.86/5:161-164.

<sup>9</sup> *Samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ āpajjati, vijinaṃ āpajjati, anayaṃ āpajjatim, vyasanaṃ āpajjati, anayavyasanaṃ āpajjati.*

### How to use a sutta

This Sutta, like many others in the Sutta Discovery series, has been translated with the repetition cycles (*peyyāla*) given in full. In this way, the sutta teaching is given in full, without the mind filling in too much of its own details in the perceived gaps. One should study a sutta not merely to *know* it but to learn to “let go” of the self (or more correctly, the notion of a self). To this effect, the sutta should be mindfully read, or listened to, and reflected upon again and again, like taking a regular dose of medicine. The roots of realization are growing even as you do so, and before you know it, it flowers and bears fruit!

## (Dasaka) Aññā Sutta

### The (Tens) Discourse on Final Knowledge

A 10.86

#### [161]

1 At one time, the venerable Mahā Kassapa was staying in the Squirrels’ Feeding-ground in the Bamboo Forest near Rājagaha.

1.2 Then, the venerable [162] Mahā Kassapa addressed the monks, “Avuso! Bhikshus!”<sup>10</sup>

“Avuso!” the monks replied to Mahā Kassapa in assent.

1.3 The venerable Mahā Kassapa said this:

#### Arrogant claim to arhathood

2 “Here, bhikshus, a monk declares his **final knowledge**<sup>11</sup> thus:

‘I know thus: “Destroyed are the mental influxes;<sup>12</sup> lived is the holy life; done is what has to be done; laid down is the burden; there is no more of this state.”<sup>13</sup>

<sup>10</sup> “Avuso! Bhikshus!” *āvuso bhikkhavo*, vl *āvuso bhikkhave*, alt tr “Brother bhikshus!” “Friends!” (*āvuso*) addresses the monks equal in “rains” with the speaker; “Bhikshus!” addresses the junior monks. If rendered “Brother bhikshus!” the audience would comprise monks more or less equal in rains with Mahā Kassapa. *Avuso* is derived from \**āvusso* < \**āyuṣmas* (cf Whitney, *A Sanskrit Grammar*, London, 3<sup>rd</sup> ed 1896 §454). See **Mahā Parinibbāna S** (D 16,-6.2), SD 9; also CPD: *āvuso*.

<sup>11</sup> “Final knowledge,” *añña*, ie knowledge leading to spiritual liberation; “(the arriving of) thorough knowledge, esp the perfect insight of a Buddhist saint, ie Arhatship” (CPD); also “highest knowledge” (BDict).

<sup>12</sup> “Mental influxes,” *āsava*. The term *āsava* (lit “cankers”) comes from *ā-savati*, meaning “flows towards” (ie either “into” or “out” towards the observer). It has been variously tr as influxes, taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 kinds of *āsava*: those of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*ditth’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the early suttas (**D 33**,1.10(20)/3:216; **M 9**,70/1:55, **121**,11/3:108; **S 38.8**/4:256, **S 45.163**/5:56, **46.5**/5:72, **A 4.198**/2:211, **5.75**/3:94, **6.63**/3:313). The destruction of these influxes is equivalent to arhathood. See BDict: *āsava*.

<sup>13</sup> *Khīṇā jāti, vusitaṃ brahma, cariyāṃ kataṃ karaṇīyāṃ nāparaṃ itthattāyā ti pajānāti*. This is the pericope for describing the attainment of arhathood; see M 118,9/3:80.

2.2 The Tathagata or the Tathagata's disciple, a meditator skilled in the attainments,<sup>14</sup> skilled in reading another's mind, skilled in the understanding of the ways of another's mind,<sup>15</sup> closely examines, questions and converses with him.

2.3 Thus, on being closely examined, questioned and conversed with, he comes to a desert, to a jungle, to distress, to the wrong way, to ruin, to loss and misfortune.<sup>16</sup>

2.4 The Tathagata or the Tathagata's disciple, a meditator skilled in the attainments, skilled in reading another's mind, having thus grasped another's mind with his own,<sup>17</sup> considers:

2.5 'Now why<sup>18</sup> does this venerable one declare thus: "I know thus: 'Destroyed are the mental influxes, lived is the holy life, done is what has to be done, laid down is the burden, there is no more of this state'"?'

2.6 Then, the Tathagata or the Tathagata's disciple, a meditator skilled in the attainments, skilled in reading another's mind, having thus grasped another's mind with his own, knows:

2.7 'Indeed, seized by **arrogance**,<sup>19</sup> this venerable one, taking his arrogance to be the truth, regards the unattained as attained, regards the undone as done, regards the unrealized as realized.<sup>20</sup>

2.8 Through arrogance, he declares to another [declares "final knowledge"], thus:

"I know thus: 'Destroyed are the mental influxes; lived is the holy life; done is what has to be done; laid down is the burden; there is no more of this state'".'

## Arrogance through learning

2.9 The Tathagata or the Tathagata's disciple, a meditator skilled in the attainments, skilled in reading another's mind, having thus grasped another's mind with his own, considers:

<sup>14</sup> "Skilled in the attainments," *samāpatti,kusalo*, possible alt tr "skilled in the wholesome," but not supported by Sutta or Comy. See foll n.

<sup>15</sup> "A meditator ... mind," *jhāyī samāpatti,kusalo para,citta,kusalo para,citta,pariyāya,kusalo*. *Jhāyī samāpatti,-kusalo*, lit "dhyana-attainer, skilled in the attainments," where *jhāna* refers simply to "meditation" and *samāpatti*, "dhyana attainment." Aṅguttara Comy: "*jhāyī samāpatti,kusalo* means skill in the attaining of dhyanas and the meditation attainments" (***jhāyī samāpatti,kusalo*** 'ti *jhānehi ca sampanno samāpattiyāñ ca cheko* (AA 5:55); *samāpatti,kusalatā* means "having found agreeable food and weather, he has skill in attaining the attainments" (***samāpatti,kusalatā*** ' ti *āhāra,sappāyaṃ utu,sappāyaṃ pariggaṇhitvā samāpatti,samāpajjane chekatā* (AA 2:161; cf 2:350, 3:354). Dīgha Comy: "*samāpatti,kusalatā* means there is the attainment with applied thought and sustained thought; the attainment free of applied thought, with only sustained thought; the attainment free from both applied thought and sustained thought" ***samāpatti,kusalatā*** ' ti *atthi savitakka,savicāra samāpatti, atthi avitakka,vicāra,mattā samāpatti, atthi avitakka,avicāra samāpatti* (DA 3:979). Dhamma,saṅgaṇī Comy: "the state of skill in the attainments is (called) *samāpatti,kusalatā*, that is, a designation for what is known as the definition of mental focus" (*samāpattisu kusala,bhāvo samāpatti,kusalatā, samāpatīnaṃ appanā,paricchedo,paññāyetaṃ adhvacaṇaṃ* (DhsA 52). See also Pm 1:231, 233; VbhA 3:354.

<sup>16</sup> *Samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ āpajjati, vijinaṃ āpajjati, anayaṃ āpajjati, vyasanaṃ āpajjati, anayavyasanaṃ āpajjati.*

<sup>17</sup> "Having thus grasped another's mind with his own," *evaṃ cetasā ceto paricca manasikaroti.*

<sup>18</sup> *Kin nu kho.*

<sup>19</sup> "Seized by arrogance," *adhimāniko*, from *adhi* (over, super) + *māna* (conceit). The alternative (Be) title comes from here.

<sup>20</sup> *Adhimāniko kho ayaṃ āyasmā ādhimāna,sacco appatte patta,saññā akate kata,saññā anadhigate adhigata,-saññā adhimānena aññaṃ vyākaraṇti.* There is here a wordplay on *aññaṃ*, which can mean either "others" (*añña*) or "final knowledge" (*aññā*) [2.1].

2.10 ‘Now on account of what<sup>21</sup> does this venerable one declare thus:

“I know thus: ‘Destroyed [163] are the mental influxes; lived is the holy life; done is what has to be done; laid down is the burden; there is no more of this state’”?’

2.11 The Tathagata or the Tathagata’s disciple, a meditator skilled in the attainments, skilled in reading another’s mind, having thus grasped another’s mind with his own, knows:

2.12 ‘Indeed, this venerable one is deeply learned, an expert in learning, one who has accumulated learning<sup>22</sup> in regards to what they (others) profess to be the Dharma,<sup>23</sup> good in its beginning, good in its middle, good in its end, endowed with meaning and phrasing [in the spirit and the letter], and the holy life that is entirely complete and pure.

2.13 It is this Dharma that he has heard much of, borne in mind through speech, grasped after turning it over in the mind, well understood (merely) as an opinion.<sup>24</sup>

2.14 Therefore, seized by arrogance, this venerable one, taking his arrogance to be the truth, regards the unattained as attained, regards the undone as done, regards the unrealized as realized.

2.15 Through arrogance, he declares thus:

“I know thus: Destroyed are the mental influxes; lived is the holy life; done is what has to be done; laid down is the burden; there is no more of this state”.’

## The 10 hindrances

**2.16** The Tathagata or the Tathagata’s disciple, a meditator skilled in the attainments, skilled in reading another’s mind, having thus grasped another’s mind with his own,<sup>25</sup> knows:

(1) ‘Indeed, this venerable one is **covetous** (*abhijjhālu*); he dwells in the grasp of covetousness.<sup>26</sup>

Now the grasp of *covetousness* indeed weakens this teaching and discipline [this Dharma and Vinaya] proclaimed by the Tathagata.<sup>27</sup>

(2) Indeed, this venerable one is one with **ill will** (*vyāpāda*); he dwells in the grasp of ill will.<sup>28</sup>

Now the grasp of *ill will* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(3) Indeed, this venerable one is one with **sloth and torpor** (*thīna, middho*); he dwells in the grasp of sloth and torpor.<sup>29</sup>

Now the grasp of *sloth and torpor* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(4) Indeed, this venerable one is **restless** (*uddhato*); he dwells in the grasp of restlessness.<sup>30</sup>

Now the grasp of *restlessness* indeed weakens this teaching and discipline proclaimed by the Tathagata.

<sup>21</sup> *Kin nu kho ... nissaya.*

<sup>22</sup> “Deeply learned, etc,” *bahu-s, suto ... suta, dharo suta, sannicayo.*

<sup>23</sup> “In regards to what they profess to be the Dharma,” *ye te dhammā... tathā, rūpassa dhammā... abhivadanti.*

<sup>24</sup> *Tathā, rūpassa dhammā bahu-s, sutā dhatā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.* Free tr: “It is this Dharma that he is deeply learned in, memorized through reciting [reading], understood after turning it over in their minds, well understood it as an opinion.”

<sup>25</sup> “Having thus grasped another’s mind with his own,” *evaṃ cetasā ceto paricca manasikaroti.*

<sup>26</sup> “In the grasp of covetousness,” *abhijjhā, pariyuṭṭhitena..*

<sup>27</sup> *Abhijjhā, pariyuṭṭhānaṃ kho pana Tathāgata-p, pavedite dhamma, vinaye parihānam etaṃ,* lit “Indeed, the grasp of covetousness is the weakening of this Dharma and Vinaya declared by the Tathagata.”

<sup>28</sup> “In the grasp of ill will,” *vyāpāda, pariyuṭṭhitena.*

<sup>29</sup> “In the grasp of sloth and torpor,” *thīna, middha. pariyuṭṭhitena.*

<sup>30</sup> “In the grasp of restlessness,” *uddhacca, pariyuṭṭhitena.*

(5) Indeed, this venerable one is **doubt-ridden** (*vicikiccho*); he dwells in the grasp of doubt.<sup>31</sup>

Now the grasp of *doubt* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(6) Indeed, this venerable one finds **delight in work** [in being busy] (*kamma,rato*);<sup>32</sup> delighting in work, he yoked to delighting in work. [164]

The yoke of delighting in *work* indeed weakens this teaching and discipline proclaimed by the Tathāgata.

(7) Indeed, this venerable one finds **pleasure in talking** (*bhass'ārāmo*); delighting in talking, he is yoked to delighting in talking.

The yoke of delighting in *talking* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(8) Indeed, this venerable one finds **pleasure in sleeping** (*nidd'ārāmo*); delighting in sleep, he is yoked to delighting in sleep.

The yoke of *delighting in sleep* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(9) Indeed, this venerable one finds **pleasure in socializing** (*saṅgaṇik'ārāmo*); delighting in company, he is yoked to delighting in company.<sup>33</sup>

The yoke of *delighting in company* indeed weakens this teaching and discipline proclaimed by the Tathagata.

(10) Indeed, moreover, this venerable one is **unmindful** [forgetful] (*muṭṭha-s,sati*)<sup>34</sup> in that which should be further done.

Even the trifling special states he has attained, too, are given up midway.<sup>35</sup>

Giving up midway indeed weakens this teaching and discipline proclaimed by the Tathagata.<sup>36</sup>

**3** Indeed, friends, this monk, without giving up **these 10 things**, would not be able to attain to growth, progress and abundance in this Teaching and Discipline.

3.2 Indeed, friends, this monk, giving up these 10 things, would be able to attain to growth, progress and abundance in this Dharma and Vinaya.”

— evaṃ —

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<sup>31</sup> “In the grasp of doubt,” *vicikicchā,pariyuṭṭhitena*.

<sup>32</sup> “Work,” *karma*, ie being busy with all sorts of activities (manual and worldly), addiction to work, as opposed to spiritual work, ie mental cultivation (DA 528 ad D 2:78). See D 2:78 = A 4:22 ≠ 3:293 ≠ 5:163 ≠ It 71 (ItA 2:67).

<sup>33</sup> “Delighting in company,” *saṅgaṇikā,rato*. This refers to socializing, conversing, outing and liaising with others, especially the laity, and includes sexual misconduct and other conduct inappropriate of a monastic.

<sup>34</sup> “Unmindful,” *muṭṭha-s,sati*, lit “of confused mindfulness.”

<sup>35</sup> *Ora,mattakena visesādhigamena antarā,vosānaṃ āpanno*.

<sup>36</sup> This whole para: *Muṭṭha-s,sati kho paṇāyam āyasmā uttari,karaṇīye ora,mattakena visesādhigamena antarā,-vosānaṃ āpanno, antarā,vosāna,gamaṇaṃ kho pana tathagata-p,pavedite dhamma,vinaye parihānam etaṃ*.