

Itivuttaka sutta no. 63 (verses):

Akkheyyasaññino sattā, akkheyyasmim patiṭṭhitā;
Akkheyyaṃ apariññāya, yogamāyanti maccuno.

“Akkheyyaṅca pariññāya, akkhātāraṃ na maññati;
Phuṭṭho vimokkho manasā, santipadamanuttaraṃ.

“Sa ve akkheyyasampanno, santo santipade rato;
Saṅkhāyasevī dhammaṭṭho, saṅkhyāṃ nopeti vedagū”ti.

“Beings percipient of what can be expressed,
established in what can be expressed,
not understanding what can be expressed,
come under the yoke of Death.

But having understood what can be expressed,
one does not conceive one who expresses;
touched is liberation with the mind:
the unsurpassed state of peace.

He indeed endowed with what can be expressed,
peaceful, delighting in the state of peace,
using with reflection, standing in Dhamma,
the master of knowledge does not approach concept
(does not come within the range of concepts).

Itivuttaka-aṭṭhakathā to verses of sutta no. 63.

Gāthāsu **akkheyyasaññinoti** ettha akkhāyati, kathīyati, paññāpīyatīti akkheyyaṃ,
kathāvatthu, atthato rūpādayo pañcakkhandhā.

In the verses, “**those who perceive that which can be expressed**”: here it is expressed,
discussed, described, a basis for discussion, thus “what can be expressed”; in meaning, it is the
five aggregates, material form and the rest.

Vuttañhetam – “Atītam vā addhānaṃ ārabba kathaṃ katheyya, anāgataṃ vā...pe...
paccuppannaṃ vā addhānaṃ ārabba kathaṃ katheyyā”ti (dī. ni. 3.305).

Tathā – “Yaṃ, bhikkhave, rūpaṃ atītam niruddhaṃ vipariṇataṃ, ‘ahosī’ti tassa saṅkhā,
‘ahosī’ti tassa samaññā, ‘ahosī’ti tassa paññatti; na tassa saṅkhā atthīti, na tassa saṅkhā
bhavissatī”ti (saṃ. ni. 3.62) –

For this is said: “A discussion takes place based on the past period, or the future ... or a discussion takes place based on the present period of time.”

So too: “Whatever form, monks, is past, ceased, disappeared--the concept ‘was’ applies to it, the designation ‘was’, the description ‘was’; not the concept ‘it is’, not the concept ‘will be.’

Evaṃ vuttena niruttipathasuttenapi ettha attho dīpetabbo. Evaṃ kathāvatthubhāvena akkheyyasaṅkhāte khandhapañcake ahanti ca mamanti ca devoti ca manusso ca itthīti ca purisoti ca ādinā pavattasaññāvasena akkheyyasaññino, pañcasu upādānakkhandhesu sattapuggalādisaññinoti attho.

The meaning here should be elucidated by way of the “Pathways of Expression Sutta” thus quoted [just above]. Thus [beings are] “percipient of what can be expressed” by way of such perceptions as “I” and “mine” and “deva” and “human” and “woman” and “man,” etc., in regard to the five aggregates, which are designated “what can be expressed” because of their nature as a basis for discussion. The meaning is “those who perceive a being, a person, etc., in the five clinging-aggregates.”

Akkheyyasmiṃ taṇhādīṭṭhiggāhasena **patiṭṭhitā**, rāgādivasena vā aṭṭahākārehi patiṭṭhitā. Ratto hi rāgavasena patiṭṭhito hoti, duṭṭho dosavasena, mūḷho mohavasena, parāmaṭṭho diṭṭhivasena, thāmagato anusayavasena, vinibaddho mānavasena, anīṭṭhaṅgato vicikicchāvasena, vikkhepagato uddhaccavasena patiṭṭhito hotīti.

They are “**established in what can be expressed**” by way of the grip of craving and wrong views; or they are established in eight ways, by way of lust, etc. For the lustful person is established by way of lust, the hateful by way of hatred, the deluded by way of delusion, one who misconstrues by way of views, one who is obstinate by way of the latent tendencies, one who is bound by way of conceit, one who is undecided by way of doubt, and one who is distracted is established by way of restlessness.

Akkheyyaṃ apariññāyāti taṃ akkheyyaṃ tebhūmakadhamme tīhi pariññāhi aparijānitvā tassa aparijānanahetu. **Yogamāyanti maccunoti** maraṇassa yogaṃ tena saṃyogaṃ upagacchanti, na viṣaṃyoganti attho.

Not having understood what can be expressed: not having understood that which can be expressed—the dhammas of the three planes—by the three kinds of full understanding;¹ because of their lack of the full understanding of that. **They come under the yoke of death:** they thereby enter upon bondage, the yoke of death.

¹ On the three kinds of full understanding (pariññā), see *Visuddhimagga* chap. XX, 3–5 (of Path of Purification).

Atha vā **yoganti** upāyaṃ, tena yojitaṃ pasāritaṃ mārasenaṭṭhāniyaṃ anattahajālaṃ kilesajālaṅca upagacchantīti vuttaṃ hoti. Tathā hi vuttaṃ – “Na hi no saṅgaramṃ tena, mahāsenena maccunā”ti. (ma. ni. 3.272; jā. 2.22.121; netti. 103);

Or else, **yoke** is a method. What is meant is that they enter upon the net of harm, the net of defilements, which is the place of Māra’s army, prepared and spread out by him. Thus it is said: “There is no bargaining with him, with death [who has] a great army.”

Ettāvatā vattaṃ dassetvā idāni vivattaṃ dassetuṃ “**akkheyyaṅca pariññāyā**”tiādi vuttaṃ. Tattha **ca**-saddo byatireke, tena akkheyyaparijānanaena laddhabbaṃ vakkhamānameva visesaṃ joteti. **Pariññāyati** vipassanāsahitāya maggapaññāya dukkhanti paricchijja jānitvā, tappaṭibaddhakilesappahānena vā taṃ samatikkamitvā tissannampi pariññānaṃ kiccaṃ matthakaṃ pāpetvā. **Akkhātāraṃ na maññatīti** sabbaso maññanānaṃ pahīnattā khīṇāsavo akkhātāraṃ na maññati, kārakādisabhāvaṃ kiñci attānaṃ na pacceṭīti attho.

To this extent having shown the round [of saṃsāra], now to show the ending of the round, it is said: “**But having understood what can be expressed.**” Here the word “*ca*” is in [the sense of] disjunction (*byatireka*);² by that he shows the distinction that will be spoken of, which is to be gained by fully understanding what can be expressed. **Having understood**: having known by delimiting “*dukkha*” with the wisdom of the path together with insight; or having overcome that [what can be expressed] by abandoning the defilements connected with it, having brought to a climax the function of the three kinds of full understanding too. **One does not conceive one who expresses**: through the complete abandonment of conceivings, the arahant (one with taints destroyed) does not conceive “one who expresses.” The meaning is: he does not fall back upon any self having the nature of an agent, and so forth.

Phuṭṭho vimokkho manasā, santipadamanuttaranti yasmā sabbasaṅkhatavimuttattā “*vimokkho*”ti sabbakilesasantāpavūpasamanaṭṭhānatāya “*santipada*”nti laddhanāmo nibbānadhammo phuṭṭho phusito patto, tasmā akkhātāraṃ na maññatīti. Atha vā “*pariññāyā*”ti padena dukkhasaccassa pariññābhisamayaṃ samudayasaccassa pahānābhisamayaṅca vatvā idāni “*phuṭṭho vimokkho manasā, santipadamanuttara*”nti iminā magganirodhānaṃ bhāvanāsacchikiriyābhisamayaṃ vadati. Tassattho – samucchavedavasena sabbakilesehi vimuccatīti **vimokkho**, ariyamaggo. So panassa maggacittena phuṭṭho phusito bhāvito, teneva anuttaraṃ santipadaṃ nibbānaṃ phuṭṭhaṃ phusitaṃ sacchikatanti.

Liberation has been touched with the mind, the unsurpassed state of peace: He does not conceive “one who expresses” because the nibbāna-dhamma has been touched, contacted, attained. It gains the name “liberation” because it is liberated from all that is conditioned; and [it gains the name] “state of peace” because it is the state of the calming down of all the torments of defilements. Or else, by the term “having understood” he spoke of the breakthrough by full understanding of the truth of suffering, and the breakthrough by

² That is, here *ca* conveys the sense of “but” rather than “and.”

abandoning the truth of the origin.³ Now by this line, “liberation ... unsurpassed,” he speaks of the breakthrough by development and realization [respectively referring to] the path and cessation. Its meaning: “Liberation is what is liberated from all defilements by way of eradication, [that is], the noble path. That is touched, contacted, developed by the path-consciousness, and by that [path-consciousness] nibbāna, the unsurpassed state of peace, is touched, contacted, realized.”

Akkheyyasampannoti akkheyyanimittam vividhāhi vipattīhi upaddute loke pahīnavipallāsātāya tato suparimutto akkheyyapariññābhinibbattāhi sampattīhi sampanno samannāgato. **Saṅkhāya sevīti** paññāvepullappattiyā cīvarādipaccaye saṅkhāya parituletvāva sevanasīlo, saṅkhātadhammattā ca āpāthagataṃ sabbampi visayaṃ chaṅgupekkhāvasena saṅkhāya sevanasīlo. **Dhammaṭṭhoti** asekkhadhammesu nibbānadhamme eva vā ṭhito. **Vedagūti** veditabbassa catusaccassa pāraṅgatattā vedagū. Evaṃguṇo arahā bhavādīsu katthaci āyatim punabbhavābhāvato manussadevāti saṅkhyam na upeti, apaññattikabhāvameva gacchatīti anupādāparinibbānena desanam niṭṭhāpesi.

Endowed with what can be expressed: Because distortions have been abandoned in regard to the world, which is overwhelmed by various misfortunes based on what can be expressed, he is fully freed, endowed with, possessed of, achievements produced by fully understanding what can be expressed. **One who uses with reflection:** because of his abundance of wisdom, he habitually uses the requisites such as robes, etc., having reflected on them, having contemplated them. And because he has comprehended the Dhamma, he habitually uses (experiences) all objects that come into range [of the senses] by way of the six-factored equanimity. **Standing on Dhamma:** Standing upon the dhammas of one-beyond-training, or upon the nibbāna-dhamma itself. **The knowledge-master:** a knowledge-master by having gone to the far shore of the four truths, [the things] that are to be known. An arahant of such qualities cannot be conceived of as a human being or deva because there is no future renewed existence anywhere in the various states of existence. He goes to the indescribable state itself. Thus [the Buddha] concludes the teaching with the final nibbāna through non-clinging.

³ This is referring to the four aspects of abhisamaya, “penetration, the breakthrough.” The four are full understanding, abandonment, realization, and development, which pertain respectively to the truths of suffering, its origin, its cessation, and the path. See Vism XXII.6 foll.