### **End Notes to Noa Gal's Article**

[1] See Gombrich (1996), pp. 34–37 & 43–47; Hamilton (1996), e.g., pp. 149–151, 169–170 & 194–196.

[2] E.g., Dhs 132, 229 & 178; Vibh 10, 14–15, 54, 60–62; Dhātuk 7–8, 34, 41, 63; Kv 12ff, 19–20, 67.

[3] See Cousins (1995), s.v. Abhidhamma; Kim (1999); von Rospatt (1995).

[4] Warder (1997), Introduction to the Paṭis trans., p. xvii; ׁāṇamoli (1991), Vism trans., n. 68 on Vism II 178, p. 789.

[5] Traditionally, the Paṭi­sam­bhi­dāmagga and the Buddhavaṃsa are included in the Khuddaka-nikāya, but the latter remained open for additions and the actual number of texts contained in it is not uniform across the Theravādin countries. See von Hinber (1997), pp. 42, 59–60 & 76; Lamotte (1976), pp. 158–159.

[6] Frauwallner (1995), p. 42.

[7] Id., pp. 42 & 87.

[8] ׁāṇamoli (1997).

[9] (1996), p. 36.

[10] When employing the word attha I follow the convention that the cerebral form aṭṭhaaṭṭhakathā. CPED, s.v. aṭṭha. is used mainly in compounds, very frequently at the end of a compound, though there are also instances where it occurs at the beginning of a compound, such as

[11] Paṭis I 88–91, esp. 88: dhammanānatte paññā dhammapaṭisambhide ñāṇaṃ […] attha­nānatte paññā atthapaṭisambhide ñāṇaṃ […] niruttinānatte paññā niruttipaṭisambhide ñāṇaṃ […] aññāni dhammesu ñāṇāni, aññāni atthesu ñāṇāni, aññāni niruttīsu ñāṇāni. yena ñāṇena ime nānā ñāṇā ñātā, ten’ eva ñāṇena ime nānā ñāṇā paṭividitā ti. tena vuccati paṭi­bhāna­­­­­nānatte paññā paṭibhāna­paṭisambhide ñāṇaṃ. Also II 149–158, esp. 150: pañcasu dhammesu ñāṇāni, pañcasu atthesu ñāṇāni, dasasu niruttīsu ñāṇāni. imāni vīsati ñāṇāni paṭibhānapaṭisambhidāya ārammaṇā c’ eva honti gocarā ca. ye tassā ārammaṇā te tassā gocarā. ye tassā gocarā te tassā ārammaṇā. tena vuccati paṭibhānesu ñāṇaṃ paṭibhānapaṭisambhidā. It is worth noting that the same four types of discri­mi­nation are also discussed in the Vibhaṅga 293–305 (chapter XV), but the latter portrays the discriminations of dhammas and attha differently from the Paṭisambhidāmagga.

[12] Frauwallner (1995), p. 88. Among the missing ‘excrescences’ mentioned are ‘the excessively extended’ mātikās and ‘the endless stringing together of all the different combinations of elements which hardly say anything about the nature of things’.

[13] Von Hinber (1978), pp. 49 & 57, distinguishes three periods in the history of Pali literature: 1) the Aluvihāra (or ֵlokavihāra) council (29–17BCE ), where the Pali Canon was written down for the first time in Ceylon, which he considers as the starting point of the tradition handed down by the monks of the Mahāvihāra; 2) the Aṭṭhakathā; 3) the ֺīkās. The original commentaries were put into Old Sinhalese and the period of their composition ended in the first centuryCE. See Warder (1970), pp. 321–22; Lamotte (1976), pp. 292–95; Adikaram (1946), pp. 2 & 33ff.

[14] Dhs-a 118–119: ayaṃ cittassekaggatāsaṅkhāto samādhi nāma avisāralakkhaṇo vā avikkhepalakkhaṇo vā, sahajātadhammānaṃ sampiṇḍanaraso, upasamapaccupaṭṭhāno ñāṇapaccupaṭṭhāno vā […] visesato sukhapadaṭṭhāno. Also 63, 137–38, 193 & 332; Vism I 20. The threefold scheme of stating the characteristic, manifestation and immediate cause of each dhamma is anticipated in the Peṭ 128–130.

[15] E.g., Paṭis I 15ff.

[16] Id., I 54: jātaṃ rūpaṃ paccuppannaṃ, tassa nibbattilakkhaṇaṃ udayo, vipariṇāma-lakkhaṇaṃ vayo. jātā vedanā … pe … jātā saññā … jātā saṅkhārā … jātaṃ viññāṇaṃ. See also I 167 & 191–192.

[17] Id., II 108: saccānaṃ kati lakkhaṇāni? saccānaṃ dve lakkhaṇāni. saṅkhatalakkhaṇañ ca, asaṅkhatalakkhaṇañ ca – saccānaṃ imāni dve lakkhaṇāni. saccānaṃ kati lakkhaṇāni? saccānaṃ cha lakkhaṇāni. saṅkhatānaṃ saccānaṃ uppādo paññāyati, vayo paññāyati, ṭhitānam aññathattaṃ paññāyati asaṅkhatassa saccassa na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati – saccānaṃ imāni cha lakkhaṇāni. See also II 179. A notable example of the Abhidhamma’s growing tendency to reify and hypostatise the dhammas is the occurrence of the concept of ṭhitassa aññathatta. A discussion of this concept, however, transcends the scope of the present article.­[18] Warder (1997), Introduction to the Paṭis trans., pp. xxix–xxx.

[19] E.g., Treatises I and III, Paṭis I 119 on the knowledge of dukkha; 186–188 on the knowledge of joy (pīti) and happiness (sukkha); 190–191 on citta and samādhi. These definitions appear in Dhs 16 & 9–11 respective­ly. See Warder, id., pp. xxvi.

[20] It employs only the first triplet of kusala/akusala/avyākata, which is very ancient: Paṭis I 84–85. See also Warder, id., p. xxxv.

[21] Ibid.

[22] Paṭis I 94–96, where the attainment of arahantship is described as the result of ‘immediate concentration’ (ānantarikasamādhi); II 105 depicts the four noble truths as having ‘a single penetration’ (cattāri saccāni ekappaṭivedhāni). See also Cousins (1983-84), p. 103.

[23] Kv II 9 & III 3–4. Warder (1997), Paṭis trans pp. xxv & xxxv; (1970), pp. 295–296.

[24] (1991), p. 39, n. 53. Gombrich (1992), pp. 246 & 258–259, deduced on the basis of the Dīpavaṃsa’s ordination data that the Buddha’s death took place within five or six years of 404 BCE and that the Second Council dates round 60 years after his death, that is, round 345 BCE. Cousins reaches a slightly different dating, placing the Buddha’s death in 413 BCEBCE (id., pp. 31 & 59). Norman (1983), p. 88, notes that the Paṭis is included on the list of texts stated by the Dīpavaṃsa to have been rejected by the Mahāsāṅghikas (Dīp V 37), and that it was likely to be recognised as canonical before the composition of theApadāna, Buddhavaṃsa, Cariyāpiṭaka and Khuddakapāṭha. and the Second Council 70-80 years later, namely between 343 and 333

[25] Warder (1997), Paṭis trans, pp. xxxv & xxxvii–xxxix.

[26] Paṭis II 177: yasmā kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā ‘suñño loko’ ti vuccati.

[27] Ibid: cakkhu kho, ānanda, suññaṃ attena vā attaniyena vā. rūpā suññā attena vā attaniyena vā. cakkhu­­viññāṇaṃ suññaṃ attena vā attaniyena vā. cakkhusamphasso suñño attena vā attaniyena vā. yam p’ idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi suññaṃ attena vā attaniyena vā. sotaṃ suññaṃ … pe … saddā suññā … ghānaṃ suññaṃ … gandhā suññā … jivhā suññā … rasā suññā … kāyo suñño … phoṭṭhabbā suññā … mano suñño … dhammā suññā … manoviññāṇaṃ suññaṃ … manosamphasso suñño. yam p’ idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi suññaṃ attena vā attaniyena vā. This entire extract appears at S IV 54.

[28] Paṭis II 178: katamaṃ vipariṇāmasuññaṃ? jātaṃ rūpaṃ sabhāvena suññaṃ. vigataṃ rūpaṃ vipari­ṇa­tañ c’ eva suññañ ca. jātā vedanā sabhāvena suññā. vigatā vedanā vipariṇatā c’ eva suññā ca … pe … jātā saññā … jātā saṅkhārā … jātaṃ viññāṇaṃ … jātaṃ cakkhu … pe … jāto bhavo sabhāvena suñño. vigato bhavo vipariṇato c’ eva suñño ca. idaṃ vipariṇāmasuññaṃ. The five khandhas are followed by the sense organs and their corresponding objects, the six respective types of consciousness and so forth, concluding with thepaṭiccasamuppādadhammas listed in Treatise I 5–8, excluding the last two nidānas of the paṭicca­samuppāda twelvefold formula. Succeeding consciousness are 199 of the 201 formula.

[29] And as represented by the formula sabbe saṅkhārā aniccā.

[30] D II 157; S I 6, 158; S II 193: aniccā vata saṅkhārā, uppāda-vaya-dhammino. The Buddha’s last words on his deathbed are: ‘conditioned things are of the nature of decay’ (vaya-dhammā saṅkhārā, D II 156).

[31] This sense of dhammatā occurs in D II 12ff; M I 324. Both commentaries gloss dhammatā as sabhāva: Sv II 432 & Ps II 401 respectively. On the meaning of dhammatā and its sense of sabhāva see Rahula (1974), pp. 182–184. For pakati in the sense of the innate nature of the person or of a normal, ordained monk as distinct from one who is on probation: Vin II 4–6, 22–25, 173–175, 178; intrinsically virtuous nature: D II 12, M III 120, Nett 191; natural law or the regular order in nature: Mil 120–121. On the meaning ofpakati in the Pali texts see Jacobsen (1993), esp. pp. 78, 80–81 & 83–85.

[32] As is the case in the Dhammasaṅgaṇi. Cf. Gethin (1992), p. 150.

[33] This idea was suggested to me by Richard Gombrich.

[34] Warder (1997), Introduction to the Paṭis trans., p. xlii.

[35] Paṭis-a III 634: sabhāvena suññan ti ettha sayaṃ bhāvo sabhāvo, sayam eva uppādo ti attho. sako vā bhāvo sabhāvo, attano yeva uppādo ti. Referring to Mahānāma’s commentary, ׁāṇamoli indeed renders sabhāva as ‘essence’: n. 1 on Paṭis II 178 in his trans. of the text, p. 362.

[36] Paṭis-a III 634: bhāvo ti ca dhammapariyāyavacanam etaṃ. ekassa ca dhammassa añño bhāvasaṅkhāto dhammo natthi, tasmā sakassa aññena bhāvena suññaṃ, sako aññena bhāvena suñño ti attho. tena ekassa dhammassa ekassabhāvatā vuttā hoti.

[37] Van Fraassen (1978), p. 8.

[38] This point was suggested to me by L.S. Cousins.

[39] Paṭis-a III 634: athavā sabhāvena suññan ti. suññasabhāveneva suññaṃ. kiṃ vuttaṃ hoti? suññasuññatāya eva suññaṃ, na aññāhi pariyāyasuññatāhi suññan ti vuttaṃ hoti.‘Or else, sabhāvena suññaṃ means “empty through having emptiness as its individual essence.” What does it mean? The meaning is “empty owing to emptiness as emptiness only, not owing to some other figurative sense of emptiness”.’

[40] Id., 634–35: sace pana keci vadeyyuṃ sako bhāvo sabhāvo, tena sabhāvena suññan ti […] taṃ vacanaṃ kacavaram iva chaḍḍitabbaṃ. […] dhammā sakakkhaṇe vijjamānā evā ti niṭṭham ettha gantabbaṃ. ‘Should some say: “sabhāva is its own existence and hence it is empty of its existence” […] this statement is to be rejected as nonsense […] the conclusion thus ought to be thatdhammas only exist at single moments.’