



## INFINITY OF SPACE

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The different existing translations for MN 59

1. sabbaso rūpasaññānaṃ samatikkamā,
  2. paṭighasaññānaṃ atthaṅgamā,
  3. nānattasaññānaṃ amanasikārā
  4. 'ananto ākāso'ti
- ākāsānañcāyatanaṃ upasampajja viharati.

are:

1. By passing altogether beyond perception of material objects,
  2. by ceasing from perception of sense-reactions,
  3. and by not heeding perception of differences,
  4. an Almsman comes to hold space to be infinite and so enters on and dwells in the
- (Chalmers)

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1. By passing quite beyond perception of material shapes,
  2. by the going down of perception of sensory reactions,
  3. by not attending to perception of variety,
  4. thinking: 'Ether is unending,'
- enters on and abides in the plane of infinite ether.

(Horner)

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1. With the complete transcending of perceptions of (physical) form,
  2. with the disappearance of perceptions of resistance,
  3. and not attending to perceptions of multiplicity,
  4. (perceiving,) 'Infinite space,'
- enters & remains in the dimension of the infinitude of space.

(Thanissaro)

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1. By completely transcending the perceptions of form,
  2. with the disappearance of the perceptions of sense-reaction,
  3. with non-attention to perceptions of diversity,
  4. aware that 'Space is infinite,'
- he attains and dwells in the sphere of infinite space.

(Piya Tan)

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1. With the complete surmounting of perceptions of form,
  2. with the disappearance of perceptions of sensory impact,
  3. with non-attention to perceptions of diversity,
  4. aware that 'space is infinite,'
- a bhikkhu enters upon and abides in the base of infinite space.

(Bodhi)

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1. sabbaso rūpasaññānaṃ samatikkamā,
  2. paṭighasaññānaṃ atthaṅgamā,
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  4. 'ananto ākāso'ti
- ākāsānañcāyatanaṃ upasampajja viharati.

- .....
1. sabbaso rūpasaññānaṃ samatikkamā,
1. with the complete overstepping of perceptions of form (matter),
- Samatikkamā [sarṇ+atikamma] [Sk . atikrama]  
अतिक्रम atikrama [act. atikram]  
अतिक्रम् atikram [ati-kram]  
- to overstep , to be passed RV.  
अति ati  
- beyond , over.  
√ क्रम् kram  
- to cause to step ŚBr.  
- to step , walk , go , go towards RV. AV. TS.  
- to go across , go over MBh. (late?)

- .....
2. paṭighasaññānaṃ atthaṅgamā,
2. with the vanishing of perceptions upon the organs of senses (ajjhattikāni āyatanāni & mano),
- Paṭigha [paṭi+gha - adj . suffix of ghan=han] [Sk . प्रतिग्रह् pratigrah ]  
प्रतिग्रह् pratigrah  
प्रतिग्रह् pratigrah [prati- √ grah]  
- to take hold of , grasp , seize AV.  
- to take , appropriate RV.  
प्रति prati  
- upon

√ ग्रह grah var. grabh

- to perceive (with the organs of sense, or with mānas) RV. VS. ŚBr. [MuṇḍUp. ŚvetUp. - post-contemporary]

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Atthaṅgamā [attha+gamu+a]

- setting down (of the sun), disappearance , perishing , destruction , annihilation.

From Sk. [astam-√ gam]

- cease , vanish , perish , die ŚBr. MBh.

अस्त asta

to go down , set RV. AV.

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3. nānattasaññānaṃ amanasikārā

3. not striving with the mind (manasa/mano) to perceptions of manifoldness (lit. differently than one),

Manasikaroti:

Sk. Karoti { pr. ac. sg. 3 } √ कृ kr

कृ kr

- Undertake RV.

- strive after ŚBr. AV.

Nānatta [Sk . नानात्व nānātva - [nānā-tva]

- variety , manifoldness Br. MBh.

नाना nānā

- differently

त्व tva

- one RV.

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viharati usually means "dwells in" or "meditates on".

But it might better be translated as "appropriates with distinction" (see here

<https://justpaste.it/18epx>).

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Proposed translation:

1. sabbaso rūpasaññānaṃ samatikkamā,

2. paṭighasaññānaṃ atthaṅgamā,

3. nānattasaññānaṃ amanasikārā

4. 'ananto ākāso'ti

ākāsānañcāyatanaṃ upasampajja viharati.

1. with the complete overstepping of perceptions of form (matter),
  2. with the vanishing of perceptions (based) upon the organs of senses (viz. ajjhakkhāni āyatanāni [including mano]),
  3. not striving with the mind (manasa/mano) to perceptions of manifoldness (lit. (what is) differently than one),
  4. aware that 'space is boundless,'
- he attains and seizes distinctively, the field of boundless space.

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