

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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16. Commentary on the Great Exposition (16. Mahāniddesa-
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Analysis (12. Cūḷabyūhasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

12. Explanation of the Exposition of the Discourse on the Lesser Analysis

In the twelfth, the Cūḷabyūha Sutta Exposition, "dwelling each in their own view" - this too was spoken at that very great assembly, in order to make clear that meaning to certain deities in whom the thought had arisen "All these holders of wrong views say 'we are of good dispositions'; do these indeed stand firm only in their own view, or do they take up another view as well?" having had the mind-created buddha ask himself by the former method.

113. Therein, from the beginning, the two verses also are question verses only. Among those, "dwelling each in their own view" means dwelling in their own respective views. "Having quarrelled, the skilled speak differently" means having taken a forceful grip on that view, claiming "therein we are skilled," they speak separately, separately; they do not speak as one. "Whoever knows thus, he has understood the Teaching; whoever rejects this is incomplete" means with reference to that view, whoever knows thus, he has understood the Teaching. But they also say that one who rejects this is inferior.

"They speak differently" means they declare for different reasons. "They speak variously" means they declare in various ways. "They speak one to another" means without speaking as one, having taken one thing after another, they speak. "Incomplete" means whoever is unwholesome, this one. "Unfinished" means not full. "Imperfect" means not complete.

114. "A fool" means inferior. "Unskilled" means not knowing.

115. Now there are three verses of reply. They stand having countered the meaning stated by the first half with the second half. Because of that array and because of being less than the further discourse, this discourse obtained the name "Cūḷabyūha" (the Shorter Array). Therein, in the first verse firstly, "another's teaching" means another's view. "All are fools" - this being so, the intention is that all these are fools. Why? "All these are dwelling in views":

116. "And not purified by their own view, of pure wisdom, wholesome, wise" means if, while not purified by their own view, not cleansed, being still defiled, they are of pure wisdom and wholesome and sensible. Or alternatively, "sanditṭhiyā ce vadātā" is a reading, its meaning is - but if they are purified by their own view, of pure wisdom, wholesome, and sensible, "none of them" - this being so, not even one of them is of inferior wisdom. Why? For their view too is likewise complete, just as that of the others.

117. The meaning in brief of the verse "Na vāhametaṃ" - That which those people, two by two, mutually say to each other "a fool," I do not say that this is true and real. Why? Because all of them made their own respective view thus: "Only this is the

truth, anything else is vain," and for that reason they burn others as "fools." And here there are two readings: "tathiyam" and "tatheva."

"Real" means not hollow. "Actual" means not reversed; "factual" means existing. "Exact" means found to be present. "Not reversed" means not misrepresented.

118. "What they call" - in the question verse, "what" is dogmatic truth, "reality" - some have said.

119. "For there is one truth": in the reply verse, the one truth is cessation or the path. "In which people understanding would not dispute" means in which truth, understanding, people would not dispute. "They proclaim themselves" means they speak by themselves.

120. "Why" - in the question verse, "declaring themselves disputants" means disputants. "Or do they follow their own reasoning" means those disputants - or do they follow merely their own reasoning?

"Beaten out by reasoning" means struck on all sides by applied thought. "Followed by inquiry" means explored by one's own present wisdom. "One's own discernment" means one's own discernment.

121. "Not indeed": in the reply verse, "permanent apart from perception" means setting aside mere perception, the graspings grasped as "permanent." "Having fashioned reasoning in views" means having generated merely one's own thought of permanence in views.

But since those who generate applied thought in views produce views, therefore it is said: "They generate, produce wrong views" and so on. "They generate" means they generate by producing views again and again above. "They produce" and so on are said by having extended the term by means of a prefix. "Mine is truth" means my word is true.

122. Now, in order to show the wrong conduct of the holders of views who, when such diverse truths are non-existing, recollect merely through reasoning, he spoke the verses beginning with "In what is seen, heard." Therein, "in what is seen" means what is seen; the intention is "purity through what is seen." The same method applies to what is heard and so on. "And relying on these, seeing with contempt" means even while seeing, having relied on these phenomena of views, contempt - which is disrespect - reckoned as the state of purity. "Standing in judgment, laughing, he says 'the other is a fool, unskilled'" means thus, even while seeing with contempt, having stood in that judgment of views, having become pleased, having become mirthful, he speaks thus indeed: "the other is inferior and unknowing."

"Does not revere" - thus too seeing with contempt means does not show respect - thus too seeing with contempt, not seeing with respect. "Generates displeasure" means first having clung to the support of views and having reached displeasure, afterwards at the time of standing in the judgment of views, he produces pleasure - this is the meaning.

"Having stood in the view of judgment" means having made a conclusion, having stood in the view that was grasped.

123. "This being so" is the verse beginning with "by whatever." Therein, "by himself" means himself, oneself. "Treats with contempt" means censures. "That very thing he praises" means that very saying, he speaks of the view, or of that person.

124. "With overstepping view": the meaning of the verse -He, thus complete with that overstepping view which oversteps the characteristic, perfect, bloated, and intoxicated by that view-conceit, one who is proud thinking himself perfect thus: "I am perfect, a consummate one." By himself alone he consecrates himself with the mind: "I am a wise person." Why? "For his view is likewise complete":

"All those views have gone beyond characteristic" means all those sixty-two views have passed beyond the characteristic, overstepping it, thus gone beyond. "Superior" means not lacking.

125. "If indeed by another's speech": the connection and meaning of the verse -And what is more? He who, standing in judgment, laughing, says "the other is a fool, unskilled," if indeed by that other's speech, he being called so by him is inferior, oneself together is of inferior wisdom, he too together with that very one is of inferior wisdom. For he too calls him "a fool." Then his word is immeasurable, yet he himself is one who has attained the highest knowledge and a wise one. This being so, there is no fool among ascetics. For all of them are wise by their own desire.

"By speech" means by speaking. "By word" means by what is said. "By reason of being blamed" means by the cause of reproach. "By reason of being reproached" means by the cause of being despised. "By reason of being censured" means by the cause of censure.

126. "Other than this": the connection and meaning of the verse -"But if oneself is one who has attained the highest knowledge, a wise one. There is no fool among ascetics" - even though this was said thus indeed, there might be for someone the question "why?" There it is said - Because "those who assert a teaching other than this have failed and are incomplete in purity. Thus too the sectarians speak diversely" means those who assert a view other than this, those who have failed, missed the path of purity, and are incomplete - thus it is said that the various sectarians speak thus. But if asked why do they speak thus? "For they are infatuated by lust for their own views" means because they are infatuated by their own lust for views, is what is said.

"The path of purity" means those adherents of other sects have missed the undefiled path. "The path of purification" means the faultless path. "The path of complete purity" means the bright path. "The path of cleanliness" means the white path. "The path of complete cleanliness" means the radiant path. "Missed" means having failed to attain the path by the method stated, they remain. "Failed" means having failed, they remain. "Stumbled" means declined. "Fallen" means fallen away from that. "Through ignorance" means through not knowing. "Failed" means having come to defeat. Or else "ñāyāparaddhā" is also a reading. The meaning is having missed the path by the true method.

127. "Thus infatuated" and "Here alone is purity" are the verses. Therein, "in their own doctrine" means in their own path. "Speaking firmly" means those of firm speech.

"Speaking steadfastly" means those who speak with conclusion. "Speaking strongly" means those who speak powerfully. "Speaking with conviction" means those who speak having established themselves.

128. Among those who are thus of firm speech, whatever sectarian, even speaking firmly in his own doctrine, whom here would he burn as a fool? In brief, there in what is reckoned as eternalism and annihilationism, in detail, speaking firmly "Only this is the truth" in his own doctrine divided into nihilism, theistic creationism, determinism, and so on - whom else here in wrong views could he see with reason as "a fool"? Is not everyone, according to his view, indeed wise and indeed well-practising? This being so, he himself would bring about quarrel, calling another a fool of impure teaching. He too, calling another "This one is a fool and of impure teaching," would by himself bring about a dispute. Why? Because everyone, according to his view, is indeed wise and indeed well-practising.

129. Thus, in every way, standing in judgment, having measured by oneself, he enters into contention above in the world means standing in wrong view and having measured by oneself the Teacher and so on, he repeatedly enters into contention. Thus, however, having known the danger in judgments, having abandoned all judgments by the noble path, a creature does not make quarrel in the world - thus he concluded the teaching with the pinnacle of arahantship.

"Having measured by oneself" means having measured by oneself. "Having estimated" means having taken as a measure. "Pavinetvā" is also a reading; that is not good. "Above together with a doctrine" means together with one speaking above oneself. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Saddhammappajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on the Lesser Analysis is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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