

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

16. The Great Exposition (16. Mahāniddesapāḷi)

12. Exposition of the Discourse on the Lesser Analysis
(12. Cūḷaviyūhasuttaniddeso)

[Mnd 12, PTS 285-304]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

12. Exposition of the Discourse on the Lesser Analysis

Now he will explain the Cūḷaviyūhasutta Exposition -

- 113.** Dwelling each in their own view, having quarrelled, the skilled speak differently;
"Whoever knows thus, he has understood the Teaching; whoever rejects this is incomplete."

"Dwelling each in their own view": There are some ascetics and brahmins who hold wrong views; they, having taken, having learnt, having grasped, having adhered to, having clung to one or another of the sixty-two wrong views, dwell, live together, reside, and undergo probation in their own view. Just as householders dwell in houses, or those with offences dwell in offences, or those with mental defilements dwell in mental defilements; just so there are some ascetics and brahmins who hold wrong views, they, having taken, having learnt, having grasped, having adhered to, having clung to one or another of the sixty-two wrong views, dwell, live together, reside, and undergo probation in their own view - "dwelling each in their own view."

"Having quarrelled, the skilled speak differently": "Having quarrelled" means having taken, having learnt, having grasped, having adhered to, having clung to, they speak differently, they speak variously, they speak one to another, they speak separately, they do not speak as one, they say, they declare, they explain, they express. "The skilled" means those who speak as skilled, those who speak as wise, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those who speak of reasons, those who speak of grounds, regarding one's own theory - "having quarrelled, the skilled speak differently."

"Whoever knows thus, he has understood the Teaching": Whoever knows this teaching, view, practice, path, he has understood the Teaching, he has known, he has seen, he has penetrated - "whoever knows thus, he has understood the Teaching."

"Whoever rejects this is incomplete": Whoever rejects this teaching, view, practice, path, he is incomplete, he is unfinished, he is imperfect, he is low, inferior, defective, sinful, insignificant, limited - "whoever rejects this is incomplete."

Therefore that created one said -

"Dwelling each in their own view, having quarrelled, the skilled speak differently;
Whoever knows thus, he has understood the Teaching; whoever rejects this is incomplete."

114. Thus having quarrelled they dispute, and they say "the other is a fool, unskilled";
Which of these is the true statement, for all these declare themselves skilled.

"Thus having quarrelled they dispute": Thus having taken, having learnt, having grasped, having adhered to, having clung to, they dispute, they make disputes, they make quarrels, they make strife, they make contentions, they make conflicts - "You do not understand this Teaching and discipline, etc. Disentangle yourself if you can" - thus having quarrelled they dispute.

"And they say 'the other is a fool, unskilled'": The other is a fool, low, inferior, defective, sinful, insignificant, limited, unskilled, not knowing, gone to ignorance, unknowing, undiscerning, unwise - thus they said, thus they speak, thus they declare, thus they explain, thus they express - "and they say 'the other is a fool, unskilled'".

"Which of these is the true statement": Which statement of these ascetics and brahmins is true, accurate, actual, factual, in accordance with reality, not distorted - "which of these is the true statement".

"For all these declare themselves skilled": All these ascetics and brahmins speak as skilled, speak as wise, speak firmly, speak of the true method, speak of causes, speak of characteristics, speak of reasons, speak of grounds, regarding one's own theory - "for all these declare themselves skilled".

Therefore that created one said -

"Thus having quarrelled they dispute, and they say 'the other is a fool, unskilled';
Which of these is the true statement, for all these declare themselves skilled."

115. If one does not approve of another's teaching, one is a fool and of inferior wisdom;
All are fools of very inferior wisdom, all these are dwelling in views.

"If one does not approve of another's teaching": Not approving, not observing, not inferring, not acknowledging, not rejoicing in another's teaching, view, practice, path - "if one does not approve of another's teaching."

"One is a fool and of inferior wisdom": The other is a fool, low, inferior, defective, sinful, insignificant, limited, of low wisdom, of inferior wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom, of limited wisdom - "one is a fool and of inferior wisdom."

"All are fools of very inferior wisdom": All these ascetics and brahmins are fools, low, inferior, defective, sinful, insignificant, limited, all are of low wisdom, of inferior wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom, of limited wisdom - "all are fools of very inferior wisdom."

"All these are dwelling in views": All these ascetics and brahmins hold wrong views; they, having taken, having learnt, having grasped, having adhered to, having clung to one or another of the sixty-two wrong views, dwell, live together, reside, and undergo probation in their own view. Just as householders dwell in houses, or those with

offences dwell in offences, or those with mental defilements dwell in mental defilements; just so all these ascetics and brahmins hold wrong views, etc. undergo probation - "all these are dwelling in views."

Therefore the Blessed One said -

"If one does not approve of another's teaching, one is a fool and of inferior wisdom;

All are fools of very inferior wisdom, all these are dwelling in views."

- 116.** And not purified by their own view, of pure wisdom, wholesome, wise;
None of them is of deficient wisdom, for their view too is likewise complete.

"And not purified by their own view": By one's own view, by one's own acceptance, by one's own preference, by one's own theory, not purified, not pure, not completely pure, defiled, subject to defilement - and not purified by their own view.

"Of pure wisdom, wholesome, wise": Of pure wisdom, of purified wisdom, of completely pure wisdom, of clean wisdom, of very clean wisdom. Or else of pure vision, of purified vision, of completely pure vision, of clean vision, of very clean vision - of pure wisdom. "Wholesome" means wholesome, wise, endowed with wisdom, possessing supernormal power, knowing, intelligent, sagacious - of pure wisdom, wholesome. "Wise" means sensible, wise, endowed with wisdom, possessing supernormal power, knowing, intelligent, sagacious - of pure wisdom, wholesome, wise.

"None of them is of deficient wisdom": Among those ascetics and brahmins there is none of low wisdom, of inferior wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom, of limited wisdom. All are of excellent wisdom, of distinguished wisdom, of eminent wisdom, of highest wisdom, of noble wisdom - none of them is of deficient wisdom.

"For their view too is likewise complete": The view of those ascetics and brahmins is thus complete, taken upon themselves, grasped, adhered to, attached to, clung to, inclined to - for their view too is likewise complete.

Therefore the Blessed One said -

"And not purified by their own view, of pure wisdom, wholesome, wise;
None of them is of deficient wisdom, for their view too is likewise complete."

- 117.** I do not say that this is true, which fools say to each other mutually;
They made their own view the truth, therefore they burn others as fools.

"I do not say that this is true": "Not" is a rejection. "This" means "the sixty-two wrong views, I do not say this is real, true, factual, exact, not reversed" - I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - I do not say that this is true.

"Which fools say to each other mutually": "Mutually" means two persons, two makers of disputes, two makers of quarrels, two makers of brawls, two makers of contention, two makers of legal cases, two disputants, two conversers; they say to each other "a

fool, low, inferior, defective, sinful, insignificant, limited" - thus they said, thus they speak, thus they declare, thus they explain, thus they express - which fools say to each other mutually.

"They made their own view the truth": "The world is eternal, only this is the truth, anything else is vain" - they made their own view the truth. "The world is non-eternal, only this is the truth, anything else is vain" etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - they made their own view the truth.

"Therefore they burn others as fools": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source - they burn, see, perceive, look at, ponder, examine others as fools, as low, as inferior, as defective, as sinful, as insignificant, as limited - therefore they burn others as fools.

Therefore the Blessed One said -

"I do not say that this is true, which fools say to each other mutually;
They made their own view the truth, therefore they burn others as fools."

118. What some call truth and reality, others also call that hollow and false;
Thus having quarrelled they dispute, why do ascetics not speak as one?

"What some call truth and reality": Whatever teaching, view, practice, path some ascetics and brahmins say "this is true, real, actual, factual, exact, not reversed," thus they said, thus they speak, thus they declare, thus they explain, thus they express - what some call truth and reality.

"Others also call that hollow and false": That very same teaching, view, practice, path some ascetics and brahmins say "this is hollow, this is false, this is not factual, this is untrue, this is not exact," thus they said, thus they speak, thus they declare, thus they explain, thus they express - others also call that hollow and false.

"Thus having quarrelled they dispute": Thus having taken, having learnt, having grasped, having adhered to, having clung to, they dispute, they make disputes, they make quarrels, they make strife, they make contentions, they make conflicts - "You do not understand this Teaching and discipline, etc. Disentangle yourself if you can" - thus having quarrelled they dispute.

"Why do ascetics not speak as one": "Why" means why, for what reason, for what cause, for what condition, for what source, for what origin, of what birth, of what production, they do not speak as one, they speak differently, they speak variously, they speak one to another, they speak separately, they say, they declare, they explain, they express - why do ascetics not speak as one.

Therefore that created one said -

"What some call truth and reality, others also call that hollow and false;
Thus having quarrelled they dispute, why do ascetics not speak as one?"

119. For there is one truth, there is no second, in which people understanding would not dispute;
They proclaim their truths as different themselves, therefore ascetics do not

Speak as one.

"For there is one truth, there is no second": One truth is called the cessation of suffering, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Or else one truth is called - the truth of the path, the truth of deliverance, the practice leading to the cessation of suffering, the noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - for there is one truth, there is no second.

"In which people understanding would not dispute": "In which" means in which truth. "Generation" is a designation for beings. "Understanding" means those who, understanding, knowing, cognising, recognising, penetrating that truth, would not make dispute, would not make quarrel, would not make strife, would not make contention, would not make conflict, would abandon, dispel, put an end to, bring to obliteration dispute, quarrel, strife, contention, conflict - in which people understanding would not dispute.

"They proclaim their truths as different themselves": They proclaim their truths as different themselves, they say, speak, declare, explain, express. "The world is eternal, only this is the truth, anything else is vain" - themselves they proclaim, say, speak, declare, explain, express. "The world is non-eternal, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - themselves they proclaim, say, speak, declare, explain, express - they proclaim their truths as different themselves.

"Therefore ascetics do not speak as one": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, they do not speak as one, they speak differently, they speak variously, they speak one to another, they speak separately, they say, declare, explain, express - therefore ascetics do not speak as one.

Therefore the Blessed One said -

"For there is one truth, there is no second, in which people understanding would not dispute;
They proclaim their truths as different themselves, therefore ascetics do not speak as one."

- 120.** Why do they speak truths as different, the skilled declaring themselves disputants;
Are the truths heard many and different, or do they follow their own reasoning?

"Why do they speak truths as different": "Why" means why, for what reason, for what cause, for what condition, for what source, they speak truths as different, they speak as various, they speak as mutual, they speak as separate, they say, declare, explain, express - why do they speak truths as different.

"The skilled declaring themselves disputants": "Declaring themselves disputants" means those who dispute are also disputants. Or else they proclaim, say, declare, explain, express each their own wrong view. "The world is eternal, only this is the truth, anything else is vain" - they proclaim, say, declare, explain, express. "The world is non-eternal, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - they proclaim, say, declare, explain, express. "Declaring themselves skilled" means those who speak as skilled, those who speak as wise, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those who speak of reasons, those who speak of grounds, regarding one's own theory - the skilled declaring themselves disputants.

"Are the truths heard many and different" means the truths heard are many, different, various, mutual, separate - are the truths heard many and different.

"Or do they follow their own reasoning" means or by reasoning, by thought, they are driven, led, carried, drawn along. Thus also "or do they follow their own reasoning." Or else what is beaten out by reasoning, followed by inquiry, their own discernment - they say, speak, declare, explain, express. Thus also "or do they follow their own reasoning."

Therefore that created one said -

"Why do they speak truths as different, the skilled declaring themselves disputants;
Are the truths heard many and different, or do they follow their own reasoning?"

121. There are indeed not many different truths, permanent in the world, apart from perception;
Having fashioned reasoning in views, they speak of the twofold principle: "truth" and "falsehood".

"There are indeed not many different truths" means there are indeed not many truths, different, various, mutual, separate - there are indeed not many different truths.

"Permanent in the world, apart from perception" means apart from perception, apart from grasping as permanent, only one truth in the world is spoken, is uttered, is explained, is expressed - the cessation of suffering, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Or else one truth is called the truth of the path, the truth of deliverance, the practice leading to the cessation of suffering, the noble eightfold path, as follows - right view, etc. right concentration - apart from perception, permanent in the world.

"Having fashioned reasoning in views, they speak of the twofold principle: 'truth' and 'falsehood'": Having reasoned, reflected, and thought through reasoning, applied thought, and thought, they generate, produce, bring forth, and bring into existence wrong views. Having generated, produced, brought forth, and brought into existence

wrong views, "mine is truth, yours is falsehood" - thus they said, thus they speak, thus they declare, thus they explain, thus they express - having fashioned reasoning in views, they speak of the twofold principle: "truth" and "falsehood".

Therefore the Blessed One said -

"There are indeed not many different truths, permanent in the world, apart from perception;
Having fashioned reasoning in views, they speak of the twofold principle: 'truth' and 'falsehood'."

122. In what is seen, heard, in morality and observances, or in what is sensed, and relying on these, seeing with contempt;
Standing in judgment, laughing, he says "the other is a fool, unskilled."

"In what is seen, heard, in morality and observances, or in what is sensed, and relying on these, seeing with contempt": In dependence on what is seen or purity through what is seen, or what is heard or purity through what is heard, or morality or purity through morality, or ascetic practice or purity through ascetic practice, or what is sensed or purity through what is sensed, depending on, relying on, having grasped, having adhered to, having clung to - in what is seen, heard, in morality and observances, or in what is sensed. "And relying on these, seeing with contempt": "Does not revere" - thus too seeing with contempt. Or else "generates displeasure" - thus too seeing with contempt - in what is seen, heard, in morality and observances, or in what is sensed, and relying on these, seeing with contempt.

"Standing in judgment, laughing": Judgments are called the sixty-two wrong views. Having stood, having established, having grasped, having adhered to, having clung to the judgment of views, the view of judgment - standing in judgment. "Laughing" means he is satisfied, glad, delighted, pleased, with fulfilled thought. Or else laughing showing his teeth - standing in judgment, laughing.

"He says 'the other is a fool, unskilled'": The other is a fool, low, inferior, defective, sinful, insignificant, limited, unskilled, not knowing, gone to ignorance, unknowing, undiscerning, unwise - thus he says, thus he speaks, thus he declares, thus he explains, thus he expresses - he says "the other is a fool, unskilled."

Therefore the Blessed One said -

"In what is seen, heard, in morality and observances, or in what is sensed, and relying on these, seeing with contempt;
Standing in judgment, laughing, he says 'the other is a fool, unskilled.'"

123. By whatever he burns another as a fool, by that he calls himself skilled;
He himself calling himself skilled, he despises another - that very thing he praises.

"By whatever he burns another as a fool": By whatever cause, by whatever condition, by whatever reason, by whatever origin, he burns, sees, perceives, looks at, ponders, examines another as a fool, as low, as inferior, as lesser, as base, as worthless, as insignificant - "by whatever he burns another as a fool."

"By that he calls himself skilled": "Oneself" is called the self. He too, by that very cause, by that condition, by that reason, by that origin, calls himself "I am skilled, wise, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious" - "by that he calls himself skilled."

"He himself calling himself skilled": He himself calls himself one who speaks of skill, one who speaks as wise, one who speaks firmly, one who speaks of the true method, one who speaks of causes, one who speaks of characteristics, one who speaks of reasons, one who speaks of grounds, regarding his own theory - "he himself calling himself skilled."

"He despises another - that very thing he praises": "Does not revere" - thus too he despises another. Or else "generates displeasure" - thus too he despises another. "That very thing he praises" means that very wrong view he praises, saying "thus this person holds wrong views, has perverted vision" - "he despises another - that very thing he praises."

Therefore the Blessed One said -

"By whatever he burns another as a fool, by that he calls himself skilled; He himself calling himself skilled, he despises another - that very thing he praises."

- 124.** He is complete with overstepping view, intoxicated by conceit, one who is proud thinking himself perfect;
By himself alone he has consecrated himself with his mind, for his view is likewise complete.

"He is complete with overstepping view": Overstepping views are called the sixty-two wrong views. Why are overstepping views called the sixty-two wrong views? All those views have gone beyond reason, gone beyond characteristic, gone beyond state; for that reason overstepping views are called the sixty-two wrong views. All views are overstepping views. Why are all views called overstepping views? They, having surpassed, transcended, passed beyond one another, generate, produce, bring forth, and bring into existence wrong views; for that reason all views are called overstepping views. "He is complete with overstepping view": Complete with overstepping view means complete, perfect, superior - he is complete with overstepping view.

"Intoxicated by conceit, one who is proud thinking himself perfect": By his own view, by view-conceit, intoxicated, heedless, mad, excessively intoxicated - intoxicated by conceit. "One who is proud thinking himself perfect": one who is proud thinking himself perfect, one who is proud thinking himself complete, one who is proud thinking himself superior - intoxicated by conceit, one who is proud thinking himself perfect.

"By himself alone he has consecrated himself with his mind": By himself alone he consecrates himself with the mind: "I am skilled, wise, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious" - by himself alone he has consecrated himself with his mind.

"For his view is likewise complete": That view of his is thus complete, taken upon himself, grasped, adhered to, attached to, clung to, inclined to - for his view is likewise complete.

Therefore the Blessed One said -

"He is complete with overstepping view, intoxicated by conceit, one who is proud thinking himself perfect;
By himself alone he has consecrated himself with his mind, for his view is likewise complete."

- 125.** If indeed one is inferior by another's speech, oneself together is of inferior wisdom;
But if oneself is one who has attained the highest knowledge, a wise one, there is no fool among ascetics.

"If indeed one is inferior by another's speech": if by another's speech, by word, by reason of being blamed, by reason of being reproached, by reason of being censured, the other is a fool, low, inferior, defective, sinful, insignificant, limited - "if indeed one is inferior by another's speech." "Oneself together is of inferior wisdom": He too by that very thing together is of low wisdom, of inferior wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom, of limited wisdom - "oneself together is of inferior wisdom."

"But if oneself is one who has attained the highest knowledge, a wise one": but if oneself is one who has attained the highest knowledge, a wise one, a wise person, one endowed with wisdom, intelligent, one with knowledge, discerning, sagacious - "but if oneself is one who has attained the highest knowledge, a wise one."

"There is no fool among ascetics": Among ascetics there is no fool, low, inferior, defective, sinful, insignificant, limited one; all are of excellent wisdom, of distinguished wisdom, of eminent wisdom, of highest wisdom, of noble wisdom - "there is no fool among ascetics."

Therefore the Blessed One said -

"If indeed one is inferior by another's speech, oneself together is of inferior wisdom;
But if oneself is one who has attained the highest knowledge, a wise one, there is no fool among ascetics."

- 126.** Those who assert a teaching other than this have failed and are incomplete in purity;
Thus too the sectarians speak diversely, for they are infatuated by lust for their own views.

"Those who assert a teaching other than this have failed and are incomplete in purity": Those who assert a teaching, view, practice, path other than this, they have missed the path of purity, the path of purification, the path of complete purity, the path of cleanliness, the path of complete cleanliness, they have failed, they have missed, they have stumbled, they have fallen, through ignorance they have failed,

they are incomplete, they are unfinished, they are imperfect, they are low, inferior, defective, sinful, insignificant, limited - those who assert a teaching other than this have failed and are incomplete in purity.

"Thus too the sectarians speak diversely": "Belief" is called wrong view. "Sectarians" are called those who hold wrong views. With various views they say, speak, declare, explain, express various wrong views - thus too the sectarians speak diversely.

"For they are infatuated by lust for their own views": By their own view, through lust for views, they are lustful, infatuated - for they are infatuated by lust for their own views.

Therefore the Blessed One said -

"Those who assert a teaching other than this have failed and are incomplete in purity;

Thus too the sectarians speak diversely, for they are infatuated by lust for their own views."

127. "Here alone is purity," thus they proclaim, they do not speak of purification in other teachings;

Thus too the sectarians are established diversely, speaking firmly there in their own doctrine.

"Here alone is purity," thus they proclaim. Here purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express. "The world is eternal, only this is the truth, anything else is vain" - here purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express. "The world is non-eternal, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - here purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express - "here alone is purity," thus they proclaim.

They do not speak of purification in other teachings. Setting aside one's own teacher, preaching of the teaching, group, view, practice, and path, they throw, cast out, and utterly eliminate all other doctrines. "That teacher is not omniscient, the teaching is not well proclaimed, the group is not practicing well, the view is not auspicious, the practice is not well laid down, the path is not leading to liberation, there is no purity or purification or complete purity here, or freedom or liberation or complete liberation, here they do not become pure or become purified or become completely pure, or become free or become liberated or become completely liberated, they are inferior, low, inferior, sinful, insignificant, limited" - thus they said, thus they speak, thus they declare, thus they explain, thus they express - they do not speak of purification in other teachings.

Thus too the sectarians are established diversely. "Belief" is called wrong view. "Sectarians" are called those who hold wrong views. With various views, in various wrong views, established, fixed, clinging, approached, attached, inclined - thus too the sectarians are established diversely.

Speaking firmly there in their own doctrine. The teaching is one's own doctrine, view is one's own doctrine, practice is one's own doctrine, path is one's own doctrine; in one's own doctrine, speaking firmly, speaking steadfastly, speaking strongly, speaking with conviction - speaking firmly there in their own doctrine.

Therefore the Blessed One said -

"Here alone is purity," thus they proclaim, they do not speak of purification in other teachings;

Thus too the sectarians are established diversely, speaking firmly there in their own doctrine.

128. Even speaking firmly in one's own doctrine, whom here would one burn as a fool?

He himself would bring about quarrel, calling another a fool of impure teaching.

"Even speaking firmly in one's own doctrine." The teaching is one's own doctrine, view is one's own doctrine, practice is one's own doctrine, path is one's own doctrine; in one's own doctrine, speaking firmly, speaking steadfastly, speaking strongly, speaking with conviction - even speaking firmly in one's own doctrine.

"Whom here would one burn as a fool?" "Here" means by one's own view, by one's own acceptance, by one's own preference, by one's own theory, whom would one burn, whom would one see, whom would one perceive, whom would one look at, whom would one ponder, whom would one examine as a fool, as low, as inferior, as lesser, as base, as worthless, as insignificant - whom here would one burn as a fool?

"He himself would bring about quarrel, calling another a fool of impure teaching." The other is a fool, low, inferior, lesser, base, worthless, insignificant, of impure teaching, of unpurified teaching, of not completely purified teaching, of unbright teaching - thus speaking, thus saying, thus declaring, thus explaining, thus expressing, he himself would bring about, would bring together, would fetch, would gather, would drag, would pull along, would grasp, would fondle, would be established in dispute, quarrel, strife, contention, conflict - he himself would bring about quarrel, calling another a fool of impure teaching.

Therefore the Blessed One said -

"Even speaking firmly in one's own doctrine, whom here would one burn as a fool?

He himself would bring about quarrel, calling another a fool of impure teaching."

129. Standing in judgment, having measured by oneself, he enters into contention above in the world;

Having abandoned all judgments, a creature does not make quarrel in the world.

"Standing in judgment, having measured by oneself": Judgments are called the sixty-two wrong views. Having stood in the view of judgment, having established, having grasped, having adhered to, having clung to - standing in judgment. "Having measured by oneself" means having measured by oneself, having estimated. "This Teacher is omniscient" - having measured by oneself, having estimated, "this Teaching is well proclaimed" - "This group is practicing well" - "This view is auspicious" - "This practice is well laid down" - "this path is leading to liberation" - having measured by oneself, having estimated - standing in judgment, having measured by oneself.

"He enters into contention above in the world": "Above" is called the future. Having set up one's own doctrine above, one himself comes to, approaches, goes to, grasps, fondles, clings to dispute, quarrel, strife, contention, conflict. Thus also he enters into contention above in the world. Or else, with another doctrine above, he makes dispute, makes quarrel, makes strife, makes contention, makes conflict - "You do not understand this Teaching and discipline, etc. or disentangle yourself if you can." Thus also he enters into contention above in the world.

"Having abandoned all judgments": Judgments are called the sixty-two wrong views. Having abandoned, having given up, having relinquished, having left, having forsaken, having dispelled, having put an end to, having brought to obliteration all judgments, the judgments of views - having abandoned all judgments.

"A creature does not make quarrel in the world": He does not make dispute, does not make quarrel, does not make strife, does not make contention, does not make conflict. For this was said by the Blessed One - "A monk with mind thus liberated, Aggivessana, does not agree with anyone, does not dispute with anyone, and whatever is said in the world, he uses that without adhering to it." "Creature" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "In the world" means in the realm of misery, etc. in the world of sense bases - a creature does not make quarrel in the world.

Therefore the Blessed One said -

"Standing in judgment, having measured by oneself, he enters into contention above in the world;
Having abandoned all judgments, a creature does not make quarrel in the world."

The Exposition of the Cūḷaviyūha Discourse is twelfth.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 16. The Great Exposition. 12. Exposition of the Discourse on the Lesser Analysis Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org