

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 -
Aṭṭhakathā)

16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

13. Commentary on the Exposition of the Discourse on the
Greater Analysis (13. Mahābyūhasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

13. Explanation of the Exposition of the Discourse on the Greater Analysis

130. In the thirteenth, the Mahābyūha Sutta Exposition, "whatever these dwelling in views" - this too was spoken in order to make clear that meaning to certain deities in whom the thought had arisen "Do these dwelling in views obtain only blame from the wise, or do they obtain praise as well?" having had the mind-created buddha ask himself by the former method. Therein, "anvānāyanti" means they bring upon themselves, they bring again and again.

"Follow blame" means they approach reproach.

131. Now, since those disputants who hold wrong views, saying "Only this is the truth," sometimes somewhere obtain even praise, that fruit of disputation reckoned as praise is little and is not able for the tranquillity of lust and so on - what then to say of the second fruit of blame - therefore, showing this meaning, he spoke this verse of answer to begin with: "For this is little, not enough for tranquillity, I say there are two fruits of contention." Therein, "two fruits of contention" means blame and praise, or victory and defeat and so on that are of the same kind. "Having seen this too" means having seen this danger too in the fruits of contention thus: "Blame is indeed undesirable, and praise is not enough for tranquillity." "Seeing security in the ground of non-contention" means seeing the ground of non-contention, Nibbāna, as "security."

"Small" means slight. "Limited" means a little. "Inferior" means lower. "Sinful" means evil. "For tranquillity" means for the purpose of the tranquillity of lust and so on. "For peace" means for the purpose of tranquillity again and again above. "For appeasement" means for the purpose of causing to subside. "For Nibbāna" means for the purpose of the deathless, great Nibbāna. "For relinquishment" means for the purpose of relinquishing mental defilements through the path. "For tranquillisation" means not enough for the purpose of the non-arising of those tranquillised through fruition.

132. For thus, not disputing - is the verse beginning with "Whatever." Therein, "conventions" means views. "Of worldlings" means originating from worldlings. "Why would he approach attraction" means what single phenomenon even among matter and so on would he approach as involvement in the meaning of being worthy of approach, or by what reason would he approach? "Not making acquiescence in what is seen and heard" means not making affection towards purification through what is seen and heard.

"Generated by worldlings" means produced by worldlings. "Conventions" means views. "Or generated by various people far and wide" means or produced by holders of wrong views of manifold kinds. "Does not lead" means does not go. "Does not approach" means does not come near. "Does not go to" means turns away. "Does not adhere" means having entered, does not become established.

133. But those outside of this - the verse "those who hold morality as highest" - its meaning is - Deeming morality itself as "highest," those who hold morality as highest, some sirs say purity comes by mere self-restraint, and having accepted an ascetic practice such as the elephant-practice and so on, they stand devoted. Being led on by existence, attached to existence, they say "Right here in this view of the Teacher is purity"; moreover, those declaring themselves skilled are of such a doctrine thus "We are skilled."

134. "Thus, whoever has practised accordingly among those highest moralities - if one has fallen away" is the verse. Its meaning is - If one has fallen away from those moral observances either through the cutting off by others or through being unable to attain, he, having failed in that action of moral rules and austerities or in that action of meritorious volitional activity and so on, trembles. And not only does he tremble, but further he prattles and wails and longs for that purity of moral rules and austerities. Like what? Like one separated from the caravan, dwelling away from home - just as one dwelling away from home, separated from the caravan, longs for that home or that caravan.

"By cutting off others, or" means or being hindered by another. "Being unable to attain, or" means or not accomplishing that practice.

"Through ignorance one has failed" means fallen away from Nibbāna or from the path. "Either follows that caravan" means he goes behind that caravan everywhere.

135. Thus, the cause of trembling for those who hold morality as supreme - the noble disciple - the verse "having abandoned all moral rules and austerities." Therein, "blameable and unblameable" means all unwholesome states and mundane wholesome states. "Not wishing for purity or impurity" means not wishing for purity classified as the five types of sensual pleasure and so on, and impurity classified as unwholesome states and so on. "Abstaining one should wander" means one should wander abstaining from both purity and impurity. "Without grasping at peace" means not grasping any view.

"Dark with dark result" means unwholesome action that gives unwholesome result.

"Bright with bright result" means mundane wholesome action that gives bright result similar to itself.

"Descent into the fixed course" means entering the path. "Trainees" means the seven trainees. "The highest state" means the supreme state, the fruition of arahantship.

136. Having thus shown the result of those outsiders who hold the doctrine of purification through self-control with morality as the highest, and the practice of the Worthy One who has abandoned moral rules and austerities, now showing the outsiders who hold the doctrine of purity in yet another way, he spoke the verse beginning with "in dependence on that." Its meaning is - There are also other ascetics and brahmins; they, in dependence on the loathed austere asceticism of the immortals, or in dependence on one or another among purity through what is seen and so on, or through the view of the inefficacy of action, having gone upwards, not free from craving in existence after existence, lament for purity - they say, they speak thus.

"Advocates of loathing through austerity" means those who advocate loathing of evil through austerity beginning with bodily mortification. "Having loathing through austerity as their core" means those having the core of loathing through that very austerity. "Advocates of going upwards" means those speaking of purity through the round of rebirths.

137. Thus, for those who are not free from craving and who lament for purity, even one who would imagine himself as having attained purity, for him too, because of not being free from craving, for one who is desiring this and that subject matter in existence after existence, there are indeed mutterings again and again - this is the intention. For craving, when practised, only increases craving. And not only mutterings, but "and trembling too regarding what is imagined" - it is said that there is also trembling regarding the subject matters imagined by his craving and wrong views. But because of being free from craving in existence after existence, "for whom there is no passing away and rebirth here in the future, by what would he tremble, where would he mutter" - this is the connection of this verse.

"Coming" means coming again. "Going" means going from here to elsewhere. "Going and coming" means having gone from here, turning back again. "Time" means death. "Destination" means that which should be gone to as a destination by way of going.

138. "What they call the teaching" is a verse of questioning.

139. Now, since not even one statement here is true, for they speak merely on the basis of view alone, therefore, showing that meaning, he spoke this verse of answer to begin with: "One's own indeed." Therein, "convention" means view. "Superior" means not deficient.

140. Thus, when those were saying their own teaching is complete, but saying another's teaching is "inferior," regarding any one whatsoever - the verse "If one were inferior by another's disparagement" is spoken. Its meaning is - If one were inferior by reason of another's blame, no one would be distinguished, the highest, in teachings. Why? For many speak of another's teaching as inferior; all of them, while speaking firmly in their own, are merely those of firm speech in their own teaching.

"By reason of disparagement" means by reason of being denigrated. "By reason of being reproached" means by reason of being made inferior. "By reason of being censured" means by reason of being reviled. "One's own doctrine" means one's own path.

141. And what is more - the verse beginning with "veneration of the Good Teaching." Its meaning is - And just as those sectarians praise their own doctrines, their veneration of the Good Teaching likewise takes place in the same way. For they exceedingly honour their Teacher and so on. Therein, if they were the measure, this being so, all theories would be true. Why? For their purity is individual only. It does not succeed elsewhere, nor even in the ultimate sense. For that is merely the grasping of a view in oneself for those whose understanding is to be guided by dependence on others. "Individual only" means separately only.

142. But whoever is the opposite - a brahmin because of having warded off evil - for him there is the verse "For a brahmin there is no being led by another." Its meaning is - For a brahmin, because of well seeing by the method beginning with "all activities are impermanent," there is no knowledge that needs to be guided by another. Nor is there anything well grasped, having discriminated "only this is the truth" among view-teachings. For that reason, he has gone beyond disputes about views, for he does not see another teaching as best apart from the establishments of mindfulness and so on.

"Not one to be led by another" means he is not one who should be led or made to know by another. "Not one relying on another, not one dependent on another" means he is not one to be relied upon by others. "Not one whose going is bound to another" means he is not one whose going is bound to others.

143. "I know": the connection and meaning of the verse -Thus, for now, the brahmin in the ultimate sense does not see another teaching as best, but other sectarians, even though knowing and seeing through knowledge of others' minds and so on, even though speaking thus "I know, I see, it is just so," attain purity by view. Why? Because even if one among them saw, even if he did see the matter as it really is through knowledge of others' minds and so on, what indeed was accomplished for him by that, what was accomplished by that seeing for him, was full understanding of suffering accomplished, or one among the abandoning of the origin and so on, since in every way, having passed beyond the noble path, those sectarians speak of purity by another means, or having passed beyond those sectarians, the Buddha and so on speak of purity by another means.

144. "A man seeing": the connection and meaning of the verse -And what is more? He who saw through knowledge of others' minds and so on, that man seeing sees mentality-materiality, and not beyond that; or having seen, he will know those very things - mentality-materiality as permanent or as happiness, not otherwise; He thus seeing, let him see much or little mentality-materiality as permanent and as happiness as he wishes, yet by such seeing of his, for the skilled do not say purity comes by that.

145. "One who speaks with fixed views": the connection and meaning of the verse - Even though there is no purity by that vision, whoever speaks with fixed views thus "I know, I see, it is just so," or whoever, dependent on that vision, falling back upon purity by view, speaks with fixed views thus "Only this is the truth," he is not easily disciplined, putting forward that thus designed, conditioned view. For he, dependent upon whatever teacher and so on, declaring it beautiful right there, speaking of purity, imagining himself thus "I am one of completely pure speech or one of completely pure vision," he saw truly there; there, by his own view, he saw it as not distorted. Just as that view proceeds, so he saw it, not wishing to see it otherwise - this is the intention.

"One who speaks with fixed views" means one who speaks having established himself firmly. "Difficult to discipline" means difficult to train. "Difficult to make understand" means difficult to inform, difficult to make comprehend by mind. "Difficult to make reflect" means difficult to make reflect upon again and again for the purpose of

grasping, having investigated with the mind. "Difficult to make see" means difficult to make look at. "Difficult to inspire confidence" means difficult to produce confidence in the mind.

"He saw" means he attained penetration through knowledge. "He penetrated" means he attained understanding through the mind.

146. "When sectarians who put forward a view thus considered -the brahmin does not approach a cosmic cycle by reckoning" is the verse. Therein, "by reckoning" means having considered, having known - this is the meaning. "Nor is he a kinsman of knowledge" means one who has not made a bond of craving and views by knowledge of attainments and so on. Therein, the grammatical analysis is: "nor is there for him a kinsman made by knowledge" - thus "nor a kinsman of knowledge." "Conventions" means conventions of views. "Of worldlings" means originating from worldlings. "Others take them up, I think" means others take them up; others take up those conventions - thus it is said.

"He is equanimous" means he sees by way of occurrence, having become impartial.

147. And what is more - "Having released the mental knots" is the verse. Therein, "without grasping" means devoid of taking up; that too is not his taking up, thus without grasping. Or he does not take up, thus without grasping.

"Having relinquished the knots" means having given up the knots beginning with covetousness. "Having released" means having given up by way of not taking up again. "Bound" means connected. "Tied" means tied as if included by a thread. "Fettered" means fettered well. "Strongly fettered" means fettered in various ways. "Obstructed" means fettered by bondage on all sides. "In bondage" means in the bondage of mental defilements. "Having broken apart" means having shaken out. "They dismantle" means having disassembled, they make unfit for use. "They break apart" means they crush to bits.

148. And what is more - such a one - "former mental corruptions" is the verse. Therein, "former mental corruptions" means the mental defilements having the nature of arising referring to past matter and so on. "New" means states having the nature of arising referring to present matter and so on. "Not going by desire" means does not go by way of desire and so on. "Not blaming himself" means not censuring oneself by way of what is done and not done.

149. "Thus, not blaming himself and - he regarding all phenomena" is the verse. Therein, "regarding all phenomena" means regarding the phenomena of the sixty-two views, of such varieties as "whatever is seen or." "Whose burden has been laid down" means whose burden has fallen. "Does not speculate" means he is free from speculation; the meaning is he does not make either of the twofold speculation. "Is not one who has ceased" means he is not even one endowed with cessation like virtuous worldlings and trainees. "Is not one with craving" means free from craving. For craving is that which longs, thus it is longing; he has no longing, thus "is not one with craving." From here onwards and below, the meaning is clear since the method has been stated in the respective places. Thus he concluded the teaching with the pinnacle of arahantship. 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 Greater 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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