

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)

5. Commentary on the Exposition of the Discourse on the
Supreme (5. Paramaṭṭhakasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

5. Explanation of the Exposition of the Discourse on the Supreme

31. In the fifth, in the Paramatṭhaka Sutta, "dwelling in views as 'supreme'" means having taken it as "this is supreme," dwelling in one's own respective view. "Whatever he makes superior" means whatever he makes his own teacher and so on as foremost. "He calls all others 'inferior' compared to that" means setting aside that teacher and so on of his own, he calls all others apart from that "these are inferior." "Therefore he has not passed beyond contentions" means by that reason he has indeed not passed beyond disputes about views.

"Dwell" means they dwell by way of the initially arisen view. "Sojourn" means having entered, they dwell. "Reside" means they dwell with distinction. "Undergo probation" means they dwell in every aspect. Establishing that by a simile, he said beginning with "just as householders or" and so on. "Householders or" means owners of houses. "Dwell in houses" means they reside in their own houses free from doubt. "Those with offences or" means full of offences. "Those with mental defilements or" means full of mental defilements beginning with lust. "Makes superior" means makes exceeding. "This Teacher is omniscient" means "this Teacher of ours knows all."

"Throws all other doctrines" means discards all other views. "Casts out" means removes. "Utterly eliminates" means turns away from. "Conflicts about views" means vexations about views.

32. The meaning of the second verse - Thus one who has not passed beyond, whatever benefit he sees in himself - reckoned as a view arisen regarding these four cases, namely in what is seen, heard, in morality and observances, or in what is sensed - of the kind previously described, that very benefit there, having clung to it through his own view as "this is foremost," he sees all else - beginning with other teachers and so on - as inferior.

"He sees two benefits" means he looks at two virtues. "And pertaining to the present life" means the producing of results in the seen, evident individual existence. "And pertaining to the future life" means and the virtue to be obtained in the world beyond. "Whatever view the teacher holds" means the owner of a sectarian sphere who holds whatever theory. "Sufficient for the state of a serpent or" means sufficient, capable, for the state of a serpent king. In the case of the state of a supaṇṇa and so on too, the same method applies. "Or for the state of a god" means for the state of being a conventional god and so on. "He expects fruit in the future" means he is one desiring resultant fruit in the future. "He also sees two benefits in purification by what is seen" means by the cause of purity by way of the visible form sense base seen through eye-consciousness too, by his own grasping of what is grasped, he looks at two virtues. In the case of purification by what is heard and so on too, the same method applies.

33. The meaning of the third verse - For one seeing thus, whatever he, dependent on his own teacher and so on, sees another - another's teacher and so on - as inferior, that seeing however the skilled call a mental knot indeed, meaning a bondage. Since this is so, therefore a monk should not depend on what is seen or heard or sensed, or on moral rules and austerities, should not be established in them - this is what is said.

"The skilled" means skilful in the knowledge of the aggregates and so on. "Skilled in the aggregates" means skilled in the five aggregates beginning with matter. The same method applies also in the case of elements, sense bases, dependent origination, establishments of mindfulness, right strivings, bases for spiritual power, faculties, powers, factors of enlightenment, path, fruit, and Nibbāna. Therein, "skilled in the path" means in the four paths. "Skilled in the fruit" means in the four fruitions. "Skilled in Nibbāna" means skilful regarding the twofold Nibbāna. "Those skilled" means those skilful in the aforementioned kinds. "Thus they say" means thus they speak. "This is a mental knot" means they say that for one seeing and being dependent on one's own teacher and so on, and the seeing of another - another's teacher and so on - as inferior, this is a mental knot, this is a binding. "This is an attachment" means this of the aforementioned kind is a hanging down, as if stuck on an ivory peg. "This is a bondage" means this is a bondage like the bondage of a fetter and so on, in the sense of being difficult to sever. "This is an impediment" means this is an impediment in the sense of not allowing one to go forth from the round of rebirths.

34. The meaning of the fourth verse - Not only should one not depend on what is seen, heard and so on, but further one should not form, should not generate an unproduced view over and above in the world - this is what is said. Of what kind? "Either by knowledge or by rites and observances" - whatever view is formed by knowledge of attainments and so on, or by rites and observances, that view one should not form. And not only should one not form a view, but further even through conceit, on the basis of birth and so on, one should not represent oneself as "equal," nor should one think oneself "inferior" or "superior."

"By knowledge of the eight attainments or" means or by the wisdom associated with the eight attainments beginning with the first meditative absorption. "By knowledge of the five direct knowledges or" means or by the wisdom associated with the five mundane direct knowledges. "By wrong knowledge or" means or by wrong knowledge arisen thus - by wisdom operating with a distorted intrinsic nature, seeing what is not released as released.

35. The meaning of the fifth verse - For thus indeed, not forming a view, and not imagining self, having abandoned it, not clinging, whatever was formerly grasped, having abandoned that, not taking up another, he does not make a twofold support even in knowledge of the aforementioned kind, and not making it, he indeed among beings divided by way of various views does not follow a faction, having become one whose nature is not to go by way of desire and so on, he does not fall back on any view whatsoever among the sixty-two views, does not return to it - this is what is said.

"With the four kinds of clinging" means with the four intense graspings beginning with clinging to sensual pleasures. "He indeed among those who are divided" means that person among those who have been discriminated. "Among those who are divided" means among those divided in two.

36. Now, for the purpose of praising that one who has eliminated the mental corruptions, who was mentioned in this verse, he spoke three verses beginning with "For one in whom there is no aspiration for either extreme." Therein, in the first verse, "for one in whom there is no aspiration for either extreme" refers to the classification beginning with contact mentioned previously. "Aspiration" means craving. "For this or that existence" means for repeated existence. "Here or beyond" means here in the classification beginning with one's own individual existence, or beyond in the classification beginning with another's individual existence.

"Contact is one extreme" means eye-contact and so on is one portion. "The origin of contact" means the sense-base and object. That from which it arises and originates is the origin. "The second extreme" means the second portion. "The past" means gone beyond what has gone - the past; it is said to mean surpassed. "The future" means not come; it is said to mean unarisen. Pleasant feeling and so on are by way of dissimilarity. The dyad of mentality-materiality is by way of bending and constant change. The internal and so on are by way of internal and external. Identity and so on should be understood as stated by way of the occurrence and origin of the five aggregates.

"One's own individual existence" means one's own individuality. "Another's individual existence" means another's individuality.

37. In the second verse, "regarding what is seen" means or by purity through what is seen. The same method applies to what is heard and so on. "Perception" means wrong view produced by perception.

"Not adhering to" means not adhering to through craving, conceit, and wrong view. "Not clinging to" means not clinging to through those very same.

"Bound" or means or bound through conceit. "Adhered to" or means or adhered to by way of permanence, happiness, beauty, and so on from without. "Gone to distraction" means through the power of restlessness. "Not having reached a conclusion" means through the power of sceptical doubt. "Become strong" means through the power of underlying tendencies. "In destination" means by way of where one is to go.

38. In the third verse, "the teachings are not accepted by them" means even the phenomena pertaining to the sixty-two wrong views are not accepted by them thus: "Only this is the truth, anything else is vain." "One who has gone beyond does not fall back, such is he" means having gone to the far shore of Nibbāna, he does not return again to the mental defilements abandoned by each respective path, and he is such in five ways. The remainder is well-known.

"Identity view with twenty bases" means a view existing in the body, having occurred by establishing itself in the five aggregates in four ways in each aggregate, by the method beginning with "one regards matter as self." "Wrong view with ten bases" means a view proceeding by the method beginning with "there is not what is given."

"Extreme-grasping view" means a view proceeding by the method beginning with "the world is eternal, only this is the truth, anything else is vain," having grasped that each extreme exists, thus occurring. "Whatever such view" is the common root term for the nineteen terms now being stated. Whatever is view, that itself is wrong view; whatever is view, that itself is the thicket of views - the connection should be made with all of them. Whatever is view in the sense of seeing not as it really is, that itself is seeing gone among views, because of being included within the sixty-two views - thus it is wrong view. The meaning of what is below has already been stated.

Because of having gone to one extreme of the two extremes - thus too it is wrong view. Therein, "eternal" means permanent. "The world" means the self. They imagine: "Here only the body perishes, but the self is the same both here and in the hereafter." Because he himself looks about, having made it thus, he imagines it is "the world." "Non-eternal" means impermanent. They imagine: "The self perishes together with the body itself." "Finite" means having produced meditative absorption on a limited circular meditation object, they imagine that volition with a limited circular meditation object as its object to be "the self has a boundary." "Or infinite" means not finite; having produced meditative absorption on an immeasurable circular meditation object, they imagine that volition with an immeasurable circular meditation object as its object to be "the self is without boundary." "The soul is the same as the body" means the soul and the body are the same. "Soul" means the self; the neuter form is made by a change of gender. "Body" means the five aggregates in the sense of a heap. "The soul is one thing and the body another" means the soul is one thing and the five aggregates are another. "The Truth-finder exists after death" means the aggregates perish right here, but the being exists, is found, does not perish after death; and "Truth-finder" is a designation for a being. Some, however, say "Truth-finder means a Worthy One." Having seen a fault in the side "he does not exist," they grasp thus. "The Truth-finder does not exist after death" means the aggregates too perish right here, and the Truth-finder does not exist after death, is annihilated. Having seen a fault in the side "he exists," they grasp thus. "Both exists and does not exist" means these, having seen a fault in grasping each single side, grasp both sides. "Neither exists nor does not exist" means these, having seen the incurring of both faults in grasping both sides, grasp the side of eel-wriggling as "both exists and does not exist" and "neither exists nor does not exist."

But here this is the method of the commentary - Only the variety of views is stated in ten ways beginning with "the world is eternal" and so on. Therein, "the world is eternal" means having taken the five aggregates as "the world," for one who grasps "this world is permanent, stable, everlasting," it is a view proceeding in the manner of grasping as eternal. "Non-eternal" means for one who grasps that very world as "it is annihilated, it perishes," it is a view proceeding in the manner of grasping as annihilation. "Finite" means for one who has obtained a limited circular meditation object, having attained a circular meditation object the size of a winnowing basket or the size of a saucer, grasping the material and immaterial phenomena occurring within the attainment as "the world" and by the limit of the circular meditation object's boundary as "finite," it is a view proceeding in the manner of grasping "the world is finite." That is both an eternalist view and an annihilationist view. But for one who has obtained an extensive circular meditation object, having attained that circular meditation object, grasping the material and immaterial phenomena

occurring within the attainment as "the world" and by the limit of the circular meditation object's boundary as "infinite," it is a view proceeding in the manner of grasping "the world is infinite." That is an eternalist view, and also an annihilationist view. "The soul is the same as the body" means because of having grasped the body itself, which is subject to breaking up, as "the soul," it is a view proceeding in the manner of grasping as annihilation, thinking "when the body is being annihilated, the soul too is annihilated." By the second term, because of having grasped the soul as different from the body, it is a view proceeding in the manner of grasping as eternal, thinking "even when the body is being annihilated, the soul is not annihilated." In such passages as "the Truth-finder exists" and so on, for one who grasps "the being named Truth-finder, he exists after death," it is the first eternalist view. For one who grasps "does not exist," it is the second annihilationist view. For one who grasps "both exists and does not exist," it is the third partial-eternalist view. For one who grasps "neither exists nor does not exist," it is the fourth eel-wriggling view - thus the tenfold view of the aforementioned kind. As appropriate, it is twofold as view of existence and view of non-existence. Among those, not even one is accepted by those who have eliminated the mental corruptions - this is the meaning.

"Whatever mental defilements" means whatever mental defilements have been abandoned by the path of stream-entry, those mental defilements. "Does not come again" means does not come again. "Does not fall back" means having arisen again, does not return; "does not return" means does not come to renewed existence. "Such in five ways" means similar by five reasons or portions. "Such regarding the desirable and undesirable" means similar in both, because of standing having released attraction and aversion towards a desirable object and an undesirable object. "One who has given up" means one who has given up mental defilements. "One who has crossed over" means one who has passed beyond the round of rebirths. "One who is released" means one who is released from lust and so on. "Such as one described thereby" means similar because of being describable by pointing out again and again by way of this and that morality, faith, and so on.

Wishing to speak of that fivefold in detail, he said beginning with "How is a Worthy One such regarding the desirable and undesirable?" Therein, "in gain also" means even in the gain of the four requisites. "In loss also" means even in the loss of those. "In fame also" means even in retinue. "In disgrace also" means even in the failure of retinue. "In praise also" means even in speaking praise. "In blame also" means even in reproach. "In happiness also" means even in bodily pleasure. "In suffering also" means even in bodily pain. "If one arm they were to anoint with fragrance" means if they were to apply a coating of four-ingredient fragrance upon one arm again and again. "Were to pare with an axe" means if a carpenter were to pare one arm with an axe, paring and paring, making it thin. "In that there is no lust" means in that anointing with fragrance there is no affection, it does not exist, is not found. "In that there is no aversion" means in that paring with an axe, the aversion reckoned as striking against, the irritation, does not exist, is not found. "Having abandoned attraction and aversion" means having abandoned affection and irritation, he stands firm. "Having passed beyond elation and dejection" means having passed beyond favour by way of attraction and refutation by way of aversion, he stands firm. "Having transcended compliance and opposition" means he has rightly passed beyond attraction and aversion.

"When morality is present" means when morality is existing. "Moral" means accomplished in morality. Because he obtains the description by speaking of that, he is "such." "When faith is present, is described as faithful" - in these and so on too, the same method applies.

*In the Saddhammappajjotikā, the Commentary on the Mahāniddesa,
the explanation of the Exposition of the Discourse on the Supreme 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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