

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)

8. Commentary on the Exposition of the Discourse to Pasūra
(8. Pasūrasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

8. Explanation of the Exposition of the Discourse to Pasūra

59. In the eighth, in the analytical explanation of the Pasūra Sutta, in the first verse to begin with, the summary is - These holders of wrong views, with reference to their own view, say "Here alone is purity." But they do not speak of purification in other teachings; thus, depending upon their own teacher and so on, right there, having become those who speak of beauty thus "This doctrine is beautiful," the many ascetics and brahmins are established in individual truths such as "The world is eternal" and so on.

"They throw all other doctrines" means they discard all other views. "Cast out" means they throw from afar. "Utterly eliminate" means they throw on all sides. "Those who speak of beauty" is a term of synopsis of the analytical explanation. "Those who speak of what is splendid" means those speaking "This is beautiful." "Those who speak as wise ones" means those speaking thus "We are wise." "Those who speak firmly" means those speaking "We speak a faultless doctrine." "Those who speak of the true method" means those speaking "We speak a proper doctrine." "Those who speak of causes" means those speaking "We speak what is accompanied by reason." "Those who speak of characteristics" means those saying "We speak what should be observed." "Those who speak of reasons" means those speaking "We speak a doctrine connected with examples." "Those who speak of grounds" means those saying "We speak a doctrine from which one is unable to depart."

"Established" means entered within. "Fixed" means standing right there.

60. Thus established and "they, desirous of disputation" is the second verse. Therein, "they burn each other mutually as fools" means "this one is a fool, this one is a fool" - thus even two people burn each other mutually as fools, they see as fools. "They speak quarrelsome talk, depending on others" means they, dependent on each other's teacher and so on, speak dispute. "Desiring praise, declaring themselves skilled" means both, seeking praise, having become of such perception thus: "We are those declaring ourselves skilled, those who speak as wise."

"Seeking disputation" means desirous of disputation. "With the intention of disputation" means with the disposition of disputation. "Putting disputation first" means going about having put disputation itself in front. "Going about in search of disputation" means going about seeking disputation itself. "Having entered" means having gone in. "Having plunged" means having descended. "Having immersed" means having dived in. "Having gone into" means having made within.

"Powerless" means having inferior essence; the meaning is devoid of power. "That talk" means this speech. "They speak quarrelsome talk" means they utter what is powerless. "Thus, among those who speak, one, as a fixed procedure" -

61. "Engaged in discussion" is the verse. Therein, "engaged in discussion" means zealous in contentious discussion. "Desiring praise, he is troubled" means wishing for praise for himself, by the method beginning with "How indeed shall I refute him?" even before the debate, being doubtful, he is troubled. "When refuted" means when the argument has been demolished by examiners of questions in the manner beginning with "What was spoken by you is devoid of meaning, what was spoken by you is devoid of phrasing." "He is angered by blame" means thus, when the argument has been refuted and blame has arisen, he becomes angry. "Seeking faults" means seeking only the faults of whomever.

"Commendation" means the speaking of praise. "Fame" means making well-known. "Enhancement of reputation" means the increase of virtues. "Even before the conversation" means even before the conversation itself. "How is this? How is this?" - bewilderment belongs to him - thus he is one who is doubtful. "Will there be victory for me" means my victory. "How shall I make a refutation" means in what manner the refuting. "I shall make a counter-argument" means I shall make the purification of my own theory. "Distinction" means the exceeding. "Counter-distinction" means distinction again and again. "I shall make an entanglement" means I shall make a wrapping around. "Extrication" means my disentanglement, release, departure. "Cutting off" means the cutting of the argument. "Circle" means the combination of arguments. "Assembly members" means attendants. "Judges" means arbitrators. "They refute" means they ward off.

"Devoid of meaning" means departed from meaning, there is no meaning. "They refute regarding meaning" means they ward off from the meaning. "Your meaning is wrongly applied" means your meaning is not rightly brought forward. "Your phrasing is wrongly established" means your phrasing is badly established. "Your refutation is not made" means the refutation was not made by you. "Your counter-argument is badly done" means the establishment of one's own theory was badly done by you. "Uneven talk, badly spoken" means not rightly spoken. "Badly uttered" means even by the speaker, badly uttered. "Badly expressed" means not rightly answered. "Badly said" means spoken otherwise. "Badly declared" means spoken in a deformed manner.

"By blame" means by reproach. "By reproach" means by speaking of faults. "By disrepute" means by speaking of lack of virtues. "By disparagement" means by increasing lack of virtues.

"Is angered" means having abandoned the natural state, he is agitated. "Is repelled" means through the power of hate, he reaches a state of corruption. "Becomes obstinate" means through the power of anger, he goes to a state of stubbornness. "And irritation" means the state of being angered. "And hate" means corruption. "And displeasure" means and the appearance of dissatisfaction. "Manifests" means makes obvious. "Seeking faults" means one who seeks weak spots. "Seeking faults" means one who seeks holes. "Seeking offences" means having removed virtues, one who

seeks only faults. "Seeking stumbles" means one who seeks stumbling. "Seeking falls" means one who seeks falling. "Ghaṭṭitamesī" is also a reading; its meaning is one who seeks oppression. "Seeking openings" means one who seeks faults.

62. And not only does he become angry, but further there is the verse beginning with "whose doctrine." Therein, "they declare to be declined, refuted" means they say it is refuted, declined from the standpoint of meaning and phrasing and so on. "He laments" means on that account he wails with such words as "something else was considered by me" and so on. "He grieves" means he grieves referring to such things as "his is the victory" and so on. "Bewails thinking 'he has overcome me'" means he wails more thoroughly by the method beginning with "he has surpassed me in debate by debate."

"Neglected" means not developed. "Something else was considered by me" means another reason was turned over by me. "Thought" means investigated. "Of great following" means he has a great kinsmen's side - thus "of great following." "Of great assembly" means an assembly of great attendants. "Of great retinue" means a retinue of great male and female servants. "And this assembly is divided" means and this assembly is divided, not united. "I will break again" means I will split again.

63. "These contentions among ascetics": here however "ascetics" are called outsider wandering ascetics. "In these there is elation and dejection" means in these controversies, attaining elation and dejection of mind by way of victory, defeat, and so on, one becomes elated and dejected. "One should refrain from quarrelsome talk" means one should abandon dispute. "There is no other purpose than gaining praise" means for indeed here there is no other purpose than gaining praise. "Or shallow" means not profound - this is the meaning, as in such passages as "these five types of sensual pleasure" and so on.

"Or profound" means difficult to enter, without support, like dependent origination. "Or hidden" means standing concealed, as in such passages as "Enjoy yourself, Nanda, I am your surety" and so on. "Or concealed" means unknown, as in such passages as "having killed mother and father" and so on. "Or to be inferred" means to be spoken of by taking out, as in such passages as "whoever is faithless and ungrateful" and so on. "Or that has been inferred" means to be spoken of according to the fixed procedure of the Pāḷi, as in such passages as "Monks, there are these four noble lineages" and so on. "Or faultless" means faultless in meaning, as in such passages as "wholesome mental states" and so on. "Or free from defilement" means devoid of mental defilements, like insight. "Or cleansing" means pure, like the supramundane. "Or ultimate" means the highest good, a meaning that has become the highest good, like the aggregates, elements, sense bases, and Nibbāna.

64. The meaning of the sixth verse - And since there is no other purpose than gaining praise, therefore even those obtaining the supreme gain, or else he is praised there as "this is beautiful" by his view, having declared that doctrine in the midst of an assembly, thereupon he, experiencing either satisfaction or showing his teeth by that victory, laughs, and is elated by conceit. What is the reason? Because having attained that victory, as his mind wished has arisen.

"Having established" means having filled. "Having developed" means having increased. The description of this verse is clear in meaning.

65. And regarding one who rises up thus, the verse "Whatever elevation there is." Therein, "yet he speaks of conceit and arrogance" means this one, however, not perceiving that elevation as "a ground for vexation," speaks of conceit and of arrogance. Thus the description of this verse too is clear in meaning.

66. Having thus shown the fault in the doctrine, now not accepting his doctrine, he spoke the verse beginning with "a hero." Therein, "by the king's food" means by the king's solid food; it is said to mean by food and wages. "Goes forth roaring, wishing for an opponent" means just as he, wishing for an opponent, goes forth roaring, thus it shows that a holder of views seeks a holder of views. "Go by whatever way he goes" means by whatever way he who is your opponent goes, go by that. "There is not beforehand that which is for battle" means but whatever type of mental defilement there might be for battle, that does not exist here beforehand; it shows that it was abandoned at the very foot of the Bodhi tree.

"Hero" is a term of synopsis of the analytical explanation. One whose chest is well developed is a hero; the meaning is one whose chest is open and thrust forward. "Brave" means possessing exertion. "Courageous" means one entering into battle. "Fearless" and the rest are according to the method already stated. "Nourished" is a term of synopsis of the analytical explanation. "Fed" means made stout. "Sustained" means half-strengthened, supplied. "Brought up" means developed from here and there.

"Roaring" means roaring with an indistinct sound. "Loudly roaring" means making an acclamation. "Thundering" means making a lion's roar. "Goes" means comes. "Approaches" means goes near from there. "Goes towards" means having gone near from there, does not turn back. "An opponent" means a fearless one. "A rival man" means an enemy man. "An enemy" means having become a foe, one standing face to face. "A rival wrestler" means having become an adversary, one who fights. "Wishing" means longing for.

"Go" means proceed. "Proceed" means do not stand still. "Walk" means approach near. "Advance" means make an effort.

"At the root of the Bodhi tree" means near the great Bodhi tree. "Whatever mental defilements that create opposition" means whatever mental defilements that create enmity. "That create adversity" means that create hostility. "That create thorns" means that create piercing through. "That create enmity" means that create enemies.

67. The remaining verses henceforth have an obvious connection. Therein, "vivādayanti" means they dispute. "Paṭisenikattā" means those who act in opposition. Contention is hostile speech by the method beginning with "You do not understand this Teaching and discipline."

"What I say is consistent" means my word is connected with meaning. "What you say is inconsistent" means your word is not connected with meaning. "What you have thought out for so long has been turned inside out" means that which was well-practised, familiar through long habitual practice, that has been overturned upon encountering my argument. "Your doctrine has been refuted" means a fault has been imputed upon you by me. "Go and free yourself from your doctrine" means taking a

parcel of food, having approached this one and that one, wander about seeking a reply for the purpose of freeing yourself from your doctrine. "Or disentangle yourself" means or alternatively, free yourself from the fault imputed by me. "If you can" means if you are able.

"Entanglement with entanglement" means turning back by having twisted over, turning back. "Extrication with extrication" means releasing by releasing from fault. "Cutting off with cutting off" - this and so on should be connected as appropriate since the method has been stated above.

68. "Visenikatvā" means having destroyed the army of mental defilements. "Kiṃ labhetha" means what rival wrestler will you gain. "Pasūra": he addresses that wandering ascetic. "Yesīdha natthi" means for whom here there is not. The description of this verse too is clear in meaning.

69. "With speculation" means reflecting on such things as "Will there be victory for me?" "Engaged in a yoke with the Wise One" means he has entered into rivalry together with the Buddha whose defilements are shaken off. "For indeed you are not able to proceed together" means like jackals and so on with lions and so on, having taken up a yoke together with the Wise One, you will not be able to proceed together even a single step, or to accomplish rivalry.

"Mind" (mano) is a term of synopsis of the analytical explanation. "Consciousness" (citta) is consciousness because of its variegated nature. It knows by measuring the object, thus it is mind (mano). "Mental state" (mānasa) means mind itself. But in "The snare that moves through the sky, that which prowls connected with the mind" - here, however, the associated phenomenon is said to be "connected with the mind" (mānaso).

"For how indeed, Blessed One, could your disciple, delighted in the Dispensation,
A trainee who has not attained his goal, die while renowned among people?"

Here arahantship is said to be "the goal" (mānasa). But here mind itself is the mental state (mānasa); this term is extended by way of phrasing.

"Heart" (hadaya) means consciousness. In "I will derange your mind, or I will split your heart" - here the chest is said to be "heart" (hadaya). In "He planes as if knowing heart with heart" - here it means consciousness. In "The kidneys, the heart" - here it means the heart-organ (hadayavatthu). But here consciousness itself is called "heart" (hadaya) in the sense of being internal. That very same is called "the pure" (paṇḍara) in the sense of being pure; this is said with reference to the life-continuum (bhavaṅga). As he said: "This mind, monks, is luminous, and it is defiled by visiting impurities." But because of having gone out from that, even the unwholesome is called "the pure" (paṇḍara), just as a river that has gone out from the Ganges is called the Ganges, and one that has gone out from the Godhāvarī is called the Godhāvarī.

"Mind, mind sense base" - here, however, the use of the term "mind" is for the purpose of illustrating the sense-base nature of mind itself. By this it explains: "This is not a mind sense base because it is a sense base of mind, like a gods' domain;

rather, mind itself is the sense base - mind sense base." Therein, a sense base should be understood in the meaning of a dwelling place, in the meaning of a mine, in the meaning of a meeting place, in the meaning of a place of origin, and in the meaning of a cause. For thus in the world, in such expressions as "the lord's domain" and "Vāsudeva's domain" and so on, a dwelling place is called a "sense base." In such expressions as "a gold mine" and "a silver mine" and so on, it means a mine. In the Dispensation, however, in such expressions as "in a delightful place, birds resort to it" and so on, it means a meeting place. In such expressions as "the southern route is the sense base of cattle" and so on, it means a place of origin. In such expressions as "in each and every case he attains the ability to witness, when there is a basis for mindfulness" and so on, it means a cause. Here, however, it is applicable in three ways: in the meaning of a place of origin, in the meaning of a meeting place, and in the meaning of a cause.

For contact and other phenomena are born here - thus this is a sense base in the meaning of a place of origin also. External forms, sounds, odours, flavours, and tangible objects enter here by way of being objects - thus it is a sense base in the meaning of a meeting place also. But because it is a cause for contact and so on in the meaning of being a condition such as consciousness and so on, it should be understood as a sense base in the meaning of a cause also. "Mind faculty" is of the meaning already stated.

It cognises - thus consciousness. Consciousness itself is an aggregate - the aggregate of consciousness. Its meaning should be understood by way of heap and so on. In "it is reckoned simply as a great mass of water," here the aggregate is stated in the meaning of a heap. In such expressions as "the aggregate of morality, the aggregate of concentration" and so on, it is in the meaning of quality. In "the Blessed One saw a great log of wood," here it is in the meaning of mere designation. But here the aggregate is stated by conventional usage. For in the meaning of a heap, a single consciousness is a portion of the aggregate of consciousness. Therefore, just as one cutting a portion of a tree is said to be "cutting the tree," just so even a single consciousness that constitutes a portion of the aggregate of consciousness is called "the aggregate of consciousness" by conventional usage.

"Corresponding mind-consciousness element" means the mind-consciousness element that is befitting those phenomena such as contact and so on. For in this term, one and the same consciousness is called by three names: mind in the meaning of measuring, consciousness in the meaning of cognising, and element in the meaning of intrinsic nature or in the meaning of being without a being.

"Engaged in a yoke together" means together at a single stroke. "Having met together" means having reached. "Having taken up rivalry" means having taken up a counterpart to the yoke. "To discuss" means to speak together. "To converse" means to engage in friendly conversation. "To enter into discussion" means to proceed to speak together. In order to show the reason for the incompetence, he said beginning with "What is the reason for this? Paśūra the wandering ascetic is low" and so on. "For that Blessed One is the foremost" means the foremost because of the pre-eminence of incomparable giving and because of unequalled designation. "And the best" means the best because of being unmatched by all virtues. "And the chief" means the chief because of being freed from mental defilements together with their latent tendencies.

"And the highest" means the highest because of being devoid of anything more superior than himself. "And the most excellent" means the most excellent because of being worthy of aspiration by all the world. "With an intoxicated elephant" means with an elephant in full rut.

"Kotthuka" means an old jackal. "Together with a lion, the king of beasts" means together with a maned lion, the king of beasts. "A young one" means a calf. "A suckling" means one that drinks milk. "With a bull" means with a bull deemed auspicious. "Together with a moving hump" means together with a moving hump. "Dhañka" means a crow. "Together with a garuḷa, a son of Vinatā" - here "garuḷa" is a name by way of species. "Venateyya" is by way of clan. "Caṇḍāla" means a corpse-handling outcast. "With a wheel-turning monarch" means with a universal monarch of the four continents. "Dust-sprite" means a demon born at a place where rubbish is thrown. "Together with Indra, the king of gods" means together with Sakka, the king of gods. "For that Blessed One is of great wisdom" and so on - the six terms have been expanded above. Therein, "skilled in the varieties of wisdom" means skilled in the varieties of wisdom in their infinite alternatives. "Of distinguished knowledge" means one whose knowledge has attained infinite variety. By this, he shows that even though there is skill in the varieties of wisdom, those wisdoms are of infinite variety. "Having attained the analytical knowledges" means one who has obtained the knowledge of the supreme four analytical knowledges. "Having attained the four grounds of self-confidence" means one who has attained the four knowledges reckoned as the states of self-confidence. As he said -

"For you who acknowledge yourself as a Perfectly Enlightened One, 'these things have not been fully awakened to' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"For you who acknowledge yourself as one who has eliminated the mental corruptions, 'these mental corruptions have not been eliminated' - etc. 'Those things that are obstructions that have been declared by you, for one indulging in them they are not sufficient for obstruction' - etc. 'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete destruction of suffering' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence."

"Bearer of the powers of the ten powers" means: "the ten powers are theirs" thus "those with ten powers"; the powers of those with ten powers are the powers of the ten powers; one who bears those powers of the ten powers is the bearer of the powers of the ten powers; the meaning is the bearer of the knowledge-powers of the ten powers. By these three terms, merely the opening of the classification of the things to be understood, which are of infinite variety, has been shown. He himself, by the application of wisdom, is a bull among men in the meaning of being considered

supremely auspicious. In the meaning of being unafraid, a lion among men. In the meaning of greatness, an elephant among men. In the meaning of understanding, a remarkable man among men. In the meaning of bearing the yoke of the world's task, a beast of burden among men.

Then, wishing to show the special quality obtained from infinite knowledge, such as power and so on, showing that those qualities of power and so on have infinite knowledge as their root, having said "of infinite knowledge," he said beginning with "of infinite power." Therein, "of infinite knowledge" means one whose knowledge is without limit both by way of counting and by way of potency. "Of infinite power" means the power of infinite knowledge through the dispelling of the darkness of delusion in the continuity of those accessible to instruction. "Of infinite fame" means the sound of infinite renown spread throughout the three worlds by the very qualities of wisdom. "Wealthy" means prosperous through the prosperity of the treasure of wisdom. "Of great riches" means one of great riches because, even though the treasure of wisdom increases, by the greatness of its potency the treasure of wisdom that has arisen is great for him. "Mahādhano" is also a reading. "Possessing wealth" means possessing wealth because of having the treasure of wisdom that is to be praised, because of having the treasure of wisdom that is constantly employed, and because of having the treasure of wisdom in a surpassing degree. Indeed, those skilled in language accept this term in these three meanings also.

Having thus shown the accomplishment of the Blessed One's own attainment by the quality of wisdom, then showing the accomplishment of the welfare of the world again by the very quality of wisdom, he said beginning with "a leader." Therein, a leader who leads those accessible to instruction from the place of danger reckoned as the round of rebirths to the secure place reckoned as Nibbāna. Therein, at the very time of leading, a trainer who trains those accessible to instruction by means of the discipline of restraint and the discipline of abandoning. At the very time of expounding the Teaching, a conciliator by the cutting of doubt. Having cut doubt, one who makes known the meaning that should be made understood. Likewise, one who convinces by bringing about determination regarding what has been made known. Likewise, one who looks after by means of the application of practice regarding the meaning that has been established through conviction. One who inspires confidence in those who have thus practised, by the power of their practice. "For that Blessed One" - here the particle "hi" is an indeclinable in the indication of the reason for the meaning stated immediately before.

"The producer of the unarisen path" means the producer in his own continuity, at the foot of the Bodhi tree, for the welfare of the world, of the noble path that had never before arisen in his own continuity, which is the cause of the six knowledges not shared with others. "The generator of the unproduced path" means the generator in the continuity of those accessible to instruction, from the turning of the wheel of the Teaching up to the present day, of the noble path that had never before been produced in the continuity of those accessible to instruction, which is the cause of the knowledge of the perfections of a disciple. For since the noble path is generated in the continuity of the disciples accessible to instruction by the very word spoken by the Blessed One, the Blessed One is called the generator. "The declarer of the undeclared path" means: having given the declaration of Buddhahood to Bodhisattas

possessed of eight qualities who have made the resolution for Buddhahood, the declarer of the noble path that is to arise at the foot of the Bodhi tree, of the path of perfections not previously declared, by the mere declaration "He will become a Buddha." This method is also applicable to the declaration of Paccekabuddha-Bodhisattas. "The knower of the path" means the knower of the noble path produced by himself, by way of reviewing. "The expert in the path" means skilled regarding the noble path to be generated in the continuity of those accessible to instruction. "Skilled in the path" means discerning regarding the path to be declared to Bodhisattas. Or alternatively, the knower of the path regarding the practice of perfect enlightenment, the expert in the path regarding the practice of individual enlightenment, skilled in the path regarding the practice of disciple enlightenment. Or

"By this path they crossed before,
Will cross, and those who are crossing the flood."

From this statement, as appropriate, they make the connection here in order by means of the path of past, future, and present Buddhas, Individually Enlightened Ones, and disciples, and by means of the path of emptiness, signless, and undirected, and by means of the path of persons who understand quickly, who understand through elaboration, and who need to be guided. "And now his disciples dwell following the path" means having become followers of the path gone by the Blessed One. Here the word "ca" is an indeclinable particle in the sense of cause; by this, the Blessed One is stated as the cause for the achievement of virtues beginning with the production of the path. The word "pana" is an indeclinable particle in the sense of what has been done; by that, the making of the path by the Blessed One is stated. "Having become endowed with it afterwards" means endowed with virtues beginning with morality after the Blessed One who had gone first. Thus, since all the virtues of the Blessed One beginning with morality came about in dependence on the path of arahantship itself, the elder spoke of the virtues in dependence on the path of arahantship itself, by means of the phrases beginning with "the producer of the unarisen path."

"One who knows what is to be known" means he knows what is to be known; through omniscience, whatever is to be known by wisdom, all that, being of the nature of the fivefold path of what is to be understood, he knows by wisdom - this is the meaning. "One who sees what is to be seen" means he sees what is to be seen; through all-seeing, making that very path of what is to be understood as if seen with the eye, he sees with the eye of wisdom - this is the meaning. Or just as a certain one, grasping wrongly, even while knowing does not know, even while seeing does not see - the Blessed One is not thus. But the Blessed One, grasping according to the inherent nature, knowing, knows indeed; seeing, sees indeed. He is become vision in the meaning of being a guide and leader. Become knowledge in the meaning of what has been known and so on. Become the Teaching in the meaning of having an undistorted intrinsic nature, or because of setting forth the Teaching of the scriptures, or because he is made of the Teaching brought forth by speech having reflected upon it in his heart. Become the supreme in the meaning of being the foremost. Or alternatively, "become as if vision" is "become vision." "Become as if knowledge" is "become knowledge." "Become as if the undistorted Teaching" is "become the Teaching."

"Become as if Brahmā" is "become the supreme." He is the speaker because of declaring or proclaiming the Teaching. The proclaimer because of declaring or proclaiming in various ways. The one who leads to the meaning because of showing by drawing out the meaning. The giver of the Deathless because of teaching the practice for the attainment of the Deathless, or because of causing the attainment of the Deathless through the proclamation of the Teaching for the illumination of the Deathless. The lord of the Teaching because of having produced the supramundane Teaching and because of being master over the teachings through the giving of the supramundane Teaching comfortably in a manner suitable to those amenable to instruction. The term "Truth-finder" has the meaning stated above.

Now, wishing to show the virtues stated by the phrases beginning with "one who knows what is to be known" as distinguished by omniscience, establishing omniscience, he said beginning with "there is not." For since, for that Blessed One who is of such a nature, through the knowledge of the path of arahantship produced by the power of the fruit of merit of the perfections, because of the destruction of confusion together with its habitual tendencies regarding all phenomena, through non-delusion, because of all phenomena being known, there is nothing called unknown. And likewise, because all phenomena have been seen by the eye of knowledge as if by the eye, there is nothing called unseen. Because of having been reached by knowledge, there is nothing called not understood. Because of having been realised through the realisation of non-delusion, there is nothing called unrealised. Because of having been touched by the wisdom of non-delusion, there is nothing called not touched by wisdom.

"Present" means the present time or phenomenon. "With reference to" means having taken, having included within - this is the meaning. By the very word "with reference to," even Nibbāna, which is free from time, is included. And the words beginning with "past" are connected by the words beginning with "there is not," or by the words beginning with "all." "All phenomena" means the exhaustive inclusion of all conditioned and unconditioned phenomena. "In every way" means the exhaustive inclusion of all aspects such as the aspect of impermanence and so on of each and every phenomenon among all phenomena. "Knowledge-door" means facing knowledge. "Come into the range" means they enter into the resort. The term "to be known" is stated for the purpose of elucidating the meaning of the term "to be understood."

In "one's own benefit or" and so on, the word "or" has the meaning of conjunction. "One's own benefit" means the benefit of oneself. "Others' benefit" means the benefit of others, of the three worlds. "Both's benefit" means the benefit of both oneself and others at once. "Pertaining to the present life" means engaged in the present life, or benefit having application to the present life. Engaged in the future state, or having application to the future state, is "pertaining to the future life." In "shallow" and so on, what is to be spoken of by way of conventional expression is shallow because of being easily established. What is to be spoken of having gone beyond conventional expression, connected with emptiness, is profound because of being established in suffering. The supramundane is hidden because of being utterly concealed. What begins with impermanence and so on is concealed because of being covered by compactness and so on. What is to be spoken of by non-abundant conventional

expression is to be inferred, because, without taking it according to the literal sound, the intention must be led out. What is to be spoken of by abundant conventional expression is inferred, because the intention has been led by the mere words alone. That whose purpose is well-purified morality, concentration, and insight is faultless because of being free from fault by means of suppression through transcendence of that factor. That whose purpose is the noble path is free from defilement because of the eradication of mental defilements. That whose purpose is the noble fruition is cleansing because of the subsiding of mental defilements. Nibbāna is the ultimate benefit because of being the highest phenomenon among conditioned and unconditioned phenomena. "Turns" means, because of not being outside the domain of the Buddha's knowledge, it proceeds by pervading within the Buddha's knowledge, or all around, or by adorning, or with distinction.

By "all bodily action" and so on, he shows that it is the domain of the Blessed One's knowledge. "Follows knowledge" means it conforms to knowledge; the meaning is that it is not devoid of knowledge. "Unobstructed" shows the state of being without obstruction. Again, wishing to establish omniscience by means of a simile, he said beginning with "as much as." Therein, "to be known" means what is to be understood. "Having what is to be understood as its limit" means it has the conclusion of what is to be understood - thus having what is to be understood as its limit. But for those who are not omniscient, there is indeed no conclusion of what is to be understood. In "having knowledge as its limit" too, the same method applies. The meaning already stated in the first pair is shown by distinguishing it with this pair, and shown by delimiting it by way of negation with the third pair. And here, what is to be understood is the path of what is to be understood because of being the path of knowledge. "Standing at each other's limit" means, having exhausted what is to be understood and knowledge, from their position they are habitually standing at each other's limit.

"Bound to adverting" means dependent on mind-door adverting; the meaning is that he knows immediately after adverting. "Bound to wish" means dependent on personal preference; the meaning is that he knows by impulsion knowledge immediately after adverting. The other two terms are stated for the purpose of elucidating the meaning of these two terms in order. "Knows the disposition" - here "they dwell" means they rely on here, thus "disposition"; this is a designation for the continuity of one who has been cultivated by wrong view or right view, by sensual pleasures and so on or by renunciation and so on. They underlie in the continuity of beings, they continue occurring - thus "underlying tendencies"; this is a designation for sensual lust and so on that have become firmly established. "Knows the underlying tendencies" - the discussion on underlying tendencies has been stated below already.

"Temperament" means wholesome and unwholesome action done in the past. "Inclination" means the surrender of consciousness just now to the wholesome or unwholesome. "With little dust in their eyes" - in the eye made of wisdom, there is little dust of lust and so on in them, thus they have little dust in their eyes. Or those for whom there is little dust of lust and so on, they have little dust in their eyes; those with little dust in their eyes. "With much dust in their eyes" - in the eye made of knowledge, there is great dust of lust and so on in them, thus they have much dust in their eyes. Or those for whom there is great dust of lust and so on, they have much

dust in their eyes; those with much dust in their eyes. "With sharp faculties, with soft faculties" - those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties beginning with faith are soft, they have soft faculties. "Of good disposition, of poor disposition" - those for whom the dispositions, the portions, beginning with faith are beautiful, they are of good disposition. Those for whom the dispositions, the portions, beginning with faithlessness are contemptible and blameworthy, they are of poor disposition. "Easy to instruct, difficult to instruct" - those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those opposite to that are difficult to instruct. "Capable and incapable" means the capable and the incapable. "Capable" means they come to be, they are born with a noble birth. This is a present tense expression in proximity to the present. Or "capable" means they will come to be, they will be born; the meaning is that they are vessels for it. Those who are suitable for the penetration of the noble path, accomplished in decisive support, they are capable. Those opposite to what has been stated are incapable.

"He understands beings" means he understands beings who are stuck, attached to objects such as matter and so on. "The world with its gods" means together with the gods, including the gods. Together with Māra, including Māra. Together with Brahmā, including Brahmā. Together with ascetics and brahmins, including ascetics and brahmins. "Generation" because of being born. Together with gods and humans, including gods and humans. "Generation" is a synonymous expression for the world of beings. Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods; by the expression "including Māra," the inclusion of the sixth sensual-sphere god. By the expression "including Brahmā," the inclusion of the Brahmās beginning with the Brahmakāyika Brahmās. By the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil. By the expression "generation," the inclusion of the world of beings. By the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here, by three terms, the world of space. It should be understood that by two, the world of beings is included by way of generation.

Another method - By the inclusion of "including the gods," the immaterial-sphere world is included; by the inclusion of "including Māra," the six sensual-sphere worlds; by the inclusion of "including Brahmā," the fine-material-sphere Brahmā world; by the inclusion of "including ascetics and brahmins" and so on, the human world together with conventional gods by way of the fourfold assembly, or the remaining world of all beings. But furthermore, here by the expression "including the gods," by way of the superior delimitation, he establishes the nature of turning within the Buddha's knowledge of the entire world. Thereupon, for those to whom it might occur: "Māra is of great might, the lord of the six sensual spheres, the wielder of power - does he too turn within the Buddha's knowledge?" Dispelling their doubt, he said "including Māra." For those to whom it might occur: "Brahmā is of great might, with one finger he pervades light in one thousand world-systems. With two, etc. with ten fingers he pervades light in ten thousand world-systems, and he experiences the unsurpassed happiness of meditative absorption and attainment - does he too turn within the Buddha's knowledge?" Dispelling their doubt, he said "including Brahmā." Thereupon,

for those to whom it might occur: "Many ascetics and brahmins are opponents of the Dispensation - do they too turn within the Buddha's knowledge?" Dispelling their doubt, he said "the generation with its ascetics and brahmins."

Thus, having made known the nature of turning within the Buddha's knowledge of the superior ones, then, taking the conventional gods and the remaining humans, making known the nature of turning within the Buddha's knowledge of the remaining world of beings by way of the superior delimitation, he said "with its gods and humans." This is the sequence of connection here. But the ancients said: "Including the gods" means the remaining world together with the deities. "Including Māra" means the remaining world together with Māra. "Including Brahmā" means the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms by three ways, in order to encompass them again by two ways, it was said "the generation with its ascetics and brahmins, with its gods and humans." Thus, by five terms, in this and that way, the three-element world alone has been encompassed.

"At least" means by the upper limit. "Timitimiṅgala": here, "timi" is a certain species of fish; able to swallow a timi, with a larger body than that, "timiṅgala" is a certain species of fish; able to swallow even a timiṅgala, with a body of five hundred yojanas, "timitimiṅgala" is a certain species of fish. Here it should be understood that the singular is used by taking the class. "The garuḷa Venateyya": here "garuḷa" is the name by way of species. "Venateyya" is by way of clan. "In a region" means in a part. "Equal to Sāriputta": it should be understood that this is said taking the elder generalissimos of the Teaching of all Buddhas. For the remaining disciples are not equal in wisdom to the elder generalissimo of the Teaching. As he said - "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta." And in the Commentary it is said -

"Having set aside the Lord of the World, whatever other living beings there are;

They are not worth a sixteenth fraction of the wisdom of Sāriputta."

"Having pervaded" means the Buddha's knowledge, having reached the wisdom of all gods and humans, from that position, having pervaded and spread throughout their wisdom, stands. "Having overcome" means having surpassed the wisdom of all gods and humans, having overcome even all that is to be understood which is beyond their domain, it stands - this is the meaning.

In the Paṭisambhidā, however, the reading is "having crushed"; the meaning is having rubbed and having pierced. By the passage beginning with "even those," he shows the evident reason for thus having pervaded and overcome and standing. Therein, "wise" means possessed of erudition. "Subtle" means those of smooth and refined intelligence, capable of penetrating subtle differences of meaning. "Experienced in controversy" means both those who have cognised the doctrines of others and those who have gained familiarity in debate with others. "Like hair-splitters" means like archers who can hit a hair. "They go about, methinks, demolishing wrong views with their wisdom" means the meaning is that, like an archer who can hit a hair splitting a hair, they go about as if demolishing even the subtle courses of views of others with the course of their own wisdom. Or alternatively, just as in such passages as "a heap

of dung, a heap of urine" and so on, wisdom itself is "wisdom-gone." Views themselves are wrong views. "Having prepared and prepared questions" means having composed questions of two terms, three terms, and four terms; because of the exceedingly great number of those questions, it is said twice for the purpose of including all. "Hidden and concealed matters" is the remainder of the reading. "They ask the question prepared by themselves, having seen such a removal of theirs" means they ask the question because it is thus intended by the Blessed One. But without even giving an opportunity for others to ask questions, the Blessed One expounds the Teaching to those who approach. As he said -

"They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked the ascetic Gotama answers thus, we will refute him thus. And if thus asked he answers thus, we will refute him thus.' They hear - 'Indeed, friend, the ascetic Gotama has come to such and such a village or market town.' They approach where the ascetic Gotama is. The ascetic Gotama instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the ascetic Gotama with a talk on the Teaching, they do not even ask the ascetic Gotama a question, how then will they refute him? Surely they become disciples of the ascetic Gotama himself."

Why do they not ask questions, if asked? The Blessed One, it is said, while expounding the Teaching in the midst of the assembly, surveys the disposition of the assembly, and then he sees - "These wise ones have come having made a hidden, secret question into a waist-pouch core." He, though unasked by them, says - "In asking a question there are this many faults, in answering this many, in meaning, in terms, in syllables this many; one asking this question would ask thus, one answering would answer thus"; thus, having inserted the questions brought as a waist-pouch core into the middle of the talk on the Teaching, he shows them. Those wise ones think - "It is better indeed for us that we did not ask these questions. If we were to ask, the ascetic Gotama would cast us away having made us without a footing" - and they become delighted.

Furthermore, Buddhas, when expounding the Teaching, pervade the assembly with friendliness. Through the suffusion of friendliness, the minds of the public become confident in the one with the ten powers. Buddhas have attained the highest form, are accomplished in appearance, sweet-voiced, soft-tongued, with well-covered teeth, and they expound the Teaching as if sprinkling the heart with the Deathless. Therein, for those whose minds are confident through the suffusion of friendliness, it occurs thus - "We shall not be able to take an opposing position against the Blessed One who speaks such an unambiguous talk, an unfailing talk, a talk leading to liberation" - through their own confident state itself they do not ask the questions.

"Spoken and answered" means by the utterance "thus you ask" of the unasked questions, those questions are as if spoken by the Blessed One. And just as they should be answered, so they are indeed answered. "With reasons indicated" means "it is thus by this reason, by this cause" - thus by answering having made it with cause, those questions are indeed with reasons indicated by the Blessed One. "And they become disciples of the Blessed One" means the wise warriors and others, by the

Blessed One's answering of questions alone, become thrown and cast near the Blessed One; the meaning is they become either disciples or lay followers; what is said is that they attain either the achievement of a disciple or the achievement of a lay follower. "Then" is in the sense of proximity; the meaning is immediately after their achievement of becoming disciples. "There" means in that place, or in that subject. "Outshines" means shines forth exceedingly, is manifest. "That is to say, in wisdom" means by whatever wisdom the Blessed One has, by that wisdom the Blessed One alone outshines - this is the meaning. The word "iti" has the meaning of cause; the meaning is "for this reason." The remainder is obvious everywhere.

In the Saddhammappajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse to Pasūra is finished.



ABOUT THIS TRANSLATION

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