

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)

8. Exposition of the Discourse to Pasūra (8. Pasūrasuttaniddeso)

[Mnd 8, PTS 161-180]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

8. Exposition of the Discourse to Pasūra

Now he will explain the Pasūrasutta Exposition -

- 59.** "Here alone is purity," thus they proclaim, they do not speak of purification in other teachings;
Depending upon which, declaring it beautiful there, the many are established in individual truths.

"Here alone is purity," thus they proclaim. Here alone is 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" - purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express. "The world is non-eternal... the world is finite... the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - 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 or freedom or liberation or complete liberation here, there 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 say, thus they speak, thus they declare, thus they explain, thus they express - they do not speak of purification in other teachings.

Depending upon which, declaring it beautiful there. "Whereby dependent" means whereby dependent on, reliant on, clinging to, approached, attached to, inclined towards a teacher, preaching of the teaching, group, view, practice, or path. "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory. "Declaring it beautiful" means those who speak of beauty, those who speak of what is splendid, those who speak as wise ones, 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 - depending upon which, declaring it beautiful there.

The many are established in individual truths. The many ascetics and brahmins are established, fixed, clinging, approached, attached, inclined in the many individual truths. "The world is eternal, only this is the truth, anything else is vain" - established, fixed, clinging, approached, attached, inclined. "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" - established, fixed, clinging, approached, attached, inclined - the many are established in individual truths.

Therefore the Blessed One said -

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

Depending upon which, declaring it beautiful there, the many are established in individual truths.

- 60.** They, desirous of disputation, having entered the assembly, burn each other mutually as fools;
They speak quarrelsome talk, depending on others, desiring praise, declaring themselves skilled.

"They, desirous of disputation, having entered the assembly": "They, desirous of disputation" means they are desirous of disputation, seeking disputation, with the intention of disputation, putting disputation first, going about in search of disputation. "Having entered the assembly" means having entered, having plunged into, having immersed into, having gone into the assembly of warriors, the assembly of brahmins, the assembly of householders, the assembly of ascetics - they, desirous of disputation, having entered the assembly.

"They burn each other mutually as fools": "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 burn, see, perceive, look at, ponder, examine each other as fools, as low, as inferior, as lesser, as base, as worthless, as insignificant - they burn each other mutually as fools.

"They speak quarrelsome talk, depending on others": Dependent on, reliant on, clinging to, approached, attached to, inclined towards another teacher, preaching of the teaching, group, view, practice, path. "Quarrelsome talk" is called dispute, quarrel, strife, contention, conflict. Or else "quarrelsome talk" means powerless, worthless talk - they speak quarrelsome talk, they speak dispute, they speak quarrel, they speak strife, they speak contention, they speak conflict, they say, declare, explain, express - they speak quarrelsome talk, depending on others.

"Desiring praise, declaring themselves skilled": "Desiring praise" means desiring praise, seeking praise, with the intention of praise, putting praise first, going about in search of praise. "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 - desiring praise, declaring themselves skilled.

Therefore the Blessed One said -

"They, desirous of disputation, having entered the assembly, burn each other mutually as fools;
They speak quarrelsome talk, depending on others, desiring praise, declaring themselves skilled."

- 61.** Engaged in discussion in the midst of an assembly, desiring praise, he is troubled;
But when refuted, he becomes ashamed, he is angered by blame, seeking faults.

"Engaged in discussion in the midst of an assembly" means: In the midst of an assembly of warriors, or an assembly of brahmins, or an assembly of householders, or an assembly of ascetics, engaged, employed, devoted, fully engaged, associated with his own discussion to speak - engaged in discussion in the midst of an assembly.

"Desiring praise, he is troubled" means: "Desiring praise" means wishing for, accepting, aspiring to, longing for, praying for praise, commendation, fame, enhancement of reputation. "He is troubled" means even before the conversation, being doubtful, he is troubled. "Will there be victory for me, or will there be defeat for me, how shall I make a refutation, how shall I make a counter-argument, how shall I make a distinction, how shall I make a counter-distinction, how shall I make an entanglement, how shall I make an extrication, how shall I make a cutting off, how shall I make a circle?" - thus even before the conversation, being doubtful, he is troubled - desiring praise, he is troubled.

"But when refuted, he becomes ashamed" means: Those who are examiners of questions, the assembly, the assembly members, the judges - they refute. "What was spoken is devoid of meaning" - they refute regarding meaning; "What was spoken is devoid of phrasing" - they refute regarding phrasing; "What was spoken is devoid of meaning and phrasing" - they refute regarding meaning and phrasing; "Your meaning is wrongly applied, your phrasing is wrongly established, your meaning and phrasing are wrongly applied and wrongly established, your refutation is not made, your counter-argument is badly done, your distinction is not made, your counter-distinction is badly done, your entanglement is not made, your extrication is badly done, your cutting off is not made, your circle is badly done, uneven talk, badly spoken, badly uttered, badly expressed, badly said, badly declared" - they refute. "But when refuted, he becomes ashamed" means: When refuted, he becomes ashamed, afflicted, struck, sick, distressed - but when refuted, he becomes ashamed.

"He is angered by blame, seeking faults" means: By blame, by reproach, by disrepute, by disparagement, he is angered, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure - he is angered by blame. "Seeking faults" means seeking faults, seeking offences, seeking stumbles, seeking falls, seeking openings - he is angered by blame, seeking faults.

Therefore the Blessed One said -

"Engaged in discussion in the midst of an assembly, desiring praise, he is troubled;

But when refuted, he becomes ashamed, he is angered by blame, seeking faults."

- 62.** Whose doctrine they declare to be declined, refuted by those who examine questions;
He laments, grieves, the one of inferior doctrine, bewails thinking "he has overcome me".

"Whose doctrine they declare to be declined": whatever doctrine of his is inferior, low, declined, neglected, not fulfilled - thus they said, thus they speak, thus they declare, thus they explain, thus they express - "whose doctrine they declare to be declined".

"Refuted by those who examine questions": Those who are examiners of questions, the assembly, the assembly members, the judges - they refute. "What was spoken is devoid of meaning" - they refute regarding meaning; "What was spoken is devoid of phrasing" - they refute regarding phrasing; "What was spoken is devoid of meaning and phrasing" - they refute regarding meaning and phrasing; "Your meaning is wrongly applied, your phrasing is wrongly established, your meaning and phrasing are wrongly applied and wrongly established, your refutation is not made, your counter-argument is badly done, your distinction is not made, your counter-distinction is badly done, your entanglement is not made, your extrication is badly done, your cutting off is not made, your circle is badly done, uneven talk, badly spoken, badly uttered, badly expressed, badly said, badly declared" - they refute - "refuted by those who examine questions".

"He laments, grieves, the one of inferior doctrine": "He laments": "Something else was considered by me, something else was thought, something else was reflected upon, something else was observed; he has a great following, a great assembly, a great retinue; and this assembly is divided, not united; because of a united assembly, I will break the friendly conversation again" - whatever such speech, prattle, confused talk, wailing, act of wailing, state of wailing - "he laments". "He grieves": "His is the victory" - he grieves; "Mine is the defeat" - he grieves; "His is the gain" - he grieves; "Mine is the loss" - he grieves; "His is the fame" - he grieves; "Mine is the disgrace" - he grieves; "His is the praise" - he grieves; "Mine is the blame" - he grieves; "His is the happiness" - he grieves; "Mine is the suffering" - he grieves; "He is honoured, respected, revered, venerated, esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick; I am not honoured, not respected, not revered, not venerated, not esteemed, not an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick" - he grieves, is wearied, laments, beats his breast and wails, falls into confusion - "he laments, grieves". "The one of inferior doctrine": one of inferior doctrine, one of low doctrine, one of declined doctrine, one of neglected doctrine, not one of complete doctrine - "he laments, grieves, the one of inferior doctrine".

"Bewails thinking 'he has overcome me'": "He has surpassed me, overcome me in debate by debate, transcended, gone beyond, passed over." Thus also "he has overcome me". Or else, having overpowered me, submerged me, exhausted me, crushed me in debate by debate, he walks, dwells, moves, conducts himself,

maintains himself, sustains himself, supports himself. Thus also "he has overcome me". "Bewailing" is called speech, prattle, confused talk, wailing, act of wailing, state of wailing - "bewails thinking 'he has overcome me'".

Therefore the Blessed One said -

"Whose doctrine they declare to be declined, refuted by those who examine questions;

He laments, grieves, the one of inferior doctrine, bewails thinking 'he has overcome me'."

- 63.** These contentions have arisen among ascetics, in these there is elation and dejection;
Having seen this too, one should refrain from quarrelsome talk, for there is no other purpose than gaining praise.

"These contentions have arisen among ascetics": "Ascetics" means whoever from outside here have approached the wandering life, have attained the wandering life. These view-disputes, view-quarrels, view-strifes, view-contentions, view-conflicts have arisen, been born, been produced, been generated, become manifest among ascetics - these contentions have arisen among ascetics.

"In these there is elation and dejection": There is victory and defeat, there is gain and loss, there is fame and disgrace, there is blame and praise, there is happiness and suffering, there is pleasure and displeasure, there is the desirable and undesirable, there is friendliness and aversion, there is elation and dejection, there is compliance and opposition, by victory the mind is elated, by defeat the mind is dejected, by gain the mind is elated, by loss the mind is dejected, by fame the mind is elated, by disgrace the mind is dejected, by praise the mind is elated, by blame the mind is dejected, by happiness the mind is elated, by suffering the mind is dejected, by pleasure the mind is elated, by displeasure the mind is dejected, by elevation the mind is elated, by depression the mind is dejected - in these there is elation and dejection.

"Having seen this too, one should refrain from quarrelsome talk": "Having seen this too" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest this danger in view-disputes, view-quarrels, view-strifes, view-contentions, view-conflicts - having seen this too, one should refrain from quarrelsome talk. "Quarrelsome talk" is called dispute, quarrel, strife, contention, conflict. Or else "quarrelsome talk" means powerless, worthless talk - one should not make quarrelsome talk, should not make dispute, should not make quarrel, should not make strife, should not make contention, should not make conflict, one should abandon, dispel, put an end to, bring to obliteration dispute-quarrel-strife-contention-conflict, one should dwell abstaining, refraining, desisting from dispute-quarrel-strife-contention-conflict, gone out, escaped, dissociated, unbound, with a mind rid of barriers - having seen this too, one should refrain from quarrelsome talk.

"There is no other purpose than gaining praise": Other than gaining praise there is no other purpose, whether one's own benefit or others' benefit or both's benefit, whether benefit pertaining to the present life, or benefit pertaining to the future life, or shallow

benefit, or profound benefit, or hidden benefit, or concealed benefit, or benefit to be inferred, or benefit that has been inferred, or faultless benefit, or benefit free from defilement, or cleansing benefit, or ultimate benefit - there is not, does not exist, is not found, is not obtained - there is no other purpose than gaining praise.

Therefore the Blessed One said -

"These contentions have arisen among ascetics, in these there is elation and dejection;

Having seen this too, one should refrain from quarrelsome talk, for there is no other purpose than gaining praise."

- 64.** Or else he is praised there, having declared his doctrine in the midst of an assembly;
He laughs and is elated by that, having attained that purpose as his mind wished.

"Or else he is praised there" means: "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory, he is praised, extolled, acclaimed, commended - or else he is praised there.

"Having declared his doctrine in the midst of an assembly" means: In the midst of an assembly of warriors, or an assembly of brahmins, or an assembly of householders, or an assembly of ascetics, having declared, having explained his own doctrine, having declared, having explained the supporting doctrine, having established, having developed, having elucidated, having illuminated, having expressed, having grasped - having declared his doctrine in the midst of an assembly.

"He laughs and is elated by that" means: He is satisfied, glad, delighted, pleased, with fulfilled thought by that victory. Or else laughing showing his teeth. "He laughs and is elated by that" means he is raised, elevated, a flag, exertion, vainglory of consciousness by that victory - he laughs and is elated by that.

"Having attained that purpose as his mind wished" means: Having attained, having reached, having achieved, having gained, having received that victory. "As his mind wished" means as his mind was, as his thought was, as his intention was, as his consciousness was - having attained that purpose as his mind wished.

Therefore the Blessed One said -

"Or else he is praised there, having declared his doctrine in the midst of an assembly;

He laughs and is elated by that, having attained that purpose as his mind wished."

- 65.** Whatever elevation there is, that is his ground for vexation, yet he speaks of conceit and arrogance;
Having seen this too, one should not engage in contention, for the skilled do not say purity comes by that.

"Whatever elevation there is, that is his ground for vexation": Whatever elevation, rising up, flag, exertion, vainglory of consciousness - "whatever elevation." "That is his ground for vexation" means that is his ground for vexation, ground for harm, ground for oppression, ground for striking, ground for misfortune, ground for danger - "whatever elevation there is, that is his ground for vexation."

"Yet he speaks of conceit and arrogance": That person speaks of conceit and speaks of arrogance - "yet he speaks of conceit and arrogance."

"Having seen this too, one should not engage in contention": Having seen, having perceived, having weighed, having determined, having made clear, having made manifest this danger in view-disputes, view-quarrels, view-strifes, view-contentions, view-conflicts - "having seen this too." "One should not engage in contention" means one should not make dispute, should not make quarrel, should not make strife, should not make contention, should not make conflict, one should abandon, dispel, put an end to, bring to obliteration dispute-quarrel-strife-contention-conflict, one should dwell abstaining, refraining, desisting from dispute-quarrel-strife-contention-conflict, gone out, escaped, dissociated, unbound, with a mind rid of barriers - "having seen this too, one should not engage in contention."

"For the skilled do not say purity comes by that": "The skilled" means those who are skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna - those skilled ones do not speak, do not say, do not declare, do not explain, do not express purity, purification, complete purity, freedom, liberation, complete liberation through view-dispute, view-quarrel, view-strife, view-contention, view-conflict - "for the skilled do not say purity comes by that."

Therefore the Blessed One said -

"Whatever elevation there is, that is his ground for vexation, yet he speaks of conceit and arrogance;
Having seen this too, one should not engage in contention, for the skilled do not say purity comes by that."

- 66.** Just as a hero, nourished by the king's food, goes forth roaring, wishing for an opponent;
Go, hero, by whatever way he goes, there is not beforehand that which is for battle.

"Just as a hero, nourished by the king's food" means: "Hero" means a hero, a brave one, courageous, fearless, not terrified, not fearful, one who does not run away.
"Nourished by the king's food" means nourished, fed, sustained, brought up by the king's solid food, by the king's soft food - just as a hero, nourished by the king's food.

"Goes forth roaring, wishing for an opponent" means: He, roaring, loudly roaring, thundering, comes, approaches, goes towards, wishing for, accepting, aspiring to, longing for, praying for an opponent, a rival man, an enemy, a rival wrestler - goes forth roaring, wishing for an opponent.

"Go, hero, by whatever way he goes" means: By whatever way that holder of views goes, go by that, proceed by that, walk by that, pass beyond by that, he is your opponent, your rival man, your enemy, your rival wrestler - go, hero, by whatever way he goes.

"There is not beforehand that which is for battle" means: Beforehand, at the foot of the Bodhi tree, whatever mental defilements that create opposition, that create adversity, that create thorns, that create enmity - they do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. "That which is for battle" means that which is for the purpose of fighting, for the purpose of dispute, for the purpose of quarrel, for the purpose of strife, for the purpose of contention, for the purpose of conflict - there is not beforehand that which is for battle.

Therefore the Blessed One said -

"Just as a hero, nourished by the king's food, goes forth roaring, wishing for an opponent;

Go, hero, by whatever way he goes, there is not beforehand that which is for battle."

- 67.** Those who, having taken up a view, dispute, and assert "this alone is truth"; You should speak to them, for here there is no opponent for you when a dispute has arisen.

"Those who, having taken up a view, dispute" means those who, having taken, having grasped, having learnt, having adhered to, having clung to one or another of the sixty-two wrong views, dispute, make disputes, make quarrels, make strife, make contentions, make conflicts - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can" - those who, having taken up a view, dispute.

"And assert 'this alone is truth'." "The world is eternal, only this is the truth, anything else is vain" - they assert, say, speak, 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 assert, say, speak, explain, express - and assert "this alone is truth".

"You should speak to them, for here there is no opponent for you when a dispute has arisen." You should speak to those holding wrong views, debate with debate, refutation with refutation, counter-argument with counter-argument, distinction with distinction, counter-distinction with counter-distinction, entanglement with entanglement, extrication with extrication, cutting off with cutting off, circle with circle - they are your opponents, adversaries, enemies, rival wrestlers - you should speak to them, for here there is none. "When a dispute has arisen, opponents." When

a dispute has arisen, come to be, been born, been produced, has appeared - opponents, adversaries, antagonists, enemies who would make disputes, would make quarrels, would make strife, would make contentions, would make conflicts - they do not exist, are not present, are not found, are not obtained, abandoned, etc. burnt by the fire of knowledge - you should speak to them, for here there is no opponent for you when a dispute has arisen.

Therefore the Blessed One said -

"Those who, having taken up a view, dispute, and assert 'this alone is truth'; You should speak to them, for here there is no opponent for you when a dispute has arisen."

- 68.** But those who wander having destroyed the army of defilements, not opposing view with views;
Among them what would you gain, Pasūra, for whom here there is not anything else grasped.

"But those who wander having destroyed the army of defilements" means:"Army" is called Māra's army. Bodily misconduct is Māra's army, verbal misconduct is Māra's army, mental misconduct is Māra's army, greed is Māra's army, hate is Māra's army, delusion is Māra's army, wrath... Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all disturbances... all fevers... all torments... All unwholesome volitional activities are Māra's army.

For this was said by the Blessed One -

"Sensual pleasures are your first army, discontent is called the second; etc.
A non-hero does not conquer it, but having conquered one obtains happiness."

When by the four noble paths all of Māra's army and all the opposing mental defilements have been conquered and defeated, broken, destroyed, and turned away, thus it is said "having destroyed the army of defilements." "Those who" means the Worthy Ones who have eliminated the mental corruptions. "Wander" means they walk, dwell, move, conduct themselves, protect, sustain, sustain themselves - but those who wander having destroyed the army of defilements.

"Not opposing view with views": For whom the sixty-two wrong views have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, they not opposing view with views, not counter-opposing, not being abandoned, not being struck, not being repelled - not opposing view with views.

"Among them what would you gain, Pasūra": Among those Worthy Ones who have eliminated the mental corruptions, what would you gain as an opponent, a rival man, an enemy, a rival wrestler - among them what would you gain, Pasūra.

"For whom here there is not anything else grasped": For those Worthy Ones who have eliminated the mental corruptions, "this is supreme, highest, foremost, distinguished, eminent, best, excellent" - grasped, adhered to, attached to, clung to, inclined to -

does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for whom here there is not anything else grasped.

Therefore the Blessed One said -

"But those who wander having destroyed the army of defilements, not opposing view with views;
Among them what would you gain, Pasūra, for whom here there is not anything else grasped."

- 69.** Then you came with speculation, pondering wrong views with your mind;
You have engaged in a yoke with the Wise One, for indeed you are not able to proceed together.

"Then you came with speculation": "Then": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "then." "Came with speculation" means thinking, reflecting, intending: "Will there be victory for me, or will there be defeat for me, how shall I make a refutation, how shall I make a counter-argument, how shall I make a distinction, how shall I make a counter-distinction, how shall I make an entanglement, how shall I make an extrication, how shall I make a cutting off, how shall I make a circle?" - thus thinking, reflecting, intending, you have come, you have approached, you have arrived, you have met together with me - then you came with speculation.

"Pondering wrong views with your mind": "Mind" means that consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. Thinking, pondering a view with the mind: "The world is eternal" or "the world is non-eternal," etc. "The Truth-finder neither exists nor does not exist after death" - pondering wrong views with the mind.

You have engaged in a yoke with the Wise One, for indeed you are not able to proceed together. "Wise" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. Why is "wise" called wisdom? By that wisdom, bodily misconduct is shaken off and washed and thoroughly washed and completely washed; verbal misconduct, etc. all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. Or by right view, wrong view... by right thought, wrong thought, etc. by right liberation, wrong liberation is shaken off and washed and thoroughly washed and completely washed. Or by the noble eightfold path, all mental defilements... all misconducts... all disturbances... all fevers... all torments... all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of these qualities of wisdom; therefore the Blessed One is the Wise One. He has shaken off lust, shaken off evil, shaken off mental defilements, shaken off fever - "Wise One."

You have engaged in a yoke with the Wise One, for indeed you are not able to proceed together. Pasūra the wandering ascetic is not competent to engage in a yoke with the wise Buddha, the Blessed One, having met together, having taken up rivalry,

to discuss, to converse, to enter into discussion. What is the reason for this? Pasūra the wandering ascetic is low, inferior, defective, sinful, insignificant, limited. For that Blessed One is the foremost and the best and the distinguished and the chief and the highest and the most excellent. Just as a hare is not competent to engage in a yoke with an intoxicated elephant, having met together, to take up rivalry; just as a jackal is not competent to engage in a yoke with a lion, the king of beasts, having met together, to take up rivalry; just as a young calf, a suckling, is not competent to engage in a yoke with a bull with a moving hump, having met together, to take up rivalry; just as a crow is not competent to engage in a yoke with a garuḷa, a son of Vinatā, having met together, to take up rivalry; just as an outcast is not competent to engage in a yoke with a wheel-turning monarch, having met together, to take up rivalry; just as a dust-sprite is not competent to engage in a yoke with Indra, the king of gods, having met together, to take up rivalry; just so Pasūra the wandering ascetic is not competent to engage in a yoke with the wise Buddha, the Blessed One, having met together, having taken up rivalry, to discuss, to converse, to enter into discussion. What is the reason for this? Pasūra the wandering ascetic is of low wisdom, of inferior wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom, of limited wisdom. For that Blessed One is of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom, skilled in the varieties of wisdom, of distinguished knowledge, having attained the analytical knowledges, having attained the four grounds of self-confidence, bearing the ten powers, a bull among men, a lion among men, an elephant among men, a remarkable man among men, a beast of burden among men, of infinite knowledge, of infinite power, of infinite fame, wealthy, of great riches, possessing wealth, a leader, a trainer, a conciliator, one who makes known, one who convinces, one who looks after, one who inspires confidence. For that Blessed One is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now his disciples dwell following the path, having become endowed with it afterwards.

For that Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder; there is nothing unknown, unseen, not understood, not realised, not touched by wisdom for that Blessed One. With reference to the past, the future, and the present, all phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door. Whatever is to be understood, that is a phenomenon to be known. Whether one's own benefit or others' benefit or both's benefit, whether benefit pertaining to the present life, or benefit pertaining to the future life, or shallow benefit, or profound benefit, or hidden benefit, or concealed benefit, or benefit to be inferred, or benefit that has been inferred, or faultless benefit, or benefit free from defilement, or cleansing benefit, or ultimate benefit - all that turns within the Buddha's knowledge.

All bodily action follows the Buddha, the Blessed One's knowledge, all verbal action follows knowledge, all mental action follows knowledge. Regarding the past, the Buddha, the Blessed One's knowledge is unobstructed; regarding the future, knowledge is unobstructed; regarding the present, knowledge is unobstructed; as much as is to be understood, so much is knowledge; as much as is knowledge, so

much is to be understood; knowledge has what is to be understood as its limit; what is to be understood has knowledge as its limit; having gone beyond what is to be understood, knowledge does not proceed; having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit. Just as when two casket-lids are properly joined, the lower casket-lid does not go beyond the upper, the upper casket-lid does not go beyond the lower, standing at each other's limit; just so the Buddha, the Blessed One's what is to be understood and knowledge stand at each other's limit; as much as is to be understood, so much is knowledge; as much as is knowledge, so much is to be understood; knowledge has what is to be understood as its limit; what is to be understood has knowledge as its limit; having gone beyond what is to be understood, knowledge does not proceed; having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit; the Buddha, the Blessed One's knowledge proceeds regarding all phenomena.

All phenomena are bound to the Buddha, the Blessed One's adverting, bound to his wish, bound to his attention, bound to the arising of his consciousness. The Buddha, the Blessed One's knowledge proceeds regarding all beings, and the Blessed One knows the disposition of all beings, knows their underlying tendencies, knows their temperament, knows their inclination. He understands beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, capable and incapable. The world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns within the Buddha's knowledge.

Just as whatever fish and turtles, at least including the timitiṃṅgala, turn about within the great ocean; just so this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns about within the Buddha's knowledge. Just as whatever birds, at least including the garuḷa Venateyya, turn about in a region of space; just so even those who are equal to Sāriputta in wisdom, they too turn about in a region of the Buddha's knowledge. The Buddha's knowledge, having pervaded and overcome the wisdom of gods and humans, stands just so.

Even those wise warriors, wise brahmins, wise householders, wise ascetics, who are subtle, experienced in controversy, like hair-splitters. They go about, methinks, demolishing wrong views with their wisdom. They, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed. Those questions are as if spoken and answered by the Blessed One, with reasons indicated and set forth. They become disciples of the Blessed One. Then the Blessed One alone outshines there, that is to say, in wisdom - you have engaged in a yoke with the Wise One, for indeed you are not able to proceed together.

Therefore the Blessed One said -

"Then you came with speculation, pondering wrong views with your mind;
You have engaged in a yoke with the Wise One, for indeed you are not able to
proceed together."

The Exposition of the Pasūra Discourse is eighth.



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. 8. Exposition of the Discourse to Pasūra 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