SD 65.20

Cūḷa,viyūha Sutta

The Lesser Discourse on The Battle Array | **Sn 4.12**
Theme: When we lack wisdom, we cling to views
Translated by Piya Tan 2018, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Cūḷa,viyūha Sutta (Sn 4.12) states that disputes and strife arise when people cling to their views or teachings, thinking that only they are right and everyone else wrong. Such disputations only lead to strife in the world.

1.2 SUTTA SIGNIFICANCE

1.2.1 Sutta origin

The Sutta,nipāta Commentary says that the Sutta arose at **the "great gathering"** (*mahā,samaya*) (SnA 554).[1] Some deities there had the thought: "All these theorists say: 'We are in good form' (*sādhu,rūp'-amhā*). Is it only those settled in their own view who are so or those who accept some other views as well?" To clarify this matter to them, the Blessed One projected a mind-made buddha (*nimitta,buddha*), a holographic image of himself, to question him. Traditionally, this is known as a "dialogue" (*saṅgāyana*) method of teaching.

1.2.2 The Sutta name

The Sutta,nipāta Commentary explains that **Sn 878-879, 883** and **885** are questions, and **880-882** and **886-894** are the answers. These verses stand in an array giving the meaning stated in the latter couplet contrasted to that given in the former couplet.[2] The Sutta shows how those entrenched in their views tend to dispute with others using these words and ideas as if in battle array.

Because of the array, this Sutta is named "The Shorter Battle Array" (*cūḷa,viyūha*)—"shorter" because it uses a smaller array than the following sutta [**Mahā,viyūha Sutta** (Sn 4.13), SD 65.21].[3]

The Cūḷa,viyūha Sutta is especially recommended for those who are inclined to mental speculation (*vitakka,carita,* NmA 316,6).

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[1] SnA 548. As related in **Mahā Samaya S** (D 20), SD 54.4. The Chin **Arthapada** parallel, 佛說義足經 *fó shuō yì zú jīng* (T198.04.182a02) 2nd fasc sutra 11, 猛觀梵志經 *Měngguān fànzhì jīng*, explains that this discourse originated at **the great gathering** (*mahā samaya*) of devas and non-humans, in a way similar to the Pāli version, with details as in Comy to Sn 2.13. But in this version, the doubt arose in the mind of a brahmin student named 猛觀 Měngguān T198.-04.185a03). To dispel his doubt, the Buddha projected a hologram of himself who asked the questions that the real Buddha answered. See P V Bapat, *Arthapada Sūtra Spoken by the Buddha*. Santiniketan: Visva-Bharati, 1951:95-97. Online English tr with Pāli parallels: [Bingenheimer] 27 Aug 2026.

[2] *Tā purimaḍḍhena vuttamatthaṁ pacchimaḍḍhena paṭivyūhitvā ṭhitā. Tena vyūhena uttarasuttato ca appakattā idaṁ suttaṁ **cūḷa,vyūhan** ti nāmaṁ labhati*. This explains the use of the word *viyūha or vyūha* in the title. For *vyūha* (also spelled *byūha*), PED has: "(1) the array or arrangement of troops in particular positions, order of parade or battle; (2) a heap, collection." It is also possible the word here refers to the alignment of forces in the battles between those of divergent views.

[3] SnA 554,17-29.

1.2.3 Metre

The metre of the Sutta is ***triṣṭubh***,[4] a classical Indian quantitative verse form consisting of 4 quarters or lines (*pāda,* "feet") [2 (878) (6) n] with 11 syllables each (totaling 44 syllables per stanza).[5]

2 Grammar Notes on the Cūḷa,viyūha Sutta

2.0 For those who love Pāli or simply wish to understand it better, we have here a wonderful opportunity to have a taste of early Buddhist exegesis (commentarial tradition), especially the canonical commentary **Mahā,niddesa** (Nm)[6] and the later Paramattha,jotikā II (the Sutta,nipāta Commentary, SnA).[7] In this SD, I will draw an introductory study of **Pāli philology**[8]—the study of Pāli as a language and literature—from the works of the leading Pāli philologist in recent times, that is, K R Norman of the UK, especially his *Group of Discourses* (2nd ed 2001) = Sn:N.

The book's untranslated Commentarial Pali passages have been translated, and the references standardized. The Sutta,nipāta is quoted as verses (eg, **878** = Sn 878) unless otherwise stated. Please see *The SD Guide* for other conventions, technical details and bibliography.

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[4] ***Triṣṭubh*** (P *tuṭṭhubha*) metre in Pāli poetry is a classical Indian quantitative verse form consisting of 4 quarters or lines (*pādas*) with **11 syllables each** (totaling 44 syllables per stanza). Each line features **a caesura** (*yati*), a natural pause or break, typically after the 4th or 5th syllable, dividing the line into an opening segment and a cadence. **A cadence** is the line's final syllables which generally conform to a specific rhythmic fall (often a trochaic cadence). "**Trochaic**" is adj of trochee, a two-syllable unit (or "foot") following a stressed-unstressed pattern (DUM-da), such as the words "apple" or "river." It is the exact opposite of an iamb. Trochaic meter is often called a falling metre because the rhythm starts strong and drops off on the second beat. Famous examples: Edgar Allan Poe's poem *The Raven* ("Once upon a midnight dreary ... ") and Henry Wadsworth Longfellow's *The Song of Hiawatha* feature strong trochaic rhythms. Shakespeare also used trochaic lines for magical or supernatural characters, like the witches in *Macbeth* ("When shall we meet again … "). [Wiki] [Trishtubh] 25 Aug 2026.

[5] Each line features **a caesura** (*yati*), a natural pause or break, typically after the 4th or 5th syllable, dividing the line into an opening segment and a cadence. **A cadence** is the line's final syllables which generally conform to a specific rhythmic fall (often a trochaic cadence). "**Trochaic**" is adj of trochee, a two-syllable unit (or "foot") following a stressed-unstressed pattern (DUM-da), such as the words "apple" or "river." It is the exact opposite of an iamb. Trochaic meter is often called a falling metre because the rhythm starts strong and drops off on the second beat. Famous examples: Edgar Allan Poe's poem *The Raven* ("Once upon a midnight dreary ... ") and Henry Wadsworth Longfellow's *The Song of Hiawatha* feature strong trochaic rhythms. Shakespeare also used trochaic lines for magical or supernatural characters, like the witches in *Macbeth* ("When shall we meet again … "). [Wiki] [Trishtubh] 25 Aug 2026.

[6] **The Mahā,niddesa** forms the first part of the Niddesa (Nd; book 11 of the Khuddaka Nikāya); the second part is **the Cūḷa,niddesa** (Nc). Nm comments on the 16 suttas of the Aṭṭhaka,vagga, chapter 4 of the Sutta,nipāta; the Cūla,-niddesa comments on the 17 suttas of the Pārāyana,vagga and on **the Khaggavisāna Sutta** (Sn 1.3). The Mahā,niddesa and Cūla,niddesa do not comment on any of the remaining contents of Sn, a feature that has suggested to historians that at the time of their composition the Aṭṭhaka,vagga and Pārāyana,vagga were autonomous anthologies not yet incorporated into Sn, and that the Khaggavisāna S likewise existed independently. The exegesis of the Sutta,-nipāta by Nd shows the influence of the Pāli Abhidhamma, and passages from it are frequently quoted in the Visuddhi,magga. Both the Nd's are formulaic in structure, a feature that appears to have been designed as a study aid to facilitate understanding and remembering key Pali terms, their nuances and practical significance.

[7] Attr to Buddhaghosa (fl c 370-450 CE).

[8] **Philology,** "the art of reading slowly" (Nietzsche), combines literary criticism, history, textual analysis, and linguistics to understand how texts reflect their cultural and historical contexts.

878

(1) ***nānā … vadanti***

Nm 285,19 f: "**(They) speak in various ways:** They speak differently, they speak contrarily, they speak diversely, they do not speak of a single thing," ***nānā … vadantī*** *ti vividhaṁ vadami aññoññaṁ vadanti puthu vadanti no ekaṁ vadanti*.

nānā … vadanti here is the equivalent of *na ekaṁ … vadanti* at **883d**.

(2) ***akevalī*** = *a-kevalī*

SnA 153,9 f: "***Kevalī*** is one unfettered from all yokes, or who is accomplished in all virtues," ***kevalinan*** *ti sabba,guna,paripunnaṁ sabba,yoga,visamyuttaṁ vā'ti attho.*

SnA 415,18 ad **490**: "one whose task is all done." *kevalino ti parinitthita,kiccā.*

SnA 427,27 ad **519**: "***kevalī*** is one with tasks accomplished," *parinitthita kiccatāya kevalī.*

SnA 463,15 ad **595**: ***kevalī*** are those who have attained perfection," *kevalino ti nitthaṅ,gatā.*

Nm 286,8 ad **878**: "***akevalī*** is one who is incapable, unaccomplished, inferior, lowly, small, bad, vile, trifling," ***akevalī*** *so asamatto aparìpuṇṇo hīno nihīno omako lāmoko jatukkā* [Be *chatukkā*] *paritto.*

SA 2:276.32 ad S 3:59,34: "***kevalī*** are those whose tasks are all done in every way," ***kevalino*** *ti sakalino kata,sabba,kiccā*).

AA 3:12,10 ad A 2:9,29: "***kevalī*** is one who has attained every virtue" (***kevali*** *ti sakala,guna,samannāgato*) = MA 3:396,16 (ad M 2:144,14).

AA 5:3.23 ad A 5:16.14: "***kevali*** is one who is wholly accomplished in every virtue," ***kevalī*** *ti kevalehi sakalehi guṇehi sāmannāgato.* On ***kevalī,*** further, see following note.

(3) ***brahma,cariyassa kevalī***

(3a) There is also a usage with the genitive case which seems to differ from this, eg AA 3:31,7: "the whole of the holy life," ***brahma,cariyassa kevalī*** *ti sakala,brahma,cariyo.* This presumably means "possessing the whole of ... ."

The same phrase occurs at Tha 679 and is given an alternative explanation at ThaA 3:5,30 f: "Alternatively, one is called ***kevalī*** (whole) because of non-mixture with the defilements, or because this person has the knowledge of the path and of the fruit. Moreover, one is called *kevalī* because both of these [knowledges] come about by virtue of the holy life of the path, not otherwise. Therefore, one is *kevalī* (spiritually consummate) in the holy life," *atha vā kevalī nāma kilesehi asammissatāya magga,ñāṇaṁ phala,ñāṇaṁ ca taṁ imasmìm atthī ti, kevalī. yasmā pana tad-ubhayaṁ pi magga,brahma,carìyassa vasena hoti na aññatha. tasmā brahma,cariyasso kevalī.* This seems to be taking *-cariyassa* as a genitive (or possibly an old ablative **assa* < *-assā* < *-asmāt*) of cause.

(3b) It is interesting that the first part of the explanation seems to take ***kevalī*** to mean "possessor of knowledge," which is very close to the Jain concept of *kevalin* as "one who possesses *kevala* knowledge, (that is, he is omniscient)." In view of the amount of technical vocabulary which the Buddhists and Jains have in common, they both possibly borrowed the term from a third, earlier, source.

There is no reason to doubt that this was the original meaning of *kevalī* in Buddhism, and it was later forgotten or changed, just as it occurs with a changed meaning in the later Bhāgavata-purāṇa: "devoted to the doctrine of the absolute unity of spirit," ie, a meditative ascetic (see MW, sv).[9]

[9] On a possible connection between the Buddhist and the Jain usages of the word *kevalī,* see Hajime Nakamura, "Common elements in early Jain and Buddhist literature," *Indologica Taurinensia* 11, 1983: 303-330 (318).

(4) ***diṭṭhi paribbasānā***

In pāda[10] a the loss of *ṁ* in *diṭṭhi* is mc (*metri causa*).[11]

For *-bb-* in *paribbasānā* mc for *-v-* (that is, as *parivasāna*): **131c, 796d**, **880d**, **895a**.

For the present middle[12] participle in *-āna* see Whitney and Geiger.[13]

(5) In pāda c we should read *eva(ṁ)* mc.

879

(1) For the present middle participle ending *-āna* in ***vadāna*** see **878** (4).

(2) In pāda a *-gg-* in *viggayha* is mc.

(3) In pāda b we should read *a-k-kusalo* mc and in pāda d *hîme* mc with Fausboll (Sn 1884). Cf **903**.

880

(1) ***anānujānaṁ*** (*na-anu-jan*), from the verb *anujānāti,* "accept, allow." The 2nd *-ā-* in *anānujānaṁ* is mc.

For *anu-jan-* in the sense of "excuse, forgive" in Sanskrit, see MW (sv *anu-√jñā*). PED says that *me* can be accusative, but Geiger (1994 §104A) says that *me* is instrumental, dative and genitive. In **394** *anujān-* occurs with the genitive, and in **880** with the accusative of the thing and the genitive of the person. It is therefore probable that *me* is genitive here. (Sn:N376 n982)

(2) ***maga***

Nm 287,16: Niddesa reads *mako* for ***mago***. For the *k/g* alternation **319, 322, 458, 739, 835-847, 880, 894, 935, 959**. See also Dh:N 63 (ad Dh 6). See Lüders, *Beobachtungen*, 1954 §126.

For *maga* in the sense of "stupid," see SnA 510,5-10 and Sn:N 321 n763. PED lists both these contexts under the meaning "animal."

(3) ***diṭṭhi,paribbasānā***

Nm 287,18: Niddesa reads *ditthi,paribbasānā* as a compound.

Nm 288,11-13: "Each one lives, abides, dwells, and resides according to their own view; all these views are indeed ways of living by means of those views," *sakāya sakāya diṭṭhiyā vasanti saṁvasanti āvasanti parivasantì, sabb' ev' ime diṭṭhi,paribbasānā.*

For *-bb-* in *paribbasānā* mc for -v- see **878** (4), also **796**, **880**, **895**. For the present middle participle in *-āna* see **878** (4).

Despite the Commentary there is no reason to doubt that ***diṭṭhi*** is mc for *ditthiṁ* as in **878** (4).

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[10] *Pāda* is a "foot" or line in a stanza. In Pali prosody, a basic metrical foot is called a ***gaṇa*** ("group") which is a group of syllables (usually 3) that forms the rhythmic building block of a verse line. A complete line of poetry or a quarter-verse (in a quatrain) is called a ***pāda***. [Duroiselle] 26 Aug 2026.

[11] *Metri causa,* "on account of metre," correction or adjustment made in a verse (usu by shortening, lengthening, combining or eliding of syllable) for the sake of proper metre. In Pali prosody, the rhythmic pattern of a verse is based on the lengths of syllables (long or short) rather than speech stress. [Warder] 25 Aug 2026.

[12] "**Middle**" in "middle participle" is the **middle voice**, a grammatical voice showing that the subject performs an action directed at themselves, for their own benefit, or in a reflexive/reciprocal way (eg "washing oneself"). **Participle** is a verbal word that functions as an adjective, sharing traits of both verbs and adjectives.

[13] Whitney, *A Sanskrit Grammar,* 3rd ed 1896 §1043 f. Geiger & Norman, *A Pāli Grammar,* 1994, 2000 §192.

881

(1) ***sandiṭṭhiyā***

SnA 554,33 + Nm 288,23: Commentaries explain ***sanditthiyā*** as "one's own view," *sakāya ditthiyā*. If this is meant as an etymology, then it is not clear how *sa-* > *saṁ-.* It is perhaps generalised from an accusative form *saṁ ditthiṁ.* PED does not list the meaning "one's own view." This is probably a variant of **sad-ditthi* < *sa-ditthi.* Cf *saṅghare,* "in his own house" (J 5:222,16).

SnA 554,33-555,3: It gives an explanation including "neither cleansed nor purified" (*na vīvadātā na vodātā*), explaining the vl *c'eva na*, and then states: "or alternatively, the reading is ***sandiṭṭhiyā ce pana*** ... ," *athavā sandiṭṭhiyā ce panā ti pātho.* Cf **891**.

(2) ***samattā***

Nm 289,16-11: "The view of those recluses and brahmins[14] has been fully grasped, taken up, caught hold of, adhered to, held fast to, insisted upon, and deeply committed to," *tesaṁ samaṇa,brāhmanānam diṭṭhi tathā* ***samattā*** *samādinnā gahitā parāmaṭṭhā abhinibbiṭṭhā ajjhositā adhimuttā.*

SnA 555,6 f: "Thus adopted [upheld] just as it is for the others." (*tathā samattā, yathā itaresaṁ*).

Norman follows Smith in deriving ***samatta*** from *samātta* (see SnA 778 [sv [1]*samarta*]), and translates it as "adopted" rather than "perfect." Cf **889**.

(3) ***mutīmā***

In **881b** *-ī-* in *mutīmā* is mc. Nm 288,20 reads *matimā* ("intelligent") for ***mutimā***.

For the labialisation of *-a-* > *-u-* after *-m-* in *mutīmā* see **321, 385, 539, 881**, and cf *jānemu* **76, 599, 999**, *phussitagge* **233**, *upavutthā* **403**, *sammuccā* **648**, *muta* **714,** *palibuddha* **772,** *muti* **846**, *sammuti* **897, 904, 911**, *namassemu* **995**; and see Norman 1976b[15] and 1983c;[16] and Dh:N 89 (ad Dh 105). See also Sn:N 171 n61 & 251 n443.

(4) In **881c** we should read *tesa[ṁ]* mc.

In pāda d we should read *diṭṭhi* mc, with Fausboll (Sn text).

882

Nm 289,24: Niddesa reads *tothivan* for ***tathiyan***. The *y/v* alternation is based on a version of the word with the Eastern glide *-v-* instead of *-y-,* ie, *tathivan.* See Sn:N 187 n100.

Sn reads *tathivā* in **906**.

883

The metre of **883** is Triṣṭubh.[17] Pāda b has only 10 syllables in Be Ce Ee readings, but Se reads *aññe pi,* which supplies the missing syllable. Cf **61, 62, 66, 74, 463-466, 490-503, 662, 800, 803, 840, 846, 870, 883, 906, 908, 915, 1047, 1064, 1068, 1076, 1103**. See Schubring 1910:54,[18] Alsdorf (1962:133),[19] and Dh:N 65 (ad Dh19 f).

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[14] For etymologies of *samaṇa,brāhmaṇa,* see SD 65.21 (3) 907 (1).

[15] Norman, "The labialisation of vowels in MIA," *Studien in Indilogie und Iranistik,* **1976b** = *Collected Papers* 1 1990: 247-261.

[16] Norman, "Middle Indo-Aryan Studies XVI," *J of Oriental Institute (Baroda)* 32, **1983c**:279 = *Collected Papers* III 1992:12-18.

[17] ***Triṣṭubh*** (P *tuṭṭhubha*) see [1.2.3] n.

[18] W Schubring, *Ācārâṅga-sūtra,* (Erster Śrutaskandha), Leipzig, 1910.

[19] L Alsdorf, "Uttarajjhāyā Studies," *Indo-Iranian J* 6, 1962:110-136,

In pāda b the short 6th and 7th syllables are replaced by a single long syllable. See Sn:N 171 n61.
In pāda d *na ekaṁ … vadanti* is the equivalent of *nānā … vadanti* in **878**.
In pāda c *-gg-* in *viggayha* is mc.

884

(1) ***yasmiṁ pajā no vivade pajānaṁ***

Nm 292,18-22: "**Knowing this, people would not dispute (it): 'This'** means in this truth. **'People'** is a designation for living beings. **'Knowing'** means discerning, understanding that truth ... they would not engage in quarrels or strife." ***yasmiṁ pajā no vivade pajānan*** *ti. yasmin ti yamhi sacce. pajā ti sattâdhivacanaṁ. pajā ⟨nan ti⟩ yaṁ saccaṁ pajānantā ājānontā ... na kalahaṁ na bhandanaṁ ... kareyya.*

SnA 555,15-17: "Regarding which [truth] the wise do not dispute, knowing [it] to be such; and regarding which truth a wise person, knowing it, would not engage in dispute," ***yasmim pajāno*** *vivade pajānan ti yamhi sacce pajānanto pajāno vivadeyya.* The locative is after *vivade.*

To follow Nm we must divide *pajāno* into *pajā no* and take the latter as a negative particle. We must then assume that *pajānaṁ* (masculine) is an old error for *pajānantā* (feminine).

Although cases of non-agreement do occur in Pāli, they usually arise through the combination of pādas which were originally separate, and not, as here, in the same pāda. The explanation in SnA does not include a negative, and so it is not dependent upon *pajā no.* It seems that SnA is merely explaining *pajānaṁ* as *pajānanto.*

The Chinese translation supports Nm (Bapat, *Arthapada Sūtra,* 1951 intro p14 + p100 n10l).

(2) In **884a** *-ī-* in ***dutīyaṁ,*** "a second," is probably mc, although it could show a trace of the historic *-ī-* found in Sanskrit *dvitīya*. For similar *-iya/-īya* alternation see **48, 95, 97, 436, 450, 740, 884, 1001**. See Lüders (*Beobachtungen*, 1954 §187).

(3) In **884c** we should read ***te*** mc.

885

(1) **asserting** (885b)

Nm 293,25: "**asserting**, they dispute with one another," ***pavādiyāse*** *ti vippavadanti*.

SnA 555,81: "**asserting** means saying," ***pavādiyāse*** *ti vādino*.

For other occurrences of nominative plural in ***-āse*** see *samūhatāse* **14 369**, *paccayāse* **15**, *upāsakāse* **376**, *cutāse* **774**, *avītataṇhāse* **776 901**, *sitāse* 791*, paṭicchitāse* **803**, *pañha,vīmaṁsakāse* **827**, *panditāse* **875 876**, *saṅkhāta,dhammāse* **1038,** *samaṇa,brāhmaṇāse* **1079-1082**.

(2) **su tāni** (885c)

Nm 293,18] Niddesa reads *suttāni* for ***su tāni***, but Ne[20] reads *sutāni*. The explanation gives no help to decide the correct reading, nor does SnA 555,17 f, make any comment. Probably we have *su* < *svid*.

(3) **or do they follow (their own) thinking?** (885d)

Nm 294,7-12: "Or do they follow logic and thinking? ... Is it in this way too that they follow reasoning? **Or do they follow (their own) thinking?** Or rather, do they speak and preach what is hammered out by logic, pursued by inquiry, and of their own flash of brilliance? ... **or do they follow (their own) thinking?**" *udāhu takkena vitakkena ... yāyanti piyyanti ... evam pi* ***udāhu te takkaṁ anussaranti****? athavā tākka,-*

[20] Ne = Nālandā ed of the Pali texts in Devanāgarī script. The Nālanda Devanāgarī Pali Series (1957-1961) is an edition of the complete canon in Devanāgarī script. For the most part it is based on the Burmese 6th Council ed. Scans of most of the volumes are available to download on the Internet Archive site.

pariyāhataṁ vīmaṁsânucaritaṁ sayaṁ pāṭibhāṇaṁ vadanti kathenti ... , evam pi ***udāhu te takkam anussaranti****.*

SnA 555,19: "Or do they **follow** just their own measure of thinking?" *udāhu attano takka,mattaṁ anugacchanti*. Presumably ***anussar***- is mc for *anusar*-. CPD explains in this way (sv anusaratī).

For a similar present middle participle ending *-āna* in ***vadāna*** see **878** (4).

In pāda c we should read ***sū*** mc.

886

(1) For ***aññatra*** (886b) in the sense of "except," see **Sn p15,5, 206, 291, 765, 886**.

(2) ***takkaṁ*** (886c)

Nm 295,1-6: "Having **reasoned**, reflected, and intended through logic, thought, and purpose, they generate and give rise to various speculative views," ***takkaṁ*** *vitakkaṁ saṅkappaṁ takkayitvā vitakka-yitvā saṅkappayitvā diṭṭhi,gatāni janenti sañjanenti*.

(3) ***diṭṭhīsu*** (886c)

SnA 555,21-24: "Having produced in **views** nothing more than one's own wrong intentions—for because they produce thoughts in (their) views, they also produce the views themselves ... ," *attano micchā,saṅkappa,mattaṁ ditthīsu janetvā, yasmā pana* ***diṭṭhīsu*** *vitakkaṁ janentā diṭṭhiyo pi janenti*.

The ling *-ī-* in *diṭṭhīsu* is mc.

887

(1) ***diṭṭhe sute …*** (887a)

Nm 295,20 f: Niddesa explains ***diṭṭhe sute***, etc, as accusative singular forms, as does:

SnA 555,2S-29: "***Diṭṭhe*** means the seen; the meaning is purely the seen," ***diṭṭhe*** *ti diṭṭham, diṭṭha,-suddhin ti adhippāyo*. These forms cannot be accusative singular, since *e* = *aṁ* can only be nominative singular in an Eastern Prakrit. Alternatively, they could be accusative plural masculine, or locative singular, which is how Smith takes them, although the syntax is then difficult: "In respect of what is seen, heard, etc." Norman takes them as nominative singular.

(2) ***vimāna*** **(*vi-māna*)**[21] (887b)

Nm 295,25 f: "**he shows contempt** means he does not respect [others], thus he is ***vimāna,dassī***; or else, he generates displeasure, thus he **shows contempt**," ***vimāna,dassi*** *ti na sammānetī ti pi* ***vimāna,-dassi****, athavā domanassaṁ janetī ti pi* ***vimāna,dassī****.*

SnA 555,29-31: "And even while showing contempt—which is regarded as a pure state—seeing what is regarded as devoid of worth," *ete ca nissāya* ***vimāna,dassī*** *ti ete diṭṭha,dhamme nissayitvā suddhi,-bhava,saṅkhātaṁ vimānaṁ asammānaṁ passanto pi ... .*

(3) ***pahassamāno*** (887c)

Nm 296,3-5: "**pleased (with himself)**, glad, overjoyed, delightful, and full of intent; or else showing his teeth while smiling, laughing," ***pahassamāno*** *ti tuṭṭho hoti, haṭṭho pahaṭṭho attamano paripuṇṇa,-saṅkappo. athavā danta,vidaṁsaka hassamāno*.

SnA 555,33: "born of joy, born of mirth," *tuṭṭhi,jāto hāsa,jāto*. See Sn:N 346 n829 for similar explanation.

[21] *Vi-māna* here means "disrespect, contempt," a form of arrogance (*māna*); it is a different word from *vimāna,* "divine mansion."

(4) In **887c** *-a-* in ***ṭhatva*** is mc.

(5) In **887d** we should read *kusalo* as ***a⟨k⟩kusalo*** mc.

888

(1) ***pāvā*** (888d)

Pāvā occurs twice at **782**, where the explanations are given as follows:

Nm 68,10: *pāvā ti ottano sīlaṁ vā vattaṁ vā sīla,vattaṁ vā pāvadati.*

SnA 521,8: *pāvā ti vādati.*

It is not clear how *pāvā* can be from *pravadati.* La Vallée Poussin and Thomas (Nm:Ee vii f) state that the Sinhalese reading *pāvada* (giving a Jagatī pāda) shows that *pāvā* is the imperfect of *pāvadati,* corresponding to Skt *prāvadat,* and the comy is presumably wrong in establishing a present form *prāvadati.* Sadd 323,1 f (quoted by CPD: [2]avati) explains *pāvā* as being from *pra + u.* PED does not list the form under either *pavadati or pāvadati.* Geiger (1994 §1604) suggests that we are perhaps dealing with a root aorist (not attested in Sanskrit) of *pra* + *vac-*. It would probably be best to take it as the imperfect of *pra* + *vac,* which would be *prāvak(t)* (R F Gombrich). Nm has the vl *sāvā* for *pāvā.*

(2) For the present middle participle ending *-āna* in ***vadāna*** see **878** (4).

In **888a** *-ā-* in ***dahāti*** is mc. Cf *dahāsi* **841**.

In **888c** there is resolution[22] of the first syllable (with *eva*): *sayam attanā* is pronounced as *say[a] mat ta na* to get 11 syllables.

889

(1) ***atisāra,diṭṭhiyo*** (889a)

Nm 297,21 f: "**Excessive views** are called the 62 views," ***atisāra,diṭṭhiyo*** *vuccanti dvā,saṭṭhī diṭṭhi,-gatāni.* The reading *atisāra-* is also found in the MSS Be[aim].[23] If this is the original form of the word, then *-a-* and *-m-* are mc, but CPD (sv atīsāram-diṭṭhi) suggests dividing ***atīsaram ditthiyā*** and taking *atīsaram* as the (nominative singular) masculine participle of *atisarati, "*transgressing by view." It would, however, be possible to take *atīsaram-diṭṭhi* as mc for a*tisāraṁ-diṭṭhi,* ie, a compound of which the first element is a (*namul*)[24] absolutive, "having a transgressed view."

Compounds in which the first element is an absolutive. Hendriksen (1944:157)[25] has discussed the formation of this type of compound with an absolutive as the first member and has shown that they should be interpreted as having developed from combinations of absolutive and verb-form, eg, *viceyya,-dānam* < *viceyya dānam dadāti.* For other examples see *abhibhuyya,cārī* **72**, *nipacca,vidi* **217**, *sairikheyya,kāro* **351**, *abhibhuyya,cārl* **467**, *paticca,samuppāda-* **653**, and perhaps *atīsaraṁ.ditthi* **889**. See also *adhiccāpattika,* etc, *anāmanta,cāra* "going for alms without being invited," V 1:254,9, A 3:259,1, *avecca,-pasāda, mggayha,-vādin*, *nipaccā,kāra, nibbindiya,kārī, nisamma,karī, nisamma,kiriyā, sakkacca,kārī, sakkacca,dini, viceyya,-pekkhitā* (D 3:167,9), *vineyya,pekkhitā, vivicca,sayana* (Dh 271, see GDh 65). The

[22] On resolution in Pali prosody: Anandajoti, *An Outline of the Metres in the Pāli Canon,* 2013: §1.15. 28 Aug 2026.

[23] B[aim] refers to sigla of Pali MSS of Sn: see *Sutta-Nipāta,* ed D Andersen & H Smith, PTS, 1913:v-viii.

[24] A **nāmul absolutive** (derived from Skt *ṇamul*) is an adverbial gerund or verbal noun form ending in *-aṁ* or *-ā* that expresses simultaneous action, intensity, or repetition, often functioning alongside a finite verb. Borrowed into Pali and Prakrit grammar from Pāṇini's Sanskrit system, it typically highlights an ongoing or cognate state.

[25] Hans Hendrickson, *Syntax of the Infinite Verb-forms of Pāli,* Copenhagen: E Munksgaard, 1944.

construction is also found in Pkt, eg, *asamikkhiya-kārin* (PSM[26] sv), and BHS, eg, *pratitya-samutpāda, samiksya-kāritt* (BHSD svv). It is also found in Classical Skt, eg, *vigrhya-gamana, -yāna, -vāda, -sambhāsā, -tisana* (MW svv). For a discussion of syntactical compounds, see Norman 1991a:3-9.[27]

In pāda a *-ī-* in ***ātīsaraṁ*** is mc.

(2) ***samatto*** (889d)

Nm 298,6: "***samatto*** means perfect, unfathomable," ***samatto*** *paripuṇṇo anomo.*

SnA 556,5: "***samatto*** means full, filled up," ***samatto*** *puṇṇo uddhumāto.*

It would be possible to derive ***somatto*** from *samāpta* (with SnA 778, sv [2]*samatta*), or *samasta* (with PED) or *samātta* (with BHSD). Following Smith, we can take it as deriving from *samāpta* and translate "in its complete form." Cf **781, 889, 1000**. For *samatta* < *samātta* see **881** (2).

(3) ***paripuṇṇa,mānī***

Nm 298,10: "***paripuṇṇa,mānī*** means accomplished in conceit, with conceit unfathomed," ***paripuṇṇa,mānī*** *ti samatta,mānī anoma,mānī.*

SnA 556,6 f: *"***overwhelmed with conceit***,* thinking, 'I am wholly accomplished'*" paripuṇṇo ahaṁ kevālī ti* ***paripuṇṇa,mānī****.* For *-mānī* see MW (sv *mānin)* and Bollée (1973:602).[28] Cf **282** and Uttarādhya-yanasūtra[29] 17.6: *asaṁjae saṁjayamannamāṇo,* "lacking self-control, but of imagining oneself to be disciplined*."*[30]

The Vibhaṅga lists **the 7 kinds of conceit** (*satta mānā*) as follows:

(*1*) conceit (*māna*), (*2*) arrogance (*atimāna*), (*3*) excessive conceit (*mānâtimāna*), (*4*) inferiority conceit (*omāna*), (*5*) superiority conceit (*adhimāna*), (*6*) "I am" conceit (*asmi,māna*), and (*7*) false conceit (*micchā,-māna*).[31] (Vbh 383,22)

The Vibhaṅga further lists **the 9 kinds of conceit** (*nava,vidha māna*) as follows:

(*1*) in one who is better, the conceit, "I'm better"	*seyyassa seyyo*	*'ham asmī ti māno,*
(*2*) in one who is better, the conceit, "I'm equal"	*seyyassa sadiso*	*'ham asmī ti māno,*
(*3*) in one who is better, the conceit, "I'm inferior"	*seyyassa hīno*	*'ham asmī ti māno,*
(*4*) in one who is equal, the conceit, "I'm better"	*sadisassa seyyo*	*'ham asmī ti māno,*
(*5*) in one who is equal, the conceit, "I'm equal"	*sadisassa sadiso*	*'ham asmī ti māno,*
(*6*) in one who is equal, the conceit, "I'm inferior"	*sadisassa hīno*	*'ham asmī ti māno,*
(*7*) in one who is inferior, the conceit, "I'm better"	*hīnassa seyyo*	*'ham asmī ti māno,*
(*8*) in one who is inferior, the conceit, "I'm equal"	*hīnassa sadiso*	*'ham asmī ti māno,*
(*9*) in one who is inferior, the conceit, "I'm inferior"	*hīnassa hīno*	*'ham asmī ti māno.*

(Vbh 389,36; alluded to at AA 4:31,10, SA 1:27,4)

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[26] Pāia-sadda-mahaṇṇavo, 2nd ed, H D T Sheith, Benares, 1963. A comprehensive Prakrit-Hindi dictionary, with Skt equivalents, quotations and complete refs.

[27] Norman, "Syntactical compounds in Middle Indo-Aryan," in *Middle Indo-Aryan and Jaina Studies,* Leiden, 1991: 3-9 (= *Collected Papers* IV, 1933:318-325)

[28] W B Bollée, review of Elders' Verses 1 and Elders' Verses II, *J of American Oriental Soc* 93, 1973:601-603.

[29] A core Śvētāmbara Jain canonical text in 36 chapters, written primarily in Ardhamagadhi Prakrit, believed to contain the final teachings (last sermon) of Mahāvīra, the Jain founder.

[30] H Jacobi, *Jaina Sutras, Part II: The Uttarâdhyayana Sūtra; The Sūtrakritāṅga Sutra.* Oxford Clarendon Press, 1895; J Charpentier, *Uttarādhyayanasūtra,* Uppsala, 1922.

[31] "**False conceit** is the pride or arrogance that arises on account of evil deeds, bad occupations, evil crafts, wrong branches of science, unwholesome learning, wicked eloquence, false rules and vows, and because of a wrong view." (***Micchā,māno*** *ti pāpakehi kamm'āyatana,sipp'āyatana,vijjā-ṭ,ṭhāna,suta,paṭibhāna,sīlabbatehi, pāpikāya ca diṭṭhiyā uppanno māno,* NmA 1:209,17-19).

(4) **he mentally anoints himself**

Nm 298,12-15: "He anoints himself in his own mind, thinking 'I am skilled, I am wise ... ' and thus he mentally anoints himself," *sayam eva attānaṁ cittena abhisiñcati: ahaṁ asmi kusalo paṇḍito ...* ***sayam eva sāmaṁ manasā'bhisitto.*** It is possible that the root here is √*SINE*- which underlies *asecanaka* (see Thī:N 73 (ad Thī 55)). Cf *hadayaṁ abhisiñcatha* (J 6:546,17*) where "gratify my heart" might be better than "consecrate my heart."

(5) **for that view of his is taken up in such a manner**

Nm 298,16 f: "**For that view of his is taken up in such a manner**; that view of his is thus completed, taken up, grasped, adhered to, entrenched in, clung to, and deeply committed to," ***diṭṭhī hi sātassa tathā samattā*** *ti tassa sā diṭṭhi tathā samattā samādinnā gahitā parāmaṭṭhā abhinibbiṭṭhā ajjhositā adhīmuttā*. Here Norman follows Smith in deriving ***samatta*** in pāda d from *samātta* (see SnA 778 [sv [1]*samatta*]), and translate "adopted," rather than "perfect." Cf **881d**.

890

(1) The metre of pāda a is better if we read ***hī*** mc.

(2) In pāda b *-ā-* in ***sahā*** is mc; cf **738, 890**. The word also occurs with *-ā* in inscriptional Prakrit. See Mehendale 1948: §164(b).[32]

(2) **If one is inferior because of another's word …**

Nm 299,5 f: "**(Then) the other is himself of inferior wisdom (with him**); then he himself is of inferior wisdom, too," ***tumo sahā hoti nihīna,paññ*o** *ti so pi ten'eva saha hoti hīna,paññ*o.*

(3) ***veda,gū***

SnA 330,37: "**a knowledge-master** is one who attained the 4 paths of insight," ***vedagū*** *ti veda,saṅkhātehi catuhi magga,ñāṇehi gato*; ie, taking *-gu* as coming from the root √*GAM,* to go.

Taking *veda,gū* as the equivalent of *vedaka* (see BHSD: *vedaka*), we thus translate it as "one who has knowledge."

For the change of *-a* > *-u*, see *vedako* > **vedaga* > *cedagu* **322**; of *-ga* > *-gu* in *pāragū,* cf *-ñña* > *-ñña* **321**, *antaga* > *antaga* **458**, **bhūnaha* > *bhūnahū* **664**, **chandaga* >*chandagu* **913**. See Caillat 1970:11.[33]

In **890c** there is resolution of the first syllable, pronounced *ath[a] ce* to get 11 syllables.

(4) For the *k/g* alternation, cf **322, 458, 739, 835-847, 880, 893, 935, 959**. See also Dh:N 63 (ad Dh 6).

See Lüders *Beobachtungen*, 1954 §126.

891

(1) **Whatever they preach … are not whole**

Nm 299,35-300,6: "***yā'bhìvadanti*,** those who preach … , **are not whole**, unfinished, imperfect, inferior … ," ***yā'bhìvadanti*** *ye abhivadanti,* ***akevalī*** *asamattā aparipuṇṇā hīnā* ... .

[32] M A Mehendale, *Historical Grammar of Inscriptional Prakrit*, Poona, 1948.

[33] Colette Caillat, *Pour une nouvelle grammaire du Pāli,* Turin, 1970.

(2) ***te'bhirattā*** [*te-abhirattā*]

In pāda d, for the sandhi of *-e-* + *a-*> *-ā-* in ***te'bhirattā,*** see Nm 299,24 which reads ***ty-ābhirattā.*** For other cases of the sandhi of *-e* + a- > *-yā-*, we have *te* + *ahaṁ* > *tyāhaṁ,* M 1:13,1; *pabbate* + *ahaṁ* > *pabbatyāhaṁ,* J 6:92,19*. See Norman 1988:90 f.[34]

(3) For ***sandiṭṭhi*** *see* **881** (1).

(4) ***puthuso***

Both Geiger & Norman (1994: §191,3) and Pischel (1900:451)[35] quote the adverbial suffix *-so* < Skt -śas; see Whitney *Grammar*, §1106 only in its numerical distributive sense: Pāli *ekaso,* Pkt *sohassaso*, *'ṇegoso.* The suffix is, however, much more common than would be expected from these few references. See *sabbaso* **288 643 940 950**; *bhogaso* **300 303**; *abhiṇhaso* **559 560 995**; *puthuso* **891 892**; *onupubbaso* **1000**. See also the following (where no references are given, they may be found in PED where they are frequently described (wrongly) as ablative forms): *aṭṭhānaso* (J 3:441,16*); *akkharaso anuvyañjanaso anodhiso ādiso atthaso antomaso anekaso ayoniso upāyaso odhiso oraso bahuso bahutaso bilaso yasaso yoniso lahuso vyañjanaso suttaso hetuso* (Sadd 650.19-23); *kāraṇaso* (AA 3:149.12): *khaṇḍaso* (Thī 391): *chandaso* (V 2:139.8); *ṭhānaso dīghaso dhātuso padaso pañcaso seyyaso pahūtaso* (J 3:484,16*); *kahā-paṇsso* (SnA 214,29). See also Sadd 804,1-7, 894,1.

(5) In **891b** there is resolution of the first syllable,
In **891b** we should read ***aparaddhā*** mc. In that pāda *-ī-* in ***akevalīno*** is mc.
In **891c *titthyā*** is mc for *titthiyā.* Note the vl *titthyā* and cf **892d**.

892

For the present middle participle ending *-āna* in ***vadāna*** see **878** (4).
For the palatalisation of *-a-* > *-i-* in *vādiyanti* see Sn:N 148 n3.
For the suffix *-so* in ***puthuso*** (892c) see **891** (4).
For ***titthyā*** (892c) mc, see **891** (5).

893

(1) **He himself would only invite trouble**

SnA 557,2 f: " … He too would only bring a quarrel upon himself," ***sayam eva so medhakaṁ āvahey-ya*** *... so pi … attanā … va kalahaṁ āvaheyya.*

(2) ***Medhaka***

Here in **893c** *medhaka* is being used as a <u>noun</u>; as it is at **131**.

Medhaka <u>being used as an adjective</u>:

Nm 406,9-11: "***Medhaga*** (conflicted) describes a person involved in a dispute, a person in a quarrel, an opposed person, a counter-opposed person, a person who is struck, a person who strikes back, a person who is injured, and a person who retaliates," ***medhagan*** *ti medhagaṁ janaṁ kalahaṁ janaṁ viruddhaṁ janaṁ pativiruddhaṁ janaṁ āhata,janaṁ poccāhato,janani āghātita,janaṁ paccāghātita,-janaṁ.*

[34] K R Norman, "An aspect of external sandhi in Pāli," *Buddhist Studies/Bukkyō Kenkyū* 27. 1988:89-95 (= *Collected Papers* III, 1992:219-224.

[35] P Pischel, *Grammatik der Prākrit-Sprachen,* Strassburg, 1900.

SnA 566,10: "Behold these people of the Sakya and other clans, fighting one another like rams, harming and harassing each other," *imaṁ sākiy'ādi,janaṁ passatha aññam-aññaṁ* ***medhakaṁ*** *hiṁsakaṁ bādhakaṁ*.

PED does not list *medhaka* as an adjective, and does not list *hiṁsaka* at all. It is possible that we have a split compound *janaṁ medhakaṁ* for *jana-medhakaṁ.* See (3) below.

For the *k/g* alternation—*medhaka* and *medhaga*—see **890** (4).

For the *th/dh* alternation in *medhaka,* cf *gadhito* **940***, pithiyyare* **1034**, and see Tha:N 175 (ad Tha 275) and Dh:N 63 (ad Dh 6).

(3) **Split compounds**

For split compounds see Tha:N 131 (ad Tha 42), Thī:N 91 (ad Thī 47); and Dh:N 73 (ad Dh 49), and cf *amarā tapā* **349**, *majjañ ca pānaṁ* **398**, *na ciraṁ idhâvaseso* **694,** munī *n'atthī khilo* **780**, *janaṁ passatha medhakaṁ* **933**, *kiṁ su saṁyojano* **1108**. See Sn:N 221 n270. Cf also *kim kato* D 2:22,1 = 23,5; *kim su 'dha bhītā* J 4:110,5* (*kim bhītā* 110,10*); *upahato* mano J 6:515,35*; *catu,satthiñ ca khattuṁ* Ap 110,30. See also Caillat (1979:160).[36] We should draw a distinction between true split compounds and examples of lengthening with *-ṁ-* mc. See Sn:N 203 n**181-82**.

(4) In **893a** there is a *c/v* alternation in vl ***vā pi***. For the *c/v* alternation cf *ca/va* **62, 310, 782, 955, 1142**; cā/vā **122**, *-cāraṇo/-vāraṇo* **162 f**; *ce/ve* ***620,*** **691, 718, 780**; *cittim/vittim* **680**; *citta-/vitta-* **810**; *cāpi/vāpi* **66t 815 871 893 900 902**; *ācamaṁ/avamaṁ* **945**; *-ci/-vi* **953**; *paricāraka-/parivāraka-* **p218**,18. See also Tha:N 59 (ad Tha 12). Norman 1972:334[37] [*samma/vamma*], and Dh:N 74 (ad Dh 50). The confusion of *ca* and *va* dates from the time of the Asokan inscriptions (see Norman, 1973:70). A confusion between -cc- and *-vv-* also occurs, eg, *ucciya* for **uvviya* (= *ubbiya).* See CPD: *ucciya.*

(5) For the present middle participle ending *-āna* in ***vadāna*** see **878** (4).

In **893c** there is resolution of the first syllable, pronounced as *say[a] me va* to get 11 syllables.

894

Nm 303,4 f: "**taking oneself as the measure**, that is: having measured and evaluated [it] for oneself," ***sayaṁ pamāyā*** *ti sayam pamāya paminitvā.*

Nm 303,10-15: "The future is called '**above'**; having elevated one's own view, one falls into quarrelling, brawling and dispute all by oneself; one approaches (and) meets **conflict**," ***uddhaṁ*** *vuccati anāgataṁ*; *attano vādaṁ* ***uddhaṁ*** *ṭhapetvā sayam eva kalahaṁ bhaṇḍanaṁ* ... ***medhagaṁ*** *eti upeti*.

For the *k/g* alternation—*medha**k**a* and *medha**g**a*—see Sn:N 228 n**319**.

SnA 557,8: "Holding fast to his view, and having projected himself as a teacher and the like, he further enters into **dispute**,**"** *ditthiyaṁ ṭhatvā sayañ ca satthār'ādiṁ nimminitvā so bhiyyo* ***vivādam eti.***

For *-āni* as a masculine accusative plural ending in ***vinicchayāni*** see Sn:N 166 n**45**.

In pāda b we should read ***sa*** instead of *so* (with vl) mc and ***lokasmi[ṁ]*** mc.

[36] C Caillat, "Quelques observations à propos d'une publication nouvelle sur le Mūlācārā," *Wiener Zeitschrift für die Kunde Südasiens* [WZKS] 23, 1979:155-162.

[37] Norman, "Middle Indo-Aryan Studies IX," *J* of the Oriental Institute *(Baroda)* 21, 1972:331-335 (*Collected Papers* 1, 1990:156-160).

3 Commentarial notes on the Cūḷa Viyūha Surra

These notes are drawn from **the Mahā,niddesa** (Nm), the canonical commentary on the Sutta,nipata, and **the Param'attha,jotika II**, the Sutta,nipāta Commentary (SnA); both are quoted as beginning with page followed by line. Each section is headed by **the Sn verse number**, eg, "**878ab**," meaning Sn verse 878, 1st and 2nd lines. The sentences in **bold** are quotes from the Sutta itself.

Introduction

For the Sutta's origin, see 1.2.1.

878ab

SnA 554,17: Here, the two verses at the beginning are the questions. Among them, **each stuck in his own view**: abiding each in their own view; **contending, the skilled speak in various ways**: having strongly grasped their view, claiming "We are skilled," they make many different assertions; they do not speak in unison.

Nm 285,6: **Each stuck in his own view**: There are some recluses and brahmins who are theorists. Having grasped one or other view among the 62 views, having adopted it, seized it, adhering to it, they dwell in their own view, uphold it, abide in it, settle into it.

878cd

SnA 554,21: **One who knows this knows the truth**: They say this with reference to that view.

Nm 286,3: **One who knows this knows the truth**: One who knows this truth, view, practice, path, has understood, discerned, seen, penetrated the Dharma.

SnA 554,22: **(Who) rejects this is not perfect**: They say: "One rejecting this is inferior."

Nm 286,7: **(Who) rejects this is not perfect**: One who rejects this truth, view, practice, path, is defective, incomplete, imperfect, inferior, deficient.

879b

SnA 554,24: **A fool**: one inferior; **unskilled**: ignorant.

880a

SnA 554,29: Here, **the opponent's doctrine** means another's view.

880c

SnA 554,30: **All indeed are fools**. What is the reason? Because they are all stuck in their own views.

881ab

SnA 554,32: **But *indeed* by their own views, are cleansed** (*sandiṭṭhiyā 'va pana vīvadātā*): that is, by their own views they are still not cleansed, they are still defiled. **Purified in wisdom, skilled, intelligent**: if they are pure in wisdom and skilled and intelligent.[38]

[38] Both Ce and Ee abridge the lemma, as shown here; Be gives it in full: *sandiṭṭhiyā c'eva na vīvadātā. saṁsuddha,pannā kusalā mutīmā ti*. The reading itself and its explanation seem contradictory; we should thus take the Ee reading *sandiṭṭhiyā ce pana vīvadātā*, recognized by SnA as an alternative. Norman does not discuss this problem; both he and Jayawickrama tr foll Ee reading. Paññobhāsa (tr, *The Aṭṭhakavagga*, 2012:40 f) accepts the primary reading and renders "even though they are not immaculate." The commentarial explanation (just below) accords better with the alternative reading. On *sandiṭṭhi* as meaning "one's own view," see the expression *sandiṭṭhi,parāmāsī* at **Sallekha S** (M 8,12(44)/1:43,24), SD 51.8, and elsewhere.

Or, there is also the reading: "**But *if* by their own views they are cleansed**" (*sandiṭṭhiyā **ce** pana vīvadātā*). This is its meaning: "But if by their own view they are cleansed, pure in wisdom, skilled, intelligent. There is none among them—not even one—defective in wisdom."

What is the reason for this? For their views are similarly held, just like those of the others.

882

SnA 555,7: The concise meaning of the verse (beginning) "**I do not say**" is as follows: When those two arguers in pairs say to one another, "You're **a fool**," I do not say, "This is correct," that is, accurate. What is the reason for this? Because they all take their own view thus: "This alone is truth, anything else is false." And for that reason they each consider the opponent a fool.[39]

883a

SnA 555,13: In the question, **what some say is** "**true, real**" refers to a view.

884

SnA 555,14: In the answer, the one truth is the ending or the path.[40] A person who understands this **would not dispute** (it). A person who understands would not dispute about this truth.[41]

Nm 292,9: **Truth is one**: It is said that the ending of suffering, nirvana, is called "the one truth": the stilling of all volitional activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, ending, nirvana.

Or alternatively, what is called "the one truth" is the truth of the path, the truth of liberation, the path leading to the ending of suffering, the noble eightfold path, that is, right view … right concentration.

Nm 292,18: **Knowing this, people would not dispute** (*yasmiṁ pajā no vivade pajānaṁ*).

Nm 292,19: **People**: a designation for beings (*pajā ti sattâdhivacanaṁ*).

Knowing this: understanding this truth, knowing it, recognizing it, penetrating it, persons would not create a quarrel, would not create an argument, would not contend, would not create a dispute, would not create strife.[42]

Nm 292,26: **These proclaim their own diverse truths**: They proclaim, assert, declare, expound, explain, express [their views]: "The world is eternal" … "A tathāgata neither exists nor does not exist after death: this alone is true, anything else is false."

Nm 293,6: **Therefore recluses do not say the same thing**: Therefore they do not speak as one but speak differently, speak diversely, speak contrary to one another, speak in separate ways.

885d

SnA 555,18: **Or do they follow (their own) thinking?**: Or do the speakers merely go along with their own line of reasoning?[43]

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[39] SnA adds: *Ettha ca tathiyan ti, tathivan ti* [Be: *kathivan ti*] *dvepi pāṭhā*. The meaning is not affected. Be's *kathivan* is clearly an error.

[40] That is, the 3rd noble truth or the 4th.

[41] Be Ce *yasmiṁ pajā no vivade pajānan ti yamhi sacce pajānanto pajā no vivadeyya*. For *pajā no* Ee has *pajāno* in the text, lemma, and comment, probably to avoid the disparity of gender between the feminine *pajā* and the participle *pajānaṁ*. This, however, makes the line self-contradictory. *Pajānaṁ* might be understood as a metrical shortening of the feminine participle. A note in SnA:Ce suggests reading *pajānantī* for *pajānanto* in the comment. Nm supports the Be Ce reading but glosses the line in the plural (see below).

[42] The text and SnA use the singular verb (*vivade*, *vivadeyya*); Nm has a plural vb (*kalahaṁ kareyyuṁ*).

[43] By glossing *anussaranti* with *anugacchanti*, SnA apparently relates *anussaranti* to Skt *anu-sṛ* [SED], "to follow," rather than Skt *anu-smṛ*, "to recollect." Nm supports this: *udāhu takkena saṅkappena yāyanti nīyanti vuyhanti saṁharīyanti*.

Nm 294,7: **Or do they follow (their own) thinking?**: Or do they go along with reasoning, with thought, are they led, swept along, driven along [by reasoning]? Or do they assert [a doctrine] hammered out by reasoning, following an investigation, based on their own cleverness?[44]

886

SnA 555,20: In the answer, "Truths surely are not many and diverse," **except by perceiving things to be permanent in the world**: except because of grasping things as "permanent" through mere perception.

SnA 555,21: **Taking up speculative views by way of guessing**: having merely generated their own wrong thoughts about views. But since they also generate views when they generate thoughts about views, in the Niddesa it is said: "they give rise to, give birth to, speculative views" (Nm 295,5).

Nm 294,21: **Truths indeed are not many and diverse, except by perceiving things to be permanent in the world**. Apart from the grasping of permanence by perception, only one truth is spoken of in the world: the ending of suffering, nirvana.

Or it is the truth of the path that is spoken of as the one truth—the truth of the liberating path, the path leading to the ending of suffering, the noble eightfold path.

Nm 295,3: **Taking up speculative views by way of guessing, they speak of "true" and "false" as two states.** Having reasoned, reflected, pondered various lines of reasoning, thought, and reflection, they engender, generate, produce, and create speculative views, and having done so, they say: "My [view] is true, yours is false."[45]

887ab

SnA 555,26: He now speaks the verses that begin "**The seen, heard**" and so forth, to show the wrong conduct of the theorists who, though diverse truths are non-existent, follow a mere line of reasoning.

SnA 555,28: Here, **the seen**: The purport is: "purity through what is seen." The same method applies to the heard and so forth.[46]

SnA 555,29: **Relying on these**, **… he keeps showing contempt**: Having depended on these speculative views, he also shows disdain, lack of esteem, a designation for lack of purity.[47]

887cd

SnA 555,31: **He keeps showing contempt, laughing, and says: "The opponent is a fool, dense"**: Thus, showing disdain, basing himself on that judgment about views, jubilant and derisive, he says: "The opponent is inferior and ignorant."

SnA 556,2: **Speaking in the very same way**: He asserts that same view or refers to that person.

889

(1) **SnA 556**,4: The meaning of the verse "**Inflated by that excessive view**" is as follows: He is **inflated**, filled up, puffed up, **by that excessive view**, which exceeds the actual characteristic of things; and he is **intoxicated with conceit** based on that view, thinking: "I am perfect, consummate." Thus

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[44] *Takka,pariyāhataṁ vīmaṁsā'nucaritaṁ sayaṁ paṭibhāṇaṁ vadanti*. This is stated as the basis for several views among the 62 views: eternalism (D 1:16,19 f), partial-eternalism (D 1:21,16), dialectical skepticism (D 1:23,35), and spontaneous arising (D 1:29,10). **Mahā Sīha,nāda S** (M 12) opens with the Buddha himself being accused of teaching on the basis of mere reasoning, which he rebuts (M 12,2/1:68,18-20), SD 49.1.

[45] *Diṭṭhi,gatāni janetvā sanjanetvā nibbattetvā abhinibbattetvā "mayhaṁ saccaṁ tuyhaṁ musā ti, evam āhaṁsu*. "Speculative views" (*diṭṭhi,gatāni*) usually refers to the 62 views of **Brahmajāla S** (D 1), SD 25.

[46] *Diṭṭhe sute sīlavate mute vā*. Norman (Sn:N 346) explains these as nominative singular forms in an Eastern Prakrit.

[47] All MSS—Be Ce Ee Se—read *suddhi-bhava,saṅkhātaṁ vimānaṁ*. From the context, *suddhi-bhava-* should read *suddhi,abhava-*, as suggested by Burmese MS B[a] noted at SnA 555 n6.

overwhelmed with conceit, on his own, **he mentally anoints himself**,[48] he has anointed himself thus: "I am a wise man." For what reason? **For that view of his is taken up in such a manner**.

(2) **Nm 297**,21: **Inflated by that excessive view**: It is the 62 speculative views that are called extremist views. Why are they called extremist views? All these views exceed reason, exceed the characteristics of things, exceed possibilities; hence they are called extremist views. Also, all views are extremist views. Why are all views called extremist views? Because having surpassed one another, overcome one another, transcended one another, they engender speculative views.

Nm 298,12: **On his own accord he mentally anoints himself**: On his own, with his mind, he has anointed himself thus: "I am skilled, learned, wise, perceptive, knowledgeable, bright, intelligent."

890

SnA 556,11: The connection and meaning of the verse (beginning) "**If one is inferior**" are as follows: And what is more, someone, based on a judgment, derisively says: "The opponent is a fool, unskilled." If the latter is **inferior** because of the opponent's word, because he is spoken of by him in such a way, **the other is himself of inferior wisdom (with him)**: he too is deficient in wisdom for just the same reason. For the other too called him a fool. Then his word is no criterion.

But if he is himself a knowledge-master, one wise, in such a case **there is no fool among recluses**, for they are all wise men in their own opinion.

891 f

(1) **SnA 556**,17: The connection and meaning of this verse, "**Those who preach**," are as follows: Though it was said, "But if he is himself a knowledge-master, one wise, then there is no fool among recluses," it might occur to someone: "Why is this so?" It is said in reply thus: "Because **'those who preach what is other than this truth, they are defective in purity, they are not whole': thus the sectarians speak in their own way.**"

SnA 556,22: That is, because the sectarians speak in disparate ways, saying: "Those who preach other than this truth, they have failed to reach the path of purification, they are not whole."[49] But why do they speak in such a way? Because **they are attached to their own views**.

(2) **Nm 200**,25: **Those who preach what is other than this truth, they are defective in purity, they are not whole**: Those who assert a teaching, a view, a practice, a path different from this one have missed, failed, stumbled, fallen away from the path to purity, the path to purification, the path to full purity, the clean path, the polished path; they have failed to reach final knowledge. They are defective, incomplete, imperfect, inferior, deficient.

892a

SnA 556,26: And as they are so attached, the next verse (beginning): "**'Here alone is purity,' they claim**."

Their own path: their own way.

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[48] *Sayameva sāmaṁ manasābhisitto*. *Abhisitta* (from *abhisincati*) refers to the rite by which a king is consecrated ruler, as in the expression *rājā khattiyo muddhābhisitto* (or *muddhāvasitto*), "a head-anointed khattiya king."

[49] Following SnA: *Ye ito aññaṁ diṭṭhaṁ abhivadanti. Te aparaddhā viraddhā suddhi,maggaṁ, akevalīno ca te*. Ee has *te aparaddhā*; Be Ce have *ye aparaddhā*, which puts failure to reach purity on the side of the cause rather than the effect. Nm supports Ee on this.

892

Nm 300,22: **"Here alone is purity," they claim**: They say there is purity, purification, full purification, freedom, liberation, release here, [in the view]: "The world is eternal"[50] … "A tathāgata neither exists nor does not exist after death: this alone is true, anything else is false."

They say there is no purification in other teachings: Except for their own teacher, teaching, group, view, practice, and path, they reject all other doctrines. They speak thus: "That teacher is not omniscient his Dharma is not well taught; his sangha is not practising properly; his view is not perfect; his practice is not well prescribed; his path is not emancipating. Here there is no purity, purification, or full purification, no freedom, liberation, or release. Here, none are purified, fully purified, freed, liberated, released. They are inferior, wretched, low, miserable, of inferior disposition, worthless, insignificant."

Thus, too, the sectarians separately entrenched: A sect is a speculative view; the sectarians are the theorists.[51] The sectarians are entrenched in separate speculative views, established in them, adhering to them, involved with them, cleaving to them, resolved on them.

Firmly assert their own way there: The teaching is their own way, the view is their own way, the practice is their own way, the path is their own way. They assert their own way firmly, persistently, strongly, steadily.

893ab

SnA 556,29: Among those who firmly assert their claims, when each sectarian is **declaring firmly in his own way, | what opponent here could one consider a fool?** Those firmly asserting their own way, saying, "This alone is truth," are, concisely, the eternalists and annihilationists, or in detail, the nihilists, the theists, those who believe in fixed destiny, and so forth. Speaking thus, what opponent could one rightly regard as a fool? In their own opinion, don't they all consider themselves wise and of good practice?

893c

SnA 557,2: In such a case, **he himself would only invite trouble**. Speaking of the opponent thus, "He is a fool, one of impure character," he would provoke a quarrel with himself. Why? Because in their own opinion, they all consider themselves wise and of good practice.

894

(1) **SnA 557**,6: Thus in all respects, **standing in judgment, taking himself as the measure, he falls further into disputes in the world**: Based on a view, weighing himself and other teachers, he gets into even more disputes. Having understood such danger in judgments, **having given up all judgments** by the noble path, **a person does not create trouble in the world**.

(2) **Nm 303**,1: **standing in judgment, taking himself as the measure**: It is the 62 speculative views that are called judgments. Based upon a view as a judgment, established on it, grasping it, seizing it, adhering to it, based on a judgment, **taking himself as the measure**, having taken himself as the measure, he holds: "This teacher is omniscient; this teaching is well expounded; this group is practicing well; this view is excellent; this practice is well prescribed; this path is emancipating."

Nm 303,10: **He falls further into disputes in the world**: It is the future that is called "further (above)." Putting his own doctrine above, he himself enters upon a quarrel, enters upon an argument, enters upon contention, enters upon dispute, enters upon strife. Or he creates a quarrel … creates strife with still another doctrine.

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[50] These are the 10 undetermined points: see SD 65.9 (1.2.2.3).

[51] *Titthaṁ vuccati diṭṭhi,gataṁ. Titthiyā vuccanti diṭṭhi,gatikā.*

Nm 303,25: **A person does not create trouble in the world**: He does not create a quarrel … does not create strife.

(3) **SnA 557**,11: Thus he concluded the teaching that ends in arhathood.

At the conclusion of the teaching, there was a breakthrough similar to that described in connection with **the Purābheda Sutta** (the discourse on before the breakup) (Sn 4.10).[52]

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Cūḷa,viyūha Sutta

The Lesser Discourse on the Battle Array

Sn 4.12

1	*sakaṁ sakaṁ diṭṭhi paribbasānā*[53]		"Each stuck in his own view, contending,
	viggayha nānā kusalā vadanti		the skilled speak in various ways:
	yo evaṁ jānāti sa vedi dhammaṁ		'One who knows this knows the truth;
	idaṁ paṭikkosam akevalī so	**878**	(who) rejects this is not perfect [complete].'
2	*evam pi viggayha vivādayanti*		Contending thus they dispute and
	bālo paro akkusalo ti[54] *câhu*		they say: 'The opponent is a fool, dense.'
	sacco nu vādo katamo imesaṁ		Which statement among these is the truth;
	sabbe'va hîme kusalā vadānā	**879**	for they all say they are skilled?" **[172]**
3	*parassa ce dhammam anānujānaṁ*		If one who does not accept the opponent's doctrine
	bālo mago[55] *hoti nihīna,pañño*		is thereby a fool, a brute, low in wisdom,
	sabbe'va bālā sunihīna,paññā		then all indeed are fools, utterly lacking in wisdom:
	sabbe'v'ime diṭṭhi,paribbasānā[56]	**880**	for all these are stuck in their views.
4	*sandiṭṭhiyā 'va pana*[57] *vīvadātā*[58]		But *indeed* they, by their own views, are cleansed,
	saṁsuddha,paññā kusalā mutīmā[59]		purified by wisdom, skilled, intelligent,
	na tesaṁ koci parihīna,paññō		none of them is inferior in wisdom;
	diṭṭhī hi tesam pi tathā samattā	**881**	for their views are similarly upheld.

[52] **Purābheda S** (Sn 4.10/848*-861*/166-168).

[53] *Diṭṭhi paribbasānā*. These words are separated in Nm 285 presumably because *diṭṭhi* has *sakaṁ* in agreement with it, and it prob stands for *diṭṭhiṁ*. The phrase recurs at **880d** [qv]; where both are mc for *diṭṭhiṁ.*

[54] Only Be *akkusalo ti*; Ce Ee Se *akusalo ti*.

[55] Only Be *bālo mako*; Ce Ee Se *bālo mago*.

[56] At **878a** *diṭṭhi paribbasānā* are separated (qv). Here however, and in **895a** (Mahā,viyūha S, SD 65.21) *diṭṭhi,paribbasānā* is a cpd, presumably taking *diṭṭhi-* as the equivalent of *diṭṭhiyā.* Similarly, *diṭṭhi-* there, too, as here, are mc for *diṭṭhiṁ*.

[57] *Na* occurs in texts, Be Ce, and Comys (Nc & c); Ee Se *ce pana*. The negative readings are: Be *sandiṭṭhiyā c'eva na vīvadātā*; Ce *sandiṭṭhiyā c'eva na vevadātā*. SnA gives a neg gloss as well as an affirmative alternative (a seeming contradiction noted by Norman, Sn:N 363 n881). Jayawickrama Sn:J 345 omits the neg reading. The better reading seems to be the affirmative Ee Se *sandiṭṭhiyā ce pana vīvadātā*; on the very last term, see foll. The *na* was inserted prob because of an attempt to read *vīvadātā* as *vivādatā* (quarrelsomeness). Alt tr: "But if by their own views there is no quarrelsomeness, … ." This also fits the passage well.

[58] *Vīvadāta* (adj), vi + *avadāta*, mc form of *vodāta*, clean, pure (Sn 784, 881).

[59] Be Ce Ee *mutimā*; Se Nc *matimā*.

5 *na vâham'etaṁ tathiyan ti*[60] *brūmi*
yam āhu bālā mithu aññam aññaṁ
sakaṁ sakaṁ diṭṭhim akaṁsu saccaṁ
tasmā hi bālo ti paraṁ dahanti **882**

'I do not say, "This is correct,"'
as the fools in pairs say to one another.
They all take their own view to be true;
therefore they consider the opponent a fool.

6 *yam āhu saccaṁ tathiyan ti eke*
tam āhu aññe pi[61] *tucchaṁ musā ti*
evam pi viggayha vivādayanti
kasmā na ekaṁ samaṇā vadanti **883**

What some say is true, real,
others say is empty, false.
Having contended thus, they dispute.
Why don't recluses say the same thing?

7 *ekaṁ hi saccaṁ na dutīyam atthi*
yasmiṁ pajā no vivade pajānaṁ[62]
nānā te[63] *saccāni sayaṁ thunanti*
tasmā na ekaṁ samaṇā vadanti **884**

Truth is one, without a second; knowing this,
people would not dispute (it).
These proclaim their own diverse truths;
therefore recluses do not say the same thing.

8 *kasmā nu saccāni vadanti nānā*
pavādiyāse kusalā vadānā
saccāni su tāni bahūni nānā
udāhu te takkam anussaranti **885**

But why do they proclaim diverse truths,
asserting (them), claiming to be skilled?
Are those truths actually many and diverse,
or do they follow (their own) thinking? **[173]**

9 *na h'eva saccāni bahūni nānā*
aññatra saññāya niccāni loke
takkañ ca diṭṭhīsu pakappayitvā
saccaṁ musā ti dvaya,dhammam āhu **886**

Truths indeed are not many and diverse, except
by perceiving things to be permanent in the world.
Taking up speculative views by way of guessing,
they speak of 'true' and 'false' as two states.

10 *diṭṭhe sute sīla,vate mute vā*
ete ca nissāya vimāna,dassī
vinicchaye ṭhatva pahassamāno
bālo paro akkusalo ti c'āha **887**

The seen, heard, conduct and observances, or
the sensed—relying on these, pleased with himself,
he keeps showing contempt, laughing,
and says: 'The opponent is a fool, dense.'

11 *yen'eva bālo ti paraṁ dahāti*
tenā'tumānaṁ kusalo ti c'āha
sayam attanā so kusalā,vadāno
aññaṁ vimāneti tath'eva[64] *pāvā* **888**

As he considers the other a fool,
on the same ground he calls himself 'skilled.'
Of his own accord, claiming himself skilled,
he despises another, speaking in the very same way.

12 *atīsāraṁ-diṭṭhiyā'va so samatto*
mānena matto paripuṇṇa,mānī
sayam eva sāmaṁ manasā'bhisitto
diṭṭhī hi sā tassa tathā samattā **889**

Inflated by that excessive view,
intoxicated with conceit, overwhelmed with conceit,
on his own accord, he mentally anoints himself;
for that view of his is taken up in such a manner.

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[60] Be Ce Ee *tathiyan ti*; Ka Se *tathivan* ti.
[61] Be Ce Ee *anne*; Se *aññepi*;
[62] Be Ce *yasmiṁ pajaṁ no vivade pajānaṁ* (supported by SnA); Ee Se *yasmiṁ pajano vivade pajānaṁ*.
[63] Ka *nānāto*. On *te* see (3) **884** (3).
[64] Be Se *tad eva*; Ce Ee t*ath'eva* (preferred).

13 *parassa ce hī vacasā nihīno*
tumo sahā hoti nihīna,paññо
atha ce sayaṁ veda,gū hoti dhīro
na koci bālo samaṇesu atthi **890**

If one is inferior because of another's word, (then)
the other is himself of inferior wisdom (with him).
But if he is himself a knowledge-master, one wise,
then there is no fool among recluses. **[174]**

14 *aññaṁ ito yā'bhivadanti dhammaṁ*
aparaddhā suddhim akevalīno[65]
evam pi titthyā puthuso vadanti
sandiṭṭhi,rāgena hi te'bhirattā[66] **891**

Those who preach what is other than this truth,
they are defective in purity, they are not whole:
thus the sectarians speak in their own ways,
each moved by their own passions.

15 *idh'eva suddhiṁ iti vādayanti*
nâññesu dhammesu visuddhim āhu
evam pi titthyā puthuso niviṭṭhā
sakāyane tattha daḷhaṁ vadānā **892**

'Here alone is purity,' they claim;
they say there is no purification in other teachings.
Thus the sectarians, each stuck in their own way,
firmly declare their own path there.

16 *sakāyane cā pi daḷhaṁ vadāno*
kam ettha bālo ti paraṁ daheyya
sayam eva so medhakam avaheyya[67]
paraṁ vadaṁ bālam asuddhi,dhammaṁ **893**

Declaring firmly his own way,
what opponent here could one consider a fool?
He himself would only invite trouble
by calling another a fool of impure nature.

17 *vinicchaye ṭhatvā sayaṁ pamāya*
uddhaṁ sa[68] *lokasmiṁ vivādam eti*
hitvāna sabbāni vinicchayāni
na medhagaṁ kubbati jantu loke ti **894**

Standing in judgment, taking oneself as the measure,
he falls further in disputes in the world.
Having given up all judgments,
a person does not create trouble in the world."

—evaṁ—

260820 260828 260927

[65] Be Ce Se *suddhim akevalī te*; Ee *suddhim akevalīno*.
[66] Be Ce te*'bhirattā*; Ee *te bhirattā*; Ka Se *ty-ābhirattā*.
[67] Be *medhagam āvaheyya*; Ce Se *medhagaṁ āvaheyya*; Ee *medhakaṁ āvaheyya*.
[68] Be *uddhaṁsa*; Se Ee Se *uddhaṁ so*.