SD 65.21

Mahā,viyūha Sutta

The Greater Discourse on The Battle Array | **Sn 4.13**
Theme: Views lead to disputations, wisdom to mental peace
Translated by Piya Tan 2018, © 2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

Those who are entrenched in views and doctrines, including religious teachings, tend to praise only their own ideas and beliefs, and disparage those of others. Their disputations cannot lead to purity or wisdom. The true brahmin or "high class person" is one who has overcome all disputes, is clear in his knowledge, and respectful of others. Mentally calm, he is open to learning.

1.2 SUTTA SIGNIFICANCE

1.2.1 Sutta origin

What is the Sutta's origin?[1] Like the Cūḷa,viyūha Sutta (Sn 4.12) along with others, this Sutta also originated at that Great Gathering (*mahā,samaya*) (SnA 554). Some deities there had the thought: "Do those settled in views receive only blame from the wise or do they also receive praise?"

It is a record of answers given by the Buddha to questions asked by the holographic buddha (*nimitta,buddha*) he projected (SnA 557).[2]

The Sutta is especially recommended for those inclined to mental confusion *(moha,carita).* (NmA 316,5 f)

1.2.2 The Sutta name

The Mahā,viyūha Sutta (Sn 4.13), the greater discourse on the battle array, is so called because it presents a greater array of teachings than "The Lesser Discourse on the Battle Array" (*cūḷa,viyūha sutta*) —which is "shorter" because it uses a smaller array than this Sutta.

SnA states that **896-897** are an answer to **895**, and calls **903** a "question verse" (*pucchā,gāthā*). The remaining are answer verses.[3]

1.2.3 Metre

The metre is ***triṣṭubh***,[4] with one *jagatī*[5] pāda in **914**. A *triṣṭubh* is a quatrain of 11 syllables each; like that of **Cūḷa,viyūha Sutta** (Sn 4.12).

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[1] The Chin **Arthapada** parallel, T198.4.0182c04 法觀梵志經第十二 *fǎguān fànzhì jīng* (T198 sūtra 12) of 佛說義足經卷下 *fóshuō yìzú juànxià* (fasc 2), was also spoken on the occasion of **the great gathering**, in response to a doubt arisen in 法觀梵志 *Fǎguān Fànzhì*: 法觀 *fǎguān* ("one who contemplates the Dharma"), 梵志 *fànzhì*, brahmin.

[2] Cf origin of **Cūḷa,viyūha S** (Sn 4.12), SD 65.20 (1.2.1).

[3] SnA 554,17-29.

[4] See SD 65.20 (1.2.3).

[5] In Pali prosody, ***jagatī*** refers to a class of syllabic meters (*akhara-c,chanda*) characterized by having exactly 12 syllables per line (*pāda*), giving a standard quatrain of 48 syllables (4 x 12).

2 Grammar notes on the Mahā,viyūha Sutta

2.0 As in **the Cūḷa,viyūha Sutta** (SD 65.20 [2]), here too this study is based on the Commentaries, especially on **the Mahā,niddesa** (Nm),[6] a canonical commentary, and **the Paramattha,jotikā II** (the Sutta,-nipāta Commentary, SnA), and on the instructive notes of the leading Pāli philologist in recent times, that is, K R Norman of the UK, and 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, **895** = Sn 895) unless otherwise stated. Please see *The SD Guide* for other conventions, technical details and bibliography.

895

(1) ***diṭṭh,paribbasānā*** (895a)

The Nm editors separate *diṭṭhi* and *parabbasānā* in **878**, presumably because *diṭṭhi* has *sakaṁ sakaṁ,* "each their own," in agreement with it, and it probably stands for *diṭṭhiṁ.* In **880**, however, and in this verse, **895a**, they print *diṭṭhī,paribbasānā* as a compound, presumably understanding *diṭṭhi-* as the equivalent of *ditthiyā.* The gloss given here is the same as for **880**, and there is no reason to doubt that *diṭṭhi* is here, as there, mc for *diṭṭhim.*

It is probable that *-bb-* in ***paribbasānā*** is mc for *-v-*. Cf **796**, **878, 880, 895.** See following note.

(2) **ninda** (895c)

SnA 557,16-19: "This [thought] also (arose) at that very same great gathering: 'Do these people who dwell in their views receive only blame from the wise, or praise as well?'" *idaṁ pi tasmiṁ yeva mahā,samaye "kin nu kho ime **diṭṭhi paribbasānā** viññūnaṁ santikā nindam eva labhanti udāhu pasaṁsaṁ pī ti.*

Nm 306 gives 2 synonyms for "blame," *nindaṁ,* with *eva* after each: "reproach," *garahaṁ* (306,4) and "ill-fame," *akittiṁ* (306,5).

(3) ***anvānayanti*** (895c)

Nm 306,3 f: "**receive** means to pursue," ***anvānayantī*** *ti anventi;* from *anvānayati* (sg) = *anu* + ā + √NĪ, "to lead"; thus, to be led by (pride, arrogance, etc). *Anveti = anu* + [+ *a*] √I, "to go"; thus, "to go after," to follow (being led by). The former is active while the latter is passive, but both words give the idea of being driven by some unwholesome urge (in this case).

SnA 557,22: "**receive** means to be brought along again and again," ***anvānayanti*** *ti anu-ānayanti punappuna āharanti.* Here Comy resolves the compound ***anvānayati*** as *anu* + (*ānayati = āneti,* "to be led towards or near, bring (oneself)" with the sense of *anu,* "after"). The idea is that of being habitually led by an idea.

(4) For the present middle[7] participle in ***-āna*** in *paribbasāna,* cf *nijigiṁsāno* **131,** *esāna* **592**, *kāmayāna* **767**, *vadāna* **7S9 888 824 825 876 879 885 892 893 898 903 905;** *paribbasāna* **796 878 880 895**. See Whitney §1043,[8] and Geiger & Norman 1994: §192.[9]

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[6] **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 chapter and on **the Khaggavisāna Sutta** (Sn 1.3). Further see SD 65.20 (2.0).

[7] "**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.

[8] W D Whitney, *A Sanskrit Grammar,* 3rd ed 1896 §1043 f.

[9] W Geiger & K R Norman, *A Pāli Grammar,* 1994, 2000 §192.

(5) On the palatalisation of *-a- > -i-* in *vivādiyanti* see **896** (2).

(6) In pāda b there is resolution of the 1st syllable.

896

(1) **Not sufficient for peace** (896a)

Nm 306,24-307,3: "**Not sufficient for peace**; that is, (praise) is not sufficient for (inner) calming, the complete quieting, for the settling of lust and hatred, for tranquillity" *na alaṁ samāyā ti nâlaṁ rāgassa dosassa ... samāya upasamāya ... patipassaddhiyā.*

SnA 557,25: "That which is regarded as praise—the fruit of debate—is of little use and incapable of calming lust and other defilements; what can be said then of the second (fruit of debate), the fruit of blame?" *yam etaṁ pasaṁsā,saṅkhātaṁ vāda,phalaṁ, taṁ appaṁ rāg'ādīnam samāya samatthaṁ na hoti, ko pana vādo dutiye nindā,phale.*

Nm 307,7-13: "There is victory and defeat, loss and gain, disgrace and fame, blame and praise … exaltation and depression, compliance and opposition. Or else, the action (karma) that leads to rebirth in hell, … in the animal realm, … in the ghost realm." *jaya,parājayo hoti, lābhâlābho hoti, yasâyaso hoti, nindā,pasaṁso ... ugghāti,nigghāti, anurodha,virodho hoti. Athavā taṁ kammaṁ niraya- tiracchāna,yoni-pitti,visayika-saṁvattanikaṁ.* These are the 2 results. The "8 winds" mentioned here are clearly and only "slight" (*appa*), "not suffricient for peace."

(2) **Structural features of 896**

In pāda b, *br-* in ***brūmi*** does not make position.[10]

In pāda c, for the palatalisation of *-a- > -i-* in ***vivādiyetha**, where also n*ote the vl *-ayetha.* For other examples of palatalisation see **119 208 2S1 325 366 390 400 463-466 665 688 779 784 785 796 824 830 832 895 904 980 1103 1104,** and the notes in Sn:N esp 148 n**3**.

In pāda d, for the sandhi of *-aṁ + a- > -ā-* in ***khemâbhipassaṁ*** see **353 365 788 896 1033 1057 1083**.

In pāda d, for ***-bhūmiṁ*** Nm 306,20 reads *-bhummaṁ* and SnA 558,1 (lemma) *-bhūmam.*

897

(1) ***sammutiyo*** (897a)

For similar labialisation of *-a- > -u-* after *-m-* as in ***sammutiyo***, see **61 321 385 539 881,** and cf *jānemu* **76 599 999**, *phussitagge* **233**, *upavutthā* **403**, *sammuccā* **648**, *muta* **714**, *palibuddha* **772**, *muti* **846**, *sammati* **897 904 911**, *namassemu* **995**; and see Norman (1976b[11] and 1983c:279[12]) and Dh:N 89 (ad Dh 105).

For the BHS form *samvṛti* see the note on **648**, and for the *m/v* alternation see the note on **100**.

(2) ***puthujjā*** (897a)

SnA 558,5 = 561,10 (ad **911**): There is no reason to believe that *puthujjā* is mc for *puthujjanā, as* the vl *puthujjanā* from MS B^1 might suggest, since a Jagatī pāda in a Triṣṭubh verse is acceptable, and occurs in **914**: Norman assumed that *puthujjā* is to be derived < *pṛthag* + *ja* (as translated here).

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[10] In Pali prosody, **"not make position**" means that a double or conjunct consonant fails to make the preceding short vowel heavy, leaving it light (short) for the metre.

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

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

(3) ***na upeti*** (897b)

Nm 308,24-26: "He does not resort to, enter into, approach, grasp, cling to, nor adhere to any of these conventional views," *sabbā vā etā ditthi,sammuttiyo n'eti na upeti na upagacchati na gaṇhāti na parāmasati nâbhinivisati.* This refers to the arhat.

(4) ***anūpaya*** (897c)

In pāda c, *-ū-* in *anūpayo* is mc. Similarly *anūpayaṁ* at **797b** is mc.

(5) ***diṭṭhe sute*** (897d)

Nm 309,6-9: "Not showing acceptance, desire, affection, or passion for what is seen or for purification through what is seen ... ," *diṭṭhe vā dittha,suddhiyā vā ... khantiṁ chandaṁ pemaṁ rāgaṁ akubbamāno.*

SnA 558,5: "'**When he has no preference for the seen or heard**' means not showing affection for purification through what is seen or heard," ***diṭṭhe sute khantim akubbamāno*** *ti diṭṭha,suta,suddhisu pemaṁ akaronto.* For this meaning of *khanti,* see Ñāṇamoli (MRI Index, 1960:315)[13] and BHSD: *kṣānti.* See also Nm 428,7 f (ad **944**).

Probably unfamiliarity with this meaning led later versions to replace it by *kāntiṁ,* eg Bodhisattvabhūmi 48.24. See Bapat (1951:116 n3)[14] and Jayawickrama (UCR 6,4 1948:234).[15]

898

(1) ***suddhi*** (898a)

SnA 558,10 f explains the line, "**Let us then train ourselves for purity here itself**" (*idh'eva ditthiyaṁ assa suddhin ti*). It is clear from this that the reading *suddhiṁ* was well-established as early as the time of the Nm composition which was presumably taking *suddhiṁ*, with *vataṁ* as the object of *sikkhema.* Norman prefers, however, the vl ***suddhi,*** and to take it as the subject of *assa* which he interprets as the optative of the verb *as-* ("to be"), rather than the genitive of the pronoun. He therefore translates "then there would be purity." He assumes that the reading *suddhiṁ* arose by homoioteleuton,[16] because of the occurrence of *suddhiṁ* at the end of **898a** and **899c**.

(2) ***sīl'uttamā ... suddhiṁ*** (898a)

Nm 309,21-25: "There are some recluses and brahmins who hold that morality is supreme. They say and declare that purity is attained foremost by moral conduct, merely by self-restraint ... ." *Sant' eke samaṇa,brāhmanā sīl'uttama,vādā. Te sīla,mattena saṁyama,mattena ... suddhiṁ āhu vadanti.*

SnA 558,8: "Thinking that moral conduct itself is supreme, they are 'supreme-in-moral conduct." *sīlaṁ yeva uttamaṁ maññamānā sīl'uttamaṁ.*

(3) ***vata*** (898b)

Nm 309,18 reads *vattaṁ* for ***vataṁ:*** "A duty [task] (*vatta*) [that which is done as routine]: the elephant duty, the horse duty, the cattle duty ... duty to the directions [worship of the different quarters]," *vattan ti hatthì- asso- go- ... disā,vattaṁ.*

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[13] Ñāṇamoli (tr), *Minor Readings and Illustrator* (tr of Khuddaka,pāṭha & KhpA), Pali Text Soc, 1960.

[14] P V Bapat, *Arthapada Sūtra,* Santiniketan, 1951. [Bingenheimer] 29 Aug 2026.

[15] N A Jayawickrama, "The analysis of the Sutta-nipāta," *Univ of Ceylon Review* 6,4, 1948:45-48,78-86, 529-557. Repr as *A Critical Analysis of the Sutta Nipāta, Pali Buddhist Review* 1-3, 1976-1978.

[16] **Homoioteleuton** is the repetition of the final sound of a series of words. See SD 58.1 (4.2.4.3).

SnA 558,9: " ... and the ascetic practice of behaving like an elephant, and so forth," *hatthi,vat'ādiñ ca vataṁ.* This refers to rituals and vows related to animal behaviour, such as related in **the Kukkura,-vatika S** (M 57), SD 23.11. We see *vata* as *vatika* in the title.

For the confusion of *vata* and *vatta* see Nm 66,5*-9* which reads *-votāni* in both text and lemma, but explains it as *-vattāni* (66,13). Such alternations probably go back to a form written in a script which did not write double consonants [n**175**], although the confusion between *-vṛtta* and *-vrata* is found in Skt (see MW svv).

(4) ***idha*** (898c)

On pāda c Nm 310,24-29 comments: "**Here**, we should train and practise according to our own view ... preference ... choice ... belief. Then, they might think, 'There is purity,' or otherwise, 'There is purity, purification ... full liberation' for him." ***idhā*** *ti sakāya ditthiyā ... khantiyā ... rucīyā ... laddhiyā sikkhema ācarema. ath'asso suddhin ti athavāssa suddhiṁ visuddhiṁ ... parimuttin ti.*

(5) ***-āse* as a nominative plural ending**

The nominative plural form in *āse*—as in *upaṭṭhitāse*—is very common in early Pali poetry; see eg *vidhūpitā⟨se⟩* **7** [Sn:N 150 n7], *samūhatāse* **14 369**, *poccayāse* **15**, *upāsakāse* **376**, *cutāse* **774**, *avītataṇhāse* **776 901**, *silāse* **791**, *paṭicchitāse* **803**, *pañha,vīmaṁsakāse* **827**, *panditāse* **875 876**, *saṅkhāta,dhammāse* **1038**, *samaṇa,brāhmaṇāse* **1079-1082**.

There can be no doubt that *-āse* is derived from Vedic *-āsas* (Geiger & Norman 1994 §79.4),[17] and *-e* < *-as* is an Eastern form, sometimes called a Magadhism. The same ending may be seen in Aśokan *viyāpaṭāse,* although other explanations have been given of this form (see Bloch 1950:59[18] and Alsdorf, 1960: 256-260).[19] The expected non-Eastern form *-āso* (not quoted by Geiger), is to be found in *samuppilavāso* **670**, and a development from this can probably be seen in the BHS vocative plural ending *-aho* (BHSG,[20] §8.88), Apabhraṁśa [Ap] *-aho* and Māgadhī [Mg] *-āho* (Pischel 1900 §367).[21]

Although the particle *ho* has been seen here by some (Pischel 1900 §372), and in the Sinhala Prakrit *-ahol-ahu* (see Geiger 1938 §95.2),[22] it would seem better to separate the ending *-āse* from the Ardha-Māgadhī [AMg] nominative plural masculine ending *-āo,* following Pischel (1900 §367), since the latter, found also in the form *-āyo* in BHS (BHSG §8.82) is borrowed from the nominative plural feminine, where it is formed on the analogy of *-īyo* from *-ī* stems.

SnA 23,13-17 explains the ending *-āse* as follows: "***Samuhatāse*** simply means "uprooted." For the experts in grammar desire an augment of the letter *'s'* for the nominative plural case. However, the Commentary Masters explain that 'It is the particle *se*.' Whichever pleases you, that should be accepted," ***samuhatāse,*** *samūhatā icc eva attho. Paccatta,bahuvacanassa hi sa-kārāgamaṁ icchanti sadda,lakkhana,kovidā, aṭṭhakath'ācariyā pana "se ti nipāto' ti vaṇṇayanti*; *yaṁ ruccati, taṁ gahetabbaṁ.*

Prakrit Dh 414 reads *samūhatā ssa,* presumably taking the received *se* as the pronoun *assa* or the particle (*a*)*ssa* < Skt *sma.* PED (*paccatta*) states that *paccatta* means the accusative case. This is an error for the nominative. It is also nominative at SnA 303,11 where PED again says it is accusative. See Sn:N n**270**.

(6) The present middle participle ending *-āna* in ***vadāna*** (898d): see **895** (4).

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[17] Geiger & Norman, *A Pāli Grammar,* 1994, 2000.

[18] J Bloch, *Les inscriptions d'Asoka,* Paris, 1950.

[19] Alsdorf, 1960.

[20] Edgerton, *Buddhist Hybrid Sanskrit Grammar*; vol 1 of *A Buddhist Hybrid Sanskrit Grammar and Dictionary.* Yale Univ Press, 1953. [eu.archive] 5 Sep 2026.

[21] Pischel 1900.

[22] W Geiger, *A grammar of the Sinhalese language,* Colombo, 1938.

899

(1) **like one losing a caravan far from home** (899d)

Nm 312.22-26: "**like one losing a caravan far from home**: Just as a man who has left his home and is traveling with a caravan, if left behind by the caravan, either follows after that caravan or returns back to his own home. Even so, that person holding such views either holds fast to that teacher or holds fast to another teacher." ***satthā'va hīno pavasaṁ gharamhā*** *ti yathā puriso gharato nikkhanto, satthena saha vasanto, satthū ohīno taṁ vā satthāraṁ anubundhati sakaṁ vā gharaṁ paccāgacchati, evaṁ so diṭṭhi,gatiko taṁ vā satthāraṁ gaṇhāti aññaṁ vā satthāraṁ gaṇhāti.* It is possible that there is a pun on *suddhi,* since it can also mean "securing (from danger), rendering secure" (see MW sv). See Bapat 1951: 108 n1.

(2) **Double ablative ending in *-āto***

For the double ablative ending *-āto* in ***sīla,vatāto,*** cf *sonthavāto* **207**; *-bandhanāto* **367**; *sīla,vatāto* **899**; *pasāsanāto* J 3:367,13; *dāmāto* J 4:93,27*; *-raṭṭhāto* J 4:135,1* 351,20*; see Caillat 1970:22; Thī:N 160 (ad Thī 406), and Dh:N 139 (ad Dh 320).

(3) **Structural features in 899**

In pāda a we should read *-ātŏ* mc.
In pāda b we should read *vedhatī* and in pāda c *jappatī* mc (with Nm 311,10 f).
In pāda b we should read *kamma[ṁ]* mc (with Nm 311,10).

900

(1) **alternation of c/v in *vā'pi*** (900a)

There is a vl *ca* for *va* in pāda a. Cf **902b**.

For the *c/v* alternation cf *ca/va* **35 38 62 310 782 955 1142**; *cā/vā* **122**, *-cāraṇol-vāraṇo* **162 f**; *ce/ve* **620 691 718 780**; *cittiṁ/vittiṁ* **680**; *citta-/vitta-* **810**; *câpi/vâpi* **661 815 871 893 900 902**; *ācamaṁ/āva-maṁ* **945**; *-ci/-vi* **953**; *paricāraka-/parivāraka-* p218,18. See also Thī:N 59 (ad Thī 12). Norman (1972:334)[23] *camma/vamma,* and Dh:N 74 (ad Dh 50).

The confusion of *ca* and *va* dates from the time of the Aśokan inscriptions (see Norman 1973:70). A confusion between *-cc-* and *-vv-* also occurs, eg, *ucciya* for **uvviya* (= *ubbiya).* See CPD: *ucciya.*

(2) ***sā.vajja,na,vajjam*** (900b)

SnA 558,22 (lemma) reads *sāvajjānavajjam.*
In pāda b *sā.vajja,na.vajjaṁ* is mc.

(3) ***suddhiṁ asuddhiṁ*** (900c)

In pāda c *-ī- suddhī* is mc.
Nm 313.23 and SnA 558,23 (lemma) read *suddhim asuddhin ti.*

(4) **Structural feature of 900d**

In pāda d, there is resolution of the 1st syllable.

(5) **not (even) grasping peace** (900d)

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

(5a) Nm 314,13-15: "**not (even) grasping peace:** The 62 views are said to exist; not grasping those views is peace," ***santim anuggahāyā*** *ti santiyo vuccantl dvā,saṭṭhi ditthi,gatāni*, *diṭṭhi,santiyo agaṇhanto.* There is a play on *santi,* as "to exist" as well as "peace; peaceful."

SnA 558.56-27: "**not (even) grasping peace:** not grasping views," ***santim anuggahāyā*** *ti diṭṭhim agahetvā.*

784 refers to the arhat. There is no reason why the arhat should not foster *santi* (cf *santi* **933** and *santi,pada* **915**), so Norman divides the word as *anu-ggahāya,* although elsewhere he takes it as *an-uggahāya.* By taking it as a negative word, the Commentaries have to give a bad meaning to *santi.*

(5b) Nm 74,10-18 (ad **784**): "There are 3 kinds of peace: absolute peace, temporary peace, and conventional peace ... the 62 views and peaceful views are called conventional peace," *tisso santiyo: accanta,santi tadanga,santi sammati,santi ... sammati,santi vuccanti dvāsaṭṭhi diṭṭhi,gatā diṭṭhi,santiyo* [Nm 314,14 f ad **900**].

Nm 75,1-7: "Depending on them, there is a shakable conditionally created peace, a peace that is unsteady, a peace that is highly agitated, a peace that is shaken, a peace that is thoroughly shaken, a peace that is trembling; a peace that is impacted, a peace that is constructed; a peace that is overly conceptualized, impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to ending; a peace that one relies on, leans on, keeps to, resorts to, holds on to, is intent on." *tan nissito kuppa,paticca,santin ti kuppa,santiṁ pakuppa,santiṁ erita,santiṁ samerita,santiṁ calita,santiṁ ghaṭita,santiṁ kappita,santiṁ pakappita,santiṁ aniccaṁ saṅkhataṁ paticca,samuppannaṁ khaya,dhammaṁ vaya,dhammaṁ virāga,dhammaṁ nirodha,dhammaṁ santiṁ nissito āsito allīno upāgato ajjhosito adhimutto ti.*

901

(1) ***jigucchitaṁ*** (901a)

(1a) Nm 315,1-3: "There are certain recluses and brahmins who depend on the doctrine of loathsome asceticism,[24] its essence, its practice" *sant' eke samana,brāhmaṇā tapo,jiguccha,vādā tapo,jiguccha,sārā tapo,jigucchaṁ nissitā.*

SnA 558,31-33: "They, relying on either a loathsome asceticism of immortality, or one of the others such as the purification of view ... " *te jigucchitam amara,tapaṁ vā diṭṭha,suddhi,ādisu aññataraṁ vā upanissāya.* As Nm 314 n9 states, the explanation points to *tapū-,* ie, the Sn reading, but the verse and the lemma read *tamū-.*

(1b) For ***jigucchita,*** a past participle used as an action noun, see Tha:N 129 (ad Th 36); Thī:N 115 (ad Thī 261), Dh:N 89 (ad Dh 104), and Hendriksen (1944:452 f).[25] See also *supita* **331**, *jīvita mata* **440**, *yuddho* **442 831**, *kaṅkhita* **540**, *samūhata* **667**, *akkuṭṭha,vandita* **702**, *diṭṭha* **788 789**. *Samvedhiia* **902**, *vambhayita* **905**, *gata* **960**, *kankhāyita* **1021**. Cf *kandite,rudita* J 3:57,23*; *rodita* J 3:214,12*; *abhikkanta patikkanta ālokita vilokita sam(m)iñjita pasārita asita pīta khāyīta sāyita gato ṭhita nisinna sutta jāgarita bhāsita* D 1:70,36 f = M 1:57,5 f; *atikhāta* J 2:296,15*, *atibhūta* J 1:185,7, Miln 135,1*; BHSD *dhāvita laṅghita javita plāvita; viddha* "throwing"; *pucchita vāyamita kaṭṭha niṇṇa ativassita.*

(1c) PED seems to be incorrect in taking *tapo-jigucchā* as a *tatpurusa* compound meaning "detesting asceticism" (sv *jigucchā)* or "disgust for asceticism" (sv *tapa).* Norman thinks it must be a *dvandva.* See D

[24] *Tapo,jiguccha,* although this may be taken as a dvandva—as "asceticism *and* loathsomeness"—it is here taken as a karmadharaya—as "ascetic absrtinence"—ie, as a synonym for "self-mortification" (*atta,kilamathânuyoga* or *dukkara,kiriyā*): see SD 1.4 (1.3.3).

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

1:174,19 f; DA 359,15: *tattha tapatī ti topo, kilesa,santāpa,viriyass' etaṁ nāmo, tad eva kilese jigucchatī ti jigucchā.*

On the assumption that ***tapûpanissāyo*** is for *tapaṁ upanissāya* (cf **292b**), we have the sandhi of *-aṁ + -u > -ū-*. Cf *kukkucciyûpacchinde* **972**.

(2) ***uddhaṁ,sarā suddhim*** (901c)

Nm 315,9-17: "There are some recluses and brahmins who hold doctrines of upward-bound destiny. There are recluses and brahmins who hold to absolute purification, purification through the round of rebirths, the view of non-action, and eternalism—these are the ones who declare an 'upward flowing [stream].' They lament and declare: 'Purification is by way of the round of rebirths ... ' " *sant' eke samaṇa,-brāhmaṇā uddhaṁ,sārā,vādā. Ye te samaṇa,brāhmanā accanta,suddhikā saṁsāra,suddhikā akiriya,ditthi-kā sassata,vādā, ime te uddhaṁ,sara,vādā, te saṁsārena suddhiṁ ... anutthuṇanti vadanti* ....

SnA 558,53: "Having upward-flowing streams because of the view of non-action," *akiriya,diṭṭhiyā uddhaṁ,sarā hutvā.* As Alsdorf states (1975:109),[26] SnA seems to be incorrect in taking *uddhaṁ,sarā* as an adjective. We should print *uddhaṁ,sarā,suddhiṁ* as a compound. The verse therefore refers to those who have the deterministic doctrine of automatic cessation of *samsāra* uninfluenced by *karma* (as Alsdorf states, 1975:110).

(3) **Structural characteristics of 901**

In pāda b is resolution of the 1st syllable.

In pāda b *vā* is mc.

In pāda d, there is a rhythmical lengthening in *bhavâbhava.* See **6 496 776 786,801 877 901 1060 l068,** and see *anītiha* **931 1053 1066**, and Tha:N 220 (ad Tha 661). See Sn:N 150 n**6**.

In pāda d, for the nominative plural ending *-āse* in ***avītataṇhāse***. For a suggested reading *vidhūpitā-⟨se⟩,* see Sn:N n**7**. 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**, *pavādiyāse* **885,** *saṅkhāta,dhammāse* **1038**, *samaṇa,brāhmaṇāse* **1079-1082**.

902

(1) In pāda a we should read *patthāya,mānassa* mc.

(2) ***jappitāni*** (902a)

(2a) Nm 316.13-14: "**That which is longed for** [muttering in prayer] means desire; it is called craving," ***jappitānī*** *ti jappanā vuccati taṇhā. Jappita* means both "muttering in prayer" and "what is longed for in the prayer."

SnA 559,1-7: "The meaning is that they clearly occur again and again. For when craving is indulged, it only increases craving, and not the mutterings for wholeness." *punappuna honti yevā ti adhippāyo. taṇhā hi āsevitā taṇhaṁ vaḍḍhayat' evā, na kevalañ ca jappitāni.*

Nm 316,19 f: "Fearing the confiscation of their property, they tremble. Even while it is being confiscated, they tremble; and after it has been confiscated, they tremble," *vatthu-accheda,saṅkino pi vedhenti, acchijjante pi vedhenti, acchinne pi vedhenti* ....

(2b) SnA 559,7 f: "Craving and wrong view also cause him to experience agitation regarding imagined things,**"** *taṇhā diṭṭhi c' assa pakappitesu vatthusu saṁvedhitaṁ pi hoti.*

[26] L Alsdorf, "Pāli Miscellanies: *uddhaṁsarā,* etc," *Studien zur Indologie und Iranistik* 1, 1975:109-117.

For the past participle *saṁvedhita* used as an action noun see **901** (1b).

(2c) Nm 316,24-26: *yassā ti arahāto... cuti ca uppatti ca.* See Tha:N 251 (ad Tha 909). This refers to the *arahat.*

(3) ***vâpi*** (902b)

There is a vl ***vâpi*** for *câpi* and this is the reading of Nm 316,6* and 316,16 (verse and lemma). For the *c/v* alternation, see **900** (1).

(4) ***va jappe*** (902d)

Nm 316,1* and 317,3 (verse and lemma) read *pajappe* for *ca jappe,* although the vvll *vā jappeyya* and *va jappe* in the lemma suggest the reading *ca jappe,* showing the *c/v* alternation.

903

In pāda d for the present middle participle ending *-āna* in ***vadāno*** *see* **895** (4).

In pāda d for *hîme* cf **879d** (Cūḷa,viyūha Sutta, Sn 4.12, SD 65.20).

904

There is a vl *vivādayanti* for ***vivādiyanti*** at Nm 318,14*. which shows a form without palatalisation of *-a- > -i-* after *-y-.* For palatalisation see **896** (2).

For the labialisation of *-a- > -u-* after *-m-* in ***sammutim*** see **897** (1).

In pāda c *-gg-* in ***viggayha*** is mc.

905

(1) **If one is inferior when disparaged by another** (905a)

Nm 319,25 f: "**If one is inferior when disparaged by another**, [it means] because of another's contempt, because of [their] reproach," ***parassa ce vambhayitena hīno*** *ti parassa ce vambhayita,kāraṇā nindīta,kāraṇā ... .*

For the past participle *vambhayita* used as an action noun see **901** (1b).

(2) ***samhi daḷhaṁ vadānā*** (905d)

Nm 320,12-14: "**While firmly declaring their own**: The teaching is one's own vehicle, the view is one's own vehicle, the path is one's own vehicle; they are one's firm doctrine, steadfast doctrine," ***samhi daḷhaṁ vadānā*** *ti dhammo sakāyanaṁ, diṭṭhi sakāyanaṁ, … sakāyane daḷha,vādā thira,vāda ... .*

(3) **Structural features in 905**

In pāda b *-i* in *visesi* is mc.

In pāda d, for the present middle participle ending *-āna* in ***vadānā*** (905d): see **895** (4).

906

(1) **For them purity is theirs alone** (906d)

SnA 559,29-31: "**For them purity is theirs alone** (subjective); it is not accomplished otherwise, nor is it so from the perspective of the ultimate truth. For that is merely the adherence to their own views, for those whose intellect is dependent on others," ***suddhi hi nesaṁ paccattam eva*** *na sā aññatra sijjhati na pi paramatthato, attani diṭṭhi,gāha,mattam evo hi tan tesaṁ para,paccaneyya,buddhīnaṁ.*

(2) **Structural features in 906**

In pāda a, *ā* in *panā* and in pāda d *-ī* in *suddhī* are mc.

In pāda b, for *sakāyana* see n**892**.

(n pāda c, there is a vl *pavādā* which is read by Nm 320,22* and 322,8 (verse and lemma).

In pāda b, with *tathiva* contrast *tathiya* in **882 883**. For the *v/y* alternation see *pavecchati (prayacchati)* **463-466,** *dāya* (Skt *dāva*) **703**, *āvudha* (Skt *āyudha*) **1008**.

Pāda d has only 10 syllables. See Sn:N 171 n**61**.

907

(1) ***brāhmaṇa*** (907a)

Nm 321,25 f: "**He is a brahmin** because he has discarded the qualities of a being**,**" ***brāhmaṇo*** *ti sattannaṁ dhammānam bāhitattā brāhmaṇo.*

SnA 560,1 f: "For a brahmin there is no being led by knowledge by another, because of his clear seeing by way of such means as that 'all conditioned states are impermanent'," *brāhmanassa hi "sabba saṅkhārā aniccā ti ādinā nayena suddiṭṭhattā parena netabbaṁ ñāṇaṁ n'atthi.*

In both these explanations, the "brahmin" is clearly the arhat.

(2) ***vivādāni*** (907c)

In Skt *vivāda* is exceptionally neuter [MW sv] but the ending ***-āni*** here is doubtless an Eastern form. In ***vivādāni*** we have the *-āni* ending as a masculine accusative plural. For other examples of this see *sabbāni parissayāni* **45**, *atthāni* **58**, *bandhavāni* **60**, *kamāni* **60 771**, *pāṇāni* **117**, *gāmāni nigamāni* **118**, *kappāni* **517**, *vedāni* **529**, *āsavāni ālayāni* **535**, *vivādāni* **796 907**, *santhavāni* **844**, *vinicchayāni* **894**, *ganthāni* **912**, *parissayāni* **965**. Perhaps *mittāni* in **185 187** is to be taken as a masculine form. Cf DhA 4:29,5 (ad Dh 328): *parissayānī ti ... sabbe va parissaye abhibhavitvām* and see Dh:N 83 (ad Dh 82).

For such endings in the Aśokan inscriptions see Hultzsch (1925: Ixii + Ixxvi)[27] and for BHS see BHSG §8.98. See Thī:N 59 (ad Thī 13).

For masculine nominative plural forms in *-ani* see *yāni pakappitāni* **838**, *pariggahāni* **872**. They seem in origin to be Eastern forms, for which see Sn:N 150 n**7**.

(3) In pāda d there is resolution of the 1st syllable.

908

(1) ***addakkhi*** (908c)

Nm 323,27-324,4: "**one has seen**: he saw it with the knowledge of another's mind; or he saw it by the knowledge of recollecting past lives; or he saw it with the physical eye; or he saw it with the divine eye. For what [benefit] is there for him by that? How is there a full understanding of suffering for him by that seeing? There is no abandoning of the arising [of suffering] ... there is no cutting off of the round of samsara." ***addakkhī*** *ti para,citta,ñāṇena va addakkhi. Pubbe,nivāsânussati,ñāṇena* vā *addakkhi*; *maṁsa,cakkhunā vā addakkhi; dibbena vā cokkhunā addakkhī ti addakkhi ce. Kiṁ hi tumassa tenā ti tassa tena dassanena kiṁ kathaṁ dukkha,pariññā atthi. Na samudayasssa pahānaṁ atthi ... na samsara,vaṭṭassa ucchedo atthi.*

(2) ***atisitvā*** … ***suddhiṁ*** (908d)

Nm 324,6-9: "Having surpassed, having gone beyond, having completely overlooked it, having departed from the path of purity," *suddhi,maggaṁ ...* ***atisitvā*** *atikkamitvā samatikkamitvā vītivattitvā.* The

[27] E Hultzsch, *Inscriptions of Asoka*, Oxford: Clarendon Press, 1925.

verb ***atisaritvā*** is the absolutive of *atisarati,* "to go beyond, to transgress, to bypass, to overlook" the true path and seek the truth and liberation elsewhere.

[*Atisarati* is thus normally used in the sense of someone who "overlooks" the Buddha or self-effort to seek answers elsewhere; see **Sukhumālā Sutta** (A 3.38).[28]]

SnA 560,15 takes ***suddhi,maggaṁ*** as *ariya,maggaṁ,* "the noble path."

(3) ***paccenti*** (908b)

Nm does not gloss *paccenti* here; but SnA 546,10: "**fall back** means to know," *paccentī ti jānanti*.

Although Nm 85,1 (ad 788) does not gloss *pacceti*, in 108,25 (ad 800) and 14,11 (ad 803) it glosses: *paccāgacchati*. Here, however, Norman thinks that the meaning is that given in SA 1:266,11 (ad S 1:182,-29): "***pacceti*** means to wish for, to hope for," *paccetī ti icchati pattheti*; Norman interprets this is "to believe in." (Sn:N 350 n840.)

(4) **Metrical corrections**

The metre of **908** is Triṣṭubh. Pāda b has a long 3rd syllable, *diṭṭhiyā*;[29] we should read it as *diṭṭhīya* mc. In pāda d there is resolution of the 1st syllable to get 11 syllables. We should read *atisitvă* mc.

Cf **61 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),[30] Alsdorf (1962:133),[31] and Dh:N 65 (ad Dh 19 f). See Sn:N n**61**.

909

(1) ***dakkhiti*** (909a)

There is a vl *dakkhati* for ***dakkhiti***, and this is also read by Nm 324,29* and 325,1 (text and lemma). From the point of view of style a future seems to be required, to match *aññassati*; and *dakkhiti* is perhaps preferable to *dakkhati,* although the latter can also be a future form.

For the form of *dakkhiti,* cf *dakkhintī* p**15**,21, *sakkhinti* **28***, gacchisi* **665**. For such future forms in whether by the samprasāraṇa[32] of *ya* to *i*, or with palatalisation *-y-*, see Norman (1958:45[33] and I976a: 331[34]).

(2) ***dakkhiti* and *disvāna*** (909ab)

In pāda a, Nm 325,4-11 understands *n'eva* after *nāma,rūpaṁ,* and interprets *vā* after *disvā* as *ñeva.* Norman agrees with this, and takes it in the restrictive sense of "only."

(4) ***tāni-m-eva*** (909b)

On the internal sandhi *-m-*:

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[28] **A 3.38**/1:145,29, 146,6 + 14 (SD 63.7).

[29] L Alsdorf, "The Vasudevahiṇḍi: A specimen of archaic Jaina-Māhārāṣṭrī," *Bulletin of the School of Oriental Studies* 8, 1936:319-333. On the ending *-iya,* which Pali has in common with Prakrit, see 328.

[30] W Schubring, *Āyārāṅga-sūtra* (Erster Śrutaskandha), Leipzig, 1910.

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

[32] In Pali prosody, ***samprasāraṇa*** (vowel resolution) is a phonological changer where a semivowel is systematically replaced by its corresponding simple vowel—such as ***y* becoming *I***, or ***v* becoming *u***—specifically altered *metri causa* (for the sake of the metre).

[33] Norman, "Samprasāraṇa in Middle Indo-Aryan," *J of the Royal Asiatic Soc,* 1958:44-50 (50) (= *Collected Papers* I, 1990e:1-8).

[34] Norman, "Middle Indo-Aryan Studies 13: The palatalisation of vowels in MIA," *J of the Oriental Inst* (*Baroda)* 25, 1976a:328-42 (= *Collected Papers* I, 1990e:220-237).

SnA 181,6 f (ad 132b): "'And despises others' means: by those [views], one looks down on another and treats them as low. The letter 'm' is an insertion used for word-junction (sandhi)," ***parañ ca-m-ava-jānātī*** *ti tehi yo paraṁ anvajānāti nīcaṁ karoti, ma-kāro pada,sandhi,karo.*

For examples of sandhi *-m-,* see Tha:N **127 140 168 219 and 246** (ad Tha 29 74 225 646 863), Thī:N 2:71 (ad Thī 48), and Dh:N 70 (ad Dh 34). For other examples see **132 151 163 249 269 306 311 411 437 458 534 664 692 765 787 796 826 840 868 909 911 912 955 f 1002 1040 1042 2071 f**. Cf also *rajjena-m-atthiko* J 5:258,5*, *tāhi-m-eso* J 5:260,4*, *nayanti-m-etaṁ* J 5:445.19*.

See Geiger & Norman (1994:§73.2).

The pāda occurs again in **438**, but without *-m-*.

For the sandhi *-m-* in *tāni-m-eva* (909b) see n**132**.

(3) ***kāmaṁ*** (909c)

In pāda c for ***kāmaṁ*** with an imperative, meaning "let it be that ... ," "granted that ... ," see PED sv.

(4) In pāda d there is resolution of the 1st syllable.

910

(1) ***nivissa,vādī na hi subbināyo*** (910a)

(1a) Nm 326,1* and 326,6 (verse and lemma) read *subbināyo* in pāda a, and explains: "**(A dogmatist is) not easily disciplined**; he is difficult to make understand, ... difficult to make closely examine, and difficult to satisfy." ***na hi subbināyo ti nivissa,vādī*** *dubbinayo duññāpayo ... duppekkhapayo duppasādoyo* (326,9-11).

SnA 560,28 reads *subbinayo* in the lemma, with a vl *suddhinayo.* Since the vl *subbināyo* is also recorded for Sn, it seems probable that this is the correct reading, and should be translated so. The form is probably dependent upon an earlier **suvvināyo,* with unhistoric doubling of -vv-. The reading *suddhinayo* developed from this.

(1b) In pāda a there is the *va/dha* alternation in *subbinayo/suddhinaya.*

For other examples of the *v/dh* alternation see *vīra/dhīra* **44** (Bai Se read *dhīro for vīro*), **165 349 531 646**; *vaṅkaṁ/dhaṅkaṁ* **270** f; *avibhū/adhibhū* **684;** {vl} *vimutta/dhimutta* **1071 f 1114**. Cf *adhicuṇṇa/avicuṇṇa* (PED sv). See also Tha:N 271 (ad Tha 10S3), Thī:N 57 (ad Thī 7), and Dh:N 110 (ad Dh 193).

(1c) In pāda a *-ā-* in *suddhināyo* is mc.

(2) ***nivissa,vādī*** (910a)

In pāda a, we see *nivissa,vādī,* a compound with an absolutive as the 1st member. Hendriksen (1944: 157) 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** [Sn:N 175], *nipocca,vādī* **217**, *saṅkheyya,kāro* **351,** *abhibhuyya,cārī* **467**, *paticca,samuppāda-* **653**, and perhaps *atīsaraṁ,diṭṭhi* **889**. See also *adhiccā,pattika* etc, *anāmanta,cāra,* "going for alms without asking permission,"[35] *avecca,pasāda, niggayha,vādin.nipaccā,kāra, nibbindiya,kārī, nisamma,kārī, nisamma,kiriyā, sokkacca,kārī, sakkacca,dāni. Viceyya,pekkhitar* (D 3:167,9), *vineyya-pekkhitar, vivicca,sayana* (Dh 271, see GDh 65). The construction is also found in Prakrit, eg, *asamikkhiya-kārin* (PSM[36] sv), and Buddhist

[35] One of the 5 privileges of having received the Kathina robe (V 1:254,9; A 3:259,1). See Upasak, *Dictionary of Early Buddhist Monastic Terms,* Varanasi, 1975:12 sv. See also SD 66.8 (2.1.1.1).

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

Hybrid Skt, eg, *prattiya-samutpāda, samikṣya-kārin* (BHSD svv). It is also found in Classical Skt, eg, *vigrhya-gamano, -yāna -vāda, -sambhāṣā-, -āsana* (SED svv). For a discussion of syntactical compounds, see Norman (1991a:3-9) and Dh:N 67 (ad Dh 24).

For other forms in Pāli from the root *nivis-,* cf *niviṭṭha, nivesā* and *nivesanā.*

(3) ***diṭṭhi purakkharāno*** (910b)

In pāda b: Nm 326,13-15: "'**Holding a view before one**' means: he wanders about having placed his own view (before others), making it paramount," ***diṭṭhi purekkharāno*** *ti diṭṭhiṁ purekkhato parato katvā carati.*

In pāda b the loss of *-m* in *diṭṭhi* is mc.

(4) ***suddhiṁ,vādo tath'addasā so*** (910d)

In pāda d *suddhim-* and *-vādo* are mc.

In pāda d Nd 27,5 f: "**He saw reality here**: he indeed saw it as the truth, the authentic, the reality, exactly as it is, and completely unaltered," ***tath' addasā so*** *tī tathaṁ tacchaṁ bhūtaṁ yāthāvaṁ aviparittan ti addasa* ... .

SnA 561,2: "In this connection, [the phrase] **He saw reality here** implies: he saw that matter through the lens of **his own view** as if it were absolutely true and unaltered. Just as that [preconditioned] view operates, that's just as he sees it. The meaning is that he is unwilling to see it any other way." ***tattha tath' addasi so*** *tattha sakāya diṭṭhiyā aviparītam eva so addasa, yathā sā diṭṭhi pavattati, tath' eva naṁ addasa, aññathā passituṁ na icchatī ti adhippāya.*

In pāda d *-ā* in *addasā* is mc.

911

(1) ***kappaṁ upeti saṅkhā*** (911a)

(1a) Nm 327,24 f explains "having calculated, having known, having weighed, having judged, having clarified, having made manifest," *saṅkhāya janitvā tulayitvā tīrayitvā vibhāvayitvà vibhūtaṁ katvā,* ie *saṅkhaṁ,* is the present participle of *saṅkhati,* explained as an absolutive, although it is possible that *saṅkhaṁ* is an error for *saṅkhā*, which would be a truncated absolutive.

(1b) Nm 327,29-328,2 explains: "He does not approach, does not draw near to, does not grasp, does not misapprehend, does not adhere to either the conceptual construct of craving or the conceptual construct of views," *tanhā,kappaṁ vā diṭṭhi,kappaṁ vā na upeti na upāgacchati na gaṇhāti na parāmasati, nâbhinivisati.*

(2) ***diṭṭhi,sārī*** (911b)

In pāda b, for ***diṭṭhi,sārī*** see Brough, *The Gāndhārī Dharmapada,* London, 1962:203.

(3) ***na pi ñāṇa,bandhū*** (911b)

In pāda b, Nm 328,9-11 explains: "**Not bound by knowledge** means: neither by means of the knowledge of the 8 meditative attainments, nor by the knowledge of the 5 mundane superpowers, nor by wrong knowledge, does he create either the bond of craving or the bond of views," ***na pi ñāṇa,bandhū*** *ti aṭṭha,samāpatti,ñāṇena vā pañcâbhiññā,ñāṇena vā micchā,ñāṇena vā tanhā,bandhaṁ vā diṭṭhi,bandhaṁ vā na karoti*, ie, taking ***bandhu*** as though it were *-bandho*.

SnA 561,8 reads ***-bandhu*** in the explanation but, according to SnA n2, Trenckner conjectured *-bandho*. The idea seems to be that they have knowledge by *iddhi* power but not by *vipassanā,ñāṇa.*

SnA 561,8-10: "The analysis [of the compound] in that context is: one for whom the bond of craving and views has not been made by such means as the knowledge of [meditative] attainments. Alternatively, he for whom there is no bond made by knowledge is 'one who is not bound by knowledge'," *samā-*

patti,ñāṇ'ādinā akata,taṇhā,ditthi,bandhu, tattha viggaho; nâpi assa ñāṇena kato bandhu atthī ti na pi ñāṇa,bandhu.

(4) In pada c, for *puthujjā* see **897** (2).

(5) ***uggahanaṇti-m-aññe*** (911d)

(1a) In pāda d, Nm 327,16* and 328,24 (verse and lemma) read ***uggahanaṇti-m-aññe,*** and include this in its explanation.

SnA 561,11 reads ***uggahaṇanta-m-aññe,*** which it glosses as *uggahananti aññe* and explains as *uggaṇhanti.* Elsewhere the ending *-a* has been mc for *-e* [Sn:N 90 n**687**], but if we read *-antam aññe* we have a middle imperative, which makes very good sense in the context: "let others take up." The gloss proves that SnA was not reading *-anti*, or there would have been no need to gloss it.

(1b) For sandhi *-m-* see **909** (4).

(1c) For other examples of sandhi consonants after *-ati* etc, see Norman (1974a:172).[37]

(6) **Structural features of 911**

In pāda c, for the labialisation of *-a-- > -u-* after *-m-* in *sammutiyo* see n**61**.

In pāda d we should read *upekhatī* mc.

912

(1) ***ganthāni*** (912a)

Nm 329,5-8: "'**Knots'** means the 4 knots: the bodily knot of covetousness ... the bodily knot of ill-will ... the bodily knot of attachment to rituals and vows ... the bodily knot of dogmatic insistence that 'this [alone] is the truth'," *ganthā ti cattāro ganthā*: *abhijjhā ... vyāpādo ... sīla-b,bata,parāmāso ... idam,-saccâbhiniveso kāya,gantho.*

For masculine accusative plural ending ***āni***, see **907** (2).

(2) **Structural features of 912**

In pāda b, Nm 330,7 f: "One does not go, is not led, is not carried away, is not supported by divisive or sectarian qualities, thus one 'takes no sides'," *na vaggehi dhammehin yāyati niyyati vuyhati santha-riyatī ti na **vagga,sārī.***

In pāda d, for sandhi *-m-* see **909** (4).

In pāda d, for ***uggahaṇanti*** see **911** (5).

913

(1) In pāda a we should read ***hitvā*** mc.

(2) ***na chand,gū*** (913b)

(2a) In pāda b, Nm 331,11-17: "**He follows not desire**, means he does not walk in bias through desire ... he does not go under the power of latent tendencies," ***na chanda,gū*** *ti no chandâgatiṁ gacchati ... na anusaya,vasena gacchati*.

SnA 561,19: "he does not go under the power of desire" *na chand'ādi,vasena gacchati*. For the 4 biases (*agati*), see Vbh 376,1-7: "he goes not by desire, by hatred, by delusion, by fear," *chandâgatiṁ gacchati dosâgatiṁ gacchari mohâgatiṇ gacchati bhayâgatiṁ gacchati*.

[37] K R Norman, "The Gāndhārī version of the Dharmapada," in *Buddhist Studies in honour of I B Horner*, Dordrecht, 1974:71-80 (= *Collected Papers* I, 1990e:170-180).

(2b) For the change of *-ga* > *-gu* in *chanda,gū* **913**, cf *-nna* > *-nnu* **321**, *pāragū* **167** [Sn:N 200], *vedaka* > **vedaga* > *vedagū* **322**, *antaga* > *antagū* **458**, *bhūnaha* > *bhūnahū* **664**, **chanda,ga* > *chanda,gū* **913**. See Caillat (1970:11).[38]

(2c) In pāda b *-ū* in *chanda,gū* is mc.

(3) ***nivissa,vāda*** (913b)

In pāda b, for ***nivissa,vādo*** see **910** (2).

Nm 330,30 and 331,11 (verse and lemma) read *-vādi*.

(4) In pāda c there is a redundant 5th syllable.

(5) **structural features of 913**

(5a) In pāda d, SnA 561,19 f: "**free of self-reproach** means because of not blaming oneself on account of what has been done and left undone," ***anatta,garahī*** *ti katâkata,vasena attānaṁ agarahato*.

(5b) In pāda d we should ignore the svarabhakti vowel in ***-garahī*.** Here, ignoring the **svarabhakti vowel** (also called an anaptyctic or "broken" vowel) means treating the inserted vowel as phonetically non-existent for the purpose of metrical scanning**.** Instead of counting it as an independent light syllable, we scan the word as if it still retained its original, historical Sanskrit consonant cluster. When we ignore the svarabhakti vowel—the *a* between the *r* and the *h*—it reverts back to the original Sanskrit *-garhī,* that is, as 2 heavy syllables. This is to correct the metre, such as a tuṣṭubh ir a jagatī foot.[39]

(5c) In pāda d we should read ***limpati*** mc with Nm 330,32*.

914

(1) **Notes on the stanza**

For the reciter's remarks see Sn:N n**18-29**.

Pādas abc are Triṣṭubh; pāda d is Jagatī. It has 12 syllables (not counting *'ti* as s close quote) and *bhagavā,* "the Blessed One" (which is the reciters' remark).

(2) ***viseni,bhūto*** (914a)

Nm 95,56-30 explains *viseni,bhūto* (**793a)** as follows: "'Army' refers to Māra's army; evil conduct of body [...] is Māra's army*," *senā vuccati māra,senā: kāya,duccaritaṁ ... māra,senā.* It then quotes **436-439**, and continues (96,11-13): "When, by means of the 4 paths, the entire army of Māra and all opposing defilements are conquered, defeated, broken, shattered, and turned away in flight—then he is called 'one who **has disarmed evil** [who is free from Māra's army]'; he is said to be *visenī,bhūta*," *yato catūhi maggehi sabbā ca māra,senā sabbe ca paṭisenikarā kilesā jitā ca parājitā ca bhaggā vippaluggā parammukhā; so vuccati* ***visenī,bhūto****.*

SnA 528,2-4: "Among all phenomena, he is '**one who is free from the army of evil** (*visenī,bhūto*) by virtue of remaining standing after having utterly destroyed the army of Māra," *tesu sabba,dhammesu māra,senaṁ vināsetvā ṭhita,bhāvena* ***visenī,bhūto****.* This clearly intends a folk-etymology[40] based upon *vi-* and *senā.*

Nm 174,16-175,4 gives the same explanation when the word recurs at **833** (where it quotes **436-439**) and at 333,15-21 (ad **914**). So does Nm 120,18 (ad **1078**).

[38] C Caillat, *Pour une nouvelle grammaire du Pāli,* Turin, 1970.

[39] See Anandajoti, *An Outline of the Metres in the Pāli Canon,* 2013:§1.6. 2 Sep 2026.

[40] On folk etymology, see Sn:N 168 n**51**.

SnA 542,18 f (ad **833**) states: "having destroyed the army that is defilements," ***visenī,katvā*** *ti kilesa,-senaṁ vināsetvā.*

SA 1:207,19 (ad S 1:141,19) states: "***visenī,bhūta*** means one who is free from the army (***viseno***) due to the absence of the army of defilements," ***visenī,bhūto*** *ti kilesa,senāya viseno* (which is not in PED) *jāto.* The related verb *viseneti* (S 3: 89.11) is explained (SA 2:296,51): "'**He sorts out, he does not heap up**' means he scatters, he does not amass," ***viveneti no ussenetī*** *ti vikirati na sampiṇḍeti.*

The BHS form, however, is *viśrenī,bhūta,* and the absolutive of the verb is *viśreṇayitvā,* implying a denominative verb from *viśreṇi* (see BHSD (sv)). The meaning of *viśreṇi* would presumably be "without association, not associating." If this is the correct interpretation, then the writing of *-n-* for *-ṇ-* in Pāli would be an Eastern feature.[41]

The Jain tradition also explains the word as being derived from *viśreṇi.* At Āyār 1.6.33 (ed Schubring, 1910:30.1) we find *vīssenikaṭṭu.* Jacobi (1884a:58)[42] translates "He who discontinues (to sin)." Schubring (Index, sv) equates it with *viśrayaṇī* and quotes (p101) the *ṭīkā*: *ārahaṇī odaraṇī vā pasatthā appasaithā ya ...* ; appasatthīe *ahigāro*; and Śīlaṅka's comy (p164): *saṁsāraśreṇī saṁsāravataraṇī rāgadveṣakaṣāya-santatis tāṁ kṣāntyādiṇā viśreṇīṁ kṛtvā.* He explains this as "den Kausalnexus" [the chain of causation"] or "die Reihe der Existenzen unterbrechend [breaking the cycle of existences]."

See Sn:N 336 n**793**.

(3) ***va*** (914b)

In pāda b ***va*** is mc for *vā.*

(4) ***vippamutto*** (914c)

In pāda c, the vl *vippamutto* is supported by Nm 333,6* and 333,11 (verse and lemma).

(5) ***panna.bhāro*** (914c)

In pāda c, for ***panna,bhāra*** SnA 467.30 explains: "'**His burden laid down**' means one whose burden of the aggregates has been put down," *panna,bhāran ti ohita-k,khandha,bhāraṁ.* For *panna-* see Norman (1979c:47 f).[43] *Panna,bhāra* recurs at **626.**

(6) ***na kappiyo*** (914d)

In pāda d, Nm 336,8-337,2: "He does not construct, generate, produce, initiate, or bring into full manifestation either a conceptual proliferation of craving or a conceptual proliferation of wrong views; thus, he is 'imagination-free' (***na kappiyo***)," *taṇhā,kappaṁ vā ditthi,kappaṁ vā na kappeti na janeti na sañjaneti na nibbatteti nâbhinibbattetī ti* ***na kappiyo****.*

(7) ***na patthiyo*** (914d)

In pāda d, Nm 337,9-23: "Longing is what craving is called. The one in whom this longing is abandoned ... burnt away by the fire of knowledge, is called '**one who yearns not'**," *patthanā vuccati taṇhā. yass'esā patthanā pahīnā ... ñāṇ'agginā daḍḍhā, so vuccati* ***na patthiyo****.*

SnA 561,26 f: "**not yearning** (***na patthiyo***) means one who is devoid of craving (*nittaṇho*). For craving is called 'longing' (*patthiyā*) because it longs (*patthiyati*). One who does not have that longing is 'one

[41] For such Eastern features, see Sn:N n**7**.

[42] H Jacobi, *Jaina Sutras*, Part I, SBE Volume 22, Oxford, 1884.

[43] Norman, "Middle Indo-Aryan Studies XV," *J of the Oriental Institute* (Baroda) 29, 1979c:42-49 (= *Collected Papers* II, 1991f:119-127).

who is free from longing.'" ***na patthiyo*** *ti nittaṇho, tanhā hi patthiyatī ti patthiyā, nâssa patthiyā ti na patthiyo ti.*

(8) ***nûparato*** (914d)

In pāda d, SnA 561,24-26: "'**Not stopped** means that he is unlike a good worldling or a practitioner on the path is endowed with stopping (at the unwholesome)," ***nûparato*** *ti puthujjana,kalyāṇaka,sekhā viya uparati samaṅgī pi na hoti.*

According to Nm 337,2-8 ***uparato*** means broadly such as to "(take) delight" (*rajjanti*) like "all the worldlings" (*sabbe bāla,puthujjanā*). Thus, rather "one should dwell as an arhat would be distant from, detached from, abstaining from, refraining from, gone out from, released from, completely freed from, utterly without any bond" (*arahā ārato assa virato paṭivirato nikkhanto nissaṭṭho vippamutto visaṁyutto*) "with a mind made boundless" (*vimariyādi,katena cetasā vihareyya*).

For the sandhi of *-a* + *u-* > *-ū-* in ***nûparato*** see *yassûbhayante,* "for whom both extremes" **801**.

3 Commentarial notes on the Mahā Viyūha Surra

3.1 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, "**896**," meaning Sn verse 896. The sentences in **bold** are quotes from the Sutta itself.

3.2 Introduction

On the Sutta's origin, see 1.2.1.

895 f

Dispute and its fruits

(1) **SnA 557**,23-558,1: Now, those theorists who assert, "**This alone is truth**" (895a), also win praise sometimes and somewhere. However, this praise, a fruit of their debate, is slight, unable to allay lust and other defilements; much less can blame, the second fruit of their debate, do so. Therefore, showing this point, in the answer he first says: **This (praise) is slight, insufficient for (inner) peace; I say these are the 2 fruits of disputes**[44] (896ab).

Here, I say, the 2 fruits of disputes are blame and praise, or their counterparts such as victory and defeat. **Having seen this** (896c): having seen too the danger in the fruits of disputes, "Blame is simply undesirable, while praise is not sufficient to bring peace," [one should not dispute,] seeing security as the ground of non-dispute: **seeing security that is the ground of non-dispute** (896d).

(2) **Nm 306**,3-7: **I say there are 2 fruits of disputes** (896b): There are 2 fruits of quarrels over views, arguments over views, contention over views, disputes over views, strife over views: victory and defeat, gain and loss, fame and ill-fame, praise and blame, pleasure and pain, joy and dejection, the desirable and undesirable, satisfaction and aversion, elation and misery, attachment and hostility.

897

(1) **Whatever conventions that arise** (897a)

[44] In this context what is meant by *vivāda* is intellectual disputes rather than disputes over possessions or privileges. (SnA 557)

SnA 558,1-7: Thus, not disputing, the verse says: "**Whatever conventions that arise**." Here, **conventions** means views; **amongst worldlings** (897a): arising from worldlings.

Why would one uninvolved become involved (897c): With what should he get involved, what single thing among form and the rest, which is an involvement in the sense of a thing to be approached—or for what reason should he become involved—**when he has no preference for the seen or the heard?** (897d): when he has no affection for [the doctrines of] purity through what is seen and heard?

(2) **When he has no preference for the seen or heard** (897d)

Nm 308,27-309,5: **When he has no preference for the seen or the heard**: when he seeks neither the seen nor the heard … nor purification through the seen or heard, neither in the sensed nor purification through the sensed; when he does not arouse desire, does not arouse affection, does not arouse attachment to them.[45]

898

Those who take moral conduct as supreme (898a)

(1) **SnA 558**,7-11: Speaking here of outsiders, the verse says: "**Those who take moral conduct as supreme**." This is its meaning: Those who take moral conduct as supreme are those who conceive moral conduct itself to be supreme, who assert that purity is to be achieved merely by self-control.

By taking up an observance (898b) such as the elephant observance and so forth—they settle on it. **Here itself** (898c): in the view.

They are led back to existence (898d): They speak while clinging to existence, while **claiming to be skilful** (898d), asserting: "We are skilled [experts]."

(2) **Nm 309**,21-310,7: **Those who take moral conduct as supreme**: There are some recluses and brahmins who assert that moral conduct is supreme. They speak of purity … release through mere moral conduct, through mere self-control, through mere restraint, through mere non-transgression. An example is (the wanderer) Samaṇa,maṇḍikā,putta, who said:

"Carpenter, when an individual has attained 4 qualities, I declare that he is accomplished in the wholesome, perfectly wholesome, attained to the supreme attainment, an invincible recluse.[46] What are the four? Here, he does no bad bodily deed; he utters no bad speech; he has no bad thoughts; and he does not earn a living through bad livelihood." (M 78)[47]

899

Falling away

(1) **SnA 558**,12-20: Among those who regard moral conduct as supreme, there may be one practising in such a way who has fallen away. This is the meaning of the verse: **If he has fallen away from rituals and**

[45] *Khantiṁ akubbamāno chandaṁ akubbamāno pemaṁ akubbamāno rāgaṁ akubbamāno*. Although all eds, SnA and Nm read the object as *khantiṁ*, the gloss in SnA (*diṭṭha,suta,suddhīsu pemaṁ akaronto*) and Nm explanation here suggest that the object may originally have been *kāntiṁ* (Skt *kāntim*), "liking, attachment," which corresponds more closely to such words as *chanda*, *pema*, and *rāga*. Jayawickrama (PBR 1,3 1976:142) notes that Bodhisattvabhūmi has *drṣṭaśrute kāntim asamprakurvan*. Jayawickrama retains *khantiṁ* in his Sn ed but tr the line thus: "not forming any attachment to the seen and the heard" (Sn:J 349 ad **897**).

[46] "Perfectly wholesome, … invincible recluse," *sampanna,kusalaṁ parama,kusalaṁ uttama,pattipattaṁ samaṇaṁ ayojjhaṁ.*

[47] **M 78**,5/2:24,7-9 (SD 18.9).

vows (899a) because he has been dissuaded by others or is incapable of them, **he trembles having failed in his deeds** (898b), in that action of rituals and vows, or in meritorious mental formations and so forth.

And not only does he tremble, but **he longs and yearns for purity** (898c) through rituals and vows, and chatters about it. In what way? **Like one losing a caravan far from home** (898d): as one dwelling far from home who has lost his caravan yearns for his home or his caravan.

(2) **Nm 311**,13-312,5: **If he has fallen away from rituals and vows** (899a): There are 2 causes by which one falls away from rituals and vows: because of dissuasion by others or because of one's own inability.

How does one fall away because of dissuasion by others? Another convinces one: "That teacher is not omniscient; that teaching is not well taught; that group is not practising properly; that view is not auspicious; that practice is not well laid out; that path is not liberating. There is no purity, no purification, … ." Being dissuaded, one falls away from that teacher … one falls away from that path.

How does one fall away because of one's inability? Being incapable of moral conduct, one falls away from moral conduct; being incapable of observances, one falls away from observances; being incapable of rituals and vows, one falls away from rituals and vows.

900

Living detached

(1) **SnA 558**,20-27: This verse speaks of the noble disciple **having abandoned all rituals and vows** (900a), the cause for those taking moral conduct as supreme to tremble. Here, **blameworthy and blameless**: all unwholesome and mundane wholesome.

Yearning for neither purity nor impurity (900c): not yearning for this purity consisting in the 5 strands of sensual pleasure and so forth, and impurity distinguished into the unwholesome and so forth; **let one live detached** (900d): one should live detached from purity and impurity.

Not grasping peace (900d): not having grasped a view.

(2) **Nm 313**,11-314,16: **Having abandoned all rituals and vows** (900a): Having abandoned all [views of] purity through rituals, all [views of] purity through vows, all [views of] purity through rituals and vows.

Yearning neither for purity nor impurity (900c): Those who yearn for impurity yearn for unwholesome qualities, the 5 strands of sensual pleasure, the 62 speculative views, even the wholesome qualities pertaining to the 3 realms of existence. Good worldlings who yearn for purity yearn to enter upon the fixed course.[48] Learners yearn for the supreme state, arhathood.

Those who have attained arhathood do not yearn for the 5 strands of sensual pleasure ... or even the supreme state, arhathood. Arhats have transcended yearning; they do not yearn for either progress or decline. They have lived the spiritual life ... for them there is no more cyclic existence, *saṁsāra*, with birth, old age, and death.

Let one live detached (900d): One should desist from, abstain from, refrain from purity and impurity.

Not grasping peace (900d): It is the 62 speculative views that are called peace; not grasping the peace of views, not seizing them, not adhering to them.

901

Dependent on loathsome austerity

(1) **SnA 558**,27-559,1: Having shown the distress of outsiders—those who settle on the doctrine of moral conduct as supreme and the doctrine of purification by self-control—and having shown the conduct of the

[48] *Niyām'āvakkantiṁ*: attainment of the path of streamwinning.

arhat who has abandoned rituals and vows, now, showing in another way to the outsiders who hold the doctrine of purification, he speaks the verse, "Dependent on austerity or scrupulousness." This is its meaning: There are other recluses and brahmins, **dependent on loathsome austerity**[49] (901a), on austerity aimed at immortality,[50] or on a certain position among the views of purity through what is seen and so forth; or **running onward** through the view of non-doing, **they declare purity** (901c), **(still) not rid of craving for various states of being** (901d)—they assert it, they expound it.[51]

(2) **Nm 315**,1-17**. Dependent on loathsome austerity** (901a): There are some recluses and brahmins who assert loathsome austerity, who take loathsome austerity as the essence, who rely on loathsome austerity.[52]

Running onward, they declare purity (901c): There are some recluses and brahmins who assert running onward. Who are these recluses and brahmins? Those recluses and brahmins who hold to ultimate purity, the view of purification through samsara, the view of non-doing, of eternalism. They assert purity ... release in samsara (itself).

902

(1) **SnA 559**,1-12: **For one who desires there are yearnings** (902a): This is the drift: Among those declaring purity who are not rid of craving—even one who thinks of himself as having attained purity—because they are not rid of craving for those various states of existence, they have repeated longings for this or that object. For when craving is indulged it only fosters craving. Not only does he have longings but **trembling too over the imagined** (902c), that is, there is trembling over the objects formed by him because of craving and views.[53]

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[49] Foll Ee *tapûpanissāya jigucchitaṁ vā*. Nm: Be Ce Se *tamûpanissāya* and their text. However, as Norman points out (Sn:N 350), the explanation in Niddesa (*tapo,jiguccha,vādā tapo,jiguccha,sārā tapo,jiguccha,nissitā*) points to ***tapûpanissāya*** as the correct reading. This is confirmed by NmA 2:367, cited just below in n9. Jayawickrama is ambiguous: he reads *tamūpanissāya* but translates "Depending either on it (austerity), which is despised … ." Paññobhāsa, taking *tamûpanissāya* as a *sandhi* of *tamo upanissāya*, renders "Depending upon ignorant darkness," but there is no Comy support for this and it is not idiomatic. *Jigucchitaṁ* can be understood as a past participle used as a noun. On "loathsome austerity or ascetic loathsomeness": see Grammar Notes 2 (901).

[50] *Amara,tapaṁ*. This split compound occurs at S 1:103,19 (with the wrong reading *aparaṁ tapaṁ*). SA 1:169,18-20 explains the term as meaning "devotion to self-mortification, stringent austerity practiced for the sake of the immortal state" (*amara,tapaṁ amara,bhāv'atthāya kataṁ lūkha,tapaṁ, atta,kilamathānuyogo*). Cf **249**d *ye vâpi loke amarā bahū tapā*. See S:B 411 n263.

[51] Norman suggests amending the Sn text to read *uddhaṁ,sara,suddhim,* and tr: "They speak of purity by means of continuing further," (Sn:N 369 n901) but neither Nm nor SnA supports this. See **M 102**/2:232,14-16 "All these venerable recluses and brahmins, pointing upwards, speak only of attachment" (*sabbe pi'me bhonto samaṇa,brāhmaṇā uddhaṁ,sarā āsattiṁ,yeva abhivadanti*), glossed by MA 4:21,18 f: "'**Flowing upwards**' means: the doctrine of the future cycle of rebirths is called 'upwards'; the meaning is that they move with the doctrine of the future cycle of rebirths" (***uddhaṁ,sarā*** *ti uddhaṁ vuccati anāgata,saṁsāra,vādo, anāgataṁ saṁsāra,vādaṁ sarantī ti attho*). We should read with Be Ce Se *bhavâbhavesu avīta,taṇhāse suddhim-anutthunan ti vadanti kathentī ti,* "'Not rid of craving for various states of existence, they praise purification' means: they state, they speak [of it]." Ee omits *suddhim* here. DOP lists two homonyms for *anutthuṇāti*, *anutthunāti*: (1) [related to BHS *anustanayati*] "wails, deplores, laments (for)"; (2) [also *anutthavati*] "praises, speaks of repeatedly." The former is at **827**, and as *anutthuṇanto* **586.** SnA gloss *vadanti kathenti* (with more synonyms in Nm) indicates the 2nd meaning.

[52] NdA 2:367,18-20: "**Who assert loathsome austerity**: whose doctrine is revulsion toward evil by means of austerity, physical torment, and so forth. **Who take loathsome austerity as the essence**: who take the essence to be revulsion by means of that austerity."

[53] Reading with Ce: *Saṁvedhitañ câpi pakappitesu, taṇhā,diṭṭhīhi c'assa pakappitesu vatthūsu saṁvedhitam pi hoti*. Ee *taṇhā diṭṭhi c'assa* should be corrected accordingly.

But for one rid of craving for various states of existence, **for one with neither dying nor arising here**, **why would he tremble, what would he long for?** (902cd). This is the connection of this verse. The rest should be understood in the way stated in the (Mahā)Niddesa.

(2) **Nm 316**,9-23: **For one who desires there are yearnings** (902a): It is craving that is called yearning. **For one who desires**: for one who wants, one who wishes, one who hankers, one who longs. **Yearnings**: It is craving that is called yearning.

Trembling too over the imagined (902b): There are 2 kinds of mental formulation, mental formulation due to craving and mental formulation due to views. They tremble when they are anxious about being deprived of an object taken as "mine"; they tremble when being deprived of it; they tremble after they have been deprived of it. They tremble when they are anxious it will deteriorate; they tremble when it is deteriorating; they tremble when it has deteriorated.

(3) **Nm 316**,24-317,13: **But for one with neither dying nor arising here** (902c): This is the arhat, one whose influxes have been destroyed, for whom there is no going or coming, no going in time, no various states of existence, passing away and rebirth, production and dissolution, birth, old age, and death; for whom these have been abandoned ... burnt up by the fire of knowledge.

Why would he tremble, what would he long for? (902d): Through what lust would he tremble, through what hatred, what delusion, what conceit, what view, what restlessness, what doubt, what latent tendencies? Those mental formations have been abandoned, and because they have been abandoned, on account of what destination would he tremble, when there is no cause or condition through which he might become a hell being ... one who is neither-percipient-nor-non-percipient?

903

SnA 599,13: This is the question.

Nm 318,10-17 (ad **903cd**):

"'Which of these statements is true?' (903c)**:** Which statement of these recluses and brahmins is true, real, actual, factual, authentic, and unerring?—that is the meaning of 'which of these statements is true?'."

"'For they all claim to be skilful' (903d): All these recluses and brahmins claim to speak what is skillful, claim to speak what is wise, claim to speak what is stable, claim to speak what is logical, claim to speak what is causal, claim to speak what is characterized by truth, claim to speak what is reasoned, and claim to speak what is grounded, according to their own specific view—that is the meaning of 'for they all claim to be skilful'."

904

SnA 559,14-17: Now, since not even one of their assertions here is true, he spoke this answer, "**They say their own teaching is complete**," (904a), showing that they simply assert their positions as mere views. Here, **what they suppose** (*sammuti*) (904d) means views.

905

SnA 559,17-24: Thus, when they say their own teaching is complete and that the teaching of another is inferior, for each one, the verse says, **if one is inferior when disparaged by another** (905a). This is the meaning: "If one were inferior because one is criticized by another, **no one would be distinguished** (905b) —foremost—**among the teachings** (905b). For what reason? **For they each say the other's teaching is inferior, while firmly declaring their own."** (905cd)

906

(1) **SnA 559**,24-31: And what is more, the verse says, "**And their veneration of their own teaching**"[54] (906a). This is its meaning: And as those sectarians praise their own ways, just so is **their veneration of their own teaching**. For they exceedingly honour their teachers and so forth. If they were the standard in this matter, in such a case **all their claims would surely be true** (906c). For what reason?

Since for them purity is theirs alone (906d): Purity is not achieved elsewhere, nor in the supreme sense; for those whose minds are led in dependence on others have merely grasped a view about the self.

(2) **Nm 320**,24-321,3: **And their veneration of their own teaching** (906a). What is veneration of one's own teaching? One honours, reveres, esteems, and venerates one's own teacher thus: "This teacher is omniscient." One honours one's own teaching, view, group, practice, path thus: "This path is liberating."

907

(1) **SnA 559**,31-560,7: But in the opposite case, that of a brahmin in the sense that he has expelled evil,[55] the verse states, **for a (true) brahmin there is no being led by others** (907a). This is its meaning: Because he has clearly seen in accordance with the principle "All conditioned things are impermanent" and so forth, there is no knowledge to be brought to a brahmin by others, no selecting among teachings, among views, and grasping tightly, [with the conviction]: "This alone is truth." For this reason he has overcome quarrels about views, and he does not regard another teaching as supreme, a teaching apart from the establishments of mindfulness and so forth.

(2) **Nm 321**,24-323,2: **For a (true) brahmin there is no being led by others (907a)**: A brahmin is not led by others; he does not attain through others, is not dependent on others, is not bound to others, but knows and sees, unconfused, clearly comprehending, mindful. There is no being led [to see] "All conditioned things are impermanent" ... "Whatever is subject to arising is entirely subject to cessation." Since he does not regard another teaching as supreme: He does not regard another teacher, teaching, group, view, practice, path as foremost ... most excellent, apart from the establishments of mindfulness ... the noble eightfold path.

908

(1) **SnA 560**,6-17: The significance and meaning of the verse [beginning] "'**I know'**" is as follows: A brahmin in the supreme sense does not regard another teaching as supreme; but the sectarians, knowing and

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[54] As in text, so in Nm and SnA we should read with Ce Ee Se *sadhamma,pūjā* as against Be *saddhamma,pūjā*.

[55] *Bāhita,pāpattā brāhmaṇo*. Here a "brahmin" refers to the arhat. **Sabhiya S** (Sn 3.6) gives this etymology from *bāhita,* the stem of the verbal root √*BĀH*, "to ward off": *bāhetvā sabba,pāpakāni ...* ***brahmā*** (Be ***brāhmaṇo***), "having ward off all evils, one is a brahmin [brahma]" (Sn 519ad). Here Norman notes, "The pun on *bāhetvā* and *brahmā* only works in a [non-Sanskrit] dialect where *br-* has become *b-*, turning *brāhmaṇa* into [Prakrit] **bāhana*.[55] We know that this was the original situation in this verse from the fact that *br-* does not make position here." (Sn:N 269 n519). The form *bāhetvā* recurs in **519** and Dh 267[55]; *bahitvā*, at U 4.8* (SD 49.23); S 6.3/1:141,23 (SD 12.4). With Sanskritization of the texts, the pun was obscured. In a similar way, the texts and Comys relate ***samaṇa*** to the verbal root √*SAM* (Skt *śam*), "to calm down, to become still." Thus, "one is a *samaṇa* because one has stilled evil," *samaṇa samitattā pāpānaṁ 'samaṇo' ti pavuccati,* Dh 265; "because of having stilled evil, one is a *samaṇa," samite,pāpattā samaṇo,* VA 1:111; also DhA 3:184, MA 1:314, 327, AA 2:286, SnA 425,28). With Sanskritization it is related to the root *śram*, "to strive"; the connection between *śramaṇa* and *śamita* is then less apparent.

seeing through the knowledge of others' minds and so forth, and asserting, "**I know, I see, it is just so**" (908a), fall back on purity through a view.

Why? Because even if one among them has seen some matter as it actually is with the knowledge of others' minds and so forth, what good is this to himself?[56] What is achieved by this seeing? Has he accomplished the full understanding of suffering, or the abandoning of its arising, or anything else? Since in all respects they have bypassed the noble path, those sectarians assert purity by another. Or those sectarians, having bypassed the Buddha and so forth, assert **purity by another**.

(2) **Nm 323**,11-324,24: Saying, "**I know, I see, it's just so**" (908a): "I know with the knowledge of others' minds, or I know with the knowledge that recollects past abodes. I see with the physical eye, or I see with the divine eye. It is just like this, this is true, actual, real, accurate, undistorted." Some here fall back on purity through a view: Some recluses and brahmins fall back on purity ... release through a view, the view: "The world is eternal" ... "A tathāgata neither exists nor does not exist after death: this alone is true, anything else is false."

What good is this to oneself? (908c): There is no full understanding of suffering, no abandoning of its arising, no cultivation of the path, no realization of the fruit, no eradication of lust, hatred, delusion, and other defilements, no ending of the round of *saṁsāra*.

Overlooking it (908d): Those sectarians have bypassed, overshot, overlooked the path to purity, the path to purification, the path to cleansing. They assert purity by another: They assert purity ... release apart from the foundations of mindfulness ... the noble eightfold path. Or alternatively, the buddhas, their disciples, and pratyekabuddhas have bypassed, overcome, transcended the impure path of those sectarians, and they assert purity ... release by means of the 4 foundations of mindfulness ... the noble eightfold path.

909

(1) **SnA 560**,17-23: The significance and meaningof the verse (beginning) "**Seeing, a person**" (909a) are as follows: And what is more, when he has seen with the knowledge of others' minds and so forth, seeing, a person will see name-and-form, but nothing beyond that. Having seen, it is just these names-and-forms that he will know as permanent or as happiness, but not otherwise. Seeing thus, granted, lets him see much or little of name-and-form as permanent and as happiness, the skillful say purity is not won in that way, by his seeing in such a way.

(2) **Nm 325**,1-7: **Seeing, a person will see (only) name-and-form** (909a): Seeing with the knowledge of others' minds or with the knowledge that recollects past abodes, or seeing with the physical eye or with the human eye, one will likely see name-and-form as permanent, happiness, and self; one does not see the arising, passing away, gratification, danger, and escape from those things.

910

(1) **SnA 560**,23-561,5: The significance and meaning of the verse (beginning) "**Seeing, a person**" (909) are as follows: Although there is no purity by such seeing, a dogmatist who asserts, "**I know, I see, it is just so**," (908a), or a dogmatist who, on the basis of seeing, falls back on purity through a view and says, "This alone is truth," is **not easily disciplined** (910a), **one holds an imagined view** (910b).

[56] SnA does not explain *tumassa*. It is a by-form of *attā* in the genitive singular. The derivation is *ātmā* > *ātuma* > *tuma,* "the self, oneself" (Sn 890, 908; V 2:186,31).

Claiming that the good is (only) in what he depends on (910c), in a certain teacher and so forth, as a proponent of purity, thinking of himself thus, "I am one whose doctrine is purified, whose seeing is purified," he saw things that way there:[57] he saw without distortion right there in his own view. The drift is this: "He saw this matter in just the way his view occurs; he does not wish to see otherwise."

(2) **Nm 326**,6-327,8: **A dogmatist is not easily disciplined** (910a). A dogmatist is one who holds that "The world is eternal" … "A tathagata neither exists nor does not exist after death: this alone is true, anything else is false."

Not easily disciplined: A dogmatist is not easily disciplined, is hard to convince, hard to make reflect, hard to make consider, hard to instill confidence in. One preferring a constructed view: He goes about preferring—giving precedence to—a view that has been constructed, composed, and established.[58] He saw things that way there: He saw as true, actual, real, accurate, undistorted through his own view, his own opinion, his own preference, his own belief.

911

(1) **SnA 561**,5-13: Thus, while the sectarians are predisposed to a constructed view, having understood —having known[59]—a brahmin does not take up mental constructs ... nor a kinsman of knowledge: he is not bound to craving or views by the knowledge of the meditative attainments.

Conventional views (911c): opinions arising from worldlings. While others grasp:[60] that is, while others grasp hold of those opinions.

(2) **Nm 327**,16-328,27: **A brahmin falls not for what is regarded as imagined** (911a): Having understood, having known, having assessed, having scrutinized, having clarified, having recognized, "All conditioned things are impermanent" ... "Whatever is subject to arising is all subject to cessation," a brahmin does not enter upon, does not take up, does not grasp, does not seize, does not adhere to on account of either craving or views.

He follows no views (911b): For him, the 62 views have been abandoned ... burnt up by the fire of knowledge; hence he does not go by a view nor does he fall back on a speculative view as the essence. He is not a kinsman of knowledge: He does not create a bond to craving or a bond to views on account of the knowledge of the 8 meditative attainments or the 5 superknowledges.

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[57] *Tattha tath'addasā so*, Norman tr "[saying] he saw reality there," and Paññobhāsa, "who has seen 'reality' there." Here, however, *tath*– is a truncated form of *tathā*, an adverb, not an accusative object, thus indicating the manner in which he sees. SnA glosses with "He saw it just so," *tath'eva naṁ addasa*.

[58] Following Nm:Ee 326,13 glosses: "***Pakappitaṁ diṭṭhi purekkharāno*** means: carrying forward and putting before one a view that has been constructed, fully fabricated, and established," ***pakappitaṁ diṭṭhi purekkharāno*** *ti pakappitaṁ abhisaṅkhataṁ saṇṭhapitaṁ diṭṭhiṁ purakkhato purato katvā carati*. Be Ce Se differ slightly.

[59] SnA:Be *saṅkhā ti saṅkhāya jānitvā ti attho*. Ce and Ee have *saṅkhanti*. Sn:N 354 writes that *saṅkhaṁ* is a present participle explained as an absolutive, but he admits *saṅkhā* may be accepted as the reading, in which case it is a truncated absolutive—which we should accept. Nm just below confirms the absolutive with its register of synonyms: *saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṁ katvā*.

[60] Be *uggahaṇanti manne*, Ce *uggaṇhanti manne*, Ee *uggahaṇanta-m-anne*; the last is supported by SnA:Ce. The Ce reading, being a normalization, is hypometrical, ie, missing a syllable. Norman suggests reading *uggahaṇantam*, understood as a middle-voice imperative, but Comy does not support this. Nm uses the present tense verb: Be Se *uggahaṇanti mañña*, and Ce *uggaṇhanti mañña*. Thus on these readings the –*m*– can be understood simply as a conjunct consonant, a syllable that joins parts of words together.

Conventional views (911c): common opinions, the 62 speculative views. He maintains equanimity while others grasp these views. Others grasp, seize, adhere to them by way of craving and by way of views. But the arhat maintains equanimity; he does not grasp, does not seize, does not adhere.

912

(1) **SnA 561**,12-16: And what is more, the next verse says, "**having undone the knots**" (912a). Here, **not grasping** (912d): devoid of grasping; there is no grasping for him, or he does not grasp, hence he is "not grasping."

(2) **Nm 329**,5-23**. Having undone the knots** (912a)**:** There are 4 knots: the bodily knot of covetousness, the bodily knot of ill will, the bodily knot of attachment to rituals and vows, and the bodily knot of dogmatic adherence to truth claims. Attachment to one's own view is the bodily knot of covetousness. Resentment, bitterness, ill will toward the doctrines of others is the bodily knot of ill will. Seizing upon one's own moral conduct, observances, or rituals and vows is the bodily knot of attachment to rituals and vows. One's own view is the bodily knot of adherence to truth claims.

Why is this called "the knot of grasping"? Through these knots one takes up form, feeling, perception, mental formations, and consciousness; one takes up a destination, a rebirth, conception, existence, the round of *saṃsāra*; one clings to them, grasps them, seizes upon them, adheres to them. Hence this is called *the knot of grasping*.

(3) **Nm 329**,24-330,24: **The sage takes no sides when disputes arise** (912b): When disputes have arisen among those motivated by desire, hatred, delusion, or fear, he is not motivated by desire, hatred, delusion, or fear. He does not proceed because of lust, hatred, delusion, conceit, views, restlessness, doubt, or the latent tendencies. He is not moved, led, swayed, carried off by divisive teachings.

Peaceful (912c): Peaceful through the calming down of lust, hatred, delusion, anger ... the calming down of all unwholesome mental formations. These have been stilled, allayed, quenched, banished, silenced; hence he is peaceful, calm, quenched.

Equanimous (912c): The arhat possesses the 6-factored equanimity; having seen a form with the eye, having heard a sound with the ear ... he is neither joyful nor dejected but dwells in equanimity, mindful and clearly comprehending.

Not grasping while others grasp (912d): While others are grasping by way of craving and by way of views, the arhat maintains equanimity and does not grasp, does not seize, does not adhere.

913

(1) **SnA 561**,15-20. And what is more, the next verse says, such a one **having given up past influxes** (912a): defilements capable of arising with past forms and so forth as objects.[61]

Not making new ones (913a): those capable of arising with present forms and so forth as objects.

Free of self-reproach (913d): he has nothing to reproach of himself because of what he has done or failed to do.

[61] This means that, psychologically, defilements of the past will always be with us, and will rearise with the right conditions. We can and must identify these conditions and work to weaken or precent them. This becomes easier when we attain the path, and are finally free from all defilements with the attaining of arhathood.

(2) **Nm 331**,1-29**: Having given up past influxes**: It is past form, feeling, perception, mental formations, and consciousness that are called past influxes. Having abandoned defilements that might have arisen in regard to those past conditioned things, [it is said] "having given up past influxes."

Not making new ones (913a): New ones are present form ... consciousness. Not creating desire, affection, lust in regard to present conditioned things.

He follows not desire (913b): He is not motivated by desire, hatred, delusion, or fear. He does not proceed because of lust, hatred, delusion, conceit, views, restlessness, doubt, or the latent tendencies. He is not moved, led, swayed, carried off by divisive teachings.

Nor is he a dogmatist (913b): he is not a dogmatist who holds, "The world is eternal" ... "A tathagata neither exists nor does not exist after death: this alone is true, anything else is false."

(3) **Nm 331**,30-333,2: **Free of self-reproach** (913d): One reproaches oneself for (any of) 2 reasons: because of what was done and because of what was not done. How so? One reproaches oneself when one thinks:

"I have engaged in bodily misconduct; I have not engaged in bodily moral conduct;

I have engaged in verbal misconduct; I have not engaged in verbal moral conduct.

I have engaged in mental misconduct; I have not engaged in mental moral conduct."

Or else regret arises when one thinks: "I have not fulfilled moral conduct, guarding the sense-doors, moderation in eating, devotion to wakefulness, mindfulness and clear awareness, the 4 foundations of mindfulness … the noble eightfold path.

I have not fully understood suffering, abandoned its arising, cultivated the path, and realized cessation."[62] Thus one reproaches oneself.

914

(1) **SnA 561**,20-27: And being thus free of self-reproach, the next verse says: "**Free from all states**" (914a). Here, **all states** are the teachings of the 62 views; **from whatever is seen** (914b), distinguished in such ways.[63]

Not given to imagination (914c): He does not create the 2 kinds of mental constructs. [911 (2)]

Endowed with stopping (the unwholesome) (914c): unlike good worldlings and trainees who do not possess [the factors] of stopping (in delighting in the unwholesome).

Not yearning (914d): he is without craving. The rest has already been clarified here and there, so it is not explained.

(2) **Nm 333**,14-334,10**. He is free from all states** (914a): It is Māra's army that is called the army (*senā*). Māra's army is bodily misconduct, verbal misconduct, mental misconduct, lust, hatred, delusion, anger, hostility, abuse, rudeness, envy, miserliness, hypocrisy, deceitfulness, obstinacy, ferocity, conceit, arrogance, vanity, and heedlessness; covered over by all defilements, all misconduct, all disturbances, all fevers, all afflictions, all unwholesome mental formations. When all Māra's army and all the hordes of defilements have been vanquished, defeated, demolished, decimated, and overturned by the 4 noble paths, one is said to be a destroyer of the army (*viseni,bhūto*). He is then remote from the seen, remote from the heard, remote from the sensed, remote from the cognized.

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[62] Note here the truth sequence of the practice, ie, 1-2-4-3: **Mahā Saḷ-āyatanika S** (M 149,11 etc) + SD 41.9 (2.4); SD 53.26 (2). For the better known "teaching sequence," see SD 1.1 (6.2.2.2).

[63] *Sa sabba,dhammesu viseni,bhūto*. This expression, it seems, plays on two meanings of *dhammā*: doctrinal teachings—glossed as the 62 views—which conforms to the overarching theme of this Sutta; and phenomena in the broad sense, elaborated by way of the seen, heard, and sensed. The expression occurred earlier in **793**a, where it is also connected with *the seen, heard, and sensed*.

(3) **Nm 334**,11-24: **With his burden laid down** (914c). There are three burdens: the burden of the aggregates, the burden of the defilements, and the burden of mental formations. What is *the burden of the aggregates*? The form ... consciousness that are [picked up] at conception. What is *the burden of the defilements*?

Lust, hatred, delusion, anger … all unwholesome mental formations. What is *the burden of mental formations*? Meritorious volitional activity, demeritorious volitional activity, and imperturbable Volitional activity. Since these three burdens have been abandoned, cut off at the root, made like a palm stump, eliminated so they are no more subject to future arising, he is said to have dropped the burden.

(4) **Nm 336**,24-337,13: **Not given to imagination, endowed with stopping (the unwholesome), not yearning** (914d), since mental construction due to craving has been abandoned and mental construction due to views has been relinquished.

Endowed with stopping (914d): All foolish worldlings are excited by lust. Good worldlings and the 7 trainees desist, abstain, refrain in order to attain what has not yet been attained, achieve what has not yet been achieved, realize what has not yet been realized.

The arhat has already desisted, abstained, refrained; now detached, he dwells with a mind rid of boundaries.

Not yearning (914d): It is craving that is called yearning, and that has been abandoned ... burnt up by the fire of knowledge.

(5) **SnA** 561,26-30: Thus he concluded the teaching with its culmination in arhathood.

At the conclusion of the teaching, there was a breakthrough similar to that described in connection with **the Purā,bheda Sutta**, the discourse on the breakup (Sn 4.10).[64]

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[64] Sn 4.10/848*-861*/166-168.

Mahā,viyūha Sutta

The Greater Discourse on the Battle Array

Sn 4.13

1 *ye kec'ime diṭṭhi,paribbasānā*[65]
idam eva saccan ti vivādayanti
sabbe'va te nindam anvānayanti
atho pasaṁsam pi labhanti tattha **895**

"Those who are stuck in these views,
who dispute, saying, 'This alone is truth':
do all of them receive only blame,
or do some there also win praise? **[175]**

2 *appaṁ hi etaṁ na alaṁ samāya*
duve vivādassa phalāni brūmi
Etam pi disvā na vivādayetha
khemâbhipassaṁ avivāda,bhūmiṁ **896**

This (praise) is slight, insufficient for (inner) peace,
I say these are the 2 fruits of disputes.
Having seen this, one should not dispute,
seeing security that is the ground of non-dispute.

3 *yā kāc'imā*[66] *sammutiyo puthujjā*
sabbā'va etā na upeti vidvā
anūpayo so upayaṁ kimeyya
diṭṭhe sute khantim akubbamāno **897**

Whatever conventions that arise amongst worldlings,
the wise do not associate with any of them.
Why would one uninvolved become involved
when he has no preference for the seen or heard?

4 *sīl'uttamā saññamen'āhu suddhiṁ*
vataṁ samādāya upaṭṭhitāse
idh'eva sikkhema athassa suddhi[67]
bhavûpanītā kusalā vadānā **898**

Those who take moral conduct as supreme
speak of purity by taking up an observance.
Let us then train ourselves for purity here itself—
they are led back to existence, claiming to be skilful.[68]

5 *sace cuto sīla,vatāto hoti*
pavedhatī[69] *kamma,virādhayitvā*
pajappatī patthayatī ca suddhiṁ
satthā'va hīno pavasaṁ gharamhā **899**

If he has fallen away from rituals and vows,
he trembles having failed in his deeds;
and he longs and yearns for purity,
like one losing a caravan far from home.

6 *sīla-b,bataṁ vā'pi pahāya sabbaṁ*
kammañ ca sā.vajja,na,vajjam etaṁ
suddhiṁ asuddhin ti apatthayāno
virato care santim anuggahāya **900**

Having abandoned all rituals and vows,
and those deeds, blameworthy and blameless, **[176]**
yearning for neither purity nor impurity,
let one live detached, not (even) grasping peace.

7 *tam ūpanissāya*[70] *jigucchitaṁ vā*
athavā'pi diṭṭhaṁ va sutaṁ mutaṁ vā

Dependent on loathsome austerity, or
on what is seen, heard, or sensed,

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[65] *Diṭṭhi* in *diṭṭhi,paribbasānā* is mc [**895a** n], also at **878a** Cūḷa,viyūha S (SD 65.20).

[66] Only Ee *ye kec'ime.*

[67] Norman prefers the reading ***suddhi*** here in place of *suddhiṁ*, found in all editions, "and to take it as the subject of *assa,* which I interpret as the optative of the verb *as-* ('to be'), rather than the genitive of the pronoun." (Sn:N 368 n898)

[68] Jayawickrama (Sn:J 350) reads this line as *bhav'upanītā kusalā vadānā,* and tr it as "being drawn to becoming, claiming themselves to be experts say … ."

[69] Be Se so; Ce Ee *sa vedhati*.

[70] Be Ce Se *tam-ūpanissāya*. Reading Ee *tap-ûpanissāya*, followed by Norman: "On the assumption that *tapûpanissāya* is for *tapaṁ upanissāya* (cf **292b**), we have the sandhi of *-aṁ* + *u* > *-ū-* [cf n**972**]" (Sn:N 370 n901; also Dh:N 350). Further see Sn:B n1961.

uddhaṁ,sarā suddhim anutthunanti running onward, they declare purity,
avīta,taṇhāse bhavâbhavesu **901** (still) not rid of craving for various states of being.

8 *patthayamānassa hi jappitāni* For one who desires there are yearnings,
pavedhitaṁ vâpi pakappitesu trembling too over the imagined.
cutûpapāto idha yassa n'atthi But for one with neither dying nor arising here,
sa kena vedheyya kuhiṁ va jappe[71] **902** why would he tremble, what would he long for?

9 *yam āhu dhammaṁ paraman ti eke* The teaching that some say is supreme,
tam eva hīnan ti pan'āhu aññe others say that very same is inferior.
sacco nu vādo katamo imesaṁ Which of these statements is true,
sabb'eva hîme kusalā vadānā **903** for they all claim to be skilful?

10 *sakañhi dhammaṁ paripuṇṇam āhu* They say their own teaching is complete,
aññassa dhammaṁ pana hīnam āhu but they say that another's teaching is inferior.
Evam pi viggayha vivādayanti Having disputed thus, they go on quarrelling,
sakaṁ sakaṁ sammutim āhu saccaṁ **904** as they each say what they suppose is true.

11 *parassa ce vambhayitena hīno* If one is inferior when disparaged by another,
na koci dhammesu visesi assa no one would be distinguished among teachings.
puthū hi aññassa vadanti dhammaṁ For they each say the other's teaching is inferior,
nihīnato samhi daḷhaṁ vadānā **905** while firmly declaring their own. **[177]**

12 *saddhamma,pūjā'pi nesaṁ tath'eva* And their veneration of their own teaching[72]
yathā pasaṁsanti sakāyanāni is done just as they praise their own ways.
sabb'eva vādā[73] *tathiyā*[74] *bhaveyyuṁ* All their claims would surely be true,
suddhī hi nesaṁ paccattam eva **906** since for them purity is theirs alone.

13 *na brāhmaṇassa para,neyyam atthi* For a (true) brahmin[75] there is no being led by others,
dhammesu niccheyya samuggahītaṁ selecting among teachings, grasping them tightly.
tasmā vivādāni upātivatto Therefore he has overcome disputes,
na hi seṭṭhato passati dhammam aññaṁ **907** since he sees no other truth as supreme.

14 *jānāmi passāmi tath'eva etaṁ* Saying, 'I know, I see, it's just so,'
diṭṭhiyā eke paccenti suddhiṁ some here fall back on purity by way of a view.
addakkhi ce kiñhi tumassa tena If one has seen, what good is this to oneself?
atisitvā aññena vadanti suddhiṁ **908** Overlooking it, they speak of purity by another.

15 *passaṁ naro dakkhiti*[76] *nāma,rūpaṁ* Seeing, a person will see (only) name-and-form;
disvāna vā ñassati tāni-m-eva having seen, he will know only these things.
kāmaṁ bahuṁ passatu appakaṁ vā Granted whether he sees much or little,
na hi tena suddhiṁ kusalā vadanti **909** the skillful say that purity is not won in that way.

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[71] Ce *kuhiṁ,va jappe;* Ka Se *kuhiñci jappe*; Ee *kuhiṁ ca jappe*.
[72] Be *saddhamma,pūjā nesaṁ tath'eva* (wr); Ce Ee Se *sadhamma,pūjā ca pana tath'eva*.
[73] Be Ce *sabb'eva vādā*; Ee *sabbe va vādā;* Se *sabbe pavādā*.
[74] Be Ce *tathiyā;* Ee Se *tathivā*.
[75] The "brahmin" here refers to an arhat.
[76] Be Se *dakkhati*; Ce Ee *dakkhiti*.

16 *nivissa,vādī na hi subbināyo*[77]
pakappitaṁ diṭṭhi purakkharāno
yaṁ nissito tattha subhaṁ vadāno
suddhiṁ,vado tattha tath'addasā so **910**

A dogmatist is not easily disciplined,
holding an imagined view before (others).
Claiming that good is (only) in what he depends on:
he speaks of purity, (claiming) he saw reality here.

17 *na brāhmaṇo kappam upeti saṅkhā*[78]
na diṭṭhi,sārī na'pi ñāṇa,bandhu
ñatvā ca so sammutiyo[79] *puthujjā* **[178]**
upekkhatī uggahaṇanti mañña **911**

A brahmin falls not for what is regarded as imagined.
He follows no views, unbound by knowledge,
and knowing what conventional views are,
indifferent, he thinks: 'Let them take them up!'.

18 *vissajja ganthāni munîdha loke*
vivāda,jātesu na vagga,sārī
santo asantesu upekkhako so
anuggaho uggahaṇanti-m-aññe[80] **912**

Having undone the knots here in the world,
the sage takes no sides when disputes arise.
Peaceful among the restless, equanimous is he,
not grasping while others grasp.

19 *pubb'āsave hitvā nave akubbaṁ*
na chanda,gū no'pi nivissa,vādī
sa vippamutto diṭṭhi,gatehi dhīro
na limpati[81] *loke anatta,garahī* **913**

Having given up past influxes, not making new ones,
he follows not desire, nor is he a dogmatist.
Released from speculative views, he is wise;
free of self-reproach, he clings not to the world.

20 *sa sabba,dhammesu viseni,bhūto*
yaṁ kiñci diṭṭhaṁ va sutaṁ mutaṁ vā
sa panna,bhāro muni vippamutto[82]
na kappiyo nûparato na patthiyo[83] *ti* **914**

bhagavā

He has disarmed evil, free from all states,
from whatever is seen, heard, or sensed.
With his burden laid down, the sage is liberated,
not given to imagination, endowed with stopping (the unwholesome), not yearning,"
so said the Blessed One. **[179]**

—evaṁ—

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[77] Foll Be Ce Se *subbinayo* (supported by SnA:Ee); Ee *suddhināyo*.

[78] Be *saṅkhā;* Ce Ee Se *saṅkhaṁ.* Be *saṅkhā*, in the absolutive, is preferable, against *saṅkhaṁ*, which is pres part. SnA and Nm both gloss it as an absolutive. See Sn:B 1165.

[79] Be *sammutiyo*; Ce Ee Se *sammatiyo*.

[80] Be *uggahaṇanti mañña*; Ce Se *uggaṇhantim aññe*; Ee *uggaṇhantam aññe.*

[81] Be Ce Ee so; Ka Se *na limpati.*

[82] Be Se *vippamutto*; Ce Ee *vippayutto*

[83] As it reads, this line has 12 syllables (one extra syllable). Also it is likely that *nûparato,* "not stopping," should read *uparato,* "who has stopped," which makes good sense here. I think we should amend it to read: *na kappiyo'-parato na patthiyo*. I have translated accordingly.