

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

1. Commentary on the Discourse on Pāthika
(1. Pāthikasuttavaṇṇanā)

[DN 24, PTS 3.1-3.35]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Long Discourses

Commentary on the Chapter on Pāthika

1. Explanation of the Discourse on Pāthika

Commentary on the Story of Sunakkhatta

1. Thus have I heard... etc. "Was dwelling among the Mallas" - this is the Pāthika Discourse. Herein this is the explanation of terms not previously explained. "Was dwelling among the Mallas" - the Mallas are princes who are provincial rulers; their abode, though a single province, is called "Mallas" by conventional usage; in that province of the Mallas. "A market town of the Mallas named Anupiya" - Anupiya is a market town of such a name, one market town of the province of the Mallas; making that his village as food resort, he dwells in a jungle thicket endowed with shade and water - this is the meaning. Anopiya is also a reading. "Entered" means he had gone in. But the Blessed One had not yet entered; however, because he had gone out with the intention "I shall enter," it is said "he entered." Like what? Just as a man who has gone out thinking "I shall go to the village," even though he has not yet reached that village, when it is asked "Where is so-and-so?" it is said "He has gone to the village" - just so. "This occurred to him" means having stood near the village and looking at the sun, this occurred to him. "It is still very early" means it is exceedingly early indeed; the rice gruel and meal in the families is not yet ready. But did the Blessed One go out without knowing the time? Not without knowing. For at the very time towards the break of dawn, the Blessed One, having spread the net of knowledge and surveying the world, having seen the clothed wandering ascetic Bhaggavagotta who had entered within the net of knowledge, having known "Today I shall expound the Teaching to this wandering ascetic, having recalled the matter previously done by me; that talk on the Teaching will be fruitful for him by way of gaining confidence in me" - wishing to enter the wandering ascetics' park, he went out very early indeed. Therefore, out of the wish to enter there, he produced such a thought.

2. "He said this" means having seen the Blessed One, without being stubborn in pride, having gone out to meet the Teacher, he said the utterance beginning with "Come, venerable sir." "This occasion" means this turn; the meaning is "today, this turn of coming." But had the Blessed One gone there before too? He had not gone before, but he said thus by way of worldly convention. For worldly people, having seen an agreeable person who has come after a long time, or even one who has never come before, say such things as "Where have you come from, sir? You have

come after a long time, sir. How did you come to know the way here? Were you lost on the way?" Therefore this one too should be understood as having said thus by way of worldly convention. "This seat" means he said thus while dusting off and preparing the seat on which he himself was sitting and offering it. "Sunakkhatta the Licchavi's son" means a prince of the Licchavi kings named Sunakkhatta. It is said that he was his lay friend, and from time to time he went to his presence. "Rejected" means thus rejected, dismissed, abandoned: "I now reject, venerable sir, the Blessed One. I will no longer dwell, venerable sir, with reference to the Blessed One."

3. "With reference to the Blessed One" means having cited thus: "The Blessed One is my Teacher, I make amends for the exhortation of the Blessed One." "Being who, whom do you reject" means either a requester might reject the one requested, or the one requested might reject the requester. But you are neither a requester nor one requested; this being so, foolish man, it shows: "being who, being what, whom do you reject?" "See, foolish man" means see, hollow man. "How much you have failed in this" means however much this has been your failure, however much your offence, that much is the fault - it shows: "Thus I, Bhaggava, imputed the fault to him."

4. "Through super-human achievement" means beyond human achievement reckoned as the five precepts and the ten precepts. "A miracle through supernormal power" means a wonder consisting of supernormal power. "Whether performed" means whether in the case of being performed. "For the sake of which" means for the purpose of which destruction of suffering. "Does it lead one who practises it" means he asks whether that Teaching goes or does not go, leads or does not lead, for one who practises it - that is, for a person who is a doer, rightly practising in accordance with the Teaching taught by me - to the destruction of all suffering in the round of rebirths, to the realisation of the deathless Nibbāna. "In that case, Sunakkhatta" means in that Teaching taught by me, Sunakkhatta, which leads one who practises it rightly to the destruction of suffering, what will a miracle through super-human achievement having been performed accomplish, what is the use of that having been performed? For whether it is performed or not performed, there is no decline of my Dispensation; for I fulfilled the perfections for the purpose of leading gods and human beings to the attainment of the deathless Nibbāna, not for the purpose of performing wonders - having thus shown the uselessness of the wonder, he imputed the second fault saying "See, foolish man."

5. "The origin of the world" means the designation of the world. He says that he does not declare that origin, the limit, which is to be known thus: "This is the origin of the world." The remainder here should be understood in accordance with the immediately preceding discourse.

6. "In many ways" - why was this begun? It is said that Sunakkhatta, having talked nonsense to this extent - "I will depreciate the virtues of the Blessed One, I will make known his faults" - while listening to the Blessed One's talk, stood without support, without a sound.

Then the Blessed One - "Sunakkhatta, thus you, established in the state of depreciation, will yourself incur reproach" - for the purpose of showing the danger in the state of depreciation, he spoke beginning with "in many ways." Therein, "in many ways" means for many reasons. "In the Vajji village" means in the village of the Vajji

kings; "was not able" means he could not do so in the city of Vesālī. "Being unable" means that Sunakkhatta, whose mouth formerly could not bear to hear one speaking the praise of the Three Jewels, now with that very mouth speaks dispraise. Surely, being unable, being incapable of living the holy life, having spoken dispraise through his own foolishness, he returned to the lower life. But the Buddha is indeed well-enlightened, the Teaching is indeed well-proclaimed, the Community is indeed well-practising. Thus people praising the Three Jewels will point out the fault in you alone. "Thus of you" means thus of you, Sunakkhatta, there will be those who will say. Thereupon, when such a fault had arisen, it shows that the Teacher, whose knowledge is unobstructed regarding the past and future, even though knowing "such a fault will arise regarding me," you will not be able to say "he did not speak of it beforehand." "Departed" means having departed indeed, or "departed" means passed away - this is the meaning. "Just as one bound for the realm of misery" means just as a being deserving of rebirth in the realm of misery would depart, just so he departed - this is the meaning.

Commentary on the Story of Korakkhattiya

7. "Ekamidāhan" - what does he show by this? This discourse is bound by two terms: "he does not perform the wonder of supernormal power" and "he does not declare the origin." Therein, he will show this term "he does not declare the origin" at the conclusion of the discourse. But this teaching was begun by way of showing the connection to the term "he does not perform the wonder."

Therein, "ekamidāhan" means "in one, I." "Samayan" means "at a time"; the meaning is "on one occasion, I." "Among the Thūlūs" means Thūlū is the name of a country; "I was dwelling there." "Named Uttarakā" means by virtue of the feminine gender, "Uttarakā" is a market town of such a name of the country of the Thūlūs; the meaning is "having made that market town his village as food resort." "Naked ascetic" means unclothed. "Korakkhattiya" means a warrior with inwardly crooked feet. "One who practised the dog-duty" means one who had taken upon himself the dog-duty; like a dog, having sniffed, he eats; he lies down inside the oven; he performs other dog-like actions as well. "Going on all fours" means rubbing with four limbs; he goes about having placed two knees and two elbows on the ground. "Scattered on the ground" means scattered on the ground, thrown down, placed there. "Food" means food, whatever solid and soft food. "With his mouth alone" means without touching with the hand, he eats solid food with his mouth alone, and consumes soft food with his mouth alone. "Excellent" means of beautiful appearance. "This ascetic" means this one alone is an ascetic among the Worthy Ones. Therein, "indeed" (vata) is an indeclinable particle in the sense of longing. For thus, it is said, his longing was: "There is no other ascetic similar to this ascetic; for out of fewness of wishes he does not wear cloth, thinking 'this is obsession' he does not even carry an alms-vessel, he eats only what is scattered on the ground; this one is truly an ascetic. But are we ascetics?" Thus, while walking behind the Omniscient Buddha, he reflected this evil thought.

"He said this" means the Blessed One, it is said, thought: "This Sunakkhatta is of evil disposition; what indeed has he thought upon seeing this?" Then, thus reflecting, having known his disposition, thinking "This foolish man, coming behind one who is omniscient like me, imagines the naked ascetic to be a Worthy One; right here and now this fool deserves a refutation" - without even turning back, he spoke that

utterance beginning with "you too indeed." Therein, "you too indeed" (tvampi nāma) - the word "too" (pi) is in the sense of reproach. For the Blessed One, reproaching him, said "you too indeed." "You too indeed, being of such low disposition, would claim thus: 'I am an ascetic, a son of the Sakyan'" - for this is the intention here. "But why, venerable sir, to me" - he asks: "Having seen what blameworthy thing in me, venerable sir, does the Blessed One speak thus?" Then the Blessed One, explaining to him, said beginning with "Did not this occur to you." "Is miserly" - he asks: "Does the Blessed One thus be miserly about arahantship, thinking 'Let not arahantship be for another'?" "I do not" means: I, foolish man, hope for the very attainment of arahantship by the world together with its gods; for this very purpose the perfections were fulfilled by me while performing many difficult deeds; I am not, foolish man, miserly about arahantship. "Evil wrong view" means the view arose in him thus: he regards one who is not a Worthy One as a Worthy One, and Worthy Ones as not Worthy Ones. With reference to that, he said "evil wrong view." "Now as for what" means whatever you thus think about this naked ascetic. "The seventh day" means on the seventh day. "From indigestion" means from the disease of indigestion. "Will die" means he will die with a bloated belly.

"Kālakañcikā" is the name of those titans. Their body is said to be three leagues in extent, with little flesh and blood, resembling old leaves; their eyes protrude and stand on the top of their heads like those of crabs; their mouth, resembling the eye of a needle, is right on the top of their head, and by bending down with it they take their food. "Bīraṇatthambake" means there is a thicket of bīraṇa grass in that cemetery; therefore it is called "Bīraṇatthambaka."

"He approached" means having said this much to the Blessed One, when he had walked for almsfood in that village and gone to the monastery, he departed from the monastery and approached. "By which you" means for whatever reason you. Because he was also declared by the Blessed One, therefore - this is the meaning. "Measured, measured" means of proper measure, of proper measure. "Mantā mantā" is also a reading; the meaning is having examined with wisdom, having examined. "So that of the ascetic Gotama" means he said: "You should act in such a way that the words of the ascetic Gotama would be wrong." When this was said, the naked ascetic, like a dog lying at the fireplace, having raised his head, having opened his eyes, looking around, said: "The ascetic named Gotama is our enemy, of a different kind; from the time of the ascetic Gotama's arising, we have become like fireflies when the sun has risen. Let the ascetic Gotama speak thus about us, or otherwise. But the talk of an enemy is never true; go you, I shall know what is to be done here" - having said this, he lay down again.

8. "One by one" means he counted saying "one, two." "As one who" means just as someone not believing might count, so he counted. And having approached three times in one day, he reported "one day has passed, two days have passed." "The seventh day" means it is said that he, having heard Sunakkhatta's words, remained without food for seven days. Then on the seventh day, one of his attendants, thinking "Today is the seventh day that our family-dependent ascetic has not come to the house; has some trouble arisen?" had pork cooked, and taking the meal, went and placed it on the ground before him. The naked ascetic, having seen it, thought "Whether the talk of the ascetic Gotama be true or false, let it be; but having eaten

food, even death for me who is satisfied would be a good death." Having placed both hands and knees on the ground, he ate his belly full. He, being unable to digest it in the night-time, died from indigestion. For even if he were to think "I shall not eat," even so, having eaten on that day, he would die from indigestion. For the words of the Truth-finders are uncontradictory.

"Bīraṇatthambake" means it is said that the sectarians, having heard "Korakkhatiya has died," having counted the days, thought "This much has come true for now; now, having thrown him away elsewhere, we shall refute the ascetic Gotama by means of lying." Having gone and having bound his body with a creeper, dragging it, they go saying "We shall throw him away here, we shall throw him away here." Every place they went to was just an open clearing. They, while dragging, having gone right to the Bīraṇa-thicket cemetery and having recognised it as a cemetery, thinking "We shall throw him away elsewhere," dragged him away. Then their creeper broke, and afterwards they were unable to move him. They departed from that very place. Therefore it was said - "They threw him away in the Bīraṇa-thicket cemetery."

9. "He approached" - why did he approach? It is said that he thought: "The rest of the ascetic Gotama's words agree so far, but for a dead person there is no such thing as rising up and speaking with another; come, let me go and ask. If he speaks, that is good. If he does not speak, I shall refute the ascetic Gotama by means of lying" - for this reason he approached. "He beat" means he struck. "I know, friend" - there is no such thing as a dead body being able to rise up and speak; how did this one speak? By the power of the Buddha. The Blessed One, it is said, having brought Korakkhatiya from the realm of titans and having released him into the body, made him speak. Or he made that very body speak, for the domain of the Buddha is incomprehensible.

10. "Was that result just so" - a change of gender has been made regarding the result of that statement being just so, or not; the meaning is "that result was just so." Some, however, read "vipakka" also, the meaning being "ripened."

Standing here, the wonders should be brought together. For all these are five wonders. It was said "He will die on the seventh day," and he died just so; this is the first wonder. It was said "By indigestion," and he died by indigestion indeed; this is the second. It was said "He will be reborn among the Kālakañcikas," and he was reborn right there; this is the third. It was said "They will throw him away in the Bīraṇa-thicket cemetery," and he was thrown away right there; this is the fourth. It was said "Having come from the place of rebirth, he will speak with Sunakkhatta," and he spoke indeed; this is the fifth wonder.

Commentary on the Story of the Naked Ascetic Kaḷāramaṭṭaka

11. "Kaḷāramaṭṭaka" means one with merely protruding teeth. Or this is just his name. "Having attained the highest gain" means having attained the highest gain, it is said having attained the foremost gain. "Having attained the highest fame" means having attained the highest fame, the foremost retinue. "Items of ascetic practice" means ascetic practices themselves, or portions of ascetic practice. "Complete" means taken up. "Undertaken" is a synonym for that very thing. "To the east of Vesālī" means in the eastern direction, not far from Vesālī. "Shrine" means a place of a yakkha shrine. This same method applies everywhere.

12. "Approached the naked ascetic" means having performed his duty to the Blessed One, he approached the naked ascetic Kaḷāramattaka. "Asked a question" means he asked a profound question pertaining to the three characteristics. "Could not answer properly" means he could not proceed rightly by the course of knowledge; like a blind man on uneven ground, he stumbled here and there. He saw neither the beginning nor the end. Or alternatively, "could not answer properly" means he could not accomplish it; he was not able to speak having accomplished it. "Being unable to answer properly" means rolling his spotted eyes and looking around, saying: "You have dwelt in the presence of one who is untrained; even though gone forth without permission, you wander about asking questions; go away, do not stand in this place." "Manifested irritation, hate, and displeasure" means he made manifest irritation in the form of agitation, hate in the form of anger, and displeasure which is a state of dissatisfaction, reckoned as mental distress. "We have offended" means we have assailed, we have struck against. "May this not be" means alas, may this not be for me. "Maṃ vata no ahoṣī" is also a reading. Therein, "maṃ" is the accusative case used in the sense of the genitive case; the meaning is "has it indeed been for me?" And having thus reflected, having sat down squatting, he asked his forgiveness saying "Forgive me, venerable sir." He too said: "From now on you shall not ask any other question whatsoever." "Yes, I shall not ask." "If so, go, I forgive you" - thus he dismissed him.

14. "Having put on clothes" means having dressed oneself, clothed in a garment. "With a companion" means a female companion is called a wife; together with a female companion means with a companion; having abandoned that holy life, the meaning is "with a wife." "Rice and food made with flour" means eating rice and also food made with flour in excess of liquor and meat. "Fallen from fame" means having declined from whatever highest material gain and highest fame he had attained. "A miracle through super-human achievement has been performed" - here, seven wonders should be understood by way of the transgression of the seven items of ascetic practice.

Commentary on the Story of the Naked Ascetic Pāthikaputta

15. "Pāthikaputta" means the son of Pāthika. "With one who claims knowledge" means together with one who claims knowledge. "Halfway" means if there were a yojana between us, Gotama half a yojana, I half a yojana. The same method applies to half a yojana and so on. For one who goes even a single step beyond, there will be victory; for one who does not come, there will be defeat. "We there" means we there at the place of meeting. "Double that, double that" means from each and each I will do double and double. Even though knowing his own inability to perform a wonder together with the Blessed One, having known "even for one who is unable, having begun a contest with the highest person, there is praise," he spoke thus. The city-dwellers too, having heard that, thinking "one who is unable does not roar thus; surely this one too will be a Worthy One," made great honour to him.

16. "He approached me" means he heard "It seems that Sunakkhatta Pāthikaputta speaks thus." Then, due to his inferior disposition, the thought for an inferior vision arose in him.

He, having performed his duty to the Blessed One, when the Blessed One had entered the perfumed chamber, having gone to the presence of Pāthikaputta, asked "Do you really speak such talk?" "Yes, we do speak it." If so, "Do not be afraid, be confident, speak thus again and again; I am the attendant of the ascetic Gotama, I know his domain, he will not be able to perform a wonder together with you; I, having spoken to the ascetic Gotama, having aroused fear, will take him away elsewhere; do not be afraid" - having thus reassured him, he went to the presence of the Blessed One. Therefore it was said "he approached me." In the passage beginning with "that speech" and so on, one who says "I went about being merely a non-Buddha while claiming 'I am a Buddha'; what was spoken by me was untrue, I am not a Buddha" - he is said to abandon that speech. Having sat down in a secret place and reflecting "I went about for so long being merely a non-Buddha while claiming 'I am a Buddha'; from now on I am not a Buddha" - one reflecting thus is said to abandon that thought. "I went about for so long holding the evil view that being merely a non-Buddha 'I am a Buddha'; from now on I abandon this view" - one abandoning thus is said to relinquish that view. But one not doing thus is said to be "without abandoning that speech, without abandoning that thought, without relinquishing that view." "Would split apart" means it would fall from the neck like a ripe palm fruit released from its binding, or else it would split into seven pieces.

17. "Rakkhatetaṃ" means "let him guard this." "Ekaṃsena" means without qualification. "Odhāritā" means spoken. "And if, venerable sir, the naked ascetic Pāthikaputta" means thus, when the speech has been spoken absolutely by the Blessed One, if the naked ascetic Pāthikaputta. "In a deformed appearance" means with a form whose appearance has disappeared, with a form whose intrinsic nature has departed, having abandoned his own form, with an invisible body. Or he might come into his presence in a varied form by way of a lion, tiger, and so on. "That would be false for the Blessed One" means this being so, that word of the Blessed One would be false - thus he restrains by means of lying. Setting aside this, it is said that the Blessed One has never before been restrained by another by means of lying.

18. "Leading to two outcomes" means leading to two outcomes thus: by its own form it has existence, but by meaning it has non-existence. This is the designation for false, hollow, fruitless speech.

19. "Also one named Ajita, the general of the Licchavis" - it is said that he was an attendant of the Blessed One, and he died. Then, having performed the funeral rites for him, people asked Pāthikaputta "Where has the general been reborn?" He said - "He has been reborn in the great hell." And having said this, he again said "Your general, having come to my presence, not having heeded your words, having established the doctrine of the ascetic Gotama, has been reborn in hell" - thus he wailed. "He approached for the day residence" - here, why does he not say "for the purpose of performing a wonder"? Because of its absence. For even a coming into his presence together with him was not possible, whence then the performing of a wonder? Therefore, not having said thus, he said "for the day residence."

Commentary on the Discussion of the Wonder of Supernormal Power

20. "Householders who had accumulated wealth" means householders of immense wealth. For they have a great accumulation of wealth and grain, therefore they are called "those who have accumulated wealth." "Many thousands" means a count immeasurable even by thousands. Apart from Sunakkhatta, no other was able to convene such a great assembly, it is said. For that very reason the Blessed One went about having taken Sunakkhatta for so long a time.

21. "Fear" means fear of mental fright. "Trepidation" means trembling of the entire body. "Terror" means the state of the body hair standing upward. It is said that he thought - "I, having spoken a very great talk, have become opposed to the foremost person in the world including its gods; but within me there is neither arahantship nor any cause for performing a wonder. The ascetic Gotama, however, will perform a wonder. Then, having seen his wonder, the public will harass me with sticks, clods of earth, cudgels and so on, saying 'You, now being unable to perform a wonder, why, not knowing your own measure, have you become a rival wrestler and roared against the foremost person in the world?'" Therefore, having heard of the assemblage of the public and of the Blessed One's arrival, fear or trepidation or terror arose in him. He, wishing to be freed from that suffering, went to the Tindukakhāṇuka wandering ascetics' park. To show that meaning, he said beginning with "Then the Blessed One." Therein, "approached" means he did not merely approach; but having approached, he entered the wandering ascetics' park, which was far away, at a distance of half a yojana. Not finding mental delight even there, having gone around edge by edge, having looked out for an impenetrable place at the far end of the park, he sat down on a stone-slab. Then the Blessed One thought - "If this fool, having taken up someone's talk, should come here, let not the fool perish" - thus he determined: "Let the stone-slab on which he is seated cling to his body." Together with the consciousness of determination, it clung to his body. He became as if bound by a great snake-bond and as if with severed feet.

"Heard" means the assembly, searching for Pāthikaputta here and there, having followed in his footsteps and having known his sitting place, when a certain man who had come said "Whom are you searching for?" - "Pāthikaputta." He heard by the spoken word "He is seated in the Tindukakhāṇuka wandering ascetics' park."

22. "Squirms" means sinks down. He moves about right there. "Pāvaḷā" is said to mean the buttock bones.

23. "Defeated in appearance" means having the appearance of one who is defeated, or having the appearance of one who is ruined.

25. "With ox-yokes" means with yokes harnessed to oxen, whether a hundred or a thousand. "We shall drag" means we would pull. "Would break" means would cut. Or Pāthikaputta would break at the place of binding.

26. "The pupil of Dārupattika" means the pupil of Dārupattika. It is said that this occurred to him: "Let the wonder be set aside for now; the ascetic Gotama said 'the naked ascetic Pāthikaputta will not rise even from his seat.' Come, let me go and by whatever means make him rise from his seat. And to that extent there will be defeat for the ascetic Gotama." Therefore he spoke thus.

27. "Of a lion" - there are four lions: the grass lion, the dark lion, the tawny lion, and the maned lion. Of those four lions, the maned lion has reached pre-eminence; that one is intended here. "King of beasts" means the king of all quadrupeds. "Dwelling place" means abode. "Lion's roar" means a fearless roar. "I would depart for my food resort" means I would depart for the purpose of food. "The choicest" means the highest of the highest; the meaning is the fattest of the fat. "Tender meat" means soft meat. "Madhumamsāni" is also a reading; the meaning is sweet meat. "I would return" means I would approach. "Having roared the lion's roar" means having roared out of compassion based on his own valour, thinking "let those living beings who are weak flee."

28. "Nourished on scraps" means grown up on scraps; having eaten scraps, having consumed leftover meat, he was reared. "Bloated" means arrogant, of stout body. "Powerful" means endowed with strength. "This occurred to him" - why did it occur? Through the fault of the conceit 'I am'.

Herein this is the progressive discourse - One day, it is said, that lion, returning from his food resort, having seen that jackal fleeing in fear, having become compassionate, said "Friend, do not fear, stop - what is your name?" "My name is Jambuka, master." "Friend Jambuka, from now on will you be able to attend upon me?" "I will attend upon you, master." He attended upon him from then on. The lion, coming from his food resort, would bring very large pieces of meat. He, having eaten that, dwelt nearby on the surface of a rock. He, within just a few days, became stout-bodied and of great bulk. Then the lion said to him - "Friend Jambuka, at the time of my stretching, will you be able to stand nearby and say 'Shine forth, master?'" "I can, master." He did so at the time of his stretching. On account of that, the lion had excessive conceit 'I am'.

Then one day the old jackal, drinking water at a natural rock pool, looking at his own reflection, saw his own stout body and great bulk. Having seen, without thinking 'I am an old jackal', he imagined "I too have become a lion." Then he said this to himself - "Friend Jambuka, is it fitting for you with this individual existence to eat another's leftover meat? Are you not a man? The lion too has four feet, two fangs, two ears, one tail; you too have all just the same; it is only the weight of a mane that you lack." As he was thus thinking, the conceit 'I am' grew. Then, through that fault of the conceit 'I am', this imagining beginning with "Who am I" occurred to him. Therein, "Who am I" - the intention is: who am I, who is the lion, the king of beasts? He is not my relative, not my master; why do I show humbleness to him? "Only a jackal's howl" means only a jackal's cry. "Only a wretched howl" means only an unpleasant, disagreeable sound. "Who is this miserable jackal" means who is this inferior jackal. "What is a lion's roar" means what is a lion's roar? The intention is: what is the connection between a jackal and a lion's roar? "On the achievements of the Fortunate One" means in the characteristics of the Fortunate One. In the three trainings arisen from the Dispensation of the Fortunate One. But how does he live therein? For those giving the four requisites to him give them thinking "We are giving to the Perfectly Enlightened Ones endowed with the qualities of morality and so on." Therefore he, being unenlightened, consuming the requisites designated for the Buddhas, is said to live on the achievements of the Fortunate One. "The leftovers of the Fortunate One" means those giving food, it is said, having given to the Buddhas and the disciples of

the Buddhas, afterwards give the remainder in the evening time. Thus he is said to eat the leftovers of the Fortunate One. "The Truth-finder" means the Truth-finder, the Worthy One, the Perfectly Enlightened One is to be assailed, to be affronted. Or alternatively, "the Truth-finders" and so on are simply accusative plurals. "To be assailed" - this too is simply a plural, stated as if it were a singular. "Assailing" means the affront of thinking "I will perform a wonder together with the Buddha."

29. "Having considered" means having considered, having imagined - this is the meaning. "Imagined" means again he imagined; "the jackal" means the jackal.

30. "Having considered himself in the scraps" means having seen his fat body in the natural rock pool of leftover water. "As long as he does not see himself" means as long as he does not see himself as he really is, thus: "I am an old jackal reared on a lion's scraps." "Imagines himself a tiger" means he imagines "I am a lion," or he imagines "I am of equal power to a lion, indeed a tiger."

31. "Having eaten frogs" means having eaten pit-frogs. "Threshing-floor mice" means having eaten mice in threshing floors as well. "And corpses thrown in cemeteries" means having eaten corpses discarded in cemeteries as well. "In a great forest" means in a great wood. "An empty forest" means in a hollow forest. "Grown up" means reared. "Just so he howled a jackal's howl" means even though thus grown up, even though thinking "I am the king of beasts," just as formerly when he was a weak jackal, just so he howled only a jackal's howl. By this verse too, he struck at Pāthikaputta himself, saying that he was greedy for material gain and honour, like a jackal reared on eating frogs and so on.

"By elephants" means by elephants. "From the great bondage" means having freed from the great bondage of defilements. "From the great difficult passage" means the great difficult passage is the four mental floods. Having pulled them out from that and having established them on the dry ground of Nibbāna.

Commentary on the Discussion of the Description of Origins

36. Thus, having shown the connection of the term "the Blessed One does not perform the wonder by this much of a narrative," now showing the connection of this term "he does not declare the origin," he began the teaching "And I understand the origin." Therein, "And I understand the origin" means: I, Bhaggava, understand the origin and the lineage of conduct regarding the arising of the world. "And I understand that" means: not only the origin alone, but I also understand that origin. And what is further beyond that, beginning from morality and concentration up to omniscient knowledge, I understand. "And understanding that I do not grasp at it" means: even while understanding that, I do not grasp by way of craving, views, and conceit, thinking "I understand this." It explains that there is no adherence for the Truth-finder. "Quenching is directly known" means: by oneself alone, in oneself, the quenching of mental defilements is known. "Knowing which the Truth-finder" means: the Truth-finder knowing that quenching of mental defilements. "Does not fall into calamity" means: he does not fall into calamity, suffering, and disaster, as do the sectarians who have not known Nibbāna.

37. Now, showing that which the sectarians declare as the origin, he said beginning with "There are, Bhaggava." Therein, "creation by the Lord, creation by Brahmā" means made by the Lord, made by Brahmā, created by the Lord, created by Brahmā - this is the meaning. For here Brahmā himself should be understood as the Lord by virtue of his state of sovereignty. "Teacher's doctrine" means the state of having a teacher, the teacher's tradition. Therein, the teacher's tradition is the origin. But since the origin has been taught here, taking it thus, it is called just "the origin." "In what way arranged" means by whom arranged and how arranged. The remainder should be understood by the method explained in the Brahmajāla.

41. "Corruption through play" means having corruption through play as its root.

47. "With what is untrue" means with what is not existing; the meaning is in the sense of not being found. "Hollow" means with what is hollow, devoid of substance within. "False" means with lying. "Not factual" means devoid of factual meaning. "Accuse" means they accuse against. "Wrong" means one of wrong perception, of wrong mind. "And the monks too" means not only the ascetic Gotama alone, but those monks too who follow his instruction are wrong. Then, to show that with reference to which they say "wrong," the passage beginning with "the ascetic Gotama" was stated. "The beautiful deliverance" means the colour kasiṇa. "As only ugly" means he thus understands both the beautiful and the ugly, all as ugly. "As only beautiful at that time" means and at that time he understands it as only beautiful, not as ugly. "And the monks too" means those who speak thus, their monks too, the pupil ascetics, are wrong. "Is able" means capable, competent.

48. "It is difficult to do" - this wandering ascetic said that which begins with "Thus confident am I, venerable sir"; he said that through fraudulence and hypocrisy. For thus it occurred to him - "The ascetic Gotama has spoken to me this much of a talk on the Teaching; even having heard that, I am not able to go forth; it is fitting for me to become as one who has practised his Dispensation." Thereupon he said thus through fraudulence and hypocrisy. Therefore the Blessed One, as if striking his vital spot, said beginning with "This is difficult to do, Bhaggava, by you who hold a different view." That is of the same meaning as stated in the Poṭṭhapāda Sutta. "Thoroughly protect" means protect well.

Thus the Blessed One urged the wandering ascetic to the protection of mere confidence. He too, even having heard such a great discourse, was not able to bring about the destruction of mental defilements. But the teaching was a condition for his habituation in the future. The remainder is of manifest meaning everywhere.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse on Pāthika is finished.



ABOUT THIS TRANSLATION

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