

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

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11. Connected Discourses on Stream-Entry
(11. Sotāpattisaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

11. Connected Discourses on Stream-Entry

1. The Chapter at Bamboo Gate

1. Commentary on the Wheel-Turning Monarch Discourse

997. In the first discourse of the Sotāpattisaṃyutta, "although" is an indeclinable particle used in the contexts of depreciation and censure. For the Teacher, depreciating the sovereign lordship over the kingdom of the four great continents and censuring the state of non-abandonment of the four realms of misery, said beginning with "Although, monks, a wheel-turning monarch." Therein, "of the four continents" means of the four great continents attended by two thousand islands. "Sovereign lordship" means: the state of being a lord is supremacy; the state of being a ruler is lordship; supremacy and lordship exist in this kingdom, not cutting and breaking - thus "sovereign lordship." "Having exercised" means having caused such a kingdom to proceed. "Although, monks, a noble disciple" - here the indeclinable particle is used in the contexts of depreciation and praise. For the Teacher, depreciating the sustenance by morsels of almsfood and praising the state of abandonment of the four realms of misery, said beginning with "Although, monks, a noble disciple." Therein, "nantakāṇi" means patched robes. For even a cloth of thirteen cubits, from the time of the cutting of the selvages onwards, goes by the term "patched robe" only.

"With unwavering confidence" means with unshakeable confidence. But is this confidence one or many? It is one only; it is confidence that has come through the path. But in whatever objects it takes root simultaneously, by virtue of those it is stated in three ways by the method beginning with "with unwavering confidence in the Buddha." And because it is one, therefore there is no difference. For a noble disciple, that his confidence and affection and respect are great only towards the Buddha, not towards the Teaching or the Community; or great only towards the Teaching, not towards the Buddha or the Community; or great only towards the Community, not towards the Buddha or the Teaching - this does not exist. "Thus indeed is he, the Blessed One" and so on were explained in detail in the Visuddhimagga itself.

"Pleasing to the noble ones" means pleasing to the noble ones, dear and agreeable. For the noble ones do not violate the five moralities even when gone to another existence; thus they are dear to them. This was said with reference to those.

"Unbroken" and so on is stated by way of simile. For a bowl with a portion broken at the rim is called "broken," one cracked in the middle is called "having gaps," a cow of dissimilar colour in one area is called "spotted," one variegated with various dots is called "blemished"; just so, morality broken at the beginning or at the end in succession is called broken, broken in the middle is having gaps, wherever two or

three are broken in succession it is spotted, broken at alternate intervals is blemished. By the absence of those faults, the state of being unbroken and so on should be understood. "Liberating" means producing the state of freedom. "Praised by the wise" means praised by the wise such as the Buddha and others. "Not adhered to" means impossible to reproach thus: "This indeed was done by you, this was transgressed." "Conducive to concentration" means capable of conducting to absorption concentration or access concentration.

2. Commentary on the Discourse on Being Grounded in the Holy Life

998. In the second, by the term "whose faith," confidence in the Buddha is grasped. By the term "morality," morality pleasing to the noble ones is grasped. By the term "confidence," confidence in the Community is grasped. By the term "vision of the Teaching," confidence in the Teaching is grasped - thus the four factors of stream-entry are stated. "They attain in time" means they reach in time. "The happiness grounded in the holy life" means the happiness associated with the three higher paths, established by having plunged into the holy life. But whatever confidence has come in this verse, which confidence is it? The Elder Tipiṭaka Cūḷābhaya said "it is path-confidence," while the Elder Tipiṭaka Cūḷanāga said "it is the reviewing-confidence of one who has attained the path." Both elders were wise and very learned; well spoken is the statement of both. This is mixed confidence.

3. Commentary on the Discourse on the Lay Follower Dīghāvu

999. In the third, "therefore" - because you are seen in the four factors of stream-entry, therefore. "Conducive to true knowledge" means belonging to the category of true knowledge. "In all activities" means in all activities of the three planes of existence. Thus the insight of the upper three paths has been spoken of for him. "Vexation" means suffering.

4-5. Commentary on the First Discourse on Sāriputta and Others

1000-1001. The fourth is clear in itself. In the fifth, "factors of stream-entry" means the factor of attainment in the preliminary portion of stream-entry. But unwavering confidence in the Buddha and so on are qualities attained by a stream-enterer, called factors; yet they too have come down as "factors of stream-entry." Herein this is the meaning of the word in both cases - By serving, associating with, and attending upon good persons, hearing the Teaching, attending wisely, proceeding along the preliminary practice in accordance with the Teaching, one attains stream-entry - thus associating with good persons and so on are factors for the purpose of stream-entry, and so are called "factors of stream-entry"; the others are factors of stream-entry reckoned as the first path, and so too are called "factors of stream-entry"; the path of stream-entry is a factor of one who has penetrated the path of stream-entry, and so too is called "a factor of stream-entry."

6. Commentary on the Discourse on the Carpenter

1002. In the sixth, "dwelling at Sādhuka" means they dwell in their own revenue village named Sādhuka. Among them, Isidatta was a once-returner, Purāṇa was a stream-enterer, content with his own wife. "They stationed a man on the road" means the Blessed One's path of travel, it is said, was through their village entrance. Therefore, thinking "The Blessed One might pass by at a proper time or an improper

time, while we are asleep or heedless, and then we would not be able to see him," they stationed a man in the middle of the road.

"They followed behind" means they did not follow behind from a distance only; rather, the Blessed One went along the footpath in the middle of the cart-road, while the other two went following on both sides. "Having turned aside from the road" means for the Buddhas, it is proper to make a friendly welcome with some while walking together, with some while standing, and with some while seated for the daytime. Therefore the Blessed One thought - "It is inappropriate to make a friendly welcome while walking together with these, nor is it proper to do so while merely standing, for these are masters in my Dispensation who have attained the fruit. Having sat down together with these, I shall make a friendly welcome for the daytime" - having turned aside from the road, he approached a certain tree-root.

"He sat down on the prepared seat" means they, it is said, went having had an umbrella and sandals, a walking staff, foot-anointing oil and so on, eight kinds of beverages, and a divan with sarabha-deer legs brought along; having prepared the brought divan, they offered it, and the Teacher sat down on it. "They sat down to one side" means having said "Give the remaining umbrellas, sandals, and so on to the community of monks," they themselves too, having paid homage to the Blessed One, sat down to one side.

"He will set out on a journey from Sāvattthī to the Kosalans" and so on - all of this was said by way of the Middle Country only. Why? Because of being fixed. For the Blessed One's wandering on a journey and his causing the dawn to arise are fixed; he wanders on a journey only in the Middle Country, he causes the dawn to arise in the Middle Country - because of being fixed, it was said by way of the Middle Country. "The Blessed One will be near to us" - here, their pleasure arises not merely because of nearness alone, but rather their pleasure arises thinking "Now we shall be able to give gifts, to make offerings with scents, garlands, and so on, to hear the Teaching, and to ask questions."

"Therefore, carpenters, the household life is confinement" means carpenters, because when I am far away there is no small displeasure for you, and when near there is no small pleasure, therefore too this should be known: "The household life is confinement." For it is because of the fault of the household life that it is thus for you. But if you had abandoned the household life and gone forth, then for you, both going together with me and coming, that would not exist - explaining this meaning, he spoke thus. Therein, the confinement should be understood in the sense of having possessions and having impediments. For even for one living in a great mansion, the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" means the range of the dust of lust, hate, and delusion; the meaning is "a place of coming." "Going forth is the open air" means going forth, however, is the open air in the sense of having no possessions and no impediments. For even in an inner room of only four cubits, even for two monks seated with cross-legged posture touching cross-legged posture, going forth is called the open air in the sense of having no possessions and no impediments. "And it is enough for you, carpenters, for diligence" means the meaning is that for you who dwell in the confined household life, it is proper to practise diligence itself.

"We seat one in front and one behind" means those two persons, it is said, having seated those women thus on two elephants adorned with all ornaments, placing the king's elephant in the middle, go on both sides; therefore they spoke thus. "The elephant too must be guarded" means he must be guarded so that he does not do anything unruly. "Those ladies too" means they must be guarded so that they do not fall into negligence. "Oneself too" means by not engaging in smiling, laughing, talking, gazing, and so on, oneself too must be guarded. For one who does thus is to be reproved as "This one is a betrayer of his master." "Therefore, carpenters" means because the king constantly entrusts you with the king's property, therefore too the household life is confinement, a path of dust. But because there is no one who thus entrusts a rag-robe-wearing monk, therefore going forth is the open air. Thus in every case too, he shows "And it is enough for you, carpenters, for diligence - practise diligence itself."

"Generous in giving" means unreserved in generosity. "With purified hands" means one whose hands are washed for the purpose of giving to those who come and go. "Delighting in relinquishment" means delighted in generosity designated as release. "Accessible to requests" means fit to be asked. "Delighting in giving and sharing" means delighted in giving and also in sharing from whatever even a trifle one has obtained. "Undivided" means not divided thus: "This will be for us, this for the monks" - the meaning is that all remains as fit to be given.

7. Commentary on the Discourse on the People of Veḷudvāra

1003. In the seventh, "Veḷudvāra" means a village that received this name on account of the existence of a bamboo shrub that had come down by tradition at the village entrance. "Applies to oneself" means what is to be brought upon oneself. "With frivolous speech" means with speech devoid of counsel. "With idle chatter" means with idle chatter conversation, with what is useless, with utterance born of ignorance; this is the meaning.

8-9. Commentary on the First Discourse on the Brick House and Others

1004-1005. In the eighth, "at Nātika" means two villages of the sons of two brothers - a younger uncle and an elder uncle - situated in dependence on one lake; in one of those small villages. "Giṇṇakāvasathe" means in a public rest-house made of bricks. "Lower" means belonging to the lower part; the meaning is those that cause the taking of conception in sensual existence only. They are also called "lower" because they are to be abandoned by the three paths that have received the name "lower." Therein, sensual desire and anger - these two, when not suppressed by meditative attainment or not utterly cut off by the path, by way of rebirth do not allow one to go to the upper part, to fine-material existence or immaterial existence. The three beginning with identity view, even having brought one who has been reborn there, cause rebirth again right here - therefore all are indeed lower. "Not subject to return" means having the nature of not returning by way of conception.

Regarding "with the reduction of lust, hate, and delusion," here the reduced state should be understood in two ways: by the occasional arising, and by the weakness of prepossession. For in the case of a once-returner, lust and so on do not arise frequently as for worldlings; they arise only occasionally and rarely. And when arising, they do not arise thick and dense as for worldlings; they arise thin, like a fly's bowl.

But the Elder Mahāsīva, the Dīgha-reciter and master of the Triple Canon, said: "Since a once-returner has sons and daughters, and has harem ladies, therefore the mental defilements are thick. But this was spoken with reference to the reduction of existences." That is rejected because in the commentary it was said: "For a stream-enterer, setting aside seven existences, in the eighth existence there is no reduction of existence; for a once-returner, setting aside two existences, in five existences there is no reduction of existence; for a non-returner, setting aside fine-material and immaterial existence, in sensual existence there is no reduction of existence; for one who has eliminated the mental corruptions, in any existence there is no reduction of existence."

"This world" was said with reference to this sensual-sphere world. For this is the intention here: If one who has attained the fruition of once-returning among human beings, having been reborn among the gods, realises arahantship, that is wholesome. But if unable, he inevitably realises it having come to the human world. Even one who has attained the fruition of once-returning among the gods, if having been reborn among human beings he realises arahantship, that is wholesome. But if unable, he inevitably realises it having gone to the world of the gods.

Falling is the nether world; one whose nature is not to fall into the nether world is one no longer subject to fall into lower realms; the meaning is having the nature of not falling into the four realms of misery. "Fixed in destiny" means fixed by the cosmic law of phenomena. "Headed for the highest enlightenment" means the highest enlightenment reckoned as the upper three paths is the further destination, his course, his refuge, that must inevitably be attained - thus he is one headed for the highest enlightenment. "Harming" explains that for the Truth-finder, looking at the knowledge-destination, the knowledge-rebirth, and the knowledge-future life of those various persons, this is merely bodily weariness, Ānanda. But mental harming does not exist for Buddhas.

"Mirror of the Teaching" means a mirror made of the Teaching. "By which" means possessed of which mirror of the Teaching. "The realm of misery, the unfortunate realm, the nether world is eliminated" - this is said by way of synonyms for hell and so on. For hell and so on are "realms of misery" because they are devoid of prosperity, which is reckoned as growth; "unfortunate realm" means the destination and shelter of suffering. "Unfortunate realm"; "nether world" because doers of wrongdoing fall therein helplessly. The ninth is clear in itself.

10. Commentary on the Third Discourse on the Brick House

1006. In the tenth, "more than fifty" means exceeding fifty. "More than ninety" means exceeding ninety. "More than six" means exceeding by six. That village, it is said, although it was not very large, yet there were many noble disciples therein. Here and there, due to a disease caused by the wind humour, all at once twenty-four hundred thousand living beings died, and among them there were so many noble disciples. The remainder is clear everywhere.

The Chapter on Bamboo Door is the first.

2. The Chapter on the Royal Park

1. Commentary on the Discourse on the Community of a Thousand Nuns

1007. In the first of the second, "King's Park" means in a park so named because it was built by the king; that was made by King Pasenadi of Kosala. At the time of the first enlightenment, it is said, having seen the Teacher who had attained the heights of material gain and fame, the sectarians thought - "The ascetic Gotama has attained the heights of material gain and fame, but he has not attained the heights of material gain and fame in dependence on any other morality or concentration. Rather, he has seized the prime location; if we too could have a park built near Jeta's Grove, we would attain the heights of material gain and fame." They, having encouraged their own respective attendants, having obtained about a hundred thousand coins, taking those, went to the presence of the king. The king asked "What is this?" He asked. "We are building a park for sectarians near Jeta's Grove; if the ascetic Gotama or the disciples of the ascetic Gotama come and try to prevent it, do not prevent them" - thus they gave a bribe. The king, having taken the bribe, said "Go and build it."

They, having gone, having had building materials brought by their attendants, erecting pillars and so on, making loud sounds and great sounds, created a single uproar. The Teacher, having come out from the Perfumed Chamber, having stood at the front, asked "But who are these, Ānanda, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "The sectarians, venerable sir, are building a park for sectarians near Jeta's Grove." "Ānanda, these, being opposed to the Dispensation, will create uncomfortable dwelling for the community of monks; having reported to the king, have them prevented."

The elder, having gone together with the community of monks, stood at the king's gate. They announced to the king "The elders, Sire, have come." The king, because of having taken the bribe, did not come out. The elders, having gone, reported to the Teacher. The Teacher sent Sāriputta and Moggallāna. The king did not grant an audience even to them. They, having come, reported to the Teacher "The king, venerable sir, has not come out." The Teacher at that very moment declared - "He will not be able to die while remaining in his own kingdom."

And on the second day, he himself, surrounded by the community of monks, having gone, stood at the king's gate. The king, having heard "The Teacher has come," having come out, having ushered him into the dwelling, having caused him to sit on a divan of heartwood, gave rice gruel and hard food. The Teacher, having consumed the rice gruel and solid food, the king thinking "Until the meal is ready, I shall sit near the Teacher," having come and sat down - without saying to the seated king "Great king, you have done such and such a thing," thinking "I shall convince him just by means of a story," he brought forth this past story - "Great king, it is not proper to make those gone forth fight against one another. In the past too, having made sages fight against one another, the king together with his country entered the ocean." "When was that, Blessed One?"

"In the past, great king, in the Bharu country, a king named Bharu exercised kingship. Two groups of sages, five hundred and five hundred, having gone from the foot of a mountain to the city of Bharu for the purpose of partaking of salt and sour things, not far from the city there are two trees; the group of sages that came first sat at the root of one tree, and the one that came later at the root of the other." They, having dwelt

as long as they liked, went back to the foot of the mountain. When they came again too, they sat at their own tree-root. As time went on, one tree dried up; when it had dried up, the hermits who came sat in one area at the root of the others' tree, thinking "This tree is large; it will suffice for both us and them." Those coming later, without entering the tree-root, standing outside, said "Why do you sit here?" "Teachers, our tree has dried up; this tree is large; you too enter; it will suffice for both you and us." They, having escalated the talk saying "We shall not enter; you come out," seized them by the hands and so on, saying "You will not come out of your own accord," and dragged them out. They, thinking "So be it; we shall teach them a lesson," by supernormal power having created two wheels made of gold and an axle made of silver, rolling them, went to the king's gate. They announced to the king "Hermits, Sire, are standing having taken a present of such a kind." The king, pleased, having had them summoned saying "Summon them," said "A great work has been done by you; is there anything to be done by me for you?" "Yes, great king, we have one tree-root as our sitting place; that has been seized by other sages; give it to us." The king, having sent men, had the hermits driven out.

They, standing outside, looking on thinking "What indeed did they give to obtain it?" having seen "It was such and such a thing," thinking "We too, having given a bribe, shall take it back again," having created a golden body of a chariot by supernormal power, having taken it, they went. The king, having seen it, was satisfied - "What, venerable sir, should be done?" he said. "Great king, another group of sages is seated at our tree-root; have that tree-root given to us." The king, having sent men, had them thrown out. The hermits, having quarrelled with each other, having become remorseful thinking "What was done by us is unsuitable," went back to the foot of the mountain. Thereupon the deities, being angry thinking "This king, having taken a bribe from the hands of two groups of sages, caused them to quarrel with each other," having caused the great ocean to swell, made that king's realm, a place of about a thousand yojanas, into nothing but ocean.

"Having made a breach among the seers, the king of Bharu, thus have I heard; Was destroyed together with his kingdoms, that king gone to ruin."

When this past story was thus shown by the Blessed One, since the talk of Buddhas is trustworthy, therefore the king, having observed and reflected upon his own deed, thinking "An action that ought not to have been done was done by me," having had them thrown out saying "Go, sirs, throw out the sectarians," he thought - "There is no monastery built by me; I shall have a monastery built in that very place" - and without even giving them their building materials, he had a monastery built. With reference to that, this was said.

2-3. Commentary on the Discourse on the Brahmin and Others

1008-1009. In the second, "leading to rise" means leading to growth in their own respective doctrines. "You should await death" means you should wish for death, or you should desire it. The third is clear in itself.

4. Commentary on the Discourse on the Fear of an Unfortunate Realm

1010. In the fourth, "has transcended all fear of unfortunate realms" - misfortune among human beings is rejected.

5. Commentary on the Discourse on the Fear of an Unfortunate Realm and the Nether World

1011. In the fifth, "has transcended all fear of unfortunate realms and the nether world" - together with misfortune among human beings, the four realms of misery are rejected.

6. Commentary on the First Discourse on Friends and Colleagues

1012. In the sixth, "friends" means friends by convention through the enjoyment of material goods in each other's houses. "Colleagues" means those whose functions operate together in addressing, responding, deportment, and so on. "Relatives" means those belonging to the side of the mother-in-law and father-in-law. "Blood-relations" means those of the same blood - brothers, sisters, maternal uncles, and so on.

7. Commentary on the Second Discourse on Friends and Colleagues

1013. In the seventh, alteration is manifold: alteration of confidence, alteration of state, alteration of destination, alteration of characteristic, and alteration of change. Therein, regarding the primary elements, alteration of state is intended. For when the solid element, established in a compact state such as gold and so on, dissolves and reaches the state of water, the former state disappears, and alteration of state becomes evident. But the characteristic does not disappear; it retains the characteristic of hardness. And when the liquid element, established in the form of juice such as sugar-cane juice and so on, dries up and reaches the state of compact solidity, the former state disappears, and alteration of state becomes evident. But the characteristic does not disappear; it retains the characteristic of binding. "Herein this is the alteration" - here, however, alteration of destination is intended, for that does not exist for a noble disciple. Alteration of confidence also does not exist at all, but here, alteration of destination itself has been shown in order to make known the fruit of confidence. The remainder is clear everywhere.

The Chapter on the King's Monastery is the second.

3. The Chapter on Saraṇāṇi

1-2. Commentary on the First Mahānāma Discourse and Others

1017-1018. In the first of the third, "successful" means prosperous with oil, honey, molasses, and so on. "Prosperous" means fully adorned, as if fully in bloom, by means of ornaments for the hands, ornaments for the head, ornaments for the neck, and so on. "Crowded with people" means with people without interruption. "With congested cul-de-sacs" - cul-de-sacs are called streets without exit, which one can only leave by the very path one entered; those congested cul-de-sacs are many here - thus "with congested cul-de-sacs." By this too he explains the dense habitation of the city. "Stray" means roaming about here and there, moving in an agitated manner. The second is clear in itself.

3. Commentary on the Godha the Sakyan Discourse

1019. In the third, "The Blessed One alone would know whether one is endowed with these qualities or not endowed" - he said this with the intention that the Blessed One alone knows the state of being a stream-enterer of a person endowed with three qualities, or the state of being a stream-enterer of one endowed with four qualities.

"If any doctrinal dispute were to arise" means if any reason whatsoever were to arise. "With the Blessed One on one side and the Community of monks on the other" means when a reason has arisen, the Blessed One, having become of a different view from the Community of monks, speaking one doctrine, would be on one side; the Community of monks too, speaking one doctrine, would be on the other side - this is the meaning. "I would be on that side" means whatever doctrine you would speak, that very one I would accept. But is there not no diversity of confidence in the Triple Gem for a noble disciple? Then why did he say thus? Because of the Blessed One's omniscience. For thus he thinks: "The Community of monks, due to their own non-omniscience, might speak even without knowing, but for the Teacher there is no such thing as not knowing." Therefore he spoke thus. "Except what is good, except what is wholesome" means I say only what is good, only what is wholesome, not anything devoid of what is good and wholesome. Furthermore, this is his fault of not reproaching.

4. Commentary on the First Discourse on the Sakyan with Refuges and Benefits

1020. In the fourth, "here, Mahānāma, a certain person" - this was begun to show that not only Saraṇāni alone was released from the realm of misery, but these persons too are released. "Yield to pondering to a moderate degree" means they yield to looking at to a limited extent. By this he shows the person standing on the path who is a follower of the Teaching. "Not going to hell" - for it is not proper to say of a person standing on the path that he "has been released" or "will be released" from the realm of misery, but it is proper to say "is being released." And because he is being released, therefore he is not called one who goes; thus "not going" was said; the meaning is he does not go. "Just faith, just affection" - by this he shows the person standing on the path who is a faith-follower. "Great sal trees" - he said this pointing out four great heartwood trees standing nearby. "Took upon himself the training at the time of death" shows that at the time of death he was one who fulfilled the three trainings.

5. Commentary on the Second Discourse on the Sakyan with Refuges and Benefits

1021. In the fifth, "a bad field" means an uneven field. "On bad ground" means saline ground damaged by salt. "Broken" means split apart. "Rotten" means having become moistened with water, they have reached a state of rottenness. "Damaged by wind and heat" means having been destroyed by wind and heat, they have reached a state of being sapless. "Without substance" means whose substance has not been taken up, whose substance has not been grasped. "Not well stored" means not placed into granaries and so on and properly stored. "Well stored" means unmoved for four months from the place where they were stored.

6. Commentary on the First Anāthapiṇḍika Discourse

1022. In the sixth, "feelings may be allayed with reason and cause" means feelings may be allayed in a moment. "With wrong knowledge" means with wrong reviewing. "With wrong liberation" means with liberation not leading to liberation. "Therefore faith and morality" - the verse has the meaning already stated. "Yatra hi nāma" means "whoever indeed."

7. Commentary on the Second Anāthapiṇḍika Discourse

1023. In the seventh, "fear of death pertaining to the future life" means fear of death rooted in the future state. "Suitable for laypeople" means befitting householders. The remainder is clear everywhere.

The Chapter on Refuges is the third.

4. The Chapter on Streams of Merit

1. Commentary on the First Streams of Merit Discourse

1027. In the first discourse of the fourth, "streams of merit, streams of the wholesome" means rivers of merit, rivers of the wholesome. "Nutriments of happiness" means conditions for happiness.

4. Commentary on the First Devapada Discourse

1030. In the fourth, "footsteps of the gods" means steps trodden upon by the knowledge of the gods, or by the knowledge of the god. "For the purification" means for the purpose of purifying. "For the cleansing" means for the purpose of cleansing, for the purpose of making bright. In this discourse, all four persons established in fruition are called gods in the meaning of pure.

8. Commentary on the Rains Retreat Discourse

1034. In the eighth, "having gone to the far shore" - the far shore is called Nibbāna; the meaning is "having reached that." "They lead to the elimination of mental corruptions" - they do not first go to Nibbāna and afterwards lead to it; while going, they lead to it. But the teaching was made thus.

10. Commentary on the Nandiya the Sakyan Discourse

1036. In the tenth, "for solitude by day, for seclusion by night" means for the purpose of solitude by day, for the purpose of seclusion by night. "Mental states do not become manifest" means the mental states of serenity and insight meditation do not arise. The remainder is clear everywhere.

The Chapter on Streams of Merit is the fourth.

5. The Chapter on Streams of Merit with Verses

1. Commentary on the First Outflow Discourse

1037. In the first discourse of the fifth, "incalculable" means incalculable by counting in āḷhaka measures, but by way of yojanas there is an enumeration of it. "Full of many terrors" means full of many terrors by way of frightful objects both animate and inanimate. "Many" means numerous. "Flowing" means streaming. "Approach" means they go towards.

2. Commentary on the Second Outflow Discourse

1038. In the second, "where these great rivers flow together and meet" means at whatever confluence these great rivers become one, become continuous - this is the meaning.

3. Commentary on the Third Outflow Discourse

1039. In the third, "desirous of merit" means one who is desirous of merit. "Established in the wholesome" means established in the wholesome of the path. "Develops the path for the attainment of the Deathless" means he develops the path of arahantship for the purpose of reaching Nibbāna. "One who has achieved the substance of the Teaching" means the noble fruition is called the substance of the Teaching; one whose achievement is of the substance of the Teaching is one who has achieved the substance of the Teaching; the meaning is one who has attained the fruition. "Delighted in destruction" means delighted in the destruction of mental defilements.

4. Commentary on the First Discourse on the Greatly Wealthy

1040. In the fourth, "wealthy, of great riches" means wealthy and of great riches by the sevenfold noble treasure. "Of great possessions" by that very wealth. The remainder is clear everywhere.

The Chapter on Streams of Merit with Verses is the fifth.

6. The Chapter on the Wise One

2. Commentary on the Discourse on Having Spent the Rains Retreat

1048. In the second of the sixth, this is the intention: A stream-enterer monk, without reaching a conclusion with just this much, having brought together those very faculties, powers, and factors of enlightenment, having developed insight, will attain the path of once-returning; a once-returner, the path of non-returning; a non-returner, the path of arahantship - with reference to this meaning, the tradition as a secret text in the Dispensation has been spoken by the Blessed One in this discourse.

3. Commentary on the Dhammadinna Discourse

1049. In the third, "Dhammadinna" means one among seven persons. For during the time of the Buddha, the lay follower Dhammadinna, the lay follower Visākha, the householder Ugga, the householder Citta, Hatthaka of Āḷavī, Cūḷa Anāthapiṇḍika, and Mahā Anāthapiṇḍika - these seven persons had a retinue of five hundred lay followers each. Among those, this one is a certain one.

"Deep" means deep in the Teaching - the Salla Sutta and so on. "Deep in meaning" means deep in meaning - the Cetanā Sutta and so on. "Supramundane" means illuminating supramundane meaning - the Asaṅkhata Saṃyutta and so on.

"Connected with emptiness" means illuminating the emptiness of a being - the Khajjanīka Sutta and so on. "Having attained, we will dwell" means having obtained, we will dwell. "Thus indeed, Dhammadinna, should you train" means thus should you train while fulfilling the Moon-simile practice, the Relay-of-chariots practice, the Sagely-silence practice, and the Great Noble Lineage practice. Thus the Teacher

placed an unbearable burden upon these lay followers. Why? These, it is said, did not request exhortation having stood on their own ground, but as if able to lift up the entire burden without distinction, they requested "Let the Blessed One exhort us, venerable sir." Therefore the Teacher, placing an unbearable burden upon them, spoke thus. "Na kho netan" means "na kho etaṃ" (not indeed this). But the letter "na" here should be understood as merely a euphonic conjunction. "Therefore" - because now you request exhortation having stood on your own ground, therefore.

4. Commentary on the Sick Person Discourse

1050. In the fourth, "na kho paneta" means "not indeed by us this." "A wise lay follower" - a stream-enterer is intended. "With comforting principles" means with principles that bring comfort. "Assāsatāyasmā" means "may the venerable one be comforted." "Dear sir" means bound to death. "Subject to death" means having the intrinsic nature of death. "Fix" means place. "Fixed" means placed. "With mind thus liberated" means with mind liberated by the liberation of the fruition of arahantship. "That is to say, liberated through liberation" means whatever difference might be spoken of regarding liberation, referring to liberation, I do not say that. For the community of monks, in the duties of the shrine courtyard and the Bodhi tree courtyard, and in the duties of the eighty chapters - in these qualities to be practised there is indeed no measure; but regarding the path or fruition that has been penetrated, there is no difference between lay followers and monks.

9. Commentary on the Discourse on the Attainment of Wisdom

1055. In the ninth, regarding "they lead to the attainment of wisdom," here the seven trainees are said to attain wisdom, while one who has eliminated the mental corruptions should be understood as one who has attained wisdom. In the subsequent passages beginning with "for the higher intelligence of wisdom" and so on too, the same method applies. The remainder is clear everywhere.

The Chapter on the Wise is the sixth.

7. The Chapter on Great Wisdom

1. Commentary on the Discourse on Great Wisdom

1058. In the seventh, regarding "lead to great wisdom" and so on, the meaning in all terms everywhere should be understood by the very method stated in the Paṭisambhidā beginning with "one comprehends great meanings - this is great wisdom." The remainder is clear everywhere.

The commentary on the Sotāpatti Saṃyutta is finished.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 5. Commentary on the Great Book. 11. Connected Discourses on Stream-Entry Retrieved from paliverse.org

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