

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)

1. Commentary on the Book with Verses (1. Sagāthāvagga-
aṭṭhakathā)

11. Connected Discourses with Sakka (11. Sakkasamvuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

11. Connected Discourses with Sakka

1. The First Chapter

1. Commentary on the Suvāra Discourse

247. In the first discourse of the Sakka Connected Discourses, "went against" - when did they go against? When they were powerful, then. Herein this is the progressive discourse - It is said that Sakka, having been a young man named Magha in the small village of Macala in the country of Magadha, having taken thirty-three men, performing good deeds, having fulfilled seven vows, deceased there, was reborn in the heavenly world. Having seen him, by the power of his mighty deeds, together with his following, overpowering the remaining deities in ten respects, the residents prepared a fragrant beverage, thinking "Visiting young gods have come." Sakka gave a signal to his own following - "Sirs, do not drink the fragrant beverage; merely show the appearance of drinking." They did so there. The resident deities, having drunk as much as they liked of the fragrant beverage brought in golden drinking vessels, intoxicated, fell down here and there on the golden ground and lay down. Sakka, saying "Seize the sons for her whose sons are destroyed," having had them seized by the feet, had them thrown down to the foot of Sineru. By the fire of Sakka's merit, even all their followers fell right there. They, having regained consciousness midway down Sineru, said "Dear ones, we did not drink liquor, we did not drink liquor." From then on they became known as titans. Then for them, originated by the condition of kamma and temperature, on the lower level of Sineru, a titan realm of ten thousand yojanas arose. Sakka established a guard for the purpose of turning them back and preventing their return, with reference to which it was said -

"Between two unconquerable cities,
A fivefold protection was established;
Water, karoṭi, and the carrier of milk,
Those joined with intoxication, and four great ones."

For the two cities became known as unconquerable cities because of the impossibility of capturing them by battle - the city of the gods and the city of the titans. For when the titans are powerful, then having fled from the gods, having entered the city of the gods, when the gates are closed, even a hundred thousand titans are unable to do anything. When the gods are powerful, then having fled from the titans, when the gates of the city of the titans are closed, even a hundred thousand Sakkas are unable to do anything. Thus these two cities are called unconquerable cities. Between them, at these five places beginning with water, a guard was established by Sakka. Therein, by the word "water," serpents are meant. For they are powerful in water. Therefore on the first terrace of Sineru is their guard. By the word "karoṭi," supañṇas are meant. It

is said that their drink and food is called *karoti*; by that they obtained that name. On the second terrace is their guard. By the word "carrier of milk," *kumbhaṇḍas* are meant. They are indeed titan demons. On the third terrace is their guard. By the word "joined with intoxication," demons are meant. They are indeed of unrighteous conduct, addicted to battle. On the fourth terrace is their guard. "And four great ones" means the four great kings are spoken of. On the fifth terrace is their guard. Therefore if the titans, with angered and agitated minds, approach the city of the gods seeking battle, whatever is the first encircling terrace of the mountain, that the serpents ward off; likewise the rest at the remaining terraces.

Those titans, however, are similar to the *Tāvatiṃsa* gods in their achievements of life span, beauty, flavour, and supremacy. Therefore, in between, not recognising themselves, when the trumpet-flower tree bloomed, thinking "This is not the city of the gods; there the coral tree blooms, but here it is the variegated trumpet-flower tree; we were deceived by the old Sakka who made us drink liquor, and our city of the gods was taken; let us go, we shall fight with him," having mounted elephants, horses, and chariots, having taken shields of gold, silver, and gems, having prepared for battle, sounding the titan drums, they split the water of the great ocean in two and rise up. Like ant-hill insects from an ant-hill when the sky has rained, they begin to ascend *Sineru*. Then first they have a battle with the serpents. In that battle, however, neither the outer skin nor the hide of anyone is cut, nor does blood arise; it is merely like a battle of wooden rams among boys, nothing more than mutual frightening. Even hundreds of millions or thousands of millions of serpents, having fought with them, drive them back into the city of the titans and turn back.

But when the titans are powerful, then the serpents retreat and on the second terrace, having joined together with the *supaṇṇas*, they fight. This same method applies to the *supaṇṇas* and so on as well. But when the titans overrun all five positions, then even the five forces combined together retreat. Then the four great kings go and report that news to Sakka. Sakka, having heard their words, having mounted the *Vejayanta* chariot measuring one hundred and fifty *yojanas*, either goes forth himself or sends one of his sons. But on this occasion, wishing to send his son, he said beginning with "Dear *Suvīra*" and so on.

"Yes, venerable sir" means "let it be so, good is your word." "Fell into negligence" means he was negligent. The meaning is that, surrounded by a host of nymphs, having descended onto the great golden avenue sixty *yojanas* in breadth, celebrating a festival, he wanders about in the *Nandana* grove and so on.

"Without exertion" means one who does not exert. "Without effort" means one who does not make effort. "One would be lazy" means one would be idle. "And would not do one's duties" means one would not do any duty whatsoever. "Endowed with all sensual pleasures" means one would be endowed with all sensual pleasures. "Show me that excellent place, Sakka" means he says: "Sakka, best of gods, show, point out, tell me that excellent, supreme place, that opportunity, that direction." "For that is the path to *Nibbāna*" means a means of livelihood without doing any work is the path to *Nibbāna*. The first.

2. Commentary on the *Susīma* Discourse

248. In the second, "Susīma" means one son so named among his own thousand sons. The second.

3. Commentary on the Dhajagga Discourse

249. In the third, "fully engaged" means united, become a mass. "You should look up at the banner-top" means Sakka's chariot, it is said, was one hundred and fifty yojanas in length. For its rear portion was fifty yojanas, the body of the chariot in the middle was fifty yojanas, and from the chariot's connection to the chariot's front was fifty yojanas. Some say that same measure doubled makes it three hundred yojanas in length. In it a divan of one yojana was spread, a white parasol of three yojanas was placed on top, a thousand thoroughbreds were yoked to just one yoke, and there was no measure to the remaining ornaments. Its flag, however, rose two hundred and fifty yojanas, and when struck by the wind a sound like that of a five-part musical ensemble emanates from it - he says one should look up at that. Why? Because for those seeing it, the thought arises: "Our king has come and stands at the edge of the assembly like a firmly planted pillar; of whom should we be afraid?" - thus fear does not arise. "Of Pajāpati" means he, it is said, being of equal beauty and equal lifespan as Sakka, obtains the second seat. Likewise Varuṇa and Īsāna. Varuṇa, however, obtains the third seat, and Īsāna the fourth. "One who runs away" means defeated by the titans, standing in that chariot, having seen even a trifling dust-banner, he is one subject to running away.

"Thus indeed is he, the Blessed One" and so on were explained in detail in the Visuddhimagga itself. "He said this" means the Blessed One said this called the Dhajagga Protection, whose power extends throughout a hundred thousand million world-systems in its sphere of authority. For there is no end of those who have been freed from sufferings such as fear of demons, fear of thieves, and so on by adverting to this. Let alone the appeasement of other suffering; for one adverting to this with a confident mind obtains support even in space.

Herein is this story - It is said that when plastering work was being done at the Dīghavāpi Shrine, one young monk, having fallen from the base of the top railing, was sliding down the belly of the shrine. The community of monks standing below said: "Advert to the Dhajagga Protection, friend." He, frightened by the fear of death, said: "May the Dhajagga Protection protect me." At that very moment two bricks came out from the belly of the shrine and became steps and stood firm; those standing above lowered a rope ladder. When he stood on the ladder, the bricks returned to their original place. The third.

4. Commentary on the Vepacitti Discourse

250. In the fourth, "Vepacitti" - he was, it is said, the most senior of all the titans. "Yena" is merely a particle, and so is "na." "With bonds including the neck as the fifth" means with five bonds thus: on the two hands, on the feet, and on the neck. But those, like a lotus fibre, like a spider's thread, come within the range of vision, and obstruct the postures. But by them one is bound by the mind alone, and released by the mind alone. "Reviles" means he reviles with these ten grounds for reviling: "You are a thief, you are a fool, you are deluded, you are a robber, you are a camel, you are an ox, you are a donkey, you are doomed to Niraya Hell, you are an animal, there is no fortunate realm for you, only an unfortunate realm is to be expected for you."

"Abuses" means he threatens by saying such things as "Old Sakka, you will not win at all times; when there is victory for the titans, then having bound you too in this way and having laid you down at the door of the titan city, I shall have you beaten." Sakka, victorious in conquest, pays no attention to that, but shaking the great receptacle on his head, both enters and leaves the Sudhammā divine assembly hall. "Addressed" means "Does this Sakka endure these harsh words out of fear, or because of being endowed with the patience of endurance?" Investigating, he spoke.

"From weakness" means from the state of being weak. "Would engage" means would engage in return, would retaliate. "Would break out" means would become disenchanted. "Pakujjheyyun" is also a reading. "The other" means the adversary. "One who is mindful becomes calm" means whoever, having become mindful, becomes calm - the meaning is: I consider that very calming of his to be the restraint of the fool. "When he imagines him" means because he imagines that. "Overwhelms" means overpowers. "Like a bull against one who flees more and more" means just as in a bull-fight, at that very moment while two bulls are fighting, the herd of cattle stands looking on; but when one flees, then the entire herd of cattle overpowers the one who is fleeing even more. Thus the meaning is: the imprudent one overpowers the one who is patient even more.

"One's own welfare is paramount" means one's own welfare is paramount. "Nothing greater than patience is found" means among those benefits where one's own welfare is paramount, no other benefit surpassing patience is found. "That they call the supreme patience" means whoever, being strong, endures, they call that patience of his supreme. "The strength of a fool" is the power of ignorance. It explains that they say, speaking thus: that for whomever that is strength, that strength is indeed weakness. "Of one protected by the Teaching" means of one protected by the Teaching, or of one who protects the Teaching. "One who speaks against" means one who speaks having retaliated; or even though one might say "the strength of a fool" having retaliated, there is indeed no one able to shake one who is established in the Teaching. "For that very one it is worse by that" means by that wrath, evil is for that very person. Which one? Whoever becomes angry in return at one who is angry. "Of both who are being healed" - the plural is used for the singular; the meaning is "one who heals." "People think" means a person of such a kind who heals, who accomplishes the welfare of both, of oneself and of the other - only blind foolish worldlings think of him thus: "This one is a blind fool." "Unskilled in the Teaching" means unskilled in the phenomena of the four truths. "Here" means in this Dispensation. "Kho" is merely a particle. The fourth.

5. Commentary on the Subhāsitaṃ Discourse

251. In the fifth, "said this to the lord of titans" means he said this out of cleverness. For thus it occurred to him: "To speak first, having released another's view, is difficult. But having followed another's words, it is easy to speak afterwards." "Ancient gods" means the former masters who had been dwelling for a long time in the heavenly world; "you first speak what has come down by tradition." "Not involving punishment" means devoid of resorting to punishment; the meaning is that there is nothing here such as "a rod or a knife should be taken up." The fifth.

6. Commentary on the Kulāvaka Discourse

252. In the sixth, "addressed" means when he, it is said, had turned facing towards the silk-cotton tree forest, the sound of the chariot, the sound of the thoroughbreds, and the sound of the banners were all around like the sound of a thunderbolt falling. Having heard that, the powerful supaṇṇas in the silk-cotton tree forest fled; but those feeble and decrepit with age, those weak with disease, and the young ones whose wings had not yet grown, being unable to flee, frightened by the fear of death, cried out all at once with a great uproar. Sakka, having heard that, "Whose sound is that, dear ones?" He asked Mātali. "Having heard the sound of the chariot, Sire, the supaṇṇas, being unable to flee, are crying out." Having heard that, with his heart turned by compassion, he spoke. "With the chariot-pole" means with the chariot-pole of the chariot. In such a way that the chariot-pole does not crush the nests, thus with this chariot-pole avoid them. For that chariot, produced by the condition of merit, even if the world-encircling mountain or Sineru were to appear before it, goes piercing right through and does not cling; it goes as if going through space. If it had gone through that silk-cotton tree forest, just as when great carts go through the middle of a plantain forest or through the middle of a castor-oil plant forest, the entire forest is broken apart and destroyed, so too would that silk-cotton tree forest have been. The sixth.

7. Commentary on the Nadubbhiya Sutta

253. In the seventh, "approached" means "This Sakka thinks 'Even one who might be my worst enemy, I would not betray him'; there is no one who is a greater enemy of his than me; I shall investigate him first - does he indeed betray me upon seeing me, or does he not betray me?" - having thought thus, he approached. "Stop, Vepacitti, you are caught" means he says: Vepacitti, stop right here, you are caught by me. Simultaneously with the utterance itself, he was as if bound with the five bonds including the neck. "Swear to me" means he says: take an oath for the purpose of not betraying me. "Whatever evil befalls one who speaks falsely" - he said this with reference to the evil of the Cetiya king among the first beings of this cosmic cycle. "One who reviles noble ones" means evil like that of Kokālika. "Whatever evil befalls one who betrays friends" means the evil of one with a malicious mind towards the Great Being in the Mahākapi Jātaka. "One who is ungrateful" means the evil of an ungrateful one similar to Devadatta. These, it is said, are the four great evils in this cosmic cycle. The seventh.

8. Commentary on the Verocana the King of Asuras Sutta

254. In the eighth, "stood" means they stood like door-guardian figures. "Nipphadā" means accomplishment; it says one should strive as long as the goal is accomplished. The second verse is Sakka's. Therein, "nothing greater than patience" means among goals that are beautiful when accomplished, there is no goal whatsoever surpassing patience. "Born with purpose" means born with function. For even taking dogs, jackals, and so on into account, there is no being without a born function. Even the mere going from here to there is itself a function. "The enjoyments of all living beings are supreme through union" - for leftover rice and so on are not worthy of eating, but when they are again heated, roasted, and combined with ghee, honey, molasses, and so on, they become worthy of eating. Therefore he said "the enjoyments of all living beings are supreme through union." "The accomplished goal is beautiful" means these goals are beautiful only when accomplished. Again, the fourth verse is Sakka's.

Therein too, the meaning should be understood by the very method already stated. The eighth.

9. Commentary on the Forest Haunt Seers Sutta

255. In the ninth, "they dwell in leaf huts" means they dwell in hermitages accomplished with night quarters, day quarters, walking paths, and so on, in a delightful forest haunt in the Himalayan region. "Sakka, the lord of the gods, and Vepacitti" means these two persons, son-in-law and father-in-law, at times make disputes, at times associate together; but at this time they associate together. "Paṭālī" means sandals with straps. "Having hung his sword" means having hung his sword on his shoulder. "With an umbrella" means with a divine white umbrella being held over his head. "Having treated as not within arm's reach" means not having treated as within arm's reach. "Long consecrated" means of those who had long since taken upon themselves ascetic practices. "Step back from here" means they say "depart from here, avoid, do not stand upwind." "For the gods here do not" explains that regarding this odour of the virtuous ones, the gods do not perceive it as repulsive, but perceive it only as desirable, pleasant, and agreeable. The ninth.

10. Commentary on the Samuddaka Sutta

256. In the tenth, "in leaf huts on the ocean shore" means they dwell in hermitages of the aforesaid kind on a sandy bank the colour of a silver plate on the surface of the great ocean at the world-circle. "Siyāpi no" means "there may be for us too." "We would request the gift of safety" means we would request the gift of fearlessness. It is said that for the most part the battle between the gods and the titans takes place on the surface of the great ocean. The titans do not have victory at all times; on many occasions there is only defeat. They, defeated by the gods, fleeing, going by way of the hermitage of the sages, angered, saying "Sakka, having consulted with these, removes us; seize the sons for her whose sons are destroyed," demolish the water-pots, walking paths, halls, and so on in the hermitage. The sages, having taken various kinds of fruit from the forest and returned, having seen that, with difficulty restore things to their original state. They too again and again destroy them in the same way. Therefore, having heard "Now their battle is at hand," they thought thus.

"Kāmaṃkaro" means one who does as he wishes. "Of fear or of safety" means fear or safety. This is what is meant - If you wish to give safety, you are able to give safety. If you wish to give fear, you are able to give fear. But give us the gift of fearlessness. "Of the hostile" means of those who are opposed. "Sown" means established in a field.

"Was frightened three times" means having eaten his evening meal, having ascended his bed and lain down, just as he had fallen asleep, he rises up crying out as if struck by a hundred spears while standing all around, and the titan realm of ten thousand yojanas falls into commotion, thinking "What is this?" Then they come to him and ask "What is this?" He says "It is nothing." The same method applies in the second watch and so on too. Thus, while the titans are reassuring him saying "Do not fear, great king," dawn rises. Thus from then on his mind, in which sickness has arisen, trembles. And by that very fact the additional name "Vepacitti" arose for him. The tenth.

The first chapter.

2. The Second Chapter

1. Commentary on the Vatapada Sutta

257. In the first discourse of the Second Chapter, "items of good practice" means portions of good practice. "Complete" means fully accomplished. "Undertaken" means taken up. "One who honours the elders in the family" means one who shows esteem to the family elders such as the grandfather, the grandmother, the uncle, the aunt, the maternal uncle, the maternal uncle's wife, and so on. "Of smooth speech" means of dear, gentle, and sweet speech. "Generous in giving" means unreserved in generosity. "With purified hands" means one whose hands are always washed for the purpose of giving gifts. "Delighting in relinquishment" means delighted in giving up. "Accessible to requests" means worthy of being asked by others; or "accessible to requests" means engaged in the very practice of being accessible to requests. "Delighting in giving and sharing" means delighted in giving and in sharing. The first.

2. Commentary on the Sakkanāma Sutta

258. In the second, "being a human being" means being a human being in the village of Macala in the country of Magadha. "Gave a public rest-house" means having had a public rest-house built at a crossroads for the public, he gave it. "A thousand matters" means a thousand causes; when a thousand people or a thousand statements are brought forward, he judges while standing on just one term, "this is the meaning of this, this is the meaning of this." The second.

3. Explanation of the Discourse to Mahāli

259. In the third, "approached" means he approached thinking "They speak of Sakka, the king of gods; is there indeed that Sakka, by whom he has been seen before? I shall ask the one of ten powers about this matter." "And I understand that" - the singular is used where the plural should be; the meaning is "and I understand those qualities." It is said that Sakka, in the immediately preceding individual existence, was a young man named Magha in the village of Macala in the country of Magadha, wise and experienced; and his conduct was like the conduct of a Bodhisatta. He, having taken thirty-three men, did good. One day, having examined by his own wisdom, in the middle of the village, at the place where the public assembled, having swept away the rubbish on both sides, he made that place delightful. Again right there he had a pavilion built. Again, as time went on, he had a hall built. And having departed from the village, having wandered even a league, even half a yojana, even three leagues, even a yojana, together with those companions he made the uneven even. All of them, of one desire, here and there building bridges at places suitable for bridges, and building pavilions, halls, ponds, flower gardens, tree planting, lamps, and so on at places suitable for pavilions, halls, ponds, flower gardens, tree planting, and so on, they performed much merit. Magha, having fulfilled seven vows, upon the collapse of the body, together with his companions, was reborn in the realm of the Thirty-three. The Blessed One knows all that. Therefore he said - "Because of which undertaking of qualities Sakka attained the position of Sakka, that too I understand." This is the summary account of Sakka's achievement of the position of Sakka; the detail, however, has been stated in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya, in the explanation of the Sakkapañha. The third.

4. Commentary on the Dalidda Sutta

260. In the fourth, "a poor human being" means a human being without wealth. "A wretched human being" means one who has reached the state of human pitifulness. "A miserable human being" means a lowly human being. "There" means in that place, or in that outshining. "Grumbled" means they looked down upon, they thought of it as inferior. "Criticised" means they spoke about it, they made it known. "Complained" means they spoke about it here and there, they elaborated. "This one, sirs" - here this is the progressive discourse - It is said that when a Buddha had not yet arisen, he, having been the king of Bārāṇasī in the Kāśī country, circumambulated the city that was well adorned with raised flags, banners, and various ornaments, being looked up at by a crowd of people whose eyes were drawn by his splendour of glory. And at that time a certain Individually Enlightened One, having come from Mount Gandhamādana, was walking for almsfood in that city, with peaceful faculties, with peaceful mind, endowed with the highest restraint. The great multitude too, having abandoned the respect directed towards the king, looked only at the Individually Enlightened One. The king - "Now in this crowd of people not even one looks at me. What indeed is this?" Looking around, he saw the Individually Enlightened One. That Individually Enlightened One too was old, standing in the last stage of life. His robes too were worn out; threads were hanging down here and there. For the king, having seen the Individually Enlightened One who had fulfilled the perfections over two incalculable aeons plus a hundred thousand, there was neither even so much as confidence of mind nor even so much as stretching out his hand in homage. That king, having become angry thinking "This one gone forth, methinks, out of jealousy does not look at me," having spat saying "Where is this one going about wrapped in leper's robes," departed. By the result of that action, having been reborn in the great hell, coming to the human world by the remainder of the result, he took conception in the womb of an extremely wretched woman in Rājagaha. From the time of conception, that woman did not obtain even a bellyful of rice gruel. While still in the womb, his ears and nose dissolved; having become a leper with skin white as a conch shell, he came forth from his mother's womb. Mother and father are indeed those who perform difficult tasks; therefore his mother, as long as he was unable to take a bowl and go about, brought and gave him rice gruel and water. But when he was able to go about for alms, having placed a bowl in his hand, saying "You will be known by your own action," she departed.

Then from that time onwards, pieces of flesh kept breaking off and falling from his entire body, fluid oozed forth, and great pains occurred. In whatever street he lay down, the whole night he cried out with a great cry. By the sound of his pitiful lamentation, the people in the entire street did not obtain sleep the whole night. From that time onwards, because he awakened those who were sleeping comfortably, the name "Suppabuddha" arose for him. Then at another time, when the Blessed One had arrived at Rājagaha, the citizens, having invited the Teacher, having made a great pavilion in the middle of the city, gave a gift. Suppabuddha the leper too, having gone, sat down not far from the pavilion where the gift was being given. The citizens, serving the Community of monks headed by the Buddha with superior solid and soft food, gave rice gruel and meal to him too. When he had eaten the sumptuous food, his mind became fully focused. The Teacher, at the conclusion of the meal, having given thanksgiving, explained the truths; Suppabuddha, seated just in the place

where he was seated, having sent forth knowledge in accordance with the teaching, became established in the fruition of stream-entry. The Teacher, having risen, went to the monastery. He too, having mounted a pad, having taken his bowl, leaning on a staff, while going to his own dwelling place, deprived of life by a maddened cow, like one who breaks a clay dish and obtains a golden dish, at the second mind-moment was reborn in the heavenly world and, in dependence on his own merit, surpassing the other gods, shone forth. Showing that reason, Sakka, the lord of the gods, said beginning with "This one, sirs."

"Faith" means faith arrived at through the path. "And whose morality is good" - what is called good morality is the morality pleasing to the noble ones of a noble disciple. Therein, although there is no single precept of a noble disciple that is unpleasant, but in this meaning the five precepts that are not abandoned even in another existence are intended. The fourth.

5. Commentary on the Rāmaṇeyyaka Sutta

261. In the fifth, "sacred parks" means park shrines. "Sacred forests" means forest shrines. In both cases, "shrine" should be understood in the sense of being respected. "What is pleasant for humans" means the state of being delightful for humans. Now, showing what makes a place pleasant by way of what is delightful for humans, he said beginning with "whether in a village or." The fifth.

6. Commentary on the Yajamāna Sutta

262. In the sixth, "who sacrifice" means of those who sacrifice. At that time, it is said, the people dwelling in Aṅga and Magadha, annually, having taken the finest of ghee, honey, molasses and so on, having made a heap of about sixty cartloads of wood in one place, having set fire to it, when it was blazing, saying "We sacrifice to the Great Brahmā," they throw all that in. "What is thrown in once yields a thousandfold fruit" - such was their view. Sakka, the king of gods, thought: "All these people, having taken all the finest things, saying 'We sacrifice to the Great Brahmā,' burn them in the fire. They make it fruitless; while I am watching, let them not perish; just as by giving to the Buddha and to the Community they generate much merit, so shall I act." Having caused the heap of wood to be set ablaze, while the people were looking on, on the full moon day, having created a Brahmā body, while the great multitude was watching, he appeared as if having broken through the disc of the moon and come forth. The great multitude, having seen this, thinking "The Great Brahmā is coming to accept this sacrifice," having established themselves on the ground on their knees, raising joined palms, paying homage, stood. The brahmins said: "You think 'We speak by mere reasoning'; now see, this Brahmā of yours is coming with his own hand to accept the sacrifice." Sakka, having come, standing in the sky at the top of the wood funeral pyre, asked "For whom is this honour?" For you, venerable sir; accept our sacrifice. Then come, do not weigh by hand having abandoned the scales; this Teacher dwells in a neighbouring monastery; let us ask him "To whom is what is given of great fruit?" Having taken the inhabitants of both countries, having gone to the Teacher's presence, asking, he spoke thus.

Therein, "hoping for merit" means of those wishing for merit, of those seeking merit. "Merit leading to acquisition" means merit having clinging as its result. "What is given to the Community is of great fruit" means what is given to the noble Community is

far-reaching. At the conclusion of the teaching, eighty-four thousand living beings drank the deathless drink. From then on, people gave all gifts of the finest to the community of monks. The sixth.

7. Commentary on the Homage to the Buddha Sutta

263. In the seventh, "rise up" means stand up, strive, make effort. "Victor in battle" - he addresses the Blessed One thus because of having conquered lust and the other defilements as well as the forces of Māra extending twelve yojanas. "Burden-dropper" means one who has laid aside the burden of the aggregates, defilements, and volitional activities. "On the fifteenth night" means on the night of the fifteenth, the full moon. The seventh.

8. Commentary on the Homage by the Householder Sutta

264. In the eighth, "to the various directions" means the four directions and the four intermediate directions. "Terrestrial beings" means those dwelling on the ground. "Long concentrated in mind" means those whose minds are long concentrated through access and absorption. "Venerate" means "I pay homage." "Whose goal is the holy life" means even for ten years, even for twenty years, etc. even for sixty years, limited with the end of life, practising the supreme conduct, the holy life of one sleeping place, one meal, and so on - this is the meaning. "Merit-makers" means those who make merit in such ways as giving the four requisites, offering safflower and jasmine, and lighting a thousand lamps. "Moral" means having established themselves in the state of a lay follower, endowed with five or even ten precepts. "Who support their wives righteously" means without doing tunnel-breaking and so on, they support their children and wife by righteous means such as farming, cattle-keeping, trade, and so on. "The chief one mounted the chariot" means the chief, the foremost of the gods, mounted the chariot. The eighth.

9. Commentary on the Homage to the Teacher Sutta

265. In the ninth, "pays homage to the Blessed One" means having arranged the cloak of fine cloth on one shoulder, having knelt with one knee on the ground, having placed joined palms on his head, he pays homage. "That demon" means that Sakka. "Of superior name" means of superior name by names occasioned by all virtues, due to the absence of inferiority with respect to all virtues. "By the transcendence of ignorance" means by the transcendence of ignorance, which conceals the four truths and is the root of the round of rebirths. "Trainees" means the seven trainees. "Delighting in diminution" means delighted in the destruction of the round of rebirths. "May they train" means they train. The ninth.

10. Commentary on the Homage to the Community Sutta

266. In the tenth, "addressed" means why does he speak thus again and again? It is said that the voice of Sakka, the king of gods, is sweet; his lips are well-formed; when he is speaking, it emanates like the sound of golden bells. He speaks thinking "I shall get to hear that again and again." "Who lie in putrid bodies" means those who lie in putrid bodies because of lying in the putrid mother's body, or because of lying having spread over one's own body itself. "Submerged in this corpse" means these are submerged for ten months in the corpse termed the mother's womb. "This is what I

long for in them" means I long for this in them, I aspire to this. "They do not store in granaries" means they do not put their own grain into granaries. For there is no grain belonging to them. "Nor in jars" means nor in a jar. "Nor in baskets" means nor in a hand-basket. "Seeking what is prepared by others" means seeking, searching for what is completed by others, cooked in others' houses, by way of the duty of going for alms. "By that" means by what is thus sought. "Of good conduct" means even ten, etc. even sixty years, with well-undertaken beautiful conduct.

"The wise who speak well" means those who habitually speak well-spoken words thus: "We shall recite the Teaching, we shall undertake the ascetic practices, we shall partake of the Deathless, we shall practise the ascetic duty." "Silent, they wander evenly" means even when expounding the Teaching throughout the three watches of the night, as if proclaimed by the sound of a thunderbolt, they are called silent, wandering evenly indeed. Why? Because of the absence of useless speech. "And many mortals" means many beings and mutually opposed. "Quenched among those who have taken up the rod" means among beings who have taken up the rod for the purpose of harassing others, they are quenched, having laid down the rod. "Without grasping among those with grasping" means among beings with grasping, they are without grasping because of not having grasped even a single portion of becoming, realms of rebirth, and so on. The tenth.

The second chapter.

3. The Third Chapter

1. Commentary on the Having Cut Discourse

267. The first of the third chapter has its meaning already stated. The first.

2. Commentary on the Dubbaṇṇiya Sutta

268. In the second, "ugly" means having the colour of a charred stump. "Dwarfish" means a dwarf with a big belly. "On the seat" means on the Paṇḍukambala stone. "Wrath-eating" - this is indeed a name given by Sakka. He, however, was a certain fine-material-sphere brahmā god who, having heard "Sakka, it is said, is endowed with the power of patience," came for the purpose of investigation. But hostile demons are not able to enter such a place with arranged protection. "Approached" means having heard from the gods "It is not possible to shake this one by harshness, but by one standing in patience with humble conduct it is possible to put him to flight," desiring to put him to flight in that way, he approached. "Disappeared" means having stood in patience and having brought forth a powerful display of respect, being unable to remain on Sakka's seat when humble conduct was being shown, he disappeared. "Na sūpahatacittomhī" - here "sū" is merely a particle; he says "I am one with an injured mind." "Nāvattena suvānayo" means not easily led by the turning of wrath; he says "I am not easy to be made to operate under the control of wrath." "Na vo cirāhaṃ" - "vo" is merely a particle; he says "I do not stay angry for a long time." The second.

3. Commentary on the Sambarimāyā Sutta

269. In the third, "sick" means sick with the illness that arose at the time of being cursed by the group of sages. "Teach me" means he says: if you teach me the Sambari magic, then I shall treat even that. "Do not, sir, teach" means: even without the Sambari magic, Sakka afflicts us; if, however, he learns that, we are lost; do not destroy us for the sake of one's own benefit alone - having said this, they prevented him. "Like Sambara for a hundred years" means: just as Sambara, the lord of titans, a magician, having employed magic, was cooked in hell for a hundred years, so he suffers. He says: you are indeed righteous; enough of magic for you. But could Sakka have been able to cure his wrath? Yes, he could have been able. How? At that time, it is said, that group of sages was still alive; therefore, having led him to the presence of the sages, he should have asked forgiveness; thus he would have been comfortable. But because he had been deceived by him, without doing so, he simply departed. The third.

4. Commentary on the Accaya Sutta

270. In the fourth, "quarrelled" means they made a dispute. "Gave offence" means transgressed; the meaning is that one monk spoke words surpassing one monk. "Does not accept according to the rule" means does not pardon. "May wrath come under your control" means may wrath come under your control; he explains: do not go under the control of wrath. "And may there be no decay with your friends" - here "hi" is merely a particle; may what is called decay not arise in your friendly qualities. Or the instrumental expression is used in the locative sense; may decay not arise among your friends; the meaning is may there not be becoming otherwise from the state of friendship. "Do not censure one who is not to be censured" means do not censure a blameless person who has eliminated the mental corruptions. The fourth.

5. Commentary on the Akkodha Sutta

271. In the fifth, "let not wrath overcome you" means wrath should not overcome you; you yourselves should overcome wrath. "And do not be angry with those who are angry" means do not be angry in return with those who are angry. "Non-wrath" means friendliness and the preliminary part of friendliness. "Non-violence" means compassion and the preliminary part of compassion. "Then wrath crushes an evil person, as a mountain does" means wrath crushes an inferior person like a mountain. The fifth.

The third chapter.

The Commentary on the Sakka Connected Discourses is concluded.

Thus in the Sāratthappakāsinī, the Commentary on the Saṃyutta Nikāya,

the Commentary on the Sagāthāvagga is concluded.

The first part of the Commentary on the Saṃyutta Nikāya.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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