

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)

1. Commentary on the Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggaṭṭhakathā)

12. Commentary on the Discourse to Lohicca
(12. Lohiccaṣuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

12. Explanation of the Discourse to Lohicca

Commentary on the Story of the Brahmin Lohicca

501. Thus have I heard... etc. "Among the Kosalans" - this is the Lohicca Discourse. Herein this is the explanation of obscure terms. "Sālavatikā" is the name of that village; it is said that it was fenced all around by a row of sal trees, like a fence. Therefore it is called "Sālavatikā." "Lohicca" is that brahmin's name.

502-503. "Evil" means inferior because of being devoid of compassion for others, but not one of annihilationism or eternalism. "Had arisen" means had been born, and not merely arisen in the mind alone. It is said that he, under its influence, speaks thus even in the midst of an assembly. "For what can one person do for another" means the other person who is instructed, what will he do for that adviser? He says that the wholesome mental state attained by oneself should be dwelt upon by oneself alone, having honoured and respected it.

504-507. "Addressed Rosika the barber" means: he addressed the barber who had obtained the name "Rosikā" thus by virtue of the feminine gender. It is said that he, having heard of the Blessed One's arrival, thought - "Having gone to the monastery, merely seeing him is indeed a burden; but having given orders at home, I shall both see him and give visiting almsfood according to my ability," therefore he thus addressed the barber.

508. "Closely behind" means he was following from behind, again and again, for the purpose of comfortable conversation. "Would dissuade" means would release, he says "would dispel that wrong view." It is said that this lay follower was a dear companion of the brahmin Lohicca. Therefore, out of well-wishing for him, he spoke thus. "Perhaps it may be so" - here, with the first utterance the Blessed One thunders, with the second utterance he thunders again. Here the intention is said to be this - Rosika, for this very purpose by me, four incalculable periods and a hundred thousand cosmic cycles, performing various difficult deeds, the perfections were fulfilled; for this very purpose the knowledge of omniscience was penetrated; breaking the wrong view of Lohicca is no burden for me - showing this meaning, with the first utterance the Blessed One thunders. Only, Rosika, let there be Lohicca's coming into my presence, or sitting, or conversation; even if there is uncertainty for a hundred thousand like Lohicca, I am competent to dispel it; but in dispelling the wrong view of Lohicca, just one person, what burden is that for me? - showing this meaning, with the second utterance the Blessed One thunders again - this should be understood.

Commentary on the Questioning of the Brahmin Lohicca

509. "Income arisen" (samudayasañjāti) means the origin of income, the arising of wealth; the meaning is wealth and grain arisen from that. "Those who depend on him" (ye taṃ upajīvanti) means those people such as relatives, attendants, slaves, and workers who live in dependence on him. "One who creates an obstacle" (antarāyakaro) means one who creates an obstacle to gain. "One who wishes for their welfare" (hitānukampī): here "welfare" (hita) means growth. "Has compassion" (anukampati) means one who is compassionate (anukampī); the meaning is "wishes"; what is said is "whether or not he wishes for their growth." "Either hell or the animal realm" (nirayaṃ vā tiracchānayaṇiṃ vā) means if that wrong view succeeds, it becomes fixed in destiny, and one is definitively reborn in hell; if not, one is reborn in the animal realm - this is the meaning.

510-512. Now, because beings are not as agitated by the obstacle to the material gain of others as they are by the obstacle to their own material gain, therefore, wishing to instruct the brahmin more thoroughly, he stated the second argument beginning with "What do you think?" "Ye cime" means "ye ca ime" - those sons of good family who, having heard the Truth-finder's proclamation of the Teaching, being unable to enter upon the noble plane - "dibbā gabbhā" is a nominative case used in the accusative sense; the meaning is "dibbe gabbhe" (divine embryos). "Dibbā gabbhā" is a designation for the six heavenly worlds. "Paripācenti" means fulfilling the practice leading to the heavenly world, giving gifts, guarding morality, making offerings with scents, garlands, and so on, developing meditation - they ripen, fully ripen, completely ripen, and bring to maturation. "For the production of divine existences" means divine existences are the mansions of the gods; the meaning is for the purpose of arising in them. Or alternatively, "divine embryos" means special kinds of merit such as giving and so on. "Divine existences" means resultant aggregates in the heavenly world; the meaning is they perform those meritorious deeds for the purpose of arising in them. "One who creates an obstacle for them" means one who creates an obstacle for those distinctions of path attainment, fruition attainment, and divine existence. Thus the Blessed One, to this extent, having broken the brahmin's conceit that had risen as far as the highest point of existence by means of an unrestricted method of simile, now, in order to show the three teachers deserving of accusation, said beginning with "There are, Lohicca, three."

Commentary on the Three Worthy of Accusation

513. Therein, "that accusation" means the accusation of one who accuses the three teachers. "Do not apply their minds to final knowledge" means they do not apply their minds for the purpose of knowing, for the purpose of final liberating knowledge. "Having turned aside" means not continuously following his instruction, having deviated from that, they conduct themselves; this is the meaning. "One might approach a woman who is drawing back" means one might approach a woman who is stepping back, one might desire a woman who does not desire; what is meant is that one man might desire association with one woman who does not desire association. "Or might embrace one who is turning away" means one who does not wish even to see, having gone behind one standing with face turned away, one might embrace. "Thus this is an accomplishment of such" means even though this teacher's disciples, thinking "these are my disciples," having turned aside from his instruction, are conducting themselves thus, I say this state of greed of one who instructs them out of

greed is just such an accomplishment, just of this kind. Thus that state of greed of yours of such a kind, by which you were as one approaching a woman who is drawing back, as one embracing one who is turning away - this too deserves that accusation. "For what can one person do for another" means by whatever teaching you instruct others, first establish yourself therein, make yourself straight. "For what can one person do for another" - this deserves accusation.

514. "Should be weeded" means having uprooted the grasses resembling crops, it should be made pure.

515. Regarding the third accusation, "for what can one person do for another" means: from the time when the instruction is not received, another is to be instructed, but what will he do for the other, the adviser? Is it not that in that case, having committed to living at ease, the Teaching penetrated by oneself should be dwelt upon by oneself alone, having revered and venerated it - thus he deserves that accusation. This is the meaning.

Explanation of the Teacher Not Worthy of Accusation

516. "Not worthy of accusation" - for this one, because he first establishes himself in what is proper and then expounds the Teaching to his disciples. And his disciples, having become loyal, proceed in accordance with the advice, and through that practice they attain a great distinction. Therefore he is not worthy of accusation.

517. "Falling into a hellish precipice" means I, falling into a hellish precipice by the view grasped by me. "Having pulled up and established on firm ground" means he says: having broken that view, by means of the proclamation of the Teaching, having pulled me up from falling into the realm of misery, I have been placed on the firm ground of the path to heaven. The remainder here is clear in itself.

Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse to Lohicca is completed.



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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