

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)

5. Commentary on the Great Book (5. Mahāvagga-aṭṭhakathā)

12. Connected Discourses on the Truths (12. Saccasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

12. Connected Discourses on the Truths

1. The Chapter on Concentration

1. Commentary on the Concentration Sutta

1071. In the first discourse of the Connected Discourses on the Truths, "Concentration, monks" - those monks, it is said, were declining from unified focus of mind, then their Teacher - "Thus these, having obtained unified focus of mind, having developed the meditation subject, will attain distinction" - began this teaching. "Therefore, monks, exertion is to be done regarding 'This is suffering'" - here, the resolution of the reason should be understood by way of "as it really is" and so on. For this is what is meant - Monks, because a concentrated monk understands the four truths as they really are, therefore by you too, being concentrated, for the purpose of understanding the four truths as they really are, exertion is to be done regarding "This is suffering." Likewise, because the four truths become manifest only with the manifestation of a Truth-finder, and because they have been well analysed by the Truth-finder, and because therein there are immeasurable letters and immeasurable terms and phrases, and because through their not being penetrated the round of rebirths grows, and from the time of their penetration it does not grow, therefore, thinking "Thus our round of rebirths will not grow," exertion is to be done by you regarding "This is suffering."

2. Commentary on the Discourse on Seclusion

1072. The second was spoken for the purpose of attaining bodily seclusion by those who are without bodily seclusion.

3. Commentary on the First Discourse on the Son of Good Family and Others

1073-1075. In the third, "for full realisation" means for the purpose of full realisation. "Ascetics and brahmins" - and here those within the scope of the Dispensation are intended. Likewise in the fourth and fifth; but these were spoken according to the disposition of those who awaken through this or that expression.

6. Commentary on the Second Discourse on Ascetics and Brahmins

1076. In the sixth, "proclaimed that they had fully awakened to" means they proclaimed themselves as having fully awakened thus: "I have fully awakened." For in this discourse, omniscient Buddhas too are taken by the term "ascetics."

10. Commentary on the Discourse on Pointless Talk

1080. In the tenth, "of various kinds" means of various types. "Pointless talk" means talk that has become pointless because of not leading to liberation from the paths to

heaven and deliverance. Regarding "talk about kings" and so on, talk that has arisen about kings by the method beginning with "Mahāsammata, Mandhātā, Dhammāsoka were of such great majesty" is talk about kings. The same method applies to talk about thieves and so on. Among those, by the method beginning with "such and such a king was handsome, good-looking," talk that is merely household-based talk is pointless talk. But when it proceeds thus: "Even he, of such great majesty, has gone to destruction," it stands in the state of a meditation subject. Among thieves too, "Mūladeva was of such great majesty, Meghamāla was of such great majesty" - dependent on their deeds, "Oh, what heroes!" - talk that is merely household-based talk is pointless talk. Regarding battles too, in the Bhārata war and so on, "such and such a one was thus killed by such and such a one, thus pierced" - talk by way of gratification of sensual pleasure alone is pointless talk; but when it proceeds thus: "Even they have gone to destruction," everywhere it becomes just a meditation subject. Furthermore, regarding food and so on, it is not proper to speak by way of gratification of sensual pleasure thus: "We ate, consumed, drank, and used what was so colourful, so fragrant, so flavourful, so accomplished in touch." But having made it purposeful, it is proper to speak thus: "Formerly we gave food, drink, cloth, beds, garlands, odours, and cosmetics endowed with such colour and so on to the virtuous ones; we made offerings at the shrine."

Regarding talk about relatives and so on too, it is not proper to say by way of gratification: "Our relatives are heroes, able" or "Formerly we travelled about in such varied vehicles." But having made it purposeful, it should be spoken thus: "Those relatives of ours too have gone to destruction" or "Formerly we gave such sandals to the Community." Regarding talk about villages and so on too, by way of well-settled, poorly-settled, having plenty of food, famine, and so on, or "The inhabitants of such and such a village are heroes, able" - thus by way of gratification, it is not proper to say; but having made it purposeful, it is proper to say "They had faith, had confidence" or "They have gone to destruction." The same method applies to talk about towns, cities, and countries too.

Talk about women too, dependent on beauty, figure, and so on, by way of gratification, is not proper to say; but just so it is proper thus: "They had faith, had confidence, have gone to destruction." Talk about heroes too, "The warrior named Nandimitta was a hero" - by way of gratification, is not proper to say; but just so it is proper: "He had faith, had confidence, has gone to destruction." "Talk about liquor" is also a reading. And this talk about liquor too, "Such and such liquor when drunk produces delight" - by way of gratification alone, is not proper; but by way of danger, it is proper by the method beginning with "it is conducive to madness." Talk about streets too, "Such and such a street is well-settled, poorly-settled" or "The inhabitants of such and such a street are heroes, able" - by way of gratification alone, is not proper to say; but it is proper thus: "They had faith, had confidence, have gone to destruction." "Talk about wells" means talk about water-fords, or talk about water-carrying slave-women. That too, "They are pleasing, skilled in dancing and singing" - by way of gratification, is not proper; it is proper only by the method beginning with "they had faith, had confidence."

"Talk about the dead" means talk about deceased relatives. Therein, the judgment is the same as for talk about present relatives. "Talk about diversity" means the remaining pointless talk of various natures, freed from the preceding and following talks. "Speculations about the world" means: "By whom was this world created? It was created by such and such a one. The crow is white because of the whiteness of its bones; the heron is red because of the redness of its blood" - such is the worldly sophistic conversational talk. "Tales about the sea" means: "Why is the ocean called sāgara? Because it was dug by the god Sāgara, it is called sāgara. Because it made itself known by the hand-gesture 'it was dug by me,' it is called samudda" - such and similar is the useless talk of tales about the sea. "Thus becoming, thus non-becoming" - talk carried on by stating whatever this or that useless reason is talk about becoming and non-becoming. And here, "becoming" means eternalism; "non-becoming" means annihilation. "Becoming" means growth; "non-becoming" means deterioration. "Becoming" means sensual happiness; "non-becoming" means self-mortification. Thus, together with this sixfold talk about becoming and non-becoming, there are thirty-two kinds of pointless talk. The remainder is of manifest meaning everywhere.

The first chapter.

2. The Chapter on the Setting in Motion the Wheel of the Teaching

1. Commentary on the Discourse on the Setting in Motion the Wheel of the Teaching

1081. In the first of the second, "at Bārāṇasī" means in the city so named. "At Isipatana in the Deer Park" means in a park so named by way of the alighting and flying up of sages, designated as a deer park because it was given by way of the gift of fearlessness to deer. For here, each and every omniscient sage who arises alights; the meaning is they sit down for the purpose of setting in motion the wheel of the Teaching. The Individually Enlightened sages, having emerged from the attainment of cessation after the elapse of seven days from the Nandamūlaka cave, having performed the duties of washing the face and so on at Lake Anotatta, having come through space, alight here by way of descent; they gather together for the purpose of the Observance and for the purpose of the minor Observance; and even those returning to Gandhamādana fly up from that very place - by this, by way of the alighting and flying up of sages, it is called "Isipatana."

"Addressed" means beginning from the resolution made at the feet of Dīpaṅkara, fulfilling the perfections, gradually having made the renunciation in the final existence, gradually having reached the ground of enlightenment, seated there on the unconquered divan, having broken the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, at the end of the last watch, resounding throughout the ten-thousandfold world system, having attained omniscience, having spent seven weeks at the ground of enlightenment, being one whose proclamation of the Teaching was requested by the Great Brahmā, having surveyed the world with the Buddha-eye, having gone to Bārāṇasī out of compassion for the world, having convinced the group of five, wishing to set in motion the wheel of the Teaching, he addressed them.

"These two extremes, monks" means these two portions, monks. But together with the utterance of this term, the sound of the utterance, reaching Avīci below and the summit of existence above, having spread throughout the ten-thousandfold world system, stood still. At that very time, brahmās numbering eighteen koṭis assembled; in the western direction the sun sets, in the eastern direction the full moon conjoined with the Āsāḷha constellation rises. At that time the Blessed One, beginning this Discourse on the Setting in Motion of the Wheel of the Teaching, said beginning with "These two extremes, monks."

Therein, "by one who has gone forth" means by one who has gone forth into the going forth, having cut the mental fetter of the layman. "Should not be cultivated" means should not be resorted to. "That which is the pursuit of sensual happiness in sensual pleasures" means that which is the pursuit of the happiness of defilement-sensuality in object-sensual pleasures. "Low" means inferior. "Vulgar" means belonging to those who dwell in villages. "Belonging to ordinary people" means practised by the blindly foolish people. "Ignoble" means not noble, not pure, not the highest, nor belonging to the noble ones. "Not connected with benefit" means not connected with good; the meaning is not dependent on a cause that brings welfare and happiness. "The pursuit of self-mortification" means the pursuit of mortification of oneself; the meaning is the making of suffering to oneself. "Painful" means bringing suffering through self-torments such as lying on a bed of thorns and so on.

"Giving vision" means it makes the eye of wisdom. The second term is a synonym for that very thing. "For peace" means for the purpose of the peace of mental defilements. "To direct knowledge" means for the purpose of directly knowing the four truths. "To enlightenment" means for the purpose of fully awakening to those very same. "To Nibbāna" means for the realisation of Nibbāna. The remainder here, whatever should be said, that has been stated below in the respective places already. The discussion of the truths too has been expanded upon in every way in the Visuddhimagga.

"With three rounds" means with three rounds by way of the three rounds reckoned as truth-knowledge, function-knowledge, and done-knowledge. For here, knowledge as it really is regarding the four truths thus "This is the noble truth of suffering, this is the origin of suffering" is called truth-knowledge. Regarding those very same, the knowledge that knows the function to be done thus "to be fully understood, to be abandoned" is called function-knowledge. The knowledge that knows the state of having been done of each respective function thus "has been fully understood, has been abandoned" is called done-knowledge. "With twelve aspects" means with twelve aspects by way of three aspects each in each of those very truths. "Knowledge and vision" means the vision reckoned as the knowledge that has arisen by way of the twelve aspects of those three rounds. "Eye of the Teaching" means elsewhere the three paths and three fruitions are called the eye of the Teaching; here it is the first path only.

"The wheel of the Teaching" means both the knowledge of penetration and the knowledge of the Teaching. For the knowledge of penetration with twelve aspects that arose regarding the four truths for one seated on the seat of enlightenment, and also the knowledge of the Teaching set in motion through the teaching of the truths with twelve aspects for one seated at Isipatana, are both called the wheel of the

Teaching. For both of these are indeed knowledge proceeding in the breast of the One of Ten Powers. By the Blessed One making known through this Teaching, the wheel of the Teaching is called set in motion. But this wheel of the Teaching - as long as the Elder Aññāsikoṇḍañña together with eighteen crores of brahmā gods becomes established in the fruition of stream-entry, so long the Blessed One is called setting it in motion, and when established, it is called set in motion. With reference to that, it was said beginning with "And when the wheel of the Teaching had been set in motion by the Blessed One, the terrestrial gods proclaimed."

Therein, "terrestrial" means the earth-dwelling deities. "Proclaimed" means having given applause all at once - They proclaimed, saying beginning with "This by the Blessed One." "Light" means the light of omniscient knowledge. For that at that time shone surpassing the divine power of the gods. "Koṇḍañña has indeed understood" - the resounding sound of the utterance of this inspired utterance too pervaded the ten-thousandfold world system and stood.

9. Commentary on the Discourse on Explanation

1089. In the ninth, "immeasurable letters" means immeasurable syllables. "Phrases" is a synonym for those very same, or a part of the letters, that is to say, what are called phrases. "Explanations" means case-endings. For when each and every truth is elaborated upon in every way, there is no end of letters and so on. Therefore he spoke thus.

10. Commentary on the Discourse on the Actual

1090. In the tenth, "true" is in the sense of not abandoning its intrinsic nature. For suffering is spoken of as suffering only. "Unerring" is because of the non-futility of its intrinsic nature. For suffering does not become what is called non-suffering. "Not otherwise" is by not assuming another nature. For suffering does not assume the nature of origin and so on. In the case of origin and so on too, the same method applies.

The Chapter on Setting in Motion the Wheel of the Teaching is the second.

3. The Chapter at Koṭigāma

1. Commentary on the Discourse at Koṭigāma

1091. In the first of the third, "through not understanding" means through not awakening to. "Through not penetrating" means through not piercing through.

2. Commentary on the Second Discourse at Koṭigāma

1092. In the second, "liberation of mind, liberation by wisdom" is a name for fruition attainment and fruition wisdom.

7. Commentary on the Discourse on the Actual

1097. In the seventh, "therefore noble truths" means because they are true, unerring, not otherwise, therefore they are called "truths of the noble ones." For the noble ones do not penetrate as noble truths what is untrue.

8. Commentary on the World Discourse

1098. In the eighth, the Truth-finder is noble, therefore "noble truths" - because they have been penetrated and taught by the noble Truth-finder, they are the property of the Noble One; therefore, because they are the truths of the Noble One, they are "noble truths" - this is the meaning.

10. Commentary on the Discourse on Gavampati

1100. In the tenth, "Sahañcanika" means in the city of Sahañcaniya. "Whoever, monks, sees suffering, he also sees the origin of suffering" and so on is said by way of single penetration, for in this discourse only single penetration is spoken of.

The Chapter on Koṭṭigāma is the third.

4. The Chapter at the Sīsapā Grove

1. Commentary on the Discourse at the Sīsapā Grove

1101. In the first discourse of the fourth, "that is to say, above" means those which are above. "Sīsapā grove" means among the sīsapā trees.

2. Commentary on the Discourse on the Acacia Leaf

1102. In the second, "without having fully realised" means without having fully comprehended by knowledge; the meaning is "without having penetrated."

3. Commentary on the Discourse on the Stick

1103. In the third, "from this world to the world beyond" means from this human world beyond they go to hell, to the animal realm, to the sphere of ghosts, to the human world, to heaven; the meaning is that they are reborn again and again in the very round of rebirths.

5. Commentary on the Discourse on the Hundred Spears

1105. In the fifth, "even if this were so, monks" means: monks, if this were so, the meaning is that even together with the suffering and displeasure of one being struck continuously with hundreds of spears, there would be full realisation of the truths.

9. Commentary on the Gate Discourse

1109. In the ninth, "look up to the face" means they look at the disposition. Here, "face" is intended as disposition.

10. Commentary on the Discourse on One Desirous of Debate

1110. In the tenth, "stone pillar" means a stone post. "Sixteen kukkuka" means sixteen cubits. "Soḷasakukkū" is also a reading. "Below having entered the foundation" means having entered the pit below. "Eight cubits above the foundation" means eight cubits would have risen above the pit and stood there. "Severe" means powerful. The remainder is clear everywhere.

The Chapter on the Sīsapā Grove is the fourth.

5. The Chapter on the Precipice

1. Commentary on the Discourse on Speculation about the World

1111. In the first discourse of the fifth, "of the Sumāgadhā pond" means of the pond named thus. "Speculating about the world" means he sat down speculating about the world in such a way as: "By whom indeed were the moon and sun made, by whom the great earth, by whom the great ocean, by whom were beings produced, by whom the mountains, by whom the mangoes, palmyra palms, coconut trees and so on?"

"Out of my mind" means one whose mind has departed, or one whose mind is distracted. "Saw what was factual" means it is said that those titans, having employed the Sambari magic, determined thus so that that man sees them mounting upon elephants, horses and so on, lifting them up, and entering through the holes of the lotus roots. With reference to that, the Teacher said "saw what was factual."

"Confusing the gods" means confusing the minds of the gods. "Therefore" - because one speculating about the world can even become a mad man, therefore.

2-3. Commentary on the Discourse on the Precipice and So On

1112-1113. In the second, "Paṭibhāna Peak" means one great boundary rock resembling a mountain. In the third, "of undesirable form" means of undesirable intrinsic nature.

4. Commentary on the Discourse on the Pinnacle Building

1114. In the fourth, "without having built the lower storey" means without having made the lower part of the house by means of raising pillars, walls, foundations, and so on.

5. Commentary on the Discourse on the Hair

1115. In the fifth, "in the training hall" means in the hall for learning crafts. "Practising archery" means practising the craft of shooting arrows. "Shooting arrows" means sending arrows across. "Fletching after fletching" - having shot one arrow, just as it pierces the fletching of that arrow, the next one called "following fletching" is the fletching of the second, and yet another is the fletching of that one - thus he saw them shooting across. "Yatra hi nāma" means "those who indeed." "More difficult to attain" means more difficult to do. "Should pierce tip with tip of a hair split sevenfold" - the meaning is: having split one hair sevenfold, having taken one strand of it, having tied it in the middle of a brinjal fruit, having tied another strand to the topmost tip of an arrow, standing at a distance of one usabha, one should pierce that tip tied to the brinjal with the tip tied to the arrow. "Therefore" - because the four truths are thus difficult to penetrate, therefore.

7. Commentary on the First Discourse on the Yoke with a Hole

1117. In the seventh, "mutual devouring" means the devouring of one another. "Devouring of the weak" means the devouring of weak fish and the like by powerful fish and the like.

8. Commentary on the Second Discourse on the Yoke with a Hole

1118. In the eighth, "the great earth" means the great earth within the interior of the world-system. "It would be by chance, venerable sir" means this is a chance arising - if that yoke were not to become rotten, if the water in the ocean were not to dry up,

and if that turtle were not to die, then perhaps it might happen by mere wish; this is the meaning.

Regarding "Just so by chance, monks" - here the Elder Mahāsīva shows four yokes: Just as the insertion of the neck of that blind turtle through the hole of a yoke thrown in by a man standing at the eastern rim of the world-system, so is the obtaining of human existence an obtaining by chance. But just as the insertion of the neck through the hole of one that, having been thrown in by one standing at the southern rim of the world-system, while revolving about, having reached the former yoke, and having mounted hole upon hole - so is the arising of a Truth-finder an even more chance origination. But just as the insertion of the neck through the hole of one that, having been thrown in by one standing at the western rim of the world-system, while revolving about, having reached the former two yokes, and having mounted hole upon hole - so is the illumination of the Teaching and discipline proclaimed by the Truth-finder an even more chance origination. But just as the insertion of the neck through the hole of one that, having been thrown in by one standing at the northern rim of the world-system, while revolving about, having reached the former three yokes, and having mounted hole upon hole - so the penetration of the four truths should be known as an exceedingly even more chance origination. The ninth and so on are according to the method stated in the Connected Discourses on Full Realisation.

The Chapter on the Precipice is the fifth.

6. Commentary on the Chapter on Full Realisation

1121. The Chapter on Full Realisation has been explained in detail in the Connected Discourses on Full Realisation in the Division on Causality itself.

7. The First Chapter of the Consecutive Repetitions on Raw Grain

3. Commentary on the Discourse on Wisdom

1133. In the Repetition on Raw Grain, "with the noble eye of wisdom" means with the eye of knowledge that is mundane and supramundane, beginning with insight.

4. Commentary on the Discourse on Spirits and Liquor

1134. "Abstaining from spirits, liquor and intoxicants that cause negligence" - here, "spirits" means flour liquor, rice liquor, cake liquor, with yeast added, connected with ingredients - these are fivefold. "Fermented liquor" means flower extract, fruit extract - thus stated, whatever extract whatsoever. "Intoxicant" means both of those same, or else whatever other intoxicating substance free from spirits and extract. The volition by which they drink it, that being the cause of negligence is called a state of negligence; the meaning is abstaining from that.

6-7. Commentary on the Discourse on Respect for One's Mother and So On

1136-1137. "Respectful to one's mother" means one who seeks the welfare of one's mother, one who rightly practises towards one's mother; this is the meaning. Among "respectful to one's father" and so on, one who seeks the welfare of one's father is "respectful to one's father."

8-9. Commentary on the Discourse on Asceticism and So On

1138-1139. Devoted to the welfare of ascetics is asceticism. Devoted to the welfare of brahmins is committed to holy life. This is indeed the designation for those various ones who are rightly practising.

10. Commentary on the Pacāyika Discourse

1140. "Honouring the elders in the family" means paying respect to the elders in the family; the meaning is "of humble conduct."

8. The Second Chapter of the Consecutive Repetitions on Raw Grain

8. Commentary on the Seed-Kingdom Discourse

1148. "Damaging seed and plant life" means abstained from injuring the fivefold seed-kingdom - namely, root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds - and from injuring any growing plants such as green grass, trees and so on; the meaning is: abstained from damaging them by way of cutting, cooking and so on.

9. Commentary on the Eating at the Improper Time Discourse

1149. "Eating at the improper time" means eating when the proper time has passed; the meaning is the consumption of food allowed until noon, from the passing of midday onwards.

10. Commentary on the Odour and Ointment Discourse

1150. Among garlands and so on, "garland" means whatever flower. "Perfume" means whatever kind of perfume. "Cosmetic" means that which colours the skin. Therein, those who put on adornments are called "wearing"; those who fill in deficient places are called "decorating"; those who accept by way of perfume and by way of skin-colouring are called "embellishing." "Occasion" is called "reason." Therefore, the meaning is: abstained from that volition of immorality by which the great multitude engages in wearing garlands and so on.

9. The Third Chapter of the Consecutive Repetitions on Raw Grain

1. Commentary on the Dancing and Singing Discourse

1151. Because of not being in conformity with the Dispensation, seeing that which has become an obstacle is "seeing shows." "Watching dancing, singing, music and shows" means by way of dancing oneself and causing others to dance and so on, and the seeing that has become a show of dancing, singing, and music, and even those occurring by way of peacock-dancing and so on. For dancing and so on - whether to perform them oneself, or to cause others to perform them, or to watch them being performed - is not proper for either monks or nuns.

2. Commentary on the High Bed Discourse

1152. "High bed" is called that which exceeds the proper measure. "Luxurious bed" means a bed-sheet that is not allowable; the meaning is abstaining from that.

3. Commentary on the Gold Discourse

1153. "Gold" means gold. "Silver" means a coin - a copper small coin, a lac small coin, a wooden small coin - those which are used as a medium of exchange. Abstained from the acceptance of both of those. They neither take it themselves, nor cause others to take it, nor consent to it being deposited for them. This is the meaning.

4. Commentary on the Raw Grain Discourse

1154. "Accepting raw grain" means the acceptance of raw grain of seven kinds, reckoned as rice, paddy, barley, wheat, millet, beans, and kudrūsaka. And not only the acceptance of these, but even the touching of them is not proper for monks.

5. Commentary on the Raw Meat Discourse

1155. "Accepting raw meat" means here, apart from those specifically permitted, only the acceptance of raw meat and fish is not proper for monks, not the touching of them.

6. Commentary on the Girl Discourse

1156. "Accepting women and girls" means here, "woman" means one who has gone to a man; the other is called a "girl." Both the acceptance and the touching of them is not allowable.

7. Commentary on the Female and Male Slave Discourse

1157. "Accepting female and male slaves" means here, their acceptance in the capacity of female and male slaves is not proper. But when it is said "I give a caretaker of legally allowable things" or "I give a monastery attendant," then it is proper.

10. The Fourth Chapter of the Consecutive Repetitions on Raw Grain

1. Commentary on the Field and Site Discourse

1161. In the sections beginning with goats and sheep and ending with fields and sites, the method of what is allowable and not allowable should be examined by means of the monastic discipline. Therein, a field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land not prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated lakes and so on are also included.

2-3. Commentary on the Buying and Selling Discourse and Others

1162-1163. "Buying and selling" means buying and selling. Messenger duty is called the work of a messenger, taking a letter or a message of householders and going here and there. Going as a messenger is called the minor going of one sent from house to house. Pursuit means the doing of both of those. Therefore, the meaning here should be understood thus: "the pursuit of messenger duty and going as a messenger."

4. Commentary on the False Weighing Discourse

1164. In the sections beginning with false weighing, "false" means fraud. Therein, false weighing is fourfold: appearance fraud, limb fraud, grip fraud, and concealed fraud. Therein, appearance fraud means having made two scales similar in appearance, when taking he takes with the larger one, and when giving he gives with the smaller one. Limb fraud means when taking he presses the scales at the back end with his hand, and when giving at the front end. Grip fraud means when taking he grasps the rope at the base, and when giving at the tip. Concealed fraud means having made the scales hollow and having inserted iron filings inside, when taking he places that at the back end, and when giving at the front end.

"Kaṃsa" is called a gold bowl; fraud with that is false metal. How? Having made one gold bowl, they make two or three other copper bowls gold-coloured. Then having gone to the countryside and having entered some wealthy family, having said "buy golden vessels," when the price is asked, they wish to give at a fair price; then when it is said by them "how is the golden nature of these to be known?", having said "examine and take them," they rub the gold bowl on a stone and give all the bowls and depart.

False measure is threefold by way of interior fraud, crest fraud, and rope fraud. Therein, interior fraud is found at the time of measuring ghee, oil and so on. For when taking those, with a measure having a hole at the bottom, having said "pour slowly," he lets much leak into the inner vessel and takes, and when giving he covers the hole, fills it quickly, and gives. Crest fraud is found at the time of measuring sesame seeds, rice grains and so on. For when taking those, he slowly raises the crest and takes, and when giving he breaks the crest with force and gives. The rope-fraud is obtained at the time of measuring fields and land. For those not receiving a bribe measure a small field making it large.

5. Commentary on the Perverting Justice Discourse

1165. Among cheating and so on, "cheating" means accepting a bribe in order to make owners into non-owners. "Deceiving" means the deceiving of others by various means. Herein there is one story - A certain hunter, it is said, comes having taken a deer and a young deer. A certain cheat said to him: "What, my dear, is the deer worth, what is the young deer worth?" When it was said "The deer is two coins, the young deer is one," having given one coin and having taken the young deer, having gone a little way, he turned back and said: "I have no need, my dear, for the young deer; give me the deer." "Then give two coins." "Was not one coin given by me first, my dear?" "Yes, it was given." "Take this young deer too; thus that coin and this young deer worth one coin - there will be two coins." He, having considered "he speaks reason," took the young deer and gave the deer.

"Fraud" means cheating by means of a counterfeit, by the power of craft or by the power of deceit making what is not a waist-band to be a waist-band, what is not a gem to be a gem, what is not gold to be gold. "Crooked dealings" means crooked practice. This is the name for those very things such as cheating and so on. Therefore, the meaning here should be understood thus: crooked dealings in cheating, crooked dealings in deceiving, crooked dealings in fraud. Some say that showing one thing and exchanging it for another is "crooked dealings." But that is included under deceiving itself.

6-11. Commentary on the Cutting Discourse and Others

1166-1171. Among cutting and so on, "cutting" means cutting off of hands and so on. "Killing" means death. "Imprisoning" means binding with ropes and so on. "Highway robbery" is twofold: snow highway robbery and thicket highway robbery. When, at the time of snowfall, having become concealed by snow, they rob people travelling on the road, this is snow highway robbery. When, concealed by thickets and so on, they rob, this is thicket highway robbery.

"Plunder" is called the plundering of villages, market towns and so on. "Violence" means a violent act; having entered a house, placing a knife on people's chests, and seizing desired goods. Thus abstained from this cutting, killing, imprisoning, highway robbery, plunder and violence. The remainder is of manifest meaning everywhere.

The commentary on the Āmakadhaññaṭṭhapaṭṭhāna is finished.

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

the commentary on the Mahāvagga is finished.

Concluding Discussion

By this much indeed -

"Of great service to the monks, who have subtle higher intelligence in insight practice,
To compose the explanation of the meaning of the excellent Saṃyutta Collection.

"By me who was hoping for the long duration of the Good Teaching, which Subtle commentary was begun, named Sāratthapakāsinī.

"For that was completed having taken the essence of the Great Commentary;
With recitation sections of the Pāḷi measuring about seventy-eight.

"The Visuddhimagga too, of about fifty-nine recitation sections;
Since it was composed for the purpose of elucidating the meaning of the scriptures.

"Therefore, together with that, this commentary, by the count of recitation sections;
Falls short by a little of one hundred and thirty-seven.

"Thus measuring one hundred and thirty-seven in recitation sections;
Elucidating the doctrine of those dwelling in the Great Monastery.

"By me composing this, having taken the essence of the original commentary;
Whatever merit has been accumulated by that, may the whole world be happy.

"For the purpose of composing this, by the elder, the Venerable Jotipāla;
Of pure morality, with knowledge that elucidates what is well spoken.

"By one desiring the glory of the Dispensation, entreating me, of excellent virtues;
Whatever merit has been attained, by that too may people be happy."

This commentary on the Saṃyutta Nikāya named Sāratthappakāsinī was composed by the elder whose name was received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges and so forth, attended by the analytical knowledges - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet.

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of morality.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

The commentary on the Saṃyutta Nikāya named Sāratthappakāsinī

is finished in every way.



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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