

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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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)

2. Connected Discourses with Young Deities  
(2. Devaputtasaṃyuttaṃ)



PaliVerse

### 3. The Collection of the Connected Discourses - Commentaries

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#### 1. Commentary on the Book with Verses

#### 2. Connected Discourses with Young Deities

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##### 1. The First Chapter

##### 1. Commentary on the First Kassapa Discourse

**82.** In the first discourse of the Devaputta Saṃyutta, "young god" - for men born in the laps of gods are called young gods, and women are called young goddesses. One who is not well-known by name is called "a certain deity," while one who is well-known is called "the young god of such and such a name." Therefore, below having said "a certain deity," here "young god" is said. "Instructed" means instruction. It is said that this young god, when the Blessed One, in the seventh year after the highest enlightenment, having performed the Twin Miracle, having entered the rains retreat in the city of the devas, was teaching the higher teaching, in the Analysis of Meditative Absorption - "'Monk' - a monk by convention, a monk by acknowledgment." Thus he heard the analytic explanation of "monk" being spoken. "Think in this way, do not think in that way, attend to the mind in this way, do not attend to the mind in that way. Abandon this, enter upon and dwell in this." But such an exhortation of monks, such an instruction of monks, he did not hear. He, with reference to that - said "The Blessed One has made known the monk, but has not instructed the monk."

"If so" means because you say that instruction for the monk has not been made known by me, therefore. "Let that occur to you here" means let this making known of instruction present itself to you yourself. For whoever wishes to speak on a question but is not able to speak having compared it with omniscient knowledge. Or whoever does not wish to speak but is able to speak. Or whoever indeed does not wish to speak and is not able to speak. The Blessed One does not place the burden of the question upon any of them. But this young god both wished to speak and was able to speak. Therefore, placing the burden upon him alone, the Blessed One spoke thus. He too spoke on the question.

Therein, "one should train in well-spoken speech" means one should train in well-spoken speech; one should train in just the fourfold good verbal conduct that is based upon the four truths, based upon the ten subjects of talk, and based upon the thirty-seven factors pertaining to enlightenment. "And in the attendance upon ascetics" means that which should be practised by ascetics, called the attendance upon ascetics, is the meditation subject of thirty-eight divisions; one should train in that too, one should develop it - this is the meaning. The attendance upon very learned monks too is attendance upon ascetics. That too one should train in for the purpose of the growth of wisdom, by asking questions beginning with "What, venerable sir, is wholesome?" "And in the appeasement of the mind" means one should train in the

appeasement of the mind by way of the eight attainments. Thus by the young god the three trainings have been spoken of. For by the first term the training in higher morality has been spoken of, by the second term the training in higher wisdom, and by the appeasement of the mind the training in higher consciousness - thus by this verse the entire Dispensation has been made known. The first.

## 2. Commentary on the Second Kassapa Discourse

**83.** In the second, "a meditator" means a meditator through the two meditative absorptions. "With liberated mind" means with mind liberated through the liberation of the meditation subject. "Attainment of the heart" means arahantship. "Of the world" means of the world of activities. "Independent" means independent of craving and wrong view, or independent of craving and wrong views. "That is his benefit" means the benefit of arahantship. This is what is meant - A monk whose benefit is arahantship, aspiring for arahantship, should be a meditator, should be of well-liberated mind, having known the rise and fall of the world, should be independent. But the textual teaching in this Dispensation is the preliminary part. The second.

## 3-4. Commentary on the Māgha Discourse and Others

**84.** In the third, "Māgha" is the name of Sakka. He who, by that very same duty, having overcome others, attained the supremacy of the gods - thus he is Vatrabhū; or he who overcomes the titan named Vatra - thus he is Vatrabhū. The third.

**85.** The fourth: the meaning has already been stated. The fourth.

## 5. Commentary on the Dāmali Discourse

**86.** In the fifth, "by that he does not long for existence" means by that reason he does not desire any existence whatsoever. This young god is named Āyatapaggaha (Extended Exertion); there is no completion of function for one who has eliminated the mental corruptions. For by one who has eliminated the mental corruptions, energy was exerted from the beginning for the attainment of arahantship; having thought "Afterwards, let him not remain silent thinking 'I have attained arahantship'; let him firmly exert energy in the same way, let him strive" - thus he spoke.

Then the Blessed One, having thought "This young god, by not speaking of the completion of function for one who has eliminated the mental corruptions, speaks of my Dispensation as not leading to liberation; I shall speak to him of the completion of function" - spoke beginning with "There is no function" and so on. In the three Canons, it is said, this verse is unmixed. For nowhere else has a fault of energy been shown by the Blessed One. But here, having warded off this young god, in order to show the completion of function for one who has eliminated the mental corruptions, he spoke thus: "By one who has eliminated the mental corruptions, in the preliminary stage, dwelling in the forest for the purpose of the elimination of mental corruptions, having taken up a meditation subject, energy was exerted; afterwards, if he wishes, let him do so; if he does not wish, let him dwell as he pleases." Therein, "foothold" means support. The fifth.

## 6. Commentary on the Kāmada Discourse

**87.** In the sixth, "difficult to do": it is said that this young god was formerly one who practised spiritual exercise, and due to the density of his mental defilements,

suppressing the mental defilements with effort, having practised the ascetic duty, due to the weakness of his former decisive support, without reaching the noble plane, having died, was reborn in the heavenly world. He, thinking "Having gone to the presence of the Truth-finder, I shall report the difficulty," having come, spoke thus. Therein, "difficult to do" means even for ten years, etc. even for sixty - that which is called the practice of the entirely pure ascetic duty, that is difficult to do. "Learners" means the seven learners. "Concentrated in morality" means concentrated by morality, endowed with. "Of stable nature" means of established intrinsic nature. Having thus answered the question asked, now, for the purpose of giving rise to a further question, he said beginning with "for one who has entered homelessness." Therein, "for one who has entered homelessness" means for one who has entered homelessness, the state of being without a home. For even a monk dwelling in a seven-storeyed mansion, when a more senior monk comes and says "this belongs to me," taking his bowl and robes, simply departs. Therefore he is called "one who has entered homelessness." "Contentment" means contentment with the four requisites. "In meditation" means in the meditative development of the appeasement of the mind.

"Having cut through Death's net, they" means those who are delighted in the peace of the faculties by day and night, they concentrate the mind that is difficult to concentrate. And those of concentrated mind, fulfilling contentment with the four requisites, do not become wearied. Those who are content, fulfilling morality, do not become wearied. Those seven learners established in morality, those noble ones, having cut through the net of mental defilements reckoned as Death's net, go forth. "Difficult to go" means "This is true, venerable sir, those who are delighted in the peace of the faculties, they concentrate what is difficult to concentrate, etc. those established in morality, they, having cut through Death's net, go forth." Why would they not go? But he said "This is difficult to go, Blessed One, the uneven path." Therein, although the noble path is neither difficult to go nor uneven, yet in the preliminary practice there are many dangers for it. Therefore it was stated thus. "Headlong" means having become head downward with knowledge as the head, they fall. And because of their very inability to ascend the noble path, they are said to fall on the ignoble path. "For the noble ones the path is even" means that very same path is even for the noble ones. "Even in the uneven" means even in the uneven order of beings, they are indeed even. The sixth.

## 7. Commentary on the Pañcālacaṇḍa Discourse

**88.** In the seventh, "confinement" means there are two kinds of confinement: the confinement of mental hindrances and the confinement of types of sensual pleasure. Among these, here the confinement of mental hindrances is intended. "Opening" is the name for meditative absorption. "The withdrawn bull" means the foremost among the withdrawn. "Withdrawn" is said to mean one whose conceit has been abandoned. As he said - "And how, monks, is a monk withdrawn? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." "Obtained" means they received. "Rightly they" means those who obtained mindfulness for the attainment of Nibbāna, they are well concentrated even by supramundane concentration - thus mixed meditative absorption is spoken of. The seventh.

## 8. Commentary on the Tāyana Discourse

**89.** In the eighth, "a former founder of a sect" means a founder of a sect in the past. And here, "sect" means the sixty-two wrong views; "founder of a sect" means the Teacher who originated them. As follows: Nanda, Vaccha, Kisa, Saṃkicca. But Purāṇa and the others are called sectarians. But how was this one, having originated a wrong view, reborn in heaven? By being one who believed in karma. It is said that he gave Observance day meals and so on, established duties for the destitute, made rest houses, had ponds dug, and did much other good. He was reborn in heaven as an outcome of that, and he knows the nature of the Dispensation as leading to liberation. He, having gone to the presence of the Truth-finder, thinking "I shall speak verses befitting the Dispensation and connected with energy," having come, said beginning with "Cut the stream."

Therein, "cut" is an unspecified command. "Stream" means the stream of craving. "Having exerted" means having exerted, having made energy. "Sensual pleasures" means both sensual pleasures as defilements and sensual pleasures as objects. "Dispel" means remove. "Unity" means meditative absorption. This is what is meant - Without having abandoned sensual pleasures, a sage does not attain, does not obtain meditative absorption - this is the meaning. "If one would do it, one should do it" means if one should make energy, one should make it; one should not draw back from that energy. "One should firmly exert in it" means one should do it firmly. "For lax renunciation" means going forth that is loosely grasped. "Scatters more dust" means scatters excessively the dust of defilement on top. "Wrong-doing not done is better" means wrong-doing is indeed better not done. "Whatever" means not only asceticism done by doing wrong-doing, but also whatever else is done laxly is of such a nature. "Defiled" means the practice of performance of austerities. For in this Dispensation, the ascetic practice taken upon oneself on account of requisites is indeed defiled. "Suspicious" means remembered with suspicion, suspected and doubted thus: "This too must have been done by this one, this too by this one." "Fundamental to the holy life" means being the beginning of the holy life of the path, being the preliminary striving. The eighth.

## 9. Commentary on the Candima Discourse

**90.** In the ninth, "the moon" means the young god dwelling in the moon's heavenly palace. "Everywhere" means in all aggregates, sense bases, and so on. "Having compassion for the world" means for you too and for this one too, just the same. "As if in a hurry" means as if speedy. "You release" is a present tense expression used in a past sense. The ninth.

## 10. Commentary on the Sūriya Discourse

**91.** In the tenth, "the sun" means the young god dwelling in the sun mansion. "In the darkness" means in the making of a state of blindness by preventing the arising of eye-consciousness. "Shines" means Verocana. "The orb'd one" means one of circular shape. "Do not, Rāhu, swallow him moving in the sky" means he says "Rāhu, do not swallow the sun moving in the sky." But does he actually swallow it? Yes, he swallows it. For Rāhu's body is great: in height, four thousand and eight hundred yojanas; the span between his two arms is twelve hundred yojanas; in thickness, six hundred yojanas; his head is nine hundred yojanas; his forehead is three hundred yojanas; the

space between the eyebrows is fifty yojanas; his mouth is two hundred yojanas; his nose is three hundred yojanas; his bridle is three hundred yojanas deep; his palms and soles are two hundred yojanas in breadth. His finger-joints are fifty yojanas. He, having seen the moon and sun shining, moved by jealousy, having descended into their path of travel, stands with his mouth opened. The moon mansion or the sun mansion becomes as if thrown into a great hell of three hundred yojanas. The deities dwelling in the mansion, frightened by the fear of death, cry out all at once. He sometimes covers the mansion with his hand, sometimes puts it under his jaw, sometimes licks it with his tongue, sometimes places it between his cheeks as if eating nibbling at mouthfuls. But he is unable to obstruct its speed. If he were to stand having made it a lump thinking "I shall obstruct it," it would break through his head and come out, or having dragged him, would bend him down. Therefore it goes together with the mansion itself. "My offspring" - the moon and sun, it is said, both young gods attained the fruition of stream-entry on the day of the preaching of the Mahāsamaya Sutta. Therefore the Blessed One said "my offspring"; the meaning is "this is my son." The tenth.

*The first chapter.*

## 2. The Chapter with Anāthapiṇḍika

### 1. Commentary on the Candimasa Discourse

**92.** In the first discourse of the Second Chapter, "kacchevā" means like a marsh. "Kacche" means either a mountain marsh or a river marsh. "Unified, prudent" means with fully focused minds and endowed with the discretion of wisdom. "Mindful" means those possessing mindfulness. This is what is meant - Those who, having attained the meditative absorptions, dwell unified, prudent, and mindful, will go safely, like quadrupeds in a waterless mountain marsh or river marsh. "The far shore" means Nibbāna. "Ambuja" means a fish. "Abandoning conflict" means abandoning mental defilements. Those too who, having attained the meditative absorptions, being diligent, abandon mental defilements, will go to Nibbāna like fish having broken through a thread net - this is what is said. The first.

### 2. Commentary on the Veṇḍu Discourse

**93.** In the second, "Veṇḍu" is the name of that young god. "Having attended upon" means having honoured. "May they train" means they train. "The instructed path" means in the path of instruction. "They, not being negligent at the proper time" means they, practising diligence at the proper time. The second.

### 3. Commentary on the Dīghalaṭṭhi Discourse

**94.** In the third, "Dīghalaṭṭhi" - in the heavenly world all are of equal measure, being just three leagues tall; but in the human world, due to the length of his individual existence, he had such a name. He, having performed meritorious deeds, even though reborn in the heavenly world, was known in the same way. The third.

### 4. Commentary on the Nandana Discourse

**95.** In the fourth, "Gotama" - he addresses the Blessed One by his clan name. "Unobstructed" means that for the Truth-finder, when directing the knowledge of omniscience, there is indeed no tree or mountain able to obstruct it. Therefore he said "unobstructed." Thus, having praised the Truth-finder, asking a question prepared in the heavenly world, he spoke beginning with "what sort of." Therein, "lives having transcended suffering" means having gone beyond suffering, he dwells. "Virtuous" means one who has eliminated the mental corruptions, endowed with mundane and supramundane morality. Wisdom and so on too should be understood as mixed likewise. "Venerate" means they venerate with scents, flowers and so on. The fourth.

#### 5-6. Commentary on the Candana Discourse and Others

**96.** In the fifth, "without a footing, without a support" means without a footing below, without a support above. "Well concentrated" means well concentrated through either absorption or access. "Resolute" means one whose self is directed. "With passionate delight exhausted" means one whose passionate delight is exhausted. "Passionate delight" means the three volitional activities of action. Thus, by this verse, by the taking of perception of sensuality, the five lower mental fetters are taken; by the taking of the fetter of materiality, the five higher mental fetters are taken; by passionate delight, the three volitional activities of action are taken. Thus, for one in whom the ten mental fetters and the three volitional activities of action are abandoned, he does not sink in the deep great flood. Or, by perception of sensuality, sensual existence is taken; by the fetter of materiality, fine-material existence is taken; by the taking of those, immaterial existence is also taken; by passionate delight, the three volitional activities of action are taken - thus it also shows that for one in whom the three activities in the three existences do not exist, he does not sink in the deep. The fifth.

**97.** The sixth: the meaning has already been stated. The sixth.

#### 7. Commentary on the Subrahma Discourse

**98.** In the seventh, "Subrahmā" - that young god, it is said, surrounded by a host of nymphs, having gone to the Nandana pleasure grove, sat down on the prepared seat at the foot of the Pāricchattaka tree. Five hundred young goddesses sat surrounding him, and five hundred had ascended the tree. But is it not that for deities, by the power of their mind, even a tree a hundred yojanas tall bends down and comes to hand? Why then did they ascend? Because of being absorbed in play. Having ascended, they sing again and again with a sweet voice and cause flowers to fall; the others, having taken those, string them together in the manner of single-stalked garlands and so on. Then those who had ascended the tree, through the power of destructive kamma, having died all at once, were reborn in Avīci and experience great suffering.

Then, as time passed, the young god thought: "Neither is the sound of these ones heard, nor do they cause flowers to fall. Where indeed have they gone?" Reflecting, having seen their state of being reborn in hell, afflicted by sorrow founded on dear ones, he thought - "These have gone according to their kamma; how much is my life principle?" He having seen "On the seventh day, I too, together with the remaining five hundred, having died, must be reborn in that very place," was afflicted by even

stronger sorrow. He having thought "In the world with its gods, apart from the Truthfinder, there is no one able to dispel this sorrow of mine," having gone to the Teacher's presence, spoke the verse beginning with "constantly fearful."

Therein, "this" shows his own mind. The second term is merely a synonym for the former. And the meaning of the term "constantly" should not be taken as from the time of being reborn in the heavenly world; but it should be understood as "constantly" from the time of the arising of sorrow. "Regarding troubles that have not arisen" means regarding those sufferings that will arise after the elapse of seven days from now. "And also those that have arisen" means regarding those that were seen of the five hundred nymphs reborn in hell - thus, regarding these arisen and arisen sufferings, my mind is constantly fearful; he shows "I am as if burning internally, Blessed One."

"Not apart from awakening and austerity" - the meaning is: apart from the development of enlightenment factors and the quality of austere asceticism, having set aside these, I see no safety. "The relinquishment of all" means from Nibbāna. Here, although the development of enlightenment factors was taken first and restraint of the faculties afterwards, in terms of meaning, however, restraint of the faculties itself should be understood as coming first. For when restraint of the faculties is taken, the fourfold purification morality is taken. A monk established in that, freed from dependence, having undertaken the quality of austere asceticism reckoned as ascetic practices, having entered the forest, developing the meditation subject, develops the factors of enlightenment together with insight. The noble path that arises having taken Nibbāna as its object - that is "the relinquishment of all." Thus the Blessed One concluded the teaching by way of the four truths. The young god, at the conclusion of the teaching, became established in the fruition of stream-entry. The seventh.

#### 8-10. Commentary on the Kakudha Discourse and Others

**99.** In the eighth, "Kakudha the young god" - it is said that this one was the attendant's son of the Elder Mahāmoggallāna in the city of Kola, and even in his young age, while dwelling near the elder, having produced meditative absorption, he died and was reborn in the Brahma world. There too they perceive him as "Kakudha the Brahmā." "Do you rejoice" means are you satisfied. "Having gained what" - contentment arises only after having obtained something agreeable; therefore he said thus. "What has been lost" - for when something agreeable such as robes and so on has become worn out, one grieves; therefore he said thus. "Discontent does not overwhelm" means dissatisfaction does not overcome. "For one in whom misery has arisen" means for one in whom suffering has arisen; the meaning is for one established in the suffering of the round of rebirths. "For one in whom delight has arisen" means for one in whom craving has arisen. "Misery" - for one of such nature, the suffering of the round of rebirths has indeed come. For it has been said "One who is afflicted longs for happiness." Thus for one in whom misery has arisen there is delight; and since through the change of happiness suffering has indeed come, for one in whom delight has arisen there is misery. The eighth.

**100.** The ninth: the meaning has already been stated. The ninth.

**101.** In the tenth, for the purpose of making manifest the power of the Elder Ānanda's inferential understanding, he said "a certain." The tenth.

*The second chapter.*

### 3. The Chapter on Various Sectarrians

#### 1-2. Commentary on the Siva Discourse and Others

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

**103.** In the second, "beforehand" means first of all. "Grieves like one with a broken axle" means one with a broken axle grieves, thinks intense thoughts. In the second verse, "like one with a broken axle" means like one with a broken axle. The second.

#### 3-4. Commentary on the Serī Discourse and Others

**104.** In the third, "a donor" means one fond of giving. "A master of giving" means whatever gift I give, I give as its master, not as a slave, not as a friend. For whoever himself eats what is sweet and gives to others what is not sweet, he gives having become a slave of the gift, which is reckoned as the thing to be given. Whoever gives the very same thing that he himself eats, he gives having become a friend. But whoever sustains himself with whatever and gives what is sweet to others, he gives having become a master, a chief, an owner. "I was such a one" - he says.

"At the four gates" - that king, it is said, had two countries, Sindhava and Sodhivākara, and a city named Roruva. At each gate a hundred thousand arose daily, and at the place of judgment within the city, a hundred thousand. He, having seen the abundant gold and silver heaped up, having aroused the knowledge of the ownership of actions, having had alms-halls built at the four gates, appointed ministers saying "Give gifts with the income arising at each gate." Therefore he said - "At the four gates gifts were given."

"To ascetics, brahmins, the destitute, travellers, paupers, and beggars" - herein, "ascetics" means those who have approached the going forth. "Brahmins" means those who address others as "bho." However, this did not apply to ascetics and brahmins in the sense of those who have calmed evil and warded off evil. "The destitute" means those who have come to misfortune, poor people, such as the one-eyed, the crippled, and so on. "Travellers" means wayfarers. "Paupers" means those who go about praising the merit of giving by the method beginning with "What is desirable is given, what is lovely, what is agreeable, what is faultless is given in proper time, while giving one should gladden the mind, may the venerable one go to the brahma world." "Beggars" means those who go about begging, having said such things as "Give a handful, give a bowlful." "Gifts were given by the women's quarters" - because of having obtained the first gate, having added other wealth to the hundred thousand arising there, having removed the king's ministers and having appointed their own ministers, the royal women gave a gift greater than the gift given by the king. With reference to that, he said thus. "My giving withdrew" means whatever gift of mine was given there, that turned back. The same method applies in the remaining doors too. "Koci" means somewhere. "For a long time" means eighty thousand years. It is said that for that much time gifts were given by that king. The third.

**105.** The fourth: the meaning has already been stated. The fourth.

## 5. Commentary on the Jantu Discourse

**106.** In the fifth, "dwelling among the Kosalan" means having taken a meditation subject in the presence of the Blessed One, having gone there, they dwell. "Agitated" means having become of restless nature through perceiving what is not allowable as allowable, and what is allowable as not allowable, and what is faultless as faulty, and what is faulty as faultless. "Arrogant" means with risen reeds; what is meant is with arisen hollow conceit. "Fickle" means endowed with fickleness such as adorning bowl and robes and so on. "Garrulous" means harsh of mouth; what is meant is of harsh speech. "Of loose speech" means of unrestrained speech, prattlers of useless talk even for the whole day. "Unmindful" means those whose mindfulness is lost, devoid of mindfulness; what is done here, they forget right here. "Not fully aware" means devoid of wisdom. "Unconcentrated" means devoid of absorption and access concentration, like a boat bound in a violent stream. "With wandering minds" means with unsettled minds, like a foolish deer that has taken to the road. "With uncontrolled faculties" means with faculties laid open as in the time of being a householder, due to the absence of restraint.

"Jantu" means a young god of that name. "On the uposatha day" means on that day (tasmim ahu) which was the Observance; the meaning is on the Observance day. "The fifteenth" is the rejecting of the fourteenth and so on. "Approached" means he went for the purpose of admonishing. It is said that he thought - "These monks, having taken a meditation subject in the presence of the Teacher, went forth; now they dwell heedlessly. But if these are admonished individually at their places of sitting, how will they take heed? I shall admonish them at the time of assembly." Knowing that they had gathered together on the Observance day, he approached. "Addressed in verses" means having stood in the midst of all, he spoke verses.

Therein, because when virtue is spoken of together with the talk of virtues, the lack of virtue of one without virtues becomes obvious, therefore, speaking of virtue first, he said beginning with "In the past they lived happily." Therein, "In the past they lived happily" means formerly monks were easy to admonish and easy to support; he said thus with the intention that they sustained themselves with mixed almsfood obtained by walking successively for alms among families both high and low. "Without desire" means having become free from craving.

Having thus spoken the praise of the ancient monks, now speaking their dispraise, he said beginning with "hard to support." Therein, "like village headmen in a village" means just as village rogues in a village, having oppressed the people in various ways, having had milk, curds, rice and so on brought, consume them, so he speaks with the intention that "you too, established in wrong livelihood, earn your livelihood." "They lie down" means having become uninterested in recitation, questioning, and attention, they stretch out their hands and feet on the bed and lie down. "In others' houses" means in the houses of others; the meaning is among daughters-in-law of families and so on. "Infatuated" means infatuated through the infatuation of mental defilements.

"Some" means only those who are fit to be spoken to. "Cast away" means abandoned. "Without protector" means without support. "Ghosts" means deceased human beings

thrown away in the cemetery. For just as those thrown away in the cemetery are eaten by various birds and so on, and even their relatives do not perform the duty of protection for them, do not guard them, do not protect them, just so those of such nature too do not receive exhortation and instruction from teachers, preceptors and so on; thus cast away, without protector, just like ghosts, so are they. The fifth.

## 6. Commentary on the Rohitassa Discourse

**107.** In the sixth, "where" is a locative referring to a single place in the world-circle. "Does not pass away, is not reborn" - this is taken by way of successive death and rebirth-linking. "By travelling" means by going on foot. "I do not say that the end of the world" - the Teacher speaks with reference to the end of the world of activities. In "could know" and so on, the meaning is: should be known, should be seen, should be reached.

Thus the end of the world-circle was asked about by the young god, but the world of activities was spoken of by the Teacher. But he, perceiving that the Teacher's explanation accords with his own question, praising him, said "Wonderful" and so on.

"With a strong bow" means with a strong bow, endowed with a bow of the highest measure. "Archer" means a teacher of archery. "Well-trained" means one who has trained in the craft of archery for ten or twelve years. "Practised" means one practised by the ability to pierce the tip of a hair even at a distance of an usabha. "Experienced" means one who has demonstrated his craft by performing arrow-shots. "With an arrow" means with a shaft. "Could shoot across" means could pass beyond. In the time it takes him to pass beyond the shadow of a palm tree, in that same time "I pass beyond one world-circle" - he shows his own achievement of speed.

"From the eastern ocean to the western" - he says: just as the western ocean is far from the eastern ocean, so my stride was far. He, it is said, standing at the eastern rim of the world-circle, having stretched out one foot, steps upon the western rim of the world-circle; then having stretched out the second foot, he steps upon the rim of the next world-circle. "Such a wish arose" means simply a wish. "Except for" shows the absence of delay. At the time for going on alms round, it is said, having chewed a betel-creeper wooden toothbrush, having washed his face at Lake Anotatta, when the time arrived, having walked for almsfood in Uttarakuru, seated at the rim of the world-circle he performs the meal duty; having rested there for a moment, he runs again. "With a lifespan of a hundred years" - at that time it was a period of long lifespans; but this one began his journey when a hundred years of lifespan remained. "Living for a hundred years" means living that hundred years without obstacle. "Died along the way" means without reaching the end of the world-circle, he died along the way. But he, even having died there, having come back, was reborn in this very world-circle. "Without reaching" means without reaching the end of the world of activities. "Of suffering" means of the suffering of the round of rebirths. "Making an end" means bringing to a conclusion. "In the body" means in the individual existence. "With its perception and mind" means with perception, with consciousness. "The world" means the truth of suffering. "The origin of the world" means the truth of origin. "The cessation of the world" means the truth of cessation. "The practice" means the truth of the path. Thus - He shows: "I, friend, do not declare these four

truths in grass, wood and so on, but I declare them in this very body made of the four primary elements." "The peaceful one" means one whose evil has been calmed. "Does not long for" means does not desire. The sixth.

**108-109.** The seventh and eighth are of already stated meaning. The seventh, the eighth.

### 9. Commentary on the Susīma Discourse

**110.** In the ninth, "Does Sāriputta please you too, Ānanda?" - the Teacher, wishing to speak the praise of the Elder; and indeed praise is not proper to be spoken in the presence of a person of dissimilar disposition. For praise spoken in his presence does not reach its summit. For when it is said "The monk named so-and-so is virtuous," "What is his morality? His morality is like that of a cow. Have you not previously seen another who is virtuous?" or When it is said "He is wise," "What wisdom is his? Have you not previously seen another who is wise?" Or, having said such things and so on, he creates an obstacle to the talk of praise. But the Elder Ānanda was of similar disposition to the Elder Sāriputta; having obtained superior things, he gave them to the Elder; having given the going forth to his own attendant boys, he had them take the Elder as preceptor in the Elder's presence, and gave them full ordination. The Elder Sāriputta too did likewise for the Elder Ānanda. Why? Having gained confidence in each other's virtues. For the Elder Ānanda - "Our elder brother, having fulfilled the perfections for one incalculable period and a hundred thousand cosmic cycles, having penetrated the sixteenfold wisdom, is established in the position of General of the Teaching" - having gained confidence in the Elder's virtues, he cherishes the Elder. The Elder Sāriputta too - "All the duties such as giving water for washing the face and so on that should be done by me for the Perfectly Enlightened One, Ānanda performs. In dependence on Ānanda, I am able to enter whatever attainment I wish" - having gained confidence in the Venerable Ānanda's virtues, he cherishes him. Therefore the Blessed One, wishing to speak the praise of the Elder Sāriputta, began to speak in the presence of the Elder Ānanda.

Therein, "you too" - the particle "pi" serves the purpose of combining. This is what is meant - "Ānanda, Sāriputta's good conduct, resort, abiding, going forward, going back, looking ahead and looking aside, bending and stretching, pleases me, pleases the eighty great elders, pleases the world with its gods. Does it please you too?"

Then the Elder, like a powerful wrestler who has gained an opportunity within the arena, having become satisfied in mind - "The Teacher wishes to have the praise of my dear companion spoken. Shall I indeed obtain today, let him speak the praise of the Elder Sāriputta, as if shaking the great rose-apple tree that is the banner of the island, as if bringing out the moon from amidst the clouds and displaying it" - having thought thus, first of all, removing the chaff of persons by four terms, he said beginning with "Who indeed, venerable sir, who is not foolish" and so on. For a fool, through foolishness, one who is hateful, through the state of hate, one who is deluded, through delusion, one of deranged mind, a mad man, through illusion of thought, does not know praise as "praise" or blame as "blame," or "this is a Buddha, this is a disciple." But those who are not foolish and so on know; therefore he said

beginning with "who is not foolish" and so on. "Would not be pleased" means he would not be pleasing only to the foolish and so on; he would not be displeasing to anyone else whatsoever.

Having thus carried away the chaff of persons, now speaking praise in accordance with reality by means of sixteen terms, he said beginning with "The Venerable Sāriputta is wise, venerable sir." Therein, "wise" means possessed of erudition; this is the name for one established in the four proficiencies. For this was said: "Since, Ānanda, a monk is skilled in the elements, skilled in the sense bases, skilled in dependent origination, and skilled in what is possible and what is impossible, to this extent, Ānanda, it is fitting to say 'a wise monk.'" In "of great wisdom" and so on, the meaning is endowed with great wisdom and so on. Here is the diversity of great wisdom and so on - What is great wisdom? One comprehends the great aggregate of morality - this is great wisdom; one comprehends the great aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation - this is great wisdom. One comprehends the great possible and impossible, the great dwelling attainments, the great noble truths, the great establishments of mindfulness, the right strivings, the bases for spiritual power, the great faculties, the powers, the factors of enlightenment, the great noble paths, the great fruits of asceticism, the great direct knowledges, the great ultimate reality, Nibbāna - this is great wisdom.

But that became well-known to the Elder when, after making the descent from the heavenly world, the Teacher, standing at the gate of the city of Sāṅkassa, asked questions on the fivefold set of worldlings, and he answered them.

What is broad wisdom? In the various different aggregates, in the various different elements, in the various different sense bases, in the various different dependent originations, in the various different emptinesses and non-obtainings, in the various different meanings, phenomena, languages, and discernments, in the various different aggregates of morality, in the various different aggregates of concentration, wisdom, liberation, and knowledge and vision of liberation, in the various different possible and impossible, in the various different dwelling attainments, in the various different noble truths, in the various different establishments of mindfulness, right strivings, bases for spiritual power, faculties, powers, factors of enlightenment, in the various different noble paths, fruits of asceticism, direct knowledges, having surpassed phenomena common to worldlings, knowledge proceeds in Nibbāna, the ultimate reality - this is broad wisdom.

What is joyful wisdom? Here a certain one, abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, fulfils morality, fulfils restraint of the faculties, moderation in eating, pursuit of wakefulness, the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation - this is joyful wisdom. Abundant in mirth, abundant in gladness, penetrates the possible and impossible - this is joyful wisdom. Abundant in mirth, fulfils the dwelling attainments - this is joyful wisdom. Abundant in mirth, penetrates the noble truths. Develops the establishments of mindfulness, the right strivings, the bases for spiritual power, the faculties, the powers, the factors of enlightenment, the noble path - this is joyful wisdom. Abundant in mirth, realises the fruits of asceticism, penetrates the direct

knowledges - this is joyful wisdom; abundant in mirth, abundant in inspiration, contentment, and gladness, realises Nibbāna, the ultimate reality - this is joyful wisdom.

And the Elder, having been an ascetic named Sarada, established the aspiration for the position of chief disciple at the feet of the Blessed One Anomadassī. From that time onwards, abundant in mirth, he performed the fulfilment of morality and so on - thus he is one of joyful wisdom.

What is swift wisdom? Whatever materiality, past, future, or present, etc. whether far or near, all materiality quickly hastens as impermanent - this is swift wisdom. Quickly hastens as suffering, quickly hastens as non-self - this is swift wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, etc. all consciousness quickly hastens as impermanent, as suffering, as non-self - this is swift wisdom. Eye... etc. ageing and death, past, future, or present, quickly hastens as impermanent, as suffering, as non-self - this is swift wisdom. Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is swift wisdom. Feeling... perception... activities... consciousness... eye, etc. ageing and death, past, future, or present, is impermanent in the meaning of destruction, etc. having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom. Materiality, past, future, or present, etc. consciousness. Eye... etc. ageing and death is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

What is sharp wisdom? One quickly cuts off mental defilements - this is sharp wisdom. One does not accept an arisen sensual thought, an arisen thought of anger... An arisen thought of violence... whatever evil unwholesome mental states have arisen... arisen lust... hate... delusion... wrath... hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... all actions leading to existence - one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. In one sitting, the four noble paths and the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, touched by wisdom - this is sharp wisdom.

And the Elder, while the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having cut off all mental defilements while just standing, from the time he penetrated the knowledge of the perfections of a disciple, became known as one of sharp wisdom. Therefore he said - "The Venerable Sāriputta is of sharp wisdom, venerable sir."

What is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of discontent, full of non-delight, turned outward, one does not delight in all activities; one pierces and breaks through the mass of greed never before pierced, never before broken through - this is penetrative wisdom. The mass of hate never before pierced, never before broken through... The mass of delusion... wrath... Hostility... etc. One pierces and breaks through all actions leading to existence - this is penetrative wisdom.

"Of few wishes" means the concealment of existing virtues, and moderation in the acceptance of requisites - this is the characteristic of fewness of wishes; he is endowed with this characteristic. "Content" means endowed with these three kinds of contentment regarding the four requisites: contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. "Secluded" means seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities - he is an obtainer of these three kinds of seclusion. "Aloof from society" means bonding through seeing, bonding through hearing, bonding through conversation, bonding through sharing, and bodily bonding - he is devoid of these five kinds of bonding. And this fivefold bonding arises together with eight kinds of persons: kings, royal ministers, sectarians, disciples of sectarians, male lay followers, female lay followers, monks, and nuns. All of that is absent in the Elder - thus he is aloof from society.

"Putting forth strenuous energy" means one whose energy has been exerted, one whose energy is complete. Therein, a monk putting forth strenuous energy does not allow a mental defilement arisen while walking to reach standing, does not allow one arisen while standing to reach sitting, does not allow one arisen while sitting to reach lying down; whatever has arisen in each and every posture, he restrains right there and then. But the Elder for forty-four years did not stretch his back on a bed. With reference to that, he said "putting forth strenuous energy." "A speaker" means one who speaks by way of shaking off. Having seen a transgression among monks, he does not make a determination about speaking, saying "I will speak today, I will speak tomorrow"; he exhorts and instructs in each and every place - this is the meaning.

"Willing to do what others bid" means he is patient with what is said. For one person gives exhortation to another, but when he himself is being exhorted by another, he becomes angry. But the Elder both gives exhortation to others and, even when being exhorted himself, accepts it on his head. One day, it is said, a seven-year-old novice said to the Elder Sāriputta - "Venerable sir, Sāriputta, the edge of your inner robe is hanging down." The Elder, without saying anything, having gone to one side, having dressed all round, having come back, raising joined palms, stood saying "Is this much proper, teacher?"

"Being one gone forth that very day, seven years old by birth;  
Even he should instruct me, I accept it on the top of my head."

He said.

"An accuser" means having seen a transgression, whether the case has been reported or not reported - "Friend, a monk should dress thus, should wear the upper robe thus, should walk thus, should stand thus, should sit thus, should chew thus, should eat thus" - he gives instruction according to the authoritative texts.

"A censurer of evil" means may I not see evil persons, may I not hear their words, I would not dwell with them even in a single world-system.

"May there never be near me one of evil desires, lazy, lacking in energy;  
Of little learning, disrespectful, may he be met anywhere."

Thus he censures evil persons, and "an ascetic should not be one under the power of lust, under the power of hate and delusion; arisen lust, hate, and delusion should be abandoned" - thus he censures evil mental states too. For these two reasons he says "The Venerable Sāriputta is a censurer of evil, venerable sir."

When the Venerable Ānanda had thus made the declaration of the elder's praise as it really is with sixteen terms - "Does Ānanda not have the right to speak the praise of his dear companion? Let him speak. But is what is spoken by him just so? Is he omniscient?" Lest any evil person be able to say thus, the Teacher, making that speaking of praise unshakable, making it spoken by the Omniscient One, sealing it with the seal of the Victor, said beginning with "So it is."

Thus, while the praise of the great elder was being spoken by the Truth-finder and the Elder Ānanda, the terrestrial deities arose and spoke his praise with those very sixteen terms. Then the sky-dwelling deities, the cold rain cloud gods, the hot rain cloud gods, the gods ruled by the four great kings, up to the deities of the Akaniṭṭha Brahmā world arose and spoke his praise with those very sixteen terms. By this method, beginning with one world-circle, deities in the ten thousand world-circles arose and spoke. Then the Venerable Sāriputta's co-resident pupil, the young god Susīma, thought - "These deities, having abandoned their own festival celebrations, having gone here and there, speak the praise of none other than my preceptor. I shall go to the presence of the Truth-finder, and having gone, I shall make this very speaking of praise one spoken by a deity." He did so. To show that, "Then Susīma" and so on was said.

"Various" (uccāvacā): in other passages, the sublime is called "high" (ucca), the inferior "low" (avaca). But here "various" (uccāvacā) means manifold radiance of complexion. It is said that in that assembly of gods, the blue parts were exceedingly blue, the yellow parts exceedingly yellow, the red parts exceedingly red, the white parts exceedingly white - thus fourfold radiance of complexion became manifest. For that very reason, four similes beginning with "just as" have come. Therein, "beautiful" (subha) means handsome. "Of pure origin" (jātimā) means accomplished in birth. "Well polished" (suparikammakata) means well prepared by preliminary work such as washing and so on. "Placed on a pale-yellow blanket" means placed on a red blanket. "Just so" (evameva) means like a gem placed on a red blanket, they all began to shine all at once. "Gold coin" (nikkha) means an ornament made with more than five gold pieces. For that withstands striking and polishing. "Jambu river gold" (jambonada) means produced in the river flowing beneath the branch of the great Jambu tree; or when the juice of the great Jambu fruit enters the earth, gold sprouts

arise - the meaning is also an ornament made with that gold. "Skilfully refined in the furnace by a skilled goldsmith's son"

(dakkhakammāraputtaukkāmukhasukusalasampahaṭṭha) means refined by a very skilful goldsmith's son, having heated it in the furnace. In the Dhātuviḥāṅga, unwrought goods were taken; but here, wrought goods.

"Clear" (viddhe) means become distant. "Sky" (deve) means in space. "Ascending into the sky" (nabhaṃ abbhussakkamāna) means rising up into space. By this, the state of the young sun is shown. "Gentle" (sorata) means possessed of meekness. "Tamed" (danta) means one who has ceased associating with defilements. "One whose praise has been brought by the Teacher" (satthuvaṇṇābhata) means one whose praise was brought by the Teacher. For the Teacher, having sat down in the midst of the eight assemblies, brought the praise of the elder by the method beginning with "Associate, monks, with Sāriputta and Moggallāna" - thus the elder is called one whose praise has been brought. "He awaits the time" (kālaṃ kaṅkhati) means he aspires to the time of final Nibbāna. For one who has eliminated the mental corruptions neither delights in death nor aspires to life, but like a man standing having received wages for the day's work, he aspires to the time, he stands looking on - this is the meaning. Therefore he said -

"I do not delight in death, I do not delight in life;  
And I await the time, like a hired servant earning his wages."The ninth.

## 10. Commentary on the Discourse on Disciples of Various Sects

**111.** In the tenth, "disciples of various sects" - they, it is said, were believers in action; therefore, having performed meritorious deeds such as giving and so on, they were reborn in heaven. They, having the perception "we were reborn through confidence in our own respective teachers," thinking "let us go and, having stood in the presence of the One of Ten Powers, speak the praise of our teachers," having come, they spoke in individual verses. Therein, "among those who cut and kill" means among those who are cut and among those who are killed. "Among those who strike and deprive of wealth" means among those who are struck and among those deprived of wealth. "Nor merit of one's own" means he does not perceive even his own merit; in brief, he says there is no result of merit and demerit. "He indeed declared trust" means he - saying thus "there is no result even of evil done or merit done," he declares trust, support, and a foundation for beings; therefore he says the Teacher deserves honour, homage, and veneration.

"Through austere asceticism and disgust for evil" means through austere asceticism of bodily mortification and through disgust for evil. "Well-restrained in himself" means endowed with or closed in. "One who detests" means one who detests evil through austere asceticism. "Prudent" means wise. "Well-restrained by the fourfold restraint" means well-restrained by the fourfold restraint. The fourfold restraint is named thus: he is held back from all water, yoked to all water, has shaken off all water, and is pervaded by all water - these are the four portions. Therein, "held back from all water" means one from whom all water is warded off; the meaning is one who has rejected all cold water. It is said that he perceives beings in cold water; therefore he does not resort to it. "Yoked to all water" means endowed with the warding off of all evil. "Shaken off all water" means one who has shaken off evil through the warding

off of all evil. "Pervaded by all water" means touched by the warding off of all evil. "Declaring what is seen and heard" means declaring what is seen as "it was seen by me" and what is heard as "it was heard by me," not concealing. "Surely he would not be a wrongdoer" means a Teacher of such a kind is surely not a wrongdoer.

"The various sectarians" - he, it is said, was an attendant of the various sectarians only; therefore he speaks concerning them. "Pakudhaka Kātiyāna" means Pakudha Kaccāyana. "The Jain" means Nāṭaputta. "Makkhali and Pūraṇa" means Makkhali and Pūraṇa. "Having attained asceticism" means having reached the summit in the practice of an ascetic. "Surely they are not" means not far from good persons; he says they themselves are the good persons in the world. "Replied" means he spoke in reply thinking "this Ākoṭaka, having stood in the presence of the One of Ten Powers, speaks the praise of these naked wretches; I shall speak their dispraise."

Therein, "by mere association" means by the mere fact of living together. "A miserable jackal" means a low, dark jackal. "Kotthuka" is a synonym for that very thing. "Of suspicious conduct" means of conduct that is suspect. "Not equal to the virtuous" means he is not similar to the wise, the good persons. Why do you make sectarians who are like dark jackals into lions?

"Having taken possession of" means having thought "This one speaks dispraise of such Teachers; with that very mouth I will make him speak praise," he entered into and attached himself to his body; thus "having taken possession of." "Devoted" means engaged and employed in austere asceticism and disgust for evil. "Guarding seclusion" means guarding solitude. It is said that they, thinking "We shall guard solitude from the barber," pull out their own hair themselves. Thinking "We shall maintain solitude from robes," they wander about naked. Thinking "We shall guard solitude from almsfood," like dogs they eat either on the ground or from their hands. Thinking "We shall guard solitude from lodging," they prepare beds of thorns and so on. "Established in form" means established in form through craving and wrong view. "Delighting in the world of gods" means desiring to aspire to the world of gods. "Mortals" means human beings; he says they indeed rightly instruct mortals for the sake of the world beyond.

"Thus having understood" means reflecting "This one, having first spoken dispraise of those, now speaks praise; who indeed is he?" - having known thus. "Those of luminous beauty in the sky" means those in the sky having the luminous beauty of the radiance of the moon, the radiance of the sun, the glow of the evening, the rainbow, and the forms of the stars. "All these by you" means all these by you. "Namuci" - he addresses Māra. "Like bait thrown for the slaughter of fish" means just as one throws bait attached to a hook for the purpose of killing fish, so he says that these forms praised by you are thrown for the slaughter of beings.

"Māṇavagāmiya" - it is said that this young god was an attendant of the Buddha. "Of the Rājagaha mountains" means of the mountains of Rājagaha. "Seta" means Kelāsa. "Of those that travel through the sky" means of those that travel through space. "Of waters" means of reservoirs of water. This is what is meant - Just as Vipula is the foremost of the mountains of Rājagaha, Kelāsa of the Himalayan mountains, the sun of those that travel through space, the ocean of reservoirs of water, the moon of the constellations, so the Buddha is the foremost of the world with its gods. The tenth.

*The Various Sectarians Chapter is third.*

*Thus in the Sāratthappakāsinī*

Of the Commentary on the Saṃyutta Nikāya

*the commentary on the Devaputta Saṃyutta is completed.*



## ABOUT THIS TRANSLATION

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