

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)

3. Commentary on the Book of the Aggregates (3. Khandhavagga-
aṭṭhakathā)

3. Connected Discourses on Views (3. Diṭṭhisammuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

3. Commentary on the Book of the Aggregates

3. Connected Discourses on Views

1. The Chapter on Stream-Entry

1. Commentary on the Vāta Discourse

206. In the Connected Discourses on Views, regarding "winds do not blow" and so on, thus indeed was their view: "Even those winds that blow breaking tree branches and so on, they are not winds; this is merely a semblance of wind, but the wind stands firm like a pillar post and like a mountain peak. Likewise, even those rivers that flow carrying grass, sticks, and so on, the water here does not flow; this is merely a semblance of water, but the water stands firm like a pillar post and like a mountain peak. Even those who are called pregnant women giving birth, although their bellies become withered, the embryo does not come out; this is merely a semblance of an embryo, but the embryo stands firm like a pillar post and like a mountain peak. Even those moon and sun that rise or set, they neither rise nor set; this is merely a semblance of the moon and sun, but the moon and sun stand firm like a pillar post and like a mountain peak."

2-4. Commentary on the Etaṃmama Discourse and Others

207-209. In the terms beginning with "seen" and so on, "seen" is the visible form sense base. "Heard" is the sound sense base. "Sensed" is the odour sense base, the flavour sense base, and the touch sense base. For it is called "sensed" because it is to be apprehended by having reached it. The remaining seven sense bases are called "cognised." "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness. For in the world, there is what has been attained after having sought, what has not been attained after having sought, what has been attained without having sought, and what has not been attained without having sought. Therein, what has been attained after having sought is called "attained," and what has not been attained after having sought is called "sought after." What has been attained without having sought and what has not been attained without having sought are called "pondered over by the mind." Or alternatively, both what has been attained after having sought and what has been attained without having sought are called "attained" in the sense of being attained; only what has not been attained after having sought is called "sought after"; and what has not been attained without having sought is called "pondered over by the mind." Or all of this is indeed pondered over by the mind.

5. Commentary on the Natthidinna Discourse

210. In the passage beginning with "there is not what is given," "there is not what is given" - they speak with reference to the absence of fruit of what is given. "What is sacrificed" is called a great sacrifice. "What is offered" - a present of honour is intended. They reject that both too with reference to the very absence of fruit. "Of good and bad actions" means of good and bad actions; the meaning is of wholesome and unwholesome actions. "Fruit" and "result" - whatever is called "fruit" or "result," they say that does not exist. "There is not this world" - for one established in the other world, this world does not exist. "There is not the other world" - even for one established in this world, the other world does not exist; they show that all are annihilated right there in each place. "There is not mother, there is not father" - they speak with reference to the absence of fruit of right practice and wrong practice towards them. "There are no spontaneously reborn beings" - they say that there are no such beings who, having passed away, are reborn. "There are not in the world ascetics and brahmins" - they say that there are no such ascetics and brahmins in the world who have rightly practised.

"Made of the four great elements" means composed of the four great elements. "Earth, the body of earth" means the internal earth element and the external earth element. "Goes to" means follows. "Merges with" is a synonym for that very same thing; the meaning is also "follows after." By both they show that it goes to, approaches. In the case of water and so on too, the same method applies. "The faculties" means the faculties with mind as the sixth. "Pass into" means spring forward into space. "With the bier as the fifth" means the fifth with the bed on which one lies; the meaning is the bed itself and four men standing having taken hold of the four legs of the bed. "As far as the cremation ground" means as far as the cemetery. "The marks" means the marks of qualities and defects occurring by the method beginning with "this one was thus virtuous, thus immoral." Or here "the marks" means the body itself - this is what is intended. "Dove-coloured" means pigeon-coloured; the meaning is the colour of a pigeon's wings. "Become reduced to" means becoming ashes. Or this itself is the reading. "Oblation" - whatever gift given, of the type of presents of honour and so on, all that ends merely in ashes; the meaning is that it does not go on beyond that as a giver of fruit. "Laid down by fools" means laid down by fools, by foolish people. This is what is meant - This giving was laid down by the foolish, by the unintelligent, not by the wise. The foolish give, the wise take - thus they show.

6. Commentary on the Karoto Discourse

211. "For one who acts" means for one who acts with one's own hand. "For one who causes to act" means for one who causes others to act by command. "For one who cuts" means for one who cuts off the hands and so on of others. "For one who causes to cut" means for one who causes others to cut. "For one who tortures" means for one who oppresses with punishment. "For one who causes to torture" means for one who causes others to oppress with punishment and so on. "For one who causes grief, for one who causes to grieve" means for one who causes sorrow to another by taking away goods and so on, whether causing it oneself or causing others to cause it. "For one who wearies, for one who causes to weary" means for one who wearies oneself as well as for one who causes others to weary by cutting off food, imprisonment, confinement in prison and so on. "For one who trembles, for one who causes to

tremble" means for one who, when another is trembling, at the time of trembling, oneself also trembles and also causes another to tremble. "For one who kills living beings" means for one who kills a living being as well as for one who causes it to be killed. Thus everywhere the meaning should be understood only by way of doing and causing to be done.

"Houses" means the joints of houses. "Plunders" means great plundering. "Commits burglary" means surrounding just one house and robbing it. "Waits in ambush" means for one who stands on the road for the purpose of robbing those who come and go. "For one who acts, no evil is done" means even for one who acts with the perception "I am doing whatever evil," no evil is done; there is no evil. But beings have the perception "We are doing it" - thus they explain. "With a razor-edged" means with a razor-rimmed, or with an edge similar to a razor's blade. "One heap of flesh" means one mass of flesh. "Pile" is a synonym for that very thing. "On that account" means on account of making one heap of flesh.

"The south" - the people on the south bank are hard and cruel; with reference to them, beginning with "killing" and so on was said. "The north" - on the north bank they are faithful, devoted, devoted to the Buddha, devoted to the Dhamma, devoted to the Community; with reference to them, beginning with "giving" and so on was said. Therein, "sacrificing" means performing a great sacrifice. "By self-control" means by sense-faculty control, by the Observance practice. "By restraint" means by moral restraint. "By speaking truth" means by truthful speech. "Coming" means arrival; the meaning is occurrence. In every way they reject only the efficacy of evil and merit.

7. Commentary on the Hetu Discourse

212. "There is no cause, there is no condition": here "condition" (paccaya) is merely a synonym for cause (hetu). By both they reject the actually existing condition for defilement of bodily misconduct and so on, and the condition for purification of bodily good conduct and so on. "There is no power" means that power, established in which power of their own these beings attain divinity, the state of Māra, the state of Brahmā, the enlightenment of a disciple, individual enlightenment, and omniscience - that power they reject. "There is no energy" and so on are all merely synonyms for each other. "This was attained by us through energy, this through manly strength, this through manly effort" - by way of rejecting such statements of occurrence, however, these are taken up separately.

"All beings" comprehends without remainder camels, oxen, donkeys and so on. "All living things" - they speak by way of a one-facultied living being, a two-facultied living being, and so on. "All creatures" - they speak with reference to creatures in egg-sheaths and membrane-sheaths. "All souls" - they speak with reference to rice, barley, wheat and so on. For regarding those, they perceive them as having souls because of their nature of growing. "Without control, without power, without energy" means they have no control or power or energy of their own. "Transformed by destiny, circumstance, and nature" (niyatisaṅgatibhāvapariṇatā): here "destiny" (niyati) means fixedness. "Circumstance" (saṅgati) means the going of the six classes of rebirth to this and that place. "Nature" (bhāva) means just intrinsic nature. Thus transformed by destiny and circumstance and nature, they have reached a state of

diversity. For whoever is to become whatever, he becomes just that. Whoever is not to become something, he does not become that - thus they show. "In just the six classes of rebirth" (chasvevābhijātisu) means standing in just the six classes of rebirth, they experience pleasure and pain; they show that there is no other plane of pleasure and pain.

8-10. Commentary on the Mahādiṭṭhi Discourse and Others

213-215. "Akaṭā" means not made. "Akaṭavidhā" means not of made kind, meaning they are not even caused to be made by anyone saying "do it thus" - this is the meaning. "Animmitā" means not created even by supernormal power. "Animmātā" means not caused to be created. "Animmitabbā" is also a reading; the meaning is not to be created. "Barren" means fruitless like a barren cow, a barren palm tree and so on, not productive of anything for anyone. "Standing like a mountain peak" means standing like a peak. "Having become like those standing firm as a pillar" means standing firm like a pillar; just as a well-planted pillar post stands motionless, so they stand - this is the meaning. "They do not move" means they do not shake, because of standing firm like a pillar post. "They do not change" means they do not abandon their nature. "They do not obstruct one another" means they do not injure one another. "Nāla" means not able. In "the earth class" and so on, the earth class is earth itself, or the aggregation of earth. "Between just the seven classes" means just as a knife struck into a heap of clubs and so on passes between the heap of clubs and so on, so the knife passes through the gap, the opening between the seven classes. Therein, "I deprive this one of life" - they show that it is merely a perception only.

"Hundred thousands of chief modes of generation" means of the chief modes of generation, of the highest modes of generation, fourteen hundred thousand, and another six thousand, and another six hundred, and "five hundreds of actions" means and five hundred actions - they explain a pointless view by mere reasoning alone. In "and five actions and three actions" and so on too, the same method applies. Some, however, say: "five actions" means they take it by way of the five faculties, "three" means by way of bodily action and so on. As for "action and half-action," here his view is that bodily action and verbal action are action, and mental action is half-action. "Sixty-two practices" means they say sixty-two practices. "Sixty-two intermediate cosmic cycles" (dvaṭṭhantarakappā) means in one cosmic cycle there are sixty-four intermediate cosmic cycles. But this one, not knowing the other two, spoke thus.

"Six classes of rebirth" means: the dark class of rebirth, the blue class of rebirth, the red class of rebirth, the yellow class of rebirth, the white class of rebirth, and the supreme white class of rebirth - they speak of these six classes of rebirth. Therein, sheep-butchers, pig-butchers, fowlers, deer-hunters, hunters, fish-killers, thieves, executioners of thieves, prison-keepers, or whatever others there are engaged in cruel activities - this, they say, is the dark class of rebirth. Monks, they say, are the blue class of rebirth. They, it is said, having inserted thorns into the four requisites, eat them. "Monks who live like thorns" - this is indeed his very canonical text. Or they say that certain renunciants are indeed called those who live like thorns. The red class of rebirth, they say, means the Jains who wear a single cloth. These, it is said, are whiter than the former two. Householders clad in white, disciples of the naked ascetics, they call the yellow class of rebirth. Thus they make their own donors of

requisites senior even to the Jains. Male ājīvaka ascetics and female ājīvaka ascetics - this, they say, is the white class of rebirth. They, it is said, are whiter than the former four. Nanda Vaccha, Kisa Saṃkicca, Makkhali Gosāla, they say, are the supreme white class of rebirth. They, it is said, are whiter than all.

"Eight stages of man" means: the dull stage, the play stage, the investigation stage, the upright-going stage, the learner stage, the ascetic stage, the knowing stage, and the fallen stage - they speak of these eight stages of man. Therein, from the day of birth, for seven days, because of having come out from the confined place, beings are dull and in sheer delusion - this they call the dull stage. But those who have come from an unfortunate realm, they constantly cry and wail; those who have come from a fortunate realm, recollecting and recollecting that, laugh - this is called the play stage. Placing a step on the ground while holding the hand or foot of the parents, or a bed or a chair - this is called the investigation stage. The time when one is able to walk on foot is called the upright-going stage. The time of learning crafts is called the learner stage. The time of going forth from the house, having departed, is called the ascetic stage. The time when, having attended upon a teacher, one comes to know is called the knowing stage. "A monk who is a fallen one, a conqueror, says nothing" - thus they call an ascetic who gains nothing the fallen stage.

"Forty-nine hundred ājīvaka ways of life" means forty-nine hundred modes of livelihood practices. "Hundreds of wandering ascetic ways of life" means hundreds of wandering ascetic going-forth practices. "Hundreds of serpent abodes" means hundreds of serpent domains. "Twenty hundreds of faculties" means twenty hundreds of faculties. "Thirty hundreds of hells" means thirty hundreds of hells. "Dust elements" means places where dust is scattered. He says this with reference to the backs of the hands, the backs of the feet, and so on. "Seven conscious wombs" means he says this with reference to camels, oxen, donkeys, goats, cattle, deer, and buffaloes. "Seven unconscious wombs" means he says this with reference to rice, barley, wheat, green peas, millet, beans, and kudrūsaka grain. "Knotted wombs" means embryos born at the knots; he says this with reference to sugar-cane, bamboo, reeds, and so on. "Seven gods" means many gods, but he says "seven." Humans too are infinite, but he says "seven." "Seven goblins" means goblins are exceedingly great - he says "seven." "Lakes" means great lakes. He says this taking the lakes of Kaṇṇamuṇḍa, Rathakāra, Anotatta, Sīhappapāta, Chaddanta, Mucalinda, and Kuṇḍāla.

"Pavūṭā" means knots. "Papātā" means great precipices. "Papātasatāni" means hundreds of small precipices. "Supinā" means great dreams. "Supinasatāni" means hundreds of small dreams. "Mahākappino" means of great cosmic cycles. Herein, from one great lake, every hundred years removing one drop of water with the tip of a blade of kusa grass, when that lake has been made waterless seven times, he says that is one great cosmic cycle. Having spent eighty-four hundred thousand such great cosmic cycles, both the fool and the wise make an end of suffering - this is his view. Even the wise person, it is said, is not able to become pure in between; even the fool does not go beyond that.

"By morality" means by the morality of a naked ascetic or by any other whatsoever. "By ascetic practice" means by just such an ascetic practice. "By austerity" means by ascetic action. "Ripens the unripened" means one who becomes pure in between thinking "I am wise." "Having repeatedly touched the ripened, puts an end to it"

means one who, thinking "I am a fool," having passed beyond the stated measure of time, goes on. "Hevaṃ natthi" means "thus it is not." For it explains that both of those are not possible to be done. "Doṇamite" means as if measured by a doṇa measure. "Sukhadukkhe" means pleasure and pain. "Pariyantakate" means with the limit made by the stated measure of time. "Natthi hāyanaḍḍhane" means there are no diminishings and increasings; the meaning is: the wandering in the round of rebirths does not diminish for the wise, nor does it increase for the fool. "Ukkaṃsāvakaṃse" means superiority and inferiority. This is a synonym for diminishing and increasing itself. Now, establishing that meaning by a simile, he said beginning with "seyyathāpi nāma." Therein, "suttaguḷe" means a ball of string made by winding. "It runs along unwinding" means when thrown while standing on a mountain or on the top of a tree, it goes along unwinding to the extent of the string; when the string is exhausted, it remains right there and does not go further. Just so, it shows that both the foolish and the wise, unwinding by way of time, run through pleasure and pain, passing beyond by the aforesaid time.

11-18. Commentary on the Finite Discourse and Others

216-223. "The world is finite" is a view arisen either by grasping or by reasoning that the world is a sign extended on one side. "Infinite" is a view arisen either by grasping or by reasoning that the world is a limitless sign extended in every direction. "The soul is the same as the body" is a view arisen that the soul and the body are just one. The remainder is clear everywhere. These eighteen explanations by the influence of the path of stream-entry are, for now, one course.

2. Commentary on the Second Chapter on Going and Others

224-301. The second course is stated by way of suffering. Therein too there are only eighteen explanations, and beyond those are eight explanations beginning with "the self has form" and so on; together with those, that is said to be the second abbreviation.

Therein, "material" is a view grasped taking the object itself as "self." "Immaterial" is a view grasped taking meditative absorption as "self." "Both material and immaterial" is a view grasped taking both the object and meditative absorption as "self." "Neither material nor immaterial" is a view grasped by mere reasoning. "Exclusively happy" is a view arisen for obtainers, rationalists, and those who remember past births. For even for an obtainer of meditative absorption, when attending to an individual existence of exclusive happiness in the past, such a view arises. For the rationalist too, it arises thus: "Just as I am now exclusively happy, so too shall I be in the future." For one who remembers past births too, seeing a state of happiness in seven or eight existences, it arises thus. The same method applies to "exclusively suffering" and so on as well.

The third abbreviation is stated by way of impermanence and suffering through those same twenty-six discourses; the fourth abbreviation is by way of the three rounds.

The Commentary on the Diṭṭhi Connected Discourses is finished.



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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