

# 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)

6. Connected Discourses with Brahmās (6. Brahmaṣaṃyuttaṃ)



PaliVerse

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

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

### 6. Connected Discourses with Brahmās

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#### 1. The First Chapter

##### 1. Commentary on the Brahmāyācana Sutta

**172.** In the first discourse of the Brahmāsaṃyutta, "a reflection arose" - this thought of mind arose, which was the habitual practice of all Buddhas. When did it arise? In the eighth week after becoming a Buddha, having chewed the tooth-stick and medicinal myrobalan brought by Sakka, the lord of the gods, at the foot of the rājāyatana tree, having washed his face, having eaten the almsfood for Tapussa and Bhallika in the costly stone bowls brought by the four world-guardians, having returned again, just as he had sat down at the goatherd's banyan tree.

"Attained" means penetrated. "Teaching" means the Teaching of the four truths. "Deep" - this is a statement rejecting shallowness. "Difficult to see" - because of its very depth, it is difficult to see, to be seen with difficulty; it is not possible to see it easily. Because of its very difficulty to see, it is difficult to understand, to be comprehended with difficulty; it is not possible to comprehend it easily. "Peaceful" means quenched. "Sublime" means unsatiating. This pair was said with reference to the supramundane alone. "Unattainable by mere reasoning" means it cannot be traversed or plunged into by reasoning; it is to be traversed only by knowledge. "Subtle" means smooth. "To be experienced by the wise" means to be known by wise persons who have practised the right practice. "Delighting in attachment" - beings cling to the five types of sensual pleasure; therefore those are called "attachments." Or they cling to the one hundred and eight thoughts of craving; therefore too they are called "attachments." They delight in those attachments - thus "delighting in attachment." Devoted to attachments - thus "rejoicing in attachment." Well pleased with attachments - thus "pleased with attachment." For just as a king who has entered a well-adorned park endowed with trees laden with flowers and fruits and so on delights in each and every splendour, is delighted, pleased and greatly pleased, does not feel discontent, does not wish to leave even in the evening; just so beings delight in these attachments to sensual pleasures and attachments to craving, and dwell delighted and without discontent in the round of rebirths. Therefore the Blessed One, showing them the twofold attachment as if it were a pleasure ground, said beginning with "delighting in attachment."

Therein, "yadidaṃ" is an indeclinable particle; with reference to the state - "yaṃ idaṃ," with reference to dependent origination - "yo ayaṃ" - thus the meaning should be understood. "Specific conditionality, dependent origination" - the conditions of these are specific conditions; specific conditions themselves are specific conditionality; and that specific conditionality and dependent origination - thus

"specific conditionality, dependent origination." This is a designation for ignorance and so on, which are the conditions of activities and so on. "The stilling of all activities" and so on - all refers to Nibbāna itself. Because, having come to that, all the agitations of all activities are stilled and appeased, therefore it is called "the stilling of all activities." And because, having come to that, all clingings are relinquished, all craving is eliminated, all defilement-lusts fade away, all suffering ceases, therefore it is called "the relinquishment of all clinging, the elimination of craving, dispassion, cessation." Moreover, that craving weaves and stitches together existence with existence, or action together with its fruit - thus having made it so, it is called "weaving" (vāna); what has departed from that weaving is Nibbāna. "That would be weariness for me" - that which is called teaching to those who do not understand, that would be weariness for me, that would be harming for me - this is the meaning. It means there would be bodily weariness and bodily harming. But in the mind, both of these do not exist for Buddhas. "So much so" (apissu) is an indeclinable particle in the sense of augmentation. It makes clear: "Not only did this reflection arise, but these verses too came to mind." "Simple" (anacchariyā) means following in succession. "Came to mind" (paṭibhaṃsu) means they became the resort of the knowledge reckoned as inspiration; they reached the state of being able to be reflected upon.

"With difficulty" (kicchena) means with suffering, not by the difficult practice. For the Buddhas, even all four paths are only easy practice. But this was said with reference to the practice of the path leading up to it, during the time of fulfilling the perfections, while still possessing lust, hate, and delusion, giving to beggars who came again and again such things as his adorned and prepared head by cutting it off, taking out the blood from his throat, plucking out his well-anointed eyes, his son who was the lamp of the family lineage, his beloved wife, and so on, and also undergoing cutting, breaking, and so on in individual existences similar to the Khantivādī. In "halaṃ," here the letter "ha" is merely an indeclinable particle; the meaning is "enough" (alaṃ). "To proclaim" (pakāsitum) means to teach; thus it is enough to teach, sufficient to teach, the Teaching attained with difficulty. What is the use of teaching? - thus it has been said. "By those overcome by lust and hate" (rāgadosaparetehi) means by those touched by lust and hate, or by those followed by lust and hate.

"Going against the stream" (paṭisotagāmiṃ) means the Teaching of the four truths that has gone thus - against the stream of permanence and so on - as "impermanent, suffering, non-self, and unattractive." "Infatuated with lust" (rāgarattā) means infatuated by sensual lust, lust for existence, and lust for views. "Will not see" (na dakkhanti) means they will not see it by this intrinsic nature as impermanent, suffering, non-self, and unattractive; when they do not see, who will be able to make them grasp it thus? "Enveloped by a mass of darkness" (tamokhandhena āvuṭṭā) means overpowered by the heap of ignorance.

"To living at ease" (appossukkatāya) means by the state of being without eagerness; the meaning is by the unwillingness to teach. But why did his mind incline thus? Is he not the one who, being liberated, said "I shall liberate"; having crossed over, "I shall help others cross over" -

"What need have I to realise the Teaching here in an unknown guise;  
Having attained omniscience, I shall help the world with its gods to cross over."

Having made the aspiration, having fulfilled the perfections, he attained omniscience. This is true, but his mind inclined thus through the power of reviewing. For having attained omniscience, as he reviewed the thicket of defilements of beings and the profundity of the Teaching, the thicket of defilements of beings and the profundity of the Teaching became evident in every way. Then to him - "These beings, like a gourd filled with rice-gruel, like a pot filled with buttermilk, like a rag soaked with fat and oil, like a hand smeared with eye ointment, are filled with defilements, exceedingly defiled, infatuated with lust, corrupted by hate, deluded by delusion - how indeed will they penetrate it?" As he reflected thus, through the power of reviewing the thicket of defilements too, his mind inclined thus.

"This Teaching is deep like the mass of water that sustains the earth, difficult to see like a mustard seed placed concealed by a mountain, difficult to understand like placing tip upon tip of a hair split a hundredfold. Indeed, for me striving to penetrate this Teaching, there is no gift that was not given, there is no morality that was not guarded, there is no perfection whatsoever that was not fulfilled. For me, even while scattering the forces of Māra as if effortlessly, the earth did not tremble; even while recollecting past lives in the first watch, it did not tremble; even while purifying the divine eye in the middle watch, it did not tremble; but in the last watch, only while penetrating dependent origination, the ten-thousandfold world system trembled for me. Thus, even by one such as me, with sharp knowledge, this Teaching was penetrated only with difficulty. How then will the mundane multitude penetrate it?" It should be understood that through the power of reviewing the profundity of the Teaching too, his mind inclined thus.

Furthermore, his mind inclined thus also because of the desire for Brahmā to request him to teach. For the Blessed One knows - "When my mind inclines to living at ease, the Great Brahmā will request me for a proclamation of the Teaching, and these beings hold Brahmā in reverence. They, thinking 'The Teacher, it seems, was not desirous of expounding the Teaching. Then the Great Brahmā, having requested him, caused him to teach. Peaceful indeed, sir, is the Teaching, sublime indeed, sir, is the Teaching,' will listen attentively." It should be understood that dependent on this reason too, his mind inclined to living at ease, not to expounding the Teaching.

"Of Sahampati" - it is said that in the Dispensation of the Blessed One Kassapa, the elder named Sahaka, having produced the first meditative absorption, was reborn as a brahmā with a lifespan of a cosmic cycle in the plane of the first meditative absorption. There they recognise him as "Brahmā Sahampati." With reference to that, he said "of Brahmā Sahampati." "Alas, it is perishing" - it is said that he uttered this sound in such a way that the brahmā gods of the ten-thousandfold world system, having heard it, all assembled together. "Where indeed" means in whatever world. "Appeared before" means he appeared together with those ten thousands of brahmās. "With little dust in their eyes" - in the eye made of wisdom, there is little, slight dust of lust, hate, and delusion in them; those of such intrinsic nature are "with little dust in their eyes." "Through not hearing" means by reason of not hearing. "There will be" shows that those who had formed aspirations through the ten ways of making merit under former Buddhas, who had reached maturity like lotuses awaiting

the touch of the sun's rays, longing only for the proclamation of the Teaching, worthy of entering upon the noble plane at the conclusion of a four-line verse - not one, not two, but many hundreds of thousands will be those who understand the Teaching.

"Appeared" means became manifest. "Devised by those with stains" means devised by the six teachers who had stains. For they, having arisen earlier, as if spreading thorns throughout the whole of Jambudīpa, as if sprinkling poison, expounded the impure teaching of wrong view. "Open" means open up this. "The door to the Deathless" means the noble path that is the door to the Deathless, to Nibbāna. "Let them hear the Teaching awakened to by the Stainless One" - he requests: "Let these beings hear the Teaching of the four truths, awakened to by the Stainless One, the Perfectly Enlightened One, who is stainless due to the absence of the stains of lust and so on - thus, Blessed One."

"Standing on a rocky mountain peak" means on a solid rocky mountain peak, just as he stood. For indeed there is no task of raising and stretching the neck and so on for the purpose of seeing for one standing there. "Such a simile" means a corresponding simile of a rocky mountain. Now here this is the meaning in brief - Just as a man with eyes, standing on a rocky mountain peak, might see the populace all around, so too you, O wise one, O Blessed One of beautiful wisdom, the all-seeing one through the knowledge of omniscience, having ascended the palace made of the Teaching, yourself free from sorrow, look upon, consider, examine the populace sunk in sorrow, overcome by birth and ageing. Now here this is the intention - Just as indeed, having made a great field all around at the foot of a mountain, and having made huts there on the embankments of the paddy fields, they might light fires at night, and there would be darkness possessed of four factors; then, for a man with eyes standing on the summit of that mountain and looking down at the ground, neither the field, nor the embankments of the paddy fields, nor the huts, nor the people sleeping there would be visible. But in the huts only the mere flames of fire would be visible. Thus, for the Truth-finder who, having ascended the palace of the Teaching, surveys the orders of beings, those beings who have not done good, even though seated beside his right knee in the same dwelling, do not come into the range of the Buddha-eye; they are like arrows shot in the night. But those persons accessible to instruction who have done good, even though standing far from him, come into range, like that fire and like the Himalaya mountain. And this too was said -

"The peaceful shine forth from afar, like the Himalaya mountain;  
The unpeaceful here are not seen, like arrows shot in the night."

"Request" means entreaty. "With the Buddha-eye" means with the knowledge of the diversity of faculties and with the knowledge of the inclinations and underlying tendencies. For indeed the name "Buddha-eye" belongs to these two knowledges, "all-seeing eye" to omniscient knowledge, and "eye of the teaching" to the three path knowledges. In "with little dust in their eyes" and so on: those for whom, in the manner already stated, the dust of lust and so on in the eye of wisdom is little, they have little dust in their eyes. Those for whom that is great, they have much dust in their eyes. Those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties are soft, they have soft faculties. Those for whom those very same dispositions beginning with faith are beautiful, they are of good

disposition. Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those who see the world beyond and fault as danger, they are called those who see the danger in the world beyond and in fault.

Now here is the canonical text: "A person with faith has little dust in their eyes, a person without faith has much dust in their eyes. One with aroused energy, one who is lazy. One who is mindful, one who is unmindful. One who is concentrated, one who is unconcentrated. One who is wise, an unwise person has much dust in their eyes. Likewise a person with faith has sharp faculties... etc. a wise person sees the danger in the world beyond and in fault, an unwise person does not see the danger in the world beyond and in fault. "World" means the world of aggregates, the world of sense bases, the world of elements, the world of successful existence, the world of successful origination, the world of failed existence, the world of failed origination. One world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements. "Faults" means all mental defilements are faults, all misconducts are faults, all volitional activities are faults, all actions leading to existence are faults; thus in this world and in this fault a sharp perception of fear is present, just as towards a murderer with drawn sword. By these fifty ways one knows, sees, directly knows, and penetrates these five faculties. This is the Truth-finder's knowledge of the diversity of faculties."

"In a pond of water lilies" means in a waterlily pond. The same method applies to the others as well. "Nourished while submerged within" means those which are nourished while just submerged within. "Having risen above the water, standing" means having surpassed the water, standing. Therein, those that have risen above and are standing, they are standing awaiting the touch of the sun's rays, and are those that will bloom today. But those that stand level with the water, they are those that will bloom tomorrow. Those that have not risen above the water and are nourished while submerged within, they are those that will bloom on the third day. But there are also others called diseased waterlilies and so on that have not risen above the water, which will never bloom and will only become food for fish and turtles; those have not been included in the canonical text. But they have been brought in and explained, thus they are illustrated. For just as those flowers are fourfold, just so there are four persons: one who understands quickly, one who understands through elaboration, one who needs to be guided, and one for whom the word is the maximum.

Therein, "whatever person for whom there is full realisation of the teaching as soon as it is uttered, this is called a person who understands quickly. Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching, this is called a person who understands through elaboration. Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is gradually full realisation of the teaching,

this is called a person who needs to be guided. Whatever person for whom, even though hearing much, even though reciting much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum. Therein, the Blessed One, surveying the ten-thousandfold world system resembling a waterlily pond and so on - saw thus: "Those who understand quickly are like those that will bloom today, those who understand through elaboration are like those that will bloom tomorrow, those who need to be guided are like those that will bloom on the third day, those for whom the word is the maximum are like flowers that become food for fish and turtles." And while seeing, he saw in every respect thus: "This many have little dust in their eyes, this many have much dust in their eyes, and among those too, this many are those who understand quickly."

Therein, for three persons, the Blessed One's proclamation of the Teaching accomplishes its purpose in this very individual existence. For those for whom the word is the maximum, it serves for the purpose of habituation in the future. Then the Blessed One, having understood that the proclamation of the Teaching brings benefit to these four persons, having aroused the desire to teach, again divided all beings in all three existences into two portions by way of the capable and the incapable. With reference to whom it was said - "Which beings are incapable? Those beings who are possessed of obstruction by kamma, possessed of obstruction by mental defilements, possessed of obstruction by kamma results, faithless, without desire, lacking wisdom, incapable of entering upon the fixed course, the right path, in wholesome mental states, these beings are incapable. Which beings are capable? Those beings who are not possessed of obstruction by kamma, etc. these beings are capable." Therein, having set aside all incapable persons and having comprehended with knowledge only the capable persons, "this many are of lustful temperament, this many are of hateful, deluded, discursive-thinking, faith, and intelligence temperament" - thus he made six portions. Having done thus, he thought: "I shall expound the Teaching."

"Addressed in reply" means he spoke in reply. "Open" means opened. "Doors to the Deathless" means the noble path. For that is the door to Nibbāna, which is termed the Deathless. It shows that "that has been opened and established by me." "Let them release faith" means let all release and give up their own faith. In the last two verses, this is the meaning - For I, perceiving weariness of body and speech, did not speak this sublime, highest Teaching, though well-practised and well-set-forth by oneself. But now let all people bring forth the vessel of faith, I shall fulfil their aspirations.

"Disappeared" means having venerated the Teacher with perfumes, garlands, and so on, he disappeared; the meaning is he went back to his own place. And when he had gone, the Blessed One thought: "To whom indeed should I first expound the Teaching?" Having known the deceased state of Āḷāra and Udaka, and the very helpful nature of the group of five, wishing to expound to them the Teaching, having gone to Isipatana at Bārāṇasī, he set in motion the wheel of the Teaching. The first.

## 2. Commentary on the Gāraṇa Sutta

**173.** In the second, "arose" - this applied thought arose in the fifth week.

"Disrespectful" means devoid of respect for another, having placed no one in the position of a venerable - this is the meaning. "Not deferential" means without

deference, having placed no one in the position of a chief - this is the meaning.

In "with its gods" and so on, together with the gods, including the gods. And here, even though by the mention of gods, Māra and Brahmā are included, Māra, the wielder of power, exercises control over all above; Brahmā, of great might, with one finger pervades light in one thousand world-systems. With two, in two, etc. With ten fingers he pervades light in even ten thousand world-systems; lest he be able to say "this one is more accomplished in morality than me" - therefore "with its Māras, with its Brahmās" is stated separately. Likewise, those called ascetics are very learned, moral, and wise by way of one order and so on; brahmins too are very learned and wise by way of the science of building-sites and so on; lest they be able to say "this one is more accomplished in morality than us" - therefore "among the generation with its ascetics and brahmins" is stated. "With its gods and humans" - but this is stated having taken it all-embracingly for the purpose of showing. But here the first three terms are stated by way of the world, the last two by way of generation. "More accomplished in morality" means more accomplished by way of morality, more exceeding - this is the meaning. The same method applies in the remaining ones too. And here the four qualities beginning with morality are spoken of as mundane and supramundane, but knowledge and vision of liberation is mundane only. For that is reviewing knowledge.

"Appeared" - "This Teacher, not seeing anyone more exceeding than himself in morality and so on from Avīci up to the highest point of existence, thinks 'I shall dwell having honoured and respected and in dependence on the very nine supramundane states penetrated by me'; the Blessed One thinks of a reason, thinks of a purpose, a special growth; I shall go and generate enthusiasm in him" - having thus thought, he became manifest before him, he stood face to face - this is the meaning.

As for "and they dwell," here whoever would say "from the word 'they dwell,' there are many Buddhas even at present," he should be refuted by this statement: "The Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One."

"I have no teacher, no one equal to me is found;  
In the world including the gods, there is no one who is my match."

And by his discourses beginning with these, the absence of other Buddhas should be explained. "Therefore" - because all Buddhas too revere the Good Teaching, therefore. "By one aspiring to greatness" means by one desiring the state of greatness. "Remembering the Buddhas' teaching" means by one remembering the teaching of the Buddhas. The second.

### 3. Commentary on the Brahmadeva Sutta

**174.** In the third, "alone" means solitary in the postures of standing and so on; the meaning is one who dwells alone. "Withdrawn" means withdrawn in body, departed. "Diligent" means established in the continuous presence of mindfulness. "Ardent" means endowed with the ardour of energy. "Resolute" means one whose self is directed. "Sons of good family" means sons of good family endowed with good conduct. "Rightly" means not being oppressed by debt, not oppressed by fear, not overcome by livelihood; even those who have gone forth in one way or another,

whoever fulfils the conforming practice, they are indeed said to rightly go forth from home into homelessness. "The final goal of the holy life" means the noble fruition, which is the final goal of the holy life of the path. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having known by oneself, having made it evident. "Having attained" means having obtained, having accomplished, he dwelt. And dwelling thus, birth is eliminated, etc. he directly knew. By this, the ground for his reviewing is shown.

But which birth of his is eliminated, and how did he directly know it? It is said: it is not his past birth that is eliminated, because it was already eliminated before; not the future, because of the absence of effort regarding that; not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path. That is eliminated because of the development of the path, by reaching the state of non-arising. He, having reviewed the mental defilements abandoned through path development - knows, knowing "even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future."

"Lived" means dwelt, lived through completely; done, practised, accomplished - this is the meaning. "The holy life" means the holy life of the path. "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. "There is no more of this state of being" means now there is no further path development done for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements. Or alternatively, "of this state of being" means from this state of being, from this, of such a kind - now, beyond the present continuity of aggregates, there is no further continuity of aggregates; but these five aggregates, fully understood, remain like a tree with its root cut off - thus he directly knew. "A certain one" means one. "Of the Worthy Ones" means of the Worthy Ones; he was among the Worthy Ones who were disciples of the Blessed One.

"Successively" means walking successively, walking in order without passing by each house reached. "Approached" means approaching. But his mother, having seen her son, having come out from the house, having taken his bowl, having led him inside the dwelling, had him seated on a prepared seat.

"Constantly makes an oblation" means at all times she makes an oblation of almsfood. On that day, however, in that house there was a spirit-offering ceremony. The entire house was smeared with green plaster, strewn with parched corn, surrounded by forest garlands, with flags and banners raised, with full pots placed here and there, torches kindled, decorated with scented powder, garlands and so on, and all around there was a ladle of incense smoke being spread. That brahmin woman too, having risen early in the morning, having bathed with sixteen pots of scented water, adorned her body with every ornament. She, at that time, having caused the great one who had eliminated the mental corruptions to sit down, without giving even a ladleful of rice gruel, thinking "I shall feed the Great Brahmā," having filled a golden dish with milk-rice, having mixed it with ghee, honey, sugar and so on - at the rear of the dwelling there is a spirit-platform decorated with green plaster and so on. She,

having taken that dish, having gone there, having placed one portion of milk-rice each at the four corners and in the middle, having taken one portion in her hand, with ghee dripping down as far as the elbow, having placed her knee-caps on the ground, saying "May the venerable Great Brahmā eat, may the venerable Great Brahmā taste, may the venerable Great Brahmā be satisfied," she feeds Brahmā.

"This occurred to him" means the fragrance of morality of the great one who had eliminated the mental corruptions, having spread over the six heavenly worlds and reached the Brahma world, this occurred to him who was smelling it. "Stir her to a sense of urgency" means I should reprove her, I should direct her to right practice. 'For this one, having caused such a one who is the foremost worthy of offerings, the great one who has eliminated the mental corruptions, to sit down, without giving even a ladleful of rice gruel, thinking "I shall feed the Great Brahmā," like one who, having abandoned a balance, weighs with her hand, like one who, having abandoned a drum, beats her belly, like one who, having abandoned fire, blows on a firefly, she wanders about making a spirit-offering. "I shall go to her, having broken her wrong view, having lifted her up from the path of misery, just as she distributes eighty ten millions of wealth in the Buddha's Dispensation and ascends the path to heaven, so I shall act" - this is what is said.

"Far from here" means the Brahma world is far from this place. For a stone the size of a pinnacle building dropped from there, traversing forty-eight thousand yojanas in one day and night, would reach the earth in four months; even the lowest Brahma world is that far. "To whom you make an oblation" means the Brahma world of that Brahmā to whom you make an oblation is far - this is the meaning. "The path to Brahmā" - here the path to Brahmā means the four wholesome meditative absorptions; the resultant meditative absorptions, however, are called their life-path. Not knowing that path to Brahmā, why do you mutter and babble? For the brahmā gods sustain themselves by meditative absorption with rapture; they do not eat this cooked cow's broth with grass seeds thrown in; do not weary yourself without reason.

Having spoken thus, that Great Brahmā again, having raised joined palms, bending forward, pointing out the elder, said beginning with "This one indeed, brahmin woman, is your Brahmadeva." Therein, "without clinging" means devoid of the clings of mental defilements, volitional activities, and the five types of sensual pleasure. "Having attained beyond the gods" means having attained the state of being beyond the gods among gods, the state of being beyond the brahmā gods among brahmā gods. "Not supporting another" means because of not nourishing another individual existence or children and wife, apart from this individual existence, he is one who does not support another.

"Worthy of offerings" means fit to accept the almsfood of oblation. "One who has attained the highest knowledge" means one who has gone to the end of suffering by means of the knowledges reckoned as the four paths. "Self-developed" means one who stands having developed and cultivated himself. "Untainted" means smeared with the coatings of craving and so on. "Wanders seeking food" means he walks about in search of nutriment.

"For him there is no after, no before" - "after" is called the past, "before" is called the future; he says that for one who is devoid of desire and lust regarding the aggregates of the past and future, there is neither after nor before. In "peaceful" and so on, he is peaceful because of the stilling of lust and so on. Smokeless because of the departure of the smoke of wrath, free from trouble because of the absence of suffering, and even though he may go about carrying a walking staff and so on, he has laid down the rod because of the absence of murderous volition. "Towards the trembling and the stable" - here, worldlings are called the trembling, those who have eliminated the mental corruptions are called the stable. The seven trainees, however, cannot be called the trembling, nor are they the stable; but when associating, they associate with the side of the stable. "Let him consume your oblation" means he your oblation.

"Having become free from the army" means one who has become free from the army of mental defilements. "Without longing" means free from craving. "Virtuous" means virtuous through the morality of one who has eliminated the mental corruptions.

"With well-liberated mind" means with mind well liberated through fruition-liberation.

"A crosser of the mental floods" means one who has crossed the four mental floods.

By this much of a narrative, Brahmā, speaking the praise of the elder, directed the brahmin woman in the proper sphere. The concluding verse, however, was placed by the compilers of the recitation. "She established her offering" means she established an offering of the four requisites. "That brings future happiness" means bringing future happiness, having pleasant results in the future; the meaning is bringing happiness. The third.

#### 4. Commentary on the Bakabrahma Sutta

**175.** In the fourth, "evil wrong view" means the inferior eternalist view. "This is permanent" means he says of this Brahmā state together with the body, which is impermanent, that it is "permanent." "Stable" and so on are synonyms for that very same thing. Therein, "stable" means firm. "Eternal" means always existing. "Whole" means unbroken, entire. "Not subject to pass away" means having the intrinsic nature of not passing away. In the passage beginning with "for here there is no being born," he speaks with reference to the fact that in this state there is no one who is being born, or ageing, or dying, or passing away, or being reborn. "And there is no other beyond this" means from this Brahmā state together with the body, there is no other escape beyond. Thus his eternalist view has arisen, having become strong. But one who speaks thus obstructs all that is above - the three planes of meditative absorption, the four paths, the four fruits, and Nibbāna. But when did that view arise in him? At the time of being reborn in the plane of the first meditative absorption. "In the plane of the second meditative absorption," say some.

Herein this is the progressive discourse - This Brahmā, it is said, was one who had been reborn below. When a Buddha had not yet arisen, having gone forth in the going forth of sages, having performed the preliminary work on a circular meditation object, having produced meditative attainments, having died without having fallen away from the meditative absorption, he was reborn in the Vehapphala Brahmā world in the plane of the fourth meditative absorption, having taken a life span of five hundred cosmic cycles. There, having stayed as long as life lasts, having made a rebirth below, having developed the third meditative absorption as superior, he was reborn in the Subhakiṇha Brahmā world, having taken a life span of sixty-four cosmic

cycles. There, having developed the second meditative absorption, he was reborn among the Radiant gods, having taken a life span of eight cosmic cycles. There, having developed the first meditative absorption, he was reborn in the plane of the first meditative absorption, having become one whose life span is a cosmic cycle. He, in the first period, knew the action done by himself and the place of rebirth; but as time went on and on, having forgotten both, he gave rise to the eternalist view.

"Gone to ignorance" means gone to ignorance, possessed of it, without knowledge, become blind. "Yatra hi nāma" means "whoever indeed." "Vakkhati" means speaks. But by the connection with the particle "yatra," a future tense expression is made.

When this was said, that Brahmā - just as a highway robber, enduring two or three blows without revealing his companions, when being struck with a further blow, reveals "Such and such and such and such are my companions" - just so, being threatened by the Blessed One, having gained mindfulness, frightened thinking "The Blessed One, looking at me step by step, wishes to crush me," revealing his companions, said beginning with "Seventy-two" and so on. Its meaning is - Dear Gotama, we are seventy-two persons of meritorious deeds, reborn here by that meritorious action. "Wielding power" means without ourselves having turned to the control of others, we wield others under our own control; "having gone beyond birth and ageing"; this is, O Blessed One, the final rebirth in the Brahmā world for us who have come to the designation "one who has attained the highest knowledge" because of having gone through the knowledges. "Many people aspire to us" means many people aspire to us. "This venerable one is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be" - thus they aspire and long for.

Then the Blessed One said to him beginning with "Short indeed is this." "Therein, "this" means what you here think of as your life span being "long," that is small, insignificant. "A hundred thousand nirabbudas" means a hundred thousand nirabbudas by the nirabbuda calculation. "I understand your life span" means "I know that your remaining life span now is this much." "I am the Blessed One of infinite vision" means: Blessed One, you say "I am of infinite vision, one who has gone beyond birth and so on." "What is my former" means: if you are of infinite vision, this being so, tell me this - what is my former? "Practice of asceticism and morality" means morality itself is referred to. "Which I may understand" means he says: whatever I might know as told by you, tell me that.

Now, explaining to him, the Blessed One said beginning with "That you gave drink." Therein this is the intention - Formerly, it is said, having been born in a family house, having seen the danger in sensual pleasures - thinking "I shall make an end of birth, ageing, and death," having gone out, having gone forth in the going forth of sages, having produced meditative attainments, having become an obtainer of the meditative absorption that is the basis for direct knowledge, having had a hermitage built on the bank of the Ganges, he spends his time in the delight of meditative absorption. And at that time, from time to time, caravan leaders set out across the desert wilderness with five hundred carts. But in the desert wilderness it was not possible to travel by day; travelling was done at night. Then the oxen yoked to the front yoke of the leading cart, while going along, turned back and faced the road by

which they had come; all the carts likewise turned back, and when dawn broke, they realised that they had turned around. And for them that was the day for crossing the wilderness. All firewood and water was exhausted -therefore, having thought "There is now no life for us," having tied the oxen to the wheels, the people entered the shade of the carts and lay down.

The hermit too, early in the morning, having come out from the hermitage, sitting at the door of the hermitage, looking at the Ganges, saw the Ganges coming with a great flood of water, like a rolling mass of jewels, and having seen it, he thought - "Are there indeed beings in this world who are suffering from the lack of such sweet water?" He, thus reflecting, having seen that caravan in the desert wilderness, thinking "May these beings not perish," determined with a mind of direct knowledge: "Let a great mass of water, having broken off from here and there, go towards the caravan in the desert wilderness." Simultaneously with the arising of that thought, the water went there as if risen to the level of a channel. The people, having been awakened by the sound of water, having seen the water, full of joy, having bathed, having drunk, having given the oxen to drink too, went safely to their desired destination. The Teacher, showing that former action of the Brahmā, spoke the first verse. Therein, "apāyesī" means he gave drink. The prefix "a" is merely a particle. "Gammanī" means in the hot season. "Samparete" means those afflicted by, overcome by the heat of summer.

At another time too, the hermit, having built a hermitage on the bank of the Ganges, dwelt in dependence on a forest village. And at that time thieves, having raided that village, having taken the most valuable possessions, and having seized cows and plunder, were going away. Cows, dogs, and humans were crying out with a great uproar. The hermit, having heard that sound, "What is this indeed?" Reflecting, having known "Fear has arisen among the people," thinking "While I am watching, may these beings not perish!" - having attained the meditative absorption that is the basis for direct knowledge, and having emerged, with the consciousness of direct knowledge he created a fourfold army on the path opposite the thieves. The thieves, having seen it coming ready for battle, thinking "The king, methinks, has arrived," abandoned the plunder and departed. The hermit determined "Whatever belongs to whomever, let that be that person's own," and it became just so. The great multitude attained safety. The Teacher, showing this too as his former deed, spoke the second verse. Therein, "at the Eṇi river bank" means on the bank of the Ganges. "The captives being led away" means those seized and being led away; the meaning is also plunder being led away.

Again, on one occasion, a family dwelling upstream on the Ganges, having established a friendly association with a family dwelling downstream on the Ganges, having bound together a raft of boats, having loaded much solid and soft food as well as perfumes, garlands, and so on, was coming along the stream of the Ganges. The people, eating, consuming, dancing, and singing, were filled with intense pleasure, as if travelling in a heavenly mansion. A serpent belonging to the Ganges, having seen them, angered, thinking "These do not even pay heed to me. Now I shall send them right into the ocean!" - having created a great body, having split the water in two, having risen up, having spread his hood, making a hissing sound, stood there. The great multitude, having seen it, frightened, let out a cry of distress. The hermit,

seated in the hermitage, having heard, thinking "These were coming singing, dancing, filled with pleasure. But now they have cried out a cry of fear - what could this be?" Reflecting, having seen the king of serpents, thinking "While I am watching, may these beings not perish!" - having attained the meditative absorption that is the basis for direct knowledge, having abandoned his own body, having created the appearance of a supañña, he showed it to the king of serpents. The king of serpents, frightened, having drawn in his hood, entered the water; the great multitude attained safety. The Teacher, showing this too as his former deed, spoke the third verse. Therein, "fierce" means cruel. "Desiring human beings" means with the desire for human beings, meaning with the desire to harass human beings.

At another time too, this one, having gone forth in the going forth of sages, was a hermit named Kesava. At that time our Bodhisatta, a young man named Kappa, having become a devoted pupil of Kesava, was one who did whatever his teacher commanded, who acted agreeably, who was endowed with higher intelligence, and who worked for the welfare of others. Kesava was not able to live without him; he earned his living in dependence on him alone. The Teacher, showing this too as his former deed, spoke the fourth verse.

Therein, "devoted pupil" means a pupil; he, however, was the chief pupil. "Who thought you one of full understanding, an observer of vows" means thinking thus "this one is rightly wise and accomplished in observances," it shows that "Kappa was your pupil - I was he at that time." "You know others too" means not only my life span, but you know others too. "For thus you are a Buddha" means for thus you are a Buddha; because you are a Buddha, therefore you know - this is the meaning. "For thus this blazing power of yours" means because you are a Buddha, therefore this blazing power is yours. "Stands illuminating" means stands illuminating the entire brahma world. The fourth.

## 5. Commentary on the Aññatarabrahma Sutta

**176.** In the fifth, "having attained the heat element" means having done the preliminary work of the fire kasiṇa and having emerged from the basic meditative absorption, determining "let flames issue forth from the body," by the power of the consciousness of determination, flames issue forth from the entire body; thus one is called an attainer of the heat element, having attained in such a way. "In that Brahma world" - why did the elder go there? It is said that for the elder, having attained the heat element, having seen the Truth-finder seated above that Brahmā, the thought occurred: "This person is one who pierces to the bone; I too should go there." Therefore he went. The same method applies to the going of the rest too. For that Brahmā, without seeing the power of both the Truth-finder and the Truth-finder's disciples, was incapable of accepting the removal of his view; therefore that assemblage took place. Therein, the flames risen from the Truth-finder's body, having gone beyond the entire Brahma world, leapt into the cloudless sky; and they were of six colours. The radiance of the Truth-finder's disciples was only of their natural colour.

"Do you see transcending" - he asks: do you see the luminous radiance of the Buddha, the Blessed One, surpassing the radiance of the bodies, mansions, ornaments, and so on of other Brahmās in this Brahma world? "I do not have, sir, that

view" means that view which I formerly had, namely "there is no other ascetic or brahmin capable of coming here" - I do not have that. "How could I say" means for what reason would I say so. "I am permanent, I am eternal" - it is said that this Brahmā had two views: the adopted view and the eternalist view. Therein, upon seeing the Truth-finder and the Truth-finder's disciples, his adopted view was abandoned. But the Blessed One here taught a great exposition of the Teaching. The Brahmā, at the conclusion of the teaching, became established in the fruition of stream-entry. Thus his eternalist view was abandoned by the path; therefore he spoke thus.

"A member of Brahmā's assembly" means an attendant of Brahmā. For just as elder monks have young attendants who carry their belongings, so too Brahmās have attendant Brahmās who are called members of the assembly. "Approach him" - why did he send to the elder's presence only? It is said that through that very friendly conversation with the elder, trust arose in him; therefore he sent to his presence only. "Are there others too" means just as you four persons, are there indeed others of such kind too, or are you four alone of great supernormal power? "Possessors of the threefold true knowledge" means endowed with the three true knowledges reckoned as the knowledge of past lives, the divine eye, and the elimination of mental corruptions. "Attainers of supernormal power" means those who have attained the knowledge of various kinds of supernormal power. "Skilled in the ways of others' minds" means skilled in the mental conduct of others. Thus here five direct knowledges too are stated in their own form. But the divine ear is implicitly included by virtue of those. "Many" means such possessors of the six higher knowledges who are disciples of the Buddha are many, having surpassed the path of counting, making the whole of Jambudīpa resplendent with the orange robe, they wander about. The fifth.

## 6. Commentary on the Brahmāloka Sutta

**177.** In the sixth, "each leaning against a door-post" means each one stood leaning against each door-post, like gatekeepers. "Prosperous" means successful through the happiness of meditative absorption. "Flourishing" means fully bloomed with the flowers of direct knowledge. "Not consenting" means not enduring. "Said this" means seated in the midst of those created Brahmās, he spoke this statement beginning with "Do you see my."

"Three supaṇṇas" - in the verse, "five hundred" - the term "hundred" should be construed either by way of figures or by way of rows. By way of figures, to begin with, "three supaṇṇas" means three hundred supaṇṇa figures. "And four swans" means four hundred swan figures. "Tiger-deer five hundred" means certain beasts resembling tigers are called tiger-deer; of those tiger-deer figures, five hundred. By way of rows, "three supaṇṇas" means three hundred rows of supaṇṇas; "four swans" means four hundred rows of swans. "Tiger-deer five hundred" means five hundred rows of tiger-deer. "Meditator" shows that "this is the splendour in the mansion of me, the meditator." "Illuminating" means illuminating. "In the northern direction" means that golden palace, it is said, was in the northern direction from the place where those Great Brahmās were standing. Therefore he spoke thus. Now this is his intention - "Dwelling in such a golden palace, to whose presence should I go to attend upon?" "Having seen the conflict in materiality" means having seen the fault

reckoned as birth, ageing, and dissolution in materiality. "Always trembling" means having seen materiality constantly trembled, shaken, and struck by cold and so on. "Therefore the wise one does not delight in materiality" means because he sees the conflict in materiality, and because he sees materiality always trembling, therefore the wise one, the one of beautiful wisdom, that Teacher does not delight in materiality. The sixth.

### 7. Commentary on the Kokālika Sutta

**178.** In the seventh, "measuring the immeasurable" means measuring the immeasurable person who has eliminated the mental corruptions thus: "This much morality, this much concentration, this much wisdom." "Where would a wise one speculate" means who here, a wise one, an intelligent one, would speculate? It explains that only one who has eliminated the mental corruptions, measuring one who has eliminated the mental corruptions, could reckon. "That one, methinks, is hindered" means but whatever worldling begins to measure him, I think that one is hindered, with wisdom turned downward. The seventh.

### 8. Commentary on the Katamodakatissa Sutta

**179.** In the eighth, "without wisdom" - "kissavā" is called wisdom; the meaning is "without wisdom." The eighth.

### 9. Commentary on the Turūbrahma Sutta

**180.** In the ninth, "sick" means sick with the illness that came in the immediately following discourse by the method beginning with "with boils the size of mustard seeds." "Severely ill" means excessively ill. "Turū" means Kokālika's preceptor, the elder named Turū, having attained the fruition of non-returning, was reborn in the Brahma world. He, beginning with the earth-dwelling deities, having heard through succession the evil deed of Kokālika which had reached the Brahma world, that "what was done by Kokālika was inappropriate, accusing the chief disciples with the final case" - "Let not the wretched one perish while I am watching; I shall exhort him for the purpose of confidence of mind in the elders," having come, he stood before him. With reference to that it was said "Turū, an individual Brahmā." "Well-behaved" means of amiable nature. "Who are you, friend" - while lying down, having opened his spotted eyes, he spoke thus. "See how much you have failed in this" means see however much has been failed by you; not seeing the great swelling on one's own forehead, you think I should be accused on account of a mustard-seed-sized boil, he said.

Then, having known "This wretched one has not attained to right view; like one who has swallowed poison, he will not heed anyone's word," he said beginning with "For a person" and so on. Therein, "an axe" means harsh speech resembling an axe. "Cuts" means he cuts off right at the root, which is termed the wholesome root. "One who is blameworthy" means a person who should be blamed, an immoral person. "Praises" means having esteemed him in the highest goal, he says "one who has eliminated the mental corruptions." "Or blames one who is praiseworthy" means whoever is praiseworthy, one who has eliminated the mental corruptions, accusing him with the final case, he says "this one is immoral." "He gathers with his mouth misfortune"

means he accumulates that offence with his mouth. "By that misfortune" means by that offence he does not find happiness. For the result of praising the blameworthy and of blaming the praiseworthy is indeed equal.

"Together with all, together with oneself" means whatever is called the loss of wealth at dice, together with all one's own property and even with oneself, this is an insignificant offence. "He who towards the Fortunate Ones" means whoever would corrupt his mind towards persons who have come to the right path, this corruption of mind alone is a greater misfortune than that.

Now, showing its greater nature, he said beginning with "a hundred thousand" and so on. Therein, "a hundred thousand" means a hundred thousand by the nirabbuda calculation. "Thirty-six" means another thirty-six nirabbudas. "And five" means five abbudas by the abbuda calculation. "He who blames the noble ones" means whoever, blaming the noble ones, is reborn in hell, therein such is the measure of the life span. The ninth.

## 10. Commentary on the Kokālika Sutta

**181.** In the tenth, "the monk Kokālika approached the Blessed One" - who is this Kokālika, and why did he approach? It is said that this one, having gone forth in the Kokālika country, in the Kokālika city, as the son of the Kokālika millionaire, dwells in the monastery built by his father, by the name Cūḷakokālika; he is not a pupil of Devadatta. For that one, a brahmin's son, is named Mahākokālika. Now, while the Blessed One was dwelling at Sāvattthī, the two chief disciples, wandering on a journey through the country together with about five hundred monks, when entering the rains retreat was approaching, wishing to dwell in a secluded residence, having dismissed those monks, having taken their own bowls and robes, having reached that city in that country, went to that monastery. There Kokālika showed them the duties. They, having exchanged friendly greetings with him, having obtained the promise "Friend, we shall dwell here for three months; do not report it to anyone," dwelt there. Having dwelt there, on the invitation ceremony day, having celebrated the invitation ceremony, they took leave of Kokālika saying "We are going, friend." Kokālika, having said "Having stayed just one day today, friends, you should go tomorrow," on the second day entered the city and addressed the people - "Friends, you do not even know that the chief disciples have come here and are dwelling here; no one even invites them with requisites." The city-dwellers said "Where, venerable sir, are the elders? Why did you not inform us?" What is the use of informing, friends? Do you not see two monks sitting on the elders' seats? These are the chief disciples. They, having quickly assembled together, collected ghee, molasses, and so on, as well as robe-cloths.

Kokālika thought - "The chief disciples, being supremely of few wishes, will not consent to material gain arisen through contrived speech; not consenting, they will say 'Give it to the resident monk.'" Having had those various gains taken, he went to the presence of the elders. The elders, having seen them, having rejected them saying "These requisites are allowable neither for us nor for Kokālika," departed. Kokālika thought "How indeed could they, not taking for themselves, depart without even having it given to me?" He produced resentment. They too, having gone to the presence of the Blessed One, having paid homage to the Blessed One, again taking

their own following, wandering on a journey through the country, gradually returned to that very same city in that country. The citizens, having recognised the elders, having prepared a gift together with requisites, having made a pavilion in the middle of the city, gave the gift, and offered requisites to the elders. The elders handed them over to the Community of monks. Having seen that, Kokālika thought - "These were formerly of few wishes; now they have become ones with evil desires. Even formerly they were, methinks, similar to those of few wishes, content, and secluded" - having approached the elders, having said "Friends, you were formerly as if of few wishes, but now you have become evil monks," thinking "I shall destroy their support at the very root," being in a hurry, having departed, having gone to Sāvattihī, he approached the Blessed One. It should be understood that this very Kokālika approached for this reason.

The Blessed One, having seen him coming in great haste, reflecting, understood - "This one has come wishing to revile the chief disciples." And reflecting "Is it possible to prevent him?" having seen "It is not possible to prevent him; having offended against the elders, when he dies he will definitively be reborn in the Paduma hell," having seen "Having heard one censuring even Sāriputta and Moggallāna, he does not prevent him," for the purpose of freeing himself from the charge, and for the purpose of showing the greatly blameworthy nature of insulting noble ones, he prevented him three times saying "Do not say so." Therein, "do not say so" means do not speak thus. "Trustworthy" means a source of faith, inspiring confidence, or one whose word is to be believed. "Reliable" means one whose word is to be relied upon.

"Departed" means he departed being driven by the power of his action. For action that has found its opportunity cannot be warded off; it did not allow him to remain there. "Not long after he had departed" means not long after he had departed. "His whole body was covered" means, considering even a space as small as a hair-tip, his entire body was overwhelmed by boils that had risen up having broken through the bones. But since, by the power of the Buddha, such action does not give its result in the presence of Buddhas, but gives it as soon as one has left the region of sight, therefore boils arose on him not long after he had departed. "The size of chickpeas" means the size of gram. "The size of unripe wood-apples" means the size of young wood-apples. "Burst open" means they broke open. When those had burst, his entire body was like a ripe jackfruit. He, with his decaying body, lay on plantain leaves at the gateway of Jeta's Grove, like a fish that has swallowed a hook. Then people who had come one after another for the purpose of hearing the Teaching - "Fie on Kokālika, fie on Kokālika, he did what was inappropriate; in dependence on his own mouth alone he has come to calamity and disaster" - they said. Having heard them, the guardian deities uttered exclamations of "fie." "From the guardian deities to the sky deities" - by this method, a single proclamation arose up to the Akaniṭṭha realm. Then his preceptor, having come and knowing that he would not accept exhortation, having reproached him, departed.

"Died" means when the preceptor had departed, he died. "The Paduma hell" - there is no separate hell called the Paduma hell; but he was reborn in a place within the Avīci great hell itself where one must suffer for a duration reckoned by the paduma calculation.

"Measuring twenty khāris" means four Magadhan patthas make one pattha in the

Kosala country; four of those patthas make one āḷhaka; four āḷhakas make one doṇa; four doṇas make one mānikā; four mānikās make one khārī; twenty of those khārīs make the measure of twenty khārīs. "A cartload of sesame" means a cart of sesame seeds, of the fine sesame seeds of the Magadhans. "The Abbuda hell" - there is no separate hell called the Abbuda. But it is the name for a place within Avīci itself where one must suffer for a duration reckoned by the abbuda calculation. The same method applies in the case of the Nirabbuda and so on too.

But the calculation of years here should be understood thus -For just as a hundred times a hundred thousand is a koṭi, so a hundred times a hundred thousand koṭis is called a pakoṭi, a hundred times a hundred thousand pakoṭis is called a koṭipakoṭi, a hundred times a hundred thousand koṭipakoṭis is a nahuta, a hundred times a hundred thousand nahutas is a ninnahuta, a hundred times a hundred thousand ninnahutas is one abbuda, and twenty times that is a nirabbuda. The same method applies everywhere. The tenth.

*The first chapter.*

## 2. The Second Chapter

### 1. Commentary on the Sanaṅkumāra Sutta

**182.** In the first discourse of the Second Chapter, "on the bank of the Sappinī" (sappinīṭire) means on the bank of the river named Sappinī. "Sanaṅkumāra" means he, it is said, having developed meditative absorption at the time of being a boy with five crests, was reborn in the Brahma world and goes about with just the appearance of a boy. Therefore they perceive him as "a boy" (kumāra), but because of being ancient, he is called "Sanaṅkumāra" (the eternal youth). "Among people" (janetasmim) means among the generation (pajā); that is the meaning. "Those who trace their lineage by clan" (ye gottapaṭisārino) means those who, among people, trace back their clan - among those in the world who trace their lineage by clan, the noble is foremost. "Accomplished in true knowledge and conduct" (vijjācaraṇasampanno) means endowed with either the three true knowledges beginning with the recollection of past lives according to the method of the Bhayabherava Sutta, or with the eight true knowledges - namely, insight knowledge, mind-made supernormal power, and the six direct knowledges - according to the method of the Ambaṭṭha Sutta; and possessed of conduct by way of the classification of fifteen qualities thus: fulfilment in the precepts, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities, and the four fine-material-sphere meditative absorptions. "He is foremost among gods and humans" (so seṭṭho devamānuse) means that brahmin who has eliminated the mental corruptions is foremost and highest among gods and human beings. The first.

### 2. Commentary on the Devadatta Sutta

**183.** In the second, "recently departed" means having split the Community and not long after having gone from the Bamboo Grove to Gayāsīsa. "Mule" means born from a mare by a donkey. The second.

### 3. Commentary on the Andhakavinda Sutta

**184.** In the third, "Andhakavinda" means a village so named. "Approached" means he approached thinking: "The Teacher is even now making energy and engaging in striving; I shall go and, having stood in his presence, I shall speak a verse connected with energy, befitting the Dispensation."

"Remote" means situated beyond the populace, in places not frequented by human beings. "For release from the fetters" means one resorting to those lodgings should not resort to them for the sake of robes and so on, but rather should practise for the purpose of release from the ten fetters. "Should dwell in the Community" means not finding delight in those lodgings, for the purpose of protecting the minds of attendants and others, rising up like dust on a donkey's back, without having practised in the forest, one should dwell in the midst of the Community. "Guarded in oneself, mindful" means while dwelling there, like a bull fierce towards its own herd, without piercing or striking one's fellows in the holy life, one should dwell guarded in oneself, having the establishments of mindfulness as one's ultimate goal.

Now, describing the duty of going for alms for a monk dwelling in the Community, he said beginning with "from family to family" and so on. Therein, "walking for almsfood" means walking about for the purpose of almsfood. "One should resort to remote lodgings" means even though one has descended into the midst of the Community and is dwelling there, one should not dwell in the main residential cell having planted palm trees, coconut trees, and so on, in company with attendants and others; but rather, having produced pliancy of mind, having gladdened and pleased the mind, one should dwell again in a remote lodging - thus he speaks the praise of the forest itself. "From fear" means from the fear of the round of rebirths. "In the fearless" means in Nibbāna. "Liberated" means having become intent upon it, one should dwell.

"Where there are fearsome things" means in whatever place there are many fear-producing animate beings such as lions, tigers, and the like, and inanimate things such as stumps, creepers, and the like during the night-time. "Reptiles" means reptiles of the long-bodied kind and so on. "There sat a monk" means a monk seated in such a place. By this he explains this - Just as the Blessed One, just as you are now seated without attending to the objects of fear present there, and to the reptiles, and to the flashing of lightning and so on, just so monks engaged in striving sit.

"This indeed has been seen by me for certain" means definitively seen by me. "This is not hearsay" means this is "hearsay, hearsay" - I do not say this by reason of logic, or by reason of inference, or by the handing down of the Canon. "In one holy life" means in one proclamation of the Teaching. For here "holy life" means the proclamation of the Teaching is intended. "Who have abandoned death" means of those who have relinquished death, of those who have eliminated the mental corruptions.

"And ten times ten times ten" - herein, "ten" means ten only; "ten times ten" means a hundred; and he says: I see another hundred of trainees exceeding ten. "Stream-enterers" means those who have entered the stream of the path. "Beyond the animal realm" - this is merely by way of the Teaching; the meaning is "no longer subject to fall into lower realms." "I am not able even to reckon" means out of fear of lying, I am not able to count them saying "so many beings are sharers in merit" - he said thus with reference to the extensive proclamation of the Teaching by Brahmā. The third.

#### 4. Commentary on the Aruṇavatī Sutta

**185.** In the fourth, "Abhibhūsambhava" means Abhibhū and Sambhava. Among them, the Elder Abhibhū was the foremost in wisdom like the Elder Sāriputta, and the Elder Sambhava was the foremost in concentration like Mahāmoggallāna. "Grumbled" means they looked down upon, or they thought of it as inferior. "Criticised" means "What is this indeed! What is this indeed!" They spoke to one another. "Complained" means they spoke again and again, elaborating. "With the lower half of the body" means with the lower body beginning from the navel. Only this much has come in the Pāḷi. But the Elder displayed manifold miraculous transformations that had come by the method beginning with "having abandoned his natural appearance, having assumed the appearance of a serpent, he displays it, or having assumed the appearance of a supaṇṇa, he displays it." "He spoke these verses" - the Elder, it is said, thought - "How indeed might the proclamation of the Teaching, when taught, be dear and agreeable to all?" Then reflecting - "All heretics and all gods and humans praise manly effort in their own respective doctrines; there is indeed no one who speaks in dispraise of energy; I shall teach it connected with energy; thus this proclamation of the Teaching will be dear and agreeable to all" - having known this, having searched through the three Canons, he spoke these verses.

Therein, "begin" means make initiating energy. "Go forth" means make the energy of going forth. "Engage" means make exertion, strive forth. "The army of Death" - the army of Death is namely the army of mental defilements; shake that off. "The round of rebirths" means birth and the round of rebirths, or the round of rebirths reckoned as birth. "Will make an end of suffering" means will make a delimitation of the suffering of the round of rebirths. But having done what did the Elder inform the thousandfold world system? First, having entered upon the blue kasiṇa, he pervaded everywhere with darkness in places of light; having entered upon the white kasiṇa, he pervaded with radiance in places of darkness. Then, "What is this darkness?" When reflective attention arose in the beings, he showed light. In a place of light there is no function for light; "What is this light?" To those who were investigating, he showed himself. Then, to those who were saying "the Elder," he spoke these verses; all heard the sound as if of one sitting in the midst of an assembled gathering and expounding the Teaching. The meaning too was clear to them. The fourth.

#### 5. Commentary on the Parinibbāna Sutta

**186.** In the fifth, "in the Upavattana, in the Sāla grove of the Mallas" means just as from the bank of the Kadamba river one must go through the gate of the Rājamātu monastery to the Thūpārāma, so too from the far bank of the river named Hiraññavatikā is the Sāla grove park. Just as the Thūpārāma is to Anurādhapura, so that is to Kusinārā. Just as from the Thūpārāma the road entering the city through the southern gate goes facing east and then turns to the north, so from the park the row of Sāla trees goes facing east and then turns to the north. Therefore it is called "Upavattana." In that Upavattana, in the Sāla grove of the Mallas. "Between the twin Sāla trees" means in the interval between Sāla trees standing as if sewn together with each other by their roots, trunks, branches, and leaves. "Strive with diligence" means accomplish the duties that must be performed through the continuous presence of mindfulness. Thus the Blessed One, just as a wealthy householder lying on his deathbed would point out the essence of his wealth to his sons, in exactly the

same way, lying on his final Nibbāna bed, having put all the exhortation given over forty-five years into the single term of diligence, spoke. "This was the Truth-finder's final speech" - this, however, is the utterance of the Elders who held the convocations.

Hereafter, to show the preliminary work for final Nibbāna that the Blessed One performed before attaining final Nibbāna, "Then the Blessed One attained the first meditative absorption" and so on was said. Therein, when the Blessed One had attained the cessation of perception and feeling, having seen the non-continuance of the in-breath and out-breath, with the perception "The Teacher has attained final Nibbāna," gods and humans cried out all at once, and the Elder Ānanda too - asked the Elder: "Has the Blessed One attained final Nibbāna, venerable sir, Anuruddha?" The Elder said: "No indeed, friend Ānanda, the Truth-finder has not attained final Nibbāna, but he has attained the cessation of perception and feeling." But how did he know? The Elder, it is said, entering into each and every attainment together with the Teacher, having gone as far as the emergence from the plane of neither-perception-nor-non-perception, knew that "Now the Blessed One has attained cessation, and within cessation there is no such thing as death."

Then the Blessed One, having emerged from the attainment of the cessation of perception and feeling, attained the plane of neither-perception-nor-non-perception, etc. "Having emerged from the third meditative absorption, he attained the fourth meditative absorption" - here the Blessed One attained the first meditative absorption in twenty-four states, the second meditative absorption in thirteen states, likewise the third, and the fourth meditative absorption in fifteen states. How? In the ten foulnesses, in the thirty-two aspects, in the eight kasiṇas, in friendliness, compassion, and altruistic joy, in breathing, and in demarcated space - in these twenty-four states, to begin with, he attained the first meditative absorption. But having set aside the thirty-two aspects and the ten foulnesses, in the remaining thirteen the second meditative absorption, and in those very same he attained the third meditative absorption. But in the eight kasiṇas, in the equanimity divine abiding, in breathing, in demarcated space, and in the four immaterial states - in these fifteen states he attained the fourth meditative absorption. And this too is merely a condensed account. But the Blessed One, the lord of the Teaching, entering the city of Nibbāna, having entered all the attainments numbering twenty-four hundred thousand ten millions, like one going to a foreign country having embraced his relatives, having experienced the happiness of all attainments, entered.

"Having emerged from the fourth meditative absorption, immediately the Blessed One attained final Nibbāna" - here there are two kinds of contiguity: contiguity with meditative absorption and contiguity with reviewing. Having emerged from the fourth meditative absorption, the final Nibbāna of one who has descended into the life-continuum right there is called contiguity with meditative absorption; having emerged from the fourth meditative absorption, having again reviewed the factors of meditative absorption, the final Nibbāna of one who has descended into the life-continuum right there is called contiguity with reviewing. These too are just two kinds of contiguity. But the Blessed One, having attained the meditative absorption, having emerged from the meditative absorption, having reviewed the factors of meditative absorption, attained final Nibbāna with the life-continuum consciousness, which is

indeterminate, which is the truth of suffering. For whoever they may be - Buddhas or Individually Enlightened Ones or noble disciples - even including an ant, all die with the life-continuum consciousness alone, which is indeterminate, which is the truth of suffering.

"Beings" means living beings. "Without equal" means devoid of a counterpart person. "Who has attained power" means one who has attained the tenfold power of knowledge. "Having the nature of arising and falling" means having the intrinsic nature of arising and falling. "Their appeasement" means the appeasement of those activities. "Happiness" - the meaning is that the unconditioned Nibbāna itself is happiness. "Then there was" - he said this with reference to the earthquake stated in the Mahāparinibbāna thus: "together with the final Nibbāna there was a great earthquake." For that was hair-raising and terrifying. "Endowed with all excellent qualities" means endowed with all excellent qualities of virtue and so on. "There was no in-breath and out-breath" means in-breath and out-breath did not arise. "Without longing" means without longing due to the absence of longing, which is a term for craving. "Referring to peace" means referring to, dependent on, with reference to Nibbāna without residue of clinging. "The one with vision" means one with vision through five eyes. "Attained final Nibbāna" means attained final Nibbāna through the extinguishment of the aggregates. "With a mind that was not withdrawn" means with a mind that was not sluggish, not shrunken, but well expanded. "He endured the feeling" means he endured the feeling; he did not become one who followed feeling and roll about here and there. "Deliverance" means deliverance unobstructed by any phenomenon, the attainment of the state of complete non-designation in every respect, arose similar to the extinguishing of a lamp. The fifth.

*The second chapter.*

*Thus in the Sāratthappakāsinī*

Of the Commentary on the Saṃyutta Nikāya

*the commentary on the Brahma Saṃyutta is completed.*



## ABOUT THIS TRANSLATION

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

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