

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)

2. Commentary on the Book of Causation (2. Nidānavagga-
aṭṭhakathā)

9. Connected Discourses with Similes (9. Opammasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

9. Connected Discourses with Similes

1. Commentary on the Peak Sutta

223. In the first discourse of the Opamma Saṃyutta, "go to the pinnacle" means going to the pinnacle. "Converge at the pinnacle" means converging at the pinnacle. "By the uprooting of the pinnacle" means by the uprooting of the pinnacle. "By the uprooting of ignorance" means by the uprooting of ignorance through the path of arahantship. "Diligent" means having stood established in the continuous presence of mindfulness. The first.

2. Commentary on the Fingernail-Tip Sutta

224. In the second, "are reborn among human beings" means the intention is that those who, having passed away from the human world, are born among human beings, they are thus few. "Elsewhere than among human beings" means those who, having passed away from the human world, setting aside the human world, are reborn in the four realms of misery, they are more, like the soil on the great earth. And in this discourse, gods too are included with human beings themselves. Therefore, just as those born among human beings are few, so too among gods - this should be understood. The second.

3. Commentary on the Family Sutta

225. In the third, "easily assaulted" means easily harassed. "By burglars" means those who, having entered another's house, having looked around by lamplight, wishing to carry away another's goods, enter having made a lamp in a pot - they are called burglars; by those burglars. "He is easily assaulted by spirits" means dust-goblins assault one who is devoid of the development of friendliness, how much more so lofty spirits. "Developed" means cultivated. "Cultivated" means done again and again. "Made a vehicle" means made like a yoked vehicle. "Made a foundation" means made like a foundation in the meaning of a support. "Established" means determined. "Accumulated" means heaped up on all sides, well cultivated. "Thoroughly undertaken" means well undertaken with the mind. The third.

4. Commentary on the Cooking Pot Sutta

226. In the fourth, "a hundred pots" means a hundred large-mouthed pots. "Would give a gift" means one would give a gift of a hundred large pots filled with sumptuous food. "Ukkāsata" is also a reading; its meaning is a hundred torches. But however many places are illuminated by one torch, having filled a place a hundredfold of that with the seven treasures, one would give a gift - this is the meaning. "For as long as the milking of a cow" means for the duration of milking a cow, the meaning is for as

long as pulling the tip of the udder of a cow once. Or "for as long as the lifting of a scent," the meaning is for as long as smelling once, having taken a lump of scent with two fingers. For even for this much time, whoever is able to develop a mind of friendliness pervading welfare towards all beings, whether within the limit of an inner room, a residential cell, a dwelling, or its precincts, or within the limit of a world-system, or in immeasurable world systems - this has more great results than a gift given three times in one day. The fourth.

5. Commentary on the Satti Discourse

227. In the fifth, regarding "I will bend back" and so on: having struck at the top and bending it like a roll of cotton, and like a lump of gum, bringing them together and pressing them onto each other, is called "bends back." Having struck at the middle and bent it, or having struck at the edge, pressing even the two edges together, is called "beats back." Rolling it like a cotton-rolling implement, and like having spread out a mat that has been rolled up for a long time and rolling it up again, is called "rolls back." The fifth.

6. Commentary on the Archer Sutta

228. In the sixth, "archers with strong bows" means marksmen with strong bows. A strong bow is called one of two-thousand strength. One of two-thousand strength means one which, when strung, with a load of iron-tipped arrows and so on bound to the bowstring, held by the shaft, releases from the ground when raised to the measure of an arrow's length. "Well-trained" means those who have learnt the craft in a teacher's household for ten or twelve years. "Practised" means one who merely learns the craft is not practised; but these are practised, having the state of mastery through practice. "Skilled in archery" means those who have demonstrated their craft in the royal court and so on.

"That man's swiftness" - such another man had never existed before; but for the Bodhisatta himself there was a time known as the swift swan. At that time the Bodhisatta brought back four arrows. At that time, it is said, his younger brothers informed him "We, brother, shall race with the sun." The Bodhisatta said - "The sun is swift in speed; you will not be able to race with it." They, having said the same thing a second and a third time, one day, saying "Let us go," ascended Mount Yugandhara and sat down. The Bodhisatta, "Where are my brothers?" Having asked, when it was said "They have gone to race with the sun," having compassion for them, thinking "The austere ascetics will perish," he himself also went and sat down near them. Then, when the sun was rising, both brothers sprang forth into the sky together with the sun, and the Bodhisatta too sprang forth together with them. Among them, for one, even before reaching the mid-morning meal time, fire arose between his wings; he called out to his brother and said "I cannot manage." The Bodhisatta, having consoled him saying "Do not fear," having enveloped him with the cage of his wings, having dispelled his distress, sent him off saying "Go."

The second, having raced as far as the mid-morning meal time, when fire arose between his wings, said the same thing. He too, having done the same for him, sent him off saying "Go." But he himself, having raced as far as midday, having turned back thinking "These are fools; I too should not be a fool" - "I shall see the king of Bārāṇasī, a friend not yet seen," he went to Bārāṇasī. As he circled above the city, the

twelve-yojana city was like a bowl covered with a lid. Then, as he circled and circled, here and there gaps became visible. He himself too appeared like many thousands of swans. He, having withdrawn his speed, faced towards the king's palace. The king, having looked - "It seems my dear friend, the swift swan, has come," having opened the window, having prepared a jewelled seat, stood looking. The Bodhisatta sat down on the jewelled seat.

Then the king, having anointed the spaces between his wings with oil cooked a thousand times, gave him honey-parched corn and sweet beverages. Then, when he had finished eating, "My dear, where did you go?" He asked. He, having reported that incident, "Then I, great king, having raced as far as midday - 'There is no purpose in racing,' I turned back," he related. Then the king said - "I, master, wish to see the speed of your racing with the sun." "It is difficult, great king; it cannot be seen by you." "Then, master, show even just a comparable measure." "Yes, great king, assemble the archers." The king assembled them. The swan, having taken four of them, having had an arched gateway built in the middle of the city, having had a bell hung on his own neck, having sat down on top of the gateway - Having said "Let four men, stationed at the gateway, facing the four directions, each shoot one arrow," he himself flew up together with the very first arrow, and without catching that arrow, caught the arrow that had gone southward when it had gone only a ratana's distance from the bow. The second he caught when it had gone only two ratanas' distance, the third when it had gone only three ratanas' distance, and the fourth he caught before it had even reached the ground. Then they saw him holding the four arrows while still seated on the gateway at the very same time. He said to the king - "See, great king, so swift is our speed." Thus it should be understood that those arrows were brought back by the Bodhisatta himself during the time of the swift swan.

"Run before" means they hasten at the front. But these are not always in front; sometimes they are in front, sometimes they are behind. For in the mansions situated in the sky there are also pleasure groves and also ponds; they bathe there, and while playing water-sports they are also behind, but having gone with speed they again run in front. "Vital principles" is said with reference to the material life faculty. For that becomes exhausted more swiftly than that. But the breaking up of immaterial phenomena is not possible to declare. The sixth.

7. Commentary on the Linch-Pin Sutta

229. In the seventh, "of the Dasārahas" means of warriors of such a name. They, it is said, constantly took a tenfold share; therefore they became known as "Dasārahas." "Ānaka" means a kettledrum that received this name. In the Himalayas, it is said, there was a great crab lake. There a great crab ate each and every elephant that descended into it. Then the elephants, being troubled, honoured a certain she-elephant, thinking "In dependence on this one's son, there will be safety for us." She too gave birth to an influential son. They honoured him too. He, having come of age, asked his mother, "Why do these honour me?" She told him the news. He said, "What can a crab do to me? Come, let us go!" and with a great retinue of elephants, having gone there, he descended first. The crab, coming just by the sound of the water, seized him. The crab's claw was great; he, being unable to move it this way or that way, having thrust his trunk into its mouth, cried out. The elephants, thinking "He in dependence on whom we thought 'there will be safety,' he has been seized first of

all," fled in all directions.

Then his mother, standing nearby, having addressed the crab with endearing words, "We are land elephants, you are called water elephants; an elephant should not be harassed by elephants," spoke this verse:

"Whatever crabs are in the ocean, in the Ganges and the Yamunā;
Of them you are the foremost water-born, release the offspring of her who is crying."

The sound of a woman indeed stands having agitated a male; therefore he made his grip loose. The young elephant, with speed, having raised up both feet, trampled on its back. Together with the trampling, the back broke like an earthenware vessel. Then, having pierced it with his tusks, having lifted it up, having thrown it on dry ground, he cried out a joyful roar. Then the elephants, having come from here and there, trampled on it. One of its claws, having fallen back, fell off; Sakka, the king of gods, having taken it, went away.

The other claw, however, having dried up by wind and heat, became the colour of ripe lac-dye; when the sky had rained, being carried along by a flood of water, it came and stuck in the net of the ten brother kings who were playing in the Ganges, having had a net spread out upstream. They, at the end of the play, when the net was being lifted up, having seen it, asked "What is this?" "A crab's claw, master." "This cannot be used for the purpose of an ornament; having covered it over, shall we make a drum?" Having covered it over, they struck it. The sound covered the twelve-yojana city. Thereupon they said: "This cannot be sounded day after day; let it be a blessing drum for the purpose of festival days" - and they made it a blessing drum. When that was sounded, the great multitude, without bathing, without adorning themselves, having mounted elephant vehicles and so on, quickly gathered together. Thus, because it brings the great multitude as if having summoned them, "Ānaka" was its name.

"Inserted another peg" means they fitted another peg made of gold, silver, and so on. "Only the collection of pegs remained" means only the mere collection of pegs made of gold and so on was left over. Then its sound, which had been twelve yojanas in measure, could be heard even inside the hall only with difficulty.

"Deep" means deep by way of the text, similar to the Salla Sutta. "Deep in meaning" means deep by way of meaning, similar to the Mahāvedalla Sutta. "Supramundane" means illuminating supramundane meaning. "Connected with emptiness" means revealing merely the phenomenon of emptiness devoid of a being, similar to the Saṃkhitta Saṃyutta. "Worth learning and mastering" means worth learning and worth mastering. "Composed by poets" means made by poets. The other is a synonym for that very thing. "With elaborate syllables" means with variegated syllables. The other is a synonym for that very thing. "External" means outside the Dispensation. "Spoken by disciples" means spoken by the disciples of those various ones. "Will listen" means being delighted by the elaborateness of the syllables and by the excellence of hearing, novices, young monks, women, great householders, and

others, thinking "This is a speaker of the Teaching," having assembled together, will be desirous of listening. "Therefore" - because the discourses spoken by the Truth-finder, not being taken up, disappear, therefore. The seventh.

8. Commentary on the Log Sutta

230. In the eighth, "using wooden pillows" means having made a small piece of acacia wood as both a head-pillow and a foot-pillow. "Diligent" means diligent in the learning of crafts. "Ardent" means engaged in the ardour of industrious energy. "In their training" means in the practice of crafts and in attending upon teachers. It is said that they at that time, having risen right early, go to the school for arts; there, having learnt the craft, having practised with rehearsal and so on, having washed their faces, they go for the drinking of rice gruel. Having drunk rice gruel, having gone again to the school for arts, having taken up the craft, rehearsing, they go for the morning meal. Having finished their morning meal, thinking "Let there not be, through negligence, a long falling into sleep," having placed acacia wood blocks at the head and at the feet, having lain down for a little while, having gone again to the school for arts, having taken up the craft, they rehearse. And in the evening, rehearsing, having gone home, having eaten their supper, having rehearsed during the first watch of the night, at the time of sleeping, in the same way, having made a log as a pillow, they sleep. Thus they became marksmen who could hit a flash of lightning and marksmen who could hit a hair. With reference to this, that was said.

"Access" means an opening. "Object" means a condition. "In striving" means exerting energy on the ground of striving. At the time of the first enlightenment, it is said, monks, having done the meal duty, attend to their meditation subject. While they are attending, the sun sets. They, having bathed, again having descended to the walking path, walk up and down during the first watch of the night. Then, thinking "Let us not sleep for a long time," those lying down for the purpose of dispelling bodily disturbance, having placed a piece of wood as a pillow, lie down; they again, having risen in the last watch of the night, descend to the walking path. With reference to them this was said. This island too, in the time of the three kings, had one sound of the bell and was one ground of striving. At Nānāmukha the struck bell resounds to Pilicchikoḷiya; at Kalyāṇī the struck bell resounds to Nāgadīpa. One who was a worldling monk had to be pointed out by extending a finger, saying "This monk is a worldling, this one is a worldling." One day they were all Worthy Ones. "Therefore" - because Māra does not gain an object against those who use wooden pillows, therefore. The eighth.

9. Commentary on the Elephant Sutta

231. In the ninth, "for a protracted time" means a time that has gone beyond the proper time, a time that has exceeded the measure. "Why should I not" means for what reason should I not approach? "Lotus roots and fibres" means lotus roots and fibres. "Having pulled up" means having pulled out. "Young elephant calves" means young elephants. They, it is said, repeatedly make the sound "bhiṅkāra"; therefore they are called "bhiṅkacchāpā." "They show signs of faith" means they perform the manner that should be done by those who have faith; they give the four requisites. "They speak the Teaching" means having learnt one or two birth stories or discourses, they expound the Teaching with an unbroken voice. "They show signs of faith" means

householders, pleased by that teaching, give them requisites. "It is neither for their beauty nor for their strength" means it is neither for the beauty of their virtues nor for the power of their knowledge; moreover, when the beauty of virtues declines, bodily beauty and bodily strength also decline; therefore it is neither for the beauty nor for the strength of the body. The ninth.

10. Commentary on the Cat Sutta

232. In the tenth, regarding "at a doorway, a sewer, or a rubbish heap": here "doorway" means the connection between broken houses; "sewer" means the path for the departure of excrement from the village; "rubbish heap" means a refuse place. "A tender mouse" means a soft mouse. "Emergence is discerned" means confession is discerned. The tenth.

11. Explanation of the Discourse to Siṅgāla

233. In the eleventh, "wherever he wishes" shows that the old jackal, by arranging his posture in whatever place he wished and by the blowing of cool wind, obtains even mental delight now and then. "Claiming to be a disciple of the Sakyan" - this was said with reference to Devadatta. For he will not obtain even this much mental delight in his future individual existence. The eleventh.

12. Explanation of the Second Discourse to Siṅgāla

234. In the twelfth, "gratitude" means knowing what has been done. "Thankfulness" means knowing the distinction of what has been done. Herein this is the story of the old jackal's gratitude - Seven brothers, it is said, were ploughing a field. The youngest of all of them, having stood at the border of the field, was guarding the cattle. Then a boa constrictor seized an old jackal; he, having seen that, having struck it with a stick, had it released. The boa constrictor, having released the jackal, seized him instead. The jackal thought - "My life was given by this one; I too shall give to him," and having gripped with its mouth a hatchet placed on top of a rice gruel pot, it went to his presence. The other brothers, having seen, pursued saying "The jackal is carrying off the hatchet." He, having known that he had been seen by them, having dropped the hatchet near him, ran away. The others, having come, having seen the youngest seized by the boa constrictor, having cut the boa constrictor with the hatchet, having taken him, departed. Thus in an old jackal there might be whatever gratitude and thankfulness. "Who claim to be disciples of the Sakyan son" - this too was said with reference to the conduct of Devadatta. The twelfth.

The commentary on the Opamma Connected Discourses 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 2. Commentary on the Book of Causation. 9. Connected Discourses with Similes Retrieved from paliverse.org

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