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(Pañcaka) Iṭṭha Sutta

The (Fives) Discourse on the Desirable | A 5.43

Ce Pañca Iṭṭha Dhamma Sutta, The Discourse on the 5 Desirable States

Theme: Success comes not merely through prayer or wishing

Translated & annotated by Piya Tan ©2008, 2014

1 Sutta highlights

2.1 SUTTA THEME

2.1.1 Although Anātha,piṇḍika is known to visit the Buddha a few times daily, he does not, as a rule, question him for fear of troubling or stressing the Buddha (mainly out of deep faith in him).¹ Hence, the (Pañcaka) Iṭṭha Sutta starts off with the Buddha addressing Anātha,piṇḍika unprompted [§§1-2].

2.1.2 Essentially, in the Sutta, the Buddha first lists the 5 desirable things that are difficult to obtain in the world, that is, long life, beauty, happiness, fames and heavenly rebirth [§2]. Such things cannot be obtained merely through prayer or wishing [§§3-4]. They are properly obtained by our living a life that conduces to the arising of the respective desirable thing [§§5-9].

2.1.3 The Sutta closes with the “diligence verses” which summarizes the Sutta teaching [§§10-12]. The verses are well known and appear, in full or in part, elsewhere [see notes in the translation]. For explanations of the terms, see (2.2).

2.2 RELATED SUTTAS

2.2.1 One of the most fascinating teachings on meditation is that of its being “**needless of intention**” (*cetanā’karaṇīya*). In other words, we need to suspend all deliberating, which is, after all, thinking. Letting go of all thinking, our mind begins to settle ever more fully and deeply so that it can directly *feel* or experience true reality.

However, such a spontaneous process does not occur if we lack moral virtue. Lacking moral virtue, we are likely to be filled and riddled with thoughts of restlessness and remorse so that we are unable to focus on any meditation object. The practice of moral virtue, and being habitually morally virtuous helps us let go of all negative thoughts about our past and ourselves.²

Proper meditation is the cultivating of mindfulness and letting go of distractions and defilements in a natural way by simply allowing the proper wholesome states to arise, and then even letting go of these, too, in due course. This important teaching is found in the following Suttas:

(Dasaka) Cetanā’karaṇīya Sutta	A 10.2,1/5:2-4	SD 41.6
(Ekādasaka) Cetanā’karaṇīya Sutta	A 11.2,1-10	SD 33.3b

2.2.2 This famous parable of the brooding hen illustrating the spontaneous nature of meditation in letting go of thoughts is found a a number of places in the Pāli Canon:

Suppose, bhikshus, there were a hen there were a hen with 8 or 10 or 12 eggs, which she has properly sat on, properly brooded, properly incubated. Even though she may not wish,³ ‘Oh that my chicks would pierce their shells with the points of their claws or with their beaks, and hatch out safely!’ yet the chicks are capable of piercing their shells with the points of their claws or with their beaks, and hatching out safely.

¹ DhA 1:5; SD 23.9 (1.2.2). For details on Anātha,piṇḍika’s silence, see SD 44.1 (2.7).

² This does not mean that all our wholesome acts should be spontaneous (like those of an arhat). As we are unawakened, we still need to refrain from unwholesome actions, cultivate wholesome ones, and see the wisdom of all this: all this need wholesome deliberation (*kusala,kamma*): see **Karma**, SD 18.1. On meditation as renunciation, see **Hāliddakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

³ Cf **(Pañcaka) Iṭṭha S** (A 5.43), where the Buddha declares that he does not teach that long life, beauty, happiness, fame and rebirth are to be obtained through prayer or wishing, but through right living and effort. (A 5.43/3:-47-49), SD 47.2.

This parable of the brooding hen, given in connection with the practitioner’s breaking out of ignorance (the egg-shell) into the 3 true knowledges (*te,vijja*), is found in the following texts:

Ceto,khila Sutta ⁴	M 16,27/1:104 f = A 10.14	SD 32.14
(Dasaka) Ceto,khila Sutta	A 10.14/5:17 = M 16	SD 32.14
Sekha Sutta ⁵	M 53,19-22/1:357 f	SD 21.14
Vāsijāṭa Sutta	S 22.101/3:153	SD 15.2
Pārājika 1.1.4	V 3:3 f	

2 Related texts

2.0 PARALLEL VERSES. The Sutta’s closing verses [§§17-12] are well known, and recur elsewhere in full or in part, thus:

(Pañcaka) It̥tha Sutta	(this Sutta)	A 5.43,10-12	SD 47.1
(Ubho Attha) Appamāda Sutta	all the verses	S 3.17/1:87	SD 42.22(3.2)
(Catukka) It̥tha Sutta	all the verses	A 4.43/3:48 f	SD 47.2
Ubhay’attha Sutta	last two stanzas [§11-12]	It 23/16 f	SD 47.2(2.1)
Kalyāṇa,mitta Appamāda Sutta	last two stanzas [§11-12]	S 3.18,17c-18/1:89	SD 34.3
Dīgha Commentary	the last stanza [§12]	DA 1:32	

The Dīgha Commentary quotes the last verse [§12] to illustrate one meaning of *abhisamaya* as meaning “obtaining” (*paṭilābha*) (DA 1:32).

2.1 SUTTAS ON DILIGENCE

In the (Pañcaka) It̥tha Sutta, the Buddha declares that whatever wholesome state that we desire, instead of merely praying or wishing for them, it is best that we conduct ourselves in a manner that is conducive to the arising of our wholesome object of desire. This is, in fact, a teaching on **diligence** (*appamāda*), which includes such wholesome qualities as self-effort (*āradhā, viriya*), and, when properly done, encompasses the 3 trainings [2.1.4]. Indeed, diligence is declared in **the Ubhay’attha Sutta** (It 23) as the one quality that has the twin benefits, that is, here and now and in the hereafter.

SD 47.2(2.1)

Ubhay’attha Sutta

The Discourse on the Twin Benefits | It 23/1.3.3/15 f

Traditional: It 1.3.3 = (Khuddaka Nikāya 4,) Iti,vuttaka 1, Ekaka Nipāta 3, Tatiya Vagga 3

Theme: The twin benefits of diligence in good

1 This was indeed spoken by the Blessed One, spoken by the Arhat [worthy one], thus have I heard.⁶

2 “One thing, bhikshus, when cultivated, often done, keeps on fulfilling twin benefits, that is, here and now and in the hereafter. What is the one thing?

3 **Diligence** in wholesome states.

Appamādo kusalesu dhammesu

4 This one thing, bhikshus, when cultivated, grown, keeps on fulfilling the twin benefits [spiritual goals]:⁷ here and now and in the hereafter.

⁴ In **Ceto,khila S** (M 16), this parable illustrates the 15 qualities of a disciple “who is capable of breaking out, capable of self-awakening, capable of attaining the supreme security from bondage” (M 16,15-27), SD 32.14. See MA 2:69 f.

⁵ In **Sekha S** (M 53), the same parable illustrates a set of 15 qualities of such a disciple breakign ot into awakening (a set different from that of M 16) (M 53,19.2/1:357), SD 21.14. See MA 2:69 f.

⁶ *Vuttam h’etaṃ bhagavatā. Vuttam arahatā’ ti me sutam.* This is said to be spoken by the laywoman **Khujj’uttarā**: see SD 16.14 (1).

5 This is the meaning of what the Blessed One said. The meaning here is spoken thus:⁸

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| <p>6 <i>Appamādaṃ pasamsanti
puñña,kiriyāsu paṇḍitā
appamatto ubho atthe
adhigaṇhāti paṇḍito</i></p> | <p>The wise praise diligence
in the making of merit.⁹
On account of diligence,
the wise gains benefit both ways:</p> |
| <p>7 ¹⁰<i>Diṭṭhe dhamme ca yo attho
yo c'attho samparāyiko
atthābhisamayo¹¹ dhīro¹²
paṇḍitōti pavuccatīti</i></p> | <p>there is the benefit here and now,
and the benefit in the hereafter, too.
The steadfast who attains the goal¹³
is said to be wise.</p> |

8 This matter [meaning] too was spoken by the Blessed One. Thus I have heard.¹⁴

— evaṃ —

2.1.1 The native Commentary explains diligence (*appamāda*) at length, and is here paraphrased. In this connection, it is to the opposite of negligence (*pamāda*). But what is **negligence**?¹⁵ This is the habit of being negligent (*pamajjan'ākāra*). It quotes **the Vibhaṅga** as defining it as follows:

“Hence, what is negligence?

The relinquishment, the repeated relinquishment of the mind by way of misconduct of body, speech and mind, or of the 5 cords of sense-pleasures;

or, careless activity, non-persevering activity, non-completing of a task, the habit of being sluggish [holding back],¹⁶ lacking enthusiasm [will-power],¹⁷ setting aside the burden, non-pursuit, not cultivating, not putting in much work [effort], lacking determination, lacking devotion towards, neglecting, the cultivating of wholesome states;

whatever that is of the form of negligence, neglecting, being neglected.”¹⁸

(Vbh 350,21-29; ItA 1:80)

⁷ *Attha* can mean either (1) benefit, or (2) goal. A third sense, (3) meaning or import does not directly apply here.

⁸ *Etam atthaṃ bhagavā avoca, tatth'etaṃ iti vuccati.*

⁹ See eg **Puñña,kiriyā,vatthu S** (A 8.36/4:241-243), SD 22.17.

¹⁰ Dīgha Comy qu this last verse [§12] as illustrating one meaning of *abhisamaya* as “obtaining” (*paṭilābha*) (DA 1:32).

¹¹ Comy on A 5.43: “*atthābhisamayā* means by coming to the goal (*attha*), which is said to be by way of obtaining the goal (or the good)” (*atthābhisamayā'ti atthassa abhisamāgamena, attha.paṭilābhenāti vuttam hoti*, AA 3:252).

¹² On *dhīra* see **Pañcaka Itṭha S** (A 5.43) below [§12c] n.

¹³ From the context here, it is helpful to render *attha* as “goal” rather or “good, benefit, etc”:¹³ see n on *atthābhisamaya* [§12] in main Sutta below.

¹⁴ *Ayam pi attho vutto bhagavatā. Iti me sutan ti.* The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.

¹⁵ On what follows, cf AA 1:74.

¹⁶ *Olīna,vuttitā: olīna* (cf Skt *ava* + √LI, to cling), lit “clinging or holding back”; DP: “hangs down; sinks down, cowers; hangs back; falls behind.” *Vuttitā* = *vutti* + *-tā* (abstract noun tag, similar to “-ness” as in “goodness” in English). Translators have trouble with this cod: ItA:M 1:203 n11, which suggests that it most likely means “dragging one’s feet.”

¹⁷ *Nikkhitta,chandatā.*

¹⁸ *Tattha katamo pamādo? Kāya,duccarite vā vacī,duccarite vā mano,duccarite vā pañcasu vā kāma,guṇesu cit-tassa vossaggo vossaggānuppādāna kusalānam vā dhammānam bhāvanāya asakkacca,kiriyatā asātacca,kiriyatā anaṭṭhita,kiriyatā olīna,vuttitā nikkhitta,chandatā nikkhitta,dhuratā anāsevanā abhāvanā abahulī,kammam anadhiṭṭhānam ananuyogo pamādo, yo eva,rūpo pamādo pamajjanā pamajjitattam—ayam vuccati pamādo* (Vbh 350,21-29).

2.1.2 Diligence (*appamāda*, literally, “non-heedlessness”), in terms of meaning, is the name for the non-absence of mindfulness, the regular [permanent] setting up of mindfulness.¹⁹ Others say that diligence refers to the 4 formless aggregates (feeling, perception, formations and consciousness) arising as a consequence of mindfulness and circumspection.²⁰ (ItA 1:80)

2.1.3 The Commentarty continues. The Sutta says that diligence should be “cultivated, often done” (*bhāvita bahulīkata*). But how is this to be done when there is no specific practice known as “the cultivation of diligence” (*appamāda, bhāvanā*)? Whatever action that generates merit (*puñña*), that is, to say, any kind of meritorious action (an action that is against bad, *pāpa*), or whatever that generates the wholesome (*kusala*)²¹ is simply the arising of diligence.²²

2.1.4 More specifically, however, the arising of diligence is to be understood as the cultivation of the wholesome (*kusala*) that is blameless. This is the cultivation of all that is moral virtue, all that is mental training, and all that is wisdom—that is, the 3 trainings.²³ This begins with refuge-going as the foundation for the non-existence of cyclic life (*vivaṭṭa*), that is, the end of rebirth, and bodily and verbal restraint (that is, moral virtue). [2.1.7]

2.1.5 For, diligence is the “great import” (*mahanta attha*) that over-arches all teachings. When a Dharma-speaker truly speaks the entire Buddha-word, he is speaking of the great nature of diligence. The Buddha’s own last words, for example, are “Strive on diligently!” (*appamādena sampādettha*) (D 16).²⁴

2.1.6 Furthermore, the Buddha declares, in **the (Hatthi) Pada Sutta** (S 45.140) and **the (Dasaka) Appamāda Sutta** (A 10.15), as follows:²⁵

SD 47.2(2.1.6)

(Hatthi) Pada Sutta

The Discourse on the (Elephant) Hoofprint | S 45.140/5:43

Theme: Diligence is the foremost of all wholesome states

- 1 At Sāvattṭhī.
- 2 Bhikshus, just as the footprints of any living being that walks can be placed within **an elephant’s hoofprint**,²⁶ so that the elephant’s hoofprint is declared to be the foremost of them because of its great size;²⁷ even so, bhikshus, whatever wholesome states there are,²⁸ all of them are rooted in diligence, converge on diligence, diligence is declared the foremost amongst them.
- 3 When a monk is diligent, bhikshus, it is to be expected that he will cultivate the noble eightfold path, he will make much of the noble eightfold path.

¹⁹ *Atthato hi so satiyā avippavāso, niccam upaṭṭhitassatiyā etaṃ nāmaṃ.* (ItA 1:80)

²⁰ *Apare pana sati, sampajañña, yogena pavattā cattāro arūpino khandhā appamādo ’ti vadanti.* (ItA 1:80)

²¹ On merit (*puñña*) and the wholesome (*kusala*), see **Beyond good and evil**, SD 18.7 esp (6).

²² Eg, “Do good, avoid bad, purify the mind—this is the teachings of all the buddhas” (*sabba, pāpassa akaraṇaṃ | kusalass ’upasampadā | sacitta, pariyodapanam | etaṃ buddhāna sāsanaṃ*, Dh 183) refers to the cultivation of diligence.

²³ See **Sīla samādhi pañña**, SD 21.6.

²⁴ **Mahā, parinibbāna S** (D 16, 3.51+6.7), SD 9.

²⁵ S 45.140 @ SD 47.2(2.1.6) = A 10.15, 3-4 @ SD 42.23.

²⁶ This parable appears in **(Ubho Attha) Appamāda S** (S 3.17/1:86), SD 42.22(3.2), & **(Chakka) Appamāda S** (A 6.53/3:364 f), SD 42.22. In both cases, the Buddha says that diligence (*appamāda*) is beneficial both here and hereafter.

²⁷ *Seyyathā ’pi mahā, rāja yāni kānici jaṅgalānaṃ * pāñānaṃ pada, jātāni, sabbāni tāni hatthi, pade samodhānaṃ gacchanti, hatthi, padaṃ tesam aggam akkhāyati yad idaṃ mahantattena.* *Be Se jaṅgalānaṃ; Ce Ee jaṅgamānaṃ (cf SA 1:98, 99; CA 334). This passage recurs in **Mahā Hatthi, padōpama S** (M 28), where it is the key parable for the 4 noble truths being inclusive of “all wholesome states” (M 28, 2/1:184), SD 6.16; also in **(Chakka) Appamāda S** (A 6.53, 5.3/1:86), SD 42.22.

²⁸ These 3 lines: *evam eva kho bhikkhave ye keci kusalā dhammā sabbe te appamāda, mūlakā appamāda, samosaraṇā, appamādo tesam dhammānaṃ aggam akkhāyati.*

— evaṃ —

2.1.7 The Dhammapada diligence verses. The cycle (that is, rebirth) and the “absence of the cycle” [2.1.5] are exemplified in these verses:

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| <p>1 <i>Appamādo amata, padaṃ
pamādo maccuno padaṃ
appamattā na mīyanti
ye pamattā yathā matā</i></p> | <p>Diligence is the path to the death-free,
negligence [Heedlessness] is the path to death.
The diligent [The heedful] do not die;
the negligent [the heedless] are as though already dead. Dh 21</p> |
| <p>2 <i>Evaṃ visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocare ratā</i></p> | <p>Thus knowing this distinction,
the wise in respect to diligence,
rejoice in diligence—
they delight in the resort of the noble ones. Dh 22</p> |
| <p>3 <i>Te jhāyino sātatikā
niccaṃ daḷha, parakkamā
phusanti dhīrā nibbānaṃ
yoga-k, khemaṃ anuttaraṃ 'ti</i></p> | <p>Those persevering meditators,
constantly exerting firm effort,
wise, they touch nirvana,
the supreme security from the yoke. Dh 23</p> |

2.2 THE VERSES²⁹

2.2.1 “The wise praise diligence” [§11a]. The wise and those with insight, that is, the Buddha and so on, praise and extol diligence in the performance of such meritorious acts as generosity and so on. Why? Because “**on account of diligence, the wise benefit both ways**” [§11cd]. “Benefit both ways” refers to benefit or goal of this life itself, and those of the next [2.2.2]. (ItA 1:81)

2.2.2 “There is the benefit here and now” [§12a]. The “benefit here and now” includes the benefits of the householders, indulging in such blameless deeds³⁰ and conflict-free work,³¹ such as agriculture, pastoral farming, benefit from their work here and now. As for the renunciants, their benefit here and now refers to the lack of remorse, and so on. The “benefit hereafter” refers to that of the lives of Dharmafaring in the case of both the householders and the renunciants. (ItA 1:81)

2.2.3 “Who attain the goal” [§12c]. The phrase *atthābhisamaya* is resolved as *attha* and *abhisamaya*. Of the two elements, *attha* here means the benefit (*hita*) that is gained. *Abhisamaya* is the coming together (*samiti*), collocation, union of what is to be attained, when the time (*samaya*)³² comes: *samaya* is indeed *abhisamaya* itself. Or, it refers to act of facing up to or confronting (*abhimukha, bhāva*) the task.

“The steadfast” (*dhīra*) is one who is fully possessed of resolve. It also refers to one who has realized the ultimate truth, that is, nirvana. The Dhammapada verses (Dh 21-23) [2.1.7] refer to this. Hence, “the goal” (*attha*) that is attained (*abhisamaya*) here also refers to the supramundane (*lok'uttara*). (ItA 1:81)

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²⁹ On the commentary here, cf SA 1:156 & AA 3:253.

³⁰ Khp 6,12 (*anavajjāni kammāni*).

³¹ Khp 6,10 (*anākulā ca kammantā*).

³² Dhamma,saṅgaṇī Comy gives a detailed explanation of *samaya*, as follows: (1) *samavāya* (“harmony in antecedents”), (2) *khāṇa* (moment, opportunity), (3) *kāla* (time, season), (4) *samūha* (crowd, assembly), (5) *hetu* (condition), (6) *diṭṭhi* (view, opinion). (7) *paṭilābha* (gain, acquisition), (8) *pahāna* (abandoning, elimination), (9) *paṭivedha* (realization, penetration). (DhsA 57 f)

The (Fives) Discourse on the Desirable

A 5.43

[Section numbering not fully following PTS]

Originating in Sāvathī.

The 5 desirable things that are difficult to obtain

1 Then the houselord Anātha,piṇḍika approached the Blessed One. Having approached the Blessed One, he saluted him and then sat down at one side.

To the houselord Anātha,piṇḍika sitting thus at one side, the Blessed One said this:

2 Houselord, there are these 5 things that are desirable, beloved and agreeable but difficult to obtain in the world. What are the five?

(1) Long life, houselord, is desirable, beloved and agreeable but difficult to obtain in the world.

(2) Beauty is desirable, beloved and agreeable but difficult to obtain in the world.

(3) Happiness is desirable, beloved and agreeable but difficult to obtain in the world.

(4) Fame is desirable, beloved and agreeable but difficult to obtain in the world.

(5) Heavenly rebirth is desirable, beloved and agreeable but difficult to obtain in the world.

These, houselord, are the 5 things that are desirable, beloved and agreeable, but difficult to obtain in the world.

Not to be obtained through prayer

3 Of these 5 things, houselord, that are desirable, beloved and agreeable, but difficult to obtain in the world,

they are not to be obtained through prayer (*āyācana,hetu*) or through wishing (*patthanā,hetu*),³³
I say.

4 If these 5 things, houselord, that are desirable, beloved and agreeable, but difficult to obtain in the world,

could be obtained through prayer [48] or through wishing, who would lack anything here?³⁴

How to obtain what we desire

5 (1) For a noble disciple, houselord, who wishes to have long life, it is not proper that he should pray for long life or take delight in doing so.

He should rather *follow a way of life that is conducive to long life*.³⁵

By following such a path, he would obtain long life, be it divine or human.

6 (2) For a noble disciple, houselord, who wishes to have beauty, it is not proper that he should pray for beauty or take delight in doing so.

He should rather *follow a way of life that is conducive to beauty*.

By following such a path, he would obtain beauty, be it divine or human.

7 (3) For a noble disciple, houselord, who wishes to have happiness, it is not proper that he should pray for happiness or take delight in doing so.

He should rather *follow a way of life that is conducive to happiness*.

By following such a path, he would obtain happiness, be it divine or human.

³³ “Wishing,” *patthanā*, also “desire, request, aspiration, request, prayer, vow.”

³⁴ *Imesaṃ kho gahapati pañcannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ āyācana,hetu vā patthanā,hetu vā paṭilābho abhavissa, ko idha kena hāyetha. Hayetha* is mid opt 3 sg of *hāyati* (pass of *jāhati*, “to abandon”), to diminish, dwindle, waste away, languish. *Ko idha kena hāyetha*, lit, “who would languish here?” See K Anuruddha, *Dictionary of Pali Idioms*, Hong Kong, 2004: 336, sv Kena hāyetha.

³⁵ Comy suggests these wishes can be fulfilled through wholesome actions, “such as the merit-generating practice of giving, moral virtue, and so on”, *dāna,sīl’ādikā puñña,paṭipadā* (AA 3:252).

8 (4) For a noble disciple, houselord, who wishes to have fame, it is not proper that he should pray for fame or take delight in doing so.

He should rather follow *a way of life that is conducive to fame*.

By following such a path, he would obtain fame, be it divine or human.

9 (5) For a noble disciple, houselord, who wishes to have rebirth in heaven, it is not proper that he should pray for rebirth in heaven or take delight in doing so.

He should rather follow a way of life that is conducive to rebirth in heaven.

By following such a path, he would obtain rebirth in heaven.

The diligence verses³⁶

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| <p>10 <i>Āyum arogiyam vaṇṇam
saggam uccā,kulīnatam
ratiyo patthayantena
uḷārā aparāparā</i></p> | <p>Long life, good health, beauty,
heaven, high birth—
for those who hope [pray] for delights
so great, ever and again—</p> |
| <p>11 <i>Appamādam pasamsanti
puñña,kiriyaṣu paṇḍitā
appamatto ubho atthe
adhiggaṇhāti paṇḍito</i></p> | <p>the wise praise diligence
in the making of merit.³⁷
On account of diligence,
the wise benefit both ways:</p> |
| <p>12 ³⁸<i>Diṭṭhe dhamme ca yo attho
yo c'attho samparāyiko
atthābhisamayā³⁹ dhīro⁴⁰
paṇḍitōti pavuccatīti</i></p> | <p>there is the benefit here and now,
and the benefit in the hereafter, too.
The steadfast who attains the goal⁴¹
is said to be wise.</p> |

— evaṃ —

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³⁶ These verses are in (Ubho Attha) Appamāda S (S 3.17/1:87), SD 42.22(3.2); §§11-12 recur in Kalyāṇa,mitta Appamāda S (S 3.18,17c-18*/1:89), SD 34.3. In Dīgha Comy, the last verse [§12] illustrates one meaning of *abhisamaya* as “obtaining” (*paṭilābha*) (DA 1:32). See (2.1).

³⁷ See eg Puñña.kiriya,vatthu S (A 8.36/4:241-243), SD 22.17.

³⁸ Dīgha Comy qu this last verse [§12] as illustrating one meaning of *abhisamaya* as “obtaining” (*paṭilābha*) (DA 1:32).

³⁹ *Atthābhisamaya*: Comy on A 5.43: “*atthābhisamayā* means by coming to the goal (*attha*), which is said to be by way of obtaining the goal (or the good)” (*atthābhisamayā'ti atthassa abhisamāgamena, attha,paṭilābhenāti vuttam hoti, AA 3:252*).

⁴⁰ *Dhīra* is a pregnant Pali word with at least 2 senses, based on the foll: (1) Skt *dhīra*, “firm,” from *dhārayati* (to hold out), prob from √DHĀ or DADH. to put; (2) Ved *dhīra*, “wise,” from *dīdhite* (to think, perceive, reflect, wish, desire), from √DHĪ or DĪDHĪ, to think (see PED: dhī²). Often these 2 senses apply, or the better sense can be teased out from the context; often as syn of *paṇḍita*, “wise” and epithet of an arhat: D 2:128; S 1:24, 87 (411*), 89 (413*), 121 (493*), 122 (495*), 221; Sn 45, 235, 913, 1052; It 68, 122; Tha 4 (ThaA: “firm”), 500 (ThaA *sa,paññā*), 665 (ThaA *paṇḍita*); Thī 7; J 3:396, 5:116; Pv 2.1.6, 2.9.45; Nm 44, 55, 482; Nc 324 (= *jutimā*); Miln 342; KhpA 194, 224, 230; DhA 3:189 (= *paṇḍita*). As a pregnant word, we can tr it as “the steadfastly wise, the wisely steadfast” or the like.

⁴¹ From the context here, it is helpful to render *attha* as “goal” rather or “good, benefit, etc”’: see n on *atthābhisamaya* above.