

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

05. Commentary on the Book of the Fives (05. Pañcakanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

05. Commentary on the Book of the Fives

In the Collection of the Numerical Discourses

Commentary on the Book of the Fives

1. The First Fifty

1. The Chapter on the Trainee's Powers

1. Commentary on the Saṃkhitta Discourse

1. In the first of the Book of Fives, "the powers of the seven trainees" means the powers of a trainee. In the power of faith and so on, "one does not waver regarding faithlessness" - this is the power of faith. "One does not waver regarding shamelessness" - this is the power of shame. "One does not waver regarding moral fearlessness" - this is the power of moral fear. It does not waver regarding idleness - this is the power of energy. "Power of wisdom" means one does not waver regarding ignorance. "Therefore" means because these are the powers of the seven trainees, therefore.

2. Commentary on the Vitthata Discourse

2. In the second, in "by bodily misconduct" and so on, the instrumental case is used in the accusative sense; the meaning is that one is ashamed of bodily misconduct and so on, which are things to be ashamed of - one is ashamed, one is disgusted. In the description of moral fear, the instrumental case is used in the causal sense; the meaning is that one has moral fear, one fears, because of bodily misconduct and so on, which are the causes of moral fear.

"Putting forth strenuous energy" means one whose energy has been exerted, whose mind has not drawn back. "For the abandoning" means for the purpose of abandoning. "For the acquisition" means for the purpose of attainment. "Steadfast" means endowed with the strength of energy. "Of firm effort" means of steady effort. "Not shirking the responsibility regarding wholesome mental states" means one who has not laid down the responsibility regarding wholesome mental states, one whose energy has not drawn back.

"That discerns rise and fall" means that which discerns the rise and fall of the five aggregates, that which is capable of penetrating both rise and fall. "Endowed with wisdom" means endowed with both insight wisdom and path wisdom. "Noble" means that which stands far from mental defilements by way of suppression and by way of eradication, that which is pure. "Penetrative" means it is called penetrative because it

pierces through; the meaning is endowed with that. Therein, path wisdom, by way of eradication, pierces and breaks through the mass of greed, the mass of hate, and the mass of delusion never before pierced, never before broken through - thus it is penetrative; insight wisdom is penetrative by way of substitution of opposites; because it leads to the attainment of path wisdom, it is fitting to call that insight "penetrative." "Leading rightly to the complete destruction of suffering" - here too, path wisdom is called "leading rightly to the complete destruction of suffering" because it goes, consuming the suffering of the round of rebirths and the suffering of mental defilements by right cause and method; insight wisdom, consuming the suffering of the round of rebirths and the suffering of mental defilements by way of substitution of opposites, goes - thus it is leading to the destruction of suffering. Or it should be understood as leading to the destruction of suffering because it leads to the attainment of path wisdom that leads to the destruction of suffering. Thus in this discourse, the five powers have been spoken of only as mixed, and likewise in the fifth.

6. Commentary on the Samāpatti Discourse

6. In the sixth, "attainment of the unwholesome" means the attaining of an unwholesome mental state; the meaning is the state of being endowed with that. "Pervades and remains" means having enveloped, it remains.

7. Commentary on the Kāma Discourse

7. In the seventh, "delighted in sensual pleasures" means delighted and fond of sensual pleasures as objects and sensual pleasures as defilements. "Sickle and carrying-pole" means both the sickle for reaping grass and the carrying-pole for carrying grass. "Son of good family" means a son of good family by conduct. "Having left behind" means having given up. "Fitting to say" means proper to say. "Obtainable" means easily obtained, possible to obtain. "Inferior sensual pleasures" means the sensual pleasures of the five low families. "Middling sensual pleasures" means the sensual pleasures of middling beings. "Superior sensual pleasures" means the sensual pleasures of kings, royal ministers, and chief ministers. "Go by the term 'sensual pleasures'" means they go by the term 'sensual pleasures' by the influence of desiring and by the influence of what is to be desired. "Has grown up" means has become old. "Mature in wisdom" means endowed with proper wisdom. "Self-guarded" means guarded and protected by oneself, or capable of guarding and protecting oneself. "Not fit for negligence" means not proper to be negligent. "What is to be done by faith has not been done" means what is proper to be done by faith in wholesome mental states, that has not been done. The same method applies to the remaining terms as well. "I am now without concern for that monk, monks" shows that when what is to be done by faith and so on has been done, and that person has been established in the fruition of stream-entry, "I am without concern." In this discourse, the path of stream-entry is spoken of.

8. Commentary on the Cavana Discourse

8. In the eighth, "the Good Teaching" means the Good Teaching of the Dispensation. "Faithless" means devoid of both kinds of faith - faith of conviction and faith of leaping forward. "Passes away, is not established" means he passes away from the virtues in this Dispensation; he is not able to become established. Thus in this

discourse, non-establishment and establishment have been spoken of.

9. Commentary on the First Agāraṇa Discourse

9. In the ninth, "he has no respect" means disrespectful. "He has no deference" means not deferential, without seniority, of improper conduct. The remainder here is just as in the former.

10. Commentary on the Second Agāraṇa Discourse

10. In the tenth, "incapable" means an unsuitable vessel. "Growth" means increase. "Increase" means the state of steadfastness through being firmly rooted. "Expansion" means the state of greatness. The remainder is clear everywhere.

The Chapter on the Learner's Powers is first.

2. The Chapter on Powers

1. Commentary on the Ananussuta Discourse

11. In the first of the second, "Formerly I, monks, regarding things not heard before" means I, monks, formerly regarding the four truths not heard before. "I acknowledge having attained the perfection of the conclusion through direct knowledge" means having directly known through the performing of the sixteenfold function by means of the four paths in regard to the four truths, I acknowledge having reached the far shore of the perfection of the conclusion - the state of having fulfilled one's obligations because of the completion of all functions - he shows his own unfailing quality at the seat of the great enlightenment. "Of the Truth-finder" means of the Truth-finder for eight reasons. "Powers of the Truth-finder" means powers of knowledge that have gone, that have occurred, just as they should be gone by them. "A distinguished position" means the foremost position. "Lion's roar" means a fearless roar. "The divine wheel" means the foremost wheel. "Sets in motion" means speaks.

2. Commentary on the Peak Sutta

12. In the second, "powers of a trainee" means the powers of knowledge of trainees. "Foremost" means the highest. "Binding factor" means it holds together the remaining powers just as the pinnacle holds together the rafters. "Unifying factor" means it makes those very powers firm and compact.

3. Commentary on the Saṃkhitta Discourse

13. In the third, therein, "one does not waver regarding unmindfulness" - this is the power of mindfulness. "One does not waver regarding restlessness" - this is the power of concentration.

4. Commentary on the Vitthata Discourse

14. In the fourth, "with mindfulness and discretion" - here, discretion is called wisdom; it is taken in the sense of being a support for mindfulness.

5. Commentary on the To Be Seen Discourse

15. In the fifth, to speak of mundane and supramundane states each within its own domain, he said beginning with "And where, monks, should the power of faith be seen?" For just as when five companions - four merchant's sons and a king, the king being the fifth - having descended into the street thinking "We shall celebrate the festival," at the time of going to the house of one merchant's son, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." At the time of going to the house of the second, third, and fourth, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Then, last of all, at the time of going to the king's house, although the king is the lord everywhere, yet at this time, in his own house alone, he manages, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Just so indeed, among the powers with faith as the fifth, when those companions, as it were, enter the process together - that is, when they arise with a single object - just as in the house of the first the other four sit in silence and only the owner of the house manages, so, having reached the factors of stream-entry, the power of faith alone, having the characteristic of decision, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the second the other four sit in silence and only the owner of the house manages, so, having reached the right strivings, the power of energy alone, having the characteristic of exertion, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the third the other four sit in silence and only the owner of the house manages, so, having reached the establishments of mindfulness, the power of mindfulness alone, having the characteristic of establishing, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the fourth the other four sit in silence and only the owner of the house manages, so, having reached meditative absorption and deliverance, the power of concentration alone, having the characteristic of non-distraction, is the foremost, the forerunner, and the remaining ones follow along with it. But last of all, at the time of going to the king's house, just as the other four sit in silence and only the king manages in the house, just so, having reached the noble truths, the power of wisdom alone, having the characteristic of understanding, is the foremost, the forerunner, and the remaining ones follow along with it. Thus here the five powers have been spoken of as mixed. The sixth is of clear meaning. Thus in the preceding chapter and here, in the eight discourses, only the powers of a trainee have been spoken of. But the Elder Mahādatta, the dweller at Karaṇḍakola, said: "In the four discourses below, the powers of a trainee have been spoken of; in the four above, the powers of one beyond training."

7. Commentary on the First Discourse on Welfare

17. In the seventh, morality and the rest were spoken of in a mixed manner only. "Liberation" means the liberation of the fruition of arahantship only. Knowledge and vision of liberation is reviewing knowledge; that is mundane only.

8-10. Commentary on the Second Discourse on Welfare and So On

18-20. In the eighth, one who is immoral yet very learned is spoken of, in the ninth, one of little learning and immoral, in the tenth, one who is very learned and has

eliminated the mental corruptions.

The Chapter on Powers is second.

3. The Chapter on Five Factors

1. Commentary on the First Agāraṇa Discourse

21. In the first of the third, "not courteous" means endowed with a dissimilar, unlike livelihood. "Fundamentals of conduct" means morality laid down by way of duties, being the highest conduct. "Trainee state" means the morality regulated for a trainee. "Morality" means the four great moralities. "Right view" means insight right view. "Right concentration" means both path-concentration and fruition-concentration. In this discourse, morality and so on have been spoken of as mixed.

2. Commentary on the Second Agāraṇa Discourse

22. In the second, "aggregate of morality" means the heap of morality. In the remaining two as well, the same method applies. But these three aggregates too were spoken of as mixed only.

3. Commentary on the Upakkileśa Sutta

23. In the third, "nor luminous" means nor radiant. "And is brittle" means having the intrinsic nature of breaking apart. "Iron" means black metal. "Copper" means setting aside the four mentioned here, the remaining metal. "Sajjha" means silver. "Of the mind" means of the wholesome consciousness of the four planes. Let them be impurities of the three-plane for now; how are they impurities of the supramundane? By not allowing it to arise. For to the extent that they do not allow it to arise, to that very extent they are called impurities of both the mundane and the supramundane. "And is brittle" means having the intrinsic nature of breaking apart by way of reaching the state of being crushed to bits regarding the object. "Rightly becomes concentrated for the elimination of mental corruptions" means it becomes concentrated by cause, by reason, for the purpose of arahantship, which is termed the elimination of mental corruptions. To that extent, having purified the mind, he shows one who has eliminated the mental corruptions, established in arahantship. Now, showing the penetration of direct knowledge for him, he said beginning with "towards whatever." That is of manifest meaning only.

4. Explanation of the Discourse on the Immoral

24. In the fourth, "with its proximate cause destroyed" means with its decisive support destroyed, with its cause destroyed. "Knowledge and vision of things as they really are" means young insight beginning with the knowledge of discerning mentality-materiality. "Disenchantment and dispassion" means disenchantment and dispassion. Therein, disenchantment is strong insight, dispassion is the path. "Knowledge and vision of liberation" means fruition-liberation and reviewing knowledge.

5. Explanation of the Discourse on the Unsupported

25. In the fifth, "right view" means insight right view. In the passage beginning with "having liberation of mind as its fruit," "liberation of mind" means the concentration of path and fruition. "Liberation by wisdom" means fruition knowledge. "Supported by morality" means supported by morality, safeguarded. "Supported by learning" means supported by great learning. "Supported by discussion" means supported by discussion of the Teaching. "Supported by serenity" means supported by unified focus of mind.

Now, for the elucidation of this meaning, a man should be illustrated who, having planted a sweet mango seed, having made a boundary all around, having poured water from time to time, having cleaned the roots from time to time, having removed fallen insects from time to time, and having pulled out spider webs from time to time, tends the mango tree. For that man's planting of the sweet mango seed should be seen as insight right view; the making of the boundary as supporting by morality; the pouring of water as supporting by learning; the cleansing of the roots as supporting by discussion; the removal of insects as supporting by serenity by way of clearing the obstacles to meditative absorption and insight; the pulling out of spider webs as supporting by powerful insight; just as a tree thus supported quickly grows and gives fruit, so it should be understood that the fundamental right view supported by these factors beginning with morality quickly grows by means of the path and gives the fruit of liberation of mind and liberation by wisdom.

6. Explanation of the Discourse on the Bases of Liberation

26. In the sixth, "planes of liberation" means causes of liberation. "Where" means in those planes of liberation. "The Teacher expounds the Teaching" means he expounds the Teaching of the four truths. "One who experiences the meaning" means of one who knows the meaning of the Pāḷi text. "One who experiences the Teaching" means of one who knows the Pāḷi text. "Gladness" means young rapture. "Rapture" means strong rapture that has become a mode of satisfaction. "Body" means the mental body. "Becomes calm" means is allayed. "Feels happiness" means obtains happiness. "The mind becomes concentrated" means becomes concentrated through the concentration of the fruition of arahantship. For this one, while listening to that Teaching, knows the meditative absorptions, insight, path and fruitions at each point as it comes; for him knowing thus, rapture arises. He, not allowing that rapture to draw back in between, having become one practising the access meditation subject, having developed insight, attains arahantship. With reference to that it was said - "The mind becomes concentrated." The same method applies in the remaining ones too. But this is the distinction - "Sign of concentration" means among the thirty-eight objects, a certain concentration itself is the sign of concentration. In "rightly grasped" and so on, it has been well grasped by one learning the meditation subject in the presence of a teacher, well attended to, well considered. "Thoroughly understood with wisdom" means well made evident through wisdom. "In that teaching" means in that teaching of the Pāḷi text on the meditation subject. Thus in this discourse, all five planes of liberation have been spoken of as bringing to arahantship.

7. Commentary on the Concentration Sutta

27. In the seventh, "immeasurable" means supramundane, devoid of states that create measure. "Prudent and mindful" means having become endowed with discretion and mindfulness. "Five knowledges" means five reviewing knowledges. "Arise individually" means they arise within oneself. In "this concentration is pleasant in the present" and so on, the concentration of the fruition of arahantship is intended. Some say it is also the concentration of the path. For it is pleasant in the present because of its pleasantness at each and every moment of attainment; it has pleasant results in the future because each former is a condition for each latter concentration-happiness; it is noble because of being far from mental defilements; it is spiritual because of the absence of the bait of sensual pleasure, the bait of the round of rebirths, and the bait of the world. It is not practised by inferior persons because of being practised by great persons such as the Buddha and others. It is peaceful because of the tranquillity of its factors, the tranquillity of its object, and the tranquillity of the disturbance of all mental defilements; it is sublime in the sense of not causing torment. It is obtained through tranquillity because of being obtained through the cessation of mental defilements, or because of having obtained the state of cessation of mental defilements. For "tranquillised" and "tranquillity" are one in meaning. Or it is obtained through tranquillity because of being obtained by a Worthy One whose mental defilements have been tranquillised; it is attained to unification because of being attained through unification, or because of having attained unification itself. Unlike concentration that is not well-practised and has mental corruptions, it is not reached by forceful suppression and restraint because it has not been attained by suppressing opposing states and warding off mental defilements through exertion, with effort, with a striving mind. Because of having attained the expansion of mindfulness when entering that concentration or emerging from it, one enters mindfully and emerges mindfully. Or one enters mindfully and emerges mindfully according to the predetermined time limit. Therefore, whatever knowledge arises here individually, not relying on others, for one who reviews thus: "This concentration is pleasant in the present and has pleasant results in the future" - that is one knowledge. The same method applies in the remaining cases. Thus these five knowledges arise individually.

8. Explanation of the Discourse on the Fivefold

28. In the eighth, "of a noble one" means of one who stands far from mental defilements abandoned by way of suppression. "I will teach the development" means I will make known the cultivation, the growth. "This very body" means this body born of impurity. "Drenches" means moistens, steepens, makes rapture and happiness occur everywhere. "Steeps" means flows all around. "Fills" means fills as if filling a bellows with air. "Pervades" means touches all around. "Of his entire body" means there is no place whatsoever in this monk's body with all its parts, even a spot as tiny as an atom, pervaded by skin, flesh, and blood at the place where the continuity of what is clung to occurs, that is not touched by the happiness of the first meditative absorption.

"Skilled" means clever, competent to make, prepare, and knead bath powder. "In a bronze dish" means in a vessel made of whatever metal. But an earthenware vessel is not firm; it breaks when one kneads in it. Therefore he does not show that.

"Sprinkling again and again" means having sprinkled again and again. "Might knead"

means having taken the bronze dish with the left hand, sprinkling again and again a proper measure of water with the right hand, while rubbing, he would make a ball. "Permeated with moisture" means permeated by the moisture of water. "Pervaded by moisture" means encompassed by the moisture of water. "Within and without" means together with the inner part and the outer part, pervaded by the moisture of water everywhere in every place - this is the meaning. "Does not drip" means water does not drip drop by drop; it is possible to take it up with the hand or with two fingers, and even to make it into a waist-pouch - this is the meaning.

In the simile of the happiness of the second meditative absorption, "a spring" means one whose water has sprung up, not water that has burst up from below and rises. But the meaning is water that springs up from within itself. "Inflow" means a channel of arrival. "Rain god" means a cloud. "From time to time" means at each time, the meaning is either fortnightly or every ten days. "Showers" means rain. "Were not to send down" means were not to let in, the meaning is were not to rain. "Cool streams of water having sprung up" means cool streams of water having sprung up while filling that lake. For water rising up from below, having risen up, agitates the water as it breaks; water entering from the four directions agitates the water with old leaves, grass, sticks, twigs, and so on. Rain water agitates the water with the falling of streams and water bubbles; but having become settled, the water arising as if created by supernormal power pervades this area - there is no such thing as "it does not pervade this area." Therefore there is no place called unpervaded. Therein, the lake is like the material body, the water is like the happiness of the second meditative absorption; the remainder should be understood by the former method.

In the simile of the happiness of the third meditative absorption, "a pond of water lilies" means water lilies are present here. The same method applies to the remaining two terms as well. And here, among white, red, and blue, whatever waterlily is simply a waterlily. A white lotus has fewer than a hundred petals; a lotus has a hundred petals. Or, without the restriction on petals, a white one is a lotus, a red one is a white lotus - this is the judgment here. "Not risen above the water" means not risen from the water. "Nourished while submerged within" means having been submerged within the surface of the water, they are nourished; the meaning is they grow. The remainder should be understood by the former method.

In the simile of the fourth meditative absorption, regarding "with a pure and bright mind" - here it should be understood that "pure" is in the sense of being free from impurities, and "bright" is in the sense of being luminous. "With a white cloth" - this is stated for the purpose of showing the pervading of temperature. For with a soiled cloth there is no pervading of temperature, but with one washed and purified at that very moment the pervading of temperature is powerful. For in this simile, the material body is like the cloth, and the happiness of the fourth meditative absorption is like the pervading of temperature. Therefore, just as for a well-bathed man who has wrapped himself in a pure cloth up to the head and is seated, the temperature from the body pervades the entire cloth, and there is no part of the cloth unpervaded, so too, by the happiness of the fourth meditative absorption, there is no part of the monk's material body unpervaded - thus the meaning here should be understood. Or alternatively, the consciousness of the fourth meditative absorption itself is like the cloth, and the matter originating from it is like the pervading of temperature. For just

as even when the white cloth does not touch the body at some places, the body is pervaded everywhere by the temperature originating from it, so too, by the subtle matter originated from the fourth meditative absorption, the monk's body is pervaded everywhere - thus the meaning here should be understood.

"The sign of reviewing" means the reviewing knowledge itself. "Rightly grasped" means just as the meditative absorptions, insight, and paths are well grasped by him, so the sign of reviewing is well grasped by repeated signs of reviewing. "One person might review another" means one person reviews another single person, for indeed oneself is not obvious to oneself. "One standing might review one seated" means even to one standing, one who is seated is obvious; therefore it was said thus. The same method applies in the remaining ones too. "Water jar" means a water pot with a girdle. "Filled to the brim" means evenly filled. "So that a crow could drink from it" means drinkable by a crow having sat down on the rim without even bending its neck.

"On level ground" means on even ground. But in "one might plant seeds on level ground, in a good field, with stumps removed," here "level ground" has come in the sense of smooth ground. "At a crossroads" means at the place where two highways have pierced through and met. "A chariot harnessed to thoroughbreds" means a chariot with trained horses. "With goad lying ready" means a goad placed crosswise resting on a support, such that it can be taken by one standing after having mounted the chariot. "A trainer" means a horse trainer. "He who drives horses to be tamed" is a charioteer of horses to be tamed. "Wherever he wishes" means by whatever road he wishes. "However he wishes" means whatever pace he wishes. "Might drive forward" means he would send it straight ahead. "Might drive back" means he would turn it back.

Having thus spoken of the preliminary work for attainment with the five factors below, and having shown the benefit of well-practised attainment with these three similes, now in order to show the succession of direct knowledges of one who has eliminated the mental corruptions, he said beginning with "If he wishes." That is of manifest meaning only.

9. Explanation of the Discourse on the Walking Path

29. In the ninth, "one becomes capable of enduring journeys" means one who is going on a long highway endures, is able to accept it. "Capable of striving" means capable of energy. "Concentration attained through walking meditation" means a certain concentration among the eight attainments, attained by one who determines upon walking meditation. "Is long-lasting" means it lasts for a long time. For the sign grasped by one standing disappears for one seated, and the sign grasped by one seated disappears for one lying down. But the sign grasped on a moving object by one who determines upon walking meditation does not disappear whether one is standing, seated, or lying down.

10. Commentary on the Discourse on Nāgita

30. In the tenth, "loud" because of rising upwards, and "great sound is theirs" because of the heap-like nature - thus "making loud sounds and great sounds." For when those most eminent ones - wealthy warriors, wealthy brahmins, and so on - came having brought great honour, when it was said "Give place to so-and-so, give

place to so-and-so," the sound of those speaking to each other thus: "We came first, I came first, there is no place" was both loud and great. "Like fishermen, methinks, at a fish haul" means like fishermen at a fish haul. For indeed, at the selling place of those who had come having taken fish baskets, such a sound arises from the great multitude saying "Give to me, give to me." "Filthy happiness" means impure happiness. "The pleasure of torpor" means the pleasure of sleep. "The happiness of material gain, honour and praise" means happiness arisen in dependence on material gain and honour as well as the speaking of praise.

"Inclined towards that will go" means they will go to that very place where the Blessed One has gone; the meaning is that they will indeed follow. "For such, venerable sir, is the Blessed One's morality and wisdom" means because such is your morality and knowledge - this is the meaning. "Nor let fame come together with me" means let not fame come together with me either. "Of dear ones" means of dear people. "This is its outcome" means this is the result of the state of being dear. "The pursuit of the sign of foulness" means the pursuit of the meditation subject of foulness. "The sign of beauty" means a desirable object that is a basis for lust. "This is its outcome" means this is the result of that pursuit of the sign of foulness. Thus in this discourse, insight alone has been spoken of in these five instances.

The Chapter on the Fivefold is third.

4. The Chapter on Sumanā

1. Commentary on the Sumanā Discourse

31. In the first of the fourth, "the princess Sumanā" means a princess who thus obtained her name by having made great honour and having aspired to an aspiration. For in the time of the Perfectly Enlightened One Vipassī, when the citizens, having begun to make merit in succession, having obtained the Community headed by the Buddha in dependence on the general, saying "We shall take the Teacher for ourselves even by fighting," the very first day was the general's turn. On that day, the general, having prepared a great gift, placed men all around, saying "Today, guard so that no one else gives even a single morsel of almsfood." On that day, the merchant's wife, weeping, said to her daughter who had come after playing with five hundred young girls - "If, dear daughter, your father were alive, today I would first feed the One of Ten Powers." She said to her - "Mother, do not worry, I shall act in such a way that the Community headed by the Buddha will first partake of our almsfood." Then, having filled a golden bowl worth a hundred thousand with waterless milk-rice, having prepared it with ghee, honey, sugar and so on, having covered it with another bowl, having surrounded it with clusters of jasmine garlands, having made it look like a cluster of garlands, at the time of the Blessed One's entering the village, having lifted it up herself, surrounded by a group of nurses, she went out from the house.

On the road, the general's attendants say, "Mother, do not come from here." Those of great merit indeed have agreeable speech, and it is not possible to reject the words of those who speak again and again. She said, "Little father, grandfather, maternal uncle, why do you not let me go?" "We have been placed here by the general with the instruction 'Do not give solid and soft food to anyone else,' mother." "But do you see solid and soft food in my hands?" "We see a cluster of garlands." "Does your general

not allow even making an offering of garlands?" "He does, mother." "Then go away," and having approached the Blessed One, she said, "May the Blessed One accept the cluster of garlands." The Blessed One, having looked at one of the general's attendants, had the cluster of garlands accepted. She, having paid homage to the Blessed One, having made the aspiration, "When I am reborn in this or that existence, may there not be a life of agitation for me; like this jasmine garland, in whatever place I am reborn, may I be dear indeed, and by name may I be Sumanā indeed," having been told by the Teacher "May you be happy," having paid homage, having circumambulated, she departed.

The Blessed One too, having gone to the general's house, sat down on the prepared seat. The general, having taken rice gruel, approached; the Teacher covered the bowl with his hand. "The community of monks is seated, venerable sir." "There is one almsfood obtained by us on the road." Having removed the garland, he saw the almsfood. The junior attendant said - "Master, the woman deceived me by saying 'garlands.'" The milk-rice was sufficient for all the monks, beginning with the Blessed One. The general gave his own gift. The Teacher, having done the meal duty, having spoken a blessing, departed. The general asked, "Who was she that gave the almsfood?" "The millionaire's daughter, master." "That woman is wise; for a man in whose house such a woman dwells, heavenly success is not difficult to obtain." Whom did he bring and establish in the position of chief wife?

She, having taken wealth from her father's house and from the general's house, having given gifts to the Truth-finder as long as life lasted, having performed meritorious deeds, having passed away from there, was reborn in the sensual-sphere heavenly world. At the very moment of rebirth, a rain of jasmine flowers fell, filling the entire heavenly world to a depth reaching the knees. The deities, thinking "This one has come having brought her own name by herself," gave her the name "Sumanā the goddess." She, wandering in the round of rebirths among gods and human beings for ninety-one cosmic cycles, with an unforsaken rain of jasmine flowers in whatever place she was reborn, was named "Sumanā, Sumanā" indeed. But at this time she took conception in the womb of the queen-consort of the king of Kosala. Those five hundred girls too, on that very day, having taken conception in various families, all came forth from their mothers' wombs on the very same day. At that very moment, a rain of jasmine flowers fell to a depth reaching the knees. Having seen that, the king, with a satisfied mind thinking "This one must be one who has formed a resolution in the past," having given her the name Sumanā thinking "My daughter has come having brought her own name by herself," having the city searched thinking "My daughter will not have been reborn alone," having heard "Five hundred girls have been born," had them all raised by himself. Month after month, as they came of age, he said "Bring them and show them to my daughter." Thus she should be understood as one who, having made great honour, having aspired to the aspiration, obtained her name in this way.

When she was seven years old, when Anāthapiṇḍika had had the monastery completed and had sent messengers to the Truth-finder, the Teacher, surrounded by the community of monks, went to Sāvattthī. Anāthapiṇḍika, having gone, said this to the king - "Great king, the coming of the Teacher here is a blessing for us and a blessing for you too. Having had the princess Sumanā, together with five hundred

girls, take full pitchers and perfumes, garlands, and so on, send them out to meet the One of Ten Powers." The king, saying "Well done, great millionaire," did so accordingly. She too, having gone in the very manner stated by the king, having paid homage to the Teacher, having venerated him with perfumes, garlands, and so on, stood to one side. The Teacher expounded the Teaching to her. She, together with five hundred girls, became established in the fruition of stream-entry. Another five hundred girls, five hundred women, and five hundred lay followers too, at that very moment, attained the fruition of stream-entry. Thus on that day, right on the road, two thousand stream-enterers arose.

"She approached the Blessed One" - why did she approach? Because of the desire to ask a question. In the time of the Perfectly Enlightened One Kassapa, it is said, there were two monks who were friends. Among them, one fulfilled the principle of cordiality, one the duties for the refectory. The one fulfilling the principle of cordiality said to the other - "Friend, there is no fruit of what is not given; it is proper to eat having given to others what one has received oneself." The other, however, said - "Friend, you do not know; a gift is not to be allowed to go to waste; it is proper for one taking only enough for one's own sustenance to fulfil the duties for the refectory." Among them, neither was able to bring the other round to his own exhortation. Both, having fulfilled their own practice, having passed away from there, were reborn in the sensual-sphere heavenly world. There, the one fulfilling the principle of cordiality surpassed the other in five respects.

Thus they, wandering in the round of rebirths among gods and human beings, having spent one interval between Buddhas, in this time were reborn in Sāvattihī. The one fulfilling the principle of cordiality took conception in the womb of the queen-consort of the king of Kosala; the other took conception in the womb of her very own attendant woman. Those two people were born on the very same day. On the name-giving day, having bathed them and laid them down in the royal bedchamber, the mothers of both arranged the honour outside. Among them, the one fulfilling the principle of cordiality, having opened his eyes, having seen the great white parasol, the well-arranged royal couch, and the decorated and prepared dwelling, understood "I have been reborn in a royal family." He, reflecting "Having done what action have I been reborn here?" having known "Through the result of the principle of cordiality," reflecting "Where indeed has my companion been reborn?" having seen him lying on a low bed, thinking "This one did not heed my word that 'I am fulfilling the duties for the refectory'; now it is fitting to restrain him in this situation," said "My dear, you did not do as I said." Then what has happened? See my success; I am lying on the royal couch beneath the white parasol; you are lying on a low bed with merely a stiff covering. But why do you have conceit in dependence on this? Is not all this, made with bamboo slats and wrapped in rags, merely the earth element?

Sumanā, having heard their talk, thinking "There is no one near my brothers," going towards them, standing near the door, having heard the word "element," thought "This word 'element' does not exist outside. My brothers must be young gods who were ascetics" - "If I tell my parents 'These ones speak thus,' they will have them removed saying 'These are non-human spirits.' Without telling this matter to anyone else, I shall ask the one who cuts through uncertainty, the supreme goldsmith among men, my father, the great Gotama, the Ten-Powered One himself." Having eaten the

morning meal, having approached the king, she said "I shall go to attend upon the Ten-Powered One." The king had five hundred chariots harnessed. For on the surface of the Indian subcontinent only three princesses obtained five hundred chariots from their fathers - the princess Cundī, daughter of King Bimbisāra; Visākhā, daughter of the millionaire Dhanañcaya; and this princess Sumanā. She, having taken garlands of scent, standing in the chariot, surrounded by five hundred chariots, thinking "I shall ask this question," approached the Blessed One.

"Suppose here" means suppose there were here. "One a donor" means one who, having given to another from the gain obtained by oneself, consumes - the one fulfilling the principle of cordiality. "One a non-donor" means one who, without giving to another what is obtained by oneself, consumes - the one fulfilling the duties for the refectory. "For them having become gods" means for them, for these having become gods. "Surpasses" means having overpowered, takes hold of, overwhelms, exceeds. "In authority" means by reason of being the foremost. "In these five respects" means he surpasses by these five reasons, like Sakka the king of gods over the remaining gods. In the passage beginning with "in human" and so on: in life span, like the Elder Mahākassapa, like the Elder Bākula, and like the Elder Ānanda; in beauty, like the Elder Mahāgatimba Abhaya, and like the minister of the storehouse; in happiness, like the son of the Raṭṭhapāla family, like the son of the millionaire Soṇa, and like the boy Yasa; in fame, like Dhammāsoka; likewise in authority - by these five reasons he is exceeding, the foremost.

"Mostly what is requested" means like the Elder Bākula, the Elder Sīvali, the Elder Ānanda, and so on, he mostly uses robes and so on that are requested - by these reasons he is exceeding, the foremost. "That is to say, liberation compared to liberation" means: whatever difference might be spoken of regarding the liberation of one compared to the liberation of the other, I do not say that - this is the meaning. For whether a seven-year-old boy penetrates liberation, or an elder monk of a hundred rains retreats, or a monk, or a nun, or a male lay follower, or a female lay follower, or a god, or Māra, or Brahmā - in the supramundane path that has been penetrated, there is no diversity whatsoever. "It is fitting" means it is proper. "Since indeed" means which indeed.

"Going through the space element" means going through space. "Faithful" means one who has faith in the qualities of the Triple Gem. "Thundering" means roaring. "Garlanded with lightning" means endowed with a lightning creeper moving across the face of the cloud, resembling a garland. "With a hundred peaks" means with a hundred summits; the meaning is endowed with a hundred cloud peaks arisen here and there. "Accomplished in vision" means a stream-enterer. "Surrounded by wealth" means surrounded by wealth being given through the influence of giving, like a flood of water; the meaning is having reached the heavenly world. "After death" means in the world beyond. "Rejoices in heaven" means in whichever heaven he arises, right there he rejoices.

2. Commentary on the Cundī Discourse

32. In the second, "with five hundred chariots" means having eaten the morning meal, having sent to her father's presence, having had five hundred chariots harnessed, surrounded by them - this is the meaning. "Approached" means thinking "I

shall ask about the discussion on questions that took place with my brother," having taken perfumes, garlands, bath powder, and so on, she approached. "Yadeva so hoti" means whenever he is such. Or else, whoever he is. "Morality pleasing to the noble ones" means morality associated with the path and fruition. For those are pleasing to the noble ones; they do not abandon them even in another existence. The remainder should be understood by the method stated in the Aggappasāda Sutta in the Book of Fours.

3. Commentary on the Uggaha Discourse

33. In the third, "at Bhaddiya" means in the city of Bhaddiya. "In the Jātiyā grove" means in a jungle thicket that was naturally grown and planted, connected as one with the Himalayas; the meaning is that he dwells in that forest in dependence on that city. "As the fourth with himself" means the fourth including himself. But why did he invite the Blessed One as only the fourth with himself? It is said that there was a great blessing ceremony in his house, and there, with great arrangement, many people would assemble. They would be difficult to manage while serving the Community of monks, so he invited him as only the fourth with himself. And moreover this thought also occurred to him - "The young girls, with timid minds in the midst of the great Community of monks while the Teacher is exhorting, would not be able to receive the exhortation." For this reason too he invited him as only the fourth with himself. "Let the Blessed One exhort them, venerable sir" means venerable sir, the Blessed One, let him exhort them, let him exhort them - this is the meaning. For this is the genitive case used in the sense of the dative. "For what would be for them" means whatever exhortation and instruction for them. And having said thus, that millionaire, thinking "These girls, receiving exhortation in my presence, would be embarrassed," having paid homage to the Blessed One, departed.

"Of the husband" means of the husband. "Out of compassion" means dependent on sympathy. "Ones who rise early" means habitually rising before all others. "Ones who retire late" means habitually lying down last of all. For it is not proper for a woman to eat first and ascend the bed to lie down; rather, having fed all the household attendants, having arranged the utensils and equipment, having known which cattle and so on have come and which have not come, having planned the work to be done the next day, having taken the key and signet ring in hand, if there is food, having eaten, if there is not, having had something else cooked, having satisfied everyone, it is proper to lie down afterwards. Even when lying down, it is not proper to sleep until sunrise; rather, having risen before all others, having summoned the slaves and labourers, having planned the work saying "Do this and that work," having had the cows milked, it is proper to do all the duties to be done in the house under one's own supervision. With reference to this meaning he said "ones who rise early, ones who retire late." "Ones who are willing to do what is asked" means habitually looking at the face saying "What shall we do? What shall we do?" "Ones who conduct themselves agreeably" means habitually performing only agreeable actions. "Ones who speak pleasantly" means habitually speaking only pleasant words. "We will venerate" means we will venerate with the offering of the four requisites.

"When they have arrived" means those who have come to one's presence. "We will honour them with a seat and water" means we will honour them with a seat and with water for washing the feet. And here, daily honour should be given to mother and

father. But for ascetics and brahmins who have arrived, having given a seat and water for washing the feet, honour should be given.

"Wool" means goat wool. "Therein we will be skilled" means we will be proficient in the disentangling, washing, dyeing, making into skeins and so on of goat wool, and in the rolling, pounding, beating, spinning and so on of cotton. "Endowed with investigation into the means for that" means endowed with investigation that serves as the means in that arrangement of wool and cotton, occurring thus: "At this time, it is proper to do this particular thing." "Able to do and able to arrange" means the meaning is that we will be both fit and capable of doing it ourselves and of having it done by others.

"We will know what has been done as done and what has not been done as not done" means for those who have come having done such and such work for the whole day, for those who have come having done such and such work for half a day, for those who are idle and sitting at home, we will know that such and such should be given and such and such should be done - thus we will know. "And the strength and weakness of the sick" means if, at the time of their sickness, having given them medicine, food, and so on, they do not make the illness comfortable, "These ones, in the time of health, make us do whatever they wish. In the time of sickness they do not even know of our existence" - thus, becoming dispassionate, they afterwards do not perform their duties, or they perform them badly. Therefore, having known their strength and weakness, we will know what should be given and what should be done - thus he shows that you should train in this way. "Solid and soft food of his" means solid food and soft food of his, of the people belonging to the household. "According to their due share" means by the share to be received, the meaning is in accordance with each one's own portion to be obtained. "We will distribute" means we will give. "We will safeguard" means we will accomplish.

"Not gamblers" means not gamblers by way of gambling with men or gambling with liquor. "Not thieves" means not thieves, not robbers. "Not drunkards" means not drunkards by way of addiction to liquor and so on.

Having thus concluded the discourse, now taking the pinnacle with verses, he said beginning with "He who supports her always." Therein, "supports" means nourishes, looks after. "One who brings all desires" means one who gives all desires. "A good woman" means a good woman. "Thus conducts herself" means having fulfilled this much duty, she conducts herself. "The Agreeable gods are those" means the Nimmānaratī gods. For they, having created whatever form they wish, because of delighting therein, are called both Nimmānaratī and Agreeable.

4. Commentary on the Sīha the General Discourse

34. In the fourth, "visible here and now" means to be seen by oneself. "A donor" means a hero in giving. He does not stand on mere faith alone, but is also able to relinquish - this is the meaning. "A master of giving" means whatever gift he gives, he gives as its master, not as a slave, not as a friend. For whoever himself eats what is sweet and gives to others what is not sweet, he gives having become a slave of the gift, which is reckoned as the thing to be given. Whoever gives the very same thing that he himself eats, he gives having become a friend. But whoever sustains himself with whatever and gives what is sweet to others, he gives having become a master, a

chief, an owner. With reference to such a one it was said - "A master of giving."

"Unabashed" means not become powerless. "Confident" means one who has attained knowledge and pleasure. "Having attained the company" means having gone to the state of being together, to oneness. "Having made opportunity" means by whatever action there is opportunity there, because of that having been done, they have made opportunity. But since that is indeed wholesome, therefore it is said "having made merit." "Are glad" means they rejoice and are delighted. "Of the unattached one" means of the Truth-finder who is independent. "Such a one" means of one who has attained the characteristic of such-likeness.

5. Explanation of the Benefits of Giving Discourse

35. In the fifth, "one does not depart from the duties of a householder" means one is of unbroken five precepts. "Following the Teaching of the virtuous" means following the Teaching of good persons, of great men. "The peaceful associate with him" means good persons - Buddhas, Individually Enlightened Ones, and disciples of the Truth-finder - associate with him.

6. Commentary on the Timely Giving Discourse

36. In the sixth, "timely gifts" means fitting gifts, appropriate gifts; the meaning is suitable gifts. "New crops" means the first crops. "New fruits" means the first fruits arisen first from the park. "First establishes them among the virtuous" means having first given to the virtuous, one afterwards consumes them oneself. "Bountiful" means one who knows what is spoken. "Given in proper time" means given at the fitting and appropriate time. "Rejoice" means standing to one side, they rejoice. "Service" means they perform attendant's work with the body. "With a non-regressing mind" means with a mind free from dissatisfaction. "Where what is given is of great fruit" means in whichever place what is given is of great fruit, there one should give.

7. Commentary on the Food Discourse

37. In the seventh, "gives life" means gives the gift of life. "Beauty" means bodily beauty. "Happiness" means bodily and mental happiness. "Strength" means bodily strength. "Discernment" means fitting and ready discernment.

8. Commentary on the Faith Discourse

38. In the eighth, "have compassion" means they help. "A great tree with a trunk" means like a great tree accomplished in trunk. "In a delightful place" means in a delightful gathering place. "Those needing shade go for shade" means those who are desirous of shade approach the shade. "Humble in conduct" means of humble conduct. "Non-obstinate" means devoid of the obstinacy of wrath and conceit. "Gentle" means endowed with meekness, with pure morality. "Kindly in speech" means one who speaks in a friendly manner.

9. Commentary on the Son Discourse

39. In the ninth, "having been supported, he will support us" means supported and looked after by us through breast-milk feeding, growth of hands and feet, and so on, he will support us in old age through washing of hands and feet, bathing, giving of rice gruel, meals, and so on. "Or he will do our duties for us" means having set aside

his own work, he will go and do the duties that have arisen for us in the royal court and so on. "The family lineage will stand for a long time" means when a son protects without destroying our property - fields, sites, unwrought gold, gold and so on - the family lineage will stand for a long time; or he will continue without interrupting the ticket meals and so on established by us, and thus too our family lineage will stand for a long time. "He will proceed as an heir" means by practice conforming to the family lineage, making himself worthy of inheritance, he will proceed to receive our property as inheritance. "He will give offerings" means having made a transference of merit, from the third day onwards he will give gifts.

"The peaceful, good persons" - in this instance, those who are peaceful and good persons by right practice towards mother and father should be understood.

"Recollecting what was done before" means recollecting the virtue done first by mother and father. "One who follows exhortation" means the doer of the exhortation given by mother and father. "One who nourishes those who supported him" means one who nourishes those by whom he was supported. "Praiseworthy" means he is to be praised by the great multitude of people in this very life.

10. Commentary on the Son of the Great Wealthy Man Discourse

40. In the tenth, "great sal trees" means great trees. "They grow with branches, leaves and foliage" means they grow with small branches and with foliage reckoned as leaves. "In the forest" means in an uninhabited place. "In a great wood" means in a great forest, a wilderness. The remainder is of manifest meaning everywhere.

The Chapter on Sumana is fourth.

5. The Chapter on King Muṇḍa

1. Commentary on the Ādiya Discourse

41. In the first of the fifth, "reasons for acquiring wealth" means the reasons for which wealth should be taken up. "Acquired through industrious effort" means acquired through energy termed as industriousness. "Gathered by the strength of the arms" means accumulated by the strength of the arms. "Earned by the sweat of the brow" means produced by shedding sweat. "Righteous" means in accordance with the Teaching. "Righteously obtained" means obtained without violating the ten wholesome actions. "Satisfies" means makes one satisfied and fat. The remainder here should be understood by the method stated in the Book of Fours. The second is of clear meaning.

3. Commentary on the Desirable Discourse

43. In the third, "the practice conducive to life" means the meritorious practice beginning with giving, morality, and so on. The same method applies in the remaining ones too. "Through the full realisation of benefit" means through the achievement of benefit, through the attainment of benefit - this is what is said.

4. Commentary on the Giver of the Agreeable Discourse

44. In the fourth, "Ugga" means one who received this name on account of being risen in virtues. "Sāla-flower solid food" means solid food resembling sāla flowers, made from rice flour mixed with the four sweets. For that is made with visible stalks, leaves, and stamens, cooked in ghee combined with ingredients beginning with cummin seed, with the ghee removed, filled into bowls, scented with fragrance, covered, sealed, and set aside. He, having drunk the rice gruel, said this wishing to give it to the Blessed One who was seated in the interval between meals. "The Blessed One accepted" - this is merely by way of the Teaching; but the lay follower gave that to the Blessed One and to five hundred monks. And just as that, so too with the pork and so on. Therein, "with ripe jujube fruit" means with ripe jujube fruit. "Pork" means one-year-old pork cooked having been combined with sweet-flavoured jujube fruits together with ingredients beginning with cummin seed. "With oil removed" means with the oil removed. "Nāliya vegetable" means nāliya vegetable that has been kneaded together with rice flour, cooked in ghee combined with cummin seed and so on, mixed with the four sweets, scented with fragrance, and set aside. "This is not allowable for the Blessed One" - here it is said that with reference to what is not allowable, even what is allowable is not allowable; but the millionaire, having had all that brought and made into a heap, having sent whatever was not allowable to the market place, gave allowable articles for use and consumption. The sandalwood plank was not very large, two and a half cubits in length, one and a half cubits in breadth, but because of being an article of excellent substance, it was very costly. The Blessed One, having accepted that, having had it cut into fragments, had it given to the monks for the purpose of grinding eye ointment.

"Among those who are upright" means among those who are straight in body, speech, and mind. "By desire" means by affection. In the passage beginning with "given up," "given up" is by way of relinquishment. "Released" is by the state of liberated generosity. "Not grasped" means not grasped by the mind, by the state of having a mind without expectation. "Like a field" means similar to a field in the meaning of growing.

"A certain mind-made" means a group of gods in one of the Pure Abodes, reborn through the mind of meditative absorption. "According to your intention" means according to your disposition. What does he ask by this? It is said that his disposition during the time of being a human was for the sake of arahantship; he asks: "I ask about that." The young god too, because of having attained arahantship, said "Truly it is according to my intention, Blessed One." "Wherever he is reborn" means wherever he arises, whether in the three kinds of family success or in the six sensual heavens, there he becomes long-lived and glorious. The fifth should be understood by the method stated in the Book of Fours. The sixth and seventh are of manifest meaning only.

8. Commentary on the Unobtainable States Discourse

48. In the eighth, "unobtainable" (alabbhanīyāni) means not to be obtained, not possible to obtain. "States" (ṭhānāni) means reasons. "May what is subject to ageing not age" (jarādhammaṃ mā jīrī) means may that which has the intrinsic nature of ageing in me not age. The same method applies to the remaining terms as well. "Would not be agreeable" (nacchādeyya) means it would not be pleasing. "Has pulled out" (abbuhī) means has removed.

"When" (yato) means at whatever time. "In misfortunes" (āpadāsu) means in dangers. "Does not tremble" (na vedhati) means does not waver and does not bewail. "One who knows the judgment of benefit" (atthavinicchayaññū) means one skilled in the judgment of the reason and benefit. "As before" (purāṇaṃ) means just as of old, due to being unchanging. "By recitation" (jappena) means by the speaking of praise. "By incantation" (mantena) means by the recitation of powerful incantations. "By well-spoken words" (subhāsitenā) means by the speaking of well-spoken words. "By giving" (anuppadānena) means by the giving of a hundred or a thousand. "Or by tradition" (paveṇiyā vā) means or by family lineage; the meaning is by the speaking of tradition thus: "This is practised by our tradition, this is not practised." "In whatever way, wherever one might obtain benefit" (yathā yathā yattha labhetha atthaṃ) means among these recitations and so on, by whatever means, in whatever place, one might obtain the benefit of non-ageing and so on of what is subject to ageing and so on. "In that way, there one should strive" (tathā tathā tattha parakkameyya) means by that means, in that place, one should make effort. "Action is firm" (kammaṃ daḷhaṃ) means action leading to the round of rebirths has been firmly accumulated by me; having thus reviewed, thinking "What can I do now?" one should endure.

9. Commentary on the Kosala Discourse

49. In the ninth, "whispering" (upakaṇṇake) means at the base of the ear. "Unhappy" (dummano) means with a troubled mind. "With drooping shoulders" (pattakkhandho) means with fallen shoulders. "Brooding" (pajjhāyanto) means pondering. "Without response" (appaṭibhāno) means having become bereft of inspiration. The remainder is the same as the method stated below.

10. Commentary on the Nārada Discourse

50. In the tenth, "infatuated" (ajjhomucchita) means excessively infatuated, having swallowed, having brought to completion, endowed with excessive craving of the intrinsic nature of grasping. "With great royal pomp" means with great royal majesty; the meaning is surrounded by eighteen guilds, he departed with great royal power. "Truly" (taggha) is an indeclinable particle used in a definitive sense; the meaning is definitively the removal of the dart of sorrow. Thus the king, having heard this exhortation, established therein, having exercised the kingdom righteously and impartially, was destined for heaven.

The Chapter on King Muṇḍa is fifth.

The first fifty is finished.



ABOUT THIS TRANSLATION

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

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