

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)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

16. Text on One Thing (16. Ekadhammapāḷi)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

16. Text on One Thing

1. Explanation of the First Chapter of the Text on One Thing

296. In the One Thing Section, "one thing" means of one intrinsic nature. "Exclusively to disenchantment" means for the purpose of becoming exclusively disenchanted with the round of rebirths, for the purpose of dissatisfaction. "To dispassion" means for the purpose of becoming dispassionate towards the round of rebirths, or for the discarding and disappearance of the mental defilements of lust and so on. "To cessation" means for the purpose of the cessation of lust and so on, for the purpose of bringing about non-continuance, or for the purpose of the ceasing of the round of rebirths itself. "To peace" means for the purpose of the appeasement of the mental defilements. "To direct knowledge" means for the purpose of directly knowing by applying the triad of characteristics by way of impermanence and so on. "To highest enlightenment" means for the purpose of awakening to the four truths, or for the purpose of penetrating the knowledge of the four paths as stated thus: "Enlightenment is called the knowledge of the four paths." "To Nibbāna" means for the purpose of realising the unconditioned Nibbāna.

Thus the Blessed One spoke the praise of the meditation subject of recollection of the Buddha by these seven terms. Why? For the purpose of generating enthusiasm in the public, like a poison-thorn merchant regarding his own merchandise. A poison-thorn merchant is called a molasses merchant. He, it is said, having loaded molasses, treacle, candy, sugar, and so on onto a cart and having gone to a borderland village, proclaimed: "Take the poison-thorn, take the poison-thorn!" Having heard that, the villagers said: "Poison is indeed hard and terrible. Whoever eats it dies. A thorn too, having pierced, kills; both of these are hard. What benefit is there here?" They shut their house doors and sent the children away. Having seen that, the merchant, thinking "These villagers are unskilled in trade; well then, let me make them take it by a means," proclaimed: "Take the exceedingly sweet, take the exceedingly pleasant! Molasses, treacle, sugar can be obtained at the same price; it can be obtained even with counterfeit māsakas and counterfeit kahāpaṇas and so on!" Having heard that, the villagers, satisfied and delighted, having gone in groups, having given even much money, took it.

Therein, just as the poison-thorn merchant's proclamation "Take the poison-thorn!" so is the Blessed One's speaking of the meditation subject of recollection of the Buddha; just as the generating of enthusiasm in the public for the purpose of taking it by praising the poison-thorn, so is the generating of enthusiasm in the public by the speaking of the praise of the meditation subject of recollection of the Buddha by these seven terms.

"What is that one thing?" is a question from the wish to speak. "Recollection of the Buddha" means recollection arisen referring to the Buddha; this is a designation for mindfulness that has the virtues of the Buddha as its object. But this meditation subject of recollection of the Buddha is twofold: for the purpose of gladdening the mind and for the purpose of insight. How? For when, for a monk developing one among the foulness objects, the arising of consciousness is injured, he becomes dissatisfied, becomes without relish, does not proceed along the cognitive process, and like an untamed bull runs about here and there. At that moment, he, having abandoned the root meditation subject, recollects the mundane and supramundane virtues of the Truth-finder by the method beginning with "Thus indeed is the Blessed One." For him thus recollecting the Buddha, the arising of consciousness becomes clear, and he becomes free from the mental hindrances. He, having thus tamed that mind, again attends to the root meditation subject itself. How? Just as a strong man cutting a great tree for the purpose of a pinnacle building's ridge-pole, even though unable to cut the great tree merely by the cutting of branches and leaves because the edge of the hatchet has become damaged, without giving up the responsibility, having gone to a smithy and having had a sharp hatchet made, might cut it again. This should be seen as having the same accomplishment. He, having thus tamed the mind by means of recollection of the Buddha, again attending to the root meditation subject, having produced the first meditative absorption with foulness as its object, having contemplated the factors of meditative absorption, enters upon the noble plane. Thus, for now, it is for the purpose of gladdening the mind.

But when he, having recollected the recollection of Buddha's qualities, investigates thus: "Who is this that recollected by the method beginning with 'Thus indeed is the Blessed One'? Is it a woman indeed, or a man indeed, or a certain one among gods, humans, Māra, or brahmā gods?" - having seen that "No one else, but it was just consciousness associated with mindfulness that recollected" - having defined the immaterial thus: "But that consciousness, in terms of aggregates, is the aggregate of consciousness; feeling associated with it is the aggregate of feeling; perception associated with it is the aggregate of perception; contact and so on that are co-sentient are the aggregate of mental activities - these are the four immaterial aggregates" - and seeking its support, having seen the heart-organ, having comprehended the four primary elements as its supports, and the remaining derivative materiality occurring derived from them, having defined thus: "All this materiality is the aggregate of matter" - having defined in brief materiality and immateriality thus: "This is materiality and the former is immaterial," and in detail the five aggregates; again having defined the truth of suffering thus: "In brief, these five aggregates are the truth of suffering," having defined the four truths in the preliminary stage thus: "The craving arising from that is the truth of origin, its cessation is the truth of cessation, the practice of understanding cessation is the truth of the path" - he enters upon the noble plane in succession. Then for him this meditation subject is called one for the purpose of insight. The absorption section beginning with "This indeed" should be understood in the manner already stated.

297. In the case of recollection of the Teaching and so on too, the same method applies. Here, however, this is the meaning of the word -Recollection arisen referring to the Teaching is recollection of the Teaching; this is a designation for mindfulness having as its object the qualities of the Teaching beginning with well-proclaimed.

Recollection arisen referring to the Community is recollection of the Community's qualities; this is a designation for mindfulness having as its object the qualities of the Community beginning with practising well. Recollection arisen referring to morality is recollection of morality; this is a designation for mindfulness having as its object the qualities of morality beginning with unbrokenness. Recollection arisen referring to generosity is recollection of generosity; this is a designation for mindfulness having as its object the qualities of generosity beginning with open-handedness. Recollection arisen referring to the deities is recollection of the deities; this is a designation for mindfulness having as its object one's own qualities beginning with faith, having placed the deities in the position of witnesses. Mindfulness arisen referring to breathing is mindfulness of breathing; this is a designation for mindfulness having as its object the sign of in-breath and out-breath. Mindfulness arisen referring to death is recollection of death; this is a designation for mindfulness having as its object the arrest of the life faculty. That which has gone to the material body classified as head hair and so on, or "gone to the body" is "body-gone"; and that which is body-gone and that which is mindfulness - where "mindfulness gone to the body" (*kāyagatāsati*) should be said, without making it short, "mindfulness of the body" (*kāyagatāsati*) is said. This is a designation for mindfulness having as its object the sign of the bodily parts beginning with head hair. Recollection arisen referring to peace is recollection of peace; this is a designation for mindfulness having as its object the peace of all suffering. Or peace is twofold: perpetual peace and peace through elimination. Therein, perpetual peace is *Nibbāna*; peace through elimination is the path. Thus, mindfulness arisen in one recollecting this twofold peace is recollection of peace - this is the meaning here. Thus, among these ten meditation subjects, these three - mindfulness of breathing, recollection of death, and mindfulness of the body - are solely for the purpose of insight, whilst the remaining seven are also for the purpose of gladdening the mind.

Explanation of the First Chapter.

16. Text on One Thing

2. Explanation of the Second Chapter of the Text on One Thing

298. In the second, "wrong view" is a designation for wrong view even of the sixty-two kinds. "For one of wrong view" means for one possessed of that view.

299. "Right view" - this is a designation for right view of fivefold kind. "For one of right view" means for one possessed of that view.

302. "Unwise attention" means unskilful attention.

303. "Wise attention" means skilful attention. Therein, for one attending unwisely, formerly unarisen wrong view arises, and arisen wrong view increases up to the entry into the fixed course. When the fixed course has been entered, it is called increased. For one attending wisely, formerly unarisen right view arises, and arisen right view increases up to the path of arahantship. When the fruition of arahantship is attained, it is called increased.

304. "Beings possessed of wrong view, monks" - here, certain wrong view is both an obstruction to heaven and an obstruction to the path, certain is only an obstruction to the path, not an obstruction to heaven, and certain is neither an obstruction to heaven nor an obstruction to the path. Therein, the view of the non-causality of phenomena, the view of the inefficacy of action, and the view of nihilism - this threefold is both an obstruction to heaven and an obstruction to the path. Wrong view of extreme-grasping with ten bases is only an obstruction to the path, not an obstruction to heaven. Identity view with twenty bases is neither an obstruction to heaven nor an obstruction to the path. However, having rejected this arrangement, from the statement in this discourse "possessed of wrong view, monks," it was said that, with reference to at least identity view with twenty bases, what is called view is not at all able to lead to heaven; it certainly causes one to sink in hell alone. For just as a stone pebble even the size of a mung bean, thrown into water, does not at all float, but certainly goes only downwards, just so even identity view is not at all able to lead to heaven; it certainly causes one to sink in the realms of misery alone.

305. "Possessed of right view" - here, right view of the ownership of action, right view of meditative absorption, right view of insight, right view of the path, right view of fruition - thus right view is fivefold. Therein, right view of the ownership of action pulls towards a fortunate existence, right view of meditative absorption gives conception in fine-material and immaterial existence, right view of the path destroys the round of rebirths, right view of fruition prevents existence. What does right view of insight do? That too does not pull towards conception. But the Elder Tipiṭaka Cūḷābhaya said: "If insight right view, when developed, is able to cause one to reach arahantship in this very life, that is wholesome. If it is not able, it gives seven existences, friend." Thus this right view, mundane and supramundane, has been spoken of. But in this meaning, it should be understood as mundane, productive of existence only.

306. In the phrase "whatever bodily action is complete and taken upon oneself according to that view," "according to view" means in conformity with whatever view there is. "Complete" means full. "Taken upon oneself" means grasped. That very same is threefold: bodily action established according to the view, bodily action conascent with the view, and bodily action conforming to the view. Therein, "For one who kills a living being, for one who takes what is not given, for one who commits misconduct, there is no evil on that account, there is no coming of evil" - whatever bodily action reckoned as killing living beings, taking what is not given, and misconduct is performed by one holding such a view, this is called bodily action established according to the view. "For one who kills a living being, for one who takes what is not given, for one who commits misconduct, there is no evil on that account, there is no coming of evil" - but whatever bodily action is conascent with this theory, with this seeing, is called bodily action conascent with the view. But that very same, when complete, taken upon oneself, grasped, and adhered to, is called bodily action conforming to the view. In the case of verbal action and so on too, the same method applies. But just as here the explanation was made thus: "For one who kills a living being, for one who takes what is not given, for one who commits misconduct, there is no evil on that account," so in the case of verbal action and mental action, the explanation should be made thus: "For one who speaks falsely, for one who speaks divisively, for one who speaks harshly, for one who chatters idly, for one who is covetous, for one with an angry mind, for one holding wrong view, there is no evil on

that account."

In the passage beginning with "and whatever volition," volition conascent with the view is called volition, aspiration conascent with the view is called aspiration, the establishing of consciousness by the influence of volition and aspiration is called wish, and contact and so on, which are associated with those volition and so on, are called activities. "Because his view, monks, is evil" means because the view of that person is evil, inferior. "Planted" means sown. "Clings" means grasps. "For pungency" - this is merely a synonym for the former.

"Endowed with beauty, fragrance, and flavour, this mango was in former times;

Receiving that very same honour, why is the mango now bitter-fruited?

Surrounded by margosa trees, your mango tree, O bearer of curds;

Root conjoined with root, branch with branch they associate;

Through association with the disagreeable, therefore the mango has bitter fruit."

For just as in the passage where it occurs, here too "pungent" should be understood as "bitter." "For unpleasantness" means for lack of sweetness.

But in this Seed Simile Discourse, the elders of old said: "By 'view' is meant wrong view with fixed destination." But having rejected that, it was said: "All sixty-two wrong views are meant." In the next discourse, by the method beginning with "For one abstaining from killing living beings, for one abstaining from taking what is not given, for one abstaining from misconduct, there is no merit on that account," bodily action established according to the view and so on should be understood by combining accordingly. But here, the establishing of consciousness conascent with right view is to be understood as aspiration. But here, right view has been spoken of as both mundane and supramundane. The remainder is of manifest meaning everywhere.

Explanation of the Second Chapter.

16. Text on One Thing

3. Explanation of the Third Chapter of the Text on One Thing

308. In the first of the third, "holds wrong view" means one who holds a view not in accordance with reality. "Has perverted vision" means has perverted vision by that very wrong view. "Having turned away from the Good Teaching" means having turned away from the teaching of the ten wholesome courses of action. "Establishes them in what is not the Good Teaching" means establishes them in what is not the Good Teaching, which is reckoned as the ten unwholesome courses of action. "One person" - and here, together with the six teachers, Devadatta and others of such kind should be understood.

309. In the second, "holds right view" means one who has accurate view. "With undistorted vision" means with undistorted vision by that very right view. "From what is not the Good Teaching" means from the ten unwholesome courses of action. "In the Good Teaching" means in the Good Teaching reckoned as the ten wholesome courses

of action. "One person" - and here, when a Buddha has not arisen, a wheel-turning monarch, a Bodhisatta destined for omniscience, and so on are found; when a Buddha has arisen, the Buddha himself and the disciples of the Buddha.

310. In the third, "wrong view is paramount" means wrong view is paramount among those - thus "wrong view is paramount." For the five heinous actions with immediate bad destination are indeed greatly blameworthy, yet the intention is that wrong view itself is more greatly blameworthy than even those. Why? Because for those there is a limit. For the four heinous actions with immediate bad destination are said to cause rebirth in hell. Even the action of causing a schism in the Community lasts in hell only for a cosmic cycle. Thus there is a limit for those; an end point is discerned. But for wrong view with fixed bad rebirth there is no limit. For that is the root of the round of rebirths; for one possessed of that there is no emergence from existence. Even those who think him worth listening to, he leads astray. And for one possessed of that there is neither heaven nor the path. At the destruction of a cosmic cycle, even when the great multitude is reborn in the Brahma world, one with wrong view fixed in bad rebirth, not being reborn there, is reborn at the back of the world-circle. But does the back of the world-circle not burn? It burns; but even while that is burning, he suffers in a certain place in space - so they say.

311. In the fourth, "Makkhali" is the founder of a sect who received this name derived from the utterance "Do not slip!" "At the mouth of a river" means at the meeting place of two rivers. This is merely a manner of teaching; the meeting place of any whatsoever of these - of two ravines, of two streams, of the ocean and a salt-pan, of the ocean and a river - and also any other such water. "A fish-trap" means a fish-trap. "Uḍḍeyya" means should set up. For people, having made a fish-trap of a size capable of holding one, two, or three pots, using reeds or sugar-canes or bamboos or strips of palāsa wood, having bound it with a string at the rim, having taken it to the mouth of a river, having driven stakes on both sides, they tie it there with strings; with reference to that, this was said. For even a small fish that has entered into it has no release. "For calamity" means for decline. "For disaster" means for destruction. "Makkhali the foolish man" means this Makkhali Gosāla is a hollow man. "Has arisen in the world as, I think, a human fish-trap" means he has arisen in the world like a fish-trap for humans, for the purpose of preventing the going of the public on the path leading to heaven and final release.

312. In the fifth and so on, "in a badly preached Teaching and discipline, monks" - what is called a badly preached Teaching and discipline is the teaching of outsiders. For therein the Teacher too is not omniscient, the Teaching too is badly preached, and the group too is practising badly. "Whoever instigates" means whatever teacher as a person instigates. "And whomever he instigates" means whatever pupil he instigates. "And whoever being instigated proceeds towards that state" means whatever pupil, being instigated by the teacher, carrying out his word, proceeds towards that condition. "They generate much demerit" means indeed the instigator, when instigating a hundred persons in killing living beings and so on, incurs unwholesome equal to the unwholesome of all of them. Therefore he said - "All of them generate much demerit."

313. "Well preached" means well declared, well expounded. For in such a Teaching and discipline, the Teacher is omniscient, the Teaching is well preached, and the

group is practising well. "All of them generate much merit" means indeed the instigator, having seen monks who have entered for almsfood, when instigating rice gruel, meals and so on, incurs wholesome equal to the wholesome of all the donors. Therefore it was said - "They generate much merit."

314. "The measure should be known by the donor" means the measure should be known by the donor as a person, it should be given according to measure, and having fulfilled it, the surplus should not be given. Indeed, without saying "it should not be given," it is said "a little should be given according to measure." Why? Because even if the surplus is given after having fulfilled the measure, there is no human success or divine success or success of Nibbāna from the surplus. "Not by the recipient" means, however, for the recipient, having known the measure, there is no such thing as a function of receiving. Why? For him, there is no such thing as a practice of fewness of wishes rooted in receiving in moderation, to be fulfilled by knowing the measure. However, whatever he receives, that much should be accepted. For the root of his accepting the surplus will be the maintenance of children and wife.

315. "The measure should be known by the recipient" means the measure should be known by the recipient as a person. How? For the disposition of the donor should be understood, the disposition of the gift should be understood, and one's own strength should be understood. For if the gift is abundant but the donor wishes to give little, little should be taken according to the donor's disposition. The gift is little but the donor wishes to give much - little should be taken according to the disposition of the gift. Even when the gift is abundant and the donor too wishes to give much, having known one's own strength, one should take only in measure. For one who thus, having known the measure, receives, fulfils the practice of fewness of wishes. Unarisen material gain arises, and arisen material gain becomes long-lasting. Those without faith gain faith, those with faith attain even more confidence, one becomes as vision for the public, and one makes the Dispensation long-lasting.

Herein are these stories - In the Rohaṇa province, it is said, at the Kuṭṭimbiya monastery, one young monk, during a time of famine, having taken a ladleful of food for the purpose of eating at the house of a certain labourer in that village, receives only a ladleful of food for the purpose of going as well. He, one day, having seen a visitor in that house, took only one ladleful of food. Then, when he was asked "For what reason?" having explained that meaning, that son of good family, having gained confidence, told his friends and colleagues at the king's gate: "Our family-dependent venerable one is of such a nature." They all, pleased with his quality of fewness of wishes, in a single day itself established sixty regular meals. Thus one of few wishes gives rise to unarisen material gain.

King Saddhātissa too, having tested the minister Tissa, his junior attendant, had one partridge cooked by him and brought. Then, at the time of consumption, thinking "Having given the first portion, I shall consume it," while giving partridge meat to the novice who was the store-keeper of the great elder at the Aṭṭhakasāla residential cell, when that one accepted only a little, having gained confidence in his quality of fewness of wishes, he said: "I am pleased, dear son, I give you eight regular meals." Great king, I give them to my preceptor. I give another eight also. Those I give to our teacher. I give another eight also. Those I give to those who share the same preceptor. I give another eight also. Those I give to the community of monks. I give

another eight also. The novice consented. Thus his arisen material gain becomes long-lasting.

"Those without faith gain faith" - here too - The brahmin Dīgha, it is said, while feeding brahmins, having given five drinking vessels of food each, was not able to satisfy them. Then one day, having heard the talk "Ascetics, it is said, are of few wishes," for the purpose of investigation, having had food taken, having gone to the monastery at the time of the meal duty of the community of monks, having seen about thirty monks eating in the refectory, having taken one drinking vessel of food, he went to the presence of the senior monk of the Community. The elder, having waved his finger, took only a little. By this very same procedure, one drinking vessel of food reached all of them. Then the brahmin, pleased with their fewness of wishes, thinking "The virtue of these ascetics is indeed true," having spent a thousand, had a shrine built at that very monastery. Thus those without faith gain faith.

"Those with faith are even more pleased" - here there is no need of a story. For indeed, having seen one of few wishes, the confidence of those with faith grows even more.

But having seen one of few wishes like the Elder Majjhantika Tissa, the public thinks to become of few wishes - thus one of few wishes is called one who has become vision for the public.

But from the statement "Fewness of wishes, monks, leads to the presence, non-decay, and non-disappearance of the Good Teaching," one of few wishes makes the Dispensation long-lasting.

"Not by the donor" - but in the well-preached Teaching and discipline, there is no such duty of giving having known the measure of the donor. However much gift there is, that much should be given having spread it out lavishly. For because of having given lavishly, this one obtains human success, divine success, and the success of Nibbāna, having spread over them progressively higher and progressively more sublime.

316. "Whoever puts forth strenuous energy dwells in suffering" means that by engaging in the five-fire heating, falling from a precipice, revolving after the sun, squatting striving, and so on, he dwells in suffering in this very present life, and by the result of that very austere ascetic conduct undertaken in the external doctrine, having arisen in hell, he dwells in suffering in the future life as well.

317. "Whoever is lazy dwells in suffering" means this one too dwells in suffering both in the present life and in the future state. How? For one who, from the time of going forth onwards, has no wise attention, does not learn the word of the Buddha, does not perform the duties to the teacher and preceptor, does not perform the duties of the shrine courtyard and the Bodhi-tree courtyard. But having consumed the offerings given in faith of the people with unreflected use, having devoted the day to the pleasure of sleeping and the pleasure of lying on one's side, at the time of awakening he thinks the three thoughts. Does he not fall from the state of being a monk within just a few days? Thus he dwells in suffering in the present life. But because of not having rightly practised the duties of an ascetic after having gone forth, and -

"Just as kusa grass wrongly grasped cuts the very hand;
Asceticism wrongly handled drags one down to hell."

He takes conception in the realm of misery itself. Thus he dwells in suffering in the future state as well.

318. "Whoever is lazy dwells in happiness" means that, having performed from time to time some austere ascetic practice among the aforementioned kinds of austere asceticism, and from time to time wearing white garments, bearing garlands, odours and ointments, eating sweet food, and sleeping on soft sleeping places, he dwells in happiness both in the present life and in the future state. For because he has not firmly grasped that austere asceticism, he does not experience too much suffering in hell. Therefore he is said to dwell in happiness in the future state.

319. "Whoever puts forth strenuous energy dwells in happiness" means that one who puts forth strenuous energy, from the time of going forth onwards, is one who fulfils the duties, learns the teaching of the Buddha, and does the work of wise attention. Then, for him reflecting upon the fulfilment of duties, the learnt teaching of the Buddha, and the practice of the ascetic duty, his mind becomes clear. Thus he dwells in happiness in this very life. But being unable to attain arahantship in the present life, he becomes one of quick direct knowledge in the existence where he is reborn - thus he is said to dwell in happiness in the future state as well.

320. "Just as, monks, even a small amount of excrement is foul-smelling" - this discourse is stated in the arising of the occasion. In the arising of which occasion? In the arising of the occasion of the Sattuppāda Sutta in the Book of Nines. For the Truth-finder, while speaking on that matter - spoke thus: "Nine persons are freed from hell, freed from the animal realm, freed from the sphere of ghosts." Then this occurred to him - "If indeed my sons, having heard this proclamation of the Teaching, thinking 'We are beyond hell, beyond the animal realm, beyond the sphere of ghosts, beyond the realm of misery, the unfortunate realm, and the nether world,' should not think to strive for the purpose of the higher path and fruition, I shall generate a sense of urgency in them" - for the purpose of generating a sense of urgency, he began this discourse with "Just as, monks." Therein, "a small amount" means a trifling quantity, of small measure; at least even if taken up on the tip of kusa grass and sniffed at, it is indeed foul-smelling. "I do not praise even a small amount of existence" means I do not praise conception in existence for even a small amount of time. Now, showing the simile for this, he said - "Even for a mere finger-snap." By the final reckoning, it means what is said is even the time of a mere striking together of two fingers brought together. The remainder is of manifest meaning everywhere.

Explanation of the Third Chapter.

16. Text on One Thing

4. Explanation of the Fourth Chapter of the One Thing Collection

322. In the first discourse of the Fourth Chapter, "the Indian subcontinent" (jambudīpe): the continent (dīpa) recognised (paññāto) and renowned (pākaṭo) by the rose-apple tree (jambuyā) is the Indian subcontinent (jambudīpo). It is said that there exists on this continent a distinguishing mark - a great rose-apple tree named

Mahājambū, one hundred yojanas in height, with branches extending fifty yojanas, with a trunk circumference of fifteen yojanas, grown on the Himalaya mountain, lasting a world cycle; by that this continent is called the Indian subcontinent. And just as on this continent the rose-apple tree lasts a world cycle, so too in Aparagoyāna the kadamba tree, in Uttarakuru the wish-fulfilling tree, in Pubbavideha the acacia tree, for the titans the variegated trumpet-flower tree, for the supaṇṇas the silk-cotton tree, and for the gods the coral tree - these too last a world cycle.

"The trumpet-flower tree, the silk-cotton tree, the rose-apple tree, the coral tree of the gods;

The kadamba tree, the wish-fulfilling tree, and the acacia tree is the seventh."

"Pleasant parks" means the delightful nature of flower parks and fruit parks, similar to the Bamboo Grove, Jīvaka's Mango Grove, Jeta's Grove, and the Eastern Monastery. That is insignificant and small in this Indian subcontinent, not abundant - this is the meaning. The same method applies to the remaining terms as well. Herein, "pleasant forests" should be understood as wilderness forests in regions such as the Vaṅka mountain, the Himalaya mountain region, and so on, similar to ironwood groves, sal groves, champaka groves, and so on. "Pleasant ground" means level ground similar to the Jeta's Grove monastery, the Magadhan fields, and so on. "Pleasant ponds" means a place where ponds are situated, similar to the Jeta's Grove pond and the Gaggarā pond, of round, quadrangular, long, curved, and other shapes. "Uphill and downhill" means uphill and downhill. Therein, "uphill" is a raised place; "downhill" is a low-lying place. "River fastness" means a place where rivers have broken through; because it is difficult to traverse, it is called a river fastness. "Places of stumps and thorns" means the place where stumps, thorns, and so on that have grown there and those that are being brought there are established. "Mountain unevenness" means mountain unevenness. "Who are water-born" means those who are born in water; those very ones are more numerous. It is said that from here to Suvaṇṇabhūmi is about seven hundred yojanas; a boat going with a single wind travels it in seven days and nights. Then on one occasion a boat thus travelling went for even a week on the backs of the Nandiyāvaṭṭa fish alone. Thus the abundance of water-born beings should be known.

Furthermore, this meaning should be understood also by way of the smallness of the land area and the abundance of water. Just as in a great lake there might be only one waterlily plant, and it might have four leaves, and in the middle one waterlily bud. Just so, the four leaves are like the four continents, the waterlily bud in the middle is like Mount Sineru, and the remaining water is like the water-surrounded expanse. Its greatness is obvious to those possessing supernormal power. For as they travel through space, the four great continents appear like four leaves, Mount Sineru in the middle like a waterlily bud, and the remaining water-surrounded expanse like water. Because of being born in such a great expanse of water, the water-born should be understood as more numerous.

323. In the second and so on, "elsewhere than among human beings" - here the four realms of misery are intended by "elsewhere than among human beings."

"In the middle countries" means "In the eastern direction there is a market town named Gajaṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī,

beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - the meaning is in the country thus demarcated. For this country is shaped like a small drum; in a straight line it is in some places eighty yojanas, in some places a hundred yojanas, in some places two hundred yojanas, but through the middle it is three hundred yojanas, and in the circumference of its boundary it is approximately nine hundred yojanas. In that much of the place, Buddhas, Individually Enlightened Ones, great disciples, attendants of the Buddha, disciples of the Buddha, the Buddha's mother, the Buddha's father, and the wheel-turning monarch - these beings are reborn. But further, with reference to successive levels, the Middle Country is obtained. For the entire Indian subcontinent is called the Middle Country, and the remaining islands are the border districts. In the island of Tambapaṇṇi, Anurādhapura is called the Middle Country, and the rest is the borderland - thus the method should be understood.

324. "Wise, not stupid, not idiots" - here, those endowed with the wisdom of the ownership of actions, the wisdom of meditative absorption, the wisdom of insight, the wisdom of the path, and the wisdom of fruition are called "wise"; those who are unconfused are called "not stupid." Those from whose mouths saliva does not drool are called "not idiots"; the meaning is "faultless-mouthed," "with mouths free from defect." "Competent" means able, endowed with both bodily strength and the power of knowledge. "To understand the meaning" means to know benefit and harm, what has a reason and what has no reason. "Unwise" means without wisdom, lacking wisdom. "Stupid" means dull, in sheer delusion.

325. "With the noble eye of wisdom" means through the path together with insight. "Gone to ignorance" means endowed with the darkness of ignorance.

326. "Who obtain the seeing of the Truth-finder" means those who, having known the virtues of the Truth-finder, obtain to see the Truth-finder with eye-consciousness.

327. "Proclaimed by the Truth-finder" means declared by the Truth-finder, having made known, spoken. "For hearing" means to hear with ear-consciousness.

328. "Retain" means they do not forget.

329. "Investigate the meaning of the teachings retained" means they investigate the meaning and non-meaning of the Pāḷi learnt by heart.

330. "Having understood the meaning, having understood the Teaching" means having known both the commentary and the canonical text. "Proceed in accordance with the Teaching" means they fulfil the conforming practice.

331. "In places apt to cause emotion" means in causes that are productive of spiritual urgency. "Are moved" means they attain a sense of urgency.

332. "Wisely strive" means they make the energy of striving by means of a method.

333. "Having made release their object" means release is called Nibbāna; the meaning is having made that the object. "Obtain concentration" means they attain

path-concentration and fruition-concentration.

334. "The finest food and the finest flavours" means the best food and the best flavours. "Sustain themselves by gleaning and what is brought in a bowl" means they sustain themselves by the practice of gleaning, by forest roots, fruits and various fruits, or by food brought in a bowl. And here, whoever, when a desire has arisen in the mind for any solid or soft food whatsoever, does not obtain it at that very moment, this one is called a non-obtainer of the finest food and the finest flavours. Even for one who, having obtained it at that very moment, upon looking at it finds the colour, odour and flavour disagreeable, this one too is called a non-obtainer of the finest food and the finest flavours. But one for whom the colour, odour and flavour are received and are agreeable, this one is called an obtainer of the finest food and the finest flavours. He, at the highest limit, should be known as a wheel-turning monarch, and at the lower limit, as Dhammāsoka. For, in brief, food of which a single bowlful is worth a hundred thousand - this is called the finest food and the finest flavours. But when people, having seen the community of monks walking for almsfood, give the best and most superior food, what is this called? This, with reference to those who sustain themselves by gleaning and what is brought in a bowl, is called the finest food and the finest flavours.

335. In the passage beginning with "of the taste of meaning," the taste of meaning means the four fruits of asceticism, the taste of the teaching means the four paths, the taste of liberation means the deathless Nibbāna. The remainder is of manifest meaning everywhere.

Explanation of the Fourth Chapter.

The Jambudīpa Repetition is concluded.



ABOUT THIS TRANSLATION

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