

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)

02. Commentary on the Book of the Twos (02. Dukanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

02. Commentary on the Book of the Twos

2. The Second Fifty

1. Explanation of the Chapter on Persons

53. In the first discourse of the Second Fifty, because it is taken together with a universal monarch, "out of compassion for the world" was not said. And here, by the arising of a universal monarch, two successes are obtained; by the arising of Buddhas, three as well.

54. In the second, "marvellous human beings" means habitual human beings, wonderful human beings.

55. In the third, "causes distress to many people" means it produces anguish for the public. Therein, the death of a universal monarch produces anguish for gods and humans in a single world-system, while the death of the Truth-finder produces anguish in ten thousand world-systems.

56. In the fourth, "worthy of a monument" means proper for and befitting a monument. For by looking after a universal monarch's shrine, two successes are obtained; by looking after a Buddha's shrine, three as well.

57. In the fifth, "Buddhas" means those who have awakened to the four truths through their own power.

58. In the sixth, "phalantiyā" means making a sound. "Na santasanti" means they do not fear. Therein, one who has eliminated the mental corruptions does not fear because of the abandonment of his identity view; a thoroughbred elephant because of the strength of identity view. In the seventh and eighth too, the same method applies.

61. In the ninth, "kimpurisas" means kinnaras. "Do not speak human speech" means they do not speak human talk. It is said that they brought one kinnara and showed it to Dhammāsoka. He said: "Make it speak, will you not?" The kinnara did not wish to speak. One man, saying "I will make it speak," having brought it down to the lower part of the mansion, having driven two stakes, placed a pot upon them. It falls from both sides. Having seen that, the kinnara said just this much: "Why is it not fitting to drive one other stake?" Again afterwards they brought two kinnaras and showed them. The king said: "Make them speak." They did not wish to speak. One man, saying "I will make them speak," having taken them, went to the market place. There one saw ripe mangoes and fish, and one saw wood-apple fruit and tamarind fruit. There the former said: "Humans eat great poison; how is it that they do not become

lepers?" The other said: "How is it that these, in dependence on that, do not become lepers?" Thus, even though able to speak human speech, seeing two reasons, they do not speak.

62. In the tenth, "discontent" means without longing, without withdrawing.

63. In the eleventh, "living together of the wicked" means the living together of bad persons. "Should not speak" means should not speak by way of exhortation or instruction; the meaning is "let him not speak." "I should not speak to an elder" means I too should not speak to an elder monk by way of exhortation and instruction. "Wishing for my harm" means desiring harm. "Not wishing for my welfare" means not wishing for welfare. "I would say 'no' to him" means I would say to him "I will not carry out your word." "I would vex him" means I would vex him by not carrying out his word. "Even seeing, I would not make amends" means even seeing, even knowing, I would not carry out his word. By this method the meaning should be understood everywhere. In the bright side, however, "I would say 'good' to him" means delighting in his talk, saying "Good, excellent, well spoken by you" - I would say to him; this is the meaning.

64. In the twelfth, "verbal exchange on both sides" means speech circulating by way of mutual reviling and counter-reviling on both sides is verbal exchange. "Insolence of views" means insolence arising in dependence on views, having the characteristic of rivalry, is called insolence of views. "Mental resentment" means irritation. For it arises striking the mind. "Displeasure" means a state of dissatisfaction; the meaning is displeasure. "Dissatisfaction" means irritation itself. For it is called dissatisfaction by way of non-satisfaction. "Is internally not calmed" means all this is not calmed in one's own mind, reckoned as one's own internal, and in one's own assembly, reckoned as one's co-resident pupils and students. "Tasmetam" means "in that, this." The remainder should be understood by the method already stated.

The Chapter on Persons is the first.

2. Explanation of the Chapter on Happiness

65. In the first of the second, "the happiness of the householder" means the happiness of laypeople rooted in the accomplishment of all sensual pleasures. "The happiness of one gone forth" means the happiness of those gone forth rooted in going forth.

66. In the second, "sensual happiness" means happiness arising with reference to sensual pleasures. "Happiness of renunciation": renunciation is called going forth; happiness arising with reference to that.

67. In the third, "happiness of clinging" means happiness of the three planes of existence. "Happiness free from clinging" means supramundane happiness.

68. In the fourth, "happiness with mental corruptions" means the happiness of the round of rebirths that has become a condition for the mental corruptions. "Happiness without mental corruptions" means the happiness of the end of the round of rebirths that has not become a condition for them.

69. In the fifth, "carnal" means defilement, happiness leading to the round of rebirths. "Spiritual" means free from mental defilement, happiness leading to the end of the round of rebirths.

70. In the sixth, "noble happiness" means happiness that is not of a worldling. "Ignoble happiness" means happiness of a worldling.

71. In the seventh, "bodily" means conascent with body-consciousness. "Mental" means happiness through the mind-door. That has been spoken of as a mixture of mundane and supramundane.

72. In the eighth, "with rapture" means the happiness of the first and second meditative absorptions. "Without rapture" means the happiness of the third and fourth meditative absorptions. Therein, the state of being foremost should be understood by dividing the intermediate planes thus: mundane without rapture is foremost compared to mundane with rapture, and supramundane without rapture is foremost compared to supramundane with rapture.

73. In the ninth, "the happiness of pleasure" means happiness in the three meditative absorptions. "The happiness of equanimity" means the happiness of the fourth meditative absorption.

74. In the tenth, "the happiness of concentration" means the happiness attained through either absorption or access. "The happiness of non-concentration" means the happiness not attained through either of those two.

75. In the eleventh, "with rapture as its object" means the happiness that arises for one who reviews the two meditative absorptions accompanied by rapture. In "without rapture as its object" too, the same method applies. In the twelfth too, the meaning should be understood by this very method.

77. In the thirteenth, "with material object" means having the object of the fourth meditative absorption of the fine-material-sphere, or whatever arises referring to any materiality. "With immaterial object" means having the object of the meditative absorption of the immaterial-sphere of existence, or whatever arises referring to any immateriality.

The Chapter on Happiness is the second.

3. Explanation of the Chapter on Qualities with a Basis

78-79. In the first of the third, "with a sign" means with a cause. The same method applies also to the second and so on. Source, cause, activity, condition, matter - for all these are indeed synonyms for reason.

84. In the seventh, "with feeling" means they arise only when there is feeling associated with and become the condition for them, not when it is absent - this is the meaning. The same method applies to the eighth and ninth as well.

87. In the tenth, "with the conditioned as object" means they arise only having made as object conditioned phenomena produced by conditions. "Not with the unconditioned as object" means they do not arise referring to the unconditioned, Nibbāna. "Do not exist" means they are said not to exist at the moment of the path; when the fruition is attained, they did not exist. Thus in all these ten states, the Teaching has been expounded up to arahantship.

The Chapter on With Sign is the third.

4. Explanation of the Chapter on Qualities

88. In the first discourse of the fourth, "liberation of mind" means fruition concentration. "Liberation by wisdom" means fruition wisdom.

89. In the second, "exertion" means energy. "Non-distraction" means unified focus of mind.

90. In the third, "mentality" means the four immaterial aggregates. "Matter" means the aggregate of matter. Thus in this discourse, what is called the knowledge of the delimitation of the portions of phenomena has been spoken of.

91. In the fourth, "true knowledge" means fruition knowledge. "Liberation" means the remaining mental states associated with it.

92. In the fifth, "view of existence" means the eternalist view. "View of non-existence" means the annihilationist view. The sixth and seventh are of manifest meaning only.

95. In the eighth, "being difficult to admonish" means the state of being difficult to admonish. "Evil friendship" means the state of associating with evil friends. The ninth should be understood by the reverse of what has been stated.

97. In the tenth, "skilfulness in the elements" means knowing the eighteen elements as "elements." "Skilfulness in attention" means knowing by applying the triad of characteristics by way of impermanence and so on to those very same elements.

98. In the eleventh, "skilfulness in what is an offence" means knowing the five and seven classes of offences. "Skilfulness in emerging from an offence" means knowing emergence from offences either by way of confession or by way of the wording of the legal act.

The Chapter on Phenomena is the fourth.

5. Explanation of the Chapter on Fools

99. In the first discourse of the fifth, "bears a burden that has not come" means: "A broom and a lamp, water and a seat, consent, purity, announcement of the season, counting of monks and exhortation, the principal monastic code - these are called the elder monk's burden" - being a junior and performing this tenfold elder monk's burden without being invited by the elder monk, one is said to bear a burden that has not come. "Does not bear a burden that has come" means: being an elder monk and

neither performing that very same tenfold burden oneself nor instigating another, one is said to not bear a burden that has come. In the second discourse too, the meaning should be understood by this very same method.

101. In the third, "perceives what is not allowable as allowable" means one who has such perception thinking "this is allowable" regarding what is not allowable such as lion's meat and so on. "Perceives what is allowable as not allowable" means one who has such perception thinking "this is not allowable" regarding what is allowable such as crocodile meat, cat meat, and so on. The fourth should be understood by the method already stated.

103. In the fifth, "perceives an offence in what is no offence" means in cases such as one washing belongings having asked permission, one cooking a bowl, one cutting hair, one entering a village, and so on, there is no offence; therein, one has such perception thinking "this is an offence." "Perceives no offence in what is an offence" means in the doing of those very same cases without asking permission, there is an offence; therein, one has such perception thinking "there is no offence." In the sixth too, the meaning should be understood by the very method already stated. The seventh and so on are of manifest meaning only.

109. In the eleventh, "mental corruptions" means mental defilements. "Should not be a cause for scrupulousness" means the not setting up and not examining of the monastic community's possessions is what should not be a cause for scrupulousness; about that, he is scrupulous. "Should be a cause for scrupulousness" means the setting up and examining of that very same; about that, he is not scrupulous. The twelfth and so on should be understood in the manner already stated above.

The Chapter on the Fool is the fifth.

The second 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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