

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)

04. Commentary on the Book of the Fours (04. Catukkanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

04. Commentary on the Book of the Fours

2. The Second Fifty

1. The Chapter on Streams of Merit

1. Explanation of the First Streams of Merit Discourse

51. In the first of the second, "streams of merit" means outflows of merit; the meaning is "attainment of merit." "Streams of the wholesome" is a synonym for that very thing. "But those bring happiness" - thus "nutriments of happiness." "Donors of the highest, well, of matter and so on" - thus "leading to heaven." "Happy is their result" - thus "resulting in happiness." Rebirth in heaven is "heavenly"; "they conduce to heaven" - thus "conducive to heaven." "Using the robe" means having obtained cloth for the purpose of a robe, even one who stores it due to the absence of needle, thread, and so on, or one who is making it, or one who is wearing it, or one who at the time of its being worn out is making it into a bed-sheet, or one who is making it into a floor covering when it is unable even to be spread as a bed-sheet, or one who, having torn up what is unsuitable as a floor covering, is making it into a foot-wiping mat - is called simply "using." But when, having swept it up thinking "this cannot even serve as a foot-wiping mat," it has been thrown away, then he is not called "using." "Immeasurable concentration of mind" means the concentration of the fruition of arahantship. "Immeasurable is that stream of merit" - by this he speaks of the immeasurability of the donor's meritorious volition. For his meritorious volition, occurring by way of recollecting again and again "one who has eliminated the mental corruptions uses my robe," is immeasurable. With reference to that, this was said. But regarding almsfood and so on, whoever, having consumed almsfood, sustains himself with just that even for a week, and does not consume another, he is called "using" that very almsfood even for a week. But regarding a single lodging, even while walking up and down in the night-quarters, day-quarters, and so on, as long as he does not abandon that lodging and take another, so long he is called "using." But when an illness has been allayed by one medicine, as long as he does not use another medicine, just so long he is called "using."

"Full of many terrors" means possessed of many frightful objects. "Of excellent jewels" means of all seven excellent jewels. "Abode" means dwelling place. "Many flowing" means being many and streaming. The remainder here is clear in itself.

2. Explanation of the Second Streams of Merit Discourse

52. In the second, "pleasing to the noble ones" means associated with the path and fruition. For those are pleasing to the noble ones, dear and agreeable. The remainder, as far as what should be said in the discourse, that has already been stated in the Visuddhimagga itself.

In the verses, however, "faith" means the faith of a stream-enterer is intended. "Morality" too is the morality of a stream-enterer only. "And whose vision is upright" means the vision of one who has eliminated the mental corruptions, through the absence of crookedness of body and so on, is called upright vision. "They call" means they speak. "Confidence" means confidence in the Buddha, the Teaching, and the Community. "Vision of the Teaching" means the vision of the Teaching of the four truths.

3. Explanation of the First Communal Life Discourse

53. In the third, "many householders and women householders" means many householders and women householders, going for the purpose of arranging marriages, had set out on that very road. "Communal life" means living together, dwelling as one. "A miserable man with a miserable woman" means a miserable man, because of being dead through the death of virtuous qualities, together with a miserable woman who is likewise dead through the death of virtuous qualities. "Together with a goddess" means together with one who has become a goddess by virtues. "Immoral" means devoid of morality. "Of bad character" means of inferior character. "One who reviles and abuses" means one who reviles with the ten grounds for reviling, and one who abuses by threatening, having shown fear. Thus the meaning should be understood everywhere.

"Miserly" means obstinately stingy. "Wife and husband" means husband and wife. "Bountiful" means they know the meaning of the words of beggars. "Restrained" means endowed with the self-control of morality. "Living righteously" means living righteously because they earn their livelihood having stood established in the Teaching. "Benefits become abundant for them" means the benefits reckoned as growth become many for them. "Comfort arises" means mutual comfortable dwelling arises. "Those who desire sensual pleasures" means those desiring sensual pleasures.

4. Explanation of the Second Communal Life Discourse

54. In the fourth, the teaching was set forth by way of courses of action. The remainder is exactly the same. But in both these discourses, the practice of the householder is spoken of. It is also proper for stream-enterers and once-returners.

5-6. Explanation of the Two Discourses on Living in Harmony

55-56. In the fifth, "he approached" - for what purpose did he approach? For the purpose of assistance. For the Truth-finder, arriving at that country, arrives for the very purpose of supporting these two. Nakulapitā, it is said, was for five hundred births the Truth-finder's father, for five hundred births his grandfather, for five hundred births his uncle. Nakulamātā too was for five hundred births the Truth-finder's mother, for five hundred births his grandmother, for five hundred births his aunt. They, from the time of seeing the Teacher, having obtained affection as for a son, crying aloud "Oh dear father, oh dear father!" like a cow longing for her calf having seen a small calf, having approached, became stream-enterers at the very first sight. In their dwelling, seats for five hundred monks are always prepared. Thus the Blessed One approached for the purpose of assisting them. "Transgressed against" means gone beyond. "And in the future life" means and in the world beyond.

"Equal in faith" means equal, alike in faith. The same method applies to morality and so on as well. The sixth was taught only to monks. The remainder here is just the same.

7. Commentary on the Discourse on Suppavāsā

57. In the seventh, "Pajjanika" is the name of that market town. "Of the Koliyans" means of the families of the Kola royal clan. "Having given life" means having given the gift of life. "Becomes a partaker of life" means she becomes one who obtains a share of life, or she becomes one who partakes of life; the meaning is one who obtains life. The same method applies to the remaining terms as well.

"Endowed with flavour" means endowed with flavour, accomplished in flavour. "To those who have gone straight" means to those who have eliminated the mental corruptions, who have gone only straight because of being free from crookedness of body and so on. "To those endowed with conduct" means to those endowed with the fifteen qualities of conduct. "To the exalted ones" means to those who have gone to greatness. This is indeed a name for none other than those who have eliminated the mental corruptions. "Joining merit with merit" means joining merit together with merit. "Rich in result, praised by the knowers of the world" means such an offering, which is termed giving, is praised by the Buddhas who are knowers of the world because of standing having known the threefold world; the meaning is praised by the Buddhas. "Recollecting such a sacrifice" means recollecting the sacrifice, the gift. "Filled with joy" means filled with delight.

8. Commentary on the Sudatta Discourse

58. In the eighth, "to the restrained" means to those restrained by body and speech. "To those who live on what others give" means to those who sustain themselves by eating only what is given by others. "In proper time" means at the appropriate and fitting time. "Attentively gives" means he gives having made an offering with his own hand. "He bestows four things" means he gives, he provides four reasons. "He becomes glorious" means he has a great retinue. The ninth was spoken only to monks. The remainder here is just the same.

10. Explanation of the Discourse on What is Proper for a Layman

60. In the tenth, "the proper practice for householders" means the befitting practice for laypeople. "Is present" means he is present, having brought and approached out of the wish to give; the meaning is: he gives robes to the Community of monks.

"Attended" means an attendant. "For them by day and by night" means those who thus attend with the four requisites, for them by day and by night, both by way of giving and by way of recollection, merit always increases. "And they go to the heavenly state" means such a one, having done good action, approaches the heavenly state. In all four of these discourses, the practice of the householder is spoken of. It is also proper for stream-enterers and once-returners.

The Streams of Merit Chapter is the first.

2. The Chapter on Worthy Deeds

1. Explanation of the Discourse on Worthy Deeds

61. In the first of the second, "desirable" is by rejecting the undesirable. "Lovely" means they enter into the mind. "Agreeable" means they satisfy the mind, they increase it. "Rare" means supremely rare. "Wealth" means objects such as forms and so on that are to be enjoyed. "With reason" means may they arise together with the Teaching itself, not by destroying the Teaching, not by what is contrary to the Teaching. Or alternatively, "with reason" means with cause; the meaning is may they arise together with each and every cause such as the position of general, treasurer, and so on. "Fame" means the achievement of retinue. "Together with relatives" means together with kinsmen. "Together with preceptors" means together with those termed preceptors because they are to be reflected upon in times of happiness and suffering, that is, friends seen and associated with.

"Does what should not be done" means does what ought not to be done. "Fails in what should be done" means not doing the duty that is fit to be done, one fails in that, so it is called. "Falls" means falls down, declines. "Covetousness and unrighteous greed" means unrighteous greed termed as covetousness. "Abandons" means drives away, takes out. "Of great wisdom" means of great wisdom. "Of broad wisdom" means of extensive wisdom. "One who sees what comes into range" means one who brings each and every matter into range and sees that very thing; the meaning is that even a subtle matter that has arisen comes within range indeed.

"Acquired through industrious effort" means acquired through energy termed as industriousness. "Gathered by the strength of the arms" means gathered and increased by the strength of the arms. "Earned by the sweat of the brow" means with sweat shed; the meaning is acquired through exertion and effort, releasing sweat. "Righteous" means in accordance with the Teaching. "Righteously obtained" means obtained without violating the righteousness of the ten wholesome courses of action. "Fitting deeds" means proper deeds, befitting deeds. "Makes happy" means makes one happy. "Pleases" means makes one pleased and endowed with strength. "Has gone to a proper place" means has gone to a reason. But what is that? Among the four fitting deeds, one deed to be done with wealth - that very wealth has gone to a proper place. "Has gone to a fitting place" means has gone to a proper and fitting place. "Used according to reason" means the wealth has been used just by reason.

"Provides protection against" means having closed, it operates. Just as when misfortunes have arisen from fire and so on, so by making the relinquishment of wealth for the purpose of extinguishing a burning house and so on, he closes and prevents the path of those misfortunes. "He makes himself safe" means he makes himself free from mishap and secure. "Offerings to relatives" means offerings to one's relatives. "Offerings to guests" means offerings to visitors. "Offerings to departed ancestors" means offerings to relatives who have gone to the world beyond. "Offerings to the king" means the tax to be given to the king that is fit to be done. "Offerings to deities" means the offering fit to be done to deities. All this is a designation for the gift to be given to each of those respective ones according to what is befitting.

"Established in patience and meekness" means established in the patience of endurance and in virtuous conduct. "They tame themselves alone" means they tame one self alone, their own individual existence, by the taming of the faculties. "They calm" means they calm their own mind by the appeasement of mental defilements. "They bring to final quenching" means they bring to final quenching by the final extinguishment of mental defilements alone. Regarding "conducive to higher states" and so on: because by way of giving fruit in successively higher planes, its path is upward, thus it is "conducive to higher states." "Beneficial for heaven" means leading to heaven because of generating rebirth there. "Its result would be only happiness in whatever place of rebirth" means resulting in happiness. "Conducive to heaven" because of the well arising of the ten distinctions, the highest, such as divine beauty and so on; the meaning is: he establishes such an offering.

"Established in the noble teaching" means firmly established in the teaching of the five precepts. "After death he rejoices in heaven" means having gone to the world beyond, wherever in heaven he takes conception in rebirth, there he rejoices. Whether they be stream-enterers, once-returners, or non-returners, this practice is obtainable for all of them.

2. Explanation of the Discourse on Freedom from Debt

62. In the second, "to be attained" means to be reached. "Enjoying sensual pleasures" means by one who partakes of both objective sensual pleasures and defilement sensual pleasures. Among the happiness of ownership and so on, "there is" - the happiness arising is called the happiness of ownership. The happiness arising for one who uses wealth is called the happiness of wealth. "I am free of debt" - the happiness arising is called the happiness of freedom from debt. "I am faultless, I am blameless" - the happiness arising is called the happiness of blamelessness.

"Enjoying" means one who is enjoying. "Sees with insight through wisdom" means he sees with insight by wisdom. "Both kinds" means two portions: the lower three are one portion, and the happiness of blamelessness is one portion - thus seeing with wisdom, he knows the two portions: this is the meaning. "Of the happiness of blamelessness" means this threefold happiness is not worth a sixteenth fraction of the happiness of blamelessness.

3. Commentary on the Brahmā Discourse

63. The third is as already explained in the Book of Threes. "With the first deities" - only the term here is the distinction. In the fourth, everything is of clear meaning.

5. Explanation of the Discourse on Matter

65. In the fifth, one who is pleased having taken appearance as a measure is called one who measures by appearance. "Pleased by appearance" is a synonym for that very thing. One who is pleased having taken sound as a measure is called one who measures by sound. One who is pleased having taken the coarseness of robes and the coarseness of bowls as a measure is called one who measures by austerity. One who is pleased having taken the teaching as a measure is called one who measures by the teaching. The others are synonyms for those very things. Having divided all beings into three portions, two portions measure by appearance, one does not

measure by appearance. Having divided into five portions, four portions measure by sound, one does not measure by sound. Having divided into ten portions, nine portions measure by austerity, one does not measure by austerity. But having divided into a hundred thousand portions, only one portion measures by the teaching; the rest should be known as not measuring by the teaching.

"Measured by appearance" means those who, having seen appearance, were pleased - they are said to have measured by appearance; the meaning is they were devoted. "Followed by sound" means followed by sound, having taken sound as a measure, they were pleased: this is the meaning. "Overcome by the power of desire and lust" means having come under the control of desire and of lust. "He does not know internally" means he does not know his virtue in one's own internal self. "And he does not see externally" means he does not see his practice externally either. "Obstructed all around" means obstructed on all sides; or one who has obstruction all around, thus obstructed all around. "Is carried away by sound" means he is led by sound, not by virtue. "He does not know internally, but he sees with insight externally" means he does not know the virtue in one's own internal self, but he sees his practice externally. "Seeing the fruit externally" means seeing externally the fruit of honour done by others for him. "One who sees with obstructions removed" means one who sees with what is unveiled. "He is not carried away by sound" means he is not led by sound.

6. Explanation of the Discourse on With Lust

66. In the sixth, "born of delusion, the fools" means born of delusion, and also the fools, the unwise. "Bringing vexation" means bringing suffering. "With painful consequences" means giving rise to the increase of suffering in the future. "Without eyes" means devoid of the eye of wisdom. "Being such as those mental states are" means just as mental states such as lust and so on are established, having become of that very intrinsic nature. "They do not think 'we are just that'" means they do not think "we are of such existence, of such intrinsic nature"; they do not think so - this is the meaning. In this discourse too and in the verses too, only the round of rebirths is spoken of.

7. Explanation of the Discourse on the Serpent King

67. In the seventh, "these four royal families of serpents" - this was said with reference to those whose venom is through biting only. For whatever serpents whose venom is through biting, all of them are included within these four royal families of serpents. "For self-protection" means for the purpose of guarding oneself. "For self-guarding" means for the purpose of protecting oneself. "For self-safety" means for the purpose of the safety of oneself. The meaning is: I allow what is called protection.

Now, showing how that protection should be made, he said beginning with "I have friendliness with the Virūpakkkhas." Therein, "with the Virūpakkkhas" means with the Virūpakkkha serpent families. The same method applies in the remaining ones too. "With the footless" means with footless beings. The same method applies in the remaining ones too. "All beings" - having previously spoken of specified friendliness by this much of a passage, now this was begun in order to speak of unspecified friendliness. Therein, "beings," "living things," "creatures" - all of these are merely synonyms for persons. "May all see good fortune" means may they see good fortune

as objects. "May no evil come to anyone" means may evil, inferior things not come to any being. "Immeasurable is the Buddha" - here, "the Buddha" should be understood as the virtues of the Buddha. For they are indeed immeasurable. The same method applies to the remaining two terms as well. "Measurable" means endowed with a measure of virtues. "Uṇṇanābhi" means a hairy-navelled spider. "Sarabū" means a house lizard. "Protection has been made by me, safety has been made by me" means protection and safety for this many people has been made by me. "May beings withdraw" means may all beings for whom safety has been made by me depart; may they not vex me - this is the meaning.

8. Commentary on the Devadatta Sutta

68. In the eighth, "recently departed Devadatta" means not long after he had departed, having split the Community. "For ruin" means for decline, for destruction. "A mule" means one born from a donkey in the womb of a mare. "Conceives an embryo for its own destruction" means they mate her together with a horse; she, having conceived an embryo, when the time has arrived, being not able to give birth, stands striking the ground with her feet. Then, having tied her four feet to four stakes, having split open her belly, they take out the young. She dies right there. Therefore this was said.

9. Commentary on the Padhāna Sutta

69. In the ninth, striving for the purpose of restraint of mental defilements, for the purpose of closing the door of entry, is striving by restraint; striving for the purpose of abandoning is striving by abandonment; striving for the purpose of development, for the purpose of increasing wholesome mental states, is striving by development; striving for the purpose of protection of those very things is striving by protection.

10. Explanation of the Discourse on the Unrighteous

70. In the tenth, "are unrighteous" means unrighteous by not taking the one-tenth share of tax established by ancient kings and the punishment corresponding to the offence, but by seizing excessive tax and excessive punishment. "The king's officials" means the appointed men who arrange the duties in the king's provinces. "Brahmin householders" means the brahmins and householders dwelling within the city. "Townsppeople and country folk" means those dwelling in market towns and those dwelling in the countryside. "Unevenly" means having become uneven, they blow at the wrong time - this is the meaning. "Uneven" means not even, either excessively harsh or excessively soft - this is the meaning. "Off their paths" means departed from the path, having become goes on wrong paths, they blow - this is the meaning. "The deities become agitated" means for when winds blow unevenly and off their paths, trees are broken, mansions are broken. Therefore the deities become agitated; they do not allow the rain god to rain properly. Therefore it was said "the rain god does not send down proper showers." "The crops ripen unevenly" means in one place they are in the ear, in one place they have produced milk, one place is ripening - thus the crops ripen unevenly.

"The constellations and stars revolve evenly" means just as the Kattika full moon obtains the Kattika constellation itself, the Migasira full moon obtains the Migasira constellation itself - thus in each and every month, that respective full moon obtains

that respective constellation itself; so they revolve rightly. "Winds blow evenly" means having become not uneven, they blow only at the right time; for six months northern winds, for six months southern - thus they blow at the suitable time for those respective provinces. "Even" means proceeding evenly, neither excessively harsh nor excessively soft. "On their paths" means having entered the path, they blow only by the path, not by a wrong path - this is the meaning.

"Goes crookedly" means goes in a crooked manner, takes an unsuitable way. "When the leader has gone crookedly" means "leader" (nettā) because it leads (nayati). When that leader has gone crookedly, having gone in a crooked manner and taking an unsuitable way, the others too take only the unsuitable way - this is the meaning. "Nete" is also a reading. "Sleeps in suffering" means lies down in suffering, is afflicted - this is the meaning.

The Worthy of Offerings Chapter is the second.

3. The Chapter on the Unmistakable on the Incontrovertible Way of Practice

1. Commentary on the Padhāna Sutta

71. In the first discourse of the third chapter, "the unmistakable practice" means the unfailing practice. "And the source has been initiated for him" means and the cause has become complete for him. "For the elimination of mental corruptions" means for the sake of arahantship. The second is clear in itself.

3. Explanation of the Good Person Discourse

73. In the third, "disrepute" means lack of virtue. "Manifests" means speaks of, makes obvious. "Brought to the question" means brought for the purpose of the question. "Without omitting, taking hold of it" means having made it undiminished and taken hold of. And here a bad person conceals his own disrepute through evil desire, a good person his own praise through modesty. Now, because a bad person, devoid of shame and moral fear, despises through living together, but a good person, possessed of shame and moral fear, does not despise even through living together. Therefore, in order to show the simile of the newly arrived young wife which establishes the nature of a bad person, he said beginning with "Just as, monks, a young wife." Therein, "young wife" means daughter-in-law. "Acute" means thick. The remainder here is clear in meaning.

4-5. Explanation of the Pair of Discourses on the Highest

74-75. In the fourth, "the highest morality" means the highest morality that has attained the topmost. The same method applies everywhere. In the fifth, "the highest in matter" means whatever matter, having contemplated which one attains arahantship, this is called the highest in matter. The same method applies in the remaining ones too. "The highest in existence" - but here, whatever individual existence one is established in when one attains arahantship, that is called the highest in existence.

6. Commentary on the Discourse on Kusiṇārā

76. In the sixth, "Upavattana" means at the middle place of the row of Sāla trees that had gone eastward and stood having turned back to the north. "Between the twin Sāla trees" means in between two Sāla trees. "Uncertainty" means wavering. "Doubt" means the inability to judge. "Is he indeed a Buddha, or is he not a Buddha? Is it indeed the Teaching, or is it not the Teaching? Is it indeed the Community, or is it not the Community? Is it indeed the path, or is it not the path? Is it indeed the practice, or is it not the practice?" - for whomever doubt should arise, to you I say "Ask, monks." This is the meaning here in brief. "You should not fail to ask even out of respect for the Teacher" means "We went forth in the presence of the Teacher, even the four requisites are as if belonging to the Teacher. We, having not had uncertainty for so long a time, are not worthy to have uncertainty today in the final period" - if, out of respect for the Teacher, you do not ask thus. "Let a friend inform a friend, monks" shows that among you, whoever is a friend and devoted companion of whatever monk, let him inform that one: "I will speak to one monk," and having heard that talk, all will become free from uncertainty. "Thus confident" means the meaning is "thus I believe, I." "Knowledge itself" means just the knowledge that makes evident the state of being free from uncertainty; the meaning is that here for the Truth-finder it is not mere faith. "Of these, Ānanda" means of these five hundred monks seated within the curtain. "Who is the last" means who is the last in terms of spiritual qualities; he said this with reference to the Elder Ānanda himself.

7. Explanation of the Incomprehensible Discourse

77. In the seventh, "incomprehensible things" means inappropriate to consider. "Should not be considered" means they should not be considered precisely because of their incomprehensible nature. "Which, if one were to consider" means considering which reasons. "Of madness" means of the state of being mad. "Of vexation" means of suffering. "The domain of the Buddhas" means the domain of the Buddhas, the occurrence and the power of the qualities of the Buddhas such as omniscient knowledge and so on. "The domain of meditative absorption" means the domain of meditative absorption through direct knowledge. "The result of action" means the result of actions such as those to be experienced in the present life and so on. "Speculation about the world" means speculation about the world of such a kind as: "By whom indeed were the moon and sun made, by whom the great earth, by whom the great ocean, by whom were beings produced, by whom the mountains, by whom the mangoes, palmyra palms, coconut trees and so on?"

8. Explanation of the Offering Discourse

78. In the eighth, "purification of offerings" means the causes of purification of the offering termed giving. "Becomes pure on account of the donor" means it becomes pure by being of great fruit; the meaning is it is of great fruit. "Of good character" means of pure character. "Of bad character" means of inferior character. "Becomes pure on account of the donor" - here the great King Vessantara should be spoken of. For he, having given his children to the brahmin Jūjaka, caused the great earth to tremble. "Becomes pure on account of the recipient" - here the fisherman dwelling at the gateway of the mouth of the Kalyāṇī river should be spoken of. It is said that he, having given almsfood to the Elder Dīghasuma three times, lying on his deathbed, said: "The almsfood given to the noble Elder Dīghasuma lifts me up." "Neither on account of the donor" - here the hunter dwelling at Vaḍḍhamāna should be spoken of.

It is said that he, while giving an offering for the departed, gave to one who was immoral only on three occasions. On the third occasion he cried out: "An immoral non-human spirit is plundering me!" Having given to one moral monk, it reached the ghost at the very time it was delivered. "Becomes pure both on account of the donor and on account of the recipient" - here the incomparable gift should be spoken of.

9. Explanation of the Trade Discourse

79. In the ninth, "the same" means just like that, just resembling that. "Leads to failure" means it goes to severance. Whatever was wished for, all that perishes - this is the meaning. "Does not turn out according to intention" means it does not turn out according to disposition. "Turns out beyond intention" means beyond disposition, it bears fruit exceeding the disposition. "An ascetic or a brahmin" - here the state of being an ascetic and a brahmin should be understood by way of having calmed evil and having warded off evil. "Let the venerable sir speak about requisites" means venerable sir, you should speak about the fourfold requisites beginning with robes - thus he invites, he offers. "That with which he invites" means having determined, he invites with however much. "That he does not give" means he does not give that at all. "Does not give according to intention" means he is not able to give according to that one's disposition; having reduced, he gives a little. "Gives according to intention" means however much he wishes, he gives just that much. "Gives beyond intention" means having invited with a little, having exceeded it, he gives much.

10. Commentary on the Kamboja Discourse

80. In the tenth, "neither sits in an assembly" means she indeed does not sit in the judgment hall for the purpose of making judgment. "Nor engages in work" means she does not engage in great activities such as farming, trade, and so on. "Nor goes to Kamboja" means she does not go to the Kamboja country for the purpose of accumulating wealth. This is merely a manner of teaching; the meaning is she does not go to any foreign country whatsoever. Regarding "prone to wrath" and so on: through being prone to wrath, one overcome by wrath does not know what is beneficial and what is harmful; through enviousness, one does not endure another's success; through stinginess, one is not able to do what should be done by giving wealth; through lack of wisdom, one is not able to arrange what should be done. Therefore she does not do these things such as sitting in an assembly and so on.

The Chapter on the Unmistakable on the Incontrovertible Way of Practice is the third.

4. The Chapter on the Immovable

1-5. Explanation of the Group of Five Discourses Beginning with Killing Living Beings

81-85. In the fourth, the first and so on are of manifest meaning only. In the fifth, "darkness" means connected with the darkness indicated by "reborn in a low family" and so on. "Heading for darkness" because of again approaching the darkness of hell through bodily misconduct and so on. Thus by both, only the darkness of the aggregates has been spoken of. "Light" means connected with the light indicated by "reborn in a wealthy family" and so on; it is said to mean "one who has become a

light." "Heading for light" because of again approaching the state of light through rebirth in heaven by bodily good conduct and so on. By this method, the other two should also be understood.

"Basket-maker's family" means in a family of bamboo-strip workers. "Hunter's family" means in a family of deer-hunters and so on. "Chariot-maker's family" means in a family of leather-workers. "Refuse-scavenger's family" means in a family of flower-refuse removers. "With a difficult livelihood" means with a painful livelihood. "Ugly" means having the colour of a charred stump, like a dust-sprite. "Unsightly" means disagreeable to look at even for a mother who has given birth. "Dwarfish" means a dwarf. "Blind" means blind in one eye or blind in both eyes. "Crippled" means crippled in one hand or crippled in both hands. "Lame" means lame in one foot or lame in both feet. "Paralysed" means one whose side of the body is destroyed, one who crawls on a chair. "Of lighting" means of the requisites for a lamp such as an oil saucer and so on. In "Thus indeed, monks," here a certain person, without seeing the light outside, having died in the mother's womb itself, being reborn in the realms of misery, transmigrates even for an entire cosmic cycle. He too is one heading from darkness to darkness. He, however, would be a deceitful person. For it is said that such an accomplishment occurs for a deceitful person.

And here, by "in a low family" and so on, failure of coming and failure of present conditions are shown. By "poor" and so on, failure of ongoing conditions; by "with a difficult livelihood" and so on, failure of means of livelihood; by "ugly" and so on, failure of individuality; by "sickly" and so on, conjunction with causes of suffering; by "not an obtainer" and so on, failure of causes of happiness and failure of enjoyment; by "misconduct by body" and so on, conjunction with causes for the state of heading for darkness; by "upon the body's collapse" and so on, approaching darkness pertaining to the future life. The bright side should be understood by the method opposite to what was stated.

6. Explanation of the Bent Down Discourse

86. In the sixth, "the low to low" means he is now low and in the future also will be low. "The low to high" means he is now low and in the future will be high. "The high to low" means he is now high and in the future will be low. "The high to high" means he is now high and in the future also will be high. But the detail of these should be known by the method of the preceding discourse itself.

7. Explanation of the Son Discourse

87. In the seventh, "the unshakeable ascetic" means the ascetic who is unshakeable; the letter "m" serves to make a connection between words; the meaning is "the motionless ascetic." By this, he shows the sevenfold learner as well. For he is called unshakeable because of being established through faith born from the root in the Dispensation. "The white lotus ascetic" means an ascetic similar to a white lotus. A white lotus is a lotus growing in a lake with less than a hundred petals. By this, he shows one who has eliminated the mental corruptions through dry insight meditation. For he, because of the absence of meditative absorptions and direct knowledges, due to the incompleteness of his virtues, is called the white lotus ascetic. "The lotus ascetic" means an ascetic similar to a lotus. A lotus is a lotus growing in a lake with a full hundred petals. By this, he shows one who is liberated-in-both-ways, who has

eliminated the mental corruptions. For he, because of the presence of meditative absorptions and direct knowledges, due to the completeness of his virtues, is called the lotus ascetic. "The delicate ascetic among ascetics" means among all these ascetics, the delicate ascetic is one with a tender mind and body, free from bodily and mental suffering, exclusively happy. By this, he shows both himself and those similar to himself.

Having thus laid down the matrix, now classifying in order, he said beginning with "And how, monks." Therein, "a learner" means the sevenfold learner as well. "One who practises" means a practitioner. "He dwells aspiring for the unsurpassed freedom from bondage" means he dwells aspiring for arahantship. "Anointed on the head" means sprinkled on the head; the meaning is "one whose consecration has been performed." "Fit for consecration" means fit to perform the consecration.

"Unconsecrated" means not yet consecrated. "Having attained stability" means by virtue of being a son of a properly anointed king of the warrior caste, and by virtue of being the eldest among the sons, and by virtue of not yet being consecrated, he has attained unshakeability, attained stability, for the purpose of attaining consecration. The letter "m" is merely a particle. "Having touched with the body" means having touched with the mental body.

"He mostly uses robes that are requested" means he mostly uses robes brought by donors who entreat him saying "Please use this, venerable sir," and little that is unrequested, like the Elder Bākula. Almsfood, like the Elder Sīvali on the Khadira forest road. Lodging, like the Elder Ānanda in the Aṭṭhakanāgara Sutta. Requisites for the sick, like the Elder Pilindavaccha. "Those of him" means "those" and "of him." "With agreeable" means with that which clings to the mind. "They behave" means they perform the duties that should be done, or they proceed. "They offer offerings" means they offer, they bring bodily and mental offerings. "Resulting from the combination of humours" means arisen through the combination of all three. "Born from change of season" means arisen from change of season, from excessively cold or excessively hot seasons. "Born from irregular care" means arisen from irregular care such as excessive sitting, excessive standing, and so on. "Caused by assault" means arisen through assault such as murder, imprisonment, and so on. "Born from the result of action" means arisen even without these causes, solely by the power of the result of previously done action. "Of the four meditative absorptions" - here, even for those who have eliminated the mental corruptions and even for Buddhas, only functional meditative absorptions are intended. The remainder is of manifest meaning only.

8. Explanation of the Mental Fetter Discourse

88. In the eighth, because of having gained a foothold in the Dispensation, the stream-enterer alone is said to be "the unshakeable ascetic"; because of not having exceedingly many qualities, like a lotus growing in a lake without many petals, the once-returner is "the white lotus ascetic"; because of having more qualities than that, like a lotus growing in a lake with a hundred petals, the non-returner is "the lotus ascetic"; because of the mental defilements that cause obstinacy having been altogether eradicated, having attained a state of softness, one who has eliminated the mental corruptions is "the delicate ascetic."

9. Explanation of the Sammādiṭṭhi Sutta

89. In the ninth, by means of "one holding right view" and so on, by way of the eightfold path, seven trainees are comprised, as in the first discourse. In the second section, one who has eliminated the mental corruptions through dry insight is spoken of either by way of the tenfold path, that is, together with the knowledge of the fruition of arahantship and the liberation of the fruition of arahantship, or by way of the eightfold path; in the third section, one liberated in both ways; in the fourth section, the Truth-finder and one who has eliminated the mental corruptions similar to the Truth-finder. Thus this discourse is spoken by way of the very same persons spoken of in the first discourse, but here only the manner of teaching is different.

10. Explanation of the Aggregate Discourse

90. In the tenth, in the first section, a learner person who stands without having begun the practice for the sake of arahantship, a dweller in heedlessness, is spoken of. In the second section, a learner person who has not produced meditative absorption, who has begun insight, a dweller in diligence, is spoken of. In the third section, a learner person who has begun insight, a dweller in diligence, an obtainer of the eight deliverances, is spoken of; in the fourth section, one who has eliminated the mental corruptions, supremely delicate.

The Macala Chapter is the fourth.

5. The Chapter on Titans

1. Explanation of the Titan Discourse

91. In the first discourse of the fifth, "titan" means hideous, resembling a titan. "God" means handsome, pleasing, resembling a god by virtue of his qualities.

2. Explanation of the First Concentration Discourse

92. In the second, "internal serenity of mind" means concentration of absorption consciousness in one's own internal self. "Insight into phenomena through higher wisdom" means insight knowledge that discerns activities. For that is reckoned as higher wisdom, and has become insight into phenomena reckoned as the five aggregates; therefore it is called "insight into phenomena through higher wisdom."

3. Explanation of the Second Concentration Discourse

93. In the third: "exertion is to be done" means the state of being engaged and devoted is to be carried out. "Desire" means the desire to act. "Effort" means practice. "Endeavour" means energy exceeding more than that. "Enthusiasm" means great energy similar to pulling out a cart stuck in mud. "Unremitting" means non-turning back.

4. Explanation of the Third Concentration Discourse

94. In the fourth, regarding "Thus, friend, activities should be seen" and so on: friend, activities should be seen as impermanent, should be examined as impermanent, should be seen as impermanent. Likewise as suffering, as non-self - thus the meaning should be seen. Regarding "Thus, friend, the mind should be steadied" and so on also:

friend, the mind should be steadied by means of the first meditative absorption, should be settled by means of the first meditative absorption, should be made one-pointed by means of the first meditative absorption, should be concentrated by means of the first meditative absorption. Likewise by means of the second meditative absorption and so on - thus the meaning should be seen. In these three discourses too, serenity and insight are spoken of as mundane and supramundane only.

5. Explanation of the Firebrand from a Pyre Discourse

95. In the fifth, "firebrand from a funeral pyre" means a firebrand at the cemetery. "Smeared with dung in the middle" means smeared with dung in the middle place. "Serves neither as firewood in the village" means because it cannot be used for the purpose of gable beams, pillars, stairs and so on, it does not accomplish the purpose of firewood in the village; because it cannot be used to make a field-hut leg or a bed leg, it does not accomplish the purpose of firewood in the forest. When grasped at the two ends, it burns the hand; when grasped in the middle, it smears with dung. "Similar to that" means resembling that. "More brilliant" means more beautiful. "More sublime" means more excellent. "From a cow comes milk" means milk from a cow. In "from milk comes curds" and so on, each successive one is the highest compared to each preceding one, and the cream of ghee is indeed the highest among all of them. In "the foremost" and so on, it should be understood that by virtues he is the foremost and the best and the chief and the highest and the most excellent. By the simile of the firebrand from a funeral pyre, it is not an immoral person that is spoken of; rather, it should be understood that a person of little learning, who has abandoned his duties, resembling an ox, is spoken of. In the sixth, everything is of clear meaning.

7. Explanation of the Quick Appeasement Discourse

97. In the seventh, "quick to understand" means one who quickly comprehends, able to know swiftly. "And of the teachings heard" means of the canonical teachings that have been learned and mastered. "An investigator of the meaning" means one who examines the meaning. "Having understood the meaning, having understood the Teaching" means having known both the commentary and the canonical text. "Is practising in accordance with the Teaching" means he has entered upon the preliminary practice together with morality, which has the nature of the teaching conforming to the nine supramundane teachings. "Not of good speech" means not of beautiful words. "Not of good conversation" means he is not one with a beautiful sound of words. The negative particle "no" should be connected with "polished" and the rest. The meaning is: he is not endowed with speech that is complete in qualities, unhindered, free from defects, with undripped terms and phrasing, and capable of conveying the meaning. By this method the meaning should be understood everywhere.

8. Explanation of the Personal Welfare Discourse

98-99. The eighth was spoken by way of persons' dispositions and also by way of the display of the Ten-Powered One's knowledge of teaching, the ninth by way of the five enmities.

10. Commentary on the Potaliya Sutta

100. In the tenth, "at the right time" means at the fitting and appropriate time. "Is agreeable" means finds delight in. "Namely knowing the right time in each case" means which is this knowing of the right time in each case. It shows that having known each particular time, the speaking of dispraise of one who deserves dispraise and the speaking of praise of one who deserves praise is the nature of the wise.

The Titans Chapter 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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