

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

05. Commentary on the Book of the Fives

2. The Second Fifty

1. The Chapter on the Mental Hindrances

1. Commentary on the Āvaraṇa Discourse

51. In the first of the second, "obstructions" by way of obstruction. "Mental hindrances" by way of mental hindrance. "They climb over the mind" means that which climbs over the mind. "Weakeners of wisdom" means they make weak in the sense of preventing the arising of both insight wisdom and path wisdom. Or whatever wisdom arises mixed up with these, they make that weak - this too is "weakeners of wisdom." "With weak" means devoid of power because of being enveloped by the five mental hindrances. "A super-human achievement, a distinction of knowledge and vision worthy of the noble ones" means human achievements reckoned as the ten wholesome courses of action, and beyond that, a distinction of knowledge and vision capable of producing the noble state. "Able to carry things away" means able to carry what should be carried. "Plough-channels" means irrigation channels. For they are called "plough-channels" because of their resemblance to ploughs and because they are dug by ploughs.

"Just so" - here the stream should be seen as like insight knowledge; the time of opening the plough-channels on both sides as like the time of releasing restraint at the six doors; the time of the water being distracted, dispersed, and scattered in the middle of the river when an obstruction is made by pounding tree stumps and blocking with straw, grass, and clay, as like the time of being enveloped by the five mental hindrances; the time of the water whose force has been destroyed being unable to drag along grass, straw, and so on and reach the ocean when an obstruction is made, should be understood as like the time of being unable to destroy all unwholesome states by insight knowledge and reach the ocean of Nibbāna. The explanation for the bright side should be made by the reversal of what has been stated. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of. The second is of clear meaning.

3. Commentary on the Factors for Striving Discourse

53. In the third, "factors for striving": striving is called the state of striving; one for whom there is striving is one who strives; the factors of a monk who strives are factors for striving. "Faithful" means endowed with faith. But this faith is fourfold: faith through tradition, faith through achievement, faith through conviction, and faith through confidence. Therein, the faith of omniscient Bodhisattas, because it has come from their resolution, is called faith through tradition. The faith of noble disciples, because it has been achieved through penetration, is called faith through

achievement. When "the Buddha, the Dhamma, the Community" is said, the settling upon it with an unshakeable state is faith through conviction. The arising of confidence is called faith through confidence. Here, faith through conviction is intended. "Enlightenment" means the knowledge of the four paths. He believes that it has been thoroughly penetrated by the Truth-finder. This is merely the heading of the teaching, but by this factor, faith in all three jewels is intended. For one whose confidence in the Buddha and so on is strong, his energy of striving succeeds.

"Free from illness" means healthy. "Free from disease" means free from pain. "With even" means with even ripening. "Digestion" means the kamma-born heat element. "Neither too cold nor too hot" means one whose digestion is excessively cold is one who fears cold, one whose digestion is excessively hot is one who fears heat; for them striving does not succeed, but for one whose digestion is middling it succeeds. Therefore he said - "middling, capable of striving." "One who reveals himself as he really is" means one who makes known his own faults as they really are. "That discerns rise and fall" means capable of going to, that is, of discerning, both rise and passing away. By this, the knowledge of rise and fall that comprehends the characteristic of one's own nature is stated. "Noble" means pure. "Penetrative" means capable of piercing through the mass of greed and so on that has not been pierced before. "Leading rightly to the complete destruction of suffering" means leading to the destruction of whatever suffering is eliminated, because mental defilements have been abandoned by way of substitution of opposites. Thus by all these terms, it is insight wisdom itself that is spoken of. For one who is unwise, striving does not succeed.

4. Commentary on the Samaya Sutta

54. In the fourth, "for striving" means for the purpose of making energy. "It is not easy to sustain oneself by gleaning and exertion" means it is not possible to sustain oneself by wandering for gleanings, having taken the bowl. In this discourse too, only the round of rebirths and the end of the round of rebirths are spoken of.

5. Commentary on the Mother and Son Discourse

55. In the fifth, "remains obsessing" means having overpowered, having seized, having exhausted, it remains. "Bloated" means swollen.

"With sword in hand" means even by one who has come having taken a sword for the purpose of cutting off the head. "With a goblin" means even by a demon who has come to devour. "One may approach" means one might strike against. "With charming" means with soft. "Swept away by the flood of sensuality" means of those floated away, dragged by the mental flood of sensuality. "Time, destination, and existence after existence" means the time of the round of rebirths, and destination, and repeated existences. "They are led" means going before, gone ahead indeed. "But those who, having fully understood sensual pleasures" means those wise ones, having fully understood sensual pleasures of both kinds with three full understandings. "Live free from fear from any quarter" means for those who have eliminated the mental corruptions there is no fear from anywhere whatsoever; therefore they, being free from fear from any quarter, live. "Gone beyond" means the far shore is called Nibbāna; they have reached that - the meaning is having realised it, they stand. "Elimination of mental corruptions" means arahantship. In this

discourse, having spoken only of the round of rebirths, the round of rebirths and the end of the round of rebirths are spoken of in the verses.

6. Commentary on the Preceptor Discourse

56. In the sixth, "weak and stiff" means heaviness has arisen. "The directions are not clear to me" means he says the four directions and the intermediate directions are not present to me. "The teachings do not occur to me" means even the teachings of serenity and insight meditation are not present to me. "I live the holy life without delight" means having become dissatisfied, I dwell the dwelling of the holy life. "He approached the Blessed One" means having heard his talk, thinking "This is a person to be guided by a Buddha," he approached to report that reason to the Blessed One. "For one not gifted with introspection regarding wholesome mental states" means for one not seeing with insight into wholesome mental states, not seeking, not searching for - this is the meaning. "Of the qualities conducive to enlightenment" means of the thirty-seven qualities beginning with the establishments of mindfulness.

7. Commentary on the Discourse on States to be Frequently Contemplated

57. In the seventh, "I am subject to ageing" means I am of the intrinsic nature of ageing. "Not gone beyond ageing" means not having surpassed ageing; I exist within ageing itself. The same method applies to the remaining terms as well. In "I am the owner of my actions" and so on, action is my own, oneself's property - thus I am the owner of my actions. "Heir of action" means heir to action; the meaning is action is my inheritance, my property. "Action is my origin, my cause" - thus born of my actions. "Action is my kinsman" - thus related to my actions; the meaning is action is my relative. "Action is my refuge, my support" - thus I have my actions as my refuge. "Of that I shall be the heir" means the meaning is I shall be the heir of that action, the recipient of the fruit given by it. "Intoxication with youth" means the intoxication arisen referring to youth. The same method applies in the remaining ones too. "The path arises" means the supramundane path arises. "The mental fetters are altogether abandoned" means the ten mental fetters are altogether abandoned. "The underlying tendencies come to an end" means the seven underlying tendencies become ones whose end has gone, defined, and concluded. Thus here, in the five states below, insight was spoken of; in these five, the supramundane path.

Now, taking the pinnacle with verses, he said beginning with "subject to disease." Therein, "having known the state without clinging" means having known the path of arahantship devoid of clinging. "I have overcome all vanities" means I have overcome even these three vanities; the meaning is I stand having transcended them. "Having seen security in renunciation" means having seen the going forth as security. "For me there was endeavour, seeing Nibbāna" means for me, seeing Nibbāna, there was effort. "I shall be one who does not turn back" means I shall be one who does not turn back from the going forth, one who does not turn back from the abiding by the holy life, one who does not turn back from the knowledge of omniscience. "Heading for the holy life" means heading for the holy life of the path. By this, the supramundane eightfold path was spoken of.

8. Commentary on the Licchavi Youths Discourse

58. In the eighth, "strung bows" means fitted with bowstrings, bows that have been strung. "They saw" means they saw. "The Vajjis will prosper" means the Vajji kings will grow. "Arrogant" means based upon decline, obstinate in conceit. "They kick from behind" means having gone behind, they strike the back with the foot. In "of a country official" and so on, one who consumes the country is a country official. One who consumes the property given by his father is one living on his father's property. The lord and chief of the army is a general. "Of a village headman" means the headman of villages, the meaning is the owner of the village. "Of a guild headman" means the chief of a group. "In families" means in those various families. "Exercise individual authority" means they exercise the position of supremacy individually. "Have compassion with a good mind" means they help with a beautiful mind. "Those engaged in field work, neighbouring landowners, and traders" means those who are neighbours of one's own field workers, the owners of adjacent fields, and those who take land measurements with ropes and rods, and all traders. "Deities who receive offerings" means guardian deities who have come through family tradition. "Honours" means he honours those deities with the best rice gruel, food, and so on.

"One who does his duty" means one who performs duties that have arisen. "And those who are his dependents" means those who live in dependence on him. "For the welfare of both" means the meaning is he is one who has practised for the welfare of both. "Who have passed on before" means of those who have gone to the world beyond. "And for those living in the present life" means those who live in the present life. Thus by both terms he shows relatives both past and present. "Generates joy" means one who generates satisfaction. "Living in the household" means one living the household life. "He is honourable and praiseworthy" means he is one who should be venerated and one who should be praised.

9-10. Commentary on the Two Discourses on Those Who Went Forth When Senior

59-60. In the ninth, "subtle" means smooth, one who knows subtle reasons. "Of good conduct" means accomplished in the conduct of an ascetic. In the tenth, "one who takes things the right way" means one who takes the exhortation given in the right way. The remainder is clear everywhere.

The Chapter on Hindrances is first.

2. The Chapter on Perceptions

1-2. Commentary on the Two Discourses on Perception

61-62. In the first of the second, "rich in result" means rich in result by way of resultant fruit. Of great benefit by way of resultant benefit only. "Grounded upon the Deathless" means having Nibbāna as support. "Perception of non-delight in the entire world" means the perception that arises in one who is dissatisfied with the world as the settlement of the three elements. The second is of clear meaning.

3-4. Commentary on the Two Vaḍḍha Discourses

63-64. In the third, "one who takes the excellent" means one who takes up the highest excellent. The remainder here and in the fourth is of clear meaning.

5. Commentary on the Discourse on Discussion

65. In the fifth, "suitable for discussion" means engaged in discussion. "A question that has come" means a question that has been asked. "Is one who answers" means is one who replies.

6. Commentary on the Discourse on Way of Life

66. In the sixth, "suitable for living together" means fit for the way of life together. "Way of life together" means both the asking of questions and the answering of questions. For all fellows in the holy life indeed depend on questions; therefore this asking and answering of questions, being a common livelihood, is called "way of life together." "A question that has been formulated" means a question that has been prepared.

7-10. Commentary on the First Discourse on the Bases for Spiritual Power and So On

67-70. In the seventh, "enthusiasm" means exceeding energy. In the eighth, having spoken of the bases for spiritual power for arrival at his own seat of enlightenment that was penetrated, further above he spoke of only himself as possessing the six direct knowledges. In the ninth and tenth, insight was spoken of. The remainder is clear everywhere.

The Chapter on Perception is second.

3. The Chapter on a Warrior

1. Commentary on the First Discourse on the Fruit of Liberation of Mind

71. In the first of the third, "when indeed, monks" - this was begun now for the purpose of praising the monk who, having developed insight by the method stated below, has attained arahantship. Therein, "since" means "when indeed." "Whose cross-bar has been lifted" means one who stands having lifted up and removed the cross-bar of ignorance. "Whose moat has been filled in" means one who stands having filled in and destroyed the moat of the round of rebirths. "Whose pillar has been pulled out" means one who stands having pulled out and uprooted the strong post reckoned as craving. "Unbolted" means one who stands having unfastened the door panel of the mental hindrances. "Whose flag has fallen, whose burden has been laid down" means one who stands having felled and cast down the flag of conceit and the burden of aggregates, volitional activities, and mental defilements. "Unbound" means unbound from the round of rebirths. The remainder should be understood according to the method of the Pāḷi text itself. To this extent, the Blessed One has shown the time of one who has eliminated the mental corruptions, who, having exhausted the mental defilements by the path, having attained the fruition attainment with Nibbāna as object, dwells having gone to the excellent resting place of cessation.

For just as there are two cities, one a city of thieves, one a city of security. Then it might occur to a great warrior thus - "As long as this city of thieves stands, so long the city of security is not freed from danger; I shall make the city of thieves a non-

city" - having donned his armour, having taken his sword, having approached the city of thieves, having cut down with his sword the strong posts raised at the city gate, having broken the door panel together with the door-posts, having lifted up the cross-bar, having broken the wall, having scattered the moat, having brought down the flags raised for the beautification of the city, having burnt the city with fire, having entered the city of security, having ascended the mansion, surrounded by a company of relatives, he would consume divine food. Thus identity is like the city of thieves, Nibbāna is like the city of security, one who practises meditation is like the great warrior. It occurs to him thus - "As long as the round of identity revolves, so long there is no release from the thirty-two bodily punishments, the ninety-eight diseases, and the twenty-five great dangers." He, like the great warrior donning his armour, having donned the armour of morality, having taken the sword of wisdom, like cutting down the strong posts with a sword, having uprooted the pillar of craving by the path of arahantship; that warrior, like the city door panel together with its door-posts, having unfastened the door-bolt of the five lower mental fetters; that warrior, like the cross-bar, having lifted up the cross-bar of ignorance; that warrior, like breaking the wall and scattering the moat, breaking the volitional activity and having scattered the moat of the cycle of birth and wandering; that warrior, like the flags raised for the beautification of the city, having brought down the flag of conceit, having burnt the city of identity; that warrior, like good food in the upper storey of the mansion in the city of security, having entered the city of the final extinguishment of mental defilements, experiencing the happiness of fruition attainment with the deathless cessation as object, spends his time.

2. Commentary on the Second Discourse on the Fruit of Liberation of Mind

72. In the second, "perception of impermanence" means the perception that arises as "impermanent" by way of non-existence after having been the five aggregates. "Perception of suffering in what is impermanent" means whatever is impermanent, the perception that arises as "suffering" by way of oppression regarding that. "Perception of non-self in what is suffering" means whatever is suffering, the perception that arises as "non-self" by way of not being subject to control regarding that. The remainder is the same as the method stated below. But in both these discourses, what is called the fruit of insight has been spoken of.

3. Commentary on the First Discourse on One Who Lives According to the Dhamma

73. In the third, "passes the day" means spends the day. "Neglects seclusion" means gives up solitude. "Teaches" means speaks, makes known. "With that proclamation of the Teaching" means for the declaration of the Teaching. "Learns the Teaching thoroughly" means he learns thoroughly, resorts to, and speaks about the Teaching of the four truths by means of the nine divisions. "Does not neglect seclusion" means does not give up solitude. "Engages in internal serenity of mind" means he practises and develops concentration of mind in one's own internal self; he is properly engaged in the serenity meditation subject.

"Seeking their welfare" means by one seeking welfare. "Compassionate" means by one having compassion. "Out of compassion" means having encompassed compassion with the mind; it is also said "dependent on." "That has been done by me

for you" means that has been done for you by me teaching these five persons. For this much only is the function of a compassionate Teacher, that is to say, the proclamation of the Teaching without distortion. From here onwards, however, practice is the function of the disciples. Therefore he said - "These, monk, are tree-roots, etc. this is our instruction." And therein, "tree-roots" - by this he shows lodging at the root of a tree. "Empty houses" - by this, a place secluded from people. And by both he indicates a lodging suitable for meditation, and hands over the inheritance. "Meditate" means meditate upon the thirty-eight objects by meditation on a single object, and upon the aggregates, sense bases and so on beginning with impermanence by meditation on the three characteristics; what is meant is "develop both serenity and insight." "Do not be negligent" means do not be negligent. "Do not be remorseful afterwards" means those who formerly, in the time of youth, in the time of health, in the time of the achievement of suitability of beings and so on, and in the time of the Teacher's presence, being devoid of wise attention, night and day becoming sluggish in their meals, devoted to the pleasure of sleeping and the pleasure of torpor, are negligent - they afterwards, in the time of old age, in the time of illness, in the time of death, in the time of failure, and in the time of the Teacher's final nibbāna, recollecting that former heedless abiding, and seeing the gravity of dying with renewed conception, become remorseful. But do not be such as that - showing this meaning, he said - "Do not be remorseful afterwards." "This is our instruction" means this is the instruction from our presence to you, namely "meditate, do not be negligent"; what is meant is "exhortation."

4. Commentary on the Second Discourse on One Who Lives According to the Dhamma

74. In the fourth, "and he does not understand the meaning further with wisdom" means beyond that scriptural study, he does not understand the meaning of that Teaching with path wisdom together with insight; the meaning is he does not see, does not penetrate the four truths. In the remaining cases too, the same method applies. Thus in both these discourses, it should be understood that six persons - a very learned monk, one practising insight, a stream-enterer, a once-returner, a non-returner, and one who has eliminated the mental corruptions - are called those who dwell in the Teaching.

5. Commentary on the First Discourse on a Warrior

75. In the fifth, "warriors" means those who live by fighting. "Cloud of dust" means the mass of dust risen from the ground broken by the trampling of elephants, horses and so on. "Does not stand firm" means he is not able to stand having steadied himself. "Overcomes the cloud of dust" means even having seen the mass of dust, he endures it. "Top of the standard" means the top of the flags raised on the backs of elephants, horses and so on, or on chariots. "Tumult" means the loud noise and great noise of elephants, horses, chariots and the army. "In the striking" means even in a slight blow when it has arrived. "Is struck" means is afflicted, falls into vexation. "Is repelled" means falls into failure, abandons his natural state. "Overcomes the striking" means even having received two or three blows, he overcomes and endures them. "That very battlefield" means that very place of the victory camp. "Dwells" means having overcome, he resides for about a week. Why? For the purpose of tending the wounds of those who have received blows, and for the purpose of

knowing the distinction of those who have performed deeds and giving them positions, and for the purpose of enjoying the happiness of sovereignty.

Now, because the Teacher has no concern with warriors, but this simile was brought to show five such persons in this Dispensation. Therefore, showing those persons, he said beginning with "Just so indeed." Therein, "sinks down" means he sinks down into wrong thought, enters into it. "Is not able to maintain the holy life" means he is not able to guard the dwelling of the holy life without it being cut off. "Having declared weakness in the training" means having made known the state of weakness in the training. "What is his cloud of dust" means he says "What is called the cloud of dust for that person?" "Lovely" means a lovely woman. "Beautiful" means fit to be seen. "Pleasing" means bringing about confidence of mind by mere sight. "The highest" means the supreme. "Beauty of complexion" means both in bodily complexion and in the form of the limbs. "Laughs at" means derides. "Talks to" means speaks. "Laughs aloud" means striking the hands together, laughs a great laugh. "Mocks" means speaks mocking talk. "Sits down on" means having overpowered, sits down near or on the same seat. In the second term too, the same method applies. "Overpowers" means covers over. "Having disentangled, having freed" means having unwrapped her hand from the place where it was grasped and having released it. The remainder here is clear in meaning. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

6. Commentary on the Second Discourse on a Warrior

76. In the sixth, "having taken up sword and shield" means having taken up the sword and the shield. "Having fastened bow and quiver" means having fastened the bow and the quiver of arrows. "Massed" means standing in the formation of a battle encampment. "Goes down into battle" means he goes down into a great battle. "Strives and endeavours" means he makes endeavour and effort. "They kill" means they slay. "They finish him off" means they finish him off. "They wound" means they pierce. "They remove him" means they take their own army and go. "Having removed him, they lead him to his relatives" means having led their own army, from there they lead him to the presence of his relatives. "Being led" means being led to his own house or to the presence of the remaining relatives. "They attend to him and look after him" means performing such duties as cleaning wounds and dressing sores, they watch over and protect him.

"With body unguarded" means with the body-door unguarded. "With speech unguarded" means with the verbal door unguarded. "With mind unguarded" means with the mind-door unguarded. "With mindfulness not established" means not having well established mindfulness. "With faculties unrestrained" means with the faculties, the sixth being mind, uncovered and unprotected. "Lust assails the mind" means lust, just as it arises, corrupts the consciousness of serenity and insight meditation, and throws it far away. "I am obsessed by lust, friends, overcome by lust" means I, friends, am infatuated by lust, accompanied by lust.

In "the simile of the skeleton" and so on, the simile of the skeleton is in the sense of having little gratification. The simile of a piece of meat is in the sense of being shared by many. The simile of a grass torch is in the sense of burning. The simile of a pit of burning charcoal is in the sense of great burning heat. The simile of a dream is in the

sense of brief manifestation. The simile of borrowed goods is in the sense of being temporary. The simile of tree fruits is in the sense of breaking all limbs and minor limbs. The simile of a butcher's block is in the sense of cutting. The simile of a stake of spears is in the sense of piercing through. The simile of a snake's head is in the sense of being dangerous and fearful. "I will endeavour" means I will make endeavour. "I will maintain" means I will maintain the state of being an ascetic. "I will find delight" means I will arouse contentment, I will not be dissatisfied. The remainder here is clear in meaning. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

7. Commentary on the First Discourse on Future Dangers

77. In the seventh, "by a forest-dwelling monk" means by one living in the forest. "Of the unattained" means for the attainment of the unattained distinction classified as meditative absorption, insight, path and fruition. The same method applies to the remaining terms as well. "That would be an obstacle for me" means that would be an obstacle to my life and an obstacle to the holy life, and for one making a worldling's death, it would be an obstacle to heaven and an obstacle to the path. "Well then" is an indeclinable particle used in the sense of release. "I shall arouse energy" means I make energy of both kinds. "Cutting" means winds that cut through the connections and joints, like a knife. "Fierce" means hard. "Young men" means thieves. "Who have done their deed or who have not done their deed" - here, those who have gone out having committed theft are called "those who have done their deed"; those going to commit theft are called "those who have not done their deed." Therein, those who have done their deed, because the deed has been accomplished, take the blood from the throats of beings and make offerings to the deities; those who have not done their deed do so first of all, thinking "Thus our deed will be accomplished." With reference to this, it was said "they might deprive me of life." "Fierce non-human spirits" means hard, malicious non-human beings such as demons and others.

8. Commentary on the Second Discourse on Future Dangers

78. In the eighth, "before that state comes upon me" means as long as that state does not approach me, I shall arouse energy beforehand - this is the meaning. "Blended like milk and water" means become as if milk and water, having reached oneness. "With eyes of affection" means with eyes of friendliness.

9. Commentary on the Third Discourse on Future Dangers

79. In the ninth, "from the corruption of the Teaching comes the corruption of the monastic discipline" means through the corruption of the Teaching there is corruption of the monastic discipline. But how is it that when the Teaching becomes corrupted, the monastic discipline becomes corrupted? When the teachings of serenity and insight do not take embryo, the fivefold discipline does not exist; thus when the Teaching becomes corrupted, the monastic discipline becomes corrupted. But for one who is immoral, there is no such thing as the discipline of restraint; when that is absent, serenity and insight do not take embryo. Thus, through the corruption of the monastic discipline too, the corruption of the Teaching should be understood. "The higher teaching discussion" means discussion of the supreme teaching beginning with morality and so on. "Analytical discussion" means discussion connected with inspiration and mixed with knowledge. "Falling into dark mental states" means falling

into dark mental states by way of seeking faults and searching for grounds for censure. But further, even those who offend against a person with a malicious mind, even those who accept that dark mental state for themselves, even those who speak for the sake of material gain and honour, are indeed falling into dark mental states.

"Deep" means deep in the Pāḷi text. "Deep in meaning" means deep in meaning. "Supramundane" means illuminating supramundane states. "Connected with emptiness" means connected with aggregates, elements, sense bases, and the mode of dependent conditions. "Will not apply their minds to final liberating knowledge" means they will not set their minds for the purpose of knowing. "Worth learning and mastering" means worth learning and worth practising. "Composed" means made by poets by way of binding together verses and so on. "Poetic" is a synonym for that very thing. "External" means standing outside the Dispensation. "Spoken by disciples" means spoken by external disciples. The remainder here is of clear meaning since the method has been stated above and because it is easily understood.

10. Commentary on the Fourth Discourse on Future Dangers

80. In the tenth, "desirous of fine" means desirous of beautiful. "The finest flavours" means the highest flavours. "Will dwell in company" means they will dwell in company through the fivefold bonding. "Storing up goods for consumption" means the use of what has been stored. "A gross sign" - here, whether one digs the earth oneself or commands "dig," one is said to make a gross sign regarding earth. Whether one cuts grass, sticks, branches and leaves oneself, or commands "cut," one is said to make a gross sign regarding green vegetation. Regarding one who causes others to take leaf-fodder and the like for the sake of livelihood, or one who picks or causes others to pick fruits, there is nothing at all to be said. In these four discourses, the Teacher has spoken of growth and decline in the Dispensation.

The Chapter on Warriors is third.

4. The Chapter on the Elders

1. Commentary on the Discourse on the Enticing

81. In the first of the fourth, "in enticing" means in objects that are conditions for lust. The same method applies in the remaining ones too.

2. Commentary on the Discourse on the One Without Lust

82. In the second, "one who depreciates another's worth" means one who smears over the virtues of others. "Spiteful" means possessed of insolence having the characteristic of rivalry.

3. Commentary on the Discourse on the Deceitful

83. In the third, "fraudulent" means possessed of the three bases of scheming. "Deceitful" means possessed of talking dependent on material gain. "A fortune-teller" means one who performs the action of hinting. "Dishonest" means possessed of the practice of belittling. "One who seeks to gain profit from profit" means one who seeks gain by means of gain. The bright side should be understood by way of the reversal of what was stated. The fourth is clear in itself.

5. Commentary on the Discourse on the Unenduring

85. In the fifth, "is not patient with forms" means he is one who does not endure visual objects; he is overcome by lust and so on with those objects as basis. The same method applies everywhere.

6. Commentary on the Discourse on the One Who Has Attained Analytical Knowledge

86. In the sixth, "has attained analytical knowledge of meaning" means he has attained knowledge that has gone into the varieties regarding the five meanings. "Has attained analytical knowledge of phenomena" means he has attained knowledge that has gone into the varieties regarding the fourfold phenomena. "Has attained analytical knowledge of language" means he has attained knowledge that has gone into the varieties regarding the languages of phenomena. "Has attained analytical knowledge of discernment" means he has attained knowledge that has gone into the varieties regarding those three knowledges. He, however, only knows those three knowledges; he does not perform their function. "High and low" means great and small. "Duties to be done" means thus things that should be done.

7. Commentary on the Discourse on the Virtuous

87. The seventh is of clear meaning. But here morality is the morality of one who has eliminated the mental corruptions only, great learning too is the great learning of one who has eliminated the mental corruptions only, speech too is the good speech of one who has eliminated the mental corruptions only, and the meditative absorptions too should be understood as having been spoken of as functional meditative absorptions only.

8. Commentary on the Discourse on the Elder Monk

88. In the eighth, "elder" means one who has attained firmness. "Of long standing" means one who knows the many nights that have passed since the day of going forth. "Well-known" means recognised, renowned. "Famous" means dependent on fame. "Holds wrong view" means one who holds a view not in accordance with reality. "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 the unwholesome courses of action.

9. Commentary on the First Discourse on the Learner

89. In the ninth, "of a learner" means of one who is training, one who still has something to do. "For decline" means for the purpose of decline from higher virtues. "Taking pleasure in work" means the state of delighting in new construction work. "Taking pleasure in talk" means the state of delighting in conversation and talk. "Taking pleasure in sleep" means the state of delighting in sleeping. "Taking pleasure in company" means the state of delighting in the desire to be in a crowd. "He does not review the mind as it is liberated" means whatever mind is liberated, and whatever faults have been abandoned, and whatever virtues have been attained, having reviewed those, he does not make effort for the attainment of higher virtues - this is the meaning. Thus in this discourse, the cause of decline and the cause of

growth regarding higher virtues for the seven learners have been spoken of. And whatever is a cause of decline for a learner, that is present from the very first for a worldling.

10. Commentary on the Second Discourse on the Learner

90. In the tenth, "accomplished" means experienced, clever. "In what is to be done" means thus in what should be done. "Serenity of mind" means the concentration meditation subject. "Not becoming" means unsuitable for the Dispensation. "Too early" means right early. "Too late in the day" means "day" is called midday; having passed beyond that. "Exceedingly conducive to effacement" means very much conducive to the effacement of mental defilements. "Suitable for opening the mind" means suitable for serenity and insight meditation, which are reckoned as the opening of the mind. "Talk about fewness of wishes" means talk of exhortation saying "be of few wishes." "Talk about contentment" means talk of exhortation saying "be content with the four requisites." "Talk about solitude" means talk of exhortation saying "be secluded through the three kinds of seclusion." "Talk about aloofness from society" means talk of exhortation saying "be aloof from society through the fivefold bonding." "Talk about arousal of energy" means talk of exhortation saying "arouse the twofold energy." Regarding talk about morality and so on, talk referring to morality is talk about morality. Talk referring to concentration, referring to wisdom, referring to the fivefold liberation, referring to knowledge and vision of liberation reckoned as the nineteen reviewings is talk about knowledge and vision of liberation. Regarding "not one who obtains at will" and so on, the meaning is not one who obtains whatever one wishes, one who obtains with difficulty, not one who obtains abundantly. The remainder is of manifest meaning only.

The Chapter on Elders is fourth.

5. The Chapter on Kakudha

1-2. Commentary on the Pair of Discourses on Accomplishment

91-92. In the first of the fifth, the five accomplishments have been spoken of as mixed. In the second, the first four are mixed, the fifth is mundane only.

3. Commentary on the Discourse on Declaration

93. In the third, "declarations of the final liberating knowledge" means declarations of arahantship. "Due to dullness" means by the state of being dull, by not knowing. "Due to sheer delusion" means by the state of being utterly confused. "Declares the final liberating knowledge" means one says "I have attained arahantship." "Overcome by desire" means overpowered by desire. "Through overestimation" means through the conceit of having attained. "Rightly" means just by reason, by method, by cause.

4-5. Commentary on the Discourse on Dwelling in Comfort and So On

94-95. In the fourth, "comfortable abidings" means pleasant abidings. In the fifth, "unshakable" means arahantship.

6. Commentary on the Discourse on Remembering What Has Been Learnt

96. In the sixth, "has few purposes" means of little undertaking. "Has few duties" means having little to be done. "Easily supported" means to be maintained with ease, easy to nourish. "Well contented" means well contented through three kinds of contentment. "With the requisites of life" means with the materials for living. "Eats little food" means one of moderate food. "Non-gluttony" means not devoted to the state of gluttony, not devoted to the nature of eating much. "With little torpor" means not sleeping much. The seventh and eighth are of obvious meaning.

9. Commentary on the Sīha Discourse

99. In the ninth, "he strikes attentively only, not inattentively" means he strikes without contempt, without missing, not with contempt, having missed. "May my trained path not be lost" means may the trained path made by me not be lost to me; the meaning is may there not be those who speak thus: "A lion, having risen up to strike a cat, struck having missed." "To beggars and hunters" - here, "food" (anna) means barley food; "that is the burden of these" thus "food-bearers" (annabhārā). This is the name for beggars. "Hunters" (nesādā) means fowlers. Thus, even to these beggars and hunters at the very lowest end, he teaches attentively only.

10. Commentary on the Kakudha Elder Discourse

100. In the tenth, "acquisition of individual existence" means acquisition of a body. "Two or three Magadhan village territories" - here, a Magadhan village territory is of three kinds: there is the small, there is the middling, and there is the great. A small village territory is forty usabhas from here and forty from there, which makes a league; a middling one is a league from here and a league from there, which makes half a yojana; a great one is a league and a half from here and a league and a half from there, which makes three leagues. Among these, three small village territories, or two village territories - one small and one middling - is his individual existence. For his body is three leagues. "I will lead" means I will look after, I will protect. "Guard this" means guard this. "Foolish man" means a hollow man. "It would not be agreeable to him" means it would not be for this one. "We should behave towards him" means we should speak. "He is honoured" means he shows honour. "Whatever he does, he himself will become known by that" means whatever he will do, he himself will become well-known by that action. The remainder is of manifest meaning everywhere.

The Chapter on Kakudha is 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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